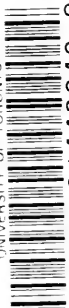


# Lives of the Irish Saints

UNIVERSITY OF TORONTO



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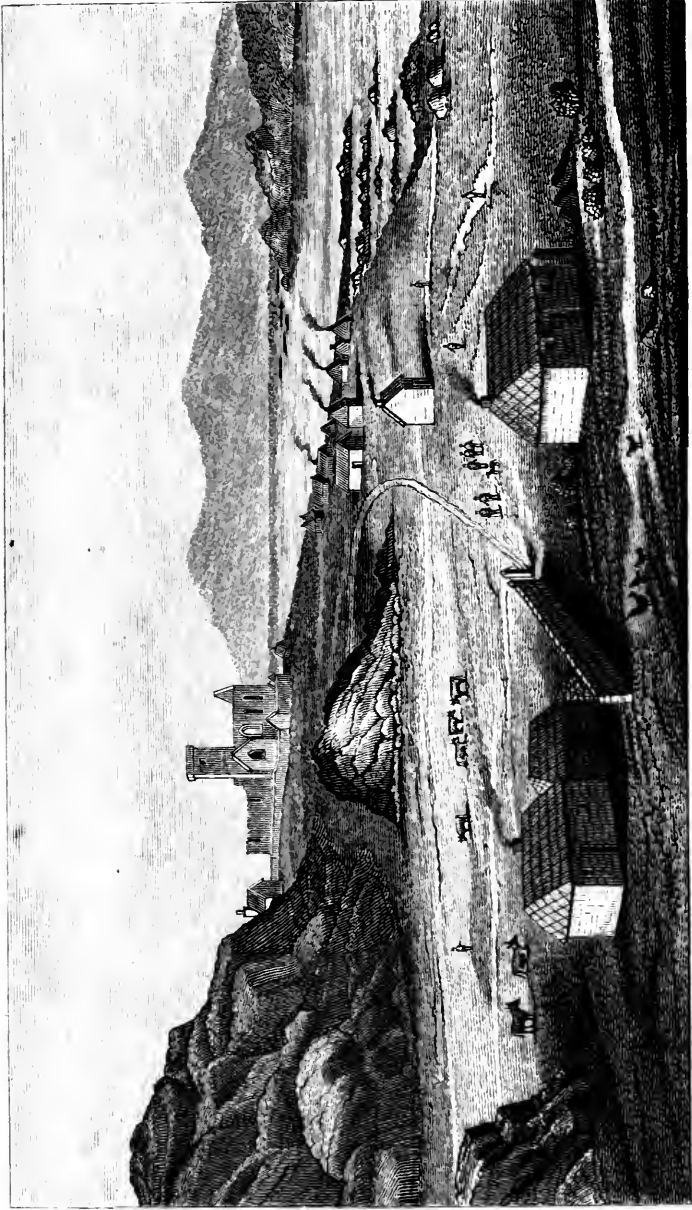
Rev. John Canon O'Donlon,  
M. A., B. A.

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

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VOL. VI.

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# LIVES OF THE IRISH SAINTS.

—◆—  
*First Day of June.*  
—◆—

ARTICLE I.—ST. CRONAN HUA ECAIN OR UA EOAN, ABBOT OF LISMORE,  
COUNTY OF WATERFORD.

[SEVENTH AND EIGHTH CENTURIES.]

## CHAPTER I.

INTRODUCTION—EARLY CHRISTIAN ESTABLISHMENT OF ST. MOCHUDA OR CARTHAGE,  
AT LISMORE—HISTORICAL MISTAKES CORRECTED—SUCCESSION OF ABBOTS THERE  
TO THE TIME OF ST. CRONAN HUA ECAIN OR UA EOAN—PERIOD FOR HIS BIRTH  
AND EARLY EDUCATION.

**I**N that combination of sound judgment, superior taste, and true religious feeling, which guided the good men of old, great services had been rendered by the early monks to our Church, and to our country, as also to arts and sciences, in those disturbed and comparatively ignorant ages, in which they lived. Purifying men's minds through pious influences, their lives tended to improve humanity. Such services are now too liable to be forgotten, by superficial and prejudiced students of history. In literature, architecture, music, in all the learning and research, that tend to enlighten the minds and increase the happiness of men, the monks in the early Irish Christian ages were pre-eminent, and their energies were well directed. That self-devotion and charity, displayed by the inmates of monasteries, are worthy of our eulogy and imitation: Without the monasteries, in ages when the sword was the chief arbitrator, in dealing with the destinies of men, there could have been no asylum for the sick or poor. Literature could have made no progress, and civilization no advancement. When every dispute was settled by an appeal to brute force, nothing could have averted a general anarchy, or a universal chaos, but a body of men, whose opinions were sacred, and whose persons, surrounded by a feeling of sanctity, were approached with that reverence, justly due to the servants of our Divine Redeemer. The constitution, rules, and objects of the monastic houses and orders, in their various localities, and the special services rendered by each, to the age in which the monks flourished, greatly deserve the reverence and gratitude of posterity. We should ever remember those inherited benefits we have received, and those advantages we still enjoy, as a precious legacy coming from them. When we think of the illustrious body of men to whom we are so indebted, let it be

with feelings of satisfaction and of love; let us consider their labours and lives, as a warning from the past, and as a guide to the future; for, their example and prayers in Heaven must have produced an abiding influence. As renowned ancestors leave the inheritance of a distinguished name and memory to their descendants, so do illustrious saints the heritage of their spirit and virtues to those, who are called to succeed them, in a station of exalted dignity and usefulness. Thus, when great religious founders had blessed some Irish locality, by their labours and presence, many of their successors in office naturally emulated the holiness of their predecessors. The reign of grace was continued by the effort, while good example lived in its moral and religious influences, long after the early masters of a religious life had passed away, to enjoy their rewards in a blissful eternity.

In a spot of rare loveliness, this holy man lived the course of a faithful steward. We have already related something, about the origin of Dunsinnin<sup>1</sup>—afterwards called Lismore—no doubt owing to the fact, that a famous fort had been there erected. Even in the more remote times, the tract immediately around it went by the name of Magh Sgiath, or “the field of the shield.” About the year 630,<sup>2</sup> the illustrious founder St. Mochudda or Carthage<sup>3</sup> arrived there, and obtained a grant of the place, where he began to establish his religious institute, destined subsequently to give such great celebrity to Lismore. But, he did not live very long, after he had taken possession of this inheritance. It was quite evident, from the concurrent testimony of St. Mochudda’s Lives, from all our Annals, and from Colgan, when expressly treating on this subject, there was no monastery at Lismore, until the foundation by St. Carthage, and that he was both its first bishop and first abbot.<sup>4</sup> Many of the bishops in this See were men remarkable for religious austerity, as also for learning and sanctity; while, through their influence, the rigid monastic discipline was well preserved.<sup>5</sup> The city of Lismore, long after the death of St. Carthage was regarded as illustrious and holy.<sup>6</sup> This city was full of cells and monastic houses, where pious men dwelt. And, not only religious, from all parts of Ireland, but others from Britain, came thither, wishing to spend their lives in this city, so delightfully situated on the Avonmore.<sup>7</sup>

Some of our Irish writers, however, have strangely enough mistaken the references in ancient Annals, which regard another place, but quite distinct, although similarly named. In the Topographical Index to Colgan’s “Acta Sanctorum Hiberniæ,” under the head of Lismore in Munster, Lugadius, who was bishop or abbot of the Island of Lismore,<sup>8</sup> one of the Hebrides,<sup>9</sup> and who died in 588,<sup>10</sup> is transferred to the present city.<sup>11</sup> Having found, in a

ARTICLE I.—CHAPTER I.—<sup>1</sup> See Rev. Jeffrey Keating’s “General History of Ireland,” book ii., p. 397. Duffy’s edition.

<sup>2</sup> See Archbishop Ussher’s “Britannicarum Ecclesiarum Antiquitates,” Index Chronologicus, A. D. DCXXX., p. 537.

<sup>3</sup> See his Life in the Fifth Volume of this work, at May 14th, Art. i., chap. iv.

<sup>4</sup> See Dr. Lanigan’s “Ecclesiastical History of Ireland,” vol. ii., chap. xiv., sect. 14, n. 202, pp. 356, 357.

<sup>5</sup> See Rev. R. H. Ryland’s “History, Topography and Antiquities of the County and City of Waterford,” sect. ii., p. 334.

<sup>6</sup> See Dr. Charles Smith’s “Ancient and Present State of the County and City of Waterford,” chap. iii., p. 27, n. 4.

<sup>7</sup> *Ipsa civitas posita est super ripam Aus-*

*tralis fluminis quondam dicti Neamh, modo autem Abhanmhor, id est, Amnis-magnus, in plaga regionis Nandesi.*—“Acta Sanctorum,” tomus iii., Maii xiv. De S. Carthaco seu Mochudda, &c. Vita ex antiquo MS. Hibernico, cap. iv., num. 50, p. 388.

<sup>8</sup> For an excellent historical account of this Lismore, head of the See of Argyll, the reader is referred to Rev. Mackenzie E. C. Walcott’s “Scoti-Monasticon; The Ancient Church of Scotland,” &c., pp. 218 to 222.

<sup>9</sup> Owing to its inaccessible position in stormy weather, it was proposed to remove the See to a new site granted by the Scottish King, in 1249. See *ibid.*, Supplemental Notes, p. 401.

<sup>10</sup> See Dr. O’Donovan’s “Annals of the

Life of St. Senan,<sup>12</sup> a bishop named John, who was a contemporary with him, Colgan threw out, with carelessness about the anachronism, a conjecture, that he might have been a bishop of Lismore,<sup>13</sup> so called, and found in the Calendar, at the 13th of November.<sup>14</sup> Most unchronologically, Archdall also places here a bishop, John,<sup>15</sup> in the time of St. Senan of Inniscatthy; no doubt he was led astray, on what he considered to be good authority, but, he had no right to give as certain, what Colgan proposed, as a thoughtless conjecture. Reckoning up several saints of the name Maidoc,<sup>16</sup> Colgan<sup>17</sup> has among them a bishop of Lismore,<sup>18</sup> without however, a word concerning the times, in which he lived.<sup>19</sup> Then, we find another mistake of Archdall, as to a St. Neman,<sup>20</sup> whom the Four Masters call abbot of Lismore, placing his death in 610.<sup>21</sup> They could not have meant the Lismore of Munster; but, it has unluckily happened, that in the above-mentioned Index of Colgan, Neman is mentioned under the head of it. Thence, Archdall removed him to that place. An abbot named Eochaidh<sup>22</sup>—or, as Archdall incorrectly calls him, Leochadius—and whose death is assigned to A.D. 634,<sup>23</sup> is likewise called abbot of this Lismore, as if there were no other place so denominated, except that in Munster.<sup>24</sup>

The death of St. Mochuda or Carthage, on the 14th of May, A.D. 636, is entered in the Annals of Ulster<sup>25</sup> and of the Four Masters;<sup>26</sup> but, at A.D. 637, in the Annals of Tigernach,<sup>27</sup> and of Clonmacnoise. This latter, we are told, is the true date.<sup>28</sup> Afterwards, it is stated, that St. Cathaldus<sup>29</sup> was regent over a flourishing school, established at Lismore, and to which a prodigious number of scholars flocked, not only from the neighbouring country, but even from distant lands.<sup>30</sup> He became subsequently Bishop of Tarentum in Italy.<sup>31</sup>

Four Masters," vol. i., pp. 212, 213.

<sup>11</sup> Archdall has him at our Lismore, thus leading astray the reader, as if there were, at least, a monastery in this place, before that of St. Carthaghe. See "*Monasticon Hibernicum*," p. 691. The present entry in our Annals led the learned Irish historian, Dr. O'Donovan, to suppose, that a church had been at Lismore, previous to that founded by St. Carthage. See "*Annals of the Four Masters*," vol. i., n. (r), p. 213.

<sup>12</sup> See his Life, at the 8th of March, in the Third Volume of this work, Art. i.

<sup>13</sup> See "*Acta Sanctorum Hiberniæ*," viii. Martii. Supplementum Vitæ S. Senani, n. 13. p. 539, *recte* 535.

<sup>14</sup> But, the Calendar does not state, at what particular period this John of Lismore lived.

<sup>15</sup> See "*Monasticon Hibernicum*," p. 691.

<sup>16</sup> Misspelled Maidoc, by Archdall. See *ibid.*

<sup>17</sup> See "*Acta Sanctorum Hiberniæ*," Januarii xxxi. Appendix ad Acta S. Maidoci, cap. i., p. 221.

<sup>18</sup> His feast is set down, for the 19th of December.

<sup>19</sup> However, Archdall took it into his head, to make him flourish earlier than St. Carthage.

<sup>20</sup> See Archdall's "*Monasticon Hibernicum*," p. 691.

<sup>21</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 236, 237. The learned editor remarks, that this is the

second Abbot of Lismore, mentioned in the Annals, before St. Carthage or Mochuda.

<sup>22</sup> His feast is kept on the 17th of April. See an account of him, at that date, in the Fourth Volume of this work, Art. vi.

<sup>23</sup> The Four Masters and Colgan knew, that the abbot of this Lismore, at that date, was probably no other than Carthage himself.

<sup>24</sup> Eochaid, in all probability, was a Columbian monk, and perhaps the Eochaid or Eoglod celebrated by Scottish writers as a preacher among the Picts, and of whom Colgan treats, at the 25th of January. It is very natural to suppose, that he was abbot of the Island of Lismore, in Scotland.

<sup>25</sup> See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv., p. 47.

<sup>26</sup> See Dr. John O'Donovan's edition, vol. i., pp. 254, 255.

<sup>27</sup> See Rev. Dr. Conor's "*Rerum Hibernicarum Scriptores*," tomus ii., Tigernachi Annales, p. 193.

<sup>28</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., pp. 353, 355.

<sup>29</sup> The feast of this saint is set down, at the 8th of March, and at the 10th of May.

<sup>30</sup> See Dr. Charles Smith's "*Ancient and Present State of the County and City of Waterford*," chap. iii., p. 28.

<sup>31</sup> See "*A Dictionary of Christian Biography*," &c., edited by Dr. William Smith and Henry Wace, M.A., vol. i., pp. 421, 422.

According to some accounts, a St. Cuanna,<sup>32</sup> Abbot of Kill-cuanna or Kil-coona, in the county of Galway, is said to have been a brother<sup>33</sup> of St. Carthage, and to have succeeded him as Abbot of Lismore; however, this is not generally believed, although he may have been a monk, at this place. It is stated, by Archdall,<sup>34</sup> that from Kilcoona, he was removed to Lismore; but, this account seems altogether apocryphal. At the year 698, the death of Iarnla, Abbot of Lismore, is recorded;<sup>35</sup> and, already, at the 16th of January,<sup>36</sup> some allusion has been made to him.<sup>37</sup> St. Colman immediately succeeded Iarnla; and, during his presidency here, the schools of Lismore were in the zenith of their great reputation. He is venerated as a saint, and his festival has been assigned to the 22nd of January.<sup>38</sup> In the year 702, the death of Colman, son of Finnbar, Abbot of Lismore, is recorded.<sup>39</sup> The death of an Abbot Ronan is entered, on the authority of the Annals of Munster, at A.D. 703.<sup>40</sup> Soon after him, the present St. Cronan succeeded.

The Annals of Ulster<sup>41</sup> state, that he belonged to the Hi Ecaín family. Nearly similar to this is the statement of Tigernach, who calls him Cronan h. Hecain.<sup>42</sup> It is difficult, at present, to ascertain his race; but, under this form of name, it seems to resemble O h-Aedhagain, Anglicized sometimes O'Hegan or Egan.<sup>43</sup> He is said to be of the Ua Eoan, according to the Annals of the Four Masters.<sup>44</sup> We may fairly infer, however, that he was born, sometime about the middle of the seventh century. The date for his birth certainly fell sometime within that age; but, the exact year has not been ascertained. It seems probable enough, that his early education had not been neglected, and that he had been trained to a religious life in Lismore; for, it was usual to single out some domesticated monk, to succeed as Abbot, in that house where he had been living. On this day, the Martyrology of Tallagh<sup>45</sup> has an entry, regarding St. Cronan of Lismore; but, furthermore, it seems to furnish little to elucidate his history.

## CHAPTER II.

PROBABLE TERM OF THE RULE OF ST. CRONAN HUA ECAIN AS ABBOT OVER LISMORE—HIS VIRTUES—DATES ASSIGNED FOR HIS DEATH, IN THE IRISH ANNALS AND CALENDARS—SUBSEQUENT RELIGIOUS GROWTH OF LISMORE—CONCLUSION.

THE silence of our Annals, on the subject of those pious inmates of the religious establishments erected at Lismore, from the death of Abbot Ronan, until the obituary record of St. Cronan Hua Ecaín, appears to favour a belief,

<sup>32</sup> See his Life, in the Second Volume of this work, at the 4th of February, Art. i.

<sup>33</sup> His mother is called Meadh, Latinized Meda.

<sup>34</sup> See "Monasticon Hibernicum," p. 691.

<sup>35</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 300, 301.

<sup>36</sup> The Rev. Mervyn Archdall—who calls him Jarlaith—has a misprint of the 26th of January, at this entry. See "Monasticon Hibernicum," p. 691.

<sup>37</sup> See First Volume of this work, at that date, Art. i.

<sup>38</sup> See an account of him, at that date, in the First Volume of this work, Art. i.

<sup>39</sup> See Dr. O'Donovan's "Annals of the

Four Masters," vol. i., pp. 304, 305.

<sup>40</sup> See Archdall's "Monasticon Hibernicum," p. 692.

<sup>41</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses, A.D. 717, p. 75.

<sup>42</sup> In Irish written Cronan h. Hecain. See *ibid.*, tomus ii., at A.D. 718, Annales Tigernachi, p. 229.

<sup>43</sup> See "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., p. lxxxv., nn. 764, 766.

<sup>44</sup> See Dr. O'Donovan's edition, vol. i., pp. 314, 315, and n. (p). *Ibid.*

<sup>45</sup> Edited by Rev. Dr. Kelly, p. xxv.

CHAPTER II.—' See John D'Alton's arti-

that from at least twelve to fourteen years, the latter holy personage had been superior over the large community, which had been there congregated, during the period of his rule. About the beginning of the eighth century, likewise, the schools of Lismore were in the zenith of their reputation.<sup>1</sup> We think some confusion must have arisen, however, when we find the account of Cronan, a man of noble birth, and presumably this saint, whose rule is placed at A.D. 702, and who is said to have died, on the 9th of February, A.D. 717.<sup>2</sup> It is said, too, that the name Cronan is probably a misprint; as in those Calendars which Colgan used, he is called Mochuaroc, *alias* Cuaran the Wise, of Deisi Mumhan.<sup>3</sup>

The exact observance of religious discipline, with the personal character and virtues of our saint, gave earnest of a spirit, which survived his time, as it had been transmitted to holy and learned men who flourished there, when the pious Cronan had been called away to receive his eternal reward. The Irish Annals of the Four Masters assign his death, to the 1st day of June, A.D. 716; but, the Annals of Ulster record his decease, under the following year.<sup>4</sup> The death of Cronan n-Hecain, Abbot of Lismore, is entered at A.D. 718, in the Annals of Tighernach.<sup>5</sup> Strange to state, that the Bodleian copy of the Annals of Inisfallen<sup>6</sup> record the departure of Colmain hua Liatain, Abbot of Lismoir, at this very same year, 718, as if there had been some confounding of St. Cronan h-Hecain with him; while, in the Dublin copy of these Annals, a similar entry is altogether omitted.

After our saint's happy departure, monastic life seems to have held a distinguished feature of society in Lismore, as our Annals sufficiently reveal. Indeed, it may well be set down, as one foremost among Ireland's holy cities. Half of it was an asylum, into which no woman dared to enter; but, it was full of churches and monasteries, while religious and monks in great numbers abode there. Pious men flocked to it from all parts of Ireland, while even from England and Britain they came, being desirous to remove thence to Christ.<sup>7</sup> Besides the cathedral of Lismore,<sup>8</sup> there were at least twenty other churches in this place;<sup>9</sup> and, during mediæval times, the city was regarded as one of great importance. The former cathedral, on high ground over the River Blackwater, is now the Protestant church, and it is shaped like a cross, the grand entrance looking towards the south. There is reason to think, it escaped the destructive fires and plunderings, which the city experienced, after the time of St. Carthagh. It was originally constructed in the Irish Romanesque style; the windows being narrow, and terminated with circular arches. Each was surmounted with a small window, in shape like a circle. These round windows were also over the entrance, and at the extremities of the transepts.<sup>10</sup> However, in the beginning of the present century, measures

cle in the "Irish Penny Magazine," vol. i., No. 11, p. 82.

<sup>2</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernicæ," part i. Diocese of Waterford and Lismore, p. 39.

<sup>3</sup> See "Journal of the Kilkenny and South-East of Ireland Archæological Society," vol. i., part ii., New Series, p. 289.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 314, 315, and n. (p), *ibid.*

<sup>5</sup> See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomos ii., p. 229.

<sup>6</sup> See *ibid.*, p. 19.

<sup>7</sup> See Harris' Ware, vol. i., "Bishops of Lismore," pp. 547, 548.

<sup>8</sup> Found: it is said, by St. Carthagh, who became its first bishop. See Archdeacon Cotton's "Fasti Ecclesie Hibernicæ," part i. Dioceses of Waterford and Lismore, p. 39.

<sup>9</sup> The Annals of Inisfallen are said to relate, that the city, with all its churches, had been burned down A.D. 1207. See Dr. Charles Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., n. 13, p. 29. However, the Inisfallen Annals, as published by Rev. Dr. Charles O'Connor, do not come down to that date.

<sup>10</sup> See Rev. R. H. Ryland's "History, Topography and Antiquities of the County and City of Waterford," sect. ii., p. 338.

<sup>11</sup> See J. R. O'Flanagan's "Blackwater in

were taken, to make alterations and repairs, which have resulted in a most incongruous admixture of Gothic style with the more ancient features. A square tower, surmounted by a light and taper spire, was added.<sup>11</sup> The cathedral choir seems to be very ancient; but, the nave appears to have been built long subsequent to it, and to be of no very remote antiquity. Its south and east walls were supported by buttresses.<sup>12</sup>

The Diocese of Lismore was divided into four Rural Deaneries, viz., Ardmore, Kilbarmeadan, Kilshellan, and Ardfinnan. The chapter consisted of the Dean, who had some peculiar privileges, a Chantor, a Chancellor, a Treasurer, an Archdeacon, and eleven Prebendaries. There were also five Vicars-Choral, attached to that church.<sup>13</sup> About A.D. 1130, Muretus, King of Munster, repaired the cathedral. The institution and endowment of vicars-choral had been made by Griffin Christopher, bishop of Lismore, about the year 1230.<sup>14</sup> Thomas le Reve was advanced to this See in 1358; and, during his government, the two bishoprics of Lismore and Waterford were united A.D. 1363, by Pope Urban V.<sup>15</sup>

A castle at Lismore was first erected, by King John,<sup>16</sup> in the year 1185.<sup>17</sup> Four years afterwards, it was taken by surprise and broken down by the Irish; while on this occasion, its commander Robert Barry and its garrison were put to the sword.<sup>18</sup> Afterwards, however, it was rebuilt. For some hundreds of years, as we are told, the Bishop of the Diocese held his state, at Lismore Castle.<sup>19</sup> From being built on a very elevated situation on the verge of a hill, rising steep over the Blackwater River, it is one of the most imposing residences in Ireland.<sup>20</sup> It continued to be the Bishop's home, until the time of Meyler Magrath, who, with consent of the Dean and Chapter, transferred it to Sir Walter Raleigh.<sup>21</sup> The manor of Lismore was added as a possession.<sup>22</sup> In after time, it passed into the hands of Sir Walter Raleigh, and from him it went to the Earl of Cork. The castle was besieged in 1642, by Richard Bealing and the Confederates; but, in 1645, it was burned by Lord Castlehaven. In consequence of the marriage of its heiress Lady Charlotte Boyle with the Duke of Devonshire, in 1748, it fell into the Cavendish family.<sup>23</sup> Several portions of this mediæval castle are yet to be seen standing; and their baronial grandeur, even in decay, adds a dignity and picturesqueness to the more modern magnificent mansion.<sup>24</sup> This latter was erected by the Duke of Devonshire, in 1814, and in it are preserved some ancient and interesting records and manuscripts, as also valuable objects of antiquity.<sup>25</sup> Among the manuscripts in Lismore Castle are the ancient Book of Lismore, and also, the

Munster," p. 54.

<sup>12</sup> With the exception of a tomb placed over one Magrath, who was buried here in 1548—some have it 1557—no very ancient monument is to be seen.

<sup>13</sup> See Harris' Ware, vol. i., "Bishops of Lismore," p. 547.

<sup>14</sup> See Charles Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., n. 8, and p. 28.

<sup>15</sup> See Harris' Ware, vol. i., "Bishops of Waterford," pp. 533, 534, and "Bishops of Lismore," p. 554.

<sup>16</sup> See Rev. R. H. Ryland's "History, Topography and Antiquities of the County and City of Waterford," sect. i., Historical Sketch, p. 15.

<sup>17</sup> Such is the statement of Giraldus Cambrensis, in "Expugnatio Hibernica," lib. ii., cap. xxxv. "Opera," edited by James F.

Dimock, M.A., vol. v., p. 386.

<sup>18</sup> See the "Dublin Penny Journal," vol. i., No. 43, p. 337.

<sup>19</sup> See William F. Wakeman's "Tourists' Guide to Ireland," Dublin to Cork, p. 342.

<sup>20</sup> The reader is referred to Lady Morgan's novel "Florence MacCarthy," for special reference to this place.

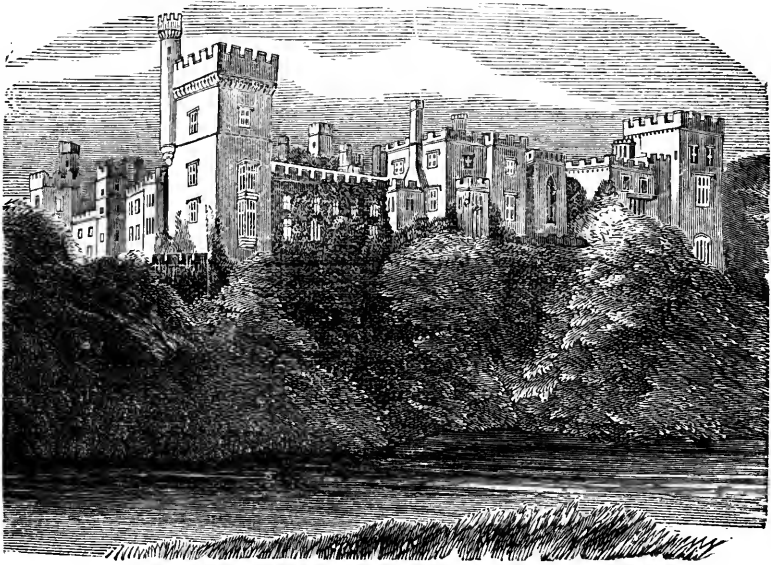
<sup>21</sup> See J. R. O'Flanagan's "Blackwater in Munster," p. 48.

<sup>22</sup> See Rev. R. H. Ryland's "History, Topography and Antiquities of the County and City of Waterford," sect. ii., p. 338.

<sup>23</sup> See William F. Wakeman's "Tourists' Guide to Ireland," Dublin to Cork, pp. 341, 342.

<sup>24</sup> The accompanying illustration, drawn on the wood from a photograph, by William F. Wakeman, has been engraved by Mrs. Millard.

Diary of Sir Richard Boyle, afterwards Earl of Cork, in which he kept a regular journal of almost every occurrence, with which he was concerned.<sup>26</sup> In a tower of Lismore Castle was discovered, A.D. 1814, the beautiful pastoral staff of Bishop Mac Mic Cædunan or M'Gettigan;<sup>27</sup> and this is now shown, in the hall of the modern mansion. During the seventeenth century, the ruins of several ecclesiastical buildings only presented heaps of rubbish; although, many persons, then living, had a remembrance of better remains. It is evident, that the more recent improvements in Lismore have completely



Lismore Castle, County of Waterford.

altered the plan of this ancient town, and have effaced almost completely its former religious sites. The Martyrology of Donegal<sup>28</sup> registers the name of Cronán, Abbot of Lismore Mochuda, at the 1st of June. However, in the great Collection of Saints, by the Bollandists, at this day, we find no mention of St. Cronan made.

The heart as the hand of the holy and diligent prelate, and the blessings of the Lord are joined together, before his career on earth has closed, to make us rich in the treasures of body or mind, of time or eternity, while our trials continue, and we are imitators of his noble example. Though like the distant stars, their effulgence of light may not range to our vision, not lesser are they luminous within their sphere, than those planets which revolve nearer to our position. Let us lift up our hands and our hearts to the saints in Heaven, who, although little distinguished in chronicle, we may rest assured had a very important

<sup>25</sup> See the "Irish Penny Magazine," vol. i., No. 11, p. 83.

<sup>26</sup> See Rev. R. H. Ryland's "History, Topography and Antiquities of the City and County of Waterford," sect. ii., p. 338. This

Diary has been lately published.

<sup>27</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernicæ," vol. v., p. 24.

<sup>28</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

part, in the preservation of the virtues and faith among our people, where they were called upon to minister. The present holy man lived, at a glorious period in the history of our Irish Church.

ARTICLE II.—ST. RONAN, OR RENAN, BISHOP IN IRELAND, AND A SOLITARY IN LESSER BRITAIN. [*Fifth and Sixth Centuries.*] This holy man, who lived in the early times of Christianity in these Islands, has acquired considerable renown in the north-western part of France. The name Ronan, which he bears in ancient documents, is one very familiar to the students of Irish history; but, it is also written Renan. He is noted, in the Breviary of Corisopitan, now commonly called Kempercorentin, and its text contains the chief particulars of his Life, which tradition has given to us. Albert le Grand, among the saints of Armoric Britain, has a Life of this St. Ronan. In the title, he is simply styled an anchorite; but, in the body of the tract, he is called priest. The Bollandists, too, have his Acts at this day.<sup>1</sup> They are taken from the Breviary of Corisopitan, and they are given in four paragraphs, while there is a previous commentary, in four paragraphs, with annotations.<sup>2</sup> Among the saints of Brittany, Lobineau has some notices of him;<sup>3</sup> as also, in his History of that Province.<sup>4</sup> There is a Life of this holy solitary, in the Petits Bollandistes,<sup>5</sup> at the 1st day of June; it is also given by Rev. S. Baring-Gould.<sup>6</sup> We have already alluded to this holy man, in the Life of St. Finan,<sup>7</sup> Bishop of Lindisfarne, and Apostle in Northumbria, at the 9th day of January, as likewise—if he be not a different Ronan—in a special article, at the 6th of February.<sup>8</sup> This is said to have been that Ronan, a Scot by birth, to whom Venerable Bede alludes.<sup>9</sup> However, such a statement is more than doubtful; nor is it credited, by Father Henschen, who states, that the Ronan mentioned by Venerable Bede must have lived, at least a century later than the present saint.<sup>10</sup> The parents of this holy man are said to have been persons of the middle class. At first pagans, they became Christians in Ireland,<sup>11</sup> where they were moved to the profession of Faith, owing to the preaching of St. Patrick.<sup>12</sup> When their son was born has not transpired; but, possibly the date for this event may be referred to the latter part of the fifth century. He was a native of Ireland,<sup>13</sup> according to the writers of his Acts. It is said, that Ronan was educated, in profane science, at first;<sup>14</sup> but, that his mind was prepared by Divine grace for the reception of truth, when he had discovered the error and folly of paganism. He was a child of naturally good dispositions; and, whatever science he acquired was diligently stored in his mind, while he learned soon to obey all the Divine precepts. Then, after he had

ARTICLE II.—<sup>1</sup> See the Bollandists' "Acta Sanctorum," toms i., Junii i. De S. Ronano Episcopo, Eremita in Britannia Armorica, pp. 83, 84.

<sup>2</sup> Edited by Father Godefrid Henschenn.

<sup>3</sup> See "Les Vies des Saints de Bretagne," tome i., June i., pp. 154 to 161.

<sup>4</sup> See "Histoire de Bretagne," tome i., liv. ii., num. clxxx., p. 73.

<sup>5</sup> See "Les Vies des Saints," tome vi., Premier Jour de Juin, pp. 366 to 368.

<sup>6</sup> See "Lives of the Saints," vol. vi., June 1st, pp. 4, 5.

<sup>7</sup> See the First Volume of this work, Art. ii.

<sup>8</sup> See the Second Volume of this work, Art. ix.

<sup>9</sup> In "Historia Ecclesiastica Gentis Ang-

lorum," lib. iii., cap. xxv., p. 233.

<sup>10</sup> See the Bollandists' "Acta Sanctorum," toms i., Junii i. De S. Ronano Episcopo, Eremita in Britannia Armorica, Commentarius Prævius, num. 4, p. 83.

<sup>11</sup> Albert le Grand states, that Ronan passed over to Great Britain, where he was instructed and baptized; but, the Bollandist editor of his Acts states, that the Anglo-Saxons were idolators, during the fifth and sixth centuries, while the Irish had embraced the true faith.

<sup>12</sup> See "Les Petits Bollandistes," tome vi., 1er Juin, p. 366.

<sup>13</sup> See Colgan's "Acta Sanctorum Hiberniæ," ix. Januarii. De S. Finano Episcopo Lindisfarnensi, cap. iv., and n. 6, pp. 44, 45.



received Minor Orders, he was gradually raised to the dignity of Subdeacon, Deacon, and Priest. Finally, he obtained the episcopal grade,<sup>15</sup> through the distinguished merits which were recognised in him. His ministry became fruitful in every good work, and he was found to be just in the sight of God. The holy spirit ever guided his course. That his parents were persons of some distinction may be inferred from a circumstance related, that our saint was held in much honour in Ireland, although his humility discarded all display. Desirous to lead a life of greater perfection, Ronan left his native country; for, he believed, that as a true follower of Christ, he should enjoy a greater reward by renouncing home, kindred and friends, after the words and spirit of the Gospel, so as to deny himself and to take up his cross, thus imitating his Divine Master. He desired to cross the ocean, and to seek the territory of Britain.<sup>16</sup> He sought the shores of Aremorica, and went to the country of Leon,<sup>17</sup> the chief episcopal city of which is called Saint Pol de Leon, after its first Bishop St. Pol or Paul.<sup>18</sup> He settled in Basse Bretagne, or Lower Bretagne, where he lived, it is thought, in the sixth century.<sup>19</sup> Day and night he devoted to God's service; and, through his prayers, numbers who were blind received the gift of vision; the sick were healed; and persons who were possessed obtained freedom from their affliction, so that the fame of Ronan soon spread abroad. The place where he lived was called by the Bretons Loc-Renan-Ar-Fang, and it is in the present town of Saint Renan-en-Léon. There, probably he might have remained, for the rest of his days; but, for the miracles he wrought, and which brought a great number of people to his cell. He desired to have more time for prayer and a greater seclusion. He resolved, therefore, on seeking some other situation, and accordingly, accompanied by an Angel of the Lord, he passed over the gulf of Brest, and arrived at the forest of Coat-Neven,<sup>20</sup> in the country of Cornouailles. There, he found a very holy man, and when Ronan came to his house, the pilgrim was joyfully received, and pressed to remain with him for some time. His host asked about his country and his purpose, when Ronan replied: "I am a Scot by birth, belonging to a land beyond the sea, wanting all things which I had freely from my father, and for the love of Hjm who willingly left worldly goods for our sake; I sought exile of my own accord; I relinquished worldly things, trusting to receive greater favours from Him, on the Day of Judgment." Only a few days passed, until Ronan began the erection of his cell;<sup>21</sup> and when it had been completed, there he devoted himself assiduously to prayer and fasting. At this time Grallon,<sup>22</sup> King of the Britons, ruled over that country. Soon an account was circulated about Ronan, his country, and the

<sup>14</sup> According to Albert le Grand.

<sup>15</sup> Such is the statement of Albert le Grand.

<sup>16</sup> Whether he went first to Greater or Lesser Britain is not specified, in the Breviary of Corisopitan.

<sup>17</sup> See Lobineau's "Histoire de Bretagne," tome i., liv. ii., num. clxxx., p. 73.

<sup>18</sup> His feast is held, on the 12th of March.

<sup>19</sup> The Rev. Dr. Lanigan says, he retired to Brittany, about the latter end of the fifth century. See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. xii., p. 492.

<sup>20</sup> It was otherwise known as Nemea Sylva—called Neve by Albert le Grand—and it was about three leagues from Kempercorentin, so called from its first bishop and patron St. Corentin, whose feast is kept on

the 12th of December. See "Acta Sanctorum," tomus i., Junii. De S. Ronano Episcopo, Eremita in Britannia Armorica, Commentarius Prævius, num. 1, p. 83.

<sup>21</sup> The Acts of St. Ronan state, that it was built near the Nemeian wood, which was formerly of great extent, and which was a great covert for wild animals. It is called the Koat Nevet, rendered Forêt Sacrée, in the Légende de Saint Ronan, given by Le Vicomte Hersart de la Villemarqué, in his "Barzaz Breiz," pp. 477, to 482.

<sup>22</sup> This appears to have been Grallon, Comte de Cornouaille, founder of the Abbey of Landevenec, and of the See of Quimper, mentioned by Lobineau, in his "Histoire de Bretagne," tome i., liv. i., sect. xxviii., p. 9.

<sup>23</sup> See the Bollandists' "Acta Sanctorum,"

purpose he had in leaving it. This holy man was remarkable for his austere manner of living ; and, Grallon desired to visit him, and to receive his benediction. The multitude followed this example afforded by their king. Ronan preached the word of God to all who flocked thither, and great was the consolation he afforded.<sup>23</sup> One day, while Ronan stood at the door of his cell, he saw a wolf bearing away in his mouth a sheep from some adjoining farm, and hastening to the wood. Trusting in the Almighty, he shouted, and the wolf dropped its prey. Nor was the like incident a singular one, for often he saved the flocks of his neighbours, in the same manner.<sup>24</sup> At one time, he was so oppressed with hunger and fatigue, that he was obliged to seek a means of living from a good peasant, who hospitably entertained him. So touched was his host, with the purity of Ronan's motives, that he asked permission some times to visit the saint. However, Keban, or Queban, the wife of this peasant,<sup>25</sup> was a passionate and an envious woman, who gave way to her irritability of temper, when she found her husband staying too long at the hermitage. Keban complained, that he had neglected her, and had become idle ; while her complaints were especially directed against Ronan, who bore these reproaches in silence, and with admirable patience. This only increased her fury, and she furthermore circulated calumnies against him, among her neighbours who were over-credulous. She pretended, that Ronan was a magician, who was desirous of initiating her husband to the mysteries of some diabolic arts. Although her false statements were credited, by some ignorant persons ; yet, those who were more reasonable continued to honour Ronan, and this served to counteract her malicious designs. But, she conceived a still more wicked project, to effect her revenge. She had a little daughter, only between four and five years, and her she concealed in a closet. Then, she circulated a report, that Ronan, through his magic arts, was able to transform himself into a wild beast, whenever he so willed, while in such a guise, he was the wolf, which destroyed so many animals, in that part of the country. She averred, moreover, that hating herself more than any of the other inhabitants there, that abominable man had devoured her only daughter. These charges created a popular excitement, and accompanied by many other women, Keban immediately went to the saint's hermitage, and with horrible cries demanded her child. Still deceiving her followers, that wicked woman induced them to accompany her to Quimper, where King Grallon lived. There, shedding tears in abundance, and with violent contortions, she cast herself at the king's feet, demanding justice to be executed against Ronan, who had devoured her daughter, and who had made her husband a sorcerer. So like were her actions to the impulses of nature, that Grallon, and the greater part of his nobles, were deceived. Seduced by her words, and horrified at the enormity of the imputed crime, the king sent a messenger to arrest Ronan. When he came before Grallon,<sup>26</sup> the latter, in a towering passion, and giving way to his natural impetuosity of disposition, would not allow Ronan the slightest opportunity, to say a word in his own defence. "I have two furious bull-dogs," shouted the king," and they shall soon prove, if this man be innocent ; let them be hounded on against him, and we shall test the sanctity of his life, if he be not guilty." Accordingly, the dogs were loosed against Ronan, who instantly raised his hand, making a sign of the cross.

tomus i., Junii i. Vita ex Breviario Corisopitensi, num. 3, p. 84.

<sup>24</sup> See *ibid.*, num. 3, p. 84.

<sup>25</sup> The Rev. S. Baring-Gould mistakes her for the wife of Grallon. See "Lives of the Saints," vol. vi., June 1st, p. 4.

<sup>26</sup> Bertrandus Argentæus, states, that Grallon or Gradlon died "anno quadringentesimo quinto," lib. i., "Historiæ Britannicæ," cap. 22. This date, however, is incorrect, as the Bollandists show in the Acts of St. Winwaloe Abbot, at March iii.

and saying: "May our Saviour prevent you." The dogs seemed at once to abandon their natural ferocity, for a manner of gentleness, as they approached Ronan, only to fawn on and caress him. This caused Grallon to change the current of his mind, as he recollected how precipitate he had been. Then, allowing our saint to plead in turn, he was enabled to manifest his innocence of that crime imputed to him. The malignity of Keban was soon thoroughly revealed, and the power of God was shown. Ronan declared, that the woman's daughter had been concealed in a place he mentioned, and so small was it, that she could not breathe freely, and that consequently she died. Immediately, officers were despatched to search for the body. It was accordingly found, and at once public indignation was so inflamed, that the people declared Keban deserved to be stoned to death or burned at the stake. However, the charity of Ronan delivered her from that peril; for, in the presence of the whole crowd assembled, he restored to life the daughter of his enemy, thus proving his true Christian spirit. The close of St. Ronan's days is buried in obscurity, and his Acts seem to be silent regarding it. He is thought,<sup>27</sup> to have been the same as Renan the Monk, who has been said, but through mistake, to have been a contemporary with St. Martin of Tours. His body was buried, in the place of his second hermitage,<sup>28</sup> which afterwards bore the name in the Armoric tongue, of *Loc-Renan-Ar-Coat-Nevent*.<sup>29</sup> A shrine contained his relics, which were formerly borne in procession around the mount, every seventh year, on the 1st of June, and with solemn ceremonies. Great numbers assembled to assist at this celebration. There, the piety of the Count of Cornuailles built a noble church. Thither, too, several pilgrims resorted from all parts of Brittany, to obtain spiritual favours, at the tomb of our saint. The church of *Loc-Renan-Ar-Coat-Nevent* yet contains the tomb of this holy man. It is built of Kersanton stone, and it consists of a massive tablet, on which is a recumbent figure of St. Ronan, represented in episcopal dress, the mitre on his head, with a pastoral staff, in his left hand. Under the feet is a monster, supposed to symbolize paganism, the remains of which he contributed to extirpate in the country of Brittany. The popular devotion and respect for our saint served to raise this place into a considerable town. In its church, two of St. Ronan's ribs had been long preserved as relics; but, the greater part of his body had been transferred, to the cathedral church of Quimper,<sup>30</sup> where it was religiously kept, until the period of the French Revolution.<sup>31</sup> Great miracles are said to have been wrought, at the tomb of St. Ronan, as also at Quimper. At present, in the city and diocese of Kempercorentin, the feast of St. Ronan, Bishop and Confessor, is kept on the Kalends of June, as a Double Rite.<sup>32</sup> This is the date for his festival, in the local Calendars. Besides the two towns of Saint-Ronan, in the dioceses of

<sup>27</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. xii., n. 181, p. 493.

<sup>28</sup> According to Albert le Grand.

<sup>29</sup> "Quod ædes Ronani fuerit," adds Albert le Grand.

<sup>30</sup> A stately edifice, lately restored from the designs of M. Viollet le Duc. See Murray's "Hand-Book for Travellers in France," Brittany, sect. ii., Route 44, p. 156.

<sup>31</sup> See Les Petits Bollandistes, "Vies des Saints," tome vi., Premier Jour de Juin, p. 367.

<sup>32</sup> This the Bollandists state, on the

authority of Acts, taken from an old Breviary, and sent to them, by Peter Bernand, S.J. Also, they had "Proprium Sanctorum Ecclesiæ Coisopotensis," printed A.D. 1642, in which at the same date were Lessons of the Second Nocturn taken from the same Life, but contracted. At the end, what had been wanting in it is found supplied, and this has reference to his death and relics. The ecclesiastical office is of a Confessor and Pontiff. See "Acta Sanctorum," tomus i., Junii i. De S. Ronano Episcopo, Eremita, in Britannia Armorica, Commentarius Prævius, num. 1, p. 83.

Léon and Quimper, there was another called Laurenan, dedicated to our saint, and it gives name to the parish of Lan-Renan, in the diocese of Saint-Brieuc.

ARTICLE III.—ST. CUMMIN, OR CUIMMEIN, ABBOT OF RECHRANN, OR RATHLIN ISLAND, COUNTY OF ANTRIM. [*Eighth Century.*] We find the simple entry of Cummin, in the Martyrology of Tallagh,<sup>1</sup> at the 1st of June. The O'Clerys think, that he was the same as Cuimmein Cadhan,<sup>2</sup> son of Cronchu, son to Ronan, son of Eochaidh Ballderg, son to Cairthenn Finn, son of Blod, son to Cas, son to Conall Eachluath, and descended from the race of Corbmac Cas, son to Oilíoll Oluim. This saint appears to be identified with Cumineus Hua Kierain, Abbot of Rechrann or Rathlin Island, county of Antrim, who probably succeeded St. Flann,<sup>3</sup> son to Kellach, bishop of Rechrann, who died A.D. 734.<sup>4</sup> We find, that his successor Cuimmin Ua Ciarain must have had a short term of rule, as he died in 738,<sup>5</sup> according to a Calendar, which has been compiled by the Rev. William Reeves,<sup>6</sup> or in 742, according to the Annals of Ulster.<sup>7</sup> His name is entered, also, in the Calendars of Marianus O'Gorman and of Charles Maguire.<sup>8</sup> The Martyrology of Donegal<sup>9</sup> mentions Cummein, as having been venerated on this day.

ARTICLE IV.—ST. LEBAN, OR LAOBHAN, OF ATH-EGUIS, OR ATHA EGAIS. The Martyrology of Tallagh<sup>1</sup> registers the name of Leban Atha egais, at the 1st of June. Colgan thinks the present saint may be identified with a St. Macetus,<sup>2</sup> or St. Maccetus, of Domnach Leobain, who manufactured a famous reliquary, called Finn Faidheach. He appears to have been not only a disciple of St. Patrick, but one of his official servants or domestics.<sup>3</sup> When St. Patrick left Elphin and journeyed to Hua-Noella, otherwise, Tiroillell he is said to have built a church, at a place called Sean Cheall Dumhaighe, where he left a Macetus, with many of his disciples. The church of Domnach Leobain, with which he was connected, is thought to have been identical with the parish church of Kill-Leoban, in the Diocese of Clonfert. However, it is possible, that his real name is unknown, and that Mac Ceht—meaning son of Ceht—may have been only his patronymic.<sup>4</sup> Colgan calls him a priest.<sup>5</sup> Marianus O'Gorman and Cathal Maguire commemorate Loebain or Loebhanus, at the 1st of June,<sup>6</sup> and his place is called Ath-egais. We read, also,

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> In Colgan's "Trias Thaumaturga," he is called Cumineus Hua Kierain. Quinta Appendix ad Acta S. Columbæ, cap. viii., pp. 509, 510.

<sup>3</sup> He is venerated, on the 17th of July.

<sup>4</sup> According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 336, 337. According to Tighernach's Annals he departed, however, A.D. 739. See Rev. Dr. O'Conor's "Rerum Hibernicum Scriptorum," tomus ii., p. 243.

<sup>5</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 338, 339.

<sup>6</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix L.L., p. 379.

<sup>7</sup> See Dr. O'Conor's "Rerum Hibernica-

rum Scriptorum," tomus iv.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii. De S. Cumiano Episcopo, n. 6, p. 59.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xli., p. 135, and nn. 80, 81, 82, 83, p. 176.

<sup>3</sup> See *ibid.*, lib. iii., cap. xcvi., p. 167.

<sup>4</sup> If Ceht be assumed as an appellative, it sometimes means "a plough," and sometimes "power."—See *ibid.*, n. 130, p. 188.

<sup>5</sup> See *ibid.*, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>6</sup> See *ibid.*, n. 129, p. 188.

in the Martyrology of Donegal,<sup>7</sup> that Laobhan, of Ath-Eguis, had a festival on this day. However, in William M. Hennessy's copy of this work, I find the following manuscript note, "Laoban atha Eguis," nearly in the same manner, and apparently as a correction. That writer states, this saint's locality was formerly called Kill Laobhain, now Killevan,<sup>8</sup> partly in the barony of Dartry,<sup>9</sup> and partly in that of Monaghan, county of Monaghan. This was a portion of the great parish of Galloon, while the name Cill Laebain, "Church of Laebhan," indicates an ecclesiastical origin; and, it may be, that it commemorates the St. Laebhan of Cill-Laebhain, in the Diocese of Clonfert, or of Kilmore.<sup>10</sup> There were three churches or chapels in this district;<sup>11</sup> the most ancient of which at Killeevan the people in the neighbourhood call "the Abbey of Killeevan;" but of the original church, there only remains the western gable, with a very small lancet window, which indicates the antiquity of this building.<sup>12</sup>

ARTICLE V.—ST. EGOL, OF DISERT EGOILSE. At this date, the Martyrology of Tallagh<sup>1</sup> records a festival to honour Egol, of Disert Egoilse. Among the many Diserts or Deserts mentioned in Irish topography, we have not been able to identify the present spot.

ARTICLE VI.—ST. STEALLAN. We have Steallán, recorded in the Martyrology of Donegal,<sup>1</sup> on this day, as having been honoured with a festival.

ARTICLE VII.—ST. COLMAN. The Martyrology of Donegal,<sup>1</sup> on this day, registers the name of Colman, as having been venerated. He is otherwise undistinguished.

ARTICLE VIII.—FESTIVAL OF ST. THECLA, VIRGIN AND MARTYR. In the Irish Church, St. Thecla was venerated, on the 1st of June, as we find it set down, in the "Feilire" of St. Ængus.<sup>1</sup> In notes to the "Leabhar Breac" copy,<sup>2</sup> we meet further references to this holy virgin and martyr.<sup>3</sup> She

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

<sup>8</sup> It contains 11,570a. 3r. 6p. It is shown, on the "Ordnance Survey Townland Maps for the County of Monaghan," sheets 12, 13, 16, 17, 21.

<sup>9</sup> The greater part of the acreage is within this part, and only 257a. or. 13p. is in the barony of Monaghan.

<sup>10</sup> See Evelyn Philip Shirley's "History of the County of Monaghan," chap. xi., p. 335.

<sup>11</sup> One at Shanco, adjoining Killeevan, was built in 1790; while one was in the townland of Drumswords, and it is marked on the County Map of 1793.

<sup>12</sup> There is a wood engraving of this ruin, in the work already mentioned, where a more complete account will be met with in chap. xi., pp. 335 to 337, chap. xiv., pp. 442, to 447, and Appendix iv., pp. 566, 567.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

ARTICLE VIII.—<sup>1</sup> Thus is the stanza found, in the "Leabhar Breac" copy, and it is translated into English, by Whitley Stokes, LL.D. :—

Oro memman feil Theclai  
 Anolis sun acceul  
 Corlog adbul uaral  
 1 Kl. iun etan.

"Music of the mind is Thecla's feast; it behoves us to sing of her with a host vast and noble, in the front of June's Calends."—  
 "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xcii.

<sup>2</sup> These are chiefly glosses to the text of the foregoing stanza :—1. Oro .i. ceol no aifriciu no bnoitir [in right margin] Oro.

suffered at Antioch, with Zozimus; and, their feast is commemorated, at this date, in several ancient Martyrologies, as the Bollandists mention.<sup>4</sup> They are noticed, also, at the 1st of June, in the Petits Bollandistes.<sup>5</sup>

ARTICLE IX.—REPUTED FEAST OF ST. DICULL, HERMIT AT BOSEHAM. There is a Festival, to commemorate the Elevation of the Relics of a St. Dicull, said to have been the founder of a monastery, at Bosanham, according to Thomas Dempster's "Menologium Scotorum."<sup>1</sup> It is placed at the 1st of June;<sup>2</sup> as also, there is a feast for this saint, at the 11th of February. He is called Dicul, a monk of the Scottish nation; while, his monastery is said to have been situated, between Sussex<sup>3</sup> and Southampton. If we are to credit Dempster,<sup>4</sup> he flourished A.D. 689,<sup>5</sup> and he wrote a book, "Ad Occidentales Saxones Exhortationes." It is stated, that his place was surrounded by woods and by the sea; and, that with him, in holy companionship, lived five or six monks.<sup>6</sup> Dempster holds, that he flourished at a time, somewhat later than a Dicullus, alluded to by Venerable Bede.<sup>7</sup>

ARTICLE X.—REPUTED FEAST OF ST. DAMIAN, PRIEST. Thomas Dempster, in his "Menologium Scotorum,"<sup>1</sup> has a festival, at the 1st of June, for Damian, a priest, at Cummernald, or Cumbernauld. He is said to have brought the Relics of St. Andrew, the Apostle, with St. Regulus, to Scotland.<sup>2</sup> These came to Otholinia, under the dominion of the Picts, at that time, which is stated to have been in the fourth century.<sup>3</sup> He is called a Priest, and a cousin-german to the deacon Merinatus; however, Dempster would not determine,

menman 7rl .i. uisio. bis uin. ois .i. ughus no aichugus menman. no ois .i. inoethmiz .i. tabair uotairc. no ois. buois. bin uin oia [ódh. Lat. *ode, oda*] .i. dohois, et unoe uicitur os .i. binney. et meloia. ut uicitur.

deu oana inuiz coinnob  
Conaclairuib ceol buise  
Cio buio lacach uib a os  
ni choircemne anairriceos.

This stanza is thus translated into English:—

"The artists of the king with melodies,  
With their trains music-sweet,  
Though his (own) song is sweet to  
each of them,  
We will not hear their playing."

.i. tabrao uomenma oia hoio. no oio uotmenman. arbio ois .i. ughu menman no binoy menman 7 comao ois quari os ab oia foerice no ois .i. uanaiz uotmenman .i. tabair uotairc .i. airui mox libertar et nactuitar euir [h] ois uel in hoc oie. 2. acetul .i. dairney no acetchantain. 4. .i. in fronte huir menyir.—*Ibid.*, p. xcvi.

<sup>3</sup> See *ibid.*, p. xcvi.

<sup>4</sup> See "Acta Sanctorum," tomus i., Junii i. De SS. Zosimo et Tecla Virgine,

Martyribus Antiochiæ, p. 42.

<sup>5</sup> "Vies des Saints," tome vi. Premier Jour de Juin, p. 357.

ARTICLE IX.—<sup>1</sup> It is thus entered: Bosanham monasterio Diculli Eremitæ fundatoris elevato. B."

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 201.

<sup>3</sup> Under the Additions to this County, Boseham or Bosenham is described, in Gough's Camden's "Britannia," vol. i., pp. 192, 193.

<sup>4</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iv., num. 406, p. 222.

<sup>5</sup> Dempster adds: "Sanctum putat ecclesia Scotica, ex Beda, lib. iii. Hist. Eccles. Anglor, cap. xix."

<sup>6</sup> This is related in Surius, "De Probatis Sanctorum Vitis," tomus v. Vita S. Wilfridi, xii. Octobris.

<sup>7</sup> In "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxviii.

ARTICLE X.—<sup>1</sup> It is thus entered: "Cummernaldiæ Damiani presbyteri, qui S. Andreae reliquias a S. Regulo allatas recepit. B T."

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 201.

<sup>3</sup> See the account given by Hector Boece, in "Scotorum Historiæ," lib. vi., fol. cviii.

whether he was a Scot or a Greek, or whether he accompanied St. Regulus to Scotland, or there joined him, with his other companions. He is said to have written a book, "De Reliquiarum S. Andreae in Britanniam Advectione," and to have flourished, in the year 332.<sup>4</sup> One of the churches at St. Andrew was dedicated to him.<sup>5</sup>

ARTICLE XI.—ELEVATION OF THE RELICS OF ST. MADELGISILUS, AT CENTULE. Some Elevation of the Relics of St. Madelgisilus, at Centule, is commemorated by the Bollandists,<sup>1</sup> at the 1st of June. The Life of this saint has been presented, already, at the 30th day of May,<sup>2</sup> which is his principal festival, and where allusion is made to the Elevation in question.

## Second Day of June.

ARTICLE I.—ST. ALDEGISUS, ADALGISUS, OR ALGISUS, PRIEST, AND MISSIONARY, IN HANNONIA.

[SEVENTH CENTURY.]

### CHAPTER I.

INTRODUCTION—WRITERS OF THE ACTS OF ST. ALDEGISUS—HIS PARENTAGE, AND EDUCATION, IN IRELAND—HE IS SAID TO HAVE BECOME A DISCIPLE OF ST. FURSEY—HIS ORDINATION—HE PROCEEDS AS A MISSIONARY TO FRANCE—ALDEGISUS IS HONOURABLY RECEIVED BY KING CLODOVEUS AT LAON—HE SETTLES AS A HERMIT, WITH SOME COMPANIONS, AT TERASCIA, IN PICARDY.

IF lovers of this world desire to write about transitory and evil things, much more should those who desire to record what subjects are eternal and salutary for the devotion of the faithful, and for the salvation of posterity. So states the mediæval author of our saint's Acts, in which he recognises the wonderful gifts of God, and the glory of his august name; since before the constitution of this world, his holy ones were under the prescience of His Supreme Wisdom, and after its creation in due course were they glorified. This is fully revealed in the lives and works of the Patriarchs and Prophets; in the glorious choirs of the Apostles and Evangelists; as in the multitudes of the holy Martyrs and Confessors. Among the latter class may be ranked the present holy man—the special Patron and Confessor of the writer—a brilliant light amid those stars of the Heavenly firmament, and whose rays were calculated to chase darkness from the souls of men, through his virtues and miracles.

Certain mistakes probably crept into the Acts of this holy missionary. Colgan intended to treat of St. Algisus, at the 2nd of June.<sup>1</sup> There are Acts

<sup>4</sup> See Thomas Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. iv., num. 410, pp. 223, 224.

<sup>5</sup> See William F. Skene's "Chronicles of the Picts and Scots," p. 187.

ARTICLE XI.—<sup>1</sup> See "Acta Sanctorum,"

tomus i., Junii i. Among the pretermitted saints, p. 4.

<sup>2</sup> See the Fifth Volume of this work, Art. i., at that date.

ARTICLE I.—CHAPTER I.—<sup>1</sup> According to "Catalogus Actuum Sanctorum quæ MS.

of St. Etto, Bishop, in which among the companions of St. Fursey are distinguished as constituting his brethren or disciples Algisus and Adalgisus or Aldegisus—whereas these names seem to be applicable to one and the same person. Again, while Algisus is said to have died in one monastery, Aldegisus is said to have departed in another.<sup>2</sup> Although there may be mistakes of statement and exaggerations, in the Acts of Algisus; yet, may it be alleged, also, they do not deserve those severe criticisms, which such errors have called forth. The Manuscript Life of this saint was extant in the time of Molanus,<sup>3</sup> at the Bethlehemite monastery of Canons Regular, near Louvain. The author of this Tract states in its preface, that he collected the Life and Virtues of the most excellent Father—whom he terms our Algisus—from the faithful narratives of his senior Fathers;<sup>4</sup> and, while desirous of correcting and arranging what had been written into one Treatise, he desired to include, also, what had been derived from tradition. This was done, through motives of piety, and not to challenge literary admiration, so that devout persons might have a memorial of the holy man, and praise the work of God wrought by him. The Bollandists<sup>5</sup> have such Acts<sup>6</sup>—illustrated by notes—of this holy man, at the 2nd of June. These are edited by Father Francis Baert, preceded by a Commentary,<sup>7</sup> and they are followed by an Appendix.<sup>8</sup> In the Third Volume of the “Acta Sanctorum Belgii,<sup>9</sup> the Acts of St. Chillen and of St. Adalgisus will be found.<sup>10</sup> A short notice of the latter saint is met with in Molanus.<sup>11</sup> He is commemorated, also, by Miræus,<sup>12</sup> and Bucelin.<sup>13</sup> There are notices of this holy missionary, likewise, in Thomas Dempster’s “Menologium Scotorum,”<sup>14</sup> and in the Petits Bollandistes.<sup>15</sup>

This holy man was born in Ireland,<sup>16</sup> where he was brought up in the exercise of every virtue, having been dedicated to the Almighty, by his distinguished and pious parents. They offered vows and prayers, that their son might have intellect and will, to serve God with his whole mind. From his

habentur ordine Mensium et Dierum.”

<sup>2</sup> Father Francis Baert hereupon remarks: “Ego vero, ubi de uno laboramus satis, alterum querendum non existimo, ut laboremus magis; præsertim cum scriptor hic, non alia ratione ad divisionem illam motus videatur, quam aliquali, apud varios Autores non antiquos, reperta nominis dissimilitudine.”

<sup>3</sup> This writer states, he had seen it, and from that source has been drawn, what he had compiled in eulogizing our saint.

<sup>4</sup> However, the Bollandist Father Baert, relying much on the opinion of Father Godefrid Henschen, throws much suspicion on the antiquity of these writers, who lived, as he supposed, only a short time before the compilation had been made, since there are matters somewhat incredible, such as the miraculous well, the cell Adalgisus built, the reception of Corbican’s body, and the vision of St. Peter the Apostle, there introduced. It is not easy to understand, how Baert arrived at an opinion, that because St. Adalgisus is said to have come to France with St. Fursey, this thought must have been derived from perusing the writings of Venerable Bède, and from the well known acts of St. Fursey, which mention his other Scottish companions, although no notice be taken of St. Algisus among them. Henschen con-

sidered, that the Acts in question should not be published, and that the Epitome of Molanus should suffice; however, Baert resolved otherwise, leaving freedom to the critic to form his own opinions as to their value.

<sup>5</sup> See “Acta Sanctorum,” tomus i., Junii ii. De S. Adalgiso, sive Algisio Presbytero, in Theoracia Picardiae Regiuncula, pp. 222 to 228.

<sup>6</sup> These are contained in two chapters, containing seventeen paragraphs. A Prologue of the author is prefixed.

<sup>7</sup> In five paragraphs.

<sup>8</sup> In five paragraphs.

<sup>9</sup> In a Historico-critical Sylloge, by Cornelius Smet, secs. 1 to 19.

<sup>10</sup> At the 2nd of June, pp. 589 to 598.

<sup>11</sup> See “Natales Sanctorum Belgii,” Junii ii., at pp. 108, 109.

<sup>12</sup> See Fasti Belgici et Burgundici,” pp. 272, 393.

<sup>13</sup> In his Benedictine Martyrology.

<sup>14</sup> Thus: “in Belgio Adalgisi Apostoli. M.L.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 201.

<sup>15</sup> See “Vies des Saints,” tome vi., Second Jour de Juin, p. 371.

<sup>16</sup> The writer of his Acts states: “Hic de transmarinis partibus, de Hibernia scilicet, claris parentibus crtus,” &c.



youth, they took good care to have him indoctrinated with learning, both mundane and sacred. Through the efficacious grace of Him, who rules all hearts, Adalgisus resolved on dedicating himself wholly to the Lord's service. According to the compiler of our saint's Acts, his brothers were Saints Goban<sup>17</sup> and Etho.<sup>18</sup> In the time of our saint flourished the illustrious man Furseus,<sup>19</sup> said to have been a Bishop,<sup>20</sup> in the Island of the Hibernian Scots, and who devoted himself to the most pious manner of living and to the work of Almighty God. He desired, also, to join with himself those companions, who would find the same delight in a religious life, and who had an evident vocation for it. Wherefore, Saints Algisus, and his venerable brothers, Etho and Goban, as also a holy man Eloquius,<sup>21</sup> placed themselves under his guidance, when serving God with one heart and mind, full of wisdom and faith, the Holy Spirit guided them through a course of learning, while they neglected not to study the Sacred Scriptures. With earnestness of purpose and unchanging charity, those pious pupils pursued their meditations on the Divine Law, by day and by night.

When they had remained under his tutelage for a sufficient time, St. Furseus called them to himself, and exhorted them to prepare for the reception of Holy Orders. He advised them, through faith in the Holy Trinity and through the virtue of the Holy Ghost, to receive the Priesthood, and the blessings it conferred, in the name of Him, who rescued them from eternal death. They responded to his exhortations, by yielding obedience, and by receiving the Body and Blood of our Lord, when they were ordained by St. Furseus. This ordinance was duly conferred, according to the ritual, and they returned to their friends, giving thanks to God. The sixth hour of the night following, which was that of the Sabbath, and while reclining on their beds, as a reward for their pious recollection and vigil, all of those Priests deserved to hear these words, as if addressed to them by the Lord: "Come to me all you who labour and are burdened, and I will refresh you at my heavenly table in my kingdom." This gave them great consolation, and on the following day, which was Sunday, Saints Algisus, with his brothers-german Goban and Etho, as also Eloquius and many others, went to their holy superior, St. Furseus. They related what had occurred in the vision, and they sought his permission to visit the tombs of the Apostles, Peter and Paul, with those of other saints, so that there they might offer vows and prayers. St. Furseus hearing their narrative gave thanks to God; but, wishing to accompany them, he answered St. Algisus and his companions, with a cheerful countenance: "Certainly, I shall not give you permission to go, unless I am with you."

Then, having called his brothers St. Ultan<sup>22</sup> and St. Foillan<sup>23</sup> to him, St. Furseus said: "My dear brothers, do you wish to seek Christ with me?" They replied: "Our father and our superior, wherever you go, we

<sup>17</sup> His Feast has been assigned to the 20th of June.

<sup>18</sup> His Festival occurs at the 10th of July.

<sup>19</sup> The reader is referred to his Life, at the 16th of January, in the First Volume of this work, Art. i.

<sup>20</sup> This is a doubtful statement, since neither in his own Acts, nor in the notices of him, by Venerable Bede, is it to be found related. Some think, he might have been ordained as a bishop, before he left Ireland; while others are of opinion, that he might have been consecrated by Pope St. Martin,

when he is said to have visited Rome.

<sup>21</sup> His Feast is referred to the 3rd of December.

<sup>22</sup> His Festival is kept, on the 1st of May, and the reader is referred to that date, in the Fifth Volume of this work, for his Acts, at Art. iii.

<sup>23</sup> His feast is held, on the 30th of October.

<sup>24</sup> This name has been derived from a Teutonic source, signifying "noble pledge."—"Dictionary of Christian Biography," edited by William Smith, LL.D., and Henry Wace, M.A., vol. i., p. 32.

shall follow you." In like manner, the holy Confessor Algisus or Adalgisus<sup>24</sup> called his brothers, Goban, and Etho, with Eloquius, and another godson, named Corbican, as also his servant, named Rodalgus. He then spoke to them: "Dearly beloved, let us go and follow Christ, and offer ourselves to him as a holocaust." They replied to him: "Be it as you have spoken, O holy man, who desireth not only to profit yourself, but to have others, especially those so closely related by family ties, and through the exercise of pious works, as your companions." Wherefore, asking the blessing and absolution of St. Fursey, and commending themselves to the Lord, having obtained such favours, they returned thanks. St. Fursey, in turn, asked their blessing, which he received; then, in the name and with the peace of God, he went with them to the sea-shore. They embarked on board a ship, while the waves being calm, they sailed to a more distant country.<sup>25</sup> Where they landed is not stated, save that it was on some part of the French shore. However, they directed their course to Corbei,<sup>26</sup> where there was a church,<sup>27</sup> dedicated to the honour of the Holy Apostles St. Peter and St. Paul,<sup>28</sup> in that district about Amiens,<sup>29</sup> and in which diocese it was situated. There, the pilgrims were received in a hospitable manner, when they had entered that monastery.<sup>30</sup> Prostrating themselves before the altar of the most blessed Peter, these devout souls poured forth their prayer: "O Lord God, omnipotent King, who art, who hath been, and who art to be, who hath caused us to pass over the waves of a tranquil sea, and who hath brought us safely hither, we humbly request thee, O most bountiful Creator, to show us that place destined for each one of us, from the beginning of the world. Amen." Having poured forth this prayer in sighs and in tears, they arose. Embracing each other, they issued from that monastery, and in the cause of Christ, they separated for different quarters; but, while absenting themselves thus in body, the bond of Faith and of Charity united them in soul. Wherefore, to different places of the Gaulish kingdom they went, preaching the Lord's Gospel everywhere, until each arrived at his respective destination. Then, severally addicting themselves to prayers, vigils, and pious exercises, they spent the rest of their days, entirely devoted to God's service.

From the sixth to the seventh century, as ancient chronicles record, many are the holy missionaries of Ireland, who are known to have preached the Gospel in France. It has been groundlessly assumed,<sup>31</sup> however, that Adalgisus, from his name, had been a native of Gaul, who became a disciple of an Irish missionary, greatly distinguished in Gaul, during the seventh century. Among St. Fursey's companions, at Lagny, is thought to

<sup>25</sup> It is the opinion of Father Baert, that St. Algisus preceded St. Fursey to France, and that after his departure from Ireland, Fursey went to Sigebert, King of the East Angles, before the year 636. He thinks, there must be an anachronism in the Acts of St. Adalgisus, who is represented as finding Clodoveus II. at Laon, as he did not begin to reign in France, until 638. Now, the monastery at Corbei was first founded, A. D. 657, in the reign of Clotaire III., so that it should be difficult to believe, Algisus could have been entertained there at a much earlier period. For the date of its foundation, Baert refers to *Le Cointe*, tomus i., "Conciliorum Gallix," for its charter, which is cited.

<sup>26</sup> This is stated by Molanus and Buce-  
lin.

<sup>27</sup> The author of our saint's Acts here re-

marks, that it was "satis honorifice constructa."

<sup>28</sup> It was consecrated with the monastery here by Berthefroid, Bishop of Amiens, in 662.

<sup>29</sup> A description of this city, with an illustration of the facade of its magnificent cathedral, will be found in *Elisée Reclus' "Nouvelle Géographie Universelle,"* tome ii., chap. xii., sect. iv., pp. 787 to 789.

<sup>30</sup> It must be observed here, that Corbie was founded by Queen Bathilde, during her regency, in the year 657 or 662, and over it she placed St. Theodefroï, a religious of Luxeuil. See an account of it, in M. Maxime de Montrond's "Dictionnaire des Abbayes et Monastères," &c., cols. 222, 223.

<sup>31</sup> By Father Francis Baert, S. J.

<sup>32</sup> See Rev. Dr. Lanigan's "Ecclesiastical

have been included Adalgisus;<sup>32</sup> but, this hardly appears to have been the case, if we follow the old writer of his Life. However, with those holy persons, already alluded to, the blessed Algisus, especially recommending himself to Divine protection, and regarding the destined object of his way, is said to have come to Laon.<sup>33</sup> There, he was reverently welcomed, by King Clodoveus,<sup>34</sup> who most generously acceded to a request earnestly preferred, that Algisus and his companions might obtain a suitable place, where they could serve our Lord, in a religious community life. Wherefore, with Corbican, Rodald, and Carebert,<sup>35</sup> our saint went into a retired place, called Cellula, in the wood of Therascia, or Thierache,<sup>36</sup> in Picardy. This was near Mount-Saint Julian, on the River Oysia,<sup>37</sup> or Isara, now the Oyse, which falls into the Seine. There, St. Algisus fixed his staff in the ground, and immediately, a clear fountain of water sprung up;<sup>38</sup> afterwards, it was known to have cured many persons from their infirmities.<sup>39</sup> When this miracle was witnessed, by the holy man, he gave thanks to God, in these words: "O Lord, to thee be all glory." Two possessed persons came there, who requested Algisus in the name of Christ to deliver them from demoniac influence. For these, he earnestly prayed on his knees, with an humble and a devout soul, and rising up, he imposed hands on them. Then signing them with a sign of the cross, instantly the Liberator of all, through the merits of our saint, released the afflicted from their miserable bondage. This miracle, wrought before a number of persons, ended in their perfect restoration; nor was it more than the beginning of wonderful works, whereby the Almighty manifested his power, while the fame of Adalgisus increased each day.

The holy man found a suitable site for his habitation, near the miraculous fountain; and, according to the custom of that age, before he began to build, the founder spent the night in prayer and vigil. When the next day dawned, his servants went to the neighbouring Mount, where they vigorously cut down trees, to serve for their future habitation. Of this proceeding, Adalgisus was ignorant; but, an Angel of the Lord appeared, in the shape of a dove, and carrying in its bill a leafy branch from the wood. That dove then flew towards the place, destined for them by the Almighty, and full in their presence. The disciples, who had been at work, retired from the Mount, and they followed that dove towards the spot, where their holy superior was engaged at prayer. Here, they found the dove, standing beside him. The disciples were filled with a reverential awe. Then, Adalgisus rising from prayer took an axe in his hands, to commence his religious foundation. There, the holy Confessor built his church, and he laboured at the work, with his own hands, aided by those of his disciples. That place was afterwards called Cellula, or "the little monastery."<sup>40</sup> When the house had been erected, the servant of God, Algisus,

History of Ireland," vol. ii., chap. xvi., sect. x., p. 462.

<sup>33</sup> This is stated by Molanus and Bucelin.

<sup>34</sup> It seems probable Clovis II., husband of Queen Bathilde, is here meant, who died in August, 656. See "Dictionary of Christian Biography," edited by William Smith, LL.D., and Henry Wace, M.A., vol. i., p. 583.

<sup>35</sup> It seems most likely, this is the new servant of our saint, to whom Baert alludes as having a French name, and who was probably associated with St. Adalgisus, after he had arrived in France.

<sup>36</sup> See "Histoire Litteraire de la France," tome vii., Siecle xi., p. 190.

<sup>37</sup> It is also called Oesia, Esia, and Æsia, by the old writers. See Bavdrand's "Novum Lexicon Geographicum," tomus i., pp. 15, 278, 389.

<sup>38</sup> This was well known, in the time when the old writer of our saint's Acts lived; yet, it appears to have been forgotten, when the Bollandists came to treat about the memoirs of St. Adalgisus.

<sup>39</sup> According to Molanus and Bucelin.

<sup>40</sup> We believe, the Bollandist editor has mistaken the character of the *canobium* here, as having been a small house to accommodate

together with his pious subjects, Corbican, Rodald, and Carebert, settled down, to praise Almighty God, and to proclaim that precious miracle, which had inaugurated their religious enterprise, as also to thank unceasingly our Lord Jesus Christ, for his bountiful regard, towards these devoted followers.<sup>41</sup>

## CHAPTER II.

CERTAIN IRISH DISCIPLES WITH ST. ANNAN COME TO THE MONASTERY OF ST. ADELGISUS—LEGEND OF CORBICAN'S MISSION TO IRELAND, HIS DEATH, AND MIRACULOUS TRANSFER OF HIS BODY TO FRANCE—ADELGISUS VISITS ROME—RETURN TO PICARDY—HIS MISSIONARY CAREER—HIS DEATH AND BURIAL—HIS MEMORIALS—CONCLUSION.

WHEN it was known in Ireland, that St. Adelgisus and his companions had taken up their residence at Cellula, certain Irish pilgrims set out with a St. Annanus;<sup>2</sup> they passed over the sea, and guided in a providential manner, they came to that place. There, they were joyously received by St. Adelgisus, who exclaimed: "Oh! how good and pleasing it is for brothers to dwell together." Kissing each other, in monastic fashion, they give thanks to the Almighty, and then partaking of food, the travellers rested for that night. When the next day had dawned, the blessed Annanus and his companions with St. Adelgisus and his brethren began to labour earnestly in the service of God.<sup>2</sup>

At this time, the holy Priest Adelgisus built a church, in honour of St. Peter and of the other Apostles, and of all the Saints. Having finished its erection, he called his godson Corbican, and he said: "My dearly beloved son, Corbican, it behoves you to go beyond the sea to my country, and to tell my father, mother, brothers and sisters, what you know regarding our affairs. Convey to them this message, that the portion of my inheritance which remains must be sold, and that the product shall be sent here through you. This, too, must you state, that never shall they see me more, unless they come hither; but, you must return to me, for I shall proceed to visit the tombs of the Apostles, St. Peter and St. Paul, at Rome." Then, replied Corbican: "My Father, if I should die on the way, what shall become of the treasure?" The holy Confessor Adelgisus said to him: "Lo! if death overtake thee, direct my father and mother to place the treasure by thy side, to cover thee with a waxed linen cloth, and to set thy body in two hides of animals, sewed up on every side;<sup>3</sup> afterwards, they shall commit your body to the deep and

four of five hermits; perhaps, it is more likely, they dwelt in separate cells, but living near each other, around a church.

<sup>41</sup> See the Bollandists' "Acta Sanctorum," tomus i., Junii ii. De S. Adalgiso sive Algiso Presbytero, in Theoracia, Picardiae Regiuncula. Acta S. Algisi, cap. i., num. 1 to 8, pp. 223 to 225. Also, Appendix, num. 22, 23, p. 228.

CHAPTER II.—<sup>1</sup> The Bollandist editor Baert remarks, that elsewhere he finds no account of a saint so named.

<sup>2</sup> If we are to credit the statement of Dempster, St. Adalgisus exercised holy offices in Belgium, and he was celebrated for

holiness of life, "suscipiente Madelgaro, qui postea Sanctus Vincentius dictus est, Hannoniae comite."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., num. 8, p. 9.

<sup>3</sup> There can be little doubt, that the present is one of those incredible legends, so frequently met with in the Lives of the Saints; however, there are several practices, like the present, incidentally alluded to, and which serve to throw some light on the usages of past times. In the present case, the manner of ancient interments is exposed.

<sup>4</sup> Some of these relics are enumerated, in

to Divine guidance, while, I trust to the Lord's clemency, that you shall be brought hither, in a direct course." The renowned servant of God humbly obeyed the holy Father, and having received his blessing, Corbican set out on his journey. Through Almighty guidance, he came to the sea, which he crossed, and soon he brought the request of Adelgisus to his parents. These were greatly rejoiced, to have a pleasing and an authentic account of their son, and they readily complied with his request to effect the sale of his property. The proceeds were then given to Corbican, who was to transfer what had been obtained to his holy superior. But, when Corbican prepared for his return to Adelgisus, he began to waste in strength, and finding the chill of death approaching, he called the parents of his superior, and he told them what were the instructions of their son, in such a contingency. They promised to obey these directions. Soon, the happy death of Corbican took place, and while his body lay far from his holy superior, his soul was associated with the choirs of Heaven. Then were his remains covered with the waxed linen, the treasure was placed by his side, and the skins enclosed all; while the parents of Adelgisus, mindful of their son's orders, had the body brought to the sea, where it was committed to the waves, and to the disposition of Divine Providence. The old writer of our saint's Acts—after moralizing on these particulars of the Legend—proceeds to state, that Angels guided the remains of Corbican over the sea, until in a direct course they floated onwards, to the place where Adalgisus lived at Cellula. While they were moving against the current of the River Isara, some shepherds on the bank, noticing the floating object and not knowing what it was, left their flocks, and endeavoured to draw it towards them. Yet, their efforts were in vain; and, while they followed the unknown object to one part of the river, soon it eluded their grasp, by gliding away to another place. This caused them to wonder greatly; but, soon Father Adelgisus, who had a revelation of what had taken place, came to the river's brink. Towards him, instantly, the body of Corbican floated. Filled with thanksgiving, the soul of St. Adelgisus expanded in prayer, and receiving the remains of his faithful disciple, they were soon brought to his oratory. The treasure was found beside his remains. There, Corbican was religiously interred, hymns and psalms were recited, and all glory was given to God, who had wrought such a stupendous miracle, to manifest the merits of his true servant.

Then, it is stated, that in fulfilment of a purpose he had formed and of a vow he had long before made, the amiable lover of Christ Adelgisus set out for Rome, asking Almighty protection on the way, that he might perform an act becoming his zeal and piety. When he arrived in the Eternal City, he went to the Basilica of St. Peter, and there he offered up prayers with great devotion, and tears coursed down his cheeks, when he knelt in the holy places. He desired most earnestly to receive sacred relics, so that he might bring them to that place, where he chose to serve the Almighty. In response to his wishes, he was favoured with a vision, in which the Blessed Apostle of our Lord Peter appeared, and brought him those sacred relics, which he had so eagerly requested.<sup>4</sup> Having visited the various oratories of the saints in Rome, the holy Priest Adelgisus, commending himself to Almighty protection, prepared for his return. His heart was filled with gratitude for the favours he had received, and therefore he hastened homewards to his cell, where he devoted himself most assiduously to prayer and Divine meditation. There, too, he chastised the body and kept it in subjection, lest while he

the Legend of our saint's Acts, as objects of special veneration.

<sup>4</sup> See the Bollandists' "Acta Sanctorum,"

tomus i., Junii ii. De S. Adalgisuo sive Algisio Presbytero, in Theoracia Picardie Regiuncula, cap. ii., sect. 9 to 16.

preached to others he should become a castaway.<sup>5</sup> He spread the Gospel of Christ throughout the territory of Hannonia, between the Rivers Isara and Helpra.<sup>6</sup> Thence, he banished all traces of idolatry, towards the middle of the seventh century. He established there the Christian Faith firmly; and he brought many within the fold of Holy Church.<sup>7</sup> When not engaged on the active duties of his mission, the saint spent his time, in prayer, meditation and pious exercises. Thus, was he duly prepared for that final summons from this life, the comforts and seductions of which he had so long abandoned. The year of his decease is not on record; but, it occurred, probably some time after the middle of the seventh century. The day assigned<sup>8</sup> for his departure is the 2nd of June. He was interred in the territory of Laon,<sup>9</sup> and his tomb was rendered famous, through the many miracles he wrought, even after death. His remains were at last transferred to and buried in the church of St. Michael,<sup>10</sup> which Count Eilbert restored and endowed about the year 970,<sup>11</sup> in the wood of Therascia, and at the instigation of St. Forannan, whose feast is celebrated on the 30th day of April.<sup>12</sup> An arm of St. Adalgisilus was preserved in the monastery, called Maricolis, according to Raysius,<sup>13</sup> although this matter has been called into question by Father Baert.<sup>14</sup> According to Molanus, Miræus, Bucelin, Menard, Dorgan, Saussay, and Wion, the feast of St. Adalgisus is set down, at the 2nd of June.<sup>15</sup> Also, in the "Menologium Scoticum,"<sup>16</sup> of Thomas Dempster, his festival is on this day. At the same date, in that anonymous List, published by O'Sullevan Beare, we find Algisus. This name occurs, likewise, in Henry Fitzsimon's Catalogue, on the authority of Molanus.<sup>17</sup> An error has been admitted by Camerarius,<sup>18</sup> who has placed the festival of Adalgisus, at the 22nd of January. In the Martyrology of the Cathedral Church of the Holy Trinity,<sup>19</sup> Dublin, the feast of St. Algisus is on 2nd of June.

During the years of his exile, the holy man Adelgisus left his parents, friends, and native country, to live for the sake of Christ, and to hold daily communication with him, in the bonds of a pious brotherhood, while he regarded Heaven as his true country and home. The exchange was only the abandonment of transitory terrestrial things for eternal and celestial rewards. His choice was that of the truly wise man, who despises the glittering but worthless baubles, which engage the desires and pursuits of mere worldlings, so that called to the end of his mortal career, the glories of a heavenly Jerusalem dawned on his mental vision, and crowned his hopes of a blissful immortality.

ARTICLE II.—REPUTED FESTIVAL OF ST. COLMAN FINN, OF KILCLIEF PARISH, BARONY OF LECALE, COUNTY OF DOWN. According to tradition,

<sup>6</sup> According to Molanus.

<sup>7</sup> According to Bucelin.

<sup>8</sup> According to Molanus and Bucelin.

<sup>9</sup> According to Saussay, in his "Martyrologium Gallicanum."

<sup>10</sup> Here a Benedictine monastery is said to have been established or repaired by St. Malcalan, an Irishman, about the year 940. Hewas the first Abbot of St. Michael. See M. Maxime de Montrond's "Dictionnaire des Abbayes et Monastères," &c., col. 527. Edition of l'Abbé Migne, Paris, 1856, sm. fol.

<sup>11</sup> See "Histoire Literaire de la France," tome vii., Siecle xi., p. 190.

<sup>12</sup> See vol. iv. of this work, at that date, Art. i.

<sup>13</sup> In Hierogazophylacio Belgico.

<sup>14</sup> In his Commentarius Prævius to this saint's Acts, he states, that in a Manuscript Catalogue of Relics preserved in this monastery, there is no account of this relic, while the record professes to include all the relics there preserved, from A.D. 1586 to 1590. See num. 2.

<sup>15</sup> See the Acts of this saint, in the Bollandists' collection Commentarius Prævius, num. 3, and Appendix, num. 18 to 20.

<sup>16</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 201.

<sup>17</sup> See O'Sullevan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 52.

<sup>18</sup> According to Father Baert.

<sup>19</sup> Edited by John Clarke Crosthwaite, A.M., and Rev. Dr. James Henthorn Todd, p. 122.

Kilclief,<sup>1</sup> a parish in the baronies of Upper and Lower Lecale, on the east border of Ulster, boasts of an early ecclesiastical origin. The church here is said to have been founded by St. Patrick;<sup>2</sup> while Eugenius and Niellus are held to have been its first ministers,<sup>3</sup> and his own disciples.<sup>4</sup> The village, where it was built, stands on the sea-shore; while the surface lies, along the west side of the entrance<sup>5</sup> or lower part of Lough Strangford channel, and almost everywhere this parish consists of good arable land.<sup>6</sup> North-west of the Protestant church here, and which now occupies the original site, there is a townland at present denominated the Glebe,<sup>7</sup> but consisting of three distinct old denominations, viz.: Drumroe, Carriff, and Carrowvannish.<sup>8</sup> Originally, it is probable, Kilclief had been a small parish, consisting only of 1,484 acres; although presenting on the Ordnance Survey Maps five detached portions,<sup>9</sup> which, perhaps, were formerly chapelries, added to augment its income. A Hospital for Lepers had been founded here under the patronage of St. Peter.<sup>10</sup> When allusion is made to this place, it is called Cill-cleithe,<sup>11</sup> or Cill-cliaith,<sup>12</sup> in our Annals. The word signifies "church of the hurdles," probably in reference to its original construction.<sup>13</sup> We find, however, that a *damliag*, or stone church, had been here, in or before the tenth century, when it was burned. There, the parish church was dedicated to a St. Coelan, or Kelan.<sup>14</sup> He was probably either Caylan, the founder of Neddrum, or Cillin of Achadh-chail.<sup>15</sup> The original name Caolan admits of these varieties.<sup>16</sup> He was probably son to Derinila, surnamed Cethuir-chich-each, *i.e.*, of the Four Provinces, mentioned by St. Ængus the Culdee.<sup>17</sup> In 1034,

ARTICLE II.—<sup>1</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Down," sheets 31, 32, 37, 38, 39, 45. The townland proper is in the barony of Lower Lecale, and shown on sheets 32, 38, 39.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," xiii. Januarii. Vita S. Alildi, p. 62, and n. 7.

<sup>3</sup> See "Trias Thaumaturga," Sexta Vita S. Patricii, n. 35, p. 110.

<sup>4</sup> See *ibid.*, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 265. Also, cap. xxiv., p. 270.

<sup>5</sup> See Archdall's "Monasticon Hibernicum," p. 122.

<sup>6</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., p. 373.

<sup>7</sup> It consists of 400 acres, and it belonged formerly to the Archdeaconry.

<sup>8</sup> In 1592, these were called Spittle Quarter, Carrowreagh, and Fermeannes. "In the first of these quarter-lands is a plot called *the spital-field*, which, within memory, contained some vestiges of an ancient building. These were the remains of an Hospital of Lepers, which was standing here in the fourteenth century."—Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix N, pp. 217, 218.

<sup>9</sup> These are called Ringreagh, in the heart of Down parish; Carrowdressex and Comomreagh, in different parts of Bright; Rossglass, with four parishes intervening; and Ross, near Ardglass. In 1834, by Act of Council, these five townlands were transferred respectively to the adjacent parishes,

while, in lieu of them, the two Killards and Ballywoodan were incorporated with Kilclief. See Third Report on Ecclesiastical Revenue, A.D. 1836, p. 264.

<sup>10</sup> See an article by Dr. Petrie, on Kilclief Castle, with a wood engraving of it, in the "Dublin Penny Journal," vol. i., No. 49, June 1st, 1833, pp. 385, 386.

<sup>11</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., at A.D. 1001. Also the "Tigernachi Annales," at 1002, in Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 270.

<sup>12</sup> By the country people, it is generally called Killeeth.

<sup>13</sup> Venerable Bede tells us, that "more Scotorum," churches were built of plank-wood and covered with thatch. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxv. However, stone churches were built by the Scots or Irish, from the earliest Christian times, especially where stone materials were found to abound more than timber.

<sup>14</sup> According to the "Registrum Prene," p. 398, and "Registrum Mey," lib. ii., p. 214.

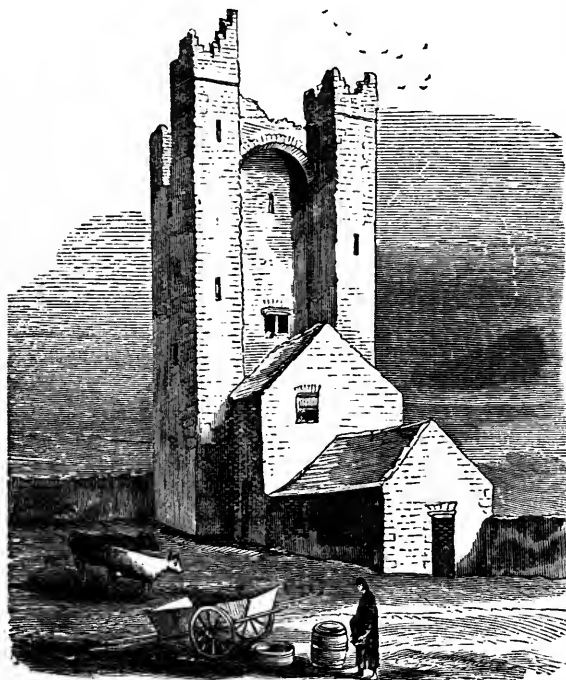
<sup>15</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix N, p. 216.

<sup>16</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Brigide, n. 1, p. 597.

<sup>17</sup> In his tract, on the Mothers of the Irish Saints. See Colgan's "Acta Sanctorum Hiberniæ," xx. Martii. Vita S. Muri, n. 6, p. 587.

<sup>18</sup> See Rev. Dr. Reeves' "Ecclesiastical

Cillchiath was annexed to the See lands of Down; and, about the year 1178, John De Courcy confirmed the possession of Kilcleth to the bishop. About the year 1183, Bishop Malachy granted the church of Killecleth to the Abbey of St. Patrick.<sup>18</sup> Near the site of the former church rises the old castle of Kilclief, in which the bishops of Down, at one time, resided. It seems to be a building of the fourteenth century, and it is still in good preservation, being



Kilclief Castle, County of Down.

well roofed.<sup>19</sup> The castle and lands of Kilclief were an ancient See House and Manor, belonging to the Bishops of Down.<sup>20</sup> In the middle of the last century,<sup>21</sup> the castle was still entire, and covered with thatch.<sup>22</sup> There was a chamber, in this castle, called the Hawk's Chamber;<sup>23</sup> and possibly, it may have been so designated, from the figure of a fowl, resembling a hawk, which was carved on a stone chimney-piece, in a room on the second floor, and on which was cut, also, in bas-relief, a Cross Patee.<sup>24</sup> The first floor is vaulted. It has two front wings, in one of which there was a stair-case, and in the other a stack of closets.<sup>25</sup> Among the

many holy men, bearing the name of Colman, and mentioned in our Calendars, the writer can only discover the name of Colman Fionn, venerated at

Antiquities of Down, Connor and Dromore," n. (f), p. 38.

<sup>19</sup> It was used as a granary, in 1847. See *ibid.*, Appendix N, p. 218.

<sup>20</sup> The accompanying illustration, drawn on the wood by William F. Wakeman, has been engraved by Mrs. Millard.

<sup>21</sup> When Walter Harris wrote his "Ancient and Present State of the County of Down," &c., which was published in Dublin, A.D. 1744, 8vo.

<sup>22</sup> See *ibid.*, chap. iii., sect. i., pp. 23, 24.

<sup>23</sup> According to the old natives, it was so called, because it was the place kept for the Bishop's falconer and hawks. Visitation Book in College Library, of 1622.

<sup>24</sup> See Walter Harris' description, in

"Ancient and Present State of the County of Down," &c., chap. iii., sect. i., p. 24.

<sup>25</sup> "The Lands surrounding the Castle are a fine Demense, and some of the best Land in the Barony, which with a Water Mill on them are held from the Bishop by the Revd. Peter Leslie; and South is a Denomination of Land called *Bishop Court*, in Lease to Mr. Justice Ward, near which are *Sheepland* and *Ballyherman*."—*Ibid.*, p. 24.

<sup>26</sup> See at that date, in the Fourth Volume of this work, Art. vii. But, no place has been assigned to him.

<sup>27</sup> Also, at that date, there is a notice of this saint, but he is not there associated with Kilclief.

<sup>28</sup> See Dr. O'Donovan's "Annals of the



the 4th of April;<sup>26</sup> or perhaps, Colman Ban, at the 19th of October.<sup>27</sup> We find a Colman Finn, an anchorite, whose death is set down, at A.D. 771;<sup>28</sup> yet, we are not informed, if a date or a place has been assigned to him, or a rank among the Irish Saints. The writer is unable to find, on what authority, the Rev. William Reeves connects, at this day, the church and saint heading the present article;<sup>29</sup> but, these are included, in our collection, resting on his authority.

ARTICLE III.—ST. NAINNID OR NAINNIDH, OF CLUAIN H-UIINSENN. An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at this date, Nainnid Cluana usend. However, the parentage and period of this saint seem to be shrouded in obscurity. The place, called Cluain-Uinnseann is mentioned, in the Annals of the Four Masters,<sup>2</sup> as having been connected with the death of Maeltuile—probably an ecclesiastic—in A.D. 871. It means, in English, “The Lawn or Meadow of the Ash Tree;” however, its exact situation has not been identified.<sup>3</sup> There was a Nennidius or Nennius, who administered Holy Viaticum<sup>4</sup> to the illustrious Virgin, St. Brigid,<sup>5</sup> Patroness of Kiidare, when she died A.D. 523.<sup>6</sup> He is usually distinguished, by the title Nennidh Lamghlann or Lamhidhan; and, to him, by some writers, has been attributed a Hymn in praise of St. Brigid, commencing with these words: “Audite Virginis laudes.”<sup>7</sup> An allusion to that holy attendant will be found, at the 18th day of January;<sup>8</sup> but, his feast seems referable, rather to the 2nd day of April.<sup>9</sup> Wherefore, we may assume, that the present holy man was quite a different person. On this day, a festival in honour of Nainnidh, said to have been of Cluain h-Uinnseann, is set down, in the Martyrology of Donegal.<sup>10</sup>

ARTICLE IV.—REPUTED FESTIVAL OF ST. CELLACH OR KELLACH, ALSO CALLED ST. CEOLATH. [*Seventh Century.*] According to a Manuscript Kalendar of Saints, belonging to the Benedictine Order, and according to Dempster,<sup>1</sup> a feast has been assigned to St. Ceolathus, second Bishop of Lichfield in England, at this date.<sup>2</sup> Already, at the 14th of February, his Acts, so far as known, have been given, when treating about St. Cellach or Kellach, Bishop and Confessor.<sup>3</sup> There is allusion to him, by Thomas Dempster,<sup>4</sup> in his Ecclesiastical History of Scotland. Coella, Bishop of the Scottish nation, who succeeded Diuma, in the bishopric of the Mid-Angles, is commemorated on the 2nd day of June.<sup>5</sup> He left his bishopric and returned to Hy,<sup>6</sup> as we

Four Masters.” vol. i., pp. 374, 375.

<sup>29</sup> See “Ecclesiastical Antiquities of Down, Connor and Dromore,” Appendix LL, p. 379.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See Dr. O’Donovan’s Edition, vol. i., pp. 516, 517.

<sup>3</sup> See *ibid.*, n. (m), p. 517.

<sup>4</sup> According to the Third, Fourth and Fifth Lives of St. Brigid.

<sup>5</sup> See her Life, in the Second Volume of this work, Art. i., at the 1st of February, chap. xiv.

<sup>6</sup> See Colgan’s “Trias Thaumaturga,” Appendix Tertia ad Vitam S. Brigidæ, cap. i., p. 609.

<sup>7</sup> See Sir James Ware, “De Scriptoribus Hiberniæ,” lib. i., cap. i., p. 3.

<sup>8</sup> See the First Volume of this work, at that date, Art. ii.

<sup>9</sup> See an account of him, in the Fourth Volume of this work, at that date, Art. ii.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

ARTICLE IV.—<sup>1</sup> In his “Menologium Scoticum.” See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 192.

<sup>2</sup> See the Bollandists’ “Acta Sanctorum,” tomus ii., xiv. Februarii. Among the pre-termitted saints, p. 742.

<sup>3</sup> See the Second Volume of this work, Art. ii.

<sup>4</sup> See “Historia Ecclesiastica Gentis Scotorum,” tomus i., lib. iii., num. 272, pp. 160, 161.

<sup>5</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 299.

are informed. Likewise, at the 2nd day of June, the Bollandists<sup>7</sup> have allusion to Ceolachus, Cellacus, Colatus, or Colachus, who has been commemorated as a saint, by Camerarius,<sup>8</sup> and who has been so recognised, in a Manuscript Calendar of St. Benedict's Order.

ARTICLE V.—ST. CONALL, LOUGH GILL, COUNTY OF SLIGO. There is a well, on the northern shore of Lough Gill, called Tobar Chonail.<sup>1</sup> On the Lake, there is an Island, called St. Conall's Island.<sup>2</sup> Tradition says, his day was formerly celebrated, on the 2nd of June, at the well.<sup>3</sup> We are not able to discover any memorials relating to him. Without particularizing the exact day or locality, the traveller Henry D. Inglis<sup>4</sup> visited a holy well, two or three hundred yards from the banks of Lough Gill, where eleven devotees were engaged at some religious ceremonies. Some of the lake boatmen declare, that on a particularly bright and still day, a noble and buried city, with its towers and houses, may still be traced distinctly beneath its waters. It is a local tradition, that where the waters of the Lough now spread, there was formerly a rich plain; and, the people relate, that its name has been derived from a hapless lady, named Gill, who met her fate on its banks.<sup>5</sup> We find a Connallus, bishop and disciple of St. Columba,<sup>6</sup> noted in Thomas Dempster's "Menologium Scoticum,"<sup>7</sup> at the 2nd of June, and as living in "Monasterio Divini Juris." He is also introduced, by the same writer, as living at the "Monasterium Divini Ruris, and as flourishing A.D. 609."<sup>8</sup> He cites Hector Boetius for an account of St. Conallus, but he does not give a reference. Ferrarius mentions him, on the authority of Dempster. The Bollandists<sup>9</sup> merely state the foregoing particulars, at the 2nd of June; but, they wait for further information, to elucidate his Acts.

ARTICLE VI.—ST. FAROUNÓN, OF LUA. This day, the Martyrology of Donegal<sup>1</sup> mentions Farounon, of Lua, as having been venerated. In the Appendix to the Introduction of this work, he is called Forandan.<sup>2</sup> His place or period is unknown to us.

ARTICLE VII.—ST. AEDHAN, OF CLUAIN DOMHUIL. We read, in the Martyrology of Donegal,<sup>1</sup> that on this day was venerated, Aedhan, of Cluain

<sup>6</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxii., xxiv.

<sup>7</sup> See "Acta Sanctorum," tomus i., Junii ii. Among the pretermitted saints, p. 157.

<sup>8</sup> Thus is he noticed: "Sanctus Ceolachus, Cellacus, Colathus vel Colachus Episcopus Lindisfarniae et Leichfeldensis, Apostolus Merciorum."—Bishop Forbes' "Kalendars of Scottish Saints." See Scottish Entries in the Kalendar of David Camerarius, p. 237.

ARTICLE V.—<sup>1</sup> In the Irish characters *Ṫobair Chonaille*, Latinized "Fons Conalli."  
<sup>2</sup> In the Irish characters *Oileán Chonail*, Latinized "Insula Conalli."

<sup>3</sup> See "Sligo Letters," vol. i., of the Irish Ordnance Survey, in the R.I.A. Thomas O'Connor's letter, dated Grange, September the 5th, 1836, p. 71.

<sup>4</sup> See his "Journey throughout Ireland during the Spring, Summer, and Autumn of 1834," chap. xxii., p. 275.

<sup>5</sup> See William F. Wakeman's "Tourists' Guide to Ireland," p. 259.

<sup>6</sup> See his Life, in this Volume, at the 9th of June, Art. i.

<sup>7</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 201.

<sup>8</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 286, p. 167.

<sup>9</sup> See "Acta Sanctorum," tomus i., Junii ii. Among the pretermitted saints, p. 158.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

<sup>2</sup> In the Irish character, written *forandan*. See p. xlvii.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

Domhuil, at Almain. He is said to have descended, from the race of Corbmac Cas, son to Oilioll Oluim. We have not been able to identify his place or period.

ARTICLE VIII.—ST. LURAN, SON OF CONAN. According to the Martyrology of Donegal,<sup>1</sup> we find that a St. Lurán, son of Conan, had veneration given to him, on this day. When or where he lived seems to be unknown.

ARTICLE IX.—ST. FEMDIDH. A festival, in honour of Femdidh, was celebrated on this day, as we read in the Martyrology of Donegal.<sup>1</sup>

ARTICLE X.—ST. FOIM. The simple record Foim, without any other distinguishing epithet, appears, in the Martyrology of Tallagh,<sup>1</sup> at this date. The writer strongly suspects, this present saint may be identified with Femdidh, who is set down at the same day, in the Martyrology of Donegal.

ARTICLE XI.—ST. SENAN, OR SEANAN. An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at the 2nd of June, regarding a festival in honour of St. Senan. It does not appear to be an easy matter to find his family, period, or place; but, probably he flourished, in the earlier ages of Irish Christianity. His feast is set down, in the Martyrology of Donegal;<sup>2</sup> where, it is stated, that veneration was given to Seanan, on this day.

ARTICLE XII.—ST. ERASMUS, BISHOP, AND HIS COMPANIONS, MARTYRS. In the Irish Church, on the 2nd of June, was commemorated the Festival of St. Erasmus, Bishop, and of his companions, who were Martyrs, as we find recorded in the "Feilire"<sup>1</sup> of St. Ængus.<sup>2</sup> The Bollandists<sup>3</sup> have published Acts of St. Erasmus—the authenticity of which has been suspected—and these state, that three hundred and thirty men suffered with him as Martyrs, in the city of Antioch.<sup>4</sup>

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

ARTICLE IX.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 142, 143.

ARTICLE XII.—<sup>1</sup> In the "Leabhar Breac" copy, we have the following Irish quatrain, with its translation into English, by Whitley Stokes, LL.D. :—

Erasmus intercep  
 Anbreo combpach b'pige  
 Beip co eipit cleip mbuasa  
 .ccc. molbteach mile.

—"Erasmus the bishop, a splended flame

with ardour of might!—took unto Christ a victorious train—three hundred praiseworthy thousands."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xcii.

<sup>2</sup> A comment is affixed "Erasmus .i. antioch [i] ae a dioclitiano imperatore passus est."—*Ibid.*, p. xcvi.

<sup>3</sup> See "Acta Sanctorum," tomus i., Junii ii., De S. Erasmo Episcopo, Martyre Formis in Campania. Father Godefrid Henschen, who has edited his Acts, gives a previous commentary, in 10 paragraphs; then follow the Acta Suspecta, in two chapters, containing twelve paragraphs, with notes; afterwards, an Appendix, compiled by Father Daniel Papebroke is introduced, in eleven paragraphs, pp. 211 to 219.

<sup>4</sup> At this date, also, the Bollandists have a separate article, "De Plurimis Sanctis

ARTICLE XIII.—REPUTED FESTIVAL OF ST. DAMIANUS, COMPANION OF ST. REGULUS, SCOTLAND. Among the Scottish Entries,<sup>1</sup> in the Kalendar of David Camerarius, at the 2nd of June, we find a St. Damianus, a companion of St. Regulus, or Rule.<sup>2</sup> On the same authority, and at this date, the Bollandists<sup>3</sup> alluded to him, among the saints passed over, on the 1st day of this month; while, reference is made to the 17th of October, for further possible notice.

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### Third Day of June.

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ARTICLE I.—ST. COEMGIN OR KEVIN, ABBOT OF GLENDALOUGH,  
COUNTY OF WICKLOW.

[SIXTH AND SEVENTH CENTURIES.]

#### CHAPTER I.

INTRODUCTION—AUTHORITIES FOR THE LIFE OF ST. KEVIN—HIS FAMILY AND PARENTAGE—HIS EARLY TRAINING—HE EMBRACES A RELIGIOUS LIFE—HIS RETIREMENT AND TEMPTATION—HIS HERMITAGE AT LUGGELA—HIS OBEDIENCE AND ITS REWARD—HIS HUMILITY—HE SEEKS FOR ANOTHER PLACE TO PRACTISE PRAYER AND CONTEMPLATION.

NOTHING tends more to the aggregate happiness of mankind, than to have individual members of society engaged in promoting work of real utility. It was an observation, profoundly made by an ancient moralist, that several persons spend their whole lives in evil works, or in idleness, or in pursuing objects, extraneous to their true interests.<sup>1</sup> Such remarks cannot justly apply to the saints of our early Church. Their lives and morals were edifying and exemplary; their toils and trials were unceasing; with entire self-devotedness, they sought to sanctify themselves and to promote the Christian welfare of others. The actions and virtues of the saint, whose memory we celebrate on this day, may be regarded, in many points of view, as exhibiting that love of holiness, that greatness of soul, and that force of character, he so eminently possessed. Very different characteristics—but all very admirable—are developed in the accidents of his birth, education, and position. These have received an additional and a reflected lustre, from the instructive, laudable, and persevering tenor of his blameless life and conversation. The opposite workings of nature and of grace are probably best delineated, in certain simple details of his biography, which—even when exaggerated or contradictory in some respects—serve not the less to awaken our interest and a desire for more accurate information, regarding so holy and so renowned a man.

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Martyribus, Antiochiæ passis," &c., *ibid.*, p. 169. These do not seem to differ from the companions of Erasmus, already mentioned; but, there appear to be great diversities of statement and conjectures, regarding their Acts.

ARTICLE XIII.—<sup>1</sup> Thus: "Hoc eodem die Sanctus Damianus Sancti Reguli comes." —Bishop Forbes' "Kalendars of Scottish

Saints," p. 238.

<sup>2</sup> His feast has been assigned to the 30th of March, and to the 17th of October. See *ibid.*, p. 436.

<sup>3</sup> See "Acta Sanctorum," tomus i., Junii ii. Among the pretermitted saints, p. 157.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See Seneca, "Opera," Epistola i.

Several old Acts of St. Kevin are still extant. In the time of the O'Clery's, his Irish Life was in possession of Domhnall Carrach, son of Feaghal Mac Eochada, at Eanach Mor, in Ui Ceinnsellaigh.<sup>2</sup> There is a Manuscript,<sup>3</sup> belonging to Trinity College, Dublin, containing an Irish Life of St. Kevin of Glendalough, in prose. In the Codex Kilkennensis is a Life of St. Comegan, in a folio.<sup>4</sup> There were probably two of his Irish Lives, one in prose and the other in verse, left transcribed, by Michael O'Clery, and among the Burgundian Manuscripts, at Bruxelles.<sup>5</sup> There is a Manuscript, *Vita S. Coemgeni*, preserved among the Records, belonging to the Franciscan Convent, Dublin.<sup>6</sup> On the 3rd of June, Colgan had intended to produce the Acts of St. Coemgen.<sup>7</sup> His Acts are very fully published, in the great Bollandist collection.<sup>8</sup> A previous commentary and notes,<sup>9</sup> as we may learn from the initialled marginal letters, were written by Father Francis Baert. Our saint's Latin Life has been printed from a Manuscript, formerly belonging to Hugh Ward.<sup>10</sup> This narrative is contained in six chapters, comprising forty-nine paragraphs. However, this Life of St. Kevin is very justly supposed to abound in fables. It is thought to have been written, during or before the twelfth century, and on very reasonable grounds. For, mention is made, regarding the flourishing state of Glendalough city, at the time, when this life had been written; while, in the thirteenth century, this episcopal seat had dwindled into an insignificant and wasted village.<sup>11</sup> Now, it is supposed, that a least one hundred years must have elapsed, before a prosperous city could have become a small village, in the ordinary course of things. Those proofs, on which the Bollandists rely for the fact of Glendalough being in a flourishing state at the time when St. Kevin's published Life had been written, shall be reproduced, in the sequel of this narrative. Baert remarks, that at first he intended to suppress many fables contained in this Life, and to issue a more compendious and reliable account, regarding our saint. Afterwards, however, his mind changed on the subject, for these following reasons. Many things are related in this Life, which the author could have seen and recorded, as existing in his own time. Matters, referring to the site of places and monasteries, in or near Glendalough, are found written there, and this information need not necessarily have been derived from popular tradition. Again, there are accounts, relating to miracles and prophecies, whereby we are not so certainly informed, indeed, regarding what St. Kevin did and predicted, as respecting what had been then rumoured, and as a picture representing the state of things which prevailed during the writer's own lifetime. Moreover, as several Irish Historographers<sup>12</sup> used this Life, it was judged advisable to publish a document, which had not in its entirety as yet seen the

<sup>2</sup> See "A Dictionary of Christian Biography," edited by William Smith, LL.D., and Henry Wace, M.A., vol. i., p. 590.

<sup>3</sup> It is classed H. 4, 4.

<sup>4</sup> See pp. 65 to 71 of that MS. *Vita Coemgeni*, vulgo *Keiveni*. prima. *Abbatis Glendelacensis*, auctore anonymo Ex MS. Hugonis Ward, ordinis Minorum MS. Marsh, Dublin.

<sup>5</sup> See vol. iv., Part ii., pp. 166, 176, of the catalogue.

<sup>6</sup> In the "*Vitæ Sanctorum*," ex Cod. Inisensi, pp. 95 to 99.

<sup>7</sup> According to "*Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum*."

<sup>8</sup> See "*Acta Sanctorum*," tomus i., Junii

iii., *De S. Coemgino, sive Keivino, Abbate Glindelacensi in Hibernia*, pp. 310 to 322.

<sup>9</sup> In seven paragraphs.

<sup>10</sup> So endeared to every Irishman, in connexion with the order of Friars Minor of St. Francis, and who had made considerable progress in collecting the Acts of the Irish Saints, before Colgan commenced their publication.

<sup>11</sup> It was united to the See of Dublin in 1214, on the death of its Bishop William Piro. For further particulars, relating to this union of Sees, the reader is referred to Harris Ware, vol. i., "*Bishops of Glendalough*," pp. 375 to 378.

<sup>12</sup> Such as Usher, Colgan, &c.

<sup>13</sup> See "*Acta Sanctorum*," tomus i.,

light; while, to judicious readers was left the option of pronouncing on its questionable or credible passages. It is supposed, by Baert, that Irish Hagiographers were accustomed to attribute miracles, in particular instances, to certain saints, which had been before related respecting other holy persons. This happened, less through a desire of practising deception, than from a motive of misconceived piety. He allows, also, that there may be some truth in various transactions related. Yet, the writers of those acts, for the most part, having received their accounts from traditions of the vulgar, these are usually accompanied with so many fabulous circumstances, that they appear in certain instances unworthy of credit.<sup>13</sup> The Life of blessed Kevin, as published by Baert, tells us on its title page, that our saint was both Bishop and Confessor. But, this title is supposed to have been supplied by some more modern commentators. In three more compendious Lives of our saint, which are also supposed to have been of considerable antiquity, this title of Bishop is wanting.<sup>14</sup> One of these three Lives had been written, after the manner of a short Eulogy or Panegyric on the saint; another, which was lent by the Jesuit, Henry Fitzsimon, appears to be more filled with fabulous traditions which its author had collected; while, a third Life had been taken from a Book, belonging to the Library of Salamanca in Spain. This latter MS. was at least three centuries old, before coming into Baert's possession, and in his opinion, it contains many things, which might be tolerated and believed, if they were not accompanied by some mythical accounts.<sup>15</sup> There are notices of this holy Abbot, by Archbishop Ussher,<sup>16</sup> Dr. Meredith Hanmer,<sup>17</sup> and by Bishop Challoner.<sup>18</sup> At the 3rd of June, as also, in Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints,"<sup>19</sup> and in the work of Rev. Dr. Lanigan;<sup>20</sup> by Mrs. Anastasia O'Byrne,<sup>21</sup> Bishop Forbes,<sup>22</sup> Rev. S. Baring-Gould,<sup>23</sup> he is recorded; while, in the Dictionary of Christian Biography,<sup>24</sup> there is an account of this celebrated Abbot.

The holy man was born, in the year 498, according to Archbishop Ussher;<sup>25</sup> and, his chronology has been accepted by most writers. Yet, there are strong motives for doubting his having been born so early; and, it seems very probable, that date for Kevin's birth should be advanced to some year, in the earlier part of the sixth century. Nor does the year assigned well accord with the chronological dates, in reference to his brother<sup>26</sup> and nephew.<sup>27</sup> Nor

Junii iii. De S. Coemgino Commentarius Prævius, num. 4, p. 311.

<sup>14</sup> In one of these lives the title runs as follows: "Vita Coemgini, magnæ sanctitatis viri;" in the second: "Vita Coemgini," and in the third: "Vita Coemgini Abbatis." A fourth life, found in the Imperial Library, at Vienna, was intitled, "de S. Coengeno." See "Acta Sanctorum," tomus i., Junii iii., Vita S. Coemgeno, Commentarius Prævius, num. 3, p. 311.

<sup>15</sup> In quoting the two latter documents alluded to, Baert calls that one, received from Fitzsimon, the Acta breviora; the other he designates, as the Salmanticense Compendium.—See *ibid.*, num. 5, p. 311.

<sup>16</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 394, 395.

<sup>17</sup> See "Chronicle of Ireland," pp. 121, 122.

<sup>18</sup> See "Britannia Sancta," Part i., pp. 336, 337.

<sup>19</sup> In vol. vi., June iii.

<sup>20</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., pp. 43 to 50.

<sup>21</sup> See "Saints of Ireland," pp. 98 to 100.

<sup>22</sup> See "Kalendars of Scottish Saints," p. 302.

<sup>23</sup> See "Lives of the Saints," vol. vi., June 3, pp. 27 to 29.

<sup>24</sup> Edited by William Smith, LL.D., and Rev. Henry Wace, M.A., vol. i., pp. 589, 590.

<sup>25</sup> "*Coemgenus* qui & *Keivinus*, in Hibernia natus est: si, ut a quibusdam habetur traditum, annos cxx. vixerit & anno Christi DCXVIII. mortem ille obierit. A. S. *Cronano* presbytero baptizatum fuisse Scriptor Vitæ ipsius indicat."—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 494. Also Index Chronologicus, p. 524.

<sup>26</sup> Called St. Mocuennin, who was a disciple to Columba, son of Crimthann, and Abbot of Tirdaglass. Now, this Columba

can it be ascertained, that a passage in the Irish Metrical Acts of St. Brigid<sup>28</sup> has allusion to what occurred, while she lived. The only reason Dr. Lanigan<sup>29</sup> can discover, for placing this saint's birth in 498, is the supposition that he lived 120 years. As he is said to have died in 618, it therefore became necessary to go back for his birth to that year. St. Kevin's Acts, as published by the Bollandists, state, that he was born in the eastern part of Leinster province.<sup>30</sup> His parents seem to have lived on the sea-borders, and among a people, known as the Dalmasincoirb.<sup>31</sup> It is said, St. Kevin belonged to a family of great rank.<sup>32</sup> This also is related, in the old Acts of the saint;<sup>33</sup> but, it remained for a modern writer,<sup>34</sup> not only to deny St. Kevin's civilized descent,<sup>35</sup> but even the fact of his birth.<sup>36</sup> The father of St. Kevin was named Coinlogha,<sup>37</sup> or Coemlugus.<sup>38</sup> According to his genealogy,<sup>39</sup> he belonged to the

had been a disciple of Finnian, at Clonard, and, probably, he did not found his monastery, until about A.D. 540. See Colgan's "Acta Sanctorum Hiberniæ," Februarii xvii. Vita S. Fintani Abbatis, cap. iii., p. 350, and nn. 6, 7, 8, pp. 353, 354, 586.

<sup>27</sup> Among some nephews of St. Coemgen, by his sister Coeltigerna, or, as some call her, Coemaca, we find St. Dagan of Inverdaioile, who lived until A.D. 639. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 256, 257. Yet, he does not appear to have reached a very great age. Supposing Dagan to have been born, in 565, it is not easy to believe, that he was the nephew of a man, who was then 67 years old, unless we are to admit a very uncommon disparity between the ages of the saint and his sister.

<sup>28</sup> Colgan has thus translated it into Latin: "Accesserat ad prælium Coemginus celebris; nivem per tempestatem aquitat ventus: Glindalachæ sustinuit crucem, ita ut repererit requiem post tribulationes." This passage has no apparent connection with what we find in the context as to St. Brigid, unless it should be considered as a sort of comparison between the watchfulness of the two saints. If the author alluded to a transaction in St. Brigid's lifetime, Coemgen would, according to him, have been a grown-up man before her death, and so he might justly be supposed to have been born in 498.

<sup>29</sup> See his "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 146, pp. 45, 46.

<sup>30</sup> See Bishop Tanner's "Bibliotheca Britannico-Hibernica," &c., p. 187.

<sup>31</sup> The pedigree and family connections of St. Kevin are mentioned in Colgan's "Acta Sanctorum Hiberniæ," xii. Martii, De S. Dagano Abbate et Episcopo, cap. i., p. 584, and nn. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, p. 586.

<sup>32</sup> See Harris Ware, vol. i., "Bishops of Glendaloch," p. 373. See, also, vol. ii., "Writers of Ireland," book i., chap. iii., p. 21.

<sup>33</sup> The Salmancan Manuscript says, that the parents of our saint were of noble birth.

<sup>34</sup> The pseudo-antiquary Dr. Ledwich says: "to believe that a barbarous people, naked and ignorant as American Indians, should have preserved the pedigree of St. Kevin, is too much for the most stupid credulity."—"Antiquities of Ireland," p. 174.

<sup>35</sup> Yet, whenever it suited his convenience, Ledwich is not ashamed to leave his inconsistency on record. Thus he gives a pompous account of the Irish schools and studies, not only in the sixth century, but so far back as the middle of the fifth. It is difficult to discover, how he could reconcile that barbarous state of his country with his praises of the Asiatic and Greek missionaries, whom he brings at a very early period to Ireland. See sect. 7. Again, he tells us, that there was certainly a Christian Church in Ireland, during the fourth and beginning of the fifth century; and, that letters were then and there known and cultivated.

<sup>36</sup> To these statements of Ledwich, the Rev. Dr. Lanigan replies: "When he wishes to keep out Rome and Palladius, and, above all, St. Patrick from any interference with the early Christianity of Ireland, he represents the Irish as Christians and civilized long before anyone from Rome came among us; but when he takes it into his head to drive a saint, ex. c. Kevin, not only out of the calendar, but likewise out of existence, he describes them as naked and the greatest of savages, even in the sixth century. As to the recording of genealogies, it did not require any great degree of learning, but was practised by the most ancient nations chiefly of the East, from some of whom, together with many other practices, it was derived to the Irish, with whom, as none but an incorrigible sceptic will dare to deny, it was a favourite sort of study. Strange that Ledwich, who is so fond of the Asiatics, could express a disbelief of it, and did not rather use it as an argument to prove, that we had been instructed by Eastern missionaries.—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 148, pp. 47, 48.

<sup>37</sup> According to the Manuscript of Father Hugh Ward.

<sup>38</sup> Thus is his name written in the "Acta

race of Laeghaire Lorc, monarch of Erin, and from whom the Leinstermen are descended. His mother's name was Coenhella,<sup>40</sup> or Caemell.<sup>41</sup> However, the Acts of St. Kevin state, that his father sprang from the royal race of Leinster Kings; but, to lead a more pious life, he left his friends and inheritance, while he sustained himself, by the labour of his hands.<sup>42</sup> What was still much better, than nobility or titles, this saint's parents were just and faithful persons, in the sight of God and men.<sup>43</sup>

It is related, as one of the legends of his Acts, that an Angel appeared to Coenhella, during her sleep, and said to her: "O happy woman, thou shalt bring forth a son, and thou shalt call his name Coemgen. He shall be dear, both to God and men, and he shall be a Father over many monks. The grace of the Holy Spirit shall abound in his place; but, immediately after his birth, let him be brought to the baptismal font."<sup>44</sup> According to the heavenly messenger's advice, the infant was brought for the purpose of being baptized, by certain persons. These, too, were accosted by an Angel of God, on the way; and, he appeared to them, in the shape of a beautiful young man. He asked those, who bore the child, what purpose they had in view. Those persons replied, they were on their way, towards a certain holy priest, who lived an eremitical life in the neighbourhood, and that they wished him to perform the baptismal rite for the infant. It is said, moreover, that Angel breathed on the child, and signed him, in the name of the Father, and of the Son, and of the Holy Ghost. Then praying, he bestowed a benediction on the future saint.<sup>45</sup> Afterwards, the bearers of the infant visited a holy Priest, named Cronan.<sup>46</sup> He enquired, on what business they had come. They answered, that he might baptize the child. Whereupon, he replied: "This holy infant needs not a repetition of baptism,<sup>47</sup> for he has been baptized by a better and holier person than I am."<sup>48</sup> While those present were in admira-

Breviora."

<sup>39</sup> So state the O'Clerys.

<sup>40</sup> According to the Manuscript Life, belonging to Father Hugh Ward.

<sup>41</sup> She was the daughter of Ceannfhionnan, son to Ceisi, son of Lugaidh. See Bishop Forbes' "Kalendars of Scottish Saints," p. 302.

<sup>42</sup> A remark is offered by Baert, that if this be a fiction, it is made to correspond with other passages in the published Life; for, the circumstance of a cow, being miraculously sent by God for the infant's nourishment, seems to indicate the poverty of St. Kevin's parents. But again, if they were poor, Baert enquires, how they could have been owners of a flock of sheep, as stated in the Life. See "Acta Sanctorum," tomus i., Junii iii. De S. Coemgino sive Keivino, Abbate de Glindelacensi in Hibernia, cap. i., n. (a), p. 313. This apparent incongruity, however, can easily be reconciled. In certain parts of Wicklow County, at the present day, the mountains are only suitable for the pasturage of sheep and goats; while, these animals form the chief stock of several peasants and farmers. The circumstances and pastoral customs there, at the time of St. Kevin's birth, must have been more primitive, but, perhaps, nearly identical.

<sup>43</sup> See *ibid.*, cap. i., num. i., p. 312.

<sup>44</sup> In another copy of our saint's Life, it is

related, that the Angel appeared, not to the mother, but to St. Kevin's father. It is a characteristic of Irish Hagiological accounts, that scarcely any of our most celebrated saints are found, whose births had not been previously revealed to one parent or to both parents, by an Angel; or, occasionally, to some other holy individual.

<sup>45</sup> The Salmancan Manuscript merely says, that the infant was blessed by an Angel, on the way, when he was brought to be baptized.

<sup>46</sup> Baert remarks, that nothing more can be known regarding the Cronan here mentioned, as there were so many saints bearing this name, to be found in the Irish Kalendars. Could this particular Cronan's history be discovered, it might tend greatly to indicate the period of our saint's birth.

<sup>47</sup> If an infusion or use of water were not in question, a mere breathing alone, could not have sufficed for the administration of Baptism, according to the doctrine of the Church. Hence, the writer of our saint's Acts must have fallen into a great error, or he must have unaccountably overlooked the necessary matter for baptismal ablution.

<sup>48</sup> In the "Acta Breviora," it is said, the infant received both an unction and breathing from the Angel, and afterwards, that he had been washed in the saving waters of a neighbouring fountain, which thenceforward afforded health to the sick.



tion at what Cronan said, the Priest asked, if any one had met them on the way. Then, they told him, that a young man blessed the infant, and called him Coemgen,<sup>49</sup> or Kevin,<sup>50</sup> as the name is differently spelled,<sup>51</sup> although the pronunciation is the same.<sup>52</sup> The Priest then said: "This was the Angel of the Lord, who baptized the child, and as the Angel named him, so shall he be always called Coemgen,<sup>53</sup> which in Latin means, Pulcher-genitus; for, he shall be most beautiful."<sup>54</sup> Then, the holy old man Cronan, looking upon the boy, and being filled with a prophetic spirit, cried out: "O beautiful child of God, may the Almighty Lord bless thee; I shall be thy first monk, and I give thee my place with all my effects."<sup>55</sup> Then having prayed and blessed the infant, this spiritual treasure was brought back to his parents.<sup>56</sup>

We are told, that during St. Kevin's infancy, a white cow was miraculously

<sup>49</sup> The Rev. Dr. Ledwich says, that the name Coemhgen was unknown until after the thirteenth century, and he would fain make us imagine, that it meant not a man but a mountain. See "Antiquities of Ireland," p. 174. Were he better read, he might have found the name of Coemgen the senior, even in our present saint's Acts. He ridiculously asserts, moreover, that "the mountain Keun at Glendaloch was metamorphosed into St. Kevin." Thus he proceeds: "Keun is the name of many mountains in Wales noticed by Camden." Then, he refers to Lhuyd (*Adversar*), who reckons Ceun, a Welsh word, meaning "back," among those denominations that enter into the names of mountains. Thus, does Dr. Lanigan refer to his absurd statements: "Suppose a person, treating of our mighty antiquary, should write his name Leadwich, as an ingenious author, who conceals himself under the signature Anonymous, has done; or that even it were written Leadwig, it would be immediately understood as the name of the antiquary; unless some one should be so foolish as to think, that it was not the name of a man, but a compound of lead and wig, taking, agreeably to a very usual trope, wig for what is contained under it. Similar to this folly is the Doctor's mode of arguing. He was striving to show, that St. Coemgen was neither a saint nor a man, but a mere mountain in the county of Wicklow. . . . And, it is thus that this barefaced quack has the effrontery to substitute his lies for history! Or is an accidental likeness between the Welsh word Ceun and the name Kevin to be received as a proof of the non-existence of a person of the highest reputation, and who is mentioned over and over in numberless documents long prior to the Doctor's 13th century."—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 147, pp. 46, 47.

<sup>50</sup> Coemgen, or Coemghen, signifies Pulcher-genitus or Fair begotten. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 494.

<sup>51</sup> Thus: Caoimhghen, Coemgen, Keevin, Keevinus, Keuvinus, and Koegenus. See

Bishop Forbes' "Kalendars of Scottish Saints," p. 302.

<sup>52</sup> It is scarcely necessary to add, that the Irish C was always the same as K. The letter M with the aspirate annexed (either H or a point) sounds like V. The diphthong CE has been generally modified into the single sound E. The letter G aspirated in the middle of a word almost loses its sound as in Tighearna, which becomes Tierna. See Vallancey's "Irish Grammar," at the letter G.

<sup>53</sup> Instead of that name, in some editions of Giraldus Cambrensis it is written Keiwin. However, in that published by the Master of the Rolls, he is called Keivin. See Giraldi Cambrensis "Opera," vol. v. Edited by James F. Dimock, M.A., "Topographia Hibernica," Dist. ii., cap. xxviii., p. 113. It is found spelled, also, Koemin, Coemin, and even Caymin; but, these in reality are all one and the same name. See Colgan's "Acta Sanctorum Hiberniæ," Februarii xv. Vita S. Berachi Abbatis, cap. vi., ix., p. 341.

<sup>54</sup> The Rev. Dr. Ledwich alleges, that the "imaginary saint" has a name which "does not intimate his beauty but diminutive size."—"Antiquities of Ireland," p. 174. His subsequent remarks are simply puerile.

<sup>55</sup> In the "Acta Breviora," the following is said to have been Colman's prophecy: "The whole of this province shall serve thee as its Patron for ever, and when its inhabitants first become insensible to your honour, a foreign enemy shall come, and eradicate them in divers ways." From such passages, it has been supposed, that this Life of the saint must have been written in the time of or after Henry II.'s invasion, or perhaps, when it had been intended to remove the Episcopal seat from Glendalough, in the beginning of the twelfth century.

<sup>56</sup> See the Rev. S. Baring-Gould's "Lives of the Saints, vol. v., June iii., p. 28.

<sup>57</sup> See "Acta Sanctorum," tomus i., Junii iii. De S. Coemgeno sive Keivino, &c., cap. i., num. 1, 2, 3, and n. (a), pp. 312, 317.

<sup>58</sup> Such providential manifestations are

sent to his parents' house, each morning and evening.<sup>57</sup> With the milk of this animal, the child was nourished. It was not known, whence the animal came, or whither she went, at other times; but, two large vessels of milk were obtained from her each day. This circumstance caused no little degree of interest to be excited in the neighbourhood, regarding that child, in whose favour such wonders were wrought.<sup>58</sup> In the shorter Acts of our saint, it is said, that his parents lived in this place, for two years. When Coemgen attained sufficient age, he was employed in tending, with other shepherds, the sheep of his parents. While thus employed, some poor persons one day came to him, and stated, from an account heard regarding his sanctity, they hoped he would afford them some relief. In the presence of certain persons, the holy youth delivered four sheep to those paupers. When evening came, and the flock had been counted over, still it was found, that the number of sheep remained complete. Thus, it would appear, the Almighty wished to reward this charity of his servant, and to avert all blame from him, because of his great liberality. Coemgen felt greatly strengthened in the love of God, after this occurrence.<sup>59</sup> It is stated, that when seven years of age,<sup>60</sup> our saint was sent by his parents to receive a literary and religious training from a holy man called Petrocus,<sup>61</sup> who was a Briton by birth. He lived as a hermit, and having left his paternal kingdom, Petrocus<sup>62</sup> embraced a monastic life. About A.D. 498,<sup>63</sup> he is said to have been distinguished for sanctity, in Ireland. Here, he remained for twenty years, which expired in A.D. 518.<sup>64</sup>

The writer of Kevin's Life says, that while his youth was spent in the house of his parents, many miracles were wrought through him. These are not written, it is alleged, so that thus his biographer might sooner arrive at those incidents, connected with our saint's more mature age. Seeing so many indications of sanctity in their son, the boy's parents placed him under direction of three holy men, who dwelt in a cell.<sup>65</sup> Guided by these venerable seniors,<sup>66</sup> who were named, Eogoin,<sup>67</sup> Lochan,<sup>68</sup> and Enna,<sup>69</sup> our saint prosecuted his studies with the

often related, in reference to the infancy of celebrated Irish saints, as appear from their various Acts.

<sup>59</sup> See *ibid.*, num. 3, 4, p. 312.

<sup>60</sup> At A.D. DV. See Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 524.

<sup>61</sup> See *ibid.*, cap. xiv., p. 292. Having spoken regarding this Petrocus, and the time he remained in Ireland, Ussher afterwards adds to his account concerning this holy Briton's residence in Ireland: "Quo tempore S. Coemgenum sive Keyvinum, Glin-delacensem postea Abbatem (de que in xvii. capite erit dicendum) a septimo usque ad duodecimum ætatis annum, in literis ac sanctis moribus ab eo fuisse institutum, Vitæ Coemgeni scriptor memorat."—See *ibid.*, Addenda quædam ommissa, p. 506.

<sup>62</sup> His feast occurs, at the 4th of June, at which day, his Life is given in this Volume, Art. ii.

<sup>63</sup> However, according to Dr. Lanigan, it is probable, that Ussher's chief reason for assigning Petrocus' term in Ireland, between the dates he mentions, was because, St. Kevin is said to have been his scholar. See his "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 150, p. 48.

<sup>64</sup> According to Ussher, in his Index

Chronologicus. See "Britannicarum Ecclesiarum Antiquitates," p. 526.

<sup>65</sup> The locality is not specified.

<sup>66</sup> Harris calls them "Dogain, Lochan, and Æneas or Enna." Harris Ware, vol. i., "Bishops of Glendaloch," p. 373. Dogain is probably a misprint for Eogain. Archdall copies this mistake, in his notice of Glendaloch. See "Monasticon Hibernicum," p. 765.

<sup>67</sup> Baert observes, that among many bearing this name, the Eugenius or Eogain, here spoken of, appears to have been one, numbered among the disciples of a St. Fintan, afterwards Bishop of Ardstra. However, as this saint flourished beyond the middle of the sixth century, he is not to be considered a senior in respect of age, but rather, on account of his office; for, as St. Kevin is said to have been born in 498, the age of Eogoin could not have been very advanced, unless as Baert remarks, we are willing to assign very extraordinary ages to Saints Fintan and Eugenius, such as we find attributed to St. Kevin himself.

<sup>68</sup> This master is called Lochan, in the Salamanca Manuscript. Although there are many Lochans mentioned, in both tomes of Colgan, it is impossible to discover, if the person here mentioned be one of them.

greatest diligence. A local tradition has it, that St. Kevin lived near Bray,<sup>70</sup> in the county of Wicklow, before he went to Glendalough. Nothing is distinctly known regarding Eogoin, Lochan and Enna, although it may fairly be supposed, they lived not very far distant from the home of St. Kevin's parents.<sup>71</sup> This event of our saint's life is said to have occurred in his twelfth year, and consequently, assuming the earliest chronology, about A.D. 510.<sup>72</sup>

We are told, shortly after this period, and in the bloom of youth, that our saint was greatly distinguished for his comely appearance. While engaged at work, with the brethren of his cell, the young novice was one day seen by a youthful and beautiful maiden. She then conceived a particular affection for him. At first, this female began to manifest great friendship towards our saint; but, dissembling her real object for some time, she endeavoured to engage the love of this holy youth, by her looks, her words, and sometimes, by her messages. However, Kevin rejected these several advances. Thus baffled and disappointed, the maiden sought an opportunity, and found him alone. The brethren being at work in the wood, Kevin separated from them. Soon was he found in a solitude by that young female, who had followed the band of workmen. Seizing an opportunity, that now presented itself, she approached our holy youth. With words of affection, and with blandishments, capable of overcoming one less firmly resolved, she sought to tempt him from that course of life, he had voluntarily embraced. But, Kevin, arming himself with a sign of the cross, and being filled with the graces of the Holy Spirit, at once fled from the maiden's solicitations. He sought concealment within a wood. Here, the pious youth buried himself among some nettles. Yet, having discovered his place of concealment, the girl followed him thither, when binding a bundle of nettles, our saint repelled her further advances, by striking her several times with them.<sup>73</sup> These nettles stung her severely.<sup>74</sup> In fine, she became repentant, for indulging her former thoughts. Prostrate on her knees, she asked pardon from God, and from the saint. Kevin offered up his prayers for her. Afterwards, she promised to dedicate her virginity to God, and in presence of his servant Kevin. At this moment, the brethren coming up were in admiration, at what they had heard and seen. The maiden modestly related, what had taken place before their arrival: and, on learning this, the brethren were more confirmed in their love for holy purity. Thenceforward, that female became distinguished for great prudence and sanctity. During the whole of her subsequent life, she diligently observed the wise and holy admonitions of blessed Kevin.<sup>75</sup>

<sup>69</sup> The history of Enna, Eanna, or Æneas, is not known further, from any available source. See "Acta Sanctorum," toms i., Junii iii. Vita S. Coemgeni, cap. i., n. (g), p. 313.

<sup>70</sup> Even the site is shown, where a ruined church still exists.

<sup>71</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 151, p. 48.

<sup>72</sup> According to Ussher's Index Chronologicus, in "Britannicarum Ecclesiarum Antiquitates," p. 525. Baert tells us, the historian of the British Churches had this account from the "Acta Breviora."

<sup>73</sup> A reader of the foregoing passage will perhaps call to mind, that local legend regarding St. Kevin, which Moore has wedded to immortal verse, and which commences with these lines:—

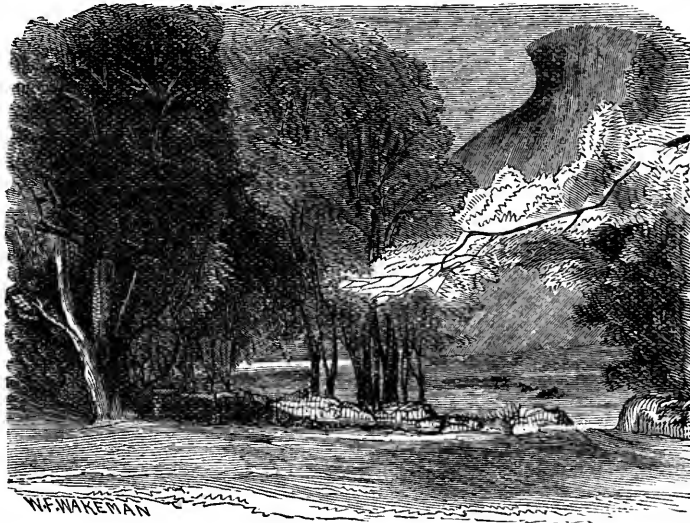
"By that Lake, whose gloomy shore  
Skylark never warbles o'er,  
Where the cliff hangs high and  
steep,  
Young St. Kevin stole to sleep," &c.

— "Poetical Works," vol. iii., Irish Melodies, p. 294.

<sup>74</sup> There is, indeed, very little similarity between the principal circumstances, related in the prose Life of St. Kevin, and in the poetical legend. Nevertheless, the account furnished in the text, is the only narrative found in St. Kevin's published Acts, that would account for the origin of a popular tradition, connected with "St. Kevin's Bed," over the lake of Glendalough.

<sup>75</sup> See "Acta Sanctorum," toms i., Junii iii. Vita S. Coemgeni, cap. i., num. 5, p. 312.

There is a local tradition, that when St. Kevin resolved on retiring from the world, to commence his religious course of life, he selected for such a purpose, that retired and deep valley, now known as Luggela.<sup>76</sup> Whether this was the place of his noviceship or not is unknown, but it seems to be sufficiently probable.<sup>77</sup> It must be observed, according to the peasantry living near the district of Lough Tay, county of Wicklow, St. Kevin is said to have founded a monastery,<sup>78</sup> in the upper part of this romantic valley, before he retired to Glendalough. The site of this cell or monastery is yet pointed out, on a delightful spot, adjoining the



Ruins at Luggela, County of Wicklow.

waters of Lough Tay, where the Annamoe River enters it, and on that beautiful lawn, extending in front of Luggela Lodge. Hardly a vestige of the old building now remains.<sup>79</sup> A shapeless pile of stones, just rising over the

<sup>76</sup> There are some beautiful illustrations of Luggelaw and its adjoining Lough Dan in Mr. and Mrs. Hall's, "Ireland: its Scenery, Character," &c., vol. ii., pp. 207 to 211. These pictures, however, only convey a very partial glimpse of many lovely scenes, in connection with those romantic spots.

<sup>77</sup> The pure-minded Gerald Griffin has written a metrical romance, entitled, "The Fate of Cathleen," founded on the well-known Wicklow legend, and referring to St. Kevin. It contains 56 stanzas, commencing with these lines:—

"In Luggelaw's deep-wooded vale  
The summer eve was dying;  
On lake and cliff, and rock and dale  
A lulling calm was lying;

And virgin saints and holy men  
The Vesper song were singing,  
And sweetly down the rocky glen  
The Vesper bell was ringing."

—"Poetical and Dramatic Works," p. 1, *et seq.* From the construction of this narrative, and from his beautiful tale, "The Rivals," Gerald Griffin would seem to have learned in Luggelaw the legend there current, and as related to the present writer on the spot, in June, 1855.

<sup>78</sup> According to the popular story, Kathleen—as the maiden of story is called—first made advances to St. Kevin, when he had resolved to establish his hermitage, in this romantic valley. But, it is said, he then stole away to Glendalough, in order to hide

earth, and grass-covered mounds, mark the site of a former religious edifice, which undoubtedly occupied this exact spot.<sup>80</sup> The people of Luggela neighbourhood supposed it a profanation, to destroy any of those branches, that grew within the ruins of St. Kevin's deserted hermitage, and that some evil must be sure to await any such offender.<sup>81</sup> The local traditions<sup>82</sup> hardly leave a doubt on the enquiring mind, that at one period of his life, St. Kevin hal- lowed this lone dell with his presence and prayers.<sup>83</sup> The scenery around possesses features of the most magnificent and romantic character. Even in a district of country, unrivalled for the grandeur and loveliness of its varied landscapes, no more appropriate or fascinating spot could be selected, for the quiet hermitage of an ascetic or a contemplative. One day, our saint was told to go into a wood near the cell, and in company with a namesake, known as Coemgen, the senior. This latter told our saint, to bring fire into the wood, for some purpose required by the brethren. His orders, however, were forgotten and neglected. When they had come to that place, where he wished it to be kindled, the senior Coemgen<sup>84</sup> asked, where was the fire. Then, St. Coemgen junior declared he had forgotten the mandate. The senior cried out: "Brother, run quickly for the fire, and bring it with you." St. Kevin asked, in what manner he should bear it, when his senior rather hastily answered: "In your bosom." Then, going to the kitchen, Kevin placed a burning torch, as we are told, with some live coals, in his bosom, thus literally observing the senior's mandate. Coming towards him, the young novice threw this fire, on the ground, in the presence of his superior.<sup>85</sup> Not alone his flesh, but even his garments, seemed to suffer no injury. When the

himself from her visits. Discovering his retreat once more, that tragic incident—so beautifully versified by Moore in his *Irish Melodies*—afterward is stated to have occurred.

<sup>79</sup> In May, 1886, the accompanying illustration was drawn on the spot, by William F. Wakeman, who afterwards transferred it to the wood, engraved by Mrs. Millard.

<sup>80</sup> At a time, it was first visited by the writer, in June, 1855, several large and spreading trees, with tangled thickets of hawthorn, surrounded the place, and these added greatly to the lonely, secluded position of the ruins. During a visit made in May, 1886, the thorns had been cleared away, and only the fine trees growing around it were to be seen.

<sup>81</sup> It was stated to the writer, in the summer of 1855, by a local guide, that the respected proprietor of Luggela Lodge, Mr. Latouche, using an axe to clear away some of the brambles, had personal experience, regarding the truth of this legend. A thorn on rebounding nearly deprived him of sight. He was said to be a firm believer, in the certainty of retribution attending Vandalic acts of this nature, nor would he allow any person afterwards to meddle with that thicket. A probability is, the gentleman in question amused himself at the expense of his tenantry's and dependants' credulity, by giving circulation to the circumstance, which may well have happened, without at all trenching on the supernatural, or even on the marvellous, whatever might have been

the effect. The romancist or archæologist would have no reason to feel displeased, if Mr. Latouche's statements had the result of preserving from desecration any vestige of these time-hallowed ruins or their sylvan accessories. It is very probable, that many legends, connected with this place and with the valley of Glendalough, are merely modern inventions of the guides, who, by these stories, endeavour to cater for the amusement of strangers and tourists, delighting in this species of lore.

<sup>82</sup> These date back to a period, long prior to the influx of fashionable tourists, towards this magic region.

<sup>83</sup> The pesantry of the neighbourhood entertain a belief, that St. Kevin only commenced the building of a monastery at this place, when his retreat was discovered by Kathleen of the legend.

<sup>84</sup> In the *Salmancan Manuscript*, this senior is called *Braitdiucus*, and nothing more is found regarding him, in any accessible accounts. In the "*Acta Breviora*," this miracle is said to have occurred, when our saint was under the tuition of St. Petrucus. See "*Acta Sanctorum*," tomus i., Junii iii., *Vita S. Coemgeni*, cap. i., n. (h), p. 313.

<sup>85</sup> It is probably, in this sense, his name of *Coemgen Senior* is to be understood.

<sup>86</sup> Perhaps, the correct reading may be *Petrocus*, born in *Cambria*, and who was one of St. Kevin's preceptors. See Bishop Tanner's "*Bibliotheca Britannico-Hibernica*," &c., p. 594.

<sup>87</sup> See "*Acta Sanctorum*," tomus i.,

senior Coemgen<sup>86</sup> witnessed this miracle, he cried out : " O holy youth, I see that thou are full of the Holy Ghost, and that thou oughtest to rule over our community." The youthful saint replied : " It must be an absurd supposition, that reverend old men should serve under the rule of a foolish young man ; but, tell this occurrence to no person." The senior said : " Now, it is more proper, that thou be set over others, than that thou shouldst be under a superior. Truly, a day must come, when all of us and our place shall be subject to thee." The senior then related such a miraculous occurrence to Kevin's superiors, and to all the brethren. This, however, displeased our saint, and it gave him much inquietude. His resolution was soon formed. As a lone wanderer, he took his departure from among them. He then journeyed far off, and through a desert country,<sup>87</sup> to seek a more convenient retreat for practices of austerity and contemplation.

## CHAPTER II.

MIGRATION OF ST. KEVIN TO GLENDALOUGH, WHERE HE LEADS THE LIFE OF A HERMIT—DISCOVERED THERE, AND BROUGHT TO THE MONASTERY OF SAINTS EOGAIN, LOCHAN AND ENNA—MIRACLES—HE VISITS THE HERMIT BEOAN AND BISHOP LUGID—HE ENTERS THE MONASTERY OF THIS LATTER PRELATE, BY WHOM HE WAS ORDAINED—HE AFTERWARDS LIVES IN A CELL AT CLUAINDUACH—HE NEXT PROCEEDS WITH SOME MONKS TO GLENDALOUGH, WHERE HE FOUNDS A MONASTERY—ITS PROBABLE SITE—HE ESTABLISHES OTHER SUBJECT COMMUNITIES—HIS CELL AT DISERT CAUGHIN OR TEAMPUL NA SCÉLLIG—TEMPTED BY THE DEMON TO LEAVE HIS PLACE, BUT DISSUADED FROM FOLLOWING THAT COURSE BY THE MONKS OF ST. COMGALL.

DURING his wanderings, through the rugged and desert regions met with, in the county of Wicklow, St. Kevin one day entered that singularly romantic valley, lying embosomed in the midst of lofty and precipitous mountains. Within this secluded valley were two distinct lakes, which are connected by a stream running from the Upper into the Lower Lough. These reflect the dark shadows of overhanging mountains, even when a noontide sun pours its rays over the waters. But, at morning's dawn and evening's close, no gleam of sunshine spreads its cheering effulgence over their surface, on account of the natural barriers, within which those waters are pent. The scene likewise changes, from that of the over-topping rocks and mountains.<sup>1</sup> The whole valley of Glendalough is fully three miles in length, with an average width of about one quarter of a mile. The near mountains bounding it are Brockagh and Coomaderry, on the north, with Derrybawn and Lugduff, on the south side. Towards the west, Coomaderry and Lugduff mountains join, the latter forming steep precipices over the Upper Lake. The whole valley has that appearance of monastic retirement and religious awe, which have peculiarly fitted it, as a retreat for holiness and learning, from the earliest Christian ages.<sup>2</sup>

Junii iii. Vita S. Coemgeni, cap. i., n. 6, pp. 312, 313.

CHAPTER II.—<sup>1</sup> In an interesting article, contributed by William F. Wakeman, and headed, "A Day at Glendalough," as published in Duffy's "Hibernian Magazine," this writer remarks, "we find ourselves, as it were, shut out from the rest of the world, by huge gloomy mountains, the sides of which, in many places, actually overhang

the ancient city of St. Kevin."—Vol. iii., No. 17, p. 243.

<sup>2</sup> See an interesting little book, "The History and Antiquities of Glendalough," by Joseph Nelan, F.R.G.S.I., cap. i., p. 9. There is a good compendium of narrative and of architectural description, regarding this remarkable place, in it, with a few woodcuts.

<sup>3</sup> See Mr. and Mrs. Hall's "Ireland: its

In some parts, the surrounding mountains are bare of verdure to the very summit, or covered with huge projecting masses of rock, among which descending rivulets foam and revel; in other places, they are crowned with sable peat sods or brown heather. This valley is said to have been anciently called *Gleand Dê*, in the Irish language, and at a subsequent period, it was denominated *Gleannaloch*. This latter compound word signifies, "valley of the two Lakes."<sup>3</sup>

Admiring its scenery, St. Kevin penetrated the depths of this lonely place. He proceeded towards the upper part, where the lake is buried within overtopping mountains, and where it extends from one side to the other, with hardly a margin accessible to human footstep.<sup>4</sup> In the youth of St. Kevin, the hoary ruins now to be seen there had not any material existence, and he found that wild spot a perfect solitude; yet, he left it, in after time, peopled with a pious colony of monks, and numerous inhabitants, the nucleus of a flourishing and religious city.<sup>5</sup> Near the upper lough, it would appear, our saint dwelt for some time, in the hollow of a tree, and here he led a most austere life. He seldom went forth, from his confined place of habitation, except for the purpose of collecting a few wild herbs. These he chiefly lived upon, and he only used a little water for drink.<sup>6</sup> While here, it is stated, that he wrote several learned works, and particularly a *Life of St. Patrick*; <sup>7</sup> but, if so, these treatises are most probably assignable to a later period of his career. While in this retreat, the shepherd of a certain man, who was named *By*, had been accustomed to bring his herd to pasture on particular days, and within that valley, where St. Kevin lived as a hermit. The Almighty, as if to disclose his servant's seclusion, and to draw him from that place of retirement, caused a cow, belonging to *By's* herd, to wander each day towards that hollow tree, in which our saint dwelt. This animal would frequently lick St. Kevin's garments. At the close of each day, she heard the lowing of other cattle, returning from their pasturage, and from the dark deep waters of the lake, with the loud shouts of herdsmen reverberating through the mountains and valleys, while conducting their herds homeward; then, this animal speedily rejoined the herd, and she proceeded with her horned companions. She appeared to be satisfied with very meagre fare. Thus, it happened daily, when the herd had been driven into the valley, that animal separated herself from the rest. She sought our saint, to lick his garments with her tongue. It was found, however, that she gave an almost incredible quantity of milk. Wondering at such a circumstance, the milkers told their master, who enquired from his shepherd, what had occurred to account for this cow's superior yield of milk. The herdsman said he could not assign any sufficient reason. He was desired by his master to observe her closely, on the following day, so that the matter might be more fully investigated. The herdsman accordingly committed the charge of his herd to younger boys. He then followed that particular animal wherever she went. It was soon discovered, that she took her usual course towards the hollow tree, where St.

Scenery, Character," &c., vol. ii., p. 214.

<sup>4</sup> "Ubi est lacus in angustiiori suo fine, inter cacumina montium altissimorum; sed lacus ad radices eorum a monte usque ad montem constat."—"Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. ii., n. 7, p. 313.

<sup>5</sup> A very interesting topographical and annalistic account of this remarkable place will be found in an article entitled, "The History and Antiquities of Glendaloch," to be met with in the "Dublin University Ma-

gazine," for August, 1871, vol. lxxviii., No. cccclxiv., pp. 231 to 240. It is, however, considerably spiced by false assumptions, and anti-Catholic prejudice.

<sup>6</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. ii., num. 7, p. 313.

<sup>7</sup> See Archdall's "Monasticon Hibernicum," p. 765.

<sup>8</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. ii., n. 8, pp. 313, 314.

Kevin lived. There, the herdsman observed her licking our saint's garments. Much surprised at this circumstance, he began to drive her way; while, at the same time, he reproved our saint, and in a clownish manner. Holy Kevin felt greatly displeased at this rencontre, as he feared the rustic should disclose the place of his retreat. The herdsman drove his cattle homewards, and on coming to their stalls, the cows and calves are said to have become maddened to such a degree, that not knowing each other, the dams seemed about to kill their own calves. On seeing this, the herdsman felt alarmed, and told his master, what he had witnessed in the valley. Owing to special orders from his employer, the servant returned to St. Kevin. Falling on his knees, this menial besought pardon from God's holy servant. The saint adjured him, not to discover his place of retreat; for, he did not know, that the rustic had already disclosed such a secret. Having obtained the saint's forgiveness, the herd then received water, that had been blessed by St. Kevin. With this, the cows and calves were sprinkled. Then, they became gentle, as they were before, and, immediately, St. Kevin's fame was divulged abroad. His former teachers, Egoïn, Lochan, and Enna—hearing that their pupil was to be found in the recesses of Glendalough—brought him thence to their monastery, although this was done, contrary to his own inclinations.<sup>8</sup>

One day in autumn, our saint's superiors collected many reapers for their harvest. An abundance of flesh meat and beer had been prepared for these labourers. Having been appointed to serve his turn for this day, in the kitchen, a great crowd of pilgrims arrived, and these asked Kevin for food, in the name of Christ. Full of compassion, he entreated the cooks to bestow on these strangers the reapers' food, which had been prepared. St. Egoïn sent to the workmen saying, that they should come to dinner. But, St. Lochan, hearing what had occurred, went to the kitchen. He addressed these words to Kevin: "O good youth, what hast thou done without our orders? There are many reapers, and they justly deserve a good dinner, for they have wrought a good day's work; and, we would have given other food to the pilgrims." On hearing this reproach, falling on his knees, the holy youth besought pardon. The pious senior went outside the kitchen. Kevin then closed it, and ordered the attendants to collect all the bones, and to fill with water all those vessels, which before had contained beer. Afterwards, he desired the cooks to retire, and then he prayed with great fervour. Immediately, through favour of Heaven, the water is stated to have become wine, while the bones were covered with an abundance of excellent flesh meat. Then, calling the chief cook, our saint showed him the miracle, that had taken place. Instantly, the cook hastened with an account of this event, to his pious superiors in the monastery. These seniors glorified God, whose Almighty power was manifested in this miracle, and then they blessed their holy disciple, who had been made an instrument, for procuring such a great abundance of excellent food and drink. Three days in succession, there was a sufficiency for all reapers, pilgrims, and brothers, who remained in the place.

We are told, among the many legends in his Acts, that at another time, our saint went to visit a holy hermit, named Beoan,<sup>9</sup> with whom he remained for some days. This hermit had only a single cow. His servant being engaged one day in the performance of other duties, Beoan requested Kevin to look after this beast, lest an accident might happen her. On going out, Kevin saw, that the cow was about to bring forth a calf. He

<sup>9</sup> Although Colgan mentions three or four Beoans, yet, it is not possible clearly to identify any of them with the hermit here named. In the Irish Calendars, a St. Beoan, Bishop

of Fiodh-cuilinn, is mentioned, at the 8th of August, a St. Beoan, Bishop of Tamlacht, at the 26th of October, and a St. Beoan, bishop, at the 3rd of December.



prepared to drive both animals towards the hermitage. Suddenly, a she-wolf, altogether emaciated with hunger, appeared and devoured the young calf. Its dam sent forth a plaintive lowing, while being driven towards her master's home, and on account of what had happened to her offspring. Having had an intimation, regarding what occurred, Beoan asked the visitor, why he permitted such an accident and loss, which seemed even to overwhelm the poor cow with grief. He then ordered Kevin, in the name of God, to afford some solace to this animal. On hearing these words of reproach, his guest went into a neighbouring wood, and there, through the power of God, he called the wolf towards him. This wild animal obeyed his call, when Kevin directed her, to seek that cow, whose calf had been devoured, and to supply the loss of her offspring, at the time of daily milking. Wonderful to relate, adds the legend, immediately after such an admonition, this wolf ran towards the cell, and stood before the cow. On seeing this action, it is told, that the cow loved her as a mother would an only child. Afterwards, at ordinary milking hours, this wolf came from the woods. The cow, also, while giving milk, licked her, with an appearance of affectionate regard. The hermit, Beoan, recognising this as a great miracle, gave thanks to God, and his blessing to St. Kevin.

Having received his blessing, and obtained St. Beoan's leave, blessed Kevin went to visit Bishop Lúgid,<sup>10</sup> who ruled over a monastery of religious brethren, after a very holy and exemplary manner. This pious Bishop<sup>11</sup> willingly received our saint into his community. One day, as we are told, a robber had stolen an animal belonging to the flock of St. Lúgid's monastery, and afterwards he denied this theft. Not taking into account St. Kevin's admonitory words, the robber advanced towards some sacred relics,<sup>12</sup> to swear he was innocent of that theft. When he had done so, a miracle is said to have revealed the fact of his perjury.<sup>13</sup> All who were present cried out for the thief's death, with the exception of God's servants, who liberated him. St. Kevin then said: "O foolish man, abandon this world, and save thy soul from criminal leprosy." This just counsel he obeyed, and he brought forth fruits worthy of penance, during his after life.<sup>14</sup>

Another legend of our saint is thus related. One day, Lúgid sent Kevin to a certain part of the country. Whilst on his way thither, our saint found the dead bodies of two females,<sup>15</sup> who had been beheaded. On beholding this distressing and revolting spectacle, Kevin stood for some time, on the

<sup>10</sup> Baert remarks, that he could find no saint, named Lúgid or Lúgidius, in Colgan; but, he finds many named Lúgaid, Lúgbee and Lúgneo. He confesses himself at a loss to discover, if any of them could be identified with the present Lúgid. See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. ii., n. (d), p. 315.

<sup>11</sup> The Rev. Dr. Lanigan observes, that supposing St. Coemgen to have been born in A.D. 498, he knew of no Bishop Lúgidus, by whom he could have been ordained, when arrived at a proper age for priesthood, except Lúgadius, and this person is thought to be the same as Lúgidus, Bishop of Connor. "But how account," he asks, "for Coemgen's going so far from his own country as the diocese of Connor? There might have been a Leinster bishop, Lúgidus, in the days of Coemgen's youth; and that name was formerly very common in Ireland."—"Ecclesiastical History of Ireland," vol.ii., chap.

x., sect. x., n. 152, p. 48.

<sup>12</sup> "Accessit ad signa sacra ut juraret."—"Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. ii., n. 11, p. 314.

<sup>13</sup> A miracle somewhat similar to the foregoing is related in Colgan's "Trias Thaumaturga." See Sexta Vita S. Patricii, or Jocelyn's Life of St. Patrick, cap. cxlviii., p. 97.

<sup>14</sup> The foregoing accounts are taken from St. Kevin's Life in the "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. ii., num. 9, 10, 11. p. 314.

<sup>15</sup> These are said to have belonged to the family of Dallayn. The word *Dal* means "tribe," or "progeny." See Dr. John O'Donovan's Introduction to "Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin," p. 6. The remainder of the compound word is not easily recognisable, among the tribe-names of Ireland.

<sup>16</sup> In the "Acta Breviora," it is stated,

spot, lest their dead bodies might become the prey of birds or dogs. He offered up prayers to God, at the same time. Soon afterwards, the perpetrators of this wicked action came there, in a disturbed state of mind, and having in their possession the heads of those, who had been slain.<sup>16</sup> On seeing them, Kevin upbraided those ruffians, with the murder already committed. The assassins acknowledged the commission of that foul and cruel deed. They averred, it was done through hatred, and to be revenged of their parents, who had persecuted themselves. Our saint asked those mangled remains from the murderers. The heads being then deposited on the ground, Kevin joined them to their bodies. He next engaged in prayer, for some time, when in the presence of all, the females arose perfectly restored. These women gave thanks to God. Their murderers, seeing the great miracle which had taken place, suppliantly asked pardon for that crime. The murderers expressed joy, likewise, at the fortunate issue of this event, and then promised they would never be guilty of anylike action. Returning to their people, the restored maidens gave an account of what had occurred. Owing to this wonderful miracle, St. Kevin's renown was spread throughout that whole region.<sup>17</sup>

In his youth, Bishop Lugid had resolved on leaving Ireland, to become a pilgrim, in some foreign land. Then, the Angel of the Lord came to him and said: "Do not leave Ireland, for through the providence of God, you shall ordain many saints in it." Acting on this admonition, Lugid remained in his native country. The holy Kevin was one among those saints, he afterwards ordained. When our saint had become a Priest, Lugid sent him with other disciples, whom he had ordained, that he might build a cell in God's honour, and in any place he might be able to find. On coming to a spot, called Cluainduach, the blessed Kevin built a cell, in which he remained for some time. While some writers assert, that this place was identical with Glendalough, and its more ancient denomination;<sup>18</sup> others will have it a distinct locality.<sup>19</sup> This latter opinion—in conjunction with its peculiar name and the context of this narrative—seems to establish it as the correct conclusion. Its position, however, has not been ascertained. However, if a conjecture be allowable, perhaps it was not distinct from Luggala<sup>20</sup>—which has been already described—and it may have been the ancient name for that place, with which St. Kevin's name has been associated in tradition. At Cluainduach, it is said, he collected together many servants of Christ.<sup>21</sup>

While our saint remained at this place, where in seclusion he practised great austerities, a poor fugitive ran towards his cell door, pursued by twelve men, who were his enemies. These had resolved on taking away his life. The door being closed, the runaway could not enter; but, he fell on the ground, before it. Arriving at the spot, in search of their intended victim, his enemies could see nothing, but what appeared to be a log of wood, lying stretched on the earth. They wondered very much thereat, for they

that by a divine revelation, St. Kevin knew, that the heads of those murdered females were hidden in the hollow of a tree.

<sup>17</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. ii., num. 12. p. 314.

<sup>18</sup> Hanmer, who possessed, or who had access to, a Manuscript Life of St. Coemgen, is of this opinion. See "Chronicle of Ireland," p. 126.

<sup>19</sup> See Harris' Ware, vol. iii., "Writers of Ireland," Book i., chap. iii., p. 21.

<sup>20</sup> Several miniature cascades proceed from the upper precipices to form the Lough:

"they come bubbling or trickling among rocks and huge roots, now and then concealed both from sight and hearing; but anon forcing their way through tangled underwood, and forming, when their journey is nearly over, most deliciously clear and cool fountains."—Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. ii., p. 208. There, too, may be seen an exquisite engraving of Luggala, from the pencil of Mr. Creswick.

<sup>21</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. ii., num. 13, p. 314.

had not seen St. Kevin's door open, or the man escape from that place. Enquiring from one another, what could have become of the fugitive, or what they should next do, some among them sat down upon what appeared to be only a piece of timber. Meantime, being within his oratory, and engaged at prayer, Kevin had a revelation, regarding the occurrence outside his cell. Going forth, at last, he called a certain brother, and said to him: "My son, bring those men, who are sitting before the door, to me." When they were in his presence, the blessed anchorite said: "O wretches, why have you wished to kill a man, before the door of Coemgen's cell?" On hearing this name pronounced, and knowing from his saintly countenance and words, that he who addressed them could have been no other than blessed Kevin himself, the marauders fell prostrate upon earth, humbly asking his pardon. Then, a servant of St. Kevin said to them: "O fools, go, and see the man you seek, and on whom you sit; he appearing to you as wood, through the power of God, and through the merits of our Abbot." Those marauders afterwards saw a man there sitting, and he related to them what had occurred. Then, presenting themselves to God and to St. Kevin, they all became monks, and lived under our saint. With him they remained, leading pious and religious lives to the period of their respective deaths.<sup>22</sup>

A workman, belonging to St. Kevin's family, being one day engaged braying a stone in a mortar; a particle from this stone suddenly struck the man's eye. This accident deprived him of sight. The circumstance so occurring was revealed to St. Kevin, who had been engaged at this time, praying within his oratory. On coming forth, and seeing the blind man's unhappy state, with the brethren lamenting around him, the holy anchorite placed his hand on the workman's eye and prayed for him. Kevin also signed the wound, in the name of Christ. Immediately, and in presence of all, that man recovered the use of sight. He was freed from pain and blood, likewise, as if he had never been struck. He and the other brethren gave thanks to God, glorifying their holy patron, at the same time.

After these and many like miracles, blessed Kevin left his cell at Cluainduach, having placed some venerable men in charge of it.<sup>23</sup> Then, taking some monks with him, our saint directed his footsteps towards his own country. While walking alone, and through a desert place, his monks having preceded him on the way, St. Coemgen saw a man's dead body lying near the roadside. Not being able to bury the corpse without assistance, our saint prayed to God, that the deceased might be restored to life. The dead man arose, and blessed the saint, giving thanks to the Almighty. Then accompanying holy Kevin, the man told him, that he had been suddenly suffocated and overtaken by death, on that very spot, where he had been found. Coming up with the rest of St. Kevin's brethren, these made enquiries regarding that stranger, who declared, he had been raised to life, by their venerable

<sup>22</sup> See *ibid.*, num. 14, pp. 314, 315.

<sup>23</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., p. 44.

<sup>24</sup> See "Acta Sanctorum," toms i., Junii iii. Vita S. Coemgeni, cap. ii., num. 15, 16, p. 315.

<sup>25</sup> "Ledwich, to make a display of his learning, says (Ant. p. 33), that Glendalough or rather Glendalough, seems to be an Anglo-Saxon compound, and that the name was derived from the first Firbolgian possessors of the valley, viz., the Tuathals or O'Tooles. So then these Firbolgians were

Anglo-Saxons! O mighty antiquary! on this stupid statement it is sufficient to observe, that Glendalough is, both as a compound word and in its parts, downright Irish, consisting of *Glen*, valley, *da*, two, and *lough* lake. The Doctor need not have gone further than Johnson's Dictionary to learn that *glen* and *lough* are originally Irish words, which as well as very many others, have crept into the English language. The place has very appropriately been so called from there being two lakes in the valley."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 154,

superior. Hearing such a surprising account, the disciples gave praise to Christ, the Saviour of men. The stranger soon became a monk, and he lived under St. Kevin, with whom he remained to the day of his death, in a state of holy obedience.<sup>24</sup>

Thence, pursuing his course, and having come towards his own part of the country, St. Kevin began to inhabit those solitudes of Wicklow, now known as the Valley and Lakes of Glendalough.<sup>25</sup> There, in youth, he had led an eremical life, until he had been discovered in this place of his retreat, and in the manner already mentioned. From the beginning, our saint had dearly loved this place. The old writer of his Acts states, that in the lower part of this valley, and where two clear rivers flow together, he began to found a great monastery. We may well suppose, these streams must be that one of Glenealo, as now called, which rolls down from the bleak and precipitous mountain, at the head of the Upper Lough, which supplies its deep basin, and afterwards escapes from its outlet, again forming a river, until it enters the Lower Lough, from which it again issues, and a little below, it is joined by the Glendasan rivulet.<sup>26</sup> The ancient pass running upwards towards the head of this latter glen is called St. Kevin's Road; while huge Camaderry Mountain rises between both streams, and terminates at their junction. Within these rivulet boundaries, and immediately near their blending into one course—thence taking the name of Glendasan River until it falls into the Avonmore—the ancient city of Glendalough was chiefly situated, as the numerous ruins still there sufficiently indicate. However, other opinion prevails, that where the stream of Lugduff, below Poulanass Waterfall, joins the Upper Lake, and within the woods, must have been the site originally selected by St. Kevin for his religious house. This monastic institute has been identified with what is now called Reafert Church, which the learned Dr. Petrie calls St. Kevin's earlier church, near the upper Lake.<sup>27</sup> Even at the present day, its ruins are buried in an almost perfect solitude.<sup>28</sup> After descending the valley, a very short distance from St. Kevin's Bed, and still below it, but on a steep ledge of rock, under Lugduff there is a circular wall, 12 feet in diameter, and two feet or more in thickness. A cross in the centre, and a few trees cluster about the place picturesquely. This seems to have been a place for holding stations. A little distance below it in the valley, and on the same side of the lake, is Reafert church,<sup>29</sup> in a most secluded position. Numbers of old broken stone crosses lie scattered about this church, which had been surrounded by a graveyard, now embosomed in fine shady trees. The date, for the erection of a monastery at Glendalough, is not recorded; but, an opinion is entertained, that it must have been founded, before A.D. 549, supposing our saint to have been abbot there, when he went to pay a visit to St. Kieran,<sup>30</sup> at Clonmacnois,

pp. 48, 49.

<sup>24</sup> An inspection of the "Ordnance Survey Townland Maps for the County of Wicklow," sheet 23, will bring the whole of this locality, as also the site and ruins of Glendalough, most intelligibly under the eye of the inspector.

<sup>27</sup> See "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. i., p. 173.

<sup>28</sup> There may be seen, likewise, a beautiful woodcut, representing the doorway, which is formed of chiselled granite blocks. This doorway is six feet in height, two feet six inches in width at top, and two feet and nine inches at the bottom. The wall is three feet in thickness, and most of its stones ex-

tend from the inner to the outer face. A massive lintel covers the doorway. Some completed chiselling on its left side seems to indicate an intention of adding an architrave, like that seen in the Lady's Church, at Glendalough. See *ibid.*, p. 174.

<sup>29</sup> The finest and most characteristic engraving, by George Hanlon, we have seen, and representing the doorway of Reafert church at Glendalough, is that designed by William F. Wakeman, in the "Irish Literary Gazette," vol. ii. There is an article descriptive of the antiquities of Glendalough appended, and written in the graceful style of that accomplished artist. See pp. 299, 300.

<sup>30</sup> The Rev. Dr. Lanigan, however, sus-

and where he did not arrive until three days after the Abbot's death.<sup>31</sup> This event is held to have occurred, A.D. 549.<sup>32</sup>

At one time, as we find the circumstance related, St. Kevin went on a visit to that St. Kieran, who dwelt in Clonmacnoise city, on the banks of the River Shannon, and towards the western confines of Meath province, opposite the territory of Connaught. But, three days before St. Kevin's arrival, the Abbot of Clonmacnoise had departed this life. The exact date for his death, therefore, must determine the year of St. Kevin's visit to Clonmacnoise. The body was then placed upon a bier, within a certain church, until Kevin and other men should be present to assist at the interment. Our saint arrived at a late hour in Clonmacnoise monastery, and he entered the church, where the dead Abbot's body lay. He commanded all the brethren to go outside, as he wished to be left alone with the sacred relics. Doing as they had been commanded, our saint closed the church doors, and remained himself within it, until the following day. But, some of the brethren remained watching without the door. While St. Kevin prayed, St. Kieran's beatified spirit is said to have returned to his body, and a holy conversation afterwards passed between both saints. Their words were distinctly heard, by the brethren without; and, Kieran asked our saint, that as a sign of lasting friendship, both should change their garments. This was accordingly done. The doors being opened on the following day, the monks found St. Kevin clothed with St. Kieran's garments. The latter holy person, in like manner, was covered with the garments of our saint. Kieran's body, moreover, seemed full of vital heat, and his face appeared ruddy in colour. Then, St. Kevin declared, that the deceased Abbot had established a fraternity and union with himself, and that this extended to the monks of Clonmacnoise and to these of Glendalough. The body of St. Kieran being buried, with great honour, St. Kevin returned towards his own city.<sup>33</sup>

Many pious men with religious vocations flocked to him, from all parts of the surrounding country, and became monks at this place, being under our saint's spiritual guardianship.<sup>34</sup> Various cells and monasteries were founded, afterwards, in the Leinster province; while, a great number of monks lived at different stations, all being subject to the Rule of St. Kevin. The monastery of Glendalough, and other monasteries, subject to him, were assigned to the care of approved and saintly men. He appointed their several duties for each of his religious.

Having provided for the spiritual wants and welfare of others, the holy Abbot—who had always loved perfect retirement and contemplation—resolved to indulge his desire for solitude and prayer. He then went alone, into an upper part of the valley, about a mile distant from his monastery. Here, he erected a small hermitage for himself, in a narrow place, between the lake and the mountain above it, where there were thick shady trees and clear rivulets. He ordered his monks, to send him no kind of food, and that none should approach him, except on urgent business. While thus alone, in the upper part of Glendalough valley, and in different places between the mountain and the lake, he led an eremitical life, for four years. These he passed, in continual fasting and vigil, without fire, and without even a roof to cover him. It was not known, whether he lived on roots, found in the earth, or on the fruits of trees, or on food miraculously sent him from Heaven; for, he would

pects, that our saint was not an abbot at the time of this event. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., p. 44, and n. 155, p. 49. *Ibid.*

<sup>31</sup> His feast is commemorated, at the 9th of September.

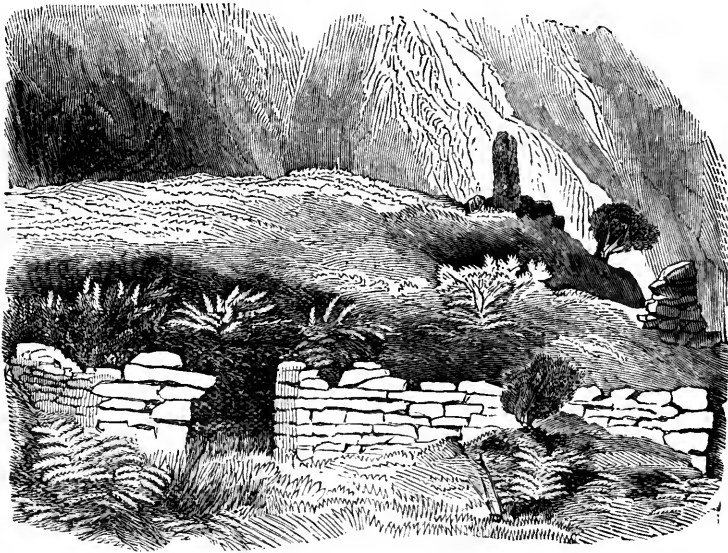
<sup>32</sup> See Rev. Dr. O'Conor's "Rerum Hiber-

nicarum Scriptores," tomus ii., Tigernachi Annales, p. 138.

<sup>33</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iv., num. 30, p. 318.

<sup>34</sup> See Archdall's "Monasticon Hibernicum," p. 766.

not disclose the secret manner of his life to any person. His monks built a renowned cell, however, in that desert place, where St. Kevin dwelt, between the upper mountain and the lake on its southern side.<sup>35</sup> In the Scottish or Irish language, this place was called Disert-Caughin, which is rendered in Latin, "Eremus Coemgeni."<sup>36</sup> This cell, which was tenanted by St. Kevin, must have been the present almost shapeless mass of ruins, some short distance above St. Kevin's Bed, and on the very margin of the lake. Towering and precipitous black rocks, rise perpendicularly over this "Teampul na Scellig." The walls of a cell there measure 21 feet, by 17 feet interiorly; while, they



Ruins of St. Kevin's First Cell Glendalough.

are over two feet, in thickness. Outside of this quadrangular cell, a circularly built wall may be seen. Through it, there is a very narrow passage faced with stone, and having steps descending towards the cell.<sup>37</sup> Here, it is very likely, St. Kevin spent his most lonely hours. Perhaps, some of the stones yet remaining were placed there, by the saint's own hand. Here, however, there could not have been space, for the erection of any considerable monastery,<sup>38</sup> so that it must have been merely a hermitage.

As illustrating the gentleness of his disposition, it is said, that the beasts, on the mountains and in the woods, laying aside their natural ferocity accompanied St. Kevin. In a domesticated state, they tamely drank water

<sup>35</sup> Here, at the time the biographer of St. Kevin wrote, a famous monastery stood, and in which religious men always lived.

<sup>36</sup> It may be translated, "Kevin's solitude," or "desert," in English.

<sup>37</sup> In company with the Rev. Richard Galvan, P.P., Rathdrum, and the Rev. James Gaffney, M.R.I.A., these remains were examined by the writer in May, 1871, with much curious interest. The writer then took a drawing of this ruined cell, which was

transferred to the wood, by William F. Wakeman, for the present illustration, engraved by Mrs. Millard.

<sup>38</sup> According to a tradition, which prevailed towards the close of the last century, St. Kevin had an apartment here, for the purposes of study. See Jonathan Fisher's "Scenery of Ireland," p. 6, at the beautiful series of Aquatinta views, illustrating the Scenery and Antiquities at Glendalough, plates lv., lvi., lvii., lviii., lix., lx.

from his hands. After the term of four years, many holy men assembled together, and drew persuasively St. Kevin from his place of retreat, although much against his inclinations; for, there he wished to dwell, until he should be called to his reward in the next life. It seems, that he lived too austere a life when alone. His friends therefore compelled him to reside among his monks, in that monastery, to which allusion has been already made.<sup>39</sup>

One day, after he had resolved on this change of residence, St. Kevin took his station on a stone without his monastery. There, the devil transforming himself into an Angel of light appeared. With apparent modesty of demeanour, and in a very beautiful form, the demon said to our saint: "Hail, O holy man of God; behold, I am sent to thee by the Lord, that I may give thee counsel. Already thou hast sustained great labour, and the holy Angels praise thee, in the sight of God. The Lord hath ordered thee in love, to depart from this rocky valley, and to seek a place more habitable for thy monks after thee." Pretending to bless St. Kevin, the devil immediately vanished, after communicating these fallacious orders. Deceived by the modest and beautiful appearance of the demon, Kevin felt greatly preplexed, on hearing this message. For, if it were true, that his life had been pleasing to God and to the Angels in this place; he knew, also, that the Almighty could provide means of living for his servants, at all times, and in all places. Wherefore, he said: "With the permission of God, I will finish my mortal course, in this valley, whether my life be praised by an Angel or by a demon." Afterwards, with a number of wicked spirits, Satan went beyond the mountain called Tuayd,<sup>40</sup> in the Ulster province, and in the northern part of Ireland. Here, he appeared to the Abbot Comgall,<sup>41</sup> who said to him: "Whence hast thou come, Satan." The devil answered: "I have come from the territories of Leinster, and from the valley of the two Lakes, where austere Kevin dwells. In that place, with his baneful company, that man hath been greatly and incessantly injuring my followers, for seven whole years. Afterwards, I went to him, and persuaded him to leave his place. But, my representations did not avail, for his fortitude hath overcome all my powers. Now, I and my family, must depart foiled to our place of habitation. Our standards are broken by him, as we must proclaim; yet, we still wish to tempt him." Then, St. Comgall said to him: "Satan, return with my monks to St. Coemgen. Thou shalt approach him, neither before nor after, but simultaneously with them; and, thou shalt manifest to him thy wiles and plots, against him, my monks being present. Thus, I command thee, in the name of Christ." St. Comgall's monks then coming to St. Kevin, Satan appeared at the same time with them. The devil told our saint all things, after the manner in which he had been directed, by the holy Abbot of Bangor. Whereupon, giving thanks to God, and blessing his friend St. Comgall, our holy Abbot ordered the devil, that he should, thenceforward and for ever, remove his wicked companions from that happy valley. On hearing St. Kevin's orders, with a terrible howling the demons departed from Glendalough, and saying at the same time, that they should never more take up their station within it. After this departure of the demons, that rock on which they were accustomed to alight fell into pieces. These were precipitated into the Lake, and with a great noise. Blessed Kevin, as we are informed, had been engaged at prayer, to effect this miracle,<sup>42</sup> at the time of its occurrence.

<sup>39</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iii., num. 17, p. 315.

<sup>40</sup> This denomination has not been identified: but, probably, Fiodh, or Feadha, the Fews of Armagh, may be the correct reading.

<sup>41</sup> The Life of this saint is already given, in the Fifth Volume of this work, at the 10th of May, Art. i.

<sup>42</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iii., num. 18, pp. 315, 316.

## CHAPTER III.

THE AUSTERITIES OF ST. KEVIN—HIS ORATORY AND ROAD BESIDE THE LAKE—KING BRANDUBH'S HUNTSMAN AND THE BOAR—ST. KEVIN'S BED—HE IS PROVIDENTIALLY RESCUED FROM A LAND-SLIDE—ST. FINTAN MUNNU'S VISION OF THE DEMONS—ST. KEVIN BEHOLDS ST. PATRICK IN A VISION—ST. KEVIN AND HIS MONK CRONAN—AN ANGEL APPEARS AND COMMANDS ST. KEVIN TO FOUND HIS CHIEF MONASTERY—HE RECEIVES A GRANT OF THE PLACE FROM DYMMA—ST. KEVIN'S JOURNEY TO USNEACH, WHERE HE MEETS THE HOLY ABBOTS COLUMBA, COMGELL AND CAINNIC.

ST. KEVIN is said to have prayed each night, for a full hour, surrounded by the Lake waters, in that place where he stood. A monster frequenting the Lough, according to a legend, was accustomed to swim around his body, without offering him any violence. The servant of God bore all this with patience, for a long time. To reward his virtues, the Almighty sent an Angel, at last, to assist him, and to relieve him from what he saw and endured. For three principal reasons, the Angel was despatched to his assistance:—First, that he might be relieved from his many self-imposed labours; secondly, that the monster might be repelled; and thirdly, that the cold water might be rendered warm. For, on the Angel of the Lord coming to him each night, the monster retired. Then, reposing on his bosom, that Angel caused the Lake water to lose its naturally cold temperature, and to become warm. It is also said, that within a period of seven years,<sup>1</sup> previous to this time,<sup>2</sup> St. Kevin had constructed a little oratory, formed of osiers, on the northern shore of the Lake. At present a passage is shown, near the lower outlet of the Upper Lough, and through the young plantations, which now cover that side of Camaderry, and, it is traditionally called St. Kevin's Road. This pathway goes upwards by a very steep ascent to the very summit of that mountain, and then it drops downwards into Glendassan, on the other side; while, it continues afterwards to ascend that ravine, on the northern face of the glen. Perhaps, his abode might be located somewhere, over the outlet of the Upper Lough, and near the beginning of St. Kevin's Road. At least, this conjecture should accord very well, with the account contained in his published Acts. In that temporary bower, the holy man had often prayed to God. In this retreat, moreover, St. Kevin dwelt free from the interruptions of mankind, and sustained by no human nourishment. It seems most probable, also, that his manner of living there must be referred to the latter part of the sixth century.<sup>3</sup> About this time lived the celebrated Brandubh,<sup>4</sup> son to Eatach, belonging to the family of Enna,<sup>5</sup> who was King of Leinster. He had a huntsman, who entered this valley, on a certain day, his dogs being engaged in the pursuit of a boar. The hunted animal ran into the saint's oratory; but, the dogs, not daring to

CHAPTER III.—<sup>1</sup> The Life says: "Intra spatium prædictorum septem annorum," &c.

<sup>2</sup> It is difficult to collect the author's meaning, for there is no allusion in previous paragraphs to a period of seven years. St. Kevin is stated to have lived a hermit's life for a duration of four years. But, it is said, likewise, himself and his disciples had withstood the demons, in Glendalough, for seven whole years.

<sup>3</sup> St. Kevin was regarded as the special Patron of the Tuathalaigh (O'Tooles) and Brannaigh (O'Byrnes). See John O'Mahony's

Keating's "History of Ireland," book ii., part i., chap. i., p. 465.

<sup>4</sup> In the Life of St. Aidan or Moedhoc, there is an account of Brandubh, and especially in reference to his victory obtained over Aedh I., or Hugh, son of Ammirech, King of Temoria and of Aileach. He reigned from A.D. 572 to A.D. 598, when he was killed in the Battle of Dunbolg. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 490, 500, and Index Chronologicus, A.D. DXCVIII., p. 535.

<sup>5</sup> In the Life of St. Kevin a parenthesis is



follow, lay down before the door. St. Kevin remained praying beneath a tree, while many birds were seen perched upon his head and shoulders. They flew around him, likewise, and warbled sweet hymns in honour of God's servant. Surprised at what he witnessed, the hunter called away his dogs. He there left the boar at liberty, on account of a reverence he entertained towards the holy anchorite; and, he told this miraculous occurrence, which he had witnessed, to the king, and to all others. Even, the branches and leaves of trees were said to chant sweet hymns to St. Kevin, in order to assuage by heavenly psalmody his extraordinary austerities.<sup>6</sup>



Approach from the Lake to St. Kevin's Bed, Glendalough.

tions were formerly made there, by the devout peasantry,<sup>9</sup> and especially on their Patron's festival day. Many of the young and agile mountaineers are

On the southern border of the Upper Lake rises a steep, rocky and mountainous range; while at a height of about thirty feet over the water's surface, a cave may be seen, and it has been artificially hollowed out in the northern face of the rock. This is said to have been the work of St. Kevin's own hands; and, to it he frequently retired, for purposes of devout contemplation.<sup>7</sup> Here, too, he reposed by night on this stony bed, when not engaged in pious vigil and meditation. A ledge of level rock is formed at its entrance. Even yet, adventurous pilgrims dare climb into it, from Tempul na Skellig, while they ascend by a steep and dangerous pathway.<sup>8</sup> Sta-

inserted, as follows: "a quo nominatur gens Censelach, qui innumerabilem cædem in maxima plaga super Aquilonales Hiberniæ provincias in bello magno fecit," &c.

<sup>6</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iii., nn. 19, 20, p. 316.

<sup>7</sup> This is poetically described, by J. T. S. Lefanu, in these lines:—

"Where in yon low-browed glooming cave,  
The fair-begotten Coemghine—  
Hung midway o'er the pathless wave,"

—"Glendalough, or the Seven Churches," a didactic poem, by an ex-Moderator, T. C. D., Canto iii., St. Kevin's Bed, sect. iii., p. 75.

<sup>8</sup> The accompanying illustration of this rocky ascent, as taken from a photograph, by Frederick Mares, has been transferred to the wood, by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>9</sup> Numerous *caiseals* or circular stone enclosures, cairns and crosses are in the field below the Upper Lake, and St. Kevin's chair is shown on the rock above Teampul-na Skellig, which is reduced to little more than its foundations.

accustomed to ascend to St. Kevin's Bed, by a pathway still more dangerous; and, sometimes, even they descend from the upper part of the mountain, on to that ledge of rock, which lies before the cave. This south-eastern part of the lake was called Disert Caoimhghin, or DisartKevin, which comprised Righfeart or Reafert Church<sup>10</sup> and Teampul-na-Skellig, with a large number of ancient crosses<sup>11</sup> and tombstones.<sup>12</sup> Many of these are now set up in the cemetery, attached to the former ruin, which has been very carefully repaired and restored. An ancient "pilgrims' road" extended across the valley, from the Righfeart Church to that river which connects the two Lakes. It was bordered by lines of cairns and crosses, which still remain, as do a couple of "caiseals"—apparently sepulchral enclosures—in the adjoining fields. But, the southern half of the road has been destroyed, and its site was ploughed over within the last few years.

During the time of Lent, when our saint lived in the desert, an Angel of the Lord appeared to him, on three different nights. This Angel said: "O servant of Christ, that rock hanging over the cave<sup>13</sup> in which you dwell, will soon fall upon it, wherefore speedily look out for some other place."<sup>14</sup> St. Kevin replied: "This is a narrow place in which I dwell, but, I wish to remain in it, during the time of Lent, if it be pleasing to God." The Angel continued: "Truly, the hand of the All-powerful God shall sustain this rock for many days, lest it should deprive thee of life." Saying these words, the Angel vanished. Holy Kevin then said within himself: "Trusting in the Lord Jesus Christ, my God, here shall I remain, until Eastertide." There can be no question, as enormous precipices of amorphous granite soar at the head of Glendalough, and are cut irregularly across by fissures, that, in former times, vast masses of rock have tumbled away to their base, or slipped down from their brow, and formed a kind of gigantic or acclivitous stair, in certain places, to the very summit of the mountain.<sup>15</sup> To a providential escape of St. Kevin from one of these landslides is allusion here made; and, it has been an early tradition in the Irish Church, that such an accident actually occurred, during the time he resided<sup>16</sup> under the brow of Lugduff. Nay more, immediately over the ruined cell of the saint, in the upper valley, the geological spectator at the present day may have ocular demonstration of a vast rent, from the face of that mountain, which must have carried large masses of stone into the valley beneath, or further even into the waters of the Lough. When the holy evening of Easter came, the Angel again warned St. Kevin: "Depart immediately from this cave following me." Then, blessed Kevin followed the Angel across the Lake and with dry feet. As the Angel had intimated, the

<sup>10</sup> It was formerly overgrown with trees and brambles; but, these have been cleared away from this church and its cemetery. Its Cyclopean doorway shows to great advantage. It had a nave and chancel, now restored; the vousoirs of the chancel-arch have been set in their place, and the arched heads of windows, recovered from heaps of stones, now fit over them, and in their original position. The churchyard's boundaries have been ascertained, and fenced, with approaches, appropriately planned.

<sup>11</sup> These are usually of clay-slate, and for the most part small and rudely fashioned.

<sup>12</sup> One of these, said to have had an inscription, which designated it as that of King O'Toole, has been so mutilated, that the former inscription cannot now be recognised.

<sup>13</sup> Whether this refers to St. Kevin's Bed on the brow of the cliff, or to that cell, which

stood on the margin of the Lake, may be questioned; but, most probably, it relates to the latter, as being the chief place where he lived.

<sup>14</sup> At present, there is a remarkable opening between the rocks on the south side of the lake. According to the local guides, it is called "the Giant's Cut, a long fissure in the Glen's side, where the mighty Finn Macoul (they say) tried his sword."—G. R. Powell's "Official Railway Hand-book to Bray, Kingstown, the Coast, and the County of Wicklow," p. 70.

<sup>15</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., p. 267.

<sup>16</sup> In the "mansiuunculum," or cell, "in loco angusto inter montem et stagnum." In the "Feilire" of Oengus, he alludes to St. Coemhghan escaping, from the perils of the mountain, at Gleann dá Lochá.

<sup>17</sup> On a knoll above the Righfeart Church,

rock fell immediately afterwards on the cave,<sup>17</sup> so soon as our saint had taken his departure.<sup>18</sup> On another day, the holy Abbot Munna<sup>19</sup>—who lived in his monastery called Teach-Munna, in the southern part of Hy-Kinsellagh territory—heard one demon, conversing with another, and after this manner: “Why, O friend, is thy countenance so sorrowful, and so very pale, at this time?” The demon thus addressed replied: “Why should I not be sad? For, I with my other confederates fought bravely for a long time against one man, and we have been vanquished. The place in which he dwells had been ours, from the beginning of the world. But now, as it is impossible for any living man to exist in a burning fire, so it is difficult for us to traverse the space, between that place and the sky; for, we are consumed with the flame of his prayer. If you wish to know who this man is, his name is Coemgen, and he dwells in the valley of the two Lakes. However, at this time, we have persuaded him to set out on a pilgrimage, from that place; and, he is now prepared to go, if God shall not prevent his journey.<sup>20</sup> On hearing these words, through the Divine assistance, St. Munnu bound this demon with a fiery chain.<sup>21</sup> Then, St. Munna sent messengers to holy Kevin, to tell him minutely those designs of the demon, directed against him. Giving thanks to God and to his servant Munna, our saint did not fulfil that vow he had made, to undertake his projected pilgrimage.<sup>22</sup>

On a certain night, it is related, that St. Kevin and his monks were engaged singing a hymn to St. Patrick.<sup>23</sup> Suddenly, the holy Abbot remained in a silent ecstasy, and then ordered his brethren to sing this hymn three different times. When the monks enquired, why they should sing it so often, the Abbot said: “Our holy Patron Patrick, whose hymn<sup>24</sup> you have sung, stood on the pavement leaning on his staff, and he blessed us,<sup>25</sup> when we ceased our singing.” We are then told, that this was St.

overhanging the upper lake, and commanding a fine view of the valley, is a circular enclosure about 10 feet in diameter, containing a rude cross of clay-slate, and formed by a wall of loose stones, about two feet high, with an entrance facing the east. This looks like a sepulchral enclosure; but, the late George V. Du Noyer thought it to have been the cell, which St. Kevin built for his habitation. See “Proceedings of the Royal Irish Academy,” vol. vii. Mr. G. V. Du Noyer’s description of his Series of 118 Original Drawings of Irish Antiquities, including 21 sketches of Glendalough, p. 256, and vol. ix., at p. 424.

<sup>18</sup> See “Acta Sanctorum,” tomus i., Junii iii. Vita S. Coemgeni, cap. iii., n. 21, p. 316.

<sup>19</sup> This saint’s festival is celebrated, on the 21st of October. In a note, at this passage of our saint’s Life, after explaining that St. Munnu was also called Fintan, son of Tulchan, Father Francis Baert promised, that St. Munnu’s Life should be published, at the 21st of October; but, he fears that abounding as it does in prodigies of narrative, the reader may well suspect the authenticity of many stories there recorded. See n. (c), p. 317.

<sup>20</sup> Hæc audiens S. Munna, dæmonem illum in catena ignita per virtutem Christi alligavit, per lapideum titulum Dei auxilio huc usque in memoriam virtutis ligatum.”

The latter part of the foregoing sentence does not furnish as with any very intelligible idea; but, it probably refers to some local legend or tradition, which had been known at that time, when the author of our saint’s Life composed his narrative.

<sup>21</sup> This account in the text will naturally suggest to the reader the circumstance of the Angel Raphael taking the devil, and binding him in the desert of Upper Egypt, as related in the Sacred Scripture. See Tobias viii., 3.

<sup>22</sup> See “Acta Sanctorum,” tomus i., Junii iii. Vita S. Coemgeni, cap. iii., n. 22, p. 316.

<sup>23</sup> In the sixth and beginning of the seventh century, Father Baert remarks, there is hardly a doubt, many hymns, composed in honour of St. Patrick, were extant. There is a hymn said to have been composed before the time of St. Kevin, by St. Secundin, and another by St. Fiech of Sletty. See the latter, Irish, with Latin translation and notes, in Colgan’s “Trias Thaumaturga,” Hymnus seu Prima Vita S. Patricii, pp. 1 to 10.

<sup>24</sup> However, Father Baert does not think, that it was that hymn, said to have been composed, by one Sechnal, as mentioned by Colgan, in Tertia Vita S. Patricii. See “Acta Sanctorum,” tomus i., Junii iii. Vita S. Coemgeni, cap. iii., n. (e), p. 317.

<sup>25</sup> It is perfectly credible, that St. Patrick would have blessed those reciting his Hymn,

Patrick,<sup>26</sup> the Archbishop, who had converted Ireland from the errors of paganism to the true Faith; who, many years before, had departed happily; and, it is stated, that the efficacy of this hymn was to be found related in his Life.<sup>27</sup> On the night following such occurrence, St. Kevin walked over the Lake with dry feet, from that place where he had sung the hymn of St. Patrick, with his monks, and he came to that spot, where his city afterwards stood.<sup>28</sup> The holy Abbot thought he had not been observed, during this migration; but, his tanner, named Cronan,<sup>29</sup> followed our saint across the Lake, and in the same manner, with dry feet. Seeing him following in this way, blessed Kevin said to him: "O Brother, why hast thou dared to undertake this unusual journey without my leave? Wherefore, I tell you, that your bones cannot rest in the place, where my remains shall be interred. But, however, that you may not be driven to despair, you shall repose with me in Heaven." It is somewhat remarkable, that the occupation of the tanner, and successful tanneries,<sup>30</sup> have been established from probably the sixth to the present century, in or near Glendalough, where extensive oak forests and copice woods are yet to be found.<sup>31</sup> Cronan followed this trade,<sup>32</sup> in the community of St. Kevin. Being obedient, faithful, and humble, these things happened, according to the prophecy of his holy Abbot.<sup>33</sup> Soon, however, it was destined, that the latter should leave his hermitage, in the unsociable desert of the steep encircling mountains surrounding the Lakes, and seek another site,<sup>34</sup> for the permanent foundation of his monastery.

After these things, an Angel of the Lord came to St. Kevin and said: "O saint of God, the Lord hath sent me with a message, that you may be induced to go to a place he hath appointed for you, eastwards from the lesser Lake. There you shall be among your brethren, and it shall be the place of your resurrection." St. Kevin replied: "If it would not displease the Lord,

in the manner described.

<sup>26</sup> See his Life, in the Third Volume of this work, at the 17th of March, Art. i.

<sup>27</sup> It is doubtful, if that Life of St. Patrick, to which allusion is here made, be extant. Its superior antiquity to the published Acts of St. Kevin must be manifest.

<sup>28</sup> The writer of St. Kevin's Life has it "now stands."

<sup>29</sup> Baert maintains, that this Cronan must have been a different person, from the Cronan, who is said to have baptized St. Kevin; although, the last-named Cronan is there represented, as saying prophetically, that he should be first monk with the child he baptized. For, Baert observes, if he were the same, it should be necessary to assign him a lifetime, at least extending to one hundred and forty years. In the ensuing portion of our saint's Life, a Cronan—supposed to be the present one—was to survive St. Kevin, for the duration at least of one year. Now, St. Kevin is said to have lived one hundred and twenty years. The Cronan, by whom he was baptized, must have been not less probably than twenty-five years old, being a Priest at the time of the baptism. Baert remarks, moreover, that the place, where the relics of both these saints had been deposited, is not now known. See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, n. (f), p. 317.

<sup>30</sup> Especially those established, by the respectable family of the Byrnes of Croney-Byrne.

<sup>31</sup> See on this subject Robert Fraser's "General View of the Agriculture and Mineralogy, Present State and Circumstances of the County of Wicklow," &c., part iii., chap. v., sect. 18, pp. 267 to 271.

<sup>32</sup> It is interesting to meet with such early indications of manual industries, in the ancient ecclesiastical establishments of Ireland, as instanced from this old Life of our saint.

<sup>33</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iii., nn. 23, 24, pp. 316, 317.

<sup>34</sup> It is thus described, by John D'Alton, in his Poem:—

"In the east, no envious height  
Shut out the golden flood of light;  
No interposing forest stood  
To veil the rising orb—that rode  
Full in the breach—e'en now;—as  
fate  
Had placed it there a golden gate,  
To guard and gild this sacred ground;  
While, brightly arched o'er all, and  
wound  
About the mountains' tops—the sky  
Closed up the enchanted scenery."

—"Dermid; or Erin in the Days of Borū,"

I should wish to remain to the day of my death in this place, where I have toiled for Christ." The Angel answered: "If you, with your monks, go to that place indicated, many sons of light shall be always in it; and after your time, the monks shall have a sufficiency of earthly possessions, and many thousands of happy souls shall arise with you, from that place, to the kingdom of Heaven." Kevin said: "Indeed, O holy messenger, it is impossible for monks to dwell in this valley surrounded by mountains, unless God assist them by his power." The Angel then spoke: "Hear me, O man of God, if you desire it, the Lord will maintain without earthly food fifty holy men in that place, should they remain unanimous after thy departure. And, to the day of judgment, another shall succeed for those after their death, in the same habit and profession, having fear and love for God." Kevin answered: "I do not wish that my monks should be so few, in that place." Then, said the Angel: "If you are unwilling, that they be few, many thousands shall dwell there prosperously and abundantly, the Lord preparing for them all earthly necessaries.<sup>35</sup> And thou, from thy celestial habitation, thou shalt aid thy earthly family, as thou mayest wish in Christ, and through God's assistance, here and hereafter, thou shalt govern thy monks. For, that place shall be sacred and venerable; kings and the powerful ones of Ireland shall honour it with a religious veneration, on thy account. It shall be enriched with lands, gold and silver, precious gems and silken garments,<sup>36</sup> with gifts from beyond the sea, as with regal treasures and abundance. A great city<sup>37</sup> shall spring up; and the ministry of thy monks shall be so perfect, that none of them, buried under this soil, shall endure the pains of hell.<sup>38</sup> And, if thou desirest, that these four mountains, surrounding this valley, should become pleasant and fruitful plains, no doubt the Almighty would so order it, on thy account." St. Kevin said: "I do not desire, that God's creatures be moved on my account, for the Lord can otherwise assist my place; and, moreover, all animals about these mountains are mild and domesticated towards me, and they should feel sorrowful, at what thou sayest." With these and like discourses, the Angel and St. Kevin walked upon the waters of the Lake, towards a locality indicated. Diligently examining this site, holy Kevin said to the Angel: "This place is rugged; obstructions<sup>39</sup> cover its surface; and, there is no place fitted for burial within it." The Angel replied: "These stones are immovable from the first day of creation, to this time; yet, from this day, they shall always be movable."<sup>40</sup> We are told, that in this soil, pointed out to St. Kevin, by the Angel, no stone is found immovable.<sup>41</sup> Not long afterwards, the same Angel appeared to St. Kevin. He said: "In the name of our Lord Jesus Christ, arise with thy monks, and go to that place, which the Lord hath ordained for thy resurrection." After pronouncing these words, the Angel departed.

Canto v., sect. xi., p. 132.

<sup>35</sup> From this statement, it appears evident, that the author of our saint's Acts set down, what had been the current popular tradition, in his day, and when the early religious establishment of holy Kevin at Glendalough enjoyed a great degree of temporal and spiritual prosperity.

<sup>36</sup> Such a description plainly indicates, not alone the author's familiarity with a civilized state of society, but even with objects of great value and luxury, then abounding in the religious houses of Ireland.

<sup>37</sup> This seems to have been written, while Glendalough was yet a flourishing city.

<sup>38</sup> This promise must have been made, under certain reservations. In any case, if given, it can only be accepted as applicable generally to deceased persons, happily disposed for death, and there buried.

<sup>39</sup> The Latin word is "scrobes," which has either the signification of "furrows," or of "sloughs."

<sup>40</sup> It is a remarkable circumstance, that the whole of the lower valley at Glendalough is covered with huge boulders, and large detached stones.

<sup>41</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iv., n. 25, p. 317.

While St. Kevin yet remained in that same place he chose for a home, a good man named Dymma,<sup>42</sup> son to Tiagni, and descended from a noble Leinster family, came to him. At that time, this valley of Glendalough is said to have been in the possession of Dymma, and the following story is told, to account for its transfer to our saint. Dymma and his sons presented it to God and to his servant Kevin, in this manner. The latter said to Dymma: "On a day appointed, do you and your people come to me, that you may transfer the chattels and houses of your brethren to another place, appointed by God." Coming as he had promised, Kevin asked this man, if he had brought all his people with him as commanded. Dymma answered, that he had brought eight sons and other followers with him; but, that a ninth son remained at home, unwilling to come. Kevin asked the name of the recusant, and then learned, that he was called Moelguby. Then said the saint: "Alas! it is a meet name for him; because, after a few days, he shall be crucified, in the southern part of Leinster, called Kinsellagh; and, indeed, the name Moelguby<sup>43</sup> seems to suit him, for a dolorous end awaits him. Then, St. Kevin said to Dymma, in a prophetic manner: "You and your eight sons shall not be butchered, but after penance you shall peaceably depart to Heaven." This prophecy was duly fulfilled. After such predictions, Dymma, with his sons, servants, and others, removed their habitations and effects to that place, indicated by the Angel to Kevin. Afterwards, our saint said: "In this place shall my city be built, and within it, my resurrection shall be accomplished." Dymma and his sons asked where the church and cemetery of Glendalough should be located. He received this answer from our saint: "Here, a shepherd was formerly buried, and around him many shall arise; for, the local cemetery shall there be found." St. Kevin then said to Dymma and to his sons: "O my children, cut away the thorns and brambles, and make a commencement, in this place, since in it you shall be buried; here, after a considerable time, a temple shall be built to God in my name, and under its altar shall you repose." This foundation of a monastery at Glendalough has been assigned, to the year 549;<sup>44</sup> but, we are of opinion, it must be referred to a period much later, in the sixth century. The eighth son of Dymma, named Dycoll, laboured in an humble manner, and more than all the rest, in proportion to his strength. Our saint said to him: "O my son, thou shalt be blessed by God and by men, and thou shalt be amiable, in the sight of all; as thou hast been more humble than all the rest, so shalt thou and thy seed be elevated above others, and thou shalt rule over thy brethren." Then, Dymma and his sons, rejoicing in the saint's benediction, went to their own habitations.

There, Kevin began to live holily, in that spot he had chosen for his dwelling. Clothed in rough garments, he lay without a bed on the bare ground; he fasted much, only tasting herbs and a little water. Without a fire to warm him, or a roof to shelter him, he lived mostly in the open air, and for a long time. At length, at the request of his disciples, some pious men withdrew him, by reasonable representations, from those austerities, and attracted him to the society of his brethren. A renowned and religious city soon arose there, in honour of St. Kevin.<sup>45</sup> It was called Gleannaloch, from the name of that valley, in which it was situated. The surrounding territory was called

<sup>42</sup> He is not more particularly identified.

<sup>43</sup> Interpreted in Latin, "Calvus lugubris," which may be Anglicized, "a sorrowful bald man."

<sup>44</sup> See Rev. M. J. Brennan's "Ecclesiasti-

cal History of Ireland," chap. iii, p. 91. Duffy's Edition, 1864.

<sup>45</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iv., num. 26, 27, pp. 317, 518.

<sup>46</sup> The Forthuatha or Fothartha, Angli-

Fortuatha,<sup>46</sup> and it lay in the eastern part of Leinster province. A certain man, hearing that a golden zone had been given as a present to St. Kevin, deceitfully came to ask for it, pretending that his mother was a captive, and that he wanted this valuable gift to effect her ransom. Our saint complied with his request. However, the swindler, departing with his treasure, miraculously missed his way three different times. Having thus found himself at fault, he returned to blessed Kevin, acknowledging his fraud, and afterwards he did penance for it.<sup>47</sup> At another time, St. Kevin hearing that the three Abbots, Saints Columba,<sup>48</sup> Congell,<sup>49</sup> and Cainnic,<sup>50</sup> were assembled together, in a place called Hicysneach,<sup>51</sup> went to them, to strengthen his acquaintance and friendship. According to one account, this visit took place, before that made to St. Kieran in 549, as mentioned in his Life;<sup>52</sup> but, it seems more probable, that as Congall did not become an Abbot before A.D. 555, the journey of our saint occurred after this latter date.<sup>53</sup> On the day of his arrival, a great concourse of people flocked to that locality, to see St. Columba. This latter, however, beholding Kevin approach the assembly, and at a distance, arose to honour him. Columba remained standing, until our saint came up; and, while on his way towards the assembly, having been attacked by ferocious dogs, it was thought by all, that these animals should tear him in pieces. However, making a sign of the cross on their approach, blessed Kevin at once appeased their fury, and in a gentle manner, with their ears, nostrils, and tongues, those dogs stroked the feet and garments of God's servant. On seeing this wonder, those who were present blessed the Lord in his saints. Certain rustics, at this assembly, upbraided Columba, for standing so long, on the appearance of Kevin. Holy Columba then said to them: "Why, foolish men, should we not arise at the arrival of Kevin, the servant of God, when at his approach the Angels of our Lord arise in heaven." And all, who were there present, felt much edified, at this testimony to the blessed Abbot's sanctity.<sup>54</sup>

#### CHAPTER IV.

RESOLUTION OF ST. KEVIN TO UNDERTAKE A PILGRIMAGE, BUT DISSUADED FROM IT BY ST. GARBAN—ST. KEVIN VISITS ST. BERCHAN—THE TANIST COLMAN AND HIS SON FOELAN—MURDER OF MELERIUS BY SCHOLASTICS—WORKS ATTRIBUTED TO ST. KEVIN—INVASION OF LEINSTER BY THE HY-NIALL—THE OUTLAWS OF DEGHA—THE MONK BERCHAN—MIRACLES—ST. MOGOROC—CHURCH OF THE HOLY TRINITY, AT GLENDALOUGH.

ONE day, the devotion of Kevin had it in contemplation, to make a pilgrimage alone, and for some considerable distance. Holding this purpose in mind, he left

cized "Strangers' Territories," and also called Forths, were in various parts of Ireland. They are so denominated, because their inhabitants were immigrants, and not of the royal race. "The Leinster Forthuatha were in the mountainous regions of Wicklow and the bordering territories."—Rev. John Francis Shearman's "Loca Patriciana," No. i., n. 1, pp. 11, 12.

<sup>47</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iv., num. 28, p. 318.

<sup>48</sup> See his Life in this Volume, at the 9th of June, Art. i.

<sup>49</sup> His feast occurs on the 10th of May.

<sup>50</sup> His festival is held, on the 11th of October.

<sup>51</sup> This is intended for Usneach, in Meath.

<sup>52</sup> See Harris' Ware, vol. ii., "Writers of Ireland," book i., chap. iii., p. 22.

<sup>53</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 156, p. 49.

<sup>54</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iv., num. 29, p. 318.

his monastery. But, a holy hermit, named Garban, or Garbhan,<sup>1</sup> on seeing him alone, said: "O servant of God, whither art thou bound? It is better for thee to remain in one spot, serving the Lord, than to go about from place to place, in thy old age; for, thou hast heard, that no bird, while flying, can hatch her eggs." Hearing this, the holy Abbot felt some degree of compunction, and he promised to return to his place. Then, St. Garbhan<sup>2</sup> presented himself with his cell to God and to St. Kevin. This St. Garban dwelt near the city of Athcliath, in the northern part of Leinster, and lying on the seashore. The author of our saint's Life remarks, that in the Scottish language this city was called Dublus,<sup>3</sup> which is interpreted in Latin by these words, *Nigra therma*, and this city was a powerful and warlike one in his day; while, in it dwelt men, who were always valiant in battle, and skilled navigators.<sup>4</sup> No doubt, he alludes to the Scandinavians,<sup>5</sup> who were dominant in Dublin, anterior to the Anglo-Norman Invasion. Returning from St. Garban, holy Kevin went to the venerable senior Berchan,<sup>6</sup> who was blind, that they might hold conferences together on some sacred subject. St. Berchan had a divine admonition, concerning the approach of his guest, and he said prophetically to his disciples: "O my children, quickly prepare a bath for the holy and venerable old man, Kevin, who is on his way towards us." After our saint's arrival, Berchan said: "Holy Father, wash thy body in this bath, prepared for thee, by Divine monition." Kevin replied: "Indeed, father, from the time I resolved upon a religious life, in my youthful days, to this time, I have never bathed, but in cold water, that I might chastise my body; however, on thy account, and for the sake of that God, whose servant thou art, I will bathe." Whilst our saint was laving himself in the bath, Berchan desired his servant, to bring St. Kevin's wooden shoes to him. After an inspired manner, we are told, St. Berchan saw the tempter of man upon them. He then asked the demon, why he had dared to enter the holy man's shoes. Satan answered: "The demons can persuade him to do nothing, but by presenting their temptations, under some appearance of good, and hence, I entered his shoes, persuading him to make a pilgrimage, and to desert his place. This was an evil act, disguised under the appearance of good." Saying these words, the demon cried out, in a loud manner, requesting that he might be permitted to depart thence; for, in the presence of God's saints, he felt himself deprived of power. His request was complied with, and then he vanished from sight. Afterwards, St. Kevin and St. Berchan entered upon a holy conference; and, while the latter remained within his cell, fearing and loving God, the former returned to his monks glorifying the Divine name.<sup>7</sup>

CHAPTER IV.—<sup>1</sup> See Joseph Nolan's "History and Antiquities of Glendalough," chap. iii., p. 18.

<sup>2</sup> "This Garbhan, who is called the son of Lugadius, to distinguish him from other persons of the same name, had been a disciple of Coemgen, and lived near where Dublin is now situated. His memory was revered on the 9th of July. AA., SS., p. 751."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 158, p. 49.

<sup>3</sup> The Irish name applied to Dublin seems to have been Ath Cliath, before the English Invasion. See John T. Gilbert's "History of the City of Dublin," vol. i., Appendix No. i., pp. 403 to 408.

<sup>4</sup> See "Acta Sanctorum," tomus i., Junii

iii. Vita S. Coemgeni, cap. iv., num. 31, pp. 318, 319.

<sup>5</sup> See Charles Haliday's "Scandinavian Kingdom of Dublin," &c., edited by John P. Prendergast, for an account of their prowess, after making Dublin their chief place of settlement in Ireland.

<sup>6</sup> This Berchan was most probably the saint who is venerated, on the 12th of October, at a place called Glas-naoidhan, in the territory of Galenga, near the River Liffey. See Colgan's "Trias Thaumaturga," Acta S. Brigide, Appendix Quarta, cap. 3, p. 613. It is now known, as Glasnevin, near the city of Dublin.

<sup>7</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. iv., num. 32, p. 319.



Colman,<sup>8</sup> son to Carbri, who was Tanist over the fourth part of northern Leinster, had married a certain noble woman in his youth; but, their mode of living, not being in accordance with a mutual agreement, he put her away, and took another as his wife. The divorced woman was a wicked person, skilled in magic acts, and inflamed with resentment against Colman. All of his children, by the second wife, she put to death through her magic incantations. It is said, that when hearing about the birth of one among those sons or daughters, she came from some quarter or other to where the child was nursed, and she continued to sing some mystic verses, until the infant died. A child being born to Colman, in his old age, it was immediately baptized, lest it might die without benefit of the sacrament of regeneration, and through some unholy means. This infant was named Foelan.<sup>9</sup> Immediately afterwards, the father sent this child to St. Kevin. He hoped, that the latter, through God's power, might be able to defend his son from attempts of the sorceress, and afterwards to educate him as a secular. The child was presented to our saint, that he and his posterity might be buried in his holy city; and, if Foelan survived, it was intended he should serve the Abbot. Holy Kevin received him, with joy. According to the father's orders, our abbot brought him up in the habit and training of a layman.<sup>10</sup> Our saint greatly loved his infant charge. However, he had no fresh milk to give him nourishment, as women and cows were far removed from his monastery. Notwithstanding, in this emergency, he prayed the Lord to assist him. Immediately, a doe came from the neighbouring mountains to St. Kevin. With the milk of this animal, Colman's child was nourished. This same deer each day came to St. Kevin's monastery, and she was there milked, by a brother, to supply the infant Faelan's wants, until he became an adult. After this, the animal returned to graze, in its accustomed haunts. On a certain day, while milking that doe, a monk placed the vessel containing her milk on the ground. A crow coming up, and trying to drink the milk, overturned the vessel containing it, with her bill. On seeing this, St. Kevin is said to have exclaimed: "Thou, and birds of thy species, for a long time shall repent this fault; at the time of my departure, much food shall be prepared, yet you shall not partake of it. And, if any of you should have the audacity to touch the refuse or blood of animals slain, during those days, with general satisfaction, death shall immediately overtake you. But, you shall be in sorrow on the tops of the surrounding mountains, cawing and contending in discontent, among yourselves." This prophecy is said to have been fulfilled, on each anniversary day of the patron's festival,<sup>11</sup> even to that time, when the writer of St. Kevin's Acts flourished.<sup>12</sup> Having

<sup>8</sup> This King of Leinster died at Sliabh-Mairge, or Sievemarague, in the south-eastern part of the present Queen's County, A.D. 576. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209, and n. (t).

<sup>9</sup> This prince long survived St. Kevin. His brother, Aedh Cerr, died A.D. 591. It seems probable, that Ronan, son of Colman, King of Leinster, who died A.D. 610, had been another of Foelan's brothers; while there appears to be a repetition of this same obit, Ronan, son of Colman, at A.D. 619; while again it occurs at A.D. 624. Foelan distinguished himself in the battle of Ath-Goan, A.D. 628, and he died A.D. 665. See *ibid.*, pp. 214, 215, 236, 237, 242, 243, 246 to 249, 250, 251, 278, 279.

<sup>10</sup> Such allusions are precious even in con-

nexion with legendary accounts, as indicating the distinction between the training of clerics and laics, in our early Irish monasteries. Glendalough had a school, as well as a church, in St. Kevin's time. See "A Dictionary of Christian Biography," vol. i., p. 590.

<sup>11</sup> Allusion is made to this fast-day of the ravens at Glendalough, in the twelfth century, by Giraldus Cambrensis, in "Opera," vol. v. Edited by James F. Dimock, M.A., Topographia Hibernica, Dist. ii., cap. xxviii., p. 113.

<sup>12</sup> The Bollandist Father Baert remarks, that there is nothing wonderful in the accomplishment of the latter part of this prophecy, as wherever crows are found, they are usually clamorous. See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. v., num. 33, and n. (a), pp. 319, 320.

heard that the infant, Foelan, was with our saint, the sorceress came and stood on the top of a mountain, called Eanach,<sup>13</sup> which impends over the southern side of Glendalough city. From that station, she beheld the monastery of our saint, and she sought to kill the boy, Foelan, through her magic spells. Having a Divine admonition to this effect, blessed Kevin said to his monks: "My brethren, hide carefully the boy Foelan, lest that wicked woman, who beholds us from the adjoining mountain, may see him." On saying these words, St. Kevin betook himself to prayer against her arts. Roving here and there around the mountain summits, she practised her magic wiles, still persisting in her wickedness, until blinded by the power of God. At last, she fell from the mountain top, over a steep, and into the valley, which was called Cassain.<sup>14</sup> Most probably, we should here read Gleann Dassain, the *c* being a mistake for *d*. Thus, she perished miserably, and having all her limbs dreadfully mangled. After these things had occurred, during the time of spring, Foelan asked St. Kevin for apples; and, the servant of God, wishing to please him, blessed a willow-tree.<sup>15</sup> Immediately, through favour of the Almighty, sweet apples grew thereon,<sup>16</sup> and of this fruit the boy partook.<sup>17</sup> Another time, not liking cold milk, Foelan asked St. Kevin for some that was warm. Not being able to find a pipkin, the saint put milk into a wooden vessel, and he placed it on the fire. The vessel was in no manner injured by the flame, and the milk was thus warmed, in an unusual way.<sup>18</sup> On another occasion, while still a youth, the aforesaid Foelan was sent by St. Kevin, with other companions, to a St. Mochonna.<sup>19</sup> This pious man said to his monks: "Some of our holy Father Kevin's family shall come to us this day; prepare, therefore, refreshments for them." Afterwards, Foelan and his companions arrived, and they were very warmly received. Mochonna asked Foelan on what errand he came. This youth answered: "Our venerable Kevin, O holy father, hath not told us the reason why we were sent to thee; but this we understand, now, that thou knowest the secret thought of Kevin, and he wishes that you approve of it." "O son, thou hast rightly answered; this is what our Father Kevin wishes. A favourable time is coming, my son, that you may reign in your father's kingdom through our counsel and prayers, and that thy posterity may reign after thee, to the world's end. But, if any one of thy offspring shall oppose St.

<sup>13</sup> At the present time, Derrybawn and Lugduff mountains—separated by Poulencass waterfall—skirt the southern side of Glendalough. The natural growth on the sides of Derrybawn is composed of oak, ash, birch, holly, and quicken trees. Some yew trees are yet found on the sides of Lugduff, over the Upper and Lower Lakes. Glendalough was anciently called Gleann Eanaigh, according to the Manuscript Dictionary of Peter Connell.

<sup>14</sup> Allusion is made subsequently to the same place, which seems to have been within or close adjoining the valley of Glendalough.

<sup>15</sup> This willow is mentioned by Giraldus Cambrensis, as growing not far from the Church of Glendalough, in his time, and near the cemetery, with other similar trees, having willow-like leaves and branches, yet even then bearing apples each year. These are described to be, in his own nervous Latin, "poma alba et oblonga, salubria magis quam sapida; in magna reverentia ab indigenis habita."—"Opera," vol. v. Topographia Hibernica, Dist. ii., cap. xxvii., p. 113.

Edited by James F. Dimock, M.A.

<sup>16</sup> The growth of this tree seems to have been propagated in Glendalough for centuries long after the time of St. Kevin. In the twelfth century, the fruit was called St. Kevin's Apples, and these were in request for the cure of diseases, throughout the most remote parts of Ireland. See *ibid*.

<sup>17</sup> Our saint's biographer remarks, that to his time, this willow each year produced apples.

<sup>18</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. v., num. 34. 35. pp. 319, 320.

<sup>19</sup> Colgan treats of a St. Mochonna, at the 8th of March. See "Acta Sanctorum Hiberniæ," De S. Machonn qui et Dachonna, pp. 565, 566. Baert appears to think the saint already named must be identical with him. Mochonna, it is said, was a disciple to St. Columkille, who died towards the end of the sixth century. It is supposed, that what is here related took place, about the beginning of the seventh century.

<sup>20</sup> Baert remarks, that this prophecy could

Kevin's successors, all goods here and hereafter shall be taken from him."<sup>20</sup> Afterwards, that happy young man, Foelan, reigned in his father's territory, with the prayers and exhortations of St. Kevin and of St. Mochonna. Through the merits of these saints, the principality continued in a flourishing state, under his rule. At another time, this Foelan came to visit his fosterer, St. Kevin. Some of his enemies, on hearing it, wished to take possession of his kingdom, and they entered into a conspiracy against his life. But, the holy Abbot, having a revelation to that effect, told what was designed to his beloved foster-child while bestowing his blessing; and, St. Kevin told Foelan, that he should safely return to his principality. Although the tanist had but a few followers with him; yet, trusting in his holy patron's benediction, he went by a direct route into his own part of the country. Both himself and his companions are said to have appeared to their enemies, in the shape of deer, and to have escaped through their ambushes, with a velocity characteristic of those animals. This miracle was attributed to the benediction and patronage of St. Kevin.<sup>21</sup>

At one time, three scholastics came to St. Kevin, from the plain of Lipsi, as stated in the Life of our saint; but, most probably, the Liffey<sup>22</sup> is here meant, for, it is afterwards remarked, that the place was known as the level plain of Leinster. Whilst disputing among themselves, on some philosophical questions,<sup>23</sup> one of them, named Melerius,<sup>24</sup> surpassed the others in argument. Being greatly incensed, his opponents beheaded him, in the valley of Cassain—probably Gleann-Dassain—already mentioned. Although within his cell, St. Kevin knew what had taken place; and, he ordered, that when these two young men who perpetrated that murder arrived, no welcome should be given to them. They were to be received only with reproachful words. This order was obeyed. Feeling mortified at their reception, those strangers said to each other, in a sorrowful manner: "Holy Father Kevin, already knowing our guilt, hath ordered this brother to receive us, with such asperity of manner; let us act upon a good suggestion, and do penance, by confessing our crime to him." St. Kevin said to them: "O my children, you have committed an evil action, yet trust in the mercy of God, and return to him you have killed. Bear my staff with you, and plant it upon his breast. Place the head, also, which lies at his feet, upon the neck, in an exact manner, and I believe your companion shall be restored to life. For, no beast hath yet touched him, with the exception of a fox, which has lapped a little of his blood." They went and did as they had been commanded. He, who had been killed, arose to life, as if awaking from a profound sleep. All three rejoicing returned to St. Kevin. The scholastic, who had been raised to life, remained an obedient monk to the end of his days. The saint told him, that he should never go further from the monastery than

not have been fulfilled; most probably for the reason, that Ireland's ancient sept were subdued, after the English Invasion. But, the subsequent condition might not have been fulfilled, and must be taken into account.

<sup>21</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. v., num. 36, 37, pp. 320.

<sup>22</sup> That part of the present county of Kildare, embraced by the River Liffey in its horse-shoe winding, was anciently called Oirthear-Liffe, *i.e.*, East of Liffey; and that part lying west of the same winding was called Iarthar-Liffey, *i.e.*, west of Liffey. Both districts belonged to the Ui-Faelain, or

O'Byrnes, previously to the English Invasion.—Dr. John O'Donovan's "Annals of the Four Masters," vol. i., n. (2), p. 250.

<sup>23</sup> Commenting on this account, Baert says, he was ignorant regarding what Philosophy or Philosophers existed in Ireland, at this time, and that if the author had introduced Bards or Druids as quarrelling or contending among themselves, he might perhaps have found some to believe him, as this should be an action becoming them.

<sup>24</sup> It seems probable enough, that he, and also the other scholastics, were pursuing their studies at Glendalough, when this happened.

<sup>25</sup> It was customary for the Irish, to set up

that spot, where he had been slain, and then only for the purpose of showing strangers their way through the mountains. At a time, when the writer of St. Kevin's Acts lived, a cross<sup>25</sup> had been erected<sup>26</sup> on the spot,<sup>27</sup> where that murder had been committed.<sup>28</sup> St. Kevin ordered, that on their return, the other two scholastics should go on a pilgrimage, and afterwards live religiously. These recommendations, they faithfully observed.<sup>29</sup>

To St. Kevin several literary compositions have been ascribed; but, the authenticity of many mentioned may well be questioned. As a poet, he is said to have been distinguished. To him has been attributed a Rule for Monks, in Irish verse.<sup>30</sup> This Harris thinks is much more probable, than that he concerned himself, in writing profane history. The latter writer is of opinion, also, that the Rule for his Monks is hinted at in his Life, where we read, that he taught his Rule to those monks, over whom he presided.<sup>31</sup> Another treatise, called the *Leabhar Breathnach*<sup>32</sup> or *Book of the Britons*,<sup>33</sup> and a book on the origin of the Milesians,<sup>34</sup> are ascribed to him.<sup>35</sup> We are told, likewise, St. Kevin was author of a Life of St. Patrick, among the many learned works, which are attributed to him, by Archdall.<sup>36</sup> But, we must suppose this to have been a mistake on his part, and he quotes no authority for such a statement. The Third Volume of the O'Longan Manuscripts, kept in the Royal Irish Academy, contains a poem of St. Comgan,<sup>37</sup> probably St. Kevin. Besides his proficiency in poetry, like many others among the clerics of his country,<sup>38</sup> St. Kevin was accustomed to play on the Irish harp. This relic of the saint was preserved in the twelfth century, and it was held in especial reverence, by the people, then living in and near Glendalough.<sup>39</sup>

A certain prince came to the venerable old man Kevin, that his zone or girdle might be blessed by the saint, for thus he hoped to escape the hands of his enemies. This girdle being blessed, on the return to his own country, a great crowd of enemies suddenly rushed upon him. But, with belt girt on, he began to invoke the name of St. Kevin. Although surrounded by his enemies, on every

crosses in those places, where anything remarkable occurred.

<sup>25</sup> It may easily be credited, that some persons killed there had been raised from the dead by our saint, although circumstances attending this miracle appear fabulous.

<sup>27</sup> It is the custom in Belgium, to plant a cross on the spot, where any person had been killed, that the faithful might be reminded to pray for the repose of the deceased. Baert supposes, the same custom formerly prevailed in Ireland; and hence, it is thought, that the cross stood at this place, in memory of some person who had been killed, and not of a person who had been raised to life.

<sup>28</sup> Even yet, it is usual, in Ireland, to place a cross over the spot, where any sudden or violent death occurred. A cairn or heap of small stones is often found in connexion with it; as passers-by were accustomed to take up a stone on approaching, and to cast it on the pile, which thus by degrees increased in size. See "Irish Folk-Lore," &c., by Lageniensis, chap. xliii., p. 88.

<sup>29</sup> See "Acta Sanctorum," toms i., Junii iii. Vita S. Coemgeni, cap. v., num. 38, p. 320. Also, nn. (e, f, g), p. 321.

<sup>30</sup> See Edward O'Reilly's "Chronological Account of nearly Four Hundred Irish

Writers," p. xlii.

<sup>31</sup> Harris Ware, vol. ii., "Writers of Ireland," book i., chap. iii., p. 22.

<sup>32</sup> According to Dr. Meredith Hanmer, it was styled "De Britanorum Origine," lib. i., Bryto sive Brutus. See "Chronicle of Ireland," p. 121.

<sup>33</sup> It is said to be contained, in the "Book of Leinster, sometime called the Book of Glendalough," &c., edited by Robert Atkinson, M.A., LL.D. The original is kept among the Manuscripts of Trinity College, Dublin.

<sup>34</sup> This probably is the one, intituled by Dr. Meredith Hanmer, "De Hiberno et Hermone," lib. i., Hyber et Hermon. See "Chronicle of Ireland," p. 121.

<sup>35</sup> See Edward O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," p. xlii.

<sup>36</sup> See "Monasticon Hibernicum," p. 765.

<sup>37</sup> It contains 48 stanzas. See pp. 11, 12.

<sup>38</sup> See Joseph C. Walker's "Historical Memoirs of the Irish Bards," vol. i., sect. iv., p. 65.

<sup>39</sup> See Giraldi Cambrensis "Opera," vol. v., Edited by James F. Dimock, M.A. "Topographia Hibernica," *Distinctio* iii., cap. xii., p. 155.

side, they were unable to see him. He passed unharmed among them, and learning from their conversation, that he was invisible to them.<sup>40</sup> When Niall's posterity<sup>41</sup> and the men of the northern province entered the Leinster territory, in order to ravage it, the king of this latter province came to St. Kevin and sought counsel. But, the Abbot not permitting him to enter that valley, the king—supposed to have been Brandubh<sup>42</sup>—stood on the southern mountain's brow.<sup>43</sup> Thence, the king sent messengers to St. Kevin, to whom this servant of God said: "According to human laws, a king should fight for the country committed to his charge, if he cannot otherwise defend it." On hearing these words of the holy man, the king joyfully and readily marched forth to battle. The result was a total defeat of the northerns, by the men of Leinster, as also a great slaughter of their invaders.<sup>44</sup> After this battle, the king, with his Leinster people, gave thanks to God and to St. Kevin.<sup>45</sup>

We find, that St. Kevin or Coemgenus—as he is most usually styled by the older writers of his Acts—has been placed in the Second Class of Irish Saints.<sup>46</sup> A certain soldier, named Rotan, had a very beautiful head of hair, and he felt so vain, in consequence, that he cherished its growth with great care. He lived luxuriously and sinfully, to the utter neglect of his spiritual concerns. On hearing this, the holy senior Kevin felt much displeased. Blessing some water, he sent it to the soldier, ordering him therewith to wash his head. Supposing some advantage might be derived from this action, Rotan joyfully obeyed the order, when all his hair fell off; then, understanding that St. Kevin wished this result, he came and did penance before him, promising a future amendment of life. Accepting his repentance, the servant of God blessed his head. Immediately, other hair grew upon it sufficiently beautiful, but not comparable to the first. Then, returning home, Rotan gave thanks to God and to his saint, for all blessings.<sup>47</sup> Certain robbers of the country, called Degha,<sup>48</sup> came, and hid themselves in the mountains, near St. Kevin's monastery. Those outlaws intended to attack a village, belonging to the people of Neill's posterity, and to slaughter its inhabitants. But, this infamous design had been revealed by the Lord to St. Kevin. Wherefore, not having any other messenger at hand, he ordered a certain man, named Guaire, who had been blind from the time of his birth, to warn those people, against the robbers' approach. Rising without delay, an Angel of the Lord rewarded the blind

<sup>40</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. v., num. 39, p. 320.

<sup>41</sup> If this invasion took place, after the death of Aidus II., Father Baert remarks, that the Nepotes Nielli must have been Aidus III., surnamed Slane, grandson to Neill, and whose father was King Diermit, and Colman, his conjoint occupant of the kingdom; both of whom perished, in the year 600, according to some authorities. The "Annales Tigernachi" give the particulars of their death, at A.D. 604. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., pp. 177, 178.

<sup>42</sup> A celebrated King of Leinster, the son of Eachach, and who was undoubtedly contemporaneous with our saint. His death is recorded by Tigernach, at A.D. 605. See *ibid.*, pp. 178, 179.

<sup>43</sup> There, in the time of the writer of St. Kevin's Life, the Pine Tree of the King was to be seen.

<sup>44</sup> Allusion is probably made to the cele-

brated victory obtained by Brandubh, King of Leinster, over Cumuscagh, son of Aedh, and the Ulstermen, at the "Munimentum Dunbuiced," or Dunbolg, A.D. 597. See Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., Annales Tigernachi, p. 160.

<sup>45</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. v., num. 40, p. 320.

<sup>46</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 474.

<sup>47</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. v., num. 41, p. 320.

<sup>48</sup> This district is said to have been in "regione Kenselach," or in the "Territory of Kinsellagh." The people there dwelling were known as the *Ui Ceinnsealaigh*, and their country comprised a very considerable portion of South Leinster. See John O'Donovan's "Leabhar na h-Éire, or the Book of Rights," pp. 208, 209, n. (g).

man's prompt obedience. He was safely led to the village and back, by a miraculous light. Giving thanks for this favour, the villagers betook themselves to places of security, and the robbers departed without obtaining any booty.

Then is told the story of a monk, named Berchan,<sup>49</sup> who was sent on a journey by St. Kevin, to his tanner Cronan, who had desired a faithful person, to convey a confidential message to the holy Abbot. Cronan appears to have lived at a very considerable distance from Glendalough. We are told, that the monk Berchan had been sent alone, according to an ancient custom. Proceeding on his journey through the woods and lonely mountains, he was exposed to a great temptation. He met a young and beautiful woman on the way. Being alone, she represented herself as needing a guide through the wilderness, and besought the monk to allow her to proceed in his company. Moved by her unprotected situation, Berchan promised he would conduct her in safety, through the desert towards her own habitation. Being a young man and of comely appearance, that female entertained an unlawful affection for him, and she sought to tempt him to a violation of his religious profession. He repelled, however, these advances, and even had recourse to force, that he might restrain her importunities. Her conduct at length moved him to indignation, and he struck her several times. St. Cronan had a divine intimation, in his cell, regarding what had occurred, and he cried out: "O good brother, Berchan, act courageously by chastising that improper woman." St. Kevin had a like intimation concerning this occurrence, while in his monastery, and he too cried out: "O my son, my dearly beloved Berchan, be indulgent, and do not strike that wretch any more." Afar from both saints, Berchan miraculously heard their words in the desert, and on recognising the command of his holy superior, he did not chastise the woman longer. She became a penitent. Berchan led her with him through the wilderness, as he had promised. Afterwards, that female told her friends what had occurred on the way. She took occasion to extol the great sanctity of her conductor. After this, Berchan came to the cell of St. Cronan, who received him with joy, and praised him for his fortitude in resisting temptation. The monk was then sent back to St. Kevin. Among other messages, Cronan said to him: "Tell our Father Kevin, that on the same day, I desire to depart with him to Christ." On hearing this, St. Kevin said prophetically: "Both of us shall not go to Heaven, on the same day of the same year; however, on the festival of my departure, but some time after it, he shall rest in Christ. Hereafter, our festival shall be solemnized, on the same day."<sup>50</sup> Such was afterwards the case.<sup>51</sup>

A certain cruel soldier had frequently perpetrated robberies among those mountain ridges.<sup>52</sup> He had never done a good action but one, which was praying each day, that through St. Kevin's merits, his soul might be saved. On a particular occasion, being surrounded by those who were in pursuit of him, he was put to death, and afterwards cut to pieces. An Angel of the Lord then appeared to Kevin saying: "A certain wretched man, who hath daily invoked thee to ward off danger from his soul, is slain on this day. Do you,

<sup>49</sup> He appears to have been a different person, from one bearing the same name, and already mentioned.

<sup>50</sup> Of the many St. Cronans mentioned in the Martyrology of Tallagh, we do not find one set down at the 3rd of June. However, in the Martyrology of Donegal, there is a Mochua, at this date, and he is probably to be identified with this Cronan.

<sup>51</sup> See "Acta Sanctorum," tomos i., Junii iii. Vita S. Coemgeni, cap. vi., num. 42,

43, 44, p. 321.

<sup>52</sup> It should seem from this account, that these wild desert mountains had given recesses of shelter for banditti and lawless persons, from very remote times. Such outlaws appear to have occasioned the utter ruin of the once celebrated city of Glendalough, in the beginning of the thirteenth century, when this See was united to that of Dublin. See Harris Ware, vol. i., "Bishops of Glendalough," pp. 375 to 378.

therefore, act valiantly in the Lord's name, and follow the demons who drag his soul to torments. For, although his body is destroyed, yet through the power of God, you shall snatch his soul from destruction." Then, the holy Abbot felt comforted. Guided by the Angel, he was taken up from earth to the higher regions of air, where he remained from the ninth hour to the following day, engaged in a contest with demons. In fine, through the mercy of God, he released the wretched man's soul from their power. Meantime, not knowing the cause of their holy Abbot's absence, his monks felt sorrowful, on finding their venerable superior missing. When he returned to them, on the following day, he said: "O my brethren, bury the body of that culprit in your cemetery, for on his account, I ascended towards heaven. His soul is now liberated from the demons, and is at rest in God's presence." The monks did as they were commanded, while admiring those wonders wrought by the Almighty, through his holy servant.<sup>53</sup> A certain holy virgin, named Cassayr,<sup>54</sup> daughter to Aedha, on seeing the holy old man Kevin in the air, and clothed with rough skins, asked him in God's name, to receive better garments from her. But, the servant of God rejected them, lest Satan might tempt him through avarice. The virgin felt sorrowful, on account of his refusal. She afterwards placed herself, with all her religious daughters and her monastery, under the rule of St. Kevin. Then, the Angel of the Lord, taking his rough vesture from the holy old Abbot, who was decrepid, clothed him with garments offered by the virgin. Wherefore, St. Kevin, St. Cassayr, and her nuns, returned thanks to God, on account of what had occurred.

According to local tradition, that celebrated "Bed of St. Kevin,"<sup>55</sup> where this holy recluse was accustomed to retire for contemplation, had been formed by himself artificially into a cave. It is scooped, also, from the face of a perpendicular rock, which rises steeply above the waters of the Upper Lake. This he appears to have chosen as a place for retreat—especially in his younger years; but, it is probable, in declining life, it must have become less accessible to him. A certain man named Critan, and his enemies, had entered into a bond of peace, in St. Kevin's presence. He had enjoined, upon both parties, its solemn observance. But, after some time, a new occasion of disagreement arose between the disputants. Nevertheless, they agreed to revisit St. Kevin, and to renew their engagements in his presence. But, his enemies quarrelled with Critan, on the way, and slew him. Afterwards, coming to St. Kevin, they began to slander the deceased, by representing their own conduct, in the most justifiable light. St. Kevin said to them: "O wretches, what is this you falsely state, in my presence? You have killed this man to-day, not observing your engagements; and, I was present in spirit, when you slew him. Return to him, immediately, and say to him, he must come with you to me, that you may know, how

<sup>53</sup> See "Acta Sanctorum," toms i.. Junii iii. Vita S. Coemgeni, cap. vi., num. 45, p. 321.

<sup>54</sup> Among the female saints of Ireland, we search in vain for one so called. However, there are many holy women, named Lassar; and, it is possible, this may have been the name found in the original account, the letter C having been substituted for L. It is probable, she lived in or near Glendalough.

<sup>55</sup> This became one of the four chief places for pilgrimage, in Ireland: these being, the Mountain of Croagh Patrick in Connaught; the Purgatory of St. Patrick, in Ulster; St. Michael's Rock, in Munster; and St.

Kevin's Bed, in Leinster. See the Elegiac Latin verses of Father D. Nicholas Aylmer an Irish Priest, beginning with the lines:—

"Quot loca devotè cœli meditantibus  
arces,  
Sanctorum meritis percelebrata  
tenet?"

—Guil. D. O'Kelly's "Historica Descriptio Hiberniæ, seu Majoris Scotiæ, Insulæ Sanctorum," p. 47. New edition by Patrick O'Kelly, translator of L'Abbé Ma-Geoghegan's "History of Ireland," Dublinii, 1838, 8vo.

precious in the sight of Christ is the observance of good faith." Doing as they had been commanded, the man who was killed arose from the dead, and came with them to St. Kevin; when all of them did penance, at the blessed Abbot's recommendation. He who had been raised to life, gave thanks to the saint, magnifying the Lord in his works.<sup>56</sup>

Near the portals of the cathedral at Glendalough<sup>57</sup> once grew "St. Kevin's yew-tree," which had an extraordinary width of trunk, and it stood until of late years.<sup>58</sup> That tree had become an object of great veneration to the neighbouring people. Traditionally, it was said to have been planted by our saint. Two men, being condemned to death by the King of Leinster, were led out for execution, to the plain of the Liffey.<sup>59</sup> When they came to the place of execution, both offered up a prayer to St. Kevin, at the same time; one of them asked, that he might obtain eternal life, the other, that he might live yet longer in this world. Although absent in body, the venerable Kevin was present in spirit; and, in his cell, he besought the Lord, that their petitions might be granted. The Almighty heard their prayers, through the merits of his holy servant. One of those men was executed, and while commending himself to God, and to the aged Kevin's patronage, Angels conducted his soul to Heaven. But, the king's executioners vainly endeavoured, during the whole day, to put the other man to death.<sup>60</sup> Towards evening, they asked him by what means or magic arts he was enabled to set their efforts and weapons at defiance. This man replied: "You have heard to-day, how I and my companion besought holy Kevin. He prayed for eternal and I for temporal life. Him you killed immediately, and the Angels of God received his soul; but, I now see our holy Patron Kevin near me, warding off your weapons and strokes." When these words had been reported to the king, he ordered this man to be set free, in honour of God and of St. Kevin. Being thus released, the culprit gave thanks to the Almighty and to his venerable servant.<sup>61</sup>

About the close of our saint's career, as his Acts narrate, a holy man named Mocherog<sup>62</sup>—who was by birth a Briton—seems to have had intimate spiritual relationship with the illustrious Abbot. We are informed, that his cell

<sup>56</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. vi., num. 46, 47, pp. 321, 322.

<sup>57</sup> The drawing of Glendalough, by Dr. Wynne, and published in Grose's "Antiquities of Ireland," p. 96, assumes to present several of the old churches, but without correct perspective, and probably with inaccuracies of delineation, which so greatly disfigure that fine pictorial work. Its antiquities and illustrations are not always reliable.

<sup>58</sup> It had been cut down, by a neighbouring landed proprietor; while some fragments of it had been procured and preserved in the summer of 1855, when the writer first visited Glendalough.

<sup>59</sup> This plain was in the level county of Kildare; but, the exact locality is not specified.

<sup>60</sup> Crucifixion was the kind of death, sought to be inflicted, according to our saint's Acts; and, in another instance, here, we find allusion to a similar cruel punishment. Yet, it is extremely doubtful, if such revolting executions ever took place, at least after the introduction of Christianity, into our Island.

Beheading and hanging appear to have been the most common modes for taking life, to expiate capital offences.

<sup>61</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. vi., num. 48, p. 322.

<sup>62</sup> There is a St. Mochiarog or Mochuarog of Doire Echdroma—this locality being undiscovered—and his feast occurs at the 7th of May, where some account of him may be found in the Fifth Volume of this work, at that date, Art. ii. There was also a St. Mochorog, son of Brachan, of Deirgne, venerated at the 23rd of December; and, as he was a Briton, there can hardly be a doubt, that he may be identified with the present holy man. Deirgne has been interpreted to be identical with Delgany, in the county of Wicklow. The Rev. Dr. Lanigan observes, it can scarcely be doubted, this was St. Mogoroc of Delgany. "And hence we see, that this saint lived in the seventh century."—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., num. 159, p. 49. Yet, Delgany lies, some miles north-eastwards from Glendalough.



lay eastwards from Glendalough. Owing to the position here indicated, an opinion has been generally entertained, that its locality may be on the site of the present ruined church, called *Tempul na Trinoite*,<sup>63</sup> or Church of the Trinity,<sup>64</sup> the most eastern of the group of what are popularly known as "the Seven Churches of Glendalough." It is situated, in the more open part of the valley, and on a rising bank, at the north side of the Glendasan River. It had been called the Ivy Church, from being enveloped in the umbrage<sup>65</sup> of that "glorious green decorator."<sup>66</sup> It was built of undressed mica slate, with good-sized stones, especially near the bottom of the wall. The chancel quoins are granite, and some blocks of a similar stone are in the walls.<sup>67</sup> It was the most perfect in the valley, but the trees were beginning to destroy the walls, previous to the late restorations. The south nave window was considerably



Tempul an Trinoite, Glendalough.

distorted by them, and some of its stones had been forced out. The central voussoir of the fine chancel arch had sank considerably. The square building at the west end, which originally carried a Round Tower,<sup>68</sup> was very ruinous; and the curious south doorway<sup>69</sup> of the nave had become a shapeless breach.<sup>70</sup> Of late years, some efforts have been made to arrest decay.<sup>71</sup> Trinity Church shows a nave and a chancel,<sup>72</sup> running a little to the south of east.<sup>73</sup> In the clear, the nave is 29 feet, 6 inches, by 17 feet, 6 inches; and, in addition to its doors, it was lighted by a small round-headed window, in the south-east

wall.<sup>74</sup> The chancel was 13 feet, 6 inches, long, by 9 feet wide.<sup>75</sup> A fine chancel arch,<sup>76</sup> with dressed blocks of granite stone, divides the nave from

<sup>63</sup> There is a description of this old church, with two autotypes, and two woodcut illustrations, in "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, edited by Miss Stokes, vol. i., pp. 98 to 101.

<sup>64</sup> This is thought to have been a title, not originally given to it.

<sup>65</sup> See Rev. Dr. Ledwich's "Antiquities of Ireland;" but, he incorrectly distinguishes

it from Trinity Church, pp. 38, 41.

<sup>66</sup> See Sir William R. Wilde's "Memoir of Gabriel Beranger, and his Labours in the Cause of Irish Art, Literature, and Antiquities from 1760 to 1780, with Illustrations," in "The Journal of the Royal Historical and Archæological Association of Ireland," vol. ii., part ii., Fourth Series, p. 457.

<sup>67</sup> One of these, in the south wall of the

the choir. Formerly, a Round Tower Belfry surmounted the western end of the building; but, as the foundations, which are square,<sup>77</sup> had not been incorporated with the church, these are supposed to have been laid and built upon, subsequently to the original structure.<sup>78</sup> The remains of an arch are to be seen, which formerly supported the Round Tower Belfry;<sup>79</sup> while an old doorway, with a square head, enters it from the interior.<sup>80</sup> In the first instance, it would seem, that Archdall,<sup>81</sup> with other mistakes, had set down Trinity Church and Ivy Church, as two distinct churches; while this mistake has been copied by Ledwich,<sup>82</sup> and by Grose.<sup>83</sup> However, this is a most egregious blunder, as Trinity Church has been called the Ivy Church, on account of the profuse growth of that creeping plant over its ruins.<sup>84</sup> The original doorway<sup>85</sup> is in the west end of the nave, and it has a horizontal lintel with inclined sides, very massive in construction, and formed of well-chiselled granite blocks. There was also a doorway, in the south wall, and a

nave, measures 6 feet long, by 1 foot, 6 inches, in height. See "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, edited by Miss Stokes, vol. i., p. 98.

<sup>68</sup> The Round Tower, 40 feet in height, fell to the ground, during the winter of 1818. See J. N. Brewer's "Beauties of Ireland," vol. i., p. 313.

<sup>69</sup> It had a triangular head, if we can trust that drawing, in Rev. Dr. Ledwich's "Antiquities of Ireland," see p. 305.

<sup>70</sup> See the Report of J. A. Purefoy Colles, Esq., M.D., read at a general meeting of the Association, on Wednesday, July 6th, 1870, among the Proceedings and Papers, in "The Journal of the Royal Historical and Archaeological Association of Ireland," vol. i., part i., Fourth Series, p. 195.

<sup>71</sup> In 1873, Sir William R. Wilde, and the Rev. Eugene Clarke, P.P., of Derrylassay, the parish in which Glendalough is situated, obtained permission from Major Longfield and Captain Hugo—on whose joint property this building was situated—to effect some restorations. Soon afterwards, the roots and branches of trees were cut away from the walls and foundations, when they had bulged out the largest stones, and some necessary repairs were executed.

<sup>72</sup> Its walls are about seven feet high, to the commencement of the gable.

<sup>73</sup> The old Irish churches do not always lie due east and west; hence, some antiquaries have started the fanciful theory of their *orientation*, at that season of the year, when their foundations were laid.

<sup>74</sup> Very admirable illustrations and descriptions of this window, with the interior of the choir and nave, will be found in Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. 2, pp. 183, 186.

<sup>75</sup> The walls are 2 feet, 6 inches in thickness. See "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, edited by Miss Stokes, vol. i., p. 98.

<sup>76</sup> Said to be the finest of its period in Ireland. See William F. Wakeman's "Hand-

book of Irish Antiquities, Pagan and Christian," part ii., chap. ii., p. 73.

<sup>77</sup> This square base was built in an inferior way to the rest of the church; and, at present, its walls are not higher than 10 or 12 feet.

<sup>78</sup> The drawing of this old church, as it stood in 1779, by Beranger, has been faithfully reproduced in the annexed illustration by William F. Wakeman, and drawn on the wood, engraved by Mrs. Millard.

<sup>79</sup> The condition of this church, as it stood with the Belfry in October, 1779, is shown in Gabriel Beranger's sketch, which has been drawn by William F. Wakeman for Sir William R. Wilde's Paper in "The Journal of the Royal Historical and Archaeological Association of Ireland," vol. ii., part ii., Fourth Series, p. 458.

<sup>80</sup> For a view of this latter, see *ibid.*, p. 462.

<sup>81</sup> See his description and history of Glendalough, in "Monasticon Hibernicum," pp. 765 to 776.

<sup>82</sup> See "Antiquities of Ireland," p. 38.

<sup>83</sup> See "Antiquities of Ireland," vol. ii., p. 96.

<sup>84</sup> For a very accurate description, accompanied with some diagrams and measurements of details, the reader is referred to John O'Donovan's Essay on the Antiquities of Glendalough, in April, 1840, where he devotes a Fifth Section to the Ivy Church or the Church of the Blessed Trinity. See "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i., pp. 488 to 495.

<sup>85</sup> It is 6 feet, 2 inches in height, by 2 feet, 7 inches wide, at the base; 2 feet 5 inches, at the top, and 2 feet, 6 inches, deep. The granite blocks of which it is formed are the full thickness of the wall. See the "Gentleman's Magazine," New Series, vol. xvi., Notes on the Architecture of Ireland, p. 277.

<sup>86</sup> Nothing now remains of this aperture,

few feet from the west end.<sup>86</sup> This was evidently an insertion of a later date, when the belfry,<sup>87</sup> built against the west door, had been added.<sup>88</sup> The walls of the nave are about 10 feet high, and the gable is rather of a steep pitch. The north and west walls of the small quadrangular structure added are still tolerably perfect, and in the former, there is a small circular-headed light.<sup>89</sup> The east window<sup>90</sup> of this church is small and round-headed, both on the inside and on the outside. The arch is cut out of one stone. There is a triangular-headed window, in the south wall of the chancel.<sup>91</sup> The nave south window is of chiselled stone, and it splays to a good width. To the right of the east window, in the gable, there is a small recess.<sup>92</sup> The chancel-arch of semicircular form is constructed of well chiselled granite, having two faces, with an arch of rubble stone between the voussours. It is without chamfer or moulding, while it springs without imposts from jambs, which slightly incline.<sup>93</sup> The church has outside stones, projecting about one foot, at both ends of the nave and on the chancel.<sup>94</sup> Over the outside of the east window, a flat table projection of 2 feet in depth extends. This church has an old character about it, in all respects, except that the granite quoin-blocks are well cut and chiselled.<sup>95</sup> Trinity Church is described by Mr. O'Donovan, as "the most perfect specimen of an ancient Irish Daimhliag," that he had seen;<sup>96</sup> and, its present appearance justifies the remark, in the characteristics which are preserved.

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## CHAPTER V.

DECLINING YEARS OF ST. KEVIN—HE SEEMS ONLY TO HAVE BEEN ABBOT AT GLENDALOUGH—HIS FIRST SUPPOSED CHURCH, BUILT IN THE MIDDLE OF THAT VALLEY—HIS HOUSE OR CELL THERE—ATTENDED IN HIS LAST ILLNESS BY ST. MOCHAROG—HIS DEATH AND BURIAL-PLACE—HIS FESTIVALS, COMMEMORATIONS, AND MEMORIALS—SCENERY, EARLY HISTORY, AND ANTIQUITIES OF GLENDALOUGH—CONCLUSION.

HAVING now attained a most venerable age, St. Kevin wished to pass out of this life, to be with Christ. From his infancy to his declining years, he

but some of the stones forming the lower part of the jambs.

<sup>87</sup> According to Mr. Petrie's Manuscript Notes, it was about 60 feet in height, and 40 feet in circumference, the lower story being square to the height of 15 feet.

<sup>88</sup> Fortunately, a correct representation of this doorway has been preserved, by Gabriel Beranger.

<sup>89</sup> It is deeply splayed internally, where it measures 3 feet, 10 inches high, and 1 foot, 11 inches, across, at the middle; but, it widens below like the ancient square doorways. See "Journal of the Royal Historical and Archaeological Association of Ireland," Fourth Series, vol. ii., part ii. Sir William Wilde's Paper, "Memoir of Gabriel Beranger, and his Labours in the Cause of Irish Art, Literature and Antiquities, from 1760 to 1780, with Illustrations," p. 461.

<sup>90</sup> It measures 2 feet, 6 inches, high: it is 1 foot wide at the base, and 10 inches, at the

top. There is a flat table projection, 2 feet in depth, over the outside arch.

<sup>91</sup> The jambs of the inner arch are upright. It is 8 inches wide, at the bottom, 7½ inches at the top; 1 foot, 5 inches high, and 6 inches, to the springing of the arch. The lower cill-stone is bevelled off.

<sup>92</sup> See "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, edited by Miss Stokes, vol. i., p. 99.

<sup>93</sup> Archdall incorrectly places Trinity Church north of the Abbey, at Glendalough. See "Monasticon Hibernicum," p. 772.

<sup>94</sup> Sir William Wilde suggests, that these may have been early attempts at gargoyls. See "Journal of the Royal Historical and Archaeological Association of Ireland," Fourth Series, vol. ii., part ii., p. 461.

<sup>95</sup> See "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, edited by Miss Stokes, vol. i., pp. 98 to 100.

<sup>96</sup> See "Letters containing Information

always ran in the Commandments of God without blame, in holiness, and in justice, adorned with many virtues, and performing various miracles. Now, he called together twelve of his most religious brethren, and he sent them to the place, where the Apostle of Ireland stood, when his hymn had been sung three several times.<sup>1</sup> These holy monks betook themselves to that spot, indicated by the venerable Abbot. Here, according to his orders, they prayed, that the Lord would grant his petition to our saint. However, they received no intimation, whatever, regarding its object. On ending their prayer, they returned to the venerable superior. Knowing their request had been granted, he told them, that he had asked to be released from the prison of his body, and that the Lord had formerly told him, he should not pass out of life, until he preferred such a request and of his own accord to the Almighty. Hearing this, the brethren felt very sorrowful. But, our saint consoled them, by saying, that hitherto he had seen God's kingdom, while living in the flesh. He encouraged them, likewise, to observe diligently his Rule, and all God's Commandments. Afterwards, elevating his hands, he blessed them and their place.<sup>2</sup>

It has been stated, by some writers, that St. Kevin attained the episcopal dignity.<sup>3</sup> It is generally supposed, that he was only an Abbot; but, that Glendalough became an episcopal See,<sup>4</sup> not long after his death. There is nothing in St. Kevin's Life to induce us to think, that he belonged to the episcopal order. However, as the See of Glendalough was undoubtedly very ancient, and as he was the founder of that monastery, which gave rise to it, some writers thought, that he had been bishop there.<sup>5</sup> Moreover, St. Libba, or Molibba,<sup>6</sup> a nephew of St. Coemgen, is called bishop of Glendalough.<sup>7</sup> If he were so, it seems pretty evident, that the antiquity of its See can be traced back, to the early part of the seventh century. A city soon grew up there, and near the site of St. Kevin's monastery.<sup>8</sup> From the circumstance of two Lakes being conspicuous objects, Hoveden has Latinized the name of the See, established at Glendalough, into *Episcopatus Bistagniensis*.<sup>9</sup> The Cathedral Church there is said to have been placed under the invocation of St. Peter and St. Paul.<sup>10</sup>

When St. Kevin had been warned by the Angel, to leave the upper part of the valley at Glendalough, it is supposed, that he commenced the erection of

relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i., *Essay of John O'Donovan on the Antiquities of Glendalough*, written in April, 1840, p. 488.

CHAPTER V.—<sup>1</sup> See the account already given, in a former chapter of this Life.

<sup>2</sup> See the Bollandists' "*Acta Sanctorum*," tomus i., Junii iiii. *Vita S. Coemgeni*, cap. vi., num. 49, p. 322.

<sup>3</sup> See Harris Ware, vol. i., "*Bishops of Glendalough*," pp. 372, 373. Also, Rev. Mervyn Archdall's "*Monasticon Hibernicum*," p. 766.

<sup>4</sup> In his "*Antiquities of Ireland*," the Rev. Dr. Ledwich has a separate Essay, on the History and Antiquities of Glendalough, in the county of Wicklow, pp. 31 to 54. It is not only disfigured by gross inaccuracies, but it evinces a contemptible ignorance, combined with sectarian rancour and prejudice, unworthy the spirit and feeling of any eccle-

siastical historian. Several manuscript notes of his in addition are to be found, in his own copy of the work, now contained in the Library of the Royal Irish Academy, and which was used to prepare a Second Edition.

<sup>5</sup> See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. x., sect. x., n. 161, pp. 49, 50.

<sup>6</sup> See an account of him, in the First Volume of this work, at January 8th, the day for his feast, Art. viii.

<sup>7</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," Januarii viii. De S. Molibba, p. 43.

<sup>8</sup> "In Coemgen's Life we read: "*In ipso loco clara et religosa civitas in honore S. Coemgeni crevit, quæ nomine prædictæ vallis, in qua ipsa est Glendaloch vocatur.*" See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., pp. 494, 495.

<sup>9</sup> See Harris' Ware, vol. i., "*Bishops of Glendalough*," p. 371.

<sup>10</sup> See *ibid.*, p. 372.

his church,<sup>11</sup> a little to the north-west of the old cathedral. A ruined building—now popularly called the Lady Church<sup>12</sup>—occupies the site, and it stands outside the line of that great cashel,<sup>13</sup> which enclosed the present cemetery. In its later state, this church consisted of a nave<sup>14</sup> and a chancel.<sup>15</sup> The latter is lightly bonded into the nave; but, the walls are greatly ruined, and to such a degree, that it is impossible to say with certainty, whether or not it had projecting stones at the corners. No pilasters or plinths appear to have been in it.<sup>16</sup> According to a respectable authority,<sup>17</sup> it was the first church erected<sup>18</sup> by the holy Abbot, within the precincts of Glendalough valley, in the middle part. Nor is such conclusion at all weakened from the fact, that this building had been afterwards dedicated to the Blessed Virgin.<sup>19</sup>

Among the undoubtedly ancient remains at Glendalough is St. Kevin's House or Cell<sup>20</sup>—commonly called his "kitchen."<sup>21</sup> It was kept in a better state of preservation, than most of the other churches.<sup>22</sup> Its name is thought to have been derived from some ancient tradition, that during the latest lifetime of St. Kevin, it had actually been the house in which he resided. This cell consisted, originally, we are told,<sup>23</sup> of nave<sup>24</sup> and choir, with an Erdam or lateral apartment, off the choir, on the north side. Formerly, it was called Cro-Coemhghin, and this is the name it seems to have borne, before the Anglo-Norman Invasion.<sup>25</sup> The west gable<sup>26</sup> contains a doorway,<sup>27</sup> with an arch,<sup>28</sup>

<sup>11</sup> A woodcut delineation of the western gable and a portion of the southern side wall of this ancient church, with a description, by William F. Wakeman, may be seen, in the "Irish Literary Gazette," vol. iii., No. xlvi., pp. 54, 57.

<sup>12</sup> The length of this building externally is 62 feet.

<sup>13</sup> See "Journal of the Royal Historical and Archaeological Association of Ireland," Fourth Series, vol. ii., part ii. Memoir of Gabriel Beranger, and his Labours in the Cause of Irish Art, Literature and Antiquities from 1760 to 1780, with Illustrations, by Sir William R. Wilde, p. 479.

<sup>14</sup> It is 32 feet long, and 20 feet, 6 inches wide, according to Miss Stokes. With some slight variation of measurement, John O'Donovan introduces his own, in an Essay on the "Valley of Glendalough, present Remains and Features mentioned in the Life of the Patron St. Kevin, written in April, 1840." See "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i., pp. 480, 481.

<sup>15</sup> It is 21 feet, 4 inches long, and 19 feet, 6 inches wide, according to Miss Stokes. A writer in the "Gentleman's Magazine," New Series, vol. xiv., thinks that this has been an addition made to the nave, at a later period; its rubble work being more regular, and of smaller stones, than that in the nave. See "Notes on the Architecture of Ireland," p. 277. But, Miss Stokes holds a different opinion.

<sup>16</sup> See "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, edited by Miss Stokes, vol. i., p. 101.

<sup>17</sup> That of Dr. George Petrie, who states,

that many years before his great work was written, the old natives of Glendalough had communicated this as the local tradition, while it seems to be fully confirmed in that passage, he quotes from the old Life of St. Kevin.

<sup>18</sup> Dr. Petrie thinks "that its erection may be fairly referred to the middle of the sixth century."

<sup>19</sup> See Dr. Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. 1, pp. 170 to 173.

<sup>20</sup> The artists who examined Glendalough for Colonel Burton Conyngham called it St. Kevin's house or kitchen.

<sup>21</sup> Dr. Colles believed, this name was at first applied by the "guides" to the *erдам*; but, that it is now extended to the whole structure.

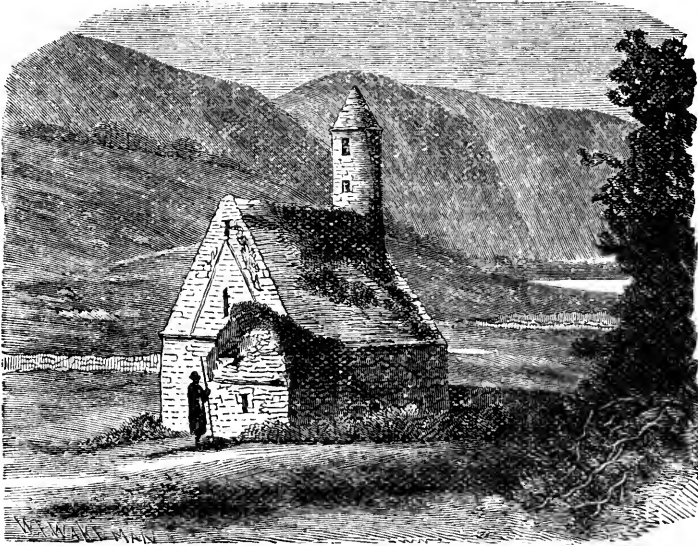
<sup>22</sup> There is an interesting description of this cell, in an article, headed "Glendalough," and written for the "Irish Literary Gazette," vol. iii., by William F. Wakeman. See No. xlvi., p. 186. There is also a picture of it, drawn by him, and engraved by George Hanlon, at p. 185.

<sup>23</sup> See "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i. John O'Donovan's Essay on "Valley of Glendalough, present Remains, and Features, mentioned in the Life of the Patron St. Kevin," sect. 3. St. Kevin's Kitchen, anciently Cro Coemhghin, pp. 471 to 477.

<sup>24</sup> The nave measures, on the inside, 32 feet, 8½ inches, in length, by 15 feet, 5 inches, in breadth, and the walls are 3 feet, 6 inches, in thickness.

<sup>25</sup> It was burned, A. D. 1163. See O'Donovan's "Annals of the Four Masters," vol. ii.,

similar to one over the western doorway of the cathedral. Its lintel<sup>29</sup> of mica slate projects in the middle. As the nave<sup>30</sup> appears at present,<sup>31</sup> it is arched over head, with remarkably firm work. It has a concave arch, the apex of which is about 18 feet, from the level of the floor.<sup>32</sup> There is a Round Tower, or Cloigtheach,<sup>33</sup> on the west end of this building. It is surmounted by a Bencover, or pointed top.<sup>34</sup> It contains six apertures or windows of a quadrangular form.<sup>35</sup> The choir is now destroyed, but its dimensions can be



St. Kevin's Cell, or House, Glendalough.

calculated, as it was of the same length, with what has been called the little Erdam<sup>36</sup> or lateral apartment,<sup>37</sup> which still remains uninjured, while its breadth can be determined from the tracks of its walls, in the external face on the east gable of the nave. The choir arch<sup>38</sup> is solidly built, and still in good preservation; but, it is so plastered over with mortar, that the shape of the

pp. 1150, 1151, and n. (x), *ibid.*

<sup>26</sup> It has a very steep-pitched stone roof.

<sup>27</sup> It is 7 feet, in height, and in breadth, it is 2 feet, 4 inches, at the top, and 2 feet 11 inches, at the bottom. There is a rude drawing of the stones, composing this doorway, by Mr. O'Donovan, with measurements.

<sup>28</sup> From north corner of the gable, to this doorway, it is 9 feet, 8 inches.

<sup>29</sup> It is 5 feet, 6 inches, long, and 11 inches high.

<sup>30</sup> The ridge of its roof is estimated, by Rev. Dr. Ledwich, to be "about 30 feet above the ground."

<sup>31</sup> The height of its side wall to the roof is 11 feet.

<sup>32</sup> The accompanying illustration, drawn on the spot, by William F. Wakeman, and by

him transferred to the wood, has been engraved by Mrs. Millard.

<sup>33</sup> It surmounts the gable, on which its base partly rests, about 20 feet, the gable itself being about 22 feet from the ground. The Rev. Dr. Ledwich very loosely and incorrectly states, that this Round Tower is about 45 feet in height. See "Antiquities of Ireland," p. 40.

<sup>34</sup> From the ground to its vertex, the height is nearly 45 feet.

<sup>35</sup> Two are placed near the base, one at the east and another at the west side; while four face the cardinal points, near the top, and immediately under the Bencover or conical cap.

<sup>36</sup> According to Mr. O'Donovan, this little Erdam, rendered sacristy, leading off the choir to the north, is a stone-roofed cell,

stones constructing it are not now observable. Over the coved arch of the nave is a loft,<sup>39</sup> and near the west gable, there is a quadrangular aperture in the ceiling, through which from below the inside of the Round Tower, on the west end, can be partially seen. The chancel at St. Kevin's House fell, or was pulled down, about the year 1840.<sup>40</sup> Yet, the roofs of its nave and belfry wanted some repairs, as the rain began to percolate through them, and to injure the vault; but, within the last few years, this restoration has been carefully made. An iron doorway, with gratings, enables all visitors to see the interior, without the necessity of entering this building.<sup>41</sup>

When St. Kevin had consoled his monks and imparted his benediction, his thoughts were solely devoted to preparation for his departure from that place, so endeared to him by religious associations; and, he now turned his mind, on the abiding home he sought for in Heaven. He then received Christ's most Sacred Body and Blood, from the hands of St. Mocherog.<sup>42</sup> This holy man, it was thought, dwelt in a cell,<sup>43</sup> or oratory, at Delgany, when he was called to administer the last rites of the Church to St. Kevin; but, to us, it seems more likely, that he lived quite convenient to Glendalough. His monks stood around, in tears and lamentations, when their venerable superior breathed his last. Having lived, in this world, according to common report, for the extraordinary and lengthened period of one hundred and twenty years,<sup>44</sup> he departed to join choirs of Angels and Archangels, in the Heavenly Jerusalem. The Third of June Nones<sup>45</sup> is the date assigned for his death; and, on the 3rd of June, accordingly, his festival is celebrated.<sup>46</sup>

measuring on the inside 10 feet, 2 inches, in length, which was also the exact length of the choir, and 7 feet, 9½ inches, in breadth, which is somewhat less than the breadth of the choir. It contains a doorway on the south side, by which it communicated with the choir, and which measures 5 (?) feet in height, and in breadth at the top 2 feet, and 2 feet, 3 inches, at the bottom. It also has a window in the east gable, placed at the height of 4 feet, from the ground. It is broad, on the inside, and it gradually narrows to the breadth of 6 inches, on the outside. Its dimensions are: breadth inside, 2 feet, 6 inches, height inside, 4 feet, breadth outside, 6 inches, height outside, 2 feet.

<sup>37</sup> It had sunk to the northward; and, it was very ruinous, before the late repairs had been executed. A great part of its stone-roof had fallen, and a thorn bush was growing from the remains.

<sup>38</sup> It measures 8 feet, 10 inches, in height, and 5 feet, 2 inches, in breadth.

<sup>39</sup> Over this is an apartment, lighted by the two windows, at the base of the tower, and by a small quadrangular aperture, near the top of the choir west gable. It looked into the choir through a window, placed immediately under the choir roof. The foregoing descriptions are rendered quite intelligible—even to those who have not had an opportunity for inspecting the building on its site—by referring to two distinct pen and ink sketches, from opposite points, by William F. Wakeman. He also gives an imaginary third view of St. Kevin's Kitchen, before the choir had been removed, with the great

Round Tower of the cathedral, in the distance.

<sup>40</sup> The stones of which it had been built were piled up into a large square mass, at a little distance to the eastward, until the late restorations had been carried out.

<sup>41</sup> Within the nave of St. Kevin's kitchen are now collected all carved stones, wherever found, and which could not be replaced in their original position, as also, all fragments of crosses, sepulchral slabs, &c., which are not *in situ*.

<sup>42</sup> Of this saint, Baert observes, that he knew nothing about this Mocherog the Briton, unless perchance he was the same as Mochuarocus the Abbot, who is venerated on the 9th of February, according to Colgan: "in cuius festo dicitur obiisse inclitus Princeps Donmaldus Hua Lochlainx, apud eumden Colganum 27 Martii, in Gelasio Abbate n. iv."—"Acta Sanctorum," tomus i., Junii iii. De S. Coemgino, sive Keivino, Abbate Glindelacensi in Hibernia, cap. vi., n. (f), p. 322.

<sup>43</sup> Assuming the locality to be established, on the authority of Rev. Dr. Lanigan; Mrs. A. O'Byrne writes, with a good knowledge of local topography, that it is "possible the one whose ruins yet exist in the demesne of Down's Lodge."—"Saints of Ireland," p. 100.

<sup>44</sup> See the O'Clerys' Calendar.

<sup>45</sup> See "Acta Sanctorum," tomus i., Junii iii. Vita S. Coemgeni, cap. vi., num. 49, p. 322.

<sup>46</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 19.

This saint's death has been variously assigned, to the years 617,<sup>47</sup> 618,<sup>48</sup> and 622.<sup>49</sup> If this latter were the real year of St. Coemgen's death, it will follow, that he was born in 502, or late in 501, supposing that he lived to the age of 120 years.<sup>50</sup>

According to a former tradition,<sup>51</sup> St. Kevin was said to have been buried, at Our Lady's Church, in Glendalough ;<sup>52</sup> but, now, there is not a vestige of his tomb,<sup>53</sup> which is believed to have remained unbroken, down to the middle of the last century. Again, the supposed tomb of this saint is said to have rested, within a small chapel or oratory,<sup>54</sup> about fourteen feet long, by twelve wide. For many centuries subsequent to St. Kevin's death, great numbers were accustomed to visit Glendalough, in order to celebrate the festival of its holy patron.<sup>55</sup> The penal times were even characterized by devotions peculiar to the memory of this saint, within the secluded recesses of Glendalough valley.<sup>56</sup> At a much later period, that singular and interesting ruin, which is locally called "St. Kevin's Kitchen," served as a place of worship, for Catholics living in the parish of Glendalough. Yet, it must have been quite insufficient to afford proper accommodation for the congregated worshippers, owing to its very limited dimensions.<sup>57</sup>

<sup>47</sup> "The Age of Christ, 617. The seventh year of Suibhna. St. Caemhghin, Abbot of Gleann-da-locha, died on the 3rd of June, after having spent one hundred and twenty years of his age till then."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 240, 241. The Annals of Ulster have the same date.

<sup>48</sup> The Annals of Tigernach, Harris Ware, vol. i., "Bishops of Glendalough," p. 373 ; and, vol. ii., "Writers of Ireland," book i., chap. iii., p. 22. See also, Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., p. 44. Through a misprint, the death of St. Coemgen of Ireland is put down at 1618, in the "Circle of the Seasons." See p. 155.

<sup>49</sup> "Annis cxx. vitæ exactis. iiii. Nonas Junii, circa annum DCXVIII. vil DCXXII. ad Christum Coemgenus migravisse, dicitur."—Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 495. In his Index Chronologicus, p. 537, Ussher places the death of our saint, at the year 618.

<sup>50</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 160, p. 49.

<sup>51</sup> So states William F. Wakeman, in an article headed "Glendalough."

<sup>52</sup> There is a fine woodcut and description of Our Lady's Church, Glendalough, in the "Irish Literary Gazette," vol. iii., No. xlvi., pp. 54, 57.

<sup>53</sup> If it be true, that St. Kevin was buried in this church, we might hope to find here, on exploration, if not his tombstone, at least the tombs of some among his earlier successors.

<sup>54</sup> It had lain for ages beneath the ruins of an adjoining church, until discovered by the antiquarian zeal of the late S. Hayes, Esq., of Avondale. See Mrs. A. O'Byrne's "Saints of Ireland," p. 103.

<sup>55</sup> The Rev. Dr. Lanigan has some well-merited sarcasms, directed against the mighty Ledwich, who says in his "Antiquities of Ireland," p. 46, that the ninth century "was the era of the saintship of St. Kevin," while he had already told us, that St. Coemgen was not known until after the thirteenth. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. x., n. 163, p. 50.

<sup>56</sup> Within the graveyard enclosure, surrounding the ruined cathedral, are still pointed out to strangers, the tombs of two priests, who died about the middle of the last century. Here they were interred. One of these ecclesiastics is said to have died in the odour of sanctity, and his memory is traditionally held in great veneration, by the neighbouring peasantry. These were in the habit of removing and preserving clay that covered his remains. To their faith and prayers, in its application, miraculous results are attributed ; but, it must be remarked, these and similar practices have been discontinued by the local clergy.

<sup>57</sup> In an interesting article on Glendalough, which forms No. v., in a series of "Illustrations of Irish Topography," written for the "Irish Penny Magazine," Mr. John D'Alton says, at the year 1810 : "St. Kevin's Kitchen was about this time and for some years subsequently used as a Roman Catholic Chapel : in 1827, however, it was allowed to relapse into the desolation that seems "to suit the gloomy habit of the soil." vol. i., No. 5, p. 34. The cause of this "desolation" is afterwards explained, by this same writer in a different work, when giving the biography of the late William Magee, Protestant Archbishop of Dublin, who died A. D. 1831. Speaking of this Prelate, the writer says : "He is known also to have prohibited the natives of the valley of



In the "Feilire"<sup>58</sup> of St. Ængus, this holy Abbot is commemorated, with a high eulogy, at the 3rd of June.<sup>59</sup> The Martyrology of Tallagh<sup>60</sup> records a festival, in honour of Coemgin, Abbot of Glinni da Locha, at this same date. In the Martyrology of Christ Church, at iii. of the June Nones, there is an entry of St. Coemgin's Natalis.<sup>61</sup> This day, the Martyrology of Donegal<sup>62</sup> records veneration for Caoimhghin, Abbot of Gleann-da-loch.<sup>63</sup> The anonymous Catalogue, published by O'Sullivan Beare, contains an entry of Coenginus, or Kivinus, at this date; as also, in Father Henry Fitzsimon's list is Coenginus Abbas<sup>64</sup> included. Under the head of Glenn-da-lacha,<sup>65</sup> Duald Mac Firbis enters Caoimhghin of Glenn da locha,<sup>66</sup> for the 3rd of June. In Scotland, his feast was celebrated, on the same day, as we find his Natalis, in the Kalendar of Drummond,<sup>67</sup> and in Thomas Dempster's "Menologium Scotorum."<sup>68</sup> An office for this saint, in Nine Lessons, was formerly read, in the Cathedral Church of Dublin.<sup>69</sup> His festival is also noticed, in various ancient Calendars.<sup>70</sup> As special Patron of the united Dioceses of Dublin and

Glendalough from celebrating Mass, as they had theretofore done, in their ancient and venerated cathedral of St. Kevin, availing himself of his right as archbishop to the ground on which the chapel stood."—D'Alton's "Memoirs of the Archbishops of Dublin," p. 359.

<sup>58</sup> In the "Leabhar Breac" copy, we find the following stanza, with English translation, by Whitley Stokes, LL.D. :—

ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ  
 ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ  
 Coemgen coar cain caithep  
 angloin galno lethan.

"A soldier of Christ into Ireland's border : a high name over the sea's wave : Coemgen, chaste, fair warrior, in the glen of the two broad luns."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xcii.

<sup>59</sup> We find the following commentary on his name : "Coemlog nomen patris eius, Coemell nomen matris eius. Coeman et Natcoemi nomina duorum fratrum eius. Aibind sororcula eorum." Then follows an Irish quatrain :—

Coeman, Coemgin, mo-choem  
 ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ  
 ḡḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡ  
 ḡḡḡ ḡḡḡ ḡḡḡḡḡ ḡḡḡḡḡ.

It is thus rendered into English :—

"Coemán, Coemgin, Mo-choeme,  
 Three lovable sons of Coemell,  
 Good was the triad of brothers,  
 Three sons of a delightful mother."

Afterwards, .i. ḡḡḡḡḡ ḡḡḡḡḡḡḡḡ, "Aibenn was the sister." On his place is the comment .i. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡḡḡ, "two lakes are therein, and broad are they."—*Ibid.*, p. xcvi.

<sup>60</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>61</sup> Thus : "In Hybernia; natalis sancti Coemgini abbatís et confessoris."—"Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," edited by John Clarke Crosthwaite, A.M., and Rev. Dr. James Henthorn Todd, p. 122.

<sup>62</sup> Edited by Drs. Todd and Reeves, pp. 142 to 145.

<sup>63</sup> A note by Dr. Todd states, at Gleann-da-loch : "Over this word is the gloss .i. ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ, 7 at lethna, "i.e., there are two lakes there, and they are very extensive."

<sup>64</sup> He quotes Floratius, "Idem Kenuis." See O'Sullivan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 53.

<sup>65</sup> Glenn-da-locha; County of Wicklow. William M. Hennessy's note.

<sup>66</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 112, 113.

<sup>67</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 14.

<sup>68</sup> Thus entered : "Keuini abbatís, in Insulis Scotiis oriundi. Gerald."—*Ibid.*, p. 201.

<sup>69</sup> See "Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," edited by John Clarke Crosthwaite, A.M., with an Introduction by Rev. Dr. James Henthorn Todd, p. 66.

<sup>70</sup> A Manuscript in Trinity College Library, Dublin, classed B, 1, 3, contains a notice, at June the 3rd, Nones iii., Sancti Keivini Abbatis, Duplex fin. per constit. Dublin. Another, classed B, 1, 4, contains a notice at June the 3rd, Nones iii., Sancti Keivini Abbatis, Duplex f., ix. Lect. Another classed B, 3, 10, contains a notice, at June 3, Nones iii., Sancti Keivini Abbatis ix. Lect. Another, classed B, 3, 12, contains a notice at June 3, Nones iii., Coemgini Abbatis et Conf., ix. Lect. Another,

of Glendalough, the 3rd of June is celebrated, as a Double of the First-class, with an octave; while, throughout Ireland generally, it is regarded as a greater Double.

Nothing can exceed in interest and beauty the romantic scenery of Glendalough. The Round Tower first attracts notice, on entering the valley; and then, as the tourist advances, one after another, several ruined objects of archæological curiosity<sup>71</sup> appear to the gaze.<sup>72</sup> The sort of ancient enclosure about Glendalough was probably a rampart, built of or faced with stone, and called a *Caiscal*. Traces of it remained, down to the present century. The gateway of the *Caiscal* was well restored a few years ago, and it is now in a fairly good condition. The old city is thought to have extended from Reafort Church, on the west, to the Ivy Church, on the east, and to have been built on either bank of the River Glendassan, before its junction with the Avonmore, at the extreme eastern entrance to this magnificent valley.<sup>73</sup> The site of a former market-place<sup>74</sup> may still be traced, within a small square plot of ground, where the market-cross once stood; its base only remains at present. It lies north of Glendassan River.<sup>75</sup> The *debris* of a paved street, leading westward from this spot towards the county of Kildare, can yet be traced for a considerable distance. It now takes the name of St. Kevin's Road. At the present day, the singular and venerable group of ruins, known as the Glendalough "Seven Churches,"<sup>76</sup> and the wildly sublime scenes of the region around, attract the regards of antiquaries, artists, and tourists. The mountain, called Camederry, rises over the northern margin of the two lakes. These lie deep beneath its summits. On its southern side, young larch and coppice woods are now flourishing luxuriantly; while, their trees form an agreeable contrast, with the steep heath-covered rocks, rising beyond the Lakes. At the head of the Upper Lake, and entering it, may be seen the broken torrent of a stream, called Glanealo, descending the valley, and coming from the west, in a succession of miniature cascades. Beyond Camederry, and descending from the central range of the Wicklow Mountains, opens the rugged valley of Glendassan, through which a river, bearing the same name flows. It joins the Glanealo, a little below the old Cathedral and Round Tower.<sup>77</sup> St. Kevin's Well is shown, somewhat below this confluence.<sup>78</sup> Camederry and Brocha mountains enclose Glendassan,<sup>79</sup> on either side; and, St. Kevin's Road, extending from Glendalough up the defile, is an ancient

classed B, 3, 13, contains, at June 3rd, Nones iii., this entry, Sancti Kevinii Abbatis.

<sup>71</sup> One of the giants of modern romantic literature, Sir Walter Scott, describes Glendalough as "the inexpressibly singular scene of Irish Antiquities."—"Quarterly Review," vol. xli., p. 148.

<sup>72</sup> See Mr. and Mrs. Hall's "Ireland; its Scenery, Character," &c., vol. ii., pp. 212 to 230, for illustrations and descriptions of this secluded spot.

<sup>73</sup> There is a pen-and-ink sketch of the ruins of Glendalough, copied from a drawing of Colonel Burton Conyngham's artists, by William F. Wakeman, in the Wicklow Ordnance Survey Letters, vol. i., p. 462.

<sup>74</sup> About a furlong west from the Ivy Church, and on the same side of the River Glendassan.

<sup>75</sup> It is nearly opposite the Hotel. Formerly, an ancient bridge spanned the River, and it was leading towards the Cathedral.

See Rev. Dr. Ledwich's "Antiquities of Ireland," p. 176. Second edition.

<sup>76</sup> Among our Irish ancestors, there must have been some mystic veneration for the number Seven, on account of the many places, in which that number of churches is traditionally said to have existed.

<sup>77</sup> At this point, a bridge anciently crossed it. A cloghan, composed of stepping-stones, replaced it, in the earlier part of this century.

<sup>78</sup> Stations were performed near it, by the country people. The Deer stone convenient to an ancient roadway, and higher up the valley, has a legend associated with the name of St. Kevin.

<sup>79</sup> The Lead Mines, belonging to the Mining Company of Ireland, lie chiefly within Glendassan basin. The washings from these mines banished fish from the stream; but, as the mines are now unworked, the fishes have again returned.

pass over the Wicklow Mountains, towards the level plains of Kildare. The entrance to the cemetery and cathedral, at Glendalough, has a gateway, internally and externally arched,<sup>80</sup> semicircular at top, and perfectly Roman in its style of architecture.<sup>81</sup> To all appearance, it is old as any of the buildings within the walls of old Glendalough city;<sup>82</sup> and John O'Donovan thinks it formed part of the former walls.<sup>83</sup> This gateway had originally a tower over it, of which fragments still remain. The internal part of the arch<sup>84</sup> overhead is in good preservation. In some respects, the old city of Glendalough appears to have possessed features, in common with the older and long-buried cities of Herculaneum and Pompeii. The gates of these were in some instances found to have been double, so as to offer a greater obstacle to assault. Whether such was the object intended or not at Glendalough, the gate which entered its cemetery is found to have been composed of double archways, spreading wide apart.<sup>85</sup> Here, too, as in ancient Pompeii, the streets are shown to have been extremely narrow, for the most part, and to have been worn into irregular ruts.<sup>86</sup>

We shall here present a brief account of the various objects of ecclesiastical and antique interest, at Glendalough, in addition to the ancient buildings and features, to which allusion has been already incidentally made.<sup>87</sup> Very detailed descriptions of the chief antiquities have been given, by John O'Donovan,<sup>88</sup> and with these are associated certain incidents in the Life of St. Kevin.<sup>89</sup> Numerous pen-and-ink sketches have been introduced, to illustrate the antiquities. The remains at Glendalough were reported of late to be in a very decaying condition,<sup>90</sup> and suitable suggestions were made for their restoration. The chief causes assigned for the rapid disappearance of several interesting architectural features were, the appropriation as headstones over humble graves of several carved or dressed stones, the luxuriant growth of trees, through interstices of the ecclesiastical structures, and near the walls, as also the tendency of tourists or visitors to steal away sculptured blocks.

<sup>80</sup> See a characteristic engraving of it, in the "Irish Literary Gazette," vol. iii., No. xlix., p. 201.

<sup>81</sup> There is a north view of the ancient gateway at Glendalough, sketched by William F. Wakeman, with the Round Tower to the right and in the distance. See "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i., p. 486.

<sup>82</sup> Dr. Petrie saw the city wall of Glendalough before it had been destroyed. The Rev. Dr. Ledwich leads us to suppose, that the ancient city, as traced by its walls above and foundations below the ground, extended probably from Refeart Church to the Ivy Church, on both sides of Glendassan River. See "Antiquities of Ireland" p. 173. Second edition.

<sup>83</sup> The distance from the internal to the external arch is 16 feet. See his Dissertation on the Antiquities of Glendalough, in the Wicklow Letters, vol. i.

<sup>84</sup> The arch is 11 feet, in height, and 9 feet, 8 inches, in breadth, at the ground. See *ibid.*, p. 485.

<sup>85</sup> See a woodcut illustration of an ancient gateway, entering the cemetery, in "The

Irish Penny Magazine," vol. i., No. v., p. 35.

<sup>86</sup> See W. H. Davenport Adams' "Buried City of Campania; or Pompeii and Herculaneum, their History, their Destruction, and their Remains," sect. ii., pp. 49 to 53.

<sup>87</sup> There is an admirable and general description of Glendalough, to which is prefixed a Map of its valley—giving its antiquities clearly indicated—and taken from the Ordnance Survey, in "The Gentleman's Magazine and Historical Review," by Sylvanus Urban, Gent., New Series, vol. xvi., A.D. MDCCCLXIV., March.—Vol. i., "Notes on the Architecture of Ireland," No. iii., pp. 277 to 294. The article in question is illustrated by various woodcuts; one of these represents St. Kevin's Church, another the interior of its Nave, another its Doorway closed with masonry, another the Interior and Exterior view of the East window of the Sacristy

<sup>88</sup> Professing to have been written, during the month of April, 1840.

<sup>89</sup> See "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i., pp. 432 to 515.

<sup>90</sup> In the year 1870.

<sup>91</sup> Full permission to carry out these needful operations had been granted to the As-

According to that Report furnished, on the actual state of those interesting archæological monuments, at the July meeting of the Royal Historical and Archæological Association of Ireland, the submitted scheme, for the preservation, and, where possible, for the restoration, of the remains at Glendalough, was approved; and, it was resolved, to invite subscriptions for the purpose.<sup>91</sup> A circular was accordingly issued,<sup>92</sup> to solicit co-operation, in this movement, which should command the sympathies of all Irishmen; and, when the picturesque beauty of the ruins, their historical associations, and their value as specimens of early Christian and national art are considered, all lovers of antiquity should feel indebted for their restoration, to the gentlemen who took an active part in this work. A few years ago, not only the Daimhliag or Cathedral Church—said to have been under the Invocation of the Apostles St. Peter and St. Paul<sup>93</sup>—was fast going to decay, but even its nave<sup>94</sup> and choir<sup>95</sup> presented the appearance of an unsightly ruin.<sup>96</sup> There was a mass of fallen wall, at the east end of the nave. The bases of the jambs in the chancel arch remained. In the chancel there was a square mass, built of the stones of the church.<sup>97</sup> Little could be done to check the ruin of this noble old church, beyond replacing some of those large stones at the angles of the nave which had fallen, and building up those breaches in the walls. There were lying about the church a number of the carved stones<sup>98</sup> of the Romanesque east window,<sup>99</sup> and of the Romanesque north doorway, in the nave.<sup>100</sup> The original doorway of this church—quadrangular in form and semi-Cyclopean—was placed in the middle of the west gable, and nearly facing the doorway of the Round Tower.<sup>101</sup> A small arch above the doorway, is constructed, evidently to keep the weight of the gable off the lintel, and it is like that over the doorway of St. Kevin's House.<sup>102</sup> After its original erection, the cathedral appears to have been remodelled and enlarged.<sup>103</sup> On the south side of the

sociation, by the Mining Company of Ireland, to whom the valley of Glendalough belongs; and, the professional assistance of Thomas Drew, Esq., F.R.I.A.I., had been promised, when the work should be commenced.

<sup>92</sup> Bearing date, Dublin, July 29th, 1870, having appended thereto the names of J. A. Purefoy Colles, M.D., Honorary Secretary, and of the Reverend James Graves, Inisnag, Stoneyford, Honorary Treasurer of the Glendalough Restoration Fund.

<sup>93</sup> See Harris' Ware, vol. i., "Bishops of Glendalough," p. 372.

<sup>94</sup> Its nave—measured on the inside—was 48 feet, 6 inches, in length, by 30 feet, in breadth.

<sup>95</sup> The choir—measured on the inside—was 30 feet, in breadth.

<sup>96</sup> See Report on the state of the ancient Remains at Glendalough, read at the General Meeting of the Royal Historical and Archæological Association of Ireland, on Wednesday, July 6th, 1860, by J. A. Purefoy Colles, Esq., M.D.

<sup>97</sup> Dr. Colles spent three days, in the month of June, 1870, examining the state of these ruins, for the purpose of preparing his Report.

<sup>98</sup> These are like Caen stone, and composed of soft oolite.

<sup>99</sup> Of this nothing was left standing, only

a portion of the southern pilaster.

<sup>100</sup> An excavation was made there in 1857. The carved jambs of the fine Romanesque doorway, to the extent of about a foot and a-half, had been exposed. The soft oolite, in which the mouldings were executed, offered a tempting field for wanton mischief; and, since that time, many of these have been destroyed.

<sup>101</sup> On the outside, it measured 6 feet, 9½ inches, in height, and 3 feet, 11 inches, in breadth, at bottom, and 3 feet, 4 inches, at top. The lintel traversing it at top is 5 feet, 4 inches, in length, 11 inches, in height, while it extends 2 feet, 4 inches, into the thickness of the wall. On the inside, where this doorway widens, it measures in height 7 feet; in breadth 4 feet, 8½ inches, at the bottom, and 4 feet, 6 inches, at the top. The thickness of the wall is 3 feet, 7½ inches, as ascertained at this doorway; the thickness of the south wall is 3 feet, 6 inches, while the thickness of the choir is 3 feet, 3 inches. Rough diagrams and measurements of the doorway are given, by John O'Donovan, in his Essay, "Valley of Glendalough, present Remains and Features, mentioned in the Life of the Patron St. Kevin." See "Ordinance Survey Letters for the County of Wicklow," vol. i., sec. i., pp. 450 to 454.

<sup>102</sup> This seems owing to the fact, that the materials are of mica slate.

choir, there is a window,<sup>104</sup> near the west gable, and east <sup>105</sup> of that window, there was another,<sup>106</sup> stopped up with rough mason-work. At a distance of 4 feet from the choir-arch, the same wall contains a broken window.<sup>107</sup> The choir-arch is now destroyed, but it was semicircular.<sup>108</sup> It was 18 feet, 2 inches, broad, at the ground.<sup>109</sup> The eastern window was nearly destroyed;<sup>110</sup> but, it was semicircularly headed, and it was ornamented with a chevron moulding.<sup>111</sup> There were ornaments of moulding on the east window, but these are now destroyed;<sup>112</sup> however, some illustrations have been preserved, from drawings taken during the last century.<sup>113</sup> There was an inscribed tomb and a font, in the north-east corner of the cathedral; these yet remain, in the same position.<sup>114</sup> No doubt, in former times, the monastic house of Glendalough was built in close proximity, although few traces of it can now be found.

The old graveyard extends on every side around the cathedral, within an enclosure; and, it is now overcrowded with interments, on account of the reverence always attaching to it. This cemetery is full of foundations, which, if carefully examined and measured, might give some information, as to the plan of the ancient monastery. Within this cemetery flourished an ancient yew tree, said to have been planted by St. Kevin; but, it has now disappeared. About twenty years before the Rev. Dr. Ledwich wrote,<sup>115</sup> a gentleman had lopped the branches of that yew to make furniture; but, although the trunk then measured three yards in diameter, it had gradually declined.<sup>116</sup> The fine old Round Tower is now standing, in a state of good

<sup>103</sup> Dr. Petrie exhibits in a woodcut a portion of the masonry on the inner face of the Cathedral Church here, at the west end. See "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. i., sub-  
sect. 1, p. 187.

<sup>104</sup> It is 6 feet, 8 inches from the ground; in height 5 feet, 6 inches, and in breadth 2 feet, 4 inches. It is semicircular at top, and constructed of cut stones, so far as the arch, which is rough mason-work, and evidently more modern than the lower part, according to Mr. O'Donovan's description already noticed.

<sup>105</sup> About 14 feet 4½ inches of distance.

<sup>106</sup> It is placed, at a height of 6 feet, from the level of the ground, while it measures 5 feet, 2 inches, in height, and 1 foot, 10 inches, in breadth. It is altogether constructed of cut stones, and it is semicircular at top.

<sup>107</sup> It is placed, at a height of 3½ feet from the ground, but it is so injured, that its dimensions cannot be correctly given. Mr. O'Donovan gives diagrams and measurements of the other windows. See *ibid.*, pp. 454, 455.

<sup>108</sup> See Ledwich's "Antiquities of Ireland," p. 176. Second edition.

<sup>109</sup> This was ascertained from the stones remaining, according to Mr. O'Donovan's Essay, to which allusion has been already made. See *ibid.*, p. 455.

<sup>110</sup> Its lower part is 3 feet, 6 inches, from the level of the ground, and, it measures 6 feet, in breadth, at the bottom. Ledwich has given a drawing of this window, an inside

view, represented as perfect and highly ornate, in his "Antiquities of Ireland," p. 177. Second edition. The correctness of this view is questionable.

<sup>111</sup> About the year 1780, an Italian artist drew an inside view of it, for Colonel Burton Conyngham. This has been copied by William F. Wakeman, in the County of Wicklow Letters for the Irish Ordnance Survey, vol. i., p. 458.

<sup>112</sup> See *ibid.*, p. 459.

<sup>113</sup> In the year 1780, by an Italian artist for Colonel Burton Conyngham.

<sup>114</sup> See an account of this cathedral, in "The Journal of the Royal Historical and Archæological Association of Ireland," Fourth Series, vol. ii., part ii., Memoir of Gabriel Beranger, and his Labours in the Cause of Irish Art, Literature, and Antiquities, from 1760 to 1780, with Illustrations, by Sir W. R. Wilde, M.D., pp. 464 to 466, and pp. 471, 472.

<sup>115</sup> See "Antiquities of Ireland," p. 173. Second edition.

<sup>116</sup> When the writer first visited Glendalough, in June, 1855, he obtained a portion of the root, which was wrought into the fashion of an Irish cross, and it is still in his possession. Some of the Catholic clergy in the neighbourhood procured larger portions; and, in one case, a tabernacle was constructed from them, which is still preserved in an adjoining church.

<sup>117</sup> Already two minor belfries have been noticed, one in connexion with Trinity Church, and the other with St. Kevin's House.

<sup>118</sup> See "The Journal of the Royal Histo-

preservation ; and, as the great belfry,<sup>117</sup> it is not the least interesting object, in this group of venerable ecclesiastical remains. It stands, at a distance of about fifty yards from the cathedral, towards the north-west. Putlock holes may be observed, in this structure, showing it was built from without, by means of scaffolding.<sup>118</sup> It was 110 feet, in height, being 52 feet, in circumference, without the cone top.<sup>119</sup> This tower is built of mica slate, with a few courses of granite, at intervals, which have rather the appearance of encircling bands.<sup>120</sup> The Tower has no regular plinth, but only a base-course, of rather small stones, and projecting 6 inches. The doorway,<sup>121</sup> which is 10 feet, above the level of the ground, is constructed of granite blocks chiselled, without ornament or moulding of any kind.<sup>122</sup> There are four square-headed windows, facing the four cardinal points, in this Tower ; while, in each of its five other stories,<sup>123</sup> there is one square-headed window. All the apertures have inclined jambs, and they have no internal splay.<sup>124</sup> This curious structure had become very ruinous, while the conical roof was gone.<sup>125</sup> The north jamb of the eastern upper window had fallen ; the joints throughout the building had opened a good deal ; and, at about three-fourths of the way up, the wall had bulged extensively in two places. This was probably the effect of lightning, and it seems to batter almost in a straight line, the entasis, if any, being very slight. Of late years, the Cathedral and Round Tower have been very considerably and substantially repaired.<sup>126</sup>

There can hardly be a doubt, that several antique remains at Glendalough have been misnamed, while the objects for which they had been originally designed are now misconceived, and misrepresented. An old structure in the Cathedral cemetery was called the Priests' Church, or House ;<sup>127</sup> but, only two or three courses of its masonry remained. Many of its cut stones were lying about it, in the graveyard and in the adjoining Cathedral. Of late, the walls have been rebuilt. This, probably, was only a portion of the former Abbey, attached to the cathedral. About 5 perches, and 15 links, to the south-

rical and Archæological Association of Ireland," Fourth Series, vol. ii., part ii. Memoir of Gabriel Beranger, and his Labours in the Cause of Irish Art, Literature, and Antiquities from 1760 to 1780, with illustrations, by Sir W. R. Wilde, M.D., p. 464.

<sup>119</sup> This formerly surmounted it, and lately it has been rebuilt.

<sup>120</sup> The masonry is spawled, yet some of the stones measure 3 feet long, and they are hammer-dressed, to bring them into the necessary curve.

<sup>121</sup> Its head is formed of one stone, which extends the entire thickness of the wall. See "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i. John O'Donovan's Essay, "Present Remains at Glendalough," &c., sect. 2, p. 464 to 466.

<sup>122</sup> It is round-headed, with inclined sides, the arch being cut out of three stones ; it is 5 feet, 7 inches, high, 2 feet wide at the base, and 1 foot, 10 inches, at the top. See *ibid.*

<sup>123</sup> The following is John O'Donovan's description : "The first story was dark ; the second was lighted by the doorway ; the third by a quadrangular window, placed on the south side ; the fourth by a similar win-

dow on the west side ; the fifth by a small aperture on the north side ; the sixth by a quadrangular window, placed on the east side, nearly over the doorway, but a little to the north ; the seventh story is lighted by four quadrangular apertures, placed immediately under the conical cap or *Ben-cover*. It is curious, that no triangular-headed window is to be seen in this tower." See *ibid.*, p. 466.

<sup>124</sup> See "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, edited by Miss Margaret Stokes, vol. ii., part iii., sect. i., pp. 15, 16.

<sup>125</sup> In this state, a very fine autotype is presented, in that work, edited by Miss Stokes, plate LXXXIII. Cloitchech Glinde-da-Locha. There is a woodcut illustration of the immediate surroundings, also, on the opposite page.

<sup>126</sup> A late visit to the spot, in June, 1886, enabled the writer to observe the present well-preserved state of those antique remains.

<sup>127</sup> See an interesting description and illustration of this building, in Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., sub-sect. i., pp. 247 to 253.

<sup>128</sup> So is it designated, in the drawing made for Colonel Burton Conyngham, and

west of this building, is the little church, "where the priests are buried."<sup>128</sup> This has been called a sacristy, by a writer,<sup>129</sup> very incapable of offering a correct opinion on the subject ;<sup>130</sup> and, it has been stated, that a closet remained, during the last century, in which the vestments and holy utensils were formerly kept. An arched recess was on the east front of the so-called Priests' House, and an arch, presenting a well-decorated architrave, rested on narrow columns, with capitals richly sculptured.<sup>131</sup> The recess, which it enclosed, had a narrow unornamented window in the centre.<sup>132</sup> The mouldings and bases of the columns were elegantly cut ;<sup>133</sup> while, an oblong doorway was placed in the south wall, and although quite plain in its jambs, it was surmounted by a triangular pediment, in the tympanum of which, there was a sculptured bas-relief,<sup>134</sup> formed on a single stone.<sup>135</sup> This building is supposed to be of very considerable antiquity.<sup>136</sup>

In the year 1163,<sup>137</sup> the city of Glendalough was burned, together with Cro-Chiarain,<sup>138</sup> and Cro-Chaemhghin,<sup>139</sup> as also the church of the two Sinchells.<sup>140</sup> The artists, who examined Glendalough during the last century for Colonel Burton Conyngham, drew a Map of the valley. On this, they represent the ruins of an old and a nameless church, about 2 perches, and 10 links, to the north of St. Kevin's House—sometimes called Tempul Chaimhghin<sup>141</sup>—and facing its north-west corner. Fragments of the walls yet remain ; but, from these, no idea can now be formed, regarding its extent or characteristics. They show, also, another nameless old church, opposite the south-west corner of St. Kevin's House, at the distance of 2 perches, and 20 links.<sup>142</sup> At the distance of 6 perches, and 20 links, towards the east, and by south of the last nameless old church, is shown the site of Cro-Chiarain, or St. Keiran's House. It seems likely, that after the time of St. Kevin, this cell had been dedicated, by the monks of Glendalough, as both

which has been copied by William F. Wakeman, in the County of Wicklow Ordnance Survey Letters, vol. i., p. 468.

<sup>129</sup> See Rev. Dr. Edward Ledwich's "Antiquities of Ireland," p. 176. Second edition.

<sup>130</sup> Other very foolish and prejudiced remarks on the antiquities here have been well exposed by Rev. Dr. Lanigan, in his "Ecclesiastical History of Ireland," vol. iv., chap. xxxii., sect. xv., n. 123, pp. 398, 399.

<sup>131</sup> See an account of this building, in "The Journal of the Royal Historical and Archæological Association of Ireland," Fourth Series, vol. ii., part ii. Memoir of Gabriel Beranger, and his Labours in the Cause of Irish Art, Literature and Antiquities, from 1760 to 1780, with Illustrations, by Sir W. R. Wilde, M.D., pp. 466 to 471.

<sup>132</sup> A beautiful woodcut of this building ornaments Dr. Petrie's work.

<sup>133</sup> A woodcut represents them, in Dr. Petrie's work.

<sup>134</sup> This was drawn on the spot, by Dr. Petrie.

<sup>135</sup> The figures are supposed to represent St. Kevin in the centre, with a bishop or an abbot on his right hand, and a porter or bellringer on his left side, holding a quadrangular bell.

<sup>136</sup> Dr. Petrie thinks, it was erected either

previously to the Danish irruptions, or, at least, during that period of repose, which intervened between the years 886 and 977. See "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subsect. 1, pp. 248 to 253.

<sup>137</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1150, 1151, and nn. (w, x), *ibid.*

<sup>138</sup> Anglicized, St. Ciaran's or St. Kieran's House.

<sup>139</sup> Anglicized, St. Coemghin's or Kevin's House.

<sup>140</sup> Patron saints of Cill-achaidh-Droma-foda, now Killeigh, in the barony of Geshill, King's County.

<sup>141</sup> There is an interesting and a characteristic autotype of Tempul Chaimhghin, or St. Kevin's Church, plate LXXXVIII., with surmounting belfry, as also a detailed description, in "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, edited by Miss Stokes, pp. 43 to 45.

<sup>142</sup> No trace of this was to be seen, when John O'Donovan described this place, in "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i. See his Essay on the "Valley of Glendalough, present Remains and Features mentioned in the Life of the Patron St. Kevin," p. 477.

holy men appear to have been not only contemporaries, but personal friends.<sup>143</sup> The sites<sup>144</sup> of Cro-Ciarain, and of the Regles an da Sinchell, with one or two other buildings, are pointed out to the north, south, and east, of St. Kevin's House,<sup>145</sup> the only one of those ancient buildings, which has been tolerably well preserved. Of late years, several ancient crosses<sup>146</sup> and tombstones<sup>147</sup> have been recovered, and set up within the cemeteries; while various remains of stone crosses are still found, and scattered about the dismantled churches.

The Church of the Monastery is the most eastern of those ruined ecclesiastical buildings, now remaining at Glendalough. It is thought to have been originally stone-arched, as indications of that sort were discoverable, on the top of its side walls.<sup>148</sup> It is surrounded by a circular oval fence; but, although two or three tombstones are to be found there, at present no interments take place.<sup>149</sup> South east from the Ivy Church, and on the opposite side of the Glendassan River, is located this Eastern Church, called by some the Priory of St. Saviour.<sup>150</sup> Near this is a stone-roofed chapel or choir, discovered by Samuel Hayes, Esq.,<sup>151</sup> about the year 1770.<sup>152</sup> For long, it was a heap of ruins,<sup>153</sup> and nothing curious could be seen among its remains save the pilasters of the choir-arch, the capitals of which were ornamented with grotesque figures.<sup>154</sup> The Rev. Dr. Ledwich assumes to give an explanation of the symbolical meanings to be attached to those figures<sup>155</sup> sculptured on

<sup>143</sup> See *ibid.*, pp. 477 to 479.

<sup>144</sup> It has been supposed, that these should probably repay antiquarian excavation. This could easily be conducted, as their sites lie outside of the Cathedral cemetery.

<sup>145</sup> To the north side of St. Kevin's House, there is a raised piece of ground, which if examined carefully, might bring to light some antique relics.

<sup>146</sup> A large granite cross—called St. Kevin's cross—hewn from a single stone, stands in the Cathedral cemetery, and southwards from the Cathedral. Of this, Mr. O'Donovan gives a rude drawing, and he describes its dimensions, as 11 feet, in height, from the pedestal, which was 1 foot above the level of the churchyard; its shaft is 7 feet, 4 inches, in height, while its arms are 3 feet, 8 inches, in breadth. See his Essay already quoted at pp. 469, 476. The upper part of another small cross now lies within St. Kevin's House. The crosses of clay slate, of which there are great numbers throughout the valley, are for the most part very small, and many are extremely rude.

<sup>147</sup> These are usually slabs of clay-slate. Many are perforated, with large square or small round holes. There are now the following ancient slabs in the cathedral, and in its neighbourhood:—In its chancel there is a large granite slab, broken in two, with an interlaced cross, incised; and two small crosses, within circles, in relief; it has two inscriptions—one illegible—the other, OR DO DIARMA . . . also, another plain cross and circle, in relief; likewise, a very large granite slab, having a curious pattern of diagonal incised lines, with circles at their intersections, forming a number of saltier-crosses, like that on the lintel at the Lady's Church; this slab lies outside the west end of the Priest's Church, and at the head of this

slab is a cross of clay slate. There is a simple but elegant incised cross of granite on the pathway, between the west door of the Cathedral and St. Kevin's House. There is an incised cross, of clay slate, with gracefully interlaced ends, and half buried in a deep trench which runs northwards, beside the path leading from St. Kevin's House, to the Cathedral. Again, there is a large broken slab of granite, a plain cross and circle in relief, on the ground between the latter and St. Kevin's House.

<sup>148</sup> Such is the opinion given by Beranger, in 1779.

<sup>149</sup> See for a complete and recent description "The Journal of the Royal Historical and Archæological Association of Ireland," Fourth Series, vol. ii., part ii. Memoir of Gabriel Beranger, and his Labours in the Cause of Irish Art, Literature, and Antiquities, from 1760 to 1780," with illustrations, by Sir W. R. Wilde, M.D., pp. 451 to 457.

<sup>150</sup> According to Archdall and other modern writers, but without sufficient authority. See "Monasticon Hibernicarum," p. 775.

<sup>151</sup> See Rev. Edward Ledwich's "Antiquities of Ireland," p. 176. Second edition.

<sup>152</sup> According to Dr. Petrie.

<sup>153</sup> The rubbish of the contiguous church had fallen over it, and the entrance was through a west door.

<sup>154</sup> Drawings of these had been made, by the artists of Colonel Burton Conyngham, with a ground plan of the stone-roofed chapel or crypt, mentioned by Ledwich, and its details are measured.

<sup>155</sup> These have received the most ridiculous interpretations from his over-wrought fancies.



the pilasters.<sup>156</sup> The crypt is said to have been about 14 feet in length, by 10 in breadth;<sup>157</sup> while, according to that writer, the tomb of St. Kevin occupied a great part of the space. The nave connected with this chancel, and which appears to have been without ornament, was about 42 feet in length, by about 26 feet in breadth. It seems to have been entered by a doorway, near the chancel arch, and placed at the eastern extremity of the south wall.<sup>158</sup> One of the most interesting features of this curious structure is the chancel archway, of which only the piers with their semi-columns remain. A great many of the sculptured stones, which formed its compound arch, were scattered about the adjoining cemetery; but, a great number of others had been carried away.<sup>159</sup>

Rich in the traditions of St. Kevin's virtues, and sustained by an unbroken succession of eminent ecclesiastics, at a time when Dublin was scarcely noticed, Glendalough took a place of honour and importance among the Leinster churches, and second to none but Kildare.<sup>160</sup> It also established a claim to preference, in the development of architectural skill, and in the multiplication of its sacred edifices. Almost from the time of St. Kevin, we find a record of its bishops and abbots.<sup>161</sup> Meantime, Dublin had grown to be a city of great importance, after the Danes and Norwegians settled there; but, it was regarded as exempt from the jurisdiction of Glendalough, on account of the fact, that the Irish held little intercourse with a foreign element of population within its walls. Any history of the early Dublin prelates comprises but slender and doubtful materials; although, several are enumerated as living, from the seventh to the eleventh century.<sup>162</sup> During the latter period, Donat or Dunan, a Dane, is said to have governed this See, from A.D. 1038 to May the 6th, 1074. With the aid of King Sitric, he commenced building the Cathedral, at first dedicated to the Most Holy Trinity, about A.D. 1038.<sup>163</sup> It was erected in the centre of the city. This erection was afterwards better known as Christ's Church. King Sitric bestowed considerable landed possessions on the religious fraternity, who served that cathedral, which appears to have been placed under the Archbishops of Canterbury as metropolitans. At least, the latter prelates consecrated Donat and four other bishops of Dublin in succession. At the time of the Rathbresal Synod, A.D. 1110, the diocese of Glendalough is defined, as extending from Grianoge<sup>164</sup> to Beg Erin,<sup>165</sup> and from Naas<sup>166</sup> to Rechrann.<sup>167</sup> These are

<sup>156</sup> See "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i., John O'Donovan's Essay on the "Valley of Glendalough, present Remains and Features, mentioned in the Life of St. Kevin," sect. 6, pp. 496 to 502.

<sup>157</sup> The interior measurements of Dr. Petrie give it 15 feet, 6 inches, in length, by 11 feet, 5 inches, in breadth, the walls being 3 feet in thickness.

<sup>158</sup> See Dr. Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., sub-sect. i., p. 256.

<sup>159</sup> A series of beautiful woodcuts, representing the ruined archway, and its sculptured stones, may be seen in the work just quoted, *ibid.*, pp. 257 to 265.

<sup>160</sup> Much of the information here conveyed, and in subsequent pages, is taken from a

tract, compiled by Rev. Dr. William Reeves, and dated Tynan Rectory, September 22, 1869. It is intitled: "Analysis of the United Dioceses of Dublin and Glendalough;" and the tract in question was written to oblige a friend.

<sup>161</sup> See Rev. Mervyn Archdall's "Monasticon Hibernicum," pp. 766 to 771.

<sup>162</sup> See John D'Alton's "Memoirs of the Archbishops of Dublin," pp. 16 to 26.

<sup>163</sup> An excellent account of this Cathedral will be found in John T. Gilbert's "History of the City of Dublin," vol. i., chap. iii., pp. 98 to 132.

<sup>164</sup> Now Greenoge, in Ratoath, on the confines of Meath and Dublin.

<sup>165</sup> A small Island, formerly in Wexford Harbour.

<sup>166</sup> Once a chief city, in the present county of Kildare.

<sup>167</sup> Now the Island of Lambay, on the

well-known landmarks, and form in a rough way the outline of a tract, even more extensive than the present united Diocese of Dublin and Glendalough. During the Northman rule, the Diocese of Dublin was confined to the walled city, and to its immediate suburbs. However, in the year 1152, when a synod had been convened at Kells,<sup>168</sup> and when Pope Eugenius had sent his Legate Cardinal Paparo to Ireland, so that he might constitute four Archbishoprics there, and confer the Pallium on the four Archbishops of Armagh, Cashel, Tuam and Dublin; this latter had then become the most populous and important city in Leinster, and it was naturally chosen as an ecclesiastical metropolis, under the episcopate of Gregory. At that time, Dublin was regarded as a part of Glendalough Diocese; but, to give territorial importance to this new creation, the region north of Bray was transferred from the Diocese of Glendalough, and added to that of Dublin. Archbishop Gregory died A.D. 1161, and he was succeeded by the illustrious St. Laurence O'Toole,<sup>169</sup> who had been Abbot of Glendalough. The respective rights and jurisdiction of the bishops and abbots, in this See, have not been clearly ascertained. In early times, it is probable enough, the monks of the adjacent monastery served the Cathedral Church of Glendalough, which was dedicated to St. Peter and St. Paul. The temporal possessions and wealth of the Abbot there far exceeded those of the Bishopric.<sup>170</sup>

Authentic accounts are extant, and these memorials of the past are contained in ancient documents, which serve to throw much light on the subject, at least so far back as the twelfth century. The following translation of a charter, executed during his incumbency, by Richard Strongbow, Earl of Pembroke, in favour of Thomas, Abbot of Glendalough, is supposed as referable, to about the year A.D. 1173.<sup>171</sup> There is no exact date recorded, however, but we obtain from it a very fair idea, regarding the extent of the Abbot's jurisdiction, and the possessions of his Abbey, about or previous to the period of the Anglo-Norman Invasion. "Let all men now and hereafter know, that I. R., Com. Vices. acting for the King of England, in Ireland, have given and granted, and by these my deeds have at present confirmed to my specially beloved Thomas (clico) ? clerico, the entire abbacy and personalties of Glendelaughe, with all appurtenances of lands and dignities in that city, and in all its churches and villages without the city, as a perpetual free gift. These are the lands, which of ancient right belong to the aforesaid abbey, sciliciz, ffertir,<sup>172</sup> and magmersa,<sup>173</sup> and umail,<sup>174</sup> with all appurtenances around that city, and in the district of Wyglo,<sup>175</sup>

east coast of Dublin County.

<sup>168</sup> See Rev. P. J. Carew's "Ecclesiastical History of Ireland," chap. iv., pp. 120 to 123.

<sup>169</sup> See his Life, at the 14th of November, the date for his Festival.

<sup>170</sup> See Harris' Ware, vol. i., "Bishops of Glendalough," p. 372.

<sup>171</sup> The 20th year of the reign of King Henry II.

<sup>172</sup> Now represented by the territory around the River Vartry. It comprised twenty-two townlands, and it is variously called Fartir, Fartire, Fartry, Fertir and Fertyr, in the Wicklow Inquisitions, *tempore* Charles I.

<sup>173</sup> Under this form of name, it is not easy to identify the locality.

<sup>174</sup> Ui-Mail, now Imail, a well-known territory in the centre of Wicklow County. The Glen of Imale—through which the River

Slaney takes its course—is in the Baronies of Upper and Lower Talbotstown, towards the west. Glendalough was situated within this territory, otherwise called Forthuatha. After the Anglo-Norman Invasion, the O'Tooles driven from their original territory in the southern part of the county of Kildare settled in this district. See "Leabhar na g-Ceart, or the Book of Rights," edited by John O'Donovan, p. 207, n. (d).

<sup>175</sup> Now Wicklow.

<sup>176</sup> Now Glenely.

<sup>177</sup> Probably Annaghcurragh, in the parish of Kilpipe. Creevin is also a small parish in the Barony of Shilelagh. There is Annacrivy, formerly An-Crewyn, as also Kilgarran, in the parish of Powerscourt.

<sup>178</sup> Now Ennereilly Parish.

<sup>179</sup> The church of Cullen, in Feara-Cualann or Fera-Cullen. This territory, also called Crioich Cualann, was co-extensive with the

Cellmolibbo, eredmochae, Glenfadli,<sup>176</sup> Rubascolage, Achad Caracane,<sup>177</sup> Inbernaeli,<sup>178</sup> with its appurtenances, Cullenn,<sup>179</sup> Cellbritton,<sup>180</sup> Cell maccubnadan,<sup>181</sup> with its appurtenances baccuaseri,<sup>182</sup> Cnoc loigusechane, and in the district of Arclo,<sup>183</sup> balliumeill<sup>184</sup> Carrac Cochail,<sup>185</sup> Cellbicsigi,<sup>186</sup> Cellmodicu,<sup>187</sup> Cillfimmagi,<sup>188</sup> Cell nupodi, Cell cassaille,<sup>189</sup> Clyriachane,<sup>190</sup> Cennturc, Achad Cruachane.<sup>191</sup> In the district of ducemselaige,<sup>192</sup> Cell ached, and in the district, indalbaig, Teg Imbeochaire. In the land of umurethaige,<sup>193</sup> the half part of umaill,<sup>194</sup> scilicet, lessnahmusen, with all appurtenances, Cellnamanache, balitorsna,<sup>195</sup> Donnachmore,<sup>196</sup> Munisuli, hicotlud, the half part of Loche leig, raffann, Ardnicrebane, Cluamdarcada,<sup>197</sup> and in the district of ufelan,<sup>198</sup> baliucutlane, Dundaemane, Raithedagain, Lathrache nabroon,<sup>199</sup> Cell chenulli, and tegmochna.<sup>200</sup> In (arusna) and in the district of Macgillamochalmoc, Teg dologa,<sup>201</sup> Cell adgair, Glenn Muneri Deirgin,<sup>202</sup> Cell maccabinriu, Cell mo mothenoc,<sup>203</sup> with its appurtenances, and the village (adumetha), Cell escoib silleam, ballivodram,<sup>204</sup> and on the other side of the mountains, Dunbuoci,<sup>205</sup> elpi,<sup>206</sup> Ardeimeibrein, baliloman, Cell belat,<sup>207</sup> achadbudi, Dunarde,<sup>208</sup> balimenaig,<sup>209</sup> Cell chuachi, Rathsalliche,<sup>210</sup> Dunmeillobam, Balliunmail,<sup>211</sup> Topor,<sup>212</sup> with its appurtenances, bali Iugunbram, Cillfrenne, Bali unennendig, Cellin ulugair,<sup>213</sup> the whole district umeilgille, baliudalehinsa, bali umelan, balliulacuane,<sup>214</sup> Balli udaling,<sup>215</sup> Cell beodam,<sup>216</sup> Cell ugarrcon, with appendages. Wherefore, I desire and strictly order, that the aforesaid

half Barony of Rathdown, in the northern part of Wicklow County, and probably containing parts of Dublin County, near Bray. See "Leabhar na h-Éireann, or Book of Rights," edited by John O'Donovan, p. 13, n. (h).

<sup>180</sup> Probably Kilbride, or Cill-Brightite, a parish in Wicklow County, according to the supposition of Rev. Richard Galvin, late P.F., of Rathdrum, who had an excellent knowledge of Wicklow Topography, and who studied the Inquisitions, to find out the names in this document for the writer.

<sup>181</sup> Would this be Killickabawn, in the parish of Kilcoole, or Castlemacadam, a parish near the Ovoca, which is called Ballycadamus, in the corrupt Latin of the Leinster Inquisitions?

<sup>182</sup> Perhaps Derrylossery, near Glendalough, is the conjecture of Rev. Richard Galvin, P.P., Rathdrum.

<sup>183</sup> Or as at present written Arklow.

<sup>184</sup> Probably Ballymoyle, in the Parish of Ennereilly.

<sup>185</sup> Eochail or Oghil, Upper and Lower Parish of Redcross.

<sup>186</sup> Kilbixi, "the Church of St. Biccsech," supposed to have been near Arklow.

<sup>187</sup> Now Kilmcoo, Upper and Lower Parish of Castlemacadam, on the opposite side of Ovoca Glen from Kilcashel, and looking towards Rathdrum.

<sup>188</sup> This is the Cillfionmaigh of the Irish Calendar, stated to be situated in Ui-Fenechlais, the modern barony of Arklow. The Rev. Richard Galvin thinks it is identical with Kilmagig, the townland on which Ovoca Roman Catholic Church is now built. He thinks it to be the Cill-Fine, of St. Palladius.

<sup>189</sup> Now Kilcashel, in the parish of Castle-

macadam.

<sup>190</sup> Now Clerihan.

<sup>191</sup> Probably Crohane, near Arklow.

<sup>192</sup> Probably Cronsallagh, in the parish of Rathdrum.

<sup>193</sup> Or Ui-Muiredhaigh, the old deanery of Omuirthi, in the south-east of Kildare County, and it was originally possessed by the O'Tooles.

<sup>194</sup> Where the Glen of Imale is situated.

<sup>195</sup> Ballytarsna, in the Glen of Imale.

<sup>196</sup> Donoughmore, in the Parish of Dunlavin.

<sup>197</sup> Probably Cluaindartada, in the south-east of Kildare.

<sup>198</sup> Or Ofelan.

<sup>199</sup> Now Laraghbryan, in the county of Kildare.

<sup>200</sup> Probably it should be written Tegmochua.

<sup>201</sup> Perhaps, St. Doulough's.

<sup>202</sup> Perhaps, Delgany.

<sup>203</sup> Perhaps, Monmahenock, near Rathfarnham.

<sup>204</sup> Perhaps, Ballybodan.

<sup>205</sup> Dunboick.

<sup>206</sup> Perhaps, Crehelp is here meant.

<sup>207</sup> Now Kilbeylet, near Dunlavin.

<sup>208</sup> Now Donard.

<sup>209</sup> Probably Ballymooney.

<sup>210</sup> Now Rathsalagh.

<sup>211</sup> There is a Ballymoyle, in the Parish of Ennereilly.

<sup>212</sup> Tipper.

<sup>213</sup> Now Killeen Cormac. See Rev. John F. Shearman's "Loca Patriciana," No. i., pp. 1 to 15.

<sup>214</sup> Now probably Lackeen.

<sup>215</sup> Now Ballydowling.

<sup>216</sup> Perhaps Templebodan, in Parish.

abbot hold, entirely, freely, and honourably, the lands already designated, on land, by sea, in wood, plain, on water, the right of mills, of fishing, of hunting, in pastures, meadows, woods (in foro), the right to alms and oblations, and to hold his judicial court, regarding all things appertaining to the aforementioned abbey, and without payment of tribute, adjudication, entertainment or any sort of service, rendered to any lay person."<sup>217</sup> In a subsequent charter, the foregoing was confirmed by Henry II., about A.D. 1174.<sup>218</sup>

In the year 1179, in the twentieth year of the reign of Pope Alexander III., this Sovereign Pontiff issued two Bulls,<sup>219</sup> from which we are able to ascertain the extent of Dublin diocese, as distinguished from that of Glendalough, in the time of St. Laurence O'Toole. It has been even alleged by some, in order to account for the singular occurrence of two cathedrals in one city, that St. Patrick's was the cathedral of Glendalough, and Christ Church that of Dublin.<sup>220</sup> This is quite an erroneous supposition; for, it must be observed, that before St. Patrick's cathedral was built, or the union of the Sees contemplated, the church, on whose site it was erected, in Pope Alexander's Bull was described, as one of the Parishes, and within the Diocese of Dublin; while, a contemporaneous Bull of the same Pope mentions the cathedral of Glendalough, as being in the little city of that name, where its ruins are still identified.<sup>221</sup> From the foregoing Bulls, and from other sources,<sup>222</sup> the extent and boundary of the See of Dublin may be defined, as having included Lusk<sup>223</sup> and its appurtenances,<sup>224</sup> Swords,<sup>225</sup> with all its appurtenances, within and without,<sup>226</sup> Fynglass,<sup>227</sup> with all its appurtenances; Cluaindolcain or Clondalkin, with all its appurtenances,<sup>228</sup> Taulachtan,<sup>229</sup> with all its appurtenances; Cell-episcopi-Sanctain,<sup>230</sup> with its appurtenances; the half of Tignai,<sup>231</sup> with the church of its town; Rathmichael,<sup>232</sup> Cellcomgaill,<sup>233</sup> now Shankill,<sup>234</sup> united to the parish of Rathmichael; Cellachaich Dreignig,<sup>235</sup> supposed

<sup>217</sup> As a confirmation of this true deed, King Diarmicius is a witness. "Witnessed by L. Archbishop of Dublin. Eva Countess. Rann Const. Robo de brumarde. Waltero de Ridell, Meilero filio Henrici Johe de Clohall. Adam de [s] hereff and Donmall Mgeall Mochomoc and Nicho clico, who sealed this charter." It is quite evident, there are various literal errors admitted in the preceding document, owing to mistakes in the course of transcription from the original Manuscript, taken from the Registry of Archbishop Alan, fol. 21, d. See "Charta, Privilegia, et Immunitates," p. 1.

<sup>218</sup> See *ibid.* In the 21st year of Henry II.'s reign.

<sup>219</sup> These are to be found, in an ancient Register of the See of Dublin, called the *Crede mihi*, compiled about one hundred years, after the foregoing date. From that Register it was copied—but, with several inaccuracies, especially in the names—by Archbishop Ussher, in his "Veterum Epistolarum Hibernicarum Sylloge," Epistola xlviij., pp. 112 to 114. From the *Crede mihi*, it was copied into Archbishop Alan's Register, known as the *Liber Niger*. The Rev. Dr. Reeves furnishes a faithful translation from the *Crede mihi* copy, as tested by that in the *Liber Niger*; both of which were lent him for the purpose by Archbishop Trench, and

it is to be found in "Analysis of the United Dioceses of Dublin and Glendalough," pp. 3 to 5.

<sup>220</sup> See John D'Alton's "Memoirs of the Archbishops of Dublin," p. 6.

<sup>221</sup> See on this subject William Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick," Introduction, sect. i., ii., iii., and nn., pp. 1 to 6.

<sup>222</sup> Especially from certain grants, by John, Earl of Moreton.

<sup>223</sup> Called Lusca, in the Bull.

<sup>224</sup> These included the chapelries of Balrothery and Baldungan, while they extended to the northern boundary of Dublin Diocese and County.

<sup>225</sup> In the Bull, called Surdum.

<sup>226</sup> These included the chapelries of Cloghan, Killeek, Donabate, Malahide, Killosery, Balgriffin and Coolock.

<sup>227</sup> Now Finglass, north of Dublin.

<sup>228</sup> With its chapelries of Rathcool, Esker and Drinagh.

<sup>229</sup> Now Tallagh.

<sup>230</sup> Or the Church of Bishop Sanctain, now vulgarly and improperly called Kill St. Anne.

<sup>231</sup> Now Taney, near Dundrum.

<sup>232</sup> Near Bray.

<sup>233</sup> Or the Church of St. Comgaill.

to be Killadrenan;<sup>236</sup> Cellcristhaich,<sup>237</sup> with the mountain tract to Igis as far as Sudi Cheli; Cellcoemgen, or Kilkevin,<sup>238</sup> with the suburb and other of its appurtenances; Technabretnach;<sup>239</sup> Lethrechrand or half of Lambay.<sup>240</sup> The Bull of Pope Alexander III. continues, by making the following reservations: saving, moreover, as the mensal of the Canons, the half of Rechrannu,<sup>241</sup> and the port of Rechrann;<sup>242</sup> Rathchillin;<sup>243</sup> Glasnedan,<sup>244</sup> together with its mill;



Old Church of Killadrina, County of Wicklow.

Cuendroichit, with the mill of the bridge of Ballemacc-Amlaib; Duncunache;<sup>245</sup> Balevgore;<sup>246</sup> Cellesra;<sup>247</sup> Cenannsali;<sup>248</sup> Lisluan; the third part of Clochar;<sup>249</sup> the third part of Cellalia; Cluinchenn;<sup>250</sup> Kalgaghe;<sup>251</sup>

<sup>234</sup> Meaning "the old Church."

<sup>235</sup> According to a conjecture of the Rev. Dr. Reeves, although he adds, that it seems too far south.

<sup>236</sup> In a crowded cemetery, not far from Newtownmountkennedy, in the county of Wicklow, is the old church of Killadreenan, consisting of a nave 36 feet 5 inches long, by 22 feet 2 inches broad; and a choir 27 feet in length, by 16 feet 9 inches, in width. The walls are greatly ruined; but, the cemetery is well enclosed, with a handsome iron gate entrance. The church is on the angle of two roads; one of these was the former coach-road from Dublin to Wicklow. The old building was used as a Catholic place of worship, even after the Rebellion of 1798, for the Catholic Parish of Delgany, Kilquade and Newtownmountkennedy. There are building peculiarities, noticed in this church, by Dr. George Petrie, viz., a triangular-headed south doorway, and herring-

bone masonry. He thinks, also, this church was re-edified in the twelfth century. See "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subsect. 1, pp. 181, 188. The illustration of this church, as conveyed in the text, is from a drawing of the writer, taken in April, 1878, and afterwards transferred to the wood, engraved by Mrs. Millard.

<sup>237</sup> Archbishop Alan identifies it as "Powerscourt in pede montium."

<sup>238</sup> It is on the frontier of the Counties of Dublin and Wicklow.

<sup>239</sup> This may be Anglicized "the House of the Britons," and it lay near Kilgobbin.

<sup>240</sup> An Island off the east coast of the county of Dublin.

<sup>241</sup> Or the other half of Lambay.

<sup>242</sup> Now Portrane.

<sup>243</sup> Or Clonmethan.

<sup>244</sup> Now Glasnevin.

<sup>245</sup> Now Drumcondra.

Tilachachain;<sup>252</sup> Celingalenin;<sup>253</sup> Celltuca;<sup>254</sup> Rathsalcan;<sup>255</sup> Tulachnanepscope;<sup>256</sup> Drumind;<sup>257</sup> Balencharain;<sup>258</sup> Tirodrann; Ballevrooleff;<sup>259</sup> Balemochain;<sup>260</sup> Balemaccmurgussa<sup>261</sup> and Baleodelan.<sup>262</sup> Saving also the parish churches, to wit, of St. Thomas, of St. Nicholas, of St. Warburga,<sup>263</sup> of St. Patrick in the Island,<sup>264</sup> with all their appurtenances; the Island of the former sons of Nessan;<sup>265</sup> and Delcinis;<sup>266</sup> with their appendages.<sup>267</sup> Furthermore, was it forbidden, to disturb the aforesaid Church of Dublin, or to abstract its possessions, or to hold them when abstracted, or by any vexatious acts to embarrass them. It was enjoined, also, to preserve intact all these possessions—saving the authority of the Apostolic See—to serve the various purposes of those, for whose government and support they were bestowed.<sup>268</sup>

The foregoing recital of local names exhausts the county of Dublin; but, it scarcely passes its bounds on the south or west. The same Pope Alexander III., while Malchus was bishop of Glendalough, issued a Bull, dated the 13th of May, A.D. 1179,<sup>269</sup> in which the possessions of Dublin and of Glendalough are respectively defined, and these are exempt, which had been abstracted from Glendalough and annexed to Dublin. Thus, the Diocese of Glendalough embraced the tracts, which were occupied by the ancient Lagenian tribes of the Fears Cualann,<sup>270</sup> Ui Garrchon,<sup>271</sup> Ui Mail,<sup>272</sup> Ui Enechlais,<sup>273</sup> Ui Erchon,<sup>274</sup> Ui Faelain,<sup>275</sup> and Ui Muiredhaigh.<sup>276</sup> These tribes were all

<sup>246</sup> Or Balengore, near Coolock.

<sup>247</sup> Now Killester.

<sup>248</sup> Now Kinsaley.

<sup>249</sup> Now St. Doolagh's.

<sup>250</sup> Now Kill of the Grange.

<sup>251</sup> In Kill.

<sup>252</sup> Near Kill.

<sup>253</sup> Now Killiney.

<sup>254</sup> Now Kiltuc, Old Connaught, near Bray.

<sup>255</sup> Thought to be Kilsallaghan.

<sup>256</sup> Now Tully.

<sup>257</sup> Unless it be Drimnagh, this place has not been identified.

<sup>258</sup> Not known.

<sup>259</sup> In Cullagh.

<sup>260</sup> Unknown.

<sup>261</sup> Unknown.

<sup>262</sup> It is not known.

<sup>263</sup> Now St. Werburgh's. These churches were in the city of Dublin.

<sup>264</sup> This was the old church, which occupied the site of the present St. Patrick's Cathedral, and which stood in Patrick-street, between two branches of the Poddle.

<sup>265</sup> Or Inis-mac-Nessain, now Ireland's Eye, with its chapels of Howth and Kilbarrack.

<sup>266</sup> Now Dalkey Island.

<sup>267</sup> "Kilcullen was indisputably in Glendalough Diocese, Alderg was so much on the confines, that an inquisition was necessitated in 1329 to determine to which See it appertained, when, it being proved that it paid half a mark proxies to the Archdeacon of Dublin, the jury gave their verdict accordingly in favour of that diocese."—John

D'Alton's "Memoirs of the Archbishops of Dublin," p. 9.

<sup>268</sup> The Latin text of this Bull will be found, in "The Life of St. Laurence O'Toole," by the present writer, in a note to chap. vii.

<sup>269</sup> In the 20th year of his Pontificate. See Harris' Ware, vol. i., "Bishops of Glendalough," p. 375.

<sup>270</sup> Or Fercoulan. This ancient territory was nearly co-extensive with the half Barony of Rathdown, in the north of the county of Wicklow, and adjoining Dublin county. See John T. Gilbert's "History of the City of Dublin," vol. i., Appendix i., n. (i), p. 406.

<sup>271</sup> In the eastern part of Wicklow County.

<sup>272</sup> Said to have derived their name, from Manius Mal, brother to Cathair Mor. See Roderick O'Flaherty's "Ogygia," pars iii., cap. lix., p. 310.

<sup>273</sup> The Ui n-Enichglais were seated along the east coast of the county of Wicklow, and they were borderers on the Ui Deaghaidh, now the deanery of Odea, in the Diocese of Ferns. Afterwards, they became located on the southern side of the River Dea, which falls into the sea, near the town of Wicklow.

<sup>274</sup> Its bounds have not been ascertained; but, the tribe was a small one located about Narraghmore and Glashely. See Rev. John Francis Shearman's "Loca Patriciana," No. vii., n. 1, p. 122.

<sup>275</sup> Seated in the northern part of Kildare County.

<sup>276</sup> Seated in the southern part of Kildare County.

descended from a common sovereign.<sup>277</sup> The two last-named tracts now form that portion of Kildare included in Glendalough Diocese, and these became the ancient Deaneries of Ofelan<sup>278</sup> and Omurthy.<sup>279</sup> These were respectively the original patrimonies of the O'Byrnes and O'Tooles;<sup>280</sup> Ofelan on the north-east, and Omurthy south of this. The Diocese of Glendalough represents, at this early date, the territorial jurisdiction of one or more hereditary Irish chiefs. The aforementioned Bull decrees, to set out the following under their several names,<sup>281</sup> as belonging to the See of Glendalough, its city, wherein is the Cathedral See, together with its churches and other appurtenances; saving the rights of the Abbot of the Church of Glendalough, with its territory from Dulgen to Tegfledi,<sup>282</sup> from Athcass, as far forward as Adhundchenn; Disserdiarnada,<sup>283</sup> with its appurtenances; Cenneche,<sup>284</sup> Mugnam,<sup>285</sup> with its appurtenances; Riban,<sup>286</sup> with its appurtenances; Cluaindaananair,<sup>287</sup> Cluaindartada,<sup>288</sup> Maen,<sup>289</sup> with all its appurtenances; the Church of Forach;<sup>290</sup> Cellculind,<sup>291</sup> with all its appurtenances; Domnachmorimachethda;<sup>292</sup> Donmachimlech,<sup>293</sup> with all its appurtenances; Techeli,<sup>294</sup> with all its appurtenances; the Church of Cellusali;<sup>295</sup> Techtua,<sup>296</sup> with all its appurtenances; Lathrachbriuin,<sup>297</sup> with all its appurtenances; Techcumni,<sup>298</sup> with all its appurtenances; Letconfi,<sup>299</sup> with all its appurtenances; the Grange of Gaelincemghin;<sup>300</sup> Cellgnoe;<sup>301</sup> Cellepscupedain;<sup>302</sup> Athinchip;<sup>303</sup> Senchel;<sup>304</sup> Ballinrodrach;<sup>305</sup> Ballinfind;<sup>306</sup> Techugonail;<sup>307</sup> Achadlommalethain;<sup>308</sup> Crinan;<sup>309</sup> Inisboethin;<sup>310</sup> with all their appurtenances; Lechpadric,<sup>311</sup> with

<sup>277</sup> Said to have been Cathair Mor, who died A.D. 174, and who left a numerous posterity. See Roderick O'Flaherty's "Ogygia," pars. iii., cap. lix., pp. 310 to 313.

<sup>278</sup> The Ui-Faolain was a tribe name of the Mac Eochaidhs or Keoghs and O'Byrnes; and it applied also to their territory, which comprised about the northern half of Kildare County. Thence they were driven, shortly after the English Invasion, when they settled in the east of the present county of Wicklow. See "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, n. 368, p. xlvi.

<sup>279</sup> Afterwards, they were changed to the Deaneries of Salmon-Leap, Athy and Tristeldermot. This was the original patrimonial inheritance of the family of the O'Tooles, until after the death of St. Laurence O'Toole, when they were driven from this fertile district, by the Baron Walter de Riddlesford, who had his castle at Tristerdermot (now Castledermot), in the territory of Omurethi, according to Giraldus Cambrensis.

<sup>280</sup> Bran Mut was their common ancestor. See John T. Gilbert's "History of the City of Dublin," vol. i., chap. vi., p. 230.

<sup>281</sup> The majority of which are now obsolete.

<sup>282</sup> According to the Rev. Dr. Reeves—who has identified several of these places with confidence in their correctness, and whose authority the writer has chiefly followed—this was a small churchyard in the hills, about three miles from the Seven Churches.

<sup>283</sup> Now Castledermot, in the county of Kildare.

<sup>284</sup> Now Kineagh, in the counties of Kildare and Carlow.

<sup>285</sup> Now Ballaghmoone, in the county of Kildare.

<sup>286</sup> Now Churchtown, in the county of Kildare.

<sup>287</sup> In Irish Cluain-da-an-dobair, in the south-east of Kildare.

<sup>288</sup> Also, in Ui-Muiredhaigh, in the south-east part of Kildare County.

<sup>289</sup> Anciently Maen-Columcille, now Moone, county of Kildare.

<sup>290</sup> Now Narraghmore, county of Kildare.

<sup>291</sup> Now Kilcullen, county of Kildare.

<sup>292</sup> Now Jago, or Yago, in the county of Kildare.

<sup>293</sup> Now Burgage, or Blessington, in the north-west of the county of Wicklow, and on the confines of Kildare County.

<sup>294</sup> This place is in the north-east of Kildare County.

<sup>295</sup> Now Killashee, in the county of Kildare.

<sup>296</sup> Now Taghadoe, in Kildare County.

<sup>297</sup> Now Laraghbryan, in the county of Kildare.

<sup>298</sup> Now Stacumney, in Kildare County.

<sup>299</sup> Now Confey, in Kildare County.

<sup>300</sup> Called in another rescript Croch-Keivin, and situated in the north-east of Kildare county.

<sup>301</sup> Unknown.

<sup>302</sup> Or the Church of Bishop Aedan, which has not been identified.

<sup>303</sup> A spot on some river, in the north-east

its appurtenances; Cellmantan<sup>312</sup> Cellochtair;<sup>313</sup> the Church of Cellusquedi;<sup>314</sup> the Church of Cellpichi;<sup>315</sup> Inverdele,<sup>316</sup> with its appurtenances; Cellcassill;<sup>317</sup> the Church of Cellbicsigi;<sup>318</sup> the Church of Domnachrig-naigi<sup>319</sup> Celltamlanitha;<sup>320</sup> Cellfinnmaegi;<sup>321</sup> Cellgormayn;<sup>322</sup> with all their appurtenances; Inis-Mocholmoc,<sup>323</sup> with all its appurtenances; Celltagain;<sup>324</sup> Lathcluanamoirmoedoc;<sup>325</sup> and the Church of Domnachmor-Umail.<sup>326</sup> Wherefore, it may be stated, at that period, Glendalough Diocese embraced all the churches of the present Wicklow County—Bray<sup>327</sup> on the northern verge alone excepted, and a few in the south, which belong to Ferns and Leighlin—as also a long stripe of Kildare County, adjoining Dublin and Wicklow Counties, on the west. Wherefore, by the positive documentary evidence of its contents, and from the territorial jurisdiction of the kindred tribes upon whose limits the diocese had been anciently modelled, the former bounds of Glendalough See may still be known.<sup>328</sup> Thus, it was not formed out of portions of counties; but these latter were created subsequently, and irrespective of the ancient ecclesiastical limits.

The abbey of Glendalough—much more opulent in temporal possessions than the See, which was subsequently erected there—was regarded as a distinct and separate jurisdiction;<sup>329</sup> for, we find, after the time of St. Kevin, the Bishop and Abbot were joint sojourners in the place. Sometimes, however, the same person enjoyed the Episcopal and abbatial dignity.<sup>330</sup> For centu-

of Kildare; it is also the name of a ford on the Shannon. In the form of Akip, it is a townland, in the Queen's County.

<sup>324</sup> Now Shankill, in the parish of Kilbride, near the spot where the three counties of Kildare, Wicklow and Dublin meet.

<sup>325</sup> Now Kilruddery, in the parish of Bray, formerly a chapelry of Stagonil.

<sup>326</sup> Possibly Kilmaconoge, formerly a chapelry of Delgany.

<sup>327</sup> Now Stagonil, in Powerscourt Parish, county of Wicklow.

<sup>328</sup> Now unknown.

<sup>329</sup> In the Barony of Newcastle.

<sup>330</sup> Now Ennisbøyne, in the Parish of Dunganstown, county of Wicklow.

<sup>311</sup> Now Kilpatrick, in the Parish of Wicklow.

<sup>312</sup> The old name for Wicklow.

<sup>313</sup> Now Killoughter, in the Parish of Rathnew.

<sup>314</sup> Now the Parish of Killiskey.

<sup>315</sup> Now Kilpipe, partly in Wicklow County and partly in Wexford County, but transferred to the Diocese of Ferns.

<sup>316</sup> Now Ennerelly Parish, county of Wicklow.

<sup>317</sup> Now Kilcassel, in the Parish of Castlemacadam.

<sup>318</sup> Or the Church of St. Biccsech. It lies near Arklow, and it was written Kilbixi, in later documents.

<sup>319</sup> It is written Donaghrie, in the "Repertorium Viride" of Archbishop Alan, and it was situated, near Arklow.

<sup>320</sup> Or Celltamlamcha, now unknown.

<sup>321</sup> This was the Cillfiomnaighe of the Irish Calendar, and stated to be situated in Ui-Feuechlais, the modern Barony of Arklow.

<sup>322</sup> Now Kilgorman, in the county of Wexford, and united to Inch.

<sup>323</sup> Now Inch, partly in Wicklow County and partly in Wexford County.

<sup>324</sup> Now Kiltegan, in the county of Wicklow.

<sup>325</sup> A portion of Clonmore, in that part of the county of Carlow, which deeply indents the county of Wicklow, on the south-west.

<sup>326</sup> Now Donaghmore, in the county of Wicklow. See Rev. William Reeves' "Analysis of the United Dioceses of Dublin and Glendalough," pp. 5, 6.

<sup>327</sup> It appears to have been in the Diocese of Dublin; since it was united to Rathmichael, which was undeniably in Dublin, and which confers prebendal status on the incumbent of the union.

<sup>328</sup> According to Rev. Dr. Reeves, the following parishes, in their present form, constituted the Diocese of Glendalough proper, viz.:—Arklow Union, Athy Union, Ballynaclash P. C., Ballymore-Eustace Union, Blessington Union, Calary P. C., Castledermot Union, Castlemacadam Union, Delgany Union, Derralossary P. C., Donaghmore R. V., Donard Union, Dunganstown R., Dunlavin Union, Fonstown R. V., Glanely Union, Greystowns P. C., Hollywood R. V., Inch Union, Kilberry V., Kilbride (Arklow) Union, Kilbride (Blessington) V., Kilcullen Union, Kildrought or Celbridge Union, Killisky V., Kineagh V., Leixlip Union, Maynooth Union, Narraghmore R. V., Newcastle (County Wicklow) V., Newtownmountkennedy C. E., Powerscourt V., Rathdrum, R. V., Rathmore Union, Redcross P. C., Straffan P. C., Timolin Union and Wicklow Union. See "Analysis



ries succeeding St. Kevin's time, Glendalough is often mentioned, with its more renowned bishops, abbots, and clerics, in the Irish Annals.<sup>331</sup> The city began to decline in the twelfth century; when it became the prey of robbers and depredators.<sup>332</sup> In 1214,<sup>333</sup> we are told, that through the then dominant English influence, the See of Glendalough was annexed to that of Dublin. The hardy sons of the mountain long resisted the annexation, and persisted for more than two centuries longer, in retaining "the Bishopric of the two Lakes," as an independent ecclesiastical jurisdiction. On the 30th of May, A.D. 1479, it was at length surrendered,<sup>334</sup> in the Cathedral of St. Patrick, Dublin. Some churches—especially in the Diocese of Dublin and Glendalough—have been erected to commemorate this illustrious abbot and patron saint. Several other memorials to honour him remain. In the city of Dublin, a parish was formerly dedicated to St. Kevin. Within it were a church and a cemetery. Not far from the latter, in modern times, has been erected a fine Gothic church.<sup>335</sup> Around this, as a nucleus, has grown a great increase of houses and inhabitants. A district had been defined, by His Eminence, Cardinal Paul Cullen, Archbishop of Dublin, to mark the outlines of the new Catholic Parish of St. Kevin. Close beside this church are the spacious and well-attended schools of the Christian Brothers, also rejoicing in the patronage of St. Kevin. A street in the city of Dublin is also called St. Kevin's, while a holy well, dedicated to him was known as St. Kevin's well.<sup>336</sup> In the county of Wicklow, some modern Catholic churches and chapels have been dedicated to St. Kevin; but, it is difficult to procure an exact list of such erections.<sup>337</sup> At the entrance to the Glen of the Downs, and at the right hand side of the road proceeding southwards, springs a well,<sup>338</sup> formerly called Tubber nabrin. This is reputed holy,<sup>339</sup> Before the commencement of this century, a patron<sup>340</sup> used to be held there, each 3rd day of June,<sup>241</sup> which is the Feast Day of St. Kevin. In Scotland, as well as in Ireland, this saint was held in great veneration.

of the United Dioceses of Dublin and Glendalough," p. 8.

<sup>339</sup> See Harris' Ware, vol. i., "Bishops of Glendalough," p. 372.

<sup>330</sup> See a pretty full annalistic account of Glendalough, in Archdall's "Monasticon Hibernicum," pp. 765 to 771.

<sup>331</sup> See Dr. John O'Donovan's "Annals of the Four Masters," vol. vii. Index Locorum, at Gleann-da-locha, Glendalough, p. 64.

<sup>332</sup> According to the Papal Legate John Papiaron. See his account of it in Harris' Ware, vol. i., "Bishops of Glendalough," pp. 376, 377.

<sup>333</sup> By a patent, dated the 30th of July during this year, King John granted to the Archbishop of Dublin and to his successors the episcopal See of Glendalough, and the lands thereunto belonging, together with the abbey; but, reserving to the Abbot Thomas his tenements, to wit, half a cantred, he to hold the same during life from the Archbishop. See Archdall's "Monasticon Hibernicum," p. 770.

<sup>334</sup> As we are informed, by Friar Denis White, "the last who held it in opposition to ecclesiastical and regal authority."—Mrs. A. O'Byrne's "Saints of Ireland," p. 100.

<sup>335</sup> Designed by Messrs. Pugin and Ashlin,

Architects.

<sup>336</sup> In the kitchen of Mr. Donegan, a butcher, living at the corner of Montague-street, in the Parish of St. Nicholas, there is a stone trough, formerly belonging to St. Kevin's well, and which was within the yard of that house.

<sup>337</sup> One of the succursal chapels of Rathdrum Parish had been dedicated to St. Kevin, during the lifetime of the former venerated pastor, the Rev. Richard Galvin, P.P.

<sup>338</sup> It is still a great place of resort for picnic parties, and the scene around is one of the most romantic spots in the county of Wicklow, so very celebrated for its charming views.

<sup>339</sup> The country people formerly drank the water of this "holy well," as a cure for "the shakes"—we presume the ague.

<sup>340</sup> After its popular discontinuance, Mrs. Latouche, formerly a Miss Vickers, used to regale her friends and the children of her schools at the place. Two tents, with a band of music, were available, while the children danced and otherwise amused themselves.

<sup>341</sup> Such is the substance of that information, given to the writer, several years ago by a very old woman, who during her earliest days resided in this neighbourhood.

<sup>342</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 302.

ration.<sup>342</sup> The remains of a religious edifice, dedicated to and called after St. Coivin (Kevin) are on the lands of Ballyshean.<sup>343</sup> There is also Kilchevin and Kilcowan.<sup>344</sup> A remarkable salutation to St. Kevin, in the Irish language, is found in the Drummond Castle Missal.<sup>345</sup>

We should have rather chosen to dwell on the personal biographical actions and characteristics of St. Kevin, than on the numberless legends that are told in reference to him. However, one of the most learned and accomplished contributors to Catholic literature in our language<sup>346</sup> has called special attention to truths, which are often to be found in supposed legends, and to the mode or consideration, which must be observed, in a correct process of investigation.<sup>347</sup> These legends are not to be confounded with fables. Nor have they been generally written, with any intention of deceiving pious Catholics, or other persons, without the pale of our Church. There are instances on record, indeed, when foolish and designing men undertook the forging or falsification of documents or evidence; and, perhaps, in particular cases, this had been done through some distorted moral motives.<sup>348</sup> Le Clerc, better known by his literary name, Clericus, observes, that school themes were sometimes drawn, from the Acts of Martyrs, in past times, as exercises have been written, in our own day, and even more remotely,<sup>349</sup> from some classical subject. In such cases, however, no profession of writing exact history was made by students; no more than the historical novelist or historical playwright desires to impose his fictitious narratives on the reader for facts, although he may wish, neither to contradict history, nor to stray far from its probabilities. In the primitive and mediæval times of our Church, writers were usually ecclesiastics or monks, and education had been chiefly derived, through monastic sources. Hence, religious subjects had a special interest for both master and pupil; and, among those, no species of composition met with greater favour than the compilation of Acts, which included legends, referring to Martyrs and other great Saints.

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ARTICLE II.—ST. AFFINE, EFFINUS, OR IFFEN, OF CILL AIFFEIN, OR KILLAFFAN, COUNTY OF WICKLOW. [*Probably Sixth or Seventh Century.*] This day, the Martyrology of Tallagh<sup>1</sup> simply enters Affine, at the 3rd of June. His locality is not even mentioned, in this record. In an Irish Life of St. Kevin,<sup>2</sup> it is stated, that St. Effinus or Ifinus<sup>3</sup> had a convent<sup>4</sup> of monks,

<sup>343</sup> Near the mansion of Mr. Macdonald. See "New Statistical Account of Scotland," Argyleshire, p. 429, and "Origines Parochiales Scotiæ," pars. ii., p. 9.

<sup>344</sup> See "Old Statistical Survey of Scotland," vol. x., p. 536. Also "Origines Parochiales Scotiæ," pars. ii., p. 11.

<sup>345</sup> See Preface to the Arbutnott Missal, p. xxxiii. Also Bishop Forbes' "Kalendars of Scottish Saints," p. 302.

<sup>346</sup> His Eminence, Cardinal Nicholas Wiseman, formerly Archbishop of Westminster.

<sup>347</sup> See "Essays on Religion and Literature," by various writers, Edited by his Grace the Most Rev. Henry E. Manning, D.D., Archbishop of Westminster. These Essays were prepared for the Academia of the Catholic Religion, established in 1861, at London, by Cardinal Wiseman, and which had been affiliated to the Roman Academia. A contribution of the illustrious founder, to

which reference is made in the text, is entitled, "The Truth of supposed Legends and Fables," pp. 235 to 286. This learned article is declared to have been taken by shorthand. The first 8vo volume of these Essays was published at London, 1865.

<sup>348</sup> Thus, we have an account, regarding a Priest, who wrote false Acts of St. Paul, as furnished by Tertullian. The delinquent, as a consequence, had been suspended from the exercise of his sacred ministry.

<sup>349</sup> As in Pagan times, when Juvenal says of Hanibal:—

"Idemens et sævas curre per Alpes  
Ut pueris placeas et declamatio fias."

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, xxvi.

<sup>2</sup> Preserved as a Manuscript in the Library of Trinity College, Dublin, and classed

at Killeffin, under St. Kevin; and, in it, two legends are given connected with his church. The latter of these is thus rendered into English, by John O'Donovan:—One day, minstrels came with their harps<sup>5</sup> to Killeffin, where St. Kevin had a convent of monks. They asked entertainment from them, but the convent had no food. For that reason, St. Kevin and inmates of the convent became very much ashamed. It happened, however, that a small quantity of seed remained; yet, this not being sufficient to entertain the strangers, St. Kevin bethought him of an expedient, to prevent his getting the name of being inhospitable. He sent a party of the monks to dig plots,<sup>6</sup> in which the small quantity of seed they had might be sown, and in order that the produce might be prepared for the strangers' dinner towards evening. In the meantime, St. Kevin himself and another party of the monks remained to entertain the minstrels, and to kill time by kind and friendly conversation; but, this was of no avail to them, for the minstrels began pressingly to demand refreshments. These not being at hand, they took their leave of St. Kevin against his will, muttering their disapprobation, because the convent had not satisfied their requirements.<sup>7</sup> The legend relates, furthermore, that the seed, which St. Kevin had sown at Killeffin, grew up before evening, and of its produce the monks were fed that same night.<sup>8</sup> There is more tillage, and the land is more fertile around Our Lady's Church than any other in the valley; wherefore, it is thought to be more than probable, that it is the Kill Effin above mentioned.<sup>9</sup> It is thought by Miss Stokes,<sup>10</sup> that Tempúl Muire<sup>11</sup> or Our Lady's Church,<sup>12</sup> at Glendalough, is older than Trinity Church. Although Tempúl Muire appears to have been constructed with more knowledge of art, than the other buildings at Glendalough, over one hundred years ago it was almost in ruins. At the east end was an arch of hewn stone, exactly similar to that of the Cathedral.<sup>13</sup> A granite doorway of admirably-chiselled

H, 4, 4.

<sup>3</sup> The Irish form of his name is Aiffen. See "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, edited by Miss Stokes, part i., p. 102.

<sup>4</sup> The word in the original is *Coimh-éionol*.

<sup>5</sup> In the legend it is *cruits*.

<sup>6</sup> The word in the original is *cappachs*.

<sup>7</sup> Afterwards, St. Kevin, is said to have prayed, that the harps which they bore might be turned into stones; and, when they were crossing a river, which lies to the south of the church, their harps were metamorphosed into stones, and they fell into the stream. There they remained in the ford, under the feet of all, from that day to the time of the written legend.

<sup>8</sup> We are told, that Solomon, the disciple of St. Kevin, states this occurrence, in the following translation of an Irish Rann:—

"The seed which was sown in the morn  
At Kill Effin of divine prosperity,  
Of its produce flourishing at night  
Sages were respectively fed."

<sup>9</sup> See "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i. John

O'Donovan's Essay "Valley of Glendalough, present Remains and Features mentioned in the Life of the Patron St. Kevin," written in April, 1840, sect. 4, pp. 483, 484.

<sup>10</sup> See "Notes on Irish Architecture," by Edwin, third Earl of Dunraven, part i., p. 101.

<sup>11</sup> A beautiful autograph is presented of the doorway of this church, all mantled round with the ivy on its gable. See *ibid.*, p. 101.

<sup>12</sup> The accompanying illustration is from a sketch taken on the site, by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>13</sup> So states Archdall, who thus describes some of its features:—"The door consists of only three courses; the lintel is five feet six inches in length, and fourteen inches and a-half in depth; the door is six feet four in height, two feet six in width at top, and two feet ten at bottom; a kind of architrave is marked round the door six inches broad, and in the bottom of the lintel an ornament is wrought in a cross resembling the flyer of a stamping press. The walls are carried up with hewn stone, in general of a large size, to about the height of the door, and the remainder are of the rude mountain rag-stone, but laid incomparably well."—"Monasticon Hibernicum," p. 774.

stones<sup>14</sup> has a lintel carved with a double moulding in the architrave, while on its soffit is an ornamental saltier-wise cross.<sup>15</sup> Including the lintel, the massive stones of this doorway are only seven in number, and they are all there the thickness of the wall, which measures three feet.<sup>16</sup> Like the ancient Egyptians, who preferred perpendicular supports and horizontal impostes although acquainted with the principle of the arch,<sup>17</sup> the old Irish builders



Teampul Muire, or Our Lady's Church, Glendalough.

seem to have preferred the square-headed doorway, in the oldest of their churches. Our Lady's Church was greatly overgrown with trees, thorns and ivy. These were beginning to break it up, but they have been cleared away, while a breach in the north wall of the nave has been repaired. No architectural feature of this church survives intact, except its noble western doorway.<sup>18</sup> There was a mass of fallen masonry at the east end of the nave. Ruins filled the chancel. Some of the rubbish has been cleared away, during the late restorations, and the walls have been repaired. A festival in honour of Aiffen of Cill Aiffein—now Killaffan—near Gleann-da-loch, is entered in the Martyrology of Donegal,<sup>19</sup> as having been celebrated on this day. There is

<sup>14</sup> A beautiful and clear woodcut of this doorway and of the surrounding walls is given in Dr. Petrie's work, at p. 170.

<sup>15</sup> A woodcut illustration is also furnished, at p. 171.

<sup>16</sup> When Sir Walter Scott visited Glendalough in 1825, he sat for a considerable time before this doorway, and he expressed admiration of and wonder at its ancient character.

<sup>17</sup> See Rev. Canon George Rawlinson's "History of Ancient Egypt," vol. i., chap. vii., p. 255. London, 1881, 8vo.

<sup>18</sup> There are detailed admeasurements of the doorway by John O'Donovan, in "Letters containing Information relative to the Antiquities of the County of Wicklow, collected during the Progress of the Ordnance Survey in 1838," vol. i. See Essay "Valley of Glendalough, present Remains and Features mentioned in the Life of the Patron St. Kevin," sect. 4, p. 481. Also a rough drawing in ink of Our Lady's Church at Glendalough, is given there, by William F. Wakeman, at p. 482.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp.

a Killeven, in the barony of Dartry, and county of Monaghan.<sup>20</sup> But, it is doubtful, if it have any relation with this saint, more than an apparent affinity with the first-named local denomination. In the posthumous List of Colgan's Manuscripts, the Acts of a St. Alphinus had been prepared for publication, at this date.<sup>21</sup> He may possibly be identical with the present St. Affine or Aiffen.

ARTICLE III.—ST. GLUNSHALACH, OR GLUNSIALACH, OF MIDHLUACHAIR. [*Sixth or Seventh Century.*] Here we find a remarkable instance of God's goodness and mercy towards his creatures. At first, the present saint appears to have been guilty of very grievous crimes, which obliged him to avoid intercourse with society, and to shun the haunts of honest men. At last, the grace of God touched his heart, and he resolved to abandon all his evil courses. On the 3rd of June, we find entered, in the Martyrology of Tallagh,<sup>1</sup> the name of Glunshalaich; but, he is somewhat differently described elsewhere. This may be Glunsalach, son to Costamhail, of Sliabh Fuaid,<sup>2</sup> state the O'Clerys.<sup>3</sup> If such be the case, he belonged to the race of Irial, son to Conall Cearnach. In the posthumous list of Colgan's Manuscripts, it would seem, that the Acts of St. Glunsalahus had been prepared for publication at the 3rd of June.<sup>4</sup> This day, likewise, the Martyrology of Donegal<sup>5</sup> records the name of Glunsalach, a famous outlaw, who was on the highway of Midhlauchhair, for a long time committing all sorts of injuries. The Slighe Midhlauchra<sup>6</sup> led as a road from Teamhair or Tara to the north of Ireland, but its exact position has not been determined.<sup>7</sup> At length, the outlaw resolved in mind to turn from his misdeeds. He went to Caoimghin,<sup>8</sup> and made a confession to him. Afterwards, the penitent remained with him until his death, so that he was sanctified. He was buried, as we are told, with Caoimghin in his church. Thus, he went to heaven, on account of his great sacrifices of self for God's sake. This was his festival day, as it was also that of St. Kevin.

ARTICLE IV.—ST. BRANDUIBH OR BRANDUBH, BISHOP. If our succeeding conjecture be right, the present holy man flourished in the sixth age. Where he exercised the episcopal office does not appear to be known; but, it was probably in some part of southern Leinster. He seems to have been a native of that district. The name Brandubh, Episcopus, occurs in the Martyrology of Tallagh<sup>1</sup> at the 3rd of June. It seems possible, that he may have been that holy Bishop Brandubh, who came from Hy-Kinsellagh, to

144, 145.

<sup>20</sup> See a notice about St. Laobhan, at the 1st of this month, Art. iv. Also, Evelyn Philip Shirley's "History of the County of Monaghan," chap. xi., p. 335.

<sup>21</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Die-rum."

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> The Fewes Mountains, at Armagh.

<sup>3</sup> See "The Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 144, 145.

<sup>4</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Die-rum."

<sup>5</sup> Edited by Drs. Todd and Reeves, pp.

144, 145.

<sup>6</sup> It is said to have been first discovered, together with four other principal roads, on the night of the birth of King Conn of the Hundred Battles. See Roderick O'Flaherty's "Ogygia," pars iii., cap. lx., p. 314.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 104.

<sup>8</sup> The celebrated Abbot of Glendalough, whose Life is set forth in Art. i., on this day.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See his Life, at the 17th of February, vol. ii. of this work, Art. i.

<sup>3</sup> The published Life of St. Fintán states

visit St. Fintan<sup>2</sup> of Clonenagh, while he was sojourning at Achadh Finglass, near Old Leighlin, and who by his advice assumed the monastic habit there, in the sixth century. When Fintan's death became known to the Bishop who remained at Achad-Finglass, he told the brethren, that the day of his own decease was at hand. A short time afterwards,<sup>3</sup> the Bishop's servant saw in his sleep a certain window opened in the cell of this venerable master, with seven men approaching it, clothed in white garments, and surrounded with a great light. One of these was heard, calling out in a loud voice: "Come forth, O holy Bishop, and delay not, for we are sent by God to meet your soul, as had been promised. Behold, Fintan of wonderful sanctity cometh to thee." Hereupon awaking, the servant struck a light, and he then proceeded towards that cell, in which Brandubh lay. There, he was found lifeless. His servant related these foregoing circumstances to the brethren, who, having paid the last rites of sepulture to the holy man's body, gave glory to God, for those wonders wrought through his saints.<sup>4</sup> This day was venerated, according to the Martyrology of Donegal,<sup>5</sup> Brandubh, Bishop. The compilers state, that he may be Brandubh, the Bishop, son of Maenach, who descended from the race of Mac Con, son to Macniadh, King of Erin. He belonged to the race of Lughaidh, son to Ith. The Natalis of a certain saint, called son to Cruaden, occurs, although his own proper name is suppressed. St. Brandubh's father might possibly have been called Cruaden,<sup>6</sup> yet, Colgan rather believes, that "post tres menses" should be substituted, instead of the readings already given; and, then, we should be brought to the 13th<sup>7</sup>—more correctly the 3rd—of June.<sup>8</sup>

ARTICLE V.—ST. CRONANUS, OR MOCHUA. [*Sixth and Seventh Centuries.*] There is a St. Cronan's name, at the 3rd day of June, in the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare.<sup>1</sup> We have already alluded to him, as a tanner of St. Kevin's community, and under the illustrious patron he seems to have lived, while practising that trade.<sup>2</sup> He was a holy and pious man, who built a renowned cell to the Lord. Although he departed—according to the prophecy of St. Kevin—on the 3rd June, it was on a year subsequent to the decease of his spiritual superior. A festival, in honour of a St. Mochua, is registered, on this day, in the Martyrology of Donegal.<sup>3</sup> This is only another form of St. Cronan's name.

ARTICLE VI.—UA TRIANLUGHA. We find in the Martyrology of Donegal,<sup>1</sup> that veneration was given on this day to Ua Trianlugh.<sup>2</sup> Marianus is quoted, as an authority for this insertion.

"expletis duabus septimanis a morte S. Fintani;" the Book of the Island has it, "invenit sanctum Episcopum emissere spiritum expletis tribus diebus a morte S. Fintani; while the Salamancan Manuscript states, "expletis tribus hebdomadibus a morte Fintani," &c. The latter reading is rather approved, by Colgan; for, he says, the name Brandubh cannot be found applied to any saint, in our Irish Martyrologies, and whose festival occurred three days, or even two weeks, after the 17th of February.

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvii., Februarii. Vita S. Fintani, cap. xx., pp. 352, 353.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 144, 145.

<sup>6</sup> Between the 17th of February and the 13th of June, twelve weeks, or three lunar months, intervene.

<sup>7</sup> This was the Natalis of St. Brandubh, Bishop, according to the Martyrology of Tal-lagh.

<sup>8</sup> See "Acta Sanctorum Hiberniæ," xvii. Februarii, n. 24, p. 354.

ARTICLE V.—<sup>1</sup> See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., xii., p. 50.

<sup>2</sup> See Life of St. Kevin, chap. iv., in the present volume of this work, Art. i., June 3rd.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd

ARTICLE VII.—ST. SILLAN, BISHOP. He is recorded in the Martyrology of Tallagh,<sup>1</sup> at the 3rd of June, and called Sillen, Bishop; but, we know not the See, with which he had been connected, nor is his period known. On this day was venerated Sillan, Bishop, as we read also in the Martyrology of Donegal.<sup>2</sup>

ARTICLE VIII.—ST. MONINNE, VIRGIN. This day veneration was given, as we find mentioned in the Martyrology of Donegal,<sup>1</sup> to Moninne,<sup>2</sup> a Virgin. About her, it seems difficult to glean other notices.

ARTICLE IX.—ST. KANICUS, ABBOT. At the 3rd of June, we find St. Kanicus, an Abbot, set down in the Carthusian Martyrology and in Father Henry Fitzsimons' Catalogue.<sup>1</sup> Unless some mistake of transcription has occurred, in setting down this name for that of Kevinus, we do not know where to find further particulars regarding him.

ARTICLE X.—ST. ETCHIUS. A festival in honour of Etchius is found inserted in the Martyrology of Tallagh,<sup>1</sup> at the 3rd of June. Nothing more is known concerning him.

ARTICLE XI.—ST. DIDEA, VIRGIN. Doubt has been expressed, if the present saint must not be identified with Moninne, who is also venerated on this day, according to the Martyrology of Donegal. A festival in honour of Didea, Virgin, was celebrated at the 3rd of June, as we read in the Martyrology of Tallagh.<sup>1</sup>

ARTICLE XII.—AUITREN LOCO ANCHORITAE. At the 3rd of June, we find inserted, in the Martyrology of Tallagh,<sup>1</sup> Auitren Loco anchoritae. It is not easy to determine, what such an entry can signify.

ARTICLE XIII.—FEAST OF ST. FAILBEUS, ABBOT, IN TRIOIT. The Bollandists<sup>1</sup> have allusion to this saint, on the succeeding authority. At the 3rd of June, the Deposition of Failbe Abbot in Trioit is entered in the "Menologium Scotorum,"<sup>2</sup> and also in the Ecclesiastical History of Scotland,<sup>3</sup> of Thomas Dempster. By this latter writer, he is stated to have written Acts

and Reeves, pp. 144, 145.

<sup>1</sup> In note 2, Dr. Todd says, at Ua Trianlughá: "This name is added by the more recent hand, quoting 'Mar,' i.e., Marianus O'Gorman." See *ibid.*, p. 145.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 144, 145.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

<sup>2</sup> A more recent hand wrote in the Manuscript, from which the Martyrology of Donegal has been published: "Vide an sit quam

Taml. vocat Didea," i.e., "Consider whether *Moninna* is not the same who is called *Didea*, in the Martyrology of Tamlacht." Both entries occur on this day.

ARTICLE IX.—<sup>1</sup> See "Catalogus aliquorum Sanctorum Iberniæ," in O'Sullivan Beare's "Historiæ Catholicæ Iberniæ Compendium," toms i., lib. iv., cap. xii., p. 55.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

ARTICLE XII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

of St. Columba,<sup>4</sup> lib. i., and On the Future State of Scotland, lib. i. We are informed, that he flourished A.D. 640; while he was venerated on the 25th of January, the day of his deposition being the 3rd of June, and another feast has been assigned to him at the 6th of October. It is said, also, that he was gifted with a prophetic spirit, and that he foretold many things which happened.<sup>5</sup>

ARTICLE XIV.—FEAST OF A REPUTED ST. ZEPHAN, OR ZEPHANIVS. This form of name is very unusual, in the Irish Calendars. Nor do we learn, with what place he had been connected. According to the Martyrology of Tallagh,<sup>1</sup> veneration was given to Zephan, or Zephanivus, at the 3rd of June. It is possible, some of the letters in his name may have been displaced; and, perhaps, he is not different from a St. Trefanus, Confessor, who is classed among the Saints of Scotland.<sup>2</sup> At the 3rd of June, a St. Trefanus, Confessor, is noted by Camerarius.<sup>3</sup> He refers to Dempster;<sup>4</sup> while the Bollandists remark,<sup>5</sup> that the latter writer mentions no Trefanus, save Trefanus in Champagne of Gaul, and whose Acts are given by them, at the 7th of February.<sup>6</sup>

### Fourth Day of June.

ARTICLE I.—ST. CORNELIVS MAC CONCHAILLEADH, OR THE BLESSED CORNELIVS, ARCHBISHOP OF ARMAGH, AND PATRON OF LEMENC, IN SAVOY.

[TWELFTH CENTURY.]

#### CHAPTER I.

INTRODUCTION—AUTHORITIES FOR LIFE OF BLESSED CORNELIVS—HIS FAMILY, BIRTH AND EARLY EDUCATION—HE ENTERS A RELIGIOUS ORDER IN ARMAGH—STATE OF ITS CHURCH AT THAT PERIOD—ORDINATION OF CORNELIVS—HE BECOMES ABBOT, AND IT IS SAID ASSISTS AT A COUNCIL—HE SUCCEEDS AS ARCHBISHOP OF ARMAGH.

HERE have we a holy prelate who lived in distinction at home, and who died in a retired village, and in a remote province abroad; while the people flock there to venerate his memory, at frequent intervals. They

ARTICLE XIII.—<sup>1</sup> See "Acta Sanctorum," tomus i., Junii iii. Among the pre-terminated feasts, p. 269.

<sup>2</sup> Thus: "In Trioit depositio Failbei abbatis. C."—Bishop Forbes' "Kalendars of Scottish Saints," p. 201.

<sup>3</sup> See "Historia Ecclesiastica Gentis Scotorum," lib. vi., num. 503, p. 272, Bononiæ, 1627, 4to.

<sup>4</sup> See his Life, at the 9th of June, in this volume, Art. i.

<sup>5</sup> Reference is made by Dempster to Adamnan's Vita S. Columbæ, lib. i., cap. iii. However, this relates to Failbeus, Eighth Abbot of Iona, from A.D. 669 to 679. He is venerated, on the 2nd day of March.

ARTICLE XIV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 238. According to the Scottish Entries in the Kalendar of David Camerarius.

<sup>3</sup> See "De Scotorum Fortitudine," &c., lib. iii., cap. iv., p. 152.

<sup>4</sup> It is probable, the *f* is a literal error for *s*. In Dempster, there is reference to St. Tressanus in his "Historia Ecclesiastica Gentis Scotorum," lib. xviii., num. 1113, p. 610, Bologna edition. He is said to have flourished, early in the sixth century, and to have had his feast, at the 3rd of December.

<sup>5</sup> See "Acta Sanctorum," tomus i.,



communicated from one to the other, surprising accounts of the saint's austerity and singlemindedness during his life, and of miraculous manifestations after death. Thus was a holy pilgrim's reputation spread, even though unconsciously, on his part, and without making any effort for fame; but, it was reserved to our own days, to have his veneration properly transferred to the people of his beloved country.

This Irish saint was almost unheard of in Ireland, until the Most Rev. Dr. Dixon, late Archbishop of Armagh,<sup>1</sup> published an interesting little work,<sup>2</sup> the substance of which, so far as connected with our saint, we shall endeavour to introduce into the present memoir. In the Bollandists' "Acta Sanctorum"<sup>3</sup>—that great collection of saints' lives—there is an account concerning him.<sup>4</sup> A brief French Life of this saint<sup>5</sup> has been published at Chambéry, in France, the particulars of which—as we are told—could only have been learned from "blessed Cornelius" himself, or from some priests, who probably accompanied him from Ireland.<sup>6</sup> The family name<sup>7</sup> of this holy man was Mac-Concaledé,<sup>8</sup> or Mac-Conchailleadh;<sup>9</sup> or, probably, as better written, Mac Concoilla,<sup>10</sup> or Mac Concoille.<sup>11</sup> This name is now obsolete, or translated Cox or Woods.<sup>12</sup> In Ireland, the Christian name he seems to have borne was that of Conor.<sup>13</sup> He was a native of Armagh city, in Ireland. From Most Rev. Dr. Dixon's work, we learn, that our saint was formerly called Cornelius, derived from the Celtic Conchoard. However, he is also named Concors or Concord.<sup>14</sup> He was born, on the 17th of September, A.D. 1120. His parents were careful to provide a most excellent education for him. When ten years of age, he was devoted entirely to his duties,

Junii iii. Among the pretermitted feasts, p. 268.

<sup>6</sup> We rather suspect Tressan or Tresan is the correct rendering, and his Life is given in the Second Volume of this work, at that date, Art. i.

ARTICLE I.—CHAPTER I.—<sup>1</sup> The particulars of his own Life are embodied in Sister Mary Frances Clare Cusack's "Life of His Grace the Most Rev. Dr. Dixon, late Archbishop of Armagh, and Primate of all Ireland," crown 8vo.

<sup>2</sup> The title of this book is as follows: "The Blessed Cornelius: or some Tidings of an Archbishop of Armagh, who went to Rome in the Twelfth Century, and did not return; pre-faced by a brief Narrative of a Visit to Rome, etc., in 1854." By the Most Rev. Joseph Dixon, Archbishop of Armagh, and Primate of all Ireland. Dublin, 1855, 8vo.

<sup>3</sup> See toms i., Junii iv.

<sup>4</sup> It has been written, by Father Daniel Papebroch, and it is thus headed: "De S. Concorde Episcopo prope Camberiacum in Sabaudia." It is a historic commentary, contained in 10 paragraphs, pp. 412 to 414.

<sup>5</sup> This Life is thus translated into English, and it is intitled, "An Abridgment of the Life of St. Concord, Archbishop of Armagh, and Primate of Ireland, who died at the Monastery of St. Peter of Lemenc."

<sup>6</sup> We are informed, likewise, that the compiler of this biography added some matters, connected with the state of the Irish

Church, in our saint's day, but these statements are not drawn from reliable sources.

<sup>7</sup> This had either never been known to the inhabitants at Chambéry, or it had been forgotten there.

<sup>8</sup> It is so written, by Ware.

<sup>9</sup> According to Rev. Dr. Lanigan.

<sup>10</sup> According to the O'Clerys. As the Four Masters are the most ancient Irish authority that we possess on this point, their mode of writing the name ought to be preferred.

<sup>11</sup> The distinguished Irish scholar, Professor Eugene O'Curry, says, that this Irish family name, as pronounced by Ware and Lanigan, was formerly very common, but that now it is universally translated Woods. See Most Rev. Dr. Dixon's "Blessed Cornelius," &c., chap. xii., p. 103.

<sup>12</sup> As stated by Dr. John O'Donovan. See "Annals of the Four Masters," vol. iii., n. (p), p. 22.

<sup>13</sup> See *ibid.*, pp. 22, 23.

<sup>14</sup> There is no doubt entertained at Chambéry—where he is venerated as a special patron—regarding the identity of St. Concord and the Conchovar of Colgan, the Concohar of Ware, and the Concor of the Four Masters. Indeed, we may presume, that any one, who knows how an Irish-speaking people pronounce Conchovar, and how a French-speaking people pronounce Concord, might easily admit an almost perfect identity of sound in both names.

<sup>15</sup> Archbishop Ussher has placed the

and he exhibited a gravity, far beyond his years. At the age of fifteen, Conor or Concord had made such progress in knowledge and virtue, that it was easy to anticipate, he would embrace the ecclesiastical state, and be advanced to some of the highest dignities in the Church.

It is said, that about the middle of the fifth century,<sup>15</sup> St. Patrick,<sup>16</sup> the illustrious Apostle of Ireland, had founded an Abbey for Canons Regular of St. Augustine, at Armagh, and that he dedicated it to the Apostles St. Peter and St. Paul. For many ages, it continued to be one of the most celebrated ecclesiastical foundations in the world.<sup>17</sup> Frequently in the Irish Annals do we find, that although usually distinct, the dignities of bishop and of abbot were united, in this great metropolitan See. But, among the various pious institutions there, the abbey was undoubtedly that most renowned, and to it was annexed the great school of Armagh, bearing the character of a university. It was richly endowed, and we often meet with notices of professors and lecturers having been appointed to chairs of divinity and of science; while foundations for professorships here, by the chief monarchs of Ireland, are recorded. Nay more, at the period of which we now treat, Florence O'Gorman, the head moderator of Armagh University and of all the schools in Ireland, a man well skilled in divinity, and deeply learned in all the sciences, died on the 20th of March, A.D. 1174.<sup>18</sup> As the houses in Armagh were chiefly roofed with thatch or planks of wood—many perhaps being constructed from the latter material—we have frequent accounts of their destruction through fire. The celebrated abbey there was burned, in 1116; but, in the year 1126, the abbot Imar Hua Hoedhagain<sup>19</sup> rebuilt<sup>20</sup> the great Church of St. Peter and St. Paul.<sup>21</sup> At the age of twenty, and in A.D. 1140, through an inspiration from Heaven, Conchover is said to have entered into the Order of Canons Regular of St. Augustine, who are stated to have been attached to that church.<sup>22</sup> It would seem, that the great monastery and school at Armagh lay near the Regles of Saints Peter and Paul, and on the northern verge of the hill within the ecclesiastical precincts, and about 130 yards north of the present Protestant cathedral.<sup>23</sup> Notwithstanding the many burnings and plunderings of the city, its great abbey continued to flourish, until A.D. 1557, when an Inquisition was taken, during the first year of Queen Elizabeth's reign, in which its possessions in houses and lands are set forth; but, as the Irish power was too strong in the North, at that time and subsequently, their final confiscation was deferred to May, 1612, when Sir Toby Caulfield, Knight, received a grant of these possessions at the rent of five pounds Irish.<sup>24</sup> During the thirteenth century, the Franciscan Friars founded a monastery for their order, under the patronage of Maelpatrick O'Scannail, Archbishop of Armagh.<sup>25</sup> In 1264, Mac Donnell, chief of

foundation of the church at Armagh, so early as 445. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 444, and "Index Chronologicus," A.D., CCCCXLV., p. 518.

<sup>15</sup> See his Life, in the Third Volume of this work, at the 17th of March, Art. i., chap. xxii.

<sup>17</sup> See Archdall's "Monasticon Hibernicum," p. 14.

<sup>18</sup> See Colgan's "Trias Thaumaturga," Acta S. Patricii, p. 110.

<sup>19</sup> He is venerated as a saint, and his feast is on the 13th of August, where further notices regarding him shall be found.

<sup>20</sup> "The site of the Regles, or Abbey, of SS. Peter and Paul, erected by Ivar

O'Hegan, belongs in modern times to a Presbyterian place of worship; but, in the name (Abbey-street), of the adjoining thoroughfare is still preserved the memory of the older building which stood once in the same locality."—Rev. Robert King's "Memoir Introductory to the Early History of the Primacy of Armagh," p. 86.

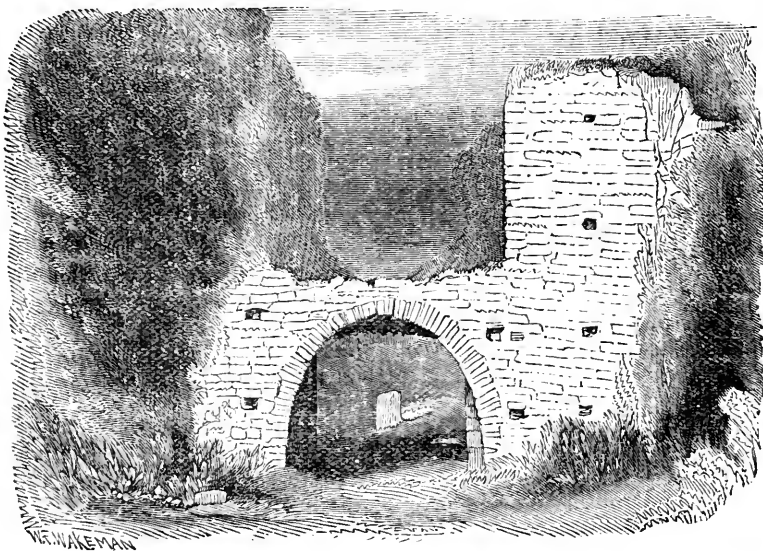
<sup>21</sup> See Archdall's "Monasticon Hibernicum," pp. 23, 24.

<sup>22</sup> See Sir James Ware, "De Hibernia et Antiquitatibus ejus," &c., cap. xxvi., p. 177.

<sup>23</sup> See Rev. Dr. Reeves' "Ancient Churches of Armagh," sect. vii., pp. 28, 29.

<sup>24</sup> See Lodge's "Irish Peerages," vol. iii., p. 86, n.

O'Neill's gallow-glasses or heavy-armed body-guards, began the erection of the conventual buildings, which were completed in 1266.<sup>26</sup> The O'Neills were great patrons of the Franciscans, and they chose this church as their place of sepulture. The Franciscans of the strict observance began the reformation of this friary in 1518.<sup>27</sup> During that fierce war waged by Shane O'Neill against Sir Henry Sydney, Queen Elizabeth's Lord Deputy, this convent was burned to the ground. The friars were obliged to fly to more remote fastnesses in Ulster. In 1596, Hugh O'Neill, Earl of Tyrone, placed his son Conn in ambush among the ruins, whence he sallied out with all his forces upon a large detachment of English, who were conveying provisions to the city of Armagh, then held by Stafford, as governor. He surprised the relieving party and cut them to pieces. Soon afterwards, the English surrendered Armagh to Hugh O'Neill. He dismantled the fortress.<sup>28</sup> The site and precinct of the monastery being granted to the See, in 1620, the premises



Monastery of Friars Minor, in the Protestant Primate's Demesne, Armagh.

became incorporated with the demesne lands.<sup>29</sup> There, a considerable portion of the venerable ruin yet exists,<sup>30</sup> within the ornamental grounds, which environ the mansion of the Protestant Archbishop of Armagh.

After his novitiate, and on the completion of his studies, Conchobar was promoted to the priesthood, to the great satisfaction of his superiors, and of the religious belonging to his order. The year following his ordination, he was made a

<sup>25</sup> See Edward Rogers' "Memoir of the Armagh Cathedral," p. 57.

<sup>26</sup> See Rev. C. P. Meehan's "Rise and Fall of the Irish Franciscan Monasteries," &c., Appendix, p. 280.

<sup>27</sup> See Archdall's "Monasticon Hibernicum," p. 33.

<sup>28</sup> See Thomas D'Arcy M'Gee's "Popular History of Ireland," vol. ii., Book viii., chap.

viii., p. 42.

<sup>29</sup> See Rev. Dr. Reeves' "Ancient Churches of Armagh," sect. viii., pp. 32 to 34.

<sup>30</sup> The accompanying drawing of this Franciscan Friary was taken on the spot, by William F. Wakeman, and by him transferred to the wood, engraved by Mrs. Milard.

<sup>31</sup> They labour under a mistake at Cham-

professor. This office Conchovar filled for five whole years, during which time, he was occupied in instructing the religious connected with his order. Such was his merit, that at the end of that period, he was named Abbot of the Church of St. Peter and St. Paul. It is said, he was attached to the Cathedral at Armagh, while he was considered the most eligible person to fill this post. It required a man, entirely devoted to the service of God, and one who took every means to instruct people committed to his charge, in the duties of our holy religion. As Cornelius was thirty-two years of age, at the time of the Synod of Kells<sup>32</sup>—in 1152—where so many abbots and priors assisted, it is most probable, that he was present, as Abbot of Armagh. It appears to be certain, that the Abbot of Armagh must have been present, also, at the Synod of Clane, in the county of Kildare, and which was held by Gelasius in 1162. This was attended by twenty-six bishops, many abbots and other clergymen. There a famous decree was enacted, with the unanimous consent of the Synod, that for the future, no one should be admitted as a professor or teacher of theology, in any church throughout Ireland, who should not be approved of for that office, by the great school at Armagh.

The Life of St. Concord then tells us, that during the time our saint was Abbot, Henry II., King of England, added Ireland to his dominions, in the year 1171;<sup>33</sup> and, that this king had a council convened at Cashel,<sup>33</sup> in 1172,<sup>34</sup> by the authority of Pope Alexander III., then the reigning Pontiff.<sup>35</sup> This the English monarch procured, chiefly through motives of civil polity.<sup>36</sup> The Legate who presided over the Synod of Cashel in 1172 was Christian, Bishop of Lismore. The council was composed of a Legate, three Archbishops, twenty-eight Bishops, with several Abbots, Priors and Deans. The Life says, that in this council, Cornelius, who was remarkable for his eminent virtues, and who had spent his days and nights in meditation on what should be done to promote the glory of God and the salvation of his neighbour, found no difficulty in uniting all the votes of the Bishops and others, who composed the council; for his sentiment alone prevailed, and it was confirmed by the Pope.<sup>37</sup> It is true as mentioned in this Life, that there were but three Archbishops at the Synod of Cashel, for Gelasius, the Primate, was not there; and if he absented himself through an unwillingness to favour the progress of Henry, we might not expect to find Cornelius there either; but, if the absence of Gelasius was owing to his age and infirmities, and that he waited on Henry in Dublin, approving of what had been done in the Synod,<sup>38</sup> then we may suppose, that not only Cornelius was present, but also that he represented there Gelasius, which circumstance must have added considerably to his

bery, in supposing that Cardinal Paparo presided over the Synod of Cashel, or that he was in Ireland at all, at that time. The Cardinal had presided over the Synod of Kells in 1152, and he left Ireland very soon afterwards.

<sup>32</sup> See account of these proceedings, in Rev. Sylvester Malone's "Church History of Ireland," chap. ii., pp. 34 to 56.

<sup>33</sup> The Most Rev. Dr. Dixon has the following note at this passage: "We must observe, that the Life here speaks of two Councils, one at Cashel and another at Armagh, and that it assigns the same number of Bishops to both, and the same influence to Cornelius in both. I cannot find any reference in our Irish historians to this Synod at Armagh. At that time, Henry's power was hardly recognised in the North."

<sup>34</sup> Incorrectly placed at November, 1171,

in Sir Harris Nicolas' "Chronology of History," p. 248.

<sup>35</sup> He presided over the Church from A.D. 1159 to 1181. See *ibid.*, p. 208.

<sup>36</sup> See Rev. M. J. Brennan's "Ecclesiastical History of Ireland," Twelfth Century, chap. iii., pp. 277 to 279.

<sup>37</sup> See Most Rev. Dr. Dixon's "The Blessed Cornelius," &c., chap. xii., and note, pp. 96, 97.

<sup>38</sup> As Giraldus Cambrensis informs us. See "Opera Omnia," vol. v., edited by Dimock, Expugnatio Hibernica, lib. i., cap. xviii., p. 283.

<sup>39</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 61.

<sup>40</sup> See an account of him, in the Third Volume of this work, at the 27th of March, Art. i.

influence at the council. In the year 1174, and on the 27th of March,<sup>39</sup> St. Gelasius,<sup>40</sup> Primate of Ireland, and Archbishop of Armagh, died. To replace this great prelate, Concord was selected, to the great satisfaction of the whole kingdom. On a tablet, at Lemenc, there is a title and hymn where St. Concord, Bishop and Confessor is called Presul or Archiepiscopus Yllandiaë;<sup>41</sup> but, this latter word is evidently a mistaken spelling. According to a supposition of the "Fullienses,"<sup>42</sup> Yllandia, whereof Concord is called Archbishop, means Iceland; but, Father Papebroke<sup>43</sup> observes, that the term is intended to express Ireland or Ireland.<sup>44</sup> Besides, in the series of Icelandic or northern bishops carefully compiled,<sup>45</sup> no mention of a Concord can be found.<sup>46</sup> According to the traditions in the Church of Savoy, Cornelius—in Celtic Conchoard and from which Concord is derived—was the fifty-fifth Pontiff placed over the Church of Armagh. After directing attention to some things, which tend to determine that period, at which the holy man lived, Father Papebroke says, that Ware and Colgan do not mention any Concord, in their lists of Irish Archbishops;<sup>47</sup> but, it is clear from this, the learned Bollandist did not recognise Blessed Concord by that name, which Colgan<sup>48</sup> or Ware<sup>49</sup> gives him.

## CHAPTER II.

MINISTRATION OF THE CHURCH AT ARMAGH BY ST. CONCORD—HE VISITS ROME—HE RETURNS TO IRELAND BY WAY OF SAVOY AND CHAMBERY—HIS PIOUS ACTIONS WHILE LIVING THERE—HIS DEATH—HIS SUBSEQUENT VENERATION BY THE PEOPLE OF SAVOY—THE RELICS AND SHRINE OF ST. CONCORD—HONOURS PAID TO HIS MEMORY IN 1854—VISIT OF MOST REV. JOSEPH DIXON, ARCHBISHOP OF ARMAGH, TO CHAMBERY, WHENCE HE PROCURES RELICS OF HIS SAINTED PREDECESSOR WHICH ARE BROUGHT TO IRELAND—CONCLUSION.

BEING elevated to the dignity of Archbishop, the splendour of his virtues shone forth with remarkable brilliancy; and, he fulfilled the duties of his sacred office, with all the zeal, prudence, virtue and charity, required by St. Paul, in a Bishop. The people of Chambery say, St. Concord suffered much from the persecution of a particular family in Ireland. This family is supposed to have been the one, that usurped the temporal possessions of Armagh See, for so long a period, until an end had been put to their domination, by holy Archbishop Celsus, himself a member of that same family. St. Malachy O'Morgair,<sup>1</sup> also, the successor of Celsus, suffered much from their unhallowed

<sup>39</sup> See the Bollandists' "Acta Sanctorum," tomus i., Junii iii. De S. Concorde Episcopo, &c., num. 3, 4, p. 413.

<sup>40</sup> They quote Arngrim Jones "Historia Islandiæ," which brings the lists of bishops there down to the year 1250. See cap. x.

<sup>41</sup> He declares, that this opinion is quite untenable, because we have a most accurate list of Icelandic bishops, down to 1525; while none of them can be found, bearing the name Concord. What he deems perfectly conclusive on this point, is the fact, that no archbishop can be discovered, among the entire number.

<sup>42</sup> Until the year 1152, Archbishops were not recognised in Ireland, although the Primacy was in the Church of Armagh. Then four Archbishops were created in the Synod of Kells, as related in the ancient Book of Clonenagh.

<sup>43</sup> In the Atlantis Blaviani, tomus i., inter Hyparctica, p. 46, *et seq.*

<sup>44</sup> First, the bishops of Schalholtensis are enumerated from 1056, and secondly, those of Hollensis, from 1107 to 1525.

<sup>45</sup> Papebroke concludes his notice, concerning the Blessed Prelate, by saying, that he leaves all the rest, about his See and the time in which he flourished, to the investigation of learned Irishmen.

<sup>46</sup> The titles given by him to this holy man, are Conchovar—called by Latin writers Cornelius—Mac Conchailleah, Abbot of the Monastery of SS. Peter and Paul, at Armagh, and afterwards Archbishop of Armagh.

<sup>47</sup> Ware calls this Archbishop, Cornelius, or Conobar Mac-Concaled. See Harris' Ware, vol. i., "Archbishops of Armagh," p. 61.

CHAPTER II.—<sup>1</sup> See his Life, at the 3rd

pretensions.<sup>2</sup> Finding it necessary to make some reforms in the discipline of his church, through humility and diffidence in his own judgment, or in the extent of his jurisdiction, Concord would not presume to effect these changes, without visiting Rome, and consulting the Pope, Alexander III. In consequence, he set out for the City of the Soul, where he arrived on the 16th of January, 1176.<sup>3</sup> Being fully informed regarding the piety of this Archbishop, and about his zeal in the furtherance of religion, Pope Alexander at once granted the object of his petition, by saying to him: "You have hitherto devoted your life to the happiness of the people; for this, you shall reap its fruits in the experience of an eternal happiness, which is to reward your fidelity in strengthening the Catholic religion on the ruins of heresy."<sup>4</sup> Having obtained what concessions he demanded, Concord prepared for a return to his diocese.

On his way home, he travelled over the mountains, along the route to Savoy, which takes its name from the Latin Sabaadia, a country anciently inhabited by the Celtes, and lying between France and Italy among the Alps. The holy Archbishop had resolved on visiting Camberium or Camberiacum.<sup>5</sup> The Almighty decreed, that in passing by Chambery, or Ciamberi—as written by the Italians—the capital of Savoy duchy, he should stop in that city, which stands in a fertile plain, near the confluence of the River Laysse with the rivulet Orbanne. It is environed with gentle eminences covered with vineyards, and having the Alps in the background.<sup>6</sup> There the dukes of Savoy resided, before the removal of their seat of government to Turin, and the French held possession of it from 1792 to 1815. During this period, it was the capital of Mont Blanc Department.<sup>7</sup> This western slope of the Alps has been ceded to France in 1860. The ancient castle and its cathedral are objects of interest in Chambery.<sup>8</sup> The place chosen for St. Concord's temporary sojourn was at St. Peter's monastery of Lemenc, near that city.<sup>9</sup> According to one account,<sup>10</sup> it was founded by a colony from a monastery in Lyons, called Athanacum. The Church of St. Peter at Lemenc, attached to the monastery, was then served by eighty Benedictines.<sup>11</sup> The Prior and brethren

of November, vol. xi., of this work, Art. i.

<sup>2</sup> It is not at all improbable, that the efforts to regain possession of those temporalities survived the times of St. Malachy, and continued during the episcopacy of his successors, St. Gelasius and St. Concord.

<sup>3</sup> The Most Rev. Dr. Dixon subjoins, as a note to this passage: "I have changed the figures in the Life here, which, through an evident mistake, are written 1174."—"The Blessed Cornelius," &c., chap. xii., p. 98.

<sup>4</sup> We subjoin the Most Rev. Dr. Dixon's note. "It would appear from these words italicized in the Life, and from other traditions at Chambery, that among the merits of Cornelius in the eyes of the Pope, one was, the efforts which he had made to root out heresy from his diocese; the heresy referred to appears to have been that of Pelagius, which it had been attempted before to introduce into Ireland, as appears from the letter addressed by the clergy of the Roman Church in 640, during the vacancy of the Holy See, to the Archbishop of Armagh, and other Bishops and clergy of Ireland."—"The Blessed Cornelius," &c., chap. xii., p. 99.

<sup>5</sup> These were the denominations of Chambery, during the Middle Ages.

<sup>6</sup> See Fullarton's "Gazetteer of the World," vol. iii., p. 445.

<sup>7</sup> See Grillet's "Dictionnaire Historique du Department du Mont Blanc et du Leman," two vols., published in 1807, 8vo.

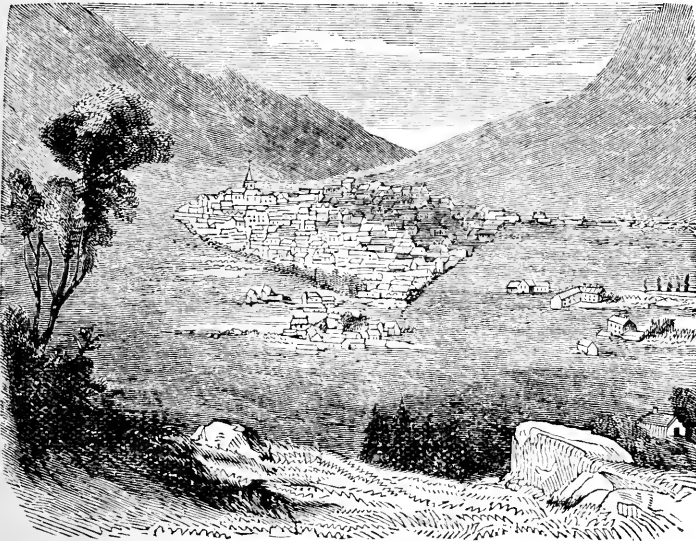
<sup>8</sup> See Elisée Reclus' "Nouvelle Géographie Universelle," tome ii., liv. ii., chap. iii., sect. vi., p. 342.

<sup>9</sup> About the year 1842, Martin Haverty, Esq., author of the "History of Ireland," "Travels in Spain," and other works, passed through Chambery, and while staying in this ancient city, he drew a very exact outline of its general features, as viewed from a height, which overlooked the place and the surrounding valley. Mr. Haverty has obliged the author with his sketch, which has been transferred from his Sketch-Book to the wood by William F. Wakeman, and it has been engraved by Mrs. Millard. This subject forms the illustration in the text.

<sup>10</sup> This is given, in a letter, written to Bolandus, in 1653, by Father John Ferrand, of the Jesuit Society, and in which is stated, some particulars regarding the Monastery of Lemenc.

<sup>11</sup> In the year 1809, when the French Life of our saint was written, that church was

of the monastery received Blessed Cornelius, with that zeal and respect, due to his merit and virtues. When at the door of the church, he said in presence of the whole body of religious: "I have served the Church of St. Peter at Armagh, in Ireland; I have visited the Church of St. Peter, at Rome; and I shall be buried in the Church of St. Peter, at Lemenc." He then entered this church, adored the Most Holy Sacrament, and afterwards, he went into the monastery. On the day subsequent to his arrival, the prophecy he had made, at the church door of St. Peter, at Lemenc, began to be realized. He then communicated to the priests of Armagh—who were his companions on the journey from Rome—instructions he had received from the Holy Father, for the welfare of the Church at Armagh. Having given them all these



The City of Chambéry, France.

instructions, he believed to be necessary, Cornelius withdrew to a chamber of the monastery, destined for his use, by the religious. From this moment, he was occupied in continual fasting and mortification, in meditation and prayer.

He climbed a height, and he went every day to prostrate himself at the foot of a cross, which stood on the solitude of a neighbouring mountain, from time immemorial.<sup>12</sup> There, he offered constantly his devotions. The cross

attended by the parish priest of Lemenc.

<sup>12</sup> "Perhaps it may be asked, why the saint chose a place so steep and rugged, and assuredly he did not seek it in his long and daily excursions for idle pastime; he did not walk so far to abandon himself to idle reveries; for, in the lives of the saints, time is well disposed of, and each of their actions has a praiseworthy motive. Perhaps, the view from this hill, whence we can trace the lake of Bourget and its shores, recalled to him his distant island home, and his beloved flock; and his fatherly heart transported itself in

spirit to the dear flock confided to him, which he would never more see. Perhaps his holy soul, foreseeing its approaching deliverance, loved better this elevated spot, whence it might wing its flight to heaven. It may be presumed, that in contemplating from these heights our city and its suburbs at his feet, he had for them an earnest solicitude, and that he uttered ardent vows for their prosperity, calling down on them abundant blessings; since he has merited to become their perpetual intercessor. But what we cannot doubt is, that he withdrew thus from all eyes to

has since been called after our saint. A chapel had been erected near it, and on a site known as St. Louis of the Mount. It was held in great veneration, by the people of Lemenc. Having persevered in these practices for a few days, a fever seized him, which soon proved fatal. When he was confined to bed, he desired to have the Holy Viaticum administered to him. This, he received with great fervour and interior peace, to the edification of the whole community. He died, on the third day following, the 4th of June, 1176. It has been incorrectly stated, by the O'Clerys,<sup>13</sup> that Conchobhar or Conor Mac Concoille died at Rome, in the year 1175;<sup>14</sup> and this mistake has been copied by Colgan.<sup>15</sup> Regarding this sanctified Prelate, all Irish accounts have been hitherto taken from the Four Masters. Hence, nearly all our later writers have copied mistakes into which they fell, in supposing that Conor Mac-Concoille died at Rome.<sup>16</sup> As happened, in the case of many distinguished Irishmen who departed this life, away from their native country, his very existence is ignored in some of our records;<sup>17</sup> and, as his rule in the See of Armagh was only for a short time, he has been omitted even from its list of prelates.<sup>18</sup>

He had scarcely passed away to Heaven, however, when his adopted people discovered, that they possessed a powerful Patron, in our saint.<sup>19</sup> For,

pray."—Most Rev. Dr. Dixon's "Blessed Cornelius," &c., pp. 88, 89.

<sup>13</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 22, 23.

<sup>14</sup> In Harris' Ware, he is said to have died at Rome, in 1175 or 1176.

<sup>15</sup> The entire notice concerning this Archbishop runs as follows: "Conchovarius (Latinis Scriptoribus Cornelius) Mac-Conchailleadh, Abbas Monasterii SS. Petri et Pauli Ardmachæ, et postea Archiepiscopus Ardmachamus, obiit Romæ, quo summum Pontificem, de rebus Ecclesiæ consulturus venerat."—"Trias Thaumaturga."

<sup>16</sup> See Most Rev. Dr. Dixon's "Blessed Cornelius," &c., chap. xii., pp. 116 to 120.

<sup>17</sup> As in the Annals of St. Mary's Abbey, near Dublin, and in those at the end of Camden.

<sup>18</sup> See Harris' Ware, vol. i., "Archbishops of Armagh," p. 61.

<sup>19</sup> As a proof of the veneration in which he is held at Chambery, the Most Rev. Dr. Dixon appends some prayers and hymns, which they have composed in his honour.

#### "PRAYER

"To St. Concord, which one can say for Nine Days to obtain some special Graces in Time of Affliction.

"O Glorious St. Concord! whom God has conducted into our country to be our protector and our guide in our pressing wants, I come profoundly humbled to prostrate myself at thy feet, to obtain through thy powerful protection, a grace very necessary for the salvation of my soul. [Here the particular favour which one seeks is specified.] Draw me from this urgent peril, and give me the courage and strength necessary to overcome the attacks of the enemy, who seeks my

destruction and eternal damnation; banish from me all thoughts of despair, which are so contrary to the merciful views which God ceases not to entertain towards His children, and which should deprive me for ever of the ineffable delights of that eternal glory reserved for the courageous: make me learn, for the love of Jesus Christ, and after His example, to submit as becomes a Christian, to the transitory afflictions of this vale of tears; that thus, instead of being the subject of my condemnation, they may become, by my resignation, my repentance, and my fidelity, an invincible rampart against the enemy of my salvation, and the object of my glory, to conduct me one day to everlasting repose. Amen."

#### "PRAYER

"To the same Saint, which Fathers and Mothers can say to obtain from God the Grace to bring up their children well.

"O Thou great Saint, who cease not to give us proofs of tender love for our children, by obtaining for them from God sometimes life, and sometimes the cure of the most grievous maladies; wilt thou refuse to ask for us the graces which we come to implore fervently for the salvation of their souls; such as will dispel our darkness, and grant us the lights necessary to second by our cares and vigilance the merciful designs which God has formed in their regard; and wilt thou preserve us from placing an obstacle to those designs by our bad example and negligence in imparting to them the principles of a holy education? But above all, do thou great saint, who hast so well preached the truth and abhorred lying, obtain for us the grace to inspire them early with a horror for this vice, which is the source of all others, and which by de-



through his intercession, striking miracles were wrought, in favour of the blind, the lame, the deaf, and children at the point of death whom he healed.<sup>20</sup> The religious of St. Peter at Lemenc have obtained from the Holy Father his Office and Mass of the Major Rite, and this feast is celebrated, on the 4th of June, each year. Such festival is calculated to perpetuate that veneration, which the people have entertained towards this holy Prelate even to the present time.<sup>21</sup>

In 1178, the inhabitants of Chambery, and the parishes bordering on St. Peter of Lemenc, established an association, under the name of St. Concord's Confraternity. At first, it was only composed of the most noble persons, and the most respectable citizens, at Chambery; and, after the example of the patron, these persons exercised themselves daily, in works of charity and in the practice of every virtue. When the Benedictines were expelled from this Monastery, they were succeeded by another community, called Fullienses,<sup>22</sup> by Father Papebroch. These possessed the entire body of St. Concord,<sup>23</sup> our Irish Archbishop. It was religiously venerated by them.<sup>24</sup> These religious told Father Riondet,<sup>25</sup> that they had foundations for Masses,<sup>26</sup> to be celebrated in the chapel of St. Concord, which were established for three hundred years.<sup>27</sup> A hymn<sup>28</sup> was inscribed, in front of the altar dedicated to him.<sup>29</sup> A verbatim copy of this hymn<sup>30</sup> was sent to Bollandus, by Father Ferrand. That the members of the Confraternity could assist in a more becoming manner at the functions of the Church in Lemenc, per-

gresses draws down the greatest evils on families, so far as to deprive them of the happy quality of the children of God, and to render them unworthy of His love and His protection: it is from this evil, that we earnestly entreat of thee to preserve us, and to conduct us all in the way of truth, which cannot deceive, since it is God himself. Amen. Thrice, Our Father, and Hail Mary."

The Latin Hymns, with an English translation that accompanies them, commence with the lines:—

"Ave, Pater, gloriose," &c.

And,

"Sancte quem nobis hodie precamur," &c.

—See Most Rev. Dr. Dixon's "Blessed Cornelius," &c., chap. xii., pp. 104 to 115.

<sup>20</sup> The Life tells us, that for six centuries after his death, sick persons daily asked their cure of him; and that, even at the date of its publication, the efficacy of his protection was seen, when he was invoked, on occasion of public calamities.

<sup>21</sup> Not only the people of Chambery city, sometimes headed by their magistrates, but even the population of the surrounding parishes, crowded to Lemenc, to invoke their powerful protector.

<sup>22</sup> This name appears to designate Friars of some Mendicant order, like the Près Feuillans of the French, according to Most Rev. Dr. Dixon's note.

<sup>23</sup> Father Papebroch observes, that the name of this Archbishop is everywhere written Concord—in Latin, Concors—not

Concordius.

<sup>24</sup> This Father Ferrand declares, in his letter.

<sup>25</sup> Father Papebroch states, that he caused further enquiries to be made from this community (the Fullienses) by Rev. Father Balthazar Riondet, Rector of the Jesuits, College, in Chambery, A.D. 1689.

<sup>26</sup> Papebroch adds, that it should be very desirable to see authentic records, regarding those foundations for Masses, as they might furnish so good an argument for the antiquity of that veneration, paid to St. Concord.

<sup>27</sup> At the year 1689.

<sup>28</sup> According to Father Ferrand, this hymn was disfigured by mistakes in spelling, characteristic of a time, when it was inscribed on this altar.

<sup>29</sup> Father Papebroch appends a copy of the hymn, which is the same as that given in Dr. Dixon's volume.

<sup>30</sup> "Ave Pater Gloriosa" are the first words. The title of this hymn, says Papebroch, on an ancient tablet, in the chapel of S. Concord, is:—

"Oratio Confessoris Episcopi B. Concordis, Archiepiscopi Yllandiae; i.e. 'Prayer of the Confessor Bishop, B. Concord, Archbishop of Yllandiae (Ireland).'"

"At the end of the hymn, after the versicle and responsory:—

"V. Sancte Concors spes infirmorum.

"R. Dirige nos ad regna Cœlorum."

In English:—

"V. St. Concord, hope of the infirm,

"R. Guide us to the Kingdom of Heaven."

The Life which Dr. Dixon brought from

mission was obtained from Rome,<sup>31</sup> that they might wear a white habit and a cincture of purple colour.<sup>32</sup> The inhabitants of Chambery likewise believe, that the Almighty has been pleased to grant special favours, to the intercession of their holy Cornelius.<sup>33</sup> A beautiful painting, representing St. Concord giving his blessing to children, is to be seen over the altar of his chapel at Lemenc.

For a long time, nevertheless, his holy relics had reposed in a poor panelled walnut shrine, and they were covered with still poorer ornaments. A petition was prepared, to ask for approval from the Sovereign Pontiff of that religious veneration, which had been rendered to the Blessed Concord to that time. Then, the people of Chambery wrote to Hugh,<sup>34</sup> the Archbishop of Armagh, for details of his life.<sup>35</sup> This petition from Chambery was granted in 1671, by Clement X. The pious and charitable family of Rouen de St. Severin, who had a chapel in the church of St. Peter at Lemenc, gave it in 1671, to the Confraternity of St. Concord, so that these associates might translate to it, the body of their holy Bishop. Then was sestablished, in perpetuity, a grand annual festival for the day of this translation to the chapel. To mark the respect, which the people entertained towards their Patron, the Senate, the religious bodies and confraternities, and all the most distinguished persons of Chambery city, assembled at this ceremony. At the same time, Clement X. confirmed the Confraternity of St. Concord, by a Bull, and granted to it many indulgences and privileges.

At one time—a little before the French Revolution—their celestial

Chambery has subjoined the usual prayer of the Liturgy for a Bishop and Confessor, "Da quæsumus;" but, Papebroch subjoins the ancient prayer of S. Concord, which is as follows:—

“ORATIO.

“Creator mundi Deus, qui in Sanctis tuis semper es mirabilis, quique multa mirabilia in gloriosum Confessorem tuum Concordem atque Archipræsulem ostendere voluisti: et ut diem depositionis per universon orbem (faceres venerabilem, nomen ejus) in Martyrologiis per Sanctos Angelos tuos, eodem die mirabiliter scribere fecisti, clementiam tuam suppliciter imploramus, ut meritis et intercessione ejusdem sancti Præsulis, mereamur in libro Vitæ adscribi, et ab omnibus adversitatibus et infirmitatibus mentis et corporis liberari, tecumque firmiter in cœlis cum Christo lætari. Per. Dom. nostrum Jesum,” &c.

“In English thus:—

“PRAYER.

“O God, Creator of the world! who art always wonderful in thy saints, and who wouldst show forth many wonders in thy glorious Confessor and Archbishop, Concord; that thou mightest make the day of his death venerable throughout the whole world, thou didst cause his name to be inscribed, marvellously, on the same day, by thy holy angels, in Martyrologies, we humbly implore thy clemency, that owing to the merits and intercession of the same holy Prelate, we may deserve to be inscribed in the Book of Life, to be freed from all adversities

and infirmities of mind and body, and to rejoice with thee unceasingly in Heaven, through our Lord Jesus,” &c.

<sup>31</sup> It is stated, in 1175; but, it is evident, that the date for this permission must have been at a much later date.

<sup>32</sup> The foregoing particulars are procured from a small work, printed in 1809, and published at Chambery, with the following, as the title page rendered into English: “Abridgment of the Life of Saint Concord. Rules of the Confraternity erected in the Parish Church of St. Peter of Lemenc, in 1671, by a Bull of Pope Clement X.”—Chambery, 1809.

<sup>33</sup> One of these is, the procuring of rain for their parched crops, and hence the farmers of the surrounding country entertained a particular devotion, towards this sainted Archbishop. Other favours are the procuring of a special blessing for children, to correct their natural deformities, where any such exist; to heal their different diseases; to make them obedient to parents, and virtuous in their entire conduct.

<sup>34</sup> “The Hugh here referred to must have been Hugh O’Reilly, who died about 1656. He was succeeded by Edmund O’Reilly, the immediate predecessor of Oliver Plunkett.”—“The Blessed Cornelius,” chap. xii., note, p. 103.

<sup>35</sup> They received for answer, from the Vicar-General of the time, that nothing was known regarding the particulars of his life, more than that he had been immediate successor to Gelasius, according to an account furnished by the reigning Archbishop of Armagh.

<sup>36</sup> To save the saint’s body from rain, the

benefactor was earnestly and unceasingly invoked, by the people, as the most powerful resource of the country, in an unusually dry season. During a procession, in which his holy relics were borne, the clouds gathered quickly, and then poured their refreshing shower upon the parched earth so bountifully, that St. Concord seemed even to forget the honour due to his mortal remains.<sup>36</sup> The people of Chambéry feel it, likewise, as a peculiar favour, that the relics of their holy Patron had been preserved from indignity, during the period of the French Revolution.

Nothing of particular importance remains to be recorded subsequently, except what took place at Lemenc, previous to and during the year 1854. On the occasion of repairing the interesting church, a happy idea was adopted of replacing the precious treasure of St. Concord's relics in a more suitable case. The wretched panel, which formed the old front of his shrine, was replaced with a handsome plate glass covering. Thanks to the zeal of several pious persons, the holy Bishop's reliquary is richly adorned, at present. Exertions were made by the confraternity and by the reverend rector of the parish, aided by some pious friends, to give all the solicitude and importance it merited, towards further honouring the blessed Cornelius. It had been resolved, for reasons which will here be stated, to have the sacred relics removed for a time from Lemenc to Rome. Precautions had been taken, moreover, to secure their more artistic decoration and preservation. There they were recognised and authenticated, by the venerable prelate, who was charged to perform that duty. For this purpose, documents had been forwarded to the Eternal City, relative to the Life of this Saint, and the veneration in which he was held, by all the Savoyards, in virtue of authorization given by the Holy See. These were found to be highly interesting. To enter on a closer examination, the Roman authorities went so far, as to open the head of this revered body. Doubtless, the Almighty permitted this minute investigation, to manifest more clearly the glory of his servant; for, in the interior portion of this part of the sacred relics—which had been for nearly seven centuries entombed—the brain was found hard, and still coloured with blood,<sup>37</sup> though it is well known, that this organ is of a soft nature, and is consumed in ordinary bodies, within a very short time after death.<sup>38</sup> This interesting part was preserved specially and returned, to increase the treasure of Lemenc parish church. There, it is now enshrined apart, and in a silver reliquary. These preliminaries terminated, the relics were enclosed in a waxen bust, representing the saint with that natural and fine expression, they know so well how to give in the City of the Saints.<sup>39</sup> The relics of Cornelius were afterwards returned and brought to the city of Chambéry. Thus disposed, they were richly clad with vestments, suitable to the archiepiscopal dignity. Numerous and distinguished were the contributors to this decoration.<sup>40</sup> The

bearers were obliged to enter a house in the suburbs, called Reclus.

<sup>37</sup> Struck by this discovery, the Roman examiner, before whom the operation had been made, availing of his right to some portion of the holy relics, wished to retain this part; but, the Rev. Father Alphonse, Capuchin, charged with the commission, insisted on his making choice of some other portion.

<sup>38</sup> The decayed face has been filled up with wax.

<sup>39</sup> The head is a fine one, adds the writer of this account, and the beholder is pleased to see imprinted on the stranger's brow the

noble dignity, the serious and meditative air, of the inhabitants belonging to the north of Europe. It is joined to a sweetness and serenity of expression, which recalls at once the distant birth-place of St. Cornelius, his exemplary life, and his early death.

<sup>40</sup> His Grace the Archbishop presented the pastoral ring, which he wore on the day of his consecration, a touching mark of the alliance there is between our two pastors, one on earth and the other in heaven. But, other relations unite them more intimately, in the public veneration. The reverend parish priest of Lemenc has given the cross set in precious stones, which he wore for many

saint's body was apparelled, in mitre and chasuble; the latter was cut in an antique form, and in texture, it was like that of the other accessories, being white silk, embroidered with gold. The alb appears to be beautifully worked; and, the cushion that supports the head is of red damask, trimmed with gold fringe. The pallium is spread out near the mitre. In a word, all connected with the apparel shows perfect coincidence with the most approved taste.

The account of grand solemnities at Lemenc, in 1854, will be found contained in a pamphlet,<sup>41</sup> which purports to have been written, by "An Inhabitant of the City of S. Concord"—the author's real name being the Count de Firmix. In this little brochure, we are informed concerning ceremonies accompanying the celebration of St. Cornelius' Feast, in the Church at Lemenc, on Sunday, the second day of the month in July, 1854.<sup>42</sup> Some months had elapsed since the relics were brought from Rome, while some delay was deemed necessary for preparing the ceremonial. On other occasions, it was held on that Sunday, immediately following the 4th of June, each year. Special care was taken to embellish the shrine.<sup>43</sup> The relics of blessed Cornelius were exposed that year, with more than ordinary magnificence. On Saturday, July 1st, 1854, the saint was replaced upon his altar, and next day his festival was celebrated with grand solemnity. At the early hour of four o'clock the following morning, Sunday, July 2nd, the faithful assembled around the shrine, which contained the relics of the blessed Archbishop of Armagh. In the morning, the church was filled; but, in the evening, a still more numerous throng crowded to hear the panegyric of the saint, and to assist at the benediction given by the Lord Archbishop, who desired to take part in the festival. An imposing procession was organized, and its march occupied a duration of two hours. It led along a road, conducting to St. Louis-of-the-Mount, towards the cross of St. Cornelius. This was the end of the pilgrimage. The little statue of St. Cornelius, enriched with a portion of his holy relics, was borne by the celebrant.<sup>44</sup> The author afterwards proceeds to relate, that a chapel had been erected near the cross of St. Concord; that it was decorated with all luxuries of the field, that its columns were of boxwood, and its carpet of moss; while the wild flowers enhanced and embellished these verdant ornaments. Art also was put in requisition, yet, through regard for the locality, it left first rank to nature. Some artificial bouquets were mixed with their inimitable originals, and seemed placed there, to show the Creator's incomparable skill. Long ribbons were fixed on the summit of pillars, being destined to hang in graceful festoons; but, an invisible architect raised them in a contrary manner, into elegant arcades, by which he divided into compartments of light the azure vault of the firmament. Above this rustic tabernacle, which had not

years, as a military chaplain; and, we may truly say, that it was worthy of the guardian of the holy relics, to present this distinctive badge.

<sup>41</sup> It is intitled, in the English translation from the French language, "A Tribute of respect to the Blessed Cornelius, Archbishop of Armagh, Prelate of Ireland, who died in the odour of sanctity, at Lemenc territory of the city of Chambery, the 4th June, 1176, returning from Rome, where had gone on the affairs of his diocese." His Relics are exposed for public veneration in a chapel of the parochial church of Lemenc. The restoration of that shrine, which contains them, took place in 1854, and on that occasion the present pamphlet was written, at Chambery,

during the month of July in the same year. Published at Chambery; Government Printing Office, 1854.

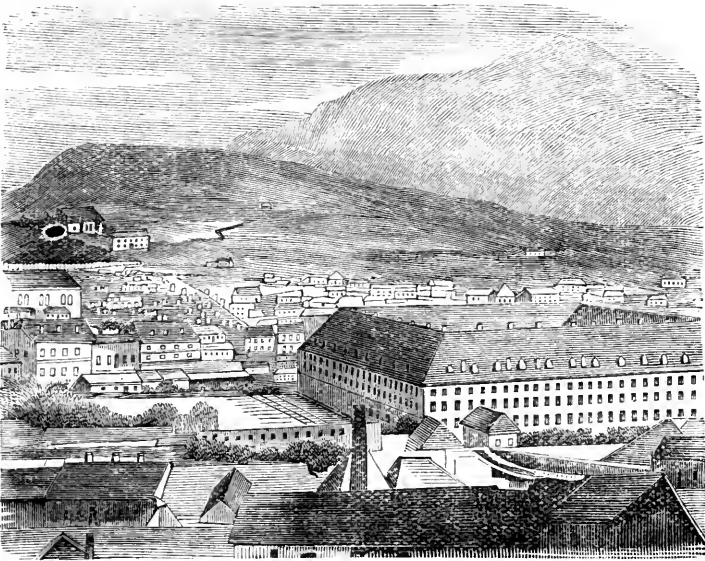
<sup>42</sup> The following particulars are taken from this account.

<sup>43</sup> The author of the pamphlet, "A Tribute of Respect to the Blessed Cornelius," &c., proceeds to give an account regarding the local religious institutions, in the neighbourhood of Lemenc. This portion of his little work is extremely interesting. He then describes that religious procession, in honour of St. Concord, in July, 1854, at which he had the happiness of assisting.

<sup>44</sup> A hymn proper for this occasion, and of recent composition, was entoned in honour of our saint.

any other covering, the sport of elements appeared intentional, so graceful and well supported it had been, as if designing to concur in the festal decorations. Owing to another attention of this amiable Providence, who often condescends to enter into the minutest details, especially on like occasions; a light cloud, which did not make day in the least appear sombre, interposed between the sun and the worshippers.<sup>45</sup> The statue of St. Concord was placed by the celebrant on the rustic altar, when the procession had there arrived.

Amid broken rocks, with which the ground in this place is strewn, an immense surrounding crowd, by the diversity of its attitude, originality of its situation, and a uniform piety that appeared predominant, formed a picture, as striking as it was new. Raised on the heights of the Red Cross, men looked down on that rich valley, which extended from Chambéry<sup>46</sup> to the Lake of



Lemenc and St. Louis-of-the-Mount, near Chambéry.

Bourget. Joining mortification to recollections, worshippers knelt on the naked rock, and had rough stones for benches. A return of the processionists obliged them to descend by a sharp and deep ravine, especially remarkable, for unevenness of the soil,<sup>47</sup> and numerous obstacles that were opposed along their passage.<sup>48</sup>

It was an account of the foregoing solemnities,<sup>49</sup> which accidentally reached

<sup>45</sup> A statue of the Blessed Virgin occupied the middle of this rural sanctuary.

<sup>46</sup> Anciently called Camerinum. See "Chronique de Savoye," liv. i., chap. x., p. 6.

<sup>47</sup> The included illustration, copied from a local photograph and drawn on the wood, by William F. Wakeman, has been engraved by Mrs. Millard. The foreground represents Chambéry; on the rising ground in the middle distance and to the left is Lemenc, with its Church of St. Concord; immediately beyond which rises St. Louis-of-the-Mount,

whither pilgrimages are made to the cross and oratory of St. Concord. In fact, Lemenc may be regarded as a suburb of Chambéry.

<sup>48</sup> After some pious reflections, the writer adds: "Arrived at the end of our descent, the assistants, before taking their places, came to venerate, under fresh foliage, the holy relics borne by the priest; then the procession having reformed, took the road to Aix, chanting a sublime psalm entoned to the air of the 'Magnificat.' It was the 'Domine probasti me,'" &c. See Most Rev. Dr

the Most Rev. Dr. Dixon,<sup>50</sup> Archbishop of Armagh, that induced him to write afterwards a valuable little work.<sup>51</sup> Towards the close of that year, and about the end of December, few days before starting for Ireland, he received a communication,<sup>52</sup> through the secretary of the Bishop,<sup>53</sup> of St. Maurienne, in Savoy, referring to St. Concord. A reply, containing some historic notices of him, was sent to Monsieur de St. Sulpice. Then Dr. Dixon had resolved at once—having been before undetermined in the matter—to go home through Chambery,<sup>54</sup> where he could visit the shrine of the holy Archbishop. He also hoped to procure, from the guardians of Concord's blessed remains, a considerable relic for his church of Armagh. He arrived in Chambery, late on the night of Saturday, the 13th of January.<sup>55</sup> On the next morning, having celebrated the holy mysteries in a church belonging to the Capuchin Fathers, himself and his travelling companion were visited after breakfast by the pious Count de Firmex,<sup>56</sup> accompanied by his son. The Irish ecclesiastics were visited, at the same time, by Monsieur de St. Sulpice. The parish priest of Lemenc also came to visit them. The Archbishop arranged with him, to celebrate Mass in his church, at the altar of Cornelius, Archbishop of Armagh, on the following morning, which was Monday. Afterwards, the Most Rev. Dr. Dixon and his companion went to pay their respects to his Grace the Archbishop of Chambery.<sup>57</sup> This prelate was very devoted to blessed Concord; yet, he graciously permitted, that Dr. Dixon should take with him a considerable relic of his holy predecessor. Early on Monday morning, the parish priest of Lemenc, accompanied by the Vicar-General and the Diocesan Chancellor, waited on the Irish prelate at his hotel. They conducted him to the residence of the parish priest, at Lemenc.<sup>58</sup> Here he waited, until a grand procession, composed of male and female confraternities of the

Dixon's "Blessed Cornelius," &c., pp. 90 to 93.

<sup>49</sup> An Irish gentleman, who had been residing in Rome for some time, directed his attention to an extract, which he had translated from the *Courier des Alpes*—a newspaper published in Chambery—and referring to the celebrations of July, 1854.

<sup>50</sup> He was then at Rome, being invited in common with other Bishops of the Catholic world, to take part in solemnities accompanying the celebrated decree, defining the doctrine of the Immaculate Conception of the Blessed Virgin, and published by Pope Pius IX., on the memorable 8th of December, 1854.

<sup>51</sup> Intituled, "The Blessed Cornelius," &c.

<sup>52</sup> It was to this effect, after giving the local traditions regarding their patron: "We have at Chambery but very few details on the life and labours of this holy personage. Desirous of publishing a more complete Life of the Blessed Cornelius, commonly called Concord, the parish priest of Lemenc, and a great number of pious persons supplicate Monseigneur, the Archbishop of Armagh, his worthy and august successor, to have the kindness to transmit to them the documents which may be preserved in Ireland on the pontificate of the holy Archbishop, and on the church of Armagh at that epoch. The suppliants would be happy to offer to the church of Armagh, and to the august Pontiff who

governs it, a relic of Blessed Concord. They shall not cease to invoke their holy protector for the prosperity of religion in Ireland, and according to the intentions of its venerated primate."

"(Signed),

"In the name of the Suppliants,

"A. DE ST. SULPICE,

"Canon Chancellor of the Archbishopric of Chambery."

<sup>53</sup> His Lordship had been residing in the Vatican, and he was then preparing for a return to his diocese.

<sup>54</sup> A description of Chambery will be found in the "Chronique de Savoye," liv. i., chap. xxvii., p. 24.

<sup>55</sup> See "The Blessed Cornelius," &c., in the xi. chapter, which has for its heading, "How I came to hear of the Blessed Cornelius—visit to his relics at Chambery."

<sup>56</sup> The Count came to present a number of small pamphlets to the Archbishop, and of which this visitor was the author. The book was entitled, "A Tribute to the Blessed Concord." It had been written during the preceding year. As an appendix to his chapter, Dr. Dixon published the greater part of this brochure, in an English dress, for which he felt indebted to a good religious, belonging to the Convent of the Sacred Heart, at Armagh.

Blessed Concord, dressed in their habits and carrying several standards, formed in front of the house, whence they walked before him down to the church.<sup>59</sup> The Archbishop of Armagh was obliged to stop at the entrance of Blessed Cornelius' chapel, until the parish priest read an address to him in French. To this, the Archbishop replied in a few words of the same language. Then, approaching an altar, on which the body of the blessed Archbishop rested in a handsome shrine, dressed out with rich pontifical ornaments, Dr. Dixon celebrated Mass, assisted by the Vicar-General and Chancellor, in full canonicals. After Mass, he was obliged to put on a mitre of the Archbishop of Chambery, and with a pastoral staff in hand he went to the high altar. There he gave benediction, with the most Holy Sacrament, to a devout throng, who had assembled to see the successor of Blessed Concord. Having partaken of the good parish priest's hospitality, whose kindness and attention to the Archbishop and to all the clergy present on the occasion, could not be surpassed; Dr. Dixon afterwards went to visit that house, and he saw the room, in which Blessed Cornelius died.<sup>60</sup> From this house, the strangers went to visit a convent of the Carmelite nuns; this community, too, had a special interest for them.<sup>61</sup> They had been good enough to prepare, in a beautiful case, relics<sup>62</sup> of the holy man, intended as a present for the church at Armagh. All this was done privately, that the people belonging to the parish might not be generally aware of what had happened; because, great as was their respect for the Blessed Concord's successor, they would hardly have endured to see so much of the bones of their revered patron and protector taken away from them. In the evening, the Irish travellers prepared to set out,<sup>63</sup> from Chambery for Lyons. Thus, it had been granted to a very worthy successor of that holy Archbishop, to make known in Ireland the glorious sepulchre, where his bones repose, and to restore to his diocese a portion of these bones, after

<sup>57</sup> By him, they were invited to dine; and, it was a great gratification to meet at dinner the venerated successor of St. Francis of Sales, the Bishop of Annecy, who, like the Irish pilgrims, was on his way home from the Eternal City.

<sup>58</sup> Having as a travelling companion the Rev. Michael O'Hea of the Diocese of Dublin, on returning from Italy, by way of Turin and the Mount Cenis Tunnel, both stayed at Chambery the evening of November the 9th, 1886, and on the morning of the day following we had the happiness of being allowed to celebrate Mass in St. Concord's church, Lemenc. The writer was privileged, by officiating in the special chapel of St. Concord, and on the altar behind which were the beautiful new shrine and relics of the holy Archbishop. Nothing could be more kind than those attentions of the hospitable and excellent Curé of the Parish of Lemenc, Fr. Dumont, who insisted on our remaining to breakfast with him, having showed us over his most interesting church, standing on the site of a pagan temple of ancient Gaul, and which is now converted into a cryptic chapel. From him we received much valuable information about the church of which he was pastor, and regarding its patron. He also presented us with a small "Vie de Saint Concord," Hymnes, Cantiques et Prières en son Hon-

neur," printed at Chambery in 1881, 24mo. It has been reprinted, with some additions from an abridged Life of the saint, issued in 1809, for the use of the Confraternity of the Blessed Cornelius.

<sup>59</sup> When all had arrived there, it was found thronged by the parishioners, at that early hour, and the choir was practising its best music.

<sup>60</sup> In his day, it had been a Benedictine monastery; then it was occupied by nuns of the Visitation Order. These kept a boarding school, and the young ladies would insist on marking the occasion of the Irish Archbishop's visit, by a formal address, which was pronounced *viva voce* by one of them.

<sup>61</sup> To these good nuns had been committed the office of dressing the Blessed Cornelius in certain new pontifical ornaments, which he then wore.

<sup>62</sup> These were a bone of the thigh, and a portion of a rib, taken from the Blessed Cornelius' remains.

<sup>63</sup> Before bidding farewell to the worthy parish priest of Lemenc, the Archbishop left some alms with him, to be distributed among the poor of his flock. This was an humble return to that parish, for a great spiritual treasure; and, thanks to God, the voyagers were enabled to bring home safely their prized treasure to Ireland. The small "Vie

long lapse of seven hundred years.<sup>64</sup> Those relics of Blessed Concord are now carefully preserved in Ireland: a portion of the rib at the Presentation Convent, in Drogheda, and a thigh-bone, at the Sacred Heart Convent, near Armagh. The Most Rev. Dr. Dixon tells us, also, that he applied to the Sacred Congregation of Rites in Rome, for permission to have the office of this saint celebrated in Armagh diocese, under the same rite, as that observed at Chambery. There, Novenas and various devout practices, in honour of Blessed Concord, have been long established.

Not only the religious world, but every student of human nature, ought to take a special interest in the study of a saint's acts and character. We cannot doubt, but during life, the prayers of this holy Prelate were frequently offered, both at home and abroad, not for himself alone, but for many others, who sought his good offices. The pious stranger people, who were under his special patronage, and who loved in life as after death their Irish pilgrim prelate, still share with Ireland that veneration, which must continue to receive increase with the coming of future generations.

ARTICLE II.—ST. PETROCK, ABBOT, AND PATRON OF BODMIN, CORNWALL. [*Sixth Century.*] At an early period, and soon after St. Patrick's mission had succeeded in Ireland, the rocky lands of Cornwall were overspread by missionaries from our Island, and these strangers have left the impress of their names on her hills, valleys and churches. We shall here endeavour, to illustrate and fill up such scanty outlines, with some probable and consistent materials, which older writers furnish, regarding the biography of one well remembered among her earliest of missionaries. Possibly, there might have been two saints, each bearing the name of Petrock; for, we find some irreconcilable dates in his Acts. However, we are now only concerned with the holy man, who flourished undoubtedly, so early as the sixth century. The Church historian, Thomas Fuller, regards him, as "the Captain of the Cornish Saints;"<sup>1</sup> but, this eulogy may be taken to signify a missionary career, passed in Cornwall, without his having been born there. A summary of the few historical facts, which have been handed down to us, regarding Petrock, and stripped of the traditional fancies, in which they were clothed, are furnished from an old Life of the saint, by John Leland.<sup>2</sup> By the French, he is called Perreux.<sup>3</sup> Manuscript Acts of this saint are extant.<sup>4</sup> John Capgrave has given us the Life of this patriarch;<sup>5</sup> and John of Teignmouth wrote an ancient life.<sup>6</sup> St. Petrock has been noticed, by the antiquary John Leland, in his Commentaries on British Writers,<sup>7</sup> and this account has been reproduced by Bishop Tanner.<sup>8</sup>

de Saint Concord" states: "Chaque année, depuis lors, on voit venir a Lemenc des évêques ou des prêtres Irlandais pour y vénérer le tombeau du saint qui a laissé de si précieux souvenirs en Irlande."—"Notice sur la Vie et le culte de Saint Concord," p. 20.

<sup>64</sup> See Most Rev. Dr. Dixon's "Blessed Cornelius," &c., chap. xi., pp. 68 to 75.

ARTICLE II.—<sup>1</sup> See "Church-History of Britain; from the Birth of Jesus Christ until the year M.DC.XLVIII.," endeavoured by Thomas Fuller, vi. centurie, Book i., sect. II, p. 42.

<sup>2</sup> In his Itinerary, "Ex Vitâ Petroci," vol. viii., p. 52.

<sup>3</sup> See Les Petits Bollandistes, "Vies des Saints," tome vi., iv<sup>e</sup>. Jour de Juin, p. 441.

<sup>4</sup> Thus we find, De S. Petroco, Abbate et

Confessore, MS. Cottonian Tiber. E. i. ff. 172 b—174. Also, that published in the "Acta Sanctorum," at the 4th of June, ex MS. Cod. Rubee Vallis. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 117.

<sup>5</sup> See "Nova Legenda Angliæ," Pridie Nonas Junii, fol. cclxvi., cclxvii.

<sup>6</sup> It is quoted by Ussher, in "Britannicarum Ecclesiarum Antiquitates," cap. xiv., p. 292.

<sup>7</sup> See "Commentarii de Scriptoribus Britannicis," auctore Joanne Lelando Londinate. Ex Autographo Lelandino nunc primus edidit Antonius Hall, A.M., Coll. Reg. Oxon. Socius, tomus i., cap. xxxv., pp. 61, 62. Oxonii, 1709, 8vo.



At this day, as appears from the posthumous list, Colgan intended to publish his Acts.<sup>9</sup> These will be found, in the Bollandist collection,<sup>10</sup> and edited by Father Godefrid Henschen;<sup>11</sup> while, they are published from a Manuscript Life, attributed to John of Tinmouth. We find an account of this holy man, likewise, by Dean Cressy,<sup>12</sup> Rev. Alban Butler,<sup>13</sup> the Petits Bollandistes,<sup>14</sup> and Rev. S. Baring-Gould.<sup>15</sup> John of Tinmouth, Capgrave and Ussher call St. Petrock a Cumbrian; but, as he has been commonly named Corinius, which is said to have been an equivalent for Cornubiensis, these writers think the word Cumber must have been a mistake for Camber. Suasius incorrectly calls him a Cimber.<sup>16</sup> The Welsh document, "Bonedd y Saint," declares, that his father was named Clement, and that he was a Cornish prince. According to Dr. Thomas Fuller, Petrok was a Welsh-Irish-Cornish man, having his birth in Wales, and his breeding in Ireland.<sup>17</sup> However, St. Petrock was a native of Wales, and of royal extraction, according to most accounts. The Rev. John Adams regards him, however, as being a Cornishman.<sup>18</sup> According to his Itinerary, an old Life of this saint,<sup>19</sup> the author had seen, supplies information, that Petrock was by race, if not by birth, a Camber. Designated simply as a Camber, this word may signify a native of either Wales or Cornwall;<sup>20</sup> and, accordingly, he is claimed, as a denizen, by both countries. Some of the Welsh writers maintain, that he was born of princely parentage in Wales; while nearly all authors are agreed, that he was son to Clement, said to have been a prince or chief, in Wales or Cornwall. The time of his birth is regarded as having occurred, in the very early part of the sixth century, if not late in the fifth. He was more ennobled for his virtues, however, than he had been distinguished, owing to his family connexions. Such was his life from childhood, and so closely did he imitate St. Peter's faith and works, that he seemed not without a Divine presage, to have received a name derived from that of the Apostle. These graces, God had conferred on him, were so extraordinary, that he was admired and loved by all. Ever modest and humble, he was a cheerful giver; he was fervent in charity, and assiduous in all the duties of religion. According to some writers, Petrock was a disciple of St. Patrick;<sup>21</sup> but, this seems to be a more than doubtful statement. Upon the death of his father, his people insisted on Petrock succeeding in the kingdom. He was resolved, however, to choose the better part. He wished to give up an earthly, for a heavenly crown.<sup>22</sup>

<sup>8</sup> See his "Bibliotheca Britannico-Hibernica," p. 594.

<sup>9</sup> According to the "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>10</sup> See "Acta Sanctorum," toms i., Junii iv. De S. Petroco Abbate, in Cornubia Britannicæ Provincia, pp. 399 to 402.

<sup>11</sup> He has a previous commentary, with notices of his cultus and the different translations of his body, in 5 paragraphs, with notes, illustrating the Acts, from John of Tinmouth.

<sup>12</sup> See Dean Cressy's "Church History of Brittany" book x., chap. xxiv., pp. 223 to 225.

<sup>13</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. v., June iv.

<sup>14</sup> See "Vies des Saints," tome vi., iv. Jour de Juin, pp. 401, 402.

<sup>15</sup> See "Lives of the Saints," vol. v., June 4, p. 35.

<sup>16</sup> See Father Godefrid Henschen's n. (a).

<sup>17</sup> This writer quaintly adds, "according

to the *mode* of that *Age*, wherein all *British* sailed over into *Ireland* (as the *English* in after-ages did into *France*), there to have their Education in all learned sciences. Who would have thought to have found *Helicon* amongst the *Bogs*, as indeed it was at that time?"—"The History of the Worthies of England:" endeavoured by Thomas Fuller, D.D., first printed in 1662. A new edition with a few explanatory Notes, by John Nichols, F.S.A., Lond., Edinb. & Perth, vol. ii. The Worthies of Wales General, p. 563.

<sup>18</sup> See "Journal of the Royal Institution of Cornwall, 1868," No. ix., Chronicles of Cornish Saints, No. ii., S. Petrock.

<sup>19</sup> There we have it, "Petrocus *genere* Camber." See vol. viii., p. 52.

<sup>20</sup> In the Itinerary of William of Worcester, it is stated: "Sanctus Petrocus, rex patriæ Cumborum id est partis borealis regni Angliæ," p. 101.

<sup>21</sup> See Borlase's "History of Cornwall,"

In consequence of this resolution, he retired from the world. He left the royal inheritance to his younger brother.<sup>23</sup> A hermit, who lived in a very holy manner, had been at first an inhabitant of Bosmanach. His name has been Latinized Guronus.<sup>24</sup> This solitary, named also St. Gorran, or Guron,<sup>25</sup> had an humble abode in a small hut, which he left to St. Petroc.<sup>26</sup> It is stated, that he lived in a valley. He settled afterwards, most probably in Gorran parish, perhaps, at Polgorran, or Gorran's Pool, a little northwards from the church.<sup>27</sup> It is said,<sup>28</sup> that St. Petroc professed a monastic life, under the Rule of St. Bennet,<sup>29</sup> at Bodmin, then called Brosmana, that is, the "mansion of the Monks."<sup>30</sup> With sixty other companions, St. Petroc embraced a monastic life, in his native country. There, he remained, for some years; yet, it is not known, where that monastery, in which he dwelt, had been located. After the lapse of those years, he left his hermitage, resolved on going elsewhere to study theology. When St. Petroc reached the age of an adult,<sup>31</sup> with favouring winds he passed over into Ireland, there to improve himself in the knowledge of Holy Scripture. He left the ship in a harbour, where it safely remained.<sup>32</sup> Several excellent Masters then flourished, in that Island. Here, he became a great proficient in Sacred Letters, "reading good Authors there,"<sup>33</sup> and in the science of the saints he advanced to perfection. In turn, he became a teacher. It is said, St. Finian<sup>34</sup> had previously spent thirty years of his life in Britain; and, when returning to his native land, that he was accompanied, by many British Christians, who were afterwards held in great veneration for their sanctity, by the Church in Ireland. As the time of his return corresponds with the time of Petroc's migration to Ireland, we may suppose, that our saint was one of the companions of that Finian alluded to, or, at all events, that he was attracted to our Island by him, there to pursue his studies under such guidance, at Clonard, in Meath. This was the most famous school in the Island, established at that time. It was founded by St. Finian, about A.D. 520. This institution soon became a kind of university, for the whole country. The fame of the founder's good works, it is said, drew many great men to him from divers parts of the land, as to an admirable sanctuary of all wisdom. They desired to learn in his school the sacred Scriptures and the ecclesiastical institutes.<sup>35</sup> The monastery at Clonard, at that time, boasted of many teachers and students. These were famous, in their generation, for sanctity and learning. It is said, that no less than 3,000 scholars studied there, during the course of St. Finian's presidency.<sup>36</sup> The account in the old

sect. i., p. 380.

<sup>22</sup> See the Life of our saint, attributed to John of Tinnmouth, in the Bollandists' "Acta Sanctorum," tomus i., Junii iv., p. 400.

<sup>23</sup> This is stated in William of Worcester's Itinerary, p. 101.

<sup>24</sup> See John Leland's "Commentarii de Scriptoribus Britannicis," tomus i., cap. xxxv., p. 61.

<sup>25</sup> He is probably the same as St. Guier, or Guerir, to whom a church was formerly dedicated, in Cornwall, not far from Padstow.

<sup>26</sup> See Joannis Lelandi Antiquarii "De Rebus Britannicis Collectanea," vol. i., p. 75.

<sup>27</sup> The parish seems to have derived its denomination from him. See Whitaker's "Cathedrals of Cornwall," vol. i., p. 36.

<sup>28</sup> By Dugdale.

<sup>29</sup> We are told, that the Monks followed this Rule, until the time of Athelstan. The rule of St. Bennet, however, was not known in Cornwall, so early as the sixth century.

<sup>30</sup> We know, that a conventual establishment, which was associated with his name, existed in subsequent times, near the site of the present parish church. Perhaps, we may conjecture, that the scene of his retirement must have been at that place. Besides the copious fountain, which still flows in that pleasant valley, we may picture to ourselves the young recluse, deepening his religious ardour by devotion, and acquiring day by day a firmer establishment, in the love of our Lord.

<sup>31</sup> See John Leland's "Commentarii de Scriptoribus Britannicis," tomus i., cap. xxxv., p. 61.

<sup>32</sup> According to the narrative of John of Tinnmouth.

<sup>33</sup> See Dr. Thomas Fuller's "History of the Worthies of England," vol. ii., p. 563.

<sup>34</sup> This saint is venerated at the 23rd of February, where in the Second Volume of this work, at that date, Art. ix., some no-

Life of St. Petrock states, that he studied twenty years in Ireland.<sup>37</sup> St. Petrock's character and reputation were soon well established there. In the Life of St. Coemgen,<sup>38</sup> one of the most illustrious among the Irish Saints, we read, that his parents, who were Christians and of princely birth in Leinster, committed their son to St. Petrock for instruction. Then Coemgen was only seven years of age, and he remained with that master for five years. The selection, therefore, of Petrock, to be the teacher of such a pupil, stamps him as a man of mark, and as a most capable instructor, among his contemporaries in Ireland. It seems most probable, that Petrock lived chiefly, in the provinces of Meath and of Leinster, while sojourning in our Island. At length, having attained a lengthened experience, our saint resolved on returning to Britain, and several disciples were ready to accompany him, from Ireland. Having with great care and diligence laid up in Hibernia a good store of Divine wisdom and learning, St. Petrock went to where his bark remained, and thence he returned to Britain, after a favourable passage. There he desired to impart like treasures to his countrymen,<sup>39</sup> as those he had received in our Island. Great calamities had befallen his native land, during Petrock's long absence. Saxon armies had well nigh quenched the independence of the British chiefs. The invading hordes ravaged the country, from the banks of the Tweed, to the borders of Dartmoor. It is true, during many years, the renowned King Arthur<sup>40</sup> kept the pagan hosts at bay, and in some degree he restored the supremacy of British power. This hero had departed, however, and his successor, Constantine II.,<sup>41</sup> was obliged to wage war, with the two sons of Mordred. These now claimed the throne, and they had induced the Saxon invaders to espouse their cause. Still, the stronghold of British power, Cornwall, was beset, and invaded on all sides, by the foe. During his long residence in our Island, Petrock had seen the great value of monastic institutions there. St. Patrick's famous establishment at Armagh, as well as St. Finian's at Clonard, must have been examples to him of their wonderful power and success. Having disembarked, with those disciples, who accompanied him from Ireland, he was asked by certain reapers to procure water to assuage their thirst.<sup>42</sup> Before the barbarians, who lived in that part of the country, where they landed, he struck the living rock with his staff, and immediately, a clear stream of pure water began to flow.<sup>43</sup> The pagans no less than the Christians surrounding him admired the wonders of God's mercy in this miracle. When returning to his native country, with a band of fellow-labourers, Petrock's object was to establish a Monastery in Cornwall. Inquiring of these people there, if any Christian remained in the province, they told him of one Sampson,<sup>44</sup> who dwelt in a hermitage, not far distant, and

tice of him will be found. However, we shall treat of him more in detail, at the 12th of December, which is regarded as his chief festival.

<sup>35</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finiani seu Finenni Abbatis Cluain-Eraird, cap. xix., p. 395.

<sup>36</sup> From the Hymn "Ad Laudes," in the office of St. Finian:—

"Trium virorum millium  
Sorte fit doctor humilis;  
Verbi his fudit fluvium,  
Ut fons emanens rivulis."

—*ibid.*, p. 401.

<sup>37</sup> Thus, "Petrocus 20 annis studuit in Hibernia."—John Leland's "Itinerary," vol. viii. p. 52.

<sup>38</sup> See his Life in this volume, at the previous day, June 3rd, Art. i.

<sup>39</sup> See John Leland's "Commentarii de Scriptoribus Britannicis," tomus i., cap. xxxv., De Petroco, p. 61.

<sup>40</sup> He was son of Uthur Pendragon, and his eventful reign, from A.D. 517 to A.D. 542, will be found related in the Rev. William Warrington's "History of Wales," vol. i., Book ii., pp. 104 to 118.

<sup>41</sup> See Charles Wilkins' "Wales, Past and Present," chap. x., p. 61.

<sup>42</sup> Jam loca illa occupaverat Saxo, Britanosque inde fugaverat; vel qui cum Parto nuper, vel qui cum Cerdicio venerat prius; unde sequitur in Capragravio; Egressis de nave discipulis, messores illic operantes amare illis locuti sunt.—Alford's "Annales

who was in great repute, for his zeal and sanctity.<sup>45</sup> Here he lived, as a solitary, in great abstinence, labour, watching and prayer, for many years. He used only barley bread for his subsistence. Petrock had a great desire to visit this neighbour, and to have the happiness of holding a spiritual conference with him. Our saint also wrought a miracle on his behalf. We gather from the memoirs, that Sampson<sup>46</sup> was much addicted to the life of a recluse; and, there is local evidence, confirmatory of this incidental mention, regarding his residence in Cornwall.<sup>47</sup> Petrock betook himself to St. Sampson's hermitage, where he found that holy man living, in great poverty. He was labouring with his own hands, in an adjoining field. Giving and receiving the kiss of peace, when they were about to part, Petrock had resolved on settling somewhere in the neighbourhood, with his disciples. It has been supposed,<sup>48</sup> that Coengen<sup>49</sup> accompanied Petrock, and that he is the saint from whom the Church of Keverne in Cornwall takes its etymon. The name, in fact, is sometimes written "Keivin." Leland<sup>50</sup> and Whitaker<sup>51</sup> assert, that the patron was identical with Piran; but, Dr. Borlase<sup>52</sup> argues, that he must have been a different person, and, chiefly on the ground, that different parents are ascribed to them.<sup>53</sup> Many Irish disciples, illustrious for learning and sanctity, were associated with Petrock's arduous work. Among these, the names of only three have been handed down. They were Credanus, Medanus, and Dachanus.<sup>54</sup> It seems very likely, they were natives of Ireland. In a brief memoir of "Dechanus" or "Deganus," Colgan states,<sup>55</sup> that he was born at the end of the sixth century, within the borders of Lagenia, in the east of Ireland, that he was a man of high repute, first as an Abbot, and afterwards as a Bishop, in Ireland, and that he was a nephew of Coengen, St. Petrock's pupil.<sup>56</sup> In order to effect the good work he meditated, Petrock settled in Cornwall. His residence is said to have been fixed some miles off the Severn Sea, and at a place, then named Loderic,<sup>57</sup> or Laffenac.<sup>58</sup> It stood, on the North Sea, and at the mouth of a river. That locality was called the Heile-

Ecclesiæ Anglo-Saxonice," vol. ii., p. 10.

<sup>43</sup> John of Tinmouth adds, "et usque in hodiernum diem manare non desinit." John Bale says: "Quæsitus hac laboriosa scientiæ thesaurus cura, tandem est inuentus: qui jam ne deliteret, inventor Hibernicus gazas in Coriniam seu Cornubiam transtulit, et videndas omnibus exhibuit."—"Scriptorum Illustrium Majoris Britannicæ," &c., Centuria Prima, num. xl., p. 56.

<sup>44</sup> In the opinion of Alford, this Sampson was, no doubt, the famous disciple of St. Iltutus, who became Bishop of Menevia, and who afterwards presided over the See of Dol, in Brittany. See "Fides Regia Britannica, sive Annales Ecclesiæ Britannicæ," tomus 1, A.D. 505, num. 3.

<sup>45</sup> According to Dom Gui Alexis Lobineau, he was "né dans le South-Wale."—"Histoire de Bretagne," tome i., liv. i., sect. xxxii., p. 10.

<sup>46</sup> His feast occurs, at the 28th of July, where notices of him may be found.

<sup>47</sup> The parish of Golant, in ancient times, was called by his name. There was formerly an old chapel, called St. Sampson, standing on the spot, now occupied by Place House, at Padstow. This chapel was no doubt built on the site of his Oratory, and it was probably that spot to which Petrock had been directed, by the Saxon pirates.

<sup>48</sup> By the Rev. John Adams.

<sup>49</sup> See his Life, at the previous day, Art. i.

<sup>50</sup> See Leland's "Itinerary," vol. iii., p. 24.

<sup>51</sup> See Whitaker's "Cathedral of Cornwall," vol. ii., p. 10.

<sup>52</sup> See William Borlase's "History of Cornwall," vol. i., Book iv., chap. xi., p. 388.

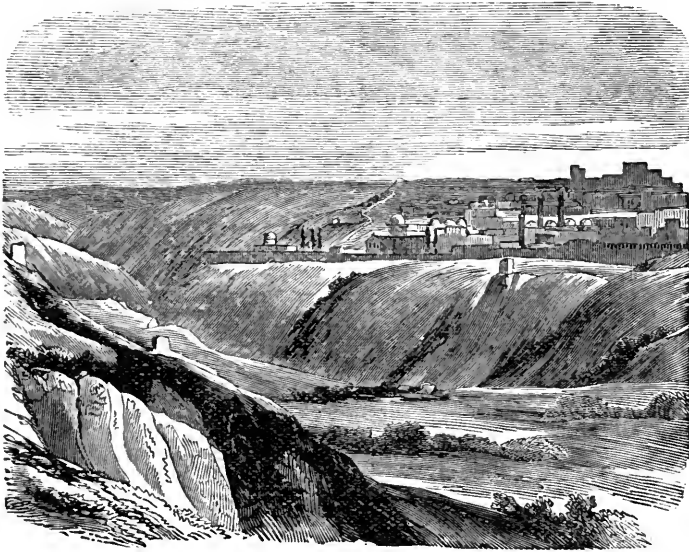
<sup>53</sup> He adds, also, that in Domesday, Peranzabulæ is called Lanpiran; whereas St. Keverne is called Lannachebran, *i.e.*, Lan-a-Chebran, the Church of Chebran. There were formerly considerable ruins to be seen, near the parish church of St. Keverne, at a place, called Tregonin. According to tradition, these were the remains of an old chapel and priory.

<sup>54</sup> Leland tells us, that they were all buried at Bodmin. "Extat *Petroburgi* libellus de *Sepulturâ sanctorum Anglorum*; ex quo liquet *Credanum, Medanum, et Dachunum*, viros sanctitate vitæ illustreis, et *Petroci* imitatores, *Bosmanach* fuisse sepultos."—Commentarii de *Scriptoribus Britannicis*, tomus i., cap. xxxv., De *Petroco*, p. 61.

<sup>55</sup> See "Acta Sanctorum Hiberniæ," Martii xii. De S. Degano, Abbate et Episcopo, cap. i., p. 584.

<sup>56</sup> John Bale states: "In cœnobio uerò apostolici ordinis, quod in Cornubia aliquot

moth, by Roger Wendover ; and, by William of Malmsbury, it is named the Hegelmith.<sup>59</sup> Petrock is said to have built a monastery, on the north coast of Cornwall, about A.D. 520.<sup>60</sup> For thirty years, St. Petrock is stated to have lived, where he had selected the site for his religious establishment, in innocence and seclusion. He crucified the flesh, by remaining immersed in cold water, during a considerable part of the night ; his fasting and abstinence were so rigorous, that he only permitted himself to eat a morsel of bread for his meals ; he was incessant in vigil and prayer : solely on the day of the Lord's Resurrection would he take some pulse, as a refreshment, and in honour of that great festival. This holy man is supposed to have occupied a hermitage,



City of Jerusalem.

and to have lived a monastic life, under the rule of St. Benedict at Bodmina, in the valley at Bodmin.<sup>61</sup> We are informed, that St. Petrock had resolved on making a visit to Rome ;<sup>62</sup> although, at first, his disciples sought to dissuade him from this purpose, as the weather seemed to be foul and stormy. But, Petrock promised, that the day following should prove more favourable. However, his hopes were frustrated, and he began to think the Almighty had deemed him presumptuous ; but, on the third day, the tempest abated, and he set out on his journey, with an assured conscience. Following the memoir, attributed to John of Tinmouth, Capgrave and Ussher place this visit to Rome, after Petrock had returned to Cornwall, and had spent thirty years

passuum millibus a Sabrino littore ædificabat, discipulos habuit, Credanum, Medanum, et Dachanum, uiros doctrina et uitæ sanctitate illustres.—“*Scriptorum Illustrium Majoris Britanniaë*,” &c. Centuaria Prima, num. lx., p. 56.

<sup>57</sup> This is rendered “the Creek of Robbers,” by Borlase.

<sup>58</sup> “Laffenac, quasi Lan-manach, the Church of the Monks ; as Bodvenah (now Bodman) from Bodmanach, the House of

the Monks.”—Borlase’s “*History of Cornwall*,” vol. i., Book iv., chap. xi., sect. i., p. 379.

<sup>59</sup> See Ussher, “*De Primordiis*,” cap. xvii., p. 1014.

<sup>60</sup> See Sir William Dugdale’s “*Monasticon Anglicanum*,” vol. ii., p. 459.

<sup>61</sup> See John Leland’s “*De Rebus Britannicis Collectanea*,” vol. i., p. 75. Editio Altera, with the preface, notes and Index of Thomas Hearne.

there.<sup>63</sup> When he arrived in Rome, his great consolation was to visit the holy places. The old writers of St. Petrock's Acts speak also of his making a pilgrimage to Jerusalem,<sup>64</sup> at the same time of life, when he had accomplished his journey to Rome. His deepest reflections and warmest religious sympathies in Palestine were profoundly and most sensitively moved; for, when he visited the sepulchre of our Divine Lord, pouring forth the most fervent prayers, he burst into tears. Thence, he is said to have travelled to India, where encountering great dangers, in crossing rivers, and from the plots of robbers, he came at last to the extreme Eastern Ocean. There, overcome with fatigue, he lay down on the shore, and soon he fell into a profound sleep. On awaking, according to the Legend of his Life, Petrock saw a vessel approaching him from the sea, and it was all lightsome within, but it could only contain a single person. However, with great confidence in God, he went on board, when without oar or boatman, the sea wafted it onwards and towards an Island. Here he landed, and led the life of a contemplative, apportioning certain hours to prayer. It is said, that when he reached that part of India,<sup>65</sup> he spent seven years on the solitary Island already mentioned. During all that time, he fed only on a single fish; but, when this period had elapsed, and while in his sleep, an angelic vision warned him, that the vessel on which he came was now ready to take him away.<sup>66</sup> However, the narrative of this remote journey is so blended with improbable and supernatural stories, that nothing historical can be deduced from it, besides the fact, that he was absent a long time, and that he travelled beyond Palestine. Having obeyed the direction of Heaven, and finding all things prepared for his voyage homewards, the holy man directed his course to Western Britain. At the time of Petrock's return, that country, in the immediate neighbourhood of Padstow,<sup>67</sup> seems to have been in the hands of pirates. It is stated, moreover, that serpents and noxious animals infested the lakes and places, in that part of the country. By his miraculous gifts, Petrock succeeded in banishing the last of those pests beyond the seas. According to some accounts, our saint flourished A.D. 560,<sup>68</sup> under Maglocum, or Malgon, a King of Britain.<sup>69</sup> Taking twelve companions with him to a solitary place, where no water was to be found, Petrock struck the ground with his baculus, and water was produced from the earth. He there founded a college or monastery of the Apostolic Order. From him, this place was afterwards called Petrockstow, which has been contracted to Padstow;<sup>70</sup> although, Borlase thinks Padstow, to have been so called by the Saxons—from St. Patrick—viz., Patrickstow.<sup>71</sup> About this period, Tendurus, or as also called Theodorus,<sup>72</sup> and Constantine,<sup>73</sup> were chieftains of renown, in Cornwall. Rapacious bands hovered about the fords of the Tamar, and piratical ships kept the coasts in

<sup>63</sup> The ancient Life quoted by John Leland states, "Petrocus Romam *pedit*."

<sup>64</sup> However, it is altogether more probable, that Petrock should have undertaken this long journey in middle life, and soon after his withdrawal from Ireland, than in his old age, and after a thirty years' sojourn in Cornwall, when he must have been seventy years old.

<sup>66</sup> The accompanying illustration, drawn on the wood by William F. Wakeman, and engraved by Mrs. Millard, presents a view of this celebrated city, from without its walls.

<sup>65</sup> "All far countries," says Fuller, in allusion to this narrative, "are East Indies to ignorant people."—"Church History of Britain; from the Birth of Jesus Christ, until

the year M.DC.XLVIII., Cent. i., Book i., sect. 11, p. 42.

<sup>66</sup> John of Tinmouth's Life adds this direction from the Angel: "Ubi vero mare transieris cum baculo, quem cum melote reliqueras, assistentem lupum reperies, quem tibi Dominus collegam, me præparavit prævium, donec notas in partes pervenias."—"Acta Sanctorum," toms i., Junii iv. Vita suspecta auctore Joanne Tinnouthensi, ex MS. et Capgravo, sect. iv., p. 401.

<sup>67</sup> This town "was called by the Saxons Pejrockstow; but by the Britons Bodmanna, that is the Habitation of the Monks."—William Borlase's "History of Cornwall," vol. i., Book iv., chap. xi., sect. i., p. 381.

constant alarm. Moreover, the country itself was full of insurrection and strife, for petty chieftains were everywhere struggling for supremacy. One of the mightiest among them, in the west, seems to have been the regulus, named Tendurus.<sup>74</sup> In the Acts of St. Petrock, by John of Teignmouth, a Constantine is mentioned, not however as a chief, but as a rich man. His servants had chased a stag, which fled for protection to the cell of St. Petrock. This circumstance was related to their master, who became violently indignant. He made an attempt to draw his sword, against the holy man; but, suddenly, his whole frame seemed rigid. However, Petrock forgave his enemy, and on pouring forth prayers for him, Constantine was restored to strength. Afterwards, on being taught the Faith of Christ, he and twenty of his pagan warriors, were converted from the evil of their ways, while Constantine himself became a Christian teacher. He resided in Cornwall, for some time, after his conversion. This may be inferred, from the fact, that a church in the country<sup>75</sup> has from time immemorial been associated with his name. It marked, probably, the place of his abode, and where his Christian labours had been exercised. Moreover, there is a trace of his connection with the district, in which Petrock himself resided. In the parish of St. Minver, which originally belonged to Padstow, were the ruins of an old chapel,<sup>76</sup> dedicated to St. Constantine.<sup>77</sup> It is not improbable, that the change, which God's grace wrought in Constantine, was brought to pass, through the instrumentality of St. Petrock, and that the penitent occasionally occupied a cell, on the sands of the northern shore, to hold frequent intercourse with his spiritual guide. The place above all others, which was dear to Petrock's memory, must have been the hermitage of his early days, at Bodmin.<sup>78</sup> Thither, it is said, he proceeded, to plant the first and most renowned monastery, that ever existed on Cornish soil. Tendurus or Theoderic and Constantine aided St. Petrock, by their generosity and piety.<sup>79</sup> Among other works, Petroc is said to have composed a book "De Vita Solitaria,"<sup>80</sup> but, we are at a loss to find any good authority for such a statement. A monastery, which some holy Irishmen aided in establishing, is related to have occupied the site of St. Petrock's

<sup>68</sup> See Dr. Thomas Fuller's "Worthies of England," p. 563.

<sup>69</sup> See Bale's "Scriptorum Illustrium Majoris Britannie," &c. Centuaria Prima, num. xl., p. 56.

<sup>70</sup> See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. ii., p. 33.

<sup>71</sup> He adds: "others think it called Padstow from St. Petrock, a Disciple of St. Patrick, who settled in the same house and built here."—"History of Cornwall," vol. i., Book iv., chap. xi., sect. i., p. 380.

<sup>72</sup> According to John Leland.

<sup>73</sup> This Constantine may be identical with the tyrant of that name, whom Gildas vehemently denounced for his life of iniquity; since we are told, that after having slaughtered his rivals, the sons of Mordred, he was seized with remorse, and he resigned the throne, to spend the rest of his days in seclusion. Thus, in his old age, he became a pattern of Christian virtue, and he was a preacher of the Gospel, in distant lands.

<sup>74</sup> He is described, in the Life attributed to John of Tinmouth, as a man of fierce aspect and of savage manners.

<sup>75</sup> Constantine, in the Hundred of Kirrier. From the notice of the Church in Domesday, it seems to have been, as Polwhele says, one of more than ordinary note. "S. Constantinus tenet dim. hidam terræ, quæ fuit quieta ab omni servicio T. R. E."

<sup>76</sup> There was a "Well strong built of stone and arched over," near it, as we are informed.

<sup>77</sup> When Hals wrote his history.

<sup>78</sup> "The late Priory of Blake Chanons stode at the Est Ende of the Paroch Chirch Yard of *Bodmynne*. S. *Petrocus* was Patrone of this and sumtyme dwellyd ther."—John Leland's "Itinerary," vol. ii., p. 84.

<sup>79</sup> "Regnabant eo in *Corinia* seculo duo reguli, famâ celebres, *Theodorus* et *Constantinus*; quorum cum liberalitate tum pietate adjutus, locum condendo aptissimum monasterio aliquot passuum millibus a *Sabvino* distantem littore accepit; cui nomen patriâ linguâ *Bosmanach* a monachis iditum."—"Commentarii De Scriptoribus Britannicis," auctore Joanne Lelando Londinate, tomus i., cap. xxxv., De Petroco, p. 61.

<sup>80</sup> See Bale's "Scriptorum Illustrium Majoris Britannie," &c. Centuaria Prima,

former cell, in Cornwall; and, it must have been an institute of considerable magnitude. No less than twelve ancient churches,<sup>81</sup> in Devon, and in Cornwall, owe their foundation to the seed which had been planted on this coast. These places are in Cornwall, viz., Padstow, Bodmin, Little Petherick, or St. Petrock Minor, and Trevalga; and, in Devon, viz., West Anstey, South Petrock, Clannaborough, St. Petrock, Hollacombe, Lidford, Newton St. Petrock, and Petrockstow.<sup>82</sup> The old Lives of our saint contain an account of many miracles, attributed to St. Petrock's merits, in the sight of God. He healed the sick, and he wrought other supernatural works, while his sanctity was acknowledged to be of a most exalted character. At last, his life was about to close, and knowing this, his disciples were summoned to receive Petrock's last legacy. It was in the shape of an instruction, that as they had abandoned the world, so should they its pleasurable allurements, that they should repress anger, avoid falsehood, and detest envy; that they should not only shun detraction, but even avert all evil suspicions from their neighbours; that they should overcome pride, and give room only in their hearts to virtue and the love of God. He wished them to be worthy temples of the Holy Ghost. These and such like exhortations were commended by his life-long virtues.<sup>83</sup> At Petrockstow<sup>84</sup> or Padstow<sup>85</sup> his mortal course terminated, and there too, he was buried. The year of his death is uncertain. While one account has it, that he passed to everlasting bliss, before the middle of the sixth century; again, we are told, Petrock exchanged this mortal life for a happy immortality, on the 4th of June, sometime in the sixth century.<sup>86</sup> He died, it is said, after thirty years' labour in the word of God, A.D. 564,<sup>87</sup> on the day before the nones of June.<sup>88</sup> The monastery of Padstow was near the sea-shore, and it was greatly exposed to the piracies of the Saxons. It was destroyed, but its possessions were afterwards obtained by the monks, who after the time of the Danes removed to Bodmin, and who brought the body of Petrock with them. Its church was dedicated to that saint, who had formerly passed some part of his retirement in the place. There, too, a priory was established,<sup>89</sup> and a church was built in his honour.<sup>90</sup> The hermitage, which Petrock had founded, continued, it is stated, to be inhabited by monks of the Benedictine Order, until the reign of King Athelstan.<sup>91</sup> Long after the time of Petrock, King Athelstan entered Corinias as a conqueror, when he repaired and enlarged the monastery of our saint.<sup>92</sup> There, also, he founded

num. xl., p. 56.

<sup>81</sup> These are even now called by, or associated with, the name of St. Petrock.

<sup>82</sup> By Fuller it is rendered "the station or abiding-place of Petrock." He adds: "it is now corruptly Pad-Stowe, where many eminent scholars were brought up under him."—"Worthies of England," p. 563.

<sup>83</sup> See "Acta Sanctorum," tomus i., Junii iv., Vita Suspecta, auctore Joanne Timmouthensi, ex MS. et Capgravio, num. 5, 6, 7, p. 401.

<sup>84</sup> *Olim* Loderic, or Laffenac, or Adelston, in the deanery of Pydre. See Bishop Tanner's "Notitia Monastica," James Nasmyth's edition. Cornwall, sect. xxiii., p. 459.

<sup>85</sup> In the reign of Henry VIII., we have this account of it: "There use many Britons with small shippes to resort to Padestow with commodities of their country and to by Fische. The Town of Padestow is full of Irisch Men."—"The Itinerary of John

Leland the Antiquary," vol. ii. Second edition by Thomas Hearne, M.A., p. 83.

<sup>86</sup> See the Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June iv.

<sup>87</sup> According to Borlase's "History of Cornwall," vol. i., Book iv., chap. xi. sect. i., p. 380.

<sup>88</sup> *Petrocus obiit prid Non. Junii.*—"The Itinerary of John Leland the Antiquary," vol. viii., p. 52. Second edition by Thomas Hearne, M.A.

<sup>89</sup> See Bishop Tanner's "Notitia Monastica," James Nasmyth's edition, Cornwall, sect. xxiii.

<sup>90</sup> See *ibid.*, sect. iv.

<sup>91</sup> See "Magna Britannia," by the Rev. Daniel Lysons and Samuel Lysons, Esq., vol. iii., p. 30.

<sup>92</sup> See John Leland's "Commentarii de Scriptoribus Britannicis," tomus i., cap. xxv. De Petroco, p. 61.

<sup>93</sup> In his "Monasticon," Dugdale gives



a monastery, in honour of St. Petrock.<sup>93</sup> Giving a list of the Bishops of Cornwall, Heylin<sup>94</sup> names, in the first place, St. Petrock; adding, that he lived about the year 850. But, this date is three hundred years, after the time of St. Petrock of Padstow; and, some writers suppose, he must have been—although a namesake—a different person from the patron. The episcopal See for Cornwall was placed at Bodmin,<sup>95</sup> by King Edward the Elder, and by Bishop Plegmund, A.D. 905. Until the year 981,<sup>96</sup> Bodmin was the seat of the Bishops in Cornwall.<sup>97</sup> At that date, the pirates, who infested the shores of Domnonia and Cornubia, ravaged St. Petrock's-stowe.<sup>98</sup> We are informed, that King Athelstan<sup>99</sup> gave part of the bones, hair and garments of St. Petrock, to the monastery of St. Peter's, at Exeter.<sup>100</sup> The monastery of St. Petrock, at Bodmin, being burnt down by the Danes, the bishops removed their seat further east to St. German's, on the River Lyner.<sup>101</sup> The monastery seems to have continued in ruins for some time, and it went into the possession of the Earl of Moreton and Cornwall at the conquest; but soon after it was re-edified—in 1110, according to some accounts, or 1120,<sup>102</sup> as others state—and restored to its former use by a nobleman, called Algar,<sup>103</sup> with the licence of the king, and with the assistance of William Warlewast, Bishop of Exeter.<sup>104</sup> Then, it was given to Canons Regular.<sup>105</sup> In the year 1177,<sup>106</sup> a Canon of the Abbey of Bodmin, by name Martinus, removed the bones of this saint, and carried them to the Abbey of St. Mevennus,<sup>107</sup> in Brittany.<sup>108</sup> However, Roger, the prior of Bodmin, went with his brethren to King Henry II., and implored of him to aid them, in recovering the sacred relics. The king granted their request. A band of armed men was sent to the Abbey of St. Mevennus.<sup>109</sup> These insisted on the restoration of the

from ancient Charters of Donation, an account of St. Petrock and his monastery, vol. i., p. 213. This, however, is not easily reconcilable with the time, in which he flourished, according to other historians.

<sup>94</sup> See "Help to English History," p. 116.

<sup>95</sup> At Bodmin, Cornwall, there was a Lazar House dedicated to St. Laurence. See "Monasticum Anglicanum," by Sir William Dugdale, vol. vii., part ii., p. 757, new edition by John Caley, Esq., F.R.S., Henry Ellis, LL.B., and the Rev. Bulkeley Bandinel, D.D.

<sup>96</sup> See William Borlase's "History of Cornwall," vol. i., book iv., chap. xi., sect. i., p. 381.

<sup>97</sup> William of Malmesbury writes: "Cornubiensium sane pontificum succiduum ordinem nec scio nec appono, nisi quod apud sanctum Petrocum confessorem fuerit episcopatus sedes."—"De Gentis Pontificum Anglorum," lib. ii., p. 146. Saville's edition.

<sup>98</sup> See the "Anglo-Saxon Chronicle," p. 399, in "Monumenta Historica Britannica, or Materials for the History of Britain," &c. vol. i. Also, Florentii Wigornensis "Chronicon," p. 579.

<sup>99</sup> See "Monasticum Anglicanum," p. 226.

<sup>100</sup> See William Borlase's "History of Cornwall," vol. i., book iv., chap. xi., sect. i., p. 381.

<sup>101</sup> "Locus est apud aquilonales Brittones supra mare iuxta flumen, quod dicitur

*Hegelmithæ, quidam dicunt fuisse ad sanctum Germanum iuxta flumen Limer supra mare in australi parte.*"—"De Gestis Pontificum Anglorum," lib. ii., p. 146. "Rerum Anglicarum Scriptores post Bedam præcipui," edito W. Saville, Londini, 1596, fol.

<sup>102</sup> See Bishop Tanner, in his "Notitia Monastica," Cornwall, sect. iv., edition of James Nasmyth, M.A.

<sup>103</sup> He was uterine brother to King William I. of England, and he despoiled of all its forms the shrine of Petroc. "*Algarus nobilis et Gullelnus Guarvestinus episcopus Iscanus fundos, canonicis Augustinianis in loci possessionem adductis, solite in jus pri-tinum reduxerunt.*"—"Commentarii de Scriptoribus Britannicis," auctore Joanne Lelando Londinate, tomus i., cap. xxxv, pp. 61, 62.

<sup>104</sup> See William Borlase's "History of Cornwall," vol. i., book iv., chap. xi., sect. ii., p. 380.

<sup>105</sup> In reference to this place, we read: "There hath been Monkes, then Nunns, then Seculare Prestes, then Monkes agayn, and last Canons Regular in S. Petrockes Church yn Bodmyne."—John Leland's "Itinerary," vol. ii., p. 84.

<sup>106</sup> See Les Petits Bollandistes, "Vies des Saints," tome vi., iv<sup>e</sup> Jour de Juin, p. 441, n. 1.

<sup>107</sup> His feast occurs, on the 31st of June.

<sup>108</sup> See Roger de Hoveden's "Annales," p. 324.

<sup>109</sup> It was in the diocese of St. Maclou-

body. On this occasion, too, the abbot and monks were compelled to take an oath, on the relics belonging to their church, that they had not retained any part of the remains, but had restored them, unaltered and complete. These relics were doubtless brought back to the scene of the saint's former devotions and final labours, and were restored to their early tomb. A beautiful shrine in a small chapel,<sup>110</sup> attached to the east end of the parish church of Bodmin,<sup>111</sup> marked the place of St. Petrock's interment. For many ages, pilgrimages were made to it, for the veneration of his relics. His body formerly reposed in the church dedicated to his name, at Bodmin. There, to the time of John Leland,<sup>112</sup> the antiquary, the tomb and shrine of this holy man were to be seen, in the eastern part of the great church. It is needless to state, that the ravages of subsequent ages caused his relics to be desecrated and lost. Cornwall still enrols his name, among the greatest and best of her Christian heroes. Besides his Acts, as given by John of Teignmouth and by John Capgrave, his feast was venerated, according to the Kalendar of an old English Missal, preserved in a monastery, Gemeticensis, in Normandy, and this was written about the year 1000. In the Carthusian additions to Usuard,<sup>113</sup> and in an old Breviary belonging to the Church of St. Malo, his festival is noticed. In the Martyrology of John Wilson,<sup>114</sup> in Ferrarius,<sup>115</sup> and in a Manuscript Martyrology of Bruxelles, his feast is commemorated, at the 4th of June.<sup>116</sup> In the works of Bishop Challoner,<sup>117</sup> of Rev. Alban Butler,<sup>118</sup> and of Rev. S. Baring-Gould,<sup>119</sup> at the same date, he is commemorated. This holy man's festival is found entered, likewise, in the Circle of the Seasons.<sup>120</sup> That he had some connection with Wales must be admitted, from the fact, that Petrock is titular saint of two churches, in that principality. These are known as Llanbedrog, in Carnarvonshire, and Llanbedrog, in Pembrokeshire. Dr. Thomas Fuller remembered a handsome church in Exeter, dedicated to St. Petrock.<sup>121</sup> In addition, Lobineau<sup>122</sup> informs us, that St. Petrock is the titular of a church in France. After his death, his memory was gratefully revered, especially in Greater and Lesser Britain; but, although no vestige of his sepulchre remains, the place, where he dwelt on earth, shall always preserve the memory of this holy man.

ARTICLE III.—ST. CRUIMTHER COLUM, OF DONOUGHMORE, COUNTY OF TYRONE. This saint invoked the blessings of heaven on his flock, and governed them solely for their spiritual profit. Simply the name Colman Cruimther, is entered in the Martyrology of Tallagh,<sup>1</sup> at this date; although, there is likewise another notice of a Colum, a priest, of Cluana Ernain, at the

vius.

<sup>110</sup> See Bishop Tanner's "Notitia Monastica," sect. xxiii.

<sup>111</sup> A House of Grey Friars was built on the south side of the market place there in 1239. See Sir William Dugdale's "Monasticon Anglicanum," new edition by John Caley, Esq., F.R.S., Henry Ellis, LL.D., and the Rev. Bulkeley Bandinel, D.D., vol. viii., part iii., p. 1510.

<sup>112</sup> "The Shrine and Tumbe of S. Petrok yet standith in thest Part of the Chirche."—"Itinerary," vol. ii., p. 84.

<sup>113</sup> Printed in the year 1515 and 1521.

<sup>114</sup> Known as "Martyrologium Anglicanum."

<sup>115</sup> See "Catalogus Generalis Sanctorum."

<sup>116</sup> See the Bollandists' "Acta Sanctorum," tomus i., Junii iv. De S. Petroco Abbate, &c. Commentarius Prævius, sect. 3. P. 400.

<sup>117</sup> See "Britannia Sancta," part i., pp. 337, 338.

<sup>118</sup> See "Lives of the Fathers, Martyrs and other principal saints," vol. vi., June iv.

<sup>119</sup> See "Lives of the Saints," vol. vi., June 4, p. 35.

<sup>120</sup> See p. 156.

<sup>121</sup> See "Worthies of England," p. 563.

<sup>122</sup> In his Lives of the Saints of Bretagne.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

same day. Probably, some mistake of entry has occurred, in either instance—perhaps in both cases. The church of Cluain-Ernain, which is said to have been the church of St. Columbus<sup>2</sup>—called by some Columbanus<sup>3</sup> and by others Columba—was situated in Delbhna,<sup>4</sup> a territory of Meath. It was formerly and otherwise called Magassuil. The Bollandists,<sup>5</sup> who have a notice at this date of St. Columbus, of Cluain-Ernain, cannot undertake to distinguish him, among the many Irish saints having homonymous names, and therefore they must wait further information regarding him. This saint has been alluded to, in our notices of St. Meallan,<sup>6</sup> and he is classed among the disciples of Patrick.<sup>7</sup> St. Columba or Columbus of Killeannain, he is called in the Tripartite Life,<sup>8</sup> and Columbanus by Joceline.<sup>9</sup> We find entered in the Martyrology of Donegal,<sup>10</sup> that veneration was given, on this day, to Cruimther Colum. He is said to have been a priest of Domhnach-mor-Maighe Imchclair. This place has been identified with Donaghmore, near Dungannon, in the county of Tyrone.<sup>11</sup>

ARTICLE IV.—ST. ERNIN, OR ERNINEUS, OF CLUAIN. When the leaves are young and vigorous in the seasons of spring and summer, the rough breezes cannot remove them from the branches; but, when they begin to fade and wither in autumn and winter, they fall before the slightest gust. So do men easily yield before the blasts of temptation, when the energies of their souls fail; while the holy ones of earth preserve a spiritual vitality, under the most trying circumstances of their lives, and like the ever-green trees, the rude winds cannot cause decay or failure. It is set down in the Martyrology of Donegal,<sup>1</sup> that Ernin, of Cluain, had a festival, on this day. The simple denomination of his place—applied in composition to so many Irish localities—renders it difficult to identify this saint.<sup>2</sup> However, he is called the son of Craskin,<sup>3</sup> in Adamnan's Life of St. Columba; and, in the Annals of Roscrea,<sup>4</sup> these state, that he departed this life, A.D. 634.<sup>5</sup> Father John Colgan and the Bollandists<sup>6</sup> refer his festival, to this 4th day of June.

ARTICLE V.—ST. FINCHAN, OR FIONNCHAN. An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at the 4th of June, regarding Finchan, whose name is entered simply, and without account of any other particulars, which might serve to identify him. This day, likewise, the Martyrology of Donegal<sup>2</sup> only mentions the veneration paid to Fionnchan.

<sup>2</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. ix., p. 130.

<sup>3</sup> By Joceline. See *ibid.*, Sexta Vita S. Patricii, cap. xciii., p. 86.

<sup>4</sup> See *ibid.*, n. 29, p. 174.

<sup>5</sup> See "Acta Sanctorum," Junii iv., tomus i. Among the pretermitted saints, p. 374.

<sup>6</sup> See Volume First of this work, at the 28th of January.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Appendix Quinta ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>8</sup> See *ibid.*, pars ii., cap. ix., p. 130.

<sup>9</sup> See Sexta Vita S. Patricii, cap. xciii., p. 86, as also n. 104, p. 113, *ibid.*

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

<sup>11</sup> In William M. Hennessy's copy.

ARTICLE IV.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

<sup>2</sup> If he be the same as St. Eernneus, the son of Crascen, said to be of Dairmag, in the midland parts of Ireland, more shall be found regarding him, in the Life of St. Columkille, which follows in this volume, at the 9th day of June.

<sup>3</sup> See Colgan's "Trias Thaumaturga," Vita Quarta S. Columbæ, lib. i., cap. iii., pp. 339, 340.

<sup>4</sup> As these anonymous Annals are sometimes called.

<sup>5</sup> See n. 30, p. 373, *ibid.*

<sup>6</sup> See "Acta Sanctorum," Junii iv., tomus i. Among the pretermitted saints, p. 374.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp.

ARTICLE VI.—ST. FAITHLENN, SON OF AEDH DIAMHAN. He is entered, in the Martyrology of Tallagh,<sup>1</sup> at the 4th of June, as Faithlenn Mac Aodha Damhain. Marianus O'Gorman has his festival, at this same date. We read, in the Martyrology of Donegal,<sup>2</sup> that on this day was venerated, Faithlenn, son of Aedh Diamhan, descended from the race of Corc, son to Lughaidh, son of Oilíoll Flannbeg, son to Fiacha Muilleathan, son to Eoghán Mor, son of Oilíoll Oluim.<sup>3</sup> Under the head of Inis-Faithlenn,<sup>4</sup> Duaid Mac Fírbis enters, Faighlen or Faighlenn, from Inis-Faighlen. He is also called the son of Aedh Damhan, or the son of Aedh Bennan, of the race of Corc Mac Luigdech.<sup>5</sup> He is regarded, as having descended from a Munster family of the blood royal.<sup>6</sup> Our records regarding many holy men are exceeding meagre. The most interesting particulars, concerning our national saints, are often those unnoted, as the most profound and valuable thoughts of men are more frequently concealed than expressed.

ARTICLE VII.—ST. COLMAN OF CLOONOUN, COUNTY OF ROSCOMMON. A festival, in honour of Colum sac.—for sacerdos—Cluna Emain,<sup>1</sup> is set down, in the Martyrology of Tallagh,<sup>2</sup> at the 4th of June. This place is identical with Clonoun or Cloonoun, in the parish of St. Peter, barony of Athlone.<sup>3</sup> So there is likewise a Colman Cruimthir; but, some error is here probable. Marianus O'Gorman has a notice of this saint. We find, recorded in the Martyrology of Donegal,<sup>4</sup> that a Colman, was venerated on this day. No addition is found to his name. However, he seems to have assisted, at that great synod held in Dromceat, A.D. 580.<sup>5</sup>

ARTICLE VIII.—ST. MOLUA, SON OF SINELL, OF ETARDROMA. In the Martyrology of Tallagh,<sup>1</sup> this saint is mentioned, at the 4th of June, under the designation of Molua,<sup>2</sup> Etardroma. This place does not appear to have been as yet identified. The Martyrology of Donegal<sup>3</sup> mentions, on this day, a festival in honour of Molua, son of Sinell,<sup>4</sup> and sprung from the race of Brian, son to Eochaidh Muighmheadhoin. He was a relation of St. Columbanus, a disciple of St. Columba.<sup>5</sup> A St. Moluanus Leprosus is mentioned by Roderick O'Flaherty;<sup>6</sup> but, probably, he was a different person from the present holy man.

146, 147

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp.

146, 147.

<sup>3</sup> According to the "Sanctilogium Genealogicum," cap. xxxiv.

<sup>4</sup> Rendered Inisfallen, Killarney, in William M. Hennessy's note.

<sup>5</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 114, 115.

<sup>6</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Martii, Acta SS. Colmani, Foilani et Fethadii, p. 799.

ARTICLE VII.—<sup>1</sup> Also written Cluain Hemain.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>3</sup> See John O'Donovan's "Tribes and Customs of Hy-Many," p. 79, n. 3, and the Map prefixed to that work.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp.

146, 147.

<sup>5</sup> Colgan thinks he belonged, to the seven bishops, mentioned at Cluain Emhain. See "Acta Sanctorum Hiberniæ," xv. Februarii, n. 28, p. 339.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See what occurs, at the feast of St. Molua, on the 15th of October.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

<sup>4</sup> He is said to have been son of Amirgin, son to Ernín, son of Duach. See Colgan's "Trias Thaumaturga," Adamnan's or Quarta Vita S. Columbæ, lib. ii., cap. xvi., p. 354, and n. 16, pp. 382, 383. Also, lib. ii., cap. xxix., p. 357, and n. 27, pp., 383, 384. Also, Quarta Appendix ad Acta S. Columbæ, cap. x., num. 93, p. 492.

<sup>5</sup> See his Life, in this volume, at the 9th of June.

<sup>6</sup> See "Ogygia," pars iii., cap. lxxxii., p. 389.

ARTICLE IX.—ST. MOCHUA CICHEACH. An entry occurs, in the Martyrology of Tallagh,<sup>1</sup> at the 4th of June, regarding Mochual Cichech. A clerical error of one letter may here be detected. More correctly is this saint's name entered, in a later Calendar. There, on this day was venerated, Mochua Cicheach,<sup>2</sup> as recorded, in the Martyrology of Donegal.<sup>3</sup> This appears to be the St. Daluanus of Craoibheach,<sup>4</sup> also called Mo-luanus, entered by the Bollandists,<sup>5</sup> at the 4th of June. They state, that he had possibly another festival, for the 5th of October, when if further light were thrown on his Acts, they might again recur to him.

ARTICLE X.—FEAST OF THE TRANSLATION OF ST. PATRICK'S RELICS. At the 4th of June, the Bollandists<sup>1</sup> notice from a Manuscript in their possession, the Translation of St. Patrick's Relics as a recorded feast. They refer to the 16th of March, after the same memorandum. To that date, also, the readers of this work<sup>2</sup> are referred, for observations which it contains.

ARTICLE XI.—ST. CASSAN, OR CASSAIN, OF DONNOUGHMORE. Much uncertainty prevails, regarding this holy man. On the 4th of June, the Martyrology of Tallagh<sup>1</sup> inserts the name of Cassain, Domnaigh moir Petair. It seems to have been Colgan's intention, to have published the Acta of this St. Cassan, at the same date, as we find the name on his posthumous list of saints.<sup>2</sup> The Bollandists<sup>3</sup> record, at this date, Cassanus with Columbanus and other saints, on the authority of Joceline.<sup>4</sup> If he be the same, we must regard him as a disciple of St. Patrick; and Colgan refers his feast to this date.<sup>5</sup> He is supposed, however, to have been the master of St. Senan,<sup>6</sup> Abbot of Iniscathy, in another passage of Colgan.<sup>7</sup> This day, also, a festival, in honour of Cassan, a priest, is set down in the Martyrology of Donegal.<sup>8</sup> It is stated, that he belonged to the race of Laeghaire,<sup>9</sup> son to Niall of the Nine Hostages.<sup>10</sup> In the Acts of St. Patrick, this saint is called Cassan, a Presbyter of Donnach-mor, in Magh-Echnach.<sup>11</sup> He was one of the holy Apostle's favourite disciples.<sup>12</sup> Joceline has been careul to rescue his name from oblivion,<sup>13</sup> and that writer enumerates him among several other religious priests.<sup>14</sup>

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> A note by Rev. Dr. Reeves says, Cicheach: "An epithet derived from *cic* 'a pap,' and signifying, 'of the breasts.'"

<sup>3</sup> Edited by Rev. Drs. Todd and Reeves, pp. 146, 147.

<sup>4</sup> He is noticed in Colgan's "Trias Thaumaturga," Vita Septima S. Patricii, pars ii., cap. xii., p. 131, and n. 40, p. 174.

<sup>5</sup> See "Acta Sanctorum," Junii iv., tomus i. Among the pretermitted feasts, p. 374.

ARTICLE X.—<sup>1</sup> See "Acta Sanctorum," Junii iv., tomus i. Among the pretermitted saints, p. 373.

<sup>2</sup> See the Third Volume.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, xxvi.

<sup>2</sup> See "Catalogus Actuum Sanctorum quae MS. habentur, ordine Mensium et Dierum."

<sup>3</sup> See "Acta Sanctorum," Junii iv., tomus i. Among the pretermitted saints, p. 374.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xciii., p. 86.

<sup>5</sup> See *ibid.*, n. 104, p. 113.

<sup>6</sup> See his Life in the Third Volume of this work, Art. i., at the 8th of March.

<sup>7</sup> A certain Cassidus, or Cassidanus—conjectured to have been Cassianus or Cassinus—is mentioned as the Abbot, who instructed St. Senan, Abbot of Iniscathy. See "Acta Sanctorum Hiberniae," Martii viii. Vita metrica S. Senani, cap. ix., p. 516, and n. 7, p. 525. Vita Secunda S. Senani, cap. xi., p. 527.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

<sup>9</sup> The exploits of this monarch are treated of, in Dr. Sylvester O'Halloran's "General History of Ireland," vol. ii., book viii., chap. i. to v., pp. 1 to 33.

<sup>10</sup> See an account of him, *ibid.*, book vi., chap. v., pp. 293 to 299.

<sup>11</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. ix., lii., pp. 130, 136, and nn. 33, 108, pp. 174, 177.

ARTICLE XII.—THE FEAST OF ST. APOLLINARUS AND OF HIS COMPANIONS. We find noticed, in the "Feilire" of St. Ængus,<sup>1</sup> at the 4th of June, a feast for St. Apollinarus and his companions, who appear to have been martyrs. However, neither in the great Bollandist collection, nor in any other Martyrology or Calendar, are we able to discover authority for the feast, at this date.

ARTICLE XIII.—FEAST OF ST. MARTIN'S TRANSLATION. Such a feast is entered, at this date, in the "Feilire" of St. Ængus, and it probably has reference to St. Martin, Bishop of Tours. His Life has been written, by many ancient<sup>1</sup> and modern authors.<sup>2</sup> The chief festival for this holy man has been constantly celebrated on the 11th of November;<sup>3</sup> and, not only was he held in great veneration throughout France, but also in the ancient Church of Ireland, owing to his supposed relationship with our great Irish Apostle St. Patrick.<sup>4</sup> St. Martin was born at Sabaria,<sup>5</sup> at present called Stinemanger, in Lower Hungary. His parents were pagans, and his birth was in the year 316,<sup>6</sup> or before Easter in 317, the eleventh year of the Emperor Constantine the Great.<sup>7</sup> He became a Christian, but by an imperial decree, he was obliged to enter the army. Having an evident vocation for the religious state, when he obtained leave to retire from military service, Martin sought St. Hilary,<sup>8</sup> who became Bishop of Poitiers, in 353, or in 354. By him, Martin was ordained an exorcist, and after a visit to Pannonia, he returned to Poitiers, about A.D. 360. There, he built a monastery, about two leagues from the city, at a place called Locociagum,<sup>9</sup> now known as Ligugé.<sup>10</sup> In the year 371, he was chosen successor to St. Litorius,<sup>11</sup> as the third Bishop of

<sup>12</sup> See *ibid.* Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>13</sup> See *ibid.* Sexta Vita S. Patricii, cap. xciii., cxliv., pp. 86, 96, and nn. 104, 153. pp. 113, 115.

<sup>14</sup> Another feast, at the 5th of August, has been assigned to St. Cassan or Cassianus.

ARTICLE XII.—<sup>1</sup> In the "Leabhar Breac" copy, the stanza runs as follows with the English translation, by Whitley Stokes, LL.D. :—

LUO APOLLONARU  
 DO FLAETH DE FOROIGE  
 COMOR CLEIR CONUOIGE  
 LATAMBREITH MARÉINE.

"Apollinarus went to God's kingdom straightway, with a great train with virginity, at Martin's translation."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xcii. At the words *mor cleir* is the gloss i. xxx. *latru mte*, thus translated "thirty with three thousand." p. cxviii.

ARTICLE XIII.—<sup>1</sup> Among these may be mentioned St. Sulpicius Severus, his illustrious disciple, who wrote "Vita Sancti Martini," as also Three Dialogues to supply omissions in that Life, while he alludes, in his Epistles and in his Sacred History, lib. ii., cap. 50, 51, to St. Martin's Acts. Also,

St. Gregory of Tours, in his "Historia Francorum," lib. i. and x., has an account of him, as likewise in his work on the Virtues and Miracles of St. Martin, in Four Books.

<sup>2</sup> See Le Nain de Tillemont, in his work "Mémoires pour servir à l'Histoire Ecclesiastique des six premiers Siècles, avec une Chronologie et des Notes," tome x., p. 309; "Gallia Christiana," tome xiv., col. 6. "Histoire Littéraire de la France," tome i., p. 417; l'Abbé Gervaise's "Vie de Saint Martin," published at Tours, A.D. 1699.

<sup>3</sup> At this date, a very excellent and extended biography of St. Martin may be found, in "Les Petits Bollandistes, Vies des Saints," tome xiii., pp. 312 to 340.

<sup>4</sup> See his Life, in the Third Volume of this work, at the 17th of March, Art. i., chap. iii.

<sup>5</sup> A town of Upper Pannonia.

<sup>6</sup> According to St. Gregory of Tours.

<sup>7</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal saints," vol. xi., November xi.

<sup>8</sup> His feast occurs, on the 14th of January.

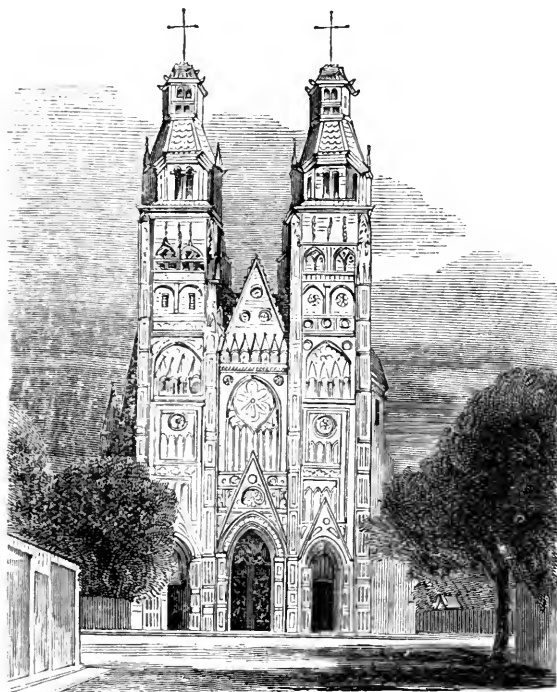
<sup>9</sup> The parochial and abbatial church of this place was dedicated to St. Martin. An oratory near it was greatly frequented by pilgrims. See "Les Petits Bollandistes, Vies des Saints," tome xiii., p. 340.

<sup>10</sup> This is thought to have been the most ancient of the French monasteries.

<sup>11</sup> His festival is held on the 13th of Sep-

Tours, and he was consecrated, on the 3rd of July. This See had been originally established by St. Gatian,<sup>12</sup> who came from Rome, about the middle of the third century.<sup>13</sup> The early cathedral of Tours was built by St. Martin, and it was at first dedicated to St. Maurice; but, since the year 1096, it bears the name of St. Gatian.<sup>14</sup> However, its parts are the work of different periods, as this noble building now appears. The choir, situated under the cross and before the high altar, was commenced A.D. 1170. The nave was completed during the reign of St. Louis. The west end is of a still later date, and it has been assigned to the fifteenth century.

The west front, displaying the character of the Flamboyant style, is referred to about 1510. It consists of three lofty portals, enriched with florid ornaments, niches and foliage. It has a large window surmounting. Two towers, which flank the front compartment, are 205 feet in height, and they are crowned with domed tops.<sup>15</sup> These are of a debased style, and seem to be somewhat later than the rest of this building. The interior is Gothic in style, and the cathedral measures 256 feet in length, while its height is 85 feet.<sup>16</sup> St. Martin was most assiduous in visiting all parts of his diocese, and in giving instruction to his flock. He wrought many miracles. He destroyed



Cathedral of Tours, France.

several temples dedicated to idols, while he endeavoured to remove all superstitious practices of the pagans. He likewise founded various churches and monasteries. St. Martin resided in the celebrated monastery of Marmoutier,<sup>17</sup> near the River Loire; and there, he presided over a community of fervent

tember. After a long vacancy of the See, he succeeded the founder St. Gatian.

<sup>12</sup> His feast occurs, on the 18th of December.

<sup>13</sup> He governed the See for fifty years, as stated by St. Gregory of Tours.

<sup>14</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. xi., November xi.

<sup>15</sup> The accompanying engraving was

drawn from a photograph, by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>16</sup> See Murray's "Hand-book for Travellers in France," sect. iii., Route 53, p. 201.

<sup>17</sup> An account of this remarkable Abbey is set forth, by the Maurist monk, Dom. Badier, in "Histoire de l'Abbaye de Marmoutier, et de l'Eglise Royale de S. Martin de

monks. After great labours and virtues, he departed this life, on the 8th of November, if we credit some writers; but, on the 11th of that month, according to an opinion more generally entertained. The year for his death has been variously assigned, to 396,<sup>18</sup> 397,<sup>19</sup> or 400.<sup>20</sup> His body was interred in a little grove, at some distance from the monastery, and about five hundred and thirty paces from the city of Tours,<sup>21</sup> as then existing. His successor St. Brice<sup>22</sup> built a chapel over St. Martin's tomb. So great was the concourse of pilgrims to the spot, that St. Perpetuus,<sup>23</sup> the sixth Bishop of Tours, about the year 472, built a great church and monastery there.<sup>24</sup> The first chapel built over St. Martin's tomb was dedicated to St. Stephen,<sup>25</sup> the Protomartyr; but, afterwards, the name of Tours' great patron was given to it, and a particular city was built around the church of St. Martin. The only remaining relics of this vast cathedral, at present, are two towers, rising on either side of the Rue St. Martin. Here, the shrine of St. Martin was preserved, and his relics were under the guardianship of a select number among his disciples. St. Martin's tomb was placed behind the high altar, and this first translation of his relics—seeming to correspond with the anniversary of his ordination—is celebrated on the 4th of July. Afterwards, about the middle of the ninth century, to save it from Norman invasions, the shrine of this holy bishop was successively removed to Cormery, to Orleans, to St. Benoit-sur-Loire, to Chablis, and finally to Auxerre, in 856. However, the people of Tours reclaimed their lost treasure, when France became more peaceable, and on the 13th of December, A.D. 887, the remains were brought to Tours, an immense concourse of people assisting, with several bishops and priests. There they remained, until the month of May, 1562, when the Calvinists pillaged the shrine and burned the relics.<sup>26</sup> Some portions, however, have been preserved, and they are kept in different churches. During the times of the French Revolution, that ancient church of St. Martin was utterly destroyed, and a street has been run through the space it once occupied.<sup>27</sup> One of those towers, to which we have alluded, contains a clock, having a domed summit, and it is called *Tour de Saint Martin*, or *Tour de l'Horloge*. Attached to it may be seen Romanesque pillars and capitals of an earlier period. Here, it is thought, was the site of St. Martin's rock-hewn tomb, discovered in 1861, and under a house, which occupied the place of the high altar.<sup>28</sup> Monseigneur Guibert, the late Archbishop of Paris, made an appeal to the Catholic world, to recover possession of this spot, and to restore it, in the interest of art, of country, and of religion.<sup>29</sup> The other tower is called *Tour de Charlemagne*, because it is believed his wife Luitgarde lies buried beneath it. These are the only two of the five towers, that once adorned the cathedral of St. Martin, at Tours.<sup>30</sup> However, we cannot find any recorded Translation, such as is set down on the 4th of June in the "Féilire," among the

Tours."

<sup>18</sup> Dom. Gervaise, in his "Vie de Saint Martin," adopts this calculation.

<sup>19</sup> Tillemont and Lecoigne place his death, at this year.

<sup>20</sup> François Chifflet and Dom. Liron have this date. See le Dr. Hoefler's "Nouvelle Biographie Générale," tome xxxiv., p. 14, n.

<sup>21</sup> According to St. Gregory of Tours.

<sup>22</sup> His festival is held, on the 13th of November.

<sup>23</sup> His festival occurs, on the 8th day of April.

<sup>24</sup> See "Les Bollandistes, Vies des Saints,"

tome xiii., xi<sup>e</sup> Jour de Novembre, p. 339.

<sup>25</sup> His festival occurs, on the 26th day of December.

<sup>26</sup> See Murray's "Handbook for Travellers in France," sect. iii., Route 53, p. 204.

<sup>27</sup> See "Les Petits Bollandistes, Vies des Saints," tome xiii., p. 339.

<sup>28</sup> See Murray's "Handbook for Travellers in France," sect. iii., Route 53, p. 204.

<sup>29</sup> See "Les Petits Bollandistes, Vies des Saints," tome xiii., p. 339.

<sup>30</sup> See Murray's "Handbook for Travellers in France," sect. iii., Route 53, p. 204.



many historic references to St. Martin and to his *cultus*. Nor can allusion be made to any of those removals, which took place during the Northman disorders in France, since these happened, after that poetic calendar had been composed. The scholiast on St. Ængus in the "Leabhar Breac" copy seems to doubt, whether this transference of St. Martin meant into a bishopric, or whether it signified the removal of his body from the sepulchre to another place, or—as otherwise expressed—his relics being carried out of that monastery wherein he died to the city.<sup>31</sup>

ARTICLE XIV.—ST. NENNOCA, OR NENNOC, VIRGIN, OF ARMORICA. [*Fifth Century.*] There appears to have been a revival of hagiographical literature and investigation in Ireland, due to the impetus given it by Ængus the Culdee, as also to the earlier and more successful labours of Adamnan, the biographer of St. Columcille.<sup>1</sup> Subsequently, the love for legends grew up, and such a taste has diminished in too many instances the authenticity of saintly biography, not alone in Ireland, but more especially in Great Britain, and on the Continent of Europe. Colgan intended to have given the Acts of Nennoca, Virgin,<sup>2</sup> at this date; and, therefore, we have reason to think he regarded her, as having some intimate relations with Ireland. The oldest known Life of this holy woman seems to have existed in Brittany; but, it is not certain, that it has survived the wreck of time. The Legend of St. Nennoc's Acts was preserved, in the monastery of Quimperlé Cross, in the diocese of Quimper, and province of Brittany. The writer states, that its matter had been taken from an old book, written in a rustic style.<sup>3</sup> This Quimper Legend was chiefly derived from oral traditions, and written in the twelfth or thirteenth century, by a monk of Ste. Croix de Quimperle, who was named Gurherden.<sup>4</sup> These accounts appear to have been chiefly composed, from popular Breton ballads. The Bollandists quote them, but do not deem it necessary to publish them in full.<sup>5</sup> They contain several anachronisms, and therefore the Legend is of very doubtful authority.<sup>6</sup> The Bollandists have inserted the Acts of St. Ninnoca, Virgin, at the 4th day of June, in their great collection.<sup>7</sup> These are contained in a historic Commentary, consisting of three sections, containing twenty-two paragraphs. Albert le Grand<sup>8</sup> includes the Acts of St. Ninnoc, Virgin, in his collection of Breton

<sup>31</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Dr. Whitley Stokes, pp. xcii., xcvi., xcix.

ARTICLE XIV.—<sup>1</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. x., n. (I), p. 250.

<sup>2</sup> She is thus noted, in his "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>3</sup> It has been suggested by the Bollandist editor as probable, that the original had been written in the old Breton tongue, from which the Latin translation has been literally made.

<sup>4</sup> See an account of him in *Histoire Littéraire de la France*, tome xi., xii. Siècle, pp. 45, 46.

<sup>5</sup> Neither does Lobineau insert these accounts, nor has he any mention of St. Ninnoc, in his "Vies des Saints de Bretagne."

<sup>6</sup> As for example, her mother Moneduc is stated to have been the daughter of Constantine, the King of Cornwall and of Devon. It is stated, that he descended from Julius Cæsar, and that he died, A.D. 576. Again, St. Columba, who departed this life in the year 597, is said to have baptized St. Nennocha, although she lived in the eighth century. Moreover, St. Germain of Auxerre, who died in the year 448, and who is reputed to have been sent from Ireland by St. Patrick to Britain in the fifth century, is made a contemporary with St. Turian, Bishop of Dol, who lived in the eighth century.

<sup>7</sup> See "Acta Sanctorum," tomus i., Junii iv., De S. Ninnoca Virgine, in *Britannia Minori*, pp. 407 to 411.

<sup>8</sup> He belonged to the Order of Preachers of the Strict Observance.

<sup>9</sup> See "De Sanctis Britannia Armoricae."

Saints,<sup>9</sup> at the same date. Some notices of her are to be found in the work of Chatelain,<sup>10</sup> at the 4th day of June. The chief Acts of St. Nennock, Virgin, are met with in "Les Petits Bollandistes."<sup>11</sup> Accounts of St. Nennoch, Virgin, are to be found, in the works of Rev. Alban Butler,<sup>12</sup> and of Rev. S. Baring-Gould.<sup>13</sup> The Rev. Alban Butler<sup>14</sup> makes St. Nennoc a native of Britain, where she is said first to have served God. If the following account be reliable, her period must be referred to the latter part of the fifth or to the beginning of the sixth century. She was daughter to Brecan or Brychan<sup>15</sup>—also called Brochan—the regulus of Brecknock,<sup>16</sup> who was the ancestor of many saints. Already have we alluded to him and to his children.<sup>17</sup> This ruler of Brecheinoc,<sup>18</sup> now Brecknockshire, is said<sup>19</sup> to have lived contemporaneously with the Emperors Arcadius and Honorius; however, owing to the conflicting statements of various writers, we find nothing but confusion, in the thread of his biography. An Irish king, named Gormac<sup>20</sup> or Cormac, had a son, Aulach, it is stated, and he was father to Brecan. This Aulach was leader of an armed band, that made a descent on the Welsh coast, towards the close of the fourth century. He conquered Tewdrig, the chief ruler in South Wales, and carried off as a captive his daughter Marchella, who subsequently became his wife. On the death of Tewdrig, about A.D. 420, their son Brecan, having come to man's estate, claimed his territory, and asserted this claim by the sword.<sup>21</sup> He was a pagan, but his countryman, St. Brenach,<sup>22</sup> converted him to the Christian faith. Afterwards, Brecan was distinguished for his fervent piety, and he trained a numerous family in the way of perfection. The Welsh writers seem to regard him, not as a foreigner, but as one of their own hereditary chiefs. His valour in the field was equalled by his wisdom in council. The Triads mention him,<sup>23</sup> with distinguished praise.<sup>24</sup> It is stated, again, that the King of Wales named Brochan—another form for the name Brychan—had a wife named Moneduc<sup>25</sup> or Menduke. She was of the Scottish race, and daughter to King Constantine.<sup>26</sup> According

<sup>9</sup> Also called Claude Chastelain, Canon of the Cathedral at Paris. He compiled, besides other writings, two very useful works, the Roman Martyrology translated into French, with notes, A.D. 1704, in 4to, and a work "Le Martyrologe Universel, with additions and notes, A.D. 1709, in 4to. See an account of him, in Le Dr. Hoesfer's "Nouvelle Biographie Générale," tome x., cols. 64, 65.

<sup>11</sup> See "Vies des Saints," tome vi., iv<sup>e</sup> Jour de Juin, pp. 455 and 456.

<sup>12</sup> See "Lives of the Fathers, Martyrs and other principal saints," vol. vi. June iv.

<sup>13</sup> See "Lives of the Saints," vol. vi., pp. 36, 37.

<sup>14</sup> See "Lives of the Fathers, Martyrs and other principal saints," vol. vi., June iv.

<sup>15</sup> See a very complete account of this Welsh ruler, and his of descendants, in Rev. Rice Rees' "Essay on the Welsh Saints," sect. vii., pp. 110 to 113, and sect. viii., pp. 136 to 160.

<sup>16</sup> The Legend of our saint's Life states, that he was a nobleman "in Combronensia regione," and that he was "ex genere Gurlthierni," while he was respected throughout the whole of Britain.

<sup>17</sup> See the First Volume of this work, at the 1st day of January, Art. ii.

<sup>18</sup> In Sir John Prise's Description of Cambria now called Wales, it is stated to have consisted of three cantreds and eight comots. See "The Historie of Cambria," translated by H. Lhoyd, corrected by David Powel, p. 20.

<sup>19</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., iv<sup>e</sup> Jour de Juin, p. 455.

<sup>20</sup> See Jones' "History of Wales," chap. xi., p. 307.

<sup>21</sup> See Right Rev. Patrick F. Moran's "Early Irish Missions," p. 7.

<sup>22</sup> See notices of him, in this work, at the 7th of April, Fourth Volume, Art. vi.

<sup>23</sup> See Williams' "Ecclesiastical Antiquities of the Cymry," p. 53.

<sup>24</sup> See "Myvyrian Archæology," vol. ii., p. 98.

<sup>25</sup> Elsewhere, at the 1st of January, we find it stated, that the wife of Brychan was Digna, Dina or Din, who was daughter of a Saxon king. It is not improbable, however, that Brychan may have been twice married, and that all of his children were not born of the same mother.

<sup>26</sup> Following the Legend of St. Nennoc's Acts.

to tradition, this couple had fourteen sons, all of whom were saints.<sup>27</sup> These chose to become missionaries, or monks, in various places. This however was a cause for sorrow to their parents, who desired to have them as temporal rulers, in that country they possessed. Its dynast felt most anxious to have a child left as his companion, and he promised, that should the Almighty bestow such a favour on him, he would yield a tenth part of all his gold and lands for religious endowments. He resolved, moreover, to retire for a time into a desert place, and there on a high mountain, he built a church and he erected an altar to God's honour. Here for forty days and forty nights he fasted rigorously with his priests, and he bestowed alms to procure the fulfilment of his wishes. On the night before Easter Sunday, he had an angelic vision, in which it was intimated to him, that his wife should conceive, and that her child should be called Nennoc, whose birth should be a source of joy and consolation to all living in Britain. In like manner, Meneduc bewailed her loss of children,<sup>28</sup> awaiting the return of her husband to his house. He announced to her, in due course, the promise received from the angel, and to her great relief of mind. Thereupon, she gave thanks to God with great fervour.<sup>29</sup> It pleased the Almighty, that Meneduc brought forth a daughter. At that time, if we are to credit the Legend of his Acts, St. Columkille,<sup>30</sup> the great Abbot of the Scots, came to hold a conference with Brochan. The king most earnestly pressed him, to confer the Sacrament of Baptism on his daughter, and he is said to have consented. In baptism, she received the name of Ninnoc Guengustle.<sup>31</sup> She was afterwards given in charge of fosterage to Gurkental,<sup>32</sup> who was a kinsman of the king, and to his wife, who was named Guennargant, related to the queen. These, too, had been selected as the sponsors. Nennoca was distinguished as a child for her modesty, obedience and charity; she loved pious reading and pilgrimages to holy places; she was addicted to prayer, and she frequented the sacraments; her love of industry was manifested by her daily engaging in household and manual labour.<sup>33</sup> How different is the disposition of too many females, not having had her advantages of birth and position, and who love idleness or frivolous amusements, while leading useless and criminal lives. Nennocha returned to her father's house, when fourteen years of age, and remarkable for her beauty, as for her virtues. She was sought in marriage, by a young prince from Ireland, and his addresses were encouraged by her father, who considered that family alliance to be an advantageous one, as well for Nennoke, as for the interests of himself, his chiefs, and people. However, the secret inclinations of his daughter were for espousals with the Son of Him who rules in Heaven. When urged on the subject of marriage by her father, casting herself on her knees before him, Nennoca candidly and filially opened her mind, in nowise doubting as she declared the merits of the prince favoured by her parents, but manifesting her purpose to chose the better part, by following the example of her brothers and sisters. Several of the Cambrian

<sup>27</sup> Another account has it, that he "had twenty-four sons and twenty-five daughters, several of whom are recorded in the long list of Welsh saints."—B. B. Woodward's "History of Wales," vol. i., chap. vi., pp. 80, 81.

<sup>28</sup> Giraldus Cambrensis states in his "Itinerarium Cambriae," that Bragan or Brychan had twenty-four daughters, who were saints, having various churches in Cambria dedicated in their honour, lib. i., cap. ii. See edition of James F. Dimock, "Opera," tomus vi., pp. 31, 32.

<sup>29</sup> The history of Braganus or Brachanus and of his offspring is treated at considerable length in Alford's "Annales Ecclesiastici et Civiles Britannorum, Saxonum, Anglorum," tomus i., pp. 623 to 633.

<sup>30</sup> His Life is given in this volume, at the 9th of June, Art. i.

<sup>31</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 4.

<sup>32</sup> The Legend adds: "qui vocabatur Ilfin."

<sup>33</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., p. 455.

nobles were then present.<sup>34</sup> Without a word of remonstrance, at that time, Brychan referred the matter to his wife Meneduc, and engaged her to use maternal influence, to change their daughter's intentions. Meneduc consented, while she prudently advanced every means, to obtain the desired result. Still, her daughter's resolution was not to be altered. However, although her father was reluctant in giving his consent to her choice of a state of life, it was finally obtained; and, as it concerned her personal happiness, Nennoca was allowed to follow the direction of Heaven. This was to her a cause of great joy, and she thanked the Almighty most heartily for her freedom. At this time, St. Germanus, the Bishop,<sup>35</sup> was a visitor at the house of King Brychan, who received his guest with distinguished honour. There he preached several times with great fervour.<sup>36</sup> From his lips, Nennoca heard the whole exposition of a perfect state, as laid down in the sacred writings, as also, about the holy lives of several pious women, in France, and notably in Britannia Armorica.<sup>37</sup> She greatly desired to imitate their example, and to obtain permission from her parents to retire thither, where she might spend her life in holy exercises and in works of charity.<sup>38</sup> As she had an inclination for the religious state, St. Germanus earnestly advised Nennoc to follow the bent of her inclinations. The king had prepared a great banquet for his chiefs and nobles, on the first day of the New Year, and to it St. Germanus had been invited. When all were assembled, Nennoc entered and fell on her knees before her father. She besought him to grant the petition, which she was about to prefer to him, before all the guests who were present.<sup>39</sup> The king promised he should do so; when, to his surprise and that of his nobles, Nennoc asked, not for any temporal favour or wealth, but that she might be allowed to go beyond the sea to Letavia,<sup>40</sup> together with all those, who wished to accompany her for God's service. The king, queen,<sup>41</sup> Guennargant, and all who were at the banquet, felt sorrowful, on account of the wish so expressed, and they remonstrated. However, St. Germanus interposed, and counselled them to be consoled, as Nennoc only followed the will of Heaven in her regard, that she had renounced earthly treasures and enjoyments, that her heart had been consecrated to her Divine Spouse, and that she only aspired to heavenly rewards. Brochan was moved by these words, and gave his consent. Learning that Gurkentelius and his wife were about to accompany her, Nennoc was commended to their care. All things necessary for her purpose were ordered to be ready, and ships were provided for their voyage.<sup>42</sup> The example thus given by the noble lady, when the news of her departure went

<sup>34</sup> According to the Legend of our Saint's Acts.

<sup>35</sup> The Legend states "ex Hibernensium regione transmissus a S. Patricio Archiepiscopo."

<sup>36</sup> Albert le Grand styles him, St. Germanus, Bishop of Auxerre. But, the Bollandist editor observes, that he had only been in Britain, and not in Ireland. If this account be credited, it was another Germanus, who, according to Joceline in his Life of St. Patrick, had been made a Canon of Lateran with him in Rome, who then accompanied him to Ireland, and who afterwards had been sent by him on a mission to the Isle of Man.

<sup>37</sup> An account of this ancient division of France will be found in D. Roberti Coenalis "Gallica Historia," tomus i., lib. ii., De

Britannico Tractu, pp. 164 to 182. Parisiis, A.D. MDLVII., fol.

<sup>38</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., pp. 456, 457.

<sup>39</sup> A dialogue of rather a dramatic character is introduced in the Legend.

<sup>40</sup> A name often given in ancient documents to Armoric Britain.

<sup>41</sup> She is represented as giving vent to her feelings in these Latin lines:—

"Quid mihi divitiæ prosunt? quid nobile regnum?

Jam tulit exilium natos, quos fuderat alvus:

Nunc superest ut me sine prole relictam,

Mors miseram rapiat."

<sup>42</sup> Such is a synopsis of the account contained, in the Legend of our Saint's Acts.

abroad, caused a great number to retire from the world, in order to prepare more securely for the way which leads to heaven. They sold earthly possessions, and distributed the product in alms, resolving to leave their country and relations. Accompanied by four bishops, a number of priests, deacons, many holy virgins and religious men, St. Nennocha retired from Greater to Lesser Britain, having received a last paternal embrace from Brochan at the port of embarkation. With mutual benedictions they separated; and the king returned sorrowfully to his home. It is stated, that she accompanied St. Germanus,<sup>43</sup> Bishop of Auxerre,<sup>44</sup> during his journey into France, and that he had general direction of the course. Seven vessels are said to have sailed, and they had a prosperous voyage to Letavia. Their ships landed at a place, called Pulilfyn.<sup>45</sup> Having taken counsel together, a deputation, consisting of the Bishop Morhedrus and Gurgalonus, with Gurkentelius, also named Ilfin—the patron and confidant of St. Nennoc—were appointed to wait on the local regulus, to relate all the circumstances concerning their journey and purpose, while they were to seek from him a place, where they could serve God as a community within his territories. When the pious pilgrims had disembarked, they sought hospitality and protection from that Duke or chief, who is called Guerec<sup>46</sup> or Guerech.<sup>47</sup> He was a brother to King Budix, and from him, they received a kindly welcome. The ruler in that part of the country also bestowed a tract of land on St. Nennocha, and at a deserted place, called Pleumur,<sup>48</sup> or Ploërmel. Here are some remains of its ancient ramparts, and a church of the sixth century, the facade of which is adorned with curious sculptures.<sup>49</sup> This place granted to our saint lay towards the south, and near to the sea. There, St. Nennoc founded a celebrated church and monastery, building several cells for herself and her religious. There they lived in peace and holy recollection, serving God with heart and soul. Especially were they addicted to prayer, and to a contemplative life. There, too, she established a monastery, for the holy men who accompanied her.<sup>50</sup> Some of the bishops and abbots, who were her companions, also erected churches and habitations in Letavia<sup>51</sup> and these were held in great veneration, by the people, to that time when the Legend of St. Nennoc's Acts had been written. This pious woman had the grace to work many miracles during her lifetime; for, she gave sight to the blind, hearing to the deaf, speech to the dumb, activity to the lame, and

<sup>43</sup> He was a distinguished opponent of Pelagianism. See Rev. Dr. George T. Stokes' "Ireland and the Celtic Church," Lect. iii., pp. 50, 51.

<sup>44</sup> See the History of his Life and Writings in "Histoire Littéraire de la France," tome ii., v. Siecle, sect. i., ii., pp. 256, 261.

<sup>45</sup> Its exact position we are not able to determine.

<sup>46</sup> The Bollandists remark, notwithstanding, that no such ruler is found thus named, among the Chiefs or Dukes of Brittany. Among the Counts of Nantes, however, there is one so named, as belonging to the tenth century, and therefore he cannot be assigned to the period of St. Nennoc. Also, there was a Guerec, Count of Vennes, a very distinguished warrior, living in the time of Alan I., King of Brittany, about the end of the sixth century. See Le Bavd's "Histoire de Bretagne," chap. x., pp. 72, 73.

<sup>47</sup> He may have been Guerec, Count of Vennes, who might have endowed the monastery of Lan-Nennock, but not while St. Nennoc

herself lived, nor in the time of St. Turrian of Dol, who flourished during the eighth century. See "Acta Sanctorum," tomus i., Junii iv. De S. Ninnoca Virgine, commentarius Historicus, sect. i., num. 2, pp. 407, 408. Also, sect. ii., num. 14, p. 410.

<sup>48</sup> This seems to be identical with Pleumeur-Gautier, a small commune, having a population of 2,651 in 1846. It is in the department of Cotes-du-Nord, in the province of Brittany. See "Gazetteer of the World," vol. xi., p. 79.

<sup>49</sup> See Elisée Reclus' "Nouvelle Géographie Universelle," tome ii., chap. viii., sect. iv., pp. 621, 624.

<sup>50</sup> The writer of her Legend states, that the ruins of this house were to be seen there in his time.

<sup>51</sup> In Bavdrand's "Novum Lexicon Geographicum," this denomination is further rendered *Lhydawv*, said to have been a tract of Armorica, or Lesser Britain, and a region of Celtic Gaul. See tomus i., p. 418.

strength to those who had been paralyzed. St. Nennoc healed lepers, and even she brought the dead to life. As a reward for her merits, while she lived, the Almighty was pleased to produce an abundance of corn and trees for that agricultural people of the whole Kemene Thebone region.<sup>52</sup> Moreover, the fishermen along that coast procured an abundant supply of fish, as a reward for their labours.<sup>53</sup> One day, while engaged hunting near that place, a stag pursued by Prince Guerech fled towards the oratory of St. Nennoc, who was then engaged at prayer with her sisters.<sup>54</sup> The choir of bishops, abbots, monks and nuns were singing the divine praises. The dogs and huntsmen were arrested at a rivulet, and they did not intrude on the sacred enclosure. However, the Duke entered the church, where the stag had taken refuge. This terrified animal had there couched down at Nennoc's feet, as if to obtain her protection. The sight greatly astonished Guerech, who not only saved the life of that poor animal, but the dynast remained there for seven whole days, offering many gifts to the convent, and commending himself to the prayers of its venerated superioress. After a conference with the holy Abbess, he gave the place where she then dwelt, and all the lands of the parish of Plemaur, as an inheritance and an endowment. This he did with great form and ceremony, having convened an assembly of Bishops, Abbots and holy men, to offer the sacred mysteries, and to witness in a public manner his gift of that patrimony, which he destined for St. Nennoc and for her religious. He also prepared a charter, which was duly sealed, to authenticate that grant. Thanking the Duke most gratefully for his largesses, St. Nennoc asked a blessing from God on him and on his posterity. She prayed for his long life, and that his seed might be multiplied and flourish in the land of Letavia. Again, she urged, that the protectorate of that patrimony and its appurtenances might be conferred on her guardian Gurkentelius, and that he might be advanced to the abbatial rank, as he was a man of noble parentage and of consummate wisdom. She had experienced, also, true fidelity and good service from him. The king listened favourably to her request. Soon Gurkentelius obtained charge of a monastery there established, having been appointed by the bishops, who were on the spot, as an Abbot.<sup>55</sup> Duly accomplishing these formalities, all the bishops returned to their respective places, having received the benediction of St. Thurrian.<sup>56</sup> St. Nennoc became superioress over a convent, and she trained many nuns, in the way of religious life, at that place, afterwards known as Land-Nennoc,<sup>57</sup> among the people of Pleumur.<sup>58</sup> The donation, to which we have alluded, has been assigned, to the year 458;<sup>59</sup> however, the Bollandists are of opinion, that the foundation of Lan-Ninnoc—in honour of our saint—did not take place until the eighth century.<sup>60</sup> St.

<sup>52</sup> The Bollandist editor remarks, that this was probably the former name of her place; but now probably, it has become obsolete.

<sup>53</sup> See "Acta Sanctorum," tomus i., Junii iv. De S. Ninnoca Virgine, Commentarius Historicus, sect. ii., num. 15, 16, p. 410.

<sup>54</sup> This event is said to have occurred, three years after St. Nennoc came to dwell in that place.

<sup>55</sup> Gurkentelin is said to have ruled over this monastery, for forty-three years.

<sup>56</sup> His festival has been assigned to the 13th of July.

<sup>57</sup> Although Albert le Grand alludes to this place as well known in his time, the Bollandist editor confesses his inability to identify

it, owing to his want of knowing that part of France well, or of obtaining any information through members of the Society of Jesus, or of having books, which should throw some light on its history and topography.

<sup>58</sup> Lann-Nennock must have had its site within or near the present commune of Pleumeur-Gautier, according to this statement, in the Legend of St. Nennoc's Acts. See "Acta Sanctorum," tomus i., Junii iv. De S. Ninnoca Virgine, sect. iii., num. 17, 18, 19, 20, 21, pp. 410, 411.

<sup>59</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., iv<sup>e</sup> Jour de Juin, p. 456.

<sup>60</sup> See "Acta Sanctorum," tomus i., Junii iv. De S. Ninnoca, Virgine, sect. iii., num.

Nennoca lived holily in the province of Armorica, where a number of pious women emulated her example, and continued her good works. In Pleumur or Ploermel she continued to reside, until the time of her death approached, and this was heralded by a malady, which prepared her departure from this world of exile, to a life of perfect enjoyment, in her true country and home. Such event has been assigned, to the 4th of June, in the year 467.<sup>61</sup> This saint is invoked, in a Breton litany of the twelfth century, which proves, that the origin of her veneration must be referred to a still earlier date. In the twelfth century, as the writer of her Legend states, the miracles, wrought through her intercession while she lived, had not ceased in his day. This contemporaneous record of their continuance deserves our credence, as its incidents must have come within the author's cognizance.

ARTICLE XV.—ST. FOTHADUS OR FOTHARDUS, BISHOP. [*Tenth Century.*] Although Irish-born bishops seem to have been the rule and not the exception, in the earlier centuries of Scottish Christianity; yet, in the later ages, it is probable, the cases had been reversed, so that it might not be fairly assumed the present holy man belonged to Ireland, while, in the absence of authority, it is still possible, that he was a native of our Island. There are notices of St. Fothadus, the first bishop of Kilrule, in Scotland, to be found in Thomas Dempster's "Menologium Scotorum,"<sup>1</sup> at the 4th day of June. We are informed, that he was the second of the recorded Bishops of St. Andrews, and that he was celebrated for his holy life, throughout all Scotia.<sup>2</sup> At the same date, he is mentioned by David Camerarius, or Chambers, as Sanctus Fothardus, vel Fothadus.<sup>3</sup> The Bollandists<sup>4</sup> notice him, at this date, on the authority of the Scottish writers. We also find St. Fothardus or Fothadus, noted in the work of Bishop Forbes,<sup>5</sup> at this date, and drawn from the Scottish Entries, in the Kalendar of David Camerarius. The Scottish authorities, about the middle of the tenth century, assigned this Bishop Fothad to St. Andrews.<sup>6</sup> There were two bishops, however, bearing the name of Fothad, in the See of St. Andrews; the first being regarded as the founder,<sup>7</sup> and Fothad II.,<sup>8</sup> having place as the tenth in succession.<sup>9</sup> The first of these has been called Bishop of Insi-Alban, or Islands of Scotland;<sup>10</sup> and, the circumstances of his being noted in our native Irish records may give Ireland some pretension to regard him as one of her sons. If we are to believe Dempster, the St. Fothadus, that flourished in 981,<sup>11</sup> has left a Tract, "Pro Conjugio

22, p. 411.

<sup>61</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., p. 456.

ARTICLE XV.—<sup>1</sup> Thus: "Kilreuli Fothadi episcopi primi, qui in Scotia sedem certam habuerit et ornamenta Ecclesie sue multa contulit, inter alia Euangelium argentea theca inclusit, quæ nomen ipsius præferbat. S."—Bishop Forbes' "Kalendars of Scottish Saints," p. 202.

<sup>2</sup> See Rev. Dr. Reeves' "Culdees of the British Islands, as they appear in History," Evidences, P. No. 2, and n., p. 125.

<sup>3</sup> See "De Scotorum Fortitudine," &c., lib. iii., cap. iv., p. 152.

<sup>4</sup> See "Acta Sanctorum," Junii iv., tomus i. Among the pretermitted saints, p. 375.

<sup>5</sup> See "Kalendars of Scottish Saints," p. 350.

<sup>6</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes (N), p. 365, n. (9).

<sup>7</sup> Bishop Forbes makes him Fothad whose feast is at June 4th, and who died A. D. 963.

<sup>8</sup> The same authority places him at the 3rd of February, while his death is assigned to A. D. 1093.

<sup>9</sup> See Joannis de Fordum "Scotichronicon," cum supplementis et continuatione Waltere Boweri, &c., vol. i., lib. vi., cap. xxiv., p. 339. Edition of Walter Goodall.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 682, 683.

<sup>11</sup> It may be observed, that this date does not agree with either Bishop of the name.

<sup>12</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vi., num. 545, p. 289.

sacro, adversus Dunstanum," lib. i., which he asserts was extant in his time, although his other assumed writings have perished, owing to the injury caused by time.<sup>12</sup> The earliest bishop of the Scottish Isles is called Fothadh, son of Bran, a scribhnidh or scribe.<sup>13</sup> That he was a writer of books appears to be very probable, from that account. Also, his period has been referred to that of Indulf, who reigned from A.D. 954 to 962.<sup>14</sup> As will be seen, hereafter, this king has been synchronized with Fothad II.,<sup>15</sup> through a mistake of Fordun.<sup>16</sup> According to this account, Fothad had been banished from his See by Indulf. St. Fothad died A.D. 961, according to the "Annals of the Four Masters;" but, the true year was 963.<sup>17</sup> While the foregoing entry is supplied by the Four Masters only,<sup>18</sup> the Pictish Chronicle simply records his death,<sup>19</sup> during the reign of Niger, the son of Malcolm. Another and later Fothad, bishop, is mentioned with high commendation, by John Lesley,<sup>20</sup> Bishop of Ross, and by Hector Boëtius,<sup>21</sup> but by neither is he called a saint. The latter writer praises him for his clemency, and for his other distinguished virtues. He is said to have made peace between Grimus, the eighty-second King of Scotland, and Malcolm II., at a time, when both were prepared to join issue in hostile array. Clothed in his episcopal robes, Fothad, the Bishop, intervened; and, such was the reverence entertained for him, that he was enabled to appease their anger and quarrels,<sup>22</sup> by proposing as the conditions of a truce he established between them, that so long as Grimus lived, he should continue unmolested on his throne of Scotland, while after his death, Malcolm was to succeed him, and his posterity were to continue the legitimate inheritors of his royalty.<sup>23</sup> Having sworn on the Holy Gospels to observe this covenant, both dynasties laid aside their warlike preparations, and willingly set about procuring the public welfare of the kingdom.<sup>24</sup> It is said, Fothad was banished from his See,<sup>25</sup> by Indulphus.<sup>26</sup> It is also stated, that the bishop lived eight years afterwards, and died A.D. 1093.<sup>27</sup> The last known Gaelic or Culdee Bishop of St. Andrews was Fothadh, who died in the same year<sup>28</sup> as Malcolm Ceanmore. The See remained vacant during the three succeeding reigns.<sup>29</sup> A case for the Book of Gospels, and on which the Bishop Fothad caused an inscription to be made,<sup>30</sup> was preserved to the time

<sup>12</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 682, 683.

<sup>13</sup> See E. William Robertson's "Scotland under her Early Kings," vol. i., chap. iii., p. 75, 76.

<sup>14</sup> See an account of him, in the Second Volume of this work, at the 3rd day of February, Art. iii.

<sup>15</sup> In "Scotichronicon," vol. i., lib. vii., cap. xxiv., p. 339.

<sup>17</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (o), pp. 683, 684.

<sup>18</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes (O), p. 394, n. (k), *ibid.*

<sup>19</sup> "Fothach episcopus pausavit."—William F. Skene's "Chronicles of the Picts and Scots," p. 10.

<sup>20</sup> See "De Origine, Moribus et Rebus Gestis Scotorum," lib. v., cap. lxxxii., p. 192.

<sup>21</sup> See "Scotorum Historiæ," lib. xi., fol. cxxlv.

<sup>22</sup> The particulars of this quarrel are very minutely set forth by Hector Boece, in

"Scotorum Historiæ, lib. xi., fol. cxxliii. to cxxlv.

<sup>23</sup> See John Lesley, "De Origine Moribus et Rebus Gestis Scotorum," lib. v., cap. lxxxii., p. 192.

<sup>24</sup> See Hector Boece, "Scotorum Historiæ," lib. xi., fol. cxxlv.

<sup>25</sup> Fordun represents him to be the first bishop of St. Andrews. See "Scotichronicon," vol. i., lib. vi., cap. xxiv., p. 339.

<sup>26</sup> This is an incorrect statement, however, since Indulphus was not contemporaneous with him, but rather with St. Fothad I.

<sup>27</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes (O), p. 402.

<sup>28</sup> This was A.D. 1093, according to the Annals of Ulster.

<sup>29</sup> See E. William Robertson's "Scotland under her Early Kings," vol. i., chap. vii., p. 174.

<sup>30</sup> On it were these words: "Hanc Evangelii thecam construxit avari."—The Legend of St. Andrew, in William F. Skene's "Chronicles of the Picts and Scots," p. 190.



of Fordun.<sup>31</sup> While the period of Fothad, the first bishop of that name in the See of St. Andrews, is not indicated; the Fothad or Fothach, who gave a superb case to the Gospels, has been entered under the year 1065, in the list of prelates belonging to this See.<sup>32</sup>

ARTICLE XVI.—ST. BREACA, OR BREAGUE, VIRGIN, IN CORNWALL. [*Fifth or Sixth Century.*] A short account of this holy virgin is found, in the works of Rev. Alban Butler<sup>1</sup> and of the Rev. S. Baring-Gould.<sup>2</sup> An ancient Life of St. Breacha had been written, and from this John Leland, the antiquary, has taken short extracts. Her original Celtic name appears to have been Breague, which is Latinized Breacha. That old Life of St. Breacca states, that she was born in the parts of Lagonia and Ultonia<sup>3</sup>—rather an indefinite description. Some have it, that St. Breca was one of St. Patrick's disciples; but, this is more than questionable.<sup>4</sup> St. Breaca is said to have lived in a monastery, which St. Brigid founded in the plain of Breagh, after she had built an oratory.<sup>5</sup> St. Breacha must have lived in the fifth or sixth century, according to this account. From Ireland, she went to Cornwall,<sup>6</sup> about the time, when Theodorick king of that territory reigned, and ascribed to the year 460. It is said, that his part of Britain was anciently called by its people Kernou or Kerniw, signifying "the horn," Latinized to Cornubia; while the Saxons afterwards called it Cornweales, interpreted to be "Cornish Wales."<sup>7</sup> St. Breag was attended by many holy persons, and among these were Sinninus *alias* Senanus, an Abbot who had been at Rome with St. Patrick, Germmochus, said to have been an Irish king, and several others, according to tradition.<sup>8</sup> Marnanus a monk, Elwen, Crewenna, Helena and Tecla are also named,<sup>9</sup> as having accompanied her. She landed at Reyver, which was situated on the eastern bank of the Hayle river. At present, it is called the Alan. It was situated in the hundredth of Penrith.<sup>10</sup> There, Theodorick or Tewder<sup>11</sup> had his castle of residence, and he is said to have slain a great part of the holy multitude who accompanied St. Breag.<sup>12</sup> She led a solitary life at Reyver, and became renowned for her holiness.<sup>13</sup> A church was built in that place to her honour. It was afterwards much frequented by pilgrims, and many miracles were wrought at her tomb. Beacca came to Pencair and to Trenewith, and she built a church in Trenewith and Talmeneth, as we read in the Life of St. Elwin.<sup>14</sup> According to the ancient

<sup>31</sup> See "Scotichronicon," vol. i., lib. vi., cap. xxiv., ed. Goodall, vol. i., p. 339.

<sup>32</sup> See Rev. Dr. Mackenzie E. C. Walcott's "Scoti-Monasticon," pp. 84, 85.

ARTICLE XVI.—<sup>1</sup> See "Lives of the Fathers, Martyrs and other principal saints," vol. vi., June iv.

<sup>2</sup> See "Lives of the Saints," vol. vi., p. 36.

<sup>3</sup> See "The Itinerary" of John Leland, vol. iii., p. 5.

<sup>4</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 4th, p. 36.

<sup>5</sup> See "The Itinerary" of John Leland, vol. iii., p. 5.

<sup>6</sup> See William Borlase's "Antiquities Historical and Monumental, of the County of Cornwall," vol. i., book iv., chap. x., sect. iii., p. 370.

<sup>7</sup> See Lewis' "Topographical Dictionary of England," vol. i., p. 687.

<sup>8</sup> See William Borlase's "Antiquities Historical and Monumental of the County of Cornwall," vol. i., book iv., chap. x., sect. iii., p. 370.

<sup>9</sup> See Leland's "Itinerary," vol. iii., p. 5.

<sup>10</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal saints," vol. vi., June iv.

<sup>11</sup> So is he called in "The Itinerary" of John Leland, vol. iii., p. 5.

<sup>12</sup> See William Borlase's "Antiquities Historical and Monumental of the County of Cornwall," vol. i., book iv., chap. x., sect. iii., p. 370.

<sup>13</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal saints," vol. vi., June iv.

<sup>14</sup> See "The Itinerary of John Leland," vol. iii., p. 5.

<sup>15</sup> Quoted by Leland.

Exeter Martyrology of B. Grandison,<sup>15</sup> this saint was formerly venerated on the 4th of June, in the diocese of Exeter. According to the Rev. Alban Butler's "Lives of the Saints,"<sup>16</sup> Breaca, now Breague, a Virgin, was honoured, at the 4th of June. This holy Irish virgin is entered for the same date, in the Circle of the Seasons.<sup>17</sup>

ARTICLE XVII.—ST. BURIAN, OR BURIANA, OF CORNWALL. In Rev. Alban Butler's work,<sup>1</sup> and in the Circle of the Seasons;<sup>2</sup> St. Burian, an Irish woman, is mentioned, at the 4th of June. She appears to have left her native country, and to have passed over to Cornwall.<sup>3</sup> There she had an oratory, in which she is said to have been buried.<sup>4</sup> Going into Scylly, and thence returning, King Athelstan made a vow to build a college where St. Buriana's oratory stood.<sup>5</sup> Accordingly, within sight of the Scilly Rocks, he founded a collegiate church in her honour.<sup>6</sup> The church of St. Buryens enjoyed the privilege of a sanctuary. In the time of John Leland, the antiquary, not more than eight dwelling-houses were there.<sup>7</sup>

### Fifth Day of June.

ARTICLE I.—ST. BONIFACE, APOSTLE OF GERMANY, AND HIS COMPANIONS, MARTYRS.

[SEVENTH AND EIGHTH CENTURIES.]

#### CHAPTER I.

INTRODUCTION—ANCIENT AND MODERN LIVES OF ST. BONIFACE—HIS ORIGIN AND PLACE OF BIRTH—HIS EARLY TRAINING AND RELIGIOUS DISPOSITIONS—HE CHOOSES A RELIGIOUS STATE OF LIFE—HIS TEACHERS AND STUDIES—PROMOTED TO THE PRIESTHOOD—SELECTED TO ATTEND A SYNOD AMONG THE WEST SAXONS—HE RESOLVES ON BECOMING A MISSIONARY AMONG THE PEOPLE OF FRISIA—HE LEAVES ENGLAND FOR THIS PURPOSE.

THE illustrious Apostle of Germany, St. Boniface, has been classed among our Irish Saints, resting on those testimonies adduced in the present effort to evolve and epitomize his biography. No doubt, a very general impression prevails, that England had been the country of his birth; and accordingly, several modern writers have advanced statements, resting on very credible sources, to accept such a conclusion. Scotland has claimed the honour of his nativity, likewise, on the ground, that some early and ex-

<sup>15</sup> See vol. vi., June iv.

<sup>17</sup> See p. 156.

ARTICLE XVII.—<sup>1</sup> See "Lives of the Fathers, Martyrs and other principal saints," vol. vi., June iv.

<sup>2</sup> See p. 156.

<sup>3</sup> See William Borlase's "Antiquities Historical and Monumental of the County of Cornwall," vol. i., book iv., chap. xi., sect. iv., p. 383.

<sup>4</sup> See Lewis' "Topographical Dictionary of England," vol. i., p. 437.

<sup>5</sup> See Gough's Camden's "Britannia," vol. i., p. 12.

<sup>6</sup> He placed a Dean and Three Prebends in the College. See William Borlase's "Antiquities Historical and Monumental of the County of Cornwall," vol. i., book iv., chap. xi., sect. iv., p. 383.

<sup>7</sup> See his "Itinerary," vol. vii., p. 108.

cellent authorities have pronounced his father and mother to be Scots,<sup>1</sup> while St. Boniface himself is expressly denominated a Scottish Archbishop;<sup>2</sup> in one instance, he is called a Scot by birth.<sup>3</sup> It is easy, however, to show, that these applications of such terms can only have reference to Ireland.<sup>4</sup> Hence, we may regard the controversy on this subject, as being practically narrowed to the claims of Ireland and England. While we of Ireland should rejoice to have the matter of evidence for the birth of St. Boniface decided in our favour; far be it from our intention or desire, in the interests of historic truth, to deprive England of the credit to which she is justly entitled, by having an additional great name added to the bead-roll of her illustrious sons. In any case, it seems more than probable, that some of St. Boniface's missionary aids and companions in martyrdom were from Ireland; while, a knowledge of his apostolic career must be necessary, to illustrate the lives of many holy and learned Irishmen and Irishwomen, who flourished during his age and after his time on the Continent of Europe.

The Life of St. Boniface—dedicated to Lullus<sup>5</sup> and Megingozus,<sup>6</sup> contemporaneous bishops—was written by a priest, named Willibald.<sup>7</sup> He is said to have been the disciple of our saint,<sup>8</sup> although this seems to be a very doubtful matter.<sup>9</sup> From this tract,<sup>10</sup> and from his own Epistles, writers have taken their most reliable accounts. These sources we have chiefly relied upon, to furnish matter for the present biography; but, they are supplemented, also, from other ancient and modern documents and records. There is a "Vita Sancti Bonifacii Episcopi Moguntini et Martyris," auctore Willibaldo secundum priorem, ut videtur, conscriptionem, very lately edited. Including a Prologue, it contains Forty-two chapters.<sup>11</sup> It seems doubtful enough, if we are in possession of Willibald's genuine text of the Vita S. Bonifacii;<sup>12</sup> although various editions of it have been published. Thus, Henricus Cani-

ARTICLE I.—CHAPTER I.—<sup>1</sup> In his "Chronicon," at A.D. 737—715, it is entered by Marianus Scottus, referring to him, "patre atque etiam matre Scottum."—Pertz's "Monumenta Germaniæ Historica," tomus v., p. 545.

<sup>2</sup> Again, at A.D. 723, in the same work, Marianus calls him "Sancti Scotti Archiepiscopi Bonifacii."—See *ibid.*

<sup>3</sup> See Abbot John of Trittenheim, who writes, that St. Boniface was "Scottus natu."—"Catalogus Scriptorum Ecclesiasticorum," fol. li.

<sup>4</sup> Marianus, well known to be an Irishman, yet calls himself Scottus.

<sup>5</sup> He succeeded St. Boniface, in the See of Mayence, A.D. 755.

<sup>6</sup> Also called Mengoz, Mengosus and Megingaudus. Several years before the martyrdom of St. Boniface, he had been bishop of Wurzburg in Franconia.

<sup>7</sup> It has been incorrectly thought, by Canisius, Serarius, and Mabillon, that he had been the same Willibald, whom Boniface appointed to the See of Eichstadt, about the year 750. See "The Irish Ecclesiastical Record," Third Series, vol. v., No. 2, p. 115.

<sup>8</sup> In the Prologue, he intimates, that this Life of St. Boniface was undertaken in a spirit of obedience, while humbly protesting his inability to do proper justice to the subject. It has been proved to evidence, by

Father Godefrid Henschen, that the work is not from the pen of Bishop Willibald, disciple of St. Boniface. But, the Priest who wrote it probably derived his name from that Bishop. The two great German historians of our own day, Pertz in "Monumenta Germaniæ Historica," and Jaffé in "Monumenta Moguntina," have adopted the opinion of the Jesuit Henschen.

<sup>9</sup> The writer declares, that his narrative had been drawn up in a simple style from the accounts of religious men who lived contemporaneously with St. Boniface; and, he even appears to intimate, that these accounts had been committed to writings, which he had used. Among others, he tells us, that Bishop Lull was one of his authorities.

<sup>10</sup> In the "Annales Ecclesiastici" of Cardinal Baronius, we find copious illustrations of the historic character and acts of St. Boniface, tome ix., from A.D. 716 to A.D. 755.

<sup>11</sup> See "Analecta Bollandiana," ediderunt Carolus De Smedt, Gulielmus Van Hooft, et Josephus De Backer, Presbyteri Societatis Jesu, tomus i., pp. 51 to 72.

<sup>12</sup> It has been ably edited by Jaffé, who states: "Est vero cognitum opusculum hoc non integrum usque ad nos remansisse . . . ut maxime verisimile sit, jam primum vitæ exemplar detrimenta cepisse hiatusque et rimas postea levi brachio oblitus fuisse."—"Monumenta Moguntina," p. 424.

sius<sup>13</sup> has copied from different Manuscripts,<sup>14</sup> that Life which he issued. Again, Laurence Surius has given us a version. A History of the Passion of St. Boniface<sup>15</sup> was written at an early period, yet it does not seem to have been published. From various records are the Acts of this holy Apostle capable of receiving illustration; thus, from the Chronicle of Marianus Scotus,<sup>16</sup> from the Martyrology of Bede, of Usuard, of Hraban, of Ado, as also from the Roman Martyrology. To make clearer what has been rendered obscure, in the Life of our saint by Willibald,<sup>17</sup> Otho or Othlo, a priest and monk<sup>18</sup> of the twelfth century, wrote his Acts, in two Books.<sup>19</sup> Since that period, many writers have treated about this celebrated Apostle of Germany. John of Tritenheim<sup>20</sup> and Petrus de Natalibus have a short account of Bonifacius, Archbishop of Maguntinum.<sup>21</sup> The Religious Benedictines of the Congregation of St. Maur have learnedly illustrated his Life and writings.<sup>22</sup> His Acts are contained in the compilation of Surius,<sup>23</sup> of Thomas Dempster,<sup>24</sup> and of Canisius.<sup>25</sup>

The Bollandists have treated exhaustively the Acts of St. Boniface, in their great work.<sup>26</sup> According to their usual method for giving particulars regarding the biographies of illustrious saints, they commence with a previous commentary;<sup>27</sup> then, their first Life is that by the priest Willibald;<sup>28</sup> this is fol-

<sup>13</sup> In "Antiquæ Lectiones," tomus vi.

<sup>14</sup> He used, Manuscripts belonging to Rebdorff, near Eichstad and Windberg, in Bavaria, as also a Manuscript belonging to Albert Hunger.

<sup>15</sup> Allusion is made to it, in a supplement to Willibald's Life of St. Boniface, which has been published by the Bollandists.

<sup>16</sup> See his "Chronicon," edited by Waitz.

<sup>17</sup> His Life of St. Boniface is stated to have been written in a chamber, or cell, at the church of St. Victor, situated without the walls of Mayence. The Archbishops of that city were patrons of the church, in which Lullus and Raban prayed. Willigisus also established there a great monastery and a chapter of twenty Canons in honour of St. Victor, and he presided from A.D. 977 to 1011. In memory of St. Boniface a church was there dedicated, and Otho III., Emperor of Germany, was present. The latter confirmed by deed a farm belonging to himself in Thuringia as an endowment. Willibald wrote that Life at first on waxen tablets, so that it might be submitted to Archbishop Lullus and to Megingaudus, and thus receive their approval, lest anything had been inserted through mistake or misstatement, before it should be transferred to parchment, in a more permanent shape. See Supplement to the Life of St. Boniface, cap. iii., sect. 14.

<sup>18</sup> Of the Monastery of Boniface, according to Henricus Canisius. Although he dedicated this work to the brethren at Fulda, it is thought that he lived in another monastery. The Bollandists do not find any great obscurities in Willibald's Acts, and such emendations as they deemed necessary are supplied by the introduction of asterisks and notes.

<sup>19</sup> Surius has published the Acts of St. Boniface, as written by Willibald and by Otho.

<sup>20</sup> See "Catalogus Scriptorum Ecclesiasticorum," fol. li.

<sup>21</sup> See "Catalogus Sanctorum et Gestorum eorum ex diversis voluminibus collectus:" editus a Reverendissimo in Christo Patre Domino Petro de Natalibus de Veneris dei Gratia episcopo Aequino. See Nonus Junii, lib. vi., fol. cxlvii.

<sup>22</sup> See "Histoire Literaire de la France," tome iv., Siecle viii., pp. 92 to 120. New edition.

<sup>23</sup> See "De Probatis Sanctorum Vitis," tomus vi., Nonus Junii. He has published one of those Lives—said to have been written by Otho—without giving the author's name, and by changing the style in certain passages.

<sup>24</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 130, pp. 71 to 74.

<sup>25</sup> He has published Otho's Life of St. Boniface from a parchment, belonging to the monastery of Rebdorff.

<sup>26</sup> See "Acta Sanctorum," tomus i., Junii v. De Bonifacio Martyre, Legato Apostol. et Archiep. Moguntino, sociisque Martyribus; Eobano, co-episcopo, Adalaro seu Adalhero, Wintrungo et Waltero, Presby; Hamundo, Scribaldo, Bosa, Levitis; Waccaro, Gundecaro, Ellehero, Hathevulbo, Monachis; Hildebrando et aliis xl. Laicis. Doccomii in Frisia," pp. 452 to 504.

<sup>27</sup> In four sections and thirty-three paragraphs. The first three sections are the composition of Father Godofred Henschen, and the fourth has been compiled by Father Daniel Papebroch.

<sup>28</sup> Preceding it is a Prologue, in four paragraphs. The Life proper is in four chapters and fifty-six paragraphs, with notes by

lowed by a supplement,<sup>29</sup> the author being a priest of Mentz;<sup>30</sup> the second Life<sup>31</sup> is that of the Utrecht Priest of St. Martin's;<sup>32</sup> next follows the third Life,<sup>33</sup> supposed to have been written by a Münster author;<sup>34</sup> then appear Extracts<sup>35</sup> from St. Ludger's Vita S. Gregorii, Pastoris Ultrajectini;<sup>36</sup> and, in fine, we have *Analecta Bonifaciana*,<sup>37</sup> the joint production of editorial labours, by Fathers Henschenn and Papebroke. Besides, the Bollandists have added some account, regarding the Translation and Relics of Saints Adalaris and Eoban, which were preserved at Erfurt.<sup>38</sup> The church histories and annals of Germany and France, general and local, have devoted several pages towards the illustration of his Acts; thus, the *Annales Fuldæ*,<sup>39</sup> Baronius,<sup>40</sup> Serrarius,<sup>41</sup> Mabillon,<sup>42</sup> Fluery,<sup>43</sup> Cellier,<sup>44</sup> Schannat,<sup>45</sup> Heda,<sup>46</sup> Matter,<sup>47</sup> Jean-

Father Henschenn. This is alluded to in subsequent pages, as Willibald's Life of St. Boniface. The Bollandists took their version from an ancient Manuscript belonging to the monastery of St. Maximin, at Treves. To this was added the supplement, containing some matters, which were either omitted by Willibald or not exactly related.

<sup>29</sup> This is published in three chapters, consisting of fourteen paragraphs, with notes by Father Henschenn. This we shall quote hereafter as the Supplement to Willibald. Father Henschenn has supplied notes. Also, some matters contained in it have been transferred to Otho's Life.

<sup>30</sup> He describes himself as writing it in a place, where stood the church of St. Victor, in the retirement of a cell, "primitus in ceratis tabulis ad probationem Domini Lulli et Megingaudi, post eorum examinationem in pergamenis rescribendam, ne quid incaute vel superfluum exaratum appareret."

<sup>31</sup> This has a Prologue of five paragraphs, with three chapters, comprising sixteen paragraphs. Hereafter, it shall be quoted as the Life by the Utrecht Priest, or the Second Life of St. Boniface. Notes are appended by Father Henschenn.

<sup>32</sup> It is published from a Utrecht Manuscript of St. Saviour's Church. The author is supposed to have lived and written about the same time as Willibald. Bollandus found a copy of this Life, but without its Prologue, in the collection of a gentleman, Scheneking. The Carmelite Joannes a Leydis, by others called Joannes Gerbrandus, formerly prior of his order in the Convent at Haarlem, who wrote a Chronicle of the Utrecht Bishops and the Counts of Holland, bringing it to the year 1417, as also Reyner Sniouis, who wrote *Annals of the Counts of Flanders*, printed at Frankfort, took a considerable portion of their work from this Life.

<sup>33</sup> It is in eight paragraphs, and quoted hereafter as the Third Life of St. Boniface. It is taken from a Manuscript belonging to the church of St. Saviour at Utrecht, from a collection of D. Lindan, as also from that of the Bollandists themselves.

<sup>34</sup> Mabillon had a Manuscript copy of it, which he largely used, and it belonged to the Monastery Compendiensiis. The author

mentions, that he had a Book of the Virtues of St. Gregory, constituted Pastor of Utrecht by St. Boniface, supposed to be that written by St. Ludger.

<sup>35</sup> These are in sixteen paragraphs. Notes are supplied by Father Henschenn.

<sup>36</sup> It is thus quoted, in succeeding pages.

<sup>37</sup> This is in seven chapters and seventy-five paragraphs; and in it are given many particulars, regarding the Relics of St. Boniface and of his companions.

<sup>38</sup> See "Acta Sanctorum," tomus i., Junii v., De S. Bonifacio, Martyre, &c. *Commentarius Prævius*, sect. i., num. I to 6, pp. 452 to 454.

<sup>39</sup> See Freher's "Scriptores Rerum Germanicarum," tomus i.

<sup>40</sup> See "Annales Ecclesiastici."

<sup>41</sup> See "Rerum Mogunticarum," cum Annotationibus et Supplemento, a Georgio Christiano Joannis, lib. iii., pp. 251 to 370. *Francofurti ad Mœnum. A.D. 1722.*

<sup>42</sup> See "Annales Ordinis S. Benedicti," tomus i., lib. xviii., sect. xlix., p. 610, tomus ii., lib. xix., sect. xxviii., xxx., pp. 14, 15, lib. xx., sect. i., ii., pp. 41, 42, sect. xxvi. to xxviii., pp. 52, 53, sect. xliii., p. 61, sect. lv., lvi., pp. 67, 68, sect. lxii. to lxiv., pp. 71 to 73, sect. lxxix., lxxx., pp. 79 to 81, lib. xxi., sect. xv., p. 93, sect. xix., p. 95, sect. xlii., xliii., pp. 105, 106, sect. xlix., p. 108, sect. lxxvii., lxxviii., lxix., pp. 116 to 118, lib. xxii., sect. i. to viii., pp. 125 to 129, sect. xiv., xv., pp. 133, 134, sect. xvii., xviii., pp. 135, 136, sect. xxvi. to xxxii., pp. 139 to 143, sect. lix., lx., pp. 155, 156, sect. lxiii., lxiv., pp. 157, 159, sect. lxxvii., pp. 160, 161, sect. lxxxiii., p. 163, lib. xxiii., sect. x., pp. 170 to 172.

<sup>43</sup> See "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxvii., pp. 185 to 187, sect. xlv. to xlvi., pp. 195 to 203, liv. xliii., sect. x., xi., pp. 227 to 229, sect. xx., xxi., xxii., xxiii., pp. 256 to 264, sect. xxxii. to xxxvii., pp. 277 to 290, sect. xlv. to lii., pp. 300 to 314, sect. lvi. to lvii., pp. 319 to 315, liv. xliii., sect. xix., xx., xxi., xxii., pp. 353 to 360.

<sup>44</sup> See "Histoire des Auteurs Ecclesiastiques," tome xviii., p. 74.

<sup>45</sup> See "Historia Fuldensis, A.D. 1729.

<sup>46</sup> See "Historia Ultrajectensis."

<sup>47</sup> See "Histoire Universelle de l'Eglise

François le Petit,<sup>48</sup> severally present notices. There are Lives of St. Boniface, of greater or lesser length, in the works of Bishop Challenor,<sup>49</sup> of Rev. Alban Butler,<sup>50</sup> and in *Les Petits Bollandistes*.<sup>51</sup> Rev. J.—Ch.—A. Seiters,<sup>52</sup> Catholic curé of Gœtingue, Ozanam,<sup>53</sup> Le Dr. Hofer's "Nouvelle Biographie Générale,"<sup>54</sup> and Rev. S. Baring-Gould,<sup>55</sup> have accounts of this celebrated Christian missionary. Lately has been published an English Life of St. Winifrid or Bonifacius, Martyr, Archbishop of Mentz, and Apostle of Germany.<sup>56</sup> The writings which are extant of St. Boniface himself—especially his Epistles<sup>57</sup>—will probably give us the most accurate insight, regarding his inner life and thoughts; so that, in the attempt to investigate his history, those writings must have a chief share in our consideration.

Much controversy has been raised, regarding the questions of descent and race, as also on the place where this great German Apostle was born. Cardinal Bellarmin<sup>58</sup> makes St. Boniface an Englishman; but, his editor Labbe<sup>59</sup> remarks, that others call him Scotus. Among these are Hieronymus.<sup>60</sup> That the great Apostle of Germany had been an Anglo-Saxon was understood, by many of the ancients,<sup>61</sup> and by most of the modern German<sup>62</sup> and French<sup>63</sup> historians. This, however, does not appear to have been the opinion of our early Irish writers. St. Boniface is classed among the Scots' saints, by Adam King,<sup>64</sup> and by Camerarius,<sup>65</sup> who quote various authorities to establish their statements. At the year 723, Marianus Scotus records<sup>66</sup> him as being a Scotus. In the marginal addition to the text, made in Marianus's own hand, St. Boniface is said to have been from Ireland.<sup>67</sup> Proofs of St. Boniface,

Chrétienne," tome ii., chap. i.

<sup>48</sup> See "Grande Chronique de Hollande."

<sup>49</sup> See "Britannia Sancta," part i., June 5th, pp. 339 to 344.

<sup>50</sup> See "Lives of the Fathers, Martyrs and other principal saints," vol. vi., June v.

<sup>51</sup> See "Vies des Saints," tome vi., v<sup>e</sup> Jour de Juin, pp. 459 to 464.

<sup>52</sup> Intituled "Boniface, Apotre des Allemands, sa Vie, ses Œuvres," Mayence, 1845.

<sup>53</sup> In his work "Etudes Germaniques."

<sup>54</sup> See tome vi., cols. 576, 577.

<sup>55</sup> See "Lives of the Saints," vol. vi., June 5, pp. 41 to 54.

<sup>56</sup> Its contents are: I. His Early Days. II. He goes to Rome, III. He goes to Bavaria and Friesland. IV. He returns to Germany. V. Letter of Bonifacius—No. 20. VI. Labours in Thuringia and Bavaria. VII. Provincial Synods held. VIII. Progress of the Mission. IX. The Martyrdom. Appendix. The author of "St. Willibrord" is announced as the writer. It is published by Messrs. Burns and Oates, London.

<sup>57</sup> These have been edited by Serarius, with notes, and they have been published in the "Bibliotheca Patrum." They are to be found, in the "Collectio Conciliorum," with notes by Labbe, Sirmond and Binus, together with Epistles of the Sovereign Pontiffs. The Bollandists had the intention, at first, to publish them, with various readings, under the supervision of one of their Jesuit Fathers, Joannes Grothusius; but, his death occurring, and finding, that others had

assumed the task, their project was abandoned.

<sup>58</sup> See "Operum," tomus vii. De Scripturis Ecclesiasticis, p. 255.

<sup>59</sup> In a subjoined historical Dissertation.

<sup>60</sup> See "De Bono Statu Religiosi," lib. ii., cap. 30.

<sup>61</sup> Thus, his Life, by the Utrecht priest has it: "Beatus Bonifacius gentilitate solum in insula, quæ Britannia dicitur, habuit; quam modo incolit gens Anglorum, quæ a Saxonibus traxisse originem putatur."—Cap. i., sect. 6. The Third Life of St. Boniface tells us of Winfrid, "nobilique prosapia Anglorum oriundus," sect. i.

<sup>62</sup> See Leopold Ranke, in his "Ecclesiastical and Political History of the Popes of Rome," translated by Sarah Austin, vol. i., chap. i., p. 16.

<sup>63</sup> See "Histoire Littéraire de la France," tome iv., p. 92.

<sup>64</sup> In his Kalendar, at the 5th of June, we read: "S. Boniface Scottisman apostle of germanie mart. in frisland vnder leo ye 3."—Bishop Forbes' "Kalendars of Scottish Saints," p. 154.

<sup>65</sup> See "De Scotorum Fortitudine," lib. iii., cap. iv., pp. 152, 153.

<sup>66</sup> In his "Chronicon," at A.D. 723. "Juramentum Sancti Scotti Archiepiscopi Bonifatii (sic) in ecclesia Sancti Petri Apostoli coram Papa Gregorio Secundo."—"Monumenta Germaniæ Historica," tomus v., p. 546.

<sup>67</sup> See Pertz's edition of his "Chronicon," where we read: "Iste enim Bonifatius de

Archbishop of Mayence, having been a Scotus are discoverable, even from Popes' Letters and Councils.<sup>68</sup> Thus various passages from Pontifical letters are cited by Marianus, addressed to the Irish Boniface, Archbishop of Mentz.<sup>69</sup> Recording the destruction of the monasteries at St. Gall and Fulda, in the Hungarian incursions, Marianus Scotus links these great monasteries together, as founded by Scottish or Irish saints, and one of these is expressly named Boniface.<sup>70</sup> According to John of Tritenheim, St. Boniface was a Scot by birth,<sup>71</sup> and his statement is unquestionably of considerable weight and importance.<sup>72</sup> We have it on excellent authority, that the father and mother of Boniface were Scots,<sup>73</sup> only a term synonymous for Irish.<sup>74</sup> They seem, likewise, to have been persons of some distinction.

St. Winfrid—afterwards called Boniface<sup>75</sup>—is said by English writers generally, to have been born, in the west of England. The saint himself seems to intimate very distinctly, that he was born in transmarine Saxonland,<sup>76</sup> which can only have reference to England. It is probable, that his parents left Ireland for that country, and at a period when there were most cordial and reciprocal feelings of friendship existing between the Anglo-Saxons and the Irish.<sup>77</sup> The date assigned for his birth is about A.D. 680.<sup>78</sup> Most

Hibernia, missus est cum Willebrordo Anglico Episcopo, ut in vita ejus Willebrordi legitur."—*Ibid.*

<sup>68</sup> See Mariani Scotti "Chronicon," edited by G. Waitz, in "Monumenta Germanicæ Historica," Scriptorum, tomus v., pp. 546, 547

<sup>69</sup> Thus we read: "Epistola Gregorii ad Bonifacium Scottum Moguntinum Archiepiscopum." Again, "Epistola Zachariae Papae ad Bonifacium Scottum Archiepiscopum Moguntinum data nonas Januariarum," &c. Likewise: "Alia epistola Zachariae Papae ad Bonifacium Scottum Archiepiscopum Moguntinum."

<sup>70</sup> Thus, at A.D. 937, we find: "Monasteria sanctorum Scottorum, Sancti Galli et sancti Bonifacii, igne consumuntur," *ibid.*, p. 554.

<sup>71</sup> See his work, "De Scriptoribus Ecclesiasticis."

<sup>72</sup> In a communication on this question, addressed to the Editor of "The Irish Ecclesiastical Record," and intitled, "Was St. Boniface an Irishman?" the Most Rev. Patrick F. Moran, then Bishop of Ossory, and now Cardinal Archbishop of Sydney, thus writes concerning Trithemius: "He held in his hand the traditions of Mentz and Fulda—that is, of the See of St. Boniface, and of the great monastery which he founded. It appears to me, that it would be alike strange to suppose that if St. Boniface were a Saxon, the traditions of Mentz and Fulda would assign him to Ireland, as that Luxeuil and Bobbio would conspire to assign to England their great patron and founder St. Columbanus. But, it is said, that Trithemius cites Marianus, and evidently consulted his chronicle. It is to be presumed, indeed, that it was so: but whilst Trithemius accepts as correct the statements of Marianus relating to St. Boniface, he becomes voucher to us that those statements are conformable to

the traditions of the spiritual children of St. Boniface, which is the strongest confirmation that we could ask of Marianus's authority in this particular."—Third Series, vol. v., No. 3, p. 189.

<sup>73</sup> Thomas Dempster denying the statement that St. Boniface was a native of England, adds: "ibi enim educatus, non natus, nam Scotum faciunt nostrates, et præterea Wilhelmus Heda, Jo. a Beca, Anton. Possevinus, vir pius, et polyhistor. tom. 1. Appar. Sacri pag. CCCLXIII. Hieron. Platus, lib. II., Stat. Relig., cap. xxx."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 130, p. 71.

<sup>74</sup> In his "Chronicon," at A.D. 715, Marianus Scotus, alluding to Pope Gregory II., has the following statement: "Hic erat vir castus et sapiens, qui Bonifacium, patre atque etiam matre Scottum, ordinavit Episcopum ad sedem Moguntinum, et per eum in Germania verbum salutis prædicavit, gentemque illam in tenebris sedentem evangelica luce illustravit."—"Monumenta Germanicæ Historica," tomus v., pp. 545, 546.

<sup>75</sup> See Matthew of Paris "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 341.

<sup>76</sup> St. Boniface, writing to Pope Zachary, mentions the transmarine Saxonland "in qua natus et nutritus fui." According to the First Epistle to Pope Zachary, which is numbered 134 in Serarius, and in Labbe's "Collectio Conciliorum," tomus vi., col. 1494, num. 5.

<sup>77</sup> It is a fact well known, at present, that the children born of Irish parents in England and Scotland, in a vast number—if not in the generality—of cases, call themselves Irish, and would resent the attempt to impose on them the name of Englishmen or of Scotchmen. The historic recollections of the past should give us to understand, that the

English writers assert, that his birth occurred at Cridiantum,<sup>79</sup> or Crediton, contracted to Kirton, in Devonshire. For this statement, we find no authority, among the most ancient writers of his Life, in Germany. When baptized, he is said to have received the name of Wynfrith or Winfrid—sometimes written Winnifred; but, this statement is not found, in the earlier Acts of this saint.<sup>80</sup>

While an infant, his mother's love for the child was so great, that she nursed and cherished him with extraordinary care; the father sharing this affection with such excess, as to prefer him to his other children.<sup>81</sup> In very tender years, the child was wonderfully affected by the appearance of any person or object, that directed his attention towards the love and service of God. He was particularly solicitous to enquire about the proper means to shape his future course of life. It was customary in his age and country to hold stations or make domiciliary visits to private houses,<sup>82</sup> where religious truths were taught to the family. Whenever any priest or cleric came to his father's house, the young Winfrid was delighted to confer with such visitor on heavenly things. Moreover, he was earnestly desirous, at an early age, to quit the world and all its vanities. His chief object was to consecrate himself to God in a religious profession. When he was as yet but four or five years old,<sup>83</sup> the young Winfrid seemed to have a great desire for the monastic state, and he learned to despise all things, that were merely terrestrial. His father had intended, however, that his child should be addicted to some worldly pursuit, and that he should succeed to the possession of a family patrimony. After some time, Winfrid's intention was discovered to his dissatisfied father. The latter sought by all means to divert him from it, partly urging him by threats, not to leave the paternal home, and partly holding out by blandishments, how much more preferable it should be, that he followed a secular calling. Every expedient was devised, to alter the child's resolution, but in vain; for, Winfrid earnestly desired to addict himself to sacred studies, and to unite with them a contemplative life. Being visited with a sudden sickness, which brought him to death's door, the father of Winfrid acknowledged this visitation came from the hand of God, and that it was a correction for opposing the call of Heaven, given to his son.<sup>84</sup>

Being now thirteen years of age, the father of Boniface sent his son to the monastery of Adescancaster, now Exeter.<sup>85</sup> It is said,<sup>86</sup> that this religious house was on the site of a Roman camp, called Isca Danmoniorum, on the Exe River. In the seventh century, it was called Exanceaster,<sup>87</sup> more com-

Anglo-Normans have been the common oppressors of the ancient Saxons and Irish, who were formerly on exceedingly good terms. It is easy to understand, how the social and race relations have changed since the earlier ages.

<sup>78</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal saints," vol. vi., June v.

<sup>79</sup> William Cambden, describing Devonshire, states, it was—"ad Credenum," scil. fluvium.—See "Britannia," Danmonie or Devonshire, Joannis Janssonii "Novus Atlas, sive Theatrum Orbis Terrarum," p. 134.

<sup>80</sup> It has been suggested, by his Eminence Cardinal Moran, that it is far from being improbable, that both the Saxon name Winfrid, and the Latin Bonifacius may be nothing more than translations or adaptations of an original Celtic name. Thus, a saint

registered in the Irish Kalendars, as having been called Curitan, is known in Scottish history as Bonifacius.

<sup>81</sup> See Willibald's Life of St. Boniface, chap. i., num. 5.

<sup>82</sup> See Les Petits Bollandistes, "Vies des Saints," tome vi., v<sup>e</sup> Jour de Juin, p. 459.

<sup>83</sup> Hieronymus Platus has the words, "adhuc quinquennis esset."—"De Bonofatu religiosi," lib. ii., cap. 30.

<sup>84</sup> See Les Petits Bollandistes, "Vies des Saints," tome vi., v<sup>e</sup> Jour de Juin, p. 459.

<sup>85</sup> Now a city of Devonshire.

<sup>86</sup> By Father Henschemm, in n. (a), to Willibald's Life of St. Boniface, chap. i., p. 462.

<sup>87</sup> The root of this word was not Anglo-Saxon, as Henschemm supposes; it came from the Celto-British word Exe, closely



monly Excester.<sup>88</sup> According to some accounts,<sup>89</sup> the young Winfred received his education in a monastery,<sup>90</sup> which stood on the site of the Cathedral Close,<sup>91</sup> at Exeter, and under Abbot Wolfhard. There, it was intended he should be educated, under the holy Abbot Wolfhard, to whom he was given in charge. Winfrid remained many years with him; and, while still very young, he desired to learn wisdom from the example and counsel of his superiors. It was soon rendered manifest, that he had been divinely called to the religious state, and the Abbot Wolfhard, in a conference with his monks,<sup>92</sup> gave assent to the earnest prayer of Winfrid. A strong impression was made on his mind, owing to the holy influences that surrounded him. At the early age of seven, his intellect became developed by the assiduity he devoted to his studies, while his modesty and gravity of deportment were an index of the solid virtues he had acquired. He became a model student and a vessel of election, at one and the same time. Every moment of his existence was well spent. His disciplined soul answered to the highest expectations of his religious teachers, and his naturally good dispositions were a preservative against the effeminacy which vice engenders. Perfectly pure were all his intentions, and an abundance of Divine Grace kept him chaste and sober; each day was he engaged accumulating merits, while he was preparing that store of learning and of virtue, destined to serve for the successful prosecution of his future Apostolic career. It was soon found, that his masters were unable to teach their pupil in that monastery, where his course had been commenced.<sup>93</sup> Thence, for further improvement, with consent of the Abbot Wolfhard and his community, Winfrid entered the monastery of Nutselle,<sup>94</sup> or Huntcell. It was flourishing, at that time, in regular discipline, under the rule of Abbot Winbercht. Here he studied under another master, and he became endeared to all the monks.

He applied himself anew to the service of God, and to all the details of sacred and profane learning. He was versed in Grammar and Rhetoric, in historic studies and in the measures of poetry. He united fasting with prayer; while he cherished the virtues of humility and obedience, with a spirit of charity towards his brethren and the rest of mankind.<sup>95</sup> Especially to enquire what

corresponding with the Irish, *Isca*, which means *water*.

<sup>88</sup> Latinized Exonia.

<sup>89</sup> See "The Irish Builder," vol. xxviii., No. 639, p. 225.

<sup>90</sup> According to the account of Bishop Grandisson.

<sup>91</sup> The Rev. Dr. Oliver, in his "History of Exeter," says: "In Exeter, long before the Conquest, the place of interment was in the Close: nay, among the archives of our Chapter, we find an ordinance of Pope Innocent III. between Jan. 1198 and 1216, 'at nulli liceat construere infra cetera terminos parochæ Exoniensis ecclesiæ sine assensu Capituli et Episcopi'—*i.e.*, 'that to no one may it be lawful to build cemeteries below the boundaries of the Parochial Church of Exeter without consent of the Chapter and Bishop.' This privilege had been conceded, however, to the various religious houses, and Bishop Grandisson, on the 31st March, 1354, extended this licence to St. John's Hospital. But the Close, which Bishop Grandisson styles 'commune civitatis poliandrum,' *i.e.*, 'the common burying-place of the city,' became at last an intolerable nuisance,

and was especially so during the pestilence of 1636. The accumulation of corpses, and the mounds of earth, to use the energetic language of Bishop John Hall, threatened to bury indecorously the very Cathedral. This led to the opening of a new cemetery in the old Prisonhay on St. Bartholomew's Day, 24th August, 1637."

<sup>92</sup> Willibald adds: "et eorum accepta (sicut regularis vitæ poposcit ordo) benedictione," &c. Life of St. Boniface, chap. i., num. 7.

<sup>93</sup> John of Trittenhem states, that St. Boniface had been sent by his parents to an English monastery, called *Mischele*—evidently a mistake for *Nutselle*—when he was only five years old. It seems, however, the holy student was many years older, at that particular time of his life.

<sup>94</sup> This monastery underwent a common fate with all the rest, during the time of the Danish devastations. It was never since restored. We know not, at present, even the place where it stood.

<sup>95</sup> See his Life by the Utrecht priest, cap. i., sect. 6.

<sup>96</sup> St. Boniface is claimed as a Benedictine

he must do to secure his soul, was a subject for conversation. Daily meditations he exercised, on the great truths of eternity. Meantime, his devotional and literary exercises, were alternated with manual labour, according to the constitutions of the holy Father Benedict.<sup>96</sup> He observed with great perfection, the whole discipline of a regular life. Incessantly he meditated on the Holy Scriptures; and he learned their triple interpretation,<sup>97</sup> so that he was competent to expound them for the instruction even of his masters. These instructions appear to have been given in the shape of lectures; since his biographer relates, that when the fame of his learning went aboard, among the monasteries of holy men and women, numbers of these religious wished to profit by his teaching, and flocked to hear his instructions. The spirit of light and of charity seemed to come from his lips, and to descend into the hearts of his hearers; while food for pious reflections and resolves was afforded and to those of both sexes, who were present. He inspired a taste for spiritual scriptural reading, with a desire to penetrate the hidden mysteries, and he furnished motives to excite divine love. His noble example gave earnestness and faith to his teaching; so that, while his affability and charity caused him to be esteemed by all who knew him, his rare abilities and facile mode of teaching were thoroughly admired. Having acquired such profound and varied erudition, we should not feel surprised, that Winfrid had been promoted, at thirty, to the holy order of Priesthood, as that seems to have been the canonical age, at the period of which we treat. This happened about the year 710<sup>98</sup> or 712.<sup>99</sup> Ina,<sup>100</sup> King of the West Saxons, a good and pious ruler, reigned,<sup>101</sup> at the time.

Some dissensions had unhappily prevailed in the kingdom and in the Church, when the king advised the holding of a Synod by the ecclesiastical superiors. To this, he suggested, that the clergy should be invited. Accordingly, an assembly was convoked, and when the questions which were to be discussed had been proposed, the different grades of the Ecclesiastical order and the faithful who were present deemed it just to consult their Primate, by sending delegates to him. For this errand, the Abbot Winbercht of Nutselle Monastery, the Abbot Wintra of Disselfburg<sup>102</sup> Monastery, and the Abbot Beerwald<sup>103</sup> of Glastonbury<sup>104</sup> Monastery, were chosen. They bore a message from the king to the Archbishop of Canterbury, and it required judgment and delicacy to accommodate matters. Among others, Winfrid had been chosen, and he was sent by the fathers of this Synod, held in the province of the West Saxons, to Berchtwald or Brithwald,<sup>105</sup> at that time Archbishop of Canterbury. He presided over this See from A.D. 693 to A.D. 731.<sup>106</sup> The deputation set out on their journey to Kent. The purpose of this visit was to treat with him, about those ecclesiastical controversies, which had been considered. So great was the opinion his superiors already entertained of Winfrid's capacity and knowledge, that young as he was in the ministry, his

monk, by John of Tritthenem. See "Catalogus Scriptorum Ecclesiasticorum," fol. li., b.

<sup>97</sup> Distinguished as Literal, Topological and Anagogical or Mystical.

<sup>98</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxv., p. 179.

<sup>99</sup> This is the chronology adopted by the Bollandists, and by many other authorities.

<sup>100</sup> He is venerated as a saint, and a festival has been assigned to him, at the 6th day of February.

<sup>101</sup> His term of rule dates from about 688 to 726. In the year 727, he resigned the government of his kingdom to his kinsman Aethelhard, and went to Rome, where with the consent and desire of Pope Gregory, he established a house, called "Schola Anglo-rum," and near it, he built a church, in honour of the Blessed Virgin Mary, in which the Saxon English coming to Rome celebrated the Divine Mysteries, and also where dying they received Christian burial. See Matthew of Westminster's "Flores Historiarum," p. 265.

<sup>102</sup> By Otho it is written Wessesburgh,

talents and prudence marked him as a most suitable representative. Regarding his commission, Winfrid discharged it, to the great satisfaction of King Ina and the Prelates; for having clearly explained what was necessary to be known and decided, it pleased the Archbishop to accord with the king and the ecclesiastics assembled at the Synod, who received the returned message and messengers with great rejoicing.

His reputation thus exalted, Winfrid might have risen to high honours, in his own province, but other aspirations had now taken possession of his soul.<sup>107</sup> He made such extraordinary progress in sacred learning and religious perfection, under the holy Abbot Winbert, as to be judged a capable master and a teacher for others. But, one great desire consumed his soul, as news had been received of the great conversions effected, through the zeal of St. Willibrord and other missionaries, in the northern parts of Germany.<sup>108</sup> At that time, a common descent and speaking a common language eminently qualified the Anglo-Saxons to become Christian guides, for the pagans who dwelt in those regions. This mission, however, involved the sacrifice of Winfrid leaving parents, friends, and home, as also worldly comforts,<sup>109</sup> to venture his life among a strange and an uncivilized people. He dwelt long on the purpose held in view, and at last he resolved to open his mind on that subject to the Abbot Winbercht. His earnest prayer was, to be allowed permission to follow what he deemed the designs of Providence. For a time, Winbercht was opposed to the entreaties of his subject, while admiring his disinterestedness and devotedness. With some difficulty, Winfrid obtained from his Abbot and from the religious leave to visit Frisia.<sup>110</sup> There, he intended to extend the Gospel among infidels. He was allowed to take with him two or three of the monks, to sustain the labours of his adventurous journey; and accordingly, they proceeded towards London,<sup>111</sup> even at that time a city of great trade and commerce. Here, they were enabled to secure a vessel, in which they took passage. A prosperous wind brought them to the Islands of Frisia,<sup>112</sup> and to the mouth of the Rhine,<sup>113</sup> where Dorstat or Doerstadt stood, then a flourishing emporium, but now almost obliterated from historical memory.<sup>114</sup> The date assigned for this adventurous course is about the year 716.<sup>115</sup> Our saint being inflamed with zeal for the glory of God, and for the salvation of souls, desired so preach God's word in Germany,<sup>116</sup> of which vast country he was destined to become the Apostle.

and by others Tisselbourg. The Bollandist editor deems it to be Tisbury, in Wiltshire.

<sup>103</sup> He is said to have been Abbot, A.D. 705. See "Monasticon Anglicarum," p. 13.

<sup>104</sup> In Somerset.

<sup>105</sup> He is venerated as a saint, and his feast occurs at the 9th of January.

<sup>106</sup> See an account of him, in Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. iv., xxiv.

<sup>107</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5, p. 42.

<sup>108</sup> See Charles Knight's "English Cyclopaedia of Biography," vol. i., col. 819.

<sup>109</sup> See St. Benedict's Life, by the Utrecht priest, cap. i., sect. 6, 7. Also, the Third Life of our saint, sect. i.

<sup>110</sup> This country extended between the

Rhine and the Weser. The people who inhabit it are now distinguished as East and West Frieslanders.

<sup>111</sup> In Willibald's Life of St. Boniface, it is called Lundenwic. This also was the name given to it by the Anglo-Saxons, as Cambden states, when treating about Middlesex.

<sup>112</sup> Thus is it expressed, in the Life, by the Utrecht priest, cap. i., sect. 7.

<sup>113</sup> According to the Third Life of St. Boniface, sect. 2.

<sup>114</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5, p. 43.

<sup>115</sup> According to the computation of the Bollandists. See, also, l'Abbé Fluery's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxv., p. 180.

<sup>116</sup> See John of Trittenham's "Catalogus Scriptorum Ecclesiasticorum," fol. li., b.

## CHAPTER II.

STATE OF FRISIA AT THIS PERIOD—WINFRID LEAVES ENGLAND FOR THAT MISSION—HE RETURNS UNSUCCESSFUL—GOES TO HIS MONASTERY—DECLINES TO BECOME ITS ABBOT—HE OBTAINS COMMENDATORY LETTERS FROM DANIEL BISHOP OF WINCHESTER—BONIFACE PROCEEDS TO FRANCE, AND THENCE HE TRAVELS TO ROME—FAVOURABLY RECEIVED BY POPE ST. GREGORY II.—OBTAINS FROM HIM A COMMISSION TO PREACH THE GOSPEL IN GERMANY—ST. GREGORY OF UTRECHT HIS DISCIPLE—WINFRID'S MISSION AMONG THE THURINGIANS—HE TRAVELS INTO FRISIA AND HESSE—AGAIN HE VISITS ROME, WHERE HE IS CONSECRATED BISHOP AND NAMED BONIFACE—HIS RETURN TO GERMANY—IN HESSE HE CUTS DOWN THE TREE OF JUPITER.

THAT time, however, proved unfavourable for Winfrid's enterprise, although the Faith had made some progress in the Low Countries. The French missionaries had already established churches and congregations in several parts. Among these, St. Eligius,<sup>1</sup> Bishop of Noyon, was distinguished, towards the middle of the seventh century. Later on, St. Wulfran<sup>2</sup> resigned his dignity of Archbishop of Sens, in the year 695, when he proceeded to Friesland. There horrible superstitions prevailed. Among others, the pagans of that country were accustomed to sacrifice human victims to propitiate demons, while they were barbarous to a degree in their habits and usages. Frisia<sup>3</sup> had been subjected by the French, under Pepin of Heristal,<sup>4</sup> during the dynasty of the Merovingians.<sup>5</sup> Towards the year 678, St. Wilfrid commenced a mission among the Frisians, favoured by their King Algise; he baptized numbers of their chiefs and many thousands of the people.<sup>6</sup> However, the vast proportion of these continued to remain addicted to idolatry and paganism.<sup>7</sup> We have already seen, that St. Egbert<sup>8</sup> had desired to leave Ireland, in person, to preach the Gospel, among the barbarous people of Northern Europe; but, he was diverted from this purpose, owing to a vision he had, that the field was destined for other reapers. Yet, one of his companions, named Wicbert,<sup>9</sup> had gone to Frisia, where for two years, he preached the Gospel of Christ among the pagans. However, Radbod was then King of Frisia, and when Wigbert reached his territories about A.D. 688, he was opposed by that ruler, and he was obliged to seek Ireland again, without having achieved much success. Afterwards, St. Willibrord,<sup>10</sup> St. Swibert,<sup>11</sup> and their companions, ven-

CHAPTER II.—<sup>1</sup> He is venerated, on the 1st of December. See an account of his life and missionary career, in *Les Petits Bollandistes*, "Vies des Saints," tome xiv., pp. 4 to 15.

<sup>2</sup> His feast occurs at the 20th of March. His career and labours are related to the end of his life, A.D. 720. See *ibid.*, tome iii., pp. 542 to 546.

<sup>3</sup> The extent of Frisia is set forth in the accurate translation from German into French of Mon. l'Abbé G. Beeteme's "Sainte Ursule et ses onze mille Vierges ou l'Europe occidentale au Milieu du v<sup>e</sup> Siècle Monographie historique et critique," par J. H. Kessel Dr. en Théologie. See the map, Europe Occidentale au milieu du v<sup>e</sup> Siècle, in the Appendix. Its geographical conditions had undergone no material changes to the time of St. Boniface.

<sup>4</sup> Also called Pepin the Big, Duke of

France, and Mayor over the king's palace.

<sup>5</sup> See "The Popular Encyclopedia or Conversations Lexicon," &c., vol. iii., Art. France, p. 250.

<sup>6</sup> See l'Abbé Fleury's "Historie Ecclesiastique," tome ix., liv. xl., sect. iv., p. 15.

<sup>7</sup> The Vita III. S. Bonifacii has it "maxima parte diis et dæmonibus cæcato corde serviebat, et æternæ felicitatis viam nesciebat."—Sect. 2, p. 482.

<sup>8</sup> See his Life, at the 24th of April, in the Fourth Volume of this work, Art. i.

<sup>9</sup> His festival occurs at the 13th of August, when notices of him will be found.

<sup>10</sup> See his Life, at the 7th of November.

<sup>11</sup> See his Life, at the 1st of March, Third Volume of this work, Art. ii.

<sup>12</sup> They are said to have landed at the mouth of the Rhine, and to have travelled thence to Utrecht, a town built by the

tured upon a similar enterprise;<sup>12</sup> and, although they encountered much opposition, notwithstanding they were enabled to erect the standard of Faith among that uncivilized and pagan people. About the year 696, St. Willibrord was consecrated Bishop of Utrecht.<sup>13</sup> The newly-planted Church of Christ had been severely persecuted by the tyrant, Radbod, who had formerly heard the instructions of St. Wulfran, and who had even come to the baptismal font to receive baptism, when he opposed a capricious objection.<sup>14</sup> He then withdrew, with apparently doubts about the course adopted, but continuing to favour the idolatrous usages of his country, for the remainder of his days. However, Pepin of Heristel—who virtually ruled France about this time<sup>15</sup>—had conquered a considerable part of Friesland, and he compelled Radbod to pay him tribute; while the southern part of that territory remained subject to the Franks.<sup>16</sup> Radbod drove the religious from their monasteries, he levelled their churches and houses; while, he erected pagan temples and shrines to replace them.<sup>17</sup> This fierce Dynast was compelled, however, to confine his absolute rule to the northern territory of Frisia. Still, he did not wholly prevent St. Willibrord from preaching to his subjects; and, what is even more strange, he sometimes heard himself that Christian missionary's discourses.

Pepin of Heristel had departed this life in December, A.D. 714, and some time before, Winfrid had arrived to preach the Gospel in Frisia. The death of Pepin was deemed to afford a favourable opportunity for the revolt of Radbod, and accordingly, he began hostilities, with a view to recover his former domination. Charles or Karl Martell, a youthful prince of Germanic race,<sup>18</sup> and the son of Pepin Heristel, at this period swayed the destinies of France, where his power was acknowledged. He had also carried his victorious army towards the Rhine, conquering the Frisians. Afterwards, with fire and sword, he entered the country of the Saxons.<sup>19</sup> In the year 716, a fierce war was waged by Charles Martel against Radbod,<sup>20</sup> who was a determined persecutor of the Christians. Some advantages King Radbad had lately obtained over Charles Martel, who, as Maire of the Palace, virtually governed the kingdom of France. The affairs of the Christians were in a very bad condition, owing to those reverses. St. Boniface proceeded to Utrecht, the capital of Frisia, where he seems to have awaited the coming of Radbod for some days. Meanwhile, he was carefully observing the state of affairs in that distracted province, and weighing in his mind the chances for future progress of the Gospel. There, St. Willibrord had established his See, having received the royal castle of Viltaburg as a gift from Pepin. He built the Church of our Saviour, and restored that of St. Martin, which afterwards became the cathedral.<sup>21</sup> This place grew to be a handsome city, surrounded by an earthen mound. The approaches to Utrecht are very beautiful.<sup>22</sup> It is situated on a branch

Romans at a passage over that river, whence it derived the name Trajectum, afterwards called Trecht, and lastly Utrecht, from Outrecht or the Old Passage. It was also denominated Ultrajectum, or Passage at the Town Vulta. It was thus distinguished from the ancient town of Maestricht or Passage over the Maese.

<sup>13</sup> The author of our saint's Third Life tells us, that it was anciently called Wiltemburgh. See sect. 2.

<sup>14</sup> See the account of this incident, in Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxv., pp. 180, 181.

<sup>15</sup> See Œuvres Complètes de Bossuet, tome x., Abrégé de l'Histoire de France, col. 1181.

<sup>16</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. i., p. 41.

<sup>17</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxv., p. 180.

<sup>18</sup> See Leopold Ranke's "History of the Reformation in Germany," translated by Sarah Austin, vol. i., Introduction, p. 5.

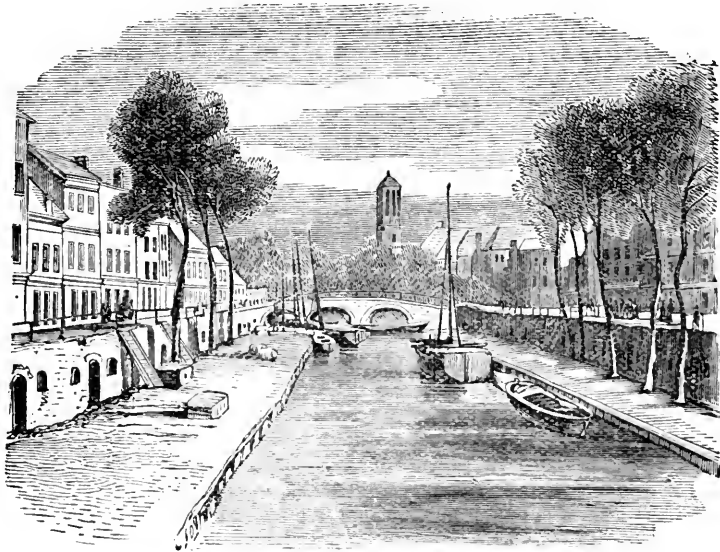
<sup>19</sup> See Le Dr. Hoefler's "Nouvelle Biographie Générale," tome ix., col. 815.

<sup>20</sup> See Du Chesne, "Historiæ Francorum Scriptores, tomus ii., Annales Francici Breves, p. 3.

<sup>21</sup> Both of these were served by colleges of Canons.

of the old Rhine.<sup>23</sup> At present, Utrecht is the capital of a province, bearing the same name, in the kingdom of Holland. The streets are of tolerable width, and intersected by canals below their level. At Utrecht, Winfrid opened his commission to the king; but, the zealous missionary met with little success, in representations made by him. However, he converted many people to the Christian faith.<sup>24</sup> Notwithstanding, Radbod had refused him permission to preach the Gospel in Frisia.<sup>25</sup> During this time, it is possible,<sup>26</sup> Winfrid wrote his Epistle to the Abbess Eadburga, which is still preserved.

Part of the summer and autumn had passed, before he resolved on leaving a country, which then was not ripe for the harvest. Taking with him



Utrecht on Le Vieux Canal.

the companions of his voyage, he sought the most convenient port, and thence they sailed over to England. To their monastery of Nuscelle, the faithful servant of Christ then proceeded.<sup>27</sup> Here they were joyfully received by the Abbot and the monks, in whose good offices and works they were soon engaged. However, Winbercht had reached to a great age, and the infirmities consequent on it brought him to an extremity, which indicated approaching dissolution. None felt more sorrowful than Boniface among the brethren. At length, the holy Abbot rendered his spirit to the Lord, and the monks painfully mourned the loss of their superior. Soon afterwards, upon the death of Win-

<sup>22</sup> This was the impression produced on the writer, during a tour there in July, or August, 1863.

<sup>23</sup> The accompanying illustration of Utrecht, drawn by William F. Wakeman on the wood, has been engraved by Mrs. Millard.

<sup>24</sup> This is stated, in the Second Life of St. Boniface, cap. i., sect. 7.

<sup>25</sup> See Michaud's "Biographie Universelle Ancienne et Moderne," new edition, par une Société de Gens de Lettres et de Savants, tome v., Art. Boniface (saint), p. 4.

<sup>26</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. ii., p. 42.

<sup>27</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxv., p. 180.

bert, the brethren unanimously chose Winfrid to become their Abbot;<sup>28</sup> but, he remonstrated on this account, and denied his ability to discharge satisfactorily the duties of such an office. He had reasons to urge for his non-compliance. This position he declined, chiefly as being called to labour in the conversion of infidels.<sup>29</sup> The winter had now passed over, but it chilled not the resolve of the holy Priest, to seek once more the scenes of his self-imposed mission. He had an angelic vision, which urged upon him this course.<sup>30</sup> Having procured, through the interest of St. Daniel,<sup>31</sup> Bishop of Winchester,<sup>32</sup> that another should be named Abbot in his place;<sup>33</sup> Boniface, obtained commendatory letters from the same Prelate to Pope St. Gregory II.<sup>34</sup> With his license and benediction, our saint hoped for permission, to preach the Faith of Christ among the Germans. Accordingly, a holy man named Stephen was appointed as Abbot; and Boniface, taking leave of the brethren, again set out for London, where a vessel was procured, and in it he embarked. With favouring gales, he sailed over to Cuent, or Canicum,<sup>35</sup> now known as Canche. This was near the town denominated Stapulas, now Estaples. For a time did Winfrid here remain, until he had collected a great number of companions, who proceeded with him to visit as pilgrims several churches, dedicated to saints.

He feared dangers to be encountered, by crossing the Alps in that winter season, as also the ferocity of the Lombards, who might be disposed to molest them. He and his companions set out for Rome, however, under the guidance of Divine Providence, and protected by the intercession of the saints, in the autumn<sup>36</sup> of the year 718.<sup>37</sup> All arrived there safely. They went then to the Church of St. Peter, to return thanks for the prosperous issue of their journey. Votive offerings were likewise presented, and according to custom, a circuit of all the Roman Churches was made.<sup>38</sup> After a few days thus spent in Rome, Winfrid sought an interview with the Sovereign Pontiff Gregory II.,<sup>39</sup> of blessed memory. To him was explained those motives and objects, that urged the pilgrim to undertake his journey. He was there honourably received by the Pope. Before he approved this call, to preach the Gospel among the pagans, Gregory asked, if Winfrid had letters of recommendation from his bishop. Immediately, Winfrid removing his cloak produced the case, in which these letters had been enclosed, and he then presented them to his Holiness. The testimonial,<sup>40</sup> which seems to have been of a formal character, and the commendatory letters<sup>41</sup> were read,<sup>42</sup> when the

<sup>28</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. i., p. 42.

<sup>29</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxv., p. 181.

<sup>30</sup> According to the writer of the Second Life of St. Boniface, cap. i., sect. 7.

<sup>31</sup> He presided as bishop from A.D. 705 to A.D. 723. His festival has been assigned to December 10th.

<sup>32</sup> An admirable "History, Civil and Ecclesiastical, and Survey of the Antiquities of Winchester," has been written by Rev. John Milner, D.D. It was issued in Two Volumes 4to, Winchester, A.D. 1798.

<sup>33</sup> Three letters of St. Boniface to this Bishop Daniel are extant.

<sup>34</sup> His festival occurs, at the 13th of February. He felt a great desire for the conversion of Germany.

<sup>35</sup> Also called Quancia, a river, in the pro-

vince of the Morini.

<sup>36</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. xxvi., p. 52.

<sup>37</sup> See Michaud's "Biographie Universelle Ancienne et Moderne," &c., new edition, tome v., Art. Boniface (saint), p. 5.

<sup>38</sup> According to the Second Life of St. Boniface, cap. i., sect. 7.

<sup>39</sup> He presided over the Church from A.D. 715 to 731. See Sir Harris Nicolas' "Chronology of History," p. 211.

<sup>40</sup> This letter was sealed, as being of a private character, and it has not yet seen the light.

<sup>41</sup> These generally recommendatory letters to all Christians were unsealed, as we are informed, in l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxv., p. 182.

<sup>42</sup> The Encyclical Letter is the third in order, among the preserved letters of St.

Pope had made a signal for our saint to retire. Having duly weighed the matter, without hesitation the Pope approved of Winfrid's intention, and manifested great delight, that in him he had found a suitable missionary, to bear the Gospel message among unenlightened nations. But, that season was not suitable for a journey to the North of Europe, and besides, it was necessary to consider well the preliminaries for so great an undertaking.

Gregory II., at last gave Winfrid his important mission, for the conversion of Germany. However, before he was allowed to depart from Rome, the Pope held daily colloquies with him,<sup>43</sup> and they discussed all those plans, which could best be devised to ensure success. The winter months had now passed, and the month of Nisan or April had advanced near to Jair or May, before the parting benediction from the Pope was asked and obtained. Apostolic letters,<sup>44</sup> setting forth his powers, were furnished, and these authorized him to preach the Gospel everywhere throughout Germany. Taking with him many relics from Rome, and accompanied by his band of fellow-workers, Winfrid returned to Lombardy, where Liodebrand,<sup>45</sup> or Luitprand, then reigned. There, the apostolic man courteously presented gifts to that ruler, and by him was received with distinction. He was requested, to wait for a time and to rest, before he should venture to cross the rough and precipitous gorges of the Alps, which led into Bavaria and other provinces of Germany.

His first labours, according to a mandate he had received from the Sovereign Pontiff, were among the Thuringians.<sup>46</sup> The Gospel had been already preached in their country, owing to the zeal of previous holy missionaries. Winfrid addressed the chiefs and leaders of the people, who had fallen from their former religious practices, thus endeavouring to correct the error of their ways. He placed holy ministers among the Alemani, the Norici, and the Thuringians. Especially, certain Priests he found there, were reprehended by him, and it is to be hoped, they were reclaimed from their disorders and vices.<sup>47</sup> Afterwards, the holy man travelled into France, with those who had made the pilgrimage, and who now desired to revisit their own country. Wherever he went, Winfrid desired to erect churches, altars, and monasteries, so that the true worship of God might serve to displace Gentile superstitions and idolatry.<sup>48</sup> He now received intelligence regarding the death<sup>49</sup> of King Radbod, who had ruled in Friseland. This event occurred A.D. 719.<sup>50</sup> For an opportunity to resume his labours there, his mind was strongly inclined. The conquest of Frisia, by Karl Martell, was the preparatory signal for spreading the sacred word,<sup>51</sup> chiefly through the instrumentality of our saint. Accordingly, taking boat he sailed along the great river—which we may suppose to have been the Rhine—until he entered the territory of the Frisons.<sup>52</sup> The perse-

Boniface.

<sup>43</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. xxvi., p. 52.

<sup>44</sup> These were dated on the Ides of May, "imperante Augusto Leone, anno tertio Imperii, Indictione 2," which coincides with A.D. 719.

<sup>45</sup> His reign dates from A.D. 712 to A.D. 743.

<sup>46</sup> The author of the Second Life of St. Boniface tells us, that the Germans, at this time, were accustomed to worship in their groves and in their temples, sprites and hobgoblins, as also Fauns and Satyrs, Dryads and Nymphs of the woods. See cap. i., sect. 8.

<sup>47</sup> See Mabillon's "Annales Ordinis S.

Benedicti," tomus ii., lib. xx., sect. xxvii., p. 53.

<sup>48</sup> See Second Life of St. Boniface, cap. i., sect. 8.

<sup>49</sup> The Abbess Bugga or Eadburga, venerated on the 28th of July, congratulates St. Boniface on this occasion, because a great obstacle to spreading the Gospel had been removed. See Epist. Bonifacii, 33.

<sup>50</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxv., p. 181.

<sup>51</sup> See Leopold Ranke's "History of the Reformation in Germany," translated by Sarah Austin, vol. i. Introduction, pp. 5, 6.

<sup>52</sup> The author of St. Boniface's Second Life remarks of them, "qui fere, quemadmo-



cution of Radbod had now ceased, and mindful of his commission, Winfrid began to announce the truths of Christianity to the pagans. The supremacy of Charles Martel had again been established among the Frisons, and this warlike monarch wished earnestly, that the Christian religion should be founded there on a wide and secure basis. The zealous Winfrid soon reduced to the obedience of reason, many who were addicted to superstition; and, in conjunction with the holy Archbishop Willibrord,<sup>53</sup> and several labourers in this portion of the Lord's vineyard, Winfrid converted a great number of unbelievers to the true Faith. For three years—A.D. 720 to 722—he laboured in that difficult mission with great zeal.

Having well proved this efficient missionary, St. Willibrord, then Bishop of Utrecht, and the Apostle of that country, being now very old, earnestly desired to resign his Bishopric to Winfrid, and to consecrate him as a successor. With this object in view, he asked for a conference, and then endeavoured by force of argument, to persuade the holy man, that he should assume such an office. However, Winfrid objected, that he was comparatively young and inexperienced for so great a charge, while the customary usage required fifty years to have elapsed, before a bishop should be consecrated.<sup>54</sup> Again, St. Willibrord urged how readily a dispensation from the practice might be obtained, while the circumstances of the place and opportunity should induce him to give his assent. More than once was this matter a subject for pious contention between them.<sup>55</sup> Notwithstanding all that could be said, the man of God would not accept of this dignity; for, he chose rather to labour in Germany, and when his persistence seemed driven to a last effort, he revealed to Willibrord, that Pope Gregory II. had actually desired him to preach the Gospel among the parts of that vast country, where Christianity had not as yet been sufficiently extended, and where barbarism still prevailed.<sup>56</sup> Furthermore, he pleaded, that considering himself to be bound in obedience to the apostolic mandate, he could not comply with the request preferred, unless the Holy See should countermand the commission he had received. Winfrid concluded by praying, that he had a strong inclination to accept Germany as his proper field, and that he should be permitted to depart for it. Then, Willibrord consented, and giving him a blessing, Winfrid left that part of the country and went to Germany.<sup>57</sup> The saint had already brought numbers of persons to an orderly and to a regular conversation. God was pleased to bless his preaching with great success, in the district of Frisia.

His first stage of journey was to a place in Upper Hesse, called Amoneburg,<sup>58</sup> or Amelburg,<sup>59</sup> where twin brothers named Detdic<sup>60</sup> and Dierolf<sup>61</sup> were chiefs. These had been addicted to idolatrous practices, which still prevailed there, and which were not wholly abandoned with the introduction of Chris-

dum et pisces morantur in aquis, quibus ita undique concluduntur, ut raro ad exterarum regionem accessum habeant, nisi navibus subvehantur."—Cap. i., sect. 9.

<sup>53</sup> His feast is celebrated, on the 7th of November.

<sup>54</sup> Treating about St. Boniface, Edward Maiheu observes, that in England, according to canonical usage to be ordained a Priest required the attainment of thirty years, while fifty were necessary for the consecration of a Bishop.

<sup>55</sup> See "Vita iii. S. Bonifacii, sect. 2, p. 482.

<sup>56</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxv.,

p. 183.

<sup>57</sup> The author of St. Boniface's Second Life has it, "orantes alter pro altero, ab invicem discesserunt."—Cap. i., sect. 10.

<sup>58</sup> A doubt has been expressed, if this can mean Hamburg or Homburg, which lay not far from Frisia, or Amelburg, near to Marburg.

<sup>59</sup> This town was near the Oma or Amana river, and the Bollandist editor thinks it is the place in question.

<sup>60</sup> Othlo calls him Dietich, and the Rebdorf manuscript Dieltic.

<sup>61</sup> He is called Deorulf, by Othlo, and Deorulf in the Rebdorf manuscript.

<sup>62</sup> See l'Abbé Fleury's "Histoire Eccle-

tianity. However, Winfrid was enabled through Divine assistance to recall them to a sense of their duties, while the people were instructed and brought into the straight paths, having rejected with disdain whatever savoured of gentilism. There, too, having collected a religious congregation, the holy missionary built a cell, and laid foundations for the establishment of a monastery,<sup>62</sup> on the banks of the River Omh.

In the meantime, before travelling from Friesland to Hesse and Thuringia, St. Boniface, came to the monastery Palens or Pfalzel<sup>63</sup> near the city of Treves, where he was kindly received by the foundress, also the Abbess and a widow, named Addala or Adela,<sup>64</sup> who was sister to St. Irmina, Abbess over the monastery of Horre,<sup>65</sup> in the same city. Both of these were daughters to Dagobert II., King of the Austrasian Franks.<sup>66</sup> There, St. Boniface first became acquainted with the youthful Gregory,<sup>67</sup> the son of Albricus, who was son to the Abbess Addala. He had just returned from school, and from the palace, dressed in the habit of a laic. At this time, he was only a boy, some fourteen or fifteen years of age. His grandmother, the Abbess, desired him to read for the nuns at Palens. Having complied, he was asked to explain the instructions he had read, in favour of those, who did not understand Latin. This he declared he could not do, yet after some little hesitation. Then, Boniface seized on that opportunity to expound the meaning of the author more fully to the Abbess and to her nuns, with such unctuous and forcible eloquence, that the youthful Gregory became an enthusiastic admirer of Boniface, while the grace of God urged him to resolve on leaving his relations and everything dear to him in this world, to follow such a master. Gregory went to his grandmother, the Abbess, to obtain her consent; but, she told him he was too young and inexperienced, as also that he had little idea of what he was about to undertake. After much hesitancy, seeing the inflexible purpose of the boy, she gave her consent, while she provided valets and horses, to serve them during their travels.<sup>68</sup> He became the disciple of St. Boniface, who engaged to instruct him in sacred learning. They set out for Thuringia, then a country where paganism was rampant, and also where war and its attendant ravages prevailed. Notwithstanding, the master and his youthful charge feared not these dangers. They were ready to endure every hardship, in order to serve the cause of religion. While Boniface continued to train the young novice in his allotted studies, they were obliged to work with their own hands, according to the exact and severe discipline of their rule of life. Frequently were they in danger of losing their lives, for a continual warfare was waged between the Christian and pagan people. Sometimes they were obliged to flee before the riots excited, yet they always had fortitude to persevere in watching over the flock entrusted to their charge. During all these persecutions, however, Gregory growing in years, in strength, and in grace, was the faithful companion, during the missionary rounds of his great teacher, as also a great source of consolation to him, under their multiplied trials.

siastique," tome ix., liv. xli., sect. xxxv., p. 183.

<sup>63</sup> Latinized Palatiolum. See Rev. John Alzog's "Manual of Universal Church History," vol. ii., Period 2, Epoch i., Part i., chap. i., sect. 159, p. 84.

<sup>64</sup> After the death of her husband.

<sup>65</sup> Latinized Horreum.

<sup>66</sup> He was son to Sigibert, and he was banished to the Scots in Ireland, but afterwards, he returned to rule over a part of Austrasia. However, some of the chiefs hav-

ing excited sedition, he was there put to death. See L.—P. Anquetil's "Histoire de France," Première Race dite des Mérovingiens, sect. v., p. 54.

<sup>67</sup> He is venerated as a saint, and his festival occurs, at the 25th of August. St. Ludger, the Bishop, has written his Life, from which the present account is abbreviated.

<sup>68</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxvi., pp. 183, 184.

<sup>69</sup> See Les Petits Bollandistes, "Vies des

Meantime, after some resistance, Charles Martel had delivered Hesse and Thuringia from the oppression of the Saxons.<sup>69</sup> The people of Hesse—or the Chatti<sup>70</sup> as otherwise called—were addicted to heathenish rites, and the zeal of Winfrid was exercised, in preaching the Gospel of Christ to them, A.D. 723. He soon converted many thousands of that people, from their idols, to a knowledge of the true and living God.<sup>71</sup> He even baptized numbers of the Hessians, who bordered on the Saxon territory.<sup>72</sup> His next care was to select a trusty messenger, named Binna, to carry letters for the Pontiff, who ruled in the Apostolic See at Rome.<sup>73</sup> In these were set forth what important events had transpired, and how he had carried the Gospel into the province of the Hessians, where he had converted great numbers from their superstitions and idolatry. It is said, that he was urged by King Charles Martel, with the Christian Princes and people in France, that he should again go to Rome, and become the bearer of their petition to the Holy Father, that he might be consecrated an Archbishop.<sup>74</sup> Already, St. Winfrid had submitted for consideration to the Pope certain queries, pertaining to the present necessities of his mission, and to the spiritual welfare of his people. Some time elapsed, before his messenger could return from the Eternal City, to bear with him the instructions of the Pope. From these he learned, that his presence should be very desirable in Rome;<sup>75</sup> and, in obedience to this mandate, with a number of companions, he traversed the hilly countries of France and Burgundy over the Alps, until he came to that city, in which was the Church of St. Peter. There he entered, to thank the Almighty for his safe journey.

When news of this arrival reached Pope Gregory II., the Pontiff hospitably received Winfrid in the hospital for poor travellers. On a certain day, which was found convenient for both, they went to the basilica of St. Peter. There, the Sovereign Pontiff made enquiries about the Symbol and Tradition of ecclesiastical Faith. Then, said Winfrid, "Apostolic Lord, I know that as a pilgrim, I am unskilled in the language, with which you are so familiar; but, I ask time and rest, to write out my confession of Faith, and the words shall reasonably open my sentiments on those matters." This permission he obtained, and he was directed to proceed, soon as he possibly could, with the undertaking. When some time had elapsed, Winfrid produced in a finished style his confession of Faith in the Most Holy Trinity. He then presented it to the Father of the Faithful. He awaited the result, for some days, when he was again invited to the Lateran house of the Pope. There having arrived, and prostrating himself at the feet of his Holiness, he was raised from the earth by the latter, who gave to Winfrid the manuscript, in which such a complete and clear exposition of the Faith had been set forth. The Pope caused him to sit down, and further instructed Winfrid, that he should preserve this doctrine inviolate, while he should without intermission teach it to others the best way within his power. They spent together the greater part of that day conversing on doctrinal topics; and, towards its close, Winfrid was directed, as to how he should proceed, in preaching to the ignorant people beyond the Alps,<sup>76</sup> and with whom he should have to deal, during his future labours. Having learned, that a great multitude had been brought from demoniacal influences and sorceries to a profession of the true faith, the Pope intimated

Saints," tome vi., v<sup>e</sup> Jour de Juin, p. 460.

<sup>70</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. lv., p. 67.

<sup>71</sup> See Bishop Challoner's "Britannia Sancta," part i., p. 341.

<sup>72</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. lv., p. 68.

<sup>73</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5, p. 44.

<sup>74</sup> See the Third Life of St. Boniface, sect. 3, p. 482.

<sup>75</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. lvi., p. 68.

<sup>76</sup> See "Vita III. S. Bonifacii," sect. 3 p. 482.

to Winfrid, that he should be advanced to the episcopal grade,<sup>77</sup> so that those people, deprived of a shepherd, should have one to guide them to the Lord's pastures. Winfrid could not resist this call, imposed on him, through reverence and obedience towards the Sovereign Pontiff. Wherefore, the day before the Kalends of December was set apart for his consecration. This was on the Feast of St. Andrew,<sup>78</sup> and, at the same time, the Pope imposed on him that name Boniface, by which he afterwards became so distinguished.<sup>79</sup>

The year assigned for this elevation is A.D. 723,<sup>80</sup> when he received the mitre. At the same time, the Pope encouraged him to attempt the Christian conquest of that great German nation, then so immersed in idolatries, and to remember the example of David going forth bravely to contend with the Philistine giant Goliath. Even, if necessary, he should brave persecution and martyrdom. Then, the Pope bestowing the kiss of peace and his benediction, they parted, and Boniface was ready to resume his missionary toils.<sup>81</sup> Filled as he was with reverence for St. Peter and his successors, this devoted pilgrim promised from the very beginning to conform faithfully to all the decrees of the See of Rome. He even bound himself by oath,<sup>82</sup> in the presence of Pope Gregory,<sup>83</sup> and he placed the document on which it was written before the sacred remains of St. Peter.<sup>84</sup> This solemn promise he most rigorously performed.<sup>85</sup> Having undertaken the conversion of Thuringia, Hesse,<sup>86</sup> and other like heathen countries, St. Boniface applied to the Pope for his commission, and he was consecrated a Bishop, exempt from the jurisdiction of other Bishops, but without any determinate See.<sup>87</sup> He became, ever afterwards, a zealous upholder of the Apostolic Chair.<sup>88</sup> To him was also given a small book, in which were written Pontifical constitutions and laws;<sup>89</sup> while, on these were to be permanently founded the institutes and discipline of his new mission. With them agreed, likewise, those charters of the glorious King Charles, who was so anxious to assist the holy man in his noble enterprise.<sup>90</sup> With very affectionate commendatory letters,<sup>91</sup> the holy man undertook a long journey to Charles Martel, Maire of the palace, who received him most graciously;<sup>92</sup> while, to the clergy and people of Germany, St. Boniface was sent with high eu-

<sup>77</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxvii., p. 185.

<sup>78</sup> The 30th of November.

<sup>79</sup> Othlo adds, that before this time, he had been called Winfrid.

<sup>80</sup> See Michaud, "Biographie Universelle Ancienne et Moderne," &c., tome v., Art. Boniface (saint), p. 5.

<sup>81</sup> See the Second Life of St. Boniface, cap. i., sect. 10.

<sup>82</sup> This dates, from the seventh year of the Emperor Leon, and in the sixth Indiction, corresponding with A.D. 723.

<sup>83</sup> The text of this is given, in Othlo's Life of St. Boniface.

<sup>84</sup> This shows, that he was consecrated in the old Vatican Church, where the remains of SS. Peter and Paul repose, and where, at present, they are preserved in a magnificent subterranean chapel, under the great dome of St. Peter's.

<sup>85</sup> See Leopold Ranke's "Ecclesiastical and Political History of the Popes of Rome," translated by Sarah Austin, vol. i., chap. i., p. 16.

<sup>86</sup> See "Vita III. S. Bonifacii," sect. 3,

p. 482.

<sup>87</sup> The Bollandists explain, that he was constituted a Bishop Apostolic, and in this sense, he is styled an Archbishop, in Letters Apostolic. See n. (c), p. 483, *ibid*.

<sup>88</sup> See Michelet's "Histoire de France," tome i., liv. ii., chap. ii., pp. 294 to 296.

<sup>89</sup> The substance of these may be found, in Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. lvi., pp. 68, 69.

<sup>90</sup> See among the Epistles of St. Boniface, Epist. xxxii., in the edition of Serarius, and col. 1446, in Labbe's "Concilia." Baronius refers it to A.D. 724.

<sup>91</sup> These—six in number—are inserted in the "Annales Ecclesiasticæ," of Cardinal Baronius, tomus ix., sect. vi. to xv., pp. 27 to 30, at A.D. 723; as also, in the tomus vi., "Novorum Conciliorum," with the notes of Sirmond, Binus and Labbe. Their date is on the Kalends of December—the day immediately following his consecration.

<sup>92</sup> See the Third Life of St. Boniface, sect. 4, p. 482.

<sup>93</sup> Who ruled over the Germans, east of the Rhine river, where his kingdom extended.

comiums of the Pope, to resume his missionary work. One of these letters is addressed to Charles Martel ;<sup>93</sup> another to all Bishops, Priests, Deacons, Dukes, Counts, and to all Christians ;<sup>94</sup> a third is addressed to the clergy and people, over whom Boniface was to be placed ;<sup>95</sup> a fourth is written to the Christian people of Thuringia ;<sup>96</sup> a fifth is addressed to all the pagan people of Thuringia ;<sup>97</sup> the sixth was directed to all the ancient Saxon people.<sup>98</sup> We may well suppose, that the saint drafted those letters himself, as best knowing the habits of the people to whom he had been sent, and as best judging the effects they might be calculated to produce.<sup>99</sup>

Fame had now spread abroad the great missionary successes of Boniface ; but, while his admirers were very numerous, he had enemies in the fold, who were willing to criticise and to traduce his actions.<sup>100</sup> Rather prejudiced against him, from what had been reported, Charles Martel yet desired to see the Apostolic man. Soon the king became convinced, regarding the purity of his motives and virtues ; while, he was firmly persuaded, that the efforts of Boniface and of his disciples were only exercised in the interests of true civilization, and to procure the reign of grace in the hearts of men. On his return from Rome, Boniface laboured to perfect that work, which had been begun in Hesse, having first obtained the sanction and protection of Charles Martel. To this period may be referred, that admirable letter of Daniel, Bishop of Winchester, to our saint, in which suggestions are offered to combat the errors of the pagans indirectly, and without violently wounding their susceptibilities. Referring to their gods and goddesses, he recommends the holy missionary to accept their own statements, regarding the birth and descent of those false divinities, so as to show, how they could not as generated beings create a world, which admittedly existed before their time, and those laws of nature, which they were manifestly powerless to control. By using these and like arguments, it was to be hoped, they might be ashamed of their absurd notions. Another objection could be urged, that if the pagan deities had any power or influence in governing not alone the earth and visible skies about it, but all space, how came it to pass, that they were not able to gain special advantages for their followers, and to punish the Christians who despised them. Yet, by instituting a comparison in matters temporal, the Christian portion of the world was grand and civilized, while the Gentile portion of the human race was driven to cold and inhospitable regions. Many similar trains of reflection, ably conceived and clearly expressed, with many valuable hints adroitly introduced, give us a very exalted idea of the wisdom and learning of Bishop Daniel. Other letters

<sup>94</sup> They are exhorted in it, to receive favourably St. Boniface and his companions ; to give food and all necessary succour to them ; while anathema is pronounced against all, who should oppose his ministry.

<sup>95</sup> In it are laid down rules to be observed in his functions, which word for word agree with those addressed to the people of Bavaria in 716.

<sup>96</sup> Particularly is it addressed to their five princes, who are there named. The Pope congratulates them, that they had resisted the pagans, who desired to draw them into idolatry ; he also exhorts them to perseverance, to attach themselves to the Holy See, and to obey Boniface.

<sup>97</sup> These he exhorts, to receive the instructions of Boniface, to become converts, to be

baptized, to build houses and churches for themselves and for their missionaries.

<sup>98</sup> As distinguished on the Continent, from those who were in Great Britain. The Pope exhorts them to abandon idolatry, and to receive Boniface as their apostle.

<sup>99</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxxvii., pp. 186, 187.

<sup>100</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. lxiii., p. 71.

<sup>101</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xlv., xlvi., pp. 196 to 198.

<sup>102</sup> These practices seem to have been inherited from their ancestors. See Carson's Taciti Opera, "De Situ, Moribus, et Populis Germaniæ," cap. x., pp. 418, 419.

of a very interesting character were received, also, from the friends of Boniface in England.<sup>101</sup>

The Apostle of Germany found very many, that still remained obstinate in their infidelity, addicted to the worship of woods and fountains;<sup>102</sup> as also, numbers that had cast off the Faith, to which they had been so lately converted. Others defiled it, with a mixture of their old heathenish sacrifices and superstitions, following auguries and divinations, while they had various rites of an impious character, derived from the practices of their forefathers. He also brought over such as already believed, but who led lives not very agreeable to the Gospel precepts; while he took care, by the imposition of hands, to confirm many with the seven-fold gifts of the Holy Spirit.<sup>103</sup> There was a tree of enormous growth—called by the people the Tree of Jupiter<sup>104</sup>—at a place called Fritzlär,<sup>105</sup> near Gicesmere,<sup>106</sup> or Geismar. To this giant of the forest, the people paid a superstitious worship. This tree the saint undertook to fell with the axe, while those who worshipped the true God were present to encourage and aid his efforts. Thereupon, a multitude of the pagans assembled together, and determined to oppose his enterprise; for, they deemed it nothing less than a sacrilege, to destroy that tree. They even intended to kill him, as an enemy of their gods.<sup>107</sup> By Divine power, however, that tree, which he had intended to cut down, was suddenly agitated by the winds and split into four equal parts, to the great astonishment of the pagans and the Christians who were present.<sup>108</sup> Wherefore, renouncing their false gods, the unbelievers embraced the Faith of Christ. Then, with the advice of his monks, their zealous superior constructed from the fallen wood an oratory,<sup>109</sup> which he dedicated to St. Peter the Apostle.

### CHAPTER III.

ST. BONIFACE COMMENCES HIS MISSION IN THURINGIA—STATE OF THAT PROVINCE—HIS SUCCESS—FOUNDATION OF ORDORF—HIS LETTERS—POPE GREGORY III. WRITES TO APPROVE HIS LABOURS, AND CREATES HIM ARCHBISHOP—BONIFACE ERECTS SEVERAL SEES AND RELIGIOUS ESTABLISHMENTS—HE RESOLVES ON VISITING ROME, WHERE HE IS FAVOURABLY RECEIVED BY THE POPE—HIS MISSION IN BOHEMIA AND BAVARIA—WARS OF CHARLES MARTEL—POPE ZACHARY ENCOURAGES BONIFACE TO CONVENE A SYNOD—DECREES PASSED IN THE GERMAN AND FRENCH COUNCILS.

FROM Hesse, St. Boniface passed into Thuringia,<sup>1</sup> which had been subdued by Theodoric,<sup>2</sup> son to Clovis I. However, the authority of the French kings

<sup>103</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xlv., pp. 195, 196.

<sup>104</sup> By some writers, it is called the Tree of Thor the Thunderer; by others, the Thunder Oak of Geismar. See Rev. John Alzog's "Manual of Universal Church History," vol. ii., Period 2, Epoch i., Part i., chap. i., sect. 159, p. 85.

<sup>105</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5, p. 45.

<sup>106</sup> It is written Gesmere, by Othlo. We are told by Serarius, that Geismaria is a village in Lower Hesse.

<sup>107</sup> See Bishop Challoner's "Britannia Sancta," part i., p. 341.

<sup>108</sup> In 1870, the Museum of Cologne, purchased, for the sum of one thousand thalers, Alfred Rethel's picture of "Boniface Felling the Sacred Oak of Thor in the Thuringian

Forest." This painting was executed by the artist at the age of nineteen.

<sup>109</sup> It grew, in course of time, to be a large and fine church; but, since the Reformation, it has passed out of the possession of Catholics.

CHAPTER III.—<sup>1</sup> This territory—formerly more extensive—is now a Landgraviate of Saxony, having Misnia on the east, Brunswick on the north, Hesse on the west, and Franconia on the south. The chief city was Erfurth.

<sup>2</sup> See Andreadu Chesne's "Historiæ Francorum Scriptorum Coetanei ab ipsius Gentis Origine," &c., tomus i. Gregorii Episcopi Turonensis Historiæ Francorum, lib. iii., cap. iv., pp. 294, 295, and cap. vii., pp. 296, 297.

<sup>3</sup> St. Gregory of Tours states, that Christian laws had been framed for Thuringia. See

began to decline there,<sup>3</sup> especially when subordinate chiefs created broils, dissensions, and disorders, which induced the Saxons to invade the country, and to establish a domination over its people. There, Theobald and Heden had exercised tyrannical rule, and had brought that state to the verge of ruin. Upon the death of some of their Princes, Christianity, that had been so lately established, by St. Kilian,<sup>4</sup> met with a great shock, from inroads of their new masters, the Saxons. Religion had almost perished there, and it required new efforts to raise it from ruin.<sup>5</sup> Certain abandoned men, named Torchtwine, Berchthere, Fanbercht and Hunred,<sup>6</sup> who are called fornicators and adulterers, had introduced heretical errors under the guise of religion, and these depravities had seduced many people. But, the saint, by his labours and preaching, brought many back again to the way of truth. From the communion of the Church, he expelled those false Christians, whose seduction and wickedness for a time had much obstructed his pious endeavours. Then, piety began to revive, and the harvest became ripe for the reapers. Soon their number began to increase, while preachers from France and Ireland, as also from England,<sup>7</sup> were found. Monasteries were established, also, to receive congregations of monks.

In the meantime, the fame of his labours spread all over Europe, and especially in Britain, while the character of Boniface had been well established, so that many desired to aid him. Thence he received divers excellent men, eminent for their abilities and learning, as for their zeal and holiness. The similarity of language eminently qualified the Anglo-Saxon missionaries to labour among the Teutonic races.<sup>8</sup> Those preachers intended to subject themselves to his rule, so that they might eradicate errors of paganism from among the Germans. There were lectors and scribes in this community of missionaries.<sup>9</sup> Among them are specially mentioned Denèvaldus, Burchard, Wigbert, Gregory, Sturim, Lul, Memgoz, Willibald, and his brother Winibald.<sup>10</sup> Jointly with him, and under his direction, these gloriously advanced the kingdom of Christ, especially among the hamlets and villages of Hesse and Thuringia.<sup>11</sup> Besides, there were many holy virgins to serve the cause of charity and education, among those of their own sex.<sup>12</sup> Among them are distinguished Chunihilda, and her daughter Berathgit, Chunidrut, Tecla, Lioba, and Waltpurgis, who was sister to Willibald and Winibald. Especially Chunihilde and her daughter Berathgide, well instructed in the liberal sciences, were appointed as religious supericresses in Thuringia; Chunitrude was sent to Bavaria, as her sphere of action; Tecla was stationed in Franconia; while Lioba, a relation of St. Boniface, presided over a community of nuns at Bischofesheim. All of these did not join the great Apostle of Germany, at one and the same time, or place; but, as the occasion required, they were ready to second his various enterprises.<sup>13</sup>

*ibid.*, "Historiæ Francorum," lib. iv., cap. x., xi., p. 310.

<sup>4</sup> His feast is held, on the 8th of July.

<sup>5</sup> See Jules Zeller's "Histoire d'Allemagne," tome i., liv. iii., chap. vii., sect. iii., p. 394.

<sup>6</sup> Their names have been differently spelled, by various writers.

<sup>7</sup> The Third Life of St. Boniface states, "Alios etenim ex gente sua, alios ex parte Franciæ, nonnullos etiam de finibus Hiberniæ, quatenus adessent sibi cooperatores in vineam Domini," &c.—"Vita III. S. Bonifacii," sect. 4, p. 482.

<sup>8</sup> See Dean Milman's "History of Latin

Christianity," vol. ii., book iv., chap. v., p. 58.

<sup>9</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. lxiii., p. 72.

<sup>10</sup> See the Third Life of St. Boniface, sect. 4.

<sup>11</sup> See "Histoire Littéraire de la France," tome iv., pp. 93, 94.

<sup>12</sup> See Jules Zeller's "Histoire d'Allemagne," tome i., liv. iii., chap. vii., sect. iii., p. 398.

<sup>13</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. lxiii., p. 72.

On a certain occasion, A.D. 724,<sup>14</sup> the holy man journeyed eastward, from the city of Mayence, preaching and baptizing as he went towards Thuringia. Finding an agreeable spot for encampment, on a plain and beside a river, he remained there for a night, during which the Archangel Michael appeared to him, in a vision. Celestial light also surrounded the tent. When morning came, and when the Holy Sacrifice of the Mass had been over, he ordered a table to be brought and food to be placed upon it.<sup>15</sup> But, his attendant declared that none was to be found. Boniface replied: "Will not he, who fed the multitude for forty years in the desert with manna from Heaven, vouchsafe to me the least of his servants food for one day." Wherefore, the table was set, and he recited the usual Psalm before meals. Immediately afterwards, a large bird flew over the spot, and dropped a trout, sufficient for that day's refec-tion, near the table. This was taken up and broiled for his repast, Boniface re-turning thanks to the Almighty for such a favour. He there erected the church and monastery of Ordorp or Ordorfe.<sup>16</sup> The place was granted to him by Hugo the Senior, to whom it belonged.<sup>17</sup> Over these establishments St. Wig-berth<sup>18</sup> was appointed superior.<sup>19</sup> In that monastery, Boniface placed a con-gregation of religious brethren, who, after the manner of the Apostles, gained their livelihood, by their labours. A certain man, named Albotus, with others, added to the endowment, by granting lands for its maintenance.

That very same year, Boniface wrote to Daniel, Bishop of Winchester, com-plain-ing about the conduct of many among the clergy, and asking advice as to the course he ought adopt, in reference to them. He also asks for a Codex, containing six books of the Prophets, which his master, the Abbot Winbert, had written with his own hand, in clear, separate, and large letters, not small and abbreviated, such as were to be found in Germany; because, as his eyes began to grow dim, he could not see minute and conjoined characters. He sends, also, through the priest Forthere, some gifts, such as a chasuble, partly of silk and partly of goat's hair, with a rug made of course long hair, for the bishop's feet. The answer of Daniel to this communication is preserved. In it, he consoles Boniface, by recommending patience and the examples of the saints, while he exhorts to be conciliatory among a rude people, as also to act with firmness and vigour against the immoral clergy. This letter is addressed to him as archbishop, but not as then ruling over any fixed See.<sup>20</sup>

Some short time afterwards, a pious cleric, named Adelhere, who had been the confidant and servant of Boniface, took ill. With the advice of his bishop, Adelhere bequeathed his patrimony to the church of St. Martin, at Mayence. After his death, however, two brothers, named Asperth and Truthmundt, seized on his property; and, when cited by the Bishop to show a reason for so doing, these declared themselves ready to prove on oath, that the property belonged to them. They went for that evil purpose to the altar. The Bishop threatened them with the consequences of their perjury. He declared, that a bear should kill the elder brother, and that the younger should have neither son nor daughter to inherit his possessions. The younger brother Truthmundt, when he found that his elder brother came to a violent end, feared some

<sup>14</sup> This is the date usually assigned for the foundation of Ordorf church and monastery. See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xlvi., p. 199.

<sup>15</sup> Such is the account as given in Othlo's Vita S. Bonifacii, lib. ii., cap. 23.

<sup>16</sup> It is a village, at the River Or, from which increased by other streams, the Jera flows by the city of Erfurt.

<sup>17</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. lxii., p. 71.

<sup>18</sup> His feast occurs, on the 13th of August.

<sup>19</sup> This is indicated, by Lupus Servatus, in Vita S. Wigberti.

<sup>20</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. lxiv., p. 72.



judgment on himself. Then, he voluntarily surrendered that patrimony to the church of St. Martin.<sup>21</sup> On the 4th of December, in the year 724,<sup>22</sup> after Pope Gregory had received assurance of the success, which attended the labours of St. Boniface, he wrote a congratulatory Epistle, recommending courage and perseverance in his good work. A Bishop had complained, that Boniface encroached on his jurisdiction, in Thuringia; but, as that man had not preached the Gospel to the people there living, Gregory states, that he had written to the excellent Prince Charles, to restrain his pretensions, and that he had no doubt, but such recommendation must be effective. About the year 725, Boniface consulted Pethelmus, Bishop of Candida Casa, regarding the case of a widow contracting marriage with a godson, the Frankish and Roman Priests holding it to be illegal.<sup>23</sup> The reply of Pethelmus has not come down to us. Boniface desired to consult Pope Gregory, in 726, regarding some questions of discipline. This letter was sent through the Priest Denval. In reply, the Sovereign Pontiff decrees certain matters to be observed, and these are reduced, under twelve different heads.<sup>24</sup> Among the Epistles of Boniface is one<sup>25</sup> to Coengislus, written A.D. 728, in which thanks are given for his prayerful commemorations, and in which he alludes with praise to the missionary career of Wiethbert, among the Hessians and Saxons.

Pope Gregory II. having died, A.D. 731, Gregory III.—styled the junior<sup>26</sup>—was chosen in his place. During thirteen years, St. Boniface had laboured strenuously, in the conversion of the Hessians and Thuringians. He now desired to tender his obedience anew to the visible Head of the Church, and besides he had some difficulties, which required an authoritative solution. Being fully informed, through messengers from Boniface, regarding the Gospel progress in Germany, and that the Apostle desired for himself and for his fellow-labourers patronage from the newly-chosen Sovereign Pontiff, with his blessing on their works; Boniface also professed his entire devotedness and subjection to the Apostolic See, with his intention of being bound to it, in the firmest links of amity and unity. Soon he received a response, which assured him of the Pontifical approval and reward for his efforts. Owing to the labours of St. Boniface, the Sovereign Pontiff made him Archbishop—but without a See<sup>27</sup>—over that country in 732, and conferred on him the Pallium. Gregory also sent different relics of the saints, when the messengers returned to the country whence they came. Our saint received powers, likewise, to erect Sees throughout Germany,<sup>28</sup> and to place over them bishops, in those places, which he deemed to be most suitable.<sup>29</sup> Alluding to the numberless conversions effected through the instrumentality of our saint, the Pope encouraged him to establish bishops in those places, where the faithful were numerous, always following the canonical prescriptions, and having two or three bishops present at their consecration. He warned the holy man, likewise, never to lower the episcopal order, by too large an exercise of these powers. Further-

<sup>21</sup> See Supplement to the Life of St. Boniface, by Willibald, chap. ii., num. 7.

<sup>22</sup> During the eighth year of the Emperor Leon's reign, and in the eighth Indiction, which correspond with this year.

<sup>23</sup> This is Epist. xi. in the collection.

<sup>24</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xlvi., pp. 199 to 201.

<sup>25</sup> In the Serarius collection it is Epist. 52.

<sup>26</sup> He was thus called by the Romans, in comparison with his predecessor St. Gregory II. He ruled over the Church, from A.D.

731 to 741. See Berti's "Ecclesiastice Historiæ Breviarium," Pars Prima, Octavum Ecclesiæ Seculum, cap. i., p. 188.

<sup>27</sup> See "A Dictionary of Christian Biography," by Dr. William Smith and Henry Wace, vol. i., p. 325.

<sup>28</sup> See Dean Henry Hart Milman's "History of Latin Christianity," vol. ii., book iv., chap. v., p. 58.

<sup>29</sup> See Michaud, "Biographie Universelle, Ancienne et Moderne," &c., tome v., Art. Boniface (saint), p. 5.

<sup>30</sup> Situated in Hesse.

more, the Pope resolves for him certain questions, touching morals and discipline, while incidentally setting forth certain manners and customs peculiar to society, as it then existed among the Germans. The messengers returning congratulated their superior on the distinctions he had obtained from Rome, and Boniface was consoled, that his proceedings had been there approved.

Filled with gratitude for the Divine mercy, he founded a church and a monastery, at Fridislar,<sup>30</sup> on the River Eder.<sup>31</sup> These were dedicated to St. Peter and to St. Paul.<sup>32</sup> Over this erection, St. Wigbert<sup>33</sup> presided. He erected an establishment, also, at Hamanaburg or Hamenburg,<sup>34</sup> in honour of St. Michael the Archangel. To this, likewise, a monastery was attached. The next labours of St. Boniface were in Bavaria, where Hucpert or Hubert<sup>35</sup> then ruled. There, by his preaching, he greatly advanced the Christian Faith, and went his circuit of its various churches.<sup>36</sup> About this time, a schismatic, named Ermwlf, rendered himself obnoxious, by drawing the people into some errors, which seem to have savoured of idolatry. He was condemned by Boniface, according to the canonical observances, and cast out, the people renouncing his teaching. Then Boniface, having a desire to order well the state of his mission, visited those brethren, who were in charge of the various stations. Meantime, the saint kept up a correspondence with some of the most learned and holy persons in England. Among these, Northelme,<sup>37</sup> Archbishop of Canterbury, is distinguished; and, to him, application is made for prayers to sustain the courageous confessors of the Faith, against those assaults he had to suffer in Germany. He asks especially for the copy of a letter, containing the question of the Bishop Augustine, with the answers of Pope St. Gregory, in which it is stated, that permission was given for the faithful to marry in the third generation. He also refers to a case, in which a man, having been the godfather of a child, afterwards had married the mother, when she became a widow. He desires to know, moreover, in what year of the Incarnation, the first missionaries sent by Pope St. Gregory had arrived in England. He wrote a letter, also, to the Abbess Edburge,<sup>38</sup> thanking her for the books and habits she had sent him. He asks her, while regarding St. Peter and respecting him as the patron of his mission, to write the Epistles of that Apostle, in letters of gold, so that grosser spirits might the more reverence him. These letters were sent through the priest Eoba, who afterwards had been appointed bishop of Utrecht. Another letter he despatched to the same Abbess, in which he complains of the opposition met with, from open foes and from false brethren. The intrigues of these latter were subjects of more pain to him, than the malice of the pagans. St. Boniface wrote many letters to the same Abbess. To this period may be referred, likewise, the letter<sup>39</sup> of Bishop Torthelme<sup>40</sup> to Archbishop Boniface, who is congratulated on the conversion of the Saxons. While commemorating our saint, in the Holy Sacrifice of the Mass, and in his daily prayers, a like favour is asked as

<sup>30</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxi., sect. xv., p. 93.

<sup>31</sup> Venerated on the 29th of June.

<sup>32</sup> He departed this life, A.D. 747, and he is venerated as a saint, on the 13th of August.

<sup>34</sup> In Hesse, also called Amoenaburg. See Jules Zeller's "Histoire d'Allemagne," tome i., liv. iii., chap. vii., sect. iii., p. 394.

<sup>35</sup> He was the son of Theodon, and his reign was from A.D. 730 to 739, accord-

ing to Andrew Brunner, "Boicorum," lib. v.

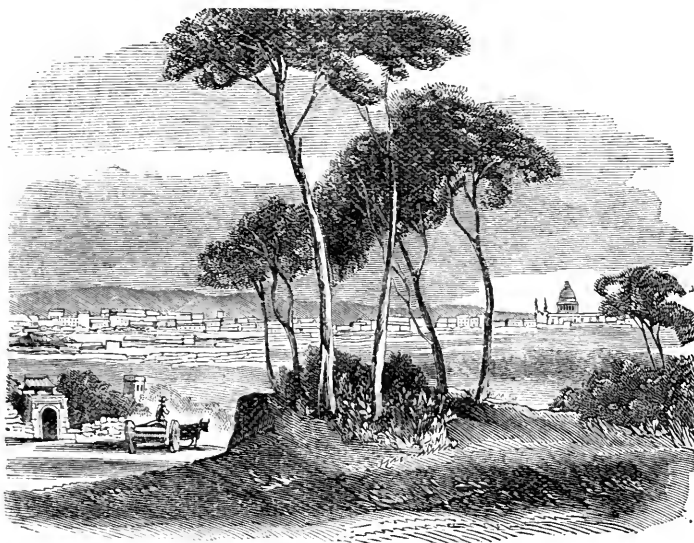
<sup>36</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlii., sect. xx., p. 256.

<sup>37</sup> According to Matthew of Westminster, he was consecrated A.D. 735, and he received the Pallium in the following year. See "Flores Historiarum," p. 270.

<sup>38</sup> She is supposed to have been one so named, who ruled over the nunnery of Winburn, in Wessex.

<sup>39</sup> It is numbered 44, in the Serarius col-

a return from Boniface. There is also extant a letter <sup>41</sup> of Sigebald, King of Wessex, <sup>42</sup> stating, that he offers up prayers at Mass for our saint, who seems to have engaged his various correspondents to render him such a service. <sup>43</sup> Another letter from Aelbualde, King of the East Angles, manifests the same communion of prayer. It states, that the king writes in his own name, and in that of all the monasteries in the kingdom. Ethelbert, King of Kent, <sup>44</sup> mentions the Abbess Bugga, who sends him a silver vessel and some other presents; while, he asks in return for two falcons, since none so good as those in Germany could be found in his own kingdom. <sup>45</sup> In the year 736, Saints Willibrord and Boniface consecrated as Abbesses two holy virgins, Harlindis and Reinula, for Belgic Gaul, where they founded a convent of the Benedictine Order, at a place called Eika, between Meastrich and Ruremonde. <sup>46</sup>



The City of Rome.

As he advanced in years, so did the labours of Boniface increase. He had already built several churches in Hesse and Thuringia, while he provided them with zealous pastors. He now earnestly wished to hold a conference with the reigning Sovereign Pontiff, and accordingly, he made a third journey to Rome, <sup>47</sup> accompanied by a band of disciples, in the year 738. He was most

lection of *Epistolæ Bonifacianæ*.

<sup>40</sup> The See of this Anglo-Saxon bishop does not seem to be known.

<sup>41</sup> This in numbered 49, in the collection of *Epistolæ Bonifacianæ*.

<sup>42</sup> This state gradually became one of the most powerful of the old provinces, incorrectly called the Saxon Heptarchy. See Edward A. Freeman's "History of the Norman Conquest of England," vol. i., chap. ii., sect. i., pp. 22, 23, and sect. ii., pp. 33 to 35.

<sup>43</sup> Both of these Epistles were written in

733. See Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xxi., sect. xix., p. 95.

<sup>44</sup> He reigned over this kingdom from A. D. 749 to 759, the year of his death. See John Speed's "*History of Great Britaine*," book vii., chap. 5, pp. 298, 299.

<sup>45</sup> See l'Abbé Fleury's "*Histoire Ecclesiastique*," tome ix., liv., xlii., sect. xx., pp. 258, 259.

<sup>46</sup> See Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xxi., sect. xxxv., p. 102.

benignantly received by Pope Gregory III., while the Romans and strangers in the Eternal City held him in great veneration. Not alone the Franks, the Bavarians, and the Saxons from Britain, flocked to hear his preaching, but also the inhabitants of other provinces. While here, too, he engaged some priests to serve his German mission.<sup>48</sup> He spent the greater part of a year, in Rome; and he visited various churches, containing relics of the saints. At this time, Boniface was about sixty years of age. He wrote an account of his journey and of his interview with the Pope, intimating that he should be delayed in Rome, until an approaching council had been held.<sup>49</sup> However, he resolved on taking leave of the Pope, in 739, for the scenes of his former and future labours.<sup>50</sup> He received gifts in parting, and especially sacred relics.

Then, travelling through Italy, Boniface entered the walls of Turin city, where dwelt Liodbrand, King of the Lombards. Now, worn with advancing age and great labours, he there took a little rest. He was the bearer of three different letters; one of these recommended him to all bishops and abbots, who were exhorted to furnish him with labourers for his mission. The second of these letters was addressed to the newly-converted people of Germany, who were implored to be docile to the instructions of Boniface, and to receive favourably those bishops and priests he should ordain, through faculties granted him by the Pope. In this letter are mentioned the Thuringians, the Hessians, and other barbarous people, who lived eastwards from the Rhine. Those who had been baptized are warned against the damnation they should incur, by transgressing the Canons of the Church; or by resorting to pagan superstitions, such as sacrifices to the dead, or to woods, or to fountains. He forbids divinations or sorceries, enchantments or auguries, as also various other malpractices of those rude nations. The third letter was addressed to the Bishops of Bavaria and of Germany, viz., Virgnon of Ausburg, Luidon of Spire, Rudolt or Rudolf of Constance, Vivilon of Lorch or of Passau, and Adda or Heddon of Strasburg. The Pope exhorts these bishops, to receive Boniface courteously, and to profit by his instructions; to reject all heretics and false bishops, no matter from what quarter they might come—especially Bretons—and to deliver their people from the remains of pagan superstitions. They were recommended to hold a council at Augsburg, near the Danube, or in whatever place best suited the inclinations of Boniface.<sup>51</sup> Departing from Turin, he went among the people of Bohemia,<sup>52</sup> where Duke Odilo or Utilo had succeeded Hubert, about the year 739. Here, Boniface preached the word of God with great fruit, for several days. He had many perverse and irregular ecclesiastics and disorders to overcome; while one of his most painful duties was to chase several seducers of the people, who falsely represented themselves as bishops and priests. Through divers pretexts, these had perverted a great number among the faithful, and had scandalized them, owing to the laxity of their morals. With consent of Duke Odilon, he divided that nation subject to him, into four dioceses. Boniface now settled the churches of Bavaria upon a solid basis. He corrected various abuses and errors. He also established three new Bishoprics, in that kingdom: one at Saltzbourg,<sup>53</sup> over which he placed Bishop John,<sup>54</sup> one at Frisingen, over which was Bishop Erembrecht,<sup>55</sup>

<sup>47</sup> The accompanying illustration of Rome was drawn on the wood from an approved view, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>48</sup> Among these may be noted his own relatives, the brothers Willibald and Wunibald.

<sup>49</sup> This is marked 27, in the collection *Epistolæ Bonifacianæ*.

<sup>50</sup> See "*Histoire Littéraire de la France*," tome iv., p. 94.

<sup>51</sup> See l'Abbé Fleury's "*Histoire Ecclesiastique*," tome ix., liv. xlii., sect. xxi., pp. 159, 160.

<sup>52</sup> See "*A Dictionary of Christian Biography*," by Dr. William Smith and Henry Wace, vol. i., p. 325.

<sup>53</sup> This See—also called *Juravia*—had

and one at Ratisbon,<sup>56</sup> over which Goibald<sup>57</sup> or Garibald ruled; while, a fourth bishopric before established was at Passau,<sup>58</sup> over which Vivilo<sup>59</sup> was constituted bishop.

These matters being happily disposed, and canonical rule having been enforced in Bohemia, Boniface then eagerly sought the churches of his own particular region, and there he wisely provided for the welfare of his spiritual children. Writing an account of what he had done in Bavaria to the Pope, the Sovereign Pontiff soon replied, by felicitating Boniface on what had been effected. This letter is dated the 29th of October, 739.<sup>60</sup> If Boniface had doubts, regarding the ordination of certain bishops and priests there, he was recommended to ordain them anew, supposing them to be Catholics and of good morals. The Pope urges on those, who had been validly baptized, the duty of receiving the Sacrament of Confirmation. A certain bishop, called Vivil, consecrated by the Pope, was to be corrected, if necessary, by Boniface. He is exhorted, likewise, to continue his vast labours, and to open the ways of God in those regions, where Catholics were scarce, and to seek those rough places, widely scattered, where the Faith of Christ had as yet not been sufficiently preached. A hundred thousand people had been baptized, already, and were brought under the rule of Christ, through his labours, aided by the zeal of Charles, Prince of the Franks. That Boniface himself should preside over that council to be held near the Danube,<sup>61</sup> was specially approved by the Pope. By his letters, Gregory declared, that he could not sufficiently return thanks to the Divine Majesty, for that blessing he had given to the seed of His word, so happily sown by Boniface. The Bavarian Synod, convoked by the holy Archbishop in 740, contributed materially to strengthen ecclesiastical organization.<sup>62</sup> As the harvest of his labours was so great, the Apostolic man desired to send other labourers into the vineyard, so that the fold of Christ should not want shepherds. With consent of King Charles,<sup>63</sup> St. Willibald, who was a man of most exemplary life, he made Bishop of Eichstad,<sup>64</sup> about the year 741. He ordained his worthy disciple, St. Burchard, to become Bishop of Wurtzbourg, in Franconia;<sup>65</sup> and, then bestowing on him a pastoral staff, he gave these instructions: "I entreat you, by the common Lord of all, as you have undertaken so great a burden, that you give equal attention to your flock, and as much as I have hitherto borne, and intend to bear, for their souls."<sup>66</sup>

Besides the wars<sup>67</sup> which Charles Martel had been obliged to wage

been founded by St. Rupert, whose Life is given—in the Third Volume of this work—at the 27th of March, Art. ii.

<sup>54</sup> He is set down as the seventh bishop of Saltzburg, and he is said to have been venerated, at the 9th of May.

<sup>55</sup> He was brother and successor to St. Corbinian, appointed by Pope St. Gregory II., and whose feast is held, on the 8th of September.

<sup>56</sup> Also called *Reginæ Civitas* and *Regensburg*.

<sup>57</sup> Also called Gaibald. After giving the names of ten bishops, Wiguleus Hundius places him as the first, who commenced the ordinary succession of bishops at Ratisbon.

<sup>58</sup> This is said to have been erected, by desire of Odilo or Utilo.

<sup>59</sup> At first, he was bishop of *Laureacensis*, which city was destroyed.

<sup>60</sup> In the twenty-third year of the Emperor Leon's reign, and in the Eighth Indiction.

<sup>61</sup> Supposed to have been at Ratisbon. See "A Dictionary of Christian Biography," vol. i., p. 325.

<sup>62</sup> See Rev. John Alzog's "Manual of Universal Church History," vol. ii., Period 2, Epoch i., Part i., chap. i., p. 86. English translation.

<sup>63</sup> See Pertz's "Monumenta Germaniæ Historica," tomus v. Bernold in his "Chronicon" has the date 746, at p. 417.

<sup>64</sup> In St. Ludger's "Vita S. Gregorii, Pastoris Ultrajectini," it is designated "Episcopatum quod nuncupatur in Hehstedi, in parte proxima nobis Baguariorum."

<sup>65</sup> About the year 741.

<sup>66</sup> See Supplement to the Life of St. Boniface, by Willibald, chap. ii., num. 5.

<sup>67</sup> See an account of these, in Henri Martin's "Histoire de France," tome ii.,

with the Frisons and Saxons, whom he had subdued, the Saracens began to invade France.<sup>68</sup> They ascended the mouth of the Rhine and took Avignon.<sup>69</sup> After a little time, it was retaken, and they were repulsed; but, returning two years subsequently, they got possession of Arles, Avignon, Marseilles, and many other cities, in the south of France. Abderame, who commanded the invading host, traversed Poitou, and marched against Tours, when Charles advanced to meet him. A sanguinary engagement ensued, in which the Saracen leader was killed.<sup>70</sup> Luitprand, King of the Lombards, also marched with his whole army to assist the Franks, so that the Saracens were obliged to relinquish all their southern conquests, and to retreat from that country. The signal victory of Charles Martel over the Saracens saved France, and probably Europe, from the Mahometan yoke.<sup>71</sup>

When St. Willibrord had been Bishop of Utrecht for fifty years, he passed out of this life, in the monastery of Epternac, which he had founded, and at a venerable old age. The year of his death has been variedly computed at 739,<sup>72</sup> 740,<sup>73</sup> 741, and 745.<sup>74</sup> This was a matter that caused great sorrow to Boniface, who tenderly loved his former co-labourer in the vineyard. Dadan was appointed to succeed, in the See of Utrecht. No great interval elapsed, when in brief succession Pope Gregory III.<sup>75</sup>—succeeded by Pope Zachary<sup>76</sup>—and Charles Martel,<sup>77</sup> Maire of the French Palace, had been called out of life. The latter left three sons, viz. : Prince Carloman, who was appointed King of Austrasia,<sup>78</sup> Prince Pepin, who was set over Neustria,<sup>79</sup> and another son Grifon,<sup>80</sup> or Grippo, but to him was demised a small appanage.<sup>81</sup> The religious Prince Carloman, recognised as Maire of Austrasia, was obliged to wage war with the Dukes of Bavaria and of Saxony, soon after his elevation to the throne. His brother Pepin was united with him in policy, and always acted in concert, to repress their enemies.<sup>82</sup> Successful in his campaign, Carloman was most anxious to second the zeal of Boniface, in his efforts to spread the Gospel, though these regions.<sup>83</sup> No sooner did St. Boniface learn, that Zachary had been elevated to the Chair of St. Peter, than he wrote a letter of respect and of submission to the newly-appointed Sovereign Pontiff. In this was he informed, about the establishment of Wurtzburg, as the head See for Franconia, or Eastern France, of Bouraburg for Hesse, and of Erfort for Thuringia,<sup>84</sup> He

liv. xi., pp. 179 to 186, and pp. 207, 208.

<sup>68</sup> See an account of this invasion in Péré G. Daniel's "Histoire de France," tome i., Thieri III., pp. 472 to 477.

<sup>69</sup> See Andrea du Chesne's "Historiæ Francorum Scriptores Coetanei," &c., tomus i., Fredegarii Scholastici Chronicum, sect. cix., p. 771.

<sup>70</sup> See Bossuet's "Œuvres Complètes," tome x. Abrégé de l'Histoire de France, col. 1185.

<sup>71</sup> See Gibbon's "History of the Decline and Fall of the Roman Empire," vol. vi., chap. xlix., p. 154, Smith's edition.

<sup>72</sup> According to Pagi, in his "Critica Historico-Chronologica," tomus iii., sect. xi., pp. 237, 238, on Baronius' "Annales Ecclesiastici."

<sup>73</sup> According to Mabillon.

<sup>74</sup> According to Smith's edition of Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xii.

<sup>75</sup> He died on the 10th of November, A.D. 741.

<sup>76</sup> He was created Pope on the 19th of November, A.D. 741, and his rule over the

Church lasted to A.D. 752. See Sir Harris' Nicholas "Chronology of History," p. 211.

<sup>77</sup> His death occurred on the 22nd of October, A.D. 741, in the fifty-third year of his age. See L.—P. Anquetil's "Histoire de France," Première Race dite des Mérovingiens, sect. vi., p. 56.

<sup>78</sup> This division included Allemannie or Suabia, and France beyond the Rhine or Thuringia.

<sup>79</sup> This division included, also, Burgundy and Provence.

<sup>80</sup> According to M. Capefigue, he was the son of a second wife, named Sonnichilde. See "Charlemagne," tome i., chap. v., p. 88.

<sup>81</sup> It was formed from portions of Neustria, of Burgundy, and of Provence. See Henri Martin's "Histoire de France," tome ii., liv. xi., p. 216.

<sup>82</sup> See "Portraits des Rois de France," p. 41. A Paris, Svo, no date.

<sup>83</sup> See Michaud, "Biographie Universelle Ancienne et Moderne," &c., tome v., Art. Boniface (saint), p. 5.

<sup>84</sup> See "Histoire Littéraire de la France,"

prayed the Pope to confirm by decree the erection of these various Sees, and to assign their proper limits as dioceses. He declares, that Prince Carloman urged him, to convoke a council, in that country subject to himself; and he promised to aid in the re-establishment of canonical discipline, which had been deplorably infringed, through the action of several abandoned clerics and avaricious laics. He complains regarding the disuse of synods, in that part of the Lord's vineyard; and to revive a salutary practice, he desires to have in his possession the Pope's letters and the Canons. He consults the Holy Father on various points of discipline, which he reduces to five principal articles, and he also specifies some small presents transmitted to him. Zachary replied, that he approved of the three new Sees established; but, he signified to Boniface, that the Canons did not allow of bishoprics to be set up in small places. He also decreed, that following out the desire of Prince Carloman, a council might be convened, as it was a great means for discovering what sort of prelates the bishops were, and the chief opportunity afforded to know the priesthood. The Pope recommended, likewise, that in the council to be held, bishops, priests or deacons, guilty of immorality, or who had shed the blood of Christians or of pagans, or who had in any other way acted contrary to the Canons, should be deprived of ecclesiastical faculties. Meantime, the the Pope wrote to the three newly-appointed bishops, confirming their authority. That Epistle to St. Burchard, Bishop of Wurtzburg, is yet extant, and it forbids any but the Sovereign Pontiff's vicar to consecrate bishops. He wrote a letter, also, to Prince Carloman, but this has not been recovered.

By the authority of Pope Zachary, and with the assistance of the Princes Carloman and Pipin, St. Boniface held divers synods, to establish church discipline. He reformed various abuses, as well in Germany, as in France. Over this latter kingdom, his influence likewise extended; for, he was allowed to frame laws and institutes, which provided for the establishment of morality among the clergy and laity. Prince Carloman issued an invitation, dated April 21st, A.D. 742, for the bishops of Germany to assemble in council. The place where it was held is not known.<sup>85</sup> However, the following bishops of his kingdom responded to that invitation, viz.: St. Boniface Archbishop, as also the bishops Burchard,<sup>86</sup> Reginfrid,<sup>87</sup> Vitta,<sup>88</sup> Willibald,<sup>89</sup> Dadan<sup>90</sup> and Eddan,<sup>91</sup> with their priests. They were asked for counsel, as to how God's holy laws could best be established, and ecclesiastical discipline be enforced; while measures were to be taken, so that the people should not be led astray, as in times past, through the artifices of false priests. At this council, Canons were framed, to preserve morality among the clergy and laity, while various questions of discipline were discussed and regulated. Boniface wrote an account of what took place at the council to the Pope, when Zachary in turn addressed all the Franks, in approval of what had been there decreed; and, he promised, if they should observe all that their illustrious bishop urged on them, the pagan people must yield to them in this life, and that after victories here, they should have hereafter a happy and an endless reward.<sup>92</sup>

Much about the same time, A.D. 743, Cuthbert, Archbishop of Canterbury, sent letters and presents to Boniface, through a deacon, named Cunebert. In return, our saint gave an account of what had been decreed in the council.<sup>93</sup> He

tome iv., p. 94.

<sup>85</sup> See "A Dictionary of Christian Biography," by Dr. William Smith and Henry Wace, vol. i., p. 325.

<sup>86</sup> Bishop of Wurtzburg.

<sup>87</sup> Bishop of Cologne.

<sup>88</sup> Bishop of Buraburg.

<sup>89</sup> Bishop of Eichstadt.

<sup>90</sup> Bishop of Utrecht.

<sup>91</sup> He was Bishop of Strasburg.

<sup>92</sup> See P'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlii., sect. xxxiv., pp. 281 to 284.

<sup>93</sup> This is marked 105, in the Serarius

adds, likewise, that resolving to guard the Catholic Faith to the end of their lives, as also union and submission to the Roman Church, the metropolitans had asked for the Pallium from the Holy See. This declaration forwarded to Rome was graciously received by the Pope and by the clergy. It had been decreed, that these Canons should be read each year in a council, and that the metropolitans should watch over the other bishops, so that they might care for the people's salvation. They were also to assemble the priests and abbots of their diocese, to recommend the observance of those decrees; while they were to report each one to the council whatever abuse they found it difficult to correct, as Boniface himself was obliged to do, for the whole province, in virtue of his oath to the Pope. He encourages Cuthbert, zealously to acquit himself of his religious obligations, as afflictions had come upon the Church, and to be ready if necessary to die in defence of its interests. He alludes to sad abuses prevailing, in consequence of the great number of religious women, travelling as pilgrims from England to Rome, and he complains of the crimes or scandals which resulted in the cities of Lombardy and France, as a consequence.<sup>94</sup> Boniface also alludes to certain vanities of dress and luxurious ornaments, which began to appear in the monasteries; while the violence of kings and rulers had invaded the rights and possessions of religious, and required from all pastors vigilance and reclamation, in bringing them to a sense of their duty.<sup>95</sup>

It is stated, that Pope Gregory III. had permitted Boniface to appoint a certain priest as his successor. Afterwards, the brother of this priest had killed an uncle of the Frankish Duke. According to the barbarous laws prevailing, all the relatives of the slain were permitted to take a like vengeance on the murderer. Regarding this matter, our saint took care to consult Pope Zachary, who replied, that so long as Boniface lived, a bishop could not be chosen to fill his place, and that such a procedure should be contrary to all just rules. The Pope counsels him during his lifetime, to pray for a worthy successor, while at the hour of his approaching death, he might designate in the presence of all the man chosen by him to succeed, so that he might visit Rome to be consecrated. However, the Pope remarks, that this favour, which should not be granted to any other bishop, was accorded to his extraordinary merits. A layman possessing great authority presented himself before Boniface, and he stated, that he had obtained from Pope Gregory permission to marry the widow of his uncle, who was besides related to him in the third degree of kindred, while even before her marriage, she had made a vow of chastity, and had taken the veil. Complaining to the Pope, in reference to this case, Boniface says, "In my country, such a marriage should be regarded as an abominable incest, but those ignorant and gross people, Germans, Bavarians and Franks, if they find any of these things we forbid practised at Rome, they state it is lawful, and they take advantage of such excuse, to scandalize our ministry." The Pope replies to this, in the following words: "God forbid we could believe our predecessor ever granted such a permission, since nothing comes from the Holy See, but what is conformable to the sacred Canons." With regard to certain superstitions, which were practised on the 1st day of January, even near the Church of St. Peter, at Rome, the Sovereign Pontiff declares, that they should be regarded as detestable, in the eyes of all Christians; that Pope Gregory his predecessor had condemned

collection *Epistolæ Bonifacianæ*.

<sup>94</sup> St. Boniface had been consulted on the matter of undertaking a pilgrimage to Rome, by the Abbess Bugga. However, he recommends her to wait, at least until the

menacing attitude of the Saracens against the Romans had been removed.

<sup>95</sup> See l'Abbé Fleury's "*Histoire Ecclesiastique*," tome ix., liv. xlii., sect. xxxv., pp. 284 to 286.



them in a decree, of which a copy had been sent to him; and that, when it was sought to renew them on the day of his inauguration, he had also vigorously suppressed them. Boniface complained of certain immoral bishops and priests among the Franks, who had been in Rome, and who reported, that the Pope had permitted them to exercise ecclesiastical functions, a matter which he could not suppose possible, as the Canons of the Church condemned them. In this opinion, he was strengthened by Zachary, who desires him to apply the canonical laws for their correction; as he had learned, that the Apostolic See always traditionally observed the Church laws, and the maxims of the Fathers. If any new difficulties should arise, St. Boniface was encouraged to report these, and the Pope promised, he should endeavour to resolve them. He is recommended, to be courageous and to labour for God's sake, as a great reward awaited him, that prayers should be offered by the Pope for his success, that St. Peter should co-operate with him, while Boniface himself was dear to the heart of Zachary, who each day desired to see him. This letter was written, on the 1st of April, A.D. 743.<sup>96</sup>

In conformity with the first Canon of that German council, Prince Carloman called another to meet at his palace of Liptina or Liftina—now Lestines in Heinault—in either the year 743 or 745.<sup>97</sup> St. Boniface there presided, with a bishop named George, and John Sacellaire, both of these representing the Pope. Four canons only were enacted in this council. The first of these confirms the former council, the decrees of which, the bishops, counts and governors promised to observe; all the clergy receiving the ancient canons, the abbots and monks preserving the rule of St. Benedict. The second canon had reference to ecclesiastical goods, and it modified certain directions given, regarding the restoration which laics were bound to make.<sup>98</sup> The third canon prohibits adulterous, incestuous and illicit marriages, and any sale of Christian slaves to the pagans. The fourth canon forbids the practice of pagan superstitions, which then prevailed throughout Germany. As the end of those canons are certain formulas, in the old Tudesque language, regarding renunciations made in baptism, and a profession of the Faith. These specimens show the differences between the ancient and the modern German languages.<sup>99</sup> The pious Prince Pepin was desirous to have a council convened, for that part of France, which was subject to him. Accordingly, on the 3rd day of March, A.D. 744,<sup>100</sup> it assembled at Soissons.<sup>101</sup> It is supposed, that St. Boniface presided over it. Twenty-three bishops were present, with many priests and clerics. Prince Pepin and his nobles also assisted. Ten canons were there enacted. The first of these enjoins the profession of the Nicene Creed, and upholds the decrees of various councils. The renovation of discipline, which had declined under previous rulers, was now restored. The other canons have rules similar to those enacted in the councils held under Carloman, such as the order to assemble in council each year, the prohibition of monks to engage in warfare, for the clergy not to wear secular habits, nor to practise hunting, nor to lodge with women. Unknown bishops or priests should not be entertained; the laity were to

<sup>96</sup> It was the twenty-fourth year after the crowning of Constantine, the second of his reign, after his father's death, and during the Eleventh Indiction.

<sup>97</sup> See Rev. John Alzog's "Manual of Universal Church History," vol. ii., Period 2, Epoch i., Part i., chap. i., p. 86.

<sup>98</sup> In reference to the levying and maintenance of war, certain exactions were allowed from ecclesiastical property, which were to be refunded in proper proportion,

"que l'église et la maison de Dieu soient remises en pleine possession de leurs biens."—Guizot's "Essais sur l'Histoire de France," Quatrième Essai, pp. 137, 138.

<sup>99</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlii., sect. xxxv., pp. 286 to 288.

<sup>100</sup> The second year of King Childeric's reign.

<sup>101</sup> See "Histoire Littéraire de la France," tome iv., viii. Siecle, p. 94.

abstain from unlawful marriages, from debauchery, and from perjury, while they should defend the Church possessions. The bishops were charged to root out all pagan superstitions.

Many serious abuses, which greatly deranged and damaged the purity of social relations, prevailed at this time. Dangers affecting Faith were also to be guarded against. We find one named Elbercht or Aldebert, an impostor, and another called Clemens,<sup>102</sup> charged with being addicted to a base love for money, and with seducing many of the people from the ways of truth.<sup>103</sup> The former of these pretended to have miraculous gifts for healing the sick and infirm. He had certain abandoned persons hired, to pretend they were blind, lame, or feeble, and when these strangers were brought before the public, he blasphemously pronounced the name of the Holy Trinity, and those reprobates affected to have been suddenly healed. To seduce the people, he had crosses erected in various places. At the council of Soissons, these were ordered to be burned, and Adalbert was condemned as a heretic.<sup>104</sup> Even the pious King Karoloman was almost persuaded, that the impostor had miraculous powers. With some difficulty, he yielded to the advice of St. Boniface, who wished him to distrust altogether and to avoid the man, who was so dangerously anxious to ingratiate himself at court. The king appointed a day for both to dispute together, in his presence, so that he might judge between their opposite arguments. The night before this meeting took place, Boniface seemed, in a dream, to have wrestled with a bull, whose horns were broken off in the contest. This dream seemed to him an augury of victory. However, his disciples Lul, Sturm, and Meginaud thought it derogatory to the dignity of the holy bishop, to engage in dispute with such a charlatan. Boniface replied: "Greater is he who rules over us, than he who possesses that man." In the meeting which followed, Aldebert was confused and confuted.<sup>105</sup> The subsequent fate of this unhappy man—who appears to have caused great trouble and scandal to the Church in Germany—does not seem to be clearly ascertained.<sup>106</sup> The same council provided for the establishment of two great metropolitan centres, viz., one at Rheims,<sup>107</sup> over which Abel was placed as Archbishop, and another at Sens,<sup>108</sup> for which Ardobert was appointed. It may be supposed, that several Sees had been vacant, in these two provinces, or some may have been held by usurpers. The last provision of this council decrees, that whoever disobeyed its canons should be judged and punished by the Prince and by his nobles, as well as by the

<sup>102</sup> He belonged to the Hibernian nation. See "Histoire Littéraire de la France," tome iv., viii. Siècle, p. 105.

<sup>103</sup> During the Pontificate of Zachary, they were condemned for adding the names of unknown spirits to the Ecclesiastical prayers, and those angels were called Uriel, Raguol, Tubuel, Inias, Tubuas, Sabaoth and Simiel. See Bertii's "Ecclesiasticæ Historiæ Bréviarium," Pars Prima, Octavum Ecclesiæ Seculum, cap. iii., p. 193.

<sup>104</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlii., sect. xxxvii., p. 288.

<sup>105</sup> It is stated, furthermore, that the king delivered him to the judgment of Boniface, who had him degraded at Mayence; he was afterwards taken to Fulda and cast into a dark prison of the monastery. At last, the wretched man escaped, and only brought with him a single covering, when wandering about the windings of the river near Fulda,

he met some swineherds, who murdered him. Some memorial of this event afterwards hung over the church door of St. Alban, which was situated on a mount, and surrounded by a valley, at the south side of the city. It was afterwards known as the New Tower, but, the church had disappeared. The Bollandist editor tells us, however, that a chapel dedicated to St. Boniface had been there erected by the Dean of Mayence, who owned a vineyard near it.

<sup>106</sup> See Supplement to Willibald, cap. i., sect. 3, p. 474, and nn. (m, n, o, p).

<sup>107</sup> For thirty-five years, this See had been afflicted, owing to the expulsion of St. Rigobert, and the intrusion of Milo, Archbishop of Treves. The latter was probably deposed in this council.

<sup>108</sup> St. Ebbon ruled here as Archbishop, who probably resigned the See at this time, to lead a solitary life at Arce. He died A.D. 750.

bishops.<sup>109</sup> Moreover, Boniface took care to inform Pope Zachary, about the proceedings of this council, while praising the zeal of Carloman and Pepin, in the interests of religion. He asks, that the pallium be sent to the Archbishops Abel and Ardobert, as also to Grimont, who was Archbishop of Rouen. He refers to the condemnation of Adalbert and of Clement, both of whom had been cast into prison. The Pope wrote in reply a letter, dated November 5th, 744, asking a reason, as to why Boniface only pressed for the pallium in the case of Grimont. He then takes occasion to refute a calumny, that had been circulated against himself. He also alludes to a pretended bishop in Bavaria, who falsely stated, he had been consecrated by the Pope. Boniface refused to believe him, and he is commended for this distrust. Asking for faculties to preach in Bavaria, as given by the former Pope; Zachary not only confirms but augments such powers for that province, and moreover, for the whole of Gaul, with the further instruction, that Boniface should correct all persons perverting the Faith or the Church Canons.

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## CHAPTER IV.

FOUNDATION OF FULDA MONASTERY—THE HERETICS ADALBERT AND CLEMENT—POPE ZACHARY WRITES TO ST. BONIFACE RECOMMENDING COLOGNE AS SUITABLE FOR BECOMING A METROPOLITAN CITY—SUBSEQUENT SELECTION OF MAYENCE AND DEPOSITION OF GEWILEIB—ST. BONIFACE CREATED ARCHBISHOP OF MAYENCE AND PRIMATE OF GERMANY—HIS JURISDICTION AND EPISCOPAL APPOINTMENTS—HIS LETTER TO KING ETHELBALD—PEPIN CHOSEN KING OF FRANCE—LETTER OF BONIFACE TO POPE ZACHARY—ST. BONIFACE CROWNS KING PEPIN AT SOISSONS—PEPIN DELIVERS ROME FROM THE LOMBARDS.

IN the meantime, about the year 742,<sup>1</sup> or 744<sup>2</sup>—some accounts have 746<sup>3</sup>—St. Boniface commenced<sup>4</sup> the foundation of the famous Abbey of Fulda,<sup>5</sup> near a river so called, in the midst of a vast forest; and, ably seconded by a young Bavarian disciple, named Sturm,<sup>6</sup> he soon brought the work to a satisfactory state of completion. The monastery was situated, about sixty-three miles, east-north-east from Maintz or Mentz, in a wood or village, called Grapfeld,<sup>7</sup> in Buchonia. Soon, this place was destined to become a centre of religious life for Germany.<sup>8</sup> It constituted the head of a bishopric, and

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<sup>109</sup> As the assembly had been composed of ecclesiastical and lay representatives, so were temporal added to the spiritual penalties. See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlii., sect. xxxvii., pp. 288, 289.

CHAPTER IV.—<sup>1</sup> See Rev. John Alzog's "Manual of Universal Church History," vol. ii., Period 2, Epoch i., Part i., chap. i., sect. 159, p. 87.

<sup>2</sup> According to Mabillon, its foundations were laid during this year. See "Annales Ordinis S. Benedicti," tomus ii., lib. xxii., sect. i., p. 125.

<sup>3</sup> See Michaud's "Biographie Universelle Ancienne et Moderne," tome v., p. 5.

<sup>4</sup> According to the "Chronicon" of Marianus Scottus, in 744.

<sup>5</sup> The city, which has here grown up around it, contains at present over 8,000 in-

habitants. It was the capital of a Grand Duchy, now incorporated with the Empire of Germany. It was in the circle of the Upper Rhine, and a bishopric in the old arrangement, until the secularization of the ecclesiastical principalities of the German Empire took place, when it was ceded to Orange Nassau, and afterwards to the Grand Duke of Frankfort. In 1814, the principality was divided; a district, containing 27,000 inhabitants being annexed to Saxe Weimar, while the rest was transferred to the kingdom of Prussia. Afterwards, Prussia ceded her portion to Hesse-Cassel, this Grand Duchy now belonging to the North German Empire.

<sup>6</sup> He had previously lived for nine years, with a few companions, in a desert place, known as Hersfelden.

<sup>7</sup> It lay between Hesse and Thuringia.

it grew to be the capital of a principality. The situation on the River of Fulda, which flows into the Weser, is a very delightful one; woods, mountains, and rich arable lands, surrounding it, with some salt and medical springs.<sup>9</sup> Sturm was appointed Abbot, over the newly-established monastery of Fulda. There, Boniface placed a few monks,<sup>10</sup> who followed the Rule of St. Benedict.<sup>11</sup> One of the most eloquent Prelates of the Church has set forth the career and the institute of this great Father of Western Monasticism, in those glowing phrases, which distinguish the productions of that renowned orator.<sup>12</sup> The Patriarch of regular discipline, recognising how difficult it was to guide souls, and yet to accommodate rule according to the various dispositions of individuals, regards his Institute, as only a commencement towards perfecting the spiritual life; while in reality, it is a learned and mysterious abridgment of the Gospel and of Christianity, as also of the maxims and counsels of the Holy Fathers, tending to perfection.<sup>13</sup> The history of St. Benedict and of his foundation on Monte Casino is most interesting.<sup>14</sup> The monks of St. Boniface laboured with their own hands, and did not avail themselves of servants; they lived in strict abstinence, using neither flesh, nor wine, nor beer. Owing to the generosity of Carloman,<sup>15</sup> King of the Franks, and other pious persons, the property at Fulda had been acquired. St. Boniface dedicated that place to our Lord and Saviour Jesus Christ. A large Catholic population was settled near the house. It was the custom of Boniface to visit his monastery each year, and to spend there a few days of relaxation and of rest, from his great labours.<sup>16</sup>

Presiding over the council of Soissons, St. Boniface re-established the authority of metropolitans,<sup>17</sup> weakened in many instances, owing to the conduct of public disturbers. About this time, a Scot by nationality, named Clemens, was charged by St. Boniface with delivering false doctrine, by rejecting

<sup>8</sup> It has four Catholic churches and a Franciscan Convent, with three hospitals and a gymnasium. A Catholic University was founded here in 1734. This has now been converted into a lyceum, with six professors.

<sup>9</sup> See the "Popular Encyclopedia; or Conversations Lexicon," vol. iii., Art. Fulda, p. 333.

<sup>10</sup> Before the death of Abbot Sturm, it is stated by Mabillon, that his monks were four hundred in number.

<sup>11</sup> For an admirable explanation of the *Regle de Saint Benoit*, the reader has only to consult Le Comte de Montalembert's "Les Moines d'Occident," tome ii., liv. iv., chap. i., pp. 42 to 67.

<sup>12</sup> See "Œuvres Complètes" de Bossuet, tome vii., Panégyrique de Saint Benoit, cols. 912 to 923.

<sup>13</sup> Elsewhere, Bossuet declares, in the "Annales Ordinis S. Benedicti," he finds all that is most beautiful in the History of the Church. See, among his "Lettres Diverses," that addressed to Dom Mabillon, who had presented the Bishop of Meaux, with a copy of his immortal work. Lettre CCCXXV., written from Versailles, August 22nd, 1703, *ibid.*, tome xi., col. 1221.

<sup>14</sup> This is most admirably set forth, in the Benedictine Father Dom. Luigi Tosti's "Storia della Badia di Monte Cassino divisa

in Libri Nove ed illustrata di Note e Documenti." This admirable work, illustrated with fine copper-plates, was published at Naples, in Imperial 8vo or small Folio, A.D. 1842. The writer had an opportunity afforded him, on the night of the 26th of October, 1886, of reading a considerable portion of this work, during a visit to Monte Casino. Father Tosti, after writing many celebrated works there, has been called by Pope Leo XIII. to the Vatican, where he is entrusted with the charge of supervising the printing and publication of the Vatican Archives. At the date of our visit, he had been spending his vacation as a guest of the Abbot-Bishop of Monte Casino, in the Episcopal Palace of San Germano, at the foot of the great Monastery.

<sup>15</sup> Mabillon states, that he bestowed this property and place: "ad quatuor circum millia passuum Bonifacio dedit, et diplomati hac de re facto subscripsit."—"Annales S. Benedicti," tomus ii., lib. xxii., sect. i., pp. 125, 126.

<sup>16</sup> See Rev. John Alzog's "Manual of Universal Church History," vol. ii., Period 2, Epoch i., Part i., chap. i., sect. 159, p. 87.

<sup>17</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., v<sup>e</sup> Jour de Juin, p. 462.

<sup>18</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxii., sect. ii., p. 127.

the canons and councils, as also, impugning the teaching of St. Jerome, of St. Augustine and of St. Gregory.<sup>18</sup> He maintained, that it was permissible for a Christian to espouse the widow of his deceased brother, thus introducing Judaism into the Church. He had declared, likewise, that when Jesus Christ descended into hell, he delivered damned souls, even those of unbelievers and idolaters. Many other errors he held, touching the doctrine of predestination. He openly declared, that he could continue as a bishop, having grievously sinned against morality and public decency. At this Synod of Soissons were condemned the errors of Clement. Accordingly, in a letter to Pope Zachary, containing those several charges, Boniface requested him to entreat of King Carloman, to have Adalbert and Clement apprehended and cast into prison, so that no person should either speak to or communicate with them. Accompanied by the proofs of his charge, a priest named Dencard was instructed to convey that letter to Rome. He brought another, likewise, for Gemmulus, archdeacon of the Roman Church, and a friend of St. Boniface. The archdeacon reported the contents of the letter and documents to the Pope, and urged him to convoke a council, contrary to the expectations of Boniface.<sup>19</sup> With full approval of the Princes Karoloman and Pippin, Adalbert and Clement were excommunicated by St. Boniface, following the Apostolic precept, "to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ."<sup>20</sup>

In the year 745, and on the 31st of October, Pope Zachary had written to our saint, after the death of Ragenfred, Bishop of Cologne, and suggesting, that it might be converted into a Metropolitan Seat, to which he should be raised, as that city afforded ready access to those nations, where he had preached the Gospel. A commission was given him, at the same time, to seek restitution of ecclesiastical property, now that the Saracens, Saxons, and Frisians, had been subdued by the Franks. The Pope signifies, also, he had written to the Princes of that people, to urge on them the necessity of curbing the extravagance, speculation and other crimes of wicked men, who had presumed to encroach on church rights. It does not seem to be established, that Boniface became Archbishop of Cologne, even for a short time, as soon afterwards, circumstances transpired, to change what had been proposed.<sup>21</sup> A man of noble extraction, named Agilulf, had been promoted to the vacant See of Cologne, and he was conspicuous for his piety and merits. In early times, Mayence—a city supposed to have been originally founded by Drusus and the Romans<sup>22</sup>—was constituted a Metropolitan See, for the first Roman province of Germany; afterwards, it had been subjected to Cologne, which became the Metropolitan Seat for the two Germanies. In turn, Worms was created a Metropolitan See, for these two provinces, and Mayence was made a suffragan See to it. In the time of Karoloman and of his brother Pippin, a bishop, named Geroldus, or Ghewileib,<sup>23</sup> ruled over the See of Mayence. When the Saxons had disturbed the peace of Thuringia, and when its people were obliged to appeal for aid against their foes, Geroldus was required—according to established usage—to furnish a contingent for military service, and with this, he appeared in the field, about A.D. 743.<sup>24</sup> During the heat of conflict, the Saxons rushed

<sup>18</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlii., sect. xlix., p. 309.

<sup>20</sup> I Corinthians, v. 5.

<sup>21</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxii., sect. vi., p. 128.

<sup>22</sup> See "Gazetteer of the World," vol. ix., p. 171.

<sup>23</sup> See Henri Martin's "Histoire de

France," tome ii., liv. xi., pp. 224, 225.

<sup>24</sup> Such is the date given for this war, in "Annalibus Francorum."

<sup>25</sup> Serarius has this Distich, in reference to him:—

"Ense Geroldus obit Præsul, dum demicat ense:  
Perplacet ergo chorum, non adiasse forum."

in great force upon him, and Geroldus was slain.<sup>25</sup> After death, he left a son, called Gewelib,<sup>26</sup> or Gervilio, who undertook to rule in his place, over the Church of Mayence. He is said to have lived a moral life, yet was he obliged, also, to take military service, and march against the Saxons.<sup>27</sup> Under the leadership of Karoloman, both armies met on the banks of the Weser.<sup>28</sup> Here Gewelib learned, that the murderer of his father was on the opposite side. He then invited that man, to enter the river, and to hold a conference with him. This offer was accepted, when, upbraiding him with the former crime, Gewelib rushed upon that man with a drawn sword, and he fell dead in the water. This treacherous action roused the Saxons to commence the conflict immediately, but they were conquered by Karoloman. Soon afterwards, St. Boniface entered the city of Mayence. There he was made acquainted, with what had happened. He then appealed to the king, and to other bishops, about those scandals that had been permitted to prevail.

Before the middle of the eighth century, the fame of this wonderful shepherd of Christ's flock was spread over Christendom.<sup>29</sup> A synod was held at Mentz, in the year 745, or 746, and over this St. Boniface was called upon to preside, by Pope Zachary, in quality of Legate<sup>30</sup> of the Apostolic and Roman See.<sup>31</sup> At this were assembled Bishops, Priests, Deacons and Clerics of every grade, called together by Karoloman. Influenced by the example of Boniface, the German Bishops had bound themselves by an express vow, that they would remain unto their life's end subject to the Roman Church, to St. Peter, and to his successors.<sup>32</sup> In this council, many salutary laws were framed, for the extirpation of prevailing errors and disorders, as also for the promotion of religion and discipline, among ecclesiastics and laics. Gervilio or Gevilib, recognised as bishop of Mayence, had been deposed from the episcopate, not alone because of irregularities permitted at the time of his promotion, but also on account of the homicide he had committed. This was charged home against him, at the council, by Boniface, who added, that he had witnessed the frivolous habits of Gevilib's life, by amusing himself with birds and dogs,<sup>33</sup> while the duties of his station should claim a bishop's chief care. When the sentence was pronounced, at first, Gewelib threatened an appeal to Rome; but, finding the authority of the council had also the support of the secular arm, he submitted.<sup>34</sup> This Gewelib made the best atonement he could, for past irregularities. Being admonished by St. Boniface, he consented to lead a regular life. As an earnest of this intention, Gewelib bestowed his paternal property on the church of St. Martin.<sup>35</sup> He received as a benefice, however, the village and church—noticed as *Caput-montis*—at Spanesheim. He resigned the See and parish of Mayence, into the hands of him,<sup>36</sup> from whom

adiisse forum."

<sup>26</sup> He is called Gawielibis, by Othlo, and Gerulio, by Serarius.

<sup>27</sup> This expedition is assigned to A.D. 745, in "*Annalibus Francorum*."

<sup>28</sup> Such is the interpretation put on the word *Wisuralia*, in the Supplement to Willibald's Life of St. Boniface, by the Bollandist editor. It is probably intended for *Visurgis*, which rising in Franconia flows through Saxony, receiving many other rivers on its course to the ocean.

<sup>29</sup> Thus do we find in the "*Chronicon*" of Marianus Scotus, at A.D. 743: "*Sanctus Bonifatius Moguntinus Archiepiscopus clarus habetur.*"—Pertz's "*Monumenta Germaniæ Historica*," tomus v., p. 547. Waitz's edition.

<sup>30</sup> In his "*Menologium Scotorum*," Thomas Dempster's words are "*Apostolici a latere Legati.*"

<sup>31</sup> This Papal Epistle xi., among those collected, is addressed to the different Bishops of Gaul and Germany.

<sup>32</sup> See Leopold Ranke's "*Ecclesiastical and Political History of the Popes of Rome*," translated by Sarah Austin, vol. i., chap. i., p. 16.

<sup>33</sup> This is stated by Othlo.

<sup>34</sup> See l'Abbé Fleury's "*Histoire Ecclesiastique*," tome ix., liv. xlii., sect. xlvi., pp. 305, 306.

<sup>35</sup> This church seems to have been at Mayence.

<sup>36</sup> We may interpret this person to have been King Karoloman.

he received them. The circumstances of that time had thus brought Mayence into greater prominence. The deposition of Gevillieb likewise, had directed attention to Boniface. By the election of the clergy and people, he was called to preside over that See. He was appointed Archbishop of Mayence, by Pope Zachary, in the year 747, according to John of Trittenheim,<sup>37</sup> and this date agrees pretty fairly with the computation of the Benedictines.<sup>38</sup> Afterwards, Gewileib lived in great retirement, at his own house, where he exercised hospitality; nor did he assist at any synod nor conference in public, save to appear occasionally at the washing of feet on Holy Thursday. His devotions in the church were quietly conducted. Thus, he lived for fourteen years, after his resignation of the bishopric.<sup>39</sup>

Nor did Boniface persuade the Germans alone, to acts of obedience and reverence, towards the Holy See. The Bishops of Gaul had hitherto maintained a certain independence of Rome, which it became the influence of Boniface to counteract.<sup>40</sup> In the year 751, the day before the Nones of November, Pope Zachary confirmed the election of our saint, in accordance with the Frankish request preferred to him.<sup>41</sup> Mayence or Mentz was created an Archiepiscopal See, having five suffragan Sees subject to it, these representing all the German nations. Boniface was also ranked as the Primate of all Germany. His jurisdiction was extended, it is said, over thirteen bishoprics, viz., Strasburg, Spire, Worms, Cologne, Liege, Utrecht, Ausbourg, Wirtzburg, Buraburg, afterwards transferred to Paderborn, Erfort, Eichstat, Constance and Coire.<sup>42</sup>

The city of Mainz—as the Germans write it—is delightfully situated, at the confluence of the Rivers Rhine and Maine. It has been considered always an important military position, and it is regarded, as one of the strongest towns in Ger-

<sup>37</sup> He states, that this appointment was received from Pope Gregory. See "Catalogus Scriptorum Ecclesiasticorum," fol. li., b.

<sup>38</sup> See "Histoire Literaire de la France," tome iv., viii. Siecle, p. 94.

<sup>39</sup> Such is the account given, in the Supplement to Willibald's Life of St. Boniface, cap. i., sect. 1, 2, p. 473.

<sup>40</sup> See Leopold Ranke's "Ecclesiastical and Political History of the Popes of Rome," translated by Sarah Austin, vol. i., chap. i., p. 16.

<sup>41</sup> See Labbe's and Cossart's "Sacrosancta Concilia," tomus vi., Epistola xliii., col. 1527.

<sup>42</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlii., sect. lii., p. 314.

<sup>43</sup> See James Bell's "System of Geography, Popular and Scientific," &c., vol. i., part ii., chap. xv., p. 373.

<sup>44</sup> See Elisee Reclus' "Nouvelle Geographie Universelle," tome iii., liv. iii., chap. iii., sect. iii., p. 593.

<sup>45</sup> The exterior—but only the upper portion—of this choir is presented, in the affixed illustration, taken from a local photograph; the view has been drawn on the wood, by William F. Wakeman. The engraving is by Mrs. Millard.

<sup>46</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., ve Jour de Juin, p. 462.

<sup>47</sup> He is called "Scotus genere," by Mabillon, and his feast occurs, on the 5th of July.

<sup>48</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxii., sect. iv., pp. 127, 128.

<sup>49</sup> See Leopold Ranke's "Ecclesiastical and Political History of the Popes of Rome," translated by Sarah Austin, vol. i., chap. i., p. 17.

<sup>50</sup> His feast occurs, at the 26th of October.

<sup>51</sup> Such is the account given in the Supplement to the Life of St. Boniface, by Willibald, chap. ii., num. 4.

<sup>52</sup> Her feast occurs, at the 28th of September. She presided over a convent at Bischofheim, on the River Tauber, a town in the district of Baden, about 16 miles southwest of Wurzburg.

<sup>53</sup> Also called Hadeloga, and she is venerated at the 15th of October. Her nunnery was near the River Maine, at a place called Chizzingim, or Kitzinga.

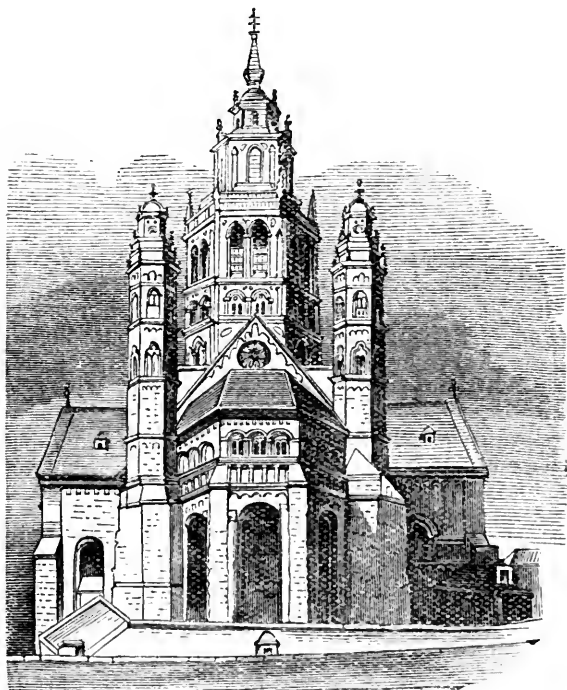
<sup>54</sup> She is venerated at the 1st of May, and she is said to have been a niece of St. Boniface. She presided over a nunnery at Heidenheim.

<sup>55</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 342.

<sup>56</sup> This is classed 19, among the collected Epistles of St. Boniface, and it is placed under the year indicated, by Mabillon, in "Annales Ordinis S. Benedicti," tomus ii., lib. xii., sect. xvii., p. 135.

<sup>57</sup> These bishops were eight in number, and among them are named Wera, Burchar-

many. The cathedral occupies a central place in the city, but good exterior views of it can hardly be obtained, owing to narrow streets and passages blocking the approaches. The building itself is of majestic and extensive proportions,<sup>43</sup> standing on the remains of a more ancient church of the tenth century. The general features of the present structure—completed about the year 1340—are



Choir of Mainz Cathedral.

Byzantine in style.<sup>44</sup> The cathedral of Mayence has within many high and narrow shaped arches of Norman style, on either side of the nave and side aisles. These are terminated, by a fine choir, extending behind the high altar.<sup>45</sup> The aisles are filled with the tombs of former bishops and persons of great distinction. Several altars are within the cathedral. Already St. Boniface had converted in Germany a hundred thousand souls.<sup>46</sup> The love and service of Christ were thus greatly promoted, and Boniface desired to advance, not only the spiritual interests of his own subjects, but even to provide for the wants of its

people in the future. To this end, wise statutes were promulgated. On some occasions, as Boniface presided at Synods, he availed himself of such opportunities to bring this western portion of the Frankish Church into religious obedience. In that Synod at Soissons, A.D. 744, he had sought the Pallium from Pope Zachary, for three Gallic Archbishops, Grimon of Rouen, Abel,<sup>47</sup> of Rheims, and Harbert of Sens. In reply, the Pope observes, that Boniface had only sought one Pallium for Grimon, the others named having been passed over, owing probably to a change of circumstances.<sup>48</sup> The submissiveness of the ecclesiastical authority, which had characterized the Anglo-Saxons, extended itself likewise over the whole Frankish empire.<sup>49</sup> Boniface had charge

dus, Warberthus, Abel and Willibald. They had shortly before assembled together, in a Synod—the place where it was held being unknown.

<sup>58</sup> At A.D. 716, there is an account of the death of both, in "The Saxon Chronicle," edited by Rev. J. Ingram, p. 62.

<sup>59</sup> "What effect this letter had upon King Ethelbald, we know not; certain it is, that

some years after, he also came to an unhappy end."—Bishop Challoner's "Britannia Sancta," part i., p. 343.

<sup>60</sup> This is numbered Epistola viii. in a collection of his Epistles.

<sup>61</sup> See a very complete account of him, in Capefigue's "Charlemagne," tome i., chap. vi., pp. 91 to 116.

<sup>62</sup> Eginhard's "Vita Caroli Imperatoris"



of the eastern Franks, of the Bavarians, of the Saxons, and of the Slaves ; so that, like a good shepherd of souls, he resolved to select for them the best guides. Age had now told on the holy man, and knowing that he should provide a pastoral magistracy for his extensive jurisdiction, whether during his lifetime, or after his death ; he seriously turned his attention to this matter, so that he might select duly qualified bishops. Boniface consecrated St. Witta,<sup>50</sup> an Irishman, and appointed him to be Bishop of Buriburg or Bura-burg, near Paderborn, in Westphalia. Beyond the Weser, and towards the east of it, at that time, there was only one missionary, named Winfrid, son to Wart, a relation of our saint, on the father's side, and whose mother belonged to a Thuringian family.<sup>51</sup> Wherefore, also, Boniface had sent for some consecrated virgins, from the famous monastery of Winburn, in England, to train up his female converts, in religious discipline. This, St. Lioba,<sup>52</sup> St. Tecla,<sup>53</sup> and St. Walburgh,<sup>54</sup> happily effected.<sup>55</sup> About the year 747,<sup>56</sup> St. Boniface, with his fellow-Bishops,<sup>57</sup> wrote a letter yet extant, to Ethelbald, King of the Mercians. In this, the king was praised for his generosity, for his love for order, peace and justice, in the state ; but, he was charitably admonished, regarding the irregularities of his life ; and that, while abstaining from lawful marriage, he was defiled with unlawful lusts ; not sparing even virgins consecrated to God. He threatens Divine judgments, while he cites pagan laws, to restrain the monarch. His bad example was followed by too many of the Mercian nobles, to the great dishonour of God, and causing a great destruction of souls. The English nation had a bad repute, as a consequence, in France and Italy. Wherefore, the letter earnestly exhorts him to repentance and amendment, lest otherwise the justice of God might overtake him unrepenting, as it had done his predecessor, King Ceolred, as also, Osred,<sup>58</sup> King of the Northumbrians ; as both were hurried away by a violent death in the midst of their sins.<sup>59</sup> In a letter <sup>60</sup> written to Ecbert, Archbishop of York, Boniface sent to England for the works of Venerable Bede, whom he calls the Lamp of the Church, while he thanks that prelate for other books, which had been forwarded to him. He entreats the archbishop, to read over and to correct, whatever he finds defective, in his Epistle to Ethelbald.

Meantime, Prince Carloman having retired from the world, A.D. 747, to the monastery of Monte Casino, Pepin his brother was chosen by the nobles as King of France.<sup>61</sup> At this time, he had a son named Charles, destined in after time to be known as Charlemagne,<sup>62</sup> and to become a great honour to that country. Notwithstanding Childeric III. having been nominal king, and that the nobles had a natural regard for this scion of the house of Clovis ; yet, his foolishness became so apparent, that Pepin, whose courage in war and whose wisdom as an administrator were highly esteemed, was desired by the people as their real ruler. He proposed, that they should consult Pope Zachary, as to whether their oath of fealty was binding or not, under the existing circumstances. The Pontiff replied, by counselling them to abandon their fatuous king, and to elect him who exercised royal functions, with the power so manifestly proved to discharge them. Wherefore, Pepin was unanimously accepted as king, and with his election closed the the Merovingian rule. The commencement of the second race of kings, designated the Carolingian,<sup>63</sup> was then established. The circumstances of dethroning Childeric, and of Pepin's election, are so variously related by

was the earliest written biography of this renowned Monarch, and that on which nearly all succeeding Lives of him have been based.

<sup>63</sup> See Bossuet's "Œuvres Complètes," tome x., *Abrégé de l'Histoire de France*,

liv. i., col. 1186.

<sup>64</sup> This is stated, and with great appearance of truth, by Eckhard, in his "Commentaria de Rebus Franciæ Orientalis et Episcopatus Wirceburgensis," toms ii. Wirceburgi, 1729.

different writers, that the true history is very obscure. However, it seems, that St. Boniface had no share in this revolution, nor was he even pleased with it.<sup>64</sup> Like his brother, Pepin was anxious to serve the Church, and to enforce her decrees within his sovereignty. This knowledge having reached Pope Zachary, he resolved on paying a special mark of his regard, by a decree, that elevation to the sovereignty of France, should be signalized by a function of a very public and solemn character.<sup>65</sup> At a national Assembly convoked at Soissons, A.D. 752, Pepin had been elected King of France.<sup>66</sup> However, having various and powerful enemies to contend against, his great valour was equal to the opposition he had to encounter, while his judgment as a statesman afforded better resources and assured his success.

In the year 751, Boniface had sent the priest Lullus, with a letter to Pope Zachary describing Fulda, and his own action in reference to it. He intended this as a place—with the Sovereign Pontiff's permission—which should become his home, when retiring from the world in his old age. He also declared, he wished to repose there after his death.<sup>67</sup> In return, Zachary wrote to him, according the usual privileges of a monastery to Fulda; while, in another letter, the Pope exempted it from the jurisdiction of every other bishop, save him who governed the Universal Church.<sup>68</sup> This Pope did not long survive, for he died on the 14th of March, A.D. 752; when the Roman people elected as his successor one Stephen, who was brought to the Lateran palace, but having departed this life three days afterwards,<sup>69</sup> without being duly constituted Sovereign Pontiff, he is not usually classed among the Popes. However, Stephen II.<sup>70</sup> succeeded, in the same year, and his government of the Church continued to A.D. 757.<sup>71</sup> When Boniface had been recognised as Archbishop, his fame for sanctity and learning soon spread abroad. As Primate of all Germany, and as Papal Legate for Gaul and Germany, by direction of the Sovereign Pontiff, Boniface consecrated Pepin le Bref, King of the Franks, in 751 or 752.<sup>72</sup> This was the three hundred and thirty-second year, after the establishment of the French monarchy. The ceremony was performed at Soissons,<sup>73</sup> with great rejoicing, several nobles and bishops assisting. Although opposed by Grifon and Astolphe, King of the Lombards, as also by the revolted Saxons, Pepin's authority was soon respected, and his power was recognised. Marching against the latter foes, he vanquished them, and they were compelled to pay him an annual tribute in horses.<sup>74</sup> Grifon was killed, in 752,<sup>75</sup> or 753<sup>76</sup> among the Alps; which he desired to cross over, on his way to join Astolphe, King of the Lombards. The latter had marched against Rome, and this city, being invested by his army, was summoned to acknowledge him as

<sup>64</sup> At A.D. 750, in the "Chronicon" of Marianus Scotus, we read: "Pipinus decreto Zachariæ a Bonifatio Moguntino Archiepiscopo ungitur (sic) in imperatorem, et deinde ob id post Papam secundum habetur episcopus Moguntinus."—Pertz's "Monumenta Germaniæ Historica," tomus v., p. 547. Waitz's edition.

<sup>66</sup> See Guizot's "Essais sur l'Histoire de France," Troisième Essai, p. 78.

<sup>67</sup> See Epistles of St. Boniface, Epist. xii. Also, the account of Brower, regarding the foundation of this monastery, in "Fvldensivm Antiquitatum," lib. i., cap. i. to iv., pp. 1 to 19.

<sup>68</sup> No priest could then celebrate Mass without the express permission of the abbot. This is the first example of such an exemption, known to the Abbé Fleury. See "His-

toire Ecclesiastique," tome ix., liv. xlii., sect. lvii., p. 323.

<sup>69</sup> According to Anastasius.

<sup>70</sup> By some writers he is called Stephen III. See Sir Harris Nicolas' "Chronology of History," p. 211.

<sup>71</sup> See Berti's "Ecclesiasticæ Historiæ Breviarium," Seculum viii., cap. i., p. 189.

<sup>72</sup> See "Histoire Littéraire de la France," tome iv., viii. Siecle, p. 94.

<sup>73</sup> See Les Petits Bollandistes, "Vies des Saints," tome vi., 4<sup>e</sup> Jour de Juin, p. 462.

<sup>74</sup> See Bossuet's "Œuvres Complètes," tome x., Abrégé de l'Histoire de France," liv. ii., col. 1187.

<sup>75</sup> See "Chronicon" Mariani Scotti, Waitz's edition. Pertz's "Monumenta Germaniæ Historica," tomus v., p. 547.

<sup>76</sup> See Henri Martin's "Histoire de

lawful sovereign. However, Pope Stephen II., failing to mollify the rapacity of this opponent, travelled onwards to France in 753,<sup>77</sup> and had recourse for protection to his friend, King Pepin, who remained master of the situation. He soon crossed the Alps, and compelled the Lombard king, after a weak resistance, to sue for an ignominious peace.<sup>78</sup> The treacherous Astolph, however, again took arms, and once more invested Rome. But, a second expedition of Pepin was not less fortunate than the first; Rome was again saved, while Astolphus was taught lessons of justice and sincerity, through the scourge of a foreign monarch.<sup>79</sup>

## CHAPTER V.

DECISION OF POPE ZACHARY REGARDING THE FORM OF BAPTISM—LITERARY COMPOSITIONS AND CORRESPONDENCE OF ST. BONIFACE—HIS RELATIONS WITH THE SEE OF UTRECHT—HE DEPARTS AGAIN FROM MAYENCE FOR FRISIA—HIS MARTYRDOM AND THAT OF HIS COMPANIONS THERE—TRANSLATION OF HIS RELICS TO FULDA—MIRACLES, MEMORIALS, RELICS AND CALENDAR CELEBRATIONS, REFERRING TO THE HOLY ARCHBISHOP—CONCLUSION.

UNDER the direction of Boniface, several indefatigable bishops and priests laboured, in spreading the Gospel seed throughout Germany. Among them may be reckoned St. Virgilius<sup>1</sup>—afterwards Bishop of Saltzbourg and Apostle of Carinthia—and Sidonius.<sup>2</sup> These found in Bavaria a priest, who had but an imperfect knowledge of Latin, and who was accustomed to use in Baptism this form of words: "Baptiso te in nomine Patria et Filia et Spiritua sancta." When this matter had been brought under the notice of St. Boniface, he deemed that the Sacrament of Baptism, so administered, had been invalid, and that it should be iterated, with the words correctly pronounced. However, those missionaries held a different opinion, and they appealed to Pope Zachary, for his declaration on the point. The latter wrote to Boniface,<sup>3</sup> A.D. 744,<sup>4</sup> and expressed his surprise, at that decision he had given, adding, it could not be admitted, because the priest had so baptized persons, simply through ignorance of the Latin tongue, that such neophytes could be again baptized, without introducing a serious error of practice, since even those who received baptism at the hands of heretics—provided it had been administered in the name of the Holy Trinity—could not be re-baptized.<sup>5</sup>

Notwithstanding the opposition he encountered, Boniface imposed extraordinary obedience to the Holy See, on the German Church which he founded.<sup>6</sup> He held, at least, eight Councils or Synods in Bavaria, Thuringia,

France, tome ii., liv. xii., p. 233.

<sup>77</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June v.

<sup>78</sup> During this expedition, the death of his brother Carloman occurred. See Capefigue's "Charlemagne," tome i., cap. vi. p. 108.

<sup>79</sup> See Edward Gibbon's "History of the Decline and Fall of the Roman Empire," vol. vi., chap. xlix., pp. 153 to 155.

CHAPTER V.—<sup>1</sup> See his Life, at the 27th of November, in this work.

<sup>2</sup> He, as well as his companion, was a priest at this time, and both were natives of

Ireland.

<sup>3</sup> See "Sancti Bonifacii Archiepiscopi et Martyris Opera quæ extant omnia," &c., edited by Rev. J. A. Giles, LL.D., vol. i., Epist. lvi., Zacharias Bonifacio, pp. 119, 120.

<sup>4</sup> See Baronius' "Annales Ecclesiastici," tomus ix., A.D. 744, sect. i., ii., pp. 139, 140.

<sup>5</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlii., sect. xlvi., p. 305.

<sup>6</sup> See Leopold Ranke's "Ecclesiastical and Political History of the Popes of Rome," translated by Sarah Austin, vol. i., chap. i., p. 16.

Austrasia, and Neustria.<sup>7</sup> He also assisted at another council held in Tivoli.<sup>8</sup> Always a strict observer of rule and discipline himself, Boniface manifests a great desire to have Canons for the good government of his Church introduced and enforced. He often represents his personal trouble of mind, with the state of his pastoral charge to the Pope, from whom he receives aid and encouragement. Especially does he complain of those disorders, caused by Adalbert and Clement.<sup>9</sup> In consequence of such complaints, a council was convened at Rome, in the patriarchal house of Lateran, on the 25th of October, A.D. 745.<sup>10</sup> It was presided over by Pope Zachary, in person; while seven bishops, living near the city, seventeen priests, besides deacons and other clerics, were present. As the messenger of Boniface, a priest named Deneard had been bearer of documents from him, addressed to Pope Zachary, while he brought also a letter for Gemmulus, Archdeacon of the Roman Church.<sup>11</sup> When that council had assembled, Deneard was introduced, and he related, how his master St. Boniface had convoked a synod of the Frankish clergy and nobles, where Adelbert and Clement had been condemned, deposed, and put into prison, by the princes, while those impostors still remained impenitent. Then were exposed the impious inventions and blasphemies of Adalbert, as set forth in the communications of St. Boniface. Accordingly, having examined the acts and writings of Adalbert and Clement, the council pronounced them to have been guilty of grievous errors<sup>12</sup> and crimes. Their deposition from the priesthood was decreed, with an anathema pronounced against themselves and their followers, if they persisted in those errors. The Pope, with all the bishops and priests at the council, subscribed its decrees. The three sessions of this council bear the same date, as if these had been all held on the same day.<sup>13</sup> Afterwards, the Pope sent the decrees of this council to Boniface, with a long letter, which formed the reply to three letters he had already written.<sup>14</sup> This was dated on the 31st of October, A.D. 745, and in it, our saint's actions are approved, while he is encouraged to bear with fortitude the opposition he has had to encounter.

A letter written by St. Boniface to Cuthbert, Archbishop of Canterbury, proved the occasion for assembling a national council at Cloveshoe,<sup>15</sup> or Cliff, in England, about the commencement of September, A.D. 747.<sup>16</sup> Twelve bishops, many priests, and other clergy, with Ethelbald and several of his nobles, were present. The Acts of this council are comprised in thirty Canons, having relation chiefly to reforms and to ecclesiastical discipline.<sup>17</sup> It also issued a general direction,

<sup>7</sup> According to the "Concilia Germaniæ," edited by D. Joan Fred. Schannat, and P. Jos. Hartzheim, S.J., tomus i., Sæculum viii. Coloniae, A.D. 1759.

<sup>8</sup> There, making allusion to the irregular lives of certain priests of his time, Boniface stated, that formerly, the priests were of gold, and the chalices they used were of wood, while then those priests were of wood, and served themselves with golden chalices. See "Les Petits Bollandistes, Vies des Saints," tome vi., v<sup>e</sup> Jour de Juin, p. 463.

<sup>9</sup> See "Sancti Bonifacii Archiepiscopi et Martyris Opera quæ extant omnia," edited by Rev. Dr. Giles, vol. i., Epist. lviii., pp. 120 to 123.

<sup>10</sup> See Sir Harris Nicolas' "Chronology of History," p. 225.

<sup>11</sup> The proceedings of this council are set forth by Baronius, in his "Annales Ecclesiastici," tomus ix., A.D. 745, sect. xxi., to

xxviii., pp. 152 to 155.

<sup>12</sup> One of these was the introduction of the names of unknown Angels, such as Uriel, Raguel, Tubuel, Inias, Tubuas, Sabaoth, and Simiel, into their forms of prayer. See Berti's "Ecclesiastica Historiæ Breviarium," Seculum viii., cap. iii., p. 193.

<sup>13</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xlii., sect. l., li., pp. 309 to 312.

<sup>14</sup> See Abbé Rohrbacher's "Histoire Universelle de l'Eglise Catholique," tome xi., liv. lii., p. 23.

<sup>15</sup> Latinized Cloveshoviense, and it is sometimes called the Council of Abingdon.

<sup>16</sup> See Sir Harris Nicolas' "Chronology of History," p. 225.

<sup>17</sup> A very excellent rendering of the proceedings will be found, in Dean Cressy's "Church History of Brittany," book xxiii.,

as to how the Bishops were to discharge their duties. Soon afterwards, Archbishop Cuthbert, through one of his deacons, sent the Acts of this council to St. Boniface.<sup>18</sup> The latter felicitated him, on what had been accomplished, in a courteous letter. The Bishop of Wurtzburg, St. Burchard, was engaged by St. Boniface to complain in Rome of his countryman St. Virgil,<sup>19</sup> who was accused of fostering enmity between himself and Duke Odilon of Bavaria, besides propagating dangerous errors in theology and philosophy. These charges were contained in a letter, now lost; but, the response of Pope Zachary, and very cautiously guarded in terms, has been preserved.<sup>20</sup> It appears, from the context, that this Pope rather distrusted the too fervid dispositions of Boniface and his over hasty statements. He wrote another letter to our saint,<sup>21</sup> and in it he was recommended to convoke a council, in which the Canons of the Apostles, of Nice, of Antioch, and of other Councils, should be read, with the Decretals of the Popes. To it, Adalbert, Godolsace<sup>22</sup> and Clement were to be cited, so that their cause might be judged on the spot, and if they persisted in asserting their innocence, with two or three of the most virtuous and wise Bishops, they were to appear at Rome, where their affair should be most thoroughly investigated and terminated before the Holy See.<sup>23</sup> As the accused had not been present or properly represented at the Roman Council, it seems probable, that the Pope considered, they had been judged too hastily, and condemned without being afforded an opportunity for defence. Several letters of St. Boniface appear to have been written, during the years 747 or 748,<sup>24</sup> when Pope Zachary replies to them in a letter, touching on the several topics to which allusion had been made.<sup>25</sup> These were the last letters, which passed between St. Boniface and St. Zachary the Pope; for, soon afterwards, the latter was called out of this life.

Notwithstanding the incessant active labours of St. Boniface, he contrived to devote some time to studious pursuits, and he procured various books, chiefly of a spiritual character. His writings<sup>26</sup> which remain have been collected and published in various forms.<sup>27</sup> In them, the reader will find clearness, simplicity and unction; but, the style is neither pure nor elegant.<sup>28</sup> A collection of Canons, drawn up for the direction of his clergy, has been published.<sup>29</sup> It is probable, that the most complete collection of these decrees, with historical notices of the various councils held during the lifetime of St. Boniface, is that published by the Rev. Dr. J. A. Giles.<sup>30</sup> Several

chap. xix., pp. 606 to 608.

<sup>18</sup> From a very ancient Manuscript in Saxon characters—which were precisely similar to the Irish—Sir Henry Spelman has published the Acts and Decrees of this Synod. See “*Concilia, Decreta Leges Ecclesiæ Angliæ*,” tomus i.

<sup>19</sup> His feast occurs, at the 27th of November, where more on this subject may be found.

<sup>20</sup> In the collection of St. Boniface's Letters, it is numbered Epistola xi.

<sup>21</sup> This is dated January 5th, 747, or during the twenty-eighth year of Constantine's reign.

<sup>22</sup> Little more is known about him, or the nature of his errors.

<sup>23</sup> See “*Sancti Bonifacii Archiepiscopi et Martyris Opera quæ extant omnia*,” &c., edited by Rev. J. A. Giles, LL.D., vol. i., Epist. lxiv., pp. 147 to 149.

<sup>24</sup> See l'Abbé Rohrbacher's “*Histoire Universelle de l'Eglise Catholique*,” tome xi., liv. lii., pp. 37 to 43.

<sup>25</sup> See an excellent rendering of them into English, in Dean Cressy's “*Church History of Brittany*,” book xxiii., chap. xxiv., pp. 612, 613.

<sup>26</sup> Of these, John of Tritthenem only could collect Epistles to different persons, and the Lives of certain Saints, making two distinct books.

<sup>27</sup> The Rev. Dr. J. A. Giles has published “*Sancti Bonifacii Archiepiscopi et Martyris Opera quæ extant omnia nunc primum in Angliâ, ope Codicum Manuscriptorum Editionumque optimarum*,” in two 8vo vols. Londini, 1844.

<sup>28</sup> See Michaud, “*Biographie Universelle Ancienne et Moderne*,” tome v., Art. Boniface (saint), pp. 5, 6.

<sup>29</sup> In D'Achery's “*Spicilegium*,” tomus ix.

Epistles of this holy man are extant;<sup>31</sup> and with these have been published a still greater number,<sup>32</sup> addressed by Popes, Princes, Bishops, and others to him. However, those letters have not been chronologically arranged, especially in the earlier editions that have been printed. They are all written in Latin, although the language of the English Saxons, and that of most parts throughout Germany, in his time, were almost identical.<sup>33</sup> Even St. Boniface and his Anglo-Saxon missionaries there hardly stood in need of interpreters.

Another collection of his Epistles has been published.<sup>34</sup> These most clearly set forth the unselfishness and piety of the saint; all his actions and designs being evidently designed to promote God's glory and service. Dom. Martene and Dom. Durand have preserved for us highly interesting letters of St. Boniface.<sup>35</sup> After a careful revision these were again republished by Würdtwein.<sup>36</sup> However, additional letters were taken from two other Manuscripts, preserved respectively at Mayence and Karlsruhe.<sup>37</sup> The Rev. Dr. Giles has devoted the whole of his first volume to the Epistles of St. Boniface and of his correspondents;<sup>38</sup> while he has introduced letters referring to the saint, and placed chronologically, so far as could be accomplished, in a most satisfactory and scholarly manner. This correspondence affords the most precious historical evidences, regarding the civil and ecclesiastical state of Germany and of England, during his time; while, we receive from it correct lights, regarding the inner life of religious houses and the works of their inmates.<sup>39</sup> In this correspondence, he frequently manifests a desire to obtain books—especially of a religious character—from England. Among others, he entreated<sup>40</sup> the Epistles of St. Peter, written in letters of gold, to be sent him, by the Abbess Edburge. These were intended to inspire carnal men with great respect for the succours of Heaven. Besides, as St. Peter was the special patron of his mission, Boniface greatly desired to satisfy his devotion towards that illustrious Apostle. Another Tract, intitled "Juramentum Bonifacii quo se Gregorio II. Papæ adstrinxit," is classed among the works of St. Boniface.<sup>41</sup> It is said, that our saint edited another Tract, "De Pœnitentia."<sup>42</sup> St. Boniface was an earnest and an eloquent preacher, and he has left behind him, besides his Epistles, nineteen<sup>43</sup> very excellent Sermons,<sup>44</sup> or Homilies.<sup>45</sup>

<sup>30</sup> See Sancti Bonifacii "Opera quæ extant omnia," &c., vol. ii., Section Three, pp. 11 to 49.

<sup>31</sup> Serarius published a collection of them, at Mayence, A. D. 1605, in 4to. Thirty-nine of these were written by St. Boniface himself.

<sup>32</sup> One Hundred and Thirteen. The edition of Serrarius was compiled from two manuscripts, found respectively at Ingoldstadt and at Vienna.

<sup>33</sup> This has been observed by Versteegan.

<sup>34</sup> These numbered 152, in "Bibliotheca Patrum," and they have been copied from the previous edition of Serarius.

<sup>35</sup> See "Thesaurus Anecdotorum," tomus ix. Also, in Duchesne's "Scriptores," and in other large publications, there are many individual letters of St. Boniface.

<sup>36</sup> A. D. 1789, Magontiaci, in folio.

<sup>37</sup> The four Manuscripts used by the two editors were the only ancient copies of St. Boniface's letters known to be in existence.

<sup>38</sup> In many instances, he has corrected the text of St. Boniface and given various readings, by aid of a Manuscript, No. 3285 in the Catalogue of the National Library, Paris.

<sup>39</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome v., liv. xvii., Chapitre Unique, sect. v., pp. 332 to 334.

<sup>40</sup> See Epistola ix. in the collection of Serarius.

<sup>41</sup> See Rev. Dr. Giles Edition, vol. ii., Second Section, pp. 9, 10.

<sup>42</sup> This was first printed in D'Achery's "Spicilegium." It has been compared, with a Manuscript of the twelfth century belonging to the National Library, Paris, and reprinted by Rev. Dr. Giles, in his "Sancti Bonifacii, Opera quæ extant omnia," vol. ii., Fourth Section, p. 51.

<sup>43</sup> However, in Ceillier's "Histoire General des Auteurs Sacrés," &c., there are only fifteen sermons, and a summary of their contents is there given. See, also, on this subject, Mre. L. Ellies Du Pin's "Nouvelle Bibliothèque des Auteurs Ecclesiastiques," tome vi., pp. 90 to 94.

<sup>44</sup> These are published by Dom. Martene and Durand in their "Thesaurus Anecdotorum," tomus ix. A great number of St. Boniface's Letters previously unedited are here to be found.

These are remarkable for their directness and simplicity, forming a happy contrast, with too many laboured compositions of the kind, and they are always full of downright instruction. One of these discourses has reference to the necessity of candidly revealing our sins to the priest, in the tribunal of confession. Another, in plain language, insists on what his rude and paganized auditors had to believe and practice.<sup>45</sup> The series of St. Boniface's sermons, given by the Rev. Dr. Giles, in the Second Volume of his collected works, contains but fifteen.<sup>47</sup> To St. Boniface's hand<sup>48</sup> has been ascribed that copy of the Gospels,<sup>49</sup> written in the cursive Saxon characters, and which is preserved in the public Library at Fulda. Besides these, "Vita et Martyrium S. Livini Episcopi et Martyris,"<sup>50</sup> and a Latin Grammar are said to have been composed by him;<sup>51</sup> as also a grand poem.<sup>52</sup> These latter, however, cannot be regarded with certainty, as the works of St. Boniface, and they must, in all probability, be attributed to some different writer or writers.

The French and German nobles entrusted this illustrious teacher with the education of their sons. To this task, he devoted himself with great care and zeal, regarding these pupils as his adopted children. Even several of these he trained to become useful ecclesiastics for the Church of Christ. So early as the year 689, the holy Irish missionaries, St. Kilian, formerly Bishop of Wurtzburg, St. Colman, a Priest, and St. Totnan, a Deacon,<sup>53</sup> suffered martyrdom, after they had preached the Gospel in Germany. The lady Geilena had procured their death, and she wished to conceal it, by having their bodies buried in a secret place. These, however, were miraculously discovered, and in the year 752, St. Boniface desired to have them removed to a more honourable place. He ordered them to be disinterred, and he had the sacred remains exposed for the veneration of devout Christians, before they were enshrined in a new sepulchre.<sup>54</sup>

It so happened, that the holy Archbishop now felt himself unable from debility to attend synods and clerical conferences. Wherefore, having consulted the illustrious King Pepin, he was advised to select an auxiliary bishop,

<sup>45</sup> A sermon of St. Boniface, on the Renunciation made of one's self in Baptism, occurs, in the "Thesaurus Anecdotorum Novissimus," of D. Bernard Pez, tome iii., pars ii. Augsburg, 1729.

<sup>46</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5, pp. 47, 48.

<sup>47</sup> These form the Fifth section of his edition, pp. 53 to 107.

<sup>48</sup> This is stated, in letters of gold on the last page of this Codex, and these are of a date, more recent than the Manuscript itself.

<sup>49</sup> In 12mo size.

<sup>50</sup> This interesting Tract has a Prologue, commencing with the words, "Bonifacius homo peccator." It forms the Seventh Section of Rev. Dr. Giles' edition of St. Boniface's works, vol. ii., pp. 117 to 141. However, it may be doubted, if this be a genuine work of our present St. Boniface. See Preface, p. 7, *ibid.* According to Dempster, the author of this work, published by Surius, in his tomus vi., at Nov. xii., was thought to have been "Hucbaldum monachum Elmonensem."—"Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xix., num. 1157, p. 639.

<sup>51</sup> See "Les Petits Bollandistes, Vies des

Saints," tome vi., v<sup>e</sup> Jour de Juin, p. 464.

<sup>52</sup> This forms the Section Sixth of Rev. Dr. Giles' edition. It is headed, "Ænigmata de Virtutibus quæ misit Bonifacius ad Sororem suam." Then follow sub-headings: Fides Catholica, Spes fatur, Justitia dixit, Veritas ait, Misericordia ait, Patientia ait, Pax vere Christiana, Humilitas Christiana fateur, Virginitas ait. These are all in Latin Hexameters. See vol. ii., pp. 109 to 115. This has been published for the first time, and from a Manuscript, kept in the British Museum. This Poem is imperfect at the end, but most probably only a few of the lines are wanting, as the addresses of nine out of the ten virtues are remaining, while those lines missing may possibly be recovered. See Preface, p. 7. *ibid.*

<sup>53</sup> Their chief Festival is on the 8th of July.

<sup>54</sup> See Dean Cressy's "Church History of Brittany," book xxiii., chap. xxv., pp. 613 to 615.

<sup>55</sup> His feast is celebrated, on the 13th of August. At this date, some notices regarding him will be found, in a subsequent volume of this work.

<sup>56</sup> His festival is kept, on the 14th of October.

to share with him the duties of ministration. Chiefest among the disciples of Boniface were Wigbert<sup>55</sup> or Wictbercht, Burchard,<sup>56</sup> and Lullus.<sup>57</sup> All were eminent for sanctity,<sup>58</sup> and therefore, he desired to hold a conference of bishops and other clergy, to determine on the election of his successor.<sup>59</sup> Accordingly, he chose Lullus—formerly a monk of Malmesbury—who was advanced to the episcopal grade. Already as a priest, he had been sent to Rome by St. Boniface, with a letter to the Pope, in which an intimation had been conveyed, that the Apostle of Germany desired to spend the evening of his life, in the monastery at Fulda, where he wished also to be interred. Zachary replied to this letter, by giving extraordinary privileges to that establishment. As Lullus had presented a memorial to the Pope, on behalf of Boniface, so was it answered in detail, and certain recommendations were set forth for direction.<sup>60</sup> The permission of King Pepin was conceded, by the Pope, to effect this arrangement, and it was cheerfully granted.<sup>61</sup> About A.D. 751 or 752, St. Lulle was appointed Archbishop of Mayence, in succession to St. Boniface.<sup>62</sup> Others state, however, he was appointed Archbishop of that city, so late as 754.<sup>63</sup> He began to instruct and labour among the numerous flock confided to his charge. Thus, he shared St. Boniface's tribulations and consolations, while he was a companion and a witness of the daily life led by his illustrious patron.<sup>64</sup> After the election of Stephen II., he was obliged to visit France in person, A.D. 753, to implore the assistance of King Pepin against Aistolphe, King of the Lombards.<sup>65</sup> The Pope was received most honourably by the monarch, at his royal palace of Pontyon, near Langres, and he passed that winter, in the monastery of St. Denys, where he fell dangerously sick, so that his life was despaired of by his physicians. However, he was suddenly and miraculously restored to health, having been favoured by a vision of Saints Peter, Paul and Dionysius.<sup>66</sup> Boniface wrote in the year 754, to Pope Stephen II., signifying that he was in communion with the Holy See, and to ask advice and protection, such as had been accorded by the two Gregories and Zachary, his predecessors. In this, he declares, that for thirty-six years he had been Apostolic Legate.<sup>67</sup> At the request of Caroloman,<sup>68</sup> it is stated,<sup>69</sup> although unwilling to do so, and after St. Willibrord had passed out of this life, St. Boniface consented to take charge of the See of Utrecht.<sup>70</sup> However, it was placed for a time, under the charge of an assistant bishop. Notwithstanding, it having been asserted, by Hildebert, Bishop of Cologne,<sup>71</sup> that King Dagobert bestowed on his See the city of Utrecht, with a small church, which had been there dedicated to St. Martin, that pre-

<sup>57</sup> His feast, occurs, at the 16th of October.

<sup>58</sup> See Bishop Challoner's "Britannia Sancta," part i., p. 342.

<sup>59</sup> See the Third Life of St. Boniface, sect. 5.

<sup>60</sup> This was dated November 4th, A.D. 751.

<sup>61</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xliii., sect. xx., p. 355.

<sup>62</sup> See "Histoire Littéraire de la France," tome iv., viii. Siecle, p. 94.

<sup>63</sup> See Michaud, "Biographie Universelle Ancienne et Moderne," tome v., Art. Boniface (saint), p. 5.

<sup>64</sup> See Willibald's Life of St. Boniface, chap. iii., sect. 28 to 47, and nn. (a to z), pp. 466 to 470.

<sup>65</sup> See Berti's "Ecclesiasticæ Historiæ

Breviarium," Pars Prima, Seculum VIII., cap. i., p. 189.

<sup>66</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June v.

<sup>67</sup> Hence, we may date at 718, the beginning of this honourable office.

<sup>68</sup> He retired to a monastery, A.D. 746. See R. Chambers' "Book of Days," vol. i., June 5, p. 737.

<sup>69</sup> Mabillon is of opinion, that after the death of Dadan, who became Bishop of Utrecht—succeeding on the death of Willibrord—St. Boniface had appointed St. Eoban as his assistant Bishop. See "Annales Ordinis S. Benedicti," tomus ii., lib. xxii., sect. lxxviii., p. 161.

<sup>70</sup> See Heda's "Historia Ultrajectensis."

<sup>71</sup> The early history of this interesting city



late desired to suppress Utrecht, as an independent bishopric, and then to annex the place as a dependency of Cologne. On this question, Boniface wrote to Pope Stephen II. in 754, to represent, that one of those conditions annexed to the donation required the Bishop of Cologne, that he should preach to the Frisons. This had not been observed, while the Church's interest in that part of the country had been completely neglected. He then prays the decision of the Pope on this subject, when he had examined the archives in Rome, and the letter of Pope Sergius to Bishop Willibrord, relating to that commission actually given.<sup>72</sup> It was necessary to convoke a synod,<sup>73</sup> and as a consequence, an invitation was forwarded by King Pippin for Bishops and ecclesiastics of every grade to assemble, so that affairs should be wisely regulated, and that the illustrious Apostle of Germany should be enabled to proceed once more for Frisia. Accordingly, St. Boniface sailed down the Rhine to Utrecht for such a purpose. There, it is said, he built a monastery, in 754.<sup>74</sup> For a considerable time, it is thought, St. Boniface governed that church, until he deemed it best to set over it St. Eoban as bishop. A short time before St. Boniface's martyrdom, he sent his disciple St. Gregory to govern a monastery lately founded there.<sup>75</sup> However, the guidance of Utrecht See was afterwards committed to this worthy disciple, who seems to have acted only in the capacity of administrator, during and even after the lifetime of St. Boniface.

The time at last drawing near, that was to put a period to his labours, Boniface undertook a last holy expedition among the Frisons. This happened, as generally supposed, in the year 755.<sup>76</sup> The spiritual welfare of these people never escaped from his thoughts. The illustrious Apostle of Germany seemed to have had an inspiration, that his death was then fast approaching. He now selected Sturim to become Abbot of Fulda, Willibald to rule over Eichstad, Burchard to be bishop of Wurtzburg, and Wigbert to govern the monastery of Hersfeld.<sup>77</sup> Having sought permission from Pope Stephen, who willingly accorded it to him, that he might depart for Frisia; St. Boniface then wrote to Fulrade, Abbot of St. Denis, first chaplain to King Pepin, and entreating him, to obtain the great monarch's authority and influence, for his meditated enterprise. He asked, also, that some of his disciples, dispersed over a large district, and in the lowest state of indigence, might have relief,<sup>78</sup> and that after his death, they should not be left scattered and destitute, as sheep without a shepherd. First of all, having obtained the sanction of the Pope and the royal permission of Pepin,<sup>79</sup> he resigned the Archbishopric of Mentz into the hands of his disciple Lullus. Then, signifying to him the proposed journey, which he desired to accomplish, and from which he could not recede, as he was about to leave the prison of the body, and as he hoped for the eternal

is well set forth in l'Abbé G. Beetemé's "Sainte Ursule et ses onze mille Vierges," &c., translated from the German of Rev. Dr. J. H. Kessel. Seconde Partie, chap. ii., pp. 101 to 130.

<sup>72</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xliii., sect. xix., pp. 353, 354.

<sup>73</sup> This assembled, A.D. 752 or 753, and in it, Lullus was nominated for a successor to Boniface, in the city of Mayence. See Sir Harris Nicolas' "Chronology of History," p. 225.

<sup>74</sup> See R. Chambers' "Book of Days," vol. i., June 5, p. 737.

<sup>75</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August xxv.

<sup>76</sup> Among the writers, who place his martyrdom, at A.D. 754, are Eginhard, Hincmar, the Abbot Egil, as also the Fulda Metz and Bertinian Annals; among those, who state A.D. 755 to be the year for his death, are Willibald, the writer of his life, while he is followed by Adam of Bremen, Lambert of Scaffnaburg, and most of the modern writers. See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxiii., sect. x., p. 171.

<sup>77</sup> According to the Third Life of St. Boniface, sect. 5.

<sup>78</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., 1<sup>re</sup> Jour de Juin, p. 463.

<sup>79</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5, pp. 52, 53.

<sup>80</sup> With this, also, was packed up a Trea-

reward;—to his assistant and successor Boniface commended the finishing of churches in Thuringia, and especially that of Fulda, which he desired should receive his mortal remains after death. He recommended, also, that the people should be reclaimed from the error of their ways. He closed his parting words with these: "My son, take careful measures to provide what shall be necessary for this journey; but, especially, in the case containing my books put the shroud, which must be wrapped around this decrepid body of mine."<sup>80</sup> Bishop Lullus was moved to tears, while Boniface made all preparations for his immediate departure.

He embarked on board a boat, which descended the Rhine, and with great secrecy beginning his voyage during the night. He was to be accompanied by St. Eoban,<sup>81</sup> whom he ordained a Bishop for the Church of Utrecht, and by other holy men, who were selected as his companions, for a distant expedition he had arranged, through the more uncivilized parts of Frisia.<sup>82</sup> When he reached Utrecht, he appointed the blessed Gregory,<sup>83</sup> who had been his former missionary companion, to take pastoral charge of that See, before himself and his companions should proceed to more northern regions. In Frisia, Boniface converted and baptized many thousand pagans; and, while he destroyed their temples, he erected churches in their stead.<sup>84</sup> Having reached the water-abounding region of Frisia,<sup>85</sup> they came to a vast Lake or Sea, called Elmere,<sup>86</sup> in the language of that country; but which is now better known as the Zuyder-zee. Around it were various villages of Gentiles, who had never yet heard the voice of God's true servants. The last stage of his journey was at places, respectively called Ostroche and Westroche.<sup>87</sup> He had already passed through several districts of the Frisons. He preached, and he converted many from idolatry, while he baptized many thousands of men and women, as also of children.<sup>88</sup> His fellow-labourer Eoban, with several others who accompanied him, aided zealously in this apostolic work. As these were of one heart and soul, associated in merits here, so were they destined to gain together the crowning laurel for their labours. Coming to the River Bordne<sup>89</sup> or Bortna,<sup>90</sup> on the confines of East and West Friesland, the illustrious Archbishop there pitched his tent,<sup>91</sup> designing to give confirmation, in that place, to a great number of his late converts. These lived at distances wide apart. The spot where the missionaries were encamped is now called Docko,<sup>92</sup> Dorkum,<sup>93</sup> or Dockum.<sup>94</sup> It lay within the territory of East Friesland. Some intimation reached St. Boniface and his company, that the infidels in that

tise of St. Ambrose, "On the Advantage of Death."

<sup>81</sup> His feast occurs, on this day.

<sup>82</sup> See Baronius "Annales Ecclesiastici," tomus ix., at A.D. 755, sect. xxx. to xxxviii., pp. 202 to 204.

<sup>83</sup> He seems only to have ruled this See as a Vicar-General, never having been consecrated bishop.

<sup>84</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xliiii., sect. xxi., p. 356.

<sup>85</sup> Utrecht was the capital city of this region—formerly much more extended in denomination than at present. The accurate topographer Schotanus a Sterringa divides it into Ostergoa, or Eastern, Westergoa, or Western, and Sevewoldia, or the Seven Forests.

<sup>86</sup> Said to mean in Latin, *Mare nobile*, or "the great sea."

<sup>87</sup> According to the Third Life of St. Boniface, sect. 6.

<sup>88</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 343.

<sup>89</sup> The name of this river appears to have become obsolete; but, the denomination has now been changed, probably to Bornwert and Bornwerthusen.

<sup>90</sup> It is called the Burda, in the "Petits Bollandistes, Vies des Saints," tome vi., ve Jour de Juin, p. 463.

<sup>91</sup> About six leagues from Lewarden. See Michaud's "Biographie Universelle," tome v., Art. Boniface (saint), p. 5.

<sup>92</sup> In his "Menologium Scotorum," Thomas Dempster says: "Docko Frisiae oppido passio Bonifacii Archiepiscopi Moguntini Germaniarum Apostoli."—Bishop Forbes' "Kalendars of Scottish Saints," p. 202.

<sup>93</sup> This considerable town of Holland in the Province of Friesland, near the German Ocean, retains its old fortification of an earthen mound all round the town and a

district were laying plots to take away their lives. Wherefore, they kept watch, and during the night, a celestial radiance appeared over the tent in which they were, while that light continued the greater part of the ensuing day.<sup>95</sup> The Apostle cheered his disciples, exhorting them to fortitude, so that, as the time of trial approached, they should not be found unprepared.<sup>96</sup> On the day designed for administering the Sacrament of Confirmation, instead of coming to receive the Holy Ghost, a multitude of the barbarians approached, armed with divers weapons, while brandishing spears and swords, in order to destroy the saint and his companions.<sup>97</sup> Certain youths—probably his servants<sup>98</sup>—that were with him in the camp would have eagerly fought in defence of their teachers, and ran to meet their enemies. Following the example of his Divine Master, Boniface would not permit them. He declared, this was to him the long-wished for day, which was to bring him to the eternal joys of his Lord, that they should follow the Gospel precepts, not to return evil for evil, but rather good for evil, that they should be comforted in the Lord, and allow His holy will to be done, while he promised for their trust in him, that their souls should be saved. His Priests and Deacons, with others, stood ready for the sacrifice. Then, encouraging all his companions to resolution and constancy in their sufferings, as knowing that those who kill the body cannot destroy the soul, he called upon them rather to rejoice in the Lord, and to place their hopes on Him, as on a sure foundation. He would instantly give them a reward, and place them on thrones with the Angels who were in Heaven, so that far from living on the sufferance of the Gentiles or sharing the deceits of this world, by an immediate death they were assuredly to reign with Christ for ever. All promised to die with fortitude, as St. Willibrord had often exhorted his disciples to shed their blood if necessary for the faith of Christ. They even rejoiced and praised God, for the favour about to be granted them, of entering that very day into Paradise.<sup>99</sup> Then, a tumult arose among the pagans, thirsting for the blood of innocent persons, while with arms uplifted, they rushed furiously against the unarmed band. At this moment, Hyltibrant, who served at the table of St. Boniface, had hardly put on his shoes, when he was the first to suffer death. Then, his brother Habmunt, who was a Deacon, on going out from his tent, shared the same fate. Thus, one by one fell those who were present:—Eoban, the Bishop, Wintrung, Walter and Adelhere, Priests,<sup>100</sup> Hamund, Scirbald or Strichald, and Bosa, Deacons, Waccar, Gunderhar or Gundwaccar, Williker or Illeshere, and Hadulph, or Barthowif, monks, besides some others of the laity; in all, fifty-two persons,<sup>101</sup> shared in this glorious martyrdom.<sup>102</sup> Some accounts have it fifty-three martyrs, including of course St. Boniface.<sup>103</sup> Last of all, St. Boniface with true Christian courage faced his assailants, and held between his hands a Book of the Gospels, lifted towards Heaven.<sup>104</sup> Other accounts state, he placed it as a pillow

ditch. See "Gazetteer of the World," vol. v., p. 36.

<sup>94</sup> The writers of the First and Second Lives of St. Boniface call it Docking.

<sup>95</sup> See Supplement to the Life by Willibald, cap. iii., sect. 12.

<sup>96</sup> See Baronius, "Annales Ecclesiastici," tomus ix., at A.D. 755, sect. xxxix., p. 204.

<sup>97</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 343.

<sup>98</sup> See Baronius, "Annales Ecclesiastici," tomus ix., at A.D. 755, sect. xxxix., p. 204.

<sup>99</sup> According to the Third Life of St. Boniface, sect. 7.

<sup>100</sup> See the Third Life of St. Boniface, sect. 7.

<sup>101</sup> Thomas Dempster in his "Menologium Scotorum:" "qui indomitæ genti predicans, peremptus est cum LII. sociis, qui omnes Scoti aut Angli et instituti Benedictini fuisse produntur. V. M. W."—Bishop Forbes' "Kalendars of Scottish Saints," p. 202.

<sup>102</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 343.

<sup>103</sup> M. le Dr. Hoefler's "Nouvelle Biographie Universelle," tome vi., col. 577.

<sup>104</sup> In this attitude, the saint is often represented by painters.

under his head and neck.<sup>105</sup> He met with a temporal death, on the 5th day of June.<sup>106</sup> Although his murderers cut the Book, with their swords, still not one of its letters was destroyed,<sup>107</sup> and this has been considered as little less than miraculous.<sup>108</sup>

The merciless and uncivilized crowd of barbarians, after this wholesale massacre, rushed towards the deserted tents in quest of plunder.<sup>109</sup> Some food was there, for the refreshment of God's servants, and this they speedily devoured; they also opened some vessels containing wine, of which they partook to excess.<sup>110</sup> This strong drink inflamed all the more their unnatural ferocity. These murderers soon fell out among themselves, about a coveted booty, which they expected to find in the boxes and coffers of the slain.<sup>111</sup> Many of them were killed in this ignoble quarrel. Instead of gold and silver treasures, which they looked for, the base assassins found nothing but books and relics in their respective cases. So enraged and disappointed were they, that taking those out of their covers, they were plunged in the adjacent loughs and marshes or were strown in neglected places.<sup>112</sup> However, in course of time, several of those precious relics were recovered, by the Christians, and they were brought away for more reverential use. Divine chastisement followed, also, and that rabble did not escape punishment. They received quickly from Christians of the neighbouring provinces the just retribution for their crime, when intelligence regarding the martyrdom of so many holy persons spread through all the surrounding villages. A large force was collected, and it marched onwards to find the barbarians, who were assailed and put to flight. Many were slain, and their houses were demolished. Their families were reduced to the condition of slaves. Thus humbled, that perverse people entered upon a consideration of their crime and dreaded the punishments inflicted upon them. In fine, hostile as they had proved to the devoted missionaries and to the Faith these had preached, now they resolved on becoming Christians, to make atonement for their previous infidelities.

The administrator of Utrecht and his clergy—as very reasonable at the time—were most anxious to obtain for their city the relics of the holy Martyrs.<sup>113</sup> Accordingly, the bodies of those already named, with thirteen other massacred persons, were placed on board a vessel, and sailing over the sea of Elmere,<sup>114</sup> with favouring winds, they were reverently carried to Utrecht by the sailors. There, they were honourably received, and brought to the Church of the Holy Trinity, Psalms and Canticles being sung. Among the rest, the body of St. Boniface was treated with special veneration. All the relics were interred within the same church. The remains of others less distinguished were collected by the Christians, at Docum, and they were buried together in one spot. Afterwards, when the Faith was well established in those

<sup>105</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5, p. 54.

<sup>106</sup> Marianus Scotus commemorating his martyrdom, in his "Chronicon," states at A.D. 755: "Sanctus Bonifatius Archiepiscopus adnuntians verbum Dei in Fresia passus est cum aliis martyribus, nonas Junii."—Pertz' "Monumenta Germaniæ Historica," tomus v., p. 547.

<sup>107</sup> On this account, as we are told, the tailors, who require their scissorsto cut surely and correctly, have chosen St. Boniface as their patron.

<sup>108</sup> See "Les Petits Bollandistes Vies des Saints," tome vi., v<sup>e</sup> Jour de Juin, pp. 463, 464.

<sup>109</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxiii., sect. x., p. 171.

<sup>110</sup> See Dean Cressy's "Church History of Brittany," book xxiii., chap. xxix., pp. 619, 620.

<sup>111</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 344.

<sup>112</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xliii., sect. xxi., pp. 357, 358.

<sup>113</sup> See the Supplement to Willibald's Life of St. Boniface, cap. iii., sect. 10, p. 476.

<sup>114</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxiii., sect. x., p. 171.

Northern regions, a church was built there, to commemorate their glorious Martyrdom.<sup>115</sup> It is related,<sup>116</sup> that when the people of Docum resolved to raise a mound,<sup>117</sup> where the blood of the holy martyr had been shed, and on which they intended afterwards to build a church in his honour, some difficulties arose among the labourers, and which required the presence of the Prefect set over that town by King Pepin. He was named Abbo, and he seems to have been entrusted with a general superintendence of the work. Taking others with him, he mounted a horse, and rode to the place; he passed around the tumulus to inspect it, when another horse, belonging to a youth who was present, sunk with its forefeet deeply into the earth, on which he plunged and struggled. Then, those young men, who saw this accident, hastened to draw the animal from out that swamp. A great difficulty experienced in Holland is, to find a spring without a saltish taste; but, wonderful to relate! a clear well of sweet water rose from that spot, and it flowed onwards as a considerable stream.<sup>118</sup> Those who saw this miraculous sign were wholly astonished.<sup>119</sup> However, the manifestation was received with great joy, and on returning to their homes, the people spread the news of it far and wide.

This glorious death to St. Boniface and to his companions was the gate, which led to everlasting life.<sup>120</sup> His martyrdom occurred, on the eve of the great Festival of Pentecost.<sup>121</sup> The year has been variously stated;<sup>122</sup> Sigebert, and following him Matthew of Paris, place the martyrdom of St. Boniface with fifty-three companions at A.D. 753,<sup>123</sup> Simeon has it at 754, and this is also given as the date, by Matthew of Paris.<sup>124</sup> However, it is generally allowed to have occurred A.D. 755.<sup>125</sup> St. Boniface is said to have been seventy-five years of age, at the time of his death.<sup>126</sup> A part of the Life attributed to St. Boniface,<sup>127</sup> by Willibald, assigns to him thirty-six years, six months, and six days, of an episcopate; however, the exactness of this chronology has been denied, by the Bollandist editor.<sup>128</sup> It is certain, that the hair of St. Boniface was white, and he was in a decrepid state owing to age,<sup>129</sup> before he was called out of this life.

<sup>115</sup> See the Third Life of St. Boniface, sect. 8.

<sup>116</sup> In copies of Willibald's Life of St. Boniface belonging to the Church of St. Maximin, at Treves, and to Ingoldstadt, this account—omitted from other copies—is to be found, and the Bollandist editor thinks it to be the genuine writing of Willibald.

<sup>117</sup> According to the custom of the Hollanders, to prevent the rising tides affecting the stability of their buildings.

<sup>118</sup> This was on the south side of the town, and on the Island of Dookum. It went by the name of St. Boniface's Well. Using its waters, the townspeople prepare their beer. It was near the place called Morewold, or Moorwaude, interpreted "the wood of slaughter," in reference to the martyrdom which there happened.

<sup>119</sup> The writer states, he had this account from the venerable Bishop Lull.

<sup>120</sup> It happened, according to John of Trittenham, during the Eighth Indiction, and in the thirty-sixth year of his episcopacy. See "Catalogus Scriptorum Ecclesiasticorum," fol. liii., a.

<sup>121</sup> See Michaud's "Biographie Universelle," tome v., p. 5.

<sup>122</sup> According to John of Trittenham, while engaged in missionary labours, his life was

crowned by martyrdom, in Frisia, during the reign of King Pippin, A.D. 754, on the Nones of June. See "Catalogus Scriptorum Ecclesiasticorum," fol. lii., a.

<sup>123</sup> His martyrdom is set down, at this year, by Matthew of Westminster, and again at A.D. 744. See "Flores Historiarum," p. 274.

<sup>124</sup> See "Chronica Majora," edited by Henry Richards Luard, vol. i., p. 341.

<sup>125</sup> See Joannes Laurentius Berti, "Ecclesiasticæ Historiæ Breviarium," Pars Prima, Seculum VIII., cap. v., p. 199.

<sup>126</sup> See Michaud's "Biographie Universelle," tome v., p. 5.

<sup>127</sup> See First Life of St. Boniface, chap. iv., num. 59, p. 472.

<sup>128</sup> He states: "Abundant anni quinque, forsant ut supra diximus ab Apostolatu seu primo itinere Romano sumpta epochâ, quod ab alio potius quam a Willibaldo factum crederemus, nisi etiam num. 27 simile sphalma memoriale notassemus."—"Acta Sanctorum," tomus i., Junii v., De S. Bonifacio Martyre, n. (l), p. 473.

<sup>129</sup> Such is the description of him, as given by St. Ludger, who states, "oculis meis ipse vidi."—Vita S. Gregorii, Pastoris Ultrajectini, *ibid.*, num. 16, p. 487.

It was natural to suppose, that the Christian people of Utrecht should desire most earnestly to guard the relics of those holy martyrs. But, the people of Mayence had resolved on sending thither a respectable deputation, to assert their claims, so far at least as the body of St. Boniface was concerned. Wherefore, Bishop Lul called together a great and respectable number of Eastern people, or Franconians, clerics, monks, and laics, to take measures for procuring those relics.<sup>130</sup> The direction of this expedition was entrusted to a man of exemplary life, who was named Hadda. Those persons comprising it united fasting, with the recital of Psalms and prayers, to succeed in their object. However, King Pepin,<sup>131</sup> or the Prefect of that city, had issued an edict, to preserve the remains, and a great number of the citizens had assembled to enforce it. But, a miraculous sign was manifested,<sup>132</sup> which convinced them, that Utrecht was not destined to be the ultimate place of rest for the body of St. Boniface. Thence, it was then translated, especially at the instigation of Bishop Lullus, who was mindful of the holy Martyr's parting directions. With a cortege of religious monks and of several laymen, the remains were conveyed by boat, along the Rhine, to Mentz. Hymns and canticles were sung during the voyage, and Psalms were recited, by the pious voyagers; so that, on the thirtieth day after his departure from life, the body of St. Boniface reached that city, over which he presided as Archbishop. It so happened, and without any preconcerted arrangement, that the deputies returning from Utrecht, and numbers of people coming to celebrate the obsequies of St. Boniface from the most distant places of France and Germany, arrived at Mayence about the same time. Moreover, Bishop Lullus, who had been on a visit at the royal palace, and who had no exact knowledge of when the body might arrive, came to Mayence, at that very moment, when the boat was ready to touch the shore. Sorrow was felt by all the citizens, that their illustrious Archbishop was no more, and that his lifeless remains only reached them; but, they were consoled, as they hoped those relics should be enshrined, where he must become their future great patron. Preparations for embalming the body seem to have been made, at Mayence; and, when the disembowelling took place, blood flowed as if from recent wounds. The parts removed were preserved within a covered vessel, and buried in the ground, where a church was afterwards erected, in honour of St. Boniface.<sup>133</sup> Many miracles then attested the holy Martyr's merits before God, and the citizens of Mayence felt a special veneration, for their great patron and benefactor.

However, the remains of St. Boniface had not yet reached their final place of deposition. Bishop Lul recollected, that the holy prelate had bound him in a most solemn manner, to have his body buried at Fulda; still was he reluctant to part with the sacred deposit, until warned by the saint himself. It is said, that Boniface appeared to a certain holy Deacon, named Otpercht,<sup>134</sup> and thus addressed him: "Tell Lullus, that he shall transfer my body to my place of rest." Notwithstanding, no general credence was given to this statement; but, the Archbishop, collecting a number of relics, obliged that Deacon to swear on them, that the vision he related had truly happened. Then, extending his hands

<sup>130</sup> See Dean Cressy's "Church History of Brittany," book xxiii., chap. xxix., p. 620.

<sup>131</sup> At this time, it is supposed, that Pippin the King had marched with an army to Italy, where Aistulf, King of the Lombards, had besieged Rome.

<sup>132</sup> The Life of St. Boniface, by Willibald, has it, that the bell of the church was moved by no human hand, and that this terrified the townspeople, who were inclined to re-

sist the removal of the saint's remains. See chap. iv., num. 57.

<sup>133</sup> The writer of the Supplement to Willibald's Life of St. Boniface states, that it was situated northwards, from the church of the Baptistery of St. John. In his time, those garments which the saint wore at the time of his martyrdom were kept, according to tradition, within a wooden chest, in that church dedicated to St. Boniface.

<sup>134</sup> By Othlo he is called Otpercht.

on the altar and on the relics, Otpercht prayed the Lord and his saint, whose remains were present, to witness that what he asserted was true. Induced by this avowal, as also recollecting the mandate of Boniface, Lullus now resolved to transport his relics to that place the saint had designated. His body was decently wrapped in fine linen, and it was then placed in a coffin. The occasion was one of great ceremony and solemnity. All the people, clergy and laity, on either bank of the Rhine, were assembled. The coffin was found to be much lighter when borne to the vessel, than when it had been taken thence; but, with mingled feelings of resignation to the Divine will, and sorrow for removal of the remains from Mayence, the body was conveyed to Fulda. We may infer, that the remains were brought on board a vessel, beyond the present city of Frankfort, which lies on the River Maine. Hymns and Psalms were chaunted, while a vast number of people, including many of the Eastern nobles, their wives and children, awaited at a spot situated on the bank, for the ensuing solemnities. Then disembarking, Archbishop Lullus and his companions left the vessel, and raising the coffin, it was transferred to the charge to those appointed to receive it.<sup>135</sup> The city of Fulda was situated in Buconia,<sup>136</sup> and thither the funeral procession must have proceeded for some miles by land. When the body of St. Boniface had reached the entrance to the forest of Bochohia, the women returned to their homes, while the men accompanied the remains to that place, where they are believed to await the Day of General Judgment. At a time this funeral cortege was expected to arrive, a monk named Ritant, whose brother Wolfmar was a fisherman,<sup>137</sup> had been sent by his Abbot Sturmion, to fish in a certain lake, where wild geese abounded. Besides milk, butter and cheese, few articles of food were in the monastery, to provide for the wants of a great number of expected guests. Wherefore, Ritant brought his fishing apparatus to the lake, and while preparing to cast his nets near to a place, called Aucarium Domus, suddenly a vast number of fish arose to the surface of the water. Chaunts of the processionists were heard, at this moment, in the distance, as the sacred remains were carried on their bier. The monk had no further trouble, than in making one vast haul, which filled his boat with fishes. These amply sufficed as food for the large number of guests, who were entertained in the monastery, on that occasion.<sup>138</sup> The blessed Lullus, whom Boniface had consecrated as bishop, took care to have his body honourably buried, in the monastery at Fulda.<sup>139</sup> In the church there, a sarcophagus was prepared, and in that very place, indicated by the saint. A great number of every ecclesiastical grade attended during the burial. Afterwards, at his tomb, numbers of persons, labouring under various disorders, came to receive health of mind and body. The blind were restored to sight, while those in an extreme state of weakness and almost at the point of death recovered. Several who were insane or possessed became rational and pious, praising God for His mercies, and recognising the wonders that had been effected, through the intercession of his glorious servant.

<sup>135</sup> The Supplement to Willibald's Life of St. Boniface afterwards adds: "Citeriores autem transvadato amne Rheni redierunt in sua; sic quoque prospere per omnia, Domino dirigente necnon gubernante, agentes: ut in omnibus locis in quibus contigit meridiare sive noctare, signa crucis imprimere Triumphatori omnium in suo agono-theta triumphantes. Sed et in quibusdam eorum locis, nunc ecclesie constructae cernuntur."

<sup>136</sup> See John of Trittenham's "Catalogus

Scriptorum Ecclesiasticorum," fol. lii., a.

<sup>137</sup> To this occupation, Ritant had also been accustomed.

<sup>138</sup> The writer of the Supplement to the Life of St. Boniface, by Willibald, adds: "Hoc signorum, de multis quæ per sanctum martyrem Bonifacium divina virtus dignabatur ostendere, post martyrium ejus, in eodem loco initium erat."—Cap. iii., sect. 13, p. 476.

<sup>139</sup> See Baronius, "Annales Ecclesiastici," tomus ix., at A.D. 755, sect. xliii., p. 205.

A new church, in honour of Our Lord and Saviour and of All His Saints, was built at Fulda. Thither, on the First of November, A.D. 819,<sup>140</sup> the remains of St. Boniface were brought,<sup>141</sup> and the church was consecrated by Archbishop Hecstulf, with great ceremony and rejoicing.<sup>142</sup> When the news of St. Boniface's martyrdom arrived in England, Cuthbert, Archbishop of Canterbury, took care by decree of a public Synod,<sup>143</sup> to have an annual festival instituted, in honour of that Martyrdom of him and of his companions.<sup>144</sup> Moreover, Bishop Milred wrote to Lullus, Archbishop of Mainz, expressing his grief,<sup>145</sup> on account of the death of Boniface, but consoled, likewise, that his blood had been shed for the sake of Christ, and that he reflected so great an honour on the country to which he belonged.<sup>146</sup> The Bollandists have published an account<sup>147</sup> of very remarkable miracles, wrought through the relics and intercession of St. Boniface, from the year 1588 down even to their days—A.D. 1695. Several interesting memorials of St. Boniface are extant, even some of these professing to represent the effigies of the holy Archbishop, with his costume—episcopal and abbatial—of that age in which he flourished.<sup>148</sup> The most precious are those representations, taken from an ancient stone tablet, belonging to Mount St. Peter, near the city of Fulda.<sup>149</sup> In one of these, St. Boniface is represented in monastic habit, and bestowing his benediction on the monks; while, in another, he is clothed and furnished with episcopal *insignia*.<sup>150</sup> The ecclesiastical antiquary, no doubt, might glean a considerable amount of information, from a careful study of these illustrations.<sup>151</sup> Throughout Germany—as may be expected—many noble churches have been consecrated and dedicated to honour the memory of its illustrious Apostle. Among these, the Cathedral of Mayence—as already stated—is the most historically and architecturally interesting. At Docum, likewise, where his martyrdom took place, a noble church was erected to the Martyr.<sup>152</sup> A magnificent Basilica, dedicated in honour of St. Boniface, has been erected at Munich. The interior consists of a nave, supported by fine columns on either side,<sup>153</sup> and in compartments over these are splendid fresco paintings, representing the chief incidents of the saint's eventful career.<sup>154</sup> In England, several churches and chapels were formerly dedicated to St.

<sup>140</sup> According to the "Annales Fuldæ."

<sup>141</sup> See "Acta Sanctorum," tomus i., Junii v. De S. Bonifacio Martyre, &c. *Analecta Bonificiana*, cap. ii., num. 13, p. 490.

<sup>142</sup> In his *Vita Ægilis*, Candidus has celebrated this ceremonial, in some Latin Hexameter verses.

<sup>143</sup> This was held in the year 756. See Sir Harris Nicolas' "Chronology of History," p. 225.

<sup>144</sup> See the Collection of Boniface's Epistles, by Serarius, Epist. lxx.

<sup>145</sup> See *ibid.*, Epist. lxxviii.

<sup>146</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxiii., sect. x., p. 171.

<sup>147</sup> Under the title of *Analecta Bonificiana*, cap. vii., num. 52 to 76, in "Acta Sanctorum," tomus i., Junii v. De S. Bonifacio Martyre, &c., pp. 500 to 504.

<sup>148</sup> After the death of Father Henschen, S.J., his co-labourer Father Daniel Papebroke supplied a Fourth Section to the previous Commentary on the Acts of St. Boniface, and he brings fourteen separate illustrations on copper, to aid in explaining his description. All of these are exceedingly

interesting, and they serve to exhibit faithful pictures of monuments and seals, said to have been sculptured or modelled so early as the beginning of the ninth century.

<sup>149</sup> In that exact and esteemed work of the Jesuit Christopher Brower "Fvldensivm Antiquitatvm Libri iv.," engravings of St. Boniface and of his church are given. See lib. ii., cap. ii., p. 108, and cap. xv., pp. 163 to 165.

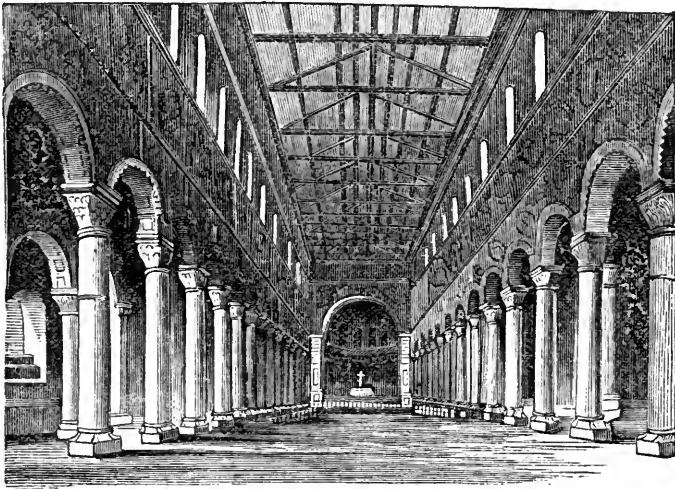
<sup>150</sup> A plan of the old Basilica of Fulda is also highly interesting, it having been destroyed by fire A.D. 1387, according to Brower. In addition to these are sculptures and seals of Charlemagne and of his brother Caroloman.

<sup>151</sup> See the Bollandists' "Acta Sanctorum," tomus i., Junii v. De S. Bonifacio Martyre, &c. *Commentarius Prævius*, sect. iv. *Effigies S. Bonifacii, ex vetusto lapide et sigillis, nec non Monastici tunc habitus formæ ex picturis seculi ix.*; *Regum item Francorum eodem spectantium*, pp. 458 to 460.

<sup>152</sup> According to the Second Life of St. Boniface, cap. ii., sect. 14.



Boniface. At present, we can only discover the Cathedral Church of Plymouth to be dedicated to St. Mary and St. Boniface.<sup>155</sup> In Ireland, also, we have scarcely any doubt, but that several churches or religious institutions had been dedicated to St. Boniface. In the New World, likewise, and especially in the United States,<sup>156</sup> the German immigrants have not forgotten to erect churches and to found religious institutions, in many of the dioceses there, in honour of their great Apostle. Several personal relics of St. Boniface have been preserved. At Fulda is kept that copy of the Gospels, which was stained with the Martyr's blood.<sup>157</sup> Also, his blood-stained copy of that



Basilica of St. Boniface, Munich.

Treatise of St. Ambrose, "On the Advantage of Death," was long preserved in the Monastery at Fulda, and shown to hosts of devout pilgrims. There, too, was retained a fragment of his skull.<sup>158</sup> A portion of his bones was to be seen at Louvain. At Mechlin, at Cologne, and at Prague, some of St. Boniface's relics have been preserved.<sup>159</sup> At Bruges, some portions of the relics of St. Boniface and of his companions were kept in an ivory shrine, obtained from Godebald, Bishop of Utrecht, A.D. 1115, by Reifrid, second Dean of that Chapter. In the year 1471, these were transferred to a new shrine, on the 10th of March, the Second Sunday of Lent. On the base of that shrine, certain Latin hexameter verses were inscribed, in praise of St. Boniface. In 1624, those relics were solemnly placed in a new shrine. They

<sup>153</sup> It is represented on the accompanying illustration, faithfully drawn on the wood, and copied from a local photograph. The engraving is by Mrs. Millard.

<sup>154</sup> In September, 1886, the writer had an opportunity of visiting it, and taking these observations.

<sup>155</sup> See the "Catholic Directory, Ecclesiastical Register, and Almanac."

<sup>156</sup> See Sadlier's "Catholic Directory,

Almanac and Ordo," where may be found the designation of St. Boniface, attached to various missionary establishments.

<sup>157</sup> See Michaud's "Biographie Universelle," tome v., Art. Boniface (Saint), p. 5.

<sup>158</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5, p. 54.

<sup>159</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5, p. 54.

were periodically exposed for veneration, by the faithful. At Erfurt, likewise, some portions of his relics have been preserved. The collegiate church of St. Quentin, in the department of Aisne, is said to keep a part of St. Boniface's skull. It seems difficult to discover, at what time, it became possessed of that relic.<sup>160</sup> The cope and chasuble of St. Boniface, with a part of his skull, were long shown at Docum.<sup>161</sup> A considerable portion of St. Boniface's arm is at Eichfeld, and it was bestowed by the Rev. and illustrious Prince Joachim, Abbot of Fulda, in 1670. There, too, the Feast of our saint was devoutly celebrated. That office for St. Boniface, read in the Church of Utrecht,<sup>162</sup> has been chiefly taken from the Second Life of the holy Martyr, as published by the Bollandists.<sup>163</sup>

Both ancient and modern Calendars and Martyrologies record the chief Festival of the illustrious Apostle of Germany and of his faithful companions in suffering. Although Venerable Bede departed this life, A.D. 735, twenty years before the death of St. Boniface; still in some of the best and most authentic versions of his Martyrology, we find the introduction of that Festival, which commemorates the Martyrdom of St. Boniface and of his companions.<sup>164</sup> Also, Raban,<sup>165</sup> the sixth Abbot of Fulda, Usuard and Ado—drawing their accounts most probably from more ancient Calendars—have notices of St. Boniface's Martyrdom.<sup>166</sup> Those copies of St. Jerome's Martyrology, belonging to Corbie and Lucca,<sup>167</sup> have the Festival of St. Boniface, Bishop and Martyr, postfixed, through the care of those who had such copies transcribed. In an ancient Martyrology<sup>168</sup> belonging to the Collegiate Church of St. Mary, at Utrecht, the Feast of St. Boniface is also entered.<sup>169</sup> In a Manuscript belonging to St. Martin's at Treves, this Festival occurs.<sup>170</sup> In a Martyrology, which belonged to the Queen of Sweden, there is a lengthened encomium on St. Boniface, which is indeed an abbreviation of his Life. The Bollandist Father Henschen deems<sup>171</sup> this to have formerly belonged to the Monastery of Fulda. Also, a compendium of this eulogy is to be found, in a Manuscript Martyrology, belonging to the Monastery of St. Cyriacus.<sup>172</sup> In

<sup>160</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., v<sup>e</sup> Jour de Juin, p. 463, note.

<sup>161</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 5. p. 54.

<sup>162</sup> Printed A.D. 1608, and 1618.

<sup>163</sup> See "Acta Sanctorum," tomus i., Junii iv. De S. Bonifacio Martyre, &c. Commentarius Prævius, sect. i., num. 5, p. 453.

<sup>164</sup> At the 5th of June, we read: "S. Bonifacii, Archiepiscopi in Fresonis, martyrii passio peracta est, et Eobani Coepiscopi ejus, cum aliis servis Dei sociis eorum."

<sup>165</sup> His Martyrology states: "Nonas Junii, Bonifacii Archiepiscopi, cujus in Fresonis martyrii passio peracta est, et Eobani Coepiscopi ejus, cum servis De Wintrunge et Walthore, Scirbalde et Bosan, Hamunde Æthelhere, Wancare et Gundacare, Willehere et Hadavolve."

<sup>166</sup> In these words: "Item S. Bonifacii Episcopi, qui de Britannis veniens, et fidem Christi gentibus Euangelizans, cum maximum multitudinem in Frisia Christianæ religioni subjugasset, novissime a Paganis, qui supererant, gladio peremptum martyrium consummavit, cum Eobano Coepiscopo et aliis servis Dei."

<sup>167</sup> In this particular copy, the saint is assigned to Austria, *i.e.*, Franconia or Eastern France, in which Fulda is situated, in the diocese of Wurtzburg.

<sup>168</sup> Transcribed about A. D. 1138.

<sup>169</sup> In these terms: "Trajecti, B. Bonifacii Archiepiscopi et Martyris. Qui de Britannis veniens Trajectum, tempore S. Willibrordi Archiepiscopi primi Trajectensium Doctoris, cum eo moratus est. Post transitum vero sanctissimi Præsulis Willibrordi, jam dictus Bonifacius Dei gratia ejusdem Archiepiscopatus honore sublimatus est. Qui cum fidem Christi in Frisia constanter euangelizaret, et maximam multitudinem Christiani religioni subjuga-set, novissime à Frigis gladio peremptus, martyrium consummavit, cum cooperatoibus Eobano et Adelarior Præsbyteris et aliis quinquaginta tribus."

<sup>170</sup> Thus is it recorded: "In Frisia S. Bonifacii Episcopi et Martyris cum sociis suis Eobano Coepiscopo Athalarior Presbytero, et aliis quinquaginta tribus."

<sup>171</sup> See "Acta Sanctorum," tomus i., Junii v. De S. Bonifacio Martyre, &c. Commentarius Prævius, sect. iii., num. 11, 16, 17, 18, pp. 456, 457.

the Roman Martyrology, the Festival of St. Boniface is set down, at the 5th day of June.<sup>173</sup> This holy martyr was greatly venerated in Scotland. The feast of St. Boniface, Bishop and Martyr is entered, at the 5th of June, in the Kalendar of Hyrdmanistoun;<sup>174</sup> the Calendar of Arbuthnott,<sup>175</sup> and that in the Breviary of Aberdeen,<sup>176</sup> commemorate him and his companions in martyrdom; also, in Adam King's Kalendar,<sup>177</sup> in Dempster's "Menologium Scotorum,"<sup>178</sup> and in the Scottish Kalendar,<sup>179</sup> there are notices of him, at this date.

As if by enchantment, over the entire surface of Europe, under the transforming genius of Catholic Ireland, great labours were undertaken, while innumerable convents and schools were founded,<sup>180</sup> under its auspices and inspiration. Pious retreats were afforded, by Christian missionaries from our Island, as places where religious and monks, the ancient tutelary masters of learning, should watch and wait during evil times, preserving science in their solitudes, and spreading the hallowed remembrance of Christian heroic efforts in the Church of Christ, with that love of home and of native country, which preserves the sacred fire of national independence.<sup>181</sup> Long before the time of St. Boniface, Ireland had effected such hallowed results, and contemporaneous with him were labourers in the Lord's vineyard, who undoubtedly were natives of our Green Island, associated in his mission and works. Their record still survives, in the grateful memory of many a distant community, and their festivals are even yet celebrated in divers places, where the Faith and those good fruits it naturally produces are on a safe foundation, and where they seem to flourish after the lapse of long ages.

ARTICLE II.—ST. EOBAN, MARTYR, AND ASSISTANT BISHOP OF UTRECHT, HOLLAND. [*Eighth Century.*] This holy man, who is claimed to have been an Irishman,<sup>1</sup> was a companion of St. Boniface, Apostle of Germany, in preaching the Gospel, especially to the Frisons. As we have already seen, he was set over the See of Utrecht, by St. Boniface, to administer its affairs, as an assistant Bishop or Chorepiscopus.<sup>2</sup> The duties of this office, he discharged with great fidelity and fruit. When St. Boniface arrived at Utrecht, in the summer of 755, he brought St. Eoban with him to the more northern parts of Frisia, the circumstances and results of which expedition are recorded in the preceding Article. St. Eoban shared in the martyrdom of St. Boniface, and therefore his festival is to be assigned

<sup>173</sup> Baronius highly esteems this Martyrology.

<sup>175</sup> In these terms: "Eodem die sancti Bonifacii Episcopi Moguntini, qui de Anglia Romam veniens, et a Gregorio Secundo in Germaniam missus, ut fidem Christi illis gentibus evangelizaret; cum maximam multitudinem, præsertim Frisonum, Christianæ religioni subjugasset, Germanorum Apostolus meruit appellari: novissime in Frisia a furentibus Gentilibus gladio peremptus, martyrium consummavit cum Eobano et quibusdam aliis servis Dei."—"Martyrologium Romanum Gregorii XIII.," p. 80.

<sup>174</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 41.

<sup>175</sup> See *ibid.*, p. 101.

<sup>176</sup> See *ibid.*, p. 117.

<sup>177</sup> See *ibid.*, p. 154.

<sup>178</sup> See *ibid.*, p. 202.

<sup>179</sup> See *ibid.*, p. 252.

<sup>180</sup> Among the Burgundian Library Manuscripts, Bruxelles, vol. xviii., No. 5314, there is an interesting collection upon the "Irish Apostles," with their labours in Belgium and Germany. To the historical student, who wishes to pursue his researches in reference to the seminaries established on the Continent, this volume and its contents must be of great value. In it, are the names of many almost unknown authors, with references to their writings.

<sup>181</sup> See Sindaret's "Synchronisme des Littératures depuis leur origine, jusqu'à nos Jours," &c. Cinquième Epoque, sect. xiii., pp. 285, 286.

ARTICLE II.—<sup>1</sup> See the communication of the Most Rev. Dr. Moran, "Was St. Boniface an Irishman?" in the "Irish Ecclesiastical Record," Third Series, vol. v., No. 3, p. 183.

<sup>2</sup> According to Ducange, at the word,

to this day. He is recorded as foremost, among those persons whose names have been preserved, in the accounts given of that trial, which procured for him an eternal crown. In the first instance, the remains of the Bishop St. Eoban with those of the Priest Adalarius were conveyed to the Monastery in Utrecht.<sup>3</sup> There, they were honourably enshrined, and these were regarded as most distinguished among the martyred companions of St. Boniface. It has been asserted,<sup>4</sup> likewise, that the bodies of St. Eoban, the Assistant Bishop of St. Boniface, and of the Priest Adalarius,<sup>5</sup> were elevated in coffins, with those of other saints, in the Church of Our Saviour, and which formerly had been called the Church of the Holy Trinity. Their names had been formerly invoked, in the Litanies of the Church of Utrecht.<sup>6</sup> However, after the lapse of some years, those remains were brought to Fulda. There, they were placed in a shrine, near the body of the holy Martyr, and Pastor of Souls, St. Boniface. Again, it is stated, that the bodies of St. Eoban and of St. Adalarius were brought to Erfurt, where they were honourably enshrined, in the Monastery of St. Mary, the Blessed Virgin.<sup>7</sup> Eoban's remains were placed towards the south, within the church, and those of Adalarius towards the north. This Monastery had been founded by St. Boniface; however, after the lapse of ages, it became ruinous, and fell down, but without injury to any person. In the year 1154, it became necessary to rebuild it; when, on the Twelfth of the May Kalends, the bones of St. Adalarius were translated, and on the Seventh of the August Kalends, those of St. Eoban were removed. At the time of this Translation, a wonderful fragrance seemed to issue from their remains, and to the great admiration of all who were present. Nay more, several blind, lame, mute, deaf, insane, leprous and epileptic persons, who were there, miraculously recovered. The fame of these cures attracted infirm persons, who lived even at a great distance. Wherefore, Arnoldus,<sup>8</sup> Archbishop of Mayence, decreed, that the clergy and people of Erfurt should annually and devoutly observe the Festival of this Translation.<sup>9</sup> The veneration of St. Adalarius, Bishop<sup>10</sup> and Martyr, is prescribed as a Double, at the 20th day of April, in the Breviary of Erfurt; while that of St. Eoban, Bishop and Martyr, is assigned to the 26th of July. In the year 1633, and on the 28th of October, a public examination<sup>11</sup> of those relics took place before the Dean and Chapter<sup>12</sup> of Erfurt.<sup>13</sup> When the relics had been taken

Chorepiscopi, it has the meaning of an Episcopal Vicar. See "Glossarium Medie et Infimæ Latinitatis," tomus ii., pp. 335, 336.

<sup>3</sup> This is stated, in the Manuscript Martyrology, which belonged to the Queen of Sweden, and which Father Henschen supposed to have been previously in the Monastery of Fulda. See "Acta Sanctorum," tomus i., Junii v. De S. Bonifacio Martyre. &c. Commentarius Prævius, sect. iii., num. 17, 18, pp. 456, 457.

<sup>4</sup> See Molanus, in "Natalibus Sanctorum Belgii," at the 5th of June.

<sup>5</sup> Molanus tells us, that the body of St. Athalarius rested in a portable shrine, in the Church of Our Saviour, at Utrecht.

<sup>6</sup> In a Collect of this Church, we have the following prayer: "Deus qui multitudinem populorum in devota Sanctorum tuorum Bonifacii, Eobani atque Athalarii, et Sociorum ejus instantia, ad agnitionem tui nominis vocare dignatus es; concede propitius, ut quorum solennia colimus, eorum apud te patrocinia sentiamus."

<sup>7</sup> See Serrarius' "Reum Moguntiacarum," lib. v.

<sup>8</sup> He was the twenty-ninth Archbishop of this See, but he is incorrectly called Christianus, in the History of this Translation, taken from a Manuscript belonging to the Monastery Bodecenis in Westphalia, described by Joannes Gamansius.

<sup>9</sup> These matters are related, likewise, in the "Breviarium Erphordense," printed in the year 1513.

<sup>10</sup> This dignity of Bishop is supposed to be an assumption, still to be proved; although Serrarius thinks it to be probable, that the people of Erfurt held such a tradition.

<sup>11</sup> Occasion was given to it, owing to the circumstance of observing, that a portion of one foot had been made of wood, so that it was deemed desirable to inspect the relics more minutely to ascertain their authenticity.

<sup>12</sup> Several members of Religious Orders were present, as also a Notary and witnesses, to establish the facts elicited on investigation.

down and exposed, with all due reverence, in the tombs were found two wooden effigies, in the shape of human bodies. One of these contained the remains of St. Adelarius, and the other these of St. Eoban. The front of those cases only presented the carved shape, while the back was found to have been hollowed out; and, within the hollow were the various bones of each body, covered in with linens, and fastened down with pieces of wood and nails.<sup>14</sup> At the 5th of June, David Camerarius<sup>15</sup> has an entry of St. Eoban, Martyr,<sup>16</sup> as a Scottish Saint. The Bollandist editor of the Acts of St. Boniface takes an unwarrantable liberty with his text,<sup>17</sup> in making him identical with Alubertus,<sup>18</sup> who is stated to have come from Britain and from the nation of the Angles.<sup>19</sup>

ARTICLE III.—REPUTED FEAST OF ST. ADELARIUS, MARTYR, IN FRISIA. [*Eighth Century.*] According to Thomas Dempster, St. Adelarius was born in Scotia, and while a boy, in company with St. Boniface,<sup>1</sup> he left his native country for England, where he embraced the monastic state. He is said to have taken priestly orders, in the monastery of Muschella.<sup>2</sup> He is accounted to have been the first inaugurated Bishop of Hertford. He followed St. Boniface to Germany, and there wished to aid him in converting the Gentiles. Adelarius lived a very holy life. He was one of the fifty-two companions, who, with St. Boniface, laid down their lives for the faith, on the 5th of June, A.D. 754—more correctly 755. The foregoing particulars are stated to rest on the authority of Scotchchronicon, or rather on Magnus Maculloch, its continuator.<sup>3</sup> If we are to credit Dempster, Adelarius wrote two Treatises: one *Ad Infideles*, lib. i., and another *Ad Pontifices*, lib. i.<sup>4</sup> A feast has been assigned to him, likewise, at the 20th of April.<sup>5</sup>

ARTICLE IV.—TRANSLATION OF THE RELICS OF ST. PRÆCORDIUS OF VELIA TO CORBIE, IN PICARDY, FRANCE. A very interesting account of this saint<sup>1</sup> has been published by Colgan,<sup>2</sup> and by the Bollandists.<sup>3</sup> It relates to Præcordius, regarding whom a few notices have been gleaned, at the 1st of February. After his death, which is thought to have occurred in

<sup>13</sup> This examination took place, in the chapel of the Sacred Blood.

<sup>14</sup> A more detailed account of this examination, at which a surgeon assisted, was given by Father Peter Richart, of the Society of Jesus, who was probably present on the occasion. See the Bollandists' "*Acta Sanctorum*," toms i., Junii v. De S. Bonifacio Martyre, &c. *Analecta Bonifaciana*, cap. iv., pp. 494, 495.

<sup>15</sup> In the Scottish Entries to his Calendar.

<sup>16</sup> Thus: "Sanctus Eobanus Martyr."—Bishop Forbes' "*Kalendars of Scottish Saints*," p. 238.

<sup>17</sup> Drawn from the *Vita S. Gregorii. Pastoris Ultrajectini*, in these words, alluding to St. Boniface, "*populum irradiavit simul cum Chorepiscopo et adjutore suo Aluberto, qui de Britannia et gente Anglorum veniebat*," &c., num. 16.

<sup>18</sup> We think him to have been the same as Adelhere—otherwise called Adalarium or

Adelarius—and who was also a companion of St. Boniface in martyrdom. In the text of St. Ludger, it is probable, he is to be distinguished from the Chorepiscopus, who was St. Eoban.

<sup>19</sup> See "*Acta Sanctorum*," toms i., Junii v. De S. Bonifacio Martyre, &c., p. 487, and n. (r).

ARTICLE III.—<sup>1</sup> Also venerated on this day.

<sup>2</sup> Probably Nutchelle is meant.

<sup>3</sup> To the foregoing Dempster adds: "*Scotum probant communio vitæ, laborum, martyriique cum S. Bonifacio acta. auctoritas Scotchronici, sed longe valentius monasterium Herefordiæ, Scotis in perpetuum erectum, Scocie assedit civem.*"

<sup>4</sup> See "*Historia Ecclesiastica Gentis Scotorum*," toms i., lib. i., num. 33, p. 28.

<sup>5</sup> See volume iv. of this work, at that date. Art. viii.

ARTICLE IV.—<sup>1</sup> Recorded by Nicholas

the sixth century, at Velia, or Villiacus, in Picardy, the relics of this holy man were placed in a rich shrine. Corbie is a small town in Picardy, on the River Somme. It is four leagues distant from Amiens,<sup>4</sup> an episcopal city which was a suffragan See to the Archbishopric of Rheims. Formerly Amiens was known to the Romans as Ambianum,<sup>5</sup> and Samarobiva was another name for it. Corbie is distant about eight leagues from Perrone.<sup>6</sup> A celebrated Benedictine Abbey was formerly founded at Corbie by Queen Bathilde, during her regency. This happened during the year 657 or 662. It was dedicated to Saints Peter and Paul.<sup>7</sup> After its establishment, the Kings of France and the Sovereign Pontiffs conferred many honours and favours on that Abbey. In 1618, it embraced the reforms of the Religious Congregation of St. Maur.<sup>8</sup> This Abbey was suppressed, at the period of the French Revolution.<sup>9</sup> It is stated, that about the year 940, Corbie monastery<sup>10</sup> obtained the relics of St. Præcordius, a Scottish priest, which for four hundred years had lain in the tomb at Valliacus, or Vasliacus, near the River Axona or the Aisne. At that time Berengarius was Abbot.<sup>11</sup> In a copy of St. Jerome's Martyrology, this Translation of his body is recorded, at the 5th of June; and, the event has been commemorated, in an Office of Twelve Lessons, as noticed by the Bollandists.<sup>12</sup>

ARTICLE V.—SAINTS NIADH AND BERCHAN, OF CLUAIN AODH AITHMETH, IN LUIGHNE. The 5th of June is dedicated to the memory of St. Niadh and of St. Berchan. Both were connected with Cluain Aodh Aithmeth, in Luighne.<sup>1</sup> The Luaighni of Teamhair were a people in Meath, and the position of their district seems determined, by a passage in one of St. Patrick's Lives.<sup>2</sup> The Church of Domhnach-mor-Muighe Echenach is placed within the territory.<sup>3</sup> It lay upon the banks of the Boyne.<sup>4</sup> The identification of a modern designation for the ancient Cluain Aedha Aithmet proves a more difficult matter, for the topographer and historian.

Belfor, from an old Manuscript.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," Februarii i. De S. Præcordii Translatione, pp. 330 to 333.

<sup>3</sup> See "Acta Sanctorum," tomus i., Februarii i. De S. Præcordio Presbytero Corbeia et Valliaci in Gallia, pp. 196 to 198.

<sup>4</sup> It is said to have been founded by the Macedonians, under Alexander the Great, and to have been surrounded by water.

<sup>5</sup> The country around was distinguished as "tractus Ambianensis."

<sup>6</sup> See Bandrand's Ferrarius, "Novum Lexicon Geographicum," tomus i., p. 218.

<sup>7</sup> There were three churches at Corbie, typical of the Trinity; the first had St. Peter the fisherman as patron, the second the Evangelist John "piscatis," and the third St. Stephen, Protomartyr. See the Bollandists' "Acta Sanctorum," n. (i), p. 198. From a preface to the miracles of Adelard, and in their Second Tome for February.

<sup>8</sup> See the Series of seventy-eight abbots, in the "Gallia Christiana," tomus x., col. 1245.

<sup>9</sup> See l'Abbé Migne's "Dictionnaire des Abbayes et Monasteres, ou Histoire des Etablissements Religieux érigés en tout

Temps et en tous Lieux," &c., cols. 222, 223.

<sup>10</sup> A very complete account of this very celebrated house will be found, in the Bollandists' "Acta Sanctorum," tomus i., Januarii, pp. 95 to 123, in the various Acts of St. Adelard, one of its Abbots, as also in those of St. Bathilde, the Queen of France, at Januarii xxvi., tomus ii., pp. 732 to 749. *Ibid.*

<sup>11</sup> The Bollandists add, in their Preface to the Acts of St. Præcordius: "qui, ut scribit Claudius Robertus, Walberto, ad Noviomensem Cathedram an. DCCCXXXII. evecto, suffectus. an. DCCCXLII. xiii. Novemb. decessit. Facta est ea Translatio v. Junii; quo die in quodam MS. Martyrol. hæc leguntur: Mona-terio Corbeia Exceptio corporis S. Præcordii Confessoris."

<sup>12</sup> See "Acta Sanctorum," tomus i., Junii v. Among the pretermitted Saints, p. 417.

ARTICLE V.—<sup>1</sup> According to a MS. Calendar of Professor Eugene O'Curry.

<sup>2</sup> See Colgan's "Trias Thaumaturga," Vita Tripartita S. Patricii, lib. ii., cap. x.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (i), p. 102.

<sup>4</sup> See *ibid.*, pp. 118, 119.

ARTICLE VI.—SAINTS FIONNLUGH, AND BROGAN, OF CLUAIN-MIC-  
FEIG. In the Martyrology of Tallaght,<sup>1</sup> the name of Finnloga is written. To it we find appended, “ocus Leoin i Cill gobuil, and Brocan, Cluana mic miad,” at the same date. This writing must be owing to some want of skill and knowledge, on the part of a scribe. This day, the Martyrology of Donegal<sup>2</sup> registers, that veneration was due to Fionnlugh and Brogan, of Cluain-mic-Feig. This locality cannot be discovered by the writer.

ARTICLE VII.—ST. LEAIN OR LEAN, OF CILL GABHAIL, OR CILL GOBUIL. At the 5th of June, the Tallagh Martyrology<sup>1</sup> enters Leain i Cill Gobuil. We have, however, the further task of identifying this locality. Veneration was given on this day, as we read in the Martyrology of Donegal,<sup>2</sup> to Lean, of Cill Gabhail. There is a Cill Gabhail, between Eas-Ruaidh and Dun-na-nGall,<sup>3</sup> in Tir Aedha; but, there is no church in that place now, says the O’Clery, who compiled this latter record. An Irish Poet<sup>4</sup> well acquainted with the locality observes, that the territory in which Dun-na-nGall stood was called Tir Conall, “The Land of Conal,” *i.e.*, Conal Gulban, who lived in the fifth century, and the son of King Nial.<sup>5</sup>

ARTICLE VIII.—FEAST OF ST. MARCIAN, AND COMPANIONS, MARTYRS. In the “Leabhar Breac” copy of the Feilire<sup>1</sup> of St. Ængus, there is a festival for St. Marcian and his companions set down at this day. A commentary on the text states, that this martyrdom took place in Egypt; while the “virginal maidens” alluded to are Agatha with other virgins.<sup>2</sup> The Bollandists<sup>3</sup> have extracted notices, regarding St. Marcian and his fellow-martyrs,<sup>4</sup> at the 5th of June, while those Acts have been drawn from Greek and Latin sources.

ARTICLE IX.—REPUTED FESTIVAL OF ST. BATHEN, ABBOT. At the 5th of June, Thomas Dempster has recorded a festival<sup>1</sup> for Bathen, Abbot, in the

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

<sup>3</sup> Now Donegal. There are some illustrations and a description of this place in J. B. Doyle’s “Tours in Ulster,” chap. xviii., pp. 344 to 351.

<sup>4</sup> William Allingham.

<sup>5</sup> Of this territory, says Mr. Allingham, the chieftainship came into the O’Donnell family in the twelfth century, and The O’Donnell built, c. rca 1474, a stone castle on the site of the ancient Rath or fort. This was ruined in 1601 by Red Hugh, before he marched off to Kinsale to join the Spaniards, lest it should strengthen the hands of the English.

ARTICLE VIII.—<sup>1</sup> The following stanza, rendered into English, by Whitley Stokes,

LL.D., records this entry :—

ΜΑΡΤΥΡΑ ΜΑΡΚΙΑΝΙ  
ΜΟΡΤΥΡ ΗΙΣΤΑΡ ΜΒΥΡΘΑΙ  
ΑΙΛΛ ΕΠΙ ΜΟΙΡ ΜΑΙΧ ΟΜΕ  
ΑΙΛΛ ΙΝΓΕΝΑ ΟΥΑΓΑ.

“Marcianus’ martyrdom: a multitude of gifted ones greatedened it: some mighty men, a goodly number, others virginal maidens.” —“Calendar of Oengus.” “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., p. xcii.

<sup>2</sup> See *ibid.*, nn. 5, 6, “Aglahé,” in *Ob. and Mart.*, p. xcix.

<sup>3</sup> In “Acta Sanctorum,” tomus i., Junii v. De Sanctis Decem Martyribus Egyptiis, Marciano, Nicandro, Apollonio, Leonide, Ario, Gorgio, Hyperechio, Selleniade, Irene, Pambone.” Ancient Martyrologies, and Greek Acts of these Martyrs, taken from a Vatican Manuscript and translated into Latin by William Sirlet, are given, in which many diversities statement are to be

Island of Himba, in Scotland. He is said, to have been the secretary of St. Columba,<sup>2</sup> and to have written "Acta Columbæ Magistri,"<sup>3</sup> with other works. He was the most familiar disciple<sup>4</sup> and immediate successor<sup>5</sup> of that Abbot, in the Monastery at Iona. On such authority, the Bollandists<sup>6</sup> rather doubtfully record his feast, at this date; but, they defer to the 9th of June his Acts, to be noticed with those of his great master.

ARTICLE X.—REPUTED FESTIVAL OF ST. BRANAN, BISHOP AND MARTYR. The Kalendar of Drummond enters a St. Branan, Bishop and Martyr, at the 5th of June.<sup>1</sup> We cannot discover any other reference to him, so that we are not able to find his place in Irish hagiology.

ARTICLE XI.—ST. KEVINUS, ABBOT. Father Henry Fitzsimon,<sup>1</sup> who enters this saint at the 5th of June, tells us, that he is identical with Coemgen,<sup>2</sup> whose Life has been given already, at the 3rd day of this month.

## Sixth Day of June.

ARTICLE I.—ST. JARLATH, PATRON AND BISHOP OF TUAM DIOCESE, COUNTY OF GALWAY.

[SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—ST. JARLATH'S FAMILY AND BIRTH—HE BECOMES A DISCIPLE OF ST. BENIGNUS AND RECEIVES HOLY ORDERS—HE ERECTS A MONASTERY AT CLUAIN-FOIS, NEAR TUAM—ST. BRENDAN OF CLONFERT BECOMES HIS PUPIL—ST. JARLATH FLOURISHED ABOUT THE MIDDLE OF THE SIXTH CENTURY.

WE have reason to regret the loss or destruction of many ancient records, which should serve, doubtless, to throw light on several transactions, connected with our native hagiology. Many of the Acts of our principal saints are known to have perished, and especially, in the present case, we are at a loss for materials to construct a satisfactory biography of a saint, so greatly venerated as the present holy Patron. The following memo-

found. See pp. 419 to 421.

<sup>4</sup> Among these, however, we find no mention of Agatha, nor in any other record, at this date.

ARTICLE IX.—<sup>1</sup> In his "Menologium Scotorum," he writes: "Insulæ Himba Batheni abbatibus, qui S. Columbæ Secretarius fuit. N."—Bishop Forbes' "Kalendars of Scottish Saints," p. 202.

<sup>2</sup> See his Life in the present volume, at the 9th of June, Art. i.

<sup>3</sup> See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. ii., num. 123, p. 66.

<sup>4</sup> He is so styled, by Notker, at v. idus Junii.

<sup>5</sup> Special allusion is made to him, in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 2, p. 19, cap. 20, p. 49, lib. ii., cap. 45, p. 182, lib. iii., cap. 23, and Appendix.

<sup>6</sup> See "Acta Sanctorum," tomus i., Junii v. Among the pretermitted Saints, p. 418.

ARTICLE X.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 15.

ARTICLE XI.—<sup>1</sup> In "Catalogus aliquorum Sanctorum Ibernæ."

<sup>2</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i.,



rials are all we can glean to elucidate his obscure history. Our greatest hagiographer<sup>1</sup> was unable to procure the Acts of this celebrated saint, and he laments that they had either perished, or had not been published in his time; nevertheless, he introduces a short biography of St. Jarlath, compiled from Acts of other Irish Saints, and from various sources.<sup>2</sup> The Bollandists<sup>3</sup> have a brief notice of him at this date, which they deem to have been a Feast for the Translation of his relics.<sup>4</sup> He is recorded, likewise, in the Ecclesiastical Histories of Rev. Dr. John Lanigan, and of Rev. M. J. Brennan, O.S.F. This holy man was of noble birth, being the son of Loga or Lughir,<sup>5</sup> according to some accounts.<sup>6</sup> This genealogy is stated to be in part rather that of St. Jarlath, who was Archbishop of Armagh,<sup>7</sup> and who is distinguished from the subject of our Memoir. In the Sanctilogium Genealogicum, our saint is said to have been descended immediately from Denius, son of Modhorn, son of Duban, son of Fraich, son of Kect, son of Fricus, son of Erdal, &c. Hence, the author of the Irish Life of St. Brendan<sup>8</sup> is thought to have been in error, when he calls our saint's father, Loga, son of Trien, son to Fieg, son of Mactæus, &c. He was descended by the father's side from a noble family, known as the Conmacnie,<sup>9</sup> who probably had been possessors of the tract, denominated Conmacne de Kinel Dubhain.<sup>10</sup> Afterwards, it was called Conmacne de Dunmor,<sup>11</sup> now Dunmore barony, in the county of Galway. This supposition is the more probable, as the greater part of Tuam Parish<sup>12</sup> is situated, within that tract and barony.<sup>13</sup> Several districts in the western parts of Ireland went under the name of Conmacnie.<sup>14</sup> The mother of our saint was

lib. iv., cap. xii., p. 55.

ARTICLE I.—CHAPTER I.—<sup>1</sup> Colgan.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xi. Februarii. Acta S. Hierlatii, n. i., and pp. 308 to 310, with notes.

<sup>3</sup> See "Acta Sanctorum," tomus i., Junii vi. Among the pretermitted saints, p. 618.

<sup>4</sup> References are afterwards given, to the Eleventh Day of February, and to the Twenty-sixth Day of December.

<sup>5</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 494, as also his "Index Chronologicus," p. 524.

<sup>6</sup> See Harris' Ware, "Writers of Ireland," book i., p. 14, vol. iii. and "Archbishops of Tuam," vol. i., p. 602.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Acta S. Hierlatii, n. 4, p. 310.

<sup>8</sup> At Chapter ix.

<sup>9</sup> See Rev. M. J. Brennan's "Ecclesiastical History of Ireland," Sixth Century, chap. ii., p. 74.

<sup>10</sup> In Mr. O'Donovan's Ancient Maps of Galway County, preserved in the Irish Ordnance Survey Office, Phoenix Park, this territory is designated Conmacne Cneil Dubhain. It is made to correspond with the limits of the present Dunmore barony, county of Galway.

<sup>11</sup> It means "the large Fort." Here there is an ancient Abbey, about eight miles, north of Tuam. See Dr. O'Donovan's "Tribes and Customs of Hy-Many, commonly called the O'Kelly's Country." Additional Notes, Note A, p. 128.

<sup>12</sup> According to the Irish "Ordnance Survey Townland Maps for the County of Galway," that part of Tuam Parish in Dunmore Barony consists of 16,879 acres, 3 roods, and 21 perches, including 40 acres, 2 roods, and 32 perches, under water, and a detached portion comprising 7 acres and 4 perches. The remainder of Tuam Parish is situated within the bounds of the baronies of Clare and Ballymoe, in the same county. That portion comprised within the barony of Clare includes 5,819 acres, 3 roods and 3 perches; of which the waters of Clonkeen Lough form an area of 153 acres, and 22 perches. The part of this parish in Ballymoe barony consists of 2,316 acres, and 31 perches; of which 93 acres, 1 rood, and 22 perches, are under water.

<sup>13</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. ix., n. 135, pp. 41, 42.

<sup>14</sup> See *ibid.*

<sup>15</sup> By Very Rev. Canon Ulick J. Bourke, in a communication appearing in the *Tuam News* of February 4th, 1887. He adds: "In Pagan times in Eire, there were not a few daughters of princes who bore this remarkable name. She may have been so called on account of some of the ladies amongst her kindred having borne that name of an earlier period; or, that which is most likely, the name was a special soubriquet applied to herself on account of the abundant fair hair which flowed in clustering ringlets a-down her neck and shoulders. This idea is contained in the Irish term 'mong,' which, even to this hour, signifies amongst Irish-

named Mongfinn—rendered “Lady of fair Tresses”<sup>15</sup>—daughter of Kirdubhan, of the Cenneann family,<sup>16</sup> according to Ængus’ attributed Treatise<sup>17</sup> on the Mothers of Irish Saints,<sup>18</sup> in the seventy-fifth paragraph.<sup>19</sup>

While some writers are of opinion, that Jarlath had come into the world so early as A.D. 425,<sup>20</sup> others place his birth at a somewhat later period, while the learned Irish ecclesiastical historian, Dr. Lanigan, thinks it quite irreconcilable with his computation to suppose, that Jarlath was born at, or before, A.D. 438. Yet, almost every circumstance related, in connection with his life, tends to confirm us in the impression, that his birth cannot be far removed, from this year. From all concurrent testimonies, however, it is thought to be most probable, that Jarlath was born—it is said at Tuam<sup>21</sup>—in the earlier part of the fifth century, and even that he flourished towards its close. Yet, one

speaking natives, long, thick, flowing hair. Mong is applied to one who has abundant flowing hair, commonly applied to the hair flowing from the mane of a horse, or the mane itself. From the second part of the name ‘fionn,’ which signifies ‘fair’ in contradistinction to black or red, one is made aware that she was of the Milesian stock, and not one of the common people of Connacht, at that time the ‘Firbolg,’ who were, as a race, black and swarthy.”

<sup>15</sup> In that communication just cited, the same writer adds: “The special sept of the Kenneans in the sixth century in the territory known in after times as County Galway, was deemed illustrious, and amongst the nobles of the period. It is quite natural to think, that some of the descendants of this sept adopted ‘Kinnean,’ as a family name. It is a well-known and not uncommon surname in County Galway to this day. In like manner the ‘Kirduban,’ or Kirwan, may have been adopted by those known to this hour as Kirwan. There are names, for instance, that of Lynch, which are at the same time Milesian or native, and also foreign. The name can be traced to one of two distinct surnames. The same may be said of the Kirwan family—that all the branches of that distinguished race did not come from one of the Galway tribes, but that Kirduban, father of Mongfinnia, may have had his patronymic adopted in the twelfth century by some of his descendants.”

<sup>17</sup> The present writer has a copy of this Tract transcribed from the Leabhar Lecain, an ancient Manuscript belonging to the Royal Irish Academy. In it is the following paragraph: *Mongfíno ingen Círvubáin oo Chenel Chmeno macev íarlathu Thuama oa Sualano.*

<sup>18</sup> See Colgan’s “Acta Sanctorum Hiberniæ,” xi. Februarii. Vita S. Hierlatii, cap. i., p. 308.

<sup>19</sup> There he states, that Mongfinnia was the daughter of Kirdubhan, “de stirpe Cenneann,” and that she was “mater S. Hierlatii filii Logæ de Tuaim da gualann.”—*Ibid.*, n. 5, p. 310.

<sup>20</sup> Thus writes the Very Rev. Canon Ulick J. Bourke: “The child Jarlath was born

about the year A.D. 425, that is seven years before St. Patrick came as Bishop to preach the faith of Christ to the Irish. We shall further on show fully how this opinion has been arrived at. A few words here will suffice for the present. In about the year A.D. 443, the Apostle Patrick came to Kildubhan, near Tuam. He was accompanied by St. Benin, who baptized Jarlath, and his father and mother, and the boy’s cousins german. Benignus was appointed Bishop of the district around Kildubhan, and the youthful Jarlath, and others, became his disciples and pupils, and in due time, Jarlath was raised to the dignity of priest, abbot, and bishop. These promotions of Jarlath required time, and must be considered not alone in relation to the youth of Clonmacne, but also to St. Benignus himself, who afterwards succeeded in due course the Apostle Patrick as Primate of All Ireland in the See of Armagh even while the great Apostle himself was still alive. These points fully considered will lead one to the conclusion that Jarlath must have been at least seven years when Patrick, Bishop, received the apostolic authority from Pope St. Celestine, to preach the Faith of Christ to the Irish.”

<sup>21</sup> Thus writes, Very Rev. Ulick J. Canon Bourke, in the article already quoted: “Now Jarlath’s father must have lived near Tuam, which was not then a town, but a collection of a few huts and houses, and amongst them the chieftain’s residence; for he is styled Louis of Tuam, as if it had been said that Tuam was his dwelling-place. This opinion has been formed from the words in Father John Colgan’s narrative regarding the saint’s father and mother: ‘Mater Sancti Jarlathi filii Logha de Tuaim dá uarleann,’ that is, mother of Jarlath, son of Louis of Tuam da-uarleann. Hence, one can infer that Louis, with his family, dwelt at Tuam, and that consequently ‘Tuam’ can claim the honour to have been the birth-place of Jarlath, his son. This view is confirmed by the fact that in after life, when Jarlath was consecrated Abbot and first Bishop of that territory, he erected a church on the lands belonging to his tribe, at

of our most learned historians seems to have arrived at the conclusion, that our saint was probably born, about the commencement of the sixth century. In the supposition, that Jarlath received Holy Orders from St. Benignus, we should admit, that he was born at the latest, in 438, according to a conjecture of Rev. Dr. Lanigan.<sup>22</sup> As Jarlath was a native of Connacne, in the opinion of that historian,<sup>23</sup> it was thought not wrong, to throw him into the number of the disciples of St. Benignus. But, granting St. Jarlath had attained his twentieth year, and that St. Benignus died, shortly after this installation; we shall endeavour to make it appear, that all succeeding events of our holy bishop's life are perfectly reconcilable, with such a supposition.

The early training of St. Jarlath is said to have been under a holy man, named Benignus.<sup>24</sup> He is thought to have been the successor of St. Patrick,<sup>25</sup> in the See of Armagh. Now, as this Benignus<sup>26</sup> died, in the year 468, and as Jarlath belonged to the Second Class of Irish Saints, who did not become distinguished until about 540, it has been assumed,<sup>27</sup> likewise, that the idea of our saint having been his disciple is purely gratuitous. Yet, it is expressly asserted, in the Life of that holy man, that besides others, St. Jarlath, son of Loga, received literary instruction and was first initiated to the rudiments of literature through his care.<sup>28</sup> It is stated, that Benignus promoted our saint to Holy Orders, with his cousin Callian, and afterwards, he is said to have consecrated their churches.<sup>29</sup> There is nothing more usual, however, nor at the same time more perplexing, in many of the acts of our saints, than their authors making them either masters or pupils of certain eminent men, despite the clearest chronological data. All of those actions, previously related, must have taken place, before the year 468, when the death of Benignus, Prelate of Armagh, took place.<sup>30</sup> It has been contended,<sup>31</sup> that our saint must have been at least thirty years of age when ordained, and before he was appointed to the charge of a congregation. To this it may be replied, that at a much later period, in the Irish Church, and when in all likelihood, a demand for ministerial labour was not so urgent, St. Malachy O'Morgair received Priest's orders in the twenty-fifth year of his age, and almost immediately afterwards, he appears to have been called upon to discharge important trusts in the church.<sup>32</sup>

No sooner had St. Jarlath been released from the supervision of his former master, than he appears to have returned to his own country; where having selected a site for the erection of a monastery, in Connacne, he

'Cluain-fois,' or the retreat of rest, or meadow of rest, situated about two statute miles south-west from the present town of Tuam. The old church—the only remnant of the monastery—is to be seen to this day."

<sup>22</sup> However, he deems the statement to have been a fable, and built upon its having been recorded, that Benignus had preached in Connacne, and in other parts of the west. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. i., and accompanying notes, pp 374 to 377, and *ibid.*, vol. i., chap. x., sect. ix., n. 137, p. 42.

<sup>23</sup> See *ibid.*

<sup>24</sup> It seems to be a matter of doubt, as to whether or not, his identity can be exactly ascertained.

<sup>25</sup> See his Life, in the Third Volume of this work, at the 17th of March, Art. i.

<sup>26</sup> His festival occurs, at the 9th of November.

<sup>27</sup> By Rev. Dr. Lanigan.

<sup>28</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. ix., n. 137, p. 42.

<sup>29</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Hierlatii, cap. ii., p. 308.

<sup>30</sup> At A.D. CCCCLXVIII., Ussher writes: "Benignus Episcopus (qui Acta Patricii adhuc viventis scripsisse dicitur) mortuus est; et ut alii quidem volunt, Glastoniae, ut alii Armachie sepultus est: (p. 426, 448, 455), quanquam Annales Infallenses Romæ mortuum eum fuisse notent."—"Britannicarum Ecclesiarum Antiquitates." See Index Chronologicus, p. 522.

<sup>31</sup> By Rev. Dr. Lanigan.

<sup>32</sup> See his Life, already separately published by the author, and also to be found revised, at the 3rd of November.

<sup>33</sup> Colgan tells us, that this church, in his day, became a chapel, not far from Tuam, and belonging to the Cathedral Parish, according to a Catalogue of Churches in the

built one at a place, called Cluainfois,<sup>33</sup> not far from Tuam.<sup>34</sup> Here, in due course of time, a school was attached to the Monastery.<sup>35</sup> Cluainfois is now the name of a townland, Anglicized Cloonfush;<sup>36</sup> and, in the north end of this townland, a short distance from the river of Clare, to the east, is remaining a portion of an old church, called Teampul Jarlaithe;<sup>37</sup> at which children were lately interred, although the place around, at present, does not present the appearance of a burial-place.<sup>38</sup> The west gable remained, in 1838, being then three yards broad and retaining nearly its original height. The actual height was then between nine and ten feet; while two yards of the length, on



Cluainfois, near Tuam, County of Galway.

the north side wall, attached to this gable, were standing. Its highest part was then about  $7\frac{1}{2}$  feet. The west gable appeared to have had a window or opening, on or near, its top. The original length of the building inside, so far as was definable by the foundation, which could then be traced, was 13

Tuam Diocese, which thus names it: "Capella de Cluainfois in parochia Tuamensi." Fos has the Latin signification, "commoratio," and Cluainfois is Latinized, "recessus commorationis." Thus, it appears to have been named, from the circumstance of our saint having dwelt there with his disciples, before he removed to Tuam. See "Acta Sanctorum Hiberniæ," xi. Februarii, n. 10, p. 310.

<sup>34</sup> In Irish the place is *Cluain fois*. Although in the Acts of St. Jarlath, as published by Colgan, it is said that Cluainfois is situated in the territory of Conmacne; yet, in Mr. O'Donovan's Ancient Map of Galway, it is placed a little to the south of Conmacne *Cineil Dubam* territory, and in the northern

part of the territory designated *tu bhruin Seala*, in the same country.

<sup>35</sup> See Rev. M. J. Brennan's "Ecclesiastical History of Ireland," Sixth Century, chap. ii., p. 74.

<sup>36</sup> It is bounded on the north, by the Parishes of Belclare and Kilbannon; on the south and west by the Parish of Killoir, and by the townland of Kilmore; and on the east, by Killaloony townland.

<sup>37</sup> In Irish *Teampall Jarlaithe*, and in Latin *Templum S. Jarlaithe*.

<sup>38</sup> The accompanying illustration is from a sketch made by the writer on the spot. This has been transferred to the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

yards, by 4 yards.<sup>39</sup> The cement was composed of lime and sand. At the distance of 6 or 7 yards from the south-east corner lies a stone<sup>40</sup>—having a circular cavity nearly central in it, which is about one foot in diameter, and which narrows gradually to the bottom, where it does not exceed three inches in diameter.<sup>41</sup>

Over the monastery and school at Cluainfois, our saint presided, with a great reputation for piety and learning. Among other disciples, who placed themselves under St. Jarlath's direction, was the celebrated St. Brendan of Clonfert.<sup>42</sup> He was a pupil, about the beginning of the sixth century, when Jarlath had already become old and infirm.<sup>43</sup> This could hardly be said of our saint, if he were not at least approaching the seventieth year of his age. On his way to St. Jarlath, Brendan is said to have met with Colman<sup>44</sup> son of Lenin, whom he induced to quit the pursuit of worldly things.<sup>45</sup> There is no reason, why we should suppose Colman,<sup>46</sup> to be otherwise than a very young man, at this time, and if at all, little older than Brendan. Now, as Colman afterwards became a disciple of St. Jarlath, and died in the year 600, according to the Annals of the Four Masters,<sup>47</sup> but according to Colgan,<sup>48</sup> and according to Ware, in the year 604;<sup>49</sup> Dr. Lanigan asserts, that it is unlikely he was St. Jarlath's pupil, before the middle of the sixth century, he being a grown man,<sup>50</sup> when frequenting this school.<sup>51</sup> Jarlath must have flourished in the year 500,<sup>52</sup> it is supposed, if Brendan, in youth, had been his scholar. The period, when our saint flourished, has been more generally assigned to the middle of the sixth century. However this may be, St. Jarlath of Tuam is reckoned among Irish Saints of the Second Class; and accordingly, it is assumed, he began to be distinguished after the year 540. This is the

<sup>39</sup> When the writer of this place visited Cluain-fois, in 1860, only a small fragment of this ruin surmounted the lonely graveyard, where the old establishment had been erected.

<sup>40</sup> This stone it is said, was originally a holy water font; and people, who go on the occasion of attending a child's funeral to the place, sprinkled themselves with the water found in it. The common phrase was, that they blessed themselves with it. See the "Letters containing Information relative to the County of Galway, belonging to the Ordnance Survey of 1838," vol. i., pp. 44, 45. Thomas O'Conor's Letter, dated Tuam, September 3rd, 1838.

<sup>41</sup> Its depth varies with the unevenness of the stone, being six inches in the deepest part, and gradually lessening on another side to two or three inches.

<sup>42</sup> His feast is celebrated, on the 16th of May, and his Life will be found in the Fifth Volume of this work, at that date. Art. i.

<sup>43</sup> These circumstances are alluded to in the Life of St. Brendan of Clonfert, to be found at the 16th of May, in the Fifth Volume of this work, Art. i.

<sup>44</sup> If it be true that St. Colman studied under Jarlath, we must bring down that school to, at least, 550, the year in which Ware says that Jarlath flourished. See "De Scriptoriis Hiberniæ," lib. i., cap. ii., p. 11.

<sup>45</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Hierlatii, cap. iii., pp. 308, 309.

<sup>46</sup> He is surnamed Mitine, also, and he is the reputed founder of Cloyne. See Rev. M. J. Brennan's "Ecclesiastical History of Ireland," Sixth Century, chap. ii., pp. 74, 75.

<sup>47</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 222 to 225, and n. (d).

<sup>48</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii, n. 15, p. 339 (*recte*) 535.

<sup>49</sup> Ware places his death at this year, and on the 4th of November, through inadvertence. Hence, Harris' conjecture is correct: "One Coleman, the son of Lenin, is said to have written the Life of St. Senan in Metre, and to have died in the year 600. I will not be positive whether he was the same person with this Bishop; but, his Festival is celebrated at Cloyne, on the 24th of November."—Harris Ware, "Bishops of Cloyne," vol. i., pp. 573; 574.

<sup>50</sup> The assertion, that Colman could not have been a grown up man, commencing the sixth century, and have afterwards lived to its close, may admit of question. The age which he attained is not known; but, if we are willing to allow, in the absence of positive testimony, that he reached the age of one hundred and ten or twelve years, the account of his being Jarlath's scholar could not be fairly controverted.

<sup>51</sup> See "Ecclesiastical History of Ireland, vol. ii., chap. x., sect. 7, p. 29, and *ibid.*, n. 99, p. 32.

<sup>52</sup> See Ussher's "Index Chronologicus."

<sup>53</sup> See Rev. P. J. Carew's "Ecclesiastical

period, to which his episcopacy over the See of Tuam has been ascribed, by various writers.<sup>53</sup> Moreover, Sir James Ware states, that he flourished, in the year 550,<sup>54</sup> as his Latin original has it ;<sup>55</sup> and, this, it seems to us, to be a very probable computation.<sup>55</sup>

## CHAPTER II.

THE PLACE OF ST. JARLATH'S FUTURE REST INDICATED BY ST. BRENDAN—THE HOLY MAN DEPARTS FOR TUAM—HE BECOMES ITS FIRST BISHOP—HIS SANCTITY AND SPIRIT OF PROPHECY—PERIOD OF HIS DEATH—FESTIVALS—ANTIQUITIES AT TUAM—VENERATION OF THE PEOPLE THERE AND THROUGHOUT THE DIOCESE FOR THEIR PATRON—CONCLUSION.

THE situation of St. Jarlath's religious establishment was beside the Clare River, which rises in the southern parts of Mayo County, flowing southwardly until it falls into Lough Corrib. Such was the humility of St. Jarlath, that he wished to become, at Cluain-fois, a disciple rather than the master of Brendan, for whose sanctity and gifts of prophecy, he entertained an extraordinary veneration. Already, it is said, that St. Benignus, the disciple and companion of St. Patrick, became the first Apostle of all that country, extending from Dunmore to Cong,<sup>1</sup> and that, about the year 440 to 444, he built a church at Kilbannon, or Killbenin. "the Church of Benin," situated about two miles north-west of Tuam.<sup>2</sup> Being desirous of knowing, when it should please God to call him away, from the prison of this body ; our saint requested his scholar Brendan, to indicate the place of his resurrection. Brendan desired him to ascend his chariot, he being then old and infirm ;<sup>3</sup> and, wherever it might break down on the way, there Jarlath should depart this life, and thence also, he declared, that many would arise with him, on the day of General Judgment. Our saint obeyed these directions.<sup>4</sup> He had not proceeded far, from that place, when the wheels of his chariot are said to have been broken,<sup>5</sup> at Tuam Dagualand.<sup>6</sup> This incident, which must have occurred in the beginning of the sixth century, gave occasion to erecting a church, on that spot.

History of Ireland," Appendix, p. 420.

<sup>54</sup> The English translation of Harris places him at 540—probably this is an error of the press.

<sup>55</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. ii., p. 11.

CHAPTER II.—<sup>1</sup> See an account of this place, with woodcut illustrations of its ruins, in "Handbook of the Midland Great Western Railway and Guide to Connemara and the West of Ireland," pp. 61 to 64. Dublin, no date, 12mo.

<sup>2</sup> See Very Rev. Ulick J. Canon Bourke's "Life and Times of the Most Rev. John MacHale, Archbishop of Tuam and Metropolitan," chap. xxi., p. 202. Dublin, 1882, 18mo.

<sup>3</sup> "Erat enim Episcopus, et senex antequam Ecclesia Tuamensis esset exstructa."—Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Hierlatii, n. 16, p. 310.

<sup>4</sup> See *ibid.*, cap. iv., p. 309.

<sup>5</sup> Tradition pointed out that spot, in John Costello's garden, who was a merchant living in Shop-street, Tuam, in 1838. It was called the Chair of Tuam, in which sat after his elevation, the member formerly returned to Parliament by Tuam, as a borough. See "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838," vol. i. Thomas O'Connor's Letter, dated Tuam, September 3rd, 1838, p. 31.

<sup>6</sup> The signification of Tuam or *ḡualam*, is not locally explained. It has been rendered "mound of the two shoulders," by Very Rev. Ulick J. Canon Bourke, who admits this to have no special meaning. It is his opinion, that such form has been substituted for 'da ualann,' another phonetic attempt for 'da uladhain,' or 'da úláinn,' *i.e.*, "Mound of the two altar tombs." Tuam being prefixed. See "Life and Times of Most Rev. John MacHale, Archbishop of

Over it, St. Jarlath afterwards presided as Bishop;<sup>7</sup> but, it must be added, that great obscurity involves the period of his consecration and installation.<sup>8</sup>

Whether St. Jarlath was consecrated before, or after the foundation, of Tuam church<sup>9</sup> is unknown. St. Benignus is said to have blessed this church.<sup>10</sup> The boundaries of Tuam Parish are now of very irregular outline.<sup>11</sup> The present parish of Tuam was heretofore divided into two parishes, one of which was called "the parish of the shrine,"<sup>12</sup> from Teampall na Scrine.<sup>13</sup> The other part was known as St. Jarlath's Parish,<sup>14</sup> while its church was called the Temple of St. Jarlath.<sup>15</sup> The former was the eastern part of the present parish, and the latter the western portion.<sup>16</sup> Tuam afterwards became an Archiepiscopal city, and the church founded there was dedicated in the name of St. Jarlath.<sup>17</sup> The See of Tuam is said to have been founded, about the beginning of the sixth century. Its prelates are sometimes called by the Irish annalists, bishops, or archbishops, of Connaught.<sup>18</sup> In the year 1324, the ancient See of Enachdune or Annaghdown was annexed to it; while, in 1559, the bishopric of Mayo was also united.<sup>19</sup> It is certain, St. Jarlath was the first bishop over the See of Tuam; but, whether he had been consecrated, so early as A.D. 455,<sup>20</sup> may well be questioned. During the exercise of his episcopal functions, Jarlath continued his former practices of penitential works and constant prayer.<sup>21</sup> Notwithstanding his great age and growing infirmities, he suffered no day to elapse, without making three hundred pious genuflections, and as many during each night.<sup>22</sup> St. Jarlath was said, also, to have been distin-

Tuam and Metropolitan," chap. xxx., pp. 207, 208.

<sup>7</sup> It is somewhat remarkable, that after St. Patrick, Benin, son of Seisnen, succeeded in the See of Armagh, and died A.D. 467, when St. Jarlath, son of Treana immediately followed, and died A.D. 481. See Rev. Robert King's "Memoir introductory to the Early-History of the Primacy of Armagh," p. 68. We fear there may be some confusion between the holy men thus named, in connection with Armagh, and those similarly named as connected with Tuam.

<sup>8</sup> Some writers place it so early as A.D. 501. See Hely Dutton's "Statistical and Agricultural Survey of the County of Galway," chap. v., sect. xxv., p. 479.

<sup>9</sup> On the authority of Conry, Archdeacon, states, that an Abbey was founded here, and dedicated to the Blessed Virgin Mary, so early as A.D. 487, and that St. Jarlath converted it into a Cathedral Church, in the beginning of the sixth century. See "Monasticon Hibernicum," p. 297.

<sup>10</sup> This may be seen, by referring to the Eleventh Chapter of his Life. See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii, n. 17, p. 310.

<sup>11</sup> They may be thus described, as displayed on the Index County Map of Galway. The Parish of Tuam is skirted on the north and east by the parishes of Liskeevy, Dunmore and Clonbern; on the south, by Killrerin and Cummer parishes; and, on the west, by Belleclare, Killower and Kilbennan parishes.

<sup>12</sup> In Irish *parairte na Scrine*.

<sup>13</sup> This name is written *Teampall na*

*Scrine*, in the Irish.

<sup>14</sup> In Irish *parairte iarlata*.

<sup>15</sup> In Irish written *Teampall iarlata*.

<sup>16</sup> See "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838, vol. i. Thomas O'Connor's Letter, dated Tuam, September 3rd, 1838, p. 31.

<sup>17</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Hierlatii, cap. v., p. 309.

<sup>18</sup> See James Godkin's "Ireland and her Churches," part second, chap. xxx., p. 363.

<sup>19</sup> See Hely Dutton's "Statistical and Agricultural Survey of the County of Galway," chap. v., sect. xxv., p. 478.

<sup>20</sup> This is the date assigned for his election, in Very Rev. Ulick J. Bourke's List of Tuam Bishops and Archbishops, appended to his "Life and Times of the Most Rev. John MacHale, Archbishop of Tuam and Metropolitan," chap. xxi., p. 205.

<sup>21</sup> See "Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Hierlatii, cap. vi., p. 309.

<sup>22</sup> This is stated by St. Cumineus of Connor, in his work, on the Virtues of the Irish Saints:—

Canar iarlath napa,  
 Cleireac na ccleacrao ganne  
 Tu deo rleacoun ga n orde,  
 Tu deo rleacoun ga peairgar.

—Rev. Dr. Matthew Kelly's "Calendar of Irish Saints," pp. 168, 169.

guished, for the spirit of prophecy; and to have predicted the names, order of succession, and good and bad qualities of his successors in the See of Tuam. Colgan tells us, he had a copy of these prophecies; yet, he would not undertake to vouch for its antiquity and genuineness.<sup>23</sup> He supposes they were not free from the suspicion of novelty. A copy of these pretended prophecies Sir James Ware had in his custody. He thinks, however, that they were falsely ascribed to Jarlath, and he rather looks on them to be the fictions of a much later age.<sup>24</sup>

The exact year of our saint's death is not very well known.<sup>25</sup> Because it is recorded, in the Catalogue of the three orders of Irish Saints, that Jarlath belonged to the second order, and is said to have lived about the end of King Tuathal's reign, who died about the year 538, 543, or 547, according to some accounts,<sup>26</sup> or A.D. 544,<sup>27</sup> according to Ussher;<sup>28</sup> Colgan is of opinion our saint lived, after the year 535, and that he probably died before, or about, A.D. 540.<sup>29</sup> This latter year has been pretty generally accepted, as not far from the true date of his release from this world, admitting that he attained a great age.<sup>30</sup> It is supposed,<sup>31</sup> however, that Jarlath died before that year, since it is stated, he was an old man, in the commencement of the sixth century, when his disciple Brendan left him, and returned to his former instructor, the Bishop Eric or Erc.<sup>32</sup> The Martyrology of Tallagh places his Natalis, at the 25th of December; the Calendar of Cashel, and the Martyrologies of Maguire and Donegal record it, on the following day. It has been supposed,<sup>33</sup> that the great festivals of the Nativity of our Lord, and of St. Stephen, observed on either of these days, caused a transference of St. Jarlath's feast to the 6th of June.<sup>34</sup> On this latter day, he is commemorated in Tuam Archdiocese, of which he is the principal patron. But, there appears to have been no better reason, for Colgan placing his Acts at the 11th of February, than the circumstance of an undetermined St. Jarlath then occurring, in some of our Martyrologies.<sup>35</sup> It is almost evident, this can be no other than that St. Jarlath, Archbishop of Armagh, whose Acts are set down by Colgan, on the same day. In the copy of the Irish Calendar, preserved among the Irish Ordnance Survey Records, we find no mention whatever of a St. Jarlath, at the iii. of the Ides, or 11th of February. The observation will apply to the entries at the viii. of the Ides or 6th of June, as also at the 25th of December. However, his festival is there noticed, with some lengthened observations, on the day immediately following.<sup>36</sup> St. Jarlath's day is still remembered in Tuam Parish, and it is observed with great devotion, by the

<sup>23</sup> See "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Hierlatii, cap. vii., p. 309.

<sup>24</sup> See Harris Ware, "Writers of Ireland," book i., vol. iii., p. 14, and "Archbishops of Tuam," vol. i., p. 603.

<sup>25</sup> See Archdeacon Henry Cotton's "Fasti Ecclesiæ Hiberniæ," vol. iv. The Province of Connaught, p. 4.

<sup>26</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 180 to 182, and n. (2).

<sup>27</sup> See A.D. DXLIV., "Tuathalo Mælgarb jugulato succedit in regno Hiberniæ Dermotus I. Cervailli filius."—Ussher's Index Chronologicus, p. 530.

<sup>28</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii. pp. 490, 494.

<sup>29</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Hierlatii, viii.,

pp. 309, 310.

<sup>30</sup> See Archdeacon Henry Cotton's "Fasti Ecclesiæ Hiberniæ," vol. iv., p. 4.

<sup>31</sup> By Colgan.

<sup>32</sup> His death has been assigned to A.D. 512, supposing him to have been the first bishop of Slane.

<sup>33</sup> By Colgan.

<sup>34</sup> See "Acta Sanctorum Hiberniæ," xi. Februarii, n. 23, p. 310.

<sup>35</sup> In the Rev. Dr. Kelly's edition of the Martyrology of Tallagh, we discover the simple entry, "Jarlathi" at the iii. of the Ides, or 11th of February. There is no notice of a St. Jarlath, at the viii. of the Ides or 6th of June. See "Calendar of Irish Saints," pp. xv., xxvi.

<sup>36</sup> See, in the Twelfth Volume of this work, at the 26th of December.

<sup>37</sup> See Rev. C. P. Meehan's "Rise and



Catholic inhabitants. The relics of St. Jarlath<sup>37</sup> were religiously preserved after his death, in a certain chapel, called Temple na Scrin,<sup>38</sup> where his body is said to have been buried.<sup>39</sup> This appears to have been included, within the parochial bounds of Tuam city.<sup>40</sup> Its position was pointed out in 1838, as standing in Bishop-street, Tuam, and where Mr. Alexander O'Connor, a saddler, then kept a shop. To the rear of this house is Curraghskeen townland ;<sup>41</sup> and, at the distance of 40 perches, in the same direction, the fine Catholic Cathedral of Tuam now stands. The old Irish inhabitants called a street in Tuam Bothar na Scrine,<sup>42</sup> or, "the Street of the Shrine." There was an Abbey, in this ancient city, at an early period ; and, in the ninth century, we find the names of its Abbots recorded.<sup>43</sup> The tradition was, that the Danes of Limerick and of Cork plundered Tuam, and carried off the silver shrine from Teampall na Scrine, in which the remains of St. Jarlath were deposited.<sup>44</sup> The relics of other saints were also preserved, in this same chapel, while they were held in great respect and veneration.<sup>45</sup>

Many interesting remains of antiquity are to be found in Tuam, and especially are these to be met with, in connection with the old cathedral, now used for Protestant service. By the clergy and people of this ancient city, it appears, that the Cathedral of Tuam was formerly called Tempull Jarlaith,<sup>46</sup> or the "Church of Jarlath." The local name for the present Protestant Cathedral of Tuam is St. Mary's ; because, according to the general impression, it formerly belonged to St. Mary's Abbey. At the east end of the cathedral<sup>47</sup> was placed a stone cross, the shaft of which had been broken off, nearly as far as the arms.<sup>48</sup> On the side of it, now facing the east, is the figure of a bishop, in relief, holding a crosier. It was probably intended to represent St. Jarlath. The crook of the crosier in his left hand has been destroyed. The figure wears a cap of nearly a conical shape. Two figures are placed, one on either side of the Bishop. The crucifixion is represented on the back of this cross.<sup>49</sup> The entrance to the cathedral is singularly magnificent. It is a perfectly circular arch, built with red grit stone. It is 22½ feet broad at the base, and no less than 16 feet high, from the ground to the key-stone. The door inside this is likewise perfectly circular. On each side of it, there is a window of similar form. It exhibits a beautifully ornamented construction. Inside the church a pointed arch, springing from the ground, is to be seen, arising over the organ. These are said to be remnants of the original establishment, adapted to the work of the present

Fall of the Irish Franciscan Monasteries," &c. "The Irish Hierarchy of the Seventeenth Century," chap. iii., pp. 125, 126, and Appendix, p. 310.

<sup>38</sup> See Archdall's "Monasticon Hibernicum," p. 298.

<sup>39</sup> According to an account in the Catalogue of Churches, belonging to the Archdiocese of Tuam, which had been furnished to Colgan.

<sup>40</sup> See "Acta Sanctorum Hiberniæ," xi. Februarii, n. 22, p. 310.

<sup>41</sup> In Irish *Cuypnac rēpin*.

<sup>42</sup> In Irish written *boēap na rēpine*.

<sup>43</sup> See Archdall's "Monasticon Hibernicum," p. 298.

<sup>44</sup> See "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838," vol. i. Thomas O'Connor's Letter, dated Tuam, September 3rd, 1838, p. 50.

<sup>45</sup> It is thought to have occupied the site,

on which the old and new Catholic College of St. Jarlath now stands. A local tradition to this effect prevails.

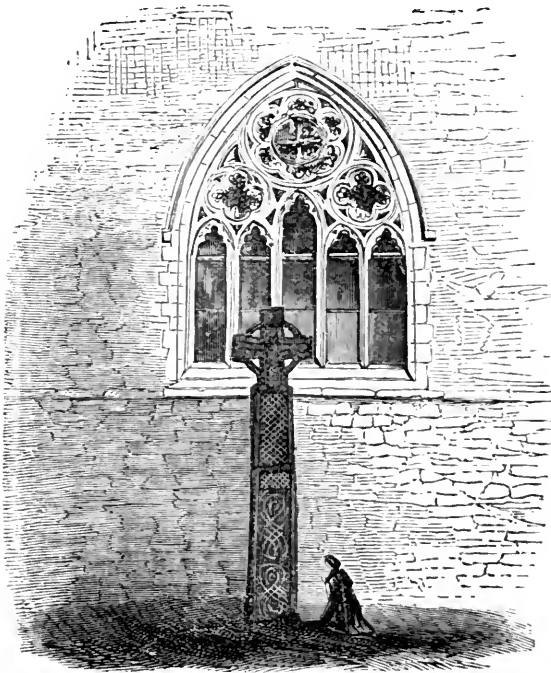
<sup>46</sup> Colgan quotes the following from the Catalogue of the Churches of Tuam Diocese: "Ecclesia Cathedralis Tuamensis, sita Tuamiæ vocatur Tempull Jarlaith: dicata S. Hierlatio primo Episcopo Tuamensi, antequam hæc sedes Archiepiscopalem erigaretur. Dies festus ejus celebratur 6 Junii."—"Acta Sanctorum Hiberniæ," xi. Februarii, n. 21, p. 310.

<sup>47</sup> Near the wall enclosing the ground about it, lay the body of this cross.

<sup>48</sup> It is as large as a moderate-sized tombstone, and has a tenant on one end, indicating its having been heretofore placed on a pedestal.

<sup>49</sup> It was for a long time used as a market cross in the town, being set up at the market-house gate; and it was removed thence by the mob, to mark the grave of Bishop

building. Standing against the west gable, close to the entrance, and on the north side of it, is the shaft of a cross,<sup>50</sup> which is  $4\frac{1}{2}$  feet high, 11 inches broad, and 8 inches on the sides, exhibiting inscriptions, in Irish characters, on the north<sup>51</sup> and south<sup>52</sup> sides. It can be ascertained from the inscription, that it had been erected in memory of a former Archbishop of Tuam, Hugh O'Hoissein,<sup>53</sup> who departed this life, in the year 1161.<sup>54</sup> It should be well worthy of enquiry, to ascertain upon what memorable occasion this cross<sup>55</sup> had been erected as a testimonial to that Archbishop, and to the King Toirdelbuch or Turlogh O'Conor. The Protestant cathedral of Tuam had been somewhat dilapidated,<sup>56</sup> until it lately underwent restoration.



Old Cross at Tuam.

The fine cross of Tuam has been set up under the window—on the outside—of the choir, and it is an object greatly admired by all visitors, on account of the intricate lacings of its Celtic ornamentation.<sup>57</sup> In a churchyard, close to the north-east of this cathedral, there was an ancient abbey. The ruins of a church, it is said, which had formerly been a parochial one, were still to be seen there, in 1838. The people applied the Irish name, *Teampul Jarlatha*,<sup>58</sup> “the Church of St. Jarlath,” to this building. These manifestations of honour were subordinated to a devotion, with which the inhabitants were accus-

tomed to regard the memory of their principal patron.<sup>59</sup>

The new Catholic cathedral of St. Jarlath, cruciform in shape, is an im-

Sing, who was well liked by them.

<sup>50</sup> The cross was found sunk underneath, where the communion table is now, inside the church.

<sup>51</sup> The north side exhibits an interesting inscription, in Irish characters, but partially effaced.

<sup>52</sup> On the south side, as it stands at present is the following Irish inscription: *OR DO CHOMARBA IARLAI THE DO AEO U OSSIN (effaced) IN DERIAD IN CROSSA.* The meaning is: A Prayer for the Comarban or successor of Jarlathie Aed O'Ossin,

through whom this cross has been made.

<sup>53</sup> See the following notice at A.D. 1161: “Hugh (Aedh) O'Hoissein, Archbishop of Tuam, head of the piety and chastity of Leithcunn, died.”—Dr. O'Donovan's “Annals of the Four Masters,” vol. ii., pp. 140, 141.

<sup>54</sup> The O'Hoissins are still living in the neighbourhood of Tuam.

<sup>55</sup> It probably belonged to the Priory of St. John the Baptist, of which, according to Archdall, Tordebac O'Conor, King of Ireland, was the founder, about the year 1140. See “*Monasticon Hibernicum*,” p. 298.

posing building,<sup>60</sup> in size and situation; but, while Gothic in design, its style is none of the purest or most perfect. At the time of its erection, however, it was deemed to be a bold undertaking, and a vast improvement on the wretched chapels, that then existed throughout Ireland.<sup>61</sup> Commenced by the Most Rev. Archbishop Oliver Kelly, in 1827,<sup>62</sup> it is dedicated to the local Patron.<sup>63</sup> However, it remained for the Most Rev. John MacHale, his distinguished successor in the See of Tuam, to carry out and complete this monument of zeal and piety, on which large sums of money must have been expended. Not only durable and choice materials from the adjoining quarries have been used; but, even some blocks of marble have been brought from Italy, to serve for its adornment.<sup>64</sup> It is ribbed with graduated buttresses, pierced with mullioned windows, and it bristles on the summit with carved pinnacles, in a Saracenic fashion, which has its grandest ecclesiastical development in the great Cathedral of Milan. A quadrangular tower, from the intersection of the nave and transepts, surrounds it, and that, too, is terminated with parapets and pinnacles. The Catholic College, dedicated to this saint, has been erected beside the cathedral. Both are convenient to the town, and a fine park extends around them; while other religious institutions are grouped together, and they are approached from the grounds. The 6th of June is annually enjoyed as a holy day, by the students of the college; and, it is observed with suitable devotions in the cathedral, as also among the various religious communities. St. Jarlath's well lies about one-half mile from the town of Tuam, in a south-eastern direction, being situated about a quarter of a mile from the Dublin road, and to the south-western side of it.<sup>65</sup> In the year 1838, people frequented it, on the festival day of St. Jarlath. At that date, this spring was nearly dried up, while around it some white thorn bushes and briars grew. It was situated in the corner of a field, at the north end of Tobar Jarlatha townland, to which it gave name.<sup>66</sup>

<sup>59</sup> On the east side of the tower of the cathedral, is inscribed externally:

"Jac<sup>o</sup>. 2<sup>o</sup>. Rege  
Joh<sup>o</sup> Vesey  
Archiepiscopo Tuamensi  
1688."

<sup>57</sup> The annexed illustration—faithfully copied from a photograph, by Frederick Mares—has been drawn on the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>58</sup> Written in Irish, *Teampall Jarlathas*.

<sup>59</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Hierlatii, cap. ix., p. 310.

<sup>60</sup> The plan and architectural details of Tuam Cathedral had been formulated by Peter Madden, Architect, and a native of the county of Galway. See Very Rev. Ulick J. Canon Bourke's "Life and Times of the Most Rev. John MacHale, Archbishop of Tuam," chap. x., p. 89.

<sup>61</sup> Even in times long subsequent, the well-known writer (Rev. Caesar Otway) of the "Tour in Connaught," observes: "The whole Established Church, with its tithes and church-lands, with all the machinery of its ecclesiastical boards, nay more, with all the private and public influence of its valuable clergy, could not raise such a splendid edi-

face as this."—Chap. viii., p. 179.

<sup>62</sup> See a portrait and the brief biography of this distinguished prelate, in the "Catholic Penny Magazine," vol. i., No. 17, pp. 165 to 167.

<sup>63</sup> An engraving and a correct architectural description—so far as completed in 1834—will be found in the same periodical. See vol. i., No. 20, pp. 201 to 203.

<sup>64</sup> See the "Parliamentary Gazetteer of Ireland," vol. iii., p. 401.

<sup>65</sup> In a Letter received from a distinguished Irish scholar, and dear friend, the Very Rev. Canon Ulick J. Bourke of Tuam, he writes under date of August 3rd, 1863: "There is a holy well, sacred to St. Jarlath, just at the outskirts of the town. Many miracles are reported to have been wrought there, through the intercession of the saint. Unfortunately, the field in which it is situate has fallen into Dr. Plunkett's hands, and these 15 years the place has been stopped up. I trust that spot shall soon again be available to the public, and that the well shall be re-opened."

<sup>66</sup> See "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838." Thomas O'Connor's Letter, dated Tuam, September 3rd, 1838, p. 46.

<sup>67</sup> See Very Rev. Michael Canty's "Pur-

Having thus brought together those few records bearing on the life of the holy Patron, so greatly venerated where he lived, and where he is so regularly invoked; we agree with the observation of a learned writer, that it is not unusual for historians to draw moral conclusions from those facts they relate, for the instruction or imitation of their readers.<sup>67</sup> Our inferences must be, that holy servants of God, while specially commemorated in their several localities, deserve to be held in great respect elsewhere, on account of their virtues and the services they have rendered to religion, while on earth; nor can they prove unmindful of that devout veneration, which exalts them in the esteem of individuals, living remote from the scene of their labours, and who, as Catholics invoking them, share in the communion of saints now glorified in Heaven.

ARTICLE II.—ST. COLMAN, OR COLMOC, OR COLMUS, BISHOP OF THE ORKNEY ISLANDS, SCOTLAND. [*Said to have been of the Tenth and Eleventh Centuries.*] Off the extreme northern mainland of Scotland, and separated from Caithness by the Pentland Frith, lies that group of Islands, known as the Orkneys, of which Pomona<sup>1</sup> is the chief, and where Kirkwall the capital is situated. At an early period, the Faith was established in these bleak, barren and desolate Islands,<sup>2</sup> where, however, some thousands of people manage to live, chiefly through the fisheries, and partly by means of tillage and pasturage. Already, at the 9th of March,<sup>3</sup> allusion has been made to a St. Colman, or Colmus, or Colmoc, who is stated to have been a Bishop in the Orkney Islands of Scotland. Again, at the 4th of May,<sup>4</sup> a St. Colmoc, called Bishop of Banff, is venerated.<sup>5</sup> It is said, that a St. Sylvester was Patron of the Orkney Islands, and that he was honoured there, on the 5th day of February.<sup>6</sup> We are doubtful, whether the present Bishop be a native of Ireland or of Scotland; but, he is thought to have lived, during the Tenth and Eleventh Centuries. It is stated, that St. Palladius<sup>7</sup> appointed St. Serf or Servanus<sup>8</sup> to be his coadjutor or assistant Bishop, so early as A. D. 443,<sup>9</sup> and then to have sent him to the Orkneys to convert the heathens living there. This was many centuries before the time of St. Colman or Colmoc. Some account of this Orkney Bishop is to be found in Dempster;<sup>10</sup> but, it is given by an untrustworthy writer, and in a fashion, which leaves it open to the suspicion of doubt. The Bollandists have notices<sup>11</sup> of a St. Colmoc, or Colmus, at this date;<sup>12</sup> but, they

gatory, Dogmatic and Scholastic; the various Questions connected with it considered and proved," chap. iv., p. 10. Dublin, 1886. M. H. Gill and Son, O'Connell-street, 12mo.

ARTICLE II.—<sup>1</sup>The other chief Islands here are Westray, Papa Westray, Hoy, Stronsa, Sanda, North and South Ronaldsha, Egleshay, Rousay, Eda, Shapiusha, and Burra.

<sup>2</sup>In these islands, wherever you wander, if you enter a cottage and ask for a glass of water, they would think it inhospitable to bring you anything but milk. As a rule they will accept nothing in payment. Such is the account given in an article, "The Orkney and Shetland Islands," which appeared in the "Argosy" for the Month of March, 1883.

<sup>3</sup>In the Third Volume of this work, Art. vii.

<sup>4</sup>See the Fifth Volume of this work, Art. v.

<sup>5</sup>By Dempster, his translation is assigned to the 5th of February, A. D. 670. See "Historia Ecclesiastica Gentis Scotorum," toms i., lib. iii., num. 255, p. 153.

<sup>6</sup>See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. ii., February xiv. Account of St. Conran, Bishop of the Orkneys, and Confessor.

<sup>7</sup>See his Life, at the 6th of July, volume vii. of this work, Art. i.

<sup>8</sup>His feast occurs, at the 1st of July.

<sup>9</sup>See Rev. Dr. J. F. S. Gordon's "Scotichronicon," &c., vol. i., p. 42.

<sup>10</sup>See "Historia Ecclesiastica Gentis Scotorum," toms i., lib. iii., num. 255, p. 153, and num. 267, p. 159.

<sup>11</sup>In four paragraphs.

<sup>12</sup>See "Acta Sanctorum," toms i., vi.

are chiefly extracted from Scottish Calendars. They express grave doubts, however, regarding what has been said of him, in the Breviary of Aberdeen.<sup>13</sup> It is supposed, he flourished, during the reign of Kenneth III.,<sup>14</sup> and that he lived contemporaneously with the holy Bishops Moveanus, Medanus, Blaas, and Englatius.<sup>15</sup> Now, Kenneth, son of Dubh, was a distinguished warrior, who reigned from A.D. 997 to A.D. 1004 or 1005,<sup>16</sup> when he was slain in a war of succession by Malcolm, son of Kenneth, at Moeghavard or Monzievaird, in Stratherne.<sup>17</sup> If we are to believe Dempster,<sup>18</sup> St. Colmus was renowned for his integrity of life; he was familiar with Pope Benedict VII;<sup>19</sup> he was consecrated at Rome; he became a most learned Bishop over the Orkneys; while he flourished in the year 1010. However, it seems, that Dempster has confounded him with another St. Colmoc,<sup>20</sup> said to have been venerated at the 4th of May—if, indeed, it may not be thought they had been distinct persons. In Bishop Forbes' "Kalendars of Scottish Saints," he has notices of St. Colmoc,<sup>21</sup> and of St. Colmus,<sup>22</sup> at the 6th day of June, as also of a St. Colmaig or Colman<sup>23</sup> at the 6th and 7th of the same month. We know not, if he be identical with a St. Colmach or a St. Colman, mentioned in a Manuscript Scotchchronicon by Prior Brockie of St. James, Ratisbon, as invoked in a Processional Litany of Dunkeld Monastery.<sup>24</sup> In the Kalendar of the Aberdeen Breviary,<sup>25</sup> and also in the Martyrology of Aberdeen,<sup>26</sup> the Feast of St. Colmoc, Bishop and Confessor, occurs at the 6th of June. In Adam King's Kalendar, we find noticed: "S. Colme bishop and confess. in Scotland vnder King Kenneth 3,"<sup>27</sup> and Thomas Dempster<sup>28</sup> has another allusion to him. We find an entry in the Martyrology of Tallagh,<sup>29</sup> at this date, regarding a Bishop Colman, without any further notice; and, again, on this day is registered, in the Martyrology of Donegal,<sup>30</sup> a festival in honour of Colman, Bishop.

ARTICLE III.—ST. COCCA, CUCCA, CUACH, CUACA, OR COC, PATRONESS OF KILCOCK PARISH, COUNTY OF KILDARE. That the present holy woman flourished, at an early period, can hardly be doubted; although it is difficult, for want of satisfactory proofs, to furnish authentic statements, even regarding her identity. What seems certain is, that she lived—most probably long—

Junii. De S. Colmoco seu Colmo, Episcopo in Scolia, p. 761.

<sup>13</sup> In hac enim ipse Sanctus, transmittitur ad Episcopatum Ultoniæ Dromorensem, ubi apud Jacobum Wareum Episcopus Colmanus dicitur; et a vetusto Ængusiani Martyrologii Scholiaste appellatur Mocolmoc; affingunturque stupenda miracula, ex Vita S. Colmani Episcopi: sed cum hic dicatur sexto Christi seculo flourisse, a S. Colmoco seu Colmo, de quo hic agimus, debuit diversus æstimari.—*Ibid.*

<sup>14</sup> See John Lesley, "De Rebus Gestis Scotorum," lib. v., cap. lxxx.

<sup>15</sup> See Hector Boetius' "Historiæ Scotorum," lib. ix.

<sup>16</sup> According to the "Annales Ultonienses," in Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv.

<sup>17</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., chap. vii., pp. 382, 383.

<sup>18</sup> See "Historia Ecclesiastica Gentis

Scotorum," tomus i., lib. iii., num. 267, p. 159.

<sup>19</sup> He ruled from A.D. 975 to A.D. 983. See Sir Harris Nicolas' "Chronology of History," p. 208.

<sup>20</sup> Said to be of Banff. See an account of him, in the Fifth Volume of this work, at the 4th of May, Art. v.

<sup>21</sup> See p. 304.

<sup>22</sup> See p. 306.

<sup>23</sup> See p. 294.

<sup>24</sup> See Rev. Dr. J. F. S. Gordon's "Scotchchronicon," &c., vol. i., p. 68.

<sup>25</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 117.

<sup>26</sup> See *ibid.*, p. 131.

<sup>27</sup> See *ibid.*, p. 154.

<sup>28</sup> Thus, in Menologium Scotorum, at the 6th of June, we read: "Kirkuæ Colmi Orcadum Apostoli. K."—*Ibid.*, p. 202.

<sup>29</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>30</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

before the eighth century, when we have a passing record of the place—named Kilcock<sup>1</sup> after her—in our Irish Annals.<sup>2</sup> It means “the Church of St. Coc,” or as Latinized *Ecclesia S. Cocceæ*. Its locality gave name to a parish,<sup>3</sup> within the present barony of Ikeathy and Oughterany, in the county of Kildare. Incidentally, Father John Colgan introduces a St. Cocca, as the nurse of St. Kieran,<sup>4</sup> Bishop of Saigir; but, it cannot be ascertained, that she was the same as that holy woman, whose festival is recorded, at this date. Assuming the Patroness of Kilcock to have been in early years the nurse of St. Kieran, a gentleman<sup>5</sup> well versed in Irish ecclesiastical and profane history has furnished the writer with elaborate notes, referring to St. Cocha and to Kilcock. He suggests, that as she acted in that capacity, St. Cocca may have accompanied St. Kieran to Rome, where he received from the Supreme Pontiff permission to preach the Gospel in Ireland, even before the coming of St. Patrick, its great Apostle. The Bollandists<sup>6</sup> have a notice of this holy virgin, at the 6th of June, but they express only a desire to learn more regarding her, than has been stated by Colgan.<sup>7</sup> The name and feast of St. Cocha, virgin, in the province of Meath, Ireland, is commemorated, at the 6th of June, by Chastelain,<sup>8</sup> and also, in Right Rev. Bishop Challenor’s “Memorial of Ancient British Piety.”<sup>9</sup> Already, at the 8th day of January,<sup>10</sup> we have given some notices of a St. Cocca, Cucca, Cuach, or Cuaca, who is called a Virgin of Cill-Cuaiche—said to have been in Cairbre-na-Ciardha—identical with Kilcock, in the north-western part of Kildare County. However, her chief festival seems referable to this date. Again, there was a St. Cuach, or Coingean, a Virgin, of Fionnmagh Church, and said to have been of Killeen Cormac, county of Kildare, whose feast occurs, at the 29th of April.<sup>11</sup> She flourished, in the fifth or sixth century; and, it has been supposed, she was identical with the Patroness of Kilcock. Indeed, the time, place, and circumstances, concerning her, render it possible enough; however, this is still only a matter for vague conjecture. An Irish comment<sup>12</sup> is added in the table subjoined to the Martyrology of Donegal;<sup>13</sup> and, the writer of it supposes this present saint to have been the nurse of St. Kieran, Bishop of

ARTICLE III.—<sup>1</sup> A battle was fought there A.D. 774.

<sup>2</sup> See Dr. John O’Donovan’s “Annals of the Four Masters,” vol. i., and n. (u), pp. 378, 379.

<sup>3</sup> It is shown, on the “Ordnance Survey Townland Maps for the County of Kildare,” sheets 5, 10. On the former of these is to be found the Town and Townland of Kilcock.

<sup>4</sup> See his Life, published in the Third Volume of this work, at the 5th of March—the date for his Festival—Art. i.

<sup>5</sup> Shackleton Hallett, Esq., 1 Hare Court, Temple, London. He had also communicated the substance of these notes to Very Rev. Thomas Geoghegan, V.G., of the Diocese of Kildare and Leighlin, and P.P. of Kilcock.

<sup>6</sup> See “Acta Sanctorum,” tomus i., Junii vi., Among the pretermitted saints, p. 616.

<sup>7</sup> In “Acta Sanctorum Hiberniæ,” Martii v. Vita S. Kieranii, n. 29.

<sup>8</sup> See “Martyrologe Universel, traduit in Français du Martyrologe Romain, offrant

pour chaque Jour de l’Année la Série des Saints, Saintes, etc., honorés dans toutes les Eglises de la Chrétienté, avec un Dictionnaire Universel des ces Saints,” ouvrage rédigé sur celui de l’abbé de Chastelain, et considérablement augmenté, par de St. Allais, Paris, 1823, 8vo.

<sup>9</sup> See A Supplement or Additions and Amendments to the British Martyrology, p. 17.

<sup>10</sup> See Volume the First of this work, Art. v., with notes.

<sup>11</sup> See an account of her in Volume the Fourth of this work, Art. ii., with notes.

<sup>12</sup> The following is an English translation: “There is a Cill-Choca in Midhe, a day’s journey from Ath-Cliath. She seems to be the nurse of Ciaran of Saighir. But see. There is a fair, holiday, and church here.” To the original Irish of the foregoing comment, Dr. Todd has appended this note: “The word left in its original contracted state by Mr. Curry is *oíveacé, lit. ‘a night’s lodging.’* *oíveacé lae, ‘the first day’s sleeping place on the journey from Dublin.’”*

<sup>13</sup> See Rev. Drs. Todd’s and Reeves’

Saigir. However, he advances such an opinion with doubt. Now, as St. Kieran was born in the Island of Cape Clear, off the remote southern coast of Ireland, it seems likely his nurse Cochœa belonged to the same region; but, at all events, she was afterwards placed over the monastic institute of Ross-Bennchoir, near the western sea of Ireland, which was very far removed from Saigir. The present holy woman, we suspect, must be distinguished from that St. Cocha or Cocca,<sup>14</sup> of Ros-Bennchair, who was nurse to St. Kieran of the former place. This is also the opinion of Father John Colgan.<sup>15</sup> We can only observe, that the present holy virgin is recognised and distinguished as patroness of Kilcock, on the borders of the county of Meath. The localities already alluded to are far distant from each other, having apparently no connexion. In the Introduction<sup>16</sup> to the O'Clerys' Calendar, we are informed, that Cill-Choca is in Meath. When this holy virgin settled there is unknown; but, it is thought, that she presided at Kilcock over a community of nuns, in quality of Abbess, and local tradition has it, that a religious house formerly stood on the spot, lately occupied there by the National School. The Parish Register styles this locality *Parochia Sanctæ Cogæ*, while the former church was called *Ecclesia Assumptæ Virginis de Kilcock*.<sup>17</sup> That ground, on which the Protestant church until lately stood, is pointed out by tradition, as having been in past times the site of the former Catholic church.<sup>18</sup> The remains of that Protestant church have been carted away, while the enclosure is now used exclusively as a public cemetery. Preparations having been made for building a fine parochial church to be dedicated to St. Cocha, the Virgin Patroness at Kilcock, a former parish priest, Very Rev. William Treacy, commenced its erection in 1862;<sup>19</sup> and, having expended £1,000 on the work, he was called to his reward.<sup>20</sup> After his demise, the Very Rev. Thomas Geoghegan was appointed Pastor. He proceeded with great zeal and energy, in the successful prosecution of the building, which was placed under the invocation of St. Cocha, in 1867. The architect was J. J. MacCarthy. The plan of Kilcock Catholic Church consists of nave and sanctuary; the aisles terminate in chapels; a tower<sup>21</sup> is at the west end of the nave; and the sacristy is at the north side of the sanctuary. The nave is separated from the aisles, by six bays of arches at each side, and resting on granite pillars.<sup>22</sup> These arches support a clerestory containing couplets of foliated circles on each bay. The east window of the sanctuary is a triplet of lancets, filled with

"Martyrology of Donegal," pp. 378, 379.

<sup>14</sup> See an account of her, in this volume, at the 29th of June—the day for her feast—Art. i.

<sup>15</sup> See "Acta Sanctorum Hiberniæ," Martii v. Vita S. Kierani Episcopi et Confessoris, cap. xxiv., p. 461, and n. 29, p. 465.

<sup>16</sup> See Rev. Dns. Todd's and Reeves' "Martyrology of Donegal," p. xxxix.

<sup>17</sup> See Very Rev. Michael Comerford's "Collections relating to the Dioceses of Kildare and Leighlin," vol. ii., p. 156.

<sup>18</sup> From the Very Rev. Thomas Geoghegan, V.G., of the Diocese of Kildare and Leighlin, and P.P. of Kilcock, in a letter dated March 28th, 1886, the writer has been supplied with the information here given, and with that which immediately follows in the text.

<sup>19</sup> See Rev. Michael Comerford's "Collections relating to the Dioceses of Kildare

and Leighlin," vol. ii., p. 155.

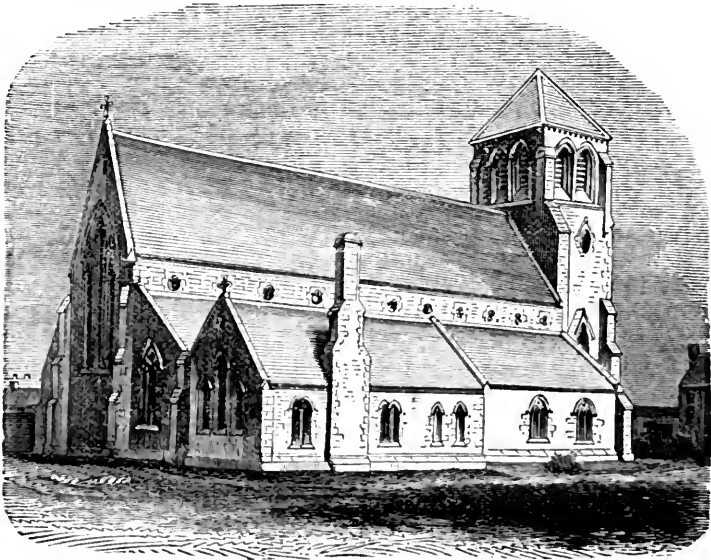
<sup>20</sup> "He left, partly of his own means, and partly the result of subscriptions received, £3,000 towards its completion, to effect which cost some £6,000 more."—*Ibid.*

<sup>21</sup> The tower and spire, when complete, shall rise to a height of 170 feet.

<sup>22</sup> The roof linings are panelled in wood.

<sup>23</sup> The frontal of the high Altar, containing the Agnus Dei in the centre, has groups of kings adoring in the side panels. The great reredos contains under canopied arches, in the centre, the monograms of the sacred name, surrounded by seraphim, and at the base garlands of vine leaves, grapes and heads of wheat. At the Gospel side of the monogram is a figure of St. Augustine, and on the Epistle side is that of St. Teresa. In the remaining niches are sculptured groups, representing the sacrifices of Abel, Noah, Melchisedech and Abraham, with figures of St. Clare and of St. Mary Magdalen.

stained glass. The clear dimensions of the church are 131 feet in length, including tower, and the width is 60 feet. The style is of early Gothic architecture. The Altars<sup>23</sup> are made of marble and Caen stone, while a *reredos* completes the accessories of the choir. The *reredos* is supported by marble shafts,<sup>24</sup> while it is ornamented with devotional panels and crystal bulbs. This church is truly a very solid and an elegant structure.<sup>25</sup> Although the memory of St. Coca was displaced, in former times, to introduce that of St. Gall,<sup>26</sup> still there were local memorials, such as Tubbermohocca, or the Holy Well of Chocca, to perpetuate her celebrity. It sprang as a stream, in what is now



St. Coca's Catholic Church, Kilcock.

an enclosed yard of the town.<sup>27</sup> Kilcock also extends as a townland into the adjoining parish of Rodanstown, in the barony of Upper Deece and county of Meath.<sup>28</sup> In the county of Kerry, there is a townland of Kilcock,<sup>29</sup> divided

<sup>24</sup> The pedestal of *reredos* is filled in panels with diaper, containing harps, round towers, and other national emblems. The lesser *reredos* consists of arched panels, illuminated in gold and colours. The chapel of the Blessed Virgin contains an Altar, the frontal of which is filled with a sculptured panel in the centre, and representing the Coronation of the Blessed Virgin, with and adoring angels at the sides.

<sup>25</sup> The accompanying photographic illustration, kindly procured for the writer, by Very Rev. Thomas Geoghegan, P.P., Kilcock, and V.G., has been transferred to the wood, by William F. Wakeman, and it has been engraved, by Mrs. Millard.

<sup>26</sup> This was the case, in the time of Colgan,

according to the List of Churches furnished to him, by the Bishop of Kildare.

<sup>27</sup> "About forty years ago, it was shut up by the occupant of the premises, and the stream diverted to what was considered a more convenient situation."—Very Rev. Michael Comerford's "Collections relating to the Diocese of Kildare and Leighlin," vol. ii., p. 155.

<sup>28</sup> This townland is described, on the "Ordnance Survey Townland Maps for the County of Meath," sheet 49.

<sup>29</sup> In the parish of Lisselton, and barony of Iraghticonnor. It is described, on the "Ordnance Survey Townland Maps for the County of Kerry," sheet 5.

<sup>30</sup> It is in the parish of Kilmore, and



into the distinct denominations of Upper and Lower. A townland is called Kilcock,<sup>30</sup> in the county of Roscommon, as also a Kilcoke,<sup>31</sup> in the Queen's County, and in the North Riding of Tipperary;<sup>32</sup> but, we cannot state if any of these were called after this holy virgin. With regard to the present saint, an entry is found in the Martyrology of Tallagh,<sup>33</sup> at the 6th of June. Moreover, a feast in honour of Cocca was celebrated, on this day, as we read, likewise, in the Martyrology of Donegal.<sup>34</sup> Her festival is noticed by Archdall,<sup>35</sup> at the same date; but, we find it impossible to throw further light on her history or period.

ARTICLE IV.—ST. GURVALL, BISHOP OF ALETH, IN ARMORICA, FRANCE. [*Sixth and Seventh Centuries.*] Evidently, the history of this holy personage is surrounded with several obscurities, and tradition has been confused, by the compilers of his Acts. The ancient Breviary of St. Malo contains three Lessons, giving an abridgment of Gurval's Life. These Lessons have been reproduced, in Proper ones of the same church.<sup>1</sup> Lobineau has an account of St. Gurval.<sup>2</sup> Again, Albert le Grand,<sup>3</sup> Augustine de Paz,<sup>4</sup> Jean Chenu, Claude Robert, the Sammarthani, as also Andrew Saussay,<sup>5</sup> refer to our saint. His name is found variedly written Gurvall, Gudwall, Gudnal,<sup>6</sup> and Guidgal.<sup>7</sup> An article has been written, by le Père Alain Le Large,<sup>8</sup> on St. Gurval; but, this is now probably lost, since the period of the French Revolution,<sup>9</sup> although the substance may have been preserved.<sup>10</sup> The Bollandists have an account of this British saint, at the 6th of June,<sup>11</sup> giving a historic commentary<sup>12</sup> on his veneration, acts, age and religious institute. The Rev. Alban Butler<sup>13</sup> presents his Life, under the heading of St. Gudwall—the corruption of a letter—and he maintains the present holy man is not distinct from that Bishop and Confessor.<sup>14</sup> This seems probable enough, although some differences of statement make it difficult to reconcile both narratives. There is an account of

barony of Ballintober North, described on the "Ordnance Survey Townland Maps for the County of Roscommon," sheet 18.

<sup>31</sup> In the parish of Rathdowney and barony of Clondonagh, shown on the "Ordnance Survey Townland Maps for the Queen's County," sheets 22, 28.

<sup>32</sup> In the parish of Loughmoe East, and barony of Eliogarty. See "Ordnance Survey Townland Maps for the County of Tipperary," sheet 35.

<sup>33</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>34</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

<sup>35</sup> See "Monasticon Hibernicum," p. 321.

ARTICLE IV.—<sup>1</sup> These were published A.D. 1768.

<sup>2</sup> In his "Vies des Saints de la Bretagne," p. 131.

<sup>3</sup> In his Lives of the Saints of British Armorica. This work appeared A.D. 1636.

<sup>4</sup> In "Historia Chronologica Episcoporum Britanniae Armoricae."

<sup>5</sup> In his "Martyrologium Gallicanum."

<sup>6</sup> In an ancient Calendar of the Diocese of St. Malo.

<sup>7</sup> In a Calendar belonging to the Abbey of St. Meen, Diocese of St. Malo.

<sup>8</sup> In his Manuscript History of the Bishops

of St. Malo. See Les Petits Bollandistes, "Vies des Saints," tome vi., vi<sup>e</sup> Jour de Juin, p. 504.

<sup>9</sup> After it, the Manuscript History of Le-large was brought to England by a refugee Religious, who was charged to continue that very learned work, the "Gallia Christiana."

<sup>10</sup> After the death of Lelarge, 29th of June, 1705, his Manuscripts were put into order for publication under this title: "Histoire des Evêques de St. Malo, par Pierre Deshayes, Chanoine Regulier de la Congregation de France, sur les Memoires recueillis d'Alain Lelarge, de la même Congregation." See Michaud's "Biographie Universelle, Ancienne et Moderne," tome xxiv., pp. 51, 52.

<sup>11</sup> See "Acta Sanctorum," tomus i., Junii vi. De Sancto Gurvallo Episcopo Alethensi in Armoricis, pp. 727, 728.

<sup>12</sup> In the eight paragraphs, compiled by Father Godefrid Henschen.

<sup>13</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June vi.

<sup>14</sup> The Bollandists have a distinct saint, at this date. See "Acta Sanctorum," tomus i., Junii vi. De Sancto Gudwalo, Episcopo Britanno, Gaudavi in Flandria. There is a previous commentary, in six

St. Gurwall, Bishop, in the work of Rev. S. Baring-Gould.<sup>15</sup> The *Petits Bollandistes*<sup>16</sup> have special notices of this holy Bishop, at the 6th of June. St. Gurval is said to have been a native of Great Britain.<sup>17</sup> In his early youth, he became addicted to study, and with his letters, he learned the rules of an ecclesiastical life. His love of prayer was very remarkable, while he was accustomed to give alms liberally. While young, he loved mortification. Also, by watching and fasting, he sought to subdue all mortal frailties. He was accustomed to assemble daily the young clergy of his own age, and to exhort them. This caused many to entertain a great desire, to lead very holy and perfect lives. To show how entirely he renounced the world, Gurval resolved, that Christ should be his sole inheritance; so that he employed all his worldly substance, which was very considerable, to found a monastery. At this time, the illustrious St. Brendan,<sup>18</sup> the Navigator and Bishop of Clonfert, was the master over many holy disciples: and to him St. Gurval is thought to have repaired for direction and teaching. However, there was a different St. Brendan, Abbot of Birr,<sup>19</sup> and he may have been under this experienced master.<sup>20</sup> St. Gurval studied with fruit, and he embraced also the monastic state. Whether the first-named St. Brendan lived in Ireland, or in British Armorica, at this time, does not seem to have transpired. However, as this celebrated man died about A.D. 577, we should naturally suppose, that if St. Gurvall were his pupil, it must have been in Ireland.<sup>21</sup> Afterwards, as we are told, St. Gurval became Abbot, over that monastery of which he was the founder. St. Gurval had a revelation, which assured him of becoming Bishop over the church of Alet or Aleth, otherwise known as Quid Alet, or Guich Alet.<sup>22</sup> When St. Malo retired to Saintonge, and when he knew that death was approaching, he began to consider well the spiritual necessities of his people, and he felt most desirous of selecting a worthy successor, to whom he might conscientiously resign the See of Aleth.<sup>23</sup> He therefore called his brethren to him, and recommended, that they should induce St. Gurval to come, he being so distinguished through his miracles and virtues. When St. Malo was called away to Heaven,<sup>24</sup> some of his disciples went over to Great Britain. There they prayed St. Gurval, to become their Bishop, as their holy master had requested. Overcome by their persuasions, Gurval at last yielded assent. He then passed over the sea with them.<sup>25</sup> With consent of the

paragraphs, with Vita, having seven chapters, in 74 paragraphs, and notes, edited by Father Godefrid Henschen, pp. 728 to 748.

<sup>15</sup> See "Lives of the Saints," vol. vi., June 6. p. 56.

<sup>16</sup> See "Vies des Saints," tome vi., vi<sup>e</sup> Jour de Juin, pp. 471. 504.

<sup>17</sup> Supposing him to be identical with the St. Gudwall—separately mentioned by the Bollandists—the Rev. Alban Butler places his birth in Wales, and states, that he became Abbot over a numerous monastery in the little isle of Plecit, that he afterwards passed by sea to Cornwall, and then travelled into Devonshire, where he built himself a hermitage. This is said to have grown into a monastery, on account of the number of disciples who flocked to the place. He flourished at the close of the sixth or in the seventh century. See "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June vi.

<sup>18</sup> See his Life, in the Fifth Volume of this work, at the 16th of May, Art. i.

<sup>19</sup> His feast occurs, on the 29th of November, where notices of him may be found.

<sup>20</sup> His death is placed, at the 29th of November, A.D. 571. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. viii., p. 39, and n. 131, p. 40.

<sup>21</sup> This account is questioned in Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 6th, p. 56.

<sup>22</sup> See L'Abbé Tresvaux's "Eglise de Bretagne."

<sup>23</sup> See "Gallia Christiana," tome xiv., col. 995.

<sup>24</sup> This event is assigned to A.D. 612 or 627. See M. Le Dr. Hoefler's "Nouvelle Biographie Générale," tome xxxiii., col. 89.

<sup>25</sup> See the ancient Lessons, published in the "Acta Sanctorum," tomus i., Junii vi. De Sancto Gurvallo Episcopo Alethensi in

metropolitan and the neighbouring bishops, he was consecrated Bishop of Aleth. He applied himself immediately, to know the wants of his diocese and to supply them. His character for holiness, and his exalted position, caused him to be greatly loved and admired by his people. He worked much for God's glory and for the salvation of souls. So long as his brief term of rule lasted, he was the source of great consolation to his flock, who would have desired him to continue long among them as their bishop. He governed this See, however, only a year and few months, according to some writers; others have it, that he ruled over it for two whole years. During this term, Gurval had still a longing desire to abandon the world wholly, and to fulfil this purpose, he caused his Archdeacon named Coalfinit or Colfineth to accept the charge of souls, in the See of Aleth.<sup>26</sup> Then, Gurval sought a place in his diocese, known as Ar-Guern<sup>27</sup> or Guer,<sup>28</sup> in Morbihan. There, a monastery had been established,<sup>29</sup> and it was deemed a fitting place for him to commune solely with his Creator, and to prepare for the rewards of eternal life. Encouraged by his example, and animated by the love of God, several of his priests relinquishing their worldly goods followed their bishop to his place of retirement. Notwithstanding, the holy recluse could not there find retreat; for, numbers of the faithful, attracted by the reputation of his sanctity, came frequently to visit him. At length, selecting a grotto, and screened from all knowledge of his diocesans, Gurval wished to lead the life of a hermit. Taking with him twelve of his priests, as companions, he retreated to that remote place, and there he lived until about the end of the sixth or beginning of the seventh century.<sup>30</sup> Full of years as of merits, he there finished his life, in calm repose.<sup>31</sup> He lived in a cavern above the sea.<sup>32</sup> He departed from this world, according to one account, A.D. 623,<sup>33</sup> or about the year 640, as is more generally supposed. A part of his head was formerly kept, in the treasury of St. Magloire, belonging to the Fathers of the Oratory, at Paris.<sup>34</sup> During those inroads, made by the Normans on the coast of France, certain monks carried away the treasure of his relics. At first, these were deposited at Gatinois, where at Yevre-le-Chatel an old shrine was shown, and which contained them. One of the bones, which was left, afterwards might be seen in the parish church of Petiviers or Pluviers.<sup>35</sup> Some time after their first translation, the relics of our saint were brought to Montreuil in Picardy, then a place of strength. There they remained, until the tenth century, when Arnold I. or the Great, Count of Flanders,<sup>36</sup> caused them to be transferred to the great monastery of St. Peter, of Blandine, at Gant.<sup>37</sup> There his memory is specially revered. At Guer, or Guern, in the diocese of St. Malo, St. Gurval, second bishop of Aleth, was also greatly venerated,<sup>38</sup> and

Armorica, num. 8, p. 728.

<sup>26</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 6th, p. 56.

<sup>27</sup> This Breton word signifies l'Aunaic, in English "a grove of alder trees."

<sup>28</sup> It is near St. Malo's of Baignon, and in the diocese of St. Malo.

<sup>29</sup> It is thought, by St. Malo, and that it first had been conducted under the Scottish Rule, although afterwards it embraced the Benedictine. See "Acta Sanctorum," tomus i., Junii vi. De Sancto Gurvallo, &c., num. 5, p. 727.

<sup>30</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June vi.

<sup>31</sup> See Les Petits Bollandistes, "Vies des

Saints," tome vi., vi<sup>e</sup> Jour de Juin, pp. 471, 504.

<sup>32</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 6, p. 56.

<sup>33</sup> That of Albert le Grand.

<sup>34</sup> See Les Petits Bollandistes, "Vies des Saints," tome vi., vi<sup>e</sup> Jour de June, p. 471.

<sup>35</sup> According to Chastelain.

<sup>36</sup> He carried on a long war against the Normans.

<sup>37</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June vi.

<sup>38</sup> See Les Petits Bollandistes, "Vies des Saints," tome vi., vi<sup>e</sup> Jour de Juin, p. 471.

<sup>39</sup> See Rev. Alban Butler's "Lives of the

of that place he is titular patron. In the British Calendars, the 6th of June is the date for St. Gurvall's or Gudwall's feast. In several churches of Gatinois, and at Montreuil sur Mer, he is honoured; in the parish of St. Gouail, Diocese of Vannes, he is patron, whilst St. Gudwall bears this name. There was an island priory, depending on the abbey of Redon, in the same diocese.<sup>39</sup> Chiefs and prelates, as also the commonalty, crowded probably to this saint's place of abode, during his lifetime. There he was honoured more than others, exalted in the enjoyment of rank and wealth, although he had been living in absolute poverty.

ARTICLE V.—ST. MAELAITHGHEN, OF TECH MAELAITHGHN, PROBABLY IN CAIRPRE UA-CIARDHA, NOW BARONY OF CARBURY, AND COUNTY OF KILDARE, OR IN MEATH. The Martyrology of Tallagh<sup>1</sup> merely registers the name Maelathgean, at the 6th of June. That Moelaitghen lived at an early period is proved, from the fact of his feast having been inserted in the Feiire of St. Aengus,<sup>2</sup> at this date. The commentator has a note, to identify his locality.<sup>3</sup> According to the Martyrology of Donegal,<sup>4</sup> on this day was venerated Maelaitghen, said to have been of Tigh Maelaitghen,<sup>5</sup> in Cairbre-Ua-Ciardha,<sup>6</sup> or in Maghlacha, in the west of Bregia. This territory extended from the River Liffey to the River Boyne, and it took in a great part of the present county of Meath.<sup>7</sup> The place of this saint must be sought for, within the ancient territory of Cairbre-Ui-Chiardha.<sup>8</sup> This now forms the barony of Carbury, in the north-western part of the present county of Kildare.<sup>9</sup> In Scotland, this Natalis of the Holy Confessor Maelaitghen was commemorated, on the 6th of June, as noticed in the Kalendar of Drummond.

ARTICLE VI.—ST. MEDHRAN, OR MEDRAIN, BISHOP. Medrain appears in the Martyrology of Tallagh,<sup>1</sup> at the 6th of June, and he is styled Bishop. In the table, superadded to the Donegal Martyrology, he is said to have been brother of Odhran, according to the Life of St. Ciaran of Saighir.<sup>2</sup> If so, both belonged to the town of Iothre in Musgraidhe Tire, and Meadhran, although at first coming to consult St. Kieran<sup>3</sup> about going on a pilgrimage, afterwards expressed a wish to remain with him as a disciple. We are told, that both the brothers were children from ten to fourteen years of age about this time when they visited Kieran, which was just before the return of St. Cartach from the

Fathers, Martyrs and other principal Saints," vol. vi., Junii vi.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See the "Leabhar Breac" copy in "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., p. xcii.

<sup>3</sup> The Irish note is thus translated, by Whitley Stokes, LL.D.: "*i.e.*, of Tech Moelaitghin in Cairpre Hua-Ciardai. Or in Mag Locha in the west of Bregia."—*Ibid.*, p. xcix.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

<sup>5</sup> This local denomination has not been discovered.

<sup>6</sup> William M. Hennessy annexes the following Manuscript note: "Tech Maelaitghlin

i Cairpre Ua Ciaidha."

<sup>7</sup> See Dr. O'Donovan's "Leabhar na g-Ceart or Book of Rights," n. (z), pp. 11, 12.

<sup>8</sup> The family name of O'Ciardha is now Anglicized Keary and Carey.

<sup>9</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (y), p. 670.

<sup>10</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 15.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> At this passage, Rev. Dr. Reeves has the following note: "In the margin of the MS., opposite this, is written, 8 tun. ϩορειρ Αεοζαιρ, '8 of June Aonghus says.' See above at 8th June."—*Ibid.*, pp. 444, 445.

<sup>3</sup> See his Life, in vol. iii. of this work, at 5th of March, Art. i.

Continent, placed at A.D. 462 or 463.<sup>4</sup> According to O'Clery, it was said, that he may have been Medhrán of Saighir, who descended from the race of Conaire, son to Moghlamha, monarch of Erin. He belonged to the race of Heremon,<sup>5</sup> in that supposition. Under the head of Saighir, Duaid Mac Fírbis enters, Medran, bishop, at June the 6th.<sup>6</sup> The Martyrology of Donegal<sup>7</sup> mentions, on this day, the veneration of Medhrán. At this date, as also at the 8th of the present month, the Scotch have a St. Medran, and also a Madrine, entered in their Calendars.<sup>8</sup> This latter name is supposed to have been a corruption of Medan,<sup>9</sup> while there was a parish in Wigtonshire, called Kirkmadrine, and also another called Kirkmadin. Chalmers supposed, that two churches in the locality were dedicated to St. Medan;<sup>10</sup> and, in the recent Ordnance Survey Maps of Scotland, the old churches there are given under the name of Kirkmadrine.<sup>11</sup> Formerly, one seems to have been distinguished as Kirk-Maiden on the Sea, and the other as Kirk Madin.<sup>12</sup> The churchyard of Kirkmadrine, in the parish of Stoneykirk, Wigtonshire, is still preserved as a burial-ground, while some ancient remains and inscriptions<sup>13</sup> are to be found in that place.<sup>14</sup>

ARTICLE VII.—ST. CLAIRENEACH, OF CLUAIN-CAOIN. An entry, in the Martyrology of Tallagh,<sup>1</sup> at the 6th of June, is Clarainech, Cluana Caoin. There is a Clonkeehan, a parish in the barony of Louth, and another Clonkeen, a parish in the barony of Ardee; both of these are in the county of Louth. Old ruins exist in both of these parishes.<sup>2</sup> However, it may not be positively asserted, that either of these parishes were connected with the present saint. There are many similar names, in different counties of Ireland. Hence, it will not be an easy matter to identify the present locality. On this day was venerated Claireneach, of Cluain-caoin, as we find set down, in the Martyrology of Donegal.<sup>3</sup>

ARTICLE VIII.—ST. LONAN. The name Lonan is entered, in the Martyrology of Tallagh,<sup>1</sup> at the 6th of June. His time and locality are alike unknown. It is recorded, likewise, in the Martyrology of Donegal,<sup>2</sup> that veneration was given to Lonan, on this day.

<sup>4</sup> See John Hogan's "St. Ciaran, Patron of Ossory: a Memoir of his Life and Times," chap. xx., pp. 163, 164.

<sup>5</sup> In a note, Dr. Todd says at Heremon: "The more recent hand adds here, 'Est potius Si hujus.' Meaning that the S. Medrán, here mentioned, is more probably the same, who is commemorated on the 8th of this month."

<sup>6</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 126, 127.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 148, 149.

<sup>8</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 382.

<sup>9</sup> See Chalmers' "Caledonia," vol. iii., p. 439.

<sup>10</sup> See *ibid.*, p. 429.

<sup>11</sup> There are two neighbouring churches dedicated to St. Medan. One of these is in the parish of Glasserton, known as Kirkmaiden in Fernes, while the other is called

Kirkmaiden in Rinns.

<sup>12</sup> On Blean's Atlas.

<sup>13</sup> These are probably referred to, in the "New Statistical Account of Scotland," Wigtonshire, p. 164.

<sup>14</sup> See John Stuart's "Sculptured Stones of Scotland," for an interesting Plate and description of these objects, at pp. 35, 36, and Plate lxxi. He supposes the inscription, as having reference to St. Mathurin, who was honoured in the diocese of Sens, and whose feast was celebrated on the 9th of November.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> A description of both parishes is given, in Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 365, 366.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by D. Todd and Reeves, pp.

ARTICLE IX.—ST. FAOLAN. The Martyrology of Tallagh<sup>1</sup> inserts the name, Faelan, at the 6th of June. Nothing seems to be known of his place or period. We find entered, again, in the Martyrology of Donegal,<sup>2</sup> that Faolan was venerated on this day.

ARTICLE X.—ST. DEOCHARUS. At the 6th of June, Colgan had intended the publication of St. Deocharus' Acts, as we find from the posthumous list.<sup>3</sup> We cannot even surmise who was this personage, from any entries we find in the Calendars, at the 6th day of June.

ARTICLE XI.—REPUTED FEAST OF A ST. COLUMBA, CONFESSOR AND PRIEST. Among the Entries of Camerarius, in the Scottish Kalendar,<sup>1</sup> for the 6th day of June, there is notice of a St. Columba, a Confessor and a Priest.<sup>2</sup> He is said to have been a different person from a holy man, named Colom-krag,<sup>3</sup> who is mentioned in the Acts of the great St. Columkille.<sup>4</sup> On the foregoing authority, St. Columba is entered by the Bollandists,<sup>5</sup> at this same date. It is said, that Æmonia is dedicated to St. Columba, a presbyter, venerated on this day;<sup>6</sup> but, nothing more definite about him has come under our observation.

ARTICLE XII.—REPUTED FEAST OF ST. FINNBAR, BISHOP AND CONFESSOR. At the 6th of June, among the Entries of Camerarius,<sup>1</sup> there is a Saint Finnbar, a Bishop and Confessor.<sup>2</sup> The Bollandists<sup>3</sup> copy this statement, at the same day; but, they observe, that there is neither mention of his period or See.<sup>4</sup> The Martyrology of Aberdeen distinguishes wrongly between St. Fimbarrus of Caithness—who is said to have died there—and St. Barr, Bishop of Cork, who is venerated in Ireland, on the 25th of September.<sup>5</sup>

ARTICLE XIII.—FEAST OF ST. KILIANUS, CONFESSOR. On the authority of Grevén's additions to Usuard, where there is notice of Kilianus, Confessor, at the 6th of June, the Bollandists<sup>1</sup> have an entry to the same effect, on this day. They seem to consider, he may have been that Scottish Bishop Kilian, whose feast is commemorated at Artois, in the northern parts of France, on the 13th of November.<sup>2</sup>

146, 147.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 146, 147.

ARTICLE X.—<sup>1</sup> "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

ARTICLE XI.—<sup>1</sup> Thus: "Sanctus Columba Confessor et Presbyter."

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 238.

<sup>3</sup> In "Vita S. Columbæ," num. v.

<sup>4</sup> See his Life, in this volume, at June 9th, Art. i.

<sup>5</sup> See "Acta Sanctorum," tomus i., Junii vi. Among the pretermitted feasts, p. 617.

<sup>6</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 306.

ARTICLE XII.—<sup>1</sup> To the Scottish Kalen-

dars as follows: "Hoc eodem die Sanctus Fimbarus Episcopus et Confessor."

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 238.

<sup>3</sup> See "Acta Sanctorum," tomus i., Junii vi. Among the pretermitted saints, pp. 617, 618.

<sup>4</sup> They remark, that in the Life of St. Mochoemoc, at the 13th of March, num. 15, and at letter c, they have treated about various saints, called Finnbar; while, in the Scottish Menology of Dempster, he has a Bishop Barrus or Fundbarrus, in Cathenes, at the 25th of September. See *ibid.*

<sup>5</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 275.

ARTICLE XIII.—<sup>1</sup> See "Acta Sanctorum," tomus i., Junii vi. Among the pretermitted saints, p. 618.

<sup>2</sup> See notices of him, at that date, in this work.

ARTICLE XIV.—FEAST OF AMANTIUS, MARTYR. In the Feilire<sup>1</sup> of St. Ængus, the Festival of St. Amantius<sup>2</sup> is recorded, at the 6th day of June. This holy Martyr and his Companions are treated of, by Father Godefrid Henschen,<sup>3</sup> on this same day. He endeavours to elucidate their Acts, from various ancient Martyrologies.

ARTICLE XV.—REPUTED FEAST OF ST. EATA, ABBOT OF MELROSE, AND BISHOP OF LINDISFARNE, ENGLAND. Among the Cistercian Saints has been classed Eata,<sup>1</sup> Bishop of Lindisfarne, who departed this life A.D. 688. He had been Abbot of Melrose, which in its earlier times is said to have been a Benedictine Institute, and afterwards a Cistercian, according to Claude Chalemot.<sup>2</sup> For this, he cites the Roman Martyrology, Baronius and Molanus; but, the Bollandists<sup>3</sup>—who note what he states at the 6th of June—cannot find such references supported by the authors quoted. However, as they remark, Eata, incorrectly written Rata, will be found, at the 26th of October, according to the English Martyrology.

ARTICLE XVI.—REPUTED FEAST OF ST. COLMAN, BISHOP OF DROMORE. In our opinion, there must have been some misplacement of a Festival, for this saint, in the Scottish Kalendars. At the 6th of June, and for A.D. 500, Bishop Forbes has a notice of St. Colmoc—said to have been the same as Colman with the honorific suffix of *oc* or *og*—Bishop of Dromore, in Ireland. Although buried in the city of Dromore, a monastery was erected and solemnly dedicated in his honour at Inchemaholmoich, in the diocese of Dunblane.<sup>1</sup> However, the Martyrology of Aberdeen gives the place of his sepulture, as Inchmacome, where in after times there was a monastery of Canons Regular, belonging to the Order of St. Augustine.<sup>2</sup> In the burial-ground of Kirriemuir,<sup>3</sup> there was a “Capella Sancti Colmoci.” However, at the day succeeding, as the Festival of St. Colman, Bishop of Dromore, is observed in Ireland, we shall have more to state regarding him.

ARTICLE XVII.—REPUTED FESTIVAL OF ST. VIUIANUS, BISHOP. A St. Viuianus is set down by Camerarius<sup>1</sup> as a Bishop, who was venerated on

ARTICLE XIV.—<sup>1</sup> In the “Leabhar Breac” copy, the following stanza occurs, and it is translated into English, by Dr. Whitley Stokes:—

huag ceptao amant  
mopgnim maó foóluga  
moelaithgen conglanbaíl  
luro foéalman tuba.

“Amantius’ perfect suffering, an over great deed if thou conceal it: Moelaithgen with pure goodness went under ground to a shelter.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., p. xcii.

<sup>2</sup> On his name is the Scholion, “nescio ubi est.”—*Ibid.*, p. xcix.

<sup>3</sup> See “Acta Sanctorum,” tomus i., Junii vi. De Sanctis Martyribus Nivedunensibus, Amantio, Lucio, Alexandro, Andrea, Donato, Peregrina, p. 628.

ARTICLE XV.—<sup>1</sup> See an account of him,

at the 26th of October, which is the day for his Feast.

<sup>2</sup> He was a Cistercian, and he wrote “Series Sanctorum et Beatorum ac Illustrium Virorum Ordinis Cisterciensis,” which appeared at Paris A.D. 1670, in 4to. See M. Le Dr. Hoefler’s “Nouvelle Biographie Générale,” tome ix., col. 565.

<sup>3</sup> See “Acta Sanctorum,” tomus i., Junii vi. Among the pretermitted saints, p. 618.

ARTICLE XVI.—<sup>1</sup> According to the Aberdeen Breviary, Pars Hyemalis, fol. ci., cii.

<sup>2</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” pp. 304, 305.

<sup>3</sup> Retours, Forfar, No. 557.

ARTICLE XVII.—<sup>1</sup> In his Entries to the Scottish Kalendar: “Hoc eodem die sanctus Viuianus Episcopus.”

<sup>2</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 238.

the 6th of June.<sup>2</sup> As we can find no other account of him, under the foregoing designation; it may not be an improbable conjecture to surmise, that the substitution of the letter *u* for *n* has taken place in writing his name. In such case, Vinianus can readily be resolved into the Finianus, already mentioned, at the present date.

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## Seventh Day of June.

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### ARTICLE I.—ST. COLMAN, BISHOP AND CONFESSOR, PATRON OF DROMORE DIOCESE.

[FIFTH AND SIXTH CENTURIES.]

#### CHAPTER I.

INTRODUCTION—AUTHORITIES FOR ST. COLMAN'S LIFE—PROPHECIES REGARDING HIM—FAMILY AND BIRTH—HIS EARLY EDUCATION—ST. COLMAN SEEKS DROMORE TO FOUND A MONASTERY—IT BECOMES AN EPISCOPAL SEE—MIRACLES OF ST. COLMAN—SAID TO HAVE BEEN CONSECRATED BISHOP IN THE CITY OF ROME.

SO uncertain are all references made to this holy man, that with the exception of prevailing traditions, and the honour so long paid his memory, we can affirm few personal traits, relating to him, and of a perfectly reliable nature. However, popular traditions—and especially these coming down to us from a remote age and in reference to a venerated bishop—have a force and trustworthiness of peculiar importance, even where the incidents of his biography are obscured, in the memory of his mere personality. The virtues of every saint stand out in Christian reverence, with a peculiar and surpassing beauty. As years advance, these only serve to brighten the glory of saintliness, and to intensify that affection, with which beatific memories are cherished in millions of households. Throughout the Christian world, there is need of no words, to tell how much and how deeply each holy one has endeared himself to the members of Christ's Church.

Among many Irish saints, bearing the name of Colman, and numbering at least one hundred and twenty, much difficulty arises, in assigning to the patron of Dromore diocese distinctive acts, which bear a sole reference to him. However, there are Manuscript Lives of him still preserved. Some of these are kept, in the Bodleian Library, at Oxford.<sup>1</sup> Among the Burgundian Library Manuscripts, at Bruxelles, there is a Latin *Vita S. Colmani*, E. Drum.<sup>2</sup> On this day, Colgan intended to have published Acts of this saint.<sup>3</sup> A Manuscript Life of this holy bishop<sup>4</sup> was in possession of the Bollandists, towards the close of the seventeenth century. This has been edited,<sup>5</sup> in the volume

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CHAPTER I.—ARTICLE I.—<sup>1</sup> They are classed: I. Rawl. B. 505. f. 245, vell. folio: and, 2. Rawl. B. 485. f. 170-176. b. vell. 4to xiv. cent.

<sup>2</sup> In vol. xxii., fol. 201.

<sup>3</sup> As may be seen in the posthumous list.

<sup>4</sup> It was included, with certain acts of

other Irish Saints, in what had formerly been known as the Salamancan Manuscript. Having been the property of a Jesuit College, this Codex had been transferred to the Bollandists' museum or library, then established at Antwerp.

<sup>5</sup> With a previous commentary of seven paragraphs with notes.



of their great serial work, which was published, A.D. 1698.<sup>6</sup> According to the editor, Father Francis Baert, this Manuscript<sup>7</sup> had been written three hundred years before the date of its publication.<sup>8</sup> He justly considers it, as abounding in many unreliable accounts,<sup>9</sup> which could not fail to displease any judicious reader. However, as in the case of certain Acts of the Irish saints, finding none others extant or more reliable; and, in the present instance, if he did not use those materials prepared—hitherto inedited and perhaps likely to remain so—Baert proposed to set them before the curious reader,<sup>10</sup> although many might suppose it better, to withdraw such Acts from their great collection. Another reason he assigns, that as Irish historians were accustomed to refer to Lives of their Saints as historic authorities,<sup>11</sup> he considered it just as well to produce such accounts, even when silly and fabulous. In reference to the present holy man, it is to be suspected, that accounts relating to him have confounded our Colman with other saints bearing a similar name. There are notices of this holy bishop, at the 7th of June, in Rev. Alban Butler.<sup>12</sup> The Rev. Dr. Lanigan<sup>13</sup> and the Petits Bollandistes<sup>14</sup> have his commemoration, at this same date. Also, in the “Circle of the Seasons,”<sup>15</sup> in the works of Bishop Forbes,<sup>16</sup> and of Rev. S. Baring-Gould,<sup>17</sup> is he noted.

Before his birth, predictions announced Colman’s advent to the Irish. On a certain occasion,<sup>18</sup> whilst our great Apostle<sup>19</sup> journeyed from Armagh towards the monastery of Saul,<sup>20</sup> he was hospitably entertained by a bishop, who presented himself and his establishment to the venerable guest, at his departure. We are informed, however, that St. Patrick refused to accept of that bishop’s offer, but he predicted: “Thou art not assigned to me, but, after sixty years, one must be born, who shall found his monastery in an adjoining valley. There, a little while ago, whilst engaged in singing Mass, I saw through the church window a great multitude of angels assembled.” St. Patrick is

<sup>6</sup> See “Acta Sanctorum,” tomus ii., Junii vii. De S. Colmano seu Colmoco, Episcopo Dromorensi in Hibernia, pp. 24 to 29.

<sup>7</sup> The Life appears in two chapters, containing 14 paragraphs.

<sup>8</sup> An Appendix follows, in 7 paragraphs.

<sup>9</sup> He supposed it to have been written, for the purpose of illustrating by recitation the acts of those Irish Saints, whose festivals had been observed in Ireland, during the fourteenth century. On the yearly recurrence of their special feasts, or as a portion of the Divine Office, or during the hours for reflection in religious houses, such biographies were usually read.

<sup>10</sup> He adds: “præsertim cum Breviarii Aberdonensis collector, ex iis Lectiones pro Divino officio desumpserit,” &c.

<sup>11</sup> Unacquainted with the vast store of Irish historical manuscripts, existing in Ireland and in Great Britain, as also on the Continent, in his day, Baert rather thoughtlessly appends a general statement, which then as now is altogether incorrect, in reference to our Island: “vix alia suppetunt rerum patriarum monumenta.”

<sup>12</sup> See “Lives of the Fathers, Martyrs and other principal Saints,” vol. vi., June vii.

<sup>13</sup> See “Ecclesiastical History of Ireland,” vol. i., chap. ix., sect. i., pp. 431 to 434.

<sup>14</sup> See “Vies des Saints,” tome vi., vii<sup>e</sup> Jour de Juin, p. 506.

<sup>15</sup> At p. 159.

<sup>16</sup> See his “Kalendars of Scottish Saints,” pp. 304, 305.

<sup>17</sup> See his “Lives of the Saints,” vol. vi., June 7, p. 71. However, it is evident that this biography has relation altogether to a different St. Colman, of Derrymore, venerated at May the 20th. See an account of him in vol. v. of this work, Art. i., at that date.

<sup>18</sup> See “Acta Sanctorum,” tomus ii., Junii vii. De S. Colmano seu Colmoco, &c. Acta Fabulosa, cap. i., num. 1, p. 25.

<sup>19</sup> St. Patrick. See his Life, in the Third Volume of this work, at March 17th, Art. i.

<sup>20</sup> As there were two places, called Saul, in the province of Ulster; one very near Armagh, and the other about two miles from Down, it may fairly be conjectured, this latter was the place referred to; first, because had that Saul to which the Apostle travelled been in the neighbourhood of Armagh, there could be no reason, why he should seek accommodation from any bishop on his journey, and secondly, because the Sabhall Patric, or Barn of St. Patrick, was his principal establishment, and his favourite place of resort.

said, also, to have repeated the foregoing prophecy to another bishop, ordained by himself in those parts, and who wished to become a subject himself, with all his possessions, of the Irish Apostle.<sup>21</sup> This prediction has been referred, however, to Colmanelo,<sup>22</sup> of Muckmore.<sup>23</sup> Still, it cannot be ascertained, that there had been any Colman, or Colmanellus, a Legate of all Ireland.<sup>24</sup> We are further assured, that in lapse of time, all these predictions regarding place and person were fulfilled, as they had been declared from the lips of St. Patrick.<sup>25</sup> Again, we are told, that whilst the holy abbot St. Columkille<sup>26</sup> was in the plain of Conall<sup>27</sup>—a rural tract in southern Ulster<sup>28</sup>—he spoke in prophetic spirit regarding our saint, to a certain nobleman named Mongan, who wished to dedicate himself and his posterity to Columba: “Trust me, I cannot receive you, because God has destined you for a certain holy man, who will build his monastery, on the northern bank of a river, called Locha.<sup>29</sup> He shall be venerable, in the sight of God and man.” Whatever credit may be given to an assertion, that St. Colman’s birth had been predicted long before its occurrence, by St. Patrick, we cannot admit, that St. Columkille had also foretold an event, which must have happened, probably before his own birth.<sup>30</sup> Neither is the latter prophecy contained in any of St. Columba’s authentic Acts, as published by Colgan, nor in other ancient works; neither do we find the name of Mongan, as there introduced. However,

<sup>21</sup> The preceding account cannot be found in any of St. Patrick’s Lives, as edited by Colgan; however, there is a something similar, in his sixth Life, as written by Jocelin. It runs nearly as follows: At a certain time, whilst St. Patrick visited that part of Ulster, which is called Dalaradia, he passed through a place, named Muccomur. One of his disciples, Benignus, stopped here, as if contemplating some extraordinary celestial vision. He saw a bright choir of Angels, diffusing a heavenly radiance around that place, and he heard the praise of the Creator sung with a ravishing melody. Wrapt in admiration, at this miracle, Benignus was filled with a thrill of delight. But, he wondered especially, what this Angelic presence, great effulgence and celestial harmony portended, in connection with that place. However, after a short interval, this wonderful vision altogether disappeared, from the eyes of Benignus, and with accelerated pace, he followed in the track of St. Patrick to overtake him. The holy Pontiff, wished to learn the cause of his delay, and Benignus described that heavenly vision he had witnessed. St. Patrick had a divine intimation of the meaning to be drawn from this brilliancy, effulgence, and angelic chant. Thereupon, he expounded its meaning in the presence of his companions, as follows: “Know, my dearly beloved children, that in this place, a certain son of life, name Colmanellus, shall build a church, and shall gather many sons of light and future angelic companions. He shall be Præsul and Legate of all Ireland, distinguished for his virtues and miracles. After the darkness of life shall overtake him, he shall be transferred to eternal light and rest, by the

Angels of God.”

<sup>22</sup> He is venerated, on the 26th of September.

<sup>23</sup> Jocelin says nothing about the number of years to elapse, between the prophecy concerning Colmanel and his birth. See Colgan’s “Trias Thaumaturga,” *Sexta Vita S. Patricii*, cap. xcvi., p. 87.

<sup>24</sup> See Rev. Dr. Lanigan’s “Ecclesiastical History of Ireland,” vol. i., chap. ix., n. 5, pp. 432, 433.

<sup>25</sup> See Colgan’s “Trias Thaumaturga,” *Vita S. Patricii*, cap. xcvi., p. 87.

<sup>26</sup> See his Life, at the 9th of June, Art. i.

<sup>27</sup> The “Campus Conalleorum,” to which allusion is here made, appears to have been that region, known as Conallia Murthemensis. It is mentioned, in the First Life of St. Patrick, edited by Colgan, in the “Trias Thaumaturga,” at p. 8.

<sup>28</sup> Now known as the county of Louth. It extended from Breagh Mountain, near a city called Pontana—now Drogheda—to an indentation of the sea, Dundelgania, or Dun Delgan, at present commonly called, Dundalk. See Mr. D’Alton’s “History of Drogheda with its Environs,” vol. i., p. 1. Also, Messrs. D’Alton’s and O’Flanagan’s “History of Dundalk and its Environs,” chap. i., pp. 5 to 7.

<sup>29</sup> The River Locha it was supposed could not be clearly identified, and this was thought by Rev. Dr. Lanigan to have been some lake, usually called a Loch or Lough, in Ireland, where many of such are found.

<sup>30</sup> According to the received account, our saint was born A. D. 516, and St. Columkille came into this world four years later, or about A. D. 520.

<sup>31</sup> Again, as we happen to know, that St.

unless we are to reject what is related of his education under Caylan and Ailbe, and of his connection with Macnise, Colman was prior to Columkille by many years.<sup>31</sup>

Our saint is usually invoked as Colman, in his offices. Yet, there are other forms of this name. He appears to have been denominated Colmoc, in the Aberdeen Breviary. Colmus, Moccolmoc, and Colmanelus, are names applied to this saint. A scholiast on the Ængussian Martyrology styles him Mocolmus.<sup>32</sup> In former instances, a variation of name will find its illustration, in the case of other Irish saints, to whom diminutives and terms of endearment have been accorded, by the people inhabiting this island. It has been asserted, that St. Colman of Dromore was born at an earlier period, than has been generally supposed; for, it is evident,<sup>33</sup> that St. Finian of Maghbile was first instructed by our saint, who was eminent in the early part of the sixth century.<sup>34</sup> Colgan<sup>35</sup> reckons Colman of Dromore, among the disciples of St. Patrick;<sup>36</sup> and, if we admit this statement, the birth of this Irish patriarch should be placed early, and in or about the middle of the fifth century. The birth of our saint is assigned by Sir James Ware and by his editor Walter Harris<sup>37</sup>—quoting Ussher as authority—to 516.<sup>38</sup> It is a very general opinion, also, that St. Colman flourished in the sixth century.<sup>39</sup> However, it has been incorrectly stated, that when treating on the Writers of Ireland, Ware asserts that Colman of Dromore flourished to the seventh century; but, this accurate writer makes no such statement there, unless we are to apply his account respecting St. Colman, Bishop of Lindisfarne,<sup>40</sup> to the saint of whom we are now treating. Because there is an account of St. Gregory the Great having consecrated a Colman,<sup>41</sup> at Rome, it has been thought, he can have been no other than the first bishop and patron of Dromore, so named. But, the Rev. Dr. Lanigan tells us,<sup>42</sup> that through a mistake of Ussher, Colman of Dromore has been confounded with a Colmanel of Muckmore. They are distinguished, however, by Father John Colgan,<sup>43</sup> who, on the authority of Jocelyn,<sup>44</sup> calls the latter an Apostolic Legate.<sup>45</sup> Through a sort of negligence very usual with

Columkille had some transactions with Colmanelo, the Rev. Dr. Lanigan believes, that the mistake has proceeded from such circumstance. See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. i., n. 11, p. 434.

<sup>32</sup> In the "Leabhar Breac" copy we find after Colaim, i. e. Mochołmōg Oromā moir in huib echach tīlao: rendered into English, "i. e., My Colmoc of Druim-Mor in Ui-Echach of Ulster."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xcix.

<sup>33</sup> From documents referred to by Ussher.

<sup>34</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. i., p. 431.

<sup>35</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>36</sup> For this statement, reference is made to St. Finian of Maghbile or Moville, whose feast occurs at the 10th of September.

<sup>37</sup> See Harris' Ware, vol. i., "Bishops of Ireland," p. 257.

<sup>38</sup> But it would seem, that Ussher refers not to him, but to St. Colman Elo. See Index Chronologicus, "Britannicarum Ecclesiarum Antiquitates," A.D. DXVI., p. 526.

<sup>39</sup> See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 265.

<sup>40</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. iii., pp. 27 to 29.

<sup>41</sup> This latter person must have been the Colmanus Ela or Colmanellus, alluded to in St. Patrick's prophecy, as given by Jocelin, and who, it was said, in due course, should become Apostolic Legate in Ireland. Colgan distinguishes him by that title, and assigns his death to A.D. 610. See "Acta Sanctorum Hiberniæ," Februarii iii. De S. Colmano, vulgo Macduach, n. 2. Also, "Trias Thaumaturga," Index Tertius.

<sup>42</sup> See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. i., and nn. 3 to 6, pp. 431, 432.

<sup>43</sup> See "Trias Thaumaturga," Vita Sexta S. Patricii, cap. xcvi., p. 87, and n. 106, p. 113.

<sup>44</sup> He states: "Ipse Præsul atque totius Hiberniæ Legatus efficitur."

Colgan, he quotes,<sup>46</sup> and without any observation, a passage,<sup>47</sup> in which Colman of Dromore,<sup>48</sup> is confounded with Colmanel. Harris has the same confusion at Bishops and Writers, but he distinguishes them at Monasteries.<sup>49</sup> The Rev. Mervyn Archdall has jumbled them together,<sup>50</sup> when treating about Muck-a-more.<sup>51</sup> Yet, we have no certain data for these statements.

The Acts of this saint, as preserved, must have been falsified, at least in some particulars; for, various anachronisms are detected in them, if we accept the foregoing accounts. However, those Acts of his as taken from the Salamancan MS. assure us, that St. Colman, Bishop of Dromore,<sup>52</sup> derived his descent from the Dalriads of Ards territory. This district is also called Dalaradia,<sup>53</sup> meaning the people or offspring of Araidhe.<sup>54</sup> A local tradition, however, connects his birth with Ferrard.<sup>55</sup> The O'Clerys apply to St. Colman the patronymic Mac-Ua-Arta,<sup>56</sup> and they state, that he belonged to the race of Conall Cearnach. Dalaradia<sup>57</sup> is the Ultonian and eastern district, stretching from Newry towards Sliabh Mis, and lying northwards. Its name seems to have been derived from Fiach, surnamed Aradius, King of Ulster. Within his principality, it was situated.<sup>58</sup> We are told, that St. Colman was baptized by a bishop, bearing his own name. This prelate is said to have been his uncle. However, there are so many saints having this name, that neither the office nor cognomen will enable us to discover, who this baptist really was. According to our accounts, Almighty God caused a fountain to spring suddenly from the earth, in which Colman was baptized. During his youth, a remarkable but legendary miracle is attributed to him. After this, St. Colman's parents are said to have sent him to be instructed, by St. Caylan, abbot over Nendrum.<sup>59</sup> Under this capable master, he not only received the rudiments of literature, but practical lessons for a devout life. Our saint made such progress in learning and sound morality, that one day, when his lessons had been perfectly committed to memory, he asked the father Abbot, what he should

<sup>45</sup> See also Colgan's Third Index, at p. 682, *ibid.*

<sup>46</sup> See "Acta Sanctorum Hiberniæ," Januarii xxix. Vita S. Gildæ Badonici, Abbatis et Confessoris, n. 13, p. 191.

<sup>47</sup> From Ussher, in "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 497.

<sup>48</sup> If belonging to the time of St. Patrick, this saint must have been a very different person from Colman Elo, said to have been born in 516, and whose death is placed in 610.

<sup>49</sup> See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 265.

<sup>50</sup> See "Monasticon Hibernicum," p. 10.

<sup>51</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. i., n. 6, p. 433.

<sup>52</sup> Baudrandus tells us, that there is a little city in Ireland, called Dromora, situated within Louth County, province of Leinster. It is a suffragan See to the Archbishopric of Armagh.

<sup>53</sup> According to Venerable Bede, *Dal* signifies a part or portion. See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i., p. 24.

<sup>54</sup> *Dal* was used to express a race or descent, among the Irish; hence, we often find

*Dal* affixed to the name of illustrious families, as if deriving from progenitors: thus Dal-Araidhe, Dal-Fietach, Dal-Rieda, Dal-Cais, &c.

<sup>55</sup> Now represented by a barony, in the county of Louth. Information furnished in a Letter dated 24th of January, 1873, by the Rev. J. K. Markey, P.P., Togher, in Louth County.

<sup>56</sup> See "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 148, 149.

<sup>57</sup> The father of St. Molibba is called Ardius of Dalaradia, as may be seen in Colgan's "Acta Sanctorum Hiberniæ," Februarii xviii. De S. Molibba seu Molibæo Confessore, p. 368.

<sup>58</sup> Colgan states, that Dalaradia was afterwards called Hivethach. See "Trias Thaumaturga," Prima Vita S. Patricii, n. 18, p. 8.

<sup>59</sup> From amongst the many having this name and cited by Colgan, Baert confesses himself at a loss to discover elsewhere any other, than Caylan, who from being abbot of Nendrum became bishop of Down, according to Ussher and Ware. But, anachronisms interpose, if we seek to identify the latter Caylan, with him, who is mentioned in the text. Yet, it appears probable, that the writer of our saint's acts meant no other.

further do. His spiritual director told him, to remove a certain rock, which impeded the progress of the monks, when going to recite Matins. This act, Colman miraculously accomplished, after making over it a sign of the cross.

It has been asserted, that St. Caylan was our saint's first master. According to Sir James Ware's testimony, having being at first abbot of Nendrum, he was afterwards made bishop of Down.<sup>60</sup> An alternative has been submitted by Baert, that our saint might have been instructed by that bishop, who had formerly been abbot at Nendrum, and that therefore he retained the old title and office; yet, this he considers incongruous, for bishops have usually occupations, more nearly appertaining to the glory of God, than those which require the teaching of letters.<sup>61</sup> Through God's assistance, having performed these and similar miracles, Colman obtained his master's benediction, and he then set out on his journey, to visit St. Aylbeus,<sup>62</sup> Bishop of Emlý.<sup>63</sup> He was regarded as being a wise and holy man. Colman desired to receive from him the rule for a religious life. Under this latter saintly instructor—perhaps about A.D. 500<sup>64</sup>—our saint is stated to have remained some years. With great docility, he applied to study sacred Scripture, to fasting, to prayer, and to keep assiduous vigils. The Almighty gave him power to work many miracles. Having obtained permission from St. Aylbeus, to revisit his native place, Colman returned to the holy fathers, his uncle Bishop Colman, and Caylan his master. With this latter he made some stay, and he exhorted the monks to a better rule of living. He was pointed to, as an exemplar of all virtues. He often visited the holy and venerable bishop Maonyseus<sup>65</sup> of Conor, who, having a prescience concerning his guest's arrival, ordered all things necessary for him to be prepared. On going to the bishop, he was received with a warm welcome, and he remained with that prelate for a few days. Then, he consulted that venerable senior, about the possibility of founding a religious house. Macnissius answered: "It is the will of God, that you erect a monastery, and within the bounds of Coba plain."<sup>66</sup> Wherefore, according to the advice of this holy bishop, Colman sought the place indicated. Then, in a valley, and on a spot, formerly designated by St. Patrick, Colman established his dwelling. It was near a river, called Locha, now known as the Lagan.<sup>67</sup>

This place, which at present is called Dromore, was situated in the Dalaradian territory, of which St. Colman had been a native. The O'Clerys gave an *alias* name to Drum Mor, by calling it after our saint, Drum Mocholmóg, in Ui Eachach Uladh.<sup>68</sup> It is now a very small town, about twenty-five miles eastwards from Armagh, and eighteen from Carrickfergus,

<sup>60</sup> This happened sixteen years before St. Colman's birth.

<sup>61</sup> This is not so certain an opinion, however, for teaching may have been a necessary part of a primitive bishop's office, or it may have been adopted as a matter of choice. We have known several instances, in missionary countries, where bishops and even archbishops, charged with the most onerous and important duties, nevertheless devoted themselves to the practice of teaching, even in seminaries, at certain intervals.

<sup>62</sup> Venerated at the 12th of September.

<sup>63</sup> The Bollandist editor, Baert, remarks, that when the Life of this bishop would be under consideration, at the 12th of September, enquiry should be made as to whether the foregoing statement possessed any de-

gree of consistency.

<sup>64</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. i., p. 432.

<sup>65</sup> This name is a compound of Mac and Nisa, which signifies son of Nisa; for Nisa was his mother's name. He is venerated on the 3rd of September, where his acts may be seen, in the present work.

<sup>66</sup> This monastery must have been founded before the death of St. Macnissius. He died in the early part of the sixth century, as will be seen, by referring to his Life, at the 3rd of September. Hence, it would seem, that the See of Dromore boasts a very early foundation, and that St. Colman must have flourished in the earlier part of the sixth century.

<sup>67</sup> This river flows through Dromore.

towards the south. Its being selected as the seat of a bishop is placed so far back, as the fifth century.<sup>69</sup> Here, at first, St. Colman seems to have established a monastery—it is thought before the year 514<sup>70</sup>—when St. Mac Nisse died.<sup>71</sup> There he trained a number of fervent monks in the practices of a religious life. It is said, he wrote a Rule for his Monks,<sup>72</sup> but this is a questionable statement. However, we find a different statement, that it was at Muckmore, in the county of Antrim, he became the first Abbot over a religious house, and that he was afterwards chosen to be first Bishop of Dromore. During his lifetime, it is said to have become an episcopal See; for, this St. Colman, whose feast occurs this day, is regarded as the patron of Dromore church and diocese.<sup>73</sup> In a short time, the multitude of his disciples greatly increased. They observed a very strict rule of discipline. However, in all things, our saint set them a perfect example; for, abstinence, prayer, fervent piety, and vigils, altogether chastened his mortified body.<sup>74</sup>

To illustrate the great merits and virtues of his biographical subject, and to show how he was favoured from Heaven, the old writer of St. Colman's Acts instanced many stupendous miracles wrought through him. One of these happened at a time, when Diernit,<sup>75</sup> King of Ireland,<sup>76</sup> pitched his camp near the monastery of our saint. Colman then induced this monarch to visit his religious house. Received with great welcome, the king and his retainers were hospitably entertained by this holy bishop. A miraculous event is recorded, in connection with this visit. Colman is said to have forgotten his Psalter,<sup>77</sup> which he left in or near the lake; but, according to tradition, he afterwards found the book, without its having undergone any damage. The saint is said, also, to have restored a female to life, after she had been decapitated by robbers. At one time, when our saint preached to a great multitude, in a certain wood, some importunate rhymers approached, and earnestly demanded a gift from him.<sup>78</sup> The saint said to them: "At present, I have nothing to give you, but God's word." One of them impiously replied, "Keep the word of God for yourself, and give us something else." Colman said, "You foolishly reject the best and select the worst of gifts." Then they urged him to work miracles to gratify an idle and impious curiosity. The

<sup>68</sup> See "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 148, 149.

<sup>69</sup> See Walter Harris' "Ancient and Present State of the County of Down," chap. iii., sect. viii., p. 99.

<sup>70</sup> See Rev. Dr. Janigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. i., p. 432.

<sup>71</sup> This is the date generally assigned for it, although the "Annales Inisfallenses" have it so early as A.D. 500, where they enter, "Quies *meicc Nessi Coudeire*. [Primi Episcopi Connerensis.]"—Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 5.

<sup>72</sup> See Harris' Ware, vol. iii., "Writers of Ireland," book i., chap. iv., p. 26.

<sup>73</sup> Owing to changes introduced in reference to his name, from those untrustworthy acts remaining, and from uncertainty respecting the period at which this holy bishop flourished, as also owing to the circumstance of Dromore episcopal See having been rarely mentioned in old records, before the twelfth century; the Jesuit writer Baert is of opinion, that either Colman never had

been bishop of Dromore, or that he left no immediate successors in that See. Here, however, he has drawn a wrong conclusion.

<sup>74</sup> See "Acta Sanctorum," tomus ii., Junii vii. Acta S. Colmani, Commentarius Previus, sect. 1, 2, 3, 4, 5, 6, 7, cap. i., sect. 1, 2, 3, 4, and notes, pp. 24 to 27.

<sup>75</sup> Diarmaid, son of Feargus Kerval, began his reign, in 538, having succeeded Tuathal Maelgarbh, and he reigned at least twenty years. See Martin Haverty's "History of Ireland," chap. x., p. 82.

<sup>76</sup> He was the last king, who resided at Tara. This story is imaginatively told in the novel, *Αγο Ριζ θεϊγονακ να Τεαμπαε*, by Eblana.

<sup>77</sup> It is very remarkable, that there is a Salterstown, sometimes written Psalterstown, in the county of Louth, and that this St. Colmoc is patron of the place. Rev. J. K. Markey's letter previously cited.

<sup>78</sup> Baert tells us, that those persons were Bards or Druids; or, at least, they derived their practices from such orders, having in no respect improved on the manners of their predecessors.

power of God was manifested against those incredulous bards, who most probably were pagans. The earth is said to have swallowed them up, as in the case of Dathan and Abiron. All who were present admired God's judgments in these wonders. Prostrate on their knees before St. Colman, they gave thanks to the Almighty, for those miracles the holy man had wrought.<sup>79</sup> Diarmaid gave thanks to God, likewise, and to his holy servant, through whose power, those wonderful prodigies occurred.

Our saint is stated, to have thrice visited the Apostles' tomb, on the authority of those best qualified to offer a statement on the subject, who, however, are only the writers of his Acts. St. Gregory<sup>80</sup> was Pope, while on one of those visits, and it is related, that our saint obtained the Episcopal dignity from that Sovereign Pontiff. He returned with some relics of the holy Apostles. On his way home, he visited the house of a king in Britain. It so happened, on the night of his arrival, that the queen gave birth to a dead son, who was no other than St. David of Wales.<sup>81</sup> Through the power of God and the merits of the holy Apostles, whose relics he possessed, St. Colman brought the child to life.<sup>82</sup> Afterwards, Colman fostered and taught him. This child, we are told, in course of time, became the renowned British bishop of Menevia.<sup>83</sup> Notwithstanding the statements here made, we are totally unacquainted with the date of Colman's accession to the episcopacy, or the place where he had been consecrated; but, it seems most probable, that he was not obliged to leave his own country for that purpose. We have been unable to discover any bishop of Dromore, named in ancient records, after St. Colman, and before the arrival of the English in this island, with the exception of Maelbrighde, son of Cathasach, Bishop and Abbot of Druim-mor-Mocholmog, who departed this life, A.D. 972,<sup>84</sup> or 974, as also another named Rigan, who is said to have died, about the year 1101.<sup>85</sup> A learned Irish writer<sup>86</sup> observes, that in the book of Centius Camerarius, afterwards Pope Honorius III., there is no record enumerating Dromore See.<sup>87</sup> Therefore, he supposes, in all likelihood, it wanted a distinct bishop for several centuries. Many also held, that Dromore had been united with the Archiepiscopal See of Armagh, during the whole of this dark historic period; and, as the bishopric itself had been of lesser consequence, as a matter of course, that few particulars had been set down in writing, which refer—if any there were<sup>88</sup>—to its bishops.

<sup>79</sup> The Rev. Dr. Reeves cites this as an instance of a hostile feeling, which prevailed between the ecclesiastical and the bardic orders. See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix, II., p. 358.

<sup>80</sup> St. Gregory the Great—to whom allusion seems to have been made—obtained his Pontifical dignity, only A.D. 590. See an account of him in Rev. John Alzog's "Manual of Universal Church History," vol. ii., Period 2, Epoch 1., Part 1., chap. 1., sect. 153, pp. 28 to 30. Translation by Rev. F. J. Pabisch and Rev. Thomas S. Byrne.

<sup>81</sup> Were we to admit the absurdities contained in the foregoing narrative, St. David must have been born long previous to the time of Colman's birth, for he was consecrated bishop A.D. 519.

<sup>82</sup> Quite a different account is given by the Bollandists, in the Acts of : t. David. pub-

lished at the 1st of March.

<sup>83</sup> Thus, it should stand, that Colman received his consecration seventy years after St. David's episcopacy.

<sup>84</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 696, 697.

<sup>85</sup> See Harris' Ware, vol. i., "Bishops of Dromore," p. 258.

<sup>86</sup> Sir James Ware.

<sup>87</sup> Before the elevation of Camerarius to the Pontifical dignity, he had compiled a large volume of statistics, regarding the Roman Church. See Ludovicus a S. Carolo, in "Bibliotheca Pontificia," lib. i.

<sup>88</sup> Baert remarks: "Ibi forte invenerit Waræus enumeratos Episcopatus Hiberniæ, quotquot initio seculi XIII. juris aliquid pendebant Romane, absque ulla mentione Dromorensis, quasi tunc non extitisset ille."—"Acta Sanctorum," tomos ii., Junii vii. De S. Colmano seu Colmoco, &c. Commentarius Prævius, num. 3, p. 25.

## CHAPTER II.

ST. COLMAN OF DROMORE CONFOUNDED WITH ST. COLMAN OF LINDISFARNE—DROMORE AND SOME OF ITS ANCIENT REMAINS—MIRACLES OF THE SAINT—PERIOD OF HIS DEATH—COMMEMORATION IN CALENDARS—CHURCHES AND INSTITUTIONS DEDICATED TO HIM—CONCLUSION.

A NOTION has been entertained by some writers, that St. Colman of Dromore had been also bishop of Lindisfarne, in England.<sup>1</sup> The grounds for this opinion are slight, indeed, and they are probably based only on the mistake of a single author. In additions to the Martyrology of Usuard, by Molanus,<sup>2</sup> our St. Colman appears to have been confounded with him of Lindisfarne.<sup>3</sup> For this opinion, Molanus cites Bede, without any just warrant; for, the venerable English historian only mentions that particular Colman, who contended strenuously for maintaining the Irish rite, in celebrating Easter. The following considerations, however, occurred to Baert,<sup>4</sup> as deserving further enquiry. First, that Colman of Lindisfarne, although stated by the Four Masters to have died on the 8th of August, appears to have had no distinct festival day. On this matter, Colgan himself is silent.<sup>5</sup> Secondly, that the See of Dromore, from St. Colman's time to the twelfth century, seems to have been almost unknown to historians.<sup>6</sup> Thirdly, there is an account, in Colman of Dromore's fabulous Acts, apparently borrowed from some old tradition, that St. Colman had been consecrated abroad, and as said, at Rome.

From these circumstances, Baert began to consider, if it might not be an improbable conjecture, that Colman being a monk of Iona at first, had been subsequently Abbot of Muckmore; that Finian, Bishop of Lindisfarne, having died in England, Colman might have succeeded him and occupied this See for three years; and afterwards, returning to Ireland, having left his See, that Colman might have constructed two other monasteries, and spent the remainder of his life at Dromore, a small city. Here, he might have permission from the Archbishop of Armagh to exercise the episcopal office, while baptizing, confirming, instructing and preaching to the people. Then, when many years had passed away, the obsolete traditions of the vulgar may have been resolved into a prevailing belief, that Colman had been first bishop of Dromore, having received his consecration in a different place. But, to those mere suppositions, it may be objected, that Mayo was a celebrated Connaught monastery situated in a county, bearing the same name; and that Innisbofinde—separated from the mainland by a small strait—belonged to this same county. Dromore says the writer belonged to Leinster;

CHAPTER II.—<sup>1</sup> See *Les Petits Bollandistes* "Vies des Saints," tome vi., viii<sup>e</sup> Jour de Juin, p. 506.

<sup>2</sup> At the 7th of June, he states: "In Hibernia, Colmani, Episcopi & Confessoris, de quo Beda in Historia gentis sue." The former part of this entry has been taken from the Martyrology of Greven; but, whether the latter part had been added, on some different authority, or had been a conjecture of Molanus himself, Baert would not undertake to decide. In the margin of his work, he gives as a reference, lib. iii., cap. 26, and lib. iv., cap. 4.

<sup>3</sup> From Iona, he went to Ireland, where he built two monasteries. The first of these, it is incorrectly said was called Innisbofinde, or the Island of the White Cow, not

far from Iona; and the other was called Mayo. But, in Bede we do not find any mention regarding a Colman, the founder of Muckmore, over which he was first Abbot. We may very properly infer, that Colman of Dromore was a different person from Colman of Lindisfarne.

<sup>4</sup> He devotes an Appendix to this enquiry, after giving the "Acta Fabulosa." See "Acta Sanctorum," tomus ii., Junii vii. De S. Colmano seu Colmoco, &c., pp. 28, 29.

<sup>5</sup> See "Trias Thamaturga," Quarta Vita S. Columbæ, n. 16, p. 382.

<sup>6</sup> They do not allude to any of Colman's successors, so that several suppose that the See of Dromore had been united with Armagh, during this whole interval.



yet, he must rather have meant Ulster. It seems incongruous, that Colman should have left his monks, who followed him from England, to select a resting-place so far removed. However, may it not be supposed, that having built and provided for the government of both monasteries, while he was bishop, he travelled through different parts of this island, engaged in his apostolic labours, and that by some means he rested at Dromore, where he desired to found a monastery? And, must it not be natural to conjecture, that following the example of certain renowned missionaries and prelates,<sup>7</sup> he might have been anxious to found various monasteries, as his journeyings had been undertaken solely to promote the greater honour of God? If those foregoing conjectures find favour with the reader, we may easily account for the See of Dromore being unrecorded in historic entries until the twelfth century, and that Colman had not any known successor, for so many generations after his death. If they be adopted, it will follow, that Colman of Dromore was born, not in the commencement, but at the close of the sixth or probably at the beginning of the seventh century.<sup>8</sup> He must have lived some considerable time afterwards, supposing he founded two monasteries, and at different intervals.<sup>9</sup>

A charter was presented to Dromore, by King James the First, in the year 1609. By his letter patent, he granted a free market on every Saturday, in a place near the Cathedral of Dromore, where the great stone cross stood, and fairs are held every year at the same place—viz., on the feast of St. Philip and St. James, and on that of St. Michael, and for two days after each. The ancient Cathedral of Dromore, converted to purposes of Protestant worship, with a considerable part of the town, was burned down by the Irish Insurgents, in 1641. It was rebuilt, by Bishop Taylor, after the Restoration.<sup>10</sup> The stone cross either fell or was removed to near the square, and lay for many years, at the corner of a house.<sup>11</sup> A portion of the shaft was used as the lower step of a stone stairs outside, at the north-east corner, when the new market-house was built in 1732. About the year 1800, the present stairs were put up inside, and the stone stairs removed, when this portion was placed, with its companions, where they now remain. About this time, Bishop Percy expressed a wish to have it removed to St. Colman's well, in the episcopal demesne, when he had got that romantic spot beautified by planting, walks, seats, and vistas, also, with statues of the heathen deities. He had thrown it open as a general promenade for the town and neighbourhood. But, finding the inhabitants would be displeased, by taking away their market cross, he relinquished that idea. In 1803, a company of the Donegal militia was quartered at Dromore, A number of them proposed to accede to a gentleman's wish in Dromore to erect the cross for the sum of half a guinea; but, having accomplished their task in a very short time, he would only allow them 5s. The men were so indignant at his conduct, that they again hauled it to the ground, where it lay for a few years, when it suffered profanation by the same gentleman that caused it to be erected.<sup>12</sup> It has been proposed, to collect the parts<sup>13</sup> of this cross now

<sup>7</sup> Such as Columba, Aidan, and Finian.

<sup>8</sup> In the year 664, St. Colman was both Abbot and Bishop of Lindisfarne.

<sup>9</sup> To these foregoing remarks, Baert adds, that suspecting the correctness of an opinion advanced by Colgan regarding St. Colman, he could find little more regarding his age and period. See "Acta Sanctorum," tomus ii., Junii vii. De S. Colmano seu Colmoco Episcopo Dromorensis in Hibernia, Appendix, num. 4, pp. 28, 29.

<sup>10</sup> See Walter Harris' "Ancient and Pre-

sent State of the County of Down," chap. iii., sect. viii., pp. 99, 100.

<sup>11</sup> Occupied by a Mr. Hammond.

<sup>12</sup> He entertained the Gothic idea of placing on this relic of piety the iron stocks, in which for many years criminals were exposed to the public gaze. See the "Irish Builder" of April 15th, 1886. Letter of Thomas Drew to Mr. John Harrison, Chairman of Dromore Town Commissioners, pp. 117, 118.

<sup>13</sup> The fragments discovered consist of the

remaining, and to set up its exemplar at some public place in Dromore;<sup>14</sup> near the cathedral having been suggested,<sup>15</sup> as the most suitable site.<sup>16</sup>

Our saint's mother had sent a message, that she desired the privilege of speaking to him. But, the servant of Christ returned for answer: "Let her take choice of the alternative, either to see me only, or to speak without seeing me." On hearing this, she said: "I had rather he would speak to me, on matters pertaining to the welfare of my soul." Then, both met, but on opposite sides of a tree, and they began to converse with each other, without being mutually seen. Meantime, by Divine interposition, an opening was made through the tree, and which enabled both to behold each other, without the intervention of any obstacle. Again, we are told, that our saint once found a hind, which had strayed from its dam, and the saint called the animal to him.<sup>17</sup> Then, he placed it with some heifers, from which a calf had been stolen. Soon, the heifers began to treat the hind, as if it had been one of their own species. At stated times, it herded with them, until at last, it returned to its own dam. At one time, the brothers of his monastery had nothing left to place on their table. For three days and nights, they were obliged to fast. This filled Colman with surprise, and obliged him to inquire into the cause of such privation. At length, by Divine revelation, he learned, that the keeper of the stores had been guilty of fraud. Immediately, he was deposed from that office, and a more faithful person was appointed in his stead. Thenceforward, the Almighty was pleased to provide for all the wants of Colman's religious community. These incidents form only a summary of his life.<sup>18</sup> It remains for us to speak regarding his decease. When about to leave this world, and to receive the reward of his labours from God, corporal infirmities grew upon him, until it was found necessary to administer Extreme Unction, and to strengthen his departure from life, by giving him the Holy Eucharist.<sup>19</sup> Then, bidding farewell to his brethren, and with earnest prayer on his lips, his pure spirit fled to the bosom of his Creator.<sup>20</sup>

socketed base stone or *podium*, a portion of the lower end of the shaft about  $4\frac{1}{2}$  feet long, and a stone forming the circle and cross arms of the cross itself, measuring 6 feet 8 inches in length. These are all Mr. Drew had been able to find, on which to found a restoration, although it had been reported, that other fragments exist about the town of Dromore.

<sup>14</sup> Some years ago, Mr. Thomas Drew made a visit under the guidance of a very zealous and remarkable antiquary, well remembered in Dromore, Mr. Alexander Colville Welsh, to several places where fragments of the cross were supposed to be. In the year 1861, this gentleman delivered a learned lecture, on "Dromore." A transcript of that lecture had been given in MS. to Mr. Drew, who made careful drawings of the stones Mr. Welsh could point out. Whatever these may have been, they certainly never at any time formed any portion of the cross, in the opinion of Mr. Drew.

<sup>15</sup> By Mr. Thomas Drew, R.H.A.

<sup>16</sup> There it should be still in the possession of the corporate authorities of Dromore, as being the witness of the ancient chartered privileges of their predecessors. Where the

road from Banbridge leads into the town, and divides at the east end of the cathedral, with the sweeps towards the railway station and the town, a triangular space exists, which is not traversed by the traffic. There is a long footway crossing, and the great cross, if erected to the right hand of it, proceeding towards the town, might very conveniently form just such a "refuge" for foot passengers, as it is usual now to erect in cities, where long crossings exist. Here it should conveniently direct and divide the traffic, instead of forming any obstacle. Mr. Drew adds that, in his opinion, no more picturesque situation about the town could be found, by an artistic eye.

<sup>17</sup> He is said to have done this "ligni sono"—probably with a whistle or some other instrument of the like nature.

<sup>18</sup> So we are assured, by the author of our saint's Acts.

<sup>19</sup> The Acts say, "Sacramenti olei unctione perunctus, Dominici [corporis] et sanguinis perceptione exitum suum munivit."

<sup>20</sup> See "Acta Sanctorum," tomus ii., vii., Junii. De S. Colmano seu Colmoco, &c., cap. ii., with notes, pp. 27, 28.

<sup>21</sup> See Rev. Dr. Lanigan's "Ecclesiastical

The year of Colman's death has escaped the attention of our annalists.<sup>21</sup> Conjectures have been offered by some writers,<sup>22</sup> that he died about A.D. 600, or 610.<sup>23</sup> However, these dates seem referable to other Colmans, who lived later, and therefore, they are quite nugatory. Even the confounding together various persons of that name is not a late error. However, St. Colman, first Bishop of Dromore died, probably before or towards the middle of the sixth century. He is said<sup>24</sup> to have been buried in the city of Dromore—which is most probable—although the Breviary of Aberdeen gives the place of his sepulture as Inchmacome.<sup>25</sup> The chief festival of our saint is kept, on the 7th of June. In the "Feilire" of St. Ængus,<sup>26</sup> his name occurs, at this date, and there he is called the great descendant of Ua Artae. This saint is entered, in the Martyrology of Tallagh,<sup>27</sup> at the 7th of June, as Mocolmoc Dromma moir. In the Martyrology of Marianus O'Gorman, his feast is set down, at the 7th of June, and by a commentator on it, his name is entered as Columbanus.<sup>28</sup> However, this has the same meaning as Colman, and Mocholmóg. This latter is the Irish devotional name, compounded of mo-Colum-og, *i.e.*, "my little Colum," or "my beloved Colum;" while Colman, and Columban, are diminutives of Colum, and equivalent to Colum-og.<sup>29</sup> The name of Colmanus, rendered Colman, Bishop of Druim-Mor, according to his Latin Life, is identical with Columb, as he is styled in the "Feilire."<sup>30</sup> In the anonymous list of Irish Saints published by O'Sullivan Beare,<sup>31</sup> the name of Colmanus occurs this day. Father Henry Fitzsimons<sup>32</sup> has Colmanus, Epis. for his Calendar, at the 7th of June. The Martyrology of Donegal<sup>33</sup> mentions likewise, the veneration paid to Mocholmog, Bishop. It is certain, that St. Colman had been venerated from an early period, not only in Ireland, but likewise in Scotland. In the Breviary of Aberdeen Cathedral Church, and which had been printed at Edinburgh,<sup>34</sup> we find an office to a St. Colmoc, at the 6th of June.<sup>35</sup> Again, in the Calendar of Drummond,<sup>36</sup> at the 7th of June, we have recorded the Natalis of St. Mocholmoc in Ireland. At the vii. Idus Junii,<sup>37</sup> the Martyrology of Aberdeen enters<sup>38</sup> the festival of St.

History of Ireland," vol. i., chap. ix., sect. i., n. 11, p. 434.

<sup>22</sup> See Harris' Ware, vol. i., "Bishops of Dromore," p. 257.

<sup>23</sup> This is the date, at which Ussher places the death of St. Colman Elo, venerated on the 26th of September. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 497.

<sup>24</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 305.

<sup>25</sup> In after times, a monastery of Regular Canons of the Order of St. Augustine was there established.

<sup>26</sup> In the "Leabhar Breac" copy, we find, at this date:—

ТОСАММ ПОИЛ ИМОАРИП  
 ІАМОПІСНУМ СОТАССАІ  
 ҀЕІЛ СОЛАМ СЕНЕССА  
 ИМОПІ МАІС НУІ АРТАІ.

Thus rendered into English, by Dr. Whitley Stokes: "The Martyr Paul's calling, after a great deed with starkness. The feast of Colomb without evil, the great descendant of Artae."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xciii.

<sup>27</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>28</sup> The gloss in Marianus O'Gorman ex-

plains Mocholmog thus: "Columbanus [i. eppocp] mac u Arti o Druim mor Mocolmocc in Uibh Eachach Uladh."

<sup>29</sup> This is noticed, in the "Martyrology of Donegal," as having been an explanation inserted by a recent hand. See note by Rev. Dr. Todd.

<sup>30</sup> See, likewise, Appendix to the Introduction of the "Martyrology of Donegal," p. xlvii.

<sup>31</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 53.

<sup>32</sup> On the authority of Bede, Floratius and Molanus.

<sup>33</sup> Edited by Drs. Todd and Reeves, pp. 148, 149.

<sup>34</sup> In A. D. 1509.

<sup>35</sup> We find the following prayer in this office: "Mentibus nostris, omnipotens Deus, gloriam tuæ laudis infunde; et dum B. Colmoci, Confessoris tui atque Pontificis, festivitatem agimus; in æterna refrigeria, ipso intercedente, transferamur. Per Dominum," &c.

<sup>36</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 15.

<sup>37</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 264.

<sup>38</sup> Thus: "In Scotia Sancti Colmoci

Colmoc, bishop and confessor; and, there can hardly be any doubt, but that reference is made here to the saint, who is venerated as Patron of Dromore. Assuming that the Colmoc thus venerated in Scotland was identical with our Colman, Baert enters upon an enquiry, about any Irish saint's name having been received with such honour in North Britain. He concludes, by observing, that the modern Scots too frequently appropriated as their own countrymen those Irish Saints, who were anciently designated Scoti by various writers.<sup>39</sup> The same author remarks, that the name of St. Colman is noted down, in ancient Calendars, as having been venerated in Ireland.<sup>40</sup> He then rightly conjectures, that this more ancient veneration, in our own western island, induced the British Scots to extend the observance of his festival, to their own country. In the "Memorial of Ancient British Piety," likewise, the festival of St. Colmoc, first Bishop of Dromore, is entered.<sup>41</sup> His festival was enjoined to be celebrated with a solemn rite. The nine lessons of his office differ little in substance, from the Acts of St. Colman, as published by the Bollandists, at the 7th of June. According to some accounts, he had a festival at the 27th of September,<sup>42</sup> on which day he was also commemorated; but, it is manifest, that the reference here is to St. Colman Elo or Eala.<sup>43</sup>

Among the architectural memorials of St. Colman designed to honour his virtues and patronage is the fine new church projected for Dromore, as also carried to a successful completion, by the Very Rev. William M'Cartan, P.P., and the plan for which had been furnished by Timothy Hevey, Esq., Architect, Belfast. Its style is early English Gothic, and of an ornate character.<sup>44</sup> Its plan consists of a nave and side aisles, with clerestory windows over the bays of dividing arches. A fine square tower, terminated with a spire and projections, dominates to a very considerable height above the roof. Its chief entrance is through



St. Colman's Cathedral, Dromore, County Down.

a recessed door, topped by a hooded moulding. There is a niche and a statue of St. Colman above; a fine rose window higher still, and a floriated cross

episcopi et confessoris apud Inchmahomo sepultus de quo in insula monasterium canonicorum regulare vita patrocinate Colmoco

Deo famulancium vbi tanto iocundius celebrantur sua natalicia quanto salubrius clauerunt eius miracula."

surmounts the gable. Double lancet windows are on either side of the front niche. There are many other elegant features, which reflect great credit, on the taste and skill of the talented architect. The walls externally are relieved with buttresses and courses. The foundation-stone of St. Colman's Church was laid on Sunday, October 27th, 1871, by the Most Rev. John Pius Leahy, bishop of the diocese. The sermon was preached by the Most Rev. Daniel M'Gettigan, Primate of All Ireland. The new church is built of black stone, with freestone dressings, and courses of brick internally and externally. It is supplied with all the latest improvements in ecclesiastical architecture.<sup>45</sup>

Besides the fine pro-Cathedral Church at Dromore, the following Catholic Churches in this diocese are dedicated to St. Colman—viz.: those of Tullylish and Clare, in the parish of Tullylish, also Kilvarlin, near the village of Moira, in the parish of Magheralin, and Barnmeen, near the town of Rathfriland, in the parish of Drumyath. The diocesan college is likewise under the patronage of St. Colman.<sup>46</sup> In Scotland, likewise, the monastery of Inchemaholmoch, in the diocese of Dunblane, was solemnly dedicated to him.<sup>47</sup> In the burial-ground of Kirriemuir, there was a chapel of St. Colmoc.<sup>48</sup> Whether or not, this be the saint, from whom the religious house, called Scrin-Mocholmog, or "the place of St. Mocholmog's shrine," had been denominated, is not easily ascertained. It has been Anglicized Staholmock, and it is situated in the county of Meath. The shrine was at Teach-Mocholmog.<sup>49</sup> Scrin-Mocholmog was plundered by Aulav, and Donnogh, Lord of Moybreagh, A.D. 1027.<sup>50</sup> No other saint, similarly named, appears in our Calendars.

A true pastor, brave, considerate, unfaltering in all his duties, for the cause of religion, and for those under his pastoral charge, this holy man looked only for the rewards that await the just, when called away from this world. He considered how transitory, indeed, are all those works which men designate immortal. By these, some hope to transmit their names to the end of time. Proud cities, costly monuments, superb architecture, these are all perishable works; for, work and workmen pass rapidly away. The hand of time destroys and obliterates all created things; but, one immortal entity survives. The soul is indestructible; and, the saints wisely resolved on its conservation. With the body, both shall be glorified and preserved, for the justified, after the Day of General Judgment.

<sup>39</sup> He adds: "quod quamvis convincatur erroris, cultum tamen hujus S. Colmani confirmat."

<sup>40</sup> Baert refers to the Martyrology of Usuard, enlarged by Greven, for confirmation of this assertion. At the 7th of June, we read: "In Hibernia Colmani, Episcopi et Confessoris." Molanus, also, has a like entry. He seems to append his own opinion—a very incorrect one—in these following words: "de quo Beda in Historia gentis suæ."

<sup>41</sup> At the 7th of June. See p. 88.

<sup>42</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June vii.

<sup>43</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 497.

<sup>44</sup> The accompanying illustration, from an etching kindly furnished by Very Rev. William M'Cartan, P.P., of Dromore, has been drawn on the wood by William F. Wakeman. The engraving is by Mrs. Millard. To the worthy pastor, the author

is indebted for some interesting local particulars and traditions, relating to Dromore and to its patron saint.

<sup>45</sup> See "Freeman's Journal" of October 31st, 1871.

<sup>46</sup> The foregoing information was kindly conveyed in a letter, from Very Rev. Henry O'Neill, now P.P. of Warrenpoint, in a letter to the author, and dated Violet Hill, Newry, September 20th, 1886. To the venerable Bishop of Dromore, Most Rev. Dr. Leahy, the writer is also indebted for his great kindness in affording diocesan information.

<sup>47</sup> According to the "Breviarium Aberdonense," Pars Hyemalis, fol. ci., cii.

<sup>48</sup> It is called "Capella Sancti Colmoci," in the Retours of Forfar, No. 557. See Bishops Forbes' "Kalendars of Scottish Saints," p. 305.

<sup>49</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxii., n. p. 550.

<sup>50</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 814, 815.

ARTICLE II.—ST. COEMHAN, OR CAOMHAN, OF AIRDNE COEMHAN, OR ARDCAVAN, COUNTY OF WEXFORD. In the Martyrology of Tallagh,<sup>1</sup> we read Coemhan, of Airdne Coemhan, at the 7th of June. This locality has the English signification of St. Coemhan's or Cavan's hill or height. It is now called Ardcavan, in the barony of Shelmalier, and in the county of Wexford. The ruins of its ancient church lie close to the margin of Wexford Haven.<sup>2</sup> The Martyrology of Donegal,<sup>3</sup> at this day, simply registers a festival, in honour of Caomhán. His place is not there noticed.

ARTICLE III.—ST. MOCHONNE, OR MOCHONNA. An entry is found, in the Martyrology of Tallagh,<sup>1</sup> at the 7th of June, regarding a St. Mochonne, simply so registered. He is probably identical with a St. Connan, mentioned by Colgan, as having been venerated in our Calendars, on this day.<sup>2</sup> Perhaps, he is not different from the saint Coemhan, previously noticed on this day. We find Mochonna recorded, also, in the Martyrology of Donegal,<sup>3</sup> as having a festival at the same date. We find two simple entries,<sup>4</sup> with the names of different saints,<sup>5</sup> but resembling the name of St. Connan.

ARTICLE IV.—ST. COLUM GOBHA, OR THE SMITH. An entry appears, in the Martyrology of Tallagh,<sup>1</sup> at the 7th of June, regarding Colum, Gobha. From the term employed in designating him, we may probably conclude, that he was an artificer, or a worker in metals. About him, little more seems to be known. This handicraft often engaged the attention even of eminent ecclesiastics in Ireland. A festival was celebrated, in honour of Colum, Gobha (the smith),<sup>2</sup> as we find recorded, likewise, in the Martyrology of Donegal,<sup>3</sup> at this day.

ARTICLE V.—ST. COLUM, MONK. We find his name, in the Martyrology of Tallagh,<sup>1</sup> at the 7th of June, but entered as Columba, Mon, meaning Monachus, or "a monk." According to the Martyrology of Donegal,<sup>2</sup> likewise, Colum had veneration paid him on this day.

ARTICLE VI.—ST. LUNECHARIA, OF KILL-LUNECHAIR. In the Catalogue of Churches, belonging to the Diocese of Elphin, there is a chapel called

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (f), p. 868.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 148, 149.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xiii. Januarii. De S. Comano Episcopo, Manix, n. 2, p. 60.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 148, 149.

<sup>4</sup> In the Irish Calendar, at the vii. of the Ides of June, corresponding with June 7th.

<sup>5</sup> They are "Caomhan" and "mo conna." See Ordnance Survey Office Copy, now preserved in the Royal Irish Academy, Common

Place Book F, p. 52. I am inclined to think, the latter was identical with our saint, the endearing mo having being prefixed to his proper name. In the "Martyrology of Tallagh," at the same day, the former name is written, "Coemhan Airdne Coemhan." See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxvi.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Dr. Todd says in a note, Gobha, the smith.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 148, 149, and *ibid.*, pp. 378, 379.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, pp. xxvi.

<sup>2</sup> Edited by Dr. Todd and Reeves, pp. 148, 149.

Kill-Lunearchair, and it has been supposed,<sup>1</sup> that a St. Lunearchia, venerated at the 7th of June, had been the Patron.<sup>2</sup> Colgan thinks, moreover, that this person may have been identical with one Lukencharia, whose birth took place, owing to the prayers of St. Mochua,<sup>3</sup> or St. Cronan, of Balla.<sup>4</sup>

ARTICLE VII.—FESTIVAL OF ST. PAUL, BISHOP OF CONSTANTINOPLE, AND MARTYR. [*Fourth Century.*] In the Irish Church, the Feast of this illustrious Martyr St. Paul, Bishop of Constantinople, was formerly held, as we find, by reference to the “*Feilire*” of St. Ængus, where a eulogy occurs on his triumph.<sup>2</sup> This holy Prelate was a native of Thessalonica, and afterwards he was deacon at Constantinople, in the year 340.<sup>3</sup> Then, the Archbishop on his death-bed recommended him as successor, and he was accordingly elected. However, he was bitterly persecuted by the Arians, and having been banished from his See by the Emperor Constantius, who favoured the Arian heresy, he was transported to Cucusus, a small town in Cappadocia, where his enemies conspired against his life. Meantime, Macedonius had been obtruded on the citizens of Constantinople as their bishop, with great popular tumult, and much bloodshed.<sup>4</sup> Having been captured by the Eusebians, St. Paul was hanged or strangled,<sup>5</sup> about the middle of the fourth century. His death has been placed, at June 7th, A.D. 344.<sup>6</sup> The body of St. Paul was afterwards brought by the Emperor Theodosius to Constantinople, with every demonstration of honour and reverence.<sup>7</sup> The Bollandist Father Francis Baert, has an account of him, in Four Chapters,<sup>8</sup> to which a Preliminary Dissertation<sup>9</sup> is prefixed, while two distinct Appendices<sup>10</sup> follow.<sup>11</sup> The remains of St. Paul, repose at Constantinople, in a church so called; and on the fall of that city,<sup>12</sup> they were removed to Venice, A.D. 1226, where they are kept with great respect, in the Church of St. Lorenzo.<sup>13</sup>

ARTICLE VIII.—REPUTED FEAST OF ST. BATHENUS, ABBOT AND DISCIPLE OF ST. COLUMKILLE, IN SWITZERLAND. In his “*Menologium Scotorum*,” Dempster has the Festival of a St. Bathenus, Abbot,<sup>1</sup> and a disciple of St. Columba,<sup>2</sup> at the 7th day of June. It is said, this Feast was kept

ARTICLE VI.—<sup>1</sup> By Father John Colgan.

<sup>2</sup> See “*Acta Sanctorum Hiberniæ*,” xxx. Martiii, n. 16, p. 792.

<sup>3</sup> See *idid.* Vita S. Mochuæ sive Cronani Abb. Ballensis, cap. x., p. 790.

<sup>4</sup> His festival occurs, at the 30th of March.

ARTICLE VII.—<sup>1</sup> See the “*Leabhar Breac*” copy.

<sup>2</sup> See “*Transactions of the Royal Irish Academy*,” Irish Manuscript Series, vol. i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xciii.

<sup>3</sup> See an account of him, in Rev. Alban Butler’s “*Lives of the Fathers, Martyrs and other principal Saints*,” vol. vi., June vii.

<sup>4</sup> See Rev. S. Baring-Gould’s “*Lives of the Saints*,” vol. vi., June 7, p. 70.

<sup>5</sup> St. Athanasius, in his Epistle to the Solitaries, after pronouncing the eulogy of this devout Martyr, states, that he was strangled with a rope, by the Eusebians.

<sup>6</sup> See M. Le Dr. Hoefler’s “*Nouvelle Bio-*

*graphie Générale*,” tome xxx., col. 371.

<sup>7</sup> See “*Martyrologium Romanum*,” Septimo Idus Junii, p. 81.

<sup>8</sup> Containing 37 distinct paragraphs.

<sup>9</sup> Containing 6 paragraphs.

<sup>10</sup> These are contained in 8 paragraphs, by Father Conrad Janning, S.J.

<sup>11</sup> See “*Acta Sanctorum*,” tomus ii., Junii vii. De Sancto Paulo Episcopo Constantinopolitano, Martyre, pp. 13 to 24.

<sup>12</sup> See Rev. S. Baring-Gould’s “*Lives of the Saints*,” vol. vi., June 7, p. 70.

<sup>13</sup> See Rev. Alban Butler’s “*Lives of the Father, Martyrs and other principal Saints*,” vol. vi., June vii.

ARTICLE VIII.—<sup>1</sup> Thus: “*In Helvetiis Batheni abbatibus et S. Columbae discipuli commemoratio, puto importatis eo reliquiis N.*”—Bishop Forbes’ “*Kalendars of Scottish Saints*,” p. 202.

<sup>2</sup> See his Life, at the 9th day of June, in this volume, Art. i.

<sup>3</sup> In his work “*Helvetia Sacra.*”

among the Helvetians or Swiss; but, neither Henricus Murerus,<sup>3</sup> Henricus Canisius,<sup>4</sup> or any other writer, known to the Bollandists, has such an account. These writers refer to what they had already stated, at the 5th of June;<sup>5</sup> while they promise to give his Acts,<sup>6</sup> with those of his great master, at the 9th of June.<sup>7</sup> Dempster professes to believe, that some transference of St. Bathens' Relics to Switzerland must be here understood. He does not attempt to state the exact place, where this Feast had been kept; and therefore, we may fairly consider it as one of his own figments.

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ARTICLE IX.—REPUTED FEAST OF ST. COLMAN, BISHOP OF LINDISFARNE. [*Seventh Century.*] At the 7th of June, Thomas Dempster enters a Feast<sup>1</sup> for St. Colman, Bishop of Lindisfarne, and the Apostle of Northumbria, who was celebrated for his miracles. The Bollandists refer to what they had already stated regarding him, at the 18th of February;<sup>2</sup> while thus they dismiss such notice by Dempster, at the 7th of June.<sup>3</sup> However, a different saint, bearing the name of Colman, was venerated, at the 18th of February.<sup>4</sup> The celebration of St. Colman, Bishop of Lindisfarne, more properly belongs to the 8th of August.<sup>5</sup>

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ARTICLE X.—REPUTED FEAST OF ST. COLUMBA. The Bollandists notice,<sup>1</sup> that in a Manuscript, belonging to the Church of St. Martin, at Treves, there is a Feast to St. Columba, confessor, at the 7th of June. It would seem, that they regard it as referring to the illustrious Abbot and Founder of Iona,<sup>2</sup> as they promise to present his Acts, at the 9th of this month. In that sequestered Island, after leaving his relatives in Ireland, Columba enjoyed a kind of spiritual monarchy, collaterally with the secular dominion of his family and connexions, being sufficiently distant in Iona to avoid collision; yet, near enough to exercise an authority, made up of patriarchal and monastic influences.<sup>3</sup>

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ARTICLE XI.—REPUTED FEAST OF ST. MOLING, BISHOP OF FERNS. At the 7th of June, the Bollandists<sup>1</sup> refer to a Manuscript Life of St. Moling, Bishop of Ferns, in Ireland, and which states, that he died on this day; however, they justly consider it an error, preferring to trust the Martyrologies, which commemorate his departure at the 17th of June.

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<sup>4</sup> In "Antiquæ Lectiones."

<sup>5</sup> See "Acta Sanctorum," toms i., Junii v. Among the pretermitted saints, p. 418.

<sup>6</sup> See *ibid.*, toms ii., Junii vii. Among the pretermitted saints, p. 3.

<sup>7</sup> See *ibid.*, Junii ix. De S. Baitheno Abbate, &c., pp. 236 to 238.

ARTICLE IX.—<sup>1</sup> Thus: "Lindisfarne Colmani Archiepiscopi, Northumbriæ Apostoli, miraculis inclyti. ML."—Bishop Forbes' "Kalenders of Scottish Saints," p. 202.

<sup>2</sup> See "Acta Sanctorum," toms iii., Februarii xviii. De S. Colmano, pp. 82 to 88.

<sup>3</sup> See *ibid.*, toms ii., Junii vii. Among the pretermitted saints, p. 2.

<sup>4</sup> See vol. ii., Art. i. of this work, for notices of St. Colman, Bishop of Ard-bo, county of Tyrone.

<sup>5</sup> See an account of him at that date, in the present work, volume viii.

ARTICLE X.—<sup>1</sup> See "Acta Sanctorum," toms ii., Junii vii. Among the pretermitted saints, p. 3.

<sup>2</sup> See his Life, in this volume, at 9th of June, Art. i.

<sup>3</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Secunda Præfatio, n. (u), p. 8.

ARTICLE XI.—<sup>1</sup> See "Acta Sanctorum," toms ii., Junii vii. Among the pretermitted saints, p. 4.



## Eighth Day of June.

ARTICLE I.—ST. BRON, BISHOP OF CASSEL-IRRA, COUNTY OF SLIGO.

[FIFTH AND SIXTH CENTURIES.]

**A**LTHOUGH having close relations, with the great Apostle of Ireland; yet, little seems to be known, regarding the personal history of this primitive and holy bishop. It was the intention of Father John Colgan, had he lived, to have published the Acts of St. Bron, at the 8th day of June.<sup>1</sup> In the published edition of the Martyrology of Tallagh, we find mention of "Broin Esp. Caisil," at the vi. of the Ides (8th) of June.<sup>2</sup> The Bollandists<sup>3</sup> notice the Irish Bishop Bron, at this same date, and refer to Colgan's published work; while, they remark, that he had promised to give more regarding him, at the 8th of June, and the fulfilment of which promise was to be expected at the hands of succeeding Franciscans.

Although of obscure origin, it is said, that St. Bron was the son of Icnus. In the Tripartite Life of St. Patrick,<sup>4</sup> Bron or Bronius is called "filius ignis,"<sup>5</sup> but more correctly perhaps, "filius Icnus."<sup>6</sup> Colgan says, he is at a loss to know, why this saint was called "filius ignis," unless it were that his father's name had been Aodh, or Oedh, which signifies fire.<sup>7</sup> This holy man is mentioned on more than one occasion, in the Acts of the Irish Apostle.<sup>8</sup> Thus, while he was in the region called Dumha-graidh,<sup>9</sup> beyond the Shannon, St. Patrick had an internal revelation, that St. Bron, the monk Olcan,<sup>10</sup> and his disciple Macerca,<sup>11</sup> were on their way to visit him, but that they were afraid to cross at Traigh-eothuille.<sup>12</sup> Through the miraculous agency of Ireland's Apostle, however, they were freed from all danger. St. Bron was a disciple of St. Patrick,<sup>13</sup> and probably, at that time, when the Irish Apostle first journeyed to Connaught. He was elevated to the episcopal dignity, also, by the Irish Apostle.<sup>14</sup> St. Bron is said to have ordained St. Maneus,<sup>15</sup> who was baptized by St. Patrick. With the holy man and one named Bitæus, St. Bron assisted at the consecration of Bishop Carellus,<sup>16</sup> who was set over the Church of Tannach.<sup>17</sup>

ARTICLE I.—<sup>1</sup> See "Catalogus aliquorum Sanctorum Hiberniæ, quæ MS. habentur."

<sup>2</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxvi.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Junii viii. Among the pretermitted saints, p. 51.

<sup>4</sup> See his Life in the Third Volume of this work, at March 17th, Art. i.

<sup>5</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, Pars ii., cap. xxxv., p. 134.

<sup>6</sup> By Dr. O'Donovan, he is called "Bishop Bronus, the son of Icnus."—"Annals of the Four Masters," vol. i., n. (g), p. 167.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, Pars ii., cap. xxxv., n. 72, p. 176.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, Pars ii., chap. xxxv., xlii., xliii., li., xcvi., xcvi., pp. 134, 135, 136, 142.

<sup>9</sup> While it is so written in the Second Part, and Thirty-fifth Chapter, in the Tripartite Life of the saint, it is written Dumhachagridh, in the succeeding Forty-second Chapter.

<sup>10</sup> His feast has been assigned, to the 20th of February.

<sup>11</sup> His festival is not known with certainty.

<sup>12</sup> This estuary lies on the northern coast of Sligo County.

<sup>13</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

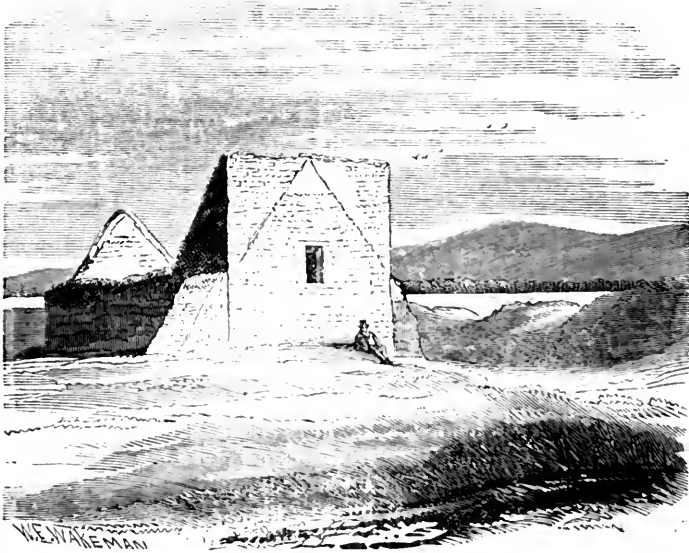
<sup>14</sup> See *ibid.* Septima Vita S. Patricii, Pars ii., cap. xxxv., p. 134.

<sup>15</sup> His feast occurs, at the 2nd of September.

<sup>16</sup> His feast has been assigned to the 13th of July.

<sup>17</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, Pars ii., cap. xliii., p. 135.

St. Patrick passed from Forrhach-mac-n Amhalgaidh, or "the Assembly Place of the Sons of Awley,"<sup>18</sup> to Ros Filiorum Caitni, where he built a church. Crossing the Muaidh or Moy, at Bertriga or Bartragh, he raised a cross there, and he proceeded thence to the mound of Riabart, near which he built a church for his disciple.<sup>19</sup> Another structure<sup>20</sup> is traditionally connected with St. Patrick, while in this part of the country, and with it a legend<sup>21</sup> is associated. This speck of land, which rises over Cummeen Strand, is known as Doonan Patrick, a church in ruins being seen to the south-west.<sup>22</sup> The peninsula here alluded to lies south-west of Sligo town. In St. Patrick's Tripartite Life, this was called the Church of Cassel Irra,<sup>23</sup> the foundations of which were laid by Bron. We find, however, in one account, that the church of this holy bishop was known



Killaspugbrone Old Church.

as Cuil-Iorre.<sup>24</sup> The name Cassel Irra is no longer remembered among the people, although Cuil-irra is still retained in this part of the country, as a denomination which applies to a district of land, lying west of Sligo town.

The people say, that Cuil-irra extends from where Killaspugbrone is bounded

<sup>18</sup> See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part i., chap. v., p. 79.

<sup>19</sup> This is stated, in the Annotations to Tirechan, found in the Book of Armagh.

<sup>20</sup> This is called Doonan Patrick, *o'man patraic*. It is a small round Island, in Dorin's Strand, a short distance to the east of Coney Island, which tradition says was built by St. Patrick, when he resided on Coney Island, *alias* Inishmulclohy, *uir maol cluice*, in order to have an egress from the island, and an access to it with safety at all times.

<sup>21</sup> While residing there, St. Patrick received some offence from the *maol cluice*,

after whom the Island was named, in retaliation for which, the saint denounced him and his posterity. In consequence thereof, the people say his descendants are so few and so scattered over the land, that four of the name are never met with at a funeral. See County of Sligo Letters, one volume. Mr. O'Connor's Letter, dated Sligo, September 4th, 1836, pp. 60 to 65.

<sup>22</sup> These features are very clearly delineated on the Map of Sligo, to be found in the "Gazetteer of the World," vol. x.

<sup>23</sup> Regarding the Church of St. Bron, at this place, the following legend occurs: "in ejus atrio est saxum, super quam cecidit dens ejus supra memoratus."—Colgan's

by St. John's parish, to the east and south-east, and southwards to Ballindroichet.<sup>25</sup> This old church, now in ruins, is situated in the townland of Killaspogbrone,<sup>26</sup> and it is close to the sea-shore.<sup>27</sup> At the present time, the church which was founded here is known by the name of Killaspugbrone, being called after St. Bron.<sup>28</sup> This name seems to be as old as the end of the fifth, or the beginning of the sixth, century. The present name, Killaspugbrone, is very little altered from the original Cill-easpuig-Bróin,<sup>29</sup> or "the church of bishop Bronus." The former territory of Cassel-Irra comprised the present parishes of Killaspugbrone and Kilmacowen, in Carbury barony, county of Sligo. The last-named of those two denominations now forms a parish, a short distance south-west of Sligo town. In the townland of Kilmacowen,<sup>30</sup> there is an old church in ruins,<sup>31</sup> at which there is also a well, dedicated to the great Irish Apostle.<sup>32</sup> There is a stone at this well, which presents a reddish or rust-like colour, and it is indented, the people say, with an impression of St. Patrick's knee, and stained with the blood of this same saint. Nothing is now known of the saint to whom this parish<sup>33</sup> is dedicated.

In the Life of St. Brigid, Patroness of Kildare,<sup>34</sup> the primitive bishop of this locality, St. Bron, is specially noticed. It is stated, that he was present at a Synod, where St. Patrick and himself attended.<sup>35</sup> A very scandalous falsehood had been concocted by an infamous woman, who preferred an unfounded charge against Bishop Bron, St. Patrick's disciple. This is said to have been disproved by a miracle, through which the innocent bishop's character had been amply vindicated.<sup>36</sup> In the presence of all assembled, the woman professed her repentance, while the sanctity of our saint was gloriously magnified.<sup>37</sup> However, the whole account of this matter is false and contradictory; for, there are several irreconcilable particulars, in different versions of the narrative. The two first Lives of St. Brigid omit it

"Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. xcvi., p. 142.

<sup>24</sup> Such is the Irish text—rendered in Latin *Sylvæ Ioræ*—as given, when treating about Bishop Bron, in Rev. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus iii. *Quatuor Magistrorum Annales Hibernici*," p. 139.

<sup>25</sup> See County of Sligo Letters, formerly belonging to the Ordnance Survey Office, Phoenix Park, one vol. Mr. O'Conor's Letter, dated Sligo, September 4th, 1836, pp. 63, 64.

<sup>26</sup> See O'Donovan's Translation of "Genealogies, Tribes and Customs of Hy-Fiachrach," p. 470, and Map of the same work.

<sup>27</sup> The accompanying illustration, drawn on the spot by William F. Wakeman, was by him transferred to the wood, engraved by Mrs. Millard.

<sup>28</sup> "Killaspogbrone Parish is called in Irish *cill-eas-puig-bróin*, Cella Episcopi Broni."—"Letters containing Information relative to the Antiquities of the County Sligo, collected during the Progress of the Ordnance Survey, in the year 1836," one volume. Mr. O'Conor's Letter, dated Sligo, September 4th, 1836, p. 60.

<sup>29</sup> As written by the Four Masters.

<sup>30</sup> Kilmacowen is called, *cill mic eoin* (*eoḡáin*), in Irish, *i.e.*, Cella filii Eugenii.

<sup>31</sup> Called by the people, *teampall cille mic eoḡáin*.

<sup>32</sup> It is called, *toḡar-patruic*, or the Well of Patrick.

<sup>33</sup> Mr. O'Conor also remarks: "The name of a townland in Kilmacowen parish, which is pronounced in Irish *cnoc na h-urra*, and in the Down Survey is spelt Knocknahnin and Knocknahir, seems to me to retain the *urra* of Cuil-irra."

<sup>34</sup> See her Life in the Second Volume of this work, at February I, Art. i.

<sup>35</sup> See Colgan's "Trias Thaumaturga," *Tertia Vita S. Brigidæ*, cap. xxxix., xl., lxxxv., pp. 531, 532. *Quarta Vita S. Brigidæ*, lib. i., cap. xlii., p. 549, and lib. ii., cap. lviii., lix., lx., p. 559. Also, *Quinta Vita S. Brigidæ*, cap. i., p. 579.

<sup>36</sup> It may be an imitation of a somewhat similar anecdote, concerning St. Buccius or Briction, Bishop of Tours, the immediate successor of St. Martin. See St. Gregory of Tours "Historia Francorum," lib. ii., cap. i.

<sup>37</sup> The Rev. Dr. Lanigan remarks, that this narrative is placed before the appointment of Natfroich, as companion to St. Brigid; and hence, if such a circumstance occurred, in the presence of St. Patrick, St. Brigid must have been very young at the time.

<sup>38</sup> See Rev. Dr. Lanigan's "Ecclesiastical

altogether, although relating several of her miracles less remarkable, and worthy of being recorded.<sup>38</sup> A ruined little church still remains on the very spot, where St. Bron officiated; but, it cannot be the structure erected in the time of St. Patrick, for the style of masonry proves, that it belongs to a very much later period.<sup>39</sup> In the beginning of this century, a village adjacent to the old church was gradually engulfed by the blowing sands, and its inhabitants, as a consequence, were compelled to remove.<sup>40</sup>

Our saint died on the 8th day of the month of June,<sup>41</sup> in the beginning of the sixth century. In the Irish Calendar,<sup>42</sup> at the vi. of the Ides of June, corresponding with June 8th, this saint is commemorated.<sup>43</sup> On the 8th of June, the O'Clerys<sup>44</sup> record the festival of Bron, Bishop of Caiseal Irræ, in Ui Faichrach-Muaidhe. Again, under the head of Caisiol Iorra, Duaid Mac Firbis,<sup>45</sup> records Bron, bishop of Caisiol-Iorra, in Hy Fiachrach of the Moy. These authorities also have his death, at A.D. 511, which agrees with the chronology, in the Annals of the Four Masters.<sup>46</sup> This year<sup>47</sup> is usually regarded as that, in which he died. Our saint appears to have been interred at Cassel-Irra.<sup>48</sup> The people of Killaspugbrone do not at present know the Patron Saint or Patron Day of this Parish, the latter observance having been discontinued long since. St. Biteus<sup>49</sup> of Caisel-ira is supposed<sup>50</sup> to have become bishop there after A.D. 512, the year succeeding that in which Bronius died; and, accordingly, he must have been very young, when he was a disciple of St. Patrick.<sup>51</sup> He is said to have been buried at Rathunga. We are not able to add, any additional particulars to elucidate the episcopacy of the present St. Bron; nor do we find that special Acts remain, to make his biography more complete.

ARTICLE II.—ST. LUATHRENN, OR LUATHRENN, VIRGIN, OF KILL LUATHRENN, OR KILLURIN, COUNTY OF SLIGO. Notwithstanding the obscurity in which this pious virgin's Acts are veiled, we may feel assured, that she undertook no work, on which she could not invoke the Lord's blessing, and that she was diligent in public and private devotions. The simple entry Luaitrind, Achaidh Coraind, occurs in the Martyrology of Tallagh,<sup>1</sup> at the 8th of June. The Abbot St. Corbmac—who flourished in the sixth century—predicted the future sanctity of this virgin, according to an account, contained in his Life, as published by Colgan.<sup>2</sup> To this we have elsewhere alluded.<sup>3</sup> This pious woman descended from the race of Corbmac Gaileng,

History of Ireland," vol. i., chap. viii., sect. xi., n. 139, p. 413.

<sup>39</sup> See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part i., chap. v., p. 79.

<sup>40</sup> See Major Wood-Martin's "History of Sligo," &c., book i., chap. i., p. 9, note 3.

<sup>41</sup> See Rev. Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus iii., Quatuor Magistorum Annales Hibernici, p. 139.

<sup>42</sup> There we find, "Bron ep. o Caisiol 1ppac muib fiaclrad—muairde ano 501h 511."

<sup>43</sup> See the Ordnance Survey Office Copy of "Common Place Book F," now in the Royal Irish Academy, p. 52.

<sup>44</sup> See Drs. Todd's and Reeves' edition of the Martyrology of Donegal," pp. 148, received see "Proceedings of the Royal Irish

Academy," Irish Manuscript Series, vol. i., part i., pp. 92, 93.

<sup>45</sup> See Rev. Dr. O'Conor's edition, tomus iii., p. 139.

<sup>46</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 166, 167., and n.(g).

<sup>47</sup> The Tripartite Life of St. Patrick says of our saint "est in Caisel-Irra." Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. xxxv., p. 134. Hence, we may infer, that he lies buried there.

<sup>48</sup> His feast has been assigned, to the 22nd of July and to the 30th of September.

<sup>49</sup> By Rev. Dr. Lanigan in his "Ecclesiastical History of Ireland," vol. i.

<sup>50</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. lii., p. 136.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See "Acta Sanctorum Hiberniæ,"

son to Tadhg, son of Cian, son to Oilíoll Oluim, according to the compiler of the O'Clerys' Calendar. This also agrees with a statement of the "Sanctilogium Genealogicum." This virgin is said to have been the daughter of Colman, son to Falbe, son of Fennflatha, son to Daleus, son of Drona, son to Sualius, son of Fiden, son to Fidheurius, son of Artcherb, son to Fidchorb, son of Corb, son to Lughá<sup>4</sup>—from whom the territory of Lugnia, in Connaught, has been named. In the Life of St. Corbmac, our holy virgin is called daughter of Falbe. But she was rather his granddaughter, as would appear from the foregoing genealogy.<sup>5</sup> Her Acts seem to have perished, if they had ever been recorded; nor has her period been ascertained. The festival of this virgin was kept, on the 8th of June, in the Church of Kill Luathrenn,<sup>6</sup> situated within that territory of Connaught, commonly called Corann. Tradition thus accounts for its name. A gentle and skilful harper, named Corann, received this territory as a free gift, on account of his musical and astrological accomplishments.<sup>7</sup> The topographical tract, which is known as the Duinseanchus, has a legendary account of this district. It would seem, the present Killuran, must be sought for, in the old territory of Corann. According to Dr. O'Donovan,<sup>8</sup> this is now the name of a barony, in the county of Sligo. Within the same county, and in the adjoining barony of Leyny, lies the parish of Killoran.<sup>9</sup> There can hardly be a doubt, but that its denomination has been derived from the present St. Luaithrenn, and probably to her it was specially dedicated. However, there is an old church of this parish in ruins, but the patron is not remembered.<sup>10</sup> It stood in the townland of Killoran North, and near a Lough so called.<sup>11</sup> To a large extent, the surface of this parish is boggy and mountainous; but, owing to drainage, within the present century, the soil has been considerably improved.<sup>12</sup> According to the Martyrology of Donegal,<sup>13</sup> we find, that on this day was venerated, Luaithrenn, Virgin, of Cill Luaithrenn, in Coraun of Connacht. She faithfully served God, and He did not fail to bestow on her an eternal recompense.

ARTICLE III.—REPUTED FEAST OF ST. SYRA, OR SYRIA, VIRGIN, AT MEAUX, OR TROYES, FRANCE. [*Supposed to have lived in the Seventh Century.*] It is believed, that some confusion exists, by intermingling the commemorations, and by confounding two distinct saints, bearing respectively the names of Syra and Syria, at this day. The same errors prevailed in the narrative of her career, so that it becomes exceedingly difficult to ascertain the genuineness of statements made by writers, when referring to her. According to some accounts, St. Syra was matron at Troyes, in the fourth or fifth

xxvi. Martii, Vita S. Corbmaci, cap. xv., p. 753.

<sup>3</sup> See our Life of St. Corbmac, at the 13th of December.

<sup>4</sup> He was son of Corbmac Gaileng or Corbmac Galengius, according to the Genealogies of the Irish Saints, chap. xxxvi.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiberniæ," Vita S. Corbmaci, xxvi. Martii, n. 32, p. 756.

<sup>6</sup> According to Marianus O'Gorman and others.

<sup>7</sup> See "Legend Lays of Ireland," by Lageniensis, No. xx. A Legend of Slieve Donard, n. 6, p. 127.

<sup>8</sup> See "Annals of the Four Masters," vol. i., n. (b), p. 311.

<sup>9</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 152.

<sup>10</sup> There is only a very brief reference to this place, by Thomas O'Connor, who guesses, that Killoran, should be rendered CILL ODRÁIN, or Cella Odrani. See "County of Sligo Letters," vol. i. Letter of Thomas O'Connor, dated 21 Great Charles-street, Dublin, October 10th, 1836, p. 387.

<sup>11</sup> Its position may be seen on sheet 25 of "Ordnance Survey Townland Maps for the County of Sligo." The parish of Killoran is on sheets 19, 25, 26, 32.

<sup>12</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., p. 484.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 148, 149.

century.<sup>1</sup> Such a statement should conflict with the notion of her being identical with St. Syra, a virgin, and a sister to St. Fiacre. Wherefore, the Bollandists distinguished them; and, while they consider St. Syria to have lived at an earlier period, and to have been the saint venerated at Troyes,<sup>2</sup> they believe St. Syra was venerated at Meaux, but not on this day.<sup>3</sup> The Manuscripts of Colgan are referred to by Rev. Alban Butler,<sup>4</sup> for some notices of this saint. At present, we cannot discover from the published List of his Manuscripts, that St. Syra's Acts are preserved. Failing these, we are obliged to give such accounts, as have come under our notice. The Bollandists<sup>5</sup> have published the Acts<sup>6</sup> of St. Syra or Syria, of Troyes, in France, at the 8th of June. They refer to the Acts of St. Sabinien, Martyr,<sup>7</sup> to show that she was a matron, who received her sight at his tomb, having been blind for many years. They remark, however, that although St. Syra, who was sister to St. Fiacre in French Champeigne, has her festival inserted in the Breviary of Aberdeen, in the Scottish Menologies of Dempster and of Camerarius, as also in Arturus, at the 8th of June; her festival is properly referable to the 23rd of October, while they distinguish her from a St. Syria, venerated in the territory of Troyes, at this date.<sup>8</sup> The Petits Bollandistes<sup>9</sup> have drawn their accounts of Sainte Syre, Virgin, from local French narratives,<sup>10</sup> at the 8th of June. She is regarded, as having been a native of Ireland. St. Syra is said to have been St. Fiacre's<sup>11</sup> sister, and if so she was of distinguished family.<sup>12</sup> Another account has it,<sup>13</sup> that she was daughter to Eugene IV.,<sup>14</sup> and of the royal family of Scotland,<sup>15</sup> and that her father took great care to have her brought up virtuously and imbued with sentiments of Christian piety. From a very tender age, she manifested the results of such training. It is stated, that St. Conon, Bishop of Lodore, was selected to be her teacher; while to knowledge and prudence, he joined wisdom and piety. From her earliest years, Syra conceived an ardent love for our Lord Jesus Christ, and she passed several hours on her knees, in fervent prayer. She therefore resolved to have no other spouse but Him alone, and she rejected those offers of marriage, preferred by many highly distinguished suitors. The Legend of her Acts declares, that to resist their solicitations, she obtained through prayer the favour to her of becoming blind. However, she had some internal revela-

ARTICLE III.—<sup>1</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 8, p. 77.

<sup>2</sup> If so, many of the following remarks have no reference to our Irish saint.

<sup>3</sup> Menard, in his Benedictine Martyrology, thinks they are not to be distinguished.

<sup>4</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June viii.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Junii viii. De S. Syra vel Syria, in Territorio Trencensi in Gallia, pp. 62 to 66.

<sup>6</sup> In eighteen paragraphs.

<sup>7</sup> The Bollandists treat of him, at the 29th of January, the day of his feast.

<sup>8</sup> See *ibid.* Among the premitted saints, p. 53.

<sup>9</sup> See "Vies des Saints," tome vi., viii<sup>e</sup> Jour de Juin, pp. 529 to 531.

<sup>10</sup> Such is l'Abbé Boitel's "Les Beautés de l'Histoire de la Champagne," l'Abbé Chapin's "La Vie d'une Sainte pour Chaque jour de l'Année" and "Ancien Propre de Troyes."

<sup>11</sup> His feast occurs, on the 30th of August.

<sup>12</sup> Father John Mabillon calls him "Fiacrius nobilis Scottus, Fefrus olim appellatus," in "Annales Ordinis S. Benedicti," tomus i., lib. xii., sect. vi., p. 344. There, we find no mention of his sister.

<sup>13</sup> That of Thomas Dempster, in "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvii., num. 1037, p. 577.

<sup>14</sup> Boetius and Buchanan incorrectly call the son of King Aidan, Eugenius Quartus, while a learned Irish writer, Matthew Kennedy, Doctor of Laws, Master of the High Court of Chancery, and Judge of the Admiralty of all Ireland to King James II., observes, that he has been confounded with Eocha-Buidhe, as "Eocha signifies the same with Eochodius, Ethodius, Echadius, and Achaius, but has no relation to the word Eugenius." Eocha-Buidhe died A.D. 629, according to Tigernac. See "A Chronological, Genealogical and Historical Dissertation of the Royal Family of the Stuarts,"

tion, that in France she should be restored to the use of her sight.<sup>16</sup> She was resolved to imitate her brother's example, by leaving her friends and native country. Owing to this detachment from the fondest earthly ties, she hoped the better to arrive at Christian perfection. Syra selected some female companions to accompany her. She then left her native country, and she resolved on seeking her brother in France. Aided by her guardian Angel, she succeeded in finding the place of his retreat. The holy man received St. Syra and her associates joyfully, while he exhorted them to the practice of all virtues, and especially to guard that of virginity. St. Syra addressed herself to St. Faro, Bishop of Meaux,<sup>17</sup> patron and protector of her brother. He had established various religious houses in his diocese, during the somewhat extended period of his episcopacy. The holy prelate recommended her to his sister St. Fara,<sup>18</sup> who was Abbess in Brie, or Brige, from the Celtic word, which it is said signifies "a bridge."<sup>19</sup> It was otherwise called Jouarre. This holy Abbess is also called Burgundofara, while from her this celebrated foundation received the denomination Faremoutier, as also an adjoining forest.<sup>20</sup> The virtues of this holy woman are celebrated by the illustrious Bossuet, as also those of her holy brother, in a style of eloquence peculiar to that great writer and orator.<sup>21</sup> St. Syra became a perfect pattern of humility, charity, meekness and devotion, under such a directress.<sup>22</sup> At Troyes,<sup>23</sup> the holy Martyr St. Savinien<sup>24</sup> had been held in great veneration. But hostile incursions had caused such disorders and ravages in the place, that the exact site of his tomb was then unknown. Through his merits, St. Fiacre had an inspiration, that his sister should recover her sight, while to her in like manner was revealed the spot where the body of St. Savinien lay. There, prostrating herself, she poured forth her soul in prayer, and her face bedewed with tears, she would not rise from the ground until her petition was heard. She was restored miraculously to the use of vision. Then, to manifest her gratitude to the holy Martyr, she formed a resolution of there fixing her abode. She caused a cell and a chapel to be built, so that her gratitude should remain lasting and tangible. There she spent whole days and nights in prayer, while some of those virgins, who accompanied her from Scotia, shared in her pious exer-

&c., pp. 177, 178, Paris, 8vo, 1705.

<sup>15</sup> Again, it is stated, that she was daughter to David, King of Scotland and of Margaret his Queen. Besides her brother St. Fiacre is absurdly said to have been their son, according to a statement given as a fable, by Chifflet. See the Bollandists' "Acta Sanctorum," tomus ii., Junii viii. De S. Syra, vel Syria, in Territorio Trecensi in Gallia. Appendix Critica, num. 13, p. 65.

<sup>16</sup> See Les Petits Bollandistes "Vies des Saints," tome vi., viii<sup>e</sup> Jour de Juin, pp. 529, 530.

<sup>17</sup> He departed this life on the 28th of October—the date for his festival—A.D. 672, having governed the Church of Meaux for forty-six years. See Dom. Toussaints Du Plessis' "Histoire de l'Eglise de Meaux," tome i., liv. i.

<sup>18</sup> Her chief feast is held on the 6th of December. She departed this life on the 3rd of April, about the year 655. See *ibid.*

<sup>19</sup> However, we do not find this word, under either form in the Dictionnaire Celtique of M. Bullet, in his "Memoires sur la

Langue Celtique," tome ii.

<sup>20</sup> He has been Latinized, "Saltus Brigeus."

<sup>21</sup> In "Pensees Chretiennes et Morales," he says: "Elle enfanta a Jesus-Christ Saint Faron, son frere, que je ne puis nommer sans confusion et sans consolation: sans consolation, parce qu'il m'apprend mes devoirs; sans confusion, parce qu'il m'accable mon infirmité par l'exemple de ses vertus. Diocese de Meaux, ce que tu dois a Fare est inestimable; tu lui dois Saint Faron."—"Œuvres Complètes," tome vii., col. 634, l'Abbé Migne's edition.

<sup>22</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June viii.

<sup>23</sup> On the left bank of the Seine, the capital of Aube Department, containing a splendid cathedral, the seat of an Archbishop. See "Gazetteer of the World," vol. xiii., p. 176.

<sup>24</sup> His festival occurs, at the 29th of January.

<sup>25</sup> St. Poma, Virgin of Chalons-sur-Marne,

cises. From this place, she occasionally visited Châlons, and she withdrew often to the pious virgins of the community of Sainte-Pome.<sup>25</sup> She communicated to them that Divine fire of love, with which her heart was filled, repeating often these beautiful words: "Oh! vile, despicable and infected is earth to me, when I look upon Heaven! Vanity of vanities and all is vanity, except to serve God, and to love Him only!" The reputation of Syra's great sanctity soon spread through all the surrounding country. A request was made to her, that she would quit her cell to visit a community of women, which had relaxed religious fervour, in order that again she might restore it. Through humility, not conceiving herself called to become a religious reformer, and doubting her powers of persuasion, she hesitated for a long time. However, to promote God's greater glory in the salvation of souls, she accepted the mission, at last, and she laboured zealously to effect the desired change. She succeeded, in an admirable manner, not less to her own astonishment, than to that of others, who knew the disagreeable nature of her task. Having thus restored order in that community, she returned to her little cell, near the tomb of St. Savinien. There she buried herself in exercises of penitence to the end of her days.<sup>26</sup> The Almighty, willing to crown St. Syra, soon called her away from this life. She departed on the 8th of June, sometime in the seventh century. It is said, by some writers,<sup>27</sup> the year of her departure was 640; according to Dempster, it was A.D. 643.<sup>28</sup> Her body was buried, according to one statement, in the small chapel she had built, near the tomb of St. Savinien. It was deposited within a stone coffin. Another account has it, that she departed this life at or near Meaux, where her spiritual fathers, St. Fiacre and St. Faro, lived. A part of St. Syra's relics remain in the place, where she is said to have died, at Troyes. There, too, was built a small church, greatly frequented by pilgrims, while numberless miracles were wrought at her tomb.<sup>29</sup> A part of her relics were transferred to Troyes. A long time after her death, during the episcopate of Jean d'Aubinac and Jean d'Auxey at Troyes, her remains were in a shrine of brass, adorned with chasings of silver, and with several small images. In the year 1300, Henri de Noa, dean of Troyes, established a rich foundation to celebrate annually, in the church at Troyes, the festival of St. Syra, with an Office of Nine Lessons. In the seventeenth century, her coffin was to be seen, in the little chapel consecrated to her memory. According to the Rev. Alban Butler,<sup>30</sup> she was

is venerated on the 27th of June and on the 8th of August.

<sup>26</sup> If we are to believe Dempster, she wrote "De Sancta Monica," lib. i., "Meditationes," lib. i., and "Exhortationes ad Sorores," lib. i. These are stated, to be kept in the religious houses dedicated to her in Champagne. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvii., num. 1037, p. 577.

<sup>27</sup> See Les Petits Bollandistes' "Vies des Saints," tome vi., viii<sup>e</sup> Jour de Juin, p. 530.

<sup>28</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvii., num. 1037, p. 577.

<sup>29</sup> From an old Manuscript, we insert the following verses, referring to St. Syria, whose intercession was deemed to be specially powerful for the cure of very painful diseases:—

"Regia Campanis celebrata est Syria  
terris,  
Cujus quisque piam percipit æger  
opem.  
Linqvit arenosos per te gravis hernia  
renes,  
Sanatur meritis fractio quæque tuis.  
Talibus oro meam serves cruciatibus  
alvum:  
Credimus es tanti vera medela  
mali:  
Ora pro nobis summum, pia Syria,  
Regem,  
Ut scrupuloso curet viscera nostra  
gravi."

From the word Regia, in the foregoing line, Menard considers the saint invoked to have been of royal descent, and not to be distinguished from that Syria, the sister of St. Fiacre, and daughter to the Scottish king.



honoured at Troyes on the 8th of June;<sup>31</sup> while her festival was kept at Meaux, on the 23rd of October.<sup>32</sup> In Champagne, it is said several churches and religious houses have been dedicated to her.<sup>33</sup> In Scotland, this holy woman was likewise venerated, as we find an entry in the *Kalendar of Adam King*, at the 8th of June, regarding S. Syre, sister to S. Fiacre.<sup>34</sup> Her festival is inserted in the "*Menologium Scotorum*"<sup>35</sup> of Thomas Dempster.<sup>36</sup> Her feast is also entered, in the *Gallic Martyrology of Saussaye*. The name of St. Syra, Virgin, occurs in *Butler's Lives of the Saints*,<sup>37</sup> and in the *Circle of the Seasons*,<sup>38</sup> at the 8th of June. The shrine of St. Syra was cast in the flames, on the 27th of March, 1794; but, it pleased the Almighty, to preserve the remains of His servant. Her relics were authenticated in 1826, and in 1835. Portions of St. Syra's remains are yet preserved in the Parishes of St. Martin-ès-Vignes, of Rilly-Sainte-Syre, of Chêne, and of Jully-le-Châtel.<sup>39</sup> Irrespective of foreign testimonies, we do not know, that the present saint had been honoured in Ireland,<sup>40</sup> at this date.

ARTICLE IV.—ST. AIRMEDACH, OR ERMEDHACH, ABBOT OF CONG, COUNTY OF MAYO. On the 8th of June, in the *Martyrology of Tallagh*,<sup>1</sup> appears the name Airmedach a Cunga. This place is now known as Cong, delightfully situated at the head of Lough Corrib, and in the county of Mayo.<sup>2</sup> About its early ecclesiastical history, little appears to be known; but, it is probable, a bishop had been here, from an early period. The founder seems to have been a St. Molocus, or as otherwise called St. Loichen,<sup>3</sup> whose name is found to be connected with the place. But his period does not appear to have been discovered. In 1114, Cunga was destroyed by fire;<sup>4</sup> and, as Gilla-Keerin O'Roda and O'Draeda, two of its Erenachs or Conventual superiors, are stated to have died, A.D. 1127-28, it is not improbable,<sup>5</sup> that some time within these dates, a fine abbey was founded, which belonged to Canons Regular of the Order of St. Augustine.<sup>6</sup> The ruins at Cong<sup>7</sup> are yet seen,

<sup>30</sup> See "*Lives of the Fathers, Martyrs and other principal Saints*," vol. vi., June viii.

<sup>31</sup> At this date, in *Manuscript Martyrologies* belonging to Troyes and to the Carmelite Monastery at Cologne, this feast is entered: "In territorio Tricassinensi B. Syriæ matronæ."

<sup>32</sup> See, also, our notices of St. Syra or St. Sira, at the same day.

<sup>33</sup> See Dempster's "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xvii., num. 1037, p. 577.

<sup>34</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 154.

<sup>35</sup> Thus: "In Campania Syrae regis filiae, S. Fiacrii sororis, ML. BT."

<sup>36</sup> See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 202.

<sup>37</sup> See vol. vi., viii. June.

<sup>38</sup> See p. 160.

<sup>39</sup> See *Les Petits Bollandistes*, "*Vies des Saints*," tome vi., viii. Juin, pp. 530, 531.

<sup>40</sup> The Rev. Alban Butler states, that in some parts of our Island, she had been venerated, on the 8th of June. See "*Lives of the Fathers, Martyrs and other principal Saints*," vol. vi., June viii.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr.

Kelly, p. xxvi.

<sup>2</sup> There is an engraving, with a description of Cong Abbey, County of Mayo, in Grose's "*Antiquities of Ireland*," vol. ii., p. 81. The view is from an original drawing, by Bigari.

<sup>3</sup> His feast has been assigned to the 17th of April, where a further account of him and of Cong may be found in Volume iv. of this work, at that date, Art. ii.

<sup>4</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., pp. 998, 999.

<sup>5</sup> See William F. Wakeman's "*Tourists' Guide to Ireland*," p. 275.

<sup>6</sup> An account of the various Congregations belonging to the Augustinian Order may be found in "*Histoire Complète et Costumes des Ordres Monastiques, Religieux et Militaires, et des Congrégations Séculières des deux Sexes*;" par le R. P. Helyot, avec Notice, Annotationis et Complément, par V. Philipon de la Madelaine, tome ii., pp. 261 to 335.

<sup>7</sup> For illustrations and a description of them, the tourist is referred to "*Handbook of the Midland Great Western Railway, and Guide to Connemara and the West of Ireland*," pp. 61 to 64.

in a good state of preservation ; and, they are a truly picturesque group, in a district celebrated for the loveliness of its natural features. They have undergone restoration, at the instance and expense of the lately deceased public-spirited proprietor, Sir Benjamin Lee Guinness.<sup>8</sup> Though not exactly an island, Cong is surrounded by water ; while the town or rather village is situated upon an isthmus, by which Loughs Corrib and Mask are divided. The old name *Cunga*, in Irish, means "a neck," so that the site is very appropriately described, as indeed, many of the Celtic denominations preserved in Ireland are indicative of the local peculiarities connected with them.<sup>9</sup> The delightfully situated village of Cong is remarkably rich in scenery, natural wonders, and antiquities. Here, there is a curious cave, called "the Pigeon Hole," to which a flight of stone steps descends, from the upper surface of the ground outside ; while, at the bottom, runs a subterraneous river, that petrifies into transparent blocks.<sup>10</sup> We find, set down in the Martyrology of Donegal,<sup>11</sup> that a festival in honour of Ermedhach, Abbot of Conga, was celebrated on this day.

ARTICLE V.—ST. MURCHON, OR MURCHU, MAC UA MAICHTENE. Except our knowledge, that the present holy man lived at an early period, nothing seems to have been discovered, to ascertain his identity and place. The festival of Murchú is announced in the "Feilire" of St. Ængus,<sup>1</sup> at the 8th of June, and in terms denoting its importance. A comment adds, that he was son of Ua-Mathcene, and that his city was in Ui-Faelain.<sup>2</sup> The exact locality, however, is not specified. Another saint, called Murchu, is venerated, also, in our Martyrologies, at the 12th of June.<sup>3</sup> This name appears as Murchon Mac h. Machteni, in the Martyrology of Tallagh,<sup>4</sup> at the 8th of June. However, the patronymic does not give a clue to his remote ancestry. He is also commemorated, in the Martyrology of Marianus O'Gorman ; but, without any particulars, to indicate his date or history. Notwithstanding, it seems probable enough, that he flourished in the seventh century, and that he was addicted to literary pursuits. This may be gleaned, from some detached indications, as existing in an undoubtedly ancient and genuine document. An ancient writer of St. Patrick's Acts, called Machutenus in Latin,<sup>5</sup> is supposed to have been identical with Muirchu Maccu Mactheni, a copy of whose *Vita S. Patricii*<sup>6</sup> is to be found in that very old Manuscript,

<sup>8</sup> He purchased the estate on which they are situated, and near Cong he built a magnificent mansion, while discharging well all the duties of a good resident Irish landlord. His son and successor has been created Lord Ardilaun.

<sup>9</sup> See William F. Wakeman's "Tourists' Guide to Ireland," p. 275.

<sup>10</sup> "Bishop Poccocke said it was the most beautiful place he had seen in all his travels."—Rev. G. Hansbrow's "Improved Topographical and Historical Hibernian Gazetteer," p. 180.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 148, 149.

ARTICLE V.—<sup>1</sup> In the "Leabhar Breac" copy we find :—

ΔΙΥΡΤΙΝ ΙΠΠΟΕΜ ΤΟΙΒ  
 ΙΑΡΜΙΒΑΙΟ ΑΔΥΡ ΒΑΝΧΑΤΗ  
 ΦΕΙΛ ΜΕΘΡΑΝ ΜΟΡ ΡΟΙΟΝΔΟ  
 ΦΕΙΛ ΜΥΡΧΟΝ ΜΟΡΟΡΑΧ.

In English: "The reception of the Holy Job after victory and white battle : the feast of Medrán a great solace, the feast of Murchú with great grace."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xciii.

<sup>2</sup> See *ibid.*, p. xcix.

<sup>3</sup> As his feast does not occur in the "Feilire," at this date, he is probably later in point of time than the present holy man.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Appendix ad Acta S. Patricii.

<sup>6</sup> Lately it has been ably edited, and published, in the "Analecta Bollandiana," tomus i., p. 531, *et seq.*

<sup>7</sup> An entry in it notices the election of the Abbot of St. James' Monastery of Erfurth, A. D. 1332.

known as the Book of Armagh. It is written in Two Books, and it contains Forty-one chapters. Another copy is to be found in a Manuscript, containing Lives of Saints, and formerly belonging to the Irish Monastery, without the walls of Würzburg.<sup>7</sup> This latter Life of St. Patrick is more complete than the former.<sup>8</sup> The writer announces, that although many authors before himself had written the Acts of our Irish Apostle; yet, they did not succeed in giving a very certain history or biography of the saint. Muirchu Maccumachteni is said to have been a contemporary of Aid, Bishop over Sletty, who died about the year 698. It was at the suggestion or command of this latter person, that he wrote the Acts of St. Patrick, as they are contained in the Book of Armagh.<sup>9</sup> Nay more, the writer declares, that Aid dictated the work for him;<sup>10</sup> but, this seems only to mean, that he directed, with criticism and assistance, the actual compiler, who used uncertain authorities, and who endeavoured to abridge, as also to reconcile, some inconsistencies of narrative. The style is very archaic, but as some contrarieties of detail are observable in the text, this latter is thought to have been added to by a later scribe, in the copies preserved. Muirchu is found to have used the very ancient *Confessio S. Patricii*, and in his Life are discovered the introduction of oral traditions. From it appear to be drawn many of those legends, which are to be found in the Acts of St. Patrick, while the Irish words met with do not receive any Latin explanation.<sup>11</sup> The "*Liber Hymnorum*,"<sup>12</sup> now preserved in Trinity College, Dublin—of which the late Dr. Todd, edited a portion—contains in Latin, and in Irish characters, "The Hymn of St. Colman M'urchon, in praise of Michael the Archangel."<sup>13</sup> So far as the editor knew, it was never previously printed, nor did he find any other copy of it elsewhere. This Hymn has been ascribed to the three sons of Murchu of the Connacians, or of Connaught; the eldest of those having been Colman, a bishop, while the other two were priests. From the anecdotes preserved in the Scholiast's Preface, the editor thinks it probable, that the author and his brothers belonged to the number of Irish ecclesiastics, who devoted themselves to literary labours or monastic retirement on the Continent of Europe, during the eighth and following centuries. Among the bright spirits that move around the Throne of God, St. Michael the Archangel, after "the greatest, the holy, venerable Virgin," as we find styled the Mother of our Lord, seems to have held the highest place in the affections of our forefathers. And, to this day, many of the old Irish are called after his name. It is thought to be most probable, that the writer was the Colman Mac-Murchon, or son of Murchu, abbot of Movilla, to whom the scholiast has ascribed the authorship of that interesting hymn. If

<sup>8</sup> It gives the five first additional paragraphs, which owing to the loss of a folio are missing from the Book of Armagh. It also explains many obscure passages in the text of that old Manuscript.

<sup>9</sup> See "*Vita Sancti Patricii Hibernorum Apostoli Auctore Muirchu Mac-cumachteni et Tirechani Collectanea de S. Patricio*." Nunc primum integra ex Libro Armachano ope Codicis Bruxellensis edidit R. P. Edmundus Hogan, S.J. operam conferentibus P.P. Bollandianis (Excerptum ex *Analectis Bollandianis*.) Præfatio, p. 14. Bruxelles, 1882, 8vo.

<sup>10</sup> Owing to this circumstance, and the expressions used in the text, we may probably infer, that Muirchu lived for some time under him in religious obedience at

Sletty.

<sup>11</sup> See a learned French tract, by Benjamin Robert, "*Etude Critique sur la Vie et l'Œuvre de Saint Patrick*." Deuxième Partie, pp. 35, 37, 39 to 42. Paris, 1884, 8vo.

<sup>12</sup> "This beautiful MS., which cannot be assigned to a later date than the ninth or tenth century, may safely be pronounced one of the most venerable monuments of Christian antiquity now remaining in Europe."—Advertisement to the *leabhar imunn* "The Book of Hymns of the Ancient Church of Ireland," Fasciculus i., p. i.

<sup>13</sup> See pars ii., pp. 165 to 170.

<sup>14</sup> In a communication to the "*Ulster Weekly Examiner*," dated Hollywood, March 17th, 1871.

so, he flourished in the eighth century. The Rev. James O'Laverty has given<sup>14</sup> a word-for-word and line-for-line translation from the original Latin. The popularity of this hymn among the old Irish, and its connection with Moville, made him desirous of obtaining, for use of the children, a metrical translation, from the gifted pen of Denis Florence M'Carthy. The request, conveyed through a mutual friend,<sup>15</sup> was most obligingly acceded to,<sup>16</sup> and with a surprising command of versification, the poet has reproduced it, in an English dress, closely adhering to the literal meaning.<sup>17</sup> Another metrical version of it has appeared, in a local provincial paper.<sup>18</sup> Now, it is sufficiently probable,

<sup>14</sup> John William Fitzpatrick, Esq., so celebrated as a most successful writer of Irish Biographies and other works.

<sup>15</sup> Sent in a letter, dated March 15th, 1871.

<sup>17</sup> The following is the English metrical translation :—

THE HYMN OF ST. COLMAN MACMURCHON,  
IN PRAISE OF ST. MICHAEL, THE  
ARCHANGEL.

“ No wild bird rising from the wave, no  
omen from the land or sea,  
O blessed Trinity, shall shake my  
fixed trust in thee.

“ No name to God or demon given, no  
synonyme of sin or shame,  
Shall make me cease to supplicate the  
Archangel Michael's name.

“ That he, by God the leader led, may  
meet my soul that awful day,  
When from this body and this life it  
trembling takes its way.

“ Lest the demoniac power of him, who  
is at once the foot of pride  
And prince of darkness, force it then  
from the true path aside.

“ May Michael the Archangel turn that  
hour, elsewhere so dark and sad,  
To one, when angels will rejoice, and  
all the just be glad.

“ Him I beseech that he avert from me  
the fiend's malignant face,  
And lead me to the realm of rest in  
God's own dwelling-place.

“ May holy Michael, day and night, he  
knowing well my need, be nigh  
To place me in the fellowship of the  
good saints on high.

“ May holy Michael, an approved as-  
sistant, when all else may fail,  
Plead for me, sinner that I am, in  
thought and act so frail.

“ May holy Michael, in his strength, my  
parting soul from harm defend,

Till circled by the myriad saints in  
heaven, its flight doth end.

“ For me may holy Gabriel pray—for  
me may holy Raphael plead—  
For me may all the angelic choirs for  
ever intercede.

“ May the great King's eternal halls re-  
ceive me freed from stain and sin,  
That I the joys of Paradise may share  
with Christ therein.

“ Glory for aye be given to God—for  
aye to Father and to Son—  
For aye unto the Holy Ghost, with  
them in council one.

“ *V.* May the most holy Saint Michael,  
the Prince of the Angels de-  
fend us.

“ *R.* Who to conduct our souls heaven-  
ward  
God from the highest doth send  
us.”

<sup>18</sup> Lest it might not be generally known,  
we here give the text, as found in the  
“Leinster Independent” of April 8th,  
1871.

HYMN OF ST. COLMAN MACMURCHON, IN  
PRAISE OF MICHAEL THE ARCHANGEL.

“ In the Trinity my hope is fixed—no  
omen shall attract its flame ;  
And the Archangel I beseech still,  
Blessed Michael called by name,  
That he meet me, and be sent me, by  
his leader God above,  
When from this body and this life,  
my soul shall seek the Throne of  
Love,  
Lest the Minister of Violent Deeds—  
the Prince of Darkness—Foot of  
Pride—  
Seduce my soul from heavenly  
thoughts, and into woe my foot-  
steps guide.  
May Blessed Michael, the Archangel,  
at that hour assistance bring  
To succour me, when choirs of angels  
and the just rejoice and sing.

that the saint, whose name is prefixed to this article, was one of those priests, brothers to St. Colman. The Scholiast Preface informs us, that Colman Mac Murchon, with his brothers, afterwards returned to Ireland, where he appears to have died.<sup>19</sup> At A.D. 731, is recorded the death of Colman M'Murchon, or son of Murchon, Abbot of Maghbile,<sup>20</sup> near Newtownards, the church founded by St. Finian,<sup>21</sup> at the head of Strangford Lough. This was occasionally a bishop's See, in the seventh century, as we find an entry of several local prelates in the Irish Annals.<sup>22</sup> From the year 731 forward—the year at which the “Four Masters” place Colman's death—Movilla is noticed in the “Annals,” as being governed by abbots only.<sup>23</sup> They do not call Colman, who died in 731, a bishop, but only abbot. It does not follow, however, that he was not a bishop. We read, in the Martyrology of Donegal,<sup>24</sup> of Murchu Mac Ua Maichtene having been venerated on this day.

ARTICLE VI.—ST. MEADHRAN, MAC UA MAICHTEN, ALSO CALLED MADRINE OR MEDRAIN. The name Medran is the only entry we find concerning him, in the Martyrology of Tallagh,<sup>1</sup> at the 8th of June. The “Feilire” of St. Ængus also announces the festival of St. Medran, with praise, at the 8th of June.<sup>2</sup> From a comment affixed, we are informed, that Medrán and Murchú were sons of the grandson of Mac Teni. The Scholiast adds, however, that he knew not where these are—viz., buried.<sup>3</sup> Still he characterizes the present holy man as Medrán of Daire Mic Marga. We are unable to identify this place. This day is entered in the Martyrology of Donegal,<sup>4</sup> the veneration of Meadhran, Mac Ua Moichten.<sup>5</sup> In Scotland, the memory

I beseech him that he banish from my  
sight the vengeful face  
Of the enemy, and lead me to the  
good souls' resting-place.  
May Holy Michael succour me by  
night and day, and by restraints  
From every ill, adapt me to the  
fellowship of the good saints.  
May Holy Michael, loved assistant,  
for me, frail being, intercede,  
For I'm a sinner, dreadful sinner, and  
in thought, and word, and deed ;  
May Holy Michael e'er defend me by  
his great and heavenly strength,  
And saints, in thousands, at the hour  
when soul and body part at length ;  
May Holy Gabriel and Blessed  
Raphael pray for me in time of  
need,  
And may the angels and archangels  
ever for me intercede ;  
May the King of Kings' eternal halls  
be op'ed to me when death has  
riven  
The thread of life, that I, with Christ,  
may ever share the joys of heaven.  
Glory ever be to God, and to the  
Father, and the Son,  
And likewise to the Holy Ghost, the  
three divines in council one.

“ V. May Holy Michael, the most  
worthy

Of the Archangels, e'er defend  
us.

“ R. Whom, to receive our souls at  
death,  
The Most High God doth ever  
send us.

OGGYGIA.

“ Rushes, April 12, 1871.”

<sup>19</sup> See Very Rev. Dr. James Henthorn Todd's *Leabhar Imuin*. The “Book of Hymns of the Ancient Church of Ireland,” Fasciculus ii., sect. viii., pp. 165, 166.

<sup>20</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 328, 329.

<sup>21</sup> His festival is ascribed to the 10th of September.

<sup>22</sup> See Rev. Dr. Reeves' “Ecclesiastical Antiquities of Down, Connor and Dromore,” Appendix A, sect. iii., pp. 151, 152.

<sup>23</sup> See Very Rev. James O'Lavery's “Historical Account of the Diocese of Down and Connor, Ancient and Modern,” vol. ii., p. 16.

<sup>24</sup> Edited by Drs. Todd and Reeves, pp. 148, 149.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xciii.

<sup>3</sup> See *ibid.*, p. xcix.

of this saint was commemorated, as we find from the Kalendar of Drummond,<sup>6</sup> at the 8th of June.

ARTICLE VII.—REPUTED FESTIVAL OF ST. DISIBOD, BISHOP, BELGIUM. In the city of Mentz, Germany, St. Disibod, Bishop, was venerated, according to the English Martyrology of John Wilson, as also according to Dempster, Wion, Dorgan, Menard and Saussay, in his Gallic Martyrology. The Bollandists have an entry, to the foregoing effect,<sup>1</sup> at this date, but they refer to the 8th of July for his Acts. It seems pretty evident, that a mistake has been committed, in substituting June here for July. At the 8th of June, Thomas Dempster has entered in his “Menologium Scotorum,”<sup>2</sup> the feast of St. Dysibod, Bishop in Belgium.<sup>3</sup> At the 8th of July, more shall be found concerning him.

ARTICLE VIII.—ST. CORMAC H. LIATHAIN. At this date, the Martyrology of Tallagh<sup>1</sup> registers a festival in honour of Cormac h. Liathain. His commemoration is more properly referable to the 21st of June.<sup>2</sup> Particulars regarding him will be found at that day.

ARTICLE IX.—FESTIVAL OF TRANSLATION TO THE BREIRENAVIEN MONASTERY OF FOUR BODIES BELONGING TO THE COMPANY OF URSULINES. We are told, by the Bollandists,<sup>1</sup> who quote Galenius for the account, that under the Abbot Henry II., and in the year 1142, the bodies of Four Companions, connected with the Sodality of St. Ursula, were translated to the Breirenavien Monastery in Hassia or Hesse.<sup>2</sup> The Bollandists refer a further account to the 21st of October,<sup>3</sup> the chief feast of St. Ursula and her companions.

ARTICLE X.—ST. COLUMBA. On the authority of the Florarian Manuscript, as also on that of Camerarius, the Bollandists<sup>1</sup> have a notice of St. Columba, Abbot in Scotia, at this date, but they refer his Acts to the 9th of June. In the anonymous list of Irish Saints, published by O’Sullivan Beare,<sup>2</sup> we find the name of St. Columba, at the 8th of June. On Henry Fitzsimon’s

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 148, 149.

<sup>5</sup> Dr. Todd says in a note: “The more recent hand notes here, ‘Medranus juxta S. Aeneæ Martyrol,’ meaning probably that the Feilire of Ængus (and it might have been added the Mart. Taml. also) calls him simply Medran, not Medran mac Ua Maichten.”

<sup>6</sup> It notices, that in Ireland, the Natalis of the holy Confessors Medrain and Murchon, was celebrated, at this date. See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 15. See, also, p. 382.

ARTICLE VII.—<sup>1</sup> See “Acta Sanctorum,” tomus ii., Junii viii. Among the pretermitted saints, p. 52.

<sup>2</sup> Thus: “In Belgio Dysibodi episcopi, qui multum in Hirlandia ad abolendos nefariorum impietatis ritus adlaboravit. VV. Sur.”

<sup>3</sup> See Bishop Forbes’ “Kalendars of Scot-

tish Saints,” p. 202.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See Colgan’s “Trias Thaumaturga,” Quarta Vita S. Columbæ, lib. i., cap. vi., n. 45, p. 374.

ARTICLE IX.—<sup>1</sup> See “Acta Sanctorum,” tomus ii., Junii viii. Among the pretermitted saints, p. 53.

<sup>2</sup> The French called it by this name, and the Germans have it Hessen. It was a province in Germany, in the circle of the Rhine. See Bavdrand’s “Novum Lexicon Geographicum,” tomus i., p. 340.

<sup>3</sup> At this date, their Acts may be found.

ARTICLE X.—<sup>1</sup> See “Acta Sanctorum,” tomus ii., Junii viii. Among the pretermitted saints, p. 52.

<sup>2</sup> See “Historiæ Catholicæ Iberniæ Compendium,” tomus i., lib. iv., cap. xi., p. 50.

list, at the same date, on the authorities of Joceline and of Floratius, we find a Columba, Abbas.<sup>3</sup> This may be intended to represent a vigil feast for the great St. Columba, Abbot of Iona.<sup>4</sup>

ARTICLE XI.—FESTIVAL OF HOLY JOB'S DEATH. As we have already seen, in the "Feilire," of St. Ængus,<sup>1</sup> at the 8th of June, there is a Festival, which commemorates the reception after victory and white battle of Holy Job. Nor are we left to infer, without warrant, that this entry means his passing away from earth to Heaven on this day.<sup>2</sup> Elsewhere, we have not been able to find such a feast in other Calendars.

ARTICLE XII.—ST. MUICIAN. A festival in honour of Muician, was celebrated on this day, as we find recorded in the Martyrology of Donegal.<sup>1</sup> Appended to his name in the table, we meet these words, Subulcus, Porcianus.<sup>2</sup> Nothing more seems to be known regarding him.

## Fifth Day of June.

ARTICLE I.—LIFE OF ST. COLUMKILLE OR COLUMBA, ABBOT OF IONA, AND APOSTLE OF CALEDONIA.

[SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—ANCIENT MANUSCRIPT LIVES OF ST. COLUMBA OR COLUMKILLE IN IRELAND, GREAT BRITAIN, AND ON THE CONTINENT—PRINTED ACTS OF THE HOLY APOSTLE OF CALEDONIA—PROPHECIES RELATING TO HIM—THE DESCENT AND FAMILY OF ST. COLUMBA—HIS BIRTH AND BAPTISM—VARIOUS NAMES GIVEN TO HIM.

THE illustrious Apostle of Caledonia, as ranked in order of time, lived after some remarkable persons commemorated, because they had been born before him, and he belonged, with these thus distinguished, to the second-class of Irish Saints. Among this noble band, none achieved more than he did the characteristics of true greatness. His highly intellectual power of thought was united with the most lofty and holy aspirations. As the illustrious missionary of Ireland to a kindred people, and as the renowned archimandrite of both Scotias, his career was marked by vast and supernatural works. The Apostles, likewise, proved their laborious and fruitful missions by their miracles. And, while the Holy Fathers bear one common testimony to the existence of miracles, in the early Christian Church; it is

<sup>3</sup> See *ibid.*, cap. xii., p. 53.

<sup>4</sup> See his Life succeeding, at 9th day of June, Art. i.

ARTICLE XI.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series vol. i. On the Calendar of Oengus, p. xciii.

<sup>2</sup> The scholiast adds to the word ἀγιότης, *i.e.*, ad caelum in hoc die exiit.—*Ibid.*, p. xcix.

ARTICLE XII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 148, 149.

<sup>2</sup> See *ibid.*, pp. 454, 455.

not so very unwarrantable to believe, that St. Columba's great holiness and great enterprises were also approved, by such wonderful effects of God's grace. Yet, we are not prepared to state, that all those personal accounts, which have come down to us since his time, are deserving of equal consideration; discrimination must be used, in sifting the mass of materials, which have accumulated for his Life, and which are preserved in our public archives. Thus, we shall endeavour to extract, whatever appears most authentic, relatively to his transactions, after having first briefly recounted the chief sources, from which such notices may best be drawn. To the civil and ecclesiastical historians, and to the literary men of our time, we are mainly indebted for that information, which has shed such a halo of renown, on one of the greatest Christian missionaries, born within the British Islands.

Various Manuscript copies of the Life of St. Columkille exist, in the different Libraries of Ireland. There is a *Vita S. Columbæ*, by Adamnan, in Marsh's Library, Dublin; and, it is given with those twenty-six other Lives of Irish Saints, contained in a vellum folio Manuscript.<sup>1</sup> There are several Manuscripts preserved in the Royal Irish Academy, and which contain accounts of St. Columkille. Thus, the large folio vellum Codex, known as the *Leabhar Breac*,<sup>2</sup> contains an account of the birth, parentage, education, vocation, and exile, of St. Columkille. Among the O'Longan Manuscripts, belonging to the Royal Irish Academy, there are Lives of St. Columkille.<sup>3</sup> The Messrs. Hodges and Smith's collection of Manuscripts, belonging to the Royal Irish Academy, contains an imperfect copy of Manuscript O'Donnell's Life of St. Columkille.<sup>4</sup> Besides, there are other accounts regarding our saint.<sup>5</sup> In Great Britain, and especially in England, we find many of these Manuscripts. The Libraries of Oxford<sup>6</sup> and of Cambridge<sup>7</sup> Universities have copies. The Duke of Buckingham's collection of Manuscripts at Stowe<sup>8</sup> contained an ancient, but an imperfect,<sup>9</sup> Life of our saint, in the Irish language. Its age is uncertain, but probably it is referable to the twelfth century.<sup>10</sup> A *Vita S. Columbæ*, belonging to the Duke of Devonshire, is in

ARTICLE I.—CHAPTER I.—<sup>1</sup> This is of the thirteenth century, but it is erroneously styled the *Codex Kilkenniensis*. Adamnan's Life of our saint is from fol. 39 to 51.

<sup>2</sup> Classed No. 40, 6.

<sup>3</sup> One copy is in vol. vi., at p. 186, of the O'Longan MSS. Another is in the MS. classed No. 39, 6. Another small 4to paper MS. classed No. 204, is a transcript, taken from the MS. last described, with blank leaves to fill up the part wanting, in case a more perfect copy should be found.

<sup>4</sup> It is in a small 4to paper MS. and classed No. 203, in the Royal Irish Academy.

<sup>5</sup> The viii. vol. of O'Longan MSS. in the Royal Irish Academy, contains a story of Colum Cille, of Comgall, of Cainneach, and of Cruintheath Dathi, or Nathi. This is a monastic story about fasting and abstinence. See p. 118.

<sup>6</sup> Thus, among the Oxford University MSS. we find, *Vita S. Columbæ Abbatis*. MS. Bodl. Rawl. B. 505, pp. 61, 73, vell. fol. xiv. cent. Also, MS. Bodl. Rawl. B. 485, f. 94, vell. 4to, xiv. cent. Likewise, *Vita S. Columbæ Saxonice* MS. Cott. Jul. A. x. vell. 8vo, ix. cent. This is the concluding portion of St. Columba's Life in Saxon. In Smith's

Catalogue of the Cottonian MSS., it is marked No. 13. Moreover, a *Vita S. Columbæ Abbatis et Confessoris*, MS. Cott. Tiber. E. i. F. f. 180 b—182. Besides there is a MS. Bodl. Tanner. 15, ff. 108, 113, vell. folio, xv. cent. This is the same text as printed in Capgrave's "*Nova Legenda Angliæ*." In addition to these is a *Vita S. Columbæ per Magnum O'Donellum Tirconallie Principem, Hibernice*. MS. Bodl. Rawl. b. 101. A Latin translation of this Life is printed by Colgan.

<sup>7</sup> We here find enumerated: *Vita S. Columbæ, Saxonice*, MS. C. C. C. Cant. 196 (ol. D. V.) vell. small folio, ix. cent. It belongs to Corpus Christi College, and it is a perfect copy.

<sup>8</sup> It is described as *Vita Antiqua S. Columbæ, Lingua Hibernica*, MS. Stowe, xiii. cent. vell. folio.

<sup>9</sup> It only contains 26 written leaves: the first and last are missing.

<sup>10</sup> It contains extracts from the most ancient Lives of St. Columba, interlined with a copious commentary and gloss, also in Irish; while, it is illustrated, by quotations from ancient Poems of the Seventh and Eighth centuries.



vellum.<sup>11</sup> In Continental Libraries, we find copies of works, attributed to St. Columkille in Manuscript. Among the Burgundian Manuscripts at Bruxelles are various poems of St. Columkille, and of others, in the Irish language.<sup>12</sup> The Visions attributed to St. Columkille exist in Manuscript.<sup>13</sup> One Manuscript Life<sup>14</sup> of St. Columba, belonging to Belfort,<sup>15</sup> is by Cuminius,<sup>16</sup> and there is another by the same author, at the Monastery of Compiègne. Another copy of this Life<sup>17</sup> is said to be in the Bodleian Library, at Oxford. This Life by Cuminius has been printed in various collections,<sup>18</sup> and it consists mostly of miracles, performed by or on account of St. Columba. It differs from the text of Adamnan, although the substance is the same; but, it has all the appearance of having been a judicious abridgment of the latter. Among all these ancient Lives of St. Columba, Adamnan's biography seems to have been the favourite and most readable of the series. Some of these are to be found at Schaffhausen,<sup>19</sup> at St. Gall's,<sup>20</sup> at Munich,<sup>21</sup> at Paris,<sup>22</sup> at Windberg,<sup>23</sup> at Salmansweiller,<sup>24</sup> and at Admont. There are Lives of St. Columba, likewise, at Heiligenkreutz, in Austria, at Vienna,<sup>25</sup> at the Monastery of Tegernsee,<sup>26</sup> in Bavaria, and in the Public Library of Orleans.<sup>27</sup> A Latin Life of St. Columba, Abbot, is among the Burgundian Library Manuscripts, at Bruxelles,<sup>28</sup> and one is noted in the list of the Salmanticenses. A Cottonian Manuscript Life<sup>29</sup> of him by Adamnan was preserved, until burned to a crust in the fire of 1731; however, it has been recently somewhat restored.<sup>30</sup>

The Acts of St. Columkille are to be found in various important collections of Saints' Lives, as also in different ancient and modern Church Chronicles and Histories, especially those having reference to Ireland and to Scotland. Thus, Venerable Bede,<sup>31</sup> John of Teignmouth, and John Capgrave,<sup>32</sup> have treated about our saint. Also, Hector Boece,<sup>33</sup> Archbishop Usher,<sup>34</sup>

<sup>11</sup> A modern transcript of this Manuscript is in MS., Phillips, 10294 paper, 8vo, xix. cent.

<sup>12</sup> See Catalogue of Manuscripts, vol. iv., part ii., p. 154.

<sup>13</sup> Thus, the visions of Columkille in the Irish language are found as a MS., Phillips, 8153, *olim* Heber, 598.

<sup>14</sup> It contains twenty-seven chapters.

<sup>15</sup> He was a Canon of Soissons, who furnished Bollandus with various transcripts, some of which are at the National Library of Paris.

<sup>16</sup> Supposed to have been the disciple of St. Columba, and Abbot over Iona, about A.D. 657, and whose death has been placed, by different authorities, at A.D. 669, 692, or 702.

<sup>17</sup> Classed Rawl. B, 505, vell. fol. xiv. cent. See Dr. O'Connor's "Stowe Catalogue," vol. i., p. 198.

<sup>18</sup> Such as those of Mabillon, of the Bollandists, of Pinkerton, and of Abbé Migne.

<sup>19</sup> In the Public Library there, and described as a vell. 4to, double cols., viii. cent. This Manuscript formerly belonged to Reichenau, an Island in the lower part of Lake Constance.

<sup>20</sup> It is described as MS. St. Gall, vell. small 4to, ix. cent.

<sup>21</sup> It is described as MS. Bibl. Reg. Munich, 6341, vell. 4to, x. cent. This for-

merly belonged to the Church of Freisingen, at the junction of the Moosach and Isar, in Bavaria. Its number was 141.

<sup>22</sup> We find them thus classed and described: Bibl. Reg. S. D., ix. Ff. 1—70, vell. large 8vo, xv. cent. The text of this mainly agrees with that of the Schaffhausen Manuscript. Also there is MS. Bibl. du Roi, 5323, 76, *olim* Bigot, vell. xiii. cent.

<sup>23</sup> A Monastery in Bavaria. The Canisian text is taken from this Manuscript.

<sup>24</sup> A convent in Wurtemberg.

<sup>25</sup> Three different Manuscripts of Adamnan are to be found there.

<sup>26</sup> This Manuscript has been referred to the thirteenth century.

<sup>27</sup> Described as 172, vell. fol. xv. cent.

<sup>28</sup> Vol. xii., at fol. 205.

<sup>29</sup> It is classed Tiber. D. iii., vell. folio, dble. cols., xii. cent.

<sup>30</sup> See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," &c., vol. i., part i., pp. 166 to 174.

<sup>31</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv.

<sup>32</sup> See "Nova Legenda Angliæ." It records St. Columba, Abbot and Confessor, at pp. lxiii., lxiiii., lxv., lxvi., quinto Idibus Junii.

<sup>33</sup> See "Scotorum Historiæ a prima Gentis Origine," lib. ix. Folio edition.

<sup>34</sup> See "Britannicarum Ecclesiarum An-

Canisius,<sup>35</sup> and Thomas Messingham,<sup>36</sup> have published Acts of St. Columba. His Acts, in three books and ninety-seven paragraphs, have place in the collection of Surius.<sup>37</sup> The Rev. Dr. Jeffry Keating,<sup>38</sup> Sir James Ware,<sup>39</sup> and Thomas Dempster,<sup>40</sup> treat about this holy Abbot. Our great Irish Hagiographer Father John Colgan<sup>41</sup> and the Bollandists have published the Acts of St. Columba.<sup>42</sup> Moreover, Dean Cressy,<sup>43</sup> Thomas Innes,<sup>44</sup> and the Benedictines of St. Maur,<sup>45</sup> have accounts regarding him. In the quarto edition of Adrian Baillet,<sup>46</sup> in L'Abbé Ma-Geoghegan,<sup>47</sup> in George Mackenzie,<sup>48</sup> and in Bishop Challoner,<sup>49</sup> are to be found Lives of St. Columba. Bishop Nicolson<sup>50</sup> ignorantly confounds Columbanus of Bobio with St. Columba of Iona, and indeed he makes a disgraceful medley of the whole subject, when he treats about these great Abbots. Besides, Dr. Samuel Johnson<sup>51</sup> has not forgotten to commemorate the locality of St. Columba with distinguished praise. John Pinkerton has published<sup>52</sup> the Latin Lives of St. Columba, by Cumin<sup>53</sup> and by Adamnan.<sup>54</sup> He has added notes and various readings. Besides, Bishop Tanner,<sup>55</sup> the Rev. Alban Butler,<sup>56</sup> Chalmers,<sup>57</sup> Thomas Pennant,<sup>58</sup> Harris' Ware,<sup>59</sup> and Dr. Sylvester O'Halloran,<sup>60</sup> have an account of St. Columkille. Several Lives of him have appeared anonymously, and these are chiefly intended for popular reading.<sup>61</sup> The Rev. John Smith,<sup>62</sup> minister of Campbelton, pub-

tiquitates," cap. xv., xvii.

<sup>35</sup> See "Antiquæ Lectiones," tomus v., pp. 559 to 621. Ingoldstadt, 1604, 4to.

<sup>36</sup> See "Florilegium Insulæ Sanctorum," pp. 141 to 184.

<sup>37</sup> See "De Probatis Sanctorum Vitis," ix. Junii, pp. 144 to 161.

<sup>38</sup> See "General History of Ireland," translated by Dermot O'Connor, Esq., part ii., pp. 369 to 390. Duffy's edition, 1854, 8vo.

<sup>39</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. ii., pp. 14, 15.

<sup>40</sup> See "Historia Ecclesiastica Gentis Scottorum," tomus i., lib. iii., num. 249, pp. 149, 150.

<sup>41</sup> See "Trias Thaumaturga," pp. 319 to 514.

<sup>42</sup> See "Acta Sanctorum," Junii ix., tomus ii., pp. 180 to 236.

<sup>43</sup> See his "Church History of Brittany," part ii., book xii., chap. iii., x., xi., xii., pp. 260, 267 to 271.

<sup>44</sup> There are various discursive passages of this writer in reference to St. Columba, in his "Civil and Ecclesiastical History of Scotland," chiefly in the Second Book.

<sup>45</sup> In the first volume of the "Acta Sanctorum Ordinis S. Benedicti," Sæc i., we find entered Vita S. Columbæ, Abbot of Iona, with previous observations, in 27 paragraphs, pp. 361 to 366.

<sup>46</sup> At the 9th of June, in Baillet's "Les Vies des Saints," tome ii., we find entered, St. Columb or Columkille, Abbot of Hy, and Apostle of the Picts, pp. 111, 113.

<sup>47</sup> See "Histoire de l'Irlande Ancienne et Moderne," tome i., Seconde Partie, chap. iii., pp. 293 to 295, and chap. iv., pp. 337, 338.

<sup>48</sup> See "Lives and Characters of the most Eminent Writers of the Scottish Nation,"

Edinburgh, 1708, 1711, 1722. Three volumes in folio, a rare and curious work.

<sup>49</sup> See "Britannia Sancta," part i., pp. 351 to 356. Also his "Memorial of Ancient British Piety," pp. 89, 90.

<sup>50</sup> See "Scottish Historical Library," pp. 65. London edition, A.D. 1776.

<sup>51</sup> See his works, edited by Arthur Murphy, Esq., vol. viii., "A Journey to the Western Islands of Scotland," pp. 391 to 397. A New edition in Twelve volumes. London, 1816, 8vo.

<sup>52</sup> See "Vitæ antiquæ Sanctorum qui habitaverunt in ea parte Britannicæ, nunc vocata Scotia vel in ejus insulis. Quasdam edidit ex MSS. quasdam collegit Johannes Pinkerton qui et variantes Lectiones et Notas panulas adjecit.

<sup>53</sup> See *ibid.* Vita Columbæ, Pictorum Septentrionalium Apostoli, auctore Cuminio Abbate Hyensi, pp. 27 to 45.

<sup>54</sup> See *ibid.* Vita Columbæ auctor Adamnani, tribus Libris conscripta, pp. 52 to 187.

<sup>55</sup> See "Bibliotheca Britannico-Hibernica," p. 192.

<sup>56</sup> His Lives of the Saints contain the name of St. Columba or Columkille, A., at the 9th day of June.

<sup>57</sup> See "Caledonia," vol. i., book ii., chap. vii., pp. 313 to 322.

<sup>58</sup> See "A Tour in Scotland, and Voyage to the Hebrides, MDCCCLII," pp. 276 to 298, with some fine copperplate illustrations of Iona.

<sup>59</sup> See vol. ii., "Writers of Ireland," Book i., chap. iii., pp. 17 to 19.

<sup>60</sup> See "A General History of Ireland," vol. ii., book viii., chap. v., vi.

<sup>61</sup> Among these may be enumerated: "The Life of Saint Columkille, Patron of Ulster, and Apostle of the Pictish and Scotch Nations; including a full vindication of our

lished a Life of St. Columba, towards the close of the last century.<sup>63</sup> The Rev. John Lingard, D.D.,<sup>64</sup> the General Biographical Dictionary,<sup>65</sup> the Rev. Dr. Lanigan,<sup>66</sup> Richard Ryan,<sup>67</sup> the Rev. James Wills, A.M.,<sup>68</sup> D. O'Sullivan,<sup>69</sup> the Abbé Migne,<sup>70</sup> Michaud,<sup>71</sup> Le Dr. Hoefler,<sup>72</sup> R. Chambers,<sup>73</sup> Le Comte de Montalembert,<sup>74</sup> the English Cyclopaedia of Charles Knight,<sup>75</sup> and Rev. Hugh James Rose,<sup>76</sup> have in their various works distinct references to his career in history. The most important of all monographs relating to St. Columba is undoubtedly that compiled by the Very Rev. Dr. William Reeves.<sup>77</sup> A later version of this work, but in an altered form, has been since issued.<sup>78</sup> Sister Mary Frances Clare Cusack has written a special biography for this great saint.<sup>79</sup> The Rev. M. J. Brennan, O.S.F.,<sup>80</sup> Rev. P. J. Carew,<sup>81</sup> and John Hill Burton,<sup>82</sup> have special allusions to him. A Life of St. Columba, in Gaelic, has been composed by Alastair Cameron.<sup>83</sup> The Rev. John Alzog,<sup>84</sup> James Taylor,<sup>85</sup> Rev. Hubert M'Laughlin, M.A.,<sup>86</sup> Rev. Robert King,<sup>87</sup>

Saint's Loyalty and Patriotism, from the Censure of former Biographers. Historical Sketches of the State of Ireland and Great Britain; together with his Prophecies respecting Ireland," compiled from original Documents, by an eminent Divine of the Roman Catholic Church. Dublin, C. M. Warren, publisher, 18mo, no date. Also in "The Young Christian's Library; or Lives of Eminent Saints and Servants of God," there is a penny Life of St. Columkille, No. 25. Dublin, Messrs. Duffy & Co., 18mo, no date.

<sup>62</sup> See "The Life of St. Columba, the Apostle and Patron Saint of the Ancient Scots and Picts, and joint Patron of the Irish; commonly called Colum-kille, the Apostle of the Highlands." Edinburgh, 1798, 8vo.

<sup>63</sup> In matters of fact, this is very frequently most incorrect, and as a literary performance by no means remarkable. The writer has chiefly followed the Lives of Cumineus and Adamnan, as also Colgan's Appendices.

<sup>64</sup> See "Antiquities of the Anglo-Saxon Church," chap. iv., pp. 75, 76.

<sup>65</sup> See New Edition, revised and enlarged, by Alexander Chalmers, F.S.A., vol. x., pp. 96, 97.

<sup>66</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vii. to xv., chap. xii., sect. xiii. to xv., pp. 106 to 181, and 236 to 259.

<sup>67</sup> See "Biographia Hibernica," vol. i., pp. 485, 486.

<sup>68</sup> See "Lives of Illustrious and Distinguished Irishmen," vol. i., part i., First Period, pp. 114 to 125.

<sup>69</sup> See "Irlande Poésies des Bardes," &c., p. 125. Paris, 1853, 8vo.

<sup>70</sup> See "Patrologiæ Cursus Completus," tome lxxxvii., 726. Paris, 1850, small fol.

<sup>71</sup> See "Biographie Universelle Ancienne et Moderne," tome viii., p. 667.

<sup>72</sup> See "Nouvelle Biographie Générale," tome xi., cols. 307, 308.

<sup>73</sup> See "The Book of Days," vol. i., pp. 755, 756.

<sup>74</sup> See "Les Moines d'Occident," tome iii., liv. xi., pp. 101 to 334.

<sup>75</sup> See "Biography," vol. ii., col. 334.

<sup>76</sup> See "A New General Biographical Dictionary," vol. vi., pp. 418, 419.

<sup>77</sup> Now Protestant Bishop of Down, Connor and Dromore. It is intitled: "The Life of St. Columba, Founder of Hy," written by Adamnan, Ninth Abbot of that Monastery. The Text printed from a Manuscript of the eighth century; with the various Readings of six other Manuscripts preserved in different parts of Europe. To which are added, copious Notes and Dissertations, illustrative of the early History of the Columbian Institutions in Ireland and Scotland. By William Reeves, D.D., M.R.I.A., Curate of Kilconriola, in the Diocese of Connor. Dublin, 1857, 4to.

<sup>78</sup> It is printed as vol. vi., of the series "Historians of Scotland." Its title there stands: "Life of St. Columba, Founder of Hy." Written by Adamnan, ninth Abbot of that Monastery. Edited by William Reeves, D.D., M.R.I.A., Rector of Tynan and Canon of Armagh. Edinburgh, 1874, 8vo.

<sup>79</sup> "The Life of St. Columba," Demy 8vo Kenmare Series.

<sup>80</sup> See "An Ecclesiastical History of Ireland," sixth century, chap. i., pp. 61 to 65. Dublin edition, 1864, 8vo.

<sup>81</sup> See "Ecclesiastical History of Ireland," chap. vi., pp. 179 to 199.

<sup>82</sup> See "History of Scotland," vol. i., chap. vii., pp. 261 to 272.

<sup>83</sup> It is intitled, "Beath-Eachdraidh Chaluim-Chille, ceud Abstol na Gaidhealtachd." It was published, at Edinburgh, 1871, 24mo.

<sup>84</sup> See "Manual of Universal Church History," translated by Rev. F. J. Pabisch and Rev. Thomas S. Byrne, vol. ii., Period 2, Epoch 1, Part i., chap. i., sect. 156, pp. 44 to 46.

<sup>85</sup> See "Pictorial History of Scotland," vol. i., chap. iii., pp. 25 to 27.

<sup>86</sup> See "Biographical Sketches of Ancient Irish Saints," sect. ii., pp. 14 to 38.

<sup>87</sup> See "Primer of the Church History of

Bishop Forbes,<sup>88</sup> William F. Skene,<sup>89</sup> Chambers's Encyclopædia,<sup>90</sup> the Rev. S. Baring-Gould,<sup>91</sup> the Encyclopædia Britannica,<sup>92</sup> les Petits Bollandistes,<sup>93</sup> the Dictionary of Christian Biography,<sup>94</sup> His Eminence Cardinal Moran,<sup>95</sup> Alfred Webb,<sup>96</sup> and the Duke of Argyll,<sup>97</sup> present us with various dissertations, which serve to throw great light on his biography. It must prove an impracticable task, however, to enumerate all the special treatises and articles published, which have a direct or mediate bearing on the subject of St. Columb's Acts.

The most complete and trustworthy materials, for the elucidation of the present memoir, are to be found in the five different biographical Treatises,<sup>98</sup> published by Colgan.<sup>99</sup> These are usually quoted, in his order, throughout the succeeding pages. The first of Colgan's Lives is not very lengthy, and in it several incidents are told, but without apparent attention to the order of time. At one period, the editor was of opinion, that it had been composed by Cumineus Albus; but again, he thought it should be attributed to some other unidentified author. He concluded, likewise, this treatise had been written by some one or other of St. Columba's disciples,<sup>100</sup> who had recorded their great archimandrite's acts.<sup>101</sup> This first Life contains many anecdotes,<sup>102</sup> not found in the second; while, in the other three, those have been introduced according to a different plan and order. From various arguments, which he gives, Colgan laboured to prove, that the second of his published Lives must be attributed to Cumineus Albus.<sup>103</sup> These are the chief reasons alleged; first, Father Hugh Ward, a most learned investigator of Irish antiquity, had prefixed the name of Cumineus Albus to his copy of it; secondly, because the author of it seemed to have been a monk of Iona,<sup>104</sup> to have lived about the year 650,<sup>105</sup> and to have intimated, that he had seen St. Columba's immediate disciples, or those who were his contemporaries;<sup>106</sup> thirdly,

Ireland, vol. i., book i., chap. ix., x., xi., pp. 74 to 107.

<sup>88</sup> See "Kalendars of Scottish Saints," pp. 306, 307.

<sup>89</sup> See "Celtic Scotland," vol. ii., book ii., chap. ii. to iv., pp. 78 to 148.

<sup>90</sup> See vol. iii., pp. 136, 137. Revised edition. London, 1874, small fol.

<sup>91</sup> See "Lives of the Saints," vol. vi., June 9, pp. 90 to 126.

<sup>92</sup> See vol. vi., p. 167. Ninth edition, Edinburgh, 1877, 4to.

<sup>93</sup> See "Vies des Saints," tome vi., ix<sup>e</sup> Jour de Juin, pp. 541, 542.

<sup>94</sup> Edited by Rev. Dr. William Smith. See vol. i., pp. 602 to 605.

<sup>95</sup> See "Irish Saints in Great Britain," chap. iii., pp. 53 to 103.

<sup>96</sup> See "Compendium of Irish Biography," pp. 87, 88.

<sup>97</sup> See "Lives of the Saints," Third Edition. London, 1882, cr. 8vo.

<sup>98</sup> These are classed in the following order, with pagination to correspond. I. A first prose Life in 31 chapters, with notes, pp. 321 to 325. II. A second Life in 39 chapters, with notes, pp. 325 to 331. III. A third Life in 43 chapters, with notes, pp. 332 to 335. IV. A fourth Life by Adamnan in 3 Books, with notes. The first Book contains 50 chapters—the second 46 chapters—the third 24 chapters, pp. 336 to 386. V. A fifth Life in 3 Books, with notes. The first Book in 114 chapters—the second in

110 chapters—the third in 78 chapters, pp. 389 to 455.

<sup>99</sup> These Acts are admirably introduced by a Dissertation regarding them, in the shape of a Preface, and addressed to the reader. They are all learnedly annotated, and succeeded by five most methodical and illustrative Appendices.

<sup>100</sup> See the account of such a tradition, in the time of Venerable Bede, "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv.

<sup>101</sup> According to Thomas Dempster, six or seven of those disciples wrote St. Columba's Life, viz.: St. Baihen, St. Ethernan, St. Failbe, St. Finten, St. Gallan, St. Golgas, and St. Virgnous. See "Historia Ecclesiastica Gentis Scotorum," num. 123, 459, 503, 507, 556, 578, 1170.

<sup>102</sup> See cap. v., vi., viii., xi., xiv., xv., xxi., xxii., xxiii., xxiv., xxv., xxvi., xxvii., xxviii., xxx.

<sup>103</sup> Adamnan says he wrote a Book, on the Acts of St. Columba. See lib. iii., cap. viii.

<sup>104</sup> In the Thirty-first and Thirty-eighth chapters, he calls St. Columba his Patron.

<sup>105</sup> The "Annals of the Four Masters" place his death, at A.D. 668.

<sup>106</sup> In the Thirty-eighth chapter, he declares, that some incidents regarding St. Columba's decease had been communicated by persons then present.

<sup>107</sup> Adamnan died, A.D. 703.

because he seems to have written this Life, before Adamnan's had been written;<sup>107</sup> for otherwise, he would be likely to include some anecdotes left by the latter, and which are not to be found in this Second Life; and, fourthly, because from the Twentieth chapter to the end of the tract, he has almost the same narrative that Adamnan gives in his Third Book.<sup>108</sup> A more critical analysis of this Treatise is thought to establish the conclusion,<sup>109</sup> that it had been a compilation from two distinct works.<sup>110</sup> As the work of Cumineus or Cuminias, it has been published by Mabillon<sup>111</sup> and by Pinkerton.<sup>112</sup> The original of the name is Cumin, and it was thought, he was Abbot of Iona in the year 657.<sup>113</sup> Dr. Lanigan,<sup>114</sup> too, says there can be no doubt regarding Cumineus being author of the first Life, as edited by Colgan. The latter took his copy from a Manuscript supplement of Belfort to Surius; while Mabillon followed a Manuscript, belonging to the monastery of Compeigne. Both Colgan<sup>115</sup> and the Bollandists,<sup>116</sup> however, have strangely confounded Cumineus Albus, with Cummian, author of the celebrated Paschal Epistle. Harris has fallen into a similar mistake.<sup>117</sup> The Third Life was written by John Capgrave,<sup>118</sup> or rather John of Teignmouth, who lived at an earlier period.<sup>119</sup> As this had been compiled many centuries after Columba's time, Bede and Adamnan appear to have been the authorities chiefly used, in composing it.<sup>120</sup> This Life occupies nearly the same number of columns, as the first; while it contains some statements, differing from those of Adamnan and other writers, on the subject.<sup>121</sup> This, too, is thought<sup>122</sup> to be more ancient than the former part; while we may consider the prologue to have been written, long subsequent to that period, when Cumineus Albus lived. A different version of Columba's death is again introduced, and with additional circumstances, in the thirty-fifth chapter. This Second Life differs in many respects from the first memoir,

<sup>108</sup> Hence, probably, he either copied from Adamnan, or Adamnan copied from him; but, for the reasons assigned already, Adamnan did not copy from him, and besides there seems no fair reason, why he should omit other anecdotes written by Adamnan. Therefore, Colgan argues, that Adamnan acknowledges his indebtedness to this presumed work of Cumineus Albus, while his insertion of other matters was on the faith of approved witnesses. Colgan then proceeds to state some objections that may be urged, while he solves them very plausibly, and apparently to his own satisfaction.

<sup>109</sup> According to Rev. Dr. Lanigan.

<sup>110</sup> In the Nineteenth chapter the saint's death is narrated, and this appears to have been the conclusion of a complete tract, written by some foreigner. This work is a sort of brief biographical treatise, borrowed chiefly from Adamnan, with some additions from later documents. The remaining part from the Twentieth chapter to the end is said to have been the production of a different writer, and in a style less correct. The writer of this part, indeed, seems to have been a monk of Hy, and to have borrowed nearly the whole of his tract from Adamnan's memoir.

<sup>111</sup> See "Acta Sanctorum Ordinis S. Benedicti," tomus i. It is remarkable, that Mabillon places the Island of Hy "in Anglia," ins ad of "in Scotia," when treating

about Cumineus, the Abbot.

<sup>112</sup> See "Vitæ Antiquæ Sanctorum Scotiae."

<sup>113</sup> See Ussher's "Britanicarum Ecclesiarum Antiquitates," cap. xv., p. 367, and "Index Chronologicus," A.D., DCLXIX., p. 539.

<sup>114</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vii., n. 70, pp. 107, 108.

<sup>115</sup> See "Acta Sanctorum Hiberniæ," xxiv. Februarii. De S. Cumineo sive Cumeano, pp. 408 to 411.

<sup>116</sup> See "Acta Sanctorum," xviii. Aprilis. Acta S. Laseriani. Yet, the learned Bollandus had previously distinguished them as different persons, at the 24th of February, p. 429.

<sup>117</sup> See Harris' Ware, vol. ii., "Writers of Ireland," Book i., chap. iv., p. 37.

<sup>118</sup> He flourished in 1480, and wrote "Legenda Sanctorum Angliæ."

<sup>119</sup> This Benedictine monk lived about the year 1366. John Capgrave seems to have taken all the lives published by him, from this writer. They appeared at London, A.D. 1516.

<sup>120</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vii., p. 109.

<sup>121</sup> See chapters i., ii., v.

<sup>122</sup> By Rev. John Lanigan, D.D.

<sup>123</sup> See chapters i., ii., iii., iv., v., vi., vii., viii., ix., xii., xv., xvi., xvii., xviii., xx., xxi., xxiii., xxiv., xxvi., xxvii.

and from other biographical tracts succeeding it. It inserts certain things omitted from the first, third, and fourth Lives.<sup>123</sup> These, too, in some entries are specifically different from its contents. The biography of St. Columkille, as written by Adamnan—classed among the writers of the seventh century<sup>124</sup>—more nearly approaches his time than any other known to be extant.<sup>125</sup> Consequently, it has been generally regarded as the most authentic.<sup>126</sup> In depicting St. Columba's life and character, this early biographer intended to present in a brief manner, a general summary of his Acts, so that the reader might contemplate the image of his holy career. Adamnan promises briefly to record the miracles of his great Patron.<sup>127</sup> We should not despise a record of beneficent deeds, which bear the impress of God's seal, remarks the biographer; and, we have only to regret, that he has not succeeded in rescuing from the waifs of record or tradition, many more important incidents, than those he had selected.<sup>128</sup> It is rather strange, too, that the writer deems the Irish etymons of obscure men, tribes, and places, as rude and inelegant, when compared with others in the various languages of foreign nations.<sup>129</sup> In this respect, he imitates other Irish writers, who were and are accustomed to depreciate their native tongue.<sup>130</sup> In no respect does the biography of St. Columkille by Adamnan appear so faulty, as in the very unsystematic manner shown, by proceeding to relate in the First Book, not the ordinary facts of early childhood, or even of opening youth, but those prophetic revelations, which were made to him in after life.<sup>131</sup> The imperishable interest of Adamnan's book lies, in the vivid though incidental touches of life and man-

<sup>124</sup> See Mre. L. Ellies Dupin's "Nouvelle Bibliotheque des Auteurs Ecclesiastiques" &c., tome vi., p. 44.

<sup>125</sup> In Colgan's "Trias Thaumaturga," this Life is designated among the five different biographies of St. Columkille, the Quarta Vita S. Columbæ. It begins, at the 336th page, and it continues to the 386th, including the learned commentaries of the editor.

<sup>126</sup> Yet, it is not the most ancient Life, that had been compiled; for Adamnan himself acknowledges his indebtedness to previously available records, for the subject matter of his memoir. The renowned biographer of our saint begins his undertaking by invoking the name of Jesus Christ on his labours, originating from earnest desires, preferred by his monks, that the virtues of their holy patron might be suitably commemorated, through their humble and learned abbot. This latter apologizes for the uncouth and inelegant style of his composition. Yet, he is scarcely just to his own performance in this estimate; but, he wishes the reader to regard the facts contained in it, rather than the words. For, as he justly remarks, the kingdom of God is not to be sought for in the flowers of speech, but in the fruits of Divine Faith.

<sup>127</sup> The writer declares, chiefly with a view of exciting a relish for their more detailed account, which was to be given in three subsequent books. These were to be divided on the following system: the first book was destined to contain Prophetic Revelations; the second, Divine Miracles effected through him; while the third was to include

Angelic Apparitions and certain Manifestations of celestial lights poured on the man of God. Adamnan deprecates the intention of stating any falsehood, or of recording anything doubtful or debatable, regarding a man so favoured.

<sup>128</sup> Popular favour, in his estimation, had published the less interesting actions of St. Columba, as compared with the few things which it fell to his province, briefly to relate. Many other events, well worthy of being told, had been omitted, so that the reader's patience might not be wearied in perusing the acts of this man of blessed memory. Such are the chief observations and information regarding the writer's plan and objects, to be derived from a perusal of his introductory remarks.

<sup>129</sup> See Adamnan's First Preface, Vita S. Columbæ, in "Trias Thaumaturga," p. 336.

<sup>130</sup> However, it is now universally conceded by scholars, who have well studied its peculiarities, and who have the most complete knowledge of comparative philology, that the Irish language cannot be excelled by any known, in the polish, elegance, copiousness, energy and expression of its diction and structural features.

<sup>131</sup> In the accomplishment of this task, the biographer opens his narrative with a brief sketch of his wonderful miracles. Alluding to a promise already given, in his Preface, Adamnan commences his first book with a brief account of evidence, which the venerable man gave of St. Columba's miraculous powers.

ners which he gives us, in the telling of his tales—of habits and customs, as they were in that obscure but most fruitful time, when the light of ancient<sup>132</sup> history had died away, and before the light of modern history had arisen. Adamnan had resolved to tell with all candour, what he had learned from the consistent narratives of his predecessors, and from other trustworthy persons. This narrative was founded, likewise, on written authorities, anterior to his own period, as also on what he had a personal knowledge of, owing to accounts given by very veracious and intelligent seniors. These attested several facts, the truth of which they had undoubtedly ascertained.<sup>133</sup> In the name of Jesus Christ, Adamnan commences the Second Preface or Prologue to his work, which introduction, however, is found separated from the Second Book. With a beautiful simplicity of style and narrative, it tells how there was a man of reverend life and of blessed memory, the father and founder of many monasteries.<sup>134</sup> In the fifth place, Colgan publishes certain Extracts, translated into Latin, and taken from a very large biography of St. Columkille, completed about the year 1520, and divided into three books. This had been written in Irish, by Magnus or Manus O'Donnel, Prince of Tyrconnell. Many parts of it have been omitted, by Colgan, who did not wish to cause tedium to his readers, by repeating what had been already published, from more ancient Lives.<sup>135</sup> However, he has given narratives omitted from other memoirs, or which he thought were calculated to elucidate their doubtful passages.<sup>136</sup> This is a very useful work, notwithstanding, since it follows a more regular chronological order than the other published Lives present.<sup>137</sup> That wonderfully learned and researchful work of Rev. Dr. Reeves,<sup>138</sup> and known as his edition of St. Columba's Life, by Adamnan,<sup>139</sup> is chiefly used to authenticate obscurities of general facts. Our ancient Annals, and the Acts of other Irish Saints, have served a useful purpose, in elucidating the incidents of this illustrious Abbot's biography.

We read in his Life, that the birth and future greatness of St. Columkille had been foretold, many years before his time. Among the various predictions referring to him, none are more remarkable, than those which are recorded, as dating from pre-Christian time. It was revealed to Fedhlimidh Reachtmhar,<sup>140</sup> son to Tuathal the Legitimate,<sup>141</sup> monarch of Erin, in the thirteenth ascending generation before his period, that Colum Cille should be born from his race.<sup>142</sup> The legend as related<sup>143</sup> gives us to understand, that he had a

<sup>132</sup> See "Iona," by the Duke of Argyll, chap. i., p. 53.

<sup>133</sup> See *Secunda Præfatio, Vita S. Columbæ, Colgan's "Trias Thaumaturga,"* p. 336.

<sup>134</sup> Three hundred are enumerated in Ireland and Scotland, according to some ancient accounts. This must be regarded, however, as savouring of great exaggeration.

<sup>135</sup> Besides this, we find that he compiled other Lives of Irish Saints, thus described by Lhuyd: 25. *Vitæ Sanctorum Hibernicorum per Magnum sive Manum filium Mugonis O'Donnel, Hibernice descriptæ, An. 1532, fol. Membr.* See "*Archæologia Britannica,*" p. 435.

<sup>136</sup> See Colgan's "*Trias Thaumaturga,*" *Præfatio,* pp. 319, 320. This *Vita Quinta S. Columbæ* occupies from p. 389 to p. 453, with Colgan's notes included.

<sup>137</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland,*" vol. ii., chap. xi., sect. vii.,

n. 70, p. 110.

<sup>138</sup> This indeed supplies a void, which must have been found truly embarrassing to the gleaner of particulars, respecting the illustrious Apostle of Caledonia, had it not issued from the press.

<sup>139</sup> It was published for the Irish Archaeological and Celtic Society.

<sup>140</sup> He flourished, in the second century of the Christian era, and after a reign of nine years over Ireland, he died A. D. 120. See Rev. John O'Hanlon's "*Catechism of Irish History,*" Lesson iv., pp. 24, 25.

<sup>141</sup> He is said to have been married to Bania, daughter of Scalius Balbus, King of Fomoiry or Finland. See Roderick O'Flaherty's "*Ogygia,*" pars iii., cap. lvi., p. 303.

<sup>142</sup> See the O'Clery's "*Calendar of the Saints of Ireland,*" translated from the original Irish, by Dr. John O'Donovan, and edited by Drs. Todd and Reeves, pp. 158, 159.

vision,<sup>144</sup> in an orchard, convenient to his palace at Temoria, or Tara. There, he beheld three most beautiful men, clothed in white and brilliant garments, such as he had never before seen, and who saluted him in the name of the Most Holy Trinity. Then, this pagan king replied: "You use a strange and an unknown formula, for us who worship and pray to our revered brazen gods. However, I desire you to state, why and whence you have come to me." The ambassadors of Heaven said: "We come from that great Lord and Creator of all things, who is one in essence and triune in persons, that you may be urged to abrogate that Law of Retaliation, hateful to God, yet which has existed in your kingdom so long, and that you should repeal it, to substitute one more just. Wherefore, with its abolition, decree, that for injustice or inhumanity, your judges should impose a money fine or some other penalty more humane, for cases of homicide or mutilation, and according to the degree of guilt committed.<sup>145</sup> To reward you for such legislation, the Lord shall bestow on your race, in future times, an illustrious hero<sup>146</sup> from your wife who hitherto has not borne a child. He shall be celebrated in Hibernia, in Britain, and in its adjacent Islands; from him shall descend, likewise, the kings and great chiefs of Ireland, while foremost of all and most beloved of God shall be Columba, endowed with virtues and Divine gifts. The Irish Life of Colum Cille, states,<sup>147</sup> that the renowned hero<sup>148</sup>—also constituted a prophet—Finn Mac Cumhaill,<sup>149</sup> foretold Columba's coming, when letting the celebrated hound Bran<sup>150</sup> after a wild stag, which he followed to the River of Sen-ghleann Cholunim-Chille, but he did not pursue that animal across the river.<sup>151</sup> This was a cause of great astonishment to his master, as Finn had never before known his deer-hound to have been balked in pursuit of prey. It is stated, that he had then a sudden inspiration from the Almighty, and which he revealed to those in company, who were there hunting with him. Then it was, that Finn—according to the account—foretold the birth of Colum Cille, nine generations removed from the reigning King Cormac,<sup>152</sup> and from whom that valley should be named. He declared, moreover, that

<sup>143</sup> By Prince O'Donnell.

<sup>144</sup> Feidhlimidh Reachtmhar is represented as having been married to the daughter of a Danish king, at this time, and that she had been sterile, giving no hope of an heir to his possessions, according to a Tract on the Mothers and Wives of the Kings and Princes of Ireland.

<sup>145</sup> As a curious illustration of the writer's opinions, that the rich man should have favourable and exceptional legislation over the poor man, we have the following Latin translation from the Irish: "Quemadmodum enim æquum non est, ut illustris persona, siquando quempiam ex infima plebe membro, aut vita priuet, ipse vicissim membro aut uita mulctetur; ita abiectus et ex fæce plebis homo pro truncato a se interemptorie nobili minime spectato rigore ad æqualitatem satisfaciet, simile in se damnum patiendi."—Colgan's "Trias Thaumaturga," Vita Quinta S. Columbe, lib. i., cap. xvii., pp. 391, 392.

<sup>146</sup> He is said to have been Conn of the Hundred Fights, who, after a reign of thirty-five years over Ireland, was slain near Tara, A.D. 157. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iii., An-

nales iv., Magistrorum, p. 77.

<sup>147</sup> See "Trias Thaumaturga," Quinta Vita S. Columbe, lib. i., cap. xv., p. 391.

<sup>148</sup> Prince O'Donnell relates, that he was famous in the Irish Annals and fables for his Herculean strength of body, and for his victories in war.

<sup>149</sup> He flourished in the third century, and he was son-in-law to King Cormac Ulfada, who reigned forty years over Ireland, and who died A.D. 266. For an account of Finn Mac Cumhaill, see Alfred Webb's "Compendium of Irish Biography," pp. 177, 178.

<sup>150</sup> See the "Martyrology of Donegal," by Drs. Todd and Reeves, pp. 158, 159.

<sup>151</sup> This is particularized by Prince O'Donnell, as separating Seingleann from the rest of the mainland. Near the west of the Tyrconnell territory, he says, is that place running out towards the ocean, and rising into high and uncultivated mountains, ending in a precipitous rock-bound promontory, which had long been consecrated to the memory of Columkille.

<sup>152</sup> He reigned over Ireland, from A.D. 226 to 266, when he died. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 110 to 119.



Columba should be blessed by the Supreme Deity with multifarious graces and accomplishments ; that many churches and possessions should belong to him ; that the place to which the stag fled should be sacred to his memory, and that it should prove a safe asylum to all those, who took refuge there ; and besides, that St. Columba would bless also many places in Erin and in Albain. Bealach damhain<sup>153</sup> was the name of that place thenceforth. The Druids of Conall Gulban<sup>154</sup> are said to have predicted the birth of Colum Cille, before his coming into this world.<sup>155</sup> At that time, Conall was a pagan, and he had faith in Gentile auguries and necromancy. Diviners accompanied him to the deserts and woods, where Gartán was situated ; and while there engaged on a hunting excursion, it was observed, that when the dogs had captured some wild animals, these were spared by them, and moreover, the dogs appeared to treat those animals with unwonted familiarity. These circumstances awakened the attention of Conall, who learned then from his soothsayers, how on that very farm a descendant of his should be born, full of Divine grace, and that he should convert the place into a sacred asylum and a place of refuge. The treatment of the wild animals by the dogs was declared to be a prognostic of that safeguard, which must protect persecuted and haunted persons from every species of force and outrage, when in aftertime they should seek St. Columba's tutelage, in that quarter.

It is, however, to the Christian patriarchs of the Irish Church, and to their prophecies, that the chiefest importance is attached, because an interior light was stronger within them. Thus, the Irish Life of Colum Cille states,<sup>156</sup> that St. Martin,<sup>157</sup> at the time of his death, foretold the birth of Colum Cille, for he requested that his Book of Gospels should be placed on his breast in the tomb, and he said, that a holy and blessed son should be born and come from Erin after a time, half whose name must be called from the bird, whose figure John saw descending on Jesus, at the stream of Jordan, and the other half from the church. He predicted, that St. Columkille should come thither, at the end of several years.<sup>158</sup> "He shall open my tomb," said Martin, "and God will preserve my book for him without stain and without darkness, for he shall bring it to Erin, and Martin's Gospel shall be its name in Erin afterwards."<sup>159</sup> St. Patrick<sup>160</sup> foretold the future greatness of Columcille at Sith-Aodha, when he was blessing Conall Gulban, and his son Fergus. When he placed his right hand on the head of Fergus over across Conall, the latter asked him why he did so, and then Patrick replied : "Fergus shall have a son's son, and Colum Cille shall be his name,"<sup>161</sup> and it is in honour of him, I

<sup>153</sup> Bealach-damham means "the path of the stag," or "semita cervi," as Colgan renders it, in O'Donnell's Life of Columba in "Trias Thaumaturga." See cap. xv., p. 391.

<sup>154</sup> He was the great-grandfather of our saint, according to our Irish Pedigrees. His death is placed at A.D. 464, in Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," toms ii., Hiatus in Tigernaco supplementus, p. 113.

<sup>155</sup> According to O'Donnell's Irish Life of St. Columkille, for which account, the O'Clerys, in their Calendar, cite chap. 13. In Colgan's "Trias Thaumaturga," however, it will be found at cap. xvi., p. 391.

<sup>156</sup> According to the O'Clerys, who divide O'Donnell's Life of St. Columba, in a manner of their own, this is to be found in chap. 3. However, it is in Colgan's "Trias Thaumaturga," lib. i., cap. viii., p. 390.

<sup>157</sup> No doubt, St. Martin, Bishop of Tours, venerated on the 11th of November, and who was greatly venerated in Ireland.

<sup>158</sup> The O'Clerys state 100. See Rev. Drs. Todd's and Reeves' edition of the "Martyrology of Donegal," pp. 156, 157.

<sup>159</sup> The Life of Colum Cille, chap. 62, according to the O'Clerys, agrees with this, *i. e.*, that he proceeded to the place where Martin was, and that he brought away the Gospel of Martin with him. As divided by Colgan, however, this is in O'Donnell's Vita S. Columbæ at lib. iii., cap. xxviii. See "Trias Thaumaturga," p. 436.

<sup>160</sup> See his Life, at the 17th day of March, in vol. iii. of this work, Art. i.

<sup>161</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. lxxxix., and n. 99, pp. 85, 113. The "Sanctilogium Genealogicum," and the Tripartite Life of the

put my right hand on the head of Fergus, because that son is nearer to him by a generation than to thee. Moreover, his son's son shall be pleasing to God and men.<sup>162</sup> He is stated, likewise, to have described the future sanctity of St. Columba, in elegant Irish metre.<sup>163</sup> Likewise, Patrick foretold Colum Cille, when at another place, and before his birth. When at Dornnach Mor Maighe Ithe,<sup>164</sup> he went in his chariot the next day, to that stream which is called Daol, to bless that country. On coming to the ford's brink, the spindles<sup>165</sup> of his chariot broke; and, as often as they were mended,<sup>166</sup> when Patrick went into the chariot, they broke again.<sup>167</sup> All marvelled at this occurrence. "Do not wonder," said Patrick through the spirit of prophecy, "for that land from the stream northwards stands not in need of my blessing. A son shall be born there, and Colum Cille shall be his name, and it is he that shall bless the land to the north, and it is in honour of him, that God has prohibited my blessing it." This happened at the mouth of that river, and Ath-na Charpaid<sup>168</sup> on the Daol was the name given to that ford.<sup>169</sup> It is stated, that St. Patrick also predicted Colum Cille, when he was at the Boyle.<sup>170</sup> Then, a great flood prevailed, which prevented him from crossing at the ford, where his chariot broke,<sup>171</sup> near the waterfall of Eas-mac-Neirc.<sup>172</sup> He there prayed, that the waters extended towards the west should abound in fish, rather than those situated eastward. Then, he blessed that part of the river and its fish, for the reason he afterwards stated. He said, likewise, that a son of eternal life should come, the servant of God Colum Cille, and that he would found a noble church at Eas-mic-n Eirc, where there should be a Monastery for Monks.<sup>173</sup> It was to furnish them with food, he blessed that part of the river. The prophecy of St. Patrick was duly fulfilled, when in succeeding times Columba visited that part of the country.<sup>174</sup> Looking down on it from an eminence, St. Patrick foretold the birth of Colum Cille, one time that he came to Eas Aodha-Ruaidh,<sup>175</sup> that celebrated

Saint, pars ii., cap. cxliii., p. 144, have a similar account.

<sup>162</sup> For this statement, which is found in the "Martyrology of Donegal," the O'Clerys quote a "Life of Colum Cille," chap. 2. The biography here referred to is that in Irish by Manus O'Donnell. This was not parted into chapters in the original, but it is arbitrarily divided, both by the O'Clerys and by Colgan, though in different proportions. What is here assigned to chap. 2, in Colgan is numbered lib. i., cap. iv. to vii. See "Trias Thaumaturga," p. 390. The order in the prediction is the same in the Life as here.

<sup>163</sup> The first line is thus quoted by the O'Clerys:—

Σειμφορι μαρ τρια φινε.

It is thus rendered into English: "A son shall be born of his race."

<sup>164</sup> This place was in Cinel Connall.

<sup>165</sup> Colgan renders it axis, in the singular. See "Trias Thaumaturga," Quinta Vita S. Columbae, cap. v., p. 390.

<sup>166</sup> The term *σειμφορι*, usual in the text, according to Dr. Reeves, is the plural of *σειμφορις*, which signifies "a spindle," and it is in a secondary sense applied to the sand-bank of a ford or estuary. The idea of axle-

trees, in the plural, should imply the use of a four-wheeled conveyance.

<sup>167</sup> Dr. O'Donovan, in his "Annals of the Four Masters," at A.D. 665, vol. i., n. (a), explains this term of *fearsat*, both literally and topographically.—See p. 278.

<sup>168</sup> In a note, Dr. Todd says at this proper name "Athna-Charpaid, *i.e.*, 'ford of the chariot.'"

<sup>169</sup> By this name it went, in O'Donnell's time.

<sup>170</sup> A complete account of this parish and barony—with some beautiful steelplate illustrations—may be found, in John D'Alton's "History of Ireland," vol. i.

<sup>171</sup> Afterwards, it was called Ath-carbuid, or "the ford of the chariot."

<sup>172</sup> See "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xc., p. 86, and Septima Vita S. Patricii, lib. ii., cap. ci., p. 143.

<sup>173</sup> This prophecy was fulfilled, when St. Columba afterwards visited this place. See "Irish Penny Magazine," vol. i., No. 26, pp. 202, 203.

<sup>174</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbae, lib. i., cap. vi., p. 390.

<sup>175</sup> Said to have been so called, owing to the death of Aodh Ruadh, an ancient King of Ireland, who was drowned there. See John O'Hart's "Irish Pedigrees; or the

cataract on the Erne River, near Ballyshannon.<sup>176</sup> The southern side of it belonged to Connal, and the northern to Cairbre. This latter tyrant had earned for himself the malediction of the Irish Apostle; and therefore, during the time of his sway, the northern side of the Erne was deprived of fish.<sup>177</sup> St. Patrick blessed the south side of the cataract, and said for Colum Cille's sake he left a want of blessing on the north, and this was fulfilled.<sup>178</sup> St. Patrick declared, moreover, that the territory and place of St. Columba should be considered sacred, and free from all exactions and dues for other prelates. He bequeathed to our saint, likewise, a Book of Gospels, at the time of his death. That he desired should be kept by his successors to the See of Armagh, in trust, until Columba should come into the world.<sup>179</sup> St. Brigid<sup>180</sup> also foretold the fame of Colum Cille,<sup>181</sup> when she delivered a prophecy; that a young scion—adorned by Divine agency with flowers—should be born in the northern parts, and that it should become a great and tall tree afterwards, and that its branches should spread over Erin and Albion. Even were these destined to reach the last verge of the world's horizon. "That tree which I indicate," said the holy virgin, "shall be Columba, sprung from that happy woman Ethne, as from a fruitful stock, and going forth to spread, by preaching the Divine word, so that the examples of his life shall render him renowned throughout all those regions. Although not yet born, I scent the fragrance of his virtues and holiness, as if he were now before me."<sup>182</sup> St. Brigid also foretold, that St. Patrick, herself and St. Columkille should rest in the same tomb at Down.<sup>183</sup> Again we learn, as the Life of Colum Cille states,<sup>184</sup> how Patrick foretold it should be in the same tomb with himself and Bright, that Colum Cille should be buried. Mochta<sup>185</sup> is said to have been in Iona or Hy long before St. Columba went there to take possession of it.<sup>186</sup> There, his servant Maccrith<sup>187</sup> presented some nuts, which were gathered on the Island. However, at the instant, Mochta had an

Origin and Stem of the Irish Nation," part x., chap. iii., sect. 8, p. 548, n.

<sup>176</sup> A description and view of the scenery here may be seen in Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. iii., pp. 272, 273.

<sup>177</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cx., p. 144. However, O'Donnell seems to reverse the foregoing account. See *ibid.* Quinta Vita S. Columbæ, lib. i., cap. vii., p. 390.

<sup>178</sup> For the foregoing account, the O'Clerys cite O'Donnell's "Life of Colum Cille," as chap. 2.

<sup>179</sup> A curious story was current, that this Codex had been in the guardianship of St. Brigid, for a time. Other accounts have it, that the Codex was buried in the tomb with St. Patrick, and that Angels afterwards brought it thence to St. Columba. See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. vii., p. 390.

<sup>180</sup> See her Life, in vol. ii. of this work, Art. i., at the 1st day of February.

<sup>181</sup> For this account, the O'Clerys quote O'Donnell's "Life of St. Columba," cap. iv. In Colgan's "Trias Thaumaturga," it is in Quinta Vita S. Columbæ, lib. i., cap. ix., p. 390.

<sup>182</sup> An Irish quatrain is quoted by the

O'Clerys, as if it were a version of the foregoing prophecy:—

MAC AN ETHE TAOBHOADA,  
SEAD AR BOL IR BLAETHGAD,  
COLUM CILLE CARO SAN ON,  
NI R BÓ ROIM A MATHGHAO.

It is thus rendered into English:—

"The son of long-sided Eithene  
He is surely beautiful, he is blooming,  
Colum Cille, pure without blemish,  
It is not too early to perceive him."

<sup>183</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. ix., p. 390.

<sup>184</sup> At chapter 5, according to the O'Clerys. However, O'Donnell puts the prophecy, concerning this interment, in St. Bright's mouth.

<sup>185</sup> His feast occurs at the 24th of March, and at the 19th of August.

<sup>186</sup> This is inconsistent with a statement in Colgan's "Acta Sanctorum Hiberniæ," Martii xxiv., Vita S. Mochtei Episcopi Lugmadensis, cap. xvi., p. 730, where Aodh,

inspiration, that Columba should come thither, and he refused to take them: "I am not the Patron or master of this ground," said Mochta, "in which those nuts grew, and were gathered; but, they are reserved for him, who shall come one hundred years later." Afterwards, when Mochta went to Ireland, his disciples and companions observed, that while engaged in prayer, he frequently looked towards its northern parts, and they asked him the reason: "Because I foresee, that a holy man named Columba shall there be born," he replied, "and, he shall spread the Gospel seed in both Scotias, while he shall come out of the North, as a herald of salvation, to proclaim the triumph of Faith and Morals among men."<sup>188</sup> Then, the holy prophet rejoicingly sang a verse in Irish, of which the foregoing predictions reveal the substance.<sup>189</sup> He also said, "The boundary of one narrow hedge shall divide the little farms of his monastery and of mine."<sup>190</sup> He shall become a man, most dear to God, and of great merit in his sight.<sup>191</sup> While he lived with his clerics in the Island of Lough Derg, and had been within the penitential cavern of St. Patrick, St. Dabeoc<sup>192</sup>—also called Beoan or Beocc<sup>193</sup>—foretold the coming of Colum Cille, long before his birth;<sup>194</sup> and while protracting his sacred watchings during the night, he saw all the northern parts of Ireland effulgent with a heavenly light; and, when his clerics demanded of him what it meant, he replied: "In that quarter, whence you see a burning and a shining light to proceed, God shall wonderfully illustrate the Church, in time to come, with the brightness of Christ, and thence shall issue Columba, a son of light; Felmid, son of Fergus, shall be his father, and Ethne shall conceive him; in sacred learning he shall excel, he shall be a virgin in mind and body, and he shall have the gifts of prophecy. St. Caillin<sup>195</sup> foretold Colum Cille, also, long before his birth.<sup>196</sup> While enumerating the illustrious men that should descend from Conall Gulban, he predicted, that twelve should rule over all Ireland, and four over that part of it, known as Lethcuim. When recording the series, he affirmed, that Columba should issue from the same family, and that he should yield to none in future ages, for the austerity of his life, for purity of intention, for gifts of prophecy, for the performance of miracles, for heavenly visions, and because of his extraordinary merits, that his family should obtain great favours from God.<sup>197</sup> In some Irish verses attributed to St.

son of Colcan, is said to have offered Mochteus land, and which he refused to accept, and then he predicted, that St. Columba should be born in the northern part of Ireland. Aodh was lord of Oriel or Orior, in which Louth was situated, and he lived until A.D. 606. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 232, 233. Here, then is an evident anachronism between the time of St. Mochta and of Aodh, son of Colga.

<sup>187</sup> His festival is said to occur at the 11th August. He died A.D. 534. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 176, 177.

<sup>188</sup> Allusion is made to this prophecy, in the Life of St. Mocteus, chap. xvi.

<sup>189</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. iii., pp. 389, 390. This is noticed, also, in the Second Life of St. Columba, cap. ii., and in the Third Life, cap. ii.

<sup>190</sup> No record exists of any church or lands of St. Columba being situate near St.

Mochta's church of Louth, nor of any other church under this saint's patronage, except Louth, and Kilmore, in the barony and county of Monaghan. The ancient chapel of Ardpatrick, which lay about half-a-mile south-east, and Cnoc-na-seagain, where the Abbey of Knock was founded, in 1148, are both in the parish of Louth, and one of them may originally have been appropriated, as in the text.

<sup>191</sup> See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 152, 153.

<sup>192</sup> See an account of him, in the First volume of this work, at January 1st, Art. ii.

<sup>193</sup> Beoce, or Dabeoc, is Latinized Beoanus, by O'Donnell. See "Trias Thaumaturga," Quinta Vita S. Columbæ, cap. x., pp. 390, 391.

<sup>194</sup> The Life of Colum Cille, chap. 6, is quoted by the O'Clerys.

<sup>195</sup> No doubt, St. Caillin of Fenagh, venerated on the 13th of November.

<sup>196</sup> The Life of Colum Cille, chap. 7, is quoted by the O'Clerys.

Caillin, the greatness of St. Columba and his holiness of life are extolled. St. Brennain<sup>198</sup> or Brendan foretold, that<sup>199</sup> from Feidlim should proceed a son, highly gifted from above with grace, and illustrious for his prophecies, and that he had an intuition of all the glorious actions Colum was destined to achieve.<sup>200</sup> Bishop Eoghan,<sup>201</sup> of Ard-sratha, and who flourished about the middle of the sixth century,<sup>202</sup> foretold the coming of Colum,<sup>203</sup> on an occasion, when Lugad, son of Sethna, and a cousin-german of our saint, on the father's side, visited him at that monastery, in company with his son Fiacrius. The latter quarrelled with one of the monks, and in a fit of passion killed him. Moved with indignation at this atrocity, the holy Bishop launched a malediction against the murderer, and then predicted, that his own death should take place within nine days, that his posterity should not enjoy sovereignty, that they should not exceed the number of five, and that, as a punishment for their father's offence, all of these should be deformed and be marked with some defect of mind or body.<sup>204</sup> Finding that his son's death happened within the time prescribed, and fearing that great misfortunes should come upon his race, Lugad suppliantly asked the Bishop, to restrict the penalties decreed against them to the punishment of him who alone was guilty. The Bishop was mollified, and he returned for answer: "Thou hast obtained the favour sought for, in consideration of the birth of a cousin-german Columba, who shall come into the world after a few years; he shall be distinguished for the integrity of his faith, for his piety, and for heavenly wisdom; he shall bring many within the fold of Christ, and sustain the Church in these kingdoms; while he shall obtain all favours from the Holy Trinity." The Bishop imposed an obligation on Lugad, to protect Ardstra,<sup>205</sup> or Ardstraw, and its possessions from all injury and violence, with the payment of a tribute or pension every third year, to atone in some measure for the heinousness of that homicide his son had committed.<sup>206</sup> In a similar manner, and towards the very closing of his life, turning towards those who stood around him, Boetius,<sup>207</sup> son of Bronaigh, Abbot,<sup>208</sup> of Monasterboice, foretold the coming glories of the great St. Columba,<sup>209</sup> on that very night he died, which was the 7th of December.<sup>210</sup> He declared, that one very dear to God, and to be

<sup>197</sup> See O'Donnell's Life of our Saint, cap. xi., in "Trias Thaumaturga," p. 391.

<sup>198</sup> It does not seem to be known, whether this had been St. Brendan the Navigator, venerated at the 16th of May, or St. Brendan, Abbot of Birr, whose feast occurs, on the 29th of November. However, Colgan supposes the latter. See *ibid.* Quinta Appendix ad Acta S. Columbe, Epilogus, seu Anagraphe, num. xxxix., p. 514.

<sup>199</sup> The O'Clerys cite chap. 8.

<sup>200</sup> In O'Donnell's Life of St. Columkille, this account is in the First Book and Twelfth chapter. See "Trias Thaumaturga," p. 391.

<sup>201</sup> His feast occurs, at the 23rd of August.

<sup>202</sup> See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXVII.," &c. Edited by Rev. Dr. William Reeves, M.R.I.A., n. (q), pp. 9 to 11.

<sup>203</sup> In chapter 9 of the Irish Life, according to the division of the O'Clerys.

<sup>204</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbe, lib. i., cap. xiii., p. 391.

<sup>205</sup> A village in the county of Tyrone, once the seat of a Bishop's See. An excellent description of it may be found, in Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 57, 58.

<sup>206</sup> In the Acts of St. Eoghan, which Colgan promised to publish at the 23rd of August, this matter is somewhat differently related. See "Trias Thaumaturga," Quinta Vita S. Columbe, nn. 24, 25, p. 449.

<sup>207</sup> He left this world, just as Columba was entering it. See Rev. Dr. Reeves' "Adamnan's "Life of St. Columba," Appendix to Preface, n. (g), pp. lxviii., lxix.

<sup>208</sup> O'Donnell records the prediction of "Boetius filius Bronaigh," that is Boete mac Bponaigh, who was the founder of Monasterboice, in "Trias Thaumaturga," Quinta Vita S. Columbe, cap. xiv., p. 391. This is mentioned, also, in the Second Life of St. Columba, cap. ii.

<sup>209</sup> The O'Clerys quote chapter 9 of the Irish Life for this prophecy.

<sup>210</sup> The feast day of St. Boetius or St. Buite.

venerated by men, was then born, that Columba should come with a band of twelve companions to Monasterboice and open there his own tomb, and remove his relics to a more suitable place, while after a lapse of years, he should welcome Columba's appearance in Heaven.<sup>211</sup>

Visions were vouchsafed to proclaim his advent. One night, between the conception and nativity of St. Columkille, an Angel appeared to Aethne his mother in a dream.<sup>212</sup> This Angel brought her a wonderfully rich robe, or cloak, in which most beautiful tints of the most exquisite flowers were delightfully blended. Then, he presented it to her, but he took it away presently; and, having raised it aloft, he spread it out, when it floated off slowly through the air.<sup>213</sup> Being very sorrowful thereat, she said to the Angel who appeared in the likeness of a very grave venerable man: "Why do you withdraw this delightful mantle so soon from me?" "Because," answered he, "it appertains to me, and you cannot long retain this robe, for the reason it is so magnificent."<sup>214</sup> With these words, Aethne saw the robe drawn further away from her, and floating gracefully in the air. Then, it began to stretch out in extent, so as to cover the large fields, mountains and forests.<sup>215</sup> She heard, moreover, a voice directed to her, in the following words: "Woman, be not aggrieved, for you shall bear to your husband an illustrious son, who as one of the Prophets of God shall be ranked among them. He is predestined by God, to be a great leader, and to conduct innumerable souls to Heaven." Hearing these remarkable words, Aethne awoke. It is said, before he was born at Gartan,<sup>216</sup> that a woman, who envied Ethnea, had a dream, in which she saw a number of birds bear off her veil—which they tore—to various parts of Ireland and Scotland. This she maliciously thought must be interpreted, as an evil omen, and she related it to Ethnea; but, the latter pious matron drew from it the augury, that her son in time to come should be universally extolled for his sanctity in both Scotias.<sup>217</sup> St. Finnen<sup>218</sup> saw in a vision a moon of gold and a moon of silver. The moon of gold rose in the north side of Erin, lighting Erin, Albain, and the west of the world; while the moon of silver rose over Cluain mic Nois, and lighted the middle of Erin, with its brilliance and radiance.<sup>219</sup> Finnen himself delivered the interpretation of the dream—viz., that the wife of Feidhlim, son to Fergus Cennfoda, son to Conall Gulban, son to Niall of the Nine Hostages, should bring forth a son, and that his name should be Colum Cille, and that the fame of his exemplary piety, and the brightness of his angelic life, his wisdom, his knowledge, his word, and his preaching, should extend over the west of the world; and that Ciaran,<sup>220</sup> son of the carpenter, should be the silver moon, on account of his

<sup>211</sup> Allusion is made to this prophecy, in a Life of St. Boetius, chap. xviii.

<sup>212</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. xi., chap. i., pp. 108, 109.

<sup>213</sup> This account is contained in Columba's First Life, cap. i., in the Second Life, cap. ii., as also in the Fourth Life, written by Adamnan, Book iii., cap. i.

<sup>214</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Junii ix. De Sancto Columba, &c. Vita Brevior auctore forsan Cumineo Albo, Hiensi Abbate, ex Belfortii Manuscripto, cap. i., num. 1, p. 185. Also, in Vita Secunda, that of Adamnan, lib. iii., cap. i., num. 84, p. 228.

<sup>215</sup> The Irish Life, quoted by the O'Clerys, relates, that the cloak spread over Erin and Albain, according to chapter xiv. This

story seems to be substantially repeated, in chapter xv., yet with some slight variation.

<sup>216</sup> A beautiful Lake, in the northern part of Donegal, and "where his name is to this day held in the greatest veneration, so that in that part of Ireland the fame of St. Patrick is greatly eclipsed by his."—Rev. Robert King's "Primer of the Church History of Ireland," vol. i., book i., chap. ix., p. 75.

<sup>217</sup> See Colgan's "Trias Thaumaturga," O'Donnell's or Vita Quinta S. Columbæ, lib. i., cap. xix., p. 392.

<sup>218</sup> Abbot of Clonard, whose feast occurs at the 23rd of February and at the 12th of December.

<sup>219</sup> See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 160, 161.

<sup>220</sup> His festival occurs, on the 9th of September.

virtues and good deeds.<sup>221</sup> As in the case, when Mary, the mother of Christ, visited her holy cousin Elizabeth, the infant St. John rejoiced in his mother's womb;<sup>222</sup> so, as legends relate,<sup>223</sup> when a holy man called St. Fergna<sup>224</sup> visited his kinswoman, Ethnea, the infant, as yet unborn, miraculously manifested his joy on the occasion of this coming.<sup>225</sup>

Besides the fame derived from his virtues, Columba's origin was of the highest rank, according to the usual notions of mankind,<sup>226</sup> and he derived descent from one of those great Irish families, whose ancestors go back to a period, where they are lost in the night of time.<sup>227</sup> His father is called Fedhlim, and sometimes Feidlimid, who ruled over the north-western part of Ireland,<sup>228</sup> at the period of St. Columba's birth. St. Columba belonged to the Nepotes Nielli—the dominant race<sup>229</sup> or as called in Irish—the Hy-Neill, and so denominated, because these were descended from Niall of the Nine Hostages.<sup>230</sup> Feidhlim had been twice married, and he had sons by both of his wives; those by his first wife<sup>231</sup> belonging to the southern Hy-Neill branch or clan, and those by his second wife<sup>232</sup> being called the Northern Hy-Nialls. Of this latter family was Columba, who was descended from Niall Neigiallach,<sup>233</sup> on the father's side, he being the son of Fedhlimid or Felim, who was a great grandson to that renowned king.<sup>234</sup> From Niall of the Nine Hostages descended, at least forty-six supreme monarchs, who ruled over all Ireland—viz., Laeghaire,<sup>235</sup> his son Lugaidh,<sup>236</sup> Muirheartach Mor Mac Earca,<sup>237</sup> Tuathal Mael-

<sup>221</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xx., p. 392.

<sup>222</sup> See St. Luke i., 41.

<sup>223</sup> St. Mura of Fahan relates this miracle.

<sup>224</sup> Among other holy men so called in our Calendars, Colgan does not undertake to identify him.

<sup>225</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xxi., p. 392, and n. 36, p. 449.

<sup>226</sup> The O'Clerys state, in their Calendar, that Colum Cille belonged to the noble races of Erin; for, his father sprung from the race of Conall Gulban, son to Niall of the Nine Hostages. Eithne, daughter of Dioma, son to Noe, of Leinster, and belonging to the race of Cathaoir Mor, King of Erin, was his mother. See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 152, 153.

<sup>227</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. xi., chap. i., p. 104.

<sup>228</sup> The brothers of Fedhlim were Sedna, from whom descend the Siol Sedna, and whose son was Aimmire, King over Ireland, who died A.D. 569; Ninnidh, whose son was Baedan, King over Ireland, who died A.D. 586; Brenann and Loarn. See this pedigree very clearly set forth, in the Genealogical Table of the early Abbots of Hy, appended to Rev. Dr. Reeves' Adarnan's "Life of St. Columba," Additional Notes N, p. 342.

<sup>229</sup> See Thomas D'Arcy M'Gee's "Popular History of Ireland," vol. i., book i., chap. iv., pp. 28, 29.

<sup>230</sup> He is sometimes called Niall the Great, in our Irish Annals. To illustrate his reign

and that of his descendants on the throne of Ireland, the reader is referred to the learned Roderick O'Flaherty's "Ogygia," pars iii., cap. lxxxv. to cap. xciii., pp. 393 to 436.

<sup>231</sup> The sons of this monarch, by his first wife, were Laeghaire, St. Patrick's contemporary, and Conall Crimthann, grandfather of Dairmait mac Cerbhaill, whose descendants occupied Meath, and who from their position were styled the southern Hy-Neill.

<sup>232</sup> By his second wife, he had Eoghan, ancestor of the Cinel-Eoghain, who gave name to Tyrone and Inishowen, and who in after times were represented by the O'Neill family; Conall Gulban, ancestor of the Cinel-Conaill, who gave name to Tir-Connell, near Donegal, the territory of the O'Donnells; Cairbre, Enna, and others of inferior note, collectively formed the Northern Hy-Neill branch.

<sup>233</sup> Monarch of Ireland, from A.D. 379 to 405. See an account of him in Rev. Dr. Kelly's "Cambrensis Eversus," by Gratianus Lucius Hibernus, vol. i., pp. 494 to 497.

<sup>234</sup> A list of thirty-seven Monarchs of Ireland, who preceded him in a direct line is set forth, with their names in Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, n. 9, p. 447.

<sup>235</sup> His reign commenced A.D. 428, and lasted for thirty years, when he died A.D. 458.

<sup>236</sup> He reigned from A.D. 478 to A.D. 503, a period of twenty-five years.

<sup>237</sup> His reign began A.D. 503, and lasted twenty-four years, when he perished at the River Boyne, A.D. 527.

<sup>238</sup> He succeeded to the throne A.D. 528, and he died A.D. 538.

garbh,<sup>238</sup> Diarmaid I.,<sup>239</sup> Domnald I., and Fearghus,<sup>240</sup> the two sons of Muircheartach Mor Mac Earca in the joint sovereignty of Ireland, Baedan I.<sup>241</sup> and Eochaid XIII.,<sup>242</sup> joint sovereigns over Ireland,<sup>243</sup> Airmire,<sup>244</sup> Baedan II.,<sup>245</sup> Aedh II.,<sup>246</sup> Aedh III.,<sup>247</sup> surnamed Slaine, and Colman Rimidh,<sup>248</sup> joint sovereigns over Ireland,<sup>249</sup> Aedh IV.,<sup>250</sup> surnamed Uairidhnach,<sup>251</sup> Maelcobha,<sup>252</sup> Suibhne Meann,<sup>253</sup> Domhnall II.,<sup>254</sup> Conall Cael and Ceallach,<sup>255</sup> joint sovereigns of Ireland, Diarmaid II. and Blathmac,<sup>256</sup> joint sovereigns over Ireland, Seachnasac,<sup>257</sup> Ceannfaelaidh,<sup>258</sup> Finnachta,<sup>259</sup> surnamed Fleadhach,<sup>260</sup> Loingseach,<sup>261</sup> Congall II.,<sup>262</sup> or of Ceann Maghair,<sup>263</sup> Fearghal<sup>264</sup>

<sup>239</sup> He is also called Mac Feargusa Ceirrbheoil, and he became king A.D. 539, and after a reign of twenty years, he was slain by Aedh Dubh, as Adamnan mentions, A.D. 558. He was the first monarch over Ireland of the southern Ui-Niall.

<sup>240</sup> In A.D. 559 they began to reign, but both died after the short term of three years, A.D. 561. They are mentioned by Adamnan in his *Vita S. Columbæ*, lib. i., cap. vii.

<sup>241</sup> He was brother to the preceding monarch Domnald I.

<sup>242</sup> He was son to Domnald I.

<sup>243</sup> Their reign began A.D. 562, and both were slain by Cronan, chief of Cianachta-Glinne-Gemhin, in the second year of their reign, A.D. 563.

<sup>244</sup> The son of Sedna, descended from Connall Gulban, and he was the first of the Tirconnell branch of the Northern Ui-Niall who ascended the throne of Ireland, A.D. 564. He only held the sovereignty for three years, when he was slain by Fearghus, son of Niall, at the instigation of Beadan, A.D. 566. Ten kings of this Northern Ui-Niall branch were supreme monarchs of Ireland.

<sup>245</sup> This instigator of the preceding monarch's death was son to Ninnidh, son of Fearghus Ceannfhoda, but he only ruled for one year, having been killed in battle, A.D. 567, by the two Comains.

<sup>246</sup> He was son of Airmire, and he began to reign A.D. 568. He reigned for twenty-seven years, and he was slain in the battle of Dunbolg, by Brandubh, King of Leinster, A.D. 594.

<sup>247</sup> He is thus distinguished in numerical order by Colgan; the Rev. Dr. Kelly calls him Aedh II. in his version of Dr. Lynch's "Cambrensis Eversus." This prince was son to Diarmaid I.

<sup>248</sup> He was son to Beadan I.

<sup>249</sup> They began to rule A.D. 595, and after six years, Colman was slain by Lochan Dilmana, and Aedh II. by Conall, son of Suibhne, near Lough Sewdy, A.D. 600.

<sup>250</sup> He was son of Domhnall Ilchealgach, son of Muircheartach, son to Muiradhach, son of Eoghan, and he began to reign A.D. 601. After he enjoyed the sovereignty for seven years, he died at Ath-da-fearta, A.D. 607.

<sup>251</sup> Or Hugh of the Shivering Disease; either the ague or palsy. He was regarded as a just ruler.

<sup>252</sup> He was son of Aedh, son to Airmire, and he began to reign A.D. 608. He only ruled for three years, when he was slain in the battle of Sliabh Toadh, A.D. 610.

<sup>253</sup> He was the murderer of Maelcobha, and he immediately succeeded A.D. 611. After a reign of thirteen years, he was slain by Congal Claen, son of Scannal, in the battle at Triagh-Brena, near Aileach, over Lough Swilly, A.D. 623. A beautiful poem "Comgal," by Sir Samuel Ferguson, commemorates this transaction.

<sup>254</sup> Son of Aedh, son to Airmire. He ascended the Irish throne A.D. 624, and he died after the victory of penance, A.D. 639, having reigned sixteen years.

<sup>255</sup> These were sons to Maelcobha, son of Aedh, son to Airmire. They reigned seven years from A.D. 640 to 656, when the former was slain by the sword of his successor, Diarmaid, and the latter died a natural death at Brugh-Mic-an-Og, near Stackallen Bridge, at the village of Slane, in Meath.

<sup>256</sup> These were two sons of Aedh Slaine. They began to reign A.D. 657, and after eight years they were carried off by the Chonail Buidhe or Great Yellow Plague, A.D. 664.

<sup>257</sup> He was son of Blathmac, and he ascended the throne A.D. 665. He only reigned five years, when he was killed by Dubhduin, chief of Cinel-Cairbre, A.D. 669.

<sup>258</sup> He was son of Blathmac. He began to reign A.D. 670, and after four years, he was slain by Finnachta Fleadhach, his successor, A.D. 673.

<sup>259</sup> He was son to Dunchadh, and grandson to Aedh III. He ruled for twenty years from A.D. 674 to A.D. 693, when he was slain at Greallach-Dollaith.

<sup>260</sup> This word signifies "the Hospitable," and the monarch was so called on account of his lavish hospitality. He is venerated as a saint, at the 14th of November.

<sup>261</sup> He was son of Ængus, son to Domhnall II. His reign began A.D. 694, and after eight years he was slain in a battle at Corann, A.D. 701.



Mac Maelduin, Fogartach,<sup>265</sup> Cinaeth,<sup>266</sup> Flaithbheartach,<sup>267</sup> Aedh V.,<sup>268</sup> surnamed Ollain or Allan, Domhnall III.,<sup>269</sup> Niall II.,<sup>270</sup> surnamed Frosach,<sup>271</sup> Domchadh I.,<sup>272</sup> Aedh VI.,<sup>273</sup> surnamed Oirdnidhe, Conchobhar,<sup>274</sup> Niall III.,<sup>275</sup> surnamed Caille,<sup>276</sup> Maelseachlainn,<sup>277</sup> sometimes called Malachias Primus or Malachy I., Aedh VII.,<sup>278</sup> surnamed Finnliath, Flann,<sup>279</sup> surnamed Sinna, Niall IV.,<sup>280</sup> surnamed Glundubh, Donnchadh II.,<sup>281</sup> Conghalach,<sup>282</sup> Domhnall IV.,<sup>283</sup> Maelseachlainn Mor,<sup>284</sup> sometimes called Mala-

<sup>262</sup> He was son of Fergus, another son of Domhnall II. His reign commenced A.D. 702, and after a seven years' rule he was carried off by a sudden illness, A.D. 708.

<sup>263</sup> Said now to be called Kinnaweear, at the head of Mulroy Lough, in the Barony of Kilmacrenan, and county of Donegal.

<sup>264</sup> He was great-grandson to Aedh IV., and his reign began A.D. 709. Having been monarch for ten years, he was slain in a battle at Almhain or the Hill of Allen, in the county of Kildare, A.D. 718.

<sup>265</sup> He was son to Niall, son of Cearnach Sotal, son to Diarmaid II. He only reigned one year, A.D. 719, when he fell in the battle of Delgean,

<sup>266</sup> He was son of Irgalach, and descended from Aedh Slaine. His reign began A.D. 720, and after three years, he was killed in a battle, fought at Druim-Corcrain, A.D. 722.

<sup>267</sup> He was son to Loingseach, and his reign began A.D. 723. Having been a king for seven years, he resigned that dignity A.D. 729, when he embraced a monastic life at Armagh, and died there A.D. 760.

<sup>268</sup> He was son of King Fearghal, son to Maelduin. His reign began A.D. 730, and after a continuance of nine years, he was slain in a battle at Magh Seirigh, the plain lying round Kells and Meath, A.D. 738.

<sup>269</sup> He was son to Murchadh, son of Diarmaid, and his reign commenced A.D. 739. He ruled for twenty years, and he died A.D. 758.

<sup>270</sup> He was brother to Aedh V., and son of King Fearghal. He reigned from A.D. 759 for seven years, when he resigned the sovereignty, A.D. 765. Then he became a monk, at Iona, where he died eight years afterwards.

<sup>271</sup> Otherwise "Hugh of the Showers," on account of three miraculous showers, "a shower of silver, a shower of wheat, and a shower of honey," said to have fallen in Innishowen, during his sovereignty.

<sup>272</sup> He was son to Domhnall III. His reign began A.D. 766, and his term of rule lasted for twenty-seven years, when he died after the victory of penance, in the sixty-fourth year of his age, A.D. 792.

<sup>273</sup> He was King Niall Frosach's son, and he commenced to reign A.D. 793. For twenty-five years, he ruled over Ireland, and he died after the victory of penance, at Atha-dhearta, in Magh Conaill, A.D. 817.

<sup>274</sup> He was son of King Donnchadh I.,

and his reign began A.D. 818. After he had been fourteen years in the monarchy of Ireland, his life closed after the victory of penance, A.D. 831.

<sup>275</sup> He was son of Aedh Oirdnidhe, beginning his reign A.D. 832, and ruling thirteen years, he was drowned A.D. 844.

<sup>276</sup> Because he lost his life in the River Callainn.

<sup>277</sup> He was son to Maelruaraidh, son of King Donnchadh I. He began to reign A.D. 845, and after a rule of sixteen years, he died on the 13th of November, A.D. 860.

<sup>278</sup> He was son of King Niall III., and his reign began in 861; after he had been sixteen years monarch over Ireland, he died at Druim-Ines-clann, or Drumisken, in Louth, on the 20th of November, A.D. 876.

<sup>279</sup> He was son to King Maelseachlainn, and his term of sovereignty reached from A.D. 877, for thirty-eight years, to A.D. 914, when he died at Tailltin.

<sup>280</sup> He was son of King Aedh Finnliath, and his reign began A.D. 915, but it only lasted for three years, when he fell in a battle fought against the Danes, at Kilmashoge, near Dublin, A.D. 917.

<sup>281</sup> He was son to Flann Sinna. His reign commenced A.D. 918, and after a continuance of twenty-five years, he died A.D. 942.

<sup>282</sup> Called the son of Maelmithigh, and descended from Aedh III., denominated Slaine. His reign began A.D. 943, and in the twelfth year he was slain by the Danes of Dublin, at Tigh-Gighrainn, near the banks of the Liffey, A.D. 954.

<sup>283</sup> Son of Muirheartach, son of King Niall IV., or Glunbubh. He began to rule over Ireland, A.D. 955, and after a reign of twenty-four years, he died at Armagh, after the victory of penance, A.D. 978.

<sup>284</sup> He was son of Domhnall, son to Donnchadh II., son of Flann Sinna. He began to reign over Ireland A.D. 979 or 980. For the transactions of his stormy and eventful career, the reader is referred to the Life of Brian Boromhe, in the Fourth Volume of this work, at April 23rd, Art. i. He was deposed from the sovereignty over Ireland, by Brian, A.D. 1001, after he had ruled twenty-three years. After the battle of Clontarf, in which Brian Boromhe was killed, A.D. 1014, Maelseachlainn Mor resumed his position as supreme monarch, and lived to A.D. 1022: altogether, he held the

chias Secundus, or Malachy II. Thus we find, that no less than forty-six Ard-Righs succeeded Niall of the Nine Hostages, all of whom were his descendants.

Our saint's father Fedhlimid or Fedlim was the son of Fergus<sup>285</sup>—otherwise called Fergus Cennfada<sup>286</sup> or Duach—son of the renowned Conall Gulban,<sup>287</sup> who gave name to the principality of Tyr-Conall.<sup>288</sup>

sovereignty of the kingdom for forty-three years of a glorious life, and then died at Armagh, after the victory of penance. With him our Annalists usually terminate their list of the recognised supreme monarchs over Ireland.

<sup>285</sup> In Dr. Reeves' edition of Adamnan, the words are "filium Fergusi;" but some of the printed editions have Fergusii, to avoid the apparent incorrectness of case. However, this is unnecessary, for the above is the regular form of the old Irish genitive. See *Secunda Præfatio*, n. (w), p. 8.

<sup>286</sup> He was married to Erca, daughter of Loarn Mor, and her second husband. See Roderick O'Flaherty's "Ogygia," pars iii., *Scotiæ Regum Catalogus Chronologo-Generologicus*, p. 471.

<sup>287</sup> He was the first Christian prince in Ireland of a long line of kings, and the progenitor of many saints, who are traced to him in the "Sanctilogium Genealogicum," cap. i., and by Selbach. Those holy persons are placed in alphabetical order by Father John Colgan, who gives their pedigree, and their festivals, so far as known, from our Calendars, or conjecturally when their feasts cannot be accurately determined, in the following order:—1. St. Adamnan, venerated at the 23rd of September. 2. St. Adhland, Abbot of Derry, who died, A.D. 950. His feast does not seem to be known. 3. St. Ailbe, at the 30th of January. 4. St. Baithen, Abbot of Hy, at the 9th of June. 5. St. Barrind, of Kill-Barrind, at the 21st of May. 6. St. Begus, or Beg-bile, at the 12th of October. 7. St. Columkille or Columba, at the 9th of June. 8. St. Columbanus or Colmanus, son of Ronan, son to Loarn, son of Fergus, son to Conall Gulban. As more than one hundred and thirty Irish saints bear the name of Colman, it is not easy to fix his festival; but Colgan conjectures, that it may have fallen on the 13th of January, on the 2nd of February, on the 8th or 30th of March, on the 24th (? 14th) April, on the 1st (? 2nd), 21st, 24th or 26th of May, or on the 1st or 4th of June, because the circumstances of time, place and pedigree seem to exclude him on other days. 9. St. Colman, brother to St. Beg-bile, already mentioned; but, his feast day is unknown. 10. St. Conall of Iniscaoil, venerated on the 20th of May. 11. St. Conna, surnamed Dil, also called Connan, Conda and Mochonda, whose feast occurs at the 8th of March. He was son of Tighernach, son to Fergus, son of Eoghan, son of Conall Gulban. 12. St. Connactacius, son of Moeldrogen, son to

Ængus, son of Conall Gulban; but his festival does not seem to be known. 13. St. Coman, whose feast is assigned to the 18th of March. 14. St. Cronia, Virgin, whose feast occurs at the 7th of July. 15. St. Cumineus Albus, venerated at the 24th of February. 16. St. Cuan, whose feast is at the 2nd of March. 17. St. Dorbeneus Longus or Dorben the Tall was Abbot of Hy, and he died A.D. 713, on the 28th of October, the date for his festival. 18. St. Donchad or Donatus, Abbot of Hy, and venerated on the 24th of March and on the 25th of May. 19. St. Dubtach, whose feast occurs on the 5th of February. 20. St. Failbe, Abbot of Hy, venerated on the 22nd of March. 21. St. Finan, whose festival was held on the 25th of November. 22. St. Fergna or Virgnous, Abbot of Hy. His feast falls on the 2nd of March. 23. St. Felchuo, Abbot of Iona, venerated at the 3rd of April. 24. St. Flann or Florentinus, whose festival was held on the 24th of April. 25. St. Lasren, Abbot of Durrow, at first, and afterwards Abbot of Iona, where he died A.D. 601, September 16th, the date for his festival. 26. St. Lasrenus, venerated the 26th of December. 27. St. Loman of Loch-Huar in Meath. His feast is held on February 4th (? 7th). 28. St. Manchan, son of Failbe, son to Foelan, son of Aidan, son to Rodag, son of Gintech, son to Lugad, son of Enna Bogun, son of Conall Gulban, and supposed to have been venerated at the 1st of May. 29. St. Mienach, whose feast is on the 18th of July. 30. St. Malachias Hua Morgair, venerated on the 3rd of November. 31. St. Maelbrigid, Archbishop of Armagh, who died A.D. 925, and who is venerated on the 22nd of February. 32. St. Mo-ab, or Abbas, or Abbanns, thought to have been venerated on the 16th of March or 27th of October. 33. St. Moeldubb, brother to the preceding saint, and thought to have been venerated on the 23rd of December. 34. St. Mo-Lugadius or Lugad, son of Lanneon or Lonnan, or Lannan, as his father is variously called, and in the opinion of Colgan, his feast may be assigned to the 25th of June. 35. St. Moelcova, King of Ireland, said to have been killed A.D. 610, while others assert, that he resigned the throne and became a monk, that he was a bishop over Clogher for nineteen years, and that the church of Drum-lia had been dedicated to him. No feast has been assigned for this holy man. 36. St. Odran, of Hy, who died A.D. 563. His feast is referred to the 27th of October. 37. St.

He was descended from a noble family of the Dal-Araidhe race,<sup>289</sup> who inhabited the southern half of Antrim County, and the greater part of Down County. These were known among the Irish, by the name of Cruithne, or Picts.<sup>290</sup> St. Columba was great grandson to Conall Gulban,<sup>291</sup> and he was first cousin to Ainmire,<sup>292</sup> the grandfather of Domnall.<sup>293</sup> The genealogies of Ireland trace his descent, also, from Milesius, King of Spain, on the paternal side. Thus do we find his pedigree given: Columba, son of Fethlimid,<sup>294</sup> son of Fergus,<sup>295</sup> son to Conall Gulban,<sup>296</sup> son to Niall of the Nine

Rodagius of Greallach-bhona, venerated at the 6th (? 16th) of December. 38. St. Segineus, son of Ronan, who was venerated either at 24th of May, or at the 10th of December (? September). 39. St. Segineus, Abbot of Hy, who died A. D. 651, and whose feast is kept on the 12th of August. 40. St. Slevenius, or Slebhene, son of Congal, and Abbot of Hy, died A. D. 762, and his feast has been placed at the 2nd of March. From other authorities, Colgan has been enabled to add ten additional saints to the foregoing list, as proceeding in a direct line from Conall Gulban. 41. St. Becan, son of Ernan, and brother to St. Cumineus Albus, who died, A. D. 675, and whose feast is held on the 17th of March. 42. St. Cobhran, son of Enan, and who belonged either to Clone-nagh, and whose feast was on the 19th of July, or who belonged to Cluain-chuallacha, and who was venerated on the 2nd of August. 43. St. Colman, son of Enan, and brother to St. Cobhran, whose feast is supposed to have been held either on the 5th of March or on the 9th of April. 44. St. Christian Hua Morgair, Bishop of Clogher, who died on the 12th of June, A. D. 1138. 45. St. Ernan, venerated at the 1st of January. 46. The Blessed Flathbertach or Flaherty, King of Ireland, who abdicated the throne A. D. 729, and who then became a monk at Armagh, where he died A. D. 760. We find no data for his festival. 47. St. Fintan Munnu, son of Tulchan, who died October 21st, A. D. 634. 48. St. Conchenna, virgin, and daughter of Tulchan, sister to the preceding saint, whose feast occurs on the 13th of March. 49. St. Kieran, son of Tulchan, brother to the saints preceding, whose festival belongs to the 5th or 19th (? 9th) of January. 50. St. Lugad, son of Tulchan, Abbot of Cluain-Finchoil, and his feast is kept on the 2nd of March. 51. St. Tulchan himself, a devout laic, who was father of the preceding holy children, sought out St. Columba in the Island of Hy, where he became a monk, and died in the odour of sanctity, although his feast-day does not appear to be known. See "Trias Thaumaturga," *Quarta Appendix ad Acta S. Columbæ*, cap. iii., pp. 479 to 483. The reader is referred for verification, to the different feast-days already mentioned, as they are to be found, in the various pages throughout this work.

<sup>288</sup> This is set forth in an Irish poem, thus rendered into English. It is also alluded to

in Dermot O'Connor's Keating's "History of Ireland," part ii. :—

"The most illustrious Colum-kille,  
who sprung  
From Feilimid, of Meeles royal  
race,  
The son of Fergus, most renowned  
in war ;  
Th' Invincible, great Connal Gulban's  
son."

<sup>289</sup> Their territory was distinguished by the denomination of *Cruic na Cruithne*, "region of the Picts." See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," p. 67, n. (e).

<sup>290</sup> See an account of them, in William F. Skene's "Celtic Scotland; a History of Ancient Alban," vol. i., book i., chap. iv., pp. 175 to 177.

<sup>291</sup> Ancestor of the Cinel Conaill, and who was slain A. D. 464, at Magh Slecht, according to the Book of Fenagh. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 146, 147, and nn. (m, n, o).

<sup>292</sup> He was king over Ireland, for three years, and he died A. D. 569, according to the "Annals of Clonmacnoise."

<sup>293</sup> He ruled for sixteen years over Ireland, and he died A. D. 642. See Ussher's "Britannicarum Ecclesiarum Antiquitates," *Index Chronologicus*, A. D., DCXLII., p. 538.

<sup>294</sup> He was a member of the reigning families, both of Ireland and of British Dalriada. He belonged to the clan, occupying and giving name to the territory surrounding Gartan. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Appendix to Preface, p. lxx.

<sup>295</sup> His wife Erica or Erca, the daughter of Loarn Mor, was at first married to Muiredhach, son of Eoghan, son to Niall of the Nine Hostages, and afterwards to Fergus. Her progeny by both husbands, is expressed in an Irish poem; and the following is a Latin translation :—

"Erca, Muredacius natos dant quat-  
tuor ; ut sunt  
Feredachus, Moenus, Murchertachus,  
atque Tigernac.  
Erca eadem et Fergus totidem dant ;  
utpote Brendan,  
Lugadium, Fedlim, Sednæum pig-  
nora clara."

Hostages,<sup>297</sup> son of Eochaidh Muighmheadhoin,<sup>298</sup> son to Muireadhach T'ireach,<sup>299</sup> son of Fiacha Sraibhtine,<sup>300</sup> son to Cairbre Liffeachair,<sup>301</sup> son to Cormac,<sup>302</sup> son of Art,<sup>303</sup> son to Conn of the Hundred Fights,<sup>304</sup> son to Fiedhlimidh Reachtnar,<sup>305</sup> son of Tuathal Teachtmhar,<sup>306</sup> son to Fiacha Finnfolaidh,<sup>307</sup> son of Fearadhach Finnfeachtach,<sup>308</sup> son to Crimhthann Niadhnaire<sup>309</sup> son of Lugaidh Scriabhndearg,<sup>310</sup> son to Bressius Finn,<sup>311</sup> son of Eochaidh Feidhleach,<sup>312</sup> son to Finn,<sup>313</sup> son of Finnolog,<sup>314</sup> son to Rognen Russ,<sup>315</sup> son of Esamon Eman,<sup>316</sup> son to Blathectac,<sup>317</sup> son of Beothectac,<sup>318</sup> son to Laurad Luirk,<sup>319</sup> son of Enna Aighneach,<sup>320</sup> son to Aengus Tuirmheach,<sup>321</sup> son of Eochaidh Aileathan,<sup>322</sup> son to Oilioll Caisfhiacloch,<sup>323</sup> son to Connla Caemh,<sup>324</sup> son of Ireero Fathach,<sup>325</sup> son to Melghe Molbhthach,<sup>326</sup> son of Cobthach Cael Breagh,<sup>327</sup> son of Ugaine Mor or Hugh the Great,<sup>328</sup> son to Echodh the Victorious,<sup>329</sup> son of Duach Ladhgrach,<sup>330</sup> son of Fiacha Tolgrach,<sup>331</sup> son to Muireadhach Bolgrach,<sup>332</sup> son of Simon Brec,<sup>333</sup> son to Aidan

—Roderick O'Flaherty's "Ogygia," pars iii., *Scotiae Regum Catalogus Chronologo-Generalogicus*, p. 471.

<sup>296</sup> He lived contemporaneously with St. Patrick, who bestowed a blessing on himself and on his territory of Cinel Connall. See vol. iii. of this work, *Life of St. Patrick*, at March 17th, Art. i., chap. xiv.

<sup>297</sup> Monarch of Ireland from A.D. 379 to A.D. 405, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 126, 127.

<sup>298</sup> He reigned as monarch of Ireland eight years, from A.D. 358 to 365, when he died at Tara.

<sup>299</sup> He was monarch over Ireland, from A.D. 327 to A.D. 356.

<sup>300</sup> He reigned supreme monarch, from A.D. 286, for thirty-seven years, and died A.D. 322.

<sup>301</sup> He was King of Ireland, from A.D. 268, and he reigned seventeen years, when he was killed in the battle of Gabhra-Aichle, or the Hill of Skreen, near Tara, in Meath, A.D. 284.

<sup>302</sup> He began to reign A.D. 227, and after a rule of forty years, he died A.D. 266.

<sup>303</sup> His reign began A.D. 166, and lasted thirty years to A.D. 195.

<sup>304</sup> He ruled from A.D. 123, for thirty-five years, and he was slain A.D. 157.

<sup>305</sup> He reigned from A.D. 111, and died A.D. 119.

<sup>306</sup> He was monarch for thirty years, from A.D. 76 to A.D. 106.

<sup>307</sup> He ruled, from A.D. 40, for seventeen years, when he was slain, A.D. 56.

<sup>308</sup> He reigned from A.D. 15 for twenty-two years, when he died at Tara, A.D. 36.

<sup>309</sup> He began to reign, in the year of the world, 5193, according to the Chronology of the Four Masters, and he died in the year of Christ 9, after a rule of sixteen years.

<sup>310</sup> He began to reign in the year of the world 5166, and he died A.M. 5191, after he had ruled twenty-six years.

<sup>311</sup> He does not appear to have been distinguished in our Annals.

<sup>312</sup> He reigned over Ireland, from A.M. 5058, for twelve years, and died at Tara, A.M. 5069.

<sup>313</sup> He is not otherwise noticed in our history.

<sup>314</sup> His actions are not on record.

<sup>315</sup> His actions are unknown.

<sup>316</sup> Only recorded in our genealogies.

<sup>317</sup> Not noticed in our Annals.

<sup>318</sup> Unnoticed in Irish history.

<sup>319</sup> His name is only found in our genealogies.

<sup>320</sup> He was monarch of Ireland, from A.M. 4888 to A.M. 4907, when he was slain in the battle of Ath-Crimhtann, after a reign of twenty years.

<sup>321</sup> He ruled over Ireland from A.M. 4816, for sixty years, and he died at Tara, A.M. 4875.

<sup>322</sup> He reigned from A.M. 4788, and was monarch for seventeen years, when he was slain A.M. 4804.

<sup>323</sup> He was monarch twenty-five years, from A.M. 4758 to A.M. 4782.

<sup>324</sup> He ruled, from A.M. 4738, and after a reign of twenty years, he died at Tara, A.M. 4757.

<sup>325</sup> He was King of Ireland, from A.M. 4720 to A.M. 4726.

<sup>326</sup> Monarch from A.M. 4678, and he reigned seventeen years, when he was killed at the battle of Claire, A.M. 4694.

<sup>327</sup> He began to reign A.M. 4609, and after fifty years, in the year of the world 4658, he fell through the treachery of Labhraidh Loingseach, at Dinrigh, near the River Barrow.

<sup>328</sup> He was monarch from A.M. 4567, for forty years, and he was slain A.M. 4606.

<sup>329</sup> Also called Eochaidh Buadhach.

<sup>330</sup> He reigned from A.M. 4453 for ten years to A.M. 4462.

<sup>331</sup> He began to reign over Ireland A.M. 4395, and after ten years, A.M. 4404, he fell by Oilioll, son of Art, in Burren, county of Clare.

<sup>332</sup> In the year 4307, he was King of Ireland, but he only reigned for one year and a

Glas,<sup>334</sup> son of Nuadhat Finnfail,<sup>335</sup> son to Giallachaidh,<sup>336</sup> son of Oilíoll Olchain,<sup>337</sup> son to Sirna Saeghlach,<sup>338</sup> son of Dian,<sup>339</sup> son to Deman,<sup>340</sup> son of Rothectac,<sup>341</sup> son to Maen,<sup>342</sup> son of Aengus Olmucadhá,<sup>343</sup> son to Fiacha Labhrainne,<sup>344</sup> son of Smirgald,<sup>345</sup> son of Enbothe,<sup>346</sup> son to Tighearnmas,<sup>347</sup> son of Follach,<sup>348</sup> son to Ethrial,<sup>349</sup> son of Irial Faidh,<sup>350</sup> son to Eremhon,<sup>351</sup> son of Milidh or Milesius.<sup>352</sup>

The family pedigree of St. Columba's mother Ethne<sup>353</sup>—called by some Aethne—belonged to the illustrious and princely house of Leinster.<sup>354</sup> She is called, likewise, Derfinnia, surnamed Belfhoda. According to Adamnan,<sup>355</sup>

month, when he fell by Enda Dearg, son of Duach.

<sup>333</sup> He ruled six years, from A.M. 4291 to A.M. 2964, when he was slain by Duach Finn.

<sup>334</sup> He is only distinguished, among the genealogies of the Irish kings.

<sup>335</sup> He was monarch from A.M. 4199, and he ruled forty years, until he was killed by Breas, A.M. 4238.

<sup>336</sup> He began to reign, A.M. 4178, and he lived afterwards nine years, to A.M. 4186.

<sup>337</sup> He is not otherwise distinguished in our history.

<sup>338</sup> He was monarch of Ireland, from A.M. 4020, and he ruled according to the most reliable accounts about twenty years, but he is said to have lived one hundred and fifty years, so that he was denominated "the long-lived." The Four Masters place his death at A.M. 4169.

<sup>339</sup> Also called Denius, but he is not celebrated in our Annals.

<sup>340</sup> He is not distinguished in Irish history.

<sup>341</sup> The first year of his reign is dated A.M. 3818, and after twenty-five years of rule, he fell by Sedna, A.M. 3842.

<sup>342</sup> He is not otherwise known, except among the genealogies of the Irish kings.

<sup>343</sup> He began to reign A.M. 3773, and after being engaged in several battles, he was slain at that of Carman or Wexford, by the victorious Enna Airgtheach, A.M. 3790.

<sup>344</sup> This monarch began his sovereignty A.M. 3728, and being victorious in four different battles, he was killed by Eochaidh Mumho, at Bealgadan, near Kilmallock, A.M. 3751, after a reign of twenty-four years.

<sup>345</sup> His actions in Irish history are unknown.

<sup>346</sup> He appears to have been undistinguished in our Annals.

<sup>347</sup> In the year of the world 3579, he fought a battle at Aenach-Macha, near Armagh, in which Conmael, son of Emar fell, after having ruled thirty years over Ireland. Tighearnmas is said to have been sovereign for seventy-seven years, when he died A.M. 3656 at Magh-Slecht, in Breifne.

<sup>348</sup> Except as father to the preceding monarch, he seems to have been undistinguished in our Annals.

<sup>349</sup> His reign over Ireland is said to have commenced in A.M. 3530, and to have terminated A.M. 3549, in a battle at Ræire, now

Rearymore, in the old territory of Iregan, in the barony of Tinnahinch, Queen's County.

<sup>350</sup> He is called "Irialus Vates," by Dr. John Lynch, Archdeacon of Tuam, and by Roderick O'Flaherty, by Connell Mageoghegan, he is styled Iriell the Prophet. He is said, to have reigned ten years, and to have died A.M. 3520, at Magh-Muaidhe.

<sup>351</sup> It is said, he died A.M. 3516, after a reign of sole sovereignty over Ireland, and which lasted for fifteen years.

<sup>352</sup> According to the chronology adopted by the Four Masters in their Annals, the sons of Milidh came to Ireland A.M. 3500, and then founded a dynasty having conquered the Tuatha-De-Dananns. The following year Eremhon and Emher divided the sovereignty of Ireland between them; but, a dispute arising, a battle followed A.M. 3502, in which Emher was slain. Then, Eremhon assumed the sovereignty alone, and he ruled for fifteen years subsequently, when he died at Rath Boethaigh, on the River Nore, in Argat-Ross or the Silver Wood, in the territory of Ui-Duach, A.M. 3516. The reader is invited to compare the four Masters, Dr. O'Donovan's edition, with Dr. John Lynch's "Cambrensis Eversus," cap. viii., ix., vol. i., ii. Rev. Dr. Kelly's edition, and Roderick O'Flaherty's "Ogygia," pars iii., cap. xvii. to xciii.

<sup>353</sup> She is thought by Colgan to have been one of the three female saints bearing this name, at the 23rd—*recte*—28th of February, or at the 29th of March, or at the 6th of July, according to the Martyrologies of Tallagh, of Marianus O'Gorman and of the O'Clerys.

<sup>354</sup> In Dr. Keating's "History of Ireland," he quotes an old Irish poem, regarding her pedigree. It is thus rendered into English, by the Rev. Mr. Taaffe, in his small "Life of St. Columbkille," chap. i. :—

"Eithne, a noble, virtuous princess sprung  
From Cairberry's renowned and royal line,  
Was Deema's daughter: Deema, son of Naio,  
And mother to the sainted Columbkille."

<sup>355</sup> See the Second Preface, in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," pp. 8, 9, and u. (u).

her father's name was Mac Nave, in the Scottish or Irish language, which in Latin may be rendered *Filius Navis*.<sup>356</sup> However, we find it stated, also, that her father was Dimma, son to Nave or Noe,<sup>357</sup> who was son to Echin,<sup>358</sup> or Etine,<sup>359</sup> who was seventh in descent from Cathaer Mor,<sup>360</sup> King of Ireland, in the second century. Some accounts have it, that Ethnea was daughter to Macanava; others, that she was daughter to Mac Consnamha.<sup>361</sup> However, in one instance, it is certain, that the paternal and maternal pedigrees of St. Columba have been confounded,<sup>362</sup> owing to the ignorance of a scribe.<sup>363</sup> It is stated,<sup>364</sup> that he had a brother, younger than himself, named Jogen,<sup>365</sup> or Eogen, or Eugenius, as also three sisters, called respectively Cumine, Minchloth, and Simech;<sup>366</sup> some of these statements, however, are more than doubtful.<sup>367</sup>

A member of the reigning family, and closely allied to that of Dalriada in Ireland, our saint was eligible to the sovereignty of his own country. His half uncle Muircertach<sup>368</sup> was on the throne of Ireland, when Columba was born, and he lived, also, during the successive reigns of his cousins Aimmire and Baedan, as also of Aedh,<sup>369</sup> son to Aimmire. Owing to this circum-

<sup>355</sup> In English "son of the ship."

<sup>357</sup> This agrees with the Tract, attributed to St. Ængus the Culdee, on the Mothers of the Irish Saints, as found in the Book of Lecain.

<sup>358</sup> He was son to Aililid the Great, King of Ireland, according to the same Tract.

<sup>359</sup> According to a gloss on the "Feilire" of St. Ængus in the "Leabhar Breac," he was son to Coirpre the Poet, son of Aililid the Great, son of Breccan, son to Fiacc, son of Daire Barrach, son to Cathair the Great. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xcix.

<sup>360</sup> He reigned only for three years, having ascended the throne A.D. 120, and he was slain A.D. 122, at the battle of Magh-h-Agha, by Conn of the Hundred Battles. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 102, 103.

<sup>361</sup> The O'Clerys state, however, this is not true, and add that several hundred years elapsed, from the birth of Colum Cille to that time when O'Ruairc had his name, from whom descended Mac Consnamha. See "Martyrology of Donegal," pp. 152, 153. Rev. Drs. Todd's and Reeves' edition.

<sup>362</sup> Thus, in the Calendar of Cashel, at the 9th of June, his descent is thus given: St. Columba Kille, at first called Crimthann, is said to have been son of Fedhlimid, son to Fergus, son of Conall, son to Corpre, surnamed File, son of Ailid the Great, son to Daire Barrigh, son to Cathaire the Great.

<sup>363</sup> Such is Colgan's opinion, in "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. i., p. 477.

<sup>364</sup> On the authority of what seems to be an addition to a copy of Adamnan, in a Cottonian Codex, for which Ussher is quoted, and on which Colgan has some Dissertations. See *ibid.*, Secunda Appendix ad Acta S. Columbæ, pars ii., num. xxxiii to xxxvii, pp. 468, 469, and Quarta Appendix ad Acta S.

Columbæ, cap. ii., num. 1 to 7, pp. 177, 178.

<sup>365</sup> Archbishop Ussher publishes the following pedigree of our saint, from a Cottonian Codex: "Fedlimith pater ejus, filius Ferguso. Aithne mater ipsius, filia Filii Navis. Jogen germanus, frater Columbæ junior. Item tres germanæ sorores ejus. I. Cuimmine, mater filiorum Meic Decuil: qui nominantur Mernooc, et Cascene, et Meldal, et Bran qui sepultus est in Daurucalchaich. II. Alincholeth, mater filiorum Enain: quorum unus Colmaan dicebatur. III. Sineth, mater virorum Mocuicein Cuileaque: quorum nomina sunt, Ailanus monachus, qui sepultus est in Hicuilvisci; et Conrii Mocuicein, qui sepultus est in Diar-maig; avia Cocommi Mocuicein, qui valde senio fessus presbyter sanctus in Iona insula presentem finivit vitam."—"Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 361.

<sup>366</sup> According to the scholiast on the "Feilire," in the "Leabhar Breac" copy. See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xcix.

<sup>367</sup> Depending on statements, contained in the Treatise on the Mothers of the Irish Saints, and in other writings, Colgan endeavours to make clearer the text of the Cottonian Codex. It is to be regretted, that as in the case of others among our early saints, so many writers concerning them have given mere conjectures, which by those succeeding have been accepted as true historical statements.

<sup>368</sup> Known as Muircheartach Mac Erca, who ruled from A.D. 504 to A.D. 527. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 164 to 177.

<sup>369</sup> He was king over Ireland, and he was killed A.D. 594, in the battle of Dumbolg. According to other accounts, his death is placed at 598, the date fixed by Tighernach. He reigned twenty-seven years over

stance, as also to his piety and abilities, that immense influence which he possessed, in after time, and the consequent celebrity of his conventual establishments,<sup>370</sup> may fairly be traced.

Immediately before the birth of her son, Ethnea foreboding his future greatness is said to have sought out the retired village of Gartan;<sup>371</sup> and, for all future time, this place has been consecrated in popular regard by the birth of Columba. On the day before that event, a beautiful Angel visited Ethnea, and predicted her safe delivery. Some Irish verses are attributed to St. Mura of Fathain,<sup>372</sup> which have been rendered into Latin<sup>373</sup> and English,<sup>374</sup> confirmatory of the statement, that Columba was born at Gartan. A wonderful story is then told, of a large stone, which floated over Lough Gartan to the place where she lived, and on this it is said she lay, when her child was born. Tradition yet points out the precise locality of St. Columba's birth. It forms one of the most romantic scenes to be found in Ireland, at the present day. It is situated, on the north-western slope of a grandly undulating mountain, that rises from the lower shores of Lough Gartan, about eleven miles from the modern town of Letterkenny, in the County of Donegal. There are two lakes at Gartan: the upper one receives the name Lough-a-Gibbon,<sup>375</sup> which is separated from the lower and more extensive sheet of water, known as Lough Gartan proper, or Lough Beagh, south.<sup>376</sup> Both lakes are separated by a very narrow neck of land; and, from every point of view, they break on a tourist's eye, with the most attractive features of mountain, lough, and valley scenery.<sup>377</sup> Other plantations and cultivated fields may be traced over adjoining surfaces, the lough being about two miles in length, with an ever varying breadth, generally diminishing as we ascend towards the source, whence it has been supplied from the mountain heights of Glendowan.<sup>378</sup> Gartan is a scene of uncommon beauty. The two distinct lakes look like sheets of silver. Their banks of soft green turf, fringed with trees, recede in gentle slopes to the grey mountain; and, far up on one of these slopes stand the remains of an old chapel.<sup>379</sup> This is said to mark that spot, where the saint was born.<sup>380</sup> The exact place where Ethnea dwelt, at the period of St. Columba's birth, was known as Rathen. To the time of O'Donnell, the stone on which Columba was born seemed marked with a

Ireland. See *ibid.*, pp. 206 to 221.

<sup>370</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," *Secunda Præfatio*, n. (u), p. 8.

<sup>371</sup> The O'Clerys' Calendar states, at the 9th day of June: "As the birth of Colum Cille, had been foretold and prefigured, so it came to pass, for he was born at the time when it was God's will, *i.e.*, on the 7th day of the month of December, in the year of the age of Christ, 520; and the place where he was born was Gartan, in Cinel Conaill."

<sup>372</sup> See an account of him in vol. iii. of this work, at March 12th, Art. i.

<sup>373</sup> Thus:—

"Ediderat mundo Gartan, Dubghlassia Christo;  
Nutrierat celebrem Killenia fausta  
Columbam."

<sup>374</sup> In the following quatrain:—

"He was born at Gartan by permission of God;  
He was nursed at Cill-mic Nenain;

This son of beauty was baptized  
At the godly Tulach-dubhghlaisi."

<sup>375</sup> This is called Loch-mic-Ciabain, by Prince O'Donnell.

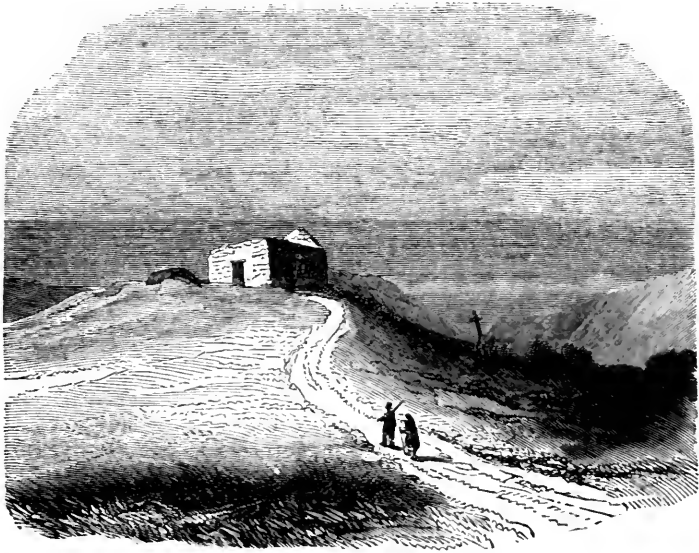
<sup>376</sup> See "The Donegal Highlands," an interesting and correct tourist's book, written in a pleasing and an intelligible manner by the Rev. John MacDevitt, D.D.—a native of Glenties, county of Donegal.

<sup>377</sup> On the eastern side of Gartan, a beautiful mansion of the Stewarts stands and in a lordly position, by the shore; while, an amphitheatre of overhanging woods, in rich profusion, surrounds it on the land side, receding to eminences removed at a considerable distance.

<sup>378</sup> A description from personal observations made, during a visit to Lough Gartan, in July, 1868.

<sup>379</sup> The accompanying illustration of this old church is from a sketch made on the spot by Alexander M<sup>r</sup> Henry, Esq., C.E. It has been drawn on the wood, by William F. Wakeman, and it was engraved, by Mrs. Millard.

cross, which it retained from the birth of our great saint.<sup>381</sup> To another reddish coloured stone, which was long preserved in a gold and silver case at Rathen, great efficacy was attributed. This stone was called in Irish, Cloch ruadh, and it was of a tapering shape, like to a golden apple. It was usual to bear that stone about to houses, where infirm persons were in danger of death, and especially was it in request for women in cases of difficult parturition.<sup>382</sup> Once, it is stated, owing to some profanation of the place, or to some other unexplained cause, it strangely disappeared. At length, it was discovered,



Gartan Old Church, County of Donegal.

hidden in the cavity of a neighbouring tree, when after some purificatory rite, it was restored to that place, where it had been formerly kept.<sup>383</sup> An old ruined church surmounts a knoll on the mountain side of Glendowan. It is said to have been built on or near that spot, where St. Columkille was born. An accomplished Irish writer has declared, that the father of the Culdees could not have first seen the light of day, in a more appropriate place; for, Lough Gartan is one of the finest among the numerous deep lakes, so frequently interspersed through the basin reservoirs of this mountain district.<sup>384</sup> A flat slab, with four cavities on its surface, is still pointed to by the people; while it is said to have been the bed of Ethne's accouchment, and thus indented when she gave birth to our saint. It was once much venerated by the

<sup>380</sup> This church is said to be near Lough-a-Gibbon, and to have been built by Teammar O'Freel, who blessed a well and the clay. See "Folklore Journal," vol. iii., p. 275.

<sup>381</sup> When O'Donnell wrote *Columba's Life*, early in the sixteenth century, this relic was preserved, in the presbytery or church of the village.

<sup>382</sup> See Colgan's "*Trias Thaumaturga*," *Vita Quinta S. Columba*, lib. i., cap. xxii.,

pp. 392, 393.

<sup>383</sup> See *ibid.*, chap. xxiii., xxiv., p. 393.

<sup>384</sup> "High or low, small or large," adds this writer, "they form interesting objects for the tourist; and I am not sure whether, in this way, our Irish lake may not be found as worthy of a visit, as one in Cumberland, or Scotland, or even Switzerland."—Rev. Cæsar Otway's "*Sketches in Donegal*," Letter ii., p. 50.



peasantry, who as pilgrims frequented this hallowed birth-place of St. Columba. These votaries have been less numerous in latter years.<sup>385</sup> However, on the saint's festival, stations are made, at this spot, by many of the rural population. Indeed, it is traditionally held, that the old ruined chapel—yet existing here—was one of those built by the “Pigeon of the Church.” Everything around its site is redolent of this great saint.<sup>386</sup>

As to the year of St. Columba's birth, there are various opinions, according to the calculations of different writers. One account has it, in the year A.D. 518.<sup>387</sup> According to Colgan—who enters upon a most laboured calculation<sup>388</sup>—the most probable date for his birth is A.D. 519.<sup>389</sup> However, he is not always to be relied on, for accuracy in his chronological deductions, and here he is evidently at fault. Other writers think the year 520,<sup>390</sup> or 521,<sup>391</sup> more correct. One of our most learned ecclesiastical historians<sup>392</sup> assigns good reasons for determining the latter year, as that in which St. Columba was born.<sup>393</sup> Again, A.D. 522 has been set down for this event.<sup>394</sup> The day on which he was born, the 7th of December,<sup>395</sup> has been observed as the festival of St. Buite, Abbot of Monasterboice. St. Columba was baptized in the church of Tulach-dubhglaisse,<sup>396</sup> sometimes written Turluchduglass,<sup>397</sup> by a clergyman,<sup>398</sup> Cruthnechan,<sup>399</sup> or Crumachan.<sup>400</sup> The place in question is now known as Temple Douglas<sup>401</sup>—called simply Dooglas by the country people. A graveyard there<sup>402</sup> is situated in a pretty valley, through which the rivulet Dubh-glass,<sup>403</sup> flows. A local tradition even states, that St. Columkille was born at this place,<sup>404</sup> which paid an annual subsidy to

<sup>385</sup> See J. B. Doyle's “Tours in Ulster: a Handbook to the Antiquities and Scenery of the North of Ireland,” chap. xvii., p. 333.

<sup>386</sup> “At the front of the glebe, there is a number of stones running out into the lake in a straight line: these are said to have been the saint's ‘stepping-stones;’ and, in many other localities, traces of his name are to be found in objects consecrated as being his haunts.”—*Ibid.*, pp. 333, 334.

<sup>387</sup> See Rev. James Johnstone's “Antiquitates Celto-Normanice,” in Extracts from the Annals of Ulster, at p. 57. However, in Extracts from the same Annals, William F. Skene's “Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History, we have both A.D. 518 and 519 given. See p. 344.

<sup>388</sup> See “Trias Thaumaturga,” Quarta Appendix ad Acta S. Columbæ, cap. vi., pp. 484 to 486.

<sup>389</sup> See *ibid.*, num. 18.

<sup>390</sup> Such as O'Donnell, in his Irish Life of our saint, and the O'Clerys, in the “Martyrology of Donegal,” Rev. Drs. Todd's and Reeves' edition, pp. 150, 151. See, also, Rev. Dr. Keeves' Adaman's “Life of St. Columba,” Additional Notes O, p. 370.

<sup>391</sup> See Bishop Challenor, in “Britannia Sancta,” part i., p. 235, Rev. Alban Butler's “Lives of the Fathers, Martyrs and other principal Saints,” vol. vi., June ix.

<sup>392</sup> Rev. John Lanigan, D.D.

<sup>393</sup> See “Ecclesiastical History of Ireland,” vol. ii., chap. xi., sect. vii., n. 76, pp. 113, 114.

<sup>394</sup> According to the calculation of Archbishop Ussher, in “Britannicarum Ecclesiarum Antiquitates,” Index Chronologicus, p. 527. Also, by Dr. Ledwich, in his “Antiquities of Ireland,” p. 103.

<sup>395</sup> As the O'Clerys state: “On the seventh day of the month of December, he was born at Gartán, among the Cinell Conaill.”—“Martyrology of Donegal,” pp. 150, 151, Drs. Todd's and Reeves' edition.

<sup>396</sup> The O'Clerys state in their calendar, that at Tulach-dubhghlasis, in Cinell Conaill, he was baptized.

<sup>397</sup> Rendered “Hill of the dark stream.”

<sup>398</sup> See Rev. Hubert McLoughlin's “Biographical Sketches of Ancient Irish Saints,” sheet ii., p. 15.

<sup>399</sup> See an account of him, in Colgan's “Acta Sanctorum Hiberniæ,” vii. Martii, De B. Cruthnechano, sive Caritano, Præbytero, p. 600, *recte* 510.

<sup>400</sup> His father is called Kellachan.

<sup>401</sup> It is a townland, in the parish of Conwal, in the barony of Kilmacrenan, and described, on the “Ordnance Survey Townland Maps for the County of Donegal,” sheet 52.

<sup>402</sup> It is under Crookatec Hill, and it contains about five roods, tastefully enclosed.

<sup>403</sup> Meaning in English “Black stream.”

<sup>404</sup> Some of the people aver, that while born here, he was educated at Kilmacrenan, and buried at Gartán. Letter of Henry Kinahan, dated 19th of July, 1886, from Ramelton, county of Donegal. However, these traditions are inconsistent with docu-

the O'Freels.<sup>405</sup> At Tulachdubhglass, where the saint was baptized, some of the water fell on a large stone. This long remained in the village church; and numbers of sick repaired to it, supposing that by touching it, they should recover health. The wife of the Herenach, however, resolved on putting an end to this practice; and, accordingly, she had the stone removed, and buried in a well, somewhere in a northern direction. From that period to O'Donnell's time, the buried stone had not been found; but, a prophecy prevailed in the locality, that it must one day be recovered, and when found, it should add to the prosperity of the place in question.<sup>406</sup>

According to some accounts, Columba's earliest name was Crimthann,<sup>407</sup> or Criovhan, which in Irish means "a fox," or metaphorically, "craft."<sup>408</sup> But, by reason of his dove-like simplicity and innocence of life, this name, it is said, was afterwards changed into Columb,<sup>409</sup> or Columba.<sup>410</sup> However, it seemed to the Almighty, it was not meet, that his first name should belong to him. So the Lord put it into the hearts and minds of those youths, who were wont to play and sport with the saint, to call him Colum.<sup>411</sup> Or, the angels of God himself suggested to them, to have him named Colum.<sup>412</sup> Thus, the writers of his Acts relate, that although Crimthann<sup>413</sup> was his first name; still, it was changed to Colum, as we are informed, owing to a similarity with that bird, which is called the dove. His mildness and gentleness of disposition are thought to have caused such alteration. In some bardic verses—translated into English<sup>414</sup> from a very ancient Irish Manuscript—his baptismal name, and other particulars, which savour strongly of legend, are recorded.<sup>415</sup> This great ecclesiastical architect and distinguished Cenobiarch had the same name

mentary accounts.

<sup>405</sup> According to the Ulster Inquisitions, taken in 1609. Then there was a chapel here and twelve gorts or acres of free land belonging to it, subject to the payment specified, which was given to the Corbe of Kilmacrenan. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Appendix to Preface, p. lxxi., n. (v).

<sup>406</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xxv., p. 393.

<sup>407</sup> According to the scholiast on the "Feilire" of St. Angus in the "Leabhar Breac." See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xcix.

<sup>408</sup> Perhaps, he had two names, one baptismal and the other secular, as in the case of Fintan or Muina, Fintan or Berach, Cronan or Mochua, Carthach or Mochuda, Darerca or Monenna, in the Irish Calendar; Mungu or Kentigern in the Scotch; Cadoc or Cathmael in the British; Nuallohe or Cuthbert in the Saxon. It is a curious coincidence, that a distinguished contemporary of our saint was Columba, son of Crimthann.

<sup>409</sup> To this appellation, in course of time, was added the surname Cille or Kille, on account of the number of churches and monasteries which he founded. Hence, the writers of his Acts state, he has been distinguished from other holy men, bearing the same name of Columba.

<sup>410</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xxx., p. 393.

<sup>411</sup> We find the following account by the scholiast, on the Calendar of Oengus, translated by Whitley Stokes, LL.D.: "*Colomb* 'dove' he was named for his simplicity, *cille* 'of the church' because of his coming often from the church wherein he read his psalms into the company of the neighbouring children. And this is what they used to say amongst them: 'Has our little *Colomb* come from the church?' *i.e.*, from *Telach Dubglaisse* in *Tir Lugdach* in *Ciné* *Conaill*."—"Transactions of the Royal Irish Academy," vol. i., part i., p. xcix.

<sup>412</sup> This St. Mura indicates, in some Irish verses, thus translated into English:—

"Colum Cille a name from Heaven,  
The son of Feidhlim among angels,  
Without mistake, blunder or blemish,  
Crimthann was his name in the world.

"On Thursday, it was no wrong cause  
With the angels of the King of Heaven,  
They deprived him of the name of Crimthann,  
And called him Colum Cille."

<sup>413</sup> The O'Clerys say, it means, "a fox," in the hard Gaelic.

as Iona or Jonas,<sup>416</sup> the prophet. Though its sound is different, in three distinct languages still its signification is the same in all.<sup>417</sup> To that name, with propriety, may be applied what is written in the Proverbs: "Better is a good name, than great riches." Not only from the days of his infancy<sup>418</sup> did our saint, by the favour of Heaven, deserve to be honoured by that name of Columba; but, even many long years<sup>419</sup> before his birth, it was given to him as a child of promise,<sup>420</sup> and in a miraculous prediction through a soldier of Christ, to whom it was revealed by the Holy Ghost. In Adamnan, various Latin forms of the name, such as Columba, Columbanus, Columbus, and Columb, frequently occur. The name Columba was a common one, in his day.<sup>421</sup> There are even twenty saints in the Irish Calendar so called. This title was becoming general about the year 700, and it had a special meaning in England and in Scotland.<sup>422</sup> So it was understood in Germany.<sup>423</sup> The Irish generally added cille<sup>424</sup> "of the churches," to the original name Colum. From infancy he received the care and culture,<sup>425</sup> commensurate with his noble birth.

<sup>414</sup> "The pious Christian champion,  
Columb-kill,  
Criovhan O'Cuin, when first bap-  
tized, was named,  
His guardian angel, watchful Axal  
was,  
But Demal, with infernal malice  
strove,  
Always to torture and torment the  
saint."

<sup>415</sup> See "The Life of St. Columkille," by an eminent Divine of the Roman Catholic Church, chap. i., p. 7.

<sup>416</sup> In Hebrew, that which is Jonas, in the Greek language is called *Περιστέρα*, and in the Latin Columba.

<sup>417</sup> No commentator, except the Rev. Dr. Reeves, hitherto adverted to the fact, that this explanation of the name Columba, is taken almost literally from the letter of St. Columbanus to Pope Boniface IV.—Columba is the Latin word for a "dove." The word *דָּבָר* occurs in the Old Testament, not only as a proper name, but as a common noun, and it has a similar signification.

<sup>418</sup> This shows, that Columba was an original name.

<sup>419</sup> Thirty years, and its multiples, were the term which the Irish legends generally allowed for the fulfilment of such predictions. St. Patrick prophesied the birth of St. David and of St. Keiran 30 years before (Tr. Th. p. 208): of St. Comgall, St. Molash, St. Colman, St. Mac Nisse, 60 years beforehand (*Ib.* pp. 88; 209. b; Act SS. Jun. Sep. i, p. 664); of St. Ciaran and St. Brendan, 120 years in advance. (Tr. Th. pp. 145. b, 158). The Life of St. Columba in the Cod. Salmant. expressly limits this prophecy to 60 years (Tr. Th., p. 325). See Rev. Dr. Reeves' Adamnan's "Life of St. Columba,"

p. 6, n. (m).

<sup>420</sup> Scriptural allusion is here made to Isaac, a child of promise. See Galatians iv., 28. "Terra repromissionis" is a common name, in the Lives of Irish Saints, for the Holy Land.

<sup>421</sup> It is observable in continental hagiology, that Columba is a female appellation; whereas, among the Irish, with one or two trifling exceptions, this denomination belongs to the opposite sex.

<sup>422</sup> Thus, the Venerable Bede observes: "Qui videlicet Columba nunc a nonnullis [composito a Cella et Columba nomine], Columcelli vocatur."—"Historia Ecclesiastica Gentis Anglorum," lib. v., cap. x., p. 402.

<sup>423</sup> Thus writes Notker Balbulus: "Cognomento apud suos Columkille, eo quod multarum cellarum, id est monasteriorum vel ecclesiarum institutor, fundator, et rector extitit."—"Martyrologium," ix. Junii.

<sup>424</sup> The O'Clerys state: "The reason why he is named of the cille [or church] is, because he was fostered at Cill-mic-Nenain, in Cinel Conail, and in his own patrimonial land." See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 150, 151.

<sup>425</sup> In an old Life of St. Columba, found in the "Leabhar Breac," the priest Cruithnechan is said to have been his fosterer. The latter consulted a diviner, who examined the appearance of the heavens or stars, and who then ordered the alphabet to be written on a cake, which was a method of the age, and calculated to make children begin learning their letters with the greater avidity. See, on this subject, an interesting paper by H. Gaidoz, "Les Gâteaux Alphabétiques," in the *Mélanges Renier*, "Recueil de Travaux publics par l'Ecole pratique des Hautes Etudes."

## CHAPTER II.

ANECDOTES OF ST. COLUMBA'S CHILDHOOD—FOSTERED AT KILMACREANAN—HE STUDIES UNDER ST. FINIAN OF MAGHBILE—IN LEINSTER, HE BECOMES A DISCIPLE OF ST. GEMMAN—A STUDENT UNDER ST. FINIAN, ABBOT OF CLONARD—HE REMAINS FOR SOME TIME UNDER THE DISCIPLINE OF ST. MOBI AT GLASNEVIN—HE RETURNS TO ULSTER.

FROM his youth, Columba was trained up in Christian discipline, and in the study of wisdom by his pious parents, who desired to share their responsibility with the priest by whom he had been baptized.<sup>1</sup> The following anecdotes of his earlier years are gleaned chiefly from the saint's Life, by Prince O'Donnell.<sup>2</sup> Cruthnechan, with a venerable senior, taught him the elements of reading,<sup>3</sup> and of writing on tablets,<sup>4</sup> with a pen or stylus. At one time, when the boy tore one of these tablets, and threw a portion of it beside a stream, near which they happened to be, while the other portion was cast beyond it; the venerable senior told Cruthnechan, that their alumnus should be distinguished both in Ireland and in Scotland.<sup>5</sup> One night, when the same Cruthnechan returned home from the church, after his devotions were over,<sup>6</sup> he saw a glorious light around the head of Columba.<sup>7</sup> This dazzled and amazed the teacher; but, soon his senses returned, and he thoroughly understood, this exterior light manifested that interior illumination of the Holy Spirit, which glowed within his pupil.<sup>8</sup>

Near the church of Tulachdubglass,<sup>9</sup> and connected with the saint's fosterage, was to be seen an ancient building, like a cemetery, and surrounded by walls. This is said to have been the ambulatory of Columkille during his days of infancy, and, in the Irish language, it was called "Cedmitheachd Columkille," or "the first walking-place of Columba;" because this space he used to travel, when first able to move his limbs. At an early period, St. Baithen<sup>10</sup> is said to have celebrated it in Irish verse; and, he states, that whoever would make a devout pilgrimage around it, in honour of our saint, should be preserved from a sudden and an unprovided death, or if suffering from any infirmity, he should be relieved from it.<sup>11</sup> In O'Donnell's time, a rock was shown near Lough Gartan,

CHAPTER II.—<sup>1</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vii., p. 107, and n. 81, p. 116.

<sup>2</sup> They seem to have been drawn principally from the traditional folklore of the North of Ireland.

<sup>3</sup> This is stated, in the Second Life, attributed to Cumman, cap. iii., p. 325, in Colgan.

<sup>4</sup> In a bog at Maghera, county of Derry, were found fragments of an ancient waxed Table-book, with writing in the Latin language and in the Irish characters. These are now preserved in the Royal Irish Academy. From their inscriptions, they appear to have been school exercises. In a Paper read, 26th May, 1845, these are described and their inscriptions are deciphered, by Rev. Dr. James Henthorn Todd. Admirable Plates are appended, likewise, in "Transactions of the Royal Irish Academy," vol. xxi., Antiquities, Art. i., pp. 3 to 15.

<sup>5</sup> See Colgan's "Trias Thaumaturga,"

Quinta Vita S. Columbæ, lib. i., cap. xxxi., p. 393.

<sup>6</sup> Adamnan, who relates this vision, states, "Cruithnechanus, post missam ab ecclesia ad hospitium revertens," &c.—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 2, pp. 191, 192.

<sup>7</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. vii., p. 107.

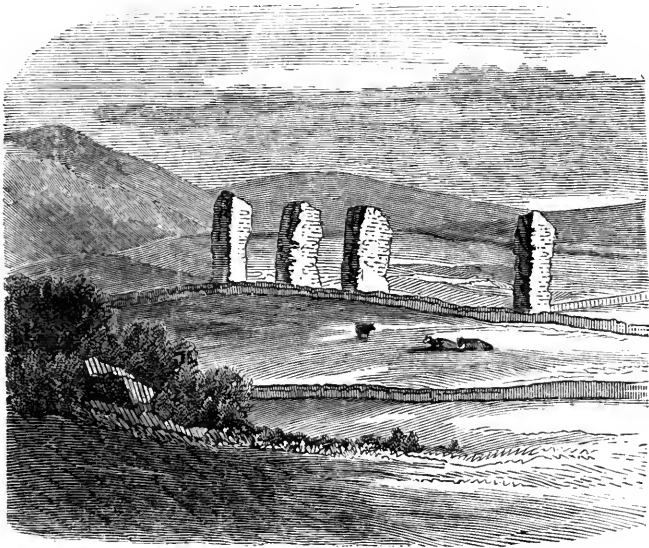
<sup>8</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xxxii. pp. 393, 394.

<sup>9</sup> Here are the remains of an old church, and the cemetery is in two portions. In one of these was an ancient enclosure of stones like a roofless chapel, which was commonly called Ced-mitheachd Columkille. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes O, p. 281.

<sup>10</sup> No doubt, the successor of St. Columba, in the Abbey of Iona, and whose feast occurs on the 9th of June.

<sup>11</sup> See Colgan's "Trias Thaumaturga,"

on which St. Columba and his juvenile companions were said to have played. A curious legend was afterwards related, which perpetuated in the minds of the people, a recollection of the great purity and innocence of his boyhood.<sup>12</sup> In a fountain near Gartan, it was believed by the people, that a trout had remained there, since the time of Columba; and, although frequently taken up from the water in vessels, in the process of cooking, no degree of heat could cause a pot to boil, until that trout was taken back to the fountain.<sup>13</sup> Doirethne is said to have been the ancient name for Killmicnenain,<sup>14</sup> or the church of Enan's son, which was the place where St. Columba's family mansion stood.<sup>15</sup> At present, it is denominated Kilmacrenan, a well-known parish, which gives name to a barony,<sup>16</sup> in the county of Donegal. In the days of our national greatness, few places attained greater celebrity, than this district.



Ruins at Kilmacrenan, County Donegal.

In it had been built, and there flourished, also, the once famous monastery of Kilmacrenan. Close by stands the historic Rock of Doon, which looks on Gartan, the birth-place of our saint. On Doon, likewise, the princes of Tyrconnell were inaugurated,<sup>17</sup> by the O'Firghils.<sup>18</sup>

Quinta Vita S. Columbæ, lib. i., cap. xxvi., p. 393.

<sup>12</sup> See *ibid.*, cap. xxvii., p. 393.

<sup>13</sup> See *ibid.*, cap. xxviii., p. 393.

<sup>14</sup> This was originally known, as the territory of Cinel Luígead mic Setna, or the Tribe of Lugaidh, son of Setna, brother to Fedhlimidh, the father of St. Columba. The inhabitants were known as the Siol Setna, or the Race of Setna. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (c), p. 192.

<sup>15</sup> O'Donnell states in Colgan's version "patriamque aulam, quæ tunc in Killmacre-

nain erat," &c. See *ibid.*, cap. lix., p. 399.

<sup>16</sup> See *ibid.*, cap. xxix., p. 393.

<sup>17</sup> There gallant Red Hugh, the last of that illustrious O'Donnell line, swore fealty to the cause of his country and religion. How chivalrously he maintained that cause, the victory of many a gloriously contested field bears ample testimony. See a "Lecture on the Life and Times of Hugh Roe O'Donnell," &c., by Rev. C. P. Meehan, Dublin, 1869, cr. 8vo.

<sup>18</sup> Now the Freels, a family of the Cinel-Conaill, who were the hereditary wardens of

Near the village of Kilmacrenan, and a little to the north-east, are the ruins of an old church,<sup>19</sup> surrounded by a very picturesque country, and near it are the remains of a small Franciscan monastery.<sup>20</sup> A most beautiful view of northern scenery is obtained from the mountain of Kilmacrenan.<sup>21</sup> St. Columba lived for some time, under the charge of his baptizer, and of a pious hermit, his companion.<sup>22</sup> This hermit was revered for piety and learning. As a curious illustration of teaching at that time, we are informed, that Columba learned the elements of writing, by tracing on tablets or on *pugillares*.<sup>23</sup> Soon after the occurrence of Cruithnechan's vision, Bishop Brugacius, the son of Deagaidh,<sup>24</sup> invited that holy priest and his pupil to Rathenaigh,<sup>25</sup> in Tirennia, to celebrate the Festival of our Lord's Nativity. While enjoying the Bishop's hospitality, Cruthnechan asked him to join in reciting alternately the Divine office. To this he assented; but, when they had proceeded so far as the Psalm "Misericordias Domini," the senior either felt his sight weak, or his tongue faltering, and through agitation of mind he could proceed no further. On seeing this, the foster-son took up his Master's Psalter, and although he had only learned merely the rudiments, Colum was able to read through the long and involved Psalm.<sup>26</sup> More wonderful still was that miracle which took place, while Cruthnechan and Columkille returned home, after assisting at the obsequies of a certain person. Suddenly, the former fell on the ground; but, thinking he wished to sleep there, Columba threw his cloak over him. He then commenced reading, in a very loud tone, to employ well the time he deemed it necessary to wait, during his foster-father's repose. Near the place was a nunnery, and here were the daughters of Cruthnechan living—as he had been married, before he embraced a religious life. Hearing Columba's voice, and knowing their father was in his company, the virgins proceeded to meet them. Soon, to their great horror, they discovered that their father was dead; yet, having a knowledge of the youth's great sanctity, they entreated him to raise his master from this profound sleep. Columba joyfully did so, and the happy company gave thanks to God for such a wonderful favour.<sup>27</sup> Filled with gratitude to the Almighty, the restored priest applied with still greater zeal to his task of instruction. Soon had he the pleasure of finding his disciple excel all equals in years, and even many of his superiors, both in virtue and in learning. His genius sought the true object; fixed on Heaven were his thoughts; piety and honesty shone in his actions; his spirit loved to seek for truth and beauty, where they are only to be found; and, his mind was filled with the most noble and sublime imaginings.<sup>28</sup> While under Cruthnechan's anxious care, the Angel of God appeared to him one night. Clothed in a white and shining garment, he said to the boy: "The Lord be with thee, act manfully and strengthen your soul in the Lord. Behold, I am present, and appointed as your guardian

Kilmacrenan church.

<sup>19</sup> The accompanying illustration of Kilmacrenan Abbey taken from the north west side was drawn by Alexander McHenry, Esq., C.E., from sketches of Mrs. G. H. Kinahan. It was transferred to the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>20</sup> Only fragments remain, and chiefly of the south wall.

<sup>21</sup> See Rev. Cæsar Otway's "Sketches in Donegal," Letter i., pp. 6 to 20.

<sup>22</sup> This is stated, without mentioning the name of that Priest, in the Second Life of our saint, attributed to Cumman. See Colgan's "Trias Thaumaturga," cap. ii., p.

325. In n. 9, *ibid.*, p. 331, Colgan supplies the name of St. Cruthnechan, venerated on the 7th of March.

<sup>23</sup> Classically known as writing or noting tables, probably covered with wax, on which the *stylus* or metallic pen might run.

<sup>24</sup> His feast occurs, on the 3rd of November.

<sup>25</sup> Or Rath-maighe-enaigh, now Raymochy, in the Barony of Raphoe. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (c), p. 192.

<sup>26</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xxxii., p. 394, and n. 38, p. 449.

<sup>27</sup> See *ibid.*, cap. xxxiii., p. 394.

and defender, so that I may guide you in all your ways, lest your foot dash against a stone." In amazement, Columba asked who he was, and the Angel replied: "From the nature of my office, I am called Auxil,<sup>29</sup> since it is my duty to afford you assistance against the snares of your enemy, against the falsehood of this world, and against the deceits of the flesh." Then, the boy enquired, if all God's Angels presented so youthful and so fair an appearance, or if they were all so splendidly adorned, and clothed.<sup>30</sup> "Truly," said the Angel, "much as you admire my vesture and appearance, yet the stole of glory with which I am clothed in Heaven, is far more brilliant, neither could your mortal eyes bear this vision of brightness, were it not accorded by Divine permission. And, if you ambition such a stole of immortality, the sole reward of great merit, desire earnestly, seek, and pursue virtue; consecrate your virginity to God, and preserve it unstained to the end. Should you do this, you shall obtain the most splendid vesture among the Angels, whose glory and majesty no language could exaggerate." Then said the boy, "I shall happily follow what you advise me to do, and I ask you to sign my heart and whole body with a sign of the cross." This request was complied with, by the Angel, who immediately departed heavenwards. Columba was comforted, and a new spirit seemed diffused within him, so that his whole future life was devoted to the contemplation of heavenly things, while he despised those of the world.<sup>31</sup>

Another time, his tutelary Angel appeared in glorious sheen to the boy, and told him, that Christ had permitted him to select his choice of virtues and graces, while he was admonished to reflect well and to discern rightly. Then Columba answered, that of all others, he desired the graces of virginity and of wisdom. "Rightly hast thou answered, or rather the Holy Ghost within thee, in making such a choice," replied the Angel, "wherefore, as you have so discreetly and meritoriously wished, God shall further bestow on you the gift of prophecy, in which you shall prove to be super-eminent."<sup>32</sup> It has been well observed,<sup>33</sup> that in the most strange of phantasies, the Irish legends maintain a morality high and pure.<sup>34</sup> No sooner had the Angel disappeared from his view, than he had a vision of three beautiful virgins, having a most unusual mien, and they advanced, as if to salute him; but, with instinctive modesty, he felt reluctant to return their proffered courtesy, until he first enquired who they were. These virgins then replied: "We are three sisters, and the spouses offered to thee by our father." "And who is your father?" asked St. Columb. They said he was Jesus Christ, the Lord and Saviour of all. "Then," added St. Columb, greatly relieved, "doubtless, you are the daughters of a great parent, and now oblige me by declaring your respective names." They then declared, that one was named Virginity, the second was called Wisdom, while the third was named Prophecy.<sup>35</sup> They intimated to him, likewise, that thenceforth, they should become his inseparable companions, and that they should cherish him with an inviolable fidelity. This vision of the three mystical and heavenly graces then vanished; and, the holy youth gave thanks to God, who had deemed him to be the worthy associate of such noble and beautiful spouses.<sup>36</sup> The Angel Auxil again appeared to him,

<sup>28</sup> See *ibid.*, cap. xxxiv., p. 394.

<sup>29</sup> Latinized Auxilius or Auxiliator.

<sup>30</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. xi., chap. i., p. 109.

<sup>31</sup> See Colgan's "Trias Thaumaturga," Vita Quiuta S. Columbæ, lib. i., cap. xxxv., p. 394, and n. 39, p. 449.

<sup>32</sup> See *ibid.*, cap. xxxvi., p. 394.

<sup>33</sup> By the Comte de Montalembert, who relates this story.

<sup>34</sup> See "Les Moines d'Occident," tome iii., liv. xi., chap. i., pp. 109, 110.

<sup>35</sup> This is somewhat differently stated, in the Life of our saint, attributed to Cumman, cap. iii., p. 325, in Colgan. However, there is a manifest clerical inaccuracy in the text.

and declared, that Christ had given him the selection of the place, the period, and the sort of death, he might chose. "Then," said the holy youth, "I desire to die a natural death, which abstinence and a voluntary restraint of the flesh may procure; I wish it may come after youth has long passed, and yet before I attain the decrepitude of years; for, I do not chose to decline in the dangerous time, when passion is strong, neither do I chose to become senile and morose, when indulgence is required and a relaxation from toil. Lastly, with regard to the place, I do not wish to die in my own country, but, as an exile and a stranger in a distant land, in penitence and in tears; for, the exile is more prone to lament, and to wean his thoughts at the same time, from vain and transitory things."<sup>37</sup> This holy saint constantly spent his early days, in acts of devotion, austerity, self-denial, abstinence, and mortification.<sup>38</sup>

Having been fully qualified for the higher studies, St. Columba was sent—when about twenty years of age<sup>39</sup>—to the school of St. Finnian,<sup>40</sup> son to Cairbre,<sup>41</sup> of Magh-bile.<sup>42</sup> This place was in the present county of Down, at the head of Strangford Lough. It was then very celebrated, and much resorted to, as a religious house. At this school, Columkille applied himself sedulously, not alone to the acquirement of learning,<sup>43</sup> but he desired also to imitate the virtues of his holy teacher.<sup>44</sup> Here Columba especially addicted himself to a study of ecclesiastical science.<sup>45</sup> There was another celebrated Abbot of Clonard,<sup>46</sup> who bore the same name, and who at a later period seems to have been St. Columkille's preceptor;<sup>47</sup> this has caused some con-

<sup>36</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. xxxvii., p. 394.

<sup>37</sup> See *ibid.*, cap. xxxviii., p. 395.

<sup>38</sup> In "The Life of St. Columkille," by an eminent Divine of the Roman Catholic Church, chap. i., we have the following lines translated from an Irish Poem:—

"As a religious penance, on the ground  
Lay youthful Colum-kille, while  
through his clothes  
His meagre bones appeared; his  
humble cell  
Was always open to the inclement  
wind,  
Which blew with violence through  
the unplastered walls."

<sup>39</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. i., n. (e), p. 105.

<sup>40</sup> His festival occurs, on the 10th of September. The Irish *Finnen*, *Fwoen*, and *Finnia*, are diminutives of *Finn*, "albus," equivalent to Albinus, and they appear in the Latin forms Finnianus, Findianus, Finnio, Vinnio, and Vinnianus; to which the Italians add Fridanus and Frigidianus. Findbarr is a compound name, formed from *Finn* *barra* "pulcher vertex," "propter candorem capillorum."—Colgan's "Acta Sanctorum Hiberniæ," Martii xviii., *Vita S. Fridiani*, cap. i., p. 638.

<sup>41</sup> He was one of the Dal-Fiatach, the royal family of Ulster, and he became patron saint of the Ultonians. See Rev. William

Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 151. Besides Movilla, he was the founder of Druim-fionn, now Dromin, in the county of Louth. This is called *Ecclesia S. Fintani de Droming*, in the Registry of Fleming, fol. 44a.

<sup>42</sup> See Colgan's "Trias Thaumaturga," *Vita Quinta S. Columbæ*, lib. i., cap. xxxix., p. 395.

<sup>43</sup> If this anecdote refer to the teaching of Finnian of Movilla, it renders very improbable that legend of the quarrel—hereafter to be related—between him and St. Columba, both as to cause and effect. For the legend, see O'Donnell, or *Quinta Vita S. Columbæ*, lib. ii., cap. i., in "Trias Thaumaturga," p. 408, also in Keating's "History of Ireland," part ii., at Aodh's reign.

<sup>44</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. viii., p. 117.

<sup>45</sup> "C'était un ancien usage irlandais et sans doute aussi celtique (car on le retrouve chez les Gallois) que les enfants fussent élevés dans une autre famille ou par des étrangers."—H. Gaidoz, "Les Gateaux Alphabétiques."

<sup>46</sup> His feast was held, on the 23rd of February, and on the 12th of December.

<sup>47</sup> However, he desired on this occasion to learn wisdom, from the illustrious bishop—namely, Finghin of Magh-bile. See Dermot O'Connor's Keating's "General History of Ireland," part ii., p. 384, Duffy's edition. With this agree the Lives of SS. Erc, Callin, Ketenn, as quoted by Colgan, in his *Life of*



fusion of narrative, in the details of our saint's life.<sup>48</sup> It is thought to have been the Bishop St. Finian of Maghbile,<sup>49</sup> that saw a guardian Angel with St. Columba, while he was young, and on the occasion of approaching his master.<sup>50</sup> The latter called out to his monks who were near him: "You now behold the saintly Columba coming, and he deserves to have the companionship of a heavenly spirit with him."<sup>51</sup> At this period of his life, the holy youth was engaged in studying the Sacred Scriptures,<sup>52</sup> and this was always a favourite occupation of our early Irish ecclesiastics, as their old writings left to us clearly demonstrate. Among his acquired arts—and we may suppose at his early schools—St. Columba became an accomplished and afterwards a laborious scribe.<sup>53</sup> He remained for several years, as a student at Moville. He became a deacon,<sup>54</sup> likewise, according to some accounts, before he left. It has been thought, he was still very young, when that order was obtained.<sup>55</sup> While he was officiating as such, on the occasion of some great festival, it chanced, that wine for the Holy Sacrifice could not be found. Whereupon, Columba went to the fountain, to procure water for Divine service.<sup>56</sup> His office of deacon for the Mass obliged him to prepare it for the priest.<sup>57</sup> Having put some into a vessel, he blessed it, and invoked the name of Jesus Christ, who had changed water into wine, at the marriage feast of Cana in Galilee. His prayer was heard, and a similar miracle took place. Returning

St. Fridian, Bishop of Lucca, at the 18th of March.

<sup>48</sup> At the Acts of St. Finian of Clonard, Colgan notes occurrences in connexion with him, at the 23rd of February, Appendix, cap. ii., p. 403. Elsewhere, at the 18th of March, these are ascribed to St. Finian of Moville. See "Acta Sanctorum Hiberniæ," Vita S. Fridiani, Appendix, cap. iii., p. 644.

<sup>49</sup> In his annotations to this anecdote, Colgan seems to be undecided, as to whether it refers to the present holy Bishop, or to his namesake, St. Finian, Abbot of Clonard.

<sup>50</sup> This anecdote is told of our saint, in the First Life which the Bollandists conjecture may have been by Cummin; while it is substantially repeated by Adamnan, as in the text. See "Trias Thaumaturga," Vita Prima S. Columbæ, cap. iii., and n. 2, pp. 321, 324, and Quarta Vita S. Columbæ, lib. iii., cap. iv., and n. 5, pp. 364, 385.

<sup>51</sup> See, also, Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 4, pp. 195, 196, and nn. (a, b, c, d), *ibid.*

<sup>52</sup> According to Adamnan, "Findbarrum episcopum, adhuc juvenis, sapientiam sacræ Scripturæ addicens."—*Ibid.*, lib. ii., cap. i., p. 103. The same is stated in the Second Life. See Colgan's "Trias Thaumaturga," cap. iv., pp. 135, 326.

<sup>53</sup> His celebrity as a scribe is thus commemorated in his Irish Life:—

in trícéo buaóach trébon  
lebor rolar ræar no rérib.

"And three hundred gifted, lasting,  
Illuminated, noble books, he wrote."

—Rev. Dr. Reeves' Adamnan's "Life of St.

Columba," Additional Notes N, p, 365, note (p).

<sup>54</sup> This, however, is not stated in O'Donnell's Life. See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xxxix., p. 395.

<sup>55</sup> The Rev. Dr. Lanigan remarks, that although the discipline of most ancient churches required twenty-five years, when it should follow, that Columba was under Finian's direction, A.D. 547; still it seems probable enough, that he was nearer to twenty-two years at this time, as the functions of Deacon included the duties of Acolyte. He cites from Tillemont, tome xvi., p. 481, the instance of St. Ephihanius of Pavia having been ordained Deacon, about A.D. 458, at the age of twenty years. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. viii., n. 87, pp. 118, 119.

<sup>56</sup> The custom of mingling water with the wine in the Eucharist was a very ancient one. See Martene, "De Antiquis Ecclesiæ Ritibus," tomus i., lib. i., cap. 3, 7, p. 118.

<sup>57</sup> "The duty here performed by the deacon" says Rev. Dr. Reeves, "was that which in the Western Church was usually assigned to the acolyte." He adds, that the fourth Council of Carthage prescribed, when an acolyte was ordained he should receive "urceolum vacuum ad suggerendum vinum in eucharistiam sanguinis Christi."—Labbe's "Concilia," tomus ii., p. 1200. It should be explained, however, that in the Western Church, both the Deacon and the Acolyte have their respective functions prescribed in the Ritual, regarding the cruet and the water it contains.

<sup>58</sup> The short Life of St. Columba—published by the Bollandists, and which they

to the church, he said to the clergy: "Here is wine for you, which the Lord Jesus has sent, for the perfect celebration of his mysteries."<sup>58</sup> They and the bishop St. Finnian returned thanks to God for this extraordinary favour, which Columba ascribed, not to any merit of his own but to that of the bishop.<sup>59</sup>

It has been supposed, moreover, that our saint had not left the school of Finnian, Bishop of Maghfile, until A.D. 544, or a little after that date.<sup>60</sup> The latter has often been confounded by writers, with his namesake of Clonard, in reference to Acts of our saint.<sup>61</sup> The Irish Life states, that leaving St. Finnian of Maghfile, Columba placed himself under a holy senior, who is called German<sup>62</sup>—but more correctly Gemman.<sup>63</sup> Another conjecture is, that the true name was Gorman,<sup>64</sup> and he is said to have been abbot,<sup>65</sup> at a place called Kilgorman,<sup>66</sup> in the western<sup>67</sup> part of Leinster. The true name, however, was Gemman,<sup>68</sup> probably a Christian bard,<sup>69</sup> who had been educated in the school of St. Finnian, Abbot of Clonard. Being an inhabitant<sup>70</sup> of the Meathian plain, he was brought into communication with St. Finnian, whose church was then the principal one, in that territory. While St. Columba was studying theology with Gemman, and being trained in wisdom and learning, it happened that a wicked and a cruel persecutor of the good pursued over a certain plain a young damsel, who fled from him. By chance, she beheld the old man, named Gemmanus, who was master to St. Columba. He was reading in the plain, and to him she made with all haste possible for rescue. Suddenly excited, that old man called on St. Columba, who was reading at some distance, to the end, that they might both jointly defend the girl from her cruel persecutor.<sup>71</sup> No sooner had the wretch come to that place, than before their eyes, he slew her with a lance, while under their very cloaks, and without regarding their presence. Whereupon, the good old monk was so grieved and struck with anguish, that turning to St. Columba he said: "How

think may have been the work of Cumnian—relates this miracle, as if it had taken place in Iona. However, in a note appended, the editor Baert alludes to the statement of "Beatus juvenis," as throwing discredit on such a supposition. See "Acta Sanctorum," tomus ii., Junii ix. De Sancto Columba, Vita Brevior, cap. i., num. 2, p. 186, and n. (c), p. 187.

<sup>59</sup> The Life by Cumnian subjoins the present anecdote to one, recorded by Adamnan, at lib. iii., cap. 4.

<sup>60</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. viii., n. 87, p. 119.

<sup>61</sup> Thus, Finian of Clonard is incorrectly thought to have ordained Columba as Deacon. See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 9, p. 92.

<sup>62</sup> In the Book of Lismore *German*; while in O'Donnell's Life, as abridged by Colgan, we read *Germanus*. See "Trias Thaumaturga," lib. i., cap. xl., p. 395. In his "Antiquæ Lectiones," Canisius also reads *Germanum*, which Rev. Dr. Lanigan adopts, in his "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. viii., p. 117, and n. 89, p. 119.

<sup>63</sup> The old Irish Life in the Leabhar Breac reads *German*, but in the Highland Soc. MS. *German*. Notwithstanding his different conjecture, yet Colgan retains

"*Gemmanum*," in his text.

<sup>64</sup> Colgan proposes "*Gormanum*" as an emendation, and chiefly, because the name of Gemman does not appear in the Calendars. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xxv., n. 25, p. 383.

<sup>65</sup> A saint bearing this name is revered, at the 25th day of October.

<sup>66</sup> This place has not been identified.

<sup>67</sup> The O'Clerys have it, in the east of Leinster.

<sup>68</sup> An Enen mac Gemmain is found in the Calendar of Donegal, at January 30th. This proves the existence of such a name, among the Irish.

<sup>69</sup> He belonged to the same class of poets as Dallan Forgaill, who was St. Columba's panegyrist.

<sup>70</sup> The following passage, from the Life of St. Finnian of Clonard, and which refers to this very individual, shows that he was thus called. "Item quodam alio tempore venit carminator nomine Gemanus ad S. Finnianum habens secum quoddam carmen magnificentum," &c.—Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finiani, cap. xxiii., p. 395.

<sup>71</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xl., p. 395.

<sup>72</sup> The expression "*Scotiæ provincias*" of

long, O holy youth Columba, will God the true judge suffer such wickedness, joined with our dishonour, to pass unavenged?" The saint pronounced his just though dreadful sentence, against the flagitious murderer: "This self same hour, and while the maiden's soul shall ascend to Heaven, his soul shall descend down to hell." And lo! without delay, the monster fell dead before the holy youth. The report of this fearful and sudden chastisement was soon spread through many churches and provinces<sup>72</sup> in Ireland, to the great honour and veneration of our holy Deacon. How long St. Columba remained with Gemmanus cannot be ascertained. It is probable, however, that his stay with this teacher was only for a short time. Finding himself unable to educate so comprehensive a genius, as that of his pupil, and foreseeing, from Colum-kille's endowments, both mental and corporal, that he was destined to act upon a more extensive theatre, the holy preceptor earnestly entreated of him to enter as a student the college of Clonard.<sup>73</sup> Following his advice, thither our saint went. There he remained, until he had altogether completed his student's preparatory course of sacred and profane education. There, too, the celebrated St. Finian of Clonard—who must be distinguished from St. Finian of Moville, his former teacher—was Abbot over a flourishing monastery.<sup>74</sup>

Our saint now directed his course to the province of Meath, where Clonard<sup>75</sup> was pleasantly situated, near the banks of the River Boyne. So prolific and so productive of holy men was this monastic institute, that it has been called the repository of saints, the hive of Christian wisdom, and the cradle of sanctity.<sup>76</sup> After the establishment of Christianity in Ireland, several bishoprics were established in Meath. Among these are reckoned Clonard, Dámliag, now Duleek, Ceananus, now Kells, Trim, Ardbraccan, Dunshaughlin, Fore, Slane, and others of less note.<sup>77</sup> At Clonard was founded a great seminary by St. Finian, in connexion with his monastery. Some brief account of this early Irish university may not be displaced, if here introduced. It is said, that St. Kieran,<sup>78</sup> son of the carpenter, gave the site for his religious buildings to St. Finian, who soon collected to his school some of the most remarkable and distinguished saints and scholars of Ireland. To this ancient seat of learning students resorted, not only from all parts of the British Isles, but also from Armorica and Germany.<sup>79</sup> St. Finian was of noble parentage, a great philosopher, and an eminent divine,<sup>80</sup> so that he became superior over this band of disciples, and they were most renowned, even among the many eminent scholastics then prosecuting their studies, in other celebrated monasteries throughout Ireland.<sup>81</sup> The most probable year for his first settlement, in this locality, seems to have been about 530.<sup>82</sup>

Adamnan shows in what a limited sense, the term "provincia" was used by the Irish, in his time.

<sup>73</sup> A bishop's See is said to have been here established, so early as A. D. 520, and that St. Finian became its first bishop. See Harris' Ware, vol. i., "Bishops of Meath," p. 136.

<sup>74</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xli., p. 395.

<sup>75</sup> Its name is said to have been derived from Cluain, "a meadow," and Eraird, a man's name. Eraird may have been the pagan chief who lived here, ages before the time of St. Finian. See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part ii., chap. vii., p. 225.

<sup>76</sup> No less than three thousand monks are represented to have issued from those classes, under the tuition or direction of St. Finian. See Thomas Moore's "History of Ireland," vol. i., chap. xii., p. 242, n.

<sup>77</sup> With the exception of Duleek and Kells, all of these were consolidated to form the See of Clonard, before A. D. 1152. See Harris' Ware, vol. i. "Bishops of Meath," p. 135.

<sup>78</sup> Whose feast occurs, at the 9th of September.

<sup>79</sup> See Sir William R. Wilde's "Beauties of the Boyne, and its Tributary, the Blackwater," chap. iii., 59.

<sup>80</sup> See Archdall's "Monasticon Hibernicum," p. 519.

<sup>81</sup> See Thomas Moore's "History of Ire-

After leaving Gemman, Columba attended the lectures of St. Finnian, at Clonard,<sup>83</sup> some time after A.D. 540, when he was about twenty years old. There he applied most sedulously to learning, both sacred and secular. To a profound and acute judgment, he united a fervid spirit, and a fine imagination, qualities essential to produce the genius of poetry, which, we can have little doubt, was developed in him, at an early age. Philosophy and theology he studied with earnestness and perseverance, as requisite to qualify him for the duties of that sacred ministry, to which his soul so eagerly aspired. Our saint soon became illustrious for his knowledge of the Holy Scriptures, and he read the Lives and Sufferings of the Apostles, Martyrs and Saints belonging to the Christian Church. Likewise, his spirit of pious discipline, there acquired, afterwards produced eminent advantages to Christianity in Ireland, in Caledonia, and throughout the British Isles. This young student St. Finian received with paternal tenderness, strongly applauding his thirst for literature and piety. By St. Finian, he was ordered to erect a cell for himself, at the church entrance. But, owing to the movement of some interior spirit, Columba built it at the side of the existing church, prophesying at the same time, that the doors of another church should be therein the future. This was literally fulfilled. Living on bread alone, his time was occupied with labour and study. While attending in the mill, he was occupied with his books. The angel Auxil was ever at his side, and aiding him in his mental and bodily labours.<sup>84</sup> By day, he was accustomed to meet with his fellow students, and all were emulous in aspiring to Evangelical perfection. Despising the world, Columba embraced willingly poverty and a penitential life. In vigils, in fasting, and in heavenly contemplation, his days were spent. That bread, with which the scholastics were fed, was prepared and ground with querns, or hand mills, by night; one set of young men alternately relieved another, at such work. Their manual labour alternated with study. When disengaged from their books, the youth were necessitated to work for their sustenance with their own hands. Not even rank, ancestral pride, territorial possessions, or pecuniary property, insured any exception from manual work.<sup>85</sup>

Our saint was very remarkable for the zeal, with which he inveighed against vice; and, especially, it is said, he incurred the displeasure of some powerful persons, in his manifestation of it. His conduct was censured at an ecclesiastical synod held in a place called Teilte<sup>86</sup>—by Adamnan written *Hi Teilte*—now Teltown, in the county of Meath. The date, at which this synod had been held, and the cause for bringing censure on the saint, cannot now be accurately ascertained.<sup>87</sup> The clerics there assembled were ready to pronounce against him a sentence of excommunication,<sup>88</sup> for some trifling and frivolous accusation that seems to have been submitted to them. Nothing daunted, however, Columba repaired to the assembly, doubtless to exculpate

land," vol. i., chap. xii., p. 242.

<sup>82</sup> See Rev. Anthony Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. ii., p. 11.

<sup>83</sup> He was confessedly a famous teacher of the scriptures. See various testimonies, collected by Colgan, from the Lives of his numerous disciples, in "Acta Sanctorum Hiberniæ," Februarii xxiii., pp. 403 to 405.

<sup>84</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xli., p. 395.

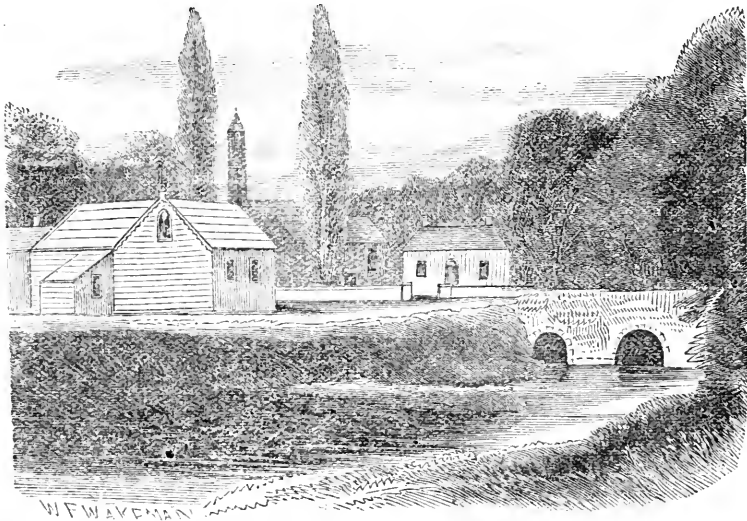
<sup>85</sup> See "The Life of Colum-kill," by an eminent Divine of the Roman Catholic Church, chap. ii.

<sup>86</sup> Teilte or Tailte was situated between Kells and Navan.

<sup>87</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., p. 193.

<sup>88</sup> According to O'Donnell, it was St. Finian who excommunicated him, when falsely charged with a crime, although St. Columba was entirely innocent. He was obliged, moreover, it is said, to come before an assembly of clerics, convened at Clonard, to hear his sentence pronounced.

himself from those charges, that has been preferred against him. St. Brendan was present, and when St. Columba arrived at the synod, rising up, the Abbot of Birr advanced to meet him. Other clerics, who were present, upbraided Brendan for his affectionate embracing of Columba. However, he replied: "Neither would you have ever separated him from the communion of the faithful, had you seen him surrounded by his heavenly guardians as I have; nor do your censures tend more than to increase his merits and his glorious crown." They also felt indignant with Brendan for his speech, but he continued: "I do not deny, but, on the contrary, I acknowledge with you, that faith and authority support the sentence of excommunication; however, it must be taken in the proper and obvious sense, that the Church, through virtue of the power granted her by Christ, should only impose censure on those known to be guilty, and should equitably proceed in absolving those restored by repentance; but, when judgment errs, in the application of a just law, the Almighty shields the innocent and condemns



Glasnevin, County of Dublin.

the guilty. In the case of Columba, such an error has occurred; and, you have certainly been mistaken, when you visit on one, never known to commit a mortal sin, such a public and most severe chastisement. Wherefore, I have affectionately received and venerated him, who, on his approach to me, seemed circled around with angelic spirits, and before whom a pillar of light moved.<sup>89</sup> Wherefore, not only was Columba spared the sentence of excommunication.

<sup>89</sup> This account is also contained in the Acts of St. Columba, by Adamnan, lib. iii., cap. 3, pp. 192 to 194. See Rev. Dr. Reeves' edition. This version is substantially the same as that conveyed in O'Donnell's Irish Life.

<sup>90</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xlii., pp. 395, 396.

<sup>91</sup> His festival occurs, at the 12th of October.

<sup>92</sup> In the accompanying illustration, there is a view of it drawn on the spot, by William F. Wakeman, who transferred it to the wood. In the foreground is the small and rapid river, with a temporary wooden Catholic chapel on its banks. The Botanical Gardens extend in the rear of the houses; while in the

but these words moved the bishops and clergy to receive him with singular love and admiration ; so that, in his regard, the cause of truth had a signal triumph.<sup>90</sup>

At this time, St. Mobi Claireineach<sup>91</sup>—otherwise known as Berchan—lived at Gleann-Naidhen, now Glasnevin, a village near the city of Dublin. There he had selected a site for his church, and for a monastic institute, at an early period. It seems probable, that his church was originally built within the present cemetery, where a Protestant church now stands, while the monastic cells were grouped on either side of the River Tolka.<sup>92</sup> Through this place flows that small but romantic stream, under a bridge pleasantly shaded by trees, while giving an air of antiquity and repose to some old-fashioned buildings<sup>93</sup> in the suburban village straggling about it. Here, St. Mobi had a celebrated school, comprising fifty pupils, and among these were Saints Canice,<sup>94</sup> Comgall,<sup>95</sup> and Kieran,<sup>96</sup> men of approved virtue, and advanced in learning, while still anxious to improve themselves, in sacred and secular science. Attracted by the fame of such a master, and with the permission of St. Finnian, Columba attached himself to the establishment of Mobi. The river there ran between some separated and small cells, which lay on the western bank, and the church, which rose on the eastern side. The monastic farm was thus divided by that stream, which frequently after floods attained a very high level. One night, when it was necessary for the community to visit the church, they found the river very much swollen. This did not prevent Columba from fording it, and his master greatly admired his fervour, in the accomplishment of that effort. Having passed the river, Columba raised his soul to God, and thus addressed his companions : “ Our Saviour, for the future, can deliver us from the inconveniences of this ford.” According to the legend, the cells, with their occupants, were then transported to the east side of the river ; while the monks attributed this wonderful miracle, to the prayers and merits of St. Columba.<sup>97</sup> St. Mobi had lately built a church, and in a friendly conference with his disciples, Saints Cannech, Kieran, Comgall, and Columba, he asked what each might wish it filled with. St. Cannech said, with pious books, which might direct and instruct many in the knowledge of God ; St. Kieran said, with holy men, who should constantly sing the Divine praises ; St. Comgall said, with all the diseases and physical evils of men, which might be borne by himself for Christ’s sake ; but, Columba said, he wished it filled with gold and silver, to build many churches and monasteries, to provide vestments for them, and to relieve the necessities of the poor. Having considered their several wishes, then Mobi replied : “ The Almighty will give Columba most material riches, and his successors shall be richer than yours.”<sup>98</sup> There is a subsequent account<sup>99</sup> of a slight contention, between St. Kieran of Clonmacnoise and St. Columba, which was decided by an Angel.<sup>100</sup> During the time St. Columba was at this school, a great pestilence and mortality broke out at Glasnevin. It seems to have been of an epidemic nature, and

background appears in the extensive and beautiful Catholic cemetery of Glasnevin, the lofty Round Tower, which rises over the Monumental Vault, where repose the remains of Ireland’s illustrious Liberator, Daniel O’Connell. The engraving is by Mrs. Milard.

<sup>91</sup> One of these, known as Delville, celebrated in connexion with its former owner, Rev. Dr. Patrick Delany, the friend of Dean Swift, is well described in a communication, which appeared in “ All the Year Round,” conducted by Charles Dickens, New Series,

vol. xiv., August, 1875, No. 349, pp. 445 to 449, and No. 350, pp. 467 to 472.

<sup>92</sup> His feast occurs, on the 11th of October.

<sup>93</sup> His festival is on the 10th of May.

<sup>94</sup> His feast is held, on the 9th of September.

<sup>95</sup> See Colgan’s “ Trias Thaumaturga,” Quinta Vita S. Columbæ, lib. i., cap. xliii., p. 396.

<sup>96</sup> See *ibid.*, cap. xlv., p. 396.

<sup>97</sup> By O’Donnell.

<sup>98</sup> See *ibid.*, cap. xlv., p. 396.

accompanied with contagion. Most probably, it was the celebrated Buidhe Chonail, which prevailed in the year 548,<sup>101</sup> and which carried off so many of the saints of Ireland. This is the first recorded visitation of the kind, and the plague was marked by ravages of excessive virulence. St. Mobi was obliged to close his school, and to send his scholars to their respective places. Wherefore, Columba proceeded to Tyrconnell, with a mandate from St. Mobi to receive neither land nor site for founding a monastery, or for any other purpose, without first informing him and obtaining his permission. In his journey homewards, Columba came to the River Biora, where he prayed God, that any future pestilence might be stayed. His prayers were heard, and it was remarked, that every subsequent pestilence ceased, at the banks of that river.<sup>102</sup>

### CHAPTER III.

ST. COLUMBA RETURNS TO HIS NATIVE PLACE—HIS ORDINATION AS PRIEST—HE FOUNDS THE MONASTERY OF DERRY—HIS MANNER OF LIFE THERE AND GREAT VIRTUES—VARIOUS MIRACLES—HE BUILDS A MONASTERY AT DURROW—HE BLESSES THE SWORD OF COLMAN MOR—THE BOOK OF DURROW—COLUMBA AND HIS UNCLÉS IN TYRCONNELL.

WHEN the site embraced by the present city of Dublin was almost a solitude, or probably occupied only by a few fishermen or agriculturists, and while yet a very young man, Columba was obliged to leave the monastery of Glasnevin,<sup>1</sup> on account of the cause already assigned. He resolved on returning to the north; and, we can have little doubt, this visit to the haunts of his boyhood was most agreeable to himself, to his family, to his kindred, and to his clansmen. According to some accounts, he remained only for a short time, in his native territory of Tyrconnell, where he was distinguished for his great merits and accomplishments.

There is no good warrant for the statement, that St. Columba spent some time under St. Ciaran, the father and founder of the celebrated monastery of Cluain, upon the River Shannon.<sup>2</sup> This supposition may have been based upon a hymn composed in praise of Ciaran, and attributed to our saint. He was deemed eligible—as we are told—for advancement to the rank of Bishop, and his friends had desired him to receive episcopal consecration. As yet, he was only a Deacon, and Priesthood was the next grade to be sought. It is stated,<sup>3</sup> that he left the north for this purpose, and travelled towards the west of Meath. St. Etchen,<sup>4</sup> bishop of Cluain-bile or Clonfad, is said to

<sup>101</sup> See Dr. O'Donovan's "Anna's of the Four Masters," vol. i., pp. 184 to 189, and accompanying notes.

<sup>102</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xlvi., p. 396.

CHAPTER III.—<sup>1</sup> This place, during the last century, was often resorted to by the celebrated Dean of St. Patrick, to visit his friend Rev. Dr. Patrick Delany, as often set forth, in Roscoe's edition of "The Works of Jonathan Swift, D.D." The residence of Dr. Delany at Delville, near Glasnevin, and his manner of life there, are given in that

very interesting work "Autobiography and Correspondence of Mary Granville, Mrs. Delany," &c., edited by the Right Hon. Lady Llanover, London, 1861, 8vo.

<sup>2</sup> Such is the account left us by Rev. Dr. John Smith, who is furthermore incorrect in placing St. Ciaran's death at A.D. 594—but this is probably a misprint for A.D. 549. See "Life of St. Columba," p. 8, and n. 5.

<sup>3</sup> By Prince O'Donnell.

<sup>4</sup> His festival is held, on the 11th of February, where his Acts may be found in vol. ii. of this work, Art. ii.

<sup>5</sup> See her Life in the Second Volume of

have been sought for the purpose. His place of residence was in the district of Fera-bile, which was in the southern part of Meath. St. Etchen belonged to an illustrious family of Leinster. It is related, that he was obtained by his parents from the Almighty, through the blessing and prayers of St. Brigid.<sup>5</sup> Nor is there any authentic account of Etchen's proceedings, until we meet with him as bishop in that place. He is chiefly remarkable as the ordainer of Columba. Being arrived near Etchen's church, our saint inquired for the bishop. He was then told, that he should find him ploughing in a field, according to a usual custom. St. Columba then went up to him. The holy deacon—for such he then was—received the greatest kindness and welcome from the prelate. On being apprized of the reason for this visit, Etchen did not hesitate to ordain him soon afterwards, as a priest. We may dismiss as very absurd and improbable, in all its circumstances, a story told,<sup>6</sup> about St. Etchen's intending to consecrate him as a bishop instead.<sup>7</sup> It was probably not long after the foundation of Dairmogh, in Dr. Lanigan's opinion,<sup>8</sup> and while Columba was still in South Meath, that he was raised to the priesthood; and, it is thought, that his ordination could not have been later, than the latter end of A.D. 551, when he had just completed his thirtieth year.<sup>9</sup>

The very day after his ordination, the holy man is said to have turned his steps homewards, and to have sought his own native place at Derry.<sup>10</sup> About St. Columba's twenty-fifth year must have opened his future great missionary career.<sup>11</sup> He had greatly desired to erect a religious establishment for a fervent community of monks, in the northern parts of Ireland. He selected a spot, which he deemed most suitable for his purpose. The site for building, and the granting of some adjoining land, were presents to him from his relatives,<sup>12</sup> who were princes or proprietors of that country.<sup>13</sup> On Lough Feabhail rose an insulated hill or promontory, beside a broad and navigable river, known at present as the Foyle. It commanded on every side views of a country, rich in natural and cultivated beauty. He obtained this delightful site called Derry, for the foundation of his first monastery.<sup>14</sup> The name is derived from an Irish word, Doire,<sup>15</sup> meaning in English a "place of oaks," but often it is used to express a "thick wood;" however, this generic denomination is generally found in composition with some other word,<sup>16</sup> as in this instance, the original pagan appellation of this place being Doire Calgach,<sup>17</sup> or the "oak-wood of Calgach."<sup>18</sup> By some, it seems to be supposed, that

this work, Art. i., at February 1st.

<sup>5</sup> This is related, in Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xlvii., pp. 396, 397.

<sup>7</sup> For further particulars in reference to this matter, the reader is referred to what has been already stated, in the Life of St. Etchen, at the 11th of February, Art. ii.

<sup>8</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. ix., p. 125.

<sup>9</sup> If this opinion be correct—which I greatly doubt—the occurrence in the text should be postponed to a period, later not alone to his foundation of Derry, but also to his foundation of Durrow.

<sup>10</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xlvi., p. 397.

<sup>11</sup> See "The Irish Ecclesiastical Record," vol. ii. A Day at Iona. Recollections of St. Columba, p. 120.

<sup>12</sup> The "Annals of the Four Masters"

state, that the place was granted by his own tribe, *i.e.*, the race of Conall Gulban. See vol. i., pp. 178, 179, Dr. O'Donovan's edition.

<sup>13</sup> From the Kinel-Connell descend the distinguished families of the O'Donnells, O'Cannanans, O'Muldorries, O'Dohertys, O'Boyles and O'Gallaghers. These always regarded St. Columba as their relative and patron. See *ibid.*, n. (t).

<sup>14</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xlvi., p. 397.

<sup>15</sup> Written *Doire*.

<sup>16</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. De S. Mochonn, qui et Dachonna, nn. 3, 4, p. 566.

<sup>17</sup> In the Irish characters *Doire Calgach*. Adarnan styles it "Roboretum Calgagi," in conformity with his habitual substitution of Latin equivalents for Irish topographical names.

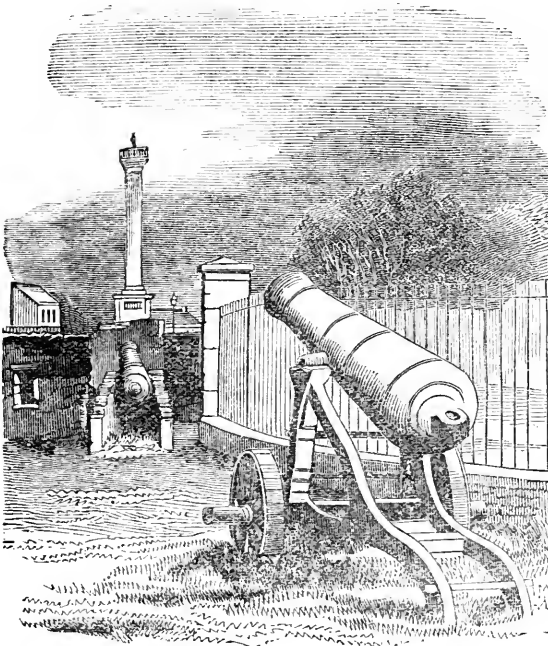


paganism was prevalent there, in St. Columba's time;<sup>19</sup> but, such an idea is not warranted, by the facts of our saint's history. Derry was then a royal Fort, or Acropolis. It is said, that Aedh<sup>20</sup>—who was very young, and who was residing there, at the time—offered him that place, as a site for a religious house.<sup>21</sup> However, this does not seem probable, as Aedh<sup>22</sup> was hardly born, at this period of Columba's life. Nor must it be admitted, that Derry monastery and church could have been established, so early as the years 535.<sup>23</sup> Columba founded there his first community, A.D. 545,<sup>24</sup> or 546.<sup>25</sup> According to another account, he was then in the twenty-eighth year of his age.<sup>26</sup> A few years afterwards, that house must have been in a flourishing condition.<sup>27</sup>

This monastery he erected on a pleasant eminence,<sup>28</sup> covered with oak, and then called Doire-Calgaich, near Lough-Foyle, to the west.<sup>29</sup> The original name continued to be applicable, long after the sixth century, as we find it thus referred to by Irish writers; but, towards the latter end of the tenth century, the etymon was changed to Derry-Columkille—no other appearing in

the Irish Annals after that period, until the place had risen in importance over every other Derry, when the former distinctive epithet of Columkille was dropped as no longer necessary.<sup>30</sup> At present, a handsome city occupies this site.<sup>31</sup>

In a miraculous manner, it is said he ascertained, that his selection should be most agreeable to Mòbi; for, in obedience to his directions, Columba was not disposed to accept the offers of his kinsmen. Now, previous to this time, his former master had died;<sup>32</sup> but, before departing from this life, he had bequeathed his girdle to Columba, and he had revoked his former injunction. Two of Mòbi's disciples now arrived



Londonderry, City Ramparts.

with the zone and his message. This embassy determined Columba on accepting the gift of Derry.<sup>33</sup> After he had been ordained, the holy man resolved to set about establishing churches and monastic institutes, in various parts of the Island. Few were ever better adapted for such an arduous and noble enterprise. Exalted parentage, brilliant parts, an unabating zeal in the

<sup>18</sup> This name we are told "signifies a 'fierce warrior,' being the proper name of a man in pagan times, and rendered illustrious as *Galgacus* in the pages of Tacitus."—

"Memoir of the City and North Western Liberties of Londonderry," parish of Templemore, part ii., p. 17.

<sup>19</sup> Thus, the Rev. Edward Smedley apos-

service of religion, a fine personal appearance, as also an uncommon stature that commanded marked attention, a great master of language, with a power of eloquently expressing it; these were the requisites, both mental and bodily, natural and acquired, which humbled the pride of princes, while they gained him sovereign sway over the people at large.<sup>34</sup> He was cast in an athletic mould, of robust constitution, as also he was majestic in person and appearance, while he grew strong with the advance of years. It is also a tradition, that he had a powerful resonant voice, which was often exercised in sacred psalmody.<sup>35</sup> He lived according to a strict rule, and as a true ascetic. The day he spent, partly in singing the Canonical Hours with his brethren in the choir, and partly in celebrating the Divine Mysteries; then he was resolved, that no moment should be unoccupied, for he applied, sometimes to reading the Word of God, and sometimes to the composing or transcription of books; frequently would he exhort the monks to the practice of virtue, and also engage in pious works, tending to his own and to the sanctification of others.

trophises him:—

“Hail Columb! saint rever'd, whose  
holy toil  
Proclaimed salvation on the banks of  
Foyle,  
Instructed savages to quit their  
groves,  
Their rites barbaric, and unhallow'd  
loves;  
Taught them one God with holy  
dread to fear,  
To pity others' woes, their own to  
bear;  
Left them his volume, his baptismal  
well,  
His pastoral staff, and consecrated  
cell.”

—“Erin,” A Poem descriptive of Ireland, part i., p. 23. London: Second edition, 8vo, no date.

<sup>20</sup> Son of Airmire, who ascended the throne of Ireland, A.D. 568, and who reigned only three years. See O'Flaherty's “Ogygia,” pars iii., cap. xciii., p. 431.

<sup>21</sup> See an account of this place, in Mr. and Mrs. Hall's “Ireland: its Scenery, Character,” &c., vol. iii., pp. 210 to 230.

<sup>22</sup> He ascended the throne of Ireland, A.D. 572, and he reigned twenty-seven years, according to O'Flaherty. The “Tigernachi Annales,” however, state that he was killed, in the nineteenth year of his reign, and sixty-third of his age. A.D. 598. See Rev. Dr. O'Connor's “*Rerum Hibernicarum Scriptorum*,” toms iv., p. 160, 161.

<sup>23</sup> Yet, such is the O'Clery's statement, contained in Dr. O'Donovan's “*Annals of the Four Masters*” vol. i., pp. 178, 179. While Archdall admits, that Columb could not have been sixteen years old, at that date; yet, he supposes, the place might have been then granted to him, by the noblesse of Kinill-Connill, although the foundation cannot be placed before A.D. 546. See “*Monasticon Hibernicum*,” p. 84.

<sup>24</sup> According to the “*Annales Ultonien-*

ses,” at A.D. 545. See Dr. O'Connor's “*Rerum Hibernicarum Scriptorum*,” toms iv.

<sup>25</sup> Such is the calculation of Rev. Dr. Lanigan. See “*Ecclesiastical History of Ireland*,” vol. ii., chap. xi., sect. viii., n. 95, pp. 122, 123.

<sup>26</sup> See Rev. Dr. John Smith's “*Life of St. Columba*.” This writer, however, confounds Derry with Darnagh or Durrough, at p. 10, and n. 9.

<sup>27</sup> Derry was afterwards a convenient point of communication with his future monastery at Hy. See Colgan's “*Trias Thaumaturga*,” Quarta Vita S. Columbæ, lib. i., cap. ii., and lib. ii., cap. xxxix., pp. 339, 359 to 361. Also, Quinta Vita S. Columbæ, lib. iii., cap. xxi., p. 434.

<sup>28</sup> The former Catholic chapel, and thence to the Bishop's garden is supposed to have been the site of St. Columba's celebrated monastery. See Sampson's “*Statistical Survey of the County Londonderry*,” chap. v., sect. 27, p. 472.

<sup>29</sup> See Rev. Dr. Lanigan's “*Ecclesiastical History of Ireland*,” vol. ii., chap. xi., sect. viii., p. 118.

<sup>30</sup> See “*Memoir of the City and North-western Liberties of Londonderry*,” Parish of Templemore, part ii., p. 17.

<sup>31</sup> The accompanying illustration of Londonderry—so called when a London company became the proprietors—is taken from an approved view drawn on the wood by William F. Wakeman, and engraved by Mrs. Millard.

<sup>32</sup> At A.D. 544, St. Mobhi Clarineach or Berchain of Glasnevin died. See Dr. O'Donovan's “*Annals of the Four Masters*,” vol. i., pp. 182, 183.

<sup>33</sup> See Colgan's “*Trias Thaumaturga*,” Quinta Vita S. Columbæ, lib. i., cap. xlviii., p. 397.

<sup>34</sup> See “*The Life of St. Colum-kille*,” compiled from original documents, by an eminent Divine of the Roman Catholic Church, chap. ii., pp. 13, 14.

<sup>35</sup> This we collect, from lines which are

Every ordinary day—Sundays and solemn Festivals excepted—Columba offered up two hundred ejaculatory prayers, and he made as many genuflexions. He desired to attain the summit of perfection ; and, therefore, from the beginning of his course, he cast away all love for the world and its concerns. He knew, however, that a true penitential spirit was to be united with great mortification of the body ; so that his whole life might be regarded as one continual fast, while he only took a little food and drink of the most common kind to sustain nature. He abstained always from wine and generous food, satisfied with bread baked from meal, and with pure spring water.<sup>36</sup> It is stated, Columba divided the night-time remaining to him, after he had sung the Divine praises with the monks in choir, and had snatched a short portion of it for sleep, into three parts ; one of these was for heavenly contemplation and mental prayer ; one was devoted to the recital of hymns and spiritual canticles, with frequent genuflexions and corporal flagellations ; while the remainder he spent immersed in cold water to the neck, while he recited the Psalms of David.<sup>37</sup> Daily did he meditate on the Holy Scriptures, and often did he preach to the people, while ever engaged on works of charity. Humility distinguished him to such a degree, that he wished to become the servant of all in his community ; he laboured with the brethren, he would remove the sandals from the feet of his monks, after their day's toil was over, and wash them on his knees with warm water. This too he did for the guests.<sup>38</sup> He frequently carried sacks of meal from the mill, on his own shoulders, and brought them to the kitchen of the monastery.<sup>39</sup> His integrity of body and purity of soul were always preserved unblemished ; and, though he lived on earth, yet his conversation was in Heaven. He seemed to follow the course of its saints. His countenance was comely and angelical ; his conversation was pure and chaste ; his deportment was holy and saint-like ; his natural talents were lively and excellent ; while all his actions were grave and natural. No part of his time—not so much even as one short hour—did he misspend ; for, he was almost always employed, either in prayer, in reading, in study, or in some good exercise. His abstinence was so great, and his vigils were so long continued, that he was exercised in mortification day and night without intermission.<sup>40</sup> When he retired for rest, it was only to sleep for a very few hours on the bare ground,<sup>41</sup> with a stone under his head for a pillow, and the hide of an animal over him as a coverlid.<sup>42</sup> He used the discipline with such force,

met with, in an Irish poem thus rendered into English verse :—

“ Saint Colum, by his sweet melodious  
voice  
Expelled the evil spirit, who from the  
sound  
Precipitately fled ; for, by Heaven in-  
spir'd,  
He charm'd the good, but was a scourge  
and terror  
To the profane.”

—Dermod O'Conor's Keating's "History of Ireland," part ii., p. 387.

<sup>36</sup> Celebrating the characteristic virtues of Irish Saints, Cuimin of Connor thus alludes to his extraordinary fasts :—

Canar Colum cáig Cille,  
mac Feidhlimidh ; a n-olliéire,  
nír laó readóimh na éorpa,  
ní so fárraó boct an éirfeáct.

It is thus translated into English :—

“ Colum Cille, the famous, loved,  
Son of Feidhlimidh, in his pilgrimage,  
Never to take a week into his body,  
As much as would serve a pauper at  
one meal.”

—Rev. Dr. Kelly's "Calendar of Irish Saints," pp. 160, 161.

<sup>37</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xxxiv., xxxvii., p. 437.

<sup>38</sup> See Prince O'Donnell's Life, lib. iii., cap. xxxix., p. 437.

<sup>39</sup> According to the Second Life of St. Columba, cap. xvii., p. 327.

<sup>40</sup> A curious legend, illustrative of his extreme abstinence, is related in the Leabhar Breac, fol. 108*b*. See, also, O'Donnell's Vita S. Columbæ, lib. iii. cap. xxxiv. "Trias Thaumaturga," p. 437.

as often to draw blood, so that his flesh might be kept in subjection to the spirit ; while he wore a rough shirt, woven from the mane of horses.<sup>43</sup> Fasting, watching, and prayer, constantly engaged his occupation. They went almost beyond the course of human ability, and yet in the midst of these austerities, he always showed a cheerful countenance,<sup>44</sup> representing thereby a saint-like joy pervading his heart. This was revealed in those ecstasies, with which the Holy Spirit filled his inmost soul.<sup>45</sup> Notwithstanding this wonderful mortification of the flesh and austerity of life, Columba, ever desirous of preserving holy purity in all its integrity, kept a strict guard over all his senses, so that no passage might be left open, which could in any way infringe on his chaste and perfect aspirations. So great was his government of the eyes, that he feared to look upon the face of any woman, even that of his own mother ;<sup>46</sup> his tongue was restrained to such a degree, that he was cautious lest any word should be even of idle or doubtful meaning, while his frank and truth-loving soul scorned equivocation or the slightest falsehood. Indeed, he only employed speech when necessary, and to promote the practices of piety.<sup>47</sup> He rarely spoke with worldlings, but above all things, he engaged frequently in vocal and mental prayer ; especially did he take care to avoid idleness, and his time was ever employed on works of religion.<sup>48</sup>

A curious story is related, that when Columba was about to erect his church and monastery at Derry, he desired to remove all vestiges of the ancient Fort by setting it on fire. In this design, he is said to have been opposed by Aedh, who contended, that the colony of monks should be in want, if the secular buildings of the former town were to perish. Columba expressed his confidence, in the goodness of God ; but, having applied fire to the houses, it was preternaturally driven by the winds, to a pleasant wood adjoining. However, Columba offered up prayers to save the trees from destruction. He then predicted the subsequent eminence of Derry, and announced its future protection from fire or lightning. He composed a hymn,<sup>49</sup> on this circumstance, but it has been imperfectly given in Latin, as found in Prince O'Donnell's Life of our saint.<sup>50</sup> A commentator remarks, that it was versified, at the door of Disert Daire Calgaigh, the time being that of Aedh, son to Aimmire. This when repeated, it was thought should save the reciters from a death by fire or lightning.<sup>51</sup> An indulgence was attached to the singing of this Hymn, espe-

<sup>43</sup> O'Donnell states, that a stone served for his mattress, lib. iii., cap. xxxv., p. 437.

<sup>44</sup> This austere mode of living is alluded to in an Irish Poem, thus translated into English :—

" This pious saint, as a religious penance,  
Lay on the cold ground, and through his garments  
His bones look'd sharp and meagre ; his poor cell  
Was open to the inclemency of the winds,  
Which blew through the unplaster'd walls."

—Dermod O'Conor's Keating's "General History of Ireland," part ii., p. 386.

<sup>45</sup> See Quinta Vita S. Columbæ, lib. iii., cap. xxxvi., p. 437.

<sup>46</sup> The Second Life of St. Columba states, "decoro vultu, rubicundis genis, corpulenta specie," &c., cap. xviii.

<sup>47</sup> See Adamnan's "Vita S. Columbæ,"

Prefatio Secunda.

<sup>48</sup> This is stated in the Hymn of St. Bait-hin, son of Cuanach.

<sup>49</sup> Such is the account left us in some encomiastic verses attributed to St. Brendan of Birr, who did not, however, survive Columba, as also to St. Dallan, his contemporary and friend.

<sup>50</sup> See O'Donnell's Life of St. Columba, lib. iii., cap. xli., xlii., p. 438, and n. 19, p. 453.

<sup>51</sup> This has been published, in "Rev. Dr. Todd's *Leabhar Immun*. The Book of Hymns of the Ancient Church of Ireland, Fasciculus II., No. xvi. A notice precedes it. See pp. 259, to 263.

<sup>52</sup> It begins with the line :—

"Noli pater indulgere," &c.

This Hymn has been translated into English verse, by Mary F. Cusack, in Rev. Dr. W. Mac Ilwaine's "*Lyra Hibernica Sacra*," pp. 209, 210.

<sup>53</sup> See Colgan's "*Trias Thaumaturga*,"

cially at bed-time and at rising ; for, not alone did it afford personal safety to the singer, but it protected any other nine persons, whom he desired to serve.<sup>52</sup> St. Columba is known to have written out a Monastic Rule,<sup>53</sup> for the direction of his brethren ; but, whether at this early period of life or not is uncertain. St. Wilfrid alludes to it, in the work of Venerable Bede ;<sup>54</sup> and, such account is left us by various other writers.<sup>55</sup> When against his own will, St. Columba was elected Abbot of Derry,<sup>56</sup> his rigour of life in no manner relaxed ; but, on the contrary, he deemed himself obliged to set a great example to others, in his own person, before he should admonish his subjects. The glory of God and the salvation of souls were the single objects aimed at by all in his community. The poor were special objects of concern, and no less than one hundred of these were daily supplied with food. He always endeavoured to aid those suffering from distress, whether of mind or of body. One day, a certain presumed pauper arrived too late for the steward to satisfy his wants. He was then told, that he should have patience, until the following day, when he ought to return at an earlier hour. Yet, on the succeeding day, that pauper was again late, and he received the same answer to his application. Again, on the third day the same thing happened, when the pauper said : "Go to the Almoner, and bear this message from me to the Abbot, that unless he derives from himself what he spends on the needy, let him not end his bounty, until God first deprives him of means." When Columba heard this advice, and learned the want of that poor man, without waiting for his shoes or mantle, he ran to the door of his monastery, whence he saw the mendicant removing. The saint pursued him to the western side of the great church, and to a place southwards called Iomopodhesiol.<sup>57</sup> There he no longer found a pauper, but Christ himself, who had assumed such a garb. Falling on his knees, Columba suppliantly offered his prayers. Then, he had an ineffably glorious and enchanting interview with the author of all grace ; so that, he not only obtained a great accession of virtues, but his intellect was furnished with a miraculous penetration into the most hidden secrets of nature. Above all, he returned to his monastery profoundly moved with compassion for the sufferers of the poor ; and, he ordered, that thenceforward, no poor persons should ever be turned away hungry, from the doors of his institute, no matter how great might be the number, until the storehouse had been entirely exhausted.<sup>58</sup> He was ever regarded as the special guardian and protector of the poor and oppressed,<sup>59</sup> the noblest characteristic of a noble and generous disposition. If at any time he had not means to relieve the destitute, his tears began to flow, until the Almighty enabled him to provide for their wants.<sup>60</sup> So pleasing was this will of the saint to God, that after he settled there, Lough Foyle seemed swarming with fish, which served the

Quinta Vita S. Columbæ, lib. i., cap. xlix., p. 397.

<sup>52</sup> See Rev. Dr. Todd's *Leabhar Imuin*, Fasciculus II., No. xvi., p. 261, and n. 6.

<sup>53</sup> He is classed among the eight chief composers of Monastic Rules, to guide the almost numberless monasteries founded in Ireland : these authors are said to be—I. St. Patrick. II. St. Brigid. III. St. Brendan. IV. St. Ciaran. V. St. Columba. VI. St. Congall. VII. St. Molaise or Laisrean. VIII. St. Adannan. See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii. Tigernachi Annales, p. 147.

<sup>54</sup> See "Historia Ecclesiastica Gentis

Anglorum," lib. iii., cap. xxv.

<sup>55</sup> See Sir James Ware, "De Scriptoribus Hibernicæ," lib. i., cap. ii., p. 15.

<sup>56</sup> Interesting illustrations and a description of this city will be found in J. B. Doyle's "Tours in Ulster," chap. xiv., pp. 280 to 301.

<sup>57</sup> The interpretation of this Irish word is not given by O'Donnell.

<sup>58</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. l., pp. 397, 398.

<sup>59</sup> See *ibid.*, lib. iii., cap. xl., pp. 437, 438.

<sup>60</sup> See Rev. Dr. John Smith's "Life of St Columba," p. 97.

wants of his community,<sup>61</sup> and the very water of the place had an admirable and a wholesome flavour, equal to the best wine.<sup>62</sup> St. Brendan<sup>63</sup> with one hundred companions once came to visit the saint at Derry. Only nine griddle loaves and as many fishes were then in the house. Yet, Columba prayed to God, and afterwards there were loaves and fishes to satisfy the wants of two hundred persons, while over and above remained the original nine loaves and nine fishes.<sup>64</sup> Two persons, on a particular occasion, came to the door of St. Columba's monastery; one was a beggar, and the other a gambler. They respectively asked him for a gift. Columba gave only one coin to the beggar; while he gave many more to the gambler. The brethren present were surprised at this distribution, and asked their Abbot why it was so. "Go," said he, "and see if the beggar will better distribute his alms." They went to the gamester's house, and there they found him distributing alms to persons entering it. They also found the beggar dead on the way, and ten gold pieces, with St. Columba's small coin sewed in his patched garments. Returning they told Columba what they had discovered. "And I, too," said he, "clearly knowing what should happen, paid out in the manner I thought must be most discriminating."<sup>65</sup>

The bardic professors of Ireland were a class, that addicted themselves to the composition of Irish verse, in different kinds of metre, and who often chaunted their strains to a harp accompaniment. They were held in great esteem by the people, especially those of the first order. But soon, many of them began to grow arrogant, and even insolent. They had already incurred the resentment of Irish princes; and, Connor Mac Nessa, King of Ulster, designed to prosecute them with severity. The chiefs and people also called for their expulsion from the kingdom. However, they promised amendment, and observed moderation for a time; but, at intervals, they became obnoxious to the state, and unpopular.<sup>66</sup> The bards—and especially the most inferior and forward among them—had become at this time simply intolerable. They had multiplied beyond precedent, and their privileges were greatly abused. Their exactions were impoverishing the people, and especially the superior classes, who feared to incur their displeasure and satire. A very singular custom is recorded to have prevailed, among those of their profession, and that from a very remote period. The bards were in the habit of travelling through the country in groups or companies of thirty, composed of teachers and their pupils, under a single chief or master. Each company of poets had a silver pot, which was called *Coire Sainnte*,<sup>67</sup> or "the Pot of Avarice;" every pot had nine chains of bronze attached to it, by golden hooks; and, it was suspended from spear points of nine persons among the company. Their spear-points were thrust through links at other ends of the chains.<sup>68</sup> During these progresses, when they came

<sup>61</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. i., cap. li., p. 398.

<sup>62</sup> This is said to have been sung in elegant metre, by Baethin, the son of Cuonach. He is supposed to have been the same as St. Baoithin or Baetin, Bishop of Teach Baoithin or Taghboyne, county of Westmeath, whose feast occurs at February 9th, and some notices of whom may be found in the Second Volume of this work, at that date, Art. ii.

<sup>63</sup> Most probably St. Brendan, Abbot of Birr, whose feast falls on the 29th of November.

<sup>64</sup> See Colgan's "*Trias Thaumaturga*,"

*Quinta Vita S. Columbæ*, lib. i., cap. lii., p. 398.

<sup>65</sup> See *ibid.*, cap. liii., p. 398.

<sup>66</sup> See Dermot O'Connor's *Keating's "General History of Ireland,"* part ii., pp. 370, 371. Duffy's edition.

<sup>67</sup> In the Irish written *coir sainte*.

<sup>68</sup> The reason—according to the account of this custom preserved in the *Leabhar Mor Duna Doighre*, called the *Leabhar Breac* [R.I.A.]—that the pot was called the "Pot of Avarice," was because it was into it whatever gold or silver they received was put; and whilst the poem was being chanted, the best Irish musicians in the company

to a house, where profuse hospitality was always expected, the first bard that entered began to chant the first verse of a poem; the last man of the party responded to him; and so, the whole poem was sung, each taking a part, in an arranged order. The houses of the monks were not spared from their intrusion. To furnish an idea of the extravagance to which the bards at this time carried their demands, we are told, that once, while St. Columba was at a place called Fiodhbeg,<sup>69</sup> he felt ashamed, when he had not a reward to offer some of those poetical professors. Yet, in a miraculous manner was he supplied with a talent of gold, which served to satisfy their avarice, and to save his own reputation, as a professor and patron of their art.<sup>70</sup> At another time, a great number of bards held a convention,<sup>71</sup> at a place between Derry and Oileach,<sup>72</sup> which was formerly a royal castle.<sup>73</sup> St. Columba, likewise, loved Oileach, because of its family associations. Those bards demanded a gift from him. Then, it is related, that Columba went to a neighbouring fountain, where invoking the Almighty, water was turned into wine; while, at the same time, from an ancient mound near it, an Angel showed him a spot, from which goblets and drinking vessels were to be obtained. There, the saint entertained the bards at a banquet, and afterwards, that place was called Rathnafeidhe,<sup>74</sup> or the "Rath of the Banquet." The well also got the name Maith, or "good," on account of the bounty it had proved to be the means for conferring.<sup>75</sup>

St. Columba likewise loved secret contemplation, and, especially he delighted in rambling on the shore, near the sea-waves. He used very frequently resort to a lonely rock, which hung over the ocean. It was called Carraig-colaig.<sup>76</sup> While he was stopping there one day, a monk brought him word, it is stated, that Maol-chabhius,<sup>77</sup> his alumnus,<sup>78</sup> and son to King Aidus, had died.<sup>79</sup> However, there must clearly be a mistake of identifica-

played music around the pot. This custom was, no doubt, very picturesque; but the actors in it were capable of showing themselves in two different characters, according to the result of their application. If their Pot of Avarice received the approbation of the man of the house, in gold or silver, a laudatory poem was written for him; but if he did not, he was satirized in the virulent terms that a copious and highly expressive language could supply."—Professor Eugene O'Curry's "Lectures on the Manners and Customs of the Ancient Irish," vol. ii., Lect. iii., pp. 56, 57.

<sup>69</sup> This means "the little wood." It does not seem to be capable of identification, at present.

<sup>70</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. liv., p. 398.

<sup>71</sup> Conventions or conferences of tribes and classes seem to have been frequently and very generally held, in Ireland; although few in comparison have obtained any special notice in our Annals.

<sup>72</sup> Otherwise called Aileach, of which an account may be found in the Life of St. Patrick, at March 17th, in the Third Volume of this work, Art. i., chap. xiv. There, also, illustrations of it are introduced.

<sup>73</sup> "It was simply a fortress and residence of the kind styled in Irish *cashel* or *lis*."—W. F. Wakeman's "Tourists' Guide to Ireland," p. 192.

<sup>74</sup> This place has not been identified.

<sup>75</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. lv., p. 398.

<sup>76</sup> It is a place, in the Diocese of Derry, "ad marginem Eurypii Feuolii."

<sup>77</sup> According to Dr. Jeffry Keating's "General History of Ireland," part ii., p. 393, he was afterwards King of Ireland for four years, or as Dr. O'Donovan's "Annals of the Four Masters," state for three. See vol. i., pp. 226, 227.

<sup>78</sup> Father Hugh Ward, in his papers, makes him a monk and afterwards a bishop over Clogher, for nine years, stating also that Drumleas church had been dedicated to him. Selbach, or whoever was author of the metrical Sanctilogic Menology, seems to rank him among the saints.

<sup>79</sup> His successor, Snibne Menn, is said to have killed him, A.D. 610, in the battle of Sliabh Truim Tuoth, Anglicized to Sleetryn, on a Map of Ulster, date 1590, by Francis Jobson. At present, it is called Bessy Bell, a short distance south of Newtown-Stewart, in the barony of Strabane, and county of Tyrone. See *ibid.*, n. (q), and vol. iii., pp. 424, 425, and n. (a).

<sup>80</sup> While his death is usually assigned to A.D. 597, that of Maolcobha, son of Aedh, is assigned to A.D. 615, in the "Chronicon Scotorum," pp. 74, 75, edited by William M. Hennessy, M.R.I.A.

<sup>81</sup> See Colgan's "Trias Thaumaturga,"

tion, in the account of this circumstance; or, it must be one of the many unreliable fictions, created by legend-mongers, who have dealt so unwarrantably with the Acts of St. Columba.<sup>80</sup> Notwithstanding, we can only resume the narrative as it stands. Feeling for his loss most sensibly, our saint at once hastened to the place where the dead man lay, and on bended knees, he thrice recited the Psalter. Then, he touched the body with the cusped extremity of his cross. In a loud voice, he afterwards called on the dead Maol-chabbius to arise. He immediately came to life, as a consequence of Columba's interposition. The king felt so grateful for such a favour, that he selected from his herds and flocks thirty animals, as an offering to the saint. On his own account, the prince promised, that he and his posterity should present an equal annual number to St. Columba, and to his successors. After living some years, and enjoying regal honours, this prince departed from life a second time, and with a general opinion he had a most holy end.<sup>81</sup> While Columba lived at Derry, an infant was brought to him for baptism, but water was wanting for that purpose. Yet, impressing a sign of the cross on a steep rock, a fountain of living water poured out, and in this the child was baptized. Afterwards, it was called St. Columba's Well.<sup>82</sup> Many other great miracles he performed, while at Derry; and, there he dwelt for a considerable time.

Long afterwards, the house of his foundation seems to have obtained the denomination "Cella Nigra S. Columbæ de Deria," which leads us to infer, that the monks of his order wore a black habit.<sup>83</sup> He built the Duibh-regleas<sup>84</sup> church at Derry, chiefly with the wood of those trees, which grew there, but he did not wish to destroy many of them.<sup>85</sup> It was a truly poetic taste of the saint to admire his trees, and to have a desire to preserve them, as much as possible. He caused this church to be built more long than broad, from north to south; so that, according to the common rite, the building could not be duly orientated. Yet, he placed that altar, on which he celebrated, at the east side of the building. When O'Donnell wrote his Life of St. Columba, traces of the chapel were preserved, to illustrate the unusual characteristics of that building.<sup>86</sup> In times long subsequent to Columba's period, the great Cathedral Church or Templemore of Derry was founded; and, from it, the annexed parish was named Templemore. This mediæval cathedral was situated near the Dubh Regles; and, with their accompanying buildings, both were outside the present city walls.<sup>87</sup> When a storm had blown down trees, or when they fell through age, and after a lapse of nine days, the tenth part of such timber was allowed for use of the poor, a third was

Quinta Vita S. Columbæ, lib. i., cap. lvi., p. 398, and nn. 49, 50, p. 450.

<sup>82</sup> There are still shown three distinct wells at Derry, at present, and all called by the name of our saint. See "Memoir of the City and North-Western Liberties of Londonderry," part ii., sect. 1, p. 26.

<sup>83</sup> See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXVII." &c., edited by Rev. William Reeves, p. 56, and n. (r).

<sup>84</sup> This was the original church, and afterwards it came into possession of the Regular Canons of the Order of St. Augustine. For an account of their various Orders, see "Histoire Complète et Costumes des Ordres Monastiques, Religieux et Militaires," &c., par le Père Helyot, tome ii., pp. 267 to 338. Edition of V. Phillipon de la Madelaine, 1839, 8vo.

<sup>85</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. xi., chap. i., p. 117.

<sup>86</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lvii., p. 398.

<sup>87</sup> See "Memoir of the City and North-Western Liberties of Londonderry," part ii., sect. 1, pp. 24, 25.

<sup>88</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lvii., p. 398.

<sup>89</sup> In an ancient Irish poem, attributed to the saint, and as rendered into English, he thus expresses his feelings:—

"Were the tribute of Alba mine  
From its centre to its border,  
I would prefer the site of one house  
In the middle of fair Derry.



drawn for the guest-house at the monastery, and the rest he distributed among the inhabitants of Derry.<sup>88</sup> This tradition seems to indicate, that a number of artisans and labourers must have congregated there, in the sixth century, when the colony of monks and seculars formed the nucleus of a town. In after years, Columba's heart ever turned with an indescribable love to this his first foundation, and from the place of his exile would he strain his gaze to catch even a glimpse of the distant hills, that environed his beloved oak-grove of Doire-Calgach.<sup>89</sup> On the side of Lough Foyle, opposite to Derry, he built a church,<sup>90</sup> at a place called Cluan.<sup>91</sup> It lay about two miles towards the north-east of that city, and on the left side of the Coleraine road, near the two Loughs known as Enagh.<sup>92</sup> At the same time, he predicted, that after a long lapse, this church should be destroyed, by the English, and that its stones should be brought to build a secular edifice, at a place called Bunsiantinne, near Derry.<sup>93</sup> A little time before O'Donnell wrote St. Columba's Acts, Nicholas Weston,<sup>94</sup> an English Bishop, pulled down the materials, and brought them to build a palace, which, however, he was not suffered to complete, the Almighty thus showing his displeasure, because our saint's church had been so wantonly desecrated. In the place, anciently called Rathbotha, at present Raphoe, is said to have been one of the earliest churches selected for building or restoration, and Columba also blessed this place. However, the authority and arguments for such statement seem to be very questionable.<sup>95</sup> Some writers have not hesitated to assert, that St. Columba erected a monastery at this place, and even with less grounds than for the assertion that a church had been built here, before the holy man went into Britain. Here, too, he raised to life a smith, who had been drowned in a millrace. The inhabitants of that place complained, that they had no persons of his trade to furnish them with ploughshares. The saint blessed the hands of

"The reason I love Derry is,  
For its quietness, for its purity,  
And for its crowds of white angels,  
From the one end to the other.

"The reason why I love Derry is,  
For its quietness, for its purity.  
Crowded full of heaven's angels  
Is every leaf of the oaks of Derry.

"My Derry, my little oak grove,  
My dwelling, and my little cell,  
O eternal God, in heaven above,  
Woe be to him who violates it."

—Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes G, p. 288.

<sup>89</sup> An ancient cemetery, containing the ruins of an ecclesiastical building, marks its site. It is in the townland called Temple-town. In former times, it was a chapel of Clandermod, in the corps of the Deanery. See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII.," &c., and edited by Rev. William Reeves, D.D., M.R.I.A., pp. 28, 29, and n. (b).

<sup>90</sup> Colgan says, it was near Enagh, where the O'Cahan's castle stood. It was chapelry of the Derry Diocese, afterwards known as Cluan-enaich, where St. Columba Cregensis

was venerated, on the 22nd of September. See "Trias Thaumaturga," Quinta Vita S. Columbæ, n. 51, p. 450.

<sup>91</sup> Here the O'Cahans had their chief residence, and from them that whole tract from the Foyle to the Bann was called the Country of O'Kane. In 1555, Calvach O'Donnell demolished their castle of Enagh, situated on an island of the Eastern Lough. See Dr. O'Donovan's "Annals of the Four Masters," vol. v., pp. 1540, 1541, and n. (h). However, it must have been re-edified shortly afterwards; for, it is shown on Maps of Ulster made during the reigns of Queen Elizabeth and James I. At present no ruins of it exist.

<sup>92</sup> This was expressed, in an Irish poem, lamenting the change.

<sup>93</sup> Prince O'Donnell's Life has it Boston, but this we take to have been a misprint. For an account of the Bishop's name given in the text, and who lived in the fifteenth century, the reader is referred to Harris' Ware, vol. i., "Bishops of Derry," p. 291.

<sup>94</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., and n. 112, pp. 132, 135, 136.

<sup>95</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lviii., pp. 398, 399.

<sup>96</sup> See "The Irish Ecclesiastical Record,"

one Fergna, who immediately became expert at this trade.<sup>96</sup> St. Columba felt a great desire to extend his institute, already so well established at Derry, throughout other parts of Ireland. He therefore resolved to visit the cities, towns and villages of its various provinces, and to bring under religious influences its people of every rank, age, and condition. His purpose was to perfect ecclesiastical discipline, where it was flourishing, and to revive religious practices, where they fell into decay; he resolved to repair old churches and monasteries, wherever these had become ruinous, and to build new ones, where necessary; he desired to provide suitable church requisites and furniture, as also proper persons to be charged with their care. Wherefore, consigning the charge of his establishment at Derry to one of the elder monks, he proceeded to the southern parts of ancient Meath.

From about the year 546 to 563, St. Columba appears to have laboured in Ireland founding new churches and new monasteries. During this period, he seems to have travelled over the most remote places in our Island.<sup>97</sup> Although in his Life of St. Columba, O'Donnell is rather circumstantial about the various incidents of his missionary career in Ireland; it seems most probable, too, that he fails to observe their exact chronological order. We have endeavoured somewhat to recast the series of acts, and it is our opinion, these following incidents should nearly succeed the former. This indefatigable workman in the Lord's vineyard now visited the middle region<sup>98</sup> of Ireland. He came to the district of Tefia, where he obtained from the King Aedh, or a chieftain named Brendan,<sup>99</sup> a tract of land, known as Dairmagh,<sup>100</sup> on which he afterwards built the noble monastery of Durrow,<sup>101</sup> situated, in the present Barony of Ballycowan, and in the King's County. We have it on excellent authority, that the name of this place was obtained from the abundant oaks, that grew around it. On the death of Crimthann, the lordship of Tefia descended A.D. 553, to his nephew Aedh,<sup>102</sup> whose father Brendan survived till 573;<sup>103</sup> but, he does not appear to have enjoyed the supreme power. The precise year when this foundation took place is not known; yet, it was probably after A.D. 553, judging by some recorded incidents. However, we know, that it was built some time before Columba set out on his first journey to Britain.<sup>104</sup> Still, it was not wholly completed, at the time St. Columba

vol. ii. A Day at Iona: Recollections of Saint Columba, p. 120.

<sup>97</sup> The Umbilicus Hiberniæ has been variously placed at Usnagh Hill, at Clonmacnoise, and at Birr, which belonged to the south-west of the great plain of Meath.

<sup>99</sup> He was father to the aforesaid Aedh.

<sup>100</sup> The Irish form of this place is *Ḑairmāgh*, or *Ḑearmāgh*, which is found Latinized "Roboris campus." Adamnan, in his "Life of St. Columba," employs the Latin equivalent "Roboreti Campus," at lib. i., cap. 29, 49, lib. ii., cap. 39, lib. iii., cap. 15; and Roboris Campus at lib. ii., cap. 2.

<sup>101</sup> The townland gives name and belongs to a parish, in the diocese of Meath. This parish of Durrow also extends a short way into Westmeath.

<sup>102</sup> According to Tighernach *Ḑeoh mac Ḑreacnoian nigh Tebhca xpo bhairc Ḑairmach oo Cholom Chill*. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., *Annales Tigernaci*, and tomus iv., *Annales Ultoniensis*. In 556, he

obtained a victory over Dairmaid, in a battle fought at Cuil-Uinnenn, "the Corner or Angle of the Ash Trees," in Tefia. The place is now unknown. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 196, 197, and n. (y).

<sup>103</sup> According to the authority immediately preceding, he died A.D. 573; but, again, his death is entered, at A.D. 585. See *ibid.*, pp. 208, 209, 210, 211. The Annals of Clonmacnoise place his death, at A.D. 588.

<sup>104</sup> Speaking of Columba, Bede says: "Fecerat autem, priusquam Britanniam veniret, monasterium nobile in Hibernia, quod a copia roborum Dearthach lingua Scottorum, hoc est campus roborum, cognominatur."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 4.

<sup>105</sup> This was probably the earliest erection period as the "magna domus" was building, when St. Columba dwelt in Iona. See Adamnan's "Vita S. Columbæ," lib. i., cap. 29, and lib. iii., cap. 15.

<sup>106</sup> The present narrative describes S.

settled there.<sup>105</sup> If it could be proved, that Brendan was then lord of Tefia, Bede should be in error,<sup>106</sup> for that prince lived till 576; so that his son Aedh could not have the right of donation before that date, which was thirteen years subsequent to St. Columba's departure for Britain. This monastery was always one of his most cherished retreats, from the strife and turmoil of this world; and, it occupied a very central position in Ireland. The monastery and church of St. Columba are no longer there, and hardly a stone remains to mark the ancient site; for, the green grass and the wild shrubs grow over the picturesque solitude, around the ancient cemetery,<sup>107</sup> within the enclosure of which, a rather modern Protestant church has been erected. Yet, during his lifetime, and for centuries after his death, that spot was long the abode of learning and of sanctity. There is a holy well—kept in a handsome style—and it was once very much frequented and greatly venerated. This spring is re-



Cross of Durrow, King's County

moved some little distance from the mansion of Lord Norbury, and it is within an enclosure, approached by a gravel walk. There is still a very noble specimen of those ancient Celtic and sculptured tracery crosses,<sup>108</sup> once so common in Ireland, to the rere of the Protestant church. It is still in a very perfect state of preservation. A large quadrangular stone is to be seen, and with inclining sides. This formed the pedestal of another cross. There are two ancient Irish monumental stones in the churchyard. One of these was erected in memory of Cathalan, and the other asks a prayer for Aigidiu.<sup>109</sup> These personages are supposed to have been chiefs.<sup>110</sup> For ages, the graveyard of Durrow has been a favourite place for interments. This monastery was not less famous than that of Derry, and at least for a considerable time, it was better known to foreigners.

Columba as "fundans," yet seems to couple the date of such occurrence with the presidency of Alithir, at Clonmacnoise. He did not succeed to that office, until June, 585. Consequently, we must either understand this expression in the sense of confirming, or suppose an inaccuracy in Bede.

<sup>107</sup> It lies within the beautiful demesne of

Lord Norbury.

<sup>108</sup> The illustration of it here presented, was copied from a photograph kindly furnished by Rev. Denis Murphy, S.J., while the subject has been drawn on the wood by William F. Wakeman, and the engraving was by Mrs. Millard.

<sup>109</sup> A fine woodcut illustration of this tomb

While here, St. Columba blessed the sword of Colman Mor or the Great,<sup>111</sup> second son of King Diarmaid.<sup>112</sup> It was endowed with such virtue, that those who bore or kept it on their persons could not die by a natural death. As an illustration of this, a valetudinarian, who was long languishing in illness, and knowing its properties, asked his sword from Colman. This he obtained, and so long as he wore it, a whole year passed by; but, although wasted to extremity and suffering great torture he could not die, until his friends deemed it a charity to remove the sword, as his pains were so prolonged. That being done, the infirm man immediately paid the debt of nature.<sup>113</sup> Hard by the monastery of Durrow, there was a very fruitful apple-tree,<sup>114</sup> but so acid was the fruit, that those who tasted complained of it. The saint knowing so much went forth in the harvest to that place where the tree was laden with fruit, and then elevating his sacred hand, he blessed the tree, saying: "In the name of Almighty God, O degenerate tree, let all thy bitterness depart from thee; and thy apples that hitherto have been so sour, let them now become most sweet and pleasant to the taste."<sup>115</sup> And, without delay, the apples suddenly became delightfully sweet, to all those who tasted them, as our saint had desired.<sup>116</sup>

Being also an accomplished scribe, St. Columkille was greatly distinguished. Authentic evidences of this fact are yet supposed to remain, in that celebrated copy of the Gospels,<sup>117</sup> known as the Book of Durrow.<sup>118</sup> In an entry on the fly-leaf of this Manuscript, it is stated to have been written, by St. Columba;<sup>119</sup> and, if so, from the name it bears, we may infer, that the work must have been accomplished, while he remained at this place.<sup>120</sup> Others suppose, however, that the Codex may not have been of his transcription, but that it was executed in the lifetime of the founder.<sup>121</sup> This volume was originally enclosed within a silver-mounted and ancient cumhdach or shrine, made for it by order of Flann, King of Ireland, who reigned from A.D. 879 to

with the inscription is to be found, in Dr. George Petrie's celebrated work.

<sup>110</sup> See "Ecclesiastical Architecture and Round Towers of Ireland, anterior to the Anglo-Norman Invasion," part ii., sec. iii., subs. I, p. 331.

<sup>111</sup> In the year 552, he was killed in his chariot by Dubhi-hlat Ilua Treana, one of the Cruithni. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 188, 189.

<sup>112</sup> He was ancestor of the Clann Colman of Meath.

<sup>113</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxi., pp. 399, 400.

<sup>114</sup> In Irish *ábal* signifies "an apple tree." The parish of Aghowl in Wicklow is so called from *ábal ábla*, "field of apple trees."

<sup>115</sup> This account is contained in the Second Life of St. Columba, cap. xx., p. 327, in Adamnan's Vita S. Columbæ, lib. ii., cap. ii., p. 350, as also in O'Donnell's Life of the Saint, lib. i., cap. lxii., p. 400.

<sup>116</sup> A like story is told of St. Mochoemoc: 'Rediens inde sanctus vir ad cellam, vidit quandam, arborem plenam fructu, qui erat hominibus inutilis præ amaritudine nimia; benedixit que signo S. crucis arborem, et fructus ejus illico in dulcedinem conversi

sunt."—Colgan's "Acta Sanctorum Hiberniæ," xiii. Martii, Vita S. Mochoemoci, cap. xxv., p. 393.

<sup>117</sup> Although a certain notetaker says it contains the New Testament, it includes only the Four Gospels.

<sup>118</sup> In that truly magnificent and large folio illustrated work, intitled "Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish Manuscripts," executed by J. O. Westwood, M.A. Drawn on stone by W. R. Tymms. Chromo-Lithographed by Day and Son, Limited, London. Bernard Quaritch, 15 Piccadilly, MDCCCLXVIII. We find there a very complete description of the Book of Durrow, at pp. 20 to 25, with coloured plates, iv., v., vi. and vii. appended, as illustrations.

<sup>119</sup> Within the course of twelve days, and in the year 500. However, it will easily be noticed, that the last date is an error, as he was not born for twenty years subsequent.

<sup>120</sup> Durrow seems to have been its place of keeping, early in the seventeenth century.

<sup>121</sup> In reference to this matter, Rev. Dr. Todd has written an interesting article, in the "Irish Ecclesiastical Journal," vol. iv., p. 37, Sept. 29th, 1846.

<sup>122</sup> It has been entered, in the handwriting

916. In the time of the Coarb Ferdomhnach, A.D. 1007, this Manuscript was stolen, and it has been supposed the silver cover was then lost. On the fly-leaf, however, there is found a copy of the inscription that Cumhdach bore.<sup>122</sup> A historical and descriptive account of this beautiful work is given, by an accomplished art-antiquary.<sup>123</sup> It consists of 248 vellum leaves, with 25 lines in a page, written in single columns,<sup>124</sup> its text being that of the Latin vulgate. The Book itself was written in Gaidhelic letters, with a binding of silver and gems. These are now lost; but, the Manuscript itself had been preserved at Durrow to the time of the Reformation, when in A.D. 1584, it was transferred<sup>125</sup> to Trinity College, Dublin,<sup>126</sup> where it is at present most carefully kept, and regarded as one of the most precious literary remains now extant in the Library. The intricate tracery, interlacing initial letters, dotting, and figures, are wonderfully distinct, while the rich, vivid and florid colouring is tastefully contrasted, conceived, and executed. It has been supposed, that the Book of Durrow is superior in antiquity to the celebrated Book of Kells,<sup>127</sup> and Mr. Digby Wyatt considers, that the former may have been St. Columba's property.

While intent on his ecclesiastical occupations, St. Columba was in a certain part of Leinster,<sup>128</sup> when an angel informed him, that his father Fedlim or Felmidius, now broken down with weight of years, desired voluntarily to cede the administration of his Tyrconnell principality,<sup>129</sup> and to divide it among his brothers, Brendan, Nennid, Loarn and Sedna.<sup>130</sup> On receiving this message, Columba set out for his father's residence, at Killmacnenain.<sup>131</sup> He was not long there, when at a place called Bothrain, his uncles on the father's side had prepared a grand ceremonial banquet, in commemoration of the heirship and honours that devolved on them. But, the aged chieftain excused himself from attending, on the ground of his extreme old age and debility. However, he besought Columba to supply his place, and to manifest the family courtesy, by wishing his uncles joy of their inheritance. Accordingly, our saint proceeded to the place of meeting, but before he arrived, his youngest uncle Sedna met him on the way. After mutual greetings, Columba asked him, if his uncles would be willing to give the tithes of their several new possessions to the church, or for pious purposes. At once, Sedna, who had received Killmacnenain for his portion, declared, that he would give its whole Termon for such use. The saint immediately predicted: "For this great liberality, your distinction shall be greatest among your brothers, and from your family shall proceed the chief rulers of the principality."<sup>132</sup> Soon

of the famous antiquary, Roderick O'Flaherty.

<sup>123</sup> J. O. Westwood.

<sup>124</sup> The leaves are 9½ by 6 inches in size.

<sup>125</sup> By Dr. Henry Jones, Protestant Bishop of Meath.

<sup>126</sup> See Drs. Todd and Reeves' "Martyrology of Donegal," Appendix to Introduction, p. xl.

<sup>127</sup> "I was enabled, some years ago," says Mr. Digby Wyatt, "by the kindness of the Rev. J. H. Todd, the learned librarian of Trinity College, Dublin, to compare the so-called autograph Gospel of St. Columba (the *Book of Durrow*) with the *Book of Kells*, which is traditionally supposed to have belonged to that saint, and remained strongly impressed with the superior antiquity of the former to the latter. The one may have been his property, and the other illuminated

in his honour after his death, as was the case with the Gospels of St. Cuthbert."—"The Art of Illuminating as practised in Europe from the earliest Times," p. 16. London: Day and Son, 1860.

<sup>128</sup> The date for this occurrence is not given, but most likely it was before the saint went to Iona.

<sup>129</sup> Tyrconnell with Innishowen was formed into a county, under the name of "Donegal," by James I., in the "settlement of Ulster."

<sup>130</sup> In the first chapter of this Life, allusion has been made already to these uncles of our saint.

<sup>131</sup> Or Kilmacrenain.

<sup>132</sup> From the progeny of Sedna, ten Kings of Ireland ruled, and all were princes of Tyrconnell.

<sup>133</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lix., p.

afterwards, Columba met his other uncles, and after salutations exchanged, he asked them, in like manner, what they would bestow from their respective patrimonies for religious purposes. Loarn, the son of Fergus, replied, they would all give what should be a fair and liberal dower, and that he, as an individual, was prepared to offer a donation to the Almighty and to his saintly nephew. "Then," said Columba, "the Lord shall reward you, for although the sceptre of Ireland shall not be held by any of your posterity, yet some Kings of Albania shall be among your descendants." The children born of Maelcolm Dunchad, and who afterwards ruled in Scottish Alba, belonged to the posterity of Loarn. Therefore was the prophecy of our saint accomplished.<sup>133</sup>

## CHAPTER IV.

THE MONASTIC RULE OF ST. COLUMBA AND THE CULDEES—CHURCHES AND RELIGIOUS HOUSES OF ST. COLUMKILLE IN IRELAND—FOUNDATION OF KELLS—THE BOOK OF KELLS—ST. COLUMBA'S MISSIONARY CAREER IN MEATH AND BREGIA—HIS VISIT TO ST. KIERAN AT CLONMACNOIS.

IT is stated, that St. Columba spent two score and two years of his life in Erin, where he was actively engaged, in disseminating religion, piety, and good deeds; in preaching and in teaching the word of God; as also, in healing every disease and every distemper.<sup>1</sup> From the time of St. Patrick, it is well known, that religious communities of men and women had been established in Ireland,<sup>2</sup> and that these had been living according to religious Rules. Other fathers of the Irish Church had been the authors of such monastic decrees, in order to govern those monks who were anxious to live under the guidance of their superiors, nor can we doubt, that St. Columba found it necessary to follow such examples. That he was the author of a Monastic Rule for the regulation of the numerous religious houses, both in Ireland and in Scotland, which observed his discipline, is generally believed;<sup>3</sup> and, indeed, it is difficult to suppose, that his well-organized establishments, containing so many monks and monastic officials, could have been so long maintained without regulations for their good order and management. We have it stated, moreover, that the Regula Colombkille was extant, in the seventeenth century,<sup>4</sup> and written by the saint as a Monastic Rule.<sup>5</sup> However, what has come down to us under that title does not appear to be a Constitution or Code for the practical every

399, and n. 53, p. 450.

CHAPTER IV.—<sup>1</sup> According to the Book which contained his Irish Life, viz., that of Prince O'Donnell. See the O'Clerys' "Martyrology of Donegal," pp. 150, 151. Rev. Drs. Todd's and Reeves' edition.

<sup>2</sup> In his Epistle to Coroticus, St. Patrick observes "filii Scottorum, ac filix Regulorum monachi;" he also speaks of "virgines Christi."—"Sancti Patricii, Ibernorum Apostoli, synodi, Canones, Opuscula, et Scriptorum quæ supersunt, Fragmenta," Scholiis illustrata a Joachimo Laurentio Villanueva, p. 244.

<sup>3</sup> Reyner expressed an opinion in the negative; but, although Fleming and O'Conor

have condemned him for the assertion, they have failed in proving the affirmative of the question. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes N, p. 336.

<sup>4</sup> Archbishop Ussher states, that the Rules of Columkille, of Congall, of Mochutta, and of Albe were extant in the Manuscript from which his Catalogue of the Irish Saints had been published; but, they were written in a very old Irish idiom, which was hardly intelligible in his time. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 476.

<sup>5</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. ii., p. 15.

<sup>6</sup> In a small 4to Manuscript, belonging to

day life of a religious community;<sup>6</sup> it is rather a collection of Maxims or Precepts for Eremites or Monks living under regular discipline,<sup>7</sup> and its directions have only reference to Moral and Ascetic Instruction, calculated to lead soul and body into a state of perfection.<sup>8</sup>

It was very generally supposed, by many superficial modern writers, that St. Columkille had been the first institutor of that religious band, known as Culdees.<sup>9</sup> But, various and absurd have been many of those opinions hazarded by such writers, respecting the origin and derivation of the word Culdee. However, this Celtic term may be rendered into Latin, by the words "Servus Dei," equivalent to "Monachus," according to the familiar language of the Church Fathers<sup>10</sup> on the Continent; and, therefore was it familiarized to the Irish, at the earliest introduction of Christianity into their country, when they found a conventional expression for it in their idiom. In the lapse of ages, it underwent all the modifications, or limitations of meaning, which the changes of time or circumstances, or local usage, produced in that class to whom the epithet was applied. This subject has been treated in the most exhaustive and masterly manner, however, by one<sup>11</sup> who has devoted both learning and research to the elucidation of its import and application.<sup>12</sup> The term Culdee passed from Ireland into Scotland, whither it had been imported, with the language and institutions of the Scotie immigrants. There, about the middle of the thirteenth century, we find certain ecclesiastics, entitled *Keledei*, also called *Canonici*.<sup>13</sup> Whatever may have been their original institution or discipline, in the time of King David I., many of the Culdees lived in a manner, that must have been inconsistent with correct monastic or collegiate discipline.<sup>14</sup> Some will have it, that Keille De signifies "consorts of God;"<sup>15</sup> while others deduce the name from Cooldubh,<sup>16</sup> meaning "black garments." Others again derive it, from a supposed Latin original and compound word Colidei, or "God worshippers." Bishop Lloyd supposes they

the Burgundian Library of Bruxelles, and in the handwriting of Michael O'Clery, there is an Irish Tract thus headed, *Inscriptio Regule Cholumkille*. It was transcribed from an earlier Record, at a time when he was engaged making collections for his superiors at Louvain.

<sup>7</sup> It was rendered into Latin, by Father John Colgan, who adds: "*ipsi quo communicata, meminit vir eruditissimus D. Benedictus Haefrenus Praepositus Aflingeniensis, lib. i., Disquisition, Monasticar. Tract. 6, cap. 8., ubi inter plura alia ait; Hujus Patriarchae (nempe S. Columbæ) Congregatio vocabatur Ordo pulchræ societatis.*"—"Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars., num. 3, p. 471.

<sup>8</sup> The Irish text, furnished by Rev. Dr. Todd, who had a loan of O'Clerys' Manuscript from the Belgian Government, with an English translation by Mr. Eugene O'Curry, is published in "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII.," &c., edited by Rev. William Reeves, D.D., Additional Notes D, pp. 108 to 112.

<sup>9</sup> Thus, Thomas Innes states: "They were originally the same with the Columbites, formerly so called, because they fol-

lowed the rule of St. Columba."—"Civil and Ecclesiastical History of Scotland," Chronological Memoirs, p. 331.

<sup>10</sup> Such as St. Jerome, St. Augustine, St. Gregory the Great, and others.

<sup>11</sup> The Rev. William Reeves, D.D., the present Protestant Bishop of Down, Connor and Dromore.

<sup>12</sup> See "The Culdees of the British Islands, as they appear in History: with an Appendix of Evidences," published in the "Transactions of the Royal Irish Academy." This learned Tract has been republished, at the Dublin University Press, in 4to form.

<sup>13</sup> See *ibid.*, part i., sect. i., p. 2.

<sup>14</sup> "We are not to be surprised, then, that David, the friend of religion and civilization, endeavoured first to reform these irregular monks, and afterwards, finding them irreclaimable, everywhere superseded them, by the introduction of the strict orders brought from France and England."—Cosmo Innes' "Scotland in the Middle Ages," p. 111, and pp. 108 to 114.

<sup>15</sup> Such is the opinion of Toland, who states, that this title indicates an office or particular sort of profession, in his "Nazarenus," Letter ii., sect. 3.

<sup>16</sup> Bishop Nicholson has such a derivation, in his Preface to the "Irish Historical Library," p. vi.

were called Kelledei; or in the old Scotch Kyldees, from Cylle, which signifies a cell, as well in the Welsh or old British tongue, as in the Scottish or Irish language;<sup>17</sup> and, subsequently, Dean Stillingfleet, afterwards Bishop of Worcester, adopted this derivation on such authority.<sup>18</sup> However, the most rational and now generally accepted derivation seems to be *Giolla De*,<sup>19</sup> sometimes commuted to *Keil De*,<sup>20</sup> signifying "servant of God."<sup>21</sup> The word *Céle* is of frequent occurrence in the earliest Irish Manuscripts, and it has different significations,<sup>22</sup> besides that of "servant." The other component *Dé* is the genitive of *Dia*, God, and it is occasionally found as a kind of religious intensive, in connection with certain monastic terms.<sup>23</sup> We have now abundant proof afforded us, regarding the very general application of this term to those who lived as eremites or in communities, in various parts of Ireland, and ranging over many centuries. Incorrectly, the Culdees are said to have been of the Irish Rule, which was carried into Scotland by St. Colum-Kille, and which was thence dispersed into the northern parts of England.<sup>24</sup> However, in the *Leabhar Breac*,<sup>25</sup> there is a prose version of O'Moelruain's Metrical Rule for *Céle Dé*,<sup>26</sup> and also twelve quatrains,<sup>27</sup> concerning the *Céle Dé* or brothers of the ancient Irish monastic order.<sup>28</sup> The information here contained, and procured by Professor Eugene O'Curry, enabled the Rev. Dr. William G. Todd, to publish a summary of the Rule,<sup>29</sup> while he adopts as an interpretation of the word *Cele-de*, the English translation being "spouse of God." In the Five different Lives of St. Columba, as published by Colgan, and in the History of Venerable Bede, there is no mention whatever of Culdees; so that the assumption of various Scottish writers, deriving their origin from the illustrious founder of Iona, may be dismissed without further question.<sup>30</sup> Nor, is it asserted, in the whole history of Hy and of its dependencies, does the name of Culdee or of any name tantamount to it, even once occur. This should appear inexplicable, had the Culdees been Columbanians, and members of that order or congregation.<sup>31</sup> However, as we believe, such a statement can only

<sup>17</sup> See "Historical Account of Church Government," chap. vii., sect. 3, p. 138. London, 1684.

<sup>18</sup> See "Origines Britannicæ," Preface, p. lvi. London, 1685.

<sup>19</sup> A slight acquaintance with the language of Ireland, would inform those ignorant of it, that the C and G are commutable letters, and that in Irish, devout men were denominated *Giolla De*, that is, "the servant of God," or *Giolla Chreest*, "the servant of Christ." See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., sect. x., n. 96, p. 248.

<sup>20</sup> So written by Shaw, in his Gaelic Dictionary.

<sup>21</sup> Such appellations even became family names after the 10th century, thus the Gilbrides and Gilpatrick's of Ossory and Scotland, now called Kilpatrick's, the Gilchrights and Gildeas of Connaught. This name is an unequivocal confirmation of the etymon, as it is immediately derived from *Giulday*, or *Giolla De*.

<sup>22</sup> Thus, it has the meaning *socius* and *maritus*, where they occur in the St. Gall Priscian, and in the Wurtzburg copy of St. Gall's Epistles.

<sup>23</sup> Thus, *ancor De*, *anchorita Dei*, *caul-*

*lech De*, *monialis Dei*, *vepavoh De*, *pergrinus Dei* and a man was said to renounce the world *ap Oha* "for God," when he exchanged the secular for the religious habit. See Rev. Dr. Reeves' "Culdees of the British Islands," part i., sect. ii., p. 4.

<sup>24</sup> See Bishop Nicholson's "Irish Historical Library," Preface vi.

<sup>25</sup> Or *Speckled Book*, otherwise called *Leabhar Mór Dúna Doighre*, published in 1876, in elephant folio, by the Royal Irish Academy.

<sup>26</sup> See pp. 9 to 12. It begins with the line *incipit riasail na Cele n-De, O Moelruain cecemic.*

<sup>27</sup> See p. 261, *ibid.* These begin with the words *Do Cele De, no oi Clepech Reclera*, meaning of the *Cele De*, or of the Clerical Recluse.

<sup>28</sup> Versions of both Tracts, Irish, with English translations, may be found in Rev. William Reeves' "Culdees of the British Islands," Evidences G and H, pp. 82 to 97.

<sup>29</sup> In his "History of the Ancient Church of Ireland," pp. 65 to 69. London, 1845.

<sup>30</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxxi., sect. i., n. 11, pp. 296, 298 to 301.



be held as correct, when applied to St. Columba's immediate successors, and to the early times of Iona's establishment.

Several religious houses and churches were founded in Ireland, either by Columba himself, or by some of his disciples, during his lifetime, or, at least, very soon after his death;<sup>32</sup> but, it is now a difficult matter to ascertain the exact order, date, and those special circumstances leading to their erection.<sup>33</sup> As the building of such establishments by the saint is chiefly alluded to in his Acts, and as his chief period of missionary labour in Ireland must be referred to his earlier life; we deem it most proper here to introduce a list of his attributed foundations,<sup>34</sup> with the incidents of his career, but taking care to observe, that their position in this narrative is digested somewhat arbitrarily, yet rationally, to preserve better the unities of time and place, which it seems to us later traditions and records have greatly disturbed. There are but shadowy indications, for ascribing to him several religious houses or churches, some of which are now unknown, while others were merely churches or chapels dedicated in his name, or those in which he was specially revered.

We are informed,<sup>35</sup> however, that after Columba had built the church at Durrow,<sup>36</sup> he went to Cenannas<sup>37</sup> or Kells, which was then the residence of Diarmaid, son to Fearghus Kearbaill, King of Ireland.<sup>38</sup> The monarch happened to be absent at that time. On approaching the town, Columba was rudely accosted by some soldiers, who were on guard. They caused him to declare, that soon it should pass away from the power of those who then held it. At the same moment, he met Bec, the son of De.<sup>39</sup> He was wonderfully endowed with the gifts of prophecy. Columba said to him: "Prophecy regarding this city and state, if hereafter it shall be a civil or an ecclesiastical possession." Bec then replied: "After the present court, no king shall rule in it, but you being the Archimandrite, it shall become the property of your monks."<sup>40</sup> When Diarmait returned, and heard about the insult given to Columba, he resolved to make over Kells to him, and such agreement was subscribed, also, by his son Aedh Slaine.<sup>41</sup> This concession St. Columba most thankfully received, and he predicted, that Aedh should succeed in the kingdom, and should be prosperous, so long as he would not bring calamity and death on the innocent.<sup>42</sup> He bestowed on Aedh a blessed hood, likewise, and assured the prince that so long as he wore it, he should not fall by a hostile weapon. About the year 550, according to some writers, St. Columkille is said to have founded the celebrated monastery of Kells, in the county of

<sup>31</sup> See *ibid.*

<sup>32</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., p. 132.

<sup>33</sup> Certain churches and monasteries, which existed in Columba's time, have been added to his foundations, on the mere grounds of their having been mentioned by Adamnan, or by some of his ancient biographers.

<sup>34</sup> It was usual both in Ireland and in Scotland for a favouring king or chieftain to give up to St. Columba, or to his disciples, one or more of the duns or forts, of which he had several in the district, for establishing a monastery, together with lands for an endowment.

<sup>35</sup> By Prince O'Donnell, in the Irish Life of St. Columba.

<sup>36</sup> This is classed, as one of his foundations, by the O'Clerys, in their Calendar.

<sup>37</sup> The O'Clerys also mention it, as well as

Dermagh, among St. Columba's foundations.

<sup>38</sup> He was killed A.D. 558, according to the "Annals of the Four Masters," Dr. O'Donovan's edition, vol. i., pp. 200, 201.

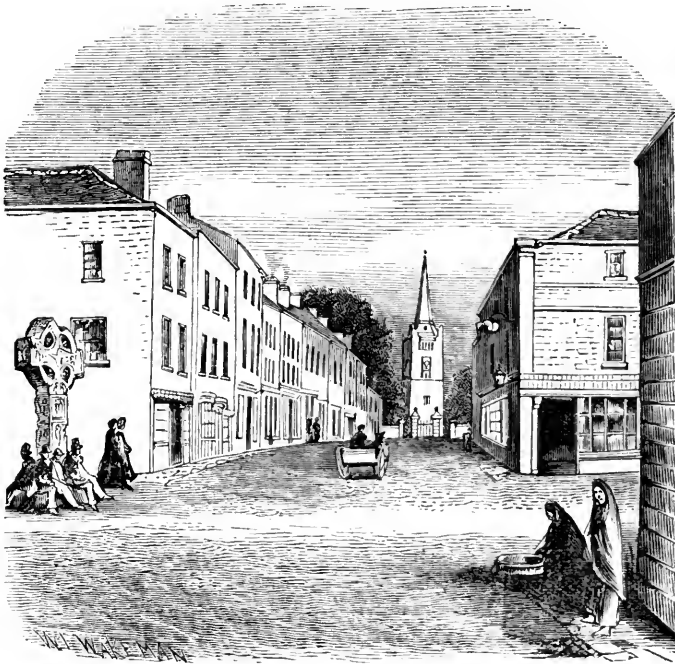
<sup>39</sup> His feast occurs, on the 12th of October. He died A.D. 557.

<sup>40</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. lxxiii., p. 400.

<sup>41</sup> He was killed A.D. 600, or A.D. 604, as found in "Tigernachi Annales." See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," toms ii., p. 178.

<sup>42</sup> But, Aedh Slaine did not hold to these conditions; for, he killed his grandson Suibhe, A.D. 596, in a treacherous manner. Four years afterwards, Aedh fell by the hands of Conald Guthbinn, the son of that Suibhne. In that engagement, he forgot to clothe himself with the hood, given by St. Columba.

Meath; others, however, believe, that it must have been erected, at some time subsequent.<sup>43</sup> He is said to have dedicated it to the Blessed Virgin.<sup>44</sup> The House of St. Columkille was over the oratory in Cenannus or Kells; while the station of crosses<sup>45</sup> was there to be seen, before the close of the sixteenth century. The saint's way to the church is said to have been underground. At the present day, in Kells, although considerably injured by the ravages of time, and more by wanton vandalism, there is a very remarkable cross of great



Cross of Kells, County of Meath.

antiquity and beauty set up in a public street of the town.<sup>46</sup> It is covered with quaint and curious carvings.<sup>47</sup> At the time of these occurrences, in

<sup>43</sup> If we accept the narrative concerning St. Columba's arrival there, and the accompanying circumstances, the Rev. Dr. Lanigan thinks its foundation must have been later than the year 550. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. ix., p. 126, and nn. 107, 108, pp. 130 to 132.

<sup>44</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern." A very complete account of this former episcopal See will be found, in that learned work, vol. i., chap. v., pp. 38 to 44, and chap. xxxiii., pp. 199 to 216. Also vol. ii., chap. xvi., pp. 311, 312.

<sup>45</sup> The meaning here seems to be, that there had been a circle of crosses, at the

place, and that these formed a station or a "sanctuary."

<sup>46</sup> We are told, that Gormlaith, daughter of Flann, had been interred under a great cross, and that she came to Brian na m Barrog to ask for a flag, to be put over her body. On the stone in this cemetery is found the inscription *cairium an leac ra ort a gormlaith*. In English: "I place this stone, over thee, O Gormlaith." See Drs. Todd's and Reeves' "Martyrology of Donegal," Appendix to the Introduction, p. xl.

<sup>47</sup> This interesting object is presented in the foreground of the accompanying illustration, and the tower of a former monastery there is shown at the head of the street, in the distance. This subject was sketched on

Kells, the saint in a joyful manner looked southwards, and he was asked by his disciple Baithan, why he was so agreeably affected? "Because," said he, "there lies a village, in which fifty infants shall be born this night, and all shall be remarkable servants of God." That place was called Kilskyre, in Meath, where these holy ones were probably educated. The event, it is said, corresponded with St. Columba's prediction.<sup>48</sup>

Everywhere, when a religious house was established, St. Columba imposed upon the monks who dwelt in it, as a part of their daily duty, the important task of transcribing documents or of copying manuscripts.<sup>49</sup> In the more important monasteries of Ireland, from a very early date, there was a functionary called the *Ferlegeinn*, or Lecturer, which meant literally "man of learning," to exercise the office of teaching young clerics and laics. Besides, scribes were usually employed in the duty of copying books, usually on dressed skins of animals, and these were bound in a substantial and an artistic manner. The Book of Kells is traditionally asserted to have belonged to St. Columba,<sup>50</sup> if it had not been actually transcribed by him;<sup>51</sup> while Ireland may justly be proud of the most elaborately executed Manuscript, reaching to so early a date,<sup>52</sup> and at present known to exist.<sup>53</sup> It abounds in countless delicate and convoluted interlacing lines. The whole range of paleography offers nothing comparable to this early Irish Manuscript, and to those produced in the same style in England. Wonderfully traced letters<sup>54</sup> of faultless execution, excessively minute ornamental details, and an endless variety of peculiar decorations, abound,<sup>55</sup> and almost baffle attempts to copy them with any great degree of success.<sup>56</sup> The illuminations in the Book of Durrow, how-

the spot, by William F. Wakeman, and by him transferred to the wood, engraved by Mrs. Millard.

<sup>48</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. i., cap. lxiv., p. 400, and n. 64, p. 450.

<sup>49</sup> Those monasteries, which he had founded, became eminently remarkable for their valuable and extensive libraries. In particular, the Holy Scriptures were copied with special care, while their folio pages were decorated with surpassing beauty and magnificence.

<sup>50</sup> Mr. Westwood, a learned and discriminating judge, speaking of the Book of Kells, goes as far as to declare that "from a comparison of this volume with the Gospels of Lindisfarne (known to have been written at the close of the seventh century), and bearing in mind that Lindisfarne was colonized by the monks of Iona or Icolmkill in 634, only forty years after the death of Columkille himself, there seems to be no good reason for doubting that this volume might have belonged to that celebrated saint."—"*Palaeographia Sacra Pictoria*." *The Book of Kells*, p. 6.

<sup>51</sup> Some writers designate it as St. Columkille's miraculous Book.

<sup>52</sup> Competent judges have ascribed its production to the sixth century.

<sup>53</sup> See J. O. Westwood's "*Fac-similes of the Miniatures and Ornaments of Anglo-Saxon and Irish Manuscripts*," p. 25. An inspection of the appended Plates viii., ix., x., and xi., will fully confirm the truth of such an opinion.

However grotesque some of the figures may appear to be, the tracery and colouring are unquestionably exquisite and gorgeous.

<sup>54</sup> The gigantic initial letter is one of the portions selected for photographing, and producing in photozincographic colouring, by the editor of "*Fac-similes of Illuminations of Irish Manuscripts*." In a truly brilliant style, Miss Stokes has given this grand ornamental letter, in her most elaborate Monogram on the subject. It is filled with an almost incredible interlacing of extravagance, having serpentine figures with human heads; rats sitting on the backs of cats who are holding other rats by the tails; human figures with impossible combinations of their own, and of other creatures' limbs; geometrical designs and intricate arabesque traceries. All are woven together, in the wildest dream-like way, and having an effect that charms the eye, and fills the mind with amazement, at the fancy that designed, and the hand that executed those traceries. See "*Descriptive Remarks on Illuminations in certain ancient Irish Manuscripts*," by the Rev. James Henthorn Todd, D.D., F.S.A., Plate i. The Monogram in the Book of Kells, at p. 4. London, 1869, elephant folio.

<sup>55</sup> See "*Sub-Report of Mr. Saunders, in reference to the photozincographing of the National Manuscripts of Ireland*," published by the Deputy-Keeper of the Records, Ordnance Survey Office, Southampton.

<sup>56</sup> Mr. Digby Wyatt acknowledges this, in reference to the most marvellous of our Irish

ever effective, want much of that extreme delicacy and variety observable in the Book of Kells.<sup>57</sup> The most remarkable features in the "Book of Kells" are the various pictorial illustrations of our Blessed Redeemer's Life, its elaborate ornamentation, the quaintness of those grotesque subjects introduced into it, the gigantic size of the initial Gospel letters, and its fine distinct tracery.<sup>58</sup> This volume was stolen in 1006,<sup>59</sup> and its golden Cumhdach, or cover, then narrowly escaped destruction. The sacrilege was perpetrated in the night, when it was taken away out of the western erdom or vestry of the great church at Kennansa, or Kells, where it had been placed. It was regarded, as the chief relic of the western world. However, after a concealment of two months and twenty nights, it was discovered under a sod, but with the gold ornaments stolen. The Book of Kells came to Trinity College, when Charles II. bestowed Archbishop Ussher's library on the University. Full archæological and artistic accounts are found, concerning this very celebrated Codex, which—if not written by St. Columba's own hand—seems at least, to have been in his possession for some time.<sup>60</sup> It was considered to be a suitable depository for certain charters and endowments of the eleventh and twelfth centuries, connected with the endowments of Kells.<sup>61</sup> This magnificent Manuscript has unfortunately received some injury, at the hands of a modern bookbinder.<sup>62</sup> That artists of great skill in exquisite penmanship and for colouring dwelt in the Irish monasteries of old is fully evidenced, by this wonderful Manuscript still extant.<sup>63</sup> The Book of Kells, according to another opinion, may have been illuminated in St. Columba's honour after death, as was the case with St. Cuthbert's Gospels, at Lindesfarne.<sup>64</sup>

Having founded Kells, St. Columba began to consider the project of a missionary circuit, through various parts of Ireland. He had resolved on restoring many existing churches and building new ones,<sup>65</sup> during this peregrination. He took care, also, to furnish them, in a suitable manner, and to honour the saints' relics which they contained. We have endeavoured to connect the series of

Manuscripts, the Book of Kells. He attempted to copy some of the ornaments, but he broke down in despair. He adds: "No wonder that tradition should allege that these unerring lines should have been traced by angels."—"The Art of Illuminating as practised in Europe from the earliest Times," p. 15.

<sup>57</sup> Mr. J. O. Westwood, in his "Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish Manuscripts," gives a description of the last-named Manuscript at pp. 25 to 33, with Plates viii., ix., x., and xi., serving as illustrations, ad calcem. Nothing can exceed the beauty of these designs, and their fidelity to the original Manuscripts now preserved in the Library of Trinity College, Dublin.

<sup>58</sup> Mr. Westwood declares, that its style is totally unlike and superior to that of any other school. It is unquestionably the most elaborately-executed Manuscript of early art now in existence. Every folio is ornamented with an endless variety of initial capital letters. The colouring is both varied and most vivid, even after the lapse of ages, while the interlacings of lines in the peculiar Celtic manner is most regular, although frequently very minute, and hardly a line

seems broken.

<sup>59</sup> See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., "Annales Ultonienses," p. 297.

<sup>60</sup> In addition to the work of Mr. J. O. Westwood already mentioned, the reader is referred to the "Palæographia," by the same artistic writer.

<sup>61</sup> These have been printed and translated, with valuable notes added, by Dr. O'Donovan, in "The Miscellany of the Irish Archæological Society," vol. i., Art. x., pp. 127 to 158.

<sup>62</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes M, p. 338.

<sup>63</sup> See Rev. James Henthorn Todd's "Descriptive Remarks on Illuminations in certain ancient Irish Manuscripts," p. 3.

<sup>64</sup> See J. O. Westwood's work, already designated, at p. 23.

<sup>65</sup> In the opinion of Rev. Dr. Lanigan, there can be no doubt, that many of the Irish religious foundations were not established until after St. Columba's death, while others prior to it were not of his immediate foundation. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., s. c. x., p. 132.

<sup>66</sup> It must be observed, however, that we

his Irish travels in an order, observing chiefly probable chronology and the grouping of places;<sup>66</sup> yet, arranging the incidents in a manner less divergent than these appear in the Irish Life of the saint, which is our principal authority for this portion and relation of his Acts.

Columba travelled through the territories of Meath<sup>67</sup> and of Bregia.<sup>68</sup> In the course of this circuit, he went to the monastery of Buite mac Bronaigh.<sup>69</sup> There, he touched with his staff that glass,<sup>70</sup> used by Buite at the time of his death, and this created a most wonderful sound, that astonished all the inmates at Monasterboice.<sup>71</sup> He had also the remains of St. Buite mac Bronaigh raised from their grave, and placed in a shrine. He then consecrated the church. It is stated, that he built a church at Rachraind,<sup>72</sup> Rocrira—now Lambay Island—in the eastern part of Bregia.<sup>73</sup> Over this, he placed Colman,<sup>74</sup> the Deacon.<sup>75</sup> It is said, also, that he dwelt for some time on this Island, which is a conspicuous one, and lying somewhat distance from the coast, out in the Irish sea.<sup>76</sup> When the holy man lived in the Island Rechrea,<sup>77</sup> a certain peasant came to him, complaining that his wife would not live with him, after the manner of other married women. The saint, on hearing this, sent for the woman. He spoke to her as follows: "Wherefore, O woman, dost thou refuse to receive thine own husband, since our Lord saith, 'They shall be two in one flesh?'" This woman made answer: "All things you please to command me, how painful soever they be, I am willing to perform, this alone excepted, that you will not compel me to live with Lugneus"—for thus her husband was called—"I do not refuse to take on me the care of all the

do not pretend to give the ensuing peregrinations in their exact or successive incidence, either as to date or locality.

<sup>67</sup> The ancient territory of Meath included the present county known by that name, as also Westmeath County, Longford, Fercal and some other districts, as stated by Sir James Ware, in "De Hibernia et Antiquitatibus ejus," cap. iii., p. 13.

<sup>68</sup> Usually called Magh Breagh, a plain in the eastern part of ancient Meath, comprising five triocha-cheds or baronies, according to Keating and others. As appears from the places mentioned in this plain, in later ages, it seems, that the country lying between Dublin and Drogheda, or between the Rivers Liffey and Boyne, were within it; but its exact boundaries have not been defined in any of our authorities. See *Leabhar na g-ceart*, or the Book of Rights, edited by John O'Donovan, n. (z), p. 11.

<sup>69</sup> His festival occurs, at the 7th of December.

<sup>70</sup> Allusions such as these give us an idea of the specific manufactures and objects in Ireland, for domestic purposes, at an early period. The glass trade was formerly carried on extensively in Ireland. See W. K. Sullivan's Article on Glass, in John Sproule's "Resources and Manufacturing Industry of Ireland, as illustrated by the Exhibition of 1853," &c. Class XXIV., p. 398.

<sup>71</sup> Here are yet to be seen a group of venerable antiquities, viz.: a Round Tower, an ancient church and richly-carved Celtic crosses. These are well described and pictured, in William F. Wakeman's "Archæ-

ologia Hiberniæ." A handbook of Irish Antiquities, part ii., chap. iv., pp. 87 to 96, and chap. v., pp. 104 to 107.

<sup>72</sup> The Rev. Dr. Lanigan labours under a mistake in supposing this place called Rachraind to be identical with the Island of Rachlin, off the Antrim coast. See Ecclesiastical History of Ireland," vol. ii. chap. xi., sect. x., p. 132.

<sup>73</sup> The name applied to the northern part of Dublin County.

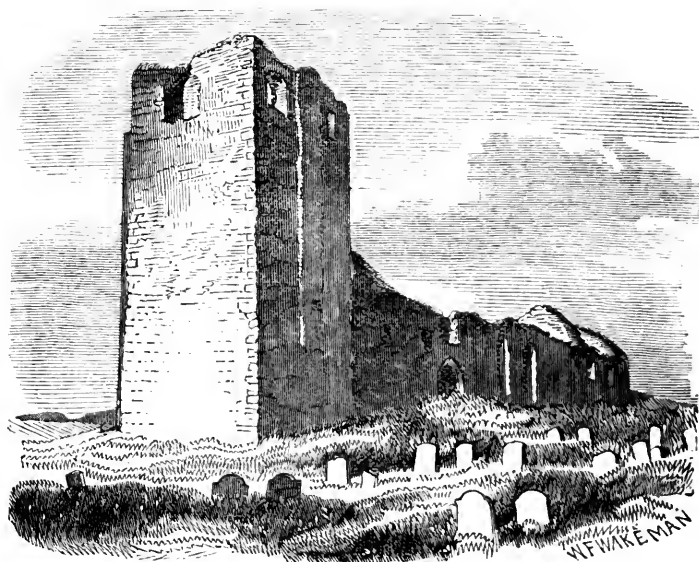
<sup>74</sup> His feast occurs, at the 16th of June.

<sup>75</sup> See Colgan's, "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxv., p. 400.

<sup>76</sup> To our saint is ascribed, also, the foundation of a Monastery in Rechraind, otherwise called Reclandia, and now better known as Rathlin Island, off the northern coast of Antrim, and formerly within the territory of Dalriada, in Ultonia. See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 494. This, however, is a mistake, as Rev. Dr. Reeves shows, in his Adamnan's "Life of St. Columba," n. (b), pp. 164, 165.

<sup>77</sup> This has been identified with Lambay Island off the coast of Dublin County, by Rev. Dr. Todd, by John O'Donovan, and by Rev. Dr. Reeves. Rathlin, off the Antrim coast, was likewise called Rechrea. See, also, *Leabhar Breachnach amro rir*, or Irish version of the Historia Britonum of Nennius, edited by Rev. Dr. Todd and Hon. Algernon Herbert, n. (j), p. 139. Likewise John O'Donovan's "Irish Grammar," pp. 155, 281.

house ; or, if you will have it so, I am content to cross the seas and live in a monastery of holy virgins." "What you propose," replied the saint, "cannot lawfully be done, so long as your husband lives, for it should be impious to separate those united by the Lord." And, he added further : "This day, will your husband, yourself, and I, fast and pray for the happy success of this affair." The wife of Lugneus replied : "I know it is not impossible to obtain from the Lord those things, that seem to us difficult or impossible." So all three with one accord began to fast and pray. The following night, without taking any sleep, the saint offered his prayer devoutly for them ; and, on the next



Skreen-Columcille, County of Meath.

morning, he called for the woman. In presence of her husband, the saint said : "Tell us, O, woman, whether this day, refusing to be reconciled to your husband, you are of the same mind as you were on yesterday, or are you ready rather to live in a monastery of women." "I know your prayers have been heard," she answered, "for him I hated so much on yesterday, I love most tenderly this day ; my heart—through what means I know not—has wholly changed during the past night." From that day forward, to her last

<sup>78</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. ii., cap. 41, pp. 164 t 166.

<sup>79</sup> About nine miles from Dublin City, and to the north. The O'Clerys place the church here, among his erections, in their *Calendar*.

<sup>80</sup> See his *Life*, at the 16th of March.

<sup>81</sup> The Rev. Dr. Lanigan states, that the house of Swords was not established by him, nor before the year 563, but some time in the seventh century. See "*Ecclesiastical*

*History of Ireland,*" vol. ii., chap. xi., sect. x., p. 132.

<sup>82</sup> His feast occurs, at the 10th of May.

<sup>83</sup> His festival is held, on the 11th of October.

<sup>84</sup> See "*Colgan's "Trias Thaumaturga,"* Quinta Vita S. Columbæ, lib. i., cap. lxxvii., p. 400.

<sup>85</sup> Now a parish, in the barony so named, and described, on the "*Ordnance Survey Townland Maps for the County of Meath,*" sheets 31, 32, 37, 38. The town and town-

breath, the woman's soul was linked with indissoluble affection to her husband ; so that, both of them lived happily together, until death dissolved their marriage bonds.<sup>78</sup> At Swords,<sup>79</sup> St. Columb is said to have built a church, and to have committed its care to St. Finan Lobhuir.<sup>80</sup> However, this may not be correct.<sup>81</sup> He left there a Missal, which he had transcribed himself. There, also, he blessed a fountain, called Glan. There, too, while celebrating Mass, St. Comgall<sup>82</sup> and St. Caineach<sup>83</sup> saw a fiery column lighting on his head, and coming from Heaven.<sup>84</sup> At Skreen,<sup>85</sup> also called Scrin-Cholaim-chille, there was a church dedicated to our saint, but probably not founded by him. This place apparently derived its modern name—its ancient pagan one being Aichill or Achail<sup>86</sup>—from the fact of its being the repository of a shrine, which contained some of St. Columkille's relics. The old church stood on a hill, but it is now destroyed. Near it was erected a building for Augustinian Eremites,<sup>87</sup> in the fourteenth century, by Lord Francis de Feipo,<sup>88</sup> about one mile and a-half from Tara, in the county of Meath ; and, this place gives title to a rural deanery of the Diocese.<sup>89</sup> St. Columkille's well is noted, on the north-western side of the church.

During the saint's abode, in that particular region of Ireland, and then known as the plains of Breagh, he went one Sunday to a neighbouring small monastery,<sup>90</sup> named Trivet,<sup>91</sup> now Trevet.<sup>92</sup> In Irish, it was called Treoit,<sup>93</sup> or Trefoit.<sup>94</sup> It lay in the plain of Bregia, and on the Boyne.<sup>95</sup> That same day, a certain Priest was celebrating the holy mysteries of the Eucharist, and he was one of the monks made choice of for that purpose, for they deemed him a very holy and religious man. However, St. Columba suddenly pronounced this fearful sentence, on seeing him : " Clean and unclean things are now mingled together, to wit, the clean mysteries of the Sacred Oblation, handled by an unclean man, who hideth in his conscience an enormous sin." The bystanders were struck with fear, while the person regarding whom he had thus spoken confessed his sin before all the company. With great astonishment, the pious servants of Christ, who were present in the church, admired in the saint this stupendous knowledge, penetrating even to the secrets of men's hearts. They gave praise to the Almighty for His wonders, thus manifested.<sup>96</sup> At one time, St. Columba and St. Canice<sup>97</sup> were walking by the sea-shore, during the prevalence of a great storm. Being asked, who were then in danger on the ocean, St. Columba replied, that some of St. Canice's people were exposed to misfortune, and that one should lose his life, while in

land are shown on sheet 32.

<sup>80</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxvii., p. 151.

<sup>87</sup> The accompanying illustration, drawn on the spot, by William F. Wakeman, and by him transferred to the wood, engraved by Mrs. Millard, gives an accurate view of the existing remains of that religious house.

<sup>88</sup> See Archdall's "Monasticon Hibernicum," pp. 569, 570.

<sup>89</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 282.

<sup>90</sup> The Latin word used by Adamnan for it is "monasteriolum."

<sup>91</sup> It lies a little south-eastwards from the church of Skreen.

<sup>92</sup> A parish in the barony of Skreen and county of Meath.

<sup>93</sup> It is written *τρεοιτ*, in Tigernach's

Annals, and in the Annals of Ulster ; and, sometimes, it is found allied with the epithet *μωρ*, "great."

<sup>94</sup> In the "Annals of the Four Masters," the form, *τρεφοιτ* is occasionally found. This is agreeable to the etymon, *τρι φοιτ*, or "three sods," given in some ancient authorities, cited by Drs. O'Donovan and Petrie.

<sup>95</sup> See Dr. Todd's and Dr. Reeves' "Martyrology of Donegal," at November 1st, pp. 290, 291.

<sup>96</sup> The foregoing account is to be found, in Adamnan's *Vita S. Columbæ*, lib. i., cap. xxx., p. 347, and likewise, in O'Donnell's *Vita S. Columbæ*, lib. i., cap. xcvi. See Colgan's "*Trias Thaumaturga*," pp. 347, 405.

<sup>97</sup> His festival occurs on the 11th of October, where his Life may be found. He died A.D. 599, in the 84th year of his age.

<sup>98</sup> See *ibid.*, cap. lxxviii., p. 400.

the morning others should safely reach the shore. The result corresponded with this prediction.<sup>98</sup>

While St. Columba and Boethan<sup>99</sup> his disciple were once rambling along the shore, they saw a ship go down in the waves. Beholding this sad spectacle, Boethan asked his superior why the Almighty permitted that ship to be lost. St. Columba replied, that one of the crew had been a great sinner, and that the others had suffered shipwreck, on account of his crimes. Boethan remarked, how it hardly seemed just, that so many should suffer death for the crimes of one person. However, St. Columba kept silent, because he knew, that Boethan rather spoke these words indeterminately, than because they expressed his matured opinion. A curious occasion for reprehending Baethan soon occurred; for, on the way, Columba took a beehive, which he asked his companion to carry home. It happened, that one of the bees escaped, and stung Baethan's hand. At once he let fall the hive, when the honey-combs were broken in pieces. Columba slyly asked, why Baethan had destroyed the hive, and he was told, because one of the bees had severely pained him. "Then," said Columba, "because you got a slight sting in one hand from a single bee, you consider the whole hive may fitly be destroyed; so, the justice of God is not violated, although for the very grievous sin of one a whole multitude may pay the penalty." This<sup>100</sup> admonition convinced Baethan of his error, and he promised, never thenceforth to enquire too curiously into God's ways, or rashly to criticise them.<sup>101</sup> Among other great men, the most illustrious Patriarch<sup>102</sup> of the Irish Church in his day was St. Finian,<sup>103</sup> and Columba went to visit his old preceptor, at Clonard. On approaching, the latter saw him surrounded by a choir of Angels.<sup>104</sup> This must have happened, in or before A.D. 552, which is the date usually assigned for the demise of St. Finian. The latter directed the attention of his disciples to the circumstance, and cried out: "Behold! how Columba approaches us, and he deserves to have as a companion the Angel of the Lord."<sup>105</sup> St. Columba once went to the place, known as Damhliag Cianain, now Duleek. St. Cianain<sup>106</sup> lived in the time of St. Patrick. There, he had an opportunity for examining the remains preserved. No person afterwards dared to touch the body of St. Cianain, or to open his tomb, until St. Adamnan<sup>107</sup> did so, and even the latter lost the sight of his eyes, which was only restored after fervent prayer.<sup>108</sup> At Mornington,<sup>109</sup> formerly called Villa Maris or Marinerstown, there was a church, which had been dedicated to St. Columba.<sup>110</sup> Mornington now forms a portion of the Union of Colpe, in the county and diocese of Meath.<sup>111</sup> One very warm day, while St. Columba and St. Baithen were passing by the River Boind,<sup>112</sup> they saw

<sup>99</sup> No doubt the holy disciple, who afterwards succeeded St. Columba as Abbot of Iona, and whose festival is held on this same day.

<sup>100</sup> We may regard St. Columba's illustration here, as an "argumentum ad hominem."

<sup>101</sup> See *ibid.*, cap. lxxix., p. 400.

<sup>102</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. viii., sect. v., p. 208.

<sup>103</sup> His festival is on the 23rd of February, and at the 12th of December.

<sup>104</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxvi., p. 400.

<sup>105</sup> This is stated, in *ibid.*, Vita Prima S. Columbæ, cap. iii., p. 321. It is also related in Adamnan's "Life of St. Columba," lib.

iii., cap. 4, pp. 195, 196. Rev. Dr. Reeves' edition.

<sup>106</sup> His Life occurs, at the 24th of November.

<sup>107</sup> His feast occurs, at the 23rd of September.

<sup>108</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. cvii., p. 407.

<sup>109</sup> A town and townland in the parish of Colpe, and barony of Lower Duleek, shown on the "Ordnance Survey Townland Maps for the County of Meath," sheet 21.

<sup>110</sup> It is mentioned in Dopping's Visitation, preserved in Primate Marsh's Library, Dublin.

<sup>111</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 284.



very wicked king<sup>113</sup> bathing in the water. He was known to be depraved in morals, and to be void of piety or fraternal charity. St. Columba had a revelation, that this king led a bad life, and that his death was also near at hand. Then, too, Columba began to consider, if he could be converted from his evil ways, and thus escape everlasting punishment. Therefore, he told St. Baithen to approach him, and to ask for an alms. If he gave anything, it was supposed God might be propitious to him, in this extreme moment, and might hear a prayer offered for him. St. Baithen obeyed, but when he approached the king with this request, he was received with reproaches only, and he brought back such news to Columba. Full of sorrow and anxiety, our saint next went forward himself. Then the king, still more furiously inclined, threatened, and proceeded to take up a stone from the river, which he intended to cast at him. The Almighty prevented this, for instantly the king sank beneath the water. When St. Columba was departing from the place, he wrapped himself in some fine linen, and in a royal purple garment, which the king left hanging on those boughs that were near. Seeing this and not perceiving as yet that the king was drowned, Baithen said in astonishment to St. Columba: "Why take you that garment and justly expose us to the king's anger, since it belongs to him, and while without cause he just now threatened us?" St. Columba replied: "This I carry as an alms from the king." Baithen then replied: "But, as he has not given it of his own accord, it cannot be available for him as an alms." Columba answered: "Do not make such an assertion, for whoever gives alms voluntarily and with a right intention deserves a reward, but whatever servant of Christ uses the temporal goods of one who has unwillingly given them, often obtains a reward, if the giver do not, and I trust such shall be the case, in this present instance." On looking back over that spot where the king had been drowned, a great number of evil spirits were seen in the air, preparing punishments for him, and urging him downwards to hell. Yet, that garment St. Columba bore proved to be the means, whereby the king was rescued from the demons' struggle. The holy man prayed he might be again restored to life, so that he might have a renewed chance for doing penance.<sup>114</sup>

At Druimfinchoill,<sup>115</sup> in Ireland, a religious house is said to have been founded, in a united capacity, by St. Columkille, and by St. Lugad;<sup>116</sup> but, that place is now unknown,<sup>117</sup> although supposed to have been somewhere in the province of Meath.<sup>118</sup> For this statement, however, there appears to be no more specific warrant, than a mere passing allusion to it, in the Acts of our saint.<sup>119</sup> At Cluain-mor of Fer-arda, now Clonmore, a parish situated in the Barony of Ferrard, county of Louth, and diocese of Armagh, it is related, that St. Columba founded a church, and committed the care of

<sup>112</sup> Now the Boyne.

<sup>113</sup> Some called him Congalach, son to Maolmíth; but, Prince O'Donnell states, he must have been a different person, as otherwise he could not have been synchronous with St. Columba.

<sup>114</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. ciii., p. 406.

<sup>115</sup> This is interpreted "Meadow of the White Hazel." An old Irish Romance, intitled *Cachniam Dathi nioe fíachpach*, alludes to this place as being near Ros-naríogh, now known as Rosnaree, a townland on the Boyne, and in the parish of Knock-common. See Rev. Dr. Reeves' *Adannan's*

"Life of St. Columba," n. (a), p. 235.

<sup>116</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 493.

<sup>117</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiii., p. 548.

<sup>118</sup> See Archdall's "Monasticon Hibernicum," p. 532.

<sup>119</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. iii., cap. xxiii., num. 10, p. 370, and Quinta Vita S. Columbæ, lib. iii., cap. lx., d. 442.

<sup>120</sup> His feast occurs, at the 1st of January, where notices of him may be found in the First Volume of this work, Art. iii.

it to Oissein,<sup>120</sup> the son of Ceallach. Afterwards, that church went by the title of St. Columba of Clonmore, and there was a patron held in the place, on the day of his chief festival, the 9th of June.<sup>121</sup> On another occasion, some hardy fishermen, companions of the saint, had taken five fish with their net in the River Sale.<sup>122</sup> The waters abounded in fish, and the saint said to them, "Cast your net again into the stream, and you shall find a large fish, which the Lord has destined for me." Obeying the saint's command, they hauled in a fish<sup>123</sup> of astonishing size, which was prepared for him by the Almighty.<sup>124</sup>

Some time before the desertion of Temoria,<sup>125</sup> or Tara, Columba had a Divine revelation, and he predicted, that city, although then full of people, powerful in its garrison, noble in its chiefs, sublime in its royal pre-eminence, abounding in provisions, having its tables furnished, as also pleasant in its courts, entrances and surroundings, yet should become a scene of desolation in the future, should be forsaken by kings,<sup>126</sup> and remain void of other requirements, as a melancholy example of human instability. He predicted the same regarding Cruachain, Daillind, and Emhain Macha. All this as foretold was subsequently realized.<sup>127</sup>

When Columba was returning with his monks at one time after prayers, they noticed his sad appearance, and they enquired its cause. Then, in a prophetic spirit he answered: "My Irish people are to me a cause for sorrow, since in time to come, they shall wage war on each other, shall injure, hate, and wickedly slay, shall shed innocent blood, shall oppress the poor, and violate churches and holy places; for these crimes, they shall excite and incur the anger of God and of his saints, whose churches they profaned. Wherefore, to avenge such evils, God shall arm against them the forces and courage of foreigners, so that they shall be driven from their own seats and houses to the mountains, rough places, marshes, and deserts, unfit and inconvenient for human habitation. However, I feel abundantly consoled, because taught by such calamities, our people shall be converted to God, and shall recover their love of justice and right, they shall venerate the saints, and they shall inviolably observe their church privileges. In fine, the Almighty shall regard the

<sup>121</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, pp. 280, 281.

<sup>122</sup> We are told by Colgan, that the River Sele, as referred to in the *Quarta Vita S. Patricii*, cap. li., p. 42, and in the *Septima Vita S. Patricii*, pars ii., cap. iv., p. 129, was identical with the *Abha-dhubh*, i.e., *fluvius niger*, now the Blackwater River in Meath. See "Trias Thaumaturga," n. 14, p. 173.

<sup>123</sup> In Adamnan's Life of our saint it is termed an *essoc*. By this is understood, a salmon or a pike, by some; but, Colgan deems it to be an eel, and derivable from the Irish term *ercon*, applied to the latter fish.

<sup>124</sup> See *ibid.*, *Quarta Vita S. Columbæ*, ib. ii., cap. xix., p. 354, and n. 19, p. 383.

<sup>125</sup> This is usually placed at A.D. 554, when the last feast of Teamhair was celebrated, by Diarmaid, King of Ireland. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 190, 191.

<sup>126</sup> After this desertion of Tara, each monarch of Ireland chose for himself the

residence most convenient or agreeable, but usually within his own hereditary principality. The kings of the northern Hy-Neill usually resided at their ancient fortress of Aileach, in the barony of Inishowen, near Derry; and those of the southern Hy-Niall, at first lived at Dun-Torgeis, near Castlepollard in Westmeath, and afterwards at Dun-na-Sgiath, at the north-western margin of Loch Annin, now Lough Ennell, near Mullingar. See *ibid.*, n. (p).

<sup>127</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. lxxxiv., p. 402.

<sup>128</sup> This passage will forcibly recall those lines, in that beautiful lyric, and the political meaning they convey, in "The Parallel":—

"When that cup, which for others the  
proud Golden City  
Had brimm'd full of bitterness,  
drench'd her own lips,  
And the world she had trampled on  
heard without pity  
The howl in her halls, and the cry  
from her ships.

multiplied wickedness, and the cup brimful of impiety, heaped up by their conquerors and persecutors;<sup>128</sup> then, in turn, mutual dissensions, hatreds, quarrels, and wars, shall succeed, and the foreigners shall be driven from the bounds of Ireland, while the Irish, through the intercession of their own saints, shall recover laws and usages, they had previously lost."<sup>129</sup> Another time, travelling towards Temoria,<sup>130</sup> our saint met a certain holy prophet, called Bec, the son of De.<sup>131</sup> On account of his spirit of prophecy and predictions, he was very dear to and familiar with Diernit, son to Kerval, King of Ireland. After mutual salutations, and speaking on the subject of prophecy, Columba asked Bec, if he knew the term of his own life, or the hour of his death? Bec replied: "I well know it, for now seven years of my life remain." Then, Columba said, that many pious works could be performed in a briefer time, and he asked again, if Bec were certain, he had so long a term to survive. Hesitating a little, Bec replied, that he should recall what he said, and that he had only seven months to live. Then, asked Columba, "Are you very certain, that your life shall be even so much prolonged?" "Truly, holy Father," said Bec, "all your former predictions regarding me must be fulfilled, and I have been deceived regarding myself, as now I know I have only seven hours to live. Wherefore, I earnestly entreat you, to hear the confession of my past sins, to give me communion, and to prepare me for my last end. This request Columba complied with, and on that very day, St. Bec mac De went to Heaven."<sup>132</sup>

A certain Columba<sup>133</sup>—but nevertheless he cannot well be identified with our saint—is said to have visited St. Fintan of Dumbleisque,<sup>134</sup> and to have bestowed upon the latter a city called Kill-maitoge, with the services, which its inhabitants owed to the possessor.<sup>135</sup> This church is placed, by Colgan,<sup>136</sup> in the Diocese of Meath, although in another passage, he does not undertake to define the locality. Once St. Columba visited St. Mochuda,<sup>137</sup> at Rathin, and he predicted, that the latter should be thence banished by the King of Ireland, moved to this course through persuasion of some among the clergy of Leth-Cuinn, who envied the holy man. Moreover, on this occasion, Mochuda learned where he was to fix a future habitation and to lay down the burden of his flesh. Columba answered: "At the course of the River Nimhe, where formerly from the summit of Sliabh-Cuach, you saw the choir of Angels, there shall be your residence, there shall you build a temple, which you shall mark with a golden seal, and there being settled, you shall spend the life God has given you until changed for life eternal." All this happened,

"When the curse Heaven keeps for the  
haughty came over  
Her merchants rapacious, her rulers  
unjust,  
And, a ruin, at last, for the earth-  
worm to cover,  
The Lady of kingdoms lay low in  
the dust."

—Moore's "Irish Melodies."

<sup>129</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxxv., pp. 402, 403.

<sup>130</sup> In the "Tigernachi Annales," found in Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., the last convention at Temoria, is placed at A.D. 560. See p. 141.

<sup>131</sup> In the Leabhar Breac, he is represented as poet and counsellor to Diarmait Mac

Cerbaill, King of Ireland, and there too are introduced Tracts referring to his conversation with St. Columkille and to his Prophecies.

<sup>132</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxxvii., p. 403.

<sup>133</sup> Probably, he who was Abbot of Tyr-daglass, venerated on the 13th of December.

<sup>134</sup> See his Life in vol. i. of this work, Art. i., at the 3rd of January, the date for his festival.

<sup>135</sup> See Colgan's "Acta Sanctorum Hiberniæ," Januarii iii., Vita S. Fintani, cap. xiii., p. 12.

<sup>136</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 494.

<sup>137</sup> See his Life, chap. iii., in the Fifth Volume of this work, at May 14th, Art. i.

for Blathmac, son to Aidus Slane, King of Ireland, banished St. Mochudda from Rathain.<sup>138</sup> At Rathin, St. Columba proposed to build a cell, and with such intent, he collected three loads of osiers.<sup>139</sup> However, he had a prophetic revelation, that Rathin was destined for St. Carthacus,<sup>140</sup> who was subsequently to arrive there and to build his cell. For him the loads of twigs were left, and with these the first missionary station at that place was constructed.

St. Boethin once had a dream which he related to St. Columba. He declared, that in a certain city, he seemed to behold three seats : one seat of gold, one of silver, and one of glass, and that the latter appeared to be nearer to Christ. Having asked Columba's explanation, the saint said, " That one made of gold typifies the golden virtue of charity which distinguished Kieran,<sup>141</sup> son of the carpenter ; the silver one signifies your own pure, sincere and solid piety ; while the glass one, which can easily be broken and which can with difficulty be repaired, most resembles me a frail sinner, whom constant intercourse with men renders liable to be injured, if not broken." This was said through a spirit of profound humility ; yet, says his biographer O'Donnell, Columba might claim the seat of glass, on another title, inasmuch as it reflected the virtues of the saint and the vices of others, so that the rays derived from the sun of justice were easily transferred to the souls of his neighbours.<sup>142</sup> Once Columba was asked by Andadh, son to Duibhinus, to tell him when his life should end. Columba however replied, that he sought for information more curiously than usefully, for to God only was known the time and juncture ; nor did he wish mortals to equal his knowledge, and that it was more becoming they should learn what the Almighty commanded, than curiously to enquire what he had decreed regarding them ; that God wisely concealed from men the exact and near hour of death, not only for their own spiritual profit and good, but lest they should cease, through fear of it, to engage in meritorious works, in study and in the social duties of life, thus causing great public loss ; that if they foresaw its delay, they would be more ready immediately to plunge into crimes, and to defer their repentance to the last moment ; he also declared, that although more familiar with the Almighty himself than were most seculars, he never desired to know in advance the hour for his own death ; and, in fine, he was satisfied to know most certainly, that the hour which was uncertain to man, was thoroughly known to God. Moreover, as compared with eternity, the term of man in life is but as a point, so that every moment should be spent in the discharge of good works, and as the Saviour admonishes, in the practice of unwearied piety. To these remarks, so full of wisdom, Andadh obediently submitted.<sup>143</sup> In like manner, when persons living piously asked him sometimes to predict regarding their state of predestination, or the term they had to live, he declared, that it was not well for even good men to be assured of their future happiness, lest they might become too elated, or relax in their good works, or indulge in faults. Yet, often he threatened sinners with impending death or damnation, so that when the love

<sup>138</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxx., p. 402.

<sup>139</sup> See the Bollandists' "Acta Sanctorum," tomus iii., xiv. Maii. De S. Carthaco seu Mochudda, Episcopo et Abbate Lismo-riensi, in Hibernia, p. 381.

<sup>140</sup> See the Life of St. Carthage or Mochudda, on his feast, May 14th, in the Fifth Volume of this work, Art. i., chap. ii.

<sup>141</sup> See his Life, on the 9th of September.

<sup>142</sup> See Colgan's "Trias Thaumaturga,"

Quinta Vita S. Columbæ, lib. i., cap. lxxxi., p. 402.

<sup>143</sup> See *ibid.*, cap. lxxxii., p. 402.

<sup>144</sup> See *ibid.*, cap. lxxxiii., p. 402.

<sup>145</sup> The Irish name *CLUAM MIC NOIR*, is interpreted, by some writers, "Meadow of son of Nos," derived from Nos, son of Fiadach, one of the Dealbhna-Eathra, the tribe in whose district—now known as the barony of Garrycastle in King's County—the abbey was situated.

<sup>146</sup> His Irish patronymic was *MAC AN*

of virtue did not urge them to refrain from vice, the fear of punishment might induce them to a better state.<sup>144</sup>

Already Clonmacnoise<sup>145</sup> had been founded, A.D. 548, or about that time, by St. Ciaran.<sup>146</sup> His chief patron was King Diarmait, who granted the site with its endowments. The saint died, however, on the 9th day of September, A.D. 549, only in the thirty-fourth year of his age.<sup>147</sup> He was esteemed one of Ireland's chief saints,<sup>148</sup> and his monastery soon rose to the highest degree of importance. While in the province of Meath, it is related, that St. Columba travelled in the direction of Clonmacnoise, to St. Kieran. To the latter he presented the copy of a Hymn, he had composed, in the praise of God. His custom was to spend his few leisure moments in composing little effusions in praise of the Almighty, when freed from the recital of the Divine Office and other pious exercises, and when he relaxed from holy meditation. These hymns and tracts were written partly in the Latin, and partly in the Irish language.<sup>149</sup> Once, while St. Columba was engaged writing a Book of Gospels, St. Kieran, son of the artisan, being asked to do so, promised he would complete the middle part. "And I," said Columba very much pleased, "promise on the part of God, that the middle parts of Ireland shall rejoice in your name and pay tribute to your monastery."<sup>150</sup> While at the monastery of Clonmacnoise, a certain boy—whose proficiency was held to be very slender by the monks—earnestly desired to obtain St. Columba's blessing; but, through bashfulness, he did not dare to ask for it. However, he approached, and in a furtive manner, he took a thread or two from the hem of our saint's garment. He was rudely repelled by the monks, who were near; but the saint, knowing well his interior dispositions, not only imparted his blessing, but even predicted before all who were present, that the boy should be celebrated, in after time, for his holiness and knowledge. This child was Ernan,<sup>151</sup> son of Cressen, and who afterwards became well known throughout Ireland, for his knowledge of the Sacred Scriptures, and for his gift of miracles.<sup>152</sup> Various successive amendments had been made on the Continent, in the Rule for celebrating Easter, about St. Columba's time. These regulations left the British churches considerably in arrear; partly owing to their unwillingness to abandon ancient institutions, and owing partly to the circumstance alleged of the Irish,<sup>153</sup> that they were greatly and inordinately addicted to their national usages.<sup>154</sup> In Clonmacnoise, St. Columkille prophesied regarding those future dissensions, which subsequently prevailed for so many years, and especially among the Irish Churches, concerning the differences of time for the proper celebration of Easter. St. Columba could hardly have been ignorant of the discrepancy, between the Irish and the Continental churches; yet, he evinced no desire to alter the existing practice, as he found it in Ireland. Such was the respect for his memory, in after times, that the bare fact of his observing the old rule operated, during more than a century, as a great obstacle to the adoption of the Roman Easter in the monastery of Hy and in its dependencies.<sup>155</sup>

τ-ρ401r, Latinized "Filius Artificis."

<sup>147</sup> See his Life, at the 9th of September.

<sup>148</sup> In Cummin's Paschal Epistle, he is called "Queraus Coloniensis," and it ranks him, likewise, among the "Patres priores" of the Irish. See Ussher's "Veterum Epistolarum Hibernicarum Sylloge," Epistola xi., p. 33.

<sup>149</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxx., pp. 400, 401.

<sup>150</sup> See *ibid.*, cap. lxxxviii., p. 403.

<sup>151</sup> See Rev. Dr. Reeves' Adairnan's

"Life of St. Columba," lib. i., cap. iii., pp. 23 to 26.

<sup>152</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxi., p. 401.

<sup>153</sup> Especially by St. Wilfrid.

<sup>154</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxv.

<sup>155</sup> See Rev. Dr. Reeves' Adairnan's "Life of St. Columba," lib. i., cap. 3, n. (1), p. 26.

## CHAPTER V.

HE LITERARY WORKS OF ST. COLUMBA—THE VARIOUS SUBJECTS HE TREATED IN PROSE AND VERSE—HIS PROPHECIES—TRAVELS OF ST. COLUMB THROUGH LEINSTER, AND THE RELIGIOUS INSTITUTIONS THERE FOUNDED BY HIM.

THE mental and bodily industry and love for labour of St. Columba were extraordinary. His missionary works were hardly ever interrupted. He never could spend even one hour, without study, or prayer, or writing, or some other holy occupation.<sup>1</sup> St. Columkille is the reputed author of various Prose Tracts, Poems and Prophecies, in the Irish and Latin languages, and copies of which are still preserved in public libraries, at home and abroad. Several of his genuine productions are now probably unknown or lost. However, although various prophetic and other Poems<sup>2</sup> are ascribed to St. Columkille, their authorship or invention does not appear to date back to his period.<sup>3</sup> Like all true missionaries, now as then, Columba spoke and wrote in the vernacular of his country, while his cultivated taste and his innate genius added to its literature. According to a quatrain,<sup>4</sup> quoted in the old Irish Life,<sup>5</sup> he had an intense relish for the promotion of religious and national feeling with literature, not alone in his own but even in the Latin language. Most of his Tracts are inspired by a deep and sublime sentiment of devotion; while several serve to show, likewise, that his patriotic feelings were of a warm and of an intense nature. Indeed, it is difficult to conceive, how there can be any true piety, zeal, or charity, where love of one's country and of one's own people is stilled and unstimulating in the human heart.

The Royal Irish Academy's Library contains<sup>6</sup> several poetic pieces, attributed to St. Columkille. In like manner, the Manuscript Room of Trinity College Library, Dublin, preserves some compositions, ascribed to him. Over thirty Poems in the Irish language, and supposed to have been written by him, were in possession of Edward O'Reilly, the subjects being miscellaneous, but the chief part were religious. He had also Prophecies, which, if written by Columba in any form, must have been interpolated and corrupted, by modern writers.<sup>7</sup> The Bodleian Library,<sup>8</sup> at Oxford,<sup>9</sup> and the

CHAPTER V.—<sup>1</sup> Such is the account left us by Adamnan.

<sup>2</sup> See for some of these Messrs. Hodges' and Smith's collection of Manuscripts belonging to the Royal Irish Academy, Folio Paper MS., No. 221. Also a 4to Paper MS., No. 27.

<sup>3</sup> Thus, a Manuscript, belonging to the Bodleian Library, Oxford, and classed Laud, 615, contains 136 Irish Poems, for the most part ascribed to St. Columba. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes F, n. (a), p. 265.

<sup>4</sup> Thus has the stanza been rendered into English:—

"Thrice fifty noble lays the Apostle made,  
Whose miracles are more numerous than grass;  
Some in Latin, which were beguiling;  
Some in Gaelic, fair the tale."

<sup>5</sup> In the "Leabhar Breac," and this has been translated into English, by William Maunsell Hennessey, Esq., M.R.I.A. It is published as Appendix I, with annotations, in William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., pp. 467 to 507. This is evidently a Panegyric, addressed to a congregation, and probably composed for some Festival of our saint.

<sup>6</sup> Messrs. Hodges' and Smith's small 8vo paper MS., No. 145, in the Royal Irish Academy, contains some poems ascribed to St. Columkille. Also, a MS. classed No. 46, 4; and No. 6, 5; as likewise, No. 27.

<sup>7</sup> See "Chronological Account of nearly Four Hundred Irish Writers," &c., p. xxxviii.

<sup>8</sup> In his "Scottish Historical Library," Bishop Nicolson mentions his works in Irish verse, as being found among the Laud Manuscripts, and marked in the Catalogue, tom. i., part i., num. 784. See chap. vi., p. 65 n. 19.

Burgundian Library, at Bruxelles, have copies of his Poems, The following compositions have been ascribed to him; however, we are not obliged to accept them very generally as his genuine works. Neither can we presume to fix the dates, for their issue, in all cases; but, from the subjects treated and the circumstances and occasions to which they refer, we may well consider—precluding the idea of their being spurious—several of them must have been composed before he left Ireland for Alba. Those relating to a subsequent period of his life, as indicated by their subjects and circumstances, are reserved for further notice. Besides that Monastic Rule to which we have already alluded, but of which a copy has not yet been recovered, or authenticated;<sup>9</sup> we must here present a list of those compositions, which are set down to his credit, and, in many instances, we may fairly accept the continuous traditions of Ireland, as lending great weight to their genuineness. To St. Columkille has been attributed a Life of St. Patrick,<sup>11</sup> from which have been drawn later accounts of our great National Apostle.<sup>12</sup> Alluding to that Life, Colgan thinks it was written in one Book, if not in a greater number.<sup>13</sup> However, it is said,<sup>14</sup> that our saint was among the first to compile and narrate the Miracles of St. Patrick.<sup>15</sup> He is said, also, to have composed a Hymn in Irish,<sup>16</sup> which is a panegyric of St. Brigid;<sup>17</sup> and, as it was a short one, Colgan has translated it into Latin<sup>18</sup>, which he has published. He is reputed to have written this Hymn, about A.D. 563, on his passage over to Britain.

As St. Columba delighted in singing the Divine praises, we are not to be surprised, that his inspired soul was poured out in the composition of several sublime and devotional canticles. In the “*Liber Hymnorum*,”<sup>19</sup> there are preserved three distinct Latin Hymns,<sup>20</sup> attributed to him, and these are regarded by many—and from a remote time—as his genuine effusions. These are classed thus in traditional order. I. A Latin Hymn of St. Columba,<sup>21</sup> intitled

<sup>9</sup> Among the Manuscripts, Laud. D. 17, are to be found his Exhortation to Princes and his Prophecies, as also some account of his own Life. See Bishop Nicolson’s “*Irish Historical Library*,” chap. iv., p. 34, and n. 4.

<sup>10</sup> We do not here refer to the Rule of St. Colum Cille, which contains precepts for the regulation of the life and time of religious, preferring solitude to living in community. Of this a summary is given in Eugene O’Curry’s “*Lectures on the Manuscript Materials of Ancient Irish History*,” Lect. xviii., p. 374. Also Appendix, No. CXVIII., p. 612. A translation of it into English may be found, in William F. Skene’s “*Celtic Scotland*,” vol. ii., Appendix II., pp. 508, 509.

<sup>11</sup> See Colgan’s “*Trias Thaumaturga*,” *Septima Vita S. Patricii*, lib. i., cap. lxi., p. 128.

<sup>12</sup> See *ibid.*, lib. iii., cap. xcix., p. 167.

<sup>13</sup> See *ibid.* Tertia Appendix ad Acta S. Columbæ, Secunda Pars., num. i.

<sup>14</sup> In the Manuscript copy of the Tripartite Life of St. Patrick found in the British Museum, Egerton 93, and also in a copy belonging to Eugene O’Curry.

<sup>15</sup> See “*Lectures on the Manuscript Materials of Ancient Irish History*,” Appendix, No. CVI., p. 608.

<sup>16</sup> In the original it begins with these

words, *Brigid be blithmaith*.

<sup>17</sup> A scholiast on this Hymn, and also an Irish Life of St. Brigid, attribute its composition to St. Columba. However, the scholiast has doubts, as to whether it may not have been the composition of St. Brendan of Clonfert. Notwithstanding, Colgan thinks it should rather be assigned to our saint, as well because of a statement contained in St. Brigid’s Irish Life, as on account of a cause alleged by the scholiast for composing that Hymn, and more nearly indicating such a conclusion.

<sup>18</sup> See “*Trias Thaumaturga*,” Appendix Secunda ad Acta S. Brigidæ, cap. xxiii., p. 606.

<sup>19</sup> It is classed E. 4, 2, among the Trinity College Manuscripts.

<sup>20</sup> The Rev. Dr. Todd has edited this *Leabhar Imun*, or “*The Book of Hymns of the Ancient Church of Ireland*.” In Rev. Dr. W. MacIlwaine’s “*Lyra Hibernica Sacra*,” there are English metrical versions of those Hymns.

<sup>21</sup> This was published, in the first instance, by Colgan in “*Trias Thaumaturga*,” Tertia Appendix ad Acta S. Columbæ, Pars Tertia, pp. 473 to 475. It was extracted from a copy of the Book of Hymns, now preserved in the Franciscan Convent, Dublin. In that Manuscript, it had two Prefaces, partly in

Altus Prosator,<sup>22</sup> on the Unity and Trinity of God,<sup>23</sup> written, it is thought, about the year 560 or earlier.<sup>24</sup> II. A Latin Hymn by St. Columkille,<sup>25</sup> also addressed to our Lord Jesus Christ.<sup>26</sup> III. A Latin Hymn, by the same writer, beginning with "Noli pater indulgere." Colgan has printed two copies<sup>27</sup> of this Hymn,<sup>28</sup> and the Rev. Dr. Todd<sup>29</sup> has given us another version. It is stated, that Columba composed it,<sup>30</sup> in the doorway of Disert Daire Chalcaigh, in the time of Aedh, the son of Ainmire. This was when the saint came to hold a conference with the king, and when he was about to found Derry.<sup>31</sup>

A devout and deprecatory prayer<sup>32</sup> against dangers and calamities

Latin, and partly in Irish, of which Colgan has only given the substance. He presents also the Arguments prefixed to each stanza, and he has translated those Irish words that occur, intermixed with Latin in the original. Another version of it appears, in the *Leabhar 1muin*, edited by Rev. Dr. James Henthorn Todd, who tells us, that a leaf in the original Manuscript being lost, as also one of another copy in the *Leabhar Breac*, we must still depend upon Colgan's copy for the missing stanzas. See *Fasciculus ii.*, p. 201.

<sup>22</sup> There is a Prologue to this Hymn by Colum Cille, followed by eight stanzas, only in the "*Leabhar Breac*," one of the Irish Manuscripts, lately published by the Royal Irish Academy. The other stanzas have disappeared, with that portion missing between pages [238] and [238a], where there is a chasm of one or more folios. See Contents, pp. 21, 22. The portion of this Hymn remaining is abundantly interlined with Latin and Irish glosses. See body of the book, No. CLXV., CLXVI., pp. 237, 238.

<sup>23</sup> It begins with the line :—

Altus p̄p̄ositor̄ uer̄it̄ur̄ uer̄um et  
ingenit̄ur̄,

and it is said to have been composed, as a penitential exercise for three battles, of which Columba had been the occasion in Ireland; while a second tradition has it, that the Hymn was an extemporaneous effusion, uttered in Hy. However, Adamnan seems to have been ignorant of such a tradition, if not of the Hymn itself, for he omits all mention of either. The Hymn is of considerable antiquity, for in many places there is quoted a Latin version of the Scriptures, older than the recension of St. Jerome. It is written in rude Latinity, with many obsolete words introduced, and it has been versified in English, by Rev. Dr. W. MacIlwaine.

<sup>24</sup> One account states, that it had been composed after seven years of study, in the Black Church of Derry. Each stanza commences with a letter of the Alphabet, and the number of stanzas is twenty, in that order; while each stanza contains six lines, with the exception of the first having seven lines, and an addition of three lines together towards the end. This Hymn is certainly of Irish origin, and it has been annotated by Rev. Dr. Todd, who furnished an English trans-

lation, additional glosses, and various readings. See, also, Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. iv., n. 36, p. 77.

<sup>25</sup> This was first published by Colgan, in "*Trias Thaumaturga*," Tertia Appendix ad Acta S. Columbæ, Pars Tertia, pp. 475, 476. There is a short Preface, in which it is stated, St. Columba composed this Hymn in cursive rythm, and because St. Gregory the Pope had said he too sparingly praised the Holy Trinity, in the Hymn preceding. Some doubt is thrown on the authorship of certain stanzas in this Hymn, as having been composed by St. Columba; wherefore, many were accustomed to repeat only those lines he was thought to have composed, at Hy, and in the time of Aedh, son to Ainmire. See *Leabhar 1muin*, "Book of Hymns of the Ancient Church of Ireland," edited by Rev. Dr. Todd, *Fasciculus ii.*, No. xv., pp. 252 to 258.

<sup>26</sup> It commences with the line or lines :—

in te Ch̄riste creventium m̄repera-  
tur omnium.

The language of this Hymn is evidently ancient, and it has been translated into English verse by Mary F. Cusack.

<sup>27</sup> One of these appears, in "*Trias Thaumaturga*," Quinta Vita S. Columbæ, lib. i., cap. xlix., p. 397, and elsewhere, in Tertia Appendix ad Acta S. Columbæ, Pars Tertia, p. 476.

<sup>28</sup> See *Leabhar 1muin*. "The Book of Hymns of the Ancient Church of Ireland," *Fasciculus ii.*, No. xvi., pp. 259 to 263.

<sup>29</sup> The first of those is only an extract, ending with &c.; while the latter copy he has published is stated to be a little more correct, although not entirely exact, yet written in an old hand.

<sup>30</sup> Already allusion has been made to it, in a previous chapter of this Life.

<sup>31</sup> An English metrical version of the three foregoing Hymns will be found, in Rev. Dr. John Smith's "*Life of St. Columba*," Appendix, pp. 136 to 143.

<sup>32</sup> Colgan had a copy of this, and it began with the words *Sciat̄ ūe ōo n̄m̄*, rendered in Latin "*Scutum Dei de Cælo*."—"Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 472.

<sup>33</sup> This was one of a class of Poems, popular



was formerly recited, and known as The Lorica<sup>33</sup> or Shield Armour of St. Columkille.<sup>34</sup> There is copy of his Lorica, among the Burgundian MSS. in the Library of Bruxelles.<sup>35</sup> A much shorter one than this is also to be found,<sup>36</sup> and stated to be of his composition.<sup>37</sup> A Poem on the Exercises and Delights of a contemplative Life is attributed to him.<sup>38</sup> A Poem is ascribed to Columkille on St. Patrick's Rule of Discipline.<sup>39</sup> He is said, to have written a Hymn,<sup>40</sup> in Praise of St. Kieran.<sup>41</sup> This is related,<sup>42</sup> by an author, who wrote the Life of the holy Abbot and founder of Clonmacnoise. An anonymous Poem on the various Paths to Heaven pointed out by St. Columkille is in 20 verses.<sup>43</sup> A Poem bestowing his farewell Blessing to the monks at Durrow, when about to go to Britain, is extant. In this, he names seven monks, three of whom he then left at Durrow, namely, Saints Cormac, Ængus and Collanus, and four others, whom he predicted should be buried in Durrow, namely, Libren, Senan, Conrach, the Priest of Kien's family, and also his brother.<sup>44</sup> A Poem ascribed to St. Columkille,<sup>45</sup> being a metrical Litany of the Blessed Virgin, is preserved.<sup>46</sup> An extempore Poem,<sup>47</sup> on the Death of Longarid<sup>48</sup> of Ossory, and a Poem on the Three Daughters of Anna, Mother of the Blessed Virgin,<sup>49</sup> are placed to his authorship. There is a prose list of the Nine chief saints of the Conarian Munster line, followed by a poem of twenty verses, improperly ascribed to St. Columkille, and on this same subject.<sup>50</sup> A Poem, on the Conditions of a Secure Life, and on the Diversity of Monks then living, and of a future Time, was extant and in Colgan's possession.<sup>51</sup> An anonymous Poem or a Dialogue between St. Columkille and St. Baoithin,<sup>52</sup> in 48 stanzas, is yet preserved. From early

among the ancient Irish, and usually these were invocations for protection from God, as also from the Archangels, Angels, Apostles and other saints.

<sup>34</sup> An imperfect copy, containing only seven stanzas, is found in the "Leabhar Breac," at p. 262, after which there is a chasm, and the rest is lost. A copy of it, in 136 verses, is to be found among the O'Longan MSS., in the Royal Irish Academy, vol. xvi., p. 227. This was written by Michael O'Longan, probably about the year 1760. It is a 4to paper, containing 320 written pages.

<sup>35</sup> See vol. iv., part i., p. 76.

<sup>36</sup> In the "Leabhar na h-Uidhri," edited by John T. Gilbert, M.R.I.A. See Description, &c., p. xiv.

<sup>37</sup> It begins with the line  $\Theta\iota\alpha \alpha\pi\theta \alpha\pi\iota\lambda\epsilon\chi\alpha\pi$ , rendered "May the high God advise us." It consists of 8 verses. See *ibid.*, and p. 15, col. i.

<sup>38</sup> This began with the words  $\eta\mu\epsilon\alpha\lambda\lambda\alpha\epsilon \lambda\epsilon\alpha\mu \beta\epsilon\tau\epsilon \alpha\pi\omega\upsilon\epsilon\tau \alpha\lambda\iota\upsilon\mu\eta\alpha$ , rendered in Latin "jucundum mihi degere in ora insulæ."—Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 472.

<sup>39</sup> It contains 28 verses. See O'Longan Manuscripts, vol. iv., p. 400.

<sup>40</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. ii., p. 15.

<sup>41</sup> See Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 471.

<sup>42</sup> In chapter xxvi.

<sup>43</sup> Preserved in the ix. vol. of O'Longan MSS., in the Royal Irish Academy, p. 207.

<sup>44</sup> This Poem begins with these words,  $\eta\theta\epsilon\alpha \theta\alpha\epsilon\tau\alpha\pi \theta\iota\alpha\pi \rho\epsilon\alpha\eta\alpha\theta$ . See Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 472.

<sup>45</sup> It contains sixteen Quatrains.

<sup>46</sup> In the xi. vol. of O'Longan MSS., in the Royal Irish Academy, p. 336.

<sup>47</sup> See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. i., pp. 17, 18, and Appendix, No. xvii., pp. 501, 502.

<sup>48</sup> He is venerated as a saint, at the 3rd of September.

<sup>49</sup> A copy, written, in or after 1799, by Michael Oge O'Longan, and containing 28 verses, will be found among the O'Longan MSS. of the Royal Irish Academy, vol. iv., p. 231, folio paper, containing 407 pp.

<sup>50</sup> See the liv. vol. of O'Longan MSS. in the Royal Irish Academy, p. 173. This is a 4to paper MS., containing 209 written pages.

<sup>51</sup> It began with these words,  $\epsilon\pi\upsilon\alpha\upsilon\tau\eta\varsigma\epsilon, \mu\alpha\tau\epsilon \delta \epsilon\iota\alpha\lambda\lambda \mu\alpha\tau\epsilon \delta \epsilon\upsilon\tau\eta\varsigma\epsilon$ , thus Latinized "Aqua fontana generat bonam rationem et iudicium."—"Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 472.

<sup>52</sup> See the Fifth vol. of the O'Longan MSS., in the Royal Irish Academy, at p. 306.

<sup>53</sup> In the xv. vol. of O'Longan MSS., in the

manhood, Baoithen seems to have been his most faithful and constant familiar and companion. To him, Columba's most secret thoughts were manifested, and his heavenly inspirations were communicated. Thus, St. Columkille's reputed Prophecies, as delivered to St. Baoithin, in 308 verses, are preserved.<sup>53</sup> A copy of St. Columkille's reputed Prophecy, as related to St. Baoithin, in 80 verses, is also extant.<sup>54</sup> Another reputed Prophecy of St. Columkille, delivered to St. Baoithin, is in 76 verses.<sup>55</sup>

Nor can we doubt, that St. Columba was very familiar with the earliest records and history of his country, which had been handed down to his days, through the care and cultivation of the shanachies, chroniclers, genealogists and bards. His own frequent travels over Erin made him acquainted with its beautiful scenery, topography, and traditions. Therefore may we admire in many of his pieces, the faithful descriptions of natural features presented, and the glowing imagery of those metrical lines, which delighted groups assembled round the halls and hearths of chiefs and people, who loved to recite and to hear the impassioned strains of their sanctified and illustrious Poet-priest. How remotely carried back were his thoughts and imaginings, the following account may serve to illustrate. A Poem is attributed to St. Columkille, on the Firlbolgian colony of Ireland, and this is contained in the Book of Ballymote.<sup>56</sup> There is another Poem, said to have been of his composition, in Praise of Eochaidh Mac Eirc, and addressed to a pupil who questioned him.<sup>57</sup> It contains a minute account of the Battle of Magh Tureadh,<sup>58</sup> otherwise called Magh-Tureadh-Conga,<sup>59</sup> as also of the Milesian Expedition to Erin.<sup>60</sup> Various copies of that celebrated poem,<sup>61</sup> attributed to St. Columkille, on leaving Beinn Edair,<sup>62</sup> and on going over to Scotland, are preserved.<sup>63</sup> However, although the language is undoubtedly old, and internal evidence shows it was composed in a later age than his, it contains many allusions to Columba's native and adopted countries, while it serves as an early metrical record of his principal Irish churches.<sup>64</sup> Another Poem, reputed to have been composed by St. Columkille, on the hospitality of the Connaught King Guaire, has six quatrains.<sup>65</sup> However, there is very great reason for doubting our saint's composition of this Poem, as Guaire could hardly have attained his reputation for hospitality, during the lifetime of Columba.<sup>66</sup> There

Royal Irish Academy, p. 164.

<sup>54</sup> In the xi. vol. of O'Longan MSS., in the Royal Irish Academy, p. 252. This vol. was transcribed by Michael Oge O'Longan, between the years 1806 and 1808. It contains 416 written pages.

<sup>55</sup> In the xv. vol. of the O'Longan MSS., in the Royal Irish Academy, p. 168. This is a 4to paper volume written by Michael O'Longan, about A.D. 1760.

<sup>56</sup> The large folio vellum MS., in the Royal Irish Academy, No. 41, 6.

<sup>57</sup> This is contained, in the Yellow Book of Lecain, at fol. 27 *a*, *b*.

<sup>58</sup> The battle of Moytura was fought in the year of the world 3303, between the Firlbolgs and the Tuatha-De-Dananns. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 16, 17, and nn. (o, p, q, r).

<sup>59</sup> So called, because of its proximity to Cong, in the county of Mayo.

<sup>60</sup> See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish

History," Lect. xi., p. 242.

<sup>61</sup> In 100 stanzas.

<sup>62</sup> The Irish name, for the modern promontory of Howth.

<sup>63</sup> One of these is in vol. iv. of the O'Longan MSS., in the Royal Irish Academy, pp. 38, 39. Another is in vol. xiv., 4to paper of the same collection, at p. 182, transcribed by Michael O'Longan, about 1784. A fragment of this poem is in vol. xxii. of the O'Longan MSS., at p. 45.

<sup>64</sup> The Irish of this Poem, beginning with ΟΙΒΝΟ ΒΕΤΕ ΑΥ ΒΕΜΝΟ ΕΘΑΙΡΥ, and its English translation, with illustrative notes, are to be found in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes, G, pp. 285 to 289.

<sup>65</sup> It is in the ix. vol. of O'Longan MSS., in the Royal Irish Academy, at p. 207.

<sup>66</sup> The death of our saint is usually assigned to A.D. 597. The first year when Guaire-Aidhne comes into notice in our Annals is A.D. 622, when he was routed by Failbe Flann, at the battle of Carn-Fearad-

is also a fragment of St. Columkille's supposed Poem for Guaire, King of Connaught.<sup>67</sup> Another Poem for Guaire, King of Connaught, in 24 verses, is also ascribed to our saint.<sup>68</sup> Another Poem, said to be by St. Columkille, for Guaire, the hospitable King of Connaught, is in 24 verses.<sup>69</sup> The Salutation of St. Corbmac, coming from his country to St. Columba, is held to have been the composition of this latter.<sup>70</sup> The scene of this Poem is thought to have been laid at Durrow, and it takes the form of a Dialogue.<sup>71</sup> However, we do not seem to have it in a perfect state.<sup>72</sup> A Hymn to St. Brigid,<sup>73</sup> and a Poem,<sup>74</sup> attributed to St. Columkille, are among the Trinity College Manuscripts, Dublin. Besides these, there is a Discourse of St. Columkille<sup>75</sup> and another Poem<sup>76</sup> ascribed to him, in the same collection. Another Poem, attributed to St. Columkille, is preserved.<sup>77</sup> A Poem relating to St. Mochteus, his Age, his Disciples, and Congregation, is ascribed to St. Columba.<sup>78</sup> Another Poem is ascribed to St. Columkille.<sup>79</sup> He wrote a Poem, it is said, on the Works of Mercy.<sup>80</sup> St. Columba's Farewell to Arann,<sup>81</sup> is a composition already well known.<sup>82</sup> A Metrical and Salutatory Epistle to some saints of Ireland is said to have been the composition of St. Columba.<sup>83</sup>

Long before the Anglo-Norman Invasion, St. Columba was celebrated as a Prophet amongst the Irish, since we find Prophecies ascribed to him, and quoted in the Book of Leinster.<sup>84</sup> One of these<sup>85</sup> is said to have been addressed to his friend and companion St. Baoithin,<sup>86</sup> at Iona, and it presumes to predict what events were to happen in Erin, and in times succeeding their period.<sup>87</sup> This is undoubtedly spurious, and it is evident, that it must have been composed after the events alluded to took place. There is another so-called prophetic Poem<sup>88</sup>—and much more modern—of twenty-two stanzas, pro-

haigh, and again, at A.D. 645, he suffered a defeat, at the battle of Carn-Conaill, from Diarmaid, son of Aedh Slaine. In fine, his death is recorded, at A.D. 662. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., at these respective years.

<sup>67</sup> See the xxii. vol. of O'Longan MSS., in the Royal Irish Academy, p. 451.

<sup>68</sup> See the xiv. vol. of O'Longan MSS., in the Royal Irish Academy, p. 184.

<sup>69</sup> The iv. vol. of Longan MSS. in the Royal Irish Academy, contains it, p. 40.

<sup>70</sup> This Poem begins with *Corbmac na Uaetam liglan*, thus Latinized "Corbmacus nepos Lictani, specie decorus."—Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 472.

<sup>71</sup> The Irish, with an English translation and notes, may be read in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes F, pp. 270 to 275.

<sup>72</sup> See *ibid.*, n. (m), p. 274.

<sup>73</sup> Classed E 3, 28.

<sup>74</sup> It is classed there, H I, 11.

<sup>75</sup> Classed H 2, 17.

<sup>76</sup> Classed H 4, 4.

<sup>77</sup> In the small folio vellum MS., in the Royal Irish Academy, No. 42, 6, known as the Book of Lecan.

<sup>78</sup> This begins with the words *fiacail mocta pa maie beur*, and they are rendered into Latin thus "Dens Moctei, qui erat moribus integer."—Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 472.

<sup>79</sup> See the O'Longan Manuscripts, vol. iv., p. 282. It has 41 verses.

<sup>80</sup> This begins *an dmuja an oiaig na haome*, and these words are Latinized "Eleemosyna post ieiunium."—Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 472.

<sup>81</sup> This was published by the Gaelic Society, A.D. 1808.

<sup>82</sup> A copy is to be found among the O'Longan MSS., vol. viii., Royal Irish Academy, p. 269. It contains 84 verses.

<sup>83</sup> It begins with *doibinn beir ar beinn eolair*, thus Latinized, "Iucundum est esse in Binn Eduir."—Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 472.

<sup>84</sup> This was compiled, about A.D. 1150.

<sup>85</sup> It is a Poem, containing 360 lines, of which a very complete analysis may be found in Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xix., pp. 399 to 406. Also, Appendix, No. CXXXVI., p. 625.

<sup>86</sup> It begins with the line :—

ΕΙΡΕ ΠΟΤΟ Δ ΘΑΟΙΕΙΝ ΒΑΟΙΝ.

<sup>87</sup> A copy of this is in the Trinity College Manuscripts, classed I, 10, at p. 157.

<sup>88</sup> It begins with the line :—

ΕΙΡΕ ΠΟΤΟ Δ ΒΑΟΙΕΙΝ ΒΑΟΙΝ.

fessing to be addressed to St. Baoithin.<sup>89</sup> A third prophetic Poem<sup>90</sup> of twenty-one stanzas foretells the exploits and fate of three lords of the O'Donnell family.<sup>91</sup> A fourth prophetic Poem,<sup>92</sup> ascribed to St. Columkille, is one which declares the decay of Tara, of Cruachain, and of Emhain, because the nobles of Erin would cease to be good Christians.<sup>93</sup> A fifth prophetic Poem,<sup>94</sup> consisting of thirty-one stanzas, is addressed to the celebrated prophet St. Berchan of Cluain Sosta, and it predicts in general terms a very demoralized state of society in Erin.<sup>95</sup> A sixth prophetic Poem<sup>96</sup> is one of ten stanzas, and it professes to have been derived from the lips of an Angel.<sup>97</sup> It is somewhat in a style and tone similar to the previously mentioned one, and declaring that bad kings, bad judges, bad fathers, bad sons, bad daughters, and bad seasons, are in store for Ireland. A seventh prophetic Poem,<sup>98</sup>—said to have been St. Columba's—is reputed to have been delivered by him to St. Baoithin, at Iona, a short time before his death, and relating to the future transference of his own mortal remains.<sup>99</sup> His fame in predicting future events was recognised by the Anglo-Norman Invaders.<sup>100</sup> Books containing his Prophecies were then in circulation, and some of his predictions were supposed to have reference to that event.<sup>101</sup> Nay more, certain specific actions, which happened at the time, were thought to have been pointed out in vicissitudes of that war.<sup>102</sup> Various Prophecies—some of them in Irish verse and ascribed to St. Columba—have been published,<sup>103</sup> while many are yet in Manuscripts.<sup>104</sup>

<sup>89</sup> It is in the Hodges' and Smith's collection of the Royal Irish Academy Manuscripts, I, 75, p. 14.

<sup>90</sup> It begins with the line :—

Πατρι Κυμνν ανρ Λοετ αν Ρυαυθ.

<sup>91</sup> This is in the Hodges' and Smith's collection of the Royal Irish Academy Manuscripts I, 75, p. 19.

<sup>92</sup> It begins with the line :—

Τεαηανρ ηρεαξ, Τεαηανρ ηρεαξ.

<sup>93</sup> It is classed H 1, 10, at p. 161, among the Trinity College Library Manuscripts.

<sup>94</sup> It begins with the line :—

Τιορεαυθ ανρηρη α ηθεαρεαν.

<sup>95</sup> Among the Trinity College Manuscripts, classed H 1, 10, at p. 116.

<sup>96</sup> It begins with the line :—

Μο εεαν ουτ α τεαεταρη.

<sup>97</sup> This is to be found in the Hodges' and Smith's collection of Royal Irish Academy Manuscripts, I, 75, at p. 27.

<sup>98</sup> It begins with the line :—

Τιορεαυθ μανσαρη να μωρ λονξ.

<sup>99</sup> This is found among the Hodges' and Smith's collection, in Royal Irish Academy Manuscripts, 2, 52, p. 414.

<sup>100</sup> See Giraldi Cambrensis "Opera," edited by James F. Dimock, M.A., vol. v. *Expugnatio Hibernica*, lib. ii., cap. xvii.,

pp. 341, 342.

<sup>101</sup> Our saint is classed among the four great Prophets of Ireland, St. Patrick, St. Moling and St. Brechan being the others. See *ibid.*, cap. xxxiv, pp. 384, 385. One of these prophecies stated, that scarcely before the Day of Judgment was Ireland to be wholly subdued by the English. He adds: "Et quanquam Anglorum populum antea pluries bellici discriminis in insula vices experiendo turbati contingat et debilitari; sicut Braccani testimonio, per quemdam regem, de desertis Patricii montibus venturum, et nocte Dominica castrum quoddam in nemorosis Ophelanix partibus irrupturum, omnes fere Anglici ab Hibernia turbabuntur; eorundem tamen assertionem, orientalia insulæ maritima continue semper obtinebit."

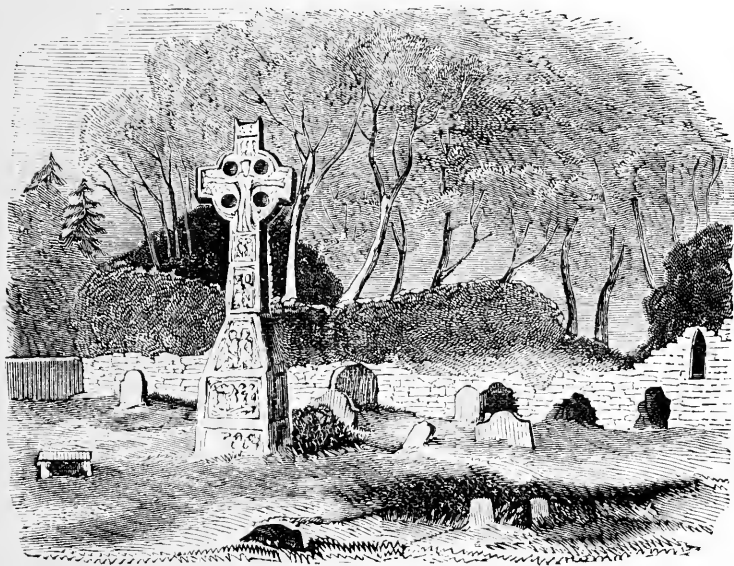
<sup>102</sup> Giraldus alludes to John De Courcy, the Earl Richard, to Raymond le Gros, to Philip de Breusa, and to Hamo de Valois, Lord Justiciary in 1197, as instances of their fulfilment.

<sup>103</sup> Among these may be classed "The Life and Prophecies of St. Columba or Columkille, Patron of Derry, and Founder of Ionã," by St. Adamnan, ninth abbot of that Monastery. Translated from the original Latin, with copious notes, by the late Rev. Matthew Kelly, D.D., Professor, Maynooth. New edition. Dublin, 1874, 12mo.

<sup>104</sup> A Manuscript, of the Royal Irish Academy, and classed No. 221, folio paper, contains some of his prophetic Poems, as ascribed. Messrs. Hodges' and Smith's large 4to parchment MS., No. 223, contains Poems ascribed to St. Columkille.

<sup>105</sup> See Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, se-

However, it is an opinion generally entertained,<sup>105</sup> that many of these are not his genuine compositions.<sup>106</sup> There are Prophecies relating to the Kings of Ireland, to the different conditions of Ireland, and to her misfortunes. One of these is intitled *Buile Choluim chille*,<sup>107</sup> or the Ecstatic Rapture of Columkille. Another Prophecy relates to St. Adamnan,<sup>108</sup> another to St. Fintan Munnu,<sup>109</sup> and another to the Expulsion of St. Carthage or Mochudda from the Monastery of Rathen.<sup>110</sup> Whether all these are genuine writings of the holy Abbot, or not, may very fairly be a question as left undecided.<sup>111</sup> It should be a matter of great interest to Irish scholars, if the Prose and Poetical Works attributed to St. Columba were collected, arranged, digested, and published, under the care of some judicious and critical editor. Hitherto



Moone Abbey and Cross, County Kildare.

they are only found dispersed, and without subjection to a close analysis, which might serve to determine their chronology, origin, and genuineness.

Our holy missionary travelled into Leinster, where he founded different and numerous<sup>112</sup> churches or monasteries. One of these was, doubtless, that

cunda Pars, p. 472.

<sup>106</sup> See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xx., pp. 431 to 434. Also Appendix, No. CLIV., CLV., pp. 634, 635.

<sup>107</sup> Colgan had a copy of this work, written in Irish metre.

<sup>108</sup> This began with  $\zeta\epsilon\beta\alpha\rho\ \delta\ \alpha\iota\mu\ \sigma\omicron\ \mu\acute{\alpha}\nu\mu\eta\iota\upsilon\omicron$ .

<sup>109</sup> This began with  $\alpha\lambda\epsilon\iota\phi\omicron\iota\omicron\ \epsilon\alpha\iota\zeta\ \epsilon\pi\eta\acute{\alpha}\lambda\tau\epsilon\upsilon\zeta$ .

<sup>110</sup> See Sir James Ware, "De Scripturis Hiberniæ," lib. i., cap. ii., p. 15. Also, Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda Pars, p. 472.

<sup>111</sup> Of late years, several notorious forgeries of Prophecies attributed to St. Columkille have appeared. An edition of these was published by Mr. John O'Daly, of Anglesea-street, Dublin, in 1854, the editor being Mr. Nicholas O'Kearney; while later still a catch-penny edition intitled, "The Origin-

at Maein <sup>113</sup> or Maein Cholum-chille, now Moone, a townland and parish <sup>114</sup> in the county of Kildare, and diocese of Dublin. The old Irish Life of St. Columb, and the O'Clerys <sup>115</sup> ascribed the dedication of a church here to him, whose memory has always been held in great veneration in this parish, and he has been regarded as its special patron. On the summit of a hill at Moone are the remains of a long narrow church, which must have occupied the site of an earlier one. Through the valley beneath flows a considerable stream.<sup>116</sup> A very fine specimen of an Irish cross,<sup>117</sup> profusely sculptured with scriptural subject on its various compartments, and called St. Columkille's cross, now stands proudly erect in the graveyard there, and it rises beside a ruined religious establishment.<sup>118</sup> However, one of its centre pieces, and which had long been buried in the earth, has lately come to light.<sup>119</sup> The ruins are still tolerably perfect, and the cemetery is a favourite place for interment. Allusion to the place is made in our Irish Annals,<sup>120</sup> and dating back to the eleventh century.<sup>121</sup>

There is a church and parish <sup>122</sup> of Columkille, in the barony of Gowran, and county of Kilkenny, which may have been of his erection. The church in ruins and a well there are still called after him. In the Ancient Taxation of Ossory, the Capella de Colmekyll is also noticed. In this diocese, likewise, we find, that our saint was patron of Rathasaran,<sup>123</sup> *alias* Grogan,<sup>124</sup> and of Inistioge,<sup>125</sup> in the barony of Gowran.<sup>126</sup> At Kilcolumb, a parish in the barony of Ida, and county of Kilkenny, there is a Kilcolumb church in ruins, and a well called Tobernagolumb,<sup>127</sup> near the River Barrow.

nal Prophecies of St. Columb-kille, extracted from Irish Parchments of the year 572, and translated into English by the Rev. Mr. Taaffe," has been issued in Dublin, with some thoroughly scandalous forgeries attached, and too ridiculous to deserve any further notice.

<sup>112</sup> This statement is to be found in the old Irish Life of St. Columba, translated into English, and published, in William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., Appendix i., p. 489.

<sup>113</sup> Its erection is attributed to him, in the O'Clerys' Calendar.

<sup>114</sup> Its detached portions are situated in the baronies of East Offaly, Kilkea and Moone, Narragh and Rheban East.

<sup>115</sup> In the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 150, 151.

<sup>116</sup> See Lewis's "Topographical Dictionary of Ireland," vol. ii., p. 391.

<sup>117</sup> The accompanying illustration is from a sketch made by the writer on the spot, in February, 1886. It has been transferred to the wood by William F. Wakeman, and the engraving is by Mrs. Millard.

<sup>118</sup> Archdall alludes to it, and quotes a "Tour through Ireland, 1748," p. 231, for the statement, that a Monastery of Conventual Franciscans was here established. See "Monasticon Hibernicum," p. 335.

<sup>119</sup> The late Duke of Leinster found this fine cross broken, and in danger of being totally destroyed, as a great portion of it had been removed from the plinth. However,

he collected what could be found, at the time, and had the parts well clamped with iron sockets and welded together; then, the cross was deemed to be one of the finest and largest in Ireland, but were the part lately discovered placed in its proper position, the height should be increased by three of four feet more, and it should appear in much finer proportions.

<sup>120</sup> At A.D. 1014 and A.D. 1040.

<sup>121</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 280.

<sup>122</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Kilkenny," sheets 28, 29, 32. The townland proper is on sheet 28.

<sup>123</sup> Now a parish, in the barony of Clandonagh, and shown, on the "Ordnance Survey Townland Maps for the Queen's County," sheets 27, 28, 33. The townland proper Rathasaran Glebe is on sheets 27, 28.

<sup>124</sup> A townland, in Rathasaran parish, shown on sheets 27, 28.

<sup>125</sup> See "Statuta Dioecesis Ossoriensis," edita Kilkennie, in Synodo Dioecessana, die 8 Junii, 1873, sect. 8, pp. 26 to 28.

<sup>126</sup> Inistioge parish is described, on "Ordnance Survey Townland Maps for the County of Kilkenny," sheets 28, 29, 32, 33, 36. The town and townland proper are on sheets 32, 33.

<sup>127</sup> Both objects are distinguished, on the "Ordnance Survey Townland Maps for the County of Kilkenny," sheet 44.

<sup>128</sup> See William F. Skene's "Celtic Scot-

That the saint had been the originator of any religious establishment here does not seem to be known ; while these objects may have been dedicated to some other St. Columba. The old Irish Life <sup>128</sup> of our saint places among his Leinster foundations the church of *Druim-monach* <sup>129</sup>—the precise locality of which has not been ascertained.

The following incident, in our saint's career, by historical inference, may fairly be referred to a time, about the middle of the sixth century. Columkille journeyed by Cluain—now known as Clonkeen—in Leix, when he was a young man. Some companions were with him. St. Fintan of Clonenagh <sup>130</sup> was then a mere boy, and he was under the tutelage of a preceptor, at this place. Fintan had a Divine Revelation regarding our saint's arrival, which was previously notified to the master. That prediction was soon fulfilled, and then St. Columba first became acquainted with St. Fintan, whose greatness, and the dignity of whose place, at Clonenagh, was foretold. <sup>131</sup>

For seventeen or eighteen years, and in the prime of life—or from about A.D. 546 to 563—this indefatigable missionary travelled over a great part of Ireland, while he laboured incessantly, especially in founding new churches and new monasteries. <sup>132</sup> He was evidently a man possessing great force of character and also determined zeal in effecting his purpose ; while he was one of those master-minds that influence and sway others, by the mere force of contact. Nor can we doubt, that he became the object of tender love and of implicit confidence, from all who came under the sphere and spell of his influence. Firmness and amiability alike predominated in forming his noble and saint-like character.

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## CHAPTER VI.

ST. COLUMBA RE-VISITS TYRCONNELL—HIS FOUNDATIONS THERE—HE TRAVELS SOUTHWARDS—HIS RESIDENCE IN SEANGLEANN—HE TRAVELS TO CONNAUGHT, WHERE CHURCHES ARE BUILT—VISIT TO THE ARAN ISLANDS—VARIOUS MIRACLES AND ACTS.

AFTER some of the foregoing events, referable chiefly to Meath and Leinster, St. Columba is said to have returned towards Tyrconnell. Passing by the Erne, he blessed it. He likewise erected many churches and chapels in his patrimonial realm. To his native place Gartan <sup>1</sup> he went for a time. While he rested there, at a place known as Gort-na-lecke, <sup>2</sup> the saint was met by a man of his acquaintance, who had suffered much, and who was greatly depressed in spirits. Taking compassion on him, St. Columba blessed a rock, which was near, and from which a copious stream of water began to flow. From this, the man afflicted with melancholy drank, when all its shadows became at once dissipated. In future times, it was said, that all, similarly affected and who drank of that water, were restored to peace and serenity of mind.

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land ; a History of Ancient Alban," vol. ii., Appendix I, p. 489.

<sup>129</sup> This church is not in the list of St. Columba's churches, as furnished in Rev. Dr. Reeves' Adamnan's "Life of St. Columba."

<sup>130</sup> See his Life, in the Second Volume of this work, at the 17th of February, Art. i., chap. i.

<sup>131</sup> See Colgan's "Trias Thaumaturga,"

Quinta Vita S. Columbæ, lib. i., cap. cviii., p. 407.

<sup>132</sup> See "Irish Ecclesiastical Record," vol. ii., old Series. "A Day at Iona : Recollections of St. Columba," p. 120.

CHAPTER VI.—<sup>1</sup> Here the O'Clerys state, he had a religious foundation.

<sup>2</sup> This place is probably identical with the present townland, known as Gortnaleck, in the parish of Clondahorky, and in the barony of

Thenceforward, that stone was called the Rock of Sadness.<sup>3</sup> The foundation of Raphoe is ascribed to St. Columba,<sup>4</sup> in an ancient poem, and in some other authorities.<sup>5</sup> In the early part of the seventeenth century, it possessed a Round Tower, probably belonging to the former cathedral, which had been there erected. From what we have seen already, it should seem, that St. Columba blessed churches at Raphoe in his lifetime, if he were not the actual founder of a religious house,<sup>6</sup> at that place.<sup>7</sup> Ronan, son of Lugad, and pro-nepos of St. Columba, on his uncle Sedne's side, held one of the Hy-Niell, as a hostage, and for some reason he had been doomed to death. However, St. Columba asked and obtained his pardon from Ronan, saying he could refuse him no request. To reward him for this avowal, the saint predicted, that from him should proceed Dalach, who was to be the stock, from whom the future Tyrconnellian nobles and princes must descend. He also declared, that although then undistinguished among the higher chiefs, they should one day become more celebrated, provided they only lived piously and justly. Again, it was predicted of the same Dalach,<sup>8</sup> that drops of blood should be seen in a well at Kill-mac-Nenain, as often as any of his posterity was about to perish by the sword. O'Donnell states, that the truth of this prediction stood the test of experience.<sup>9</sup>

Among the churches or religious houses of Blessed Columba in the north of Ireland is to be reckoned that of Druim-Tomma,<sup>10</sup> now Drumhome, in the barony of Tyrhugh, and county of Donegal,<sup>11</sup> as several monks of St. Columba are stated to have been there buried.<sup>12</sup> Accordingly, we may most probably attribute the period of its erection to the occasion on which he returned to this part of Ireland. In the parish of Drumhome was also the townland of Ballymagroarty,<sup>13</sup> where are the remains of an old chapel,<sup>14</sup> which formerly bore the name of St. Columba. The O'Clerys state, that it was one of his foundations. Here, too, the celebrated Cathach, a reliquary of the saint, was kept in the seventeenth century.<sup>15</sup> A place formerly called Screen-Colaim-Cille,<sup>16</sup> and afterwards known as Ballynascreen<sup>17</sup> parish, was formerly<sup>18</sup> considered as belonging to Gleann Coneadhan, in Tirone.<sup>19</sup> It now forms the western portion of the barony of Loughinsholin, in the county of

Kilmacrenan. It is to be found on the "Ordnance Survey Townland Maps for the County of Donegal," sheets 25, 26, 34, 35.

<sup>3</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxii., p. 401.

<sup>4</sup> The old Irish Life of St. Columba places his foundation of Rath-Bo'h, next in order after his foundation at Derry. See the English translation appended, in William F. Skene's "Celtic Scotland," vol. ii., Appendix I., p. 484.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 280.

<sup>6</sup> The Rev. Dr. Lanigan, however, does not find sufficient arguments for ascribing such to Columba himself; although a monastery existed there in Adamnan's time, who was, perhaps, the founder of it. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., p. 132.

<sup>7</sup> The O'Clerys in their Calendar class it among St. Columba's foundations.

<sup>8</sup> From him sprung that distinguished branch of the O'Donnell family, known as Siol n Dalaich.

<sup>9</sup> See Colgan's "Trias Thaumaturga,"

Quinta Vita S. Columbæ, lib. i., cap. lxxvii., pp. 401, 402, and n. 72, p. 451.

<sup>10</sup> Also written Druim Tuama, in the O'Clerys' Calendar.

<sup>11</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., p. 133.

<sup>12</sup> See *ibid.*, n. 118, pp. 141, 142.

<sup>13</sup> In Irish *Baile-mecc Robartaigh*, derived from the family of Mac Robhartaigh, pronounced Mac Roarty.

<sup>14</sup> This townland is divided into two portions, the Irish and Scotch. This ruined chapel is in the former division.

<sup>15</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 495.

<sup>16</sup> Mentioned by this name at A.D. 1203, in Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 136, 137, and n. (e), *ibid.*

<sup>17</sup> In Irish *Baile na Scúine*, Anglicized "Town of the Shrine."

<sup>18</sup> In the seventeenth century.

<sup>19</sup> See Rev. Robert King's "Old Church of Ballynascreen," p. 103.



Londonderry. An old church, situated in a picturesque valley on the Moyola water, occupies the site of an earlier building.<sup>20</sup> Various rich levels or straths lie in the Moyola valley, and they are sometimes covered by freshets in the stream.<sup>21</sup> At one time, the holy man came to a place, incorrectly called Tearmonn Cetmainigh<sup>22</sup>—but the true name is Tearmon Cuimnig<sup>23</sup>—in Tyrone. There, he resolved, that it should be consecrated, and should enjoy ecclesiastical immunities for the future. Stamping the ground with his foot, in three different places, three separate fountains were produced. Then, he prophesied: “Domnald, son of Aedh, son to Ainmreach, King of Ireland, accompanied by the race of Conalleid, shall penetrate into this district; and, its people shall suffer much from his army. Yet, the Almighty hath granted to me, that these forces shall be unnerved, destitute of strength, and afflicted with disease, until they shall have offered satisfaction to the Comorban of this place, and until they shall have been sprinkled with the waters of these wells.” This prophecy was duly completed, and thenceforth, the waters were called “the Conalleidan fountains.”<sup>24</sup> In the thirteenth and following centuries this place was known as Termon-conyn or Termon-conny. In after times, it was called Termon-Maguirk, the present name of the parish being derived from the Mac Guirk family, who were formerly the Herenachs of its ecclesiastical lands.<sup>25</sup> It is situated in the barony of Omagh East and county of Tyrone. There is an old church here and a parish cemetery. Without the latter are two other places of interment. One of these is called Relig-napaisde, “the children’s cemetery,” while the other bears for title Relig-nafirguinta, “Cemetery of the slain.” Some curious local legends, and having reference to our saint, yet linger in the locality.<sup>26</sup>

In the time of St. Patrick, according to immemorial tradition, a wonderful man, named Conla the Artist, was remarkable all over the country for his skill in working the precious metals.<sup>27</sup> His operations were carried on, at a place called Dun-cruithne.<sup>28</sup> But while engaged on a splendid shrine, and before it was finished, he died. No other person could be found in that locality to complete the work, in a corresponding style, and there it remained until St. Columba came to the place, which was in Kiennacht. On beholding this unfinished shrine, our saint most earnestly desired its completion. But, being fully satisfied, that no living artist could accomplish such a task, he went to the tomb of Conla, which he caused to be opened. There lay the decayed bones of that wonderfully great artist. He blessed them, and pronounced these words, with a loud voice: “In the name of our Lord Jesus

<sup>20</sup> See Rev. Dr. Reeves’ Adamnan’s “Life of St. Columba,” Additional Notes G, p. 282.

<sup>21</sup> See “Parliamentary Gazetteer of Ireland,” vol. i., p. 135.

<sup>22</sup> In Colgan’s version of Prince O’Donnell’s Irish Life of St. Columba.

<sup>23</sup> The Rev. Dr. Reeves thinks it may derive its name from Cuimne, sister to St. Columba. See Adamnan’s Life of St. Columba, Additional Notes G, p. 283.

<sup>24</sup> See Colgan’s “Trias Thaumaturga,” Quinta Vita S. Columbæ, lib. i., cap. lxxxvi., p. 403.

<sup>25</sup> Deriving under the Primate. See “Acts of Archbishop Colton in his Metropolitan Visitation of Derry, A.D. MCCCXCVII,” &c., edited by Rev. William Reeves, D.D., M.R.I.A., n. (g), p. 3.

<sup>26</sup> See Rev. Dr. William Reeves’ Adamnan’s “Life of St. Columba,” Additional Notes G, p. 283.

<sup>27</sup> Colgan tells us, that it had passed into a proverb among the Irish, when they desired to praise the work of a skilful worker in metals: “Conla himself was not a better artist.” In like manner, when they desired to convey a notion regarding what was irreparable in such work: “not even Conla, the artist in bronze, could set it to rights.”

<sup>28</sup> This means the Picts’ Fort. But, afterwards, it was called Scrin Choluim Chille, in the Ards country, better known as Ard-Macgiolligan. There is a mention of this place, in the Tripartite Life of St. Patrick, Part i., chap. 125.

<sup>29</sup> What became of this beautiful object of

Christ, arise from the dead." Many persons were then present, and to their great astonishment, the dry bones seemed to be covered with flesh; and, as if awaking from a slumber, Conla arose. He finished the shrine, according to the desire of St. Columba, who placed in it the relics of many Irish saints. Moreover, the Legend relates, that after his work was completed. Conla became the parent of a race, afterwards known as the Clann-cnaimhsighe, or "the posterity of the bones." In the time of Prince O'Donnell, this shrine was kept in Ard-Mac-giolligan,<sup>29</sup> which was a maritime port of Northern Ulster, in Kiennahta Glinne Gemhin.<sup>30</sup> This place was known as Screen,<sup>31</sup> in after times, and it was an ancient chapel,<sup>32</sup> in the townland of Craig, in the parish of Tamlaghtard or Magilligan, in the county and diocese of Derry.<sup>33</sup>

The townland of Ballymacrorty, in the parish of Templemore or Derry, is said to have had a monastery, the ruins of which were extant in the time of Colgan.<sup>34</sup> This is classed, as one of the churches under the patronage of St. Columba, in Inishowen and in the diocese of Derry.<sup>35</sup> The parish of Desertegny, Inishowen, county of Donegal and diocese of Derry, is said to have had St. Columkille for its patron.<sup>36</sup> By Colgan, it is called Disert-Egnich.<sup>37</sup> The townland of Ballymagroarty,<sup>38</sup> in the parish of Drumhome, and barony of T'irhugh, in the county of Donegal, is divided into two portions: one is called the Irish and the other the Scotch. In the former are the remains of an old chapel. This formerly bore the name of St. Columba. It is in the diocese of Raphoe. There was kept the celebrated Reliquary of St. Columba, known as the Cathach,<sup>39</sup> and there also were some ruins of a church.<sup>40</sup> St. Columb was patron of Clonmany,<sup>41</sup> a parish in the diocese of Derry.<sup>42</sup> We are told, that St. Columkille founded a church, in the parish of Clonmany, and barony of Inishowen, in the sixth century. A monastery also existed in connection with it. The surrounding scenery is of a bold and sublime character. A Protestant church at present occupies this site, and the burial-ground has received whole generations of departed persons. Within a stone is yet pointed out, and on which, it is related, St. Columkille prayed. On his festival day, the 9th of June, stations are made around it, by the country people.<sup>43</sup>

While St. Columba was engaged singing the Divine praises, at a place called Tulach na psalm, or "the hill of psalmody," not far from Killmicnenain, on bended knees he asked from the Almighty three requests: First, that he would not deny any petition justly preferred, lest scandal might

art is not related by Colgan.

<sup>30</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xcix., p. 405, and nn. 81, 82, p. 451.

<sup>31</sup> In Irish *Scrín* 1 *ndroa*, Latinized "Scrinium de Ardo."

<sup>32</sup> See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII," n. (q), p. 78.

<sup>33</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 282.

<sup>34</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 495.

<sup>35</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 285.

<sup>36</sup> See Rev. William Reeves' "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII," n. (t), p. 67.

<sup>37</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., num. 48, p. 494.

<sup>38</sup> Written Baile-meg-rabhartaich, by Colgan, who states, that formerly it was the site of a monastery. The townland was so called from the family of Mac Robertaigh, pronounced Mac Roarty. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 284.

<sup>39</sup> Now preserved in the Royal Irish Academy.

<sup>40</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., num. 51, p. 495.

<sup>41</sup> According to Colgan.

<sup>42</sup> See Rev. Dr. Reeves' "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII," n. (u), p. 67.

<sup>43</sup> See Maghtochair's "Inishowen: Its History, Traditions and Antiquities," chap.

arise or the Church might receive hurt ; secondly, that the love of God should never grow cold in his breast ; and thirdly, that none of his kindred, or the race of Conall, should differ among themselves, but should remain unanimous, rejecting fierceness for gentleness, and for levity substantial wisdom, and whenever they provoked God's justice and anger, he prayed that plague and famine should be their avengers. There Baithen, Brugacius, and Ternoc,<sup>44</sup> his disciples, asked St. Columba what should happen in future times. At first, he wept bitterly, and then turning to them, he said : " My soul is disturbed, and my heart is filled with bitterness, while in mind I behold the evils to come on future ages ; when the immunities of churches shall be violated, while churches shall be despoiled, and monks oppressed ; when even the edifices erected by myself shall be turned into laymen's houses ; and when the most just God shall afflict such wicked doers, with not only hunger, pestilence, and disease, but even with more severe trials and afflictions ; when God shall withdraw his graces and paternal protection from those badly using them, and allow former sins to gather force, as also hatreds, contentions, parricides, and evils of this sort, to increase.<sup>45</sup>

After this, St. Columba went to an Island, situated in a lake, called Lochgama, in Breffny.<sup>46</sup> In the parish of Columbkille, in the barony of Granard, and in the north-eastern part of the county of Longford, there is an Island in Lough Gowna called formerly Inismor Locha Gamna, and at present known as Inchmore. Here was the former parish church,<sup>47</sup> and at present it is only a ruin, called Teampull Cholaim-cille.<sup>48</sup> It seems to have been the site of a religious establishment, and if not founded by St. Columba, at least it was dedicated to him. At Armagh, St. Columb is said to have built a church,<sup>49</sup> afterwards known as Recles Cholaim Cille ;<sup>50</sup> but, whether this was one of his own foundation, or was only dedicated to his memory, has not been clearly determined. It should seem, however, that he visited this holy city, and as we are told in the Irish Life, while Columba was one day in the church of Armagh, and engaged at the holy sacrifice of Mass, a certain wicked and froward scholar, was tempted by an evil spirit under angelic guise, to commit a very shameful sin, but without the church doors. He was prepared to yield compliance, and to leave the church, when grasping him by the hand, Columba told him, that a demon had tempted him, and he immediately obliged the seeming angel to assume his true appearance. Instantly, a fearful spectre was presented to the eyes of the astonished student, who was filled with horror at the sight. So foul was the appearance of this demon, that the scholar fainted away in dread, and on recovery, he assured St. Columba, that never thenceforth should he be guilty of carnal sins, or ever serve the purposes of so deformed a spectre.<sup>51</sup>

x., pp. 72, 73.

<sup>44</sup> He is supposed by Colgan to have been the St. Ternoc, venerated at the 28th of February. He is thought to have been one of the name, whose pedigree is thus given in the Sanctilogic Genealogy, as having been the son of Ciaroc, son of Saran, son to Narsluag, son of Coelbad, son to Crunn, Badhraí, cap. 23. Saran, his grandfather, lived in the time of St. Patrick, as mentioned in his Tripartite Life, part ii., cap. 130.

<sup>45</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. ciii., p. 406, and n. 84, p. 451.

<sup>46</sup> See *ibid.*, cap. civ., p. 406.

<sup>47</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 282.

<sup>48</sup> Allusion is made to it, in Dr. O'Donovan's "Annals of the Four Masters," at A.D. 1415, when Eman mac Findbairr was prior. Also at A.D. 1500.

<sup>49</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 284.

<sup>50</sup> Its situation is pointed out in Stuart's "Historical Memoirs of the City of Armagh," chap. p. 96.

<sup>51</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxix., p. 402.

Before St. Columba took up his abode in the glen of Donegal, which afterwards bore his name, certain tribes of Iberian or Celtiberian race are supposed to have even settled in those western deserts.<sup>52</sup> That place, now known as Glencolumkill Parish, in the barony of Banagh,<sup>53</sup> and county of Donegal, is celebrated in the poems attributed to our saint, as Gleann Gairge.<sup>54</sup> It is also called Seangleann, and the whole district is composed of rugged mountains and deep valleys. It seems to have been a haunt of paganism in St. Columba's time. The holy man received a summons from an Angel to enter those wilds,<sup>55</sup> and to consecrate those tracts to God, having expelled therefrom all demoniac influences. To that time, this place had been deemed the haunt of malignant spirits, who, having been expelled by St. Patrick from Cruachan Oigli and driven to the sea, betook themselves to Sean-gleann, where in the shadows of dense clouds, they were concealed from men. It is said, too, they had infected a river there with poison. With a great band of holy men, and obeying the Angelic monition, St. Columb entered this glen. When they approached one side of the river, the infernal spirit thence raised a spear or barb, which killed a servant of Columba, named Cearc. Immediately, with awakened zeal against the evil spirits, our saint hurled the spear in another direction, and caused it to clear the horizon from clouds and mists, far and wide. At length this stake or spear lighted on the ground, and there it remained fixed. The legend states, it soon took root, and grew up to be a great tree.<sup>56</sup> Then, Columba blessed the river, and immediately, the water was purified from poison. On passing over, the Angel of God was seen to prepare for him an azure-coloured and angular stone, which he was directed to cast against the demons. He obeyed, and soon were they driven from the remainder of that glen. All darkness vanished to the opening of the ocean, where in after time was to be seen a curious stone hanging on the very brow of a rock. On this occasion, the saint threw after them a bell, called Dubh-Duaibseach. Following the Angelic prescription, he invoked the name of Christ, and then ordered the demons to sink down from that rock into the ocean, so that thenceforth they might not be able to hurt any person. Obeying the holy man's orders, and having heard the Almighty's name invoked, those evil spirits were compelled to fly. In after times, the people showed a great rent in that rock, through which the foul spectres passed, before rushing headlong into the ocean.<sup>57</sup> Another wonder is related. On praying to God for the recovery of the stone and bell, both are said to have floated through the air, and to have fallen down near where St. Columba stood. The bell sunk deeply into the earth and the tongue fell out, yet the saint would not suffer another to take its place. Then, the holy man blessed that place, afterwards known as Columkille's Glen. He desired, that for the future, it should be regarded as holy, and possess immunities from the secular power. At that rock, various miracles were wrought. The tongueless bell was also kept there,<sup>58</sup> as a sacred pledge. Columba also predicted, that any violater of the ecclesiastical privileges obtained should die within a year from that day, when his transgression had occurred.<sup>59</sup>

<sup>52</sup> See James Ferguson's "Rude Stone Monuments in all Countries; their Age and Uses," chap. v., pp. 225 to 228, and Appendix A, pp. 520 to 525. London, 1872, 8vo.

<sup>53</sup> The district known now as Banagh Barony was formerly called Tír Boghaine.

<sup>54</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* Additional Notes G. p. 281.

<sup>55</sup> Here St. Columb is said, by the O'Clerys, to have had some religious establishment.

<sup>56</sup> In the time of Prince O'Donnell, it continued to flourish, according to the popular tradition.

<sup>57</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. lxxxix., p. 403.

<sup>58</sup> The herenachy of Glencolumkille was in the Mac Enilís family.

<sup>59</sup> See *ibid.*, cap. xc., p. 403.

<sup>60</sup> See Kinnaela's "Cliff Scenery of South-western Donegal," chap. xix., p. 137.

On the way to the Glen Head præcipice, we pass a holy well, sacred to the memory of St. Colum Cille, as also a large stone called the "Saint's Bed."<sup>60</sup> By turning round occasionally, we get very romantic views of the winding valley, and its river, which latter runs southwards into Donegal Bay. In Glen Columkille and Glen Malin More, a small valley running parallel with it, and about two miles southward, various interesting groups of pre-Christian antiquities meet the gaze of the tourist in these secluded spots.<sup>61</sup> There are no less than five ancient crosses, standing at different points, through this remote vale. All of these are said to date back even to the days of St. Colum Cille,<sup>62</sup> and it is customary to hold stations at them. There are many interesting legends, regarding their patron saint, and still current among the inhabitants of this glen. In due course, the holy man left Seangleann, and he moved towards the river Erne, in company with St. Barrind,<sup>63</sup> his kinsman.<sup>64</sup> When they arrived, at the intermediate river called Fuinseanach, and at the place where it is discharged into the ocean, St. Columba asked his companion, where was the staff, which he usually carried. Barrind replied, that in Seangleann he cast it against the demons, and that it had been lost. Then said Columba, "If Christ grant my request, that which was lost shall be restored to you." No sooner were these words pronounced, than the desired baculus seemed impelled over an adjoining rock, and its end fell into the ground. From that spot afterwards sprung a fountain, which in commemoration of the event was called Bachall Barrinn, or "the staff of Barind."<sup>65</sup> Thence St. Columba departed, and he came to the Erne's banks, at that place where the waters flow in broken courses, and with thundering sound, over the rocks at the cataract of Æs-Ruaidh. To that time, although the Erne's waters were very clear, and near the sea; yet, they did not abound with fish, although they had previously obtained the blessing of St. Patrick.<sup>66</sup> This is said to have been occasioned by the fact, that the cataract was too steep for the fish to ascend it from the sea. However, the blessing of Columba was now extended to it, and in Christ's name he prayed the rocks might be so depressed, that the fish could more readily surmount the obstacle. Thenceforward, the salmon were able to bound upwards, and the capture of fish became so great and so valuable, that as an offering, a custom grew among the fishermen, to present all the fish taken on St. Columba's day to the Comorban of the adjoining church, and without any diminution or subtraction.<sup>67</sup>

As St. Columba seems to have visited Connaught on two different occa-

<sup>61</sup> See Mr. Norman Moore's interesting descriptions and traces, in the beautifully illustrated work of Mr. Ferguson.

<sup>62</sup> "Some years ago a man, engaged in digging a grave in the churchyard, came upon a flat flag, which he found necessary to remove. On raising it, he was surprised to find that he had opened a passage by which a stone stairway led to some chambers below. Going down, he discovered several large halls communicating with each other under ground. Many were the speculations which this discovery led to; but as some annoyance was experienced from the passage being left open, it was soon after closed in again. A mark, however, was set up to indicate the spot where lies the opening to these newly-discovered catacombs."—Kinnfaela's "Cliff Scenery of South-western Donegal" chap. xix., pp. 135, 136.

<sup>63</sup> See his Life, at the 21st of May.

<sup>64</sup> He was the son of Muredach, son to Eochod, son to Conall Gulban.

<sup>65</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. xci., p. 404, and n. 76, p. 451.

<sup>66</sup> However, it is stated, elsewhere, that St. Patrick only blessed the southern half of the Erne, which belonged to Conall. See Sister Mary F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 434.

<sup>67</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. xcii., p. 404.

<sup>68</sup> Anglicized to Assyllyn, or Isselynn, one of the names for the present parish of Boyle. See a very complete account of this locality, in John D'Alton's "History of Ireland and Annals of Boyle," vol. i., pp. 20 to 84.

<sup>69</sup> From Dachonna or Mochonna, the son

sions—once at least before he left Ireland for Alba, and afterwards, when he returned to attend the great convention held at Drumceat—it is not an easy matter to determine the respective dates and sequence for his religious foundations in that province. However, we shall deal with this portion of his Acts, as they are found related. During his travels through Connaught, St. Columba come to a cataract, on the River Boyle, known as Eas Ua Floin,<sup>68</sup> afterwards called Eas mic Earc.<sup>69</sup> St. Patrick had already prophesied, that he should build a church there.<sup>70</sup> Here, St. Columba, with his love of fine scenery, visited Lough Cee,<sup>71</sup> now known as Lough Key.<sup>72</sup> This magnificent sheet of water, covers 2,276 acres, and allusion to it is frequent in the Irish Annals. It is situated near the town of Boyle,<sup>73</sup> towards the north-east, and in the northern part of the county of Roscommon. With his monks, Columba sat down at the mouth of the River Boyle<sup>74</sup>—said to be Latinized Bos, or with the Irish equivalent Bo—to feast his eyes on the beautiful prospect. An Irish poet,<sup>75</sup> named Cronan, wandered towards the spot, and after a short interview with Columkille he retired. Then the brethren said to our saint: “Before he went away, why did you not ask the poet Cronanus to sing us a sweet song, with accompaniment.”<sup>76</sup> The saint replied: “Why, my dear children, utter such idle words? How could I ask that poor man to sing a canticle of joy, who has now met with an untimely end, at the hands of his enemies?” The saint had just said these words, and instantly a man cried out, from beyond the river: “That poet, who left you in safety a few minutes ago, is now dead, having been killed by his enemies.” Then, all that were present wondered very much, and looked at one another in amazement.<sup>77</sup> Over the church St. Columba is said to have founded here,<sup>78</sup> he placed one of his disciples, called Dachonna.<sup>79</sup> At another time, when the saint was stopping some days in Magh-Laírg, near Lough Ceí,<sup>80</sup> he prevented his companions from going to fish as they desired, saying: “No fish shall be found in the river<sup>81</sup> to-day or to-morrow; I will send you on the third day, and you shall find two large river salmon taken in the net. And so, after two short days, casting their nets, they hauled in two fish of most extraordinary size, which they found in the River Bo.<sup>82</sup> In the capture of fish on these two occasions, the

of Earc, who is venerated on the 8th of March.

<sup>79</sup> See Sister Mary F. Cusack's “Life of St. Patrick, Apostle of Ireland,” p. 430.

<sup>71</sup> In Irish, it is called Loch Ce, in Moy-Lurg.

<sup>72</sup> It flows into the River Boyle, and has its source in Lough Gara.

<sup>73</sup> A monastery, anciently called Ath-dalaírg, from a ford on the river, became affiliated to Mellifont in 1161, and it was subsequently known by the name of MAIRIETEN NA-BUILE, “Monastery of the Boyle.” See Dr. O'Donovan's “Annals of the Four Masters,” vol. iii., at A.D. 1174, pp. 14, 15, and n. (r), *ibid.*

<sup>74</sup> This river, which gives its name to the town and barony of Boyle, is always written in Irish BUILE, and Latinized Buellia.

<sup>75</sup> In Irish the word is *ríle*. O'Donnell, O'Roddy, and Colgan, regard the bards or poets as the representatives, under Christianity, of the old pagan Magi or Druids of Ireland. See Colgan's “Acta Sanctorum Hiberniæ,” xx. Januarii, Vita S. Molaggæ, seu Molaci Confessoris, n. 15, p. 149.

<sup>76</sup> Rev. Dr. O'Conor understands this of a

song accompanied by the harp. See “*Rerum Hibernicarum Scriptores*,” vol. iv., *Annales Ultoniensis*, p. 154.

<sup>77</sup> See, in illustration, an interesting chapter on Irish National Music, in the “History of Music,” by the late Ven. President of Maynooth College, Very Rev. Laurence F. Renehan, D.D. Dublin, A.D. 1858, 8vo.

<sup>78</sup> This, however, is not stated by Adamnan.

<sup>79</sup> He is venerated at the 8th of March.

<sup>80</sup> Lough Key, in the county of Roscommon.

<sup>81</sup> The Boyle river runs out of Lough Key, and it enters the Shannon, a little north-west of Kilmore, anciently called CILL-MOIR-ÓIRTHAIB, the Cella Magna Dealhrib, in Adamnan's Life of our Saint, lib. i., cap. 50.

<sup>82</sup> Now the River Boyle, near which was the church of Kilman, founded, it is said, by Columba, during his travels in Connaught.

<sup>83</sup> See Colgan's “*Trias Thaumaturga*,” *Quarta Vita S. Columbæ*, lib. ii., cap. xix., p. 354.

power of miracles appears accomplished by a prophetic fore-knowledge, for which the saint and his companions gave fervent thanks to God.<sup>83</sup>

From Boyle, Columba went northwards over the Corsleibh or Curliu mountains, and reached the territory of Corann, where in a place called Imleach-fada, towards the western side of the declivity of Tulach-segra,<sup>84</sup> he built a church,<sup>85</sup> over which he placed one of his disciples called Enna,<sup>86</sup> the son of Nuadhain, a holy man.<sup>87</sup> This place is now known as Emlaghfad,<sup>88</sup> a parish church in the diocese of Achonry.<sup>89</sup> From Corann, he went to Tiroilill, and there he disseminated the word of God among his kindred, and among the posterity of Oilill, son to Eochad Mughmeadhain. In that place, the people gave him a tract called Druimnamac, afterwards known as Druim Colum Cille.<sup>90</sup> There he raised a church,<sup>91</sup> and he set over it his disciple St. Finbarr.<sup>92</sup> It is situated in the barony of Tirerrill, and county of Sligo.<sup>93</sup> There he left a bell called Glassan, and he erected a tall cross, as a monument, near the church, and to the south. He declared, that so long as these objects were there preserved, that church should be prosperous and celebrated.<sup>94</sup> Drumcolumb<sup>95</sup> is now a parish church, in the diocese of Elphin. Either as founder or patron,<sup>96</sup> he was venerated, it is said, in the church of Killukin, now a parish in the same diocese.<sup>97</sup> However, the St. Columba then revered had his feast on the 1st of September. Our saint is thought to have established a church at Kill-Colgan, in the diocese of Clonfert, and province of Connaught. It was thus named from St. Colgan,<sup>98</sup> a disciple of St. Columba, and who was the first Abbot placed over it.<sup>99</sup> Another church of the same diocese, and denominated Cluain-ogcormacain—now Cloonygormican<sup>100</sup>—is said<sup>101</sup> to have been founded by him, among the Siol Mured-haigh, and in which a St. Columba was venerated, on the 5th of March.<sup>102</sup> Likewise, the church of Kill-tuama,<sup>103</sup> now Kiltoom, in the same diocese, and in the territory of Tir-Maine, in which a St. Columba was revered at the 15th

<sup>84</sup> Now Tully, in Toomur.

<sup>85</sup> See Archdall's "Monasticon Hibernicum," p. 633.

<sup>86</sup> He is venerated, at the 18th of September.

<sup>87</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. civ., p. 406, and n. 86, p. 451.

<sup>88</sup> Derived from the Irish imleach fada, "the long marsh."

<sup>89</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 282.

<sup>90</sup> Latinized, "Dorsum Columbæ-cille."

<sup>91</sup> See Archdall's "Monasticon Hibernicum," p. 632.

<sup>92</sup> Colgan thinks he was either Finbarr, the Priest venerated at the 25th of July, or Firbarr of Kill-Chunga, venerated on the 9th of September.

<sup>93</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 282.

<sup>94</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. civ., pp. 406, 407, and n. 87, p. 451.

<sup>95</sup> The extent of this parish is shown, on the "Ordnance Survey Townland Maps for the County of Sligo," sheets 26, 27, 34, 40. The townland proper is described on sheets 27, 34.

<sup>96</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 494.

<sup>97</sup> This statement is made by Colgan, on the authority of a list of churches in this diocese, furnished to him.

<sup>98</sup> Said to have been the son of Kellach, and to have been venerated, at the 20th of February. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 35, n. (a), p. 65.

<sup>99</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 495.

<sup>100</sup> This parish lies in the barony of Ballymoe, and it is shown on the "Ordnance Survey Townland Maps for the County of Roscommon," sheets 27, 28, 34, 35.

<sup>101</sup> On the authority of the list already quoted.

<sup>102</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 494.

<sup>103</sup> This was one of its possessions, as noted in the Registry of Clonmacnoise. See John O'Donovan's "Tribes and Customs of Hy-Many, commonly called O'Kelly's Country," n. (a), p. 15.

<sup>104</sup> On the authority of the list already quoted.

<sup>105</sup> See Colgan's "Trias Thaumaturga,"

of May, is stated<sup>104</sup> to have been one of our saint's erections.<sup>105</sup> He also travelled into the more remote regions of the western province.<sup>106</sup> Besides a church or monastery at Scrin in Meath, and also at places so called in the north of Ireland, the O'Clerys will have it, that St. Columba erected one at Scrin,<sup>107</sup> in Connaught.<sup>108</sup> This was at a place, originally called Cnoc na Maoile, or Cnoc na Maoili,<sup>109</sup> which was granted to St. Columba, by Tiprad, chief of the Hy Fiachrach.<sup>110</sup> Killchuanna was another place bestowed on him, by the same Tiprad; as also All-Farannain, in Connaught.<sup>111</sup> Over the former, Columba placed St. Cuanna,<sup>112</sup> from whom its name was derived, and over the latter St. Farannan.<sup>113</sup> In the parish of Killannin, barony of Moycullen and county of Galway, is a townland called Cloghmore, where there was an altar of St. Columkille,<sup>114</sup> near a brook, at Moerras.<sup>115</sup> There is still an old churchyard bearing his name, and it is within the diocese of Tuam.<sup>116</sup> St. Colum-kille's well is near the sea-shore, and his festival was kept there on the 9th of June.<sup>117</sup>

St. Columba and St. Baithen<sup>118</sup> once went over to Aran Island, on a visit to St. Endæus,<sup>119</sup> and to hold communion with other holy persons there living. One day, while a number of religious were examining the antiquities and monuments,<sup>120</sup> even then on these Islands, they came upon an ancient stone tomb of extraordinary size. St. Baithen enquired, who was buried under that monument. The dwellers on Aran Island declared they did not know. Then, having an intuition, St. Columba cried out: "Under this tomb reposes Santal,<sup>121</sup> Abbot of Jerusalem, who left that city, moved by the fame of our saints for sublime meditation, great austerity, and piety, and who died an exile in this Island, whence the pilgrim's soul went to heaven." All were in admiration, at this announcement, to which implicit faith was attached. Even an Angel appeared, to confirm Endæus and those present, in the truth of St. Columba's statement.<sup>122</sup> As the death of that holy Abbot, who had

Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 494.

<sup>106</sup> This was probably at a more advanced period of his life. See the Life of St. Farannan, at the 15th of February, in the Second Volume of this work, Art. ii., chap. ii., iii.

<sup>107</sup> So called, because it contained the shrine of St. Adamnan.

<sup>108</sup> The Rev. Dr. Lanigan observes: "Three or four religious houses or churches called *Skrine* or the *Shrine of St. Columba*, indicate by their very name that they were not formed in his time, and that it is a gross mistake to ascribe their foundation to him."—"Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., p. 132.

<sup>109</sup> This is stated in the Life of St. Farannan, Hermit, which occurs at the 15th of February, in the Second Vol. of this work, Art. ii., chap. iii.

<sup>110</sup> See also Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 494.

<sup>111</sup> See the Life of St. Farannan, Hermit, at the 15th of February, in the Second Volume of this work, Art. ii., chap. iii.

<sup>112</sup> His identity does not seem to have been discovered.

<sup>113</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 494.

<sup>114</sup> See Roderick O'Flaherty's "Chorographical Description of West or H-Iar Connaught," &c., edited by James Hardiman, p. 63.

<sup>115</sup> On Mackensie's chart Moerras is called Murris.

<sup>116</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, pp. 283, 284.

<sup>117</sup> See Roderick O'Flaherty's "Chorographical Description of West or H-Ira Connaught," &c., edited by James Hardiman, p. 63, and n. (c).

<sup>118</sup> Doubtless, the future Abbot of Iona, whose feast occurs on this day.

<sup>119</sup> His festival is held, on the 21st of March.

<sup>120</sup> Several of these, pagan and Christian, have been drawn on the spot, by William F. Wakeman, and they are yet preserved in the Royal Irish Academy, among the Ordnance Survey Records.

<sup>121</sup> Colgan thinks, Sanctulus or Satanal is the preferable reading. According to Philip Ferrarius, Sanctulus Presbyter is venerated at Nursia, on the 15th of December. There is a Satanal, Martyr, venerated at the 20th of July, according to the Martyrologies of Tallagh and O'Gorman.

<sup>122</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. cv., p. 407, and n. 89, p. 451.



first established his religious institute on Aranmore, is usually referred to some year about the middle of the sixth century,<sup>123</sup> we are thus enabled to form a judgment, that Columba had passed over there, before he left Ireland for the first time. He was delighted with the perfect solitude<sup>124</sup> that place presented to his view, and he had a great desire to obtain a piece of land, in the Aran Islands,<sup>125</sup> which were so sacred and so celebrated, that he might there build a hermitage, or at least leave some religious monument. At first, Endæus<sup>126</sup> refused this request; but, at last, he consented to give so much as St. Columba's hood might cover. The latter then spread his cowl on the ground, and it began to expand, until at last it covered an entire acre. At this extension, as the legend relates, St. Endæus felt indignant, and contracted its further progress. He declared, he could not allow even the smallest space on the Islands to be occupied by St. Columba. The latter bore this refusal patiently, but he declared, at the same time, the Islands should be deprived of a great accession and of many benefits, which his disciples should bring it. In memory of the miracle wrought, Gortan Chochail, or "the little field of the cowl," was afterwards pointed out.<sup>127</sup> Traditions yet current among the Araners seem confirmatory of the statement, that St. Columba had visited their distant Islands. When sorrowing, on account of his departure from them, he is said to have composed a Poem in the Irish language,<sup>128</sup> in which his religious feelings are warmly expressed, and in which their condition is described.<sup>129</sup> When he parted from Aran, it is probable, the saint went to a place, near Kin-

<sup>123</sup> About A.D. 540, according to the estimate of Rev. Dr. Lanigan, in his "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. vii., p. 396, and n. 82, pp. 397, 398.

<sup>124</sup> Thus he realized from actual inspection, and for after-thought, what another immortal Irish bard expressed from his imaginative consciousness, in our own age:—

"Oh! Aranmore, lov'd Aranmore,  
How oft I dream of thee,  
And of those days when, by thy  
shore,  
I wander'd young and free."

—Moore's "Irish Melodies."

<sup>125</sup> Lying out in the Bay of Galway. A very complete description of the antiquities on these Islands has been furnished by John O'Donovan, in "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1839," vol. iii. Letter dated Taylor's Hill, near Galway, August 3rd, 1839, pp. 173 to 480.

<sup>126</sup> See his Life, at the 21st of March, in the Third Volume of this work, Art. i.

<sup>127</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. cvii. p. 407.

<sup>128</sup> From the allusions contained in it, we should be inclined to infer, that it had been composed immediately before he left Ireland for Iona.

<sup>129</sup> An English metrical version of this has been given by Aubrey De Vere, in his "Irish Odes and other Poems," at pp. 274, 275. The following are the stanzas:—

## I.

"Farewell to Aran Isle, farewell!  
I steer for Hy; my heart is sore:—  
The breakers burst, the billows swell  
'Twixt Aran Isle and Alba's shore.

## II.

"Thus spoke the Son of God, 'De-  
part!  
O Aran Isle, God's will be done!  
By angels thronged this hour thou  
art;  
I sit within my bark alone.

## III.

"O Modan, well for thee the while!  
Fair falls thy lot, and well art thou!  
Thy seat is set in Aran Isle:  
Eastward to Alba turns my prow.

## IV.

"O Aran, Sun of all the west!  
My heart is thine! As sweet to  
close  
Our dying eyes in thee as rest,  
Where Peter and where Paul re-  
pose.

## V.

"O Aran, Sun of all the west!  
My heart in thee its grave hath  
found.  
He walks in regions of the blest  
The man that hears thy church-  
bell sound.

varra, where some remains exist, in a retired and romantic spot, yet bearing his name. Glencolumkille<sup>130</sup> is a deep valley, in the midst of circling mountains, in the barony of Burren, and county of Clare. There is to be seen an ancient church, within a much frequented cemetery.<sup>131</sup> Not far removed is the shaft of an old cross, where the country people yet make their rounds. Here, it is held, that St. Columba built a church, which afterwards became parochial in the diocese of Kilfenora.<sup>132</sup> We are informed, that St. Columba also visited certain places, in the province of Munster. Thus, St. Fintan of Dunblesch<sup>133</sup> had a vision, indicating the arrival of St. Columba<sup>134</sup> with his disciples, at that monastery. At one time, he went to visit monks living in the monastery of Terryglass,<sup>135</sup> to which he had been previously invited. The monks conducted our saint to the church door, when the keys could not be found. Of this loss the brethren mutually complained; but, going towards the door, our saint said: "Our Lord is able to open the doors of his house for his servant without any key." Suddenly, the bolts of the lock were forcibly driven back, and the door opened wide. The saint entered this church, not without admiration expressed, by all the company there present. Afterwards, the brethren treated him most hospitably, and exhibited the greatest respect and veneration towards him.

It is not easy to determine at what particular period of our saint's life the succeeding incidents—which have come down to us by tradition—occurred. But, it seems most likely, that they may be predicated chiefly of those years spent in Ireland, before Columba resolved on leaving it for Scotland. We are told, that near the church<sup>136</sup> of Kill-mac-Nenain, and at the place known as

## VI.

"O Aran blest! O Aran blest!  
Accursed the man that loves not  
thee!  
The dead man cradled in thy breast—  
No demon scares him—well is he.

## VII.

"Each Sunday Gabriel from on high  
(For so did Christ the Lord ordain),  
Thy Masses comes to sanctify,  
With fifty Angels in his train.

## VIII.

"Each Monday Michael issues forth  
To bless anew each sacred fane:  
Each Tuesday cometh Raphael,  
To bless pure hearth and golden  
grain.

## IX.

"Each Wednesday cometh Uriel,  
Each Thursday Sariel, fresh from  
God;  
Each Friday cometh Ramael  
To bless thy stores and bless thy  
sod.

## X.

"Each Saturday comes Mary,  
Comes Babe on arm, 'mid heavenly  
hosts!

O Aran, near to heaven is he  
That hears God's Angels bless thy  
coasts!"

<sup>130</sup> There are two townlands of this name, North and South, on the east side of Carran Parish, in the diocese of Kilfenora.

<sup>131</sup> These objects are marked on the "Ordnance Survey Townland Maps for the County of Clare," sheet 10.

<sup>132</sup> For this statement, Colgan quotes the list of its Diocesan Churches, in "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 495.

<sup>133</sup> See his Life, in the First Volume of this work, at January 3rd, Art. i., chap. iii.

<sup>134</sup> Although Colgan assumes him to be identical with our saint, in "Trias Thaumaturga," Appendix Secunda ad Acta S. Columbæ, Pars Prima, pp. 461, 462; yet, he may have been some other saint, bearing the same name.

<sup>135</sup> Here a monastery was founded by St. Columba, probably about the year 548. He died on the 13th of December, and as generally thought A.D. 552. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xiii., and nn. 234, 235, 236, 237, pp. 71, 74, 75.

<sup>136</sup> The foundation of a church at Cill-mic-Nenain is placed to St. Columba's account, in the O'Clerys' Calendar.

<sup>137</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxvi., p. 401.

<sup>138</sup> It is also called Inis Torry.

<sup>139</sup> There is an interesting description of

Bunlinne, the saint met some fishermen. He asked, if they had fish, and they falsely denied having any. "Then," said he, "if you have them not, may the Almighty grant them to you, if you have, may they turn into stones." At once, those fishes they concealed were turned into stones. The people of that locality afterwards pointed out certain similar objects near Kill-mac-Nenain church. Those fishermen of Muintir Gualan then began to inveigh against the saint, when he threatened and predicted, that two of their family should never be found in the same village or hamlet. Besides, that river, from which they had taken fish, never afterwards abounded with them.<sup>137</sup>

To the northern and maritime district of Tyrconnell he also went. He was admonished, by an Angel, to pass over into Torach,<sup>138</sup> now Torry Island,<sup>139</sup> and having purged it from heathenism, he was then to erect a church. With some holy men, he prepared to obey. But, when they came to a mountain, on the sea-shore, and called Belach anadh raidh, because of its precipitous sides, they saw Torach looming obscurely at a distance. Then arose a contest among the holy men, to know who should expiate or exorcise it from evil spirits, and thus acquire a right to its Christian possession; for, through a love of humility and disinterestedness, each sought to decline the honour and the possession. Hearing all that had been urged, according to the legend, Columba proposed an expedient, that each should direct his staff towards the Island, and whichever should first reach it, the owner was to be considered possessor. This proposal agreed to, the moment Columba's baculus left his hand, it assumed the shape of a spear, and at once it flew over the Isle. Then Columba sought Ailid, son of Baedan, a chief of that place. However, he would not consent to give Columba a site for his church, or permit him to purify Torach. At last, the saint asked for as much ground as his cloak might cover. To this request, Ailid consented, supposing the grant should be a very small one. But, when the holy Abbot's cloak was laid on the ground, it began miraculously to expand, until at last it covered the whole Island. Enraged beyond measure, Ailid is said to have set a furious dog against the saint, who making a sign of the cross killed the animal. Struck with the double miracle, Ailid felt himself moved to kiss the saint's feet, and to ask for pardon. Ailid next gave over the whole of Torach to him.<sup>140</sup> Then, exorcising that Island, Columba built there a fine church,<sup>141</sup> over which he set one of his disciples, known as Ernan,<sup>142</sup> of Torach.<sup>143</sup> He was recog-

this remote spot, in the "Illustrated Handbook of the Scenery and Antiquities of South-Western Donegal."

<sup>140</sup> From an interesting Poem, called "St. Columb's Conquest; or the Druids' Doom," A Tale of Torry Isle, by Diarmud, we extract the following descriptive lines:—

"The war of spirits past, the Isle  
Firm rests again its rocky pile,  
Exhausted from its throes of pain;  
Adorning, like some sea-god's fane,  
The margin of the western main!  
The evening's golden glory laves  
Its rocks in rouge, and gilds the  
waves.

\* \* \* \* \*

On dark Tormora's dizzying height,  
That towers between, and holds in  
reach,

The earth and heaven, midway from  
each!

Upon those awful brinks and fells,  
Whose base indignantly repels  
The surging sea's assaulting swells,  
Which wage incessant war upon  
Grim Torry's front and flanks of  
stone!"

—Sect. xxv.

<sup>141</sup> This is one of his religious foundations enumerated by the O'Clerys, in their Calendar.

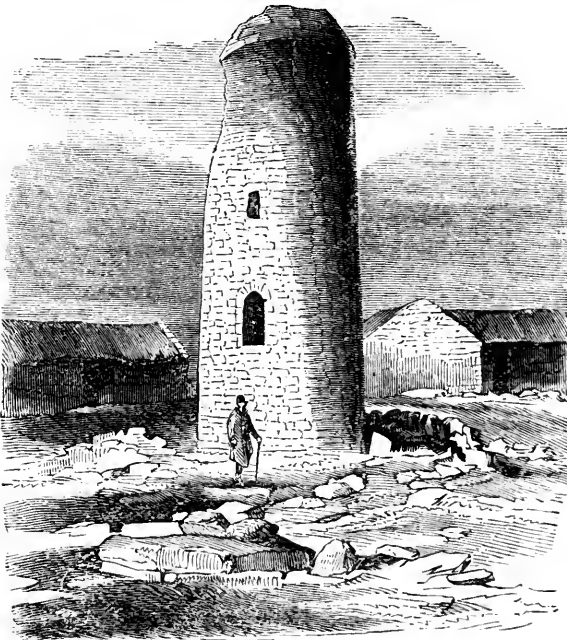
<sup>142</sup> Called the son of Colman, in the Sanctiologic Genealogy.

<sup>143</sup> This account is contained in the old Irish Life, published in an English version, in William F. Skene's "Celtic Scotland," vol. ii., Appendix I, p. 491.

<sup>144</sup> His feast was held, on the 17th of August.

<sup>145</sup> See Colgan's "Trias Thaumaturga"

nised as the patron of that Island.<sup>144</sup> St. Columb gave orders, that thenceforward no dog should be brought into that Island.<sup>145</sup>



Round Tower on Torry Island, County of Donegal.

At the present time, some venerable antiquities are there shown, and among these are to be seen an interesting Round Tower,<sup>146</sup> which doubtless was connected with the old religious institute,<sup>147</sup> that had been established on Torach.<sup>148</sup> There, too, was a celebrated stone, on which the saint knelt. Having become wearied after his prayers, and placing his hands over his face, Columb leaned forward and fell asleep. On awaking, the print of his hands was to be found impressed on the stone.<sup>149</sup> If water or any other liquid had been poured into the cavities, it was thought to be a cure for sick persons

using it, and especially, the inhabitants believed it caused a safe delivery for women who were pregnant.<sup>150</sup> While St. Columkille was in the Island of Torry,<sup>151</sup> he prayed beside a port, while his alumnus Finanus Ratha<sup>152</sup> felt

Quinta Vita S. Columbæ, lib. i., cap. lxxiii., p. 401.

<sup>140</sup> The accompanying illustration, drawn by William F. Wakeman, affords a very correct representation of this structure as it now exists. The engraving is by Mrs. Milard.

<sup>147</sup> There can be no doubt but a church had been erected here in the sixth century; for at A.D. 612, in Dr. O'Donovan's "Annals of the Four Masters," there is an account of the devastation of Torach by a marine fleet, while at A.D. 616, the re-erection of its church, by the Cinel-Conaill, is recorded. See vol. i., pp. 236, 237, 240, 241.

<sup>148</sup> It was called, likewise, Toir Inis, by the Irish.

<sup>149</sup> This impression was shown there, in the beginning of the sixteenth century.

<sup>150</sup> See Colgan's "Trias Thaumaturga,"

Quinta Vita S. Columbæ, lib. i., cap. lxxiv., p. 401.

<sup>151</sup> "Torry Island lies to the north-west of Horn Head, from which it is distant about eight miles. Should the day be calm, a visit to this island will repay the tourist in search of antiquities. Buried deep in sand are the ruins of dwellings, churches and crosses, indicating, along with the venerable round tower, an early colonization of this isolated spot."—Black's "Guide to Belfast, the Giant's Causeway and the North of Ireland," p. 407.

<sup>152</sup> This was St. Finan, son of Pipan, and who was venerated at the church of Rathen, in the diocese of Raphoe, on the 25th of November.

<sup>153</sup> He was a relation to St. Columkille.

<sup>154</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxv.,

very thirsty and no water was near to drink. Knowing this, St. Columba gave three strokes with his baculus, to an adjoining rock. Instantly, three distinct fountains leaped forth, and Finanus<sup>153</sup> then assuaged his thirst. As these three streams flowed in the form of a waterfall, they afterwards went by the Irish name Eas-Finain, or "Finan's Cataract." By drinking there in after time, several who were sick recovered their health.<sup>154</sup> At one time, wanting water to mingle with wine at the Holy Sacrifice of the Mass, and for other religious purposes, Columba blessed a rock, from which flowed a fountain of living water. So great were the merits of our saint, that not only did God hear his prayers, but even the innermost desires of his heart were regarded.

Even those who were favourites of his, or who had obtained his blessing, were sure, not only to close their days happily, but even they were successful in this life. This was instanced, in the case of Donnald, son of Aedh,<sup>155</sup> who was monarch of all Ireland, after the convention assembled at Drumceat; in that of Finnacht,<sup>156</sup> son to Dunchadh, King of Ireland; and, in that of Guaire,<sup>157</sup> son to Colman, King of Connaught.<sup>158</sup> A holy man, named Teca or Tecca,<sup>159</sup> lived in a certain part of the country, and at a place called Athluga.<sup>160</sup> St. Columba asked for some memorial from him to deposit in the shrine. Through humility this he declined, but St. Columba predicted, that what he now refused, he should afterwards be certain to give, even if he were unwilling. This prophecy was soon fulfilled, for Teca went to wash his hands, at a stream, not far from his monastery. While first removing his gloves for the purpose, his right thumb fell into the water from his hand. Thenceforward, that place went by the name of Ath-na-hordige, "the ford of the thumb." Soon recollecting the words of Columba, Teca took up the thumb and followed the saint, then leaving the church. With great humility he presented the thumb to Columba, who reverently placed it in the shrine. Aedh, son to Ainmire, King of Ireland, bestowed Ard-Maggiollagan as an ecclesiastical appenage for the church of the shrine. There, it was long kept, and various miracles were wrought at the place.<sup>161</sup> Once, when St. Columkille was on a journey, he happened to leave a satchel containing books behind him. He had travelled as far as a country called Fanaind. There, in a place known as Glen Fanad, a deer overtook him and carrying the lost books on its back. Reverently approaching the saint, that deer went down on its knees, to present his burden. Immediately, a well sprung up, which the inhabitants afterwards called St. Columkille's well. To commemorate so great a miracle, the people there in course of time erected a great cairn. It seems to have been raised on the declivity of a precipice. From the incident related, it was called Droim na leabar, which means "the monument of the books."<sup>162</sup>

p. 401, and n. 71, p. 451.

<sup>153</sup> Son of Ainmire. He reigned over Ireland for twenty-seven years, when he was slain, by Brandubh, King of Leinster, on the 10th of January, A.D. 594. See "Cambrensis Eversus," by Gratianus Lucius Hibernus, vol. ii., pp. 16, 17, Rev. Dr. Kelly's edition.

<sup>156</sup> His death is assigned to A.D. 693.

<sup>157</sup> Known by the designation of the Hospitable. His death is recorded, at A.D. 662.

<sup>158</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xcii., p. 404, and nn. 77, 78, p. 451.

<sup>159</sup> His Natalis occurs, at the 9th of September.

<sup>160</sup> In Irish *de* or *dean* *Loḡa*, "Lugha's Ford," or "Little Ford." This is probably

the present Aghanloo. See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII.," &c., edited by Rev. William Reeves, n. (r), p. 78.

<sup>161</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. c., p. 405, and n. 83, p. 451.

<sup>162</sup> See *ibid.*, cap. cxi., p. 407.

<sup>163</sup> The Irish equivalent is *uiriḡe-ḡaom*, said to have been the burial-place of Eoghan, son of Niall. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., "Annales Tigernachi," at A.D. 465, p. 112.

<sup>164</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes

At Eskaaheen,<sup>163</sup> in the parish of Muff, north-north-east of the city of Derry, are the ruins of an old church, near the Catholic chapel. This is said to have been one of the places dedicated to St. Columkille.<sup>164</sup> Once a man, named Sensenach, as St. Comgall relates,<sup>165</sup> led a wicked life, but having been a companion of St. Columba, on a certain occasion, he humbly accepted the office of carrying his sacred books. For this courteous and obliging disposition, he was fully rewarded; for, not only did his worldly wealth increase from that day forward, but he conceived a hearty sorrow for his sins. Of his own accord, too, he undertook a pilgrimage to Rome, and thither he brought fifty poor pilgrims, whose charges of travel and of living he defrayed.<sup>166</sup>

The parish of Desertoghill, in the barony of Coleraine, and county of Londonderry, had St. Columba for its patron.<sup>167</sup> At one time, being on the eastern side of Lough Foyle, he met a person in whose foot a thorn had been deeply buried. He felt great pain in consequence, and despaired of any human remedy. According to some, a former fountain was near—others say St. Columba then produced it—at least he blessed it, and that afflicted person he wished to be immersed in it. On obeying his injunction, the thorn fell out from the foot affected, and the pain was removed. It was believed, that anyone, similarly circumstanced, should be relieved, by bathing thus in that fountain.<sup>168</sup> Fathen-Mura,<sup>169</sup> formerly a noble Monastery, and now a parish church in the diocese of Derry, and in the peninsula of Inishowen, is numbered among the foundations of Columba.<sup>170</sup> Cluain-Loadh, or Clonleigh, formerly a Monastery and now a parochial church in the diocese of Derry in Tyrconnell, had for its patron St. Lughaidh or St. Lugadius,<sup>171</sup> the disciple and colleague of St. Columba in the conversion of the Picts. At a certain time, St. Columba and St. Comgall were in the territory of Kiermacht, near some pleasant hills and declivities, when they were secretly engaged in reciting the canonical hours. Water was brought from an adjoining well to wash their hands. Looking intently at it, Columba said to Comgall: "A time will come, when it shall be deemed a horrible thing to wash one's hands in or to drink the water of this well." St. Comgall asked why this should be so, and he was told, that a battle should there be fought between their respective clans, and that the dead body of one should fall within the well, while most of the other slain must fall near it, so that the water should be filled with blood, and thenceforth men ought to loathe its use. Columba added, that Donald, son to Aedh, son of Ainmrech, should lead his people, and there become victor.

G, p. 285.

<sup>165</sup> This saint's feast occurs, at the 10th of May; and, it would seem from this narrative, he was one among the writers of St. Columba's Acts. He died, A.D. 600.

<sup>166</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. i., cap. xciv., p. 404, and n. 79, p. 451.

<sup>167</sup> See Rev. Dr. Reeves' "*Acts of Archbishop Colton in his Metropolitan Visitation of Derry*, A.D., MCCCXCVII," p. 80, and n. (x).

<sup>168</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. i., cap. cxii., pp. 407, 408.

<sup>169</sup> It was so called in memory of St. Mura, who is reputed to have been the real founder of this church. See "*Acts of Archbishop Colton in his Metropolitan Visitation of Derry*, A.D., MCCCXCVII," &c., edited by Rev. William Reeves, n. (s), p. 66.

<sup>170</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Appendix ad Acta S. Columbæ*, cap. ii., p. 495.

<sup>171</sup> His feast occurs, at the 24th of March, where notices of him and of his place may be found, in the Third Volume of this work, Art. v.

<sup>172</sup> This seems to have been the saint mentioned by Adamnan, in his *Life of St. Columba*, Book i., chap. 49. Yet, there, it is said, he led an eremitical life at Durrow in Meath, and not at Magcosgain.

<sup>173</sup> This was in the diocese of Derry, in Ulster. While St. Finan, as he is called by Adamnan, might have been at Durrow, he could also have led an eremitical life in succession at Magh-Cosgain. Perhaps, he was the St. Finnanus, venerated at the 2nd of March, or at 29th December, says Colgan, in "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, n. 80, p. 451.

St. Finnen,<sup>172</sup> who was a hermit attached to Magh-Cosgain Monastery,<sup>173</sup> relates, that he was present at the future battle, and saw with his own eyes the dead body of a man in the well, which was filled with blood. Again, he stated, that there were some holy men and aged monks, who inhabited the church of Camas-Comgaill,<sup>174</sup> who related their witnessing this tragedy, and moreover, they were present when St. Columba had predicted such a thing to St. Comgall.<sup>175</sup> Boith-medhbha, or Bovevagh,<sup>176</sup> a monastery in Kiennacht territory, diocese and county of Derry, is held to have been one of his erections.<sup>177</sup> St. Aidan, nephew of St. Columba, and son of his sister Sinecha, was set over it, and he was revered there. To St. Columba is ascribed, likewise, a monastery in Ciennacht, known as Tamlacht-Fionlugain, now a parish church in the Diocese of Derry; and over it presided St. Finlugh or St. Fínnlughan,<sup>178</sup> his disciple, as Abbot. He is also its patron. Again, Desert or Disert Hi Thuachuill in Oireacht Hi Chathan, in the same Diocese; Dunboe formerly a Monastery, and now a parish church in the same Diocese; besides Aregal, where there was a Monastery, and now it has become a parish church, in the same territory and diocese.<sup>179</sup>

In addition to the churches and religious houses already enumerated, as of St. Columba's foundation in Ireland, it is supposed,<sup>180</sup> and with some probability, that Inis Muredaich<sup>181</sup> in Connaught, Port Lomain<sup>182</sup> and Tegh-Ernain<sup>183</sup> in Meath, Derrybrusk<sup>184</sup> and Airiodh-molt,<sup>185</sup> near Lough Erne, may be regarded as having been under his direction, while a complete list of all his pious erections cannot now be compiled.<sup>186</sup> A story is told, that the saint possessed a certain black and milk-giving heifer, which was stolen from him by thieves. However, the legend states, that the cow impressed tracks in the rocky ground over which she travelled, and the saint

<sup>172</sup> It obtained this name, because St. Comgaill was the patron saint, and perhaps the founder. In the ancient Abbey of Cambos or Camus, nothing now remains but the cemetery and the shaft of a sculptured cross. This had been removed from its socket and it lay neglected, until it was used for a barbarous purpose, by being converted into a gate-post, in which position it was to be seen on the right as you enter the churchyard. See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXVII," &c., edited by Rev. William Reeves, n. (j), p. 83.

<sup>175</sup> See Colgan's "Trias Thaumaturga." Quinta Vita S. Columbæ, lib. i., cap. xcv., p. 404.

<sup>176</sup> A parish, in the barony of Keenaght. It is described on the "Ordnance Survey Townland Maps for the County of Londonderry," sheets 16, 17, 23, 24, 25, 30. The townland proper is on sheets 16, 24.

<sup>177</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 495.

<sup>178</sup> His feast occurs, at the 3rd of January, where a notice of him and of his church will be found, in vol. i. of this work, Art. ii.

<sup>179</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 495.

<sup>180</sup> By Father John Colgan.

<sup>181</sup> There is an admirable paper, accom-

panied with profuse illustrations of antiquities, describing Inismurray, an Island off the coast of Sligo, by William F. Wakeman, in the "Journal of the Royal Historical and Archæological Association of Ireland," Fourth Series, vol. vii., No. 64, October, 1885, pp. 175 to 332.

<sup>182</sup> Near Lough Owel, in the county of Westmeath.

<sup>183</sup> Now Tifarnan or Tyfarnham, in the county of Westmeath.

<sup>184</sup> This parish, partly in the barony of Magherastephana and partly in the barony of Tirkennedy, is shown, on the "Ordnance Survey Townland Maps for the County of Fermanagh," sheets 16, 17, 22, 23, 27. The townland proper is on sheet 27.

<sup>185</sup> Here Diocchuill, son of Maoldubh, was venerated, on the 28th of February.

<sup>186</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 495.

<sup>187</sup> This was the Irish name of the present Faughan River, which rises among the Sperin Mountains, on the boundary of the county of Tyrone, and there it flows north-westward through the County Londonderry, and not far from the city of that name, when it runs parallel with the Foyle River to the head of Lough Foyle, where it enters the sea. Several picturesque and charming views alternate along its course. See a fine description of it, in the "Parliamentary Gazetteer of Ireland," vol. ii., p. 197.

was thus able to trace her into a wood, near the river Fochaoin,<sup>187</sup> where she had been left tied to a tree. There, a well burst forth, and in after time it was called Tobar na Duibhe, "the well of the black one."<sup>188</sup> From the time of St. Patrick, to that of St. Columba, three possessions of the former had been hidden under the earth; these were, his Book of Gospels,<sup>189</sup> his Phial,<sup>190</sup> and his Bell.<sup>191</sup> An Angel of the Lord showed our saint the place where those lay hidden. Columba felt a great reverence for the saints, and especially for St. Patrick; hence, with great joy, he ordered the ground to be dug up, when he found the buried treasures. With the Angel's advice, he sent the Bell to Armagh, he sent the Phial to Down, or Dun-da-leathglas, and the Book of Gospels was in his own keeping. He received this latter from the Angel's hands, so that in after times, it went by the name of the Angel's Gospel.<sup>192</sup>

## CHAPTER VII.

RESOLUTION OF ST. COLUMBA TO SPREAD THE FAITH IN SCOTLAND—ALLEGED CAUSES LEADING TO THE BATTLE OF CUL-DREIMHE—ITS RESULTS SAID TO HAVE CAUSED THE DEPARTURE OF ST. COLUMBA FROM IRELAND—ACCOUNT OF THE PICTS AND SCOTS—IONA GRANTED TO ST. COLUMBA.

BESIDES the saint's exertions for establishing religious communities and churches, several other circumstances are related, as forming part of his history. For a long time, Columba had been revolving in mind the condition of a people in the adjoining territories of Alban,<sup>1</sup> and he now desired to give effect to a great project he had in view, to extend the kingdom of Christ among them. As Ireland hastened to share the treasure of Divine Faith with other nations, and as in return she has preserved it still; so her Dove of the Churches hungered to share with all other men, that joy and happiness, which he zealously possessed, and yet would not selfishly monopolize. St. Columba heard the summons of God, who called upon him to do the work of an Apostle. He deemed it just to obey. With the spirit of an Apostle, therefore, he resolved to abandon all that was most near and dear to him. Like a true missionary, his great object was to save souls, and to revive a religious spirit, where it had languished. A high and holy ambition possessed him, likewise, to lead wild and savage mountaineers into the fold of Christ, and to bend down under the yoke of the Gospel their haughty spirits. He hoped,

<sup>188</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. cxiii., p. 408.

<sup>189</sup> Whether this was the *Domlnach Airgid*, now preserved in the Royal Irish Academy, or not, it is difficult to say; but regarding this interesting and venerable Codex, with its ornamental and precious cover, Dr. George Petrie has written a valuable Paper, published in "Transactions of the Royal Irish Academy," vol. xviii. *Antiquities*, Art. ii., pp. 14 to 24.

<sup>190</sup> This object of former veneration now seems to be lost.

<sup>191</sup> The Bell of St. Patrick, belonging to the Royal Irish Academy, and presented by Rev. Dr. Todd, is now one of the most interesting objects of antiquity in its Museum. Another Bell, thought to have been once in

possession of St. Patrick, was in Dr. George Petrie's collection of antiquities. See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," *Lect. xv.*, p. 337.

<sup>192</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. cxiv., p. 408.

CHAPTER VII.—<sup>1</sup> "Postquam vir sanctus ad ea, quæ quondam mente proposuerat, implenda ad peregrinationis videlicet propositum, et ad convertendos ad fidem Pictos opportunum tempus adesse videret, patriam suam reliquit, et ad insulam Ionam, quæ in Septentrionali Oceano inter Hiberniam et Britanniam sita est, prospero navigavit cursu," &c.—See Colgan's "Trias Thaumaturga," *Secunda Vita S. Columbæ*, cap. vi., p. 326.

<sup>2</sup> See Rev. P. J. Carew's "Ecclesiastical



also, to introduce religious institutions into those regions, and such as he had established in his native country.<sup>2</sup>

Nearly all ancient writers—especially those of highest authority—agree, that missionary zeal was the chief motive for St. Columba's expedition, to spread the Faith in Scotland. Thus, Adamnan,<sup>3</sup> Venerable Bede,<sup>4</sup> and the various writers of Acts, relating to other Irish saints,<sup>5</sup> concur. The most judicious of modern writers also agree,<sup>6</sup> that as a lover of peace and as a mediator to obtain it wherever broils seemed imminent, Columba's best efforts were exerted to promote harmony and concord, both in his own and in his adopted country. To carry out his project, and to accomplish the great enterprise resolved on, his zeal had many disadvantages to contend with;<sup>7</sup> yet, St. Columba's removal to Scotland<sup>8</sup>—though it could hardly be called a change of country in his day—has proved, nevertheless, a fruitful subject for strange legendary speculation.<sup>9</sup> A story frequently repeated, regarding the cause for his exile, may be regarded as a mere fable, inconsistent in itself, and destitute of historical evidence.<sup>10</sup> The occasion assigned for his leaving Ireland is largely mingled with fictitious circumstances. An improbable romance is told, relative to this subject,<sup>11</sup> and it abounds in statements, quite unbecoming the conduct of holy men, and even the gravity of common history. Moreover, it has served to obscure Columba's real character and dispositions.<sup>12</sup> We may well suspect, that this narrative was the invention of later bards and romancists; for, it is not to be found in the Acts of our saint, and which were earliest written. In an abridged shape, it has been introduced to our notice, by Archbishop Ussher,<sup>13</sup> who acknowledges, however, that it is not in the edited Life by Adamnan, although he met with it in a Manuscript Life of St. Columba,<sup>14</sup> by an anonymous writer.<sup>15</sup> In our own times, Dr. John O'Donovan<sup>16</sup> has lent this story the weight of his authority, but without any valid argument to sustain his opinion. Likewise, the Rev. Dr. Reeves,<sup>17</sup> and following him Le Comte de Montalembert,<sup>18</sup> have attributed

History of Ireland," chap. vi., pp. 187, 188.

<sup>3</sup> He writes: "De Scotia Britanniam pro Christo peregrinari volens enavigavit."—*Prefatio Secunda*.

<sup>4</sup> He states: "Venit de Hibernia presbyter et Abbas, hahitu et vita monachi, insignis nominis, nomine Columba, Britanniam, prædicaturus verbum Dei provinciis septentrionalium Pictorum, &c."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., p. 168, Ed. Cantabrigiæ, 1644.

<sup>5</sup> This is especially stated, in *Vita S. Farannani Confessoris*, translated in Colgan's work from an Irish tract, ascribed by him to after A.D. 1200. There we read how St. Columba "zelo animarum flagrantem, ex Hibernia nativa suo solo, in Albionem transfretasse, ut incredulæ Pictorum genti salutare Christi Evangelium prædicaret, et errandam ad ejusdem aggregaret ouile," &c.—"Acta Sanctorum Hiberniæ," xv. Februarii, cap. iii., p. 336, and n. 1, p. 338.

<sup>6</sup> See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. iii., pp. 58, 59.

<sup>7</sup> Rev. Robert King's "Primer of the Church History of Ireland," vol. i., chap. ix., pp. 78, 79.

<sup>8</sup> See Colgan's "Trias Thaumaturga,"

*Quinta Vita S. Columbæ*, lib. ii., cap. i. to x., pp. 408 to 410.

<sup>9</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xv., pp. 359 to 373.

<sup>10</sup> See Thomas Moore's "History of Ireland," vol. i., chap. xii., pp. 243, 244.

<sup>11</sup> The Fifth Life of St. Columba, written by Prince O'Donnell, has a lengthened account of this spurious narrative. See Colgan's "Trias Thaumaturga," lib. ii., cap. i. to viii., pp. 408 to 410.

<sup>12</sup> These are pleasingly set forth in Dallan Forgaill's "Amra Choluim Chillii," edited by O'Beirne Crowe, with the original Irish and an English literal Translation. Dublin, 1871, 8vo.

<sup>13</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 563.

<sup>14</sup> See *ibid.*, cap. xvii., pp. 467 to 469.

<sup>15</sup> This was obtained, by Ussher, from Father Stephen White.

<sup>16</sup> See "Annals of the Four Masters," vol. i., pp. 192 to 195, nn. (r, s).

<sup>17</sup> See Adamnan's "Life of St. Columba," lib. i., cap. 7, n. (a), p. 31.

<sup>18</sup> See "Les Moines d'Occident," tome iii., liv. xi., pp. 124 to 141.

<sup>19</sup> See "Annals of Clonmacnoise," at A.D. 569.

to St. Columba a combination directed against King Deirmait, and which culminated in war. This is quite inconsistent with the fact, that allegiance was due by our saint to the King of all Ireland, and who was worthy, moreover, of special honour. Besides, we have the account of Columba feeling greatly indignant, because Aedh, the murderer of King Deirmait, had been advanced to ecclesiastical orders, after the perpetration of such a crime.<sup>19</sup> Nay more, instead of promoting discord on the occasion alluded to, the great Christian hero laboured hard, but in vain, to effect peace between King Diermaid and his relatives. Finding his remonstrances to be disregarded by the latter, he even conceived a disgust at their conduct, and to mark his disapprobation, he resolved to leave them, and to quit his native country, with the purpose of never again returning to it.<sup>20</sup> This, of course, was only a secondary motive.

Notwithstanding its absurdities, as we have included many other undoubted legends in this biography, we shall proceed to relate the story. It is stated, that Columba happened to be on a visit with St. Finnian,<sup>21</sup> Abbot of Magh-bile, at a place called Druimfionn,<sup>22</sup> said to be identical with Dromin,<sup>23</sup> in the present county of Louth. As the story runs, Columba then borrowed from him a Manuscript, containing the Gospels of Holy Scripture. These he immediately set about transcribing, while Finnian's consent had not been previously obtained.<sup>24</sup> He laboured at this work, day and night, and in secret, so as to avoid the observation of others, who were living in that monastery. It is even stated, that five different jets of light proceeded from the four fingers and thumb of Columba's right hand, while he prosecuted the work of transcription each night. He had nearly finished this celebrated copy—still it is thought in part preserved—when sending a messenger for the original, and apprized of the proceeding, Finian was highly displeased at Columba's conduct.<sup>25</sup> His messenger surprised the latter, by looking through a crevice into the church where Columba was at work; but, astonished at

<sup>19</sup> Thus is the matter stated, about St. Columba, in the Irish Life of St. Farannan, translated into Latin: "Ad transmarinam hanc peregrinationem sibi indicendam, præter summam animarum sitim alia causa Apostolicum instigabat virum, mutuis quippe et altæ radicis discordiis et simul talibus intestinis, dissidebant ipsius ex carne propinqui rerum in Hibernia tunc potientes, quos ubi pacis amator multis modis in pristinam concordiam reducere frustra fuerat conatus; sua eos absentia in pertinaciæ poenam, et perpetuo exilio castigare voluit. Ex Hibernia igitur peregre profectus est, eam ex animo decernens nunquam reuisendam."—Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, cap. iii., p. 336.

<sup>21</sup> It is said he died, September 10th, which is his festival. His obit is thus recorded by Tigernach at A.D. 579: "Quies Fenniani episcopi Nepotis Fiatach."—"Rerum Hibernicarum Scriptores," tomus ii. There O'Connor corruptly for Finnian reads Mani. See p. 154. Also, in "Annales Ultonienses," at A.D. 578: "Quies Vinniani episcopi, m[c] [fili]i Nepotis Fiatach."—*Ibid.*, tomus iv. The Rev. Dr. O'Connor's text unmeaningly gives Umaniain, as the saint's name.

<sup>22</sup> Said to have been in the Diocese of Ar-

magh. See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. ii., cap. i., p. 408, and n. 1, p. 451.

<sup>23</sup> Now a parish, in the barony of Ardee, and marked off, on the "Ordnance Survey Townland Maps for the County of Louth," sheets 17, 18. The town of Dromin is shown on the latter sheet. In noticing this place, Archdall incorrectly places the feast of its bishop or abbot, St. Finian, Findian, or Fridian, at the 10th of October. See "Monasticon Hibernicum," p. 460.

<sup>24</sup> No one of common sense, the Rev. Dr. Lanigan thinks, will admit this fable, regarding a quarrel about the transcribed book, which appears to have been made the ground-work for a battle fought at Culdremhe. As to any dispute between St. Columba and St. Finnian, it seems evident from Adamnan, that such did not occur, for he is wholly silent regarding it. These two saints retained their mutual friendship and esteem to the last. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xii., p. 148.

<sup>25</sup> In the Life of St. Fintan of Dunbleisch, there is a story told of the same St. Finnian refusing to lend him a copy of the Gospels. See Colgan's "Acta Sanctorum Hiberniæ," cap. v., p. 11. Also, Appendix ad Act

what he had seen, he dared not disturb the writer, who, however, was conscious of this nocturnal intrusion. A domesticated crane is then said to have plucked out the eye of that prying messenger, and to have left it hanging on his cheek, while he returned to relate the wonderful portent witnessed, and to complain about the loss of his sight. St. Finian made a sign of the cross over the messenger's eye, and his sight was immediately restored. This matter greatly offended St. Finian, and he was incensed against Columba. He even told our saint, that he ought not to have transcribed a book, which was not his property, especially without first obtaining permission from the owner. Then, he insisted on getting that transcribed copy from Columba, maintaining that he had a right to it, because it was the offspring of his manuscript.<sup>26</sup> Columba replied, that he would leave this matter in dispute, to the arbitration of Diernit, then King over all Ireland. This proposal is said to have been accepted, and accordingly, both disputants appeared before the monarch at Temoria. St. Finian opened the case, by stating, that they had mutually agreed to chose him as judge between them. He then stated, that Columba had clandestinely and therefore unfairly copied his book, while he contended a copy thus obtained should not belong to the transcriber. When it was Columba's turn to reply, he acknowledged, that he had taken advantage of the loan, in order to produce a copy from the original Codex, by his own labour, industry, and vigils, while in no manner had he injured Finian's book.<sup>27</sup> Moreover, he had only written it out for his own special use, and that it might be instrumental in advancing the glory of God among men. He contended, that as Finian suffered no loss, and as he could not justly prevent the spiritual advantage of others, so he Columba was not guilty of any injury towards him, and therefore, he was not obliged in any manner to restitution. The monarch patiently heard the arguments advanced by either litigant, and afterwards with deliberation, he proceeded to pass judgment. The sentence pronounced by the king was adverse to St. Columba,<sup>28</sup> and it exceedingly irritated him.<sup>29</sup> The legend-mongers continue to state, that disturbed by this sentence, thought to have been unjust, St. Columba declared to the king, in the presence of all the bystanders, that his part in the transaction should not pass unavenged.<sup>30</sup> He is said to have left the king's presence in a high state of excitement.<sup>31</sup> That famous Manuscript, to which allusion has been made, and supposed to have been written by St. Columba, is represented by speci-

S. Fridiani, xviii. Martii, cap. iii., pp. 643, 644.

<sup>26</sup> The age and authorship of this anecdote strongly reminds us of the casuistry of the moral theologians of the Middle Ages.

<sup>27</sup> Such is the gist of his argument as given by O'Donnell: "liber in nullo factus sit ea excriptione deterior . . . proinde nec me Finneo injuriam, nec restitutioni obnoxium, nec culpaе cujusquam in hac parte reum agnosco; ut qui sine cujusquam damno, multorum consului spiritali commodo, quod nemo debuit, ant juste potuit impedire."

<sup>28</sup> The following decision was given: "Le gach boin a boinin, agus le gach leabhar a leabhran," which may be interpreted in English, "To every cow belongeth her calf, and to every book its copy." See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. ii., cap. i., p. 408, 409.

<sup>29</sup> From the Black Book of Molaga, the Rev. Dr. Geoffry Keating has given the sub-

stance of this account, in his "General History of Ireland," Part ii., p. 376. Duffy's edition.

<sup>30</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. ix., p. 145.

<sup>31</sup> Archbishop Ussher, who received a Manuscript Life of St Columba from Father Stephen White, supplies from it the following account. Speaking of Columba's parting words, the writer adds: "Cumque hæc diceret, equum ascendens flagello percussit; et statim sanguis in copia emanavit. Quod videns senatus astantium, valde miratus tanquam de re insolita, Regi dixerunt, ut voluntatem Sancti compleret, ac per omnia ei obediret; ne regnum ejus a Domino Deo dissiparetur."—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 468.

<sup>32</sup> Edited by John T. Gilbert. See Part i., No. iv.

<sup>33</sup> For 1300 years, the book has been pre-

men in the series of "Fac-similes of National Manuscripts of Ireland."<sup>32</sup> This is the celebrated Cathach,<sup>33</sup> or "Book of Battle," and it is a copy of the Psalms. For many ages and through many national troubles and disturbances, that precious relic has been preserved with such sacred care, that it is yet in a wonderfully perfect condition. This is owing mainly to the fact, that it had been kept under a highly-interesting and curiously-wrought metallic cover, for the long lapse of ages, since the time of St. Columba, although subjected to various vicissitudes of exposure and danger in battles, and owing to amily misfortunes.

Greatly distinguished as a sternly just legislator, King Dermot often assembled the states of his realm at Tara.<sup>34</sup> Here, many useful laws were enacted, by him, some were amended, and others revoked. The subject of revising national history was not neglected.<sup>35</sup> In the execution of King Dermot's laws, however, some acts of cruelty are recorded. His own son Breasal was put to death, it is said, because of their infraction;<sup>36</sup> however, we may well regard this account, as being in the highest degree improbable. In those times lived a king, who ruled over Connaught, and who was called Eochaid Tirmcharna. He had a son called Aidus or Aedh.<sup>37</sup> It would seem, that Dermot entertained some distrust, regarding the fealty of that provincial king. He had a son, called Curnan,<sup>38</sup> and from the name of his father, he is also denominated Curnan Mac Hugh. According to the custom of those times, he was detained as a hostage, by the Monarch of Ireland, at Tara; while St. Columba and other influential persons became bail for his safe keeping. Curnan is said to have killed a noble, at the Tara assembly.<sup>39</sup> Whether this had been a deliberate murder, or as seems more probable, the result of some sudden gust of passion, has not been ascertained. As related by O'Donnell, the son of King Dermot's steward and Curnan had been playing at ball, on the public green in the city, when a dispute arose between them. Curnan struck that youth on the head, and he was killed on the spot. Then Curnan sought shelter and protection from St. Columba, as also from Fergus and Domhnall, sons of Murtagh Mac Earc. However, Dermot had him arrested and put to death.<sup>40</sup> It has been stated, that Curnan was even dragged from the bosom of Columba, to whom he clung, with a hope that his pardon might be procured. Other accounts state it, that he had been murdered in the presence of St. Columkille, while this crime was regarded in the double character of sacrilege and cruelty.<sup>41</sup> The event happened, it is said, in the year 560.<sup>42</sup> If this occurrence took place, as has been stated, the murder of Curnan was, indeed, an unwarrantable violation of justice and

served as an heirloom, by the O'Donnells, having been handed down to them from St. Columba himself, who belonged to that clan.

<sup>34</sup> For an account of the origin of the Feis Teamhrach, and its forms of procedure, the reader may consult Charles A. Read's "Cabinet of Irish Literature," &c., vol. i., pp. 4, 5.

<sup>35</sup> See Dr. Sylvester O'Halloran's "General History of Ireland," vol. ii., Book viii., chap. iv., p. 69.

<sup>36</sup> See the story, as related in John O'Mahony's edition of Keating's "History of Ireland," Book ii., Part i., chap. i., pp. 451, 452.

<sup>37</sup> He ruled over Connaught for many years, and at length he was slain by the Ui

Briuin, A.D. 574, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209.

<sup>38</sup> According to the Rev. Dr. Jeffry Keating, he was educated under the care and protection of Collum Cill. See "General History of Ireland," Part ii., p. 356. Duffy's edition.

<sup>39</sup> Such is the account—quoted from the Jobhuir (? Leabhar) Chiaran—in Rev. Dr. Jeffry Keating's "General History of Ireland," Part ii., p. 375. Duffy's edition.

<sup>40</sup> According to Dr. O'Donovan's "Annals of the Four Masters," this occurred A.D. 554. See vol. i., pp. 190 to 193, and nn. (q, r). The Annals of Clonmacnoise have it at A.D. 562.

<sup>41</sup> See an account of these transactions in

humanity ;<sup>43</sup> for, it seems he had been placed under the protection of St. Columba, and this was supposed to have been a guarantee for the preservation of his life.<sup>44</sup> Uprobraiding the king, on account of this merciless action, Columba told him, that he would make a complaint to those powerful princes, who were his relatives, to avenge his cruelty, and that injustice, which he had received from the monarch.<sup>45</sup> These united circumstances are said to have aroused the ire of our saint. Accordingly, Columba secretly set out for his own country, for he learned, that Dermod had commanded, that not one of the men of Ireland should join him, or convey him out of the palace. It is related, that he escaped some snares, which had been laid for him by King Diernit, who desired to arrest him. However, the holy man contrived to effect an escape, and he then proceeded to Monasterboice, where he passed one night. He afterwards made his journey onward, over a solitary part of Sliabh Breagh, and during his course, he is said to have composed a Poem,<sup>46</sup> which expresses great confidence in the Divine protection.<sup>47</sup> It contains seventeen quatrains.<sup>48</sup> At last, Columba arrived safely in Ulster.<sup>49</sup>

It is said, that St. Columba went among his relatives in Tyrconnell, and induced them to join him ; while he desired to form an alliance with Aidus, the King of Connaught, so that a confederacy might be formed, to cope successfully against those forces, that Dermod might be able to bring into the field. The son of Setna, Anmireus, a brave prince, was then chieftain over Cinel-Connell. The two brothers Fergus and Donnald,<sup>50</sup> were heads of Cinel-Eoguin, or Tyrone. They are stated to have heard St. Columba's account of his wrongs, and of King Dermod's cruelty. They were soon resolved on avenging, what they deemed to be an injury and an outrage. Ninnid, son of Duach, united with them.<sup>51</sup> They succeeded, likewise, in bringing Aidus to second their enterprise.<sup>52</sup> Ainmire, the son of Sedna,<sup>53</sup> and St. Columba's first cousin, took up arms, and he was already distinguished as a successful warrior.<sup>54</sup> The men of Connaught came to Columba's aid, on this occasion, chiefly in revenge for the death of Curnan Mac Hugh, son of their king. A large hosting was speedily raised, and having united their forces, the monarch of Ireland was challenged to contend with them in battle. On his side, it is stated, that he was resolved entirely to subjugate the Northern Hy Niall, and

Major Wood-Martin's "History of Sligo," &c., Book ii., chap. ii., pp. 136 to 139.

<sup>42</sup> According to the "Annals of Tigernach." See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," toms ii., p. 141.

<sup>43</sup> In the "Chronicum Scotorum," edited by William M. Hennessy, at A.D. 576, we find the entry : "Murder of Aenh, son of Eochaidh Timcharna, King of Connaught, by the Ui Bruin."—See pp. 60, 61.

<sup>44</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 190 to 196, and nn. (q, r, s, t, u, w, x).

<sup>45</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xi. p. 145.

<sup>46</sup> This has been published in the Irish language, with an English translation, notes and commentaries, by John O'Donovan, in "The Miscellany of the Irish Archaeological Society," vol. i., Art. i., pp. 1 to 15.

<sup>47</sup> It begins with *m'oenuan dam ip in rlab*. The original is preserved in the *Leabhar Builthe* or Yellow Book of the Mac Firbises of Lecan, a vellum Manuscript of

the Fourteenth Century, belonging to Trinity College Library, Dublin, and classed H. 2. 16, at p. 320. This Poem is undoubtedly ancient.

<sup>48</sup> See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xv., p. 329, and Appendix, No. xcvi., p. 598.

<sup>49</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. ii., cap. ii., iii., p. 409.

<sup>50</sup> These were the sons of Muirheartach Mac Earc.

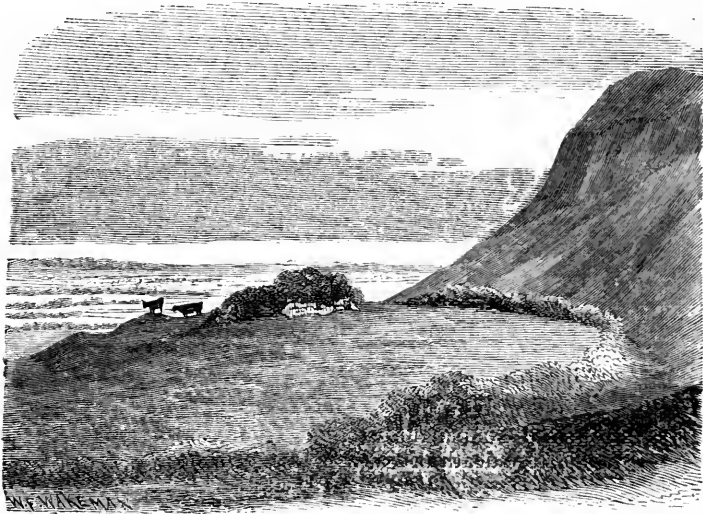
<sup>51</sup> See this account of the battle of Cuil-dremhne, at A.D. 561, in Tigernachi Annale. Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," toms ii., p. 142.

<sup>52</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 192, 193.

<sup>53</sup> He was brother to Fedhlim, father of St. Columba.

<sup>54</sup> He helped to win the battle of Sligo, in 543. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," toms ii., *Tigernaci Annale*, p. 137.

that he raised an army, amounting to more than 23,000 men, consisting of horse and foot, with several war-chariots. However, the Northern and Connaught army could only muster 3,000 to oppose him, but these relied greatly on the prayers of St. Columba.<sup>55</sup> Both contending armies met A.D. 561<sup>56</sup>—the “Annals of the Four Masters”<sup>57</sup> have A.D. 555—at Cul-Dreimhe,<sup>58</sup> not far from the town of Sligo, and towards the north.<sup>59</sup> That district in which the battle was fought is determined, though the name is locally forgotten. However, it was situated in Carbury, or in the territory of the Cinel Cairbre, who were a branch of the northern Hy-Niall; and, at present, it is known,<sup>60</sup> as the



Plain of Culdrumman, formerly Cul-Dreimhe.

plain of Culdrumman. The night before the battle was fought, St. Columba had a vision, which assured him of victory, and he arose early with comforting words for his adherents, whom he encouraged to be valiant and to fear not, as the Lord was on their side.<sup>61</sup> It is related, that on the morning of this famous engagement, St. Columba began by prayer<sup>62</sup> and fasting to propitiate the Divine assistance for his cause, which he deemed to be just. An Angel

<sup>55</sup> See the account contained in Father Stephen White's Manuscript. Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 468.

<sup>56</sup> This is the date assigned for it in the Annals of Ulster.

<sup>57</sup> See Dr. O'Donovan's edition, vol. i., pp. 192 to 195.

<sup>58</sup> It was near Drumcliffe, the old church of which lies about four miles to the north of Sligo town.

<sup>59</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, n. 3, p. 452.

<sup>60</sup> The accompanying illustration of the Plain of Culdrumman—formerly Cul-

Dreimhe—was drawn on the spot by William F. Wakeman. The view is taken from the old church, on the slope of Benbulbin. It was transferred to the wood, by Mr. Wakeman, and the engraving is by Mrs. Millard.

<sup>61</sup> See Father Stephen White's Manuscript account in Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 468.

<sup>62</sup> To his prayers, the successful issue of this battle is ascribed, in Dermot O'Connor's Keating's "General History of Ireland," Part ii., p. 356. Duffy's edition.

<sup>63</sup> This is said to have been made by Frae-

was sent to admonish him, that as a magical circle<sup>63</sup> lay between the contending hosts, misfortune should come upon the army that attempted to force its passage. The place, where St. Columba prayed behind the northern and western forces, was afterwards known by the name *Suidhe Choluin Chille*, or the "Seat of Columkille." There, King Dermot's forces, to the number of 23,000 charioteers, cavalry, and foot soldiers, had assembled, and St. Finian accompanied them to the field praying for their success. However, an Angel of the Lord appeared in the camp of King Dermot; he seemed to be of gigantic size, and he was clothed in armour. This portent created a panic amongst their bravest warriors, and these are said to have engaged in battle without order, frequently trampling down their own men in the rush of chariots and cavalry.<sup>64</sup> The engagement commenced with great vigour, both armies contending for a victory that was long doubtful. The carnage appears to have been great, especially among the bands of King Dermot. This obstinate battle was fought,<sup>65</sup> on the confines of Connaught, and of the Cinel Conaill territory. It was waged between the chiefs of the northern and southern Hy Neill. Nor could it be decided, so long as Columba<sup>66</sup> and Finian continued to pray for their respective clients. During this internecine contest, St. Finian is said to have been praying for the success of the King; while, on other side, Columba prayed for that of his relatives and friends.<sup>67</sup> We are told, besides, that the prayers of the latter saint proved more efficacious,<sup>68</sup> and that he sent a message to Finian stating, that as the Almighty had assured his friends of victory, it must only be prolonged, and bloodshed must be all the greater, unless he ceased to pray. Knowing that Columba would not be guilty of falsehood, Finian yielded to his request. Then, the Monarch's army gave way, and the Northern and Western forces prevailed. King Diermit's army was defeated with a loss, estimated at 3,000 men.<sup>69</sup> When the battle was over, and his friends brought word to Columba, that they had triumphed, the latter turned to his disciple Scandalan, who was present, and he said: "This day, my dear son, has prepared for me a long journey from my family and to a strange land. But, mention it not, until the event becomes manifest."<sup>70</sup> *Ainmire*<sup>71</sup> was one of Dermot's successful opponents

chan, son of Teniusan, who made the *Erbhe-Druadh*—or Druidical charm—for Diarmaid. According to the *Leabhar Buidhe*, or *Yellow Book of Mac Fírbises*, Manuscript of Trinity College, Dublin, classed H 2. 16, this seems to have been a circle drawn around King Diarmaid's army, which, if passed, must prove fatal to the transgressor. Both Father Colgan and Rev. Dr. O'Connor fail to render this legend correctly. We are told, that Tuathan, son of Dimman, placed the *Erbhe-Druadh* over Diarmaid's head. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 194 to 196, and nn. (w, x). *ibid.*  
<sup>64</sup> Such is the account given in Father Stephen White's *Manuscript Life of St. Columba*. See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 468.

<sup>65</sup> According to the "*Annals of Tigernach*, A.D. 561. See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus ii., p. 142.

<sup>66</sup> An Irish poem is quoted in Dr. O'Donovan's "*Annals of the Four Masters*," as having been composed and spoken

on this occasion by him. See vol. i., pp. 194, 195.

<sup>67</sup> It is the opinion of Dr. Lanigan, that there is scarcely a word of truth in the narrative, except that a battle was fought at *Cuirdremne*, and it is very probable, without his having been at all concerned in bringing it about, that St. Columba prayed for the protection of his kinsmen and their subjects against the fury of Diermit. He, it would seem, was bent on exterminating them. See Rev. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xi., sect. xii., pp. 148 to 153, with notes.

<sup>68</sup> All that has been said about Columba having been the cause or occasion of that battle, and consequently of his departure from Ireland, rests upon no other authority than the jarring fictions of some poetasters, who strove to embellish their rhapsodies with tales of saints, contending against each other, in support of the respective armies, for which they implored victory. See *ibid.*, pp. 148, 149.

<sup>69</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 194, 195.

at Cooledrevny; and some years afterwards, he became monarch over Ireland.<sup>72</sup> In their antagonist army, there fell only one man,<sup>73</sup> according to the legendary account, and this happened because he dared to cross the Druidical circle.<sup>74</sup> This, however, is quite incredible; but, it seems the battle was a decisive one, and the carnage was great, in proportion to the desperate struggle on both sides. Peace was soon afterwards proclaimed between King Dermot and St. Columkille. To the latter was assigned his transcription. In course of ages, it was enclosed within a beautiful chased silver cover, and it was preserved as a highly-prized relic in Tyrconnell. It was called the Cathach or Præliator; because, according to the tradition of the country, whenever it was borne thrice around the armies of the O'Donnells, and with due reverence,<sup>75</sup> before their enemies engaged them, victory was expected to alight on the standards of Tyrconnell.<sup>76</sup> A scion of that distinguished clan, to which the holy man belonged, still retains proprietorship of the Cathach,<sup>77</sup> and with a commendable spirit of true generosity and of national feeling, it has been deposited for some years, by its hereditary owner,<sup>78</sup> in the Museum of the Royal Irish Academy. At present, its few relics are in a very mutilated condition.<sup>79</sup> These are kept in a highly ornamental case of most curious antique workmanship.

The whole of this notable story ends by telling us, that Columba felt remorse for the part he had acted in these troubles, and that he declared to his friends, how an Angel had warned him to leave Ireland for ever, because through his instrumentality so many had been slain,<sup>80</sup> not alone in that battle, but also in the battles of Cuilfedha,<sup>81</sup> and Cuilrathin.<sup>82</sup> Colman the Great,<sup>83</sup>

<sup>70</sup> According to Father Stephen White's Manuscript Life of St. Columba. See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 468.

<sup>71</sup> Tir-Ainmirech was the old name for the barony of Boylagh, in the county of Donegal, and it was derived from him. See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 1343, vol. iii., p. 582, n. (f).

<sup>72</sup> His death is placed, at A.D. 569, in the "Chronicum Scotorum," edited by William M. Hennessey, p. 58, 59.

<sup>73</sup> He is called Mag Laim, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 194, 195.

<sup>74</sup> Though Columkille's prayers were able to preserve his forces while they remained within their own limits, the individual who passed beyond the consecrated limits described by the saint, into the vortex of the magical circle of the Druid, immediately lost his life."—*Ibid.*, n. (x), 196.

<sup>75</sup> One of the moral requirements was a "condition of being supported upon the breast of a clerk free from all mortal sin."—Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 9, p. 97.

<sup>76</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbe, lib. ii., cap. iii., p. 409.

<sup>77</sup> "The present casket or *cumdach* of the CATHACH was made by direction of Cathbarr O'Donnell, head of the clan, towards the close of the eleventh century. . . . The manuscript now consists of fifty-eight leaves, many of which at the commencement

are damaged at head and foot."—"Facsimiles of National Manuscripts of Ireland," edited by John T. Gilbert, F.S.A., M.R.I.A., Part i., Introduction, pp. vii., viii.

<sup>78</sup> Sir Richard O'Donnell, Bart., of Newport, in the county of Mayo.

<sup>79</sup> See Maghtochair's "Inishown: its History, Traditions and Antiquities," chap. iv., pp. 26, 27.

<sup>80</sup> At this passage, in Prince O'Donnell's Life of St. Columba, the text has been interpolated, or incorrectly transcribed; so that, it is difficult to make sense of the version published by Colgan.

<sup>81</sup> This is also called the battle of Bealach-fedha and also of Bealach Dathi, which was fought A.D. 586, according to the Chronicum Scotorum, or 587, according to Tighernach. In this, Aedh, son of Ainmire, was victor, and the battle took place to avenge the death of Baedan, Monarch of Ireland. It was fought between the Northern and Southern branches of the Hy Niall. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes B, pp. 248, 249, 254. The Preface to the Altus Prosator fixes the place near Clonard, and Macgeoghegan conjectures it to be Belanaha, near Mullingar. In Dr. Jeffry Keating's "General History of Ireland," this battle is stated to have been fought, through the procurement of St. Collum Cill. See Part ii., p. 376, Duffy's edition.

<sup>82</sup> This battle is not found recorded in our Annals, but it took place after St. Columba went to Iona. The place is now known as



second son of Diermit, and Boetanus,<sup>84</sup> the son of Ninned, King of Ireland, were slain, while relying on the protection of Columba. Fiachna,<sup>85</sup> son of Boadan, and their confederates, who were the descendants of Roderic, fought on the Dalaradian side, in the battle of Coleraine.<sup>86</sup> This is said to have been instigated, through the instrumentality of St. Columba, who had received some suppositious affront from St. Comgall.<sup>87</sup> However, there seems to be no good authority for such a statement. It is related, that St. Columba was directed by several holy men<sup>88</sup> to undergo whatever penance should be enjoined on him, by St. Lasrean, or Laisren,<sup>89</sup> also called Molaish,<sup>90</sup> or Molassius,<sup>91</sup> of Inis Muiredhaigh.<sup>92</sup> On being applied to, it is said, the latter ordered him to quit Ireland for ever,<sup>93</sup> and to exert himself for the salvation of as many souls, as had perished in that war.<sup>94</sup> It is intimated, that this sentence was one Divinely inspired; and, although it fell heavily on the soul of Columba, he meekly bowed, and accepted it as the will of Heaven.<sup>95</sup> Another legend prevails, that St. Molaise, who had condemned Columba to perpetual exile, enjoined him never more to behold Erinn, and thenceforth he is said to have worn a sear-cloth over his eyes.<sup>96</sup> We may add, to show the fatuous character of this legend, that Columba's exile was not perpetual, for after leaving it, he returned several times to Ireland. Then, his various monasteries, over which he still retained full jurisdiction, were visited. Columba performed many important works, during his missionary career; and, even in the affairs of state, his judgment was often exercised.<sup>97</sup>

Another version of the foregoing incidents is related, and as may be seen, it

Coleraine. The territory west of Coleraine was debatable ground between the Dal-Araidhe, St. Comgall's kinsmen, and the Hy-Niall of St. Columba's tribe.

<sup>83</sup> His death is noted at A.D. 552, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 188, 189. It is entered in the Annals of Ulster twice, viz., at A.D. 554 and at A.D. 557. The Annals of Clonmacnoise place his death, at A.D. 561. He was killed in his chariot, by Dubhshlath Ua Treana, one of the Irish Cruithni or Picts. He was ancestor of the Clann-Colmain of Meath. See *ibid.*, nn. (k, l).

<sup>84</sup> Baedan was slain at Leim-an-eich, or the Horse Leap, A.D. 567, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 204 to 207. He was killed by the two Comains, viz., Comain, son of Colman Beg, and Colman, son of Libren, at the instigation of the former.

<sup>85</sup> He was lord of Dalaradia.

<sup>86</sup> It is stated, that the origin of this battle was owing to a dispute concerning the church of Ross-Torathair, the modern name of which is not known, but it lay somewhere near Coleraine. The contest is said to have been between St. Columba and St. Comgall of Bangor. See *Leabhar Imtutun*. "The Book of Hymns of the Ancient Church of Ireland," edited by Rev. Dr. James Henthorn Todd. Fasciculus ii., Note A, p. 224.

<sup>87</sup> See Rev. Dr. Jeffrey Keating's "General History of Ireland," Part ii., p. 366. Duffy's edition.

<sup>88</sup> The retailers of this story differ among themselves, as to the person or persons who

imposed the penance, and as to the nature of it.

<sup>89</sup> The son of Declan.

<sup>90</sup> Many writers have incorrectly thought, he was the saint venerated on Daimhinis or Devenish, on the 12th of September.

<sup>91</sup> His festival day occurs, on the 12th of August.

<sup>92</sup> An Island off the north coast of Sligo, now called Innishmurry. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, n. (x), p. 287.

<sup>93</sup> We find Columba remaining in Ireland for about two years after the battle, instead of fulfilling his penitential task, and afterwards returning to it, notwithstanding that pretended condemnation to perpetual banishment. Nor does it appear, that the attempt at excommunicating Columba, which was frustrated by the interposition of Brendan of Birr, took place after the battle of Culdremni, it being much more probable, that it occurred several years prior to it.

<sup>94</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xii., pp. 148, 149.

<sup>95</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, cap. iv., v., pp. 409, 410, and nn. 4, 5, p. 452.

<sup>96</sup> See Dermot O'Connor's Keating's "History of Ireland," Part ii., pp. 374, 375. Duffy's edition.

<sup>97</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," chap. xi., sect. xi., and xii. There, this unfounded story is fully related and admirably refuted.

<sup>98</sup> See Rev. Dr. Reeves' Adamnan's "Life

is quite contradictory to the narrative we have given. A short time before St. Columba sailed for Britain—as we might be inclined to infer from Adamnan's order of narrative<sup>98</sup>—he paid a visit to his old master, St. Finnian of Magh-bile,<sup>99</sup> with an Angel of the Lord as his companion.<sup>100</sup> According to one highly imaginative report of this occurrence, his object was to receive penance from the holy Bishop Finnbar, for the part he had taken in the battle of Cul-Dreimhne. The sentence pronounced by Finnian was, that Columba should gain as many souls for Heaven, as perished in that war. Our saint is said to have cried out : “ Rightly hast thou passed judgment on me.” Again, it is stated, that in consequence of Columba's action, he was reprov'd in a synod, for urging his kindred to bloodshed ; while the seniors of Ireland are said to have sent an Epistle to St. Gildas<sup>101</sup> through faithful messengers, for the purpose of promoting mutual charity. When Gildas read those letters in order, and when he found one written by Columba, he kissed it and said : “ The man who wrote this is filled with the Holy Spirit.” “ That is so,” replied one of the messengers, yet stating, that Columba had been condemned in the Irish synod. Then returned Gildas, “ How fatuous is your race understanding nothing intelligently.” However, it may be admitted, that not having been able to succeed in his endeavours to reconcile those princes, who were his relatives, and to make them desist from deadly feuds, in which they engaged, this unhappy state of things may have been an additional motive for Columba leaving Ireland. That he communicated his plan to some of the distinguished saints of that period, and consulted them concerning it, is very probable.<sup>102</sup>

At this time, the Picts—a wild and ferocious race—inhabited the northern districts of Britain. Their origin—lost in obscurity—has been traced from Scythia,<sup>103</sup> and the story of their migration is a curious one,<sup>104</sup> as dating back from a remote period. At first, those adventurers landed and settled in Ireland. A document, known as the Pictish Chronicle,<sup>105</sup> gives their nation a long line of kings;<sup>106</sup> however, the historical evidences for their respective names and terms of rule are not so clearly established. Cruithne, the son of Cing, is there stated to have been the father of the Picts. From Ireland a great number left for Scotland, in quest of new settlements.<sup>107</sup> The causes and motives assigned for their departure are largely blended with fable ; and, whether their course of action was voluntary or compulsory has not been clearly determined. Adjoining the northern coasts of Ireland were the

of St. Columba,” lib. iii., cap. 4, pp. 195, 196.

<sup>99</sup> See Rev. Dr. Lanigan's “ Ecclesiastical History of Ireland,” vol. ii., chap. xii., sct. xii., p. 149.

<sup>100</sup> We have already alluded to this, as more likely to have happened, at an earlier stage of our saint's career.

<sup>101</sup> In Stephen White's anonymous Life of St. Columba, he is stated to be “ de genere Saxonum ;” but, as Ussher remarks, this saint was a Doctor of the Britons. See “ Britannicarum Ecclesiarum Antiquitates,” cap. xvii., pp. 468, 469.

<sup>102</sup> See Rev. Dr. Lanigan's “ Ecclesiastical History of Ireland,” vol. ii., chap. xi., sect. xiii., p. 149.

<sup>103</sup> There was a tradition, in the time of Venerable Bede, that from this country, the Picts sailed in a few long ships round the coasts of Britain, and came at last to the northern part of Ireland. There they found the nation of

the Scots, among whom they desired a settlement, but their request was denied. See “ Historia Ecclesiastica Gentis Anglorum,” lib. i., cap. i., pp. 21 to 26. Cambridge edition, 1644, fol.

<sup>104</sup> See the account, in Dermod O'Connor's Keating's “ General History of Ireland,” part i., pp. 149 to 152.

<sup>105</sup> This is to be found, in a Manuscript of Trinity College, Dublin, and classed H, 3, 17.

<sup>106</sup> See them set forth, in William F. Skene's “ Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History,” pp. 396 to 400.

<sup>107</sup> According to the *leabhar breathnach annro ror*, or Irish Version of the *Historia Britonum* of Nennius, edited by Rev. Dr. James Henthorn Todd and the Hon. Algernon Herbert, pp. 50, 51, we find it stated, that Cruithne, son of Inge—another form for Cinge—seized the northern part

mountainous regions of Northern Britain, known to the Celtic people as Alba or Alban, and to the Romans in the first century of the Christian era, as Caledonia,<sup>108</sup> while its inhabitants were designated Caledonii Britanni, or Caledonian Britons.<sup>109</sup> These, however, are not known to have been a distinct people from the Cruithne or Picts; but, probably among them were tribes descended originally from British immigrants.<sup>110</sup> The Picts are generally supposed to have been the primitive race in Caledonia. The Roman writers, ascertaining their wild manner of living, applied to them the epithet Caledones or woodsmen.<sup>111</sup> Notwithstanding, all the strength of the Roman legions had been unable to subdue that hardy and warlike race.

According to the legendary history of Irish colonization, the more ancient name for the Picts was that of Cruithne or Cruithnigh, who according to some accounts came from the land of Thrace,<sup>112</sup> while still older accounts have it,<sup>113</sup> that they came originally from Greece into Ireland. These are said to have descended from Fenius Farsad,<sup>114</sup> whose son Nel<sup>115</sup> married Scota,<sup>116</sup> and by her he had a son, named Gaedhel Glass.<sup>117</sup> From the latter Miledh<sup>118</sup> was descended, and he was the son of Scota.<sup>119</sup> It is said he married two different wives, namely, Seang,<sup>120</sup> and Scota.<sup>121</sup> His three sons, Heber, Here-mon and Ir, succeeded the Tuatha De Danann, as colonizers and rulers in Ireland. Along with these is mentioned Ith, son of Breogan. All of these are mentioned by our historians, as representing different races of which

of the Island of Britain, and divided his territory into seven divisions, one portion of which was given to each of his seven sons, according to an Irish poem, attributed to St. Columcille. The stanza is thus translated into English :—

“Seven of the children of Cruithne  
Divided Alban into seven portions;  
Cait, Ce, Cireach of the hundred  
children,  
Fib, Fidach, Fotla, Foirtreann.”

The portions are said to have been united under the sovereignty of Aenbeagan, son of Cat, while Finacta was prince of Eri at that time and took hostages from the Cruithnians.

<sup>108</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. i.

<sup>109</sup> The poet Lucan, who flourished at this period, alludes to them in these terms :—

“Aut vaga quum Tethys, Rutupiana-  
que litora fervent,  
Unda Caledonios fallit turbata Bri-  
tannos.”

—Pharsalia, lib. vi., vv. 67, 68.

<sup>110</sup> John Hill Burton has learnedly treated the early colonization of these northern Britons, in his "History of Scotland," vol. i., chap. i., ii., iii., iv., v., vi., pp. 1 to 246.

<sup>111</sup> See "Quarterly Review," vol. xli., p. 140.

<sup>112</sup> These are said to have been the children of Gleoin Mac Ercol, that is of Gelonius, son of Hercules. They were called Agathirsi. They passed through France,

and were offered a settlement by Crimthan Sgiathbhel, King of Leinster. Some of the descendants of these remained in Ireland, while others migrated to Scotland and conquered Alban from Cath to Forchu. See William F. Skene's "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," p. 30.

<sup>113</sup> Such as a Poem in the Book of Leinster, attributed to Maelmura of Othain, who died A.D. 884.

<sup>114</sup> He is said to have come from Scythia to Nembroth, where he built a great tower, and founded a school of languages. The Irish are supposed to have derived the name Feni from him.

<sup>115</sup> He went to Egypt.

<sup>116</sup> Called daughter of Forann or Pharaoh. It is said, the Irish derive their name of Scuths or Scots from her.

<sup>117</sup> From him are said to be derived the Gaedhil.

<sup>118</sup> Also known as Milesius. He is said to have had six legitimate sons, viz., Fionn, Colptha, Amergin, Ir, Eber, and Erimon, sons of his wife Scota. Besides, he is said to have had several other sons, born of concubines.

<sup>119</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. iv., p. 179.

<sup>120</sup> She had two sons, named Donu and Aireach Feabhruadh, and she is said to have been daughter to a King of Scythia. See Dermot O'Connor's Keating's "General History of Ireland," part i., p. 119, Duffy's edition.

<sup>121</sup> She is said to have been daughter to Pharaoh Nectonebus, King of Egypt.

Ireland was composed. Heremon and Heber divided the country between them; the former taking the northern and the latter having the southern parts.<sup>122</sup> The descendants of Ir are said to have been the Cruithnigh, and to them Ulster was assigned. From the race of Ir sprang Cimbaoch or Cimbaeth, son of Fintan, who reigned at Eaman or Eamania eighteen years, and who flourished the year before Christ 305.<sup>123</sup> A succession of Irian kings reigned at Emania down to Fiecha Araidhe, who, according to Tigernach,<sup>124</sup> was lord over the Cruithne,<sup>125</sup> or Cruithnire,<sup>126</sup> and who was slain in battle by the Heremonian Kings of Tara and Leinster, in the year 248. Several successive settlements of Irish in Caledonia can be faintly traced, from the middle of the third until the beginning of the sixth century.<sup>127</sup> In course of time, the more dominant race of Scots confined the Cruithne to Dalaradia, so called from their defeated leader.<sup>128</sup> The Irish Cruithne<sup>129</sup> formerly inhabited about the southern half of the county of Antrim, and the greater part of the county of Down. Their territory was sometimes called Cric na Cruithne,<sup>130</sup> or "region of the Picts." In the Irish Annals and other documents, there is frequent allusion to this territory, and especially in the Lives of St. Patrick.<sup>131</sup> This name is frequently applied to Dal-Araidhe. While the Irish Picts are usually called Cruithnii, the Picts of Alba are denominated Picti or Pictores, by our Annalists.<sup>132</sup> Sometimes we find, that Adamnan<sup>133</sup> draws this distinction.

The arrival of the Scots in Caledonia was the cause of great jealousy and strife to the aborigines, and with considerable difficulty could the colonists maintain their ground, against the more numerous and powerful tribes of the Picts,<sup>134</sup> distinguished for their love of war, and for that ruthless cruelty, which such a passion is sure to engender, especially in the souls of uncivilized races. Already had St. Patrick prophesied the extension of the family of Fergus Mac Erc and their dominion in the kingdom of Scotland.<sup>135</sup> Eirc,

<sup>122</sup> Venerable Bede also distinguishes between the "Septentrionalis Scotorum provincia," and the "Gentes Scotorum, quæ australibus Hiberniæ insulæ partibus morabantur," &c.—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iii., p. 166.

<sup>123</sup> At this date is he mentioned by Tigernach, who begins his Annals with him, and by stating, that all records of the Scots are uncertain before this period.

<sup>124</sup> See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores." Annales Tigernachi.

<sup>125</sup> See the "Book of Lecan," fol. 140 b, 141 a, 194 a, b; and Roderick O'Flaherty's "Ogygia," pars. iii., cap. xviii., p. 190, and lib. iii., cap. xlvii., p. 278.

<sup>126</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix GG, p. 339.

<sup>127</sup> See Thomas D'Arcy McGee's "Popular History of Ireland," vol. i., book i., chap. v., p. 31.

<sup>128</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. iv., pp. 175 to 182.

<sup>129</sup> The "Cruithni populi" of Adamnan are called in Irish Cruithne.

<sup>130</sup> In Irish Cric na Cruithne.

<sup>131</sup> Thus, Mons Mis, or Slíabh mīr, now Slemish—a remarkable hill about the centre of the county of Antrim—is placed in the country of the Cruithne, as may be found by

consulting the Book of Armagh, at fol. 3, aa. Also, the Second and Fourth Lives of St. Patrick, in Colgan's "Trias Thaumaturga," have in the territories "Cruthenorum." See cap. xxx. and cap. xxxiv., pp. 14, 39.

<sup>132</sup> Especially, in the Annales Ultonienses.

<sup>133</sup> See "Vita S. Columbæ," lib. i., cap. 7, 35.

<sup>134</sup> If we are to credit the Pictish Chronicles, they had a chief king presiding over them. A list of their kings from the time of St. Patrick downwards is given, in Rev. Dr. J. F. S. Gordon's "Scotichronicon: comprising Bishop Keith's Catalogue of Scottish Bishops, enlarged; with Reeves' and Goodall's Treatises on the Culdees," vol. i., pp. 5, 6.

<sup>135</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxxxvii., p. 95.

<sup>136</sup> Thus writes Giraldus Cambrensis, who incorrectly places this portion of our history in the time of Niall of the Nine Hostages: "Sex filios Muredi regis Ultoniæ in classe non modica boreales Britannicæ partes occupasse. Unde et gens ab his propagata, et specificato vocabulo Scotica vocata, usque in hodiernum angulum illum inhabitant." "Opera," vol. v., Edited by James F. Dimock, M.A. "Topographia Hibernica," Dist. iii., cap. xvi., p. 162.

<sup>137</sup> There is another account, that he had

the son of Muinreamhar,<sup>136</sup> had three sons,<sup>137</sup> viz. : Loarn, Fergus Mor, and Aengus,<sup>138</sup> who were senior representatives of the Dal-Riada, in the north-eastern parts of Ireland. These sons of Erc resolved on leaving Ireland, and taking with them one hundred and fifty men,<sup>139</sup> they sailed over to Alba. As emigrants, Fearghus Mor, with his brothers, left about the beginning of the sixth century. It is said,<sup>140</sup> that Loarn took possession of that district which still bears his name, that Feargus obtained Cantyre as his portion, while Aengus or Angus colonized Ila. The year 498 is that assigned for this migration by the Four Masters,<sup>141</sup> and in the twentieth year of the Monarch Lughaid's reign. However, these are antedated by at least five years.<sup>142</sup> The date A.D. 599 is that set down in the "Chronicum Scotorum."<sup>143</sup> The Annals of Clonmacnoise refer this migration to the year 501, which is much nearer to the true date, than that given by the Four Masters. Again, it is said, about the year 503, the Scotie settlement was reinforced, by the colony from Ireland, under Fergus,<sup>144</sup> the son of Eric. The Annals of Tighearnach place the migration of the sons of Erc to Alba during the pontificate of Symmachus, the Calends of January being on *feria prima*.<sup>145</sup> Flann refers this emigration of the sons of Erc, to the fifteenth year after the battle of Ocha, which should bring the true date to A.D. 506.<sup>146</sup> The sway of the Alban Dalaradians extended over the greater part of that country, now called Argyleshire, and probably over some of the Hebrides or Western Islands, in St. Columba's time. From their close connection with Ireland, it is generally believed, that they had acquired a knowledge of the Christian religion, before the preaching of St. Columba. From this time forward, the two rival nations in Alba were engaged in a continued struggle for ascendancy. Victory leaned sometimes to one side, and sometimes to the other. That country, which spread north of the rude bulwark<sup>147</sup> erected by the Emperor Antoninus Pius, was occupied in the time of St. Columba, by two distinct races known as the Picts and the Scots. Sometimes, these combined their forces to plunder, and lay waste the rich and fertile plains of their Lowland neighbours. Frequently, too, combinations of other races with them made irruptions on the Roman settlements in Britain.<sup>148</sup> A tribe of the Northern Picts had already passed the wall of Antoninus, and had taken possession of the rich country of the Lothians, long before St. Columba had set out from Ireland to Scotland.

six sons, viz., two Loarns, two named Fergus, and two named Aengus. See Gratianus Lucius, Hibernus, "Cambrensis Eversus," vol. ii., cap. ix., p. 8. Rev. Dr. Kelly's edition.

<sup>138</sup> See Roderick O'Flaherty's "Ogygia," pars iii., cap. xciii., p. 428.

<sup>139</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes Q, p. 433.

<sup>140</sup> See Rev. Dr. James Taylor's "Pictorial History of Scotland," vol. i., chap. iii., p. 28.

<sup>141</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 160, 161.

<sup>142</sup> This is shown by Rev. Dr. O'Conor, in "Rerum Hibernicarum Scriptores," tomus i., Prolegomena, pars ii., p. lxxxvi.

<sup>143</sup> See William M. Hennessy's edition, pp. 34, 35.

<sup>144</sup> He is now generally regarded, as founder of the Scottish line of kings.

<sup>145</sup> Now Symmachus succeeded Anastasius the Second on the 10th of the Calends of December, A.D. 498, and died on the 14th

of the Calends of August, A.D. 514, and during this whole period the Calends of January did not fall on *feria prima*, except twice, viz., A.D. 506 and 516.

<sup>146</sup> It follows from this singular coincidence, between Tighearnach and Flann, which could not happen otherwise than from historical verity, that this migration is to be referred to the year 506 of the common era.

<sup>147</sup> This was a remarkable rampart of earth, with forts at intervals, and which extended across the island of Great Britain, from the Frith of Clyde on the west, to the Frith of Forth on the east. It was intended to mark the ultimate frontier of the Roman Empire; at the same time, it served as a barrier against those tameless savage tribes, which then inhabited the beautiful though mountainous regions, now known as the Scottish Highlands.

<sup>148</sup> "Picti, Saxones, et Scoti et Attacotti Britannos ærumnis vexavere continuis."—Amianus Marcellinus, "Rerum Gestarum," lib. xxvi.

Those southern Picts had received the faith from St. Ninian, a hundred and fifty years before St. Columba's arrival at Hy.<sup>149</sup> In the middle of the sixth century, the Northern Picts<sup>150</sup> were heathens, but the nature of their superstitions seems to be imperfectly known.<sup>151</sup>

In the second century of the Christian era, Conaire, son of Modh-Lamha, ascended the throne of Ireland A.D. 158,<sup>152</sup> and he reigned eight years, when he fell by Neimhidh, son of Sruibhgeann, in the year 165. The monarch Conaire left three sons, viz., Cairbre Musc, from whom descend the Muscraige;<sup>153</sup> Cairbre Baschaein, from whom are the Baiscnigh, in Corca-Baiscinn;<sup>154</sup> and Cairbre Riada<sup>155</sup>—otherwise called Cairbre Righfada, and Reuda by Venerable Bede<sup>156</sup>—who was ancestor of the Dal-Riada. This latter chieftain seems to have drawn together a considerable following, and to have organized an expedition for Pictland, where, either by friendly negotiation or by the sword, his adherents succeeded in forming a settlement among the Caledonians. This territory, first acquired by the Scotj or Gaeidhil, afterwards received the name of Airer-Gaeidhil, now shortened to Argyle. From a very remote period, however, the Irish incursions to the northern parts of Britain had commenced;<sup>157</sup> and, in the reigns of Olmucad, Tigernhmas, Reatch, and other monarchs, expeditions to the coasts of Alban are recorded to have taken place.<sup>158</sup> A great famine prevailed in the southern parts of Ireland; and many of those people—called Dal-Riada—resolved to migrate and seek more distant settlements. They left Munster, and some fixed a home for themselves in the present county of Antrim, while the greater number crossed over into Alba, also known as Caledonia. Ancient writers never mention that country by its present name of Scotland, as for many centuries Scotia<sup>159</sup> was a denomination peculiar to Ireland. There they established some colonies, and in progress of time, they grew into the Dalriadic race.<sup>160</sup> However, it is pretty clear, the Irish colony, that had gone to Scotland from the part of Antrim called Dalriada,<sup>161</sup> were still subject, for many years, to the Irish monarch. From the name of its founder, the colony was known as Albanian Dalriada, and the settlers have been denominated the Scoto-Irish.<sup>162</sup> In their new country, these settlers were known as the Scoti or Scots from Ireland. They chiefly inhabited the south-western islands and

<sup>149</sup> There is no distinct authority for supposing, that St. Ninian preached the Gospel on the north of the Frith of Forth; and, it is quite certain, that he did not carry the faith into the mountainous districts. See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., pp. 168, 169.

<sup>150</sup> That territory, occupied by the Northern Picts, may be roughly described, as stretching across the Island of Britain, from the Roman Wall on the south, to the Frith of Murray on the north.

<sup>151</sup> On this subject, the reader may consult Jehn Hill Burton's "History of Scotland," vol. i., chap. vi., pp. 217 to 246.

<sup>152</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 106, 107.

<sup>153</sup> See Roderick O'Flaherty's "Ogygia," pars.iii., cap. lxxii.

<sup>154</sup> A district in the present county of Clare, embracing the baronies of Moyarta and Clonderalaw.

<sup>155</sup> He is said to have conquered a territory of thirty miles in extent in the north-east corner of Ireland, then enjoyed by the

Cruithne, yet seized by him and his followers, so that thenceforth, from the conqueror it was called Dal-Riada, or the portion of Riada. See George Chalmers' "Caledonia," vol. i., book ii., chap. vi., p. 273.

<sup>156</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i., pp. 23, 24.

<sup>157</sup> George Buchanan states: "Nec semel Scotorum ex Hibernia transitum in Albium factum nostri annales referunt," &c.—"Rerum Scotticarum Historiæ," lib. ii., p. 50.

<sup>158</sup> See Thomas Moore's "History of Ireland," vol. i., chap. vii., p. 128.

<sup>159</sup> It is derived from the warlike tribe of the Scots, who are supposed to have come originally from Spain, and having subdued the native Hiberni, to have conferred their own name on our Island.

<sup>160</sup> To their illustrious stock belonged the Kings of Scotland in uninterrupted line, from Feargus, through the various branches of the Stuarts, down to Robert Bruce.

<sup>161</sup> Corresponding with the modern district of the Route.

districts in Scotland. There, they obtained a stable settlement, and soon they became a dominant people. They multiplied exceedingly in both countries; while a common origin and bonds of sympathy caused them to form a close alliance and to maintain also a constant and friendly intercourse. The Picts, after a long-continued series of conflicts with the Scots, at length were completely subdued, and the two distinct kingdoms were united under the Scottish sovereign, Kenneth McAlpine, about the year 840.<sup>163</sup> After this conquest, the name of Picts gradually disappears from the page of history. The two hostile peoples were rapidly blended together, and towards the close of the next century, the whole country began, for the first time, to be called Scotland. This name it derived from the conquering race.<sup>164</sup>

The means by which St. Columba obtained peaceable possession of Iona have somewhat divided the opinion of calendarists, biographers and historians. Some accounts have it, that Island had been inhabited<sup>165</sup> before the time of his arrival there; while others state, that it had been previously uninhabited. Before his departure from Ireland, Columba had probably obtained the grant of Iona. It was one of those Islands, off the coast of Argyll on the mainland, and which was in the occupation of the Dalriadan Scots, who possessed those districts forty years before his arrival. Their king was Gabhran, grandson to Feargus Mor Mac Erc. But, in the year 560, these colonists sustained a great reverse, when Brude, son of Mailchu, the powerful king of the Picts, attacked and drove them back, when their King Gabhran was slain.<sup>166</sup> For the time, their limits were confined to the peninsula of Kintyre and Knapdale, and probably Cowal. These reverses are thought to have greatly influenced and expedited the mission of St. Columba; for, being closely connected, through his grandmother, with the line of Dalriadic Kings, whose expulsion from the country was then threatened, he felt, that if he could succeed in gaining the Pagan Picts to the faith of Christ, he might be able, also, to establish peaceable relations between them and the Irish colonists.<sup>167</sup> However, there are ancient writers who distinctly state, that he received Iona as a grant from the Picts, and among these are the Venerable Bede,<sup>168</sup> while such an assertion is made, also, in the *Liber Hymnorum*.<sup>169</sup> On the death of Gabhran, Conall, son of Comgall, was recognised as King of Scottish Dalriada, and his chief place of residence seems to have been at Delgor or Kindelgend, in Kintyre, probably situated on the west coast of Knapdale. There are writers who assert, that Iona was given to Columba by this king, named Conall, who ruled over the Albanian Scots, to A.D. 574.<sup>170</sup>

<sup>162</sup> See George Chalmers' "Caledonia," vol. i., book ii., chap. vi., p. 274.

<sup>163</sup> See John Hill Burton's "History of Scotland," vol. i., chap. ix., p. 329.

<sup>164</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i.

<sup>165</sup> This is stated by Hector Boece, in "Scotorum Historiæ," lib. vi., fol. 110.

<sup>166</sup> At A.D. 560, the Annals of Inisfallen, MS. Rawlinson copy in the Bodleian Library, Oxford, enter "Mors Garbain maic Domongairt."—William F. Skene's "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," p. 167.

<sup>167</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. ii., pp. 78 to 84.

<sup>168</sup> He writes: "Quæ videlicet insula ad jus quidem Britannicæ pertinet, non

magno ab eo freto discreta, sed donatione Pictorum [qui illas Britannicæ plagas incolunt], jam dudum monachis Scotorum tradita, eo quod, illis prædicantibus, fidem Christi perceperunt."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iii., p. 167. This he repeats, in the following cap. iv., pp. 168, 169.

<sup>169</sup> Alluding to St. Columba's mission it states: "Bruidi autem filius Melchor regibat Pictos tunc, et iste immolavit (i.e., abtulit) Columba Niubi Columba cum esset armorum 67. sepultus est."

<sup>170</sup> Thus: "A. C. 574, boꝛꝛ Conall mꝛc Comgall mꝛc ꝥalꝛiada [mors Conalli filii Comgalli regis Dalriada], xvi. anno regni sui: qui obtulit Insulam Ia Colaim-cille." See Ussher's Works, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 246.

Among these are the learned and judicious Irish Annalist Tigernach,<sup>171</sup> as also the compilers of the Ulster Annals,<sup>172</sup> and the "Chronicum Scotorum."<sup>173</sup> The Dalriads of Scotland were already Christians, and their dominion appears to have extended over Mull and Iona. In the opinion of Ussher, Hy was too far distant from the Pictish territories to form a part of them.<sup>174</sup> Next, how is it to be supposed, adds Rev. Dr. Lanigan, that Bridius, who was still a pagan when Columba arrived, would have been applied to for a grant, or would have voluntarily made one?<sup>175</sup> The O'Clerys state, merely, that this Island was offered to him, with many other churches. They remark, that having gone on a pilgrimage to Albain, he dwelt on I Coluim Cille.

Before St. Columba set out for that Island, afterwards known by the name of I-Columb-Kill, his relative, Conall—sometimes called Conwall—was then a king, over the Albanian Scots.<sup>176</sup> This ruler, the son of Domangart,<sup>177</sup> is said to have been celebrated for his piety and zeal, in desiring to promote the interests of religion;<sup>178</sup> while he was liberal in founding churches, and in establishing monasteries.<sup>179</sup> Conall, son of Comgal, succeeded his uncle Gabhran, A.D. 560<sup>180</sup> on the Scottish throne. He ruled for a term of fifteen years.<sup>181</sup> It is highly probable, he took an early occasion, when he became ruler, to invite Columba into his dominions. Our saint had a natural claim upon this King of the Scots. With Conall, he was allied by blood, while the fame of his labours and miracles made his presence most acceptable to a pious and royal relative. It is thought, likewise, that Iona was an appendage of his kingdom.<sup>182</sup> It is not likely, moreover, that the Picts would have given the Island to Columba before their conversion, and yet, it is certain, that before their conversion, he had established his monastery at Iona. The two opposite accounts, however, may be brought into perfect harmony.<sup>183</sup> Being situated near the confines of the two kingdoms, and of small importance, Iona had probably never been taken possession of by either monarch. Thus, Columba found the island uninhabited, it is thought, and he established a monastery upon it. No doubt, he obtained, also, the sanction and encouragement of his relative, the King of the Scots. Afterwards, upon the conversion of the Picts, he received from their sovereign—the more powerful monarch in Caledonia—that formal grant, of which mention is made by Venerable Bede. St. Columba was sent by Heaven as their apostle of peace and first teacher to the Scots and Picts.<sup>184</sup> The one, he sought to confirm in the

<sup>171</sup> Recording the death of Conall, Mac Comgaill, King of Dalriada at A.D. 574, in the thirteenth year of his reign, Tigernach adds: "qui oferavit (obtulit) Isolam Ia Colaim-cille."

<sup>172</sup> At A.D. 574, we read: "Mors Conaill meic Comgaill anno regni xvj. sui qui obtulit isolam Iae Coluimcille."—William F. Skene's "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," p. 345.

<sup>173</sup> Edited by William M. Hennessey, pp. 60, 61.

<sup>174</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 362.

<sup>175</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xiii., n. 146, p. 156.

<sup>176</sup> See Chalmers' "Caledonia," vol. i., book ii., chap. vi., p. 281.

<sup>177</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus i. "Prolego-

mena," pars i., Regum Hibernorum Albanie Series Metrica, pp. cxxvii., cxxviii.

<sup>178</sup> See Hector Boece's "Scotorum Historiæ," lib. ix., fol. 166.

<sup>179</sup> See Innes' "Civil and Ecclesiastical History of Scotland," p. 151.

<sup>180</sup> See O'Flaherty's "Ogygia," "Scotiæ Regum Catalogus Chronologo-Generalogicus," p. 473, and "Ogygia Vindicated," p. 104.

<sup>181</sup> See the Leabhar Breacnath annro rir. The Irish Version of the Historia Britonum of Nennius, edited by Rev. Dr. James Henthorn Todd and the Hon. Algernon Herbert, pp. 276 to 279, and n. (u).

<sup>182</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xiii., n. 146, p. 156.

<sup>183</sup> According to Rev. Dr. Reeves.

<sup>184</sup> See Rev. Dr. Jeffrey Keating's "General History of Ireland," at the reign of King Aedh, part ii., p. 374. Duffy's edition.



Faith, which they had partially known, but heeded not; to the other, he longed to teach those Divine truths, of which as yet they had hardly heard.

## CHAPTER VIII.

PROPHECY OF ST. BRENDAN, ABBOT OF BIRR—THE ISLAND SELECTED FOR ST. COLUMBA'S PERMANENT HABITATION—HIS VOYAGE TO SCOTLAND—HIS CHOICE OF IONA FOR A MONASTIC ESTABLISHMENT—EUROPEAN AND BRITANIC SOCIETY BEFORE ST. COLUMBA'S EPOCH—HIS FIRST ERECTIONS, AT IONA, AND MODE OF LIVING THERE—ST. COLUMBA'S PROPHETIC ANNOUNCEMENT OF A BATTLE FOUGHT IN IRELAND.

IN a beautiful but to him as yet a strange land, its future illustrious Apostle was about to seek a more arduous field; and, among a more distant people, his missionary labours were henceforth to be exercised. However, it was not without a pang, that he turned his back upon the monasteries he had founded, and upon the friends he loved. Before setting out on his voluntary mission and exile, he sent a messenger on a visit to St. Brendan,<sup>1</sup> Abbot of Birr—who had a reputation for possessing the spirit of wisdom in a marked degree—so that his counsel might be obtained, regarding that place, where Columba might rest. Then, for a while, Brendan remained in silent thought, and looking towards heaven, he directed the earth to be opened, beneath the feet of that messenger. There, a stone was found, and on it was inscribed a single character, to which attention was directed.<sup>2</sup> The vowel I was that letter, by which St. Brendan of Birr is said to have indicated to St. Columba the Island for his future sojourn.<sup>3</sup> At that period, however, it had no place in history.

The original name was I, or Y, or with an aspirate Hy.<sup>4</sup> In the Gaelic tongue it means "an island."<sup>5</sup> The name of Hy<sup>6</sup> or Iona<sup>7</sup>—sometimes written Jona<sup>8</sup>—assumes different forms, in the historical records of the middle ages. It is written, however, almost indifferently Ii, Ia,<sup>9</sup> Io, Eo,<sup>10</sup> Hi, Hie, Hu,<sup>11</sup> Yi. It is also written Hya,<sup>12</sup> Hithe,<sup>13</sup> Ych<sup>14</sup> and Aoi, as also Hoide Collum Cill.<sup>15</sup> In legal documents, the form most frequently used is I-Columkille or "the island of Columkille." The modern name, Iona, has afforded a great

CHAPTER VIII.—<sup>1</sup> Venerated, at the 29th of November.

<sup>2</sup> The foregoing is found in a Vita S. Brendani Birrensis.

<sup>3</sup> See Colgan's "Trias Thaumaturga," Secunda Appendix ad Acta S. Columbæ, Pars Prima, num. xlv., p. 462.

<sup>4</sup> See Ussher's Works, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 240.

<sup>5</sup> See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., p. 170.

<sup>6</sup> This is the denomination it receives from Venerable Bede, but, in his "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iii., p. 97, as published at Antwerp, A.D., M.D.L., in folio, we find it printed "Hydestinatus."

<sup>7</sup> This name, which it obtained in later ages, is the one by which it is now popularly known.

<sup>8</sup> As in Ilector Boece's "Scotorum His-

torice," lib. vi., fol. 110.

<sup>9</sup> The Annals of Tigernach and of Ulster use this form.

<sup>10</sup> In Walafrid Strabo's metrical Life of St. Blaithmaic, it is thus written.

<sup>11</sup> Archbishop Ussher, citing the "Apparatus ad Historiam Scoticam," lib. i., cap. xv., num. v., vi., and xi., observes: "Ludibrium enim omnibus Thomas Dempsterus debet, qui ex *Hydestinati, Hu vel Hy et Jonæ* nominibus tres nobis effingit insulas," &c.—"Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 365.

<sup>12</sup> In Vita S. Edi, and Vita S. Fintani.

<sup>13</sup> In Vita S. Cainici.

<sup>14</sup> In Vita S. Ythæ.

<sup>15</sup> See Dermot O'Connor's Keating's "General History of Ireland," part ii., pp. 356, 374.

<sup>16</sup> Thus, יונה, is rendered into our vernacular letters as "Yona."

subject of controversy to the etymologists. It suggests, at first sight, a very striking coincidence. The Hebrew word<sup>16</sup> signifies "a dove," and it is supposed,<sup>17</sup> therefore, to be identical with the name of St. Columba. It must be observed, that Iona is used by Adamnan, according to his custom, as an adjective and not as a substantive.<sup>18</sup> As found in its present form, the denomination of Iona probably originated in a mistaken reading of *n* for *u*.<sup>19</sup> It is one of the Hebrides, and peacefully reposing on the bosom of the Atlantic Ocean, it lies off the western point of the Island of Mull, in Argyleshire, Scotland. It seems somewhat strange, that the Island of Iona could have been mistaken as possibly applying to Hinba, by the learned Benedictines,<sup>20</sup> Father John Mabillon and D'Achery, or that the geography of the Hebrides had not been better known, in the beginning of the last century. The first great interest of Iona, however, lies in the remote age to which it takes us back. More than thirteen hundred years have now passed, since Columba first landed on its shores. It is very easy to speak of such numbers, or to write them; but, it is not quite so easy to have before us a definite idea, regarding the place occupied by the last thirteen centuries, in the history of our world.<sup>21</sup>

According to one account,<sup>22</sup> having received the injunction of St. Molassius to leave Ireland, our saint and twelve companions went on a visit to Cruimther-fraech<sup>23</sup> or Priest Proecus. On the way, they came to a certain place called Kill-Mudain<sup>24</sup> as night approached. It happened to be Friday, and at that place lived Mudan,<sup>25</sup> who received his guests with scant courtesy. A barn was assigned for their dwelling, and it was in a filthy condition; while they were told to prepare food for themselves, in a fashion quite irreconcilable with friendly hospitality. Then follows a story of sufficient extravagance to well merit its rejection. It is said, that Columba felt insulted

<sup>17</sup> Fordun has been led to suppose, this Island had been called after its holy patron; the Latin word *Hy Columkille* being translated into the Hebrew word, *Yona*. See William F. Skene's edition of the "Scotch-chronicon," vol. i., lib. ii., cap. x., p. 43, lib. iii., cap. xxiv., p. 109, cap. xxix., p. 115, cap. xxxiv., p. 120, lib. iv., cap. viii., p. 151, cap. xvi., pp. 158, 159, cap. xxv., pp. 167, 168. Edinburgh, 1871, 1872, 8vo. This explanation, however, though plausible and ingenious, cannot be regarded as probable.

<sup>18</sup> In the oldest and best manuscripts of his "Life of St. Columba," Iona is nowhere to be found, but always "Iona insula." It was the uniform practice of this writer, when speaking of islands, to put the name in the form of an adjective, agreeing with "insula." Now, it is a remarkable fact, that the word, Iona, though it occurs sixty times in his work, never stands alone. In every instance, it is followed by "insula."

<sup>19</sup> The adjective Iona was formed by Adamnan from the original name I or Io. Afterwards, it came to be treated as a substantive; and, in course of time, by a change of *n* into *u*—arising probably from a clerical error—it gave place to the more euphonious name of Iona. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," pp. 258, 262.

<sup>20</sup> These state: "Hinba insula est maris Hibernici, cujus de situ insulæ sicut et aliæ (quam alij Hionam seu Ihonam vocant) non

una est scriporum sententia."—"Acta Sanctorum Ordinis S. Benedicti," tomus i., p. 345.

<sup>21</sup> In "Good Words," for 1869, the Duke of Argyll wrote papers on this celebrated Island. These afterwards were committed to the press and issued as a small volume, intitled, "Iona." See chap. i., pp. 5, 6.

<sup>22</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. ii., cap. vi., vii., viii., p. 410, and nn. 7, 8, p. 452.

<sup>23</sup> His feast is said to have been on the 20th of December, according to the Martyrologies of Tallagh, of Marianus O'Gorman, of Maguire, and of Donegal. He was founder and patron of Cluain Church in Brechinia.

<sup>24</sup> This seems to have been so called from the person with whose name it is associated in this legend.

<sup>25</sup> Colgan—who classes him apparently among the saints—says he is unable to pronounce if he be identical with St. Muadanus, Bishop of Carn-Furthuidhe, in the county of Longford, and whose feast the Irish Martyrologies place, at the 6th of March.

<sup>26</sup> According to Prince O'Donnell, who adds: "Eo autem loco visitur lapis de quo paulo post vir beatus navem cum duodecim sociis descendit: quam mox portu solutam et civitatem prætervectam, ingens subsecutus est clamor populorum illius tractus ultra citraque Euripum, lugentium et plorantium tanti Patris et tutelaris abscessum."

<sup>27</sup> In the small "Life of St. Columb-

at the manner in which he and his company had been received, and that he left a malediction on the place when departing, on the day following, while he predicted, that it should not become a domicile for clerics, but rather a resort for wild beasts. The barn where they passed that night was found to be destroyed, when one of our saint's disciples returned for a Book of Gospels, which had been left there. Prosecuting their journey, however, they came near to the house of Fraech on Saturday evening, when they heard bells tolling for the celebration of Vespers before the following Sunday. Now, Columba would never travel on the Lord's day, unless urgency greatly required it; so that he told his companions, they should there remain until early on Monday morning. However, St. Fraech was divinely admonished regarding Columba's approach, and he went forth in a friendly manner to salute our saint. Then, according to the narrative, in a severe manner Fraech began to upbraid his visitor, for having lately been the cause of so much bloodshed. The holy man replied: "I have not been the cause of that war, but the wicked pertinacity of King Diernit, and his violation of ecclesiastical immunities, have led to it." Then said Fraech: "Better should it be for a religious man to bear an injury, than to resist it by battle." "Yes," returned St. Columba, "but a man conscious of right is not prone to restrain indignation when provoked by injustice." Conferring much on this subject, both saints pledged a mutual friendship, when their leave-taking was decreed.

When about to leave the city of Derry, which was so dear to him as a place of residence, its situation and bracing air being delightful, St. Columba was attended to the shore by twenty Bishops, forty Priests and thirty Deacons, all celebrated for their piety and erudition. These lamented his departure, and would have preferred exile with him, rather than the comforts of their native home, deprived of his companionship. The ship which was destined to bear him away lay at anchor near a place called Glas a nionn-laid,<sup>26</sup> whence a most beautiful view of Derry and of Lough Foyle might be obtained. On either shore, crowds of people had assembled, and all wept on his bidding them farewell. Around the ship in which he sailed, the sea-gulls and other water-fowl hovered. There is a popular tradition, that the last spot St. Columba saw in Ireland, before he sailed to Scotland, was Kill-shillach, below Lough Derg, and on the banks of Lough Foyle. Here he could stay no longer than midnight, and this interval he spun out until the cock crowed.<sup>27</sup>

The holy missionary and his companions appear to have sailed in a single vessel, which probably was of considerable size and tonnage.<sup>28</sup> With dauntless spirit, although with sorrowing heart, which found vent in a strain of exquisite sentiment, conveyed in Irish metre, St. Columba broke asunder the ties of kindred, of home, and of country, while drifting out on the open sea. The

kille, Patron of Ulster, and Apostle of the Pictish and Scotch Nations," attributed to Rev. Mr. Taaffe, the following miracle ascribed to our saint, by the people of Tyrconnell, was communicated by Mr. James Loague, of Strahurly, in that country. "With reluctance he took his last farewell on chanticleer's signal of the hour, he cursed the cock, and thus sung in Irish:—

"A chill-shillach, chill-shillach: Nar moch angarrain Cuideach,  
Go raibh an coileach gan chean; is chill-shillach gan coileach!"

The English, by Mr. Loague:—

"Mayest thou Kilshillach, want a cock;  
and woe  
Betide the cock that warns me thus  
to go."

"And," continues Mr. Loague, "I am informed by a person of veracity, that no cock ever since that time was known to have crowed in that village."—Chap. xiv., p. 62.

<sup>28</sup> Another opinion has been advanced, that the voyagers sailed in one of those light skiffs, which are often described by ancient

Farewell of St. Columba to Erin has been ever regarded, as one of the most feeling and sweet poems in the ancient Gaelic language. Some pleasing and musical stanzas,<sup>29</sup> from the pen of Timothy D. Sullivan, translate them into English, and they are here reproduced,<sup>30</sup> as being at least appropriate to the occasion.<sup>31</sup> In his first voyage, Columba followed the northern shore from Derry to the mouth of the Bann, and thence across.<sup>32</sup> He sailed from the coast of Antrim, but he landed again on the shore of Dalaradia. It is said, that when departing from Ireland for Hy, Columba had met a boy near Coleraine, who joyfully went to embrace him, and afterwards he became a disciple. This was Colman MacComgellain,<sup>33</sup> and he was of the Irish Dalriads.<sup>34</sup> Our saint affectionately returned his embrace with a kiss, and in the presence of all who were present, Columba predicted, that he should be exalted in the Lord's esteem, and that he should become learned in all ecclesiastical science. Furthermore, it was announced, that he should become the medium for ending international disputes between the Irish and the Albanians.

We are informed, that the second year after the war of Culedreimne, St. Columkille passed over from Scotia<sup>35</sup> or Ireland into Britain,<sup>36</sup> being desirous for the love of Christ, to go thither on a pilgrimage. The date for his depar-

writers; and which were called by the Irish curraachs. Their framework was generally made of twisted ozers, and then covered over with hides or skins of animals. These curraachs were furnished with oars; but, a pole was also set up in the centre, and to this a sail was attached, to court the favouring breezes. In modern English, they are styled "coracles." See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," p. 169, n. (k).

<sup>29</sup> Intituled, "Saint Columba in Exile." These stanzas thus run:—

"To ours again; we may not stay,  
For, ah! on ocean's rim I see  
When sunbeams pierce the cloudy  
day  
From those rude hills of Oronsay,  
The isle so dear to me.

"And if once more we set our feet  
On wild sea-crag or islet fair,  
There shall we make our calm retreat  
And spend our lives, as it is meet,  
In penance and in pray'r.

"But yet, with such a love as mine  
For Erin and her noble race,  
What wonder if my heart will pine  
And still fly back o'er leagues of  
brine  
To seek that happy place!

"No land is like it; night and day  
The songs of birds are heard all  
round,  
And clerics' songs, as sweet as they,  
Float on the mellow winds that play  
Along the holy ground.

"But far from Derry, far from Kells,  
And fair Raphoe, my steps must  
be;

The psalms from Durrow's quiet dells,  
The tones of Arran's holy bells  
Will sound no more for me.

"With Erin's bards to sit again  
And list their songs' enchanting  
flow;  
To hear their harps ring out a strain  
Fresh born from some high throbbing  
brain,  
And see their eyes aglow,

"To hear once more the soft winds  
sigh  
Through Irish woods; or Irish  
streams,  
By banks and rocks go rushing by,  
With rippling notes that swell and  
die  
Like music heard in dreams;

"Or watch, when winds blow high and  
free,  
From some bold cliff or jutting  
land  
The white gulls poising o'er the sea,  
The big waves rolling boisterously,  
And bursting on the strand."

—"Green Leaves." A volume of Irish Verses. By T. D. Sullivan. "Saint Columba in Exile," p. 97.

<sup>30</sup> These stanzas first appeared in the "Dublin Illustrated Annual for 1872."

<sup>31</sup> "Saint Columkille's farewell to the Isle of Arran on setting out for Iona," has also been translated, by Aubrey de Vere.—See "The Month," for July, 1865.

<sup>32</sup> See "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. ii., cap. x., pp. 410, 411.

<sup>33</sup> He died A.D. 625, according to Tighernach. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 187.

<sup>34</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," p. 459.

ture from Ireland has been varied as regards the year by different writers. The "Annals of the Four Masters"<sup>37</sup> state, that Colum Cille went to Scotland in the year 557,<sup>38</sup> where he afterwards founded the church which was named from him.<sup>39</sup> According to Father John Colgan's calculation, St. Columba arrived in Britain, A.D. 562.<sup>40</sup> This he deduces, from the *data*, that Columba was then in the forty-second year of his age,<sup>41</sup> that he remained in Britain for thirty-four years, and that he died, most probably A.D. 596.<sup>42</sup> The year 563 is generally regarded, however, as that of his departure from Ireland on this enterprise. To prove this, the learned chronographer Archbishop Ussher enters upon a close comparison of dates and occurrences.<sup>43</sup> His authority is followed by Roderick O'Flaherty,<sup>44</sup> by Rev. Dr. Lanigan,<sup>45</sup> and by Rev. Dr. Reeves.<sup>46</sup> The Venerable Bede distinctly states,<sup>47</sup> that St. Columba—whom he calls Columbanus—left Ireland to preach the word of God among the Northern Picts, who lived among the high and solitary mountains, which separate them from the southern regions, in the year of our Lord's Incarnation, 565, when Justin Minor governed the Roman Empire after the time of Justinian. Moreover, Columba came to Britain, in the ninth year of the reign of Bridius, son of Meilochon, the mighty King of the Picts.<sup>48</sup> This calculation of Bede, has been followed by Florence of Worcester, by Hermann Contract,<sup>49</sup> by Henry of Huntingdon,<sup>50</sup> by Fabius Ethelredus, and by John Capgrave.<sup>51</sup> Other accounts have it at A.D. 566, such as those of Matthew of Paris,<sup>52</sup> and Matthew of Westminster.<sup>53</sup> According to John of Teignmouth and John Capgrave, St. Columba is said to have been forty-five years of age, when he left Scotia as a missionary for Britain.<sup>54</sup> At this time, however, he is more generally said to have been forty-two years of age.<sup>55</sup> Such is the account agreed upon by most writers of his Acts, such as Adamnan,<sup>56</sup> and O'Donnell,<sup>57</sup> while it seems most reconcilable with the incidents of his career.

<sup>35</sup> Thus, Adamnan says he passed from "Scotia ad Britanniam."

<sup>36</sup> The Venerable Bede remarks, "Venit de Hibernia . . . Columba Britanniam."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 4, p. 168, Cambridge edition.

<sup>37</sup> See Dr. O'Donovan's edition, vol. i., pp. 196, 197.

<sup>38</sup> As we have seen, they place the war of Cuil-Dreimhne at A.D. 555.

<sup>39</sup> This was I-Columkille or Iona.

<sup>40</sup> Supposing our saint to have died A.D. 596, and that he came there in the forty-second year of his age, the foregoing is his conclusion. See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. 7, p. 486.

<sup>41</sup> According to Adamnan's Preface to St. Columba's Life, as also according to lib. iii., cap. 22, and according to his Life by Cùmeneus, cap. 32, and succeeding chapters.

<sup>42</sup> By subtracting thirty-four years of exile from this, it is plain, Colgan thinks, the year of departure from Ireland must be 562.

<sup>43</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xv., pp. 362, 363.

<sup>44</sup> See "Ogygia," "Scotiæ Regum Catalogus Chronologico-Generalogicus," p. 473.

<sup>45</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xiii., and n.

149, pp. 154, 157, 158.

<sup>46</sup> See his Adamnan's "Life of St. Columba," Chronological Summary of St. Columba's Life, p. lxxv., and additional Notes L, p. 310.

<sup>47</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 4, p. 168.

<sup>48</sup> See D. Petrus Lombardus, "De Regno Hiberniæ, Sanctorum Insula, Commentarius," edited by Rev. Patrick F. Moran, D.D., cap. xv., p. 81.

<sup>49</sup> This learned man, born A.D. 1013, became a monk of St. Gall, and he died Abbot of Reichenau, A.D. 1054, having left behind him a valuable history, known as "Chronicon de sex Ætatibus Mundi."

<sup>50</sup> In his Annals.

<sup>51</sup> In his Vita S. Columbæ, cap. i., and in his Annals of the Anglo-Saxons.

<sup>52</sup> At Anno Gratiæ DLXVI., Matthew of Paris, meaning this saint, thus writes: "Eodem anno Sanctus Columbanus, de Scotia veniens, in Britannia clarus habetur,"—"Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 247.

<sup>53</sup> See "Flores Historiarum," p. 196.

<sup>54</sup> See Colgan's "Trias Thaumaturga," Vita Tertia S. Columbæ, cap. ii., p. 332.

<sup>55</sup> "Navigatio Coluim-Cille ad insulum Ia etatis sue xlii."—Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptorum." to nus ii. Annales Tigernachi, at A.D. 563, p. 143.

He is generally represented, as having sailed straight<sup>58</sup> from Ireland to Hy, together with twelve of his disciples,<sup>59</sup> at the time he first left our Island for Britain.<sup>60</sup> It can scarcely be imagined, that St. Columba would have directed his course, with such a number of followers, to a stranger country, without his being previously allowed to inhabit some specified portion. The following are said to have been their names;<sup>61</sup> although these have often been printed very inaccurately,<sup>62</sup> viz. : two sons of Brenden;<sup>63</sup> Baiithene,<sup>64</sup> also called Conin,<sup>65</sup> the holy successor of St. Columba, at Iona; his brother Cobthach;<sup>66</sup> Ernaan,<sup>67</sup> the uncle of St. Columba; Diarmittius,<sup>68</sup> his steward; Rus<sup>69</sup> and Fechno,<sup>70</sup> two sons of Rodain; Scandal,<sup>71</sup> son of Breasal;<sup>72</sup> Lugid Mocutubne;<sup>73</sup> Echoid;<sup>74</sup> Tochannu<sup>75</sup> Mocufir-cetea;<sup>76</sup> Cairnaan,<sup>77</sup> son of Brandubh;<sup>78</sup> and Grillaan.<sup>79</sup> Following his usual license,<sup>80</sup> Dempster<sup>81</sup> perverts almost every one of the foregoing names, making each individual an author as well as a saint.<sup>82</sup> To the foregoing has been added Constantine, King of

<sup>56</sup> In his Second Preface to St. Columba's Life.

<sup>57</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. ii., cap. ix., p. 410.

<sup>58</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xiii., p. 154.

<sup>59</sup> Adamnan states, "cum duodecim com-molitonibus discipulis." Vita S. Columbæ, lib. iii., cap. iv. Their names are given by Archbishop Ussher, from an Appendix found in a Cottonian Manuscript. See "Britannicarum Ecclesiarum Antiquitates," cap. xv. pp. 363, 364.

<sup>60</sup> Colgan has pointed out various mistakes regarding their names, in "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. ix. De Socii peregrinationis S. Columbæ in Britanniam, pp. 486, 487.

<sup>61</sup> These are taken from a Codex of Adamnan's Life, and appear to have been an addition, drawn from authentic sources, probably from records preserved at Hy. "There is no counterpart to be found among our Irish manuscripts," says Rev. Dr. Reeves, "but some of the particulars appear in a tract ascribed to Ængus the Culdee, who flourished about a century after Adamnan; while others can be verified by independent authorities."—Adamnan's "Life of St. Columba," Additional Notes A, n. (a), p. 245.

<sup>62</sup> See William F. Skene's edition of Fordun's "Scotchchronicon," vol. i., lib. iii., cap. xxvi., p. 113, and Boece "Scotorum Historiæ," lib. ix., fol. 166. Pinkerton has printed them correctly in "Vitæ Antiquæ Sanctorum qui habitaverunt in ea parte Britannix, nunc vocata Scotia vel in ejus Insulis," p. 186. They are transferred, with a few alterations from him, into "Origines Parochiales Scotiæ," vol. ii., part i., p. 285.

<sup>63</sup> He was brother to St. Columba's father Fedhlimidh.

<sup>64</sup> His feast occurs on this day, June 9th, and notices of him will succeed this Life of St. Columkille.

<sup>65</sup> Boece and Dempster distinguish him from Baiithene; it being only an *alias* name, however, as may be seen in the sequel.

<sup>66</sup> Camerarius assigns him a feast at August 7th; in his Calendar of Scottish Saints, at p. 166. For this, however, he shows no authority.

<sup>67</sup> He was superior of Hinba, and brother to Ethnea, St. Columba's mother.

<sup>68</sup> He is often alluded to, in Adamnan's Life of St. Columba.

<sup>69</sup> Possibly he was Ruisein of Inis Picht, venerated at the 7th of April.

<sup>70</sup> The same as Fiachna of the Calendars.

<sup>71</sup> A festival has been assigned to him, at the 3rd of May.

<sup>72</sup> He is called son of Endeus, son of Neil.

<sup>73</sup> Archbishop Ussher and after him Colgan make this a distinct name, while it is only a surname. See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., num. 92, p. 492.

<sup>74</sup> Otherwise not specially noticed.

<sup>75</sup> Another form of Dochlonna. This is Mochonna, otherwise Mauricius or Macharius, whose feast is set down at November 12th, in the Scotch Calendar.

<sup>76</sup> This is but a surname, while Fordun and others make it a separate name.

<sup>77</sup> There is a St. Caorman, in the Calendars, at January 31st, and another so called, at April 28th.

<sup>78</sup> He was son of Meilgi. The names of Brandubh and Melge occur in the "Annals of the Four Masters."

<sup>79</sup> Corresponding with Greallan, as found in the Calendars.

<sup>80</sup> Such is the observation of Archbishop Ussher, who epitomizes what Dempster states. See "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 364.

<sup>81</sup> In his "Historia Ecclesiastica Gentis Scotorum," at the respective names preceding.

<sup>82</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes A, pp. 245, 246, with notes.

Cornubia, who is stated<sup>83</sup> to have left his terrene kingdom, and to have gone to Scotland with Columba, to preach the Faith among the Scots and Picts.

The holy man did not long remain, after landing on the shore of Ulidia, but he went on board, and then leaving the green Island of Erin, he coasted along the rocky promontories of Antrim. Then, he must have first sighted Islay; but, although he desired an Island home for his place of exile, and for religious seclusion, as also for the better enforcement of his early monastic discipline, that was probably too large, and too near his native land.<sup>84</sup> At the period of St. Columba's voyage to Scotland, Conall, son of Comgall, King of Dalriada, seems to have been living on the west coast of Knapdale, at a place called Delgon or Cindelgend in Cantire.<sup>85</sup> It seems very probable, that the holy voyager, with his companions, spent some time with his royal relative. This is almost indicated, by Adamnan, who tells us, that Columba gave Conall an account of the battle fought in Ireland, and two years after the engagement at Cuil Dreimhne.<sup>86</sup> Tradition states, that before he left that part of the country for Iona, his first church in Scotland was in the curious cave chapel at Cove, on Loch Caolisport.<sup>87</sup> The destination of Columba and his companions, however, was more to the North. After coasting along Islay, Jura came next into view, as they set out on their voyage. Yet this was found to be a place, not suited for his residence. Next Colonsay was passed by unheeded. Neither had Oronsay the required advantages. Onward the voyagers sailed, through a labyrinth of rocks, and at last they touched at Iona. As we have already seen, St. Mochta, Bishop of Louth, is said to have been at one time on that Island, and to have predicted, that one hundred years later, it was reserved as St. Columba's special inheritance.<sup>88</sup> The prophecy of Maucteus is related, by Adamnan, in another fashion; and, by him it was stated, that Columba's fame should be widely divulged through all the provinces and islands of the ocean, while he should be deemed illustrious in future times. This is declared to have been a tradition, derived from persons having a competent knowledge of antiquity.<sup>89</sup> St. Columba and his companions arrived after a short passage, and as stated, on the vigil of Pentecost. Nothing very particular is recorded of that memorable voyage; so that we may infer, the winds were propitious, and that Iona was reached in safety. However, according to old legends, Druids are said to have then been residents, and to have practised their incantations to deceive the Christian missionaries. They pretended to be bishops of the Church, by assuming episcopal habits; but, the servant of God readily knew them to be wolves in sheeps' clothing, and he warned them to leave that Island, which had been long destined for religious observances and practices of monastic discipline. Fearing the holy man's denunciations, the Druids deserted his Island.<sup>90</sup>

According to a tradition, that has long prevailed on the Island of his selection, Columba first landed in a creek, which to the present days bears a name

<sup>83</sup> In Fordun's "Schotichronicon," lib. iii., cap. 14.

<sup>84</sup> See "Good Words," September Ist, 1869, Second Paper, p. 617.

<sup>85</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., pp. 85, 86.

<sup>86</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 7, pp. 31, 32.

<sup>87</sup> See "New Statistical Account of Scotland," vol. vii., Argyle, p. 263.

<sup>88</sup> Thus is the matter related, in Colgan's "Trias Thaumaturga," by Prince O'Donnell. See Quinta Vita S. Columbe, lib. i.,

cap. iii., pp. 389, 390.

<sup>89</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," Prefacio Secunda, pp. 6, 7.

<sup>90</sup> See this account, given in O'Donnell's Life of our Saint, lib. ii., cap. xi., p. 411.

<sup>91</sup> "There is a mound here about fifty feet long, which is supposed to be a model of St. Columba's *currach*, built by him in commemoration of his landing; a pillar, or upright stone, formerly stood at each end."—Henry Davenport Graham's "Antiquities of Iona," p. 5.

<sup>92</sup> See William F. Skene's "Celtic Scot-

Port a Churaich,<sup>91</sup> or "Port of the Coracle"—a port guarded round by precipitous rocks of gneiss, and marked by a beach of brilliantly-coloured pebbles, of green serpentine, of green quartz, and of the reddest felspar. On the highest point of Iona, and overlooking the expanse of the western sea, is the cairn called Cul ri Erin. This marks the spot where Columba is said to have ascended, for the purpose of ascertaining if he could discern from it the distant shores of his beloved Erin.<sup>92</sup> But, the southern horizon was only a line of sea, stretching away to a limitless view, with no land appearing. Among the several poems attributed to him, there is one which so remarkably describes the scene from this spot, and the emotions it was calculated to excite in one of his temperament, we learn, it is hardly possible to avoid the conclusion, that it contains the genuine expression of his feelings.<sup>93</sup> And so this hill has ever since been marked by a cairn, which is known to the Gael as "Cairn cul ri Erin,"<sup>94</sup> or the "Cairn with the back turned upon Erin."<sup>95</sup> The tract near it is called in Gaelic the Machar, or Sandy Plain. After some little exploration, the immigrants must have found, that the eastern was the most sheltered side of the Island, and presenting those conditions best suiting the requirements of ancient husbandry. Therefore was it selected as a permanent site, for the foundation of their religious establishment.

While Romancities stood in Britain, and while the ancient Christianized Celts of that province maintained a doubtful contest with Teutonic heathenism, and before the Saxon heptarchy had been formed, the illustrious St. Columkille

land," vol. ii., p. 91.

<sup>93</sup> The original of this very interesting poem is among the Irish Manuscripts in the Royal Library at Brussels, the keeper of which, M. Alen, kindly supplied the copy from which the text is given :—

" Sweet is to me in Uchd Aluinn,  
On a peaked crag to be,  
That I might often behold  
The face of the boundless sea.

" To look on the heaving waves,  
While in their Father's ear  
Music for ever they chant,  
Hymning the world's career.

" The level and star-bright strand  
No sorrow it were to see,  
And to hear the wondrous birds,  
Sailing on happily.

" The thunder of crowding waves  
To hear on the rocky shore,  
And down by the church to hear  
The sounding surges roar.

To see the swift-flying flocks  
Over the watery plain,  
And, greatest of wonders all,  
The monsters of the main.

" To see the ebb and the flood  
In power upon the sea,  
And Cul-ri-Erin there, I say  
My secret name would be.

" And grief would come to my heart,  
While gazing to her shore,

And all the many ills I've done  
I weeping would deplore.

" The Godhead then would I bless,  
Him who doth all things keep,  
Heaven with its orders bright untold,  
And earth and shore and deep.

" I would search in all the books  
That good to my soul would bring,  
Now to beloved Heaven I'd kneel,  
And now a Psalm I'd sing.

" Heaven's high one, the holy Chief,  
My thoughts would now employ,  
Anon to work without constraint  
Would be to me a joy.

" Dulse from the rocks I would pluck,  
At times I'd fishing go,  
At times I would feed the poor,  
Now in the cell bend low.

" Best counsel in the sight of God,  
To me there hath been given,  
From error He shall keep me free,  
My King, the Lord of Heaven !"

—Macmillan's Magazine for November, 1878.

<sup>94</sup> Cul ri Erin cairn is still visible and retains its name. The position is shown on the Map of Iona, prefixed to Henry Davenport Graham's "Antiquities of Iona."

<sup>95</sup> See "Iona," by the Duke of Argyll, chap. ii., pp. 79, 80.

<sup>96</sup> Four years after he first landed there, and twenty years before his death, Ceawlin, King of Wessex, about A.D. 577, destroyed



landed on Iona. Thence he was destined to spread the lights of religion and civilization, on the adjoining shores of Scotland.<sup>96</sup> During the whole of Columba's long life, the conquest of Britain was being carried on, by the Angles, Jutes and Saxons; while it was only finally completed, as nearly as possible, about the period of his death. Before the end of the sixth century, the Saxon or the Teutonic dominion had been established, from the German Ocean to the Severn, and from the English Channel to the Frith of Forth, while the northern part of the Island was still held by the Picts and Scots.<sup>97</sup> We have only to remember, that Columba was the contemporary of Justinian<sup>98</sup> and of Belisarius;<sup>99</sup> the first being that great Emperor, whose genius, or whose fortune restored for a time, the splendour of the Roman government; and the latter being that great general, who re-established the supremacy of the Roman arms. These events seem to belong altogether to the ancient world.<sup>100</sup> The presence of great men, in any particular place, is sure to create an interest for posterity, and this seems even to increase, as time the more removes us from their day.<sup>101</sup> Nor is this feeling peculiar to one country, or to one set of philosophers;<sup>102</sup> but, it is a sentiment deep in the mind of every enlightened student of the world's history and of man's immortal destiny.

The Island of Iona, although rocky and with cliffs protruding at frequent intervals through the green turf, is fertile, abounding in good pasturage.<sup>103</sup> Heath, wild thyme, and flowers, grow there abundantly in the summer season. The soil is light, for the most part, and formed of shelly sand, yet on the eastern or sheltered side, the slopes are favourable for tillage. It is stated, in an old Irish Life of St. Columba, that before he took possession of this Island, he addressed those companions, who landed with him, and he said to them, that it should be well if one of them consecrated Iona with his mortal remains, before their community began to spread their roots, while he signified, like-

the old Roman city, known as Uriconium, the foundations of which curious antiquaries have lately uncovered. See John Hill Burton's "History of Scotland," vol. i., chap. i., p. 33, 34.

<sup>97</sup> See Edward A. Freeman's "History of the Norman Conquest of England, its Causes and its Results," vol. i., chap. ii., sect. i., p. 14.

<sup>98</sup> He was born about the year 484, and he survived to the 14th November, 565. See Michaud's "Biographie Universelle Ancienne et Moderne," tome xxi., pp. 368 to 375.

<sup>99</sup> He died March 13th, A.D. 565. See a very complete account of him in Gibbon's "History of the Decline and Fall of the Roman Empire," vol. v., chap. xli., xlii., xliii., pp. 99 to 247. Dr. William Smith's edition.

<sup>100</sup> See "Iona," by the Duke of Argyll, p. 10.

<sup>101</sup> The celebrated Dr. Samuel Johnson, thus writes of Iona, in his "Tour to the Hebrides, 1773": "At last we came to I-columkill. We were now treading that illustrious island, which was once the luminary of the Caledonian regions; whence savage clans and roving barbarians derived the benefits of knowledge. To abstract the

mind from all local emotion would be impossible, if it were endeavoured; and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us to the dignity of thinking beings. Far from me and my friends be such frigid philosophy as may conduct us unmoved and indifferent over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warm among the ruins of Iona."—Works of Samuel Johnson, LL.D., by A. Murphy, vol. vi., p. 391. London, 1806, 8vo.

<sup>102</sup> See "The Irish Ecclesiastical Record," vol. ii. A Day at Iona: Recollections of St. Columba, p. 108.

<sup>103</sup> "Iona is about three miles long, from north-north-east to south-south-west, about a mile broad, and about 1,300 Scottish acres in area. It lies three quarters of a mile west of the south-western extremity of Mull, nine miles south-south-west of Staffa, and about thirty-six west of the nearest part of the Scottish mainland."—"Imperial Gazetteer of Scotland," vol. ii., p. 139.

wise, that it was permitted some one of them to volunteer as a sacrifice—if indeed such it might be called—since the departed should be received into Heaven. Then Odhran <sup>104</sup> immediately declared, that he desired to leave this life to obtain an everlasting reward.<sup>105</sup> Columkille replied: “Odhran, you shall receive another return for this, because whosoever shall visit my tomb, at a future day, must first ask his request from thee, before it shall be granted to him.” Odhran there died, and went to Heaven.<sup>106</sup> His sacred remains were deposited in that place, afterwards known as Reilig Odhran.<sup>107</sup>

Among the Ebudean group of the Hebrides, this now celebrated island, whence spread Christianity so soon in Scotland, is separated from the coast of Mull, by a narrow but deep strait. Still dangerous sunken rocks in this Sound of Iona have to be avoided by the navigator, and a heavy swell of the sea usually rolls towards it from the north. During the months of summer and of early autumn, crowds of tourists take advantage of those excellent arrangements, by which they are now enabled from Oban, the Highland headquarters, to visit Staffa and Iona, by means of a well-appointed steamer, which proceeds northwards, keeping the romantic headlands and bays of the Scottish mainland to the right, and rounding the dark and towering heights on the Island of Mull on the left.<sup>108</sup> After landing to view the celebrated Fingal’s cave<sup>109</sup> on Staffa, the steamer is turned southward to approach the shores of Iona. The traveller may observe, as he is coasting along, the principal features of that Island, at once so famous and so secluded. The scenery in its foreground is low and rocky; the background presents naked and craggy hills, with barren and heathy moor. Nearer are some small cottages, and sloping towards the coast are to be seen a large expanse of rich green pasture, a few fields of waving corn, and an occasional garden of potatoes. The highest object, which first marks this island in the distance, is the rounded hill Dunii, in the northern part, but it has only an elevation of 330 feet, above the sea-level.<sup>110</sup> Passengers land at Columba’s own harbour, the creek now called Port na Muintir, or “the harbour of the community.” A scattered village of fifty to sixty humble huts<sup>111</sup> is grouped around the landing-place, on the eastern side of the Island;<sup>112</sup> and here, too, are to be found the traces and relics of St. Columba’s early settlement. The antiquities there

<sup>104</sup> His feast is assigned to the 27th of October.

<sup>105</sup> It seems strange, however, that Odhran’s name is omitted, in the list of those twelve companions, who left Ireland with St. Columba.

<sup>106</sup> Yet, this matter seems to be differently related or alluded to, in Rev. Dr. Reeves’ Adamnan’s “Life of St. Columba,” lib. iii., cap. 6, and notes.

<sup>107</sup> This is also related in Prince O’Donnell’s Life of St. Columba, lib. ii., cap. xii., p. 411.

<sup>108</sup> It was our good fortune to have made this excursion with a travelling companion, Rev. William Purcell, C.C., Cathedral, Dublin, during the month of August, 1864, when we landed on the Island of Iona, and had but a brief opportunity for examining its chief objects of antiquarian interest.

<sup>109</sup> “There are many larger caverns—there are many more lofty cliffs. But there is nothing anywhere like that great Hall of Columbus standing round their ocean floor, and sending forth in ceaseless reverberations

the solemn music of its waves. This is a scene which appeals to every eye, which all can understand, and which none are likely to forget.”—“Iona,” by the Duke of Argyll, chap. i., p. 2.

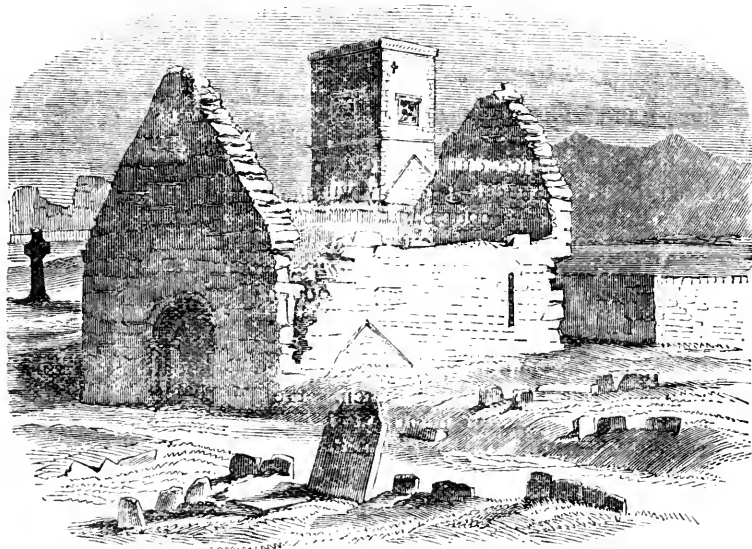
<sup>110</sup> An admirable description of the ancient and modern features of Iona may be found, in Rev. Dr. Reeves’ Adamnan’s “Life of St. Columba,” Additional Notes P, Topographia Hyensis, pp. 413 to 433.

<sup>111</sup> When Dr. Samuel Johnson visited this Island over one hundred years ago, about 250 inhabitants were on it. At present, that number will be found in the village or its environs; the whole population of the Island numbers about 450 souls.

<sup>112</sup> For a good map of this famous Island of Iona, and a compendium of its long and flourishing ecclesiastical history, see Adamnan’s “Life of St. Columba,” edited by Dr. Reeves, for the Irish Archaeological and Celtic Society.

<sup>113</sup> An illustration of Iona, taken from Port Sliganach or the Shelly Bay, is in the Frontispiece to the present volume. This

existing have been frequently described and delineated.<sup>113</sup> Of these, the oldest now standing is St. Oran's chapel, which is twenty-nine feet in length, by fifteen feet, ten inches, in width, and it is said to be standing on the site of that spot, where his mortal remains were deposited. This oratory, which belongs to the eleventh century, is characteristically Irish in style. It is entered through a recessed doorway, surmounted by a circular arch.<sup>114</sup> The walls are somewhat ruined, and they stand among the tombs of Relig Orain, so called after the holy companion of St. Columba, and to whose self-sacrifice we



Relig Orain, Island of Iona.

have already alluded. The next building in age is the Benedictine Abbey Church—usually called the Cathedral, or St. Mary's Church—which was built in the thirteenth century.<sup>115</sup> After landing on Iona, we pass up the ancient causeway, leaving the old nunnery chapel to our left, and we are at the mediæval so-called cathedral, which stands on the site of Columba's abbey.<sup>116</sup> The most striking ruin on the Island is the Nunnery. The date of this reaches back probably to 1250. Its chapel is nearly perfect. The east window in the Gothic style is particularly admired. As you coast along in the steamer towards the landing-place, you can just descry a thin line of green grass, through which water trickles down to the ocean. Near it were grouped

point on its eastern coast and south of the cathedral presents a view of the village close to the sea-side, and on the left is the Sliabh or Rocky Hill, behind which appears the schoolhouse, with the cathedral and its surroundings in the middle distance.

<sup>114</sup> The accompanying illustration is from an approved picture, and drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>115</sup> There is a beautiful tinted lithograph illustration of the cathedral and of the ancient

remains adjoining it on I-columkill, in "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 7.

<sup>116</sup> It is asserted, that in 1873, a discovery of considerable interest to antiquaries had been made in Iona, where an ancient burying ground—supposed by some to be the place where St. Columba was interred—had been found. The "Limerick Reporter" of September 26th, 1873, contains such a notice.

<sup>117</sup> An anonymous writer of 1693, accounts

the early monastic cells. The key to the whole position of the Columbian family is that little mill-stream, immediately to the north of the cathedral boundary. We cross the mill-stream, almost at the old kiln, where oats for the brotherhood were formerly dried. We leave to the left a swamp which they embanked into Lochan Mor, to feed the stream and the mill. In the chief cemetery of Iona are buried many Scottish and Irish chieftains. It is said, also, that one King of France and eight Norwegian princes are there entombed. The remains of crosses are not met with so often as might be expected, from the tradition regarding their number in past times.<sup>117</sup> Two large crosses are standing still, one sixteen feet high, the other ten; these are notable even now, for their graceful proportions and excellent workmanship. Having purified the Island by removing therefrom the old Druidic occupants and their superstitions, St. Columba erected the Cross of Christ, under which standard his disciples were thenceforth to contend. Then it was necessary to erect rude huts, and of very primitive construction, at first; for such was usually the practice, during the earlier stages of missionary enterprise. The antiquary and the student of history will pry about with most interest on Iona, for the old sites of the Scotie Saint's monastery, or for his wattle and daub cell. We are not to expect, however, that a vestige of their ancient forms can now be traced. We climb the *vallum*, surrounding on two sides the elevated site, on which Columba built his wooden cell. This overlooked the abbey, and all on the east side of the Island.<sup>118</sup> This site, likewise, had been sheltered by the Dunii hill from the Atlantic.<sup>119</sup>

St. Columba's first hut at Iona was constructed of boards.<sup>120</sup> This too was probably covered with reeds or thatch. He there began the erection of a monastery and a church, while he arranged such matters, as were connected with his infant establishment. A few rude plank or stone huts, and a little cell or church, seem to have been here constructed, in the first instance. An exterior covering of reeds over scraws of surface soil or of coarse turf, with twisted branches, as the materials were most available, served for the erection of their cabins or cells. St. Odhran's chapel is thought to mark the site of that original oratory of wood and wattles, in which St. Columba worshipped.<sup>121</sup> Such were the beginnings of that great institution, which in a little time was to send forth its Apostles to distant nations, to rule over countless churches in Britain and in Ireland.<sup>122</sup> Visiting the territories of his relatives occasionally, on the Scottish mainland, he may have passed about two years, while superintending the buildings and arranging the economy of the rising

for the change thus: "In this isle was a great many crosses, to the number of 360, which were all destroyed by one provincial assembly, holden on the place a little after the Reformation. Their foundation is yet extant; and two notable ones, of considerable height and excellent work, untouched."

<sup>118</sup> The Rev. Dr. Reeves' edition of Adamnan's "Life of St. Columba," will leave the reader little difficulty in realizing the scene, as it was thirty-four years from 563.

<sup>119</sup> The best guide-books to Iona must be written or re-written, since Mr. William F. Skene's chapters on the Monastic Church in Iona have been treated in his invaluable work, "Celtic Scotland: a History of Ancient Alban."

<sup>120</sup> This Adamnan tells us incidentally, that he lived "in tugurialo tabulis suffulto.—

"Quarta Vita S. Columbæ," lib. i., cap. xxv. See Colgan's "Trias Thaumaturga," p. 344.

<sup>121</sup> "Tradition has handed down such information to successive generations. Unlike the forest-leaves, which all die about the same time and re-appear after a long interval that cuts off the seeming continuity of life, generations of men are renewed from day to day and from year to year. The young hold fast to the traditions of the old; and it seems unlikely that the sacred spot where the great saint built his church could have been forgotten."—"Iona," by the Duke of Argyll, chap. ii., pp. 85, 86.

<sup>122</sup> Cujus monasterium in cunctis pene septentrionalium Scotorum et omnium Pictorum monasteriis non parvo tempore arcem tenebat regendisque eorum populo praeerat," —Bede's "Historia Ecclesiastica Gentis

institute on Iona. Some of his monks cultivated gardens or attended to the cattle, and to the milking of cows on distant pastures. The milk was brought to the monastic dairy in closed wooden vessels, and these were often borne on horseback. Others tilled the soil, which produced a quantity of grain; since the raising of oats and barley was necessary for their support. There seems to have been an abundant dairy, a well-stored granary, and by no means a deficient larder.<sup>123</sup>

In Ireland, the territories of Lee<sup>124</sup> and Ard-Eolairg,<sup>125</sup> on the west side of the Bann, had been ceded to the Cruithne,<sup>126</sup> as a reward for their alliance and valour, by the Hy Neill, after the battle of Ocha, in 482<sup>127</sup> or 483,<sup>128</sup> when the monarch Oilioll Molt was defeated and slain. A Cruithnean chief seems to have been wronged, by his own people; and, in revenge, he sought to engage the northern Hy Niall in his quarrel. The cause of this war was an unjust partition,<sup>129</sup> which he resented. As an inducement to take up arms, he covenanted to surrender the territories already mentioned to his auxiliaries. The terms were accepted. Muircertach, son of Muiredhach, by Earca, daughter of Loarn, was commonly known by the matronymic Mac Eirc. His two sons, Domnall and Fergus,<sup>130</sup> represented the Cinel Eoghain. These were great-grandsons of Eoghan; while Ainmire, their companion in arms, represented the Cinel Conaill. Hostilities broke out in the year 563. The belligerents were the Cruithne,<sup>131</sup> Picts, or Dalaradians, and the northern Hy Neill, the kinsmen of St. Columba. The Cinel Eoghain and Cinel Conaill united their forces, against the Cruithne. A fierce battle was fought at Moin-Daire-Lothaire.<sup>132</sup> The exact locality, where it took place, has not been determined.<sup>133</sup> Aedh Breac and seven of the Cruithne chiefs fell during this engagement.<sup>134</sup> This is sometimes called the battle of Andrename,<sup>135</sup> and also Monamoire.<sup>136</sup> On this very day and hour, St. Columba

Anglorum," lib. iii., cap. 3, p. 167.

<sup>123</sup> "The island now supports upwards of 200 cows and heifers, 140 younger 'beasts,' about 600 sheep and lambs, 25 horses, and some three score of the pachyderms so dear to all the children of Erin." See "Iona," by the Duke of Argyll, chap. ii., p. 92.

<sup>124</sup> This territory was on the west side of the River Bann, and it included the present barony of Coleraine, in the County of Londonderry. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (e), p. 151.

<sup>125</sup> This place is mentioned by Tirechan, as being near Lee Bendrigi. Carraig Eolairg is stated to have been a place, in the diocese of Derry, "ad marginem Eurypi Fevolii."—Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, n. 49, p. 450.

<sup>126</sup> These fought under the leadership of Fiachra.

<sup>127</sup> According to the "Chronicum Scotorum," pp. 28, 29, Edition of William M. Hennessy.

<sup>128</sup> The Annals of Ulster place it in this year. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptorum," tomus iv., p. 7.

<sup>129</sup> This is stated, in an Irish Poem of Ceannfaeladh. See it quoted, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 198, 199.

<sup>130</sup> They won the battle of Sligo in 543, and

that of Cuil Conaire in 549; besides those of Culdreihne in 561, and Moin Daire Lothaire in 563. They became joint monarchs of Ireland, in after times.

<sup>131</sup> These—also called Irians—occupied Dalaradia in the modern counties of Antrim and Down, and had extended their dominions westward towards Derry.

<sup>132</sup> The Rev. William Reeves thinks, that its names are to be found in Moneymore, a town in the county of Londonderry, and in Derryoran, the parish in which it is situated. See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix GG, n. (d), pp. 339, 340.

<sup>133</sup> The following record of this battle is found in Tigernach, immediately after the mention of Columba's departure to Hy, at A.C. 563. "The battle of Moin-Daire-Lothaire against the Cruithne; and the Cinel Eoghain, and [Cinel] Conaill [were those] they fought; conducti mercede (of) the Lee and Ard Eolairg." Some verses of Ceannfaeladh upon the battle are then cited.

<sup>134</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 198, 199.

<sup>135</sup> The name Ondemone appears in a MS. copy of Adamnan, to which allusion is made by Dr. Reeves; so it was also in that copy, which Ussher used.

<sup>136</sup> In order to render it more conformable to the Annals, the copy of Adamnan—used

happened to be in Britain, with King Conall, the son of Comghill. He then told Conall every circumstance regarding the conflict, and even he mentioned those kings to whom the Lord would grant victory. Their names were Anmeri, son of Sedna, with Mac Erc's two sons, Donald and Fergus. In like manner, the saint declared prophetically, how the Pictish King, Eochaid Laib, after his defeat, should escape from the slaughter, riding in his chariot. It seems most likely, this strife was pending, before Columba left the shores of Erin, and that the decisive battle was fought, while on his first visit to King Conall, and before he had sailed for Iona. Fergus and Domhnall, the two sons of Muircertach mac Earca, and Ainmire, son of Sedna, and Ninnigh, son of Duach, and Aedh, son of Eochaidh Tirmcarna, King of Connaught, were victors, and it is said, through the powers of Colum Cille. Though the name of Eochodius Laib does not appear in an account of this battle of Moin-Daire-Lothaire, preserved in some of the Irish Annals; still, no doubt, the statement is authentic, for the Annals of Ulster,<sup>137</sup> at 610, record the death of Eugain mic Echach Laibh. This affords one of the many curious and undesigned coincidences, which serve to prove the veracity of our national records. Elne,<sup>138</sup> that territory between the Rivers Bann and the Bush, on that occasion was wasted with fire and plundered. From the mention of Lee and Elne, it is likely, that the scene of battle was not far from Coleraine town. After this battle of Moin-Daire-Lothaire,<sup>139</sup> Ainmire<sup>140</sup> was reinstated in the possessions of his father Sedna. These included the present barony of Keenaght.<sup>141</sup>

Many of Adamnan's stories turn upon the possession by Columba of the gifts of prophecy. There is nothing impossible in this. We must remember as a fact, that Columba was an agent, and a principal agent, in one of the greatest events the world has ever seen, namely, the conversion of the Northern Nations. It is not surprising, that in such times the providential ordering of events should make a deep impression on the minds of succeeding generations, and that almost every transaction connected with such men should be read in the light which shines from behind the veil. We are almost entirely ignorant of the natural means, by which that conversion of the Northern Nations was effected. Historians, who have survived the centuries during which it was going on, are silent as Adamnan on all those details, which we should most desire to know. And yet, in order to appreciate how marvellous this event was—how extraordinary the agencies must have been by which it was accomplished—we have only to remember, that nothing of the same kind has happened for more than a thousand years.<sup>142</sup>

by Colgan and the Bollandists—has it thus written. We find a similar compound, Indemor, in the Annals of the Four Masters, at A.D. 497. See also Tigernach, at A.D. 503. Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 127.

<sup>137</sup> Thus, "Mors Eugain mic Echach Laibh." The above quotation is from the Dublin MS.; O'Connor's text, which professes to follow the Oxford copy, has Laibre. See *ibid.*, tomus iv. Annales Ultonienses. p. 38.

<sup>138</sup> This was a plain, in the north-western part of the present county of Antrim. It lay on the east side of the River Bann. See Dr. O'Donovan's "Annals of the Four Masters,"

vol. i., n. (i), pp. 199, 200.

<sup>139</sup> See Tigernach, at A.D. 563. This is Latinized "Paludis Querceti Lothrani."

<sup>140</sup> He became sovereign over Ireland A.D. 565, and he died in 568, having reigned three years. See *ibid.*, tomus iv. Annales Ultonienses, p. 25. See, likewise, Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 143.

<sup>141</sup> In it Druim Ceatt was situated. This explains the cause, why that district was chosen, for the famous convention which was held in his son's reign.

<sup>142</sup> See "Iona," by the Duke Argyll, chap. i., p. 49 to 51.

## CHAPTER IX.

ST. COLUMBA FORMS A RESOLUTION TO VISIT NORTHERN PICTLAND—HE TAKES A NORTH-EASTERN COURSE TO THE FORTRESS OF KING BRUDE—OPPOSITION AT FIRST EXPERIENCED—SUBSEQUENT CONVERSION OF THE MONARCH—ST. COLUMBA IS THWARTED BY BROICHAN THE DRUID—HIS SUCCESS AMONG THE PICTS—HIS RETURN TO IONA, AND AN ACCOUNT OF HIS ESTABLISHMENT THERE.

HAVING thus established his first small colony on the eastern side of this lonely Island of Iona,<sup>1</sup> it afterwards became the home for learning and religion. It was also a centre, from which the torch of Faith might send forth its rays through Caledonia in every direction. The benighted condition of the Picts was to Columba a subject of anxious solicitude, and at this particular time, they were in hostility with the Scots. But the saint was a conqueror of hearts, and he relied on God's assistance to bring the enterprise he meditated to a satisfactory conclusion. Now his thoughts and energies were directed, without unnecessary delay, to prosecute the great object of his mission; for, however different may have been the tribes of Albiones, Britons, Caledonians, Picts, Scots and Attacots in Scotland, and although they may have had different dialects and customs, they were all of Celtic race and spoke a Celtic language.<sup>2</sup>

As generally among the Celtic nations, Druidism prevailed throughout Caledonia, and its ancient tribes<sup>3</sup> were addicted to this form of worship. The influence of the Druids was all-pervading, while their dogmas or teaching no person dare dispute. We can hardly conceive a more difficult and dangerous experiment, than that about to be hazarded by Columba, in assailing the ancient priests or Druids, sustained as they were by the secular power of their rude and barbarian king. Even he was under their tuition; nor would it appear, that the Druids were devoid of learning, and schools for instruction of those belonging to their own order, and probably extended in a modified degree towards their patrons, the kings and chiefs.<sup>4</sup> Astronomy and astrology they seem to have cultivated, while with their philosophical studies, they were addicted to soothsaying, incantations, and practices of magic.<sup>5</sup> The Latin word Magi is always used in the Acts of the Irish Saints, as equivalent to the vernacular term Druids.<sup>6</sup> As we may well suppose, the Scottish Magi held doctrines and rites not very much differing from those in Ireland; and, while the Magicians fell greatly into disrepute in our country,<sup>7</sup> they were very generally

<sup>1</sup> CHAPTER IX.—<sup>1</sup> It has been stated, however, that the site of St. Columba's establishment was on the western shore, which has no architectural remains, and which is scarcely ever visited, and that its fame was afterwards transferred with the more modern buildings to the eastern side. See "The Tourists' Shilling Handy Guide to Scotland." With new Charts and Illustrations, p. 102. This is altogether at variance with tradition, and it is further negated by the intrinsic historic evidences to be drawn from the early accounts of St. Columba's biographers.

<sup>2</sup> See Lieut.-Col. Forbes Leslie's "Early Races of Scotland and their Monuments," vol. i., chap. ii., p. 18.

<sup>3</sup> At the period of Agricola's invasion, it

is said, the Caledonians comprised one-and-twenty tribes, who were semi-independent. From the account of the geographer Ptolemy, checked by the supposed ancient Treatise and Map of Richard of Cirencester, George Chalmers, in an elaborate dissertation, has given us the different names, and assigned limits for those various tribes, in his learned work "Caledonia," vol. i., book i., chap. ii., pp. 58 to 69.

<sup>4</sup> See a very interesting account of Druids and Druidism, in Rev. Dr. James Taylor's "Pictorial History of Scotland," vol. i., chap. ii., pp. 10 to 14.

<sup>5</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., pp. 108 to 119.

<sup>6</sup> In Irish written *Druidice*, or *Druid*, as

cherished throughout Alban, at the time of St. Columba's arrival. Among the North Britons or Caledonians, they were still regarded as Doctors or Wise Men.<sup>8</sup> That the Picts were fierce and formidable foes of the Romans, we know from the statements of the classical writers, in the first century of the Christian era; nor had civilization much advanced in their nation, about the middle of the sixth century.

Taking with him some assistants, Columba undertook his dangerous but wished-for task to convert the Northern Picts. Bruide Mac Maelchon<sup>9</sup>—otherwise known as Brudeus<sup>10</sup> or Bridius<sup>11</sup>—began to reign over both divisions of the Picts<sup>12</sup> and their territory, in the year 554.<sup>13</sup> It is difficult to fix with accuracy the exact date for this visit of St. Columba. According to some, it has been assigned to A.D. 563,<sup>14</sup> which was that of his first landing in Scotland; while others suppose, that it must have been at a later period, and after the holy missionary had well established his foundation at Iona. One account<sup>15</sup> places this event in the eighth year of King Brude's reign, but the Venerable Bede's authority may be quoted,<sup>16</sup> to show that it was rather in the ninth of his accession to the sovereignty. This king had waged a fierce war against the Dalaradians settled in Scotland, until their King Gabhran was defeated and slain, in the year 557,<sup>17</sup> or 560,<sup>18</sup> according to other accounts. The southern Picts had already partially embraced Christianity, owing to the preaching and missionary labours of St. Ninian.<sup>19</sup> But now, with a fearless and apostolic spirit, Columba determined to visit northern Pictland and to seek the stronghold of paganism. There, too, he expected to confront and to prevail over its ministers. To effect his object, a weary and a perilous journey lay before him. Its direction from the west towards the north-east of Scotland is very nearly defined, most probably, by the lines of the modern Caledonian canal, the usual route of tourists in quest of the most rugged and sublime highland scenery. We cannot describe the exact course of his apostolic wanderings; neither can we explain in detail those difficulties, with

in earlier compositions. Even in Christian times, this term is found strangely applied. In an ancient hymn ascribed to St. Columba we find the following sentiment:—

Ἰησοῦς υἱοῦ θεοῦ ἐστὶν δρῦδ.

"Christ the Son of God is my Druid."

—See "Miscellany of the Irish Archæological Society," vol. i., p. 6.

<sup>7</sup> However, the Magi superstitions and their vestiges of sorcery and divination continued among the Irish, after the establishment of Christianity, and probably down to the eighth century, as Colgan states, in "Acta Sanctorum Hiberniæ," Januarii xx. Vita S. Molagge seu Molaci, n. 15, p. 149.

<sup>8</sup> In the Irish Manuscript of St. Paul's Epistle, at Wurtzburg, the gloss on Janes and Jambres at 2 Tim. iii., 8, is, ὁδὸν αἰγυπτιακῶν, "duo druidæ Ægyptiaci." See Zeuss, "Grammatica Celtica," tomus i., p. 278.

<sup>9</sup> Thus is his name written in the *Leabhar Breac* *h-nach angho riu*, edited by Rev. Dr. James Henthorn Todd and Hon. Algernon Herbert, pp. 162, 163.

<sup>10</sup> This is the name given to him by

Adamnan in his "Life of St. Columba," lib. i., cap. 37, and by Prince O'Donnell. See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. ii., cap. lxxvi., p. 423.

<sup>11</sup> By Venerable Bede he is styled Bridius, son of Meilochon. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 4, p. 169.

<sup>12</sup> See E. William Robertson's "Scotland under her early Kings," vol. i., chap. i., p. 7.

<sup>13</sup> Others state he began to reign about A.D. 556. See Father Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., p. 132.

<sup>14</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (a), pp. 150, 151.

<sup>15</sup> That of the Irish version of Nennius. He states "nono anno regni ejus."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 4, p. 169.

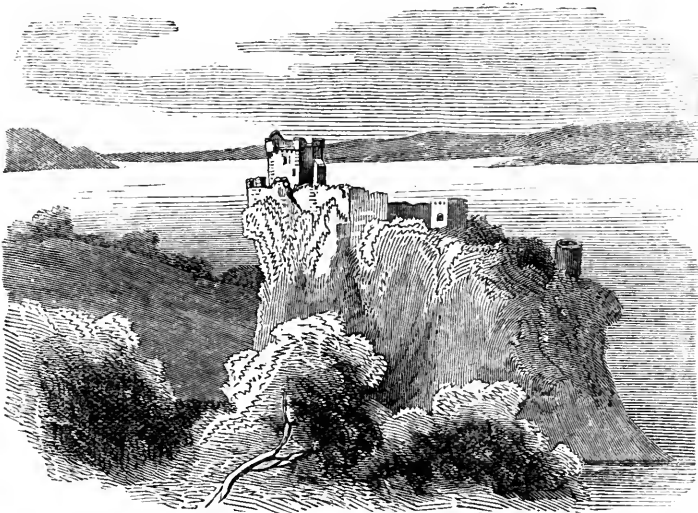
<sup>16</sup> See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. *Annales Ultionenses*, p. 21.

<sup>17</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., p. 122.

<sup>18</sup> See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., sect. xlii., p. 192.



which he had to contend, or the means by which they were overcome. However, about two years after his arrival in Scotland, Columba appears to have crossed the great mountain barrier of Drumalban, A.D. 565,<sup>20</sup> to prosecute this important mission. It seems most probable, that St. Columba and his missionary attendants embarked in a boat, which first entered that romantic stretch of water, now known as Loch Linne, which opens from the Frith of Lorn with the Sound of Mull, and which extends about twenty-two miles north-north-eastward, with an average width of about five miles. At its entrance is the long and large Island of Lismore, while Shunna and several lesser Islands stud its surface. At the north-east end, it forks into Loch Eil<sup>21</sup> and Loch Leven. However, the missionaries must have travelled by Loch Eil onwards to the River Lochy, which enters it from the head of Loch Lochy. The whole surface of the country on land was then covered with dense forests.<sup>22</sup> The saint and his



View of Loch Ness. Castle Urquhart in the Foreground.

companions were the first Christian missionaries, who probably ever appeared, in that wild country, which abounded, notwithstanding, in the most romantic and attractive scenery.

The naturally intrepid and restless character of Columba's disposition, and his elevated hopes to accomplish great good for the Church, sustained him in the steady prosecution of this holy enterprise. The saint must have trusted, for his safety and support on the way, to the spontaneous charity of a fierce and a savage people, who were deeply prejudiced against his profession and teaching. To reach his destination, he and his companions must journey still further than Loch Lochy, in the very heart of the Highlands. Thence their

<sup>20</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., p. 105.

<sup>21</sup> This is the first of the great chain of lakes and passes, known collectively as the Great Glen, through which the traveller has to make his way to Inverness. See Murray's

"Handbook for Travellers in Scotland," Route 36, p. 211.

<sup>22</sup> For the extent and names of these forests, at a much later period, see Patrick Fraser Tytler's learned "History of Scotland," vol. ii., chap. iii., sect. I, pp. 166 to 169.

course was by Loch Ness, which is about twenty-four miles in length, having an average width of one mile to one mile and a quarter in breadth; and in most parts, along the middle course, having a depth of from 630 to 960 feet, while near its banks, it has in some places a depth of 270 feet. It is closely flanked by precipitous hills and lofty mountains; while their sides are scored by deep ravines, and romantic waterfalls,<sup>23</sup> presenting from the centre of the Loch successive views of extraordinary sublimity.<sup>24</sup> When Columba and his companions descended its course in their boat, Loch Ness was desolate looking and almost in a state of nature; and they must have greatly admired the varying and beautiful features of those scenes, although not unfamiliar with such landscape attractions in their native land of Tyrconnell. The royal fortress was situated in the far North, and near the shores of the River Ness,<sup>25</sup> where it begins to flow into the sea;<sup>26</sup> but, according to some accounts, near the north-east end of Loch Ness. Others deem it to have been differently placed. That fortification was, very probably, about two miles to the south-west of Inverness. It is said to have been pitched on the summit of a lofty eminence, now called Craigh Phadrick.<sup>27</sup> There, the ruins of an ancient vitrified Fort<sup>28</sup> are still to be seen; and, it is supposed to have been once the royal residence. There is an oval circumvallation,<sup>29</sup> at the level space on the summit, and this was formerly enclosed by ramparts, which are now overgrown with grass and vegetable matter.<sup>30</sup> The summit is 435 feet above the sea-level, and it commands a most beautiful and extensive prospect—where a plantation<sup>31</sup> on the top permits—over a large tract of Rosshire to the north, Inverness on the east, Beauly on the west, and Loch Ness on the south. A more probable site, however, has been pointed out,<sup>32</sup> as being about a mile south-west of Inverness on a gravelly ridge—partially encircled with ramparts and ditches—called Torvean. The Caledonian canal has been carried along its base, and the summit formed apparently an ancient hill fort.<sup>33</sup> Notwithstanding, tradition places the oldest castle near Inverness on an eminence

<sup>23</sup> One of these is celebrated in some lines, written with a pencil by the Scottish poet Robert Burns, while standing by the Fall of Fyers, near Loch Ness:—

“ Among the heathy hills and ragged  
woods  
The roaring Fyers pours his mossy  
floods;  
Till full he dashes on the rocky  
mounds,  
Where, through a shapeless breach,  
his stream resounds.”

<sup>24</sup> The ancient remains of castles along its banks lend additional historic interest to this magnificent stretch of water. One of these, and remarkable for its traditional associations, Castle Urquhart—so called from the family to whom it belonged—is now a romantically situated ruin, towering on its nearly insulated rocky base over the waters of Loch Ness. Its illustration in the text was drawn on the wood, and looking northwards, by William F. Wakeman; it was engraved by Mrs. Millard.

<sup>25</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. ii., cap. 35, n. (6), p. 151.

<sup>26</sup> It leaves the Loch at Bona Ferry, and running north-eastward for six miles, it

passes the town of Inverness, which derives its name from its situation at the mouth of the river, and afterwards, it falls into the Frith of Moray.

<sup>27</sup> An interesting description of this hill is given, with a sketch and section, in an "Account of some remarkable ancient Ruins in the Highlands," by John Williams, at p. 31. Edinburgh, 1777.

<sup>28</sup> These are regarded by the Scottish historians and antiquaries, as being peculiar to the old Picts; and they are so called, because their parts have been solidified by the action of fire, the stones within them presenting such an appearance.

<sup>29</sup> It is about 240 yards in circumference, while it is now very much reduced in height and regularity.

<sup>30</sup> There is a brief account of this curious old Fort, in the memoir on Inverness Parish, in the "Old Statistical Survey of Scotland," vol. ix., pp. 610 to 634.

<sup>31</sup> This is an ill-judged species of ornamentation for the hill-fort of the Pictish Kings, and as the sides of this eminence are densely planted, its ascent is rendered difficult.

<sup>32</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii. book ii., chap. iii., n. 39, p. 106.

eastwards called the Crown, on the other side of the river.<sup>34</sup> King Brude was there a powerful ruler, and dwelt in his chief fortress of the Pictish kingdom.

Thither the holy band of missionaries directed their steps. It is related,<sup>35</sup> that Mailcu, son of the king, came with his Drui to contend against Columcille and to sustain paganism;<sup>36</sup> but, they perished through the saint's words, while the name of God and of Columcille was magnified owing to that miracle.<sup>37</sup> The saint now came for the first time to King Brude's court. Being filled with pride<sup>38</sup> and arrogance, this monarch caused the gates of his palace to be shut against the visitor, and he gave orders, that they should not be opened. It is said, Columba was accompanied, on this occasion, by the holy Abbots, St. Comgall<sup>39</sup> and St. Canice,<sup>40</sup> who were participators in this work. Our saint, however, advancing with his companions, made the sign of the cross on those gates; and, then pushing the door with his hand, it immediately flew open. The bolts even were suddenly driven back, and with great force. The saint and his holy family then passed into the royal fortress. Brude, the king, and his council and chiefs, were struck with terror. Doubtless, recognising in this the effects of Divine power, they went forward to meet Columba. A great change—the work of the Most High—was wrought in their souls. It gave earnest of future victories to Columba. He was welcomed, in the most kind and respectful manner, and ever after, he was treated with every mark of attention. Moreover, his mission was magnified and his character was exalted, in the estimation of all those, who inhabited the northern regions. It is probable, that the king's conversion took place, not long after that miracle. Brude's baptism, by St. Columba, is even assigned to the eighth year of his reign,<sup>41</sup> and this account is not devoid of probable confirmation.<sup>42</sup>

A certain Druid, named Broichan,<sup>43</sup> held a Scottish woman as a slave,<sup>44</sup> and St. Columba approached him to intercede for her liberation. That Magus was a tutor of King Brude, and he seems to have lived in the royal castle. But, he obstinately refused her emancipation. Then St. Columba said, in the king's presence: "Know therefore, Broichan, that if you refuse to liberate this captive at my request, you shall soon die, and that before I leave this province." Columba then left the royal castle, and proceeding towards the

<sup>33</sup> Here, a massive silver chain was found, in the year 1808. See "New Statistical Account of Scotland," vol. xiv., p. 14.

<sup>34</sup> The only time Adamnan notices St. Columba going by land, instead of sailing down Loch Ness, is when he went on the north side of the lake, and then he appears to have crossed the river. See Vita S. Columbæ, lib. ii., cap. 58, and lib. iii., cap. 15.

<sup>35</sup> In an Irish Life of St. Columba, which belongs to the Advocate's Library, Edinburgh.

<sup>36</sup> This incident is contained, only in the Manuscript quoted.

<sup>37</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., pp. 107, 108, and n. 44, *ibid.*

<sup>38</sup> Adamnan says of him, that he was "fastu elatus regio."

<sup>39</sup> His feast occurs, at the 10th of May. There his Life is given in the Fifth Volume of this work, Art. i. There is an account of St. Comgall signing the doors of King Brideus with a sign of the Holy Cross, and of their falling broken to the earth, in Flem-

ming's "Collectanea Sacra," Vita S. Comgalli, cap. 44, p. 311. This holy Abbot is said to have founded the Abbey of Bangor at, or a little after, the middle of the sixth century.

<sup>40</sup> His festival is assigned to the 11th of October. A similar story is told regarding him. See *ibid.*

<sup>41</sup> The Pictish Chronicle states: "In octavo anno regni ejus baptisatus est Sancto a Columba."—"Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," edited by William F. Skene, p. 7.

<sup>42</sup> It is stated, in the Vita S. Comgalli, cap. 44, that the seventh year after his foundation of Bangor monastery—assigned to A.D. 559—he visited Britain. This should bring his visit to A.D. 565.

<sup>43</sup> This is a British name, and it is found in the Life of St. Nennoca applied to a king, belonging to the race of Gurthiern. See the Bollandists' "Acta Sanctorum," tomus i., Junii iv., pp. 408, 409.

<sup>44</sup> It would seem, that she had been made a captive—probably in some war with the Gaelic colonists of the south.

River Ness, he took therefrom a white stone. "Bless this white stone," said he to his companions, "for through it, God will effect the cure of many sick persons among those Gentile people." Saying these words, he soon afterwards added, "Now Broichan is grievously smitten, since the Angel of the Lord sent from Heaven hath broken into many pieces that glass he was about to drink from, while himself is left panting, as if giving forth his last sighs before death. In this place, let us wait a little while, and expect two messengers from the king, and shortly to be sent, that we may hasten to assist Broichan dying, for now placed in great danger he is prepared to liberate the bond-woman." When Columba had finished speaking, two knights had been sent by the king, and these informed the saint and his companions, how the words he spoke had been miraculously fulfilled. They added: "The king and his familiars have sent us to you, that you come and assist his tutor Broichan, who is now dying." Whereupon, the saint, hearing these words of the messengers, sent two of his companions to the king, with that white stone, which he had blessed. He said, "If in the first place, Broichan will liberate his slave, then let this stone be dipped in water of which he shall drink, and then be restored to health; but, if he refuse her liberty, he shall immediately die." Then, the two messengers, obeying the orders of our saint, went to the royal court, and repeated his words to the king. This message being communicated to him and to Broichan, both were in great fear. However, the slave was set at liberty. Immediately, the stone was placed in water, but it could not be submerged. That stone, contrary to the ordinary law of nature, floated like an apple or a nut, when placed in the water. Of the latter, Broichan drank, and he was rescued from death, while his former health returned. That white stone was kept, afterwards, among the king's treasures; and, in like manner, when placed in the water, from which sick persons drank, their illness was miraculously removed. Another very wonderful circumstance relating to the stone was, that when the Almighty had decreed the death of persons in extremity, the stone could not be found among the king's treasures. Nay more, when King Brude's own death occurred, and while he was in agony, the miraculous stone could not be found in that treasury, to which it had been consigned.<sup>45</sup> The chief among the Magi seems to have been Broichan,<sup>46</sup> and those who were his companions exerted themselves to prevent the missionaries from preaching to the people. One evening, while the saint and a few of his brethren were celebrating Vespers near the royal residence or castle, some of those Magi coming near them did all they could to hinder them being heard by the inhabitants. But, all their efforts were fruitless. On seeing this, the saint began the forty-fourth psalm,<sup>47</sup> according to the order in the Septuagint and Latin versions of the Holy Scriptures.<sup>48</sup> St. Columba raised his voice, and the sound became loud like thunder, so that the king and people listened to him in silent amazement.<sup>49</sup> After the foregoing events, Broichan one day accosted the holy man saying: "Tell me

<sup>45</sup> See Colgan's "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. ii., cap. xxxiii., xxxiv., xxxv., pp. 357, 358. *Quinta Vita S. Columbæ*, lib. ii., cap. lxxvi., lxxvii., lxxviii., pp. 423, 424.

<sup>46</sup> We are informed, that there is a Castle Broichin, in the Island of Raasay, near Skye. See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. ii., cap. 33, n. (a). It is not pretended, however, that it had connexion with the present Broichan.

<sup>47</sup> This is the 45th, according to the Hebrew and the authorized English Protes-

tant version of the Bible. That the Catholic Church division is correct can hardly be doubted; for, it is supported by the authority of the Septuagint and the Latin Vulgate. It is also shown by the omission of the usual title to the 10th psalm—if separated as in the authorized version—by the striking similarity of thought and expression in both parts, and from the peculiar structure indicated by the successive letters of the Hebrew alphabet. See this last argument ably stated, in Henstenberg's *Commentaries on the Psalms*, vol. i., p. 158.

Columba what day you propose sailing hence?" "The third day from this," replied the saint, "God and life permitting it." "That you cannot do," returned Broichan, "for I shall be able to raise a contrary wind, and to bring a thick darkness over your course." However, Columba said: "The Omnipotence of God doth rule all things, and in his name and through his guidance are all movements." According to his word and proposal, on that third day, Columba with a great crowd following came to the long Loch of the River Ness. The Magi began to rejoice, when they saw a great darkness coming, and a storm raging in a point directly opposed to his course. However, Columba went on board his vessel and raised his heart to the Almighty in prayer. The sailors still hesitated, while he ordered the sails to be set against the tempest. Waving an adieu to the multitude of spectators on shore, when returning from the country of the Picts, where he had been for some time, he thus confounded the Druids, by hoisting his sail, when the wind was against him, and by making as rapid a voyage, as if the gale had been favourable. Soon, indeed, the winds changed, and they fell off to light breezes, which bore him pleasantly along his course, while the ship, in which he then happened to be, came safely to anchor, after the storm had ceased.

The Picts he brought over to the faith by word and example.<sup>50</sup> It is very probable, that he did not then remain, until the conversion of their whole nation was completed. It will be easily admitted, however, that a church existed, from an early time of Columba's mission, at the king's residence. It cannot be doubted, that the holy man's exertions were attended with great success, and that he erected some churches and religious houses in that country, even during the time of his first preaching there. We find, indeed, that he visited those parts more than once. It appears, also, that there were Magi and Pagans still remaining, in the times of some of his later excursions through the Pictish territories. We may be assured, that he left spiritual instructors to provide for the religious wants of the new converts there, and to propagate the Christian faith, during the times of his occasional absence.<sup>51</sup> Who they were is very imperfectly recorded; so that, although two or three of them may be guessed at, an exact account is not to be expected of their names and acts. In the same obscurity is involved the history of the churches and ecclesiastical institutions first established, in these newly-converted provinces. It must have been on this occasion, and soon after the conversion of King Brude, that St. Columba visited the north-eastern region of Scotland, he and his followers making their first appearance at Aberdour, or the Mouth of the Dour, a small stream or burn. There is a picturesque bay, at the place, about midway between Fraserburgh and Banff, in from the rocky coast of the Moray Firth. On a platform overlooking an expansion of the ravine there, and locally called "the den," about a hundred yards from the mouth of that stream, stand the ruins of the old Parish Church of Aberdour. The church had been there from time immemorial; probably, ever since there were Christian churches in that part of the country.<sup>52</sup> According to the Celtic legend contained in the Book of Deer, "Columcille and Drostan, son of Cosgrack, his pupil, came from Hi, as God had shown to them, unto Abbordoboir, and Bede the Pict was mormaer of Buchan before them, and it was he that gave them that town in freedom for ever from mormaer and toisech."<sup>53</sup> From this

<sup>48</sup> St. Adamnan follows the order of the Latin Church, for he quotes the words of the 33rd psalm by that name, in his Third Book, cap. 23.

<sup>49</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 37, pp. 73, 74.

<sup>50</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., pp. 168, 169.

<sup>51</sup> See Father Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., sect. xliii., p. 193.

they proceeded inland, and established the important missionary centre of Deer, on the banks of the Ugie. But, it is extremely probable, that they remained some time at Aberdour,<sup>54</sup> taking advantage of the friendly disposition of the mormaer, and establishing a monastery or missionary centre among the numerous population, which there is reason to believe then clustered round the bay.<sup>55</sup>

It is said, that St. Columba penetrated even into the Orkney Islands, and that he formed cells in them. For this statement, however, there is no evidence to be found in his ancient Acts. It is founded, probably, on the fact of his having in 570<sup>56</sup> met with one of the Orcadian chiefs,<sup>57</sup> at the court of Brideus II., King of the Picts, and of having arranged with him to send his disciple Cormac to the Orkneys. During the saint's abode in Pictland,<sup>58</sup> he preached by an interpreter<sup>59</sup> to a certain countryman, who embraced the Christian religion, with his wife, children, and domestics. Within a few days, one of this countryman's sons fell sick, and he was brought almost to death's door; whereupon, certain Magicians began to deride the man, to extol the power of their own god, and to inveigh against the weakness of the Christian Deity. When these things were made known to the saint, being influenced with a zeal for God's honour, and together with some companions, he went to that house, where the comfortless parents celebrated the doleful funeral wake, for their dead son.<sup>60</sup> Desiring the parents to confide in the Divine Omnipotence, our saint was shown into that place, where the body was stretched. Then, having ordered those who were assembled there to withdraw, he went on his knees, prayed most fervently for some time, and directing his eyes to the body, Columba said: "In the name of the Lord Jesus Christ, resume thy life, arise, and stand upon thy feet." Immediately, the

<sup>52</sup> By means of the Book of Deer, a document brought to light about 1860, the data can now be assigned with great probability to the last quarter of the sixth century.

<sup>53</sup> By the "town" which the mormaer bestowed on St. Columba and his companions we are to understand one of those duns or raths, consisting of a space surrounded by a rude circular wall of uncemented stones and earth, of which so many remains have been found scattered all over the country. Within these stood the houses of wood or wicker-work where the chief and his immediate retainers lived; while the still ruder huts of the clansmen were clustered round for protection. The Colomban monasteries were of much the same nature. Within a rude fort of stone or earth stood the church, built of wooden planks, with more or fewer huts composed of wicker-work coated with clay for the clerics. There they lived, presided over by a chief or abbot, sallying forth to convert and instruct the surrounding population, and returning to the monastery for mutual protection and encouragement.

<sup>54</sup> The parish of Aberdour had for its patron St. Drostan—a confirmation of the legend in the Book of Deer. Perhaps a more telling confirmation is to be found in the fact, that a beautiful and powerful spring of water that issues in the green brae facing the broad shore is still popularly known as "the Durstan wal."

<sup>55</sup> See "The Scotsman," of Friday, August 15th, 1884, No. 12,822.

<sup>56</sup> See "Imperial Gazetteer of Scotland," vol. ii., p. 540.

<sup>57</sup> See John Hill Burton's "History of Scotland," vol. i., chap. viii., p. 281.

<sup>58</sup> Probably that part which bordered on Loch Ness. See Rev. Dr. Reeves' Adaman's "Life of St. Columba," lib. ii., cap. 32, pp. 145, 146, and n. (a).

<sup>59</sup> Whether the interpreter's vernacular language was Gaelic or Pictish is not recorded; but, he had probably a good knowledge of both dialects.

<sup>60</sup> A stanza from the Amhra of Columkille, relates the different races of Britain to whom the saint preached:—

Բարսեռ Ալբան Ե՛ր արիս յ-իւր,  
 Տաօսիւն, Կրուտոն Տաւ, Տառ-Երու,  
 Ըր բարս բարսն բար սօ իօս  
 Երու՞՞՞՞ն Երու՞՞՞ն բրտօ՞՞՞ն Երու.

Thus it is rendered into English:—

"The people of Alba to the Ictian Sea  
 [British Channel],  
 The Gaedhil, Cruithneans, Saxons,  
 Saxon-Brits:  
 Best of men was the man who went  
 [to them]:  
 Thirty years did he preach to them."

<sup>61</sup> See Matt. ix. The details of this mira

boy returned to life, and opened his eyes. Lifting him up, and taking him by the hand, the saint conducted him to his parents. Upon this, the people present raised a shout of joy and admiration.<sup>61</sup> Lamentation was changed into jubilation, and the God of the Christians was glorified;<sup>62</sup> while multitudes embraced the true Faith, in that part of the country, to the great discomfiture of the Magi and of their adherents.<sup>63</sup> Another time that the saint was travelling over Drumbricon,<sup>64</sup> when he came near Loch Ness,<sup>65</sup> he had a revelation, and he said to his attendants: "Let us go quickly to meet the holy angels sent from the highest heavens, to bring with them the soul of a pagan, and who now awaits our arrival, that we may baptize in due time before his death this man, who has led a blameless<sup>66</sup> life from youth to a great age." Having said this much, the holy man walked quickly before his attendants, until he came to a district,<sup>67</sup> on the west side of Lough Ness, and locally called Glen-Arochdan.<sup>68</sup> There, he found an aged man, whose name was Emchat, and who, on hearing the word of God preached by the saint, believed and was baptized.<sup>69</sup> Immediately after, full of joy and confidence, and accompanied by angels, he passed to the Lord.<sup>70</sup> His son Virolec believed, also, and was baptized, together with all his household.<sup>71</sup>

After his return from the first visit to Pictland, the holy Abbot must have spent some time, in completing the material works required for his monastic establishment on Iona; perhaps, too, in framing rules for the monks, and in training them to habits of religious discipline. We shall endeavour here to present some idea,<sup>72</sup> which is intended to be explanatory of the arrangement and economy for St. Columba monastery,<sup>73</sup> when it had been fully formed under his superintendence. For the religious residence proper of Iona, a certain considerable space<sup>74</sup> was marked off by the *Vallum*,<sup>75</sup> or raised enclosure; while the Church, Hospice, Refectory, and the Kitchen, were built

cle are told in a manner somewhat similar.

<sup>61</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 32, and nn. (b, c), pp. 145, 146.

<sup>63</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xxii., p. 323; Secunda Vita S. Columbæ, cap. x., p. 326; Tertia Vita S. Columbæ, cap. xxi., p. 333; Quarta Vita S. Columbæ, lib. ii., cap. xxxii., p. 357, and Quinta Vita S. Columbæ, lib. ii., cap. lxxv., p. 423.

<sup>64</sup> Latinized "Britanniæ Dorsum." O'Donnell writes it *Druim-Brettan*.

<sup>65</sup> Adamnan styles it "secus Nisæ fluminis lacum," which shows that the river gave the name of Ness to the Loch.

<sup>66</sup> As the reward of any good natural act, man is not more deserving of God's mercy; he is only less undeserving. But God does sometimes give of His bounty—and the doctrine is beautifully illustrated here—even to infidels, those aids by which they may observe the law of nature and avoid grievous sin. If they do so, He will, of His own goodness, too, enlighten them by faith, either through other men, or by internal illumination, or by sending an angel from Heaven, if necessary, or by whatever means He chooses.

<sup>67</sup> There was formerly a church, at Templehouse, the entrance of Glen Urquhart, at an ash-tree, and it is said, that a cemetery occupied the space now crossed by the road.

There are remains of other ancient cemeteries in the glen, and these are called Killmechal, Killyenan and Crochan-boora.

<sup>68</sup> This district is called *Airchartan*, or Glen Urquhart, in William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., p. 120.

<sup>69</sup> This miracle is related, also, in Colgan's "Trias Thaumaturga," Secunda Vita S. Columbæ, cap. xvi., pp. 326, 327; Tertia Vita S. Columbæ, cap. xxxiv., p. 334; Quarta Vita S. Columbæ, lib. iii., cap. xiv., p. 366; Quinta Vita S. Columbæ, lib. ii., cap. xci., p. 426.

<sup>70</sup> This incident of God's providence, in reserving for the dying the grace of spiritual succour, finds a parallel in the history of the Catholic Church of Scotland, about the middle of the seventeenth century, when two Irish missionaries arrived just in time, and most unexpectedly, to administer the sacraments to a Catholic on the point of death. This interesting anecdote is given, in Rev. Dr. J. F. S. Gordon's "Scotchchronicon," vol. i., Appendix, pp. xvi., xvii.

<sup>71</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 14, and nn. (a, b, c, d), pp. 214, 215.

<sup>72</sup> To the Rev. Dr. Reeves, we are mainly indebted for the patient study of Adamnan's text, which furnished the details, and which is mostly quoted in the succeeding notes, exchanging only the pagination of Dr. Reeves

on the level within it, or in the courtway, also called the plateola.<sup>76</sup> A fosse or ditch was dug round the inner rampart. The church or oratory of the monastery was the most important of all the buildings within the enclosure.<sup>77</sup> It contained an altar,<sup>78</sup> probably of stone, and this was remote in situation from the door.<sup>79</sup> On it were the usual vessels, the chalice<sup>80</sup> and patena.<sup>81</sup> We can hardly, at present, have any correct idea regarding the size and situation of this church,<sup>82</sup> as the mediæval erections of a later period have long since displaced it.<sup>83</sup> Attached to the church on one side, and communicating with it by a door, was a chamber<sup>84</sup> or detached cell, called an *exedra*, or *exedriola*, in Irish denominated an *erdomh*.<sup>85</sup> This served the purposes of a sacristy, and it opened, most probably, on the exterior as internally. Here may have been kept the *clocca*,<sup>86</sup> or bell, by which the community was summoned to the sacred offices. The lodgings or hospitia of the community appear to have been detached huts,<sup>87</sup> originally formed of wattles<sup>88</sup> or of wood.<sup>89</sup> Among the peculiarities regarding St. Columba's manner of living, in his monastic society, Adamnan makes frequent mention of the abbot's house,<sup>90</sup> or hospice,<sup>91</sup> or little hospice,<sup>92</sup> which he styles a hut,<sup>93</sup> or a little hut,<sup>94</sup> at some distance from the others,<sup>95</sup> as built with joists,<sup>96</sup> and situate on an eminence.<sup>97</sup> Here the founder sat and wrote,<sup>98</sup> or read,<sup>99</sup> having one attendant,<sup>100</sup> who occasionally read to him,<sup>101</sup> or accompanied by two monks, who stood at the door waiting his orders.<sup>102</sup> Here was his bed.<sup>103</sup> The door was provided, also, with a lock and key.<sup>104</sup> At the monastery in Iona, whenever a stranger arrived, a hospice<sup>105</sup> or hut was prepared for his sojourn. The guest-house or quarter assigned for visitors seems to have been incapable of receiving many strangers, although much fre-

for the Book and Chapter, as found in the "Life of St. Columba."

<sup>73</sup> For a better understanding of the site and the immediate geographical surroundings, the reader is invited to compare our description, with the modern Map of that part of Iona, which presents the features of greatest historic interest, in William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., p. 100.

<sup>74</sup> St. Adamnan represents St. Columba as alluding to the future moral greatness of his monastery, yet speaking of it in a material fashion "quamlibet angusto et vili."—"Life of St. Columba," lib. iii., cap. 23.

<sup>75</sup> In most of the other Irish monasteries, the vallum was of a circular figure, and it was intended more for the restraint than for the security of the inmates.

<sup>76</sup> The Irish term for it is *paitece*. See lib. i., cap. 50, n. (e), p. 98, and lib. iii., cap. 6.

<sup>77</sup> See *ibid.*, lib. ii., cap. 40, 42. It is also designated, as the "sacra domus," lib. iii., cap. 19.

<sup>78</sup> See *ibid.*, lib. i., cap. 44, lib. ii., cap. 39, 42.

<sup>79</sup> See *ibid.*, lib. iii., cap. 23.

<sup>80</sup> Nearly all the Irish words of ecclesiastical significance come from Greek or Latin roots. Thus, in the Liber Armacanum, we find *corlech n-arrfanno*, "calix offertorii," in the Irish Life of St. Patrick, fol. 8 *bb*.

<sup>81</sup> See *ibid.*, and fol. 11 *bb*.

<sup>82</sup> "A Short Description of Iona, 1693,"

is in the Advocates' Library at Edinburgh, and it gives a very interesting account of the ruin then existing.

<sup>83</sup> Thomas Pennant, in his "Tour in Scotland, and Voyage to the Hebrides, MDCCCLXII," presents us with a detailed description—with fine copperplates—of Iona and its Antiquities. See vol. ii., part i., pp. 276 to 298.

<sup>84</sup> See Adamnan's "Life of St. Columba," lib. iii., cap. 19.

<sup>85</sup> The Irish version of Venerable Bede's abstract of Adamnan renders *exedra* by the term *ipoum*. See *leabhar breac*, fol. 69 *b*.

<sup>86</sup> See Adamnan's "Life of St. Columba," lib. i., cap. 8, lib. iii., cap. 23.

<sup>87</sup> External authorities call them *bocha*, Latinized, *cellæ*, *celluæ*.

<sup>88</sup> See lib. ii., cap. 3.

<sup>89</sup> See lib. ii., cap. 45.

<sup>90</sup> See lib. iii., cap. 19, 21.

<sup>91</sup> See lib. iii., cap. 23.

<sup>92</sup> See lib. iii., cap. 21, 23.

<sup>93</sup> See lib. iii., cap. 23.

<sup>94</sup> See lib. i., cap. 25, 35, lib. ii., cap. 16, and lib. iii., cap. 15.

<sup>95</sup> See lib. iii., cap. 21.

<sup>96</sup> See lib. i., cap. 25.

<sup>97</sup> See lib. iii., cap. 21.

<sup>98</sup> See lib. ii., cap. 16, 29, lib. iii., cap. 15.

<sup>99</sup> See lib. ii., cap. 40.

<sup>100</sup> See lib. i., cap. 25, 43, lib. ii., cap. 29.

<sup>101</sup> See lib. i., cap. 35.

<sup>102</sup> See lib. iii., cap. 15, 22.

<sup>103</sup> See lib. iii., cap. 23.



quented;<sup>106</sup> however, a visitor might be there for several days, without having been seen by the abbot.<sup>107</sup> Whenever a member of the community died, his corpse was laid out, and waked in his lodging, as happened in the case of the founder himself.<sup>108</sup> There was a chamber, most probably designed for the preservation of the books, and other literary apparatus,<sup>109</sup> such as the *tabulæ*,<sup>110</sup> or waxed tablets. Among these were the *sacra volumina*,<sup>111</sup> or Sacred Books of either canon, or the Old and New Testaments—possibly in the form of a Bible—also, ecclesiastical writings,<sup>112</sup> and even profane authors.<sup>113</sup> The *graphia*<sup>114</sup> or styles, the *calami*<sup>115</sup> or pens, and the *cornicula atramenti*,<sup>116</sup> or ink-horns, were there. The books—at least those which were intended for carrying—were suspended from racks or hooks on the walls,<sup>117</sup> in *pelliceis sacculis*,<sup>118</sup> or covers made of skins.

There is no special allusion by Adamnan to the Refectory, at Iona; but, in a preface to the *Altus prosator*, it is expressly mentioned,<sup>119</sup> and such appears to have been an arrangement, in the Irish monasteries of St. Columba's time.<sup>120</sup> Here were kept, most probably, the several articles<sup>121</sup> to which reference is made, in connexion with the domestic economy of the religious house.<sup>122</sup> Adjoining the refectory, we should naturally find the kitchen.<sup>123</sup> Here were the utensils for cooking, such as the *craticula*,<sup>124</sup> or gridiron, the *sartago*, or frying-pan, the *cacabus*, or kettle, and the *hydria*,<sup>125</sup> or water-pot. In very cold weather the focus or fire-place seems to have been resorted to for heat,<sup>126</sup> during the hours of study. The store-houses and probably the workmen's offices were within the *vallum*, together with the utensils and furniture requisite for the several departments of the institute. There was a smithy, also, and probably it was inside the enclosure; while, for an institution where timber was so generally used, there must have been a carpenter's workshop. It is doubtful, whether the cemetery was within the *vallum*; probably it was, and if so, the position of the Reilig Odhran<sup>127</sup> should help to determine the monastery site, and to assign it to that space now partially occupied by the cathedral and its several appendages.

Outside the *vallum* or rampart were the various offices and appointments subsidiary to the monastery; such as the *bocetum*, or cow-house, with its

<sup>104</sup> See lib. iii., cap. 18, 21.

<sup>105</sup> See lib. i., cap. 4, lib. ii., cap. 39.

<sup>106</sup> See *ibid.*, lib. ii., cap. 39.

<sup>107</sup> See *ibid.*, lib. i., cap. 2.

<sup>108</sup> See lib. iii., cap. 23.

<sup>109</sup> See lib. i., cap. 23, 24.

<sup>110</sup> See *ibid.*, cap. 35.

<sup>111</sup> See lib. iii., cap. 18, 23.

<sup>112</sup> Among these Acts and Lives of saints were to be found, as also commentaries on the Sacred Scripture, sermons, and hymns.

<sup>113</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes N, n. (t), pp. 352, 353.

<sup>114</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 8, n. (a), p. 205.

<sup>115</sup> See lib. ii., cap. 29.

<sup>116</sup> See lib. i., cap. 25.

<sup>117</sup> See lib. ii., cap. 9.

<sup>118</sup> See lib. ii., cap. 8.

<sup>119</sup> In the Irish language, it is written *ppoinntig*. This word is a compound, derived from *prandii tectum*, or "dinner-house."

<sup>120</sup> Thus, Adamnan mentions the Refec-

tory of St. Canice, at Aghaboe, with its *mensula*, or "little table." See lib. ii., cap. 13.

<sup>121</sup> Such as *Collus*, a colander, *hauritorium*, a ladle, *biberæ*, or cups, *ferramenta*, or things made of iron, *pugiones*, butchers' knives and *cultelli*, or table knives. See lib. i., cap. 17, lib. ii., cap. 29, 33.

<sup>122</sup> See also the *Regula S. Benedicti*, cap. lv.

<sup>123</sup> It was called in Irish *coircénn*, or *cucuin*.

<sup>124</sup> See Adamnan's "Life of St. Columba," lib. i., cap. 22.

<sup>125</sup> This was the *babac*, or water pot of the Irish. See lib. i., cap. 24.

<sup>126</sup> See lib. i., cap. 24.

<sup>127</sup> Thomas Pennant's "Tour in Scotland, and Voyage to the Hebrides, MDCLXII.," it is described as "a vast enclosure; the great place of interment for the number of monarchs who were deposited here: and for the potentates of every isle, and their lineage; for all were ambitious of lying in this holy spot. The place is in a manner filled with grave-stones, but so overgrown with

cows; the horreum, or barn, with its grain; the canaba, or kiln, with its appurtenances; the molendinum, or mill, with its pond and mill-stream; the prædium, or farm, with its horse and cart; the portus, or port, with its craft of various sizes. These appendages occupied different situations, according to local convenience. A stream which flows eastwards, a little to the north of the monastery, is still called Sruth-amhuilinn, or mill-stream.<sup>128</sup> It rises in a bog, called the Lochan mor,<sup>129</sup> or Great Lakelet<sup>130</sup> Near it was the kiln and granary. The stream is small now, because the Lochan is nearly drained; but, there are no traces of a weir, and the wheel of the mill was possibly a horizontal one.<sup>131</sup> The pasture-ground, with its bocetum<sup>132</sup> or byre,<sup>133</sup> was situate on the eastern side of the island. It was at some distance from the monastery, and for this reason, the milk vessels<sup>134</sup> were usually conveyed on a horse's back.<sup>135</sup> The milk pail had an operculum,<sup>136</sup> or cover, which was secured by a gergenna,<sup>137</sup> or cross-bar, passing through two openings in the handles or sides.<sup>138</sup> The tillage of the community seems to have been conducted in the more productive plain on the west.<sup>139</sup> To the latter, in harvest time,<sup>140</sup> the reapers and labourers repaired in the morning, and returned in the evening. The barn<sup>141</sup> was usually well stored with sheafs or grain, and it was evidently regarded as a store-house of very considerable importance to supply bread-stuffs for the monastery.<sup>142</sup> Here the grain when winnowed was stored in heaps.<sup>143</sup> We may presume, that it was situate near the kiln and the mill. The kiln was employed, both for the threshing of corn,<sup>144</sup> and for drying ears of corn.<sup>145</sup> The latter process was conducted in a large sieve, or wheel, through which rods of a small size were ingeniously woven. The kiln stood near the path, which led from the monastery to the northern landing place.<sup>146</sup> Carrying from the harvest field<sup>147</sup> to the monastery loads of corn on their back was one of the labours engaging the monks. The caballus<sup>148</sup> or farming horse<sup>149</sup> grazed near the monastery,<sup>150</sup> and was frequently availed of to carry all manner of loads. The waggon<sup>151</sup> had rotæ or orbilæ<sup>152</sup> secured to the axle, by obices,<sup>153</sup> or rosetæ,<sup>154</sup> which served to fasten them to their place.

We may safely conclude, that there was some boat-yard near the beach; for large beams of timber, in their rough state, were sometimes floated from the shores of the mainland over to the island, and fashioned there into boats.<sup>155</sup> The geographical situation of Hy,<sup>156</sup> demanded a constant supply of nautical

weeds, especially with the common *butter-bur*, that very few are at present to be seen."—Vol. ii., part i., p. 283.

<sup>128</sup> This may have served as a *Uinn mhuilinn*, or mill pond.

<sup>129</sup> Adamnan does not mention the mill, but he speaks of the baker and frequently of bread. See "Life of St. Columba," lib. iii., cap. 10.

<sup>130</sup> In Pennant's "Tour in Scotland," he describes its position, in 1772, and he states, that it had then been drained. See vol. ii., part i., p. 295.

<sup>131</sup> "In the founder's time, the *bro*, or 'quern' may have been the mill in use, for such was the grinding apparatus at the school where he was taught."—See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes N, p. 362.

<sup>132</sup> See *ibid.*, lib. iii., cap. 23.

<sup>133</sup> It is called by the Irish *buairt* or booley.

<sup>134</sup> See lib. ii., cap. 16, lib. iii., cap. 23.

<sup>135</sup> See lib. iii., cap. 23.

<sup>136</sup> See lib. ii., cap. 16.

<sup>137</sup> See lib. ii., cap. 16.

<sup>138</sup> See lib. ii., cap. 16.

<sup>139</sup> See lib. i., cap. 37, lib. iii., cap. 16.

<sup>140</sup> See lib. i., cap. 37.

<sup>141</sup> It was called *faball*, by the Irish.

<sup>142</sup> See lib. iii., cap. 23.

<sup>143</sup> See lib. iii., cap. 23.

<sup>144</sup> See lib. i., cap. 28.

<sup>145</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 45, and n. (c), p. 88.

<sup>146</sup> See lib. i., cap. 45.

<sup>147</sup> See lib. i., cap. 37.

<sup>148</sup> See lib. iii., cap. 23.

<sup>149</sup> It is called *geyman*, in the Irish Life.

<sup>150</sup> See lib. iii., cap. 23.

<sup>151</sup> See lib. ii., cap. 28, lib. iii., cap. 23.

<sup>152</sup> See lib. ii., cap. 43.

<sup>153</sup> Said to have been large nuts or boxes fastened on to the ends of the axle.

<sup>154</sup> Said to have been linch-pins.

appointments, and an acquaintance with navigation. The names of those little bays on the east coast are indicative of frequent resort to the island. Port-na-Mairtear, or Martyr's Bay, Port-Ronain, or Ronan's Bay, Port-na-Discart, or Hermitage-Bay, Port-na-Frang, or Frenchman's Bay, Port-na-muinntir, or People's Bay, tell their own history, as these were evidently named from the persons or circumstances connected with them, at some early period. The chief landing places, or ports of the island,<sup>157</sup> were Port-Ronain, and Port-na-Mairtear, on the east,<sup>158</sup> and Port-a-Churaich, on the south.<sup>159</sup> The supply of craft,<sup>160</sup> naves,<sup>161</sup> navigia,<sup>162</sup> &c., seems to have been large and varied, for it sometimes afforded means for a naval emigration.<sup>163</sup> There were onerariæ naves,<sup>164</sup> "ships of burden," or longæ naves,<sup>165</sup> "long ships," or rates<sup>166</sup> "barks," some of which were of wood,<sup>167</sup> some of wickerwork covered with hides,<sup>168</sup> called curucæ,<sup>169</sup> or "currachs," scaphæ,<sup>170</sup> or "boats," and these were capacious,<sup>171</sup> furnished with masts, sail-yards, rudders,<sup>172</sup> sails,<sup>173</sup> and blades,<sup>174</sup> having keels, sides, poops, prows,<sup>175</sup> and capable of being served both by wind and oar, as also formed to hold a crew.<sup>176</sup> There were small portable boats, canoes, and punts, for crossing rivers,<sup>177</sup> or for inland lochs.<sup>178</sup> Some vessels were for cruising,<sup>179</sup> or for ferrying across the Sound of Hy,<sup>180</sup> sometimes called caupalli, or cobles,<sup>181</sup> cymbæ, or large boats, and cymbulæ<sup>182</sup> or small boats. Barks occasionally arrived from distant countries,<sup>183</sup> and commanded by regular sailors.<sup>184</sup> All the sea vessels of the society were provided with nautical appliances, among which were bottles for milk.<sup>185</sup> These vessels were manned by sailors,<sup>186</sup> seamen,<sup>187</sup> navigators,<sup>188</sup> or rowers,<sup>189</sup> some of whom were monks,<sup>190</sup> while some apparently were not belonging to the regular fraternity.<sup>191</sup>

The officers and servants of the community, at first, were but few in number; however, as the system became developed, duties were more specially defined, and agents in the various departments were multiplied. Those monastic inmates who are recorded were the Abbot, Prior, Bishop, Scribe, Anchorite, Butler, Baker, Cook, Smith, and attendant messengers. In aftertimes, the president of the Culdees is mentioned, as being connected with Iona. The abbot's jurisdiction was supreme, and the founder's successor—regarded as the legitimate heir—was styled his Comharba,<sup>192</sup> in those

<sup>155</sup> See lib. ii., cap. 45.

<sup>156</sup> Said to be "fluctivago suspensa salo."

<sup>157</sup> These are alluded to in lib. i., cap. 22, 30, 45, lib. ii., cap. 15, 45.

<sup>158</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 30, and n. (b), pp. 58, 59.

<sup>159</sup> See lib. ii., cap. 45.

<sup>160</sup> On many of the Iona tombstones, figures of mediæval ships are represented. See Henry D. Graham's "Antiquities of Iona," plates x., xv., xxii., xxiv.

<sup>161</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. 12, 38, 39, 45.

<sup>162</sup> See lib. i., cap. 6., lib. ii., cap. 34.

<sup>163</sup> See lib. ii., cap. 45.

<sup>164</sup> See lib. ii., cap. 3.

<sup>165</sup> Probably made of hollowed trunks of trees. See lib. ii., cap. 45.

<sup>166</sup> See lib. ii., cap. 39.

<sup>167</sup> See lib. ii., cap. 45.

<sup>168</sup> See lib. ii., cap. 42.

<sup>169</sup> See lib. ii., cap. 45.

<sup>170</sup> See lib. ii., cap. 45.

<sup>171</sup> See lib. ii., cap. 45.

<sup>172</sup> See lib. ii., cap. 39, 45.

<sup>173</sup> See lib. i., cap. 19, lib. ii., cap. 45.

<sup>174</sup> Denominated Palmulæ. See lib. ii., cap. 45.

<sup>175</sup> See lib. ii., cap. 42.

<sup>176</sup> See lib. ii., cap. 12.

<sup>177</sup> See lib. i. cap. 34, lib. ii., cap. 27.

<sup>178</sup> See lib. i., cap. i.

<sup>179</sup> See *ibid.*

<sup>180</sup> See lib. i., cap. 41, lib. iii., cap. 23.

<sup>181</sup> Flat-bottomed boats, and alluded to by Sir Walter Scott, in "The Antiquary," cap. xxxi. See also lib. ii., cap. 27.

<sup>182</sup> See lib. ii., cap. 34.

<sup>183</sup> See lib. i., cap. 28.

<sup>184</sup> See *ibid.*

<sup>185</sup> See lib. ii., cap. 38.

<sup>186</sup> See lib. i., cap. 4, 18, lib. ii., cap. 12, 34, 39.

<sup>187</sup> See lib. ii., cap. 39.

<sup>188</sup> See lib. i., cap. 12, 18.

<sup>189</sup> See lib. i., cap. 19.

<sup>190</sup> See lib. ii., cap. 39.

<sup>191</sup> See lib. i., cap. 18, 28.

<sup>192</sup> Sometimes he is called Comharba Columcille, or Hares Columba-cille.

<sup>193</sup> Thus at A.D. 854, in the Annals of

ages after his death.<sup>193</sup> When Hy lost its supremacy, and when the principal Columbian station was alike in Ireland or in Scotland,<sup>194</sup> the Abbot's election lay with "the men of Erin and of Alba."<sup>195</sup> Whenever infirmity of the Abbot or when any other exigency demanded, a coadjutor-successor<sup>196</sup> was elected, and he was ready to fill this position. He was said, thereupon, *tenere principatum*,<sup>197</sup> or *cathedram Iae*,<sup>198</sup> or *cathedram Columbæ suscipere*.<sup>199</sup> When a vacancy occurred, the new abbot succeeded in the primacy,<sup>200</sup> and the term of his office was that of his presidency.<sup>201</sup> When he was a local superior of Hy, but not a Coarb of Columcille, in one instance, he is styled *airchinnech Ia*,<sup>202</sup> in the early Irish Annals.<sup>203</sup> For this latter term, the later compilations substitute Abbot of Ia-Choluimcille.<sup>204</sup> In one instance, we find the expression Coarb of Ia<sup>205</sup> introduced, by the old annalist. As in the associate monasteries there had been prefects,<sup>206</sup> who were subject to the abbot-in-chief or archimandrite, so in Hy there appears to have been an officer, who assisted the abbot<sup>207</sup> when at home, and took his place in the administration when absent. He was sometimes called *Custos monasterii*, or Guardian of the Monastery, and sometimes *Œconomus*,<sup>208</sup> or Administrator. The obit of one *Œconomus* of Hy is recorded,<sup>209</sup> whom the Four Masters style the Prior.<sup>210</sup>

The stated employments of the community, besides their religious services, were reading, writing, and manual labour, according to the example of the founder, who allowed no time to pass, in which he was not engaged in prayer, in reading, or in writing, or in some useful occupation.<sup>211</sup> The primary subject of study was reading the Sacred Scriptures,<sup>212</sup> as well with the abbot,<sup>213</sup> as with the junior members of the society;<sup>214</sup> and, in particular, in committing to memory the book of psalms. Besides the Holy Scriptures, there was the study of profane as well as of ecclesiastical authors;<sup>215</sup> the former including classical writers of the Latin and Greek languages,<sup>216</sup> the latter, embracing writings of the Holy Fathers.<sup>217</sup> Owing to the well-known intellectual tastes and the highly-cultivated mind of the founder, Hy was not likely to fall short in its literary provision.<sup>218</sup> For collective reading, the monastery was probably furnished with the Lives of Saints,<sup>219</sup> as also with Tracts on other pious subjects, besides having a miscellaneous selection of books. This too was in accordance with the contemporaneous practices of all the great monasteries.<sup>220</sup> Writing formed a most important part of the

Iona. See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba."* Additional Notes O, p. 390.

<sup>194</sup> See at A.D. 979, and 1060, in the "*Annales Ultonienses*," pp. 282, 325. Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," toms iv.

<sup>195</sup> See at A.D. 988, in the Annals of Ulster, when Dubhdaleithe was elected Abbot, in this manner. See *ibid.*, pp. 286, 287. Also, this happened in A.D. 1164 and in A.D. 1203.

<sup>196</sup> He was called the τῶν ἀγῶν ἄββατος. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., at A.D. 935, pp. 632, 633.

<sup>197</sup> See in Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," toms iv., the Annals of Ulster, at A.D. 706, and at A.D. 723, pp. 71, 78.

<sup>198</sup> See the Annals of Ulster at A.D. 712, *ibid.*, p. 73.

<sup>199</sup> See at A.D. 715, *ibid.*, p. 74.

<sup>200</sup> See in Rev. Dr. O'Connor's "*Rerum*

*Hibernicarum Scriptores*," toms ii., the Annals of Tigernach, at A.D. 724, p. 234.

<sup>201</sup> See the Annals of Ulster, at A.D. 800, *ibid.*, toms iv., p. 120.

<sup>202</sup> In Irish *airchinnech*, or Erenach of Ia.

<sup>203</sup> See the Annals of Ulster, at A.D. 977, *ibid.*, p. 281.

<sup>204</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," at A.D. 976, vol. ii., pp. 704, 705.

<sup>205</sup> In the Annals of Ulster, at A.D. 1025. See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," toms iv., p. 315.

<sup>206</sup> See Adamnan's "*Life of St. Columba*," lib. i., cap. 30, 31, 35, lib. ii., cap. 18.

<sup>207</sup> See lib. i., cap. 37.

<sup>208</sup> This Irish name was *ferretigir*.

<sup>209</sup> In the Annals of Ulster, at A.D. 781.

See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," toms iv., p. 110.

<sup>210</sup> In Irish *ppuon*. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., at A.D. 777, pp. 382, 383.

<sup>211</sup> See Adamnan's "*Vita S. Columbæ*,"

monastic occupations. The founder was much devoted to it,<sup>221</sup> and many of his books were preserved.<sup>222</sup> His successors, Saints Baithen,<sup>223</sup> Cummian, Adamnan, &c., also practised the composition of literary works. There must have been in Iona and in its subordinate monasteries, Missals, Antiphonaries, Graduals, Hymnals and other Service Books for public use, at the Altars, and in the choirs of their respective oratories and churches. While several Manuscripts were highly ornamented and illuminated,<sup>224</sup> others were traced in a plainer fashion. The Greek hand was in vogue, among the Irish scribes of the eighth century.<sup>225</sup> It was a common practice with them, to write Latin matter in the Greek letters.<sup>226</sup> It seems very probable, that a journal or a chronicle of events—especially of obits—was kept in the monastery.<sup>227</sup> From it, the Irish Annals probably derived the few particulars which they have recorded concerning Hy. The stated manual labour of the monks was agriculture in its various branches, such as ploughing,<sup>228</sup> seed-sowing,<sup>229</sup> reaping,<sup>230</sup> threshing,<sup>231</sup> and bringing home the corn, sometimes on their backs.<sup>232</sup> The different monastic works,<sup>233</sup> moreover, are specified, such as milking,<sup>234</sup> baking,<sup>235</sup> working in the shop,<sup>236</sup> and the duty of carrying messages,<sup>237</sup> on sea<sup>238</sup> and on land.<sup>239</sup> The monastic habit was of coarse texture; a tunic<sup>240</sup> being worn next the body,<sup>241</sup> and a cape or hood being over it.<sup>242</sup> This latter garment—sometimes called *casula* and *capa*—consisted of the body and the hood. When the weather was cold, the monks wore a warmer garment called *amphibalus*,<sup>243</sup> a sort of wrapper,<sup>244</sup> very shaggy on both sides. When working or travelling, they wore shoes or sandals,<sup>245</sup> which it was customary to remove before sitting down to meals.<sup>246</sup>

Praefacio Secunda.

<sup>212</sup> See lib. ii., cap. 1.

<sup>213</sup> See lib. ii., cap. 40.

<sup>214</sup> See lib. ii., cap. 25, lib. iii., cap. 21.

<sup>215</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. 18.

<sup>216</sup> Adamnan's two remaining Latin works give proof of his classical attainments, and Cummian's Paschal Epistle is a remarkable specimen of the Irish ecclesiastical learning of his day.

<sup>217</sup> See *ibid.*, lib. v., cap. 20.

<sup>218</sup> To the Saxon students, who frequented Ireland in the seventh and eighth century, the natives supplied books for study.

<sup>219</sup> Adamnan quotes Sulpicius' Life of St. Martin, and Constantine's Life of St. Germanus, which were collected in a *mixtum*.

<sup>220</sup> St. Benedict prescribed the reading after supper, of "collationes vel vitas Patrum, aut certe aliquid quod ædificet audientes."—"Regula S. Benedicti," cap. 42.

<sup>221</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. 29, lib. iii., cap. 15, 23.

<sup>222</sup> See lib. ii., cap. 9, 44.

<sup>223</sup> See lib. i., cap. 23, lib. iii., cap. 23.

<sup>224</sup> As specimens, we have already alluded to the Book of Kells and of Durrow. Giraldus Cambrensis' glowing description of the Gospels at Kildare is hardly strong enough to express the artistic excellencies manifested in the Book of Kells. See his account of the former, in Giraldi Cambrensis "Opera," vol. v. Edited by James F. Dimock, M.A., "Topographia Hibernica," Dist. ii., cap.

xxxviii., pp. 123, 124.

<sup>225</sup> Of their ordinary Latin hand, in the eighth century, the Rev. Dr. Reeves' Cod. A. of Adamnan is a fine specimen.

<sup>226</sup> This is remarkably illustrated in the Book of Armagh. The style is peculiar to the Irish school, and the family likeness can be traced in manuscripts, which are now found in situations very remote from one another.

<sup>227</sup> See Adamnan's "Life of St. Columba," lib. i., cap. 35.

<sup>228</sup> See lib. ii., cap. 3, 44.

<sup>229</sup> See lib. ii., cap. 3, 44.

<sup>230</sup> See lib. i., cap. 37.

<sup>231</sup> See lib. i. cap. 28.

<sup>232</sup> See lib. i., cap. 37.

<sup>233</sup> See lib. iii., cap. 12.

<sup>234</sup> See lib. ii., cap. 16.

<sup>235</sup> See lib. iii., cap. 10.

<sup>236</sup> See lib. i., cap. 29, lib. ii., cap. 3, lib. iii., cap. 15.

<sup>237</sup> See lib. i., cap. 15.

<sup>238</sup> See lib. i., cap. 18, lib. ii., cap. 3, 4, 5.

<sup>239</sup> See lib. i., cap. 15, 31, lib. ii., cap. 39.

<sup>240</sup> This seems to have been of a white colour. See lib. ii., cap. 44.

<sup>241</sup> See lib. ii., cap. 27.

<sup>242</sup> See lib. ii., cap. 24.

<sup>243</sup> Supposed to be derived from the Greek word *ἀμφιμαλλος*, signifying "friezed on both sides."

<sup>244</sup> See lib. i., cap. 3, lib. ii., cap. 6.

<sup>245</sup> They were called *calcei* and *ficones*. See lib. ii., cap. 13, and *ibid.*, n. (e).

<sup>246</sup> See lib. ii., cap. 13.

A member of the society is occasionally recorded, under the title of Bishop.<sup>247</sup> Sometimes this function was associated with that of Scribe,<sup>248</sup> sometimes with the condition of Anchorite,<sup>249</sup> and in one instance, with the office of Abbot.<sup>250</sup> Generally, however, the office was a distinct one.<sup>251</sup> Expertness in writing was considered an accomplishment in the founder,<sup>252</sup> and it was an important qualification in his successor.<sup>253</sup> Dorbene, the abbot elect in 713, was a writer,<sup>254</sup> and probably he had been scribe of the monastery. So honourable was such an employment, that the title is frequently added, to enhance the celebrity of an abbot or of a bishop.<sup>255</sup> At a much later period, we meet with the office of Great Priest,<sup>256</sup> which might—from the general application of sacerdos—be supposed to express the idea of Bishop. In the opinion of Rev. Dr. Reeves, it rather seems to denote that priest, whose sanctity or other qualifications gave him precedence among the other presbyters of the society.<sup>257</sup> The abbot had a private attendant, called the minister,<sup>258</sup> and ministrator,<sup>259</sup> who waited on him<sup>260</sup> to serve. He was a frequent companion, and an object of tender solicitude.<sup>251</sup> Certain brethren, intelligent, active, and expert seamen, were employed as legati or messengers,<sup>262</sup> on particular occasions. These seem to have been specially charged with the care of the boats and marine appointments. The butler, pincerna,<sup>263</sup> or cellarius,<sup>264</sup> had charge of the refectory and of its appointments. In primitive times his office sometimes coincided with that of the oconomus. The baker<sup>265</sup> is mentioned, in connexion with the institute at Hy, as bread must have formed a very considerable part of the food. In the Irish Life of St. Columba, notice is taken of the cook<sup>266</sup> belonging to his monastery.<sup>267</sup> Several kinds of iron tools<sup>268</sup> were in the monastery.<sup>269</sup> There were smiths,<sup>270</sup> and probably other workers in metal, such as braziers.<sup>271</sup> Adamnan tells us of a pugio or butcher's knife, and of a machera,<sup>272</sup> a dagger or sword,<sup>273</sup> which were probably of home manufacture. Those who desired to follow a more ascetic life, than

<sup>247</sup> See in Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," toms iv., the Annals of Ulster, at 711, p. 72.

<sup>248</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., at A.D. 961, and A.D. 978.

<sup>249</sup> See *ibid.*, at A.D. 964.

<sup>250</sup> See *ibid.*, at A.D. 978.

<sup>251</sup> When, in after times, instruction in literature was added to the practice and teaching of penmanship, the more honourable name of  $\rho\epsilon\pi\lambda\epsilon\tau\iota\sigma\tau\eta\mu$  or vir lectionis, or prælector was adopted. See the Irish Annals at A.D. 1164.

<sup>252</sup> See Præfacio Secunda Adamnani Vitæ S. Columbæ Abbatis, and lib. iii., cap. 23.

<sup>253</sup> See lib. i., cap. 23, and lib. iii., cap. 23.

<sup>254</sup> He is said to have produced the Codex A, alluded to by Rev. Dr. Reeves.

<sup>255</sup> Thus in 961, the bishop of the Isles of Alba was a  $\rho\epsilon\pi\beta\iota\sigma\tau\eta\varsigma$ , or scribe. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 182, 183. The abbot of Hy in 797 was a  $\rho\epsilon\pi\beta\iota\sigma\tau\eta\varsigma$   $\tau\omicron\zeta\alpha\iota\theta\epsilon$ , or "choice scribe." See *ibid.*, vol. i., pp. 404, 405. And, in 978 he was both a scribe and a bishop. See *ibid.*, vol. ii., pp. 708, 709.

<sup>256</sup> In Irish  $\varsigma\alpha\zeta\alpha\upsilon\tau\ \mu\omicron\iota\upsilon$ . See the Irish Annals at A.D. 1164.

<sup>257</sup> See Rev. Dr. Reeves' Adamnan's

"Life of St. Columba," Additional Notes O, p. 365.

<sup>258</sup> See lib. iii., cap. 23.

<sup>259</sup> See lib. i., cap. 8.

<sup>260</sup> See lib. i., cap. 26.

<sup>261</sup> See lib. ii., cap. 30.

<sup>262</sup> See lib. i., cap. 31, lib. ii., cap. 5.

<sup>263</sup> See lib. i., cap. 17.

<sup>264</sup> The cellarius of the Benedictine Rule, had considerable responsibility devolving on him, both for the care of provisions and vessels belonging to the monastery. See cap. xxxi.

<sup>265</sup> He is called pistor, and when his name *Genericus* is given, in the time of St. Columba, he was a Saxon. See Adamnan, Vita S. Columbæ, lib. iii., cap. x.

<sup>266</sup> Called *coic*.

<sup>267</sup> The members of the Benedictine Order, who prepared the food, did duty for a week at a time, and they were styled as a consequence "*septimanarii coquinæ*,"—Cap. xxxv.

<sup>268</sup> Called "*ferramenta*," in lib. ii., cap. 29, of Adamnan's "Life of St. Columba."

<sup>269</sup> The process of fusing a piece of iron through the *ferramenta* of the establishment certainly indicates the existence of workers in metal.

<sup>270</sup> In Irish *goba* means "a smith."

<sup>271</sup> In Irish *cepo*, "a brazier."

that which the society afforded to its ordinary members, withdrew to a desert, or solitary place,<sup>274</sup> in the neighbourhood of the monastery.<sup>275</sup> There, they enjoyed undisturbed meditation, without breaking the fraternal bond.<sup>276</sup> On the shore, in the low ground north of the cathedral at Iona, was the hermitage,<sup>277</sup> as may be inferred from the denomination of Port-na-Diseart, the name of a little bay in that situation.<sup>278</sup> The individual who presided here was styled "Superior of the Hermitage."<sup>279</sup> The name of such an officer at Hy is on record.<sup>280</sup> The Superior of Culdees,<sup>281</sup> like the Prior Colideorum of Armagh, is recorded in the Annals of the order, at the year 1164.<sup>282</sup> The Culdee system, whatever its peculiarities may have been, was admitted in Hy, yet, as conjectured, only late in the History of the Columban order.<sup>283</sup>

It seems quite probable, that the Rule of Discipline prescribed for his community at Derry and Kells was that which St. Columba adopted for his monks, at Iona; but, it may have undergone some changes or emendations, as experience and circumstances required, during the after years of his life. We can only form an imperfect idea respecting the constitution and spirit of St. Columba's institute there, from those incidental notices contained in his earlier acts,<sup>284</sup> and which seem to exhibit a general coincidence with the religious ideas of that period, when the Secundus Ordo of our Irish Saints flourished,<sup>285</sup> and when so many remarkable religious parent houses had been founded, by several holy Presbyters, who became their Abbots and Patrons. These had jurisdiction over their communities in a governmental sense, somewhat commensurate with that of the bishops over the subjects of their dioceses. The Irish social system influenced greatly their family and kindred relations, with the parent and affiliate establishments. Every great monastery was a centre of tribal attraction, and it served as a school and as an asylum for the patron's or founder's kin. Such patronage was serviceable to the monastery, in its earlier days; but often, it produced great abuses and excesses, when such influence was directed by a spirit of avarice and exaction, in after times. To sequester its revenues, and to usurp ecclesiastical benefices and immunities, were frequently the objects sought by lay patrons.

In Iona, as elsewhere, monastic life was regarded as a Christian warfare.<sup>286</sup> Each member of a religious community was a soldier or an athlete of Christ;<sup>287</sup> while collectively, these monks were called soldiers or fellow-soldiers,<sup>288</sup>

<sup>277</sup> See lib. ii., cap. 29.

<sup>273</sup> See lib. ii., cap. 39.

<sup>274</sup> The abode of such was called a *οἰκησιον*, from the Latin word *desertum*.

<sup>275</sup> As a heremital life was held in such honour among the Scotie churches, we frequently find the word Desert an element in religious nomenclature.

<sup>276</sup> See an account of Drycthelm's manner of heremital life at the monastery of Melrose, in Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. xii.

<sup>277</sup> There was a Disert, likewise, beside the monastery of Derry, as we have it mentioned in the Annals of Ulster, at A.D. 1122. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., p. 387.

<sup>278</sup> In 1101, the Four Masters record the endowment of a similar institution at Cashel, for *ερασιβοεχ* or devotees.

<sup>279</sup> In Irish called the *Οἰκησιον*, or *cenn an Οἰκησιον*.

<sup>280</sup> See the Irish Annals, at A.D. 1164.

<sup>281</sup> He is called *Cen Celeoë*.

<sup>282</sup> See the Irish Annals.

<sup>283</sup> No more than the Deoradhs, or the other developments of conventual observance, the Culdees had no particular connexion with this order.

<sup>284</sup> And chiefly from those written by Adamnan.

<sup>285</sup> In connexion with this portion of our narrative, it may be permitted us to observe, we have closely followed that admirable general analysis—left us by Rev. Dr. Reeves in his edition of Adamnan's work—which is a very researchful dissertation on "Institutio Hyensis." See Additional Notes N, pp. 334 to 369.

<sup>286</sup> See Adamnan's "Life of St. Columba," lib. i., cap. 32, lib. ii., cap. 10.

<sup>287</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iii.

<sup>288</sup> See Adamnan's "Life of St. Columba," p. 166, lib. i., cap. 2, 40, lib. ii., cap. 4, 27, 31,

withdrawn from the cares of the world to serve under the Lord's standard. Their society was known as a Cœnobites' community,<sup>289</sup> a monastery,<sup>290</sup> or a college of monks, living under a prescribed rule, and observing a very strict discipline. They were regarded as members or brothers of the same family,<sup>291</sup> under the immediate direction of a general superior, at Iona,<sup>292</sup> and of a local superior, in the other dependent monasteries.<sup>293</sup> The latter superiors were usually denominated priors. In Iona, St. Columba, the founder, was the first superior, and called Abbot,<sup>294</sup> or Father,<sup>295</sup> or Holy Father,<sup>296</sup> or Holy Senior,<sup>297</sup> as reverence for his person and authority dictated the term, when applied to him. After his death, as the venerable founder, he is often styled Patron. When he had settled on the Island, Iona became the mother church or parent establishment,<sup>298</sup> where the Abbot chose to reside. The other churches and monasteries which he established in Ireland<sup>299</sup> and in Scotland,<sup>300</sup> or which his disciples had been commissioned to erect, were subject to his direction, as they had received their charge from him. These are sometimes visited,<sup>301</sup> ministered in,<sup>302</sup> and regulated.<sup>303</sup> Still, although having such extensive jurisdiction and power, our holy Abbot never advanced beyond the grade of Presbyter or Priest.<sup>304</sup> This observance, which had its origin in choice,<sup>305</sup> and its continuance in precedent,<sup>305</sup> by no means implied a usurpation or a disregard of the episcopal office. However, he was accustomed to pronounce absolution,<sup>307</sup> as also to celebrate the Holy Sacrifice of Mass.<sup>308</sup> At all times, Bishops connected with the society resided at Hy,<sup>309</sup> or in some dependent church, and these were subject to the Abbot's jurisdiction.<sup>310</sup> They rendered him conventual obedience, agreeably to their monastic vow.<sup>311</sup> Their acts were performed, on the responsibility of the Abbot, or for the service of his community.<sup>312</sup> They were regarded, as essential to the propagation rather than to the maintenance of the Church, and they had little authority in the internal or external economy of the society. The essential function of the episcopal office, however, was scrupulously maintained, and when a priest was prepared for ordination, the bishop was called in;<sup>313</sup> where a distant province was to be brought within the Christian pale, a Bishop was consecrated<sup>314</sup>

lib. iii., cap. 4, 23.

<sup>289</sup> See *ibid.*, lib. i., cap. i.

<sup>290</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v., p. 169.

<sup>291</sup> See Adamnan's "Life of St. Columba," lib. i., cap. i., lib. ii., cap. 28, 39, 42, lib. iii., cap. 20, 23.

<sup>292</sup> It is called "matrix ecclesia." See *ibid.*, lib. i., cap. 5.

<sup>293</sup> See *ibid.*, lib. i., cap. 3, 45, 50, lib. ii., cap. 39.

<sup>294</sup> See *ibid.*, Secunda Præfatio, lib. i., cap. i.

<sup>295</sup> See Secunda Præfatio.

<sup>296</sup> See *ibid.*, lib. i., cap. i.

<sup>297</sup> See *ibid.*, lib. i., cap. 2, 37.

<sup>298</sup> See *ibid.*, lib. i., cap. i.

<sup>299</sup> A very complete list of these will be found in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, pp. 276 to 289.

<sup>300</sup> For these erections see *ibid.*, Additional Notes H, pp. 289 to 298.

<sup>301</sup> See Adamnan's "Life of St. Columba," lib. i., cap. 3, 50.

<sup>302</sup> See *ibid.*, lib. iii., cap. 17.

<sup>303</sup> See *ibid.*, lib. i., cap. 21, lib. ii., cap. 43.

<sup>304</sup> See *ibid.*, lib. i., cap. 44.

<sup>305</sup> Venerable Bede observes of St. Columba: "Qui non episcopus, sed presbyter extitit et monachus."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., p. 169.

<sup>306</sup> See *ibid.*, lib. iii., cap. v., pp. 162 to 172, and lib. v., cap. xv., p. 297.

<sup>307</sup> See Adamnan's "Life of St. Columba," lib. i., cap. 30.

<sup>308</sup> See lib. i., cap. 44, lib. iii., cap. 10, 11, 17, 23.

<sup>309</sup> No less than five Bishops of Iona are recorded in the Annals of Ireland.

<sup>310</sup> Venerable Bede thus alludes to this special kind of monastic government at Iona: "Cujus juri et omnis provincia, et ipsi etiam episcopi, ordine inusitato, debeant esse subjecti."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., p. 169.

<sup>311</sup> See *ibid.*, lib. iii., cap. iii., pp. 166, 167. Also Vita S. Cuthberti, cap. xvi.

<sup>312</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v., pp. 169 to 172, and cap. xxv., pp. 233 to 236.

<sup>313</sup> See Adamnan's "Life of St. Columba,"



for the creation of a local ministry, and successors to him were ordained and sent forth, from time to time,<sup>315</sup> and whenever an accredited candidate came from Ireland to Hy, in like manner, he was invested with the highest ecclesiastical orders.<sup>316</sup> The illustrious Abbot set the example of great veneration for the episcopal body ;<sup>317</sup> while, in the service of his own mother Church, and from the altar, Columba disclaimed all pretensions to equality<sup>318</sup> with one of episcopal rank. This was no more than might be expected from a Priest, who had served as a Deacon,<sup>319</sup> and in a monastery where Priests—called from their chief function Ministers of the Altar<sup>320</sup>—lived under the presidency of a Bishop;<sup>321</sup> and from one who received the hospitality of another Bishop,<sup>322</sup> while his own institution was frequented by Bishops from Ireland,<sup>323</sup> for communion and for edification.

On extraordinary occasions, the Abbot was accustomed to summon his monks to the oratory, and to address them from the Altar, as also, often he solicited their prayers.<sup>324</sup> In the dead hour of the night, at one time, he called them into the oratory.<sup>325</sup> When at home, he was attended,<sup>326</sup> except when he signified a desire to be alone ;<sup>327</sup> and, when abroad, he was accompanied by associates.<sup>328</sup> He preached<sup>329</sup> or baptized,<sup>330</sup> as occasion presented. He had power to dispense with a fast,<sup>331</sup> to relax occasionally penitential discipline,<sup>332</sup> or to regulate its intensity.<sup>333</sup> He had control over the temporalities of the monastery.<sup>334</sup> He despatched a brother of his own selection, sometimes to proceed on a distant mission,<sup>335</sup> or to serve the monastic interests.<sup>336</sup> He forbade, at pleasure, admission to the island.<sup>337</sup> He also gave a licence for departure,<sup>338</sup> when his benediction was usually bestowed.<sup>339</sup> He was saluted by prostration.<sup>340</sup> Constituted as a Christian family,<sup>341</sup> the monks were variously addressed,<sup>342</sup> as they were variously classed. The Seniors<sup>343</sup> were those of tried devotedness, and of long standing in the monastery. The Juniors,<sup>344</sup> Alumni,<sup>345</sup> and Pueri familiares,<sup>346</sup> were those under instruction or

lib. i., cap. 36.

<sup>314</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v.

<sup>315</sup> See *ibid.*, lib. iii., cap. 17, 21, 25, lib. iv., cap. 4.

<sup>316</sup> Thus, St. Columbanus received the episcopal grade from St. Columba, in the Island of Hy. See Colgan's "Acta Sanctorum Hiberniæ," Januarii xv. Vita S. Itæ, cap. xxi., p. 69.

<sup>317</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. i.

<sup>318</sup> See lib. i., cap. 44.

<sup>319</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. i, 25.

<sup>320</sup> See *ibid.*, lib. ii., cap. i.

<sup>321</sup> See *ibid.*, lib. ii., cap. i, lib. iii., cap. 4.

<sup>322</sup> See *ibid.*, lib. i., cap. 50.

<sup>323</sup> See *ibid.*, lib. i., cap. 5, 44.

<sup>324</sup> See *ibid.*, lib. i., cap. 8, lib. ii., cap. 42, lib. iii., cap. 13.

<sup>325</sup> See *ibid.*, lib. i., cap. 22.

<sup>326</sup> See *ibid.*, lib. i., cap. 25, 29, 35, lib. iii., cap. 15, 21, 22.

<sup>327</sup> See *ibid.*, lib. iii., cap. 16, 18, 21.

<sup>328</sup> See *ibid.*, lib. i., cap. 28, 33, lib. ii., cap. 19, 27, 31, 33, 35, lib. iii., cap. 4, 14.

<sup>329</sup> See *ibid.*, lib. ii., cap. 32.

<sup>330</sup> See *ibid.*, lib. i., cap. 33, lib. ii., cap.

10, 32, lib. iii., cap. 14.

<sup>331</sup> See *ibid.*, lib. i., cap. 26.

<sup>332</sup> See *ibid.*, lib. i., cap. 21.

<sup>333</sup> See *ibid.*, lib. ii., cap. 39.

<sup>334</sup> See *ibid.*, lib. i., cap. 41, lib. ii., cap. 3, 39.

<sup>335</sup> See *ibid.*, lib. i., cap. 18, 31, lib. ii., cap. 4, 5, 38.

<sup>336</sup> See *ibid.*, lib. i., cap. 41, lib. ii., cap. 3.

<sup>337</sup> See *ibid.*, lib. i., cap. 22.

<sup>338</sup> See *ibid.*, lib. i., cap. 6.

<sup>339</sup> See *ibid.*, lib. i., cap. 2, 19, 20, 31, 45, lib. ii., cap. 4.

<sup>340</sup> See *ibid.*, lib. i., cap. 2.

<sup>341</sup> In the Irish language, the monks are sometimes addressed as *muintir* or "people," and in the Antiphony of Bangor, there is a line in Latin, where the term obtrudes: "Munthir Benchuir beata."—Muratori's "Annales Italiæ," tomus xi., pars iii., p. 248.

<sup>342</sup> Sometimes they were called *fratres*, "brothers," *commembres*, "fellow-members;" and they were styled by Columba himself, *mei familiares monachi*, "my companion monks," or *mei electi monachi*, "my elected monks," or *filioli*, "my little children."

<sup>343</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. 44, lib. iii., cap. 9.

novices. Besides, there were monks, who wrought with their hands, as mechanics, or as agricultural labourers.<sup>347</sup> These collectively formed the congregation of professed members.<sup>348</sup> At first, the companions of Columba at Iona were twelve in number,<sup>349</sup> while these were all natives of Ireland; but, their society soon increased, and afterwards, it was largely recruited from among the Britons<sup>350</sup> and the Saxons.<sup>351</sup> It usually happened, that pilgrims and strangers<sup>352</sup> came to visit and to dwell for a time in the monastery. Many of these were guests<sup>353</sup> or penitents,<sup>354</sup> whose sojourn was of varied length,<sup>355</sup> according to the circumstances of each peculiar case. In accordance with the Gospel precept, the monks of St. Columba individually renounced all earthly things for Christ's sake, and therefore their property was held in common.<sup>356</sup> The vows of celibacy obliged them to lead a chaste and retired life;<sup>357</sup> while women, most probably, were not allowed to enter the monastic enclosure,<sup>358</sup> although they might have had access to the monastic church, and in a part of it distinct from the choir.<sup>359</sup> In the Columbian system, also, the principle of holy obedience was strictly inculcated and observed.<sup>360</sup> Thus, at the shortest notice, the monks were ready by the order of their superiors, to leave that work on which they had been engaged,<sup>361</sup> to do any service required for the monastery,<sup>362</sup> to move from one house to another,<sup>363</sup> to prepare for a long and wearisome journey, and even for a distant and dangerous voyage.<sup>364</sup> A severe rebuke attended a violation of the Abbot's command.<sup>365</sup> The practice of Humility was observed by all members of the community. The wishes of the monks were made known to the founder,<sup>366</sup> and even to subordinate superiors, on bended knees.<sup>367</sup> Even visitors, and especially penitents, adopted this custom. Sometimes their feelings found vent in tears.<sup>368</sup> The precept of Charity was observed in all actions and words of the monks, towards each other;<sup>369</sup> and, a friendly familiarity, which was restrained only by decorum and respect,<sup>370</sup> characterized the relations existing between the Abbot and his subjects. Alms-giving was held in high esteem, while, on several occasions, the founder befriended the poor,<sup>371</sup> even bestowing rich gifts to persons in need.<sup>372</sup> The monastery

<sup>344</sup> See *ibid.*, lib. i., cap. 2.

<sup>345</sup> See *ibid.*, lib. iii., cap. 21.

<sup>346</sup> See *ibid.*, lib. i., cap. 3.

<sup>347</sup> See *ibid.*, lib. iii., cap. 23.

<sup>348</sup> See *ibid.*, lib. iii., cap. 8.

<sup>349</sup> See *ibid.*, lib. iii., cap. 4.

<sup>350</sup> See *ibid.*, lib. iii., cap. 6.

<sup>351</sup> See *ibid.*, lib. iii., cap. 10. 22.

<sup>352</sup> These are sometimes called *peregrini*, or "pilgrims," and sometimes *proselyti*, or "converts," often applying to those who desired to enter religion. See *ibid.*, lib. i., cap. 26, 30, 32, 44, lib. iii., cap. 6, 7.

<sup>353</sup> See *ibid.*, lib. i., cap. 4, 13, 17.

<sup>354</sup> See *ibid.*, lib. i., cap. 21, 30, lib. ii., cap. 39.

<sup>355</sup> See *ibid.*, lib. i., cap. 32, lib. ii., cap. 39, lib. iii., cap. 7.

<sup>356</sup> This is signified in Columba's heremical Rule, as may be seen in "Acts of Archbishop Colton in his Metropolitan Visitation of Derry, A.D. MCCCXCVII.," edited by Rev. William Reeves, D.D., &c. Additional Notes D, p. 109.

<sup>357</sup> See Fleming's "Collectanea Sacra," Regula S. Columbani Abbatis, cap. vi., p. 5.

<sup>358</sup> Thus, we find a monk discharging the

office of milking, usually assigned to women. See Adamnan's "Life of St. Columba," lib. ii., cap. 16.

<sup>359</sup> This is the general church practice, even more particularly among the most strict of the religious orders.

<sup>360</sup> At least, we find such a Rule in the order established by St. Columba. See Fleming's "Collectanea Sacra," Regula S. Columbani, cap. i., p. 4.

<sup>361</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. 3.

<sup>362</sup> See *ibid.*

<sup>363</sup> See *ibid.*, lib. i., cap. 31.

<sup>364</sup> See *ibid.*, lib. i., cap. 18, 31, lib. ii., cap. 4, 5, 38.

<sup>365</sup> See *ibid.*, lib. iii., cap. 16, 21.

<sup>366</sup> See *ibid.*, lib. iii., cap. 6.

<sup>367</sup> See *ibid.*, lib. i., cap. 2, 37.

<sup>368</sup> See *ibid.*, lib. i., cap. 30.

<sup>369</sup> See *ibid.*, lib. i., cap. 37.

<sup>370</sup> See *ibid.*, lib. ii., cap. 42, lib. iii., cap. 10.

<sup>371</sup> See *ibid.*, lib. ii., cap. 20, 21, 38.

<sup>372</sup> See *ibid.*, lib. i., cap. 41.

<sup>373</sup> See *ibid.*, lib. i., cap. 27.

<sup>374</sup> See *ibid.*, lib. ii., cap. 20.

was resorted to for medical assistance.<sup>373</sup> Strolling beggars, who went about idly with wallets, were not encouraged;<sup>374</sup> while grievous transgressors were excluded from the monastery.<sup>375</sup> Hospitality towards visitors and strangers was cheerfully afforded at Iona.<sup>376</sup> When an expected or a distinguished guest arrived, the Abbot and his brethren<sup>377</sup> courteously went forth to meet and welcome him.<sup>378</sup> When a stranger arrived, he was sometimes introduced at once to the Abbot, by whom he was kissed; sometimes, however, the interview was deferred.<sup>379</sup> The guest was conducted to the oratory,<sup>380</sup> where he returned thanks for his safe voyage. Thence he was conducted to his lodging,<sup>381</sup> where water was prepared to wash his feet.<sup>382</sup> The ordinary Synaxis or course of the day was invariably filled up with the singing or recital of the Canonical Hours in the church. It is likely, other devotions were also prescribed, as well there as in the cells. The sound of the bell was the usual signal for these exercises.<sup>383</sup> The monks were sometimes accompanied by the Abbot,<sup>384</sup> who presided; and, in his absence, his place was supplied, by one of the seniors.<sup>385</sup> At night, they carried lanterns with them.<sup>386</sup>

The Sundays of the year, as also the chief Festivals and solemnities, were seasons for rejoicing and of rest from manual labour. The use of more generous food was allowed on these occasions.<sup>387</sup> The celebration of the sacred Mysteries of the Holy Eucharist,<sup>388</sup> and the offering up of our Lord's Body and Blood,<sup>389</sup> formed the great sacrifice or devotion of those days. When a Bishop officiated at the altar, he broke the consecrated bread alone, in token of his superior office.<sup>390</sup> When several priests were present, one was selected to attend him, for this purpose;<sup>391</sup> and, when requisites for the Holy Sacrifice were furnished, standing before the altar, the bishop proceeded to consecrate.<sup>392</sup> It was customary for the officiating priest, to invite another assisting priest to break the Bread of our Lord with him, in token of equality.<sup>393</sup> The monks seem to have assisted in white robes or surplices.<sup>394</sup> The Festivals commenced after the sunset of the preceding day,<sup>395</sup> with first Vespers,<sup>396</sup> and on the day itself followed the Vespertinalis Missa.<sup>397</sup> Matins and Lauds were recited, probably before the dawn,<sup>398</sup> and in due course; but, at other intervals, Prime,<sup>399</sup> Tierce, Sext<sup>400</sup> and None<sup>401</sup> followed. The solemnities of Mass were sometimes after Prime, and sometimes after Sext. On these occasions, the choristers chaunted the usual office. The commemoration by name of certain saints was part of the service;<sup>402</sup> while wine and water were used, for the celebration of the Divine Mysteries.<sup>403</sup> The chief Festival was the Paschal solemnity,<sup>404</sup> extending from Easter Sunday to Whit Sunday. It was

<sup>375</sup> See *ibid.*, lib. i., cap. 22.

<sup>376</sup> This is often set forth in the Acts of St. Columba.

<sup>377</sup> See *ibid.*, lib. i., cap. 4, 30, 45.

<sup>378</sup> See *ibid.*, lib. i., cap. 25, 32.

<sup>379</sup> See *ibid.*, lib. i., cap. 2, lib. ii., cap. 39.

<sup>380</sup> See *ibid.*, lib. i., cap. 3, lib. ii., cap. 36, 42.

<sup>381</sup> See *ibid.*, lib. i., cap. 31.

<sup>382</sup> See *ibid.*, lib. i., cap. 4.

<sup>383</sup> See *ibid.*, lib. i., cap. 8, lib. ii., cap. 42, lib. iii., cap. 13, 23.

<sup>384</sup> See *ibid.*, lib. iii., cap. 12.

<sup>385</sup> See *ibid.*, lib. i., cap. 8, lib. iii., cap. 23.

<sup>386</sup> See *ibid.*, lib. iii., cap. 23.

<sup>387</sup> See *ibid.*, lib. ii., cap. 5, 45, lib. iii., cap. 11.

<sup>388</sup> See *ibid.*, lib. i., cap. 40, lib. iii., cap. 11, 12, 17.

<sup>389</sup> See *ibid.*, lib. i., cap. 44, lib. ii., cap. 1.

<sup>390</sup> See *ibid.*, lib. i., cap. 44.

<sup>391</sup> See *ibid.*, lib. i., cap. 40, lib. iii., cap. 17.

<sup>392</sup> See *ibid.*

<sup>393</sup> See *ibid.*, lib. i., cap. 44.

<sup>394</sup> See lib. iii., cap. 12.

<sup>395</sup> See *ibid.*, lib. ii., cap. 45, lib. iii., cap. 12, 23.

<sup>396</sup> See *ibid.*, lib. ii., cap. 5, lib. iii., cap. 2.

<sup>397</sup> See *ibid.*, lib. iii., cap. 23.

<sup>398</sup> See *ibid.*, lib. iii., cap. 23.

<sup>399</sup> See *ibid.*, lib. iii., cap. 11.

<sup>400</sup> See *ibid.*, lib. ii., cap. 45.

<sup>401</sup> See *ibid.*, lib. i., cap. 48.

<sup>402</sup> See *ibid.*, lib. iii., cap. 12.

<sup>403</sup> See *ibid.*, lib. ii., cap. 1.

the term of greatest indulgence throughout the year.<sup>405</sup> The Festival of Christmas, when the Birth of our Divine Saviour was celebrated, they regarded as another great solemnity,<sup>406</sup> for which a preparation, during the forty days immediately preceding, was made.

Fasting was very strictly observed by St. Columba,<sup>407</sup> and by his monks, as a chief practice of mortification. Every Wednesday<sup>408</sup> and Friday throughout the year—excepting the interval between Easter and Whit Sunday—was a fast day, when no food was taken until None.<sup>409</sup> Lent was strictly kept, as a preparation for Easter,<sup>410</sup> and, with the exception of Sunday, the fast was prolonged until evening, when a light meal, consisting of such food, as bread, eggs, and diluted milk, was taken.<sup>411</sup> However, if a visitor happened to arrive on an ordinary fast-day of the week, the fast was relaxed in his favour,<sup>412</sup> and more generous fare than that usually taken was allowed.<sup>413</sup> In severe weather, or after hard labour, the superior sometimes allowed his monks to rest.<sup>414</sup> They slept on beds,<sup>415</sup> distributed throughout the several cells, on pallets of straw,<sup>416</sup> and provided with pillows.<sup>417</sup> Their ordinary refectio was very simple.<sup>418</sup> It consisted of bread,<sup>419</sup> sometimes made from barley flour,<sup>420</sup> of fish,<sup>421</sup> of eggs,<sup>422</sup> and of milk,<sup>423</sup> and probably of seal's flesh.<sup>424</sup> On Sundays and great Festivals,<sup>425</sup> there was an improvement of diet,<sup>426</sup> as beef,<sup>427</sup> mutton,<sup>428</sup> and other kinds of flesh meat, were probably permitted. The number of meals usually allowed is not known, or the times when these were served; but, it seems likely, that St. Columba's discipline was milder than that of St. Comgall or of St. Columban.<sup>429</sup> It probably resembled St. Benedict's Rule, which allowed dinner at twelve, and supper at evening, every day between Easter and Pentecost. After Pentecost, these meals were allowed on every day, except on Wednesdays and Fridays, when the first meal was taken at None. From the middle of September to the beginning of Lent, the first meal was continuously after None. During Lent, only the first meal was delayed until sun-down.<sup>430</sup> These practices and usages of St. Columba and of his monks being premised, the narrative of his subsequent acts may be rendered more intelligible to the general reader.

<sup>404</sup> See *ibid.*, lib. ii., cap. 9, 39, lib. iii., cap. 23.

<sup>405</sup> See *ibid.*, lib. iii., cap. 23. Also, Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v., pp. 169 to 174. Editio Cantabrigæ, 1644, fol.

<sup>406</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. 9.

<sup>407</sup> See *Praefatio Secunda*, p. 9.

<sup>408</sup> See *ibid.*, lib. i., 26.

<sup>409</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v., p. 171.

<sup>410</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. 39.

<sup>411</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxiii., p. 226.

<sup>412</sup> See Adamnan's "Life of St. Columba," lib. i., cap. 26.

<sup>413</sup> See *ibid.*, lib. i., cap. 21.

<sup>414</sup> See lib. i., cap. 29.

<sup>415</sup> See lib. ii., cap. 30, lib. iii., cap. 6.

<sup>416</sup> See lib. iii., cap. 233.

<sup>417</sup> See lib. i., cap. 1, lib. iii., cap. 233.

<sup>418</sup> See lib. i., cap. 21.

<sup>419</sup> See lib. ii., cap. 4.

<sup>420</sup> See lib. ii., cap. 3.

<sup>421</sup> See lib. ii., cap. 19, lib. iii., cap. 23.

<sup>422</sup> This we learn, from a statement of Venerable Bede. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 23, p. 226.

<sup>423</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. 16, 38, lib. iii., cap. 23.

<sup>424</sup> See lib. i., cap. 41.

<sup>425</sup> See lib. iii., cap. 12.

<sup>426</sup> See lib. i., cap. 21, 29.

<sup>427</sup> See lib. ii., cap. 29.

<sup>428</sup> See lib. i., cap. 41.

<sup>429</sup> The Rule and Penitential of St. Columba are to be found in Fleming's "Collectanea Sacra," with various learned Annotations. The *Regula S. Columbani Abbatis* is written in Ten Chapters, extending from pp. 4 to 8; while the *Regula Coenobialis Fratrum, sive Liber de Quotidianis Poenitentis Monachorum*, is in Fifteen Chapters, from pp. 19 to 24.

<sup>430</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes N. *Institutio Hyensis*, sect. ii. *Disciplina*, pp. 343 to 356.

## CHAPTER X.

T. COLUMBA'S MANNER OF LIVING AT IONA—VARIOUS ANECDOTES ILLUSTRATING IT—HIS SPIRIT OF PROPHECY AND HIS GIFTS OF SECOND SIGHT—HIS SPIRITUAL ILLUMINATIONS—HIS HEALING OF THE SICK AND MIRACULOUS MANIFESTATIONS.

As dates for the acts of St. Columba are wanting for the most part—in some cases they may be inferred—and as chronological order seems to have been overlooked by his biographers in their arrangement; it is not possible to do more than place these transactions in a form, which may serve to complete the narrative, although their circumstantial position is mostly conjectural and arbitrary. The hut or cell, in which St. Columba dwelt,<sup>1</sup> and in which he usually studied, was erected on a small eminence,<sup>2</sup> overlooking the other cells. There, too, he studied and wrote; while we find, also, that he was frequently attended by a favourite and faithful minister Diermaid or Diormitius,<sup>3</sup> who had accompanied him from Ireland.<sup>4</sup> Thence he went to the church, at stated intervals, to offer up the Holy Sacrifice of the Mass, and to assist at the choir offices—accompanied by his monks—over whom he presided.<sup>5</sup> That St. Columba had a clear and powerful voice seems a well-authenticated tradition; since those who heard him singing psalms in the church related it.<sup>6</sup> When engaged in choir with the brothers, the venerable man raised his voice so wonderfully, that it was sometimes heard four furlongs off,<sup>7</sup> and sometimes eight furlongs.<sup>8</sup> Besides indicating a strong constitution and powerful physique, this natural gift serves to account for the impression his clear and loud intonation must have produced, whether addressing a few persons or large multitudes.<sup>9</sup> But what was stranger still, to the brethren in the church, his voice did not seem louder than that of others; while at the same time, persons more than a mile away heard it so distinctly, that they could mark each syllable, for his voice sounded the same whether he was far off or near.<sup>10</sup> It is admitted, however, this occurred only rarely, and not always; even so, it could never happen without the aid the Holy Ghost.

The following anecdotes appear to rest on monastic traditions at Iona, before they had been committed to writing. A certain young man, named Columbanus Bruin,<sup>11</sup> brought a vessel full of milk to that place where the saint was writing, at the door of his little cell. Columbanus requested him to bless it, as he was accustomed to do. While our saint made the victorious

CHAPTER X.—<sup>1</sup> As all vestiges of St. Columba's original monastery have been swept away, long since his time; it should now be impossible, even to conjecture that exact spot, where his cell stood.

<sup>2</sup> This hut was "in eminentiore loco fabricatum."—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 22, p. 227.

<sup>3</sup> He is frequently alluded to, in Adamnan's "Life of St. Columba."

<sup>4</sup> In the year 563, when the saint left for Britain.

<sup>5</sup> A very interesting account of their manner of living in community is given by Father Thomas Innes, in his "Civil and Ecclesiastical History of Scotland," book ii., sect. xxvii. to xxx., pp. 164 to 172.

<sup>6</sup> See Colgan's "Trias Thaumaturga," Tertia Vita S. Columbæ, cap. x., p. 333; Quarta Vita S. Columbæ, lib. i., cap. xxxvii., pp. 346, 347; Quinta Vita S. Columbæ, lib. ii., cap. xcix., p. 427.

<sup>7</sup> Or five hundred paces.

<sup>8</sup> Or one thousand paces.

<sup>9</sup> This is further illustrated, in the transactions of our saint, when he visited the court of King Brude, about A.D. 565, and when he was opposed by the Pictish Druids. See E. W. Robertson's "Scotland under her early Kings," vol. i., chap. i. p. 7.

<sup>10</sup> This account is to be found in his Irish Life, found in the "Leabhar Breac," in the Highland Society's Manuscript, and in the Book of Lismore.

<sup>11</sup> Probably another instance of Colum-

sign of the cross in the air,<sup>12</sup> the vessel began to shake; for a wooden cross-bar<sup>13</sup> which fastened down the lid of that pail<sup>14</sup> was pushed back, through two openings, which received it, and it was shot away to a very great distance. The cover then fell to the ground, and the most part of the milk was spilled. The youth then laid this vessel, with the little milk that was left in it, upon the ground. He humbly fell on his knees in prayer. The saint then said: "Rise up, Columbanus, for you have been negligent in performing your duty this day; because you did not chase away, with a sign of the cross, a Devil<sup>15</sup> that lurked in the bottom of the empty vessel, before you poured in the milk. The Demon, being unable to sustain the virtue of this sacred sign, has now fled away in terror, having disturbed the vessel, and spilled the milk it contained."<sup>16</sup> Our saint blessed the little milk that was left, and lo! that vessel, which before was almost empty, after the benediction of his sacred hand, became miraculously brimful.<sup>17</sup> It fell out at one time, that a brother known as Molua, grandson of Brian, came to the place where the saint was writing, and said to him: "I beseech you, bless this knife, which I hold in my hand." Still holding the pen, the saint stretched out his hand, and without turning his face from the book in which he had been writing.<sup>18</sup> He thus blessed the knife, according to the brother's request, by forming over it a sign of the cross. Molua being gone, our saint asked: "What sort of a knife have I blessed for that brother?" Diarmid his familiar attendant answered: "A knife, wherewith cattle are killed." Then the saint replied: "I trust firmly in our Lord, that this weapon I have blessed shall never do hurt to a man or beast."<sup>19</sup> The truth of which sentence was shown in effect that very same hour. For going out of the monastic enclosure, with intent to kill an ox, that brother endeavoured thrice to effect his object, and yet he could not so much as pierce the animal's skin.<sup>20</sup> Another day, a signal was given from across the strait, at the Island of Iona.<sup>21</sup> Hearing the shout,<sup>22</sup> as he was sitting in his little hut<sup>23</sup>

banus for Colmanus Nepos Briuni, *i.e.* 114 Bpym. Colgan has a long note, to prove that this was the Colman, abbot of Lindisfarne, who, after the Synod of Whitby, sailed with his fraternity A.D. 668, to Inisbofin, and who died in 676. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xvi., and n. 16, pp. 354, 382, 383. But, the comparison of dates renders this very unlikely.

<sup>12</sup> The ancient memoirs of St. Patrick by Muirchu relate of him, that "tropeo etiam crucis in omni hora diei noctisque centies se signans, et ad omnes cruces quascunque vidisset orationis gratia de curru descendens declinabat"—Liber Armacanus, fol. 7, b, a.

<sup>13</sup> Adamnan terms it "gergenna."

<sup>14</sup> "Ferrum aut lignum teres, quo per duas ansas transmissio operculum firmatur ne excidat."—"Acta Sanctorum," toms ii., Junii ix., Vita Secunda S. Columbæ Abbatis, cap. ii., n. (e), p. 219.

<sup>15</sup> An enumeration of all the superstitions regarding milk in its various stages—prevalent even in the present day among the peasantry of Scotland and the north of Ireland—should require more space, than the limited nature of a note permits, remarks the Rev. Dr. Reeves, at this passage.

<sup>16</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Columbæ, cap. viii.,

p. 326; Quinta Vita S. Columbæ, lib. ii., cap. xvi., p. 354; Quinta Vita S. Columbæ, lib. ii., cap. lxix., p. 422.

<sup>17</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 16, pp. 125, 126, and nn. (a, b, c, d, e, f).

<sup>18</sup> See this account in Colgan's "Trias Thaumaturga," Vita Quarta S. Columbæ, lib. ii., cap. xxix., p. 357; Vita Quinta S. Columbæ, lib. ii., cap. l., p. 418.

<sup>19</sup> See "Life of St. Columba, Founder of Hy," written by Adamnan, Ninth Abbot of that Monastery, edited by William Reeves, D.D., M.R.I.A., &c., book ii., chap. xxx., p. 57.

<sup>20</sup> When this circumstance came to the monks' knowledge, it is said, they skillfully smelted the iron of this knife, and then applied a thin coating of it, to all the iron tools used in their monastery. Such was the efficacy of our saint's blessing, that those tools could never afterwards inflict a wound on flesh. See Adamnan's Vita S. Columbæ, lib. ii., cap. xxix. Rev. Dr. Reeves' edition, p. 143, and nn. (a, b, c, d), *ibid.*

<sup>21</sup> The strait is about an English mile wide.

<sup>22</sup> In calm weather, a strong voice may be heard across the strait. The only mode now in use of making a signal for a boat is to

made of wood planks,<sup>24</sup> the saint said: "That man who is shouting beyond the strait is not of very sharp wit, for when stopping here to-day he shall spill my inkhorn." On hearing this, Diarmaid his minister stood a little in front of the door, expecting the arrival of this troublesome guest, and prepared to save the inkhorn.<sup>25</sup> But owing to some cause or other, he left that place for a moment. After his departure, the troublesome guest did arrive.<sup>26</sup> Advancing eagerly to kiss the saint, he upset the inkhorn,<sup>27</sup> with the hem of his garment, and thus spilled the ink.<sup>28</sup>

In a remarkable manner and by Divine inspiration was Columba gifted with the spirit of prophecy;<sup>29</sup> and often he knew beforehand, when guests were about to visit him from a distance, so that he was able to give orders for their suitable reception.<sup>30</sup> One day, as he was sitting at the fire,<sup>31</sup> in the monastery, he saw Lugbe,<sup>32</sup> of the family Mocumin, reading a book far off, and to him he suddenly cried: "Take care, my son, take care, for I think that the book you are reading shall fall into a vessel full of water. And so it really happened.<sup>33</sup> For the above-mentioned youth, on rising shortly afterwards, to perform some duty in the monastery, forgot the word of the holy man. Then that book, which he held negligently<sup>34</sup> under his arm,<sup>35</sup> suddenly fell into the vessel of water. According to the ancient Roman observance, Wednesday, Friday and Saturday were days of fast;<sup>36</sup> and, this practice seems to have been introduced by St. Patrick to Ireland,<sup>37</sup> where it was observed to a comparatively recent period.<sup>38</sup> Great discretionary power existed in heads of houses, however, under the Irish monastic system, to remit the rules of fasting, on special occasions.<sup>39</sup> At a certain time, the saint spoke

raise a smoke, by burning a bundle of heather; and, as each owner of a boat has a particular signal spot, it is at once known on the island whose services are required.

<sup>23</sup> This hut was the place where the saint was in the habit of reading and writing. See Adamnan's "Life of St. Columba," lib. i., cap. 35, lib. ii., cap. 16, lib. iii., cap. 15.

<sup>24</sup> The Irish fashion, according to St. Bernard, in his Vita S. Malachie.

<sup>25</sup> See "Life of St. Columba, Founder of Hy," written by Adamnan, Ninth Abbot of that Monastery, Edited by William Reeves, D.D., M.R.I.A., &c., book i., chap. xix., pp. 20, 21.

<sup>26</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, l' b. i., cap. xxv., p. 344, and Quinta Vita S. Columbæ, lib. ii., cap. xvii., pp. 411, 412.

<sup>27</sup> Representations of ancient ink-horns are to be seen in the illuminations of some manuscripts. See Keller's "Bilder und Schriftzuge in den irischen Manuscripten," p. 92, plate vii. (Zurich, 1851).

<sup>28</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 25, and nn. (d, e, f), p. 54.

<sup>29</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Columbæ, cap. xiii., p. 326.

<sup>30</sup> See "Les Petits Bollandistes, Vies des Saints," tome vi., ix<sup>e</sup> Jour de Juin, p. 543.

<sup>31</sup> The Latin word used is "focum."

<sup>32</sup> Perhaps, this is the Lugbe Mocumin, who is said to have been the messenger sent to our saint, on another occasion, by Roderic

son of Tothal, a king, who lived at Alcluth or Dunbarton. See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., sect. xii., p. 132.

<sup>33</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xxiv., p. 344.

<sup>34</sup> The moral is: "Age quod agis."

<sup>35</sup> The word made use of by Adamnan is "sub ascella," that is "sub axilla. In Adamnan's "Life of St. Columba," lib. ii., cap. 8, "sub ascella" is explained, "inter brachium et latus." See Rev. William Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 24, n. (c), p. 54.

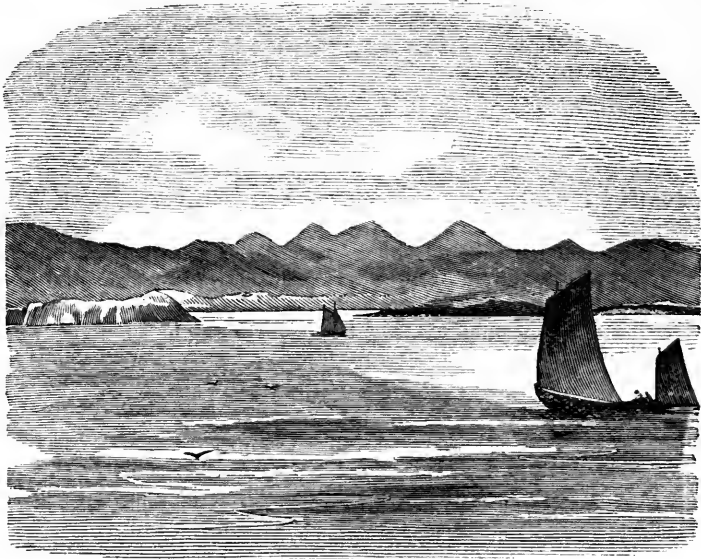
<sup>36</sup> St. Augustin's words are: "Cur autem quarta et sexta maxime jejunet ecclesia," &c. See "Opera," tomus ii., p. 1486, Epistola ad Casulanum.

<sup>37</sup> See works of Archbishop Ussher, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 444.

<sup>38</sup> The Irish fast on Wednesday was observed down to Colgan's days. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xxvi., n. 71. p. 377. It continued until the year 1671. Hence, the Irish name of Thursday, ὁσάροσάοιον, *i.e.*, "the day between the two fasts."

<sup>39</sup> This is shown, from the use of the word "proponimus" as regards the observance of the fast, and in the dispensing power exercised here, as also in another instance. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 21 and 26, with notes, pp. 50, 51, 54, 55.

thus to his brethren on a Tuesday.<sup>40</sup> "We intend to fast to-morrow; nevertheless, a certain troublesome guest shall arrive, and the usual fast shall be broken."<sup>41</sup> And things happened, as had been shown to the saint beforehand;<sup>42</sup> for, on the morning of that same Wednesday, another pilgrim<sup>43</sup> was heard signaling from across the strait.<sup>44</sup> This was Aidan,<sup>45</sup> the son of Fergnai,<sup>46</sup> and who, it is said, was minister for twelve years, to Brendan Mocuálte,<sup>47</sup> the celebrated voyager.<sup>48</sup> A very religious man was Aidan, whose arrival, as the



Iona Sound with Paps of Jura in the Distance, looking S.E.

saint had foretold, abolished the fast of that day.<sup>49</sup> For his prophetic revelations, Columba soon established a reputation, far beyond the limits of his island home. Two humble countrymen once brought their sons to the saint, in the

<sup>40</sup> See Father Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., sect. xxx., p. 171.

<sup>41</sup> As a parallel to the present case may be instanced that of St. Apollon of Thebais, as related in Tillemont, "Mémoires pour servir à l'Histoire ecclésiastique des six premiers Siècles, avec une Chronologie et des Notes," tomus x., p. 38.

<sup>42</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xxvi., p. 344. Also, Quinta Vita S. Columbæ, lib. ii., cap. xcvi., p. 427.

<sup>43</sup> Or "proselytus." See Adamnan's "Life of St. Columba," Præfacio Secunda, and lib. i., cap. 30, lib. i., cap. 32. This word is equivalent to "peregrinus" or "hospes," and in lib. i., cap. 44, it is applied to a bishop.

<sup>44</sup> The accompanying illustration gives an idea of the scene as presented from Iona. The drawing is by William F. Wakeman, and the engraving by Mrs. Millard.

<sup>45</sup> Colgan devotes two folio columns to the identification of this individual, and he comes to the conclusion, that of the twenty-three Aedhans in the Irish Calendar, he must have been the Aedhan Mac Ua Coinn, whose brother Meldan founded a church at Inis Mac Ua Coinn, in Loch Oirbsen, now Inchiquin, in Lough Corrib. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xxvi., n. 72, pp. 377-378.

<sup>46</sup> It is uncertain who he was.

<sup>47</sup> Patron of the dioceses of Clonfert and of Kerry. See his Life, in the Fifth Volume of this work, at May the 16th, Art. i.

<sup>48</sup> He is commemorated in the Calendar, at May 16th. He is sometimes called the son of Finnloga, to distinguish him from St. Brendan of Birr, who was son of Neman; and sometimes, he was called Mac-Ua-Altí, which was his clan name, derived from Alta, his great grandfather, son of Ogaman, of the race of Ciar, son of Fergus.



Isle of Hy, to learn their future.<sup>50</sup> He told the man named Meldan, that his son should die on a Friday of the same week, and that he should be buried on the following Saturday, which should be the eighth day.<sup>51</sup> To the other man, named Glasdercas,<sup>52</sup> he declared, that his son Ernan should live to see his grandchildren, and that he should, after a good old age, be buried on the same island.<sup>53</sup> Another time, while the saint was living in Iona, he sat on a little hill. It is called in Latin Munitiomagna;<sup>54</sup> however, the spot cannot be exactly identified. In the Irish language, Dun-mor<sup>55</sup> is the true representative of that Latin name; but, there is no place in Iona now so called. However, two eminences, in the north of the island, called respectively Dun-i<sup>56</sup> and Dun-Chuire<sup>57</sup> are remarkable objects. The latter has around the summit traces of a parapet, and such as are often seen enclosing ancient forts, both in Ireland and in Scotland.<sup>58</sup> While on that hill, Columba saw a thick and misty cloud coming seawards, from the south.<sup>59</sup> A Monk named Sylnan,<sup>60</sup> son to Nemani-don Mocusogin,<sup>61</sup> sat with him at the time. He was probably one of the Soghan family,<sup>62</sup> who lived in the west of Ireland. When Columba perceived this, he said to Sylnan: "This cloud shall prove very noisome, both to men and beasts; for, flying away hence, it shall extend over a part of Ireland, from Ailbine<sup>63</sup> rivulet<sup>64</sup> to Ath Clied."<sup>65</sup> By

<sup>49</sup> Among the Irish Canons, published by Dr. Achery, is one intituled, "De Solvendo Jejunio," in which the principle of this relaxation is expressed: "Synodus dicit. Humanitatis causa melius est advenientibus fratribus, dilectionis offerre virtutum, et abstinentiæ distinctionem et quotidiani propositi rigorem dissolvere: etenim tunc Domino gratiam jejunium est cum hoc fructibus charitatis fuerit consumptum."—"Spicilegium," tomus ix., p. 7. Edition of Paris, 1669.

<sup>50</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xvi., p. 342, and Quinta Vita S. Columbæ, lib. ii., cap. xxxi., p. 414.

<sup>51</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 16, and nn. (a, b), p. 45.

<sup>52</sup> In Irish *ḡḡar ṡeḡs*, or "grey-eyed." This was a family name, in Hy-Garrchon, in the modern county of Wicklow.

<sup>53</sup> Even at this early period, it was considered a privilege, to be interred in the Island of St. Columba.

<sup>54</sup> The Irish of O'Donnell gives *ḡainḡean mop*, for which Colgan substitutes Rath-mor, in the Latin text. See "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. ii., cap. lvi., p. 419, where this narrative is copied from Adamnan. However, the Irish name Rath-morsignifies "Atrium Magnum," in Latin, as it is recorded in the Lives of St. Comgall, as found in Fleming's "Collectanea Sacra," cap. xlv., p. 312, and of St. Fintan. See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii, Vita S. Fintani Abbatis de Cluain-Ednech, cap. xviii., p. 352.

<sup>55</sup> It may here be observed, that Dun is the word, which elsewhere is rendered Munitio, by Adamnan.

<sup>56</sup> This is the highest ground in the island, yet it has no traces of a fortification.

<sup>57</sup> This eminence is much more compressed and abrupt than the former, and it is situated a little to the south-west, while commanding a wide prospect towards the north.

<sup>58</sup> "The Names of fortified Places in the western Isles, are in several places called *Borg*, and Villages in which the Forts stand, are always with *Borg*."—Martin's "Description of the Western Islands of Scotland," p. 389.

<sup>59</sup> See "Life of St. Columba, Founder of Hy," written by Adamnan, Ninth Abbot of that Monastery, Edited by William Reeves, D.D., M.R.I.A., &c., book ii., chap. iv., pp. 40 41.

<sup>60</sup> In the text of Adamnan, as given by Colgan, he is named Sylvanus, but in a note, he states, that it differs not from the name Syllan, as found in the Irish text of O'Donnell. He there enumerates various holy men bearing this name, as found in the Irish Calendars; yet, he hesitates to identify any of them with the present Monk, although three or four of them, at least, lived in the time of St. Columba. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. iv., p. 351, and n. 2, p. 381.

<sup>61</sup> This was a clan name, formed probably from *mocu soḡan*, "filiorum Soghani," or from *mac u soḡan*, "filius nepotum Soghani." Soghan or Sodhan was son of Fiacha Araidhe, founder of the Dal-Araidhe. See Roderick O'Flaherty's "Ogygia," pars iii., cap. lxvi., p. 327.

<sup>62</sup> See an account of them, in John O'Donovan's "Tribes and Customs of Hy-Many," pp. 70 to 73, with notes.

<sup>63</sup> This is now corrupted to Delvin, but it has no connexion with the true Delvin,

these names of places are indicated that tract of country, extending from the site of the present Dublin city<sup>66</sup> to the territory of Meath,<sup>67</sup> where the Delvin River<sup>68</sup> rises, and now within the county of Meath, while it flows through a rocky valley, called the Glen of Roches,<sup>69</sup> into the present county of Dublin, so called from its chief city.<sup>70</sup> The present allusion to both places forms a very curious topographical notice; for, it proves to a demonstration, the territory of Fingall had been defined at that early date, by the same limits as in more modern times. In a continuation of his remarks to Sylnan, the holy Abbot said: "Towards evening, that cloud shall discharge a contagious rain, that must engender in men, and in the udders of cattle, pestilent and large ulcers. With these poisonous sores, men and herds shall sicken even to death."<sup>71</sup> But, through compassion, we ought to provide some remedy against their disease; descend with me, O Sylnan, therefore, and make yourself ready to cross over the seas to-morrow; for men and beasts shall recover their health with God's grace, if the water wherein you shall steep holy bread of my blessing should be sprinkled on them, in the name of Christ."<sup>72</sup> Obeying the saint promptly, when he had all things prepared next day, and having by God's favour a prosperous passage, Sylnan came speedily to the above-mentioned part of the country. On starting, St. Columb said: "Have confidence, my dear son, you shall experience favourable and good winds, day and night,

which is *Dealbna*, a territorial name. The name *Ailbene* occurs only once in the "Annals of the Four Masters;" but, in that instance, in exactly the same relation that it does here, at A.D. 1052. *Cneadh Lá mac maíl na mbó h' í fine ghal, go no loipe an t'ip o at cliaic co halbene.* "A predatory excursion was made into Fine-Gall by the son of Mael-na-mbo, and he burned the country from Ath-cliaith to *Ailbene*."—Dr. O'Donovan's edition, vol. ii., pp. 860, 861.

<sup>64</sup> In the *Dinnseanchus*, a legendary account for the imposition of its name occurs. See Book of Ballymote, a Manuscript in the Royal Irish Academy, fol. 191a.

<sup>65</sup> In Irish written *at cliaic*, rendered "Hurdle ford." This was the ancient name for Dublin. It is still known by that denomination, among the Irish-speaking natives. The *Dinnseanchus* states, that it was called the Ford of Hurdles, from the bundles of twigs, which *Lagenians*, in the reign of their King *Mesgeira*, placed across the river *Liffey*, for the purpose of conveying the sheep of *Athirny Ailgeasach* to *Dun Eadair*. See that learned and interesting paper, by John O'Donovan, in the "Dublin Penny Journal," vol. i., No. 22, p. 175.

<sup>66</sup> The name *Ath-cliaith*, however, was not peculiar to Dublin, for there was an *at cliaic meao-parge*, now *Clarín-Bridge*, in *Galway*; an *at cliaic an Chopaínn*, now *Ballymote*, in *Sligo*. The etymology of the name *Dublin* is thus given in the ancient *Life of St. Coemhgin*: "Civites *Ath-cliaith* quæ est in aquilonali *Lageniensium* plaga, super fretum inaris posita, et illud *Scotice* dicitur *Dubhlinn*, quod sonat *Latine Nigra Therna*." See the *Bollandists'* "Acta Sanctorum," tomus i., Junii iii. *Vita S.*

*Coemgeni*, cap. iv., num. 31, p. 319.

<sup>67</sup> The original name of this territory was *mag muirgea i mbergoib*, the plain of *Muirédha*, in *Bregia*. See Dr. O'Donovan's "Annals of the Four Masters," A.M. 4606, vol. i., pp. 76, 77. The name of this plain was preserved until the seventeenth century, in the form *Moymurthy*. This was the name of a manor and chapelry near *Gormanstown*, in the parish of *Moorechurch*. See Very Rev. Dean *Butler's* "Historical Notices of Trim," p. 262.

<sup>68</sup> It is an inconsiderable stream, and is only remarkable on account its old associations, and as being the boundary between the counties of *Dublin* (see "Ordnance Survey Townland Maps for the County of *Dublin*," sheet 1) and *Meath*. See "Ordnance Survey Townland Maps for the County of *Meath*," sheet 28.

<sup>69</sup> Thence it passes under *Knocknagin Bridge*, and falls into the sea at *Gormanstown*, a little north of *Balbriggan*.

<sup>70</sup> In a note, *Colgan* observes: "quod vulgo *Athcliaith*, i.e., *Vadum Cliadh* vocatur; et prisicis *Duibhlinn*, et hinc *Dublinia* Latine appellatur."—"Trias *Thaumaturga*," *Quarta Vita S. Columbæ*, lib. ii., cap. iv. n. 3, p. 381.

<sup>71</sup> This pestilence is not mentioned in the *Irish Annals*.

<sup>72</sup> See also *Adamnan's* "Life of *St. Columba*," lib. ii., cap. v., xxxiii. Thus *Bede* relates of *St. Oswald's cross*: "Nam et usque hodie multi de ipso ligno sacrosanctæ crucis astulas excidere solent, quas cum in aquas miserint, eisque, languentes homines aut pecudes potaverint sive asperserint, mox sanitati restituntur."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 2, p. 163.

<sup>73</sup> It was so called from *Cian*, son of

until you come to Ard Cianacht territory,<sup>73</sup> that you may bring speedy relief with this healing bread to its inhabitants." There he found all the people struck down with that contagious disease, engendered by the miasmatic rain, which fell from the clouds scudding before his messenger.<sup>74</sup> First of all, six men, that dwelt in a house bordering upon the sea,<sup>75</sup> were struggling in death's agonies; but, on being sprinkled by Sylnan with the water, wherein the bread had been steeped, these recovered their health on that very same day. The report of such a sudden cure, being spread over all the region consumed with the pestilent sickness, invited all diseased people to seek Columba's messenger. According to the saint's command, Sylnan cast the water, wherein the holy bread had been steeped, on both men and beasts. All afflicted were delivered from their infirmities without delay, and recovered their perfect health. This was attributed to St. Columba's intervention, and the people praised Almighty God, with heartfelt gratitude. In such incidents, Adamnan recognises two providential combinations, viz., a gift of prophecy, in circumstances relating to those effects produced by the cloud, and a miraculous power, in afterwards healing the sick.<sup>76</sup> The same messenger of St. Columba, Sylnan, the soldier of Christ, bore testimony to the truth of this foregoing narrative, in the presence of Abbot Sigienus<sup>77</sup> and of other seniors.<sup>78</sup>

Another time, likewise, the saint being in the Island of Hy, he called one of the monks to him, and related an incident, which should soon occur. This touchingly illustrates affection for his native place, and its associations.<sup>79</sup> Columba thus instructed his brother: "The third day next ensuing, you shall go to the west part of this Isle, and expect the coming of a certain crane,<sup>80</sup> from the north part of Ireland. Being driven by the force of blustering winds through the spacious regions of air, all weary and turmoiled this crane shall arrive there after the ninth hour, and having all her forces consumed, she shall fall down on the shore before you. Do not forget to take her up mercifully, and bring her to the next house, where you shall treat her indulgently, and feed her carefully for three days. During this time, her strength shall be repaired, and being unwilling to sojourn with us any longer, she shall return back to her lovely country Scotia,<sup>81</sup> where she was born. My true motive, for commend-

Oilioll Olum, who was slain in battle about the year of Christ 240. His son Tadhg defeated the Ultonians, in the battle of Crinna. He received in consideration of his services a grant of that part of Bregia extending from Glasnera near Druim-Inesclann, now Drumiskin, on the north, to Cnoc Maoildoid, by the River Liffey, on the south. His descendants were called from his father the Cianachta, and this territory, being occupied by them, was called *Ἰρῶα αὐτῶν Κιανᾶκτα*, or "canted of Cianacht."

<sup>74</sup> That is the portion of Ard Cianachta, lying between the Ailbine and Ath-cliaith, afterwards known as Fingall. This shows that Ard Cianachta extended southwards to the Liffey.

<sup>75</sup> The territory spoken of in the text skirts the sea for fifteen miles.

<sup>76</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 5, and notes, pp. 107 to 111.

<sup>77</sup> He was the fifth Abbot of Iona. His festival was kept on the 12th of August. He died A.D. 652, according to Tigernachi Annals. See Rev. Dr. O'Connor's "Rerum

Hibernicarum Scriptores," tomus ii., p. 199.

<sup>78</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. iv., p. 351; Quinta Vita S. Columbæ, lib. ii., cap. lvi., p. 419.

<sup>79</sup> St. Columba's birthplace was Gartán, in the county of Donegal. It was situate in the heart of the ancient Tir-Conaill, the district occupied by the descendants of Conall Gulban, St. Columba's great-grandfather. See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xxii., p. 392.

<sup>80</sup> Or heron. See Leslie Stephen's "Dictionary of National Biography," vol. xi., Art. St. Columba, p. 412.

<sup>81</sup> Here observe that tender and melancholy patriotism in which the saint ascribes to the bird the love of country which prevailed so strongly in his own breast, and which showed a careful solicitude for all the creatures of God. See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 9, p. 105.

<sup>82</sup> See an account of this incident in Col-

ing her so seriously to your care, arises from the circumstance, that she is of the same country with ourselves."<sup>82</sup> The brother obeyed willingly, and on the third day, at the place and time appointed, he expected the arrival of their winged guest. The crane reached the Isle accordingly, and the monk took her up from the shore. He brought her weak and faint to a lodging that was near, where he fed her carefully.<sup>83</sup> After coming home to the monastery, in the evening, and not having any communication with the brother, by a preternatural intuition our saint said: "God's blessing you have, my child, for tending so carefully the strange guest, who must make no long delay in her pilgrimage, but who shall return back to her native soil, after three days' abode with us." And as the saint had pronounced, the event showed to be true.<sup>84</sup> For, after three days' kindly entertainment, the crane gracefully lifted herself, and gently soared upwards into the air. She sailed to a great height, in presence of her officious ministers. Afterwards, she kept her course, directly towards Ireland, and straight as she could fly home on a calm day.<sup>85</sup>

While living in Iona, Columba was obliged to watch over the ecclesiastical and religious duties that pertained to his office in Ireland. This we know, from the frequent messages he sent thither. On a certain day, the holy man ordered one of his monks, named Trenan,<sup>86</sup> of the tribe Moceruntir,<sup>87</sup> in Fer-Ross,<sup>88</sup> to go on a commission to Ireland,<sup>89</sup> or as it is called, to Scotia.<sup>90</sup> Preparing that ship, in which he designed to sail, and to obey the orders of the man of God, Trenan complained before him, that one of the sailors was wanting.<sup>91</sup> Answering immediately, Columba uttered these words: "The sailor, who you say is wanting, I cannot find at present. Go in peace, however, you shall have a favourable and good wind until you arrive in Ireland.<sup>92</sup> You shall find a man coming to meet you from a distance, who will be the first to seize the prow of your ship, in Scotia;<sup>93</sup> he will accompany you in your journey for some days in Ireland,<sup>94</sup> and he shall join you, on your return to us. He is a man chosen by God, who in this monastery will live piously the remainder of his days." Receiving the saint's blessing,<sup>95</sup> Trenan sailed without ever slackening sail along the whole voyage. As his little ship was nearing

gan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xlvi., p. 349; Vita Quinta S. Columbæ, lib. ii., cap. lv., p. 419.

<sup>83</sup> The Lives of the Irish Saints abound with legends concerning their familiarity with birds.

<sup>84</sup> This touching incident has been rendered into beautiful English verse by Thomas D'Arcy McGee.

<sup>85</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 48, pp. 90, 91.

<sup>86</sup> A Trenanus is mentioned in S. Baithe-neus' Life as one of his fraternity. See the Bollandists' "Acta Sanctorum," tomus ii., Junii ix., p. 237, and Colgan's "Acta Sanctorum Hiberniæ," xxiii. Martii, De S. Trenano Monacho, p. 726.

<sup>87</sup> In Irish, Mac-uí-Runtir. The three Magi, who opposed St. Patrick, are stated by Tirechan to have been of the race of Runtir, in the Liber Armacanus, fol. 10a, a.

<sup>88</sup> According to the Tripartite Life of St. Patrick, the Dal-Ruinnir occupied Cluain-chaoín in Fer Ross, now Clonkeen in the west of the county of Louth. See Colgan's "Trias Thaumaturga," Vita Septima S. Patricii, lib. iii., cap. lxi., p. 162.

<sup>89</sup> It is termed "Hiberniam" in the original Latin.

<sup>90</sup> Its equivalent is Hibernia.

<sup>91</sup> See this account in Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xviii., p. 342. In a note, Colgan places his festival, at the 23rd of March, and refers to the "Acta Sanctorum Hiberniæ," for an account of him, at that date. See n. 60. Also Quinta Vita S. Columbæ, lib. ii., cap. xcii., p. 426.

<sup>92</sup> The Latin word in the original is Hibernia.

<sup>93</sup> In the original, but equivalent to Ireland.

<sup>94</sup> Hibernia in the original.

<sup>95</sup> "He gave a benediction as a formal exeat from the island."—Leslie Stephen's "Dictionary of National Biography," vol. xi., Art. St. Columba, p. 411.

<sup>96</sup> Many persons of this name are honoured in our Irish Calendars; but, Colgan would not undertake to identify the present Laisrean among them. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xviii., n. 61, p. 376.

<sup>97</sup> This tribe name is applied to St. Fintan, in Rev. Dr. Reeves' Adamnan's "Life

the port, Laisrean<sup>96</sup> Mocumoie<sup>97</sup>—who is also called Hortulanus<sup>98</sup>—came forward before the others, and he caught the prow. The sailors knew that it was of him the saint had foretold this incident.<sup>99</sup> On another occasion, our saint directed his messenger, who was named Lugaidus,<sup>100</sup> and surnamed Lather,<sup>101</sup> to make a voyage, to Ireland.<sup>102</sup> Whilst Lugaidus was making his preparations for the voyage, among the articles that belonged to St. Columba's ship, he found a leathern vessel for holding milk.<sup>103</sup> He immersed it in the sea-water, in order to moisten it; and, to prevent its being carried away by the tide, he put upon it stones of considerable size. He then went to St. Columba, and told him what he had done. The saint smiled and said: "I do not think this vessel shall accompany you to Ireland on the present occasion." "Why," rejoined Lugaidus, "can I not take it with me in the ship?" The saint replied: "You can learn the reason, some other time, as the event shall prove." On the following day, Lugaidus went to take that vessel out of the water, but the ebb of the tide<sup>104</sup> had carried it away during the night. He then returned in grief to the saint, and on his bended knees confessed the negligence of which he had been guilty. St. Columba consoled him, saying: "Do not grieve for the perishable things of this world; the ebbing tide<sup>105</sup> carried away the vessel, but the returning tide,<sup>106</sup> after your departure, must bring it back to the spot where you placed it." At nine o'clock, on that same day, and soon after the departure of Lugaidus, the saint addressed those who stood near him and said: "Let one of you go to the sea, because the leathern vessel, which was carried away by the ebbing tide, and for the loss of which Lugaidus was so much afflicted, has been brought back to its place, by the returning tide." Upon hearing these words, a certain active youth ran to the sea; where he found the vessel, as the saint had predicted. He immediately took it out of the water, and with great joy he hastened back to the holy man, into whose hands he delivered it, amid the great admiration of the beholders.<sup>107</sup>

Our holy Abbot often saw, by the revelation of the Holy Ghost, the souls of some just men carried by angels to the highest Heavens; while he had visions, likewise, of reprobates, who were carried by demons to hell.<sup>108</sup> In the middle region of Ireland, there lived a certain smith,<sup>109</sup> who was a

of St. Columba," lib. i., cap. 2, p. 20.

<sup>98</sup> The modern term would be ζαρβάου-οίρη.

<sup>99</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. i., cap. 18, and nn. (a, b, c, d, e), p. 47.

<sup>100</sup> Said by Colgan to have been venerated in the church of Tir-da-Craobh, at the 31st of January.

<sup>101</sup> It signifies "vigour" or fortitude.

<sup>102</sup> See Colgan's "*Trias Thaumaturga,*" *Quarta Vita S. Columbæ,* lib. ii., cap. xxxviii., p. 359, and n. 30, p. 384. Also n. 67, p. 377. See likewise, *Quarta Appendix ad Acta S. Columbæ,* cap. x., num. 76, p. 491.

<sup>103</sup> For household use in the monastery, a pail seems to have been preferred; but, it is probable, the leathern vessel was deemed more convenient on a sea voyage.

<sup>104</sup> Called "salacia," by Adamnan. Salacia was the name of a female divinity, and evidently drawn from *sal*, the salt or open sea. See Dr. William Smith's "*Dictionary of Greek and Roman Biography and Mytho-*

*logy,*" vol. iii., p. 693.

<sup>105</sup> In his celebrated work, *De Civitate Dei*, St. Augustine explains the mythological meaning of Salacia—the wife of Neptune—while Venilia was another pagan deity, whose personality was not known; yet were two distinct deities imagined most irrationally to preside over the same continuous moving of the salt-water. See lib. vii., cap. 22. Also "*Confessiones*" lib. iv., cap. 10, 11. This matter is further illustrated in Zeuss' learned "*Grammatica Celtica,*" where allusion is made to certain Irish glosses, in Manuscripts. See vol. ii., p. 853.

<sup>106</sup> Called "venilia," in the text of Adamnan. Venilia was a Roman divinity connected with the winds (*venti*) and the sea. She was considered to have been a nymph, the wife of Fannus and the sister of Amata. See Dr. William Smith's "*Dictionary of Greek and Roman Biography and Mythology,*" vol. iii., p. 1237.

<sup>107</sup> To the foregoing narrative, Adamnan adds: In the two miracles which we have just recorded, and which regard such com-

man<sup>110</sup> much addicted to the practice of alms-deeds and of other good works. When this virtuous artisan had lived to a good old age, and had come to the final period of his mortal life, our saint spoke to a few seniors that were about him, at Iona, after this manner: "The smith, Columbus Coilrignius, did not toil in vain, for with the labour of his hands he hath purchased everlasting rewards. His soul is now carried by Angels to the joys of a heavenly country, because he expended all his earnings in providing for the poor." Another time did he see the soul of a poor but very holy woman coming in company with the Angels, to meet her husband's soul after her decease. This he made known by words to one of his monks, named Generus, who was a Saxon<sup>111</sup> by birth, and who then worked at his trade as a baker.<sup>112</sup> At the same day of the month, and at the end of that same year, our saint spoke to Generus: "I see a wonderful event; behold, that woman of whom I spoke to thee last year meets the soul of her husband—a poor and holy man—in the firmament. With Angels on her side, she engages in a conflict with the adverse powers to save his soul."<sup>113</sup> By their united efforts, and through the merits of his own good works, this poor man's spirit escapes from demoniac assaults, and it is brought to a place of eternal rest."<sup>114</sup> A certain pilgrim came to sojourn with our saint, in the Island of Hy, for some months.<sup>115</sup> To him the saint said: "This day, a certain clergyman of your province, whose name I know not as yet, is now carried between the Angels to Heaven." On hearing this, the brother began to muse within himself, regarding the district of Arterie,<sup>116</sup> or as called by the Scots,<sup>117</sup> Indairthir,<sup>118</sup> in order to think of and to recollect, if possible, the man's name. After a little while, he said to the saint: "I know a servant of Christ, named Diarmitius,<sup>119</sup> who built him a little monastery in the same territory, wherein I resided." "It is the very same person you name," answered the saint, "whom the celestial spirits now bring to the joys of Paradise." Nor is it a matter of little moment, to observe how the glorious saint kept from the notice of men many secrets that were revealed to him by the Almighty. This he did for two reasons, as himself signified to a few of his monks. First, he wished to remove ostentation and self-esteem; and secondly, he desired to avoid any molestation, that innumerable crowds should cause him, while enquiring after several peculiarly personal matters.<sup>120</sup> One of the saint's monks, called Brito<sup>121</sup>—a man much given

mon and trifling things as a wooden stake and a leathern vessel, there may, nevertheless, be observed, as we noticed before, the gift of prophecy united with the power of working miracles. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 38, and nn. (d, e, f), pp. 155 to 157.

<sup>108</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xxvi., p. 324.

<sup>109</sup> He is called a "faber ferrarius," in most of the accounts, which means an iron or blacksmith. In the Third Life, by John of Teignmouth, he is named Columbus, and Colgan finds a feast for St. Columbus Faber, at the 7th of June.

<sup>110</sup> Adamnan calls him, in the title to his chapter Columbus, a blacksmith, and surnamed Coilrignius.

<sup>111</sup> He was probably a convert from paganism, who had emigrated to Scotland, and he seems to have been one of the earliest on record, as Christianity was not introduced

among the English Saxons, until late in the sixth and the beginning of the seventh century. See Dodd's "Church History of England from the commencement of the sixteenth century to the Revolution in 1688," with Notes, Additions and a continuation by the Rev. M. A. Tierney, F.S.A., vol. i., part i., Art. i., pp. 20, 24 to 26.

<sup>112</sup> *Pistor*, "a baker" is the correct reading; although Colgan and the Bollandists have *pictor*, "a painter," in their text.

<sup>113</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Columbæ, cap. xxiv., p. 328, Tertia Vita S. Columbæ, cap. xxix, p. 334; Quarta Vita S. Columbæ, lib. iii., cap. ix., pp. 365, 366, and n. 13, p. 386.

<sup>114</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., and nn. (a, b, c, d, a, b), cap. 9, pp. 207 to 209.

<sup>115</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. iii., cap. vii., p. 365, and nn. 11, 12, p. 386.

<sup>116</sup> A part of Eastern Ultonia, called

to exercises of piety and good works—fell sick, and he was reduced to the last extremity.<sup>122</sup> This occurred, while St. Columba lived in Hy. Our saint went to visit him at the hour of his departure. He remained a few moments at the patient's bedside, and then bestowed his benediction. Not wishing to see his monk depart, the abbot soon left the house. That brother afterwards died. The saint then saw Angels and devils contending for possession of his soul. At last, the Angels prevailed, and conducted Brito's soul to the joys of paradise. Columba was then walking near his monastery,<sup>123</sup> with his eyes raised to Heaven. For a long time, he was wrapt in wonder and admiration. All this the saint told one of his monks, named Aedh,<sup>124</sup> son to Liber,<sup>125</sup> a holy and religious man, who alone was present on the occasion. That monk fell on his knees, and besought Columba to relate the cause of his ecstasy. At last, the holy man told what he had seen, and that the Angels were at last victorious; but, he charged that monk, not to reveal it all the days of Columba's life.<sup>126</sup>

What is known among the Highlanders, as the reputed gift of "second sight,"<sup>127</sup> appears to have had a more mental illumination, as characteristic of our holy Abbot. But his was a clear and spiritual vision, in which the intellect was free from all illusion.<sup>128</sup> Being in the Island of Hy one day, Columba interrupted suddenly his sacred studies.<sup>129</sup> In a smiling manner, he then said: "I must hasten to pray on behalf of a poor kinswoman of mine on the mother's side,<sup>130</sup> and now living in Ireland.<sup>131</sup> She calleth often on the name of Columba, hoping confidently through his intercession, that God will deliver her from the pains of childbirth."<sup>132</sup> After these words, the blessed abbot, through a tender pity towards his poor distressed kinswoman, ran to the church, and falling on his knees, directed fervent prayers to our sweet Saviour, on behalf of the patient. After finishing his prayer, he went out of the oratory, saying to his monks: "Our Lord Jesus, who deigned to be born of a woman, hath been favourable and propitious to this poor female, whom he hath relieved from her anguish; for, she is safely delivered of a son, nor shall she die on this occasion." At the very same hour, our saint prophesied after this manner, the afflicted woman recovered her health, as was afterwards reported, by some that came out of Ireland, where she dwelt.<sup>133</sup> Upon a certain very cold winter day, the saint sorrowed much, and he wept exceedingly.<sup>134</sup> His

Orior, in the Diocese of Armagh.

<sup>117</sup> In other words, by the Irish.

<sup>118</sup> Rendered into Latin, by Colgan, "*Orientalis Regio*." Its people are sometimes called "*Orientalis*," and also "*Artherii*," now represented by the two baronies of Airthir, in the county of Armagh, and the country of the O'Hanlons. See James Stuart's "*Historical Memoirs of the County of Armagh*," chap. iv., p. 130.

<sup>119</sup> He is said by Colgan, to have been apparently Diermit, son to Meachuir, of Airthermuige, in the territory of Tuath-Ratha, and having a festival at the 16th of January, or another Diermit, venerated at the 12th of October, according to the Irish Calendarists. However, Tuath-Ratha is now called Toora, a part of Magheraboy barony, in the county of Fermanagh; whereas the church mentioned in the text was on the east side of Armagh County.

<sup>120</sup> See Rev. Dr. Reeves Adamnan's "*Life of St. Columba*," lib. iii., cap. 7, and nn. (a, b, c, d), pp. 204, 205.

<sup>121</sup> This seems to have been his proper name.

<sup>122</sup> See Colgan's "*Trias Thaumaturga*," *Quarta Vita S. Columbæ*, lib. iii., cap. vi., p. 365, and n. 10, p. 386; *Quinta Vita S. Columbæ*, lib. ii., cap. lxxxii., p. 425. Also *Quarta Appendix ad Acta S. Columbæ*, cap. x., num. 2, p. 487.

<sup>123</sup> Adamnan states, "in plateola sui deambulans monasterii," which seems to mean within its enclosure.

<sup>124</sup> Colgan thinks he was that Bishop Aidan, who was afterwards sent in 635 to convert the Northumbrians, and who died in 651. But, the present occurrence was soon after A.D. 563, when the present Aedhan was an adult; and, it is not probable, that he could undertake active missionary duties sixty or seventy years after the latter period.

<sup>125</sup> Colgan acknowledges, that of the various Aedhs or Aedhans mentioned in our Calendars, he cannot find any of them called son of Liber or Liberius.

familiar servant Diarmitius asked him the cause of his sorrow. He received this answer: "O my little child, I do not grieve at this present time without cause, seeing how Laisran<sup>135</sup> has engaged my monks, already wearied with their labours, in the building of a great house.<sup>136</sup> This has distressed me very much." Wonderful to be spoken, at the self-same moment, Laisran,<sup>137</sup> who was living in the monastery of Durrow,<sup>138</sup> being forced in a manner by some secret monitor, and being influenced interiorly, had commanded the monks to cease from work. He had ordered some meat to be prepared for their refreshment, and he gave them leave to rest, not only for that day, but also, so long as the severe season continued. Hearing in spirit these comfortable words spoken by Laisran,<sup>139</sup> our saint ceased weeping, and he rejoiced exceedingly; while he told the brethren, then present in Iona, all that had passed. Moreover, St. Columba gave his benediction to Laisran, for affording timely relief to the monks, at "the plain of the oaks."<sup>140</sup> Another time in Iona,<sup>141</sup> the saint called upon a brother, named Leugaidh,<sup>142</sup> and spoke to him in this manner: "Be ready to pass speedily into Ireland,<sup>143</sup> for I must send you as a messenger unto the monastery of Clochair Mac Daimene.<sup>144</sup> For this last night, the holy virgin Maugina,<sup>145</sup> daughter of Daimen, on coming after Mass out of the oratory, by chance stumbled, and broke in a compound fracture her thigh-bone. By invoking often my name, she hopeth through my intercession to receive some comfort from God." Leugaidh being ready to depart, the saint gave him a box, made of pine, with a certain hallowed present within it. He also said: "This Benediction,<sup>146</sup> when you arrive where Maugina is, you shall steep in water. This you shall cause to be poured on the broken bone, in God's name, and after that, the severed bone shall knit together again, and the virgin shall recover her health. I hereby write in your presence, on the cover of this box, the number of three-and-twenty years, that she shall live in this world after her cure."<sup>147</sup> Leugaidh left nothing unperformed, that the saint gave him in charge to accomplish, and so, this holy virgin instantly recovered her health.<sup>148</sup> She lived out the number of three-and-twenty years, in the exercise of good works, according to the saint's prophecy.<sup>149</sup> When one called Neman,<sup>150</sup> son of Gruthriche, was corrected for his

<sup>126</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 6, and nn. (a, b, c), pp. 202 to 204.

<sup>127</sup> See an account of this in M. Martin's "Description of the Western Highlands of Scotland," pp. 3, 11.

<sup>128</sup> See "Opera Omnia," Eminentissimi Domini D. Johannis Bona. De Discretione Spirituum, cap. xviii., pp. 178 to 181.

<sup>129</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xl., p. 361; Quinta Vita S. Columbæ, lib. ii., cap. civ., p. 428.

<sup>130</sup> It seems most likely, from this statement, that she lived in Leinster. St. Columba's mother was of the Corpraighe of Leinster, as the old Irish Life of St. Columba states.

<sup>131</sup> Hibernia or Scotia, as Adamnan's text has it, in this chapter.

<sup>132</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 9, p. 119.

<sup>133</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 40, and nn. (a, b, c), pp. 163, 164.

<sup>134</sup> See Colgan's "Trias Thaumaturga,"

Quarta Vita S. Columbæ, lib. i., cap. xxix., p. 344, and nn. 73, 74, p. 378; Quinta Vita S. Columbæ, lib. ii., cap. lxxv., p. 421. See also Quarta Appendix ad Acta S. Columbæ, cap. 3, num. 25, p. 481, and cap. x., num. 72, p. 490, and Quinta Appendix, cap. iii., sect. iv., p. 498.

<sup>135</sup> He was son of Feradach, son to Ninidh, son of Fergus, son to Connall Gulban. This ancestry shows, that he was first cousin to St. Columba.

<sup>136</sup> The text has it "in alicujus majoris domus." This is again mentioned in the title to Adamnan, in his work, lib. iii., cap. 15, as "monasterium rotundum."

<sup>137</sup> At this time, he was Abbot over Durrow.

<sup>138</sup> In Irish *ḡair-maigh*. Its monastery and church were situated, as we have already seen, in Fer-Ceall territory.

<sup>139</sup> In the year 600, this Laisren was promoted from his subordinate charge at Durrow, to be Abbot over Hy. He was the third who filled that office, and he died, on the 16th of September, A.D. 605.

<sup>140</sup> See Rev. Dr. Reeves' Adamnan's



faults, he received the saint's reproof with derision.<sup>151</sup> This man is said to have been rich in possessing the world's goods, while addicted to evil deeds.<sup>152</sup> The holy man then said to him: "In God's name, I prophesy to thee, Neman, that thy enemies shall detect thee in the commission of grievous sin, and put thee to death, and the evil spirits shall carry off thy soul to the place of torments." A few years afterwards, his enemies seized the unhappy Neman, in the midst of his crimes. This happened, in the district of Cainle,<sup>153</sup> where there was a hill<sup>154</sup>—probably in some part of Scotland<sup>155</sup>—and they beheaded him, as had been foretold.<sup>156</sup> There are two islands,<sup>157</sup> called Colonsay,<sup>158</sup> within a moderate distance of Hy: namely, the large island<sup>159</sup> lying south-east, between it and Islay, while another, called for distinction's sake Little Colonsay,<sup>160</sup> south of Ulva, was opposite the entrance of Loch-na-Keal on the west side of Mull. A freebooter, named Erc, dwelt in one of these Islands, while Columba lived at Iona.<sup>161</sup> Having a prescience of what had lately occurred, Columba called two of his monks, named Lugbeus<sup>162</sup> and Silnanus,<sup>163</sup> or Sillan.<sup>164</sup> He said to them: "Sail over now into the Island of Mall,<sup>165</sup> and near its sea-coast<sup>166</sup> seek out the thief Ercus,<sup>167</sup> who lurketh there, and who came alone last night from Colonsay Isle.<sup>168</sup> He is endeavouring to hide himself during the day, under his boat, which is covered with hay. He

"Life of St. Columba," lib. i., cap. 29, and nn. (a, b, c, d), pp. 57, 58. Also, Additional Notes O, p. 372.

<sup>141</sup> See Colgan's "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. ii., cap. v., pp. 351, 352, and nn. 5, 6, 7, pp. 381, 382; *Quinta Vita S. Columbæ*, lib. ii., cap. lvii., p. 419. Also *Quarta Appendix ad Acta S. Columbæ*, cap. x., num. 76, p. 491.

<sup>142</sup> Adamnan adds: "cujus cognomen tum Scotice Lathir dicitur."

<sup>143</sup> It seems he had been selected on another occasion to sail for Ireland, on a message of St. Columba; and hence we may infer, he was a skilful navigator.

<sup>144</sup> As there are no less than forty-five Clochars in Ireland, besides forty-two, into which it enters as a compound denomination; so the Irish Annals usually distinguish the present, as *Clochair mac nOathine*, or Clogher of the sons of Damhin. The latter was son to Cairbre Damhairgid, King of Airghialla. In this place, St. Macarthen founded the See of Clogher, a town in the present county of Tyrone.

<sup>145</sup> See her Life, at the 15th of December—the date assigned for her festival.

<sup>146</sup> This is not explained; but, evidently it was some religious token or object—which had received the Abbot's blessing—and which was recognised by the religious of that period.

<sup>147</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 5, and nn. (a, b, c, d, e), pp. 111 to 113.

<sup>148</sup> She is said to have lived at Cluain-boirenn, now Clonburren, in the parish of Moore, and county of Roscommon.

<sup>149</sup> See "Life of St. Columba, Founder of Hy," written by Adamnan, Ninth Abbot of that Monastery, Edited by William Reeves,

D.D., M.R.I.A., &c., book ii., chap. v., pp. 41, 42.

<sup>150</sup> In the Irish language, the name is written *neman*. Other individuals of this same name are mentioned in Adamnan's work, lib. i., cap. 21, lib. ii., cap. 4.

<sup>151</sup> See Colgan's "Trias Thaumaturga," *Tertia Vita S. Columbæ*, cap. xii., p. 333; *Quarta Vita S. Columbæ*, lib. i., cap. xxxix., p. 347; *Quinta Vita S. Columbæ*, lib. ii., cap. ci., p. 428.

<sup>152</sup> According to the Life of our Saint, by John of Teignmouth, and by John Capgrave.

<sup>153</sup> If the words which commence the next chapter in Adamnan's "Life of St. Columba," refer to this district, it must be fixed in Ireland, and in the neighbourhood of Trevet. But these words rather seem pointed to Campus Breg, or Bregia, of lib. i., cap. 38, in which Trevet is situate, leaving the Regio Cainle unappropriated. Besides Mons Cainle would not suit the plain of Bregia, or the vicinity of Trevet.

<sup>154</sup> It is called Mons Cainle by Adamnan, in lib. ii., cap. 17, but without his giving any clue to the identification.

<sup>155</sup> In this view, the word "vicinus," in the next chapter of Adamnan must have reference to the saint's previous place of sojourn, viz., in Bregia.

<sup>156</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 39, and nn. (a, b), pp. 75, 76.

<sup>157</sup> See a description of both, in the "Imperial Gazetteer of Scotland," vol. i., p. 295.

<sup>158</sup> Called Coluansa, by George Buchanan. See "Rerum Scotticarum Historia," lib. i., p. 26.

<sup>159</sup> See a description of Colonsay, in

expects in the night time getting over to the little Isle,<sup>169</sup> where our sea-calves<sup>170</sup> or seals<sup>171</sup> breed, to steal some away after devouring others.<sup>172</sup> Then filling his boat, he brings several home to his hiding place.<sup>173</sup> They did accordingly, as directed, and found the robber, in that very spot indicated.<sup>174</sup> Him they brought to St. Columba, as he had commanded. The saint seeing Ercus said: "Wherefore does thou trespass so often against the Divine Commandment, in stealing other men's goods? When thou art driven to any necessity, come to us, and we will relieve thy wants." On this, he appointed, that some sheep should be killed and given to the miserable wretch, that he might not return home in absolute want. Within a short time, our saint knew by a revelation, that this robber's death drew near. Then he ordered Baithen, who was a steward in Campo Lunge,<sup>175</sup> in Tiree,<sup>176</sup> to send him a fat cow and seven measures of corn. Baithen despatched them at once, but the wretched man died suddenly the same day.<sup>177</sup> The presents sent were spent at his funeral.<sup>178</sup>

As the saint was sitting in his little hut one day, Colga,<sup>179</sup> son of Cellaig,<sup>180</sup> happened then to be reading by his side.<sup>181</sup> Suddenly, and as if inspired, Columba said: "Just now, demons are forcibly dragging with them down to hell one of the superiors in your diocese."<sup>182</sup> Whether the latter word bears allusion to an episcopal district, with defined limits of jurisdiction,<sup>183</sup> or to an ordinary parish,<sup>184</sup> has been disputed. Nor has the identity of that Colga<sup>185</sup> or Colcio,<sup>186</sup> or Colgu,<sup>187</sup> been ascertained, to whom the foregoing words were

Thomas Pennant's "Tour in Scotland, and Voyage to the Hebrides, MDCCLXXII.," part i., pp. 273 to 275.

<sup>169</sup> This lies nearer to Iona than the larger Island of Colonsay.

<sup>161</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xxxxi., p. 347, and nn. 85, 86, 87, p. 379. Also Quinta Vita S. Columbæ, lib. ii., cap. xxxvii., pp. 415, 416.

<sup>162</sup> There were two brothers of this name, one was styled Mocumin, by Adamnan, in lib. i., cap. 15, 24, 28, and the other Mocu-blai, in lib. i., cap. 43.

<sup>163</sup> His parentage is given by Adamnan, in lib. ii., cap. 4, where he is described as sent on a longer errand.

<sup>164</sup> This was the Irish form of the name, and was borne by three famous abbots of Ulster, in the seventh century.

<sup>165</sup> Agreeing with "insulam" is the adjective Maleam.

<sup>166</sup> The district called the Ross, formed by the deep indentation of Loch Scridan, is a long narrow tract. It runs in a south-westerly direction, and it terminates opposite to the Island of Iona.

<sup>167</sup> To his name is added *Μακ-υ-α-Θηρωσι*. This is thought to be the tribe-name of some obscure family.

<sup>168</sup> Allusion seems here to be made to the Island known as Great Colonsay, for the following reasons: In the first place, it is likely Colosa was an inhabited island, which Little Colonsay is not; secondly, there should be no advantage gained by crossing from Little Colonsay, because the Islands on that side are nearer to it than to the shore, and his object in landing was to be near his

work; and, thirdly, there are no "compuli mari vicini," or "arenarum cumuli," on the west coast of Mull near Hy.

<sup>169</sup> Most probably Erraid Isle, the largest of a little group of islands at the south entrance of the sound, south-east of Hy, and close to the shore of Mull. Immediately opposite this island, the sand is abundant on the shore of Mull, but the coast is iron bound higher up, and it continues so for a long distance. The course from Colonsay was north-west, for about thirteen miles.

<sup>170</sup> Pliny calls seals Phocæ. See "Historia Naturalis," cap. ix., sect. 13.

<sup>171</sup> The Irish term is *pon*.

<sup>172</sup> M. Martin, writing in 1703, states, that in Harris seals "are eat by the meaner people, who say that they are very nourishing." On the west coast of Harris is the Island Eousmil, a rock where there is a yearly fishing of seals, which belong to the adjacent landholders. The parish minister has his choice of all the young seals, and that which he takes is called Cullen Mary, *i.e.*, "the Virgin Mary's Seal." So many as 320 have been killed at one time. The natives salt the fish, with the ashes of burnt sea-weed. People of distinction eat the hams only. See "A Description of the Western Islands of Scotland," pp. 61 to 65.

<sup>173</sup> These animals are frequently seen on the islands, in the neighbourhood; but, not so regularly, or in such numbers, as to constitute a preserve.

<sup>174</sup> The stranger landing on the near end of Mull could then conveniently cross over to the seal island.

<sup>175</sup> In *Ethica terra*, Tiree.

<sup>176</sup> This island was much larger and more

addressed. From the expression used, he is supposed<sup>188</sup> to have been a bishop;<sup>189</sup> but, it has been well observed,<sup>190</sup> that the phrase "your diocese" may mean no more than some diocese in Ireland to which Colgeus belonged, without his being a bishop over it.<sup>191</sup> When Colga<sup>192</sup> heard the expressions of St. Columba,<sup>193</sup> he marked the time accurately in a tablet,<sup>194</sup> and he returned home. Within a few months, on enquiring from the inhabitants of the place, he learned that Gallanus, son of Fachtnus, died at that hour, when the saint said he saw a man carried off by demons.<sup>195</sup> This Colga, son to Cellach, had a sister that suffered from an inflammation or ophthalmic swelling in her eye.<sup>196</sup> That woman used a lump of salt which the saint had blessed. This is called a Eulogia,<sup>197</sup> as also a Benedictio. It had been obtained from our saint, by her brother Colga. It fell out after some days, that house wherein this portion of salt was kept took fire. All the village, together with this house,<sup>198</sup> was consumed to ashes, excepting only the perch whereon the salt hung, and a part of the wall, that sustained it. Nor did the fire consume two uprights,<sup>199</sup> which supported the salt.<sup>200</sup>

Among those residing on the Island of Iona was a holy religious,<sup>201</sup> named Colgius or Colgus,<sup>202</sup> or Colgan,<sup>203</sup> or Colcu,<sup>204</sup> son of Aid Draigniche,<sup>205</sup> and whose mother was named Cuillenn.<sup>206</sup>

fertile than Hy; hence, it was better calculated to furnish those supplies mentioned in the text. See the "Ulster Journal of Archæology," vol. ii., p. 237.

<sup>177</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 41, pp. 77 to 79, and nn. (a, b, c, d, e, f, g, h, i, k, l).

<sup>178</sup> This seems to show, that the extravagant use of refreshments on the occasion of Celtic wakes and funerals had been a custom of long standing.

<sup>179</sup> Father John Colgan treats of him as a saint at the 20th of February. See "Acta Sanctorum Hiberniæ," xx. Februarii. De B. Colga sive Colgano filio Kellachi, pp. 381, 382. There, Colgan conjectures, that his church was perhaps at Kilcolgan, in the territory of Delbhna Ethra, or O'Coghlan's country, in the King's County; yet, he lays it down elsewhere, that it was Kil-colgan, in the diocese of Clonfert, and county of Galway. See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., num. 19, p. 488, and Quinta Appendix, cap. 2, num. 60, p. 495. To make confusion worse confounded, the Rev. Mervyn Archdall has Colgeus, or, as he calls him, Colgan, abbot in both these places.

<sup>180</sup> Cellaig is in the title, to Adamnan's chapter, and it is the genitive of Cellach, which is Latinized Cellachi, in lib. iii., cap. 15.

<sup>181</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xxxv., p. 346, and n. 78, p. 379.

<sup>182</sup> The word used in the oldest Irish records to denote "a diocese" is *parochia*. See S. Patricii Synodus, xxx., xxxvi., Father Villanueva, "Sancti Patricii Ibernorum Apostoli, Synodi, Canones, Opuscula, et Scriptorum quæ supersunt, Fragmenta, pp. 5, 6.

<sup>183</sup> The Rev. Dr. Reeves asserts, that dio-

cesan episcopacy was unknown at this period in Ireland.

<sup>184</sup> Sulpicius Severus uses *diocesis*, in the sense of "parish," and *parochia* in that of "an episcopal possession." See Vita S. Martini, pp. 578, 526, 550, Editio Hornii. In the Book of Armagh, the Latin for this word is "Paruchia," according to fol. 11, a b, 16, a a, 20, b b, 21, b b, 22, a, a.

<sup>185</sup> The subject of the present anecdote is mentioned again at cap. iii., lib. 15, under similar circumstances.

<sup>186</sup> He is so called in Adamnan's text, lib. i., cap. 35. In this text, we have the Latin form of the name Colga, while in the title we have the Irish in the genitive.

<sup>187</sup> This is the reading in lib. iii., cap. 15. Colgan is the genitive of this name, where it is again mentioned, in lib. i., cap. 43. Thus, too, Colgan, the hagiologist's name, is properly Mac Colgan, "son of Colgan."

<sup>188</sup> By Father John Colgan.

<sup>189</sup> Possibly Colga of Kil-cholgan in Dealbh-na-Eathra or Garrycastle. See "Acta Sanctorum Hiberniæ," Februarii xx., p. 381.

<sup>190</sup> By Rev. Dr. Lanigan.

<sup>191</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sect. vii., n. 93, p. 328.

<sup>192</sup> It is conjectured, that he was venerated at the 20th of February. We prefer, however, the 23rd of October, to treat further regarding him. Tigernach, at A.D. 622, records the death of Colga mac Ceallaig. The "Annals of Ulster" state at A.D. 621, the Four Masters have it, at A.D. 617; and the two names in the same relation occur again in the Four Masters, at A.D. 776, and at A.D. 849. The word in the text *eidem* used in lib. i., cap. 35, refers to the name in the *titulus* of that chapter. It proves the genuineness of both title and chapter.

<sup>193</sup> See Rev. Dr. Reeves' Adamnan's

We are told, she had been reared at Magh Ullen for a time.<sup>207</sup> She had a daughter, likewise, who was called Failinn.<sup>208</sup> This Colga<sup>209</sup> belonged<sup>210</sup> to the Hy Fiachrach tribe,<sup>211</sup> inhabiting an extensive tract in the modern counties of Galway and Mayo.<sup>212</sup> Their pedigree is derived from Fiachra Follsnathach,<sup>213</sup> the son of Eochaidh Muighmheadhoin, King of Ireland,<sup>214</sup> and of his wife Mongfinn. In relating this anecdote, and in giving the descent of Colga,<sup>215</sup> there is an admirable agreement of the biographer of St. Columba with the Irish genealogies. He was asked by the holy Abbot, who had an illumination regarding the spiritual condition of Cuillenn, whether Colga knew if his mother were religious or otherwise.<sup>216</sup> Then the monk very readily answered him, that he had always thought his mother to be good, and to have borne such a character. The saint then spoke the following prophetic words: "Quickly now return to Scotia,<sup>217</sup> and interrogate your mother closely regarding her very grievous sin, 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 she at first denied, she at last confessed her sin. She wondered very much, at what had been revealed to Columba, regarding her. She therefore resolved to make a candid and a sincere confession of her sins, so that she might receive the grace of absolution, and thenceforward have her conscience disburdened from her concealed guilt. Doing penance, according to the judgment of the saint, she was absolved. But, Colga, returning to the saint, remained with him for some days, and then, asking about his own destiny, received this answer from the saint: "In your own country, which you love, you shall be head of a certain church<sup>218</sup> for many years, and when at length you shall see your butler<sup>219</sup> playing for a company of friends at supper, and twisting the tap<sup>220</sup> in a circle round his neck,<sup>221</sup> know that you

"Life of St. Columba," lib. i., cap. 35, and nn. (a, b), pp. 65, 66.

<sup>194</sup> This was probably a custom of some among the monastic brethren, who kept *memoranda* or note-books, as most intelligent persons do at the present day,

<sup>195</sup> The Bollandists have thrown all the chapters of Adamnan into a continuous narrative, and they have discarded the *tituli*, so as not to interrupt the reading. However, owing to this plan, they occasionally create a defect in their text, by omitting the antecedent necessary to explain it, as in the present instance.

<sup>196</sup> See Colgan's "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. ii., cap. vii., p. 352, and n. 8, p. 382; *Quinta Vita S. Columbæ*, lib. ii., cap. lviii., pp. 419, 420.

<sup>197</sup> The Greek word occurs sixteen times in the New Testament; and in 1 Sam. xxv., 27, it is employed by the Septuagint to express what the Vulgate renders "benedictio," in the sense of a present. See Du Cange's "Glossarium Mediæ et Infimæ Latinitatis," *sub voce*.

<sup>198</sup> From such account, we may fairly infer, that many houses were built closely together, in the towns and villages of Ireland, at this early period. It is likely, also, that they were very numerous, throughout the length and breadth of the land; while the inhabitants enjoyed, for the most part, peace and prosperity.

<sup>199</sup> These are called "sudes," and were the stakes or uprights, which formed the skeleton of the hurdle wall.

<sup>200</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 7. p. 114.

<sup>201</sup> His feast was held on the 20th of February, according to Colgan's "Acta Sanctorum Hiberniæ," Februarii iii. Appendix ad Acta S. Colmani, cap. ii., p. 248.

<sup>202</sup> Also called Colga—sometimes confounded with Cailtan or Coelten, a monk at Iona—and he is alluded to in the Second Volume of this work, at February 25th, Art. iii., where a fuller account of him is given.

<sup>203</sup> Said to have been Patron of Kilmolgan, a Parish in Kilmacduagh diocese.

<sup>204</sup> Said to have been of Cluain Colgan, at Athcluana-Meadhraidhe. He is dignified with a title "the chaste."

<sup>205</sup> In Irish *Ópatáimíge*.

<sup>206</sup> In that tract, attributed to St. Ængus the Culdee, and intitled "De Matribus Sanctorum Hiberniæ."

<sup>207</sup> See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii. De S. Colgo sive Colgano, Abbate de Kill-Colgan in Connacia, cap. iii., p. 381.

<sup>208</sup> From her the parish of Killealy, in the diocese of Kilmacduagh, derives its name. It is situated in the barony of Drumkellin, south-east of the town of Galway, and it is described, on the "Ordnance Survey Town-

must soon die." This same prophesy of the holy man, was exactly fulfilled, as it was foretold to Colga.<sup>222</sup> At one time, Columba sat in his hut or cell engaged in writing,<sup>223</sup> while two of his monks, Colgu,<sup>224</sup> the son of Cellach, and Lugneus Mocublai<sup>225</sup> stood at the door. Suddenly, as if in alarm, the holy Abbot's countenance changed, and he exclaimed: "Help! help!" At that moment, a monk had fallen from the top of a round monastery,<sup>226</sup> at Durrow, in Ireland.<sup>227</sup> There a great house<sup>228</sup> had been erected. An Angel who stood between the brothers instantly disappeared, and as instantly appeared in Durrow, to save that monk from falling to the ground.<sup>229</sup> Then Colgu and Lugneus asked the reason for St. Columba's exclamation. The holy Abbot related what had occurred, and afterwards he added: "Most wonderful and scarcely credible is the velocity of Angels, more than equalling the lightning in swiftness. For that messenger of Heaven, who a moment ago stood between both of you while the monk was falling, flew in the twinkling of an eye to his assistance, and raised him up before he touched the ground. Nor has he who fell received the slightest fracture or wound. I repeat, how miraculous was not this swift and opportune intervention, which could bring immediate assistance soon as a word was spoken, although so great a distance interposed by land and by sea.<sup>230</sup> It has been inferred,<sup>231</sup> that in former times a round tower stood at Durrow, from the circumstance related of that monk having fallen from the highest top of the great round house, and having been miraculously rescued from death by an Angel, before he came to the ground.<sup>232</sup> However, if such had been the case, in former times, all traces of that round tower have been swept away and destroyed. The old crosses are yet the solitary sentinels, reminding us of the Ages of Faith.<sup>233</sup>

Through the efficacy of St. Columba's prayers, and in the name of our Lord Jesus Christ, he healed persons suffering under various diseases.<sup>234</sup> A fine young man, named Lugneus<sup>235</sup>—who was afterwards<sup>236</sup> prior of the

land Maps for the County of Galway," sheet 103.

<sup>209</sup> The name occurs again in Adamnan's "Life of St. Columba," at lib. iii., cap. 20, in the same connexion.

<sup>210</sup> According to the "Genealogical Menology," cap. ix.

<sup>211</sup> The *tu Fiachrach*, as written in Irish.

<sup>212</sup> See John O'Donovan's "Tribes and Customs of Hy-Fiachrach," and especially the Map prefixed.

<sup>213</sup> He was brother to the celebrated Niall of the Nine Hostages, who ruled over Ireland from A.D. 379 to A.D. 405. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 126, 127.

<sup>214</sup> He ruled eight years from A.D. 358 to A.D. 365, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 124, 125.

<sup>215</sup> There was also a Colgevo or Colganus, son to Kellach, and a monk in Iona. He seems to have been identified—but incorrectly—with the present saint, and that, too, by his learned namesake John Colgan. See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. iii., pp. 488, 501.

<sup>216</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xvii.,

p. 342, and n. 58, p. 376.

<sup>217</sup> That is, "ad Hiberniam," as shown in the next sentence.

<sup>218</sup> Said to be Cill-Colgan, at Ath-cliaith-Medraidh. Near this place, too, was the church of his sister Failinn, and it was called Killealy.

<sup>219</sup> Probably the same as the monastic officer, called Cellarius, in the Lives of several Irish Saints.

<sup>220</sup> Probably a leather tube in which the mead or wine was drawn.

<sup>221</sup> The meaning of this obscure passage seems to be: when you see your butler making merry in a supper of his friends, and twirling the ladle round in the strainer, &c. The difficulty arises from our imperfect knowledge, concerning the domestic utensils of the early natives.

<sup>222</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 17, and nn. (b, c, d, e, f, g), pp. 45 to 47.

<sup>223</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. x., p. 322; Secunda Vita S. Columbæ, cap. xxii., p. 327; Tertia Vita S. Columbæ, cap. xxxv., p. 334; Quarta Vita S. Columbæ, lib. iii., cap. xv., p. 367; Quinta Vita S. Columbæ, lib. ii., cap. cv., p. 428.

<sup>224</sup> He is called Colgu Mackealluigh, in the Second Life, attributed to the Albot

monastery on Elena Island<sup>237</sup>—coming one day to the saint, complained of a bleeding at the nose. For many months, it had often bled profusely. Having invited him to come near, and pressing his nostrils with two fingers of his right hand, the saint blessed him. From the moment he received the Abbot's blessing until the last day of his life, a drop of blood never came afterwards from his nose.<sup>238</sup> Hearing some person shouting across the strait, one day, the saint spoke the following words: "That man who is shouting is much to be pitied, for he is coming to ask us for some cure<sup>239</sup> for the disease of his body;<sup>240</sup> but, it were better for him this day to have true penance for his sins, since at the close of this week he shall die." Those who were present told such words to the unhappy man, when he arrived.<sup>241</sup> Yet slighting them, the stranger received what he had asked, and departed quickly; but, before the end of that same week, he died, according to the prophetic word of the saint.<sup>242</sup> Another time, the saint's faithful attendant Diarmid sickened even to death, and the saint went to visit him in that extremity.<sup>243</sup> Standing by the bedside, Columba invoked Christ's holy name. He prayed, also, and after this manner: "I beseech thee, O Lord, be favourable to me, and let not the soul of my pious servant be taken out of this mortal life, before the course of my days." After praying thus, Columba held his peace for a little. Then opening his blessed lips, he said: "This my loving child shall not only escape danger, at this crisis of his infirmity; but, he shall moreover live for

Cummin, by Colgan, who gives Colgu a festival at February 20th. See *ibid.*, n. 17, p. 331.

<sup>225</sup> Interpreted "filius Blai," in the Second Life. Colgan remarks, that he has little doubt, but that the present Lugneus was some one of three saints, occurring in the Irish Calendars, viz.: at the 20th of January, Lugneus, Priest, of Kill-Tarsna, at the 25th of April; Lugneus, Confessor, of Letter or Letrach: and at the 31st of December, Lugneus, a Deacon. See *ibid.*, cap. xxii., and n. 18, pp. 327, 331. As the Patronymic is written by Adamnan, it may be Latinized "nepos Blai."

<sup>226</sup> The title to this chapter of Adamnan reads in the following manner: "De Angelo Domini qui alicui Fratri laico de Monasterii culmine rotundi in Roboreti Campo opportune tam cito subvenerat."

<sup>227</sup> The Rev. Dr. Reeves argues, that the present chapter of Adamnan supplies a most valuable link in the History of the Irish Round Towers, which are supposed to date back to the sixth century, and he thinks, that it points to their primary use as monastic abodes, "known by the name Monasterium Rotundum."

<sup>228</sup> The *magna* or *major domus* is supposed to have been contradistinguished from the humble cells.

<sup>229</sup> This anecdote is thus related by Notker Balbulus: "Et ecce in ipsius momenti atomo, ita ruenti homini subventum est ab Angelo, quasi non scriptori, sed fabro semper adesset."—Canisius, "Antiquæ Lectiones," tomus v., p. 853.

<sup>230</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 15,

and nn. (a, b, c, d, e, f, g, h, i, k, l), pp. 215 to 217.

<sup>231</sup> By Dr. George Petrie. See "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. 3, pp. 387 to 389.

<sup>232</sup> See *ibid.*

<sup>233</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., pp. 543 to 546.

<sup>234</sup> See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., sect. xlvi., p. 196.

<sup>235</sup> He is surnamed Mocumin, in the title of Adamnan's chapter.

<sup>236</sup> When he was an old man.

<sup>237</sup> Not identified. Mr. Reeves gives some interesting details regarding Elochare, or "the Island of Saints," which it is conjectured, may be Elona. See Adamnan's "Life of St. Columba," lib. ii., cap. 18, and nn. (a, b, c), pp. 127, 128.

<sup>238</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xviii., p. 354; Quinta Vita S. Columbæ, lib. ii., cap. lxxxv., p. 425.

<sup>239</sup> Adamnan uses the expressions "ad carnalia medicamenta."

<sup>240</sup> It would seem from this anecdote, that St. Columba's monastery was resorted to for the relief of bodily infirmities.

<sup>241</sup> See this account, in "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xxvii., p. 344. Also, Quinta Vita S. Columbæ, lib. ii., cap. xcvi., p. 427.

<sup>242</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 27, and nn. (a, b), pp. 55, 56.

<sup>243</sup> See Colgan's "Trias Thaumaturga,"

many years, after my death.<sup>244</sup> Diarmid was delivered incontinently from his disease; and, in good health, he survived the saint many a long year.<sup>245</sup>

Where wood abounded, as a more convenient material to procure than stone, the Irish were accustomed to use it,<sup>246</sup> even when building churches, as did St. Finian on the Island of Lindisfarne. It is a well-known fact, that such had been the custom in Ireland,<sup>247</sup> even from the date of the first introduction of Christianity to our Island, and St. Columba<sup>248</sup> no doubt brought the practice into Northern Britain. The small cells, which surrounded the church,<sup>249</sup> were frequently constructed of upright posts, to which planks were nailed; or sometimes, stakes and rods were used, through which osiers and twigs were interwoven, while oratories and chapels even were formed in this manner, during the primitive times of Christianity in these islands.<sup>250</sup> It is probable, that the interstices were covered with moistened clay, much in the manner of erecting partitions in Irish cabins, even at the present day. It was probably for some such purpose, that Columba sent<sup>251</sup> to a place called Delcross<sup>252</sup>—the situation of which is unknown. This we learn, however, that his earliest cell in Iona was formed of planks. The holy saint at that time desired some of his monks, to fetch from the fields of a certain countryman<sup>253</sup> some rods<sup>254</sup> and twigs, for the building of a cell.<sup>255</sup> They brought their boat well laden with these materials. All who returned signified to the saint, that the farmer felt greatly grieved at the matter, in regard of the loss he thereby sustained. Then the saint said: "Fearing the man should be scandalized by us, let there be nine measures of barley carried to him, and let him sow these in his fields, even at this present time." The corn being sent and delivered with the former errand, that man, named Findchan, received it gratefully, but he said: "How can corn grow, against the nature of this country, when sown in midsummer." To whom his wife answered: "Do as the saint hath commanded, to whom our Lord will grant what thing soever he shall demand." The messengers likewise added: "Holy Columba sent us to you with this gift, and with the following counsel. Let that man trust in God's

Vita Quarta S. Columbæ, lib. ii., cap. xxx., p. 357; Vita Quinta S. Columbæ, lib. ii., cap. li., p. 418.

<sup>244</sup> See "Life of St. Columba, Founder of Hy," written by Adamnan, Ninth Abbot of that Monastery, Edited by William Reeves, D.D., M.R.I.A., &c., book ii., chap. xxxi., p. 57. Edinburgh, 1874, 8vo.

<sup>245</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 30, p. 144.

<sup>246</sup> Thus: "more Scottorum, non de lapide, sed de robore secto totam composuit atque harundine textit."—Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxv., p. 233.

<sup>247</sup> Thus St. Kieran of Saighir had rods and hay prepared for the construction of his primitive cell.

<sup>248</sup> He is said to have gathered three bundles of rods to build a cell in Rathin, which afterwards he abandoned in favour of St. Carthage.

<sup>249</sup> "It was built, small perhaps and rude, of such materials as were most readily to be had."—C. Innes' "Sketches of Early Scotch History and Social Progress," chap. i., p. 3.

<sup>250</sup> Founders of the first church erected in Britain built on Ynswitrin, "quandam capellam inferius per circuitum virgis torquatis muros perficientis." See William of Malmesbury's account in Ussher's "Works," vol. v., pp. 26, 132.

<sup>251</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 3, and nn. (a, b, c, d, e), pp. 106, 107.

<sup>252</sup> Possibly the name is formed from *vealḡ roḡ*, "promontory of thorns." The ancient Irish Life refers this anecdote to the neighbourhood of Derry. "On a certain occasion he sent his monks into a wood to cut wadding for a church for him in Daire." The title, however, of the chapter in Adamnan is opposed to such a supposition.

<sup>253</sup> It is likely he lived in Mull, or on some other island distinct from Iona—especially as the materials were brought in a boat. Nor does it appear from any known record, that Columba had any tenants other than his monks inhabiting Hy.

<sup>254</sup> These were for the hurdle work, of which the walls of houses, both secular and ecclesiastical, were constructed. This, too, was a phase of primitive architectural material among the Celts.

omnipotence ; his corn, although now sown twelve days after the month of June has commenced, shall be reaped in the beginning of August.<sup>256</sup> This countryman, out of obedience to the saint, began ploughing the land, and sowing the corn. In the middle of June, it grew so fast, and ripened so soon, that, to the great astonishment of all the neighbours, Findchan cut it down in the beginning of August.<sup>257</sup>

## CHAPTER XI.

THE CHIEF MISSIONARY ESTABLISHMENT WAS FIXED AT IONA—MONASTERY OF ST. COLUMBA ON THE ISLAND OF HINBA—INAUGURATION OF KING AIDAN AT IONA—ETHICA—ANECDOTES OF COLUMBA'S OCCASIONAL RESIDENCE THERE—HIS VISIONS—COLUMBA'S FOUNDATIONS ON ETHICA OR TIRÉE—BAITHAN'S PRESIDENCY—ADVENTURES—ST. COLUMBA PREDICTS THE ARRIVAL OF A PENITENT IN IONA—MONASTIC ESTABLISHMENT IN THE ISLAND OF SKYE.

THE centre and chief station of religion among the Scots and Picts was Iona ; while it was the principal source, whence nearly all the churches and monasteries of these people had been derived and propagated. Thence also emanated that ecclesiastical authority, by which they were governed.<sup>1</sup> In spirituals, the parent institution not only enjoyed a first place over all the monasteries of Columba's order, both among the Scots and Picts ; but, it served as a head station or citadel,<sup>2</sup> exercising an extensive control over the people at large.<sup>3</sup> In successive ages, this authority was gradually circumscribed. The original grant of Hy, whether Scottish or Pictish, or both, was soon followed by the erection of other houses, extended to the adjacent islands.<sup>4</sup> The names of these,<sup>5</sup> which were severally blessed with St. Columba's exertions, are particularly mentioned, such as Ethica,<sup>6</sup> Elena,<sup>7</sup> Hinba,<sup>8</sup> Oronsay<sup>9</sup> and Skye.<sup>10</sup> In these he erected churches and formed religious communities. With indefatigable zeal, he visited them frequently, preaching the Gospel, and supplying them with religious teachers.

The history of St. Columba's proceedings in the Hebrides or Western Islands is known, chiefly from those recorded incidents, which are connected severally with them. At Hinba, Himba,<sup>11</sup> or Hymba—sometimes called

<sup>255</sup> According to Adamnan : " Suos misit monachos ut de alicujus plebei agellulo virgarum faciculos ad hospitium afferrent construendum."—Lib. ii., cap. 3.

<sup>256</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. iii., p. 351.

<sup>257</sup> In the neighbourhood of Iona, barley is occasionally sown early in July ; but, the usual time for sowing is June, and of reaping the early part of September.

CHAPTER XI.—<sup>1</sup> See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., sect. xxxi., p. 173.

<sup>2</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." It is called "caput et arx." Additional Notes N, pp. 341, 368.

<sup>3</sup> Dr. Thomas A. Wise observes : "It appears to have been the custom to found monasteries on the model of that of Iona in the various centres of population, under the

auspices of the local chiefs."—"History of Paganism in Caledonia, with an examination into the influence of Asiatic Philosophy, and the gradual development of Christianity in Pictavia," book iii., chap. vi., sect. v., p. 256.

<sup>4</sup> Thus, the founder speaks of the "marini nostri juris vituli."—Adamnan's Vita S. Columbæ, lib. i., cap. 41.

<sup>5</sup> Columba's successor forbids a stay "in nostris insulis."—*Ibid.*, lib. i., cap. 2.

<sup>6</sup> Father Innes supposed the Terra Ethica to have meant the Shetland Islands. It was however Tirée Island.

<sup>7</sup> Supposed to have been Elachnave or Eileann naomh, "Holy Island," and lying north-west of Scarba.

<sup>8</sup> Not identified.

<sup>9</sup> Near Colonsay Island.

<sup>10</sup> The largest Island of all the Hebrides.

<sup>11</sup> If Himba, the reading in the Lives by



Hinbina Insula<sup>12</sup>—he founded a monastery, apparently soon after he had established on a firm basis his parent establishment. This Island has not yet been clearly identified,<sup>13</sup> and unfortunately, the clues to it as afforded by Adamnan are very slight.<sup>14</sup> It may reasonably be conjectured,<sup>15</sup> to have lain north of and not far distant from Hy. The Island Canna,<sup>16</sup> or Cannay,<sup>17</sup> which bears some resemblance in name, lies about four miles north-west of Rum.<sup>18</sup> Its church, of which the ruins and a small cross existed in 1772, was named from St. Columba.<sup>19</sup> The parsonage of the island belonged to the abbot of Hy,<sup>20</sup> and the vicarage to the bishop.<sup>21</sup> On various occasions, and at different periods, St. Columba lived on the Island of Hinba;<sup>22</sup> while, it seems to have been a favourite place for his retreats and meditations, which were so often interrupted at Iona. When visited by four holy founders of monasteries in Ireland, viz., Comgall,<sup>23</sup> Cainnech,<sup>24</sup> Brendan of Clonfert,<sup>25</sup> and Cormac Hua Liathain,<sup>26</sup> he happened to be there. These holy men with one accord choose, that St. Columba should consecrate the sacred mysteries of the Eucharist in his church.<sup>27</sup> Yielding to their pious desire, St. Columba at once entered it with them on a Sunday.<sup>28</sup> While celebrating Mass at their request, and in their presence, Brendan saw a very bright flame,<sup>29</sup> like a burning pillar, and as if rising from Columba's head. This

Cummian, John of Tinmuth, and O'Donnell, and in some MSS. of Adamnan, be correct, the name may have its origin in the old Irish word *imbac* (Imbah), which Cormac explains, *ἰ. Ὀcean βατ ἰ. μῆρι [mare] ut est μῆρι εἰρη εἰρησ οὐρη Ἀλβαιν vel aliud quodcumque mare* (gloss. in voc.): that is "a surrounding sea." See John O'Donovan's "Irish Grammar," p. 274.

<sup>12</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 21, lib. ii., cap. 24, and lib. iii., cap. 5, 17, 18, 23, sect. 4.

<sup>13</sup> However, William F. Skene thinks this name indicates that group called the Garveloch Isles, situated in the centre of the great channel, which separates the Island of Mull from the mainland of Lorn, and also styled the *Imbach*, or "sea-surrounded." The most western of the four Islands which constitute this group, is denominated Elachnave and Eilean na Naomh, or "Island of Saints." "It is a grassy Island rising to a considerable height, and has at the west side a small and sheltered bay, on the lower ground, facing which are a fountain, called St. Columcille's Well, and the foundations of what must have been a monastic establishment, near which are the remains of two bee-hive cells."—William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., pp. 128, 129.

<sup>14</sup> A conjecture has been offered, that previously to the occupation of the western Islands by the Scandinavians, Oransay separated from Colonsay by flood tide only, if not both of these Islands, at least the larger one "seems to have been called Hymba."—"New Statistical Account of Scotland," vol. vii., part ii., p. 544.

<sup>15</sup> From Adamnan's "Life of St. Columba," lib. iii., cap. 5, and n. (b), p. 197; also

cap. 18, and n. (a), p. 222.

<sup>16</sup> Father Innes says: "It is like Himba was what is since called Onyst, or the long Island." See "Civil and Ecclesiastical History of Scotland," book ii., sect. xxxix., p. 189.

<sup>17</sup> See an account of it in Thomas Penant's "Tour in Scotland, and Voyage to the Hebrides, MDCLXII." part i., pp. 311 to 317.

<sup>18</sup> See *ibid.*, pp. 317 to 324.

<sup>19</sup> See Martin's "Western Isles of Scotland," p. 275.

<sup>20</sup> See "Origines Parochiales Scotiæ," vol. ii., and part i., p. 339; also "Collectanea de Rebus Albanicis," pp. 2, 3.

<sup>21</sup> See "Old Statistical Survey of Scotland," vol. xvii., pp. 272, 283.

<sup>22</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 21, pp. 50, 51.

<sup>23</sup> Abbot of Bangor. His feast occurs at the 10th of May.

<sup>24</sup> Patron of Kilkenny. He was venerated on the 11th of October.

<sup>25</sup> See his Life, at the 16th of May, in the Fifth Volume of this work, Art. i.

<sup>26</sup> His festival was kept, on the 21st of June.

<sup>27</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xii., p. 322; Secunda Vita S. Columbæ, cap. xii., and nn. 11, 12, 13, p. 331; Tertia Vita S. Columbæ, cap. xxxvii., p. 334; Quarta Vita S. Columbæ, lib. iii., cap. xvii., p. 367, and n. (19), p. 386; Quinta Vita S. Columbæ, lib. ii., cap. cvi., p. 428.

<sup>28</sup> See an account of this miraculous manifestation in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 17, pp. 219 to 222.

<sup>29</sup> It is said to have shone like a comet.

continued from the time of the consecration,<sup>30</sup> until the termination of the sacred mysteries.<sup>31</sup> Afterwards, St. Brendan related what he had witnessed to the Abbots Comgall and Cainnech, all of whom had continual intercourse with each other.<sup>32</sup> The frequency of their churches in the west of Scotland indicates the connexion which existed between them and that region.<sup>33</sup> It was there, also, on other occasions, he had some extraordinary visions and visitations from Heaven.<sup>34</sup> Indeed, one of his biographers does not hesitate to say, that he had mental intuition of all that was taking place on earth, while he was living.<sup>35</sup>

Again we are informed, that our saint came to the Hinbinan<sup>36</sup> Island,<sup>37</sup> on a certain occasion. He gave orders, on that same day, for some indulgence<sup>38</sup> in food to the penitents;<sup>39</sup> as it was usual in Columba's religious establishments, to relax the strictness of dietary discipline, on the arrival of a distinguished visitor.<sup>40</sup> Among these penitents in that place, there was a certain Neman,<sup>41</sup> son of Cathir. Though ordered by the saint, he would not accept such little indulgence. This was a singularity in devotion, which Columba by no means approved; and, he very justly desired, that this man should conform, in a spirit of monastic obedience, to the general usages of their institute. The saint addressed him with these words: "O! Neman, will you not accept any indulgence in food from me or from Baithen? time shall be, when you will eat man's flesh,<sup>42</sup> and be concealed in the woods with robbers."<sup>43</sup> Accordingly, that person returning to the world was afterwards

<sup>30</sup> Such allusions as the present are valuable, not alone as recording particulars of our saint's biography, but also, as revealing clearly the doctrinal and ritual observance of that early period.

<sup>31</sup> The First Life of St. Columba, as published by Colgan, has this miraculous manifestation as taking place after the recitation of the Gospel, which is also reconcilable with the account in the text.

<sup>32</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (g), p. 222.

<sup>33</sup> This is specially shown, by consulting the volumes, known as Old and New Statistical Account of Scotland, as also that admirable topographical work "Origines Parochiales Scotiæ."

<sup>34</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 5, pp. 197, 198, and cap. 18, pp. 222, 223.

<sup>35</sup> "Totum etiam mundum velut sub uno solis radio collectum, sinu mentis mirabiliter laxato manifestum perspicens, speculabatur."—Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xxviii., p. 324.

<sup>36</sup> Adamnan frequently puts the name of islands in the adjective form with *insula*. Thus he deals with Ethica, Iona, Malea.

<sup>37</sup> The name Hiuil occurs in Adamnan's "Vita S. Columbæ," lib. i., cap. 45, lib. ii., cap. 24, lib. iii., cap. 5, 17, 18, 23.

<sup>38</sup> Yet, his own fasts were of a most rigorous character, and they were even increased in austerity, when he found a poor woman living on still more wretched food. See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., pp. 121, 122.

<sup>39</sup> This was a practice usual in the early monasteries. See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii.

<sup>40</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 21, 26, p. 51, n. (b), p. 55, n. (c).

<sup>41</sup> Others of this name are mentioned, at lib. i., cap. 39, lib. ii., cap. 4, of Adamnan's Biography.

<sup>42</sup> From the Manuscript Canons attributed to St. Adamnan, and extant in Marsh's Library, as also from other authentic laws of the Irish Church, it appears, that certain meats were prohibited as unclean. Many of them are detailed in Cummian's Penitential. Some of those laws were founded on misapprehension regarding the temporary decree of the Council of Jerusalem, ordering Christians to abstain "from things strangled and from blood," Acts xv. The cause for these and other prohibitions, it is impossible at this time to ascertain; probably some meats were known by experience to be injurious to health or connected with superstition, which the Church sought to extinguish. In the Missal of St. Columbanus, there is a form of blessing for a vessel, into which anything unclean had fallen. This may be seen in "Musæum Italicum," vol. i., p. 390.

<sup>43</sup> A similar sentence was pronounced by St. Enna against a hypocritical layman, who refused to accept the hospitality offered by Crumther Coelan Echinis: "Tu qui cum cæteris fratribus cibum in charitate ministratum noluit sumere, de carnibus equi, quem furaberis, manducabis, atque mandu-

found in the wood with robbers, and eating that kind of flesh mentioned, and off a wooden hurdle.<sup>44</sup> Thus was the saint's prediction accomplished.

In the year 574,<sup>45</sup> according to the generally received chronology, died Conall,<sup>46</sup> son of Comgall, King over Scottish Dalriada. While St. Columba lived in the Island of Himba, he fell into an ecstasy one night.<sup>47</sup> Then he saw an Angel of our Lord sent to him from Heaven. This Angel held in his hand a glass book,<sup>48</sup> containing the ceremonies for installing kings,<sup>49</sup> which he offered to our saint, while commanding him to read it. This was intended to inculcate his obedience to the decrees of Heaven. Now, according to the law of Tanistry,<sup>50</sup> Eogan, the cousin of Conall, and son of Gabhran who was slain by King Brude,<sup>51</sup> should succeed to the throne, in the natural course of events. However, St. Columba could not be induced to inaugurate Aydan<sup>52</sup> as king,<sup>53</sup> although it was commended and commanded in the book, because the saint better loved Iogenanus<sup>54</sup> or Eoghan,<sup>55</sup> Aydan's brother. Suddenly stretching out his hands, the Angel struck our saint with a whip. Afterwards, a black print or weal remained on Columba's side all the remaining days of his life. That Angel added further: "Know for certain, that I have been sent to you by the Lord, to cause you, according as it is set down in this book, to inaugurate Aydan as king. If you do not obey, I will strike you again."<sup>56</sup> This Angel appeared for three successive nights, with a similar admonition repeated. Thereupon, our saint obeyed the injunction of our Lord. To accomplish that end, Columba embarked for Hy, where he crowned Aydan king. This monarch came thither, about that same time; and, the chronology fixed for his consecration as King of Scotland has been assigned to the year 574.<sup>57</sup> The object of Columba, in using that solemn rite,<sup>58</sup> was to place Aidan in the rank of an independent sovereign, and to induce the Pictish monarch

cando jugulaberis."—Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Vita S. Endei, cap. xxvii., p. 709.

<sup>44</sup> Hence, Anglice, Griddle, adds the Rev. Dr. Reeves: "Alio die cum faber monasterii non esset prope, S. Comgallus uni de fratribus dixit: vade frater in officinam fabri, et fac nobis craticulam ad assandos pisces."—Fleming's "Collectanea Sacra," Vita S. Comgalli, cap. 33, p. 310a.

<sup>45</sup> See William F. Skene's "Chronicles of the Picts, Chronicles of the Scots, and other Early Memorials of Scottish History," sect. viii., p. 67.

<sup>46</sup> He reigned sixteen years, according to the Additions in Annals of Tigernach. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., at A.D. 574, p. 152.

<sup>47</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 5, pp. 197 to 201.

<sup>48</sup> Thus, it is supposed to have appeared to our saint, during his vision. The Rev. Thomas Innes thinks, however, that it was so called, because the cover of it had been "encrusted with glass or crystal."—"Civil and Ecclesiastical History of Scotland," sect. xlix., book ii., p. 202.

<sup>49</sup> It is exceedingly interesting to know, that at the early period when this account was written such a rite had been included in the "Ceremoniale Episcoporum," of which it is probable copies are yet preserved.

<sup>50</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., p. 122.

<sup>51</sup> In the year 560. See *ibid.*

<sup>52</sup> He was the son of Gabhrain. Through his mother, Aidan was connected with the Britons of Strathclyde; and, for a few years, he had played his part in the British wars. See *ibid.*

<sup>53</sup> According to the computation of George Buchanan, he began to reign over Scotland, about A.D. 570, and he ruled for thirty-four years, dying A.D. 604. See "Rerum Scotticarum Historia," lib. v., p. 144.

<sup>54</sup> This is the diminutive form of the name as found in Adamnan.

<sup>55</sup> His death is recorded in "Annales Ultonienses," at A.D. 594, and in "Tigernachi Annales," at A.D. 596. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 159, and iv. p. 32.

<sup>56</sup> See Colgan's "Trias Thaumaturga," Vita Prima S. Columbæ, cap. v., p. 321; Tertia Vita S. Columbæ, cap. xxvii., p. 334; Quarta Vita S. Columbæ, lib. iii., cap. v., pp. 364, 365; Quinta Vita S. Columbæ, lib. ii., cap. xl., p. 416.

<sup>57</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., p. 123.

<sup>58</sup> It has been incorrectly stated, in the "Dictionary of Christian Antiquities," edited by Dr. William Smith, and Samuel Cheetham, M.A., in the Article Coronation, that Aidan was inaugurated by St. Columba "on the celebrated stone of destiny, taken afterwards from Iona to Dunstaffnage, and thence to Scone."—Vol. i., p. 466.

and people to recognise him as such over the whole of the Dalriadic territories. Our saint prophesied in the manner following,<sup>59</sup> regarding him and his posterity. Laying his hand on the monarch's head, having installed and consecrated Aydan, St. Columba thus announced these predictions, regarding his family and kingdom. "I believe beyond all question, O King Aydan, that none of your enemies shall be able to make head against you, until you first use some fraud or unjust deportment towards me or my spiritual children. Commend you this seriously to your sons and to their descendants, let these do the same to their sons and grandchildren, fearing otherwise, that the sceptre of the kingdom should be wrested out of their hands. For, at what time soever, they shall work any harm towards me, or against my kinsmen in Ireland, the scourge I have sustained for your sake from the Angel shall be turned on them, through the indignation of our Lord. In such case, they shall strengthen the hearts of men against them, and their enemies shall insult them."<sup>60</sup>

Another time, in the said Island of Himba, the grace of the Holy Ghost so copiously and ineffably descended on him, that remaining three entire days locked up in his cell, Columba was so replenished during the time with Divine light, that he neither eat, nor drank, nor permitted any to come to him, during such interval.<sup>61</sup> In the night, two beams of surpassing brightness issued out at the chinks of the door, and through holes in the lock. He was heard, likewise, to sing most sweet and ineffable canticles. Many secrets, that were hidden from the knowledge of men since the world's beginning, were manifested to him; the eyes of his most clear intellect pierced through difficulties, contained in the most obscure and abstruse passages of Holy Scriptures. These meanings he saw, with the brightness of daylight, as he afterwards acknowledged to some friends. He complained regarding the absence of Baithen, his beloved disciple, who, had he been present during those three days, should have been able to describe mysteries, concerning past or future ages, and which were still unknown to other men. This he could have done, and also could have interpreted various passages of the Sacred volume, by help of the saint's instructions.<sup>62</sup> However, Baithen was then detained by contrary winds in Egea Island,<sup>63</sup> and therefore he was not able to return, until those three days, during which St. Columkille communed with the Holy Spirit, had transpired.

It happened, also, during a time spent on the Island of Hinba, and when St. Columba resolved on excommunicating certain violators of religious establishments, that one Lamh Dess<sup>64</sup> rushed on him with a spear, and intending

<sup>59</sup> This is recorded by Cummineus Albus, seventh Abbot of Hy, in the Book he wrote on the Virtues of St. Columba. He presided as Abbot of Iona, from the year 657 to that of 669, when his death is recorded in Tigernachí Annales. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., p. 207.

<sup>60</sup> This prophecy hath been fulfilled in our days, says Adamnan, by Donnall Breac, Aydan's grandson, who without any just cause wasted and destroyed Donnall's country, he being grandson to Ainmire. This great misfortune happened after the battle of Roth, or Maghrath, fought in the year 636 or 637. From that day to the time of Adamnan, the delinquent's posterity had been down-trodden by strangers, enduring a fate, which was calculated to fill all hearts with grief.

<sup>61</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xiii., p. 322;

Secunda Vita S. Columbæ, cap. xxi., p. 327; Tertia Vita S. Columbæ, cap. xxxviii., pp. 334, 335; Quarta Vita S. Columbæ, lib. iii., cap. xviii., pp. 367, 368; Quinta Vita S. Columbæ, lib. ii., cap. cvii., pp. 428, 429.

<sup>62</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 18, pp. 222, 223.

<sup>63</sup> Now Egg or Eig Island, where St. Donnan—an Irishman and a disciple of St. Columba—founded a monastery, and where, with his community, he suffered death, at the hands of pirates, A.D. 617. See an account of them, at the 17th day of April, in the Fourth Volume of this work, Art. i.

<sup>64</sup> This was his Irish name, and it is Latinized Manus Dextra, by Adamnan, who gives this narrative. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 24, pp. 135 to 137.

to take his life.<sup>65</sup> But, one of the monks, named Finluga, or Finlugh,<sup>66</sup> interposed, to save his superior from this violent assault, and he succeeded. Afterwards Lamh Dess was slain,<sup>67</sup> by Conan, son of Baithen, in a place called Long Island.<sup>68</sup> The venerable Abbot Columba sent his maternal uncle, Ernan,<sup>69</sup> an aged priest, to govern the monastery he had founded many years before, in the Isle of Himba.<sup>70</sup> At his departure, Columba embraced him very lovingly, and pronounced this prophecy: "This, my friend, whom I now send away, I never hope to see him living again in this world." Within a few days, Ernan fell sick, and would have himself carried back to the saint, who was very much rejoiced thereat, and who went forth to meet him near the harbour.<sup>71</sup> The situation is capable of receiving some topographical illustration, as opposite the landing place of the steamer, at Iona, and across the sound, appears the port of the island, on the coast of Mull. Thence a road led across that island, to the branch settlement in the Island of Hinba, under Ernan, Columba's uncle. Here it was, that the dying Ernan landed, when he had desired to be taken to Columba, who, having set out from his cell to meet the aged saint, saw him fall to the ground and expire, not far from the shore.<sup>72</sup> Adamnan's description of that touching incident, and the fragment of a poem, attributed to Columba, enable us to trace the road, from the Port na Muintir,<sup>73</sup> at the landing-place, to the cell of the great Abbot. Though he was very weak and sickly, yet Ernan would walk on his feet, without assistance. But, on the way, he fell down and gave up the ghost suddenly, and before our saint could have a sight of him, although only the short distance of twenty-four paces lay between them. Hence, before the entrance to a kiln, they raised a cross<sup>74</sup> on that very death-spot, as likewise another where our saint stopped.<sup>75</sup>

Several monasteries were founded by Columba, or by his orders, in an island of considerable size,<sup>76</sup> then called Ethica.<sup>77</sup> This denomination is not a substantive, as has been generally supposed, but rather

<sup>65</sup> See Colgan's "Trias Thaumaturga," Tertia Vita S. Columbæ, cap. xix., p. 333; Quarta Vita S. Columbæ, lib. ii., cap. xxiv., pp. 355, 356, and Quinta Vita S. Columbæ, lib. ii., cap. cii., p. 428.

<sup>66</sup> There is a holy man bearing this name, and venerated at Tamlacht Finnluga or Tamlachtfinluga, in the county of Londonderry, at the 3rd of January. An account of these transactions may be found more fully detailed, in the First Volume of this work, at that date, Art. ii.

<sup>67</sup> As Adamnan states "jaculo transfixus."

<sup>68</sup> Its exact position has not been ascertained, but there are Islands, bearing this name, and near Scarba, among the Hebrides.

<sup>69</sup> The date for his festival—if one he had—seems doubtful; but, Colgan thinks it fell, most probably, on the 18th of August.

<sup>70</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xlv., p. 348, and n. 95, pp. 379, 380; Quinta Vita S. Columbæ, lib. ii., cap. lii., p. 418.

<sup>71</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 45, pp. 86 to 88.

<sup>72</sup> See an account—which seems exactly

to identify the spot—in William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iii., pp. 98, 99, and Map of part of Iona, showing Site of the Monasteries, at p. 100.

<sup>73</sup> Mhuinter Port, or Port a Mhuinter, the People's Bay, is shown on that Map of Iona, prefixed to Henry Davenport Graham's "Antiquities of Iona."

<sup>74</sup> It was usual among the Irish to mark with a cross the spot where any providential visitation took place. See lib. iii., cap. 23. This practice in Ireland seems to have prevailed from the time of the Irish Apostle. In one of his Lives we read: "Ubi nunc usque crux habetur in signum."—Vita S. Patricii, in Liber Armanicus, fol. 3, a a.

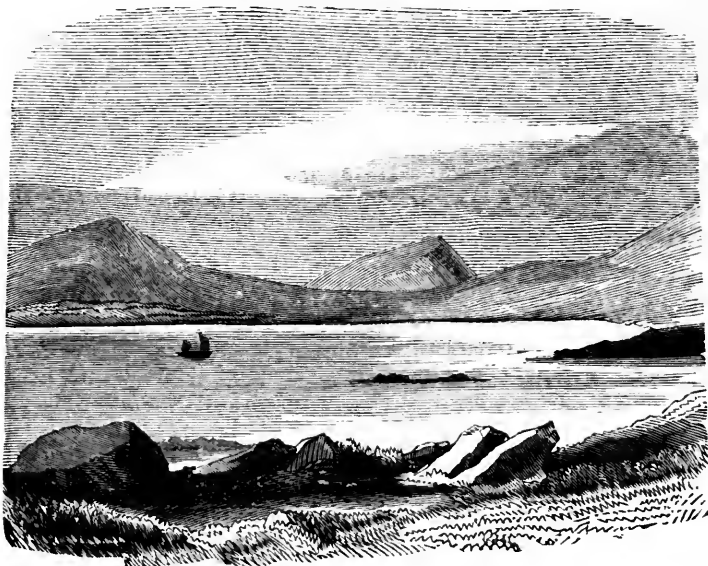
<sup>75</sup> Both were shown, in the time of Adamnan. See Vita S. Columbæ, lib. i., cap. xlv.

<sup>76</sup> Now Tiree. It is about thirteen miles in length, from south-west to north-east. It consists chiefly of gneiss, and in parts it is fertile. See "Gazetteer of the World," vol. xiii., p. 116.

<sup>77</sup> It is an appellative formed from *eth* or *eth*, "corn," and it signifies *tritici ferax*.

<sup>78</sup> See Adamnan's Vita S. Columbæ, lib. i., cap. xxxvi., lib. ii., cap. xv., xxxix., and lib. iii., cap. viii.

it is an adjective,<sup>78</sup> agreeing with *insula* or *terra*.<sup>79</sup> The sea around its shores was sometimes called the Ethica Sea. Formerly called Tirieth,<sup>80</sup> Ethica<sup>81</sup> or Tiree<sup>82</sup> is mentioned in the Lives of several Irish Saints,<sup>83</sup> as the *terra, insula, or regio, Hyth* or *Hith*.<sup>84</sup> Its dim outline should barely be seen on the horizon, were it not for the elevated promontory of Ceannavara, at the south end of this island.<sup>85</sup> It has also undergone the name changes of Tyriad,<sup>86</sup> Tereyd,<sup>87</sup> Tyriage<sup>88</sup> and Tiereig.<sup>89</sup> It is now known however as Tiree.<sup>90</sup> It is somewhat



View over Tiree Island, looking West.

long, but it varies in breadth, from one mile to three miles.<sup>91</sup> It is a low rocky and sandy tract,<sup>92</sup> lying about twenty miles north-west of Hy; and, in an ancient Gaelic poem, it is called "the low-lying land of barley."<sup>93</sup> Here, St.

<sup>79</sup> Archain and Campus Lunge were situated in the Ethica terra. See Adamnan's Vita S. Columbæ, lib. i., cap. xxx., xxxvi., xli., lib. ii., cap. xv., xxxix., and lib. iii., cap. viii.

<sup>80</sup> By Reginald of Durham, in the twelfth century.

<sup>81</sup> The denomination given to it by Adamnan.

<sup>82</sup> Fordun calls it Tyre-é, in his "Scoti-Chronicon," vol. i., lib. ii., cap. x., p. 46. Bower's fol. edition. Edinburgh, 1759.

<sup>83</sup> See Innes' "Origines Parochiales Scotiæ," under Soroby and Kirkapoll, vol. ii., part i., pp. 327, 331.

<sup>84</sup> From τῆρ ἠθα, the Irish compound answering to Terra Heth.

<sup>85</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., p. 128.

<sup>86</sup> In 1343.

<sup>87</sup> In 1354.

<sup>88</sup> In 1390.

<sup>89</sup> In 1496.

<sup>90</sup> See the admirable paper on "The Island Tiree," in the "Ulster Journal of Archæology," vol. ii., pp. 233 to 244.

<sup>91</sup> In 1782, some men engaged in clearing away the foundations of an old wall in Tiree found an urn containing from fifteen to twenty ounces of Anglo-Saxon silver coins in fine preservation. Ninety of these are in the Scottish Society's collection. See Daniel Wilson's "Archæology and Prehistoric Annals of Scotland," part iv., chap. iii., p. 521.

<sup>92</sup> The annexed illustration, taken from an approved view, has been drawn on the wood, by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>93</sup> The Gaelic name is τῆρ ἠθολ να ἠ-θηνα. Fordun describes it, "insula ubi hordei magna copia." See "Scotichronicon," vol. lib. ii., cap. x., p. 46.

Comgall of Bangor is said to have erected a monastery, about the year 565, and he abode there for some time, until driven out of it by the Picts.<sup>94</sup> Afterwards, it seems to have been debatable ground, for which both Scots and Picts contended. The chief monastery, which Columba founded on this Island is called Campus Lunge, or the Plain of Lunge,<sup>95</sup> and over this presided Baithen, his steward. Another religious house, called Archain, is said to have been established here by Findchan,<sup>96</sup> one of Columba's monks.

On a certain day, while the venerable man was at Iona, a brother, named Berach,<sup>97</sup> approached to ask his blessing, for he wished to sail to the Island of Ethica.<sup>98</sup> To whom the saint said: "Beware, my son, you hold not your direct course towards Ethica, by sailing over the open sea, but rather take your winding navigation around the little Isles; lest perchance, you be encountered by a prodigious monster, and be thrown into a state of terror, while scarcely able to effect your escape." Berach departed, after receiving our saint's blessing; but, on spreading sail, Columba's admonitions were disregarded. Berach steered out for an open arm of the sea, to Ethica; when suddenly, he and the sailors in his bark saw a whale of extraordinary size rising upwards like a mountain. Floating on the surface, the monster opened his huge mouth, bristling with bone. Struck with terror, the mariners hauled in their sails, and they had a most narrow escape from the waves, caused by the lashing of this whale. They soon remembered St. Columba's prophetic words, and had reason to congratulate themselves on their fortunate escape from this ocean peril. On the morning of that day, as Baithen<sup>99</sup> his disciple was going to sail on the same sea, St. Columba told him about this monster of the deep. The holy Abbot said: "Last night, a great whale rose from the depths of the sea, about midnight; and, he will float this day on the surface of ocean, between Hy or Iona and Ethica or Tíree<sup>100</sup> Islands. Baithen answering replied: "I and that monster are under God's power." "Go then," said the saint, "in peace, for thy faith in Christ shall defend thee from this danger." Having received the saint's blessing, Baithen sailed accordingly from the port; and after crossing the sea<sup>101</sup> a considerable distance,<sup>102</sup> he and his companions saw the whale. While all others were much terrified, raising up both his hands without any fear, Baithen blessed the ocean and the monster. At the same moment, the enormous brute, diving under the waves, never afterwards appeared to the navigators.<sup>103</sup> Baithen then sailed

<sup>94</sup> See his Life, in the Fifth Volume of this work, at May 10th, Art. i.

<sup>95</sup> It was situated near the shore over against Iona, and it had a *portus*, or harbour, which is probably the little creek or bay still known as Portnaluing; and the site of the monastery has been identified with that of Soroby on the south-east side of the island, "where a large churchyard with some old tomb-stones and an ancient cross are the only remains of an ecclesiastical establishment."—William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., p. 130.

<sup>96</sup> Kilfinichen, in the Island of Mull, is said to have been called after him.

<sup>97</sup> Berach an Abbot of Bangor, died in 663. Colgan supposes, that this was St. Berach, founder of Cluain Choirpthe, or Kilbarry, but on the very insufficient grounds that a dispute in which he was engaged was referred to Aidan, son of Gabhran, who en-

deavoured, but unsuccessfully, to detain the saint in Scotland. See "Acta Sanctorum Hiberniæ," Februarii xv., Vita S. Berachi, cap. xiv., p. 342, and nn. 20, 21, pp. 346, 347.

<sup>98</sup> See "Trias Thaumaturga," Quinta Vita S. Columbæ, n. 61, p. 377.

<sup>99</sup> The Irish form of this name is *Βαοσαν*; that of Baitheneus is *Βαοσιαν*.

<sup>100</sup> The direct course to Tíree lies in the open sea; the circuitous route should lead northwards to Staffa, thence to the Fresh-nish isles, and from them westwards to the northern extremity of that island.

<sup>101</sup> The form "Ethici pelagi" occurs in Adamnan's account.

<sup>102</sup> It is nearly twenty miles across from Hy to Port-na-lung beside Soroby, in Tíree.

<sup>103</sup> Martin gives an account of a Gallan whale, which overturned a fishing boat, and devoured three of the crew. See "Western Islands of Scotland," p. 5.

<sup>104</sup> See Rev. Dr. Lanigan's "Ecclesiastical

out, to seek a desert in the great ocean; while he humbly asked St. Columkille's blessing, before engaging upon his perilous enterprise. This pious man afterwards succeeded as Abbot of Hy,<sup>104</sup> and through life he was a devotedly attached friend of his illustrious director. At one time, as we are told, Baithen,<sup>105</sup> by family a grandson or descendant of Níadh Taloire,<sup>106</sup> set out with others to seek a desert in the ocean.<sup>107</sup> Before doing so, however, he asked the saint's blessing. The saint bidding him adieu pronounced this prophetic word regarding him: "This man, who is going to seek a desert in the ocean, shall not be buried in the desert, but he shall be buried in that place, where a woman will lead sheep over his grave." The same Baithen, after long wanderings on stormy seas, and not finding the desert, returned to his country. He remained for many years the master of a little church, which is called, in Irish,<sup>108</sup> Lath-reginden.<sup>109</sup> Shortly after his death and burial in Derry,<sup>110</sup> it happened at the same time, that flying from some hostile inroad, some poor people with their wives and children fled for sanctuary to that church.<sup>111</sup> Whence it happened, that on a certain day, a woman was caught, pasturing her five poor sheep, on the grave of the very same man. Then a person who observed this, and a holy priest, said, "Now is fulfilled the prophecy which St. Columba uttered many years before." This incident Adamnan was told regarding Baithen, by that same priest, who was Maolodran,<sup>112</sup> a soldier of Christ, and of the tribe of Mocurin.<sup>113</sup>

The saint sat one day upon the top of a high mountain,<sup>114</sup> hanging over his monastery. Whether this was Dun-I,<sup>115</sup> the highest elevation on the Island, or the hill called Cnoc-mor,<sup>116</sup> which overhangs Reilig-Orain on the west, has been questioned. Turning to his familiar servant, Diarmitius, Columba said: "I wonder what it is, that stays a ship coming out of Ireland, and which carries in it a wise man, who, for a certain sin into which he hath fallen, cometh hither with penitential tears." Within a little while, the attendant brother, looking towards the south, saw the sails of this ship approaching towards the haven.<sup>117</sup> Then, showing it to the saint, the latter said: "Rise in haste, and let us go meet this stranger, whose true penance Christ hath regarded." The passenger Fechnaus<sup>118</sup> coming on shore fell down prostrate and wept bitterly upon his knees. He then confessed his

History of Ireland," vol. ii., chap. xi., sect. xiv., p. 162, and nn. 167, 168, p. 168.

<sup>105</sup> Colgan could not decide which of the many Baithens mentioned in our Annals and Calendars, this man had been. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xx., n. 63, p. 377.

<sup>106</sup> That is, *ἡ ἀ νιὰ ὁ τάλοιρε*. Niath occurs in Tirechan. See Liber Arma-chanus, fol. 14, *a b*, 15 *b b*. It signifies a "champion," and the word is often given as a component in ancient names.

<sup>107</sup> We find Tolorg in the "Annals of the Four Masters" at A.D. 842, 885; and, frequently the name occurs in the Catalogue of the Pictish Kings. See the "Irish Version of Nennius," at pp. 160, 164.

<sup>108</sup> The term in the original is Scotice, but it has this signification.

<sup>109</sup> Unknown, but probably in Derry. See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, n. 64, p. 377.

<sup>110</sup> Noted as the oak-grove of Galgachus.

<sup>111</sup> The church and its precincts were inviolate sanctuary by the ancient laws of the

Irish Church. The penalties of its violation varied, according to the dignity of the church, and of the ecclesiastic who procured for it protection.

<sup>112</sup> In the O'Clerys' Irish Calendar, there is a saint of this name at January 10th, May 31st, November 11th, and December 2nd. See Rev. Dr. Todd's and Reeves' edition, pp. 12, 13, 140, 141, 304, 305, 324, 325.

<sup>113</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 20, pp. 49, 50.

<sup>114</sup> This is an exaggerated description, as the highest hill on Iona—that of Dun-I—is only 330 feet.

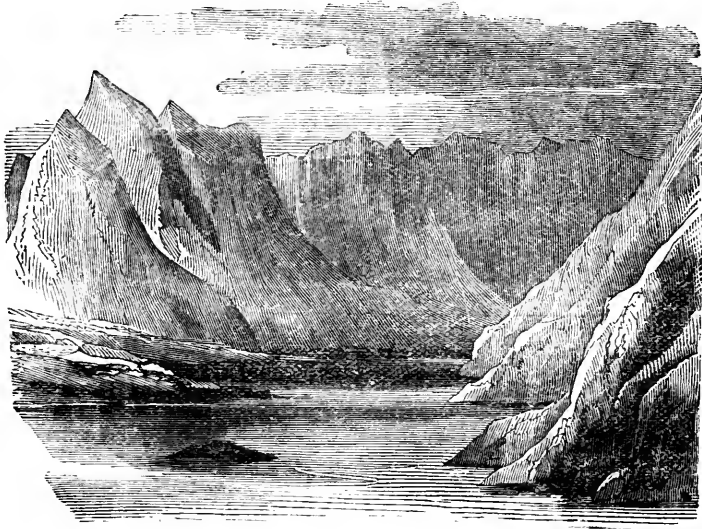
<sup>115</sup> It is situated north-north-west of the monastery. It is a conspicuous object from the sea.

<sup>116</sup> If Cnoc-mor were the place selected for observation, Port-na-Mairtear or Martyr's Bay—where the Free Church now stands—answers best to this description.

<sup>117</sup> Port-Ronain lies near the village, and it is the usual landing-place. It lies nearly due south of Duni.



sins, in presence of all the company. The saint out of compassion and weeping with him afterwards said: "Rise, my son, and be of good cheer, for your sins are forgiven, because it is written: 'A contrite and humble heart, God will not despise.'"<sup>119</sup> Afterwards, being very lovingly entertained by our saint, he sent Fechnaus to Baithan, living at a place called Maghlung,<sup>120</sup> or "the plain of the ships."<sup>121</sup> He was the superior<sup>122</sup> over this penitential station,<sup>123</sup>



Loch Coiruisg, or Corriskin, Island of Skye.

which was situated in the Ethica terra,<sup>124</sup> now Tiree Island. Here St. Columba himself had built a monastery. The port of Maglunga,<sup>125</sup> or as Latinized "Campi Lunge,"<sup>126</sup> and lying opposite to Iona, is on the south-east side of the

<sup>118</sup> He is styled "sapiens vir" twice. In the Irish Annals, we frequently find the epithet  $\rho\alpha\omicron\iota$ , "sapiens," applied to ecclesiastics. Finding St. Fachnan of Ross styled "sapiens" in the Life of St. Mochaomoc, Colgan conjectured that he was the subject of the present narrative, but without good reason. Besides, Fachnan and Fiachna seem to be different names.

<sup>119</sup> See Psalms l., 19.

<sup>120</sup> See Adamnan's "Life of St. Columba," lib. ii., cap. 15. Among the obits in the Annals of Ulster, at A.D. 774, is  $\text{Conall Magluinge}$ , or "Conall of Magh-Luinge." See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., p. 105.

<sup>121</sup> "In monasterio quod Campus navis, id est, Maglunga vocatur quodque per S. Columbam in terra Heth fundatum est." See "Acta Sanctorum," tomus ii., Junii ix., Vita S. Baitheni, cap. vii., p. 237b.

<sup>122</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 41, and lib. iii., cap. 8. There is another place called Maghlung, near Ballagherreen, in the county of Mayo, adjoining that of Roscommon. Its name is derived from the River Lung, which discharges into Lough Gara. See Dr. John O'Donovan's "Annals of the Four Masters," vol. i., n. (z), p. 283.

<sup>123</sup> See Adamnan's Vita S. Columbæ, lib. ii., cap. 39.

<sup>124</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. ii., cap. lxxxviii., p. 426.

<sup>125</sup> Allusions are made to Magh-Luinge, in the Irish Annals. Thus we read in Tigernach: "Combustio Muighe Luinge," at A.D. 673. This event is placed at A.D. 669, in the Annals of Clonmacnoise; in those of the Four Masters, at A.D. 671; while the Ulster Annals have it, at A.D. 672.

island. Near Soroby there stands a very ancient cross, and there too are remembered the remains of the original parish church. These are near that spot, now occupied by some curious sepulchral slabs.<sup>127</sup> Thither, with a blessing, the penitent journeyed in peace.<sup>128</sup>

One of the most interesting of the Hebrides is the Island of Skye, whether we consider its size, productiveness, population, or wildly magnificent scenery.<sup>129</sup> The mountains especially in the northern parts are of towering height, and several of its lakes are deep and lonely. Among the latter may be reckoned Loch Coiruisg<sup>130</sup>—or Loch Corriskin<sup>131</sup> as it has been also named—embosomed in the Cuchullin Mountains,<sup>132</sup> on the western coast, and discharging itself into Loch Sclavig.<sup>133</sup> Skye was one of those Islands, in which St. Columba sometimes loved to dwell.<sup>134</sup> He and St. Maelrubha or Maelrubius<sup>135</sup> were its chief Patrons; the former having the north-eastern and the latter<sup>136</sup> the south-eastern portion. It is a curious feature in the largest Island of Scotland—excepting Lewis<sup>137</sup>—that no spot there is four miles from the sea, and few parts are more than two.<sup>138</sup> That portion of the island peculiar to St. Columba is a part of Trotternish, bounded by a line drawn from Portree to the head of Loch Snizort. At the north-western extremity of this district, in the parish of Kilmuir, about two and a-half miles north of Uig Bay, is the alluvial bed of a lake, formerly known as Loch Columkille.<sup>139</sup> It is

<sup>126</sup> It is mentioned by Adamnan, in *Vita S. Columbæ*, lib. ii., cap. 15.

<sup>127</sup> Among the thirteen Brigids mentioned by Ængus the Culdee, is "S. Brigida de Mag Luinge." Colgan places her in Dalriada. See "*Trias Thaumaturga*," p. 611*b*. If he means the original territory of that name, however, in the north of the county of Antrim, he is in error. In the farm of Cornagmore, on the north side of Tiree, is a place called Kilbride, where a small chapel formerly stood. This is the true site of the "*Ecclesia S. Brigidæ de Mag Luinge*." See a paper on the Island of Tiree, in the "*Ulster Journal of Archæology*," vol. ii., pp. 239, 241, and the accompanying Map.

<sup>128</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. i., cap. 30, pp. 58, 59.

<sup>129</sup> In Dr. John Macculloch's "*Description of the Western Islands of Scotland*," an account of this Island will be found in vol. i., pp. 262 to 419.

<sup>130</sup> The accompanying illustration of this Loch has been drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>131</sup> The pencil of the accomplished artist, J. W. Turner, was employed in delineating its scenery for an illustrated edition of Sir Walter Scott's works.

<sup>132</sup> The illustrious Poet and Novelist of Scotland has admirably described this wild Loch, and presented a faithful word-picture, which he closes with these lines:—

"This lake," said Bruce, "whose barriers drear  
Are precipices sharp and sheer,  
Yielding no track for goat or deer,  
Save the black shelves we tread.

How term you its dark waves? and  
how

Yon northern mountain's pathless  
brow,

And yonder peak of dread,

That to the evening sun uplifts

The grizzly gulfs and slaty rifts

Which seam its shiver'd head?"—

"Corriskin call the dark lake's name:  
Coolin the ridge, as bards proclaim,  
From old Cuchullin, chief of fame."

—Sir Walter Scott's "*Lord of the Isles*," Canto iii., sect. xvi.

<sup>133</sup> See the "*Imperial Gazetteer of Scotland*," vol. i., pp. 300, 301.

<sup>134</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. i., cap. 33, p. 62.

<sup>135</sup> His feast occurs, at the 21st of April. See an account of him, at that date, in the Fourth Volume of this work, Art. i.

<sup>136</sup> Killashig, or Askimilruby, with Kilmaree in Strath, and Kilmolruy in Brackdale, were commemorative of St. Maelrubha, whose principal church of Apercrossan, now Applecross, is within view, on the mainland to the north-east.

<sup>137</sup> See "*Gazetteer of the World*," vol. xii., p. 641.

<sup>138</sup> A very interesting account of Skye, after the middle of the last century, may be seen, in Thomas Pennant's "*Tour in Scotland, and Voyage to the Hebrides, MDCCCLXII*," part i., pp. 324 to 361.

<sup>139</sup> It was drained some thirty years ago, by Lord Macdonald, the proprietor.

<sup>140</sup> It measured about 16 yards in diameter east and west, and 11 north and south.

one of the largest fresh water lakes on the Island of Skye. Towards its northern extremity is an elevated spot, about three acres in extent, and which was formerly insulated. This was known as St. Columkille's Island. On the north side of this island, there is an irregular circular enclosure of rude and extremely ancient masonry.<sup>140</sup> Within are the traces of three distinct chambers or compartments. It was surrounded by a cyclopean cashel, the north face of which is the most perfect, and it is in parts nearly eight feet thick.<sup>141</sup> Near to this,<sup>142</sup> there is a quadrilateral building.<sup>143</sup> After the middle of the last century, the cells and several rooms were very distinguishable.<sup>144</sup> It is now commonly employed as an enclosure for cows. The roof has long fallen in, and the walls, which are built with cement, are reduced to the height of five feet. The adjacent ground is covered with masses of large grey stones, the *debris* of the walls.<sup>145</sup> At short distances are patches of ground, covered with grey stones,<sup>146</sup> which appear to have been the sites of conventual buildings.<sup>147</sup> South of this, and a little to the west of the main road to Portree, where Skabost Bridge crosses the Snizort river,<sup>148</sup> extends a long narrow strip of ground,<sup>149</sup> insulated by the river. On this are the remains of two ancient buildings standing within a large cemetery. That next the bridge, much the larger of the two, was probably the old parish church; that more remote is of smaller dimensions.<sup>150</sup> The parish church, now known as Snizort, was formerly dedicated to St. Columkille.<sup>151</sup> Proceeding southwards, we reach Portree, the inner bay of which north-west of the town was formerly called as some old people remember *Loch Columkille*. In an Island, called Elena,<sup>152</sup> or Elene, which has not been identified by a modern name,<sup>153</sup> St. Columba is supposed to have erected a religious establishment. To us it seems probable, that this site was attached to the Island of Skye. This foundation of Columba would appear to have been made during the closing years of his life. Lugneus Mocumin<sup>154</sup> was one of his disciples. He was placed, when an aged man, over a monastery in Elena,<sup>155</sup> and which seems to have existed, before he became

<sup>141</sup> Probably "the Tower," which a writer of the seventeenth century describes as existing here. See "Origines Parochiales Scotiæ," vol. ii., part i., p. 349.

<sup>142</sup> On the south-west.

<sup>143</sup> It stands north and south, measuring 21 feet, 10 inches, by 12 feet, 2 inches.

<sup>144</sup> See Thomas Pennant's "Tour in Scotland. and Voyage to the Hebrides, MDCCCLII," part i., p. 346.

<sup>145</sup> It is impossible to examine the area, where one should expect to find trace of the cemetery. It may be, that some curious sepulchral remains are locked up there.

<sup>146</sup> Probably of "the Town" mentioned by an old writer, and of "the ruins of some buildings composed of stone without mortar," which were to be seen in 1772. See "Origines Parochiales Scotiæ," vol. ii., part i., p. 349.

<sup>147</sup> Mugsted *recte* Monkstead, is the name of the adjoining farm.

<sup>148</sup> Near its entrance into Loch Snizort Bay.

<sup>149</sup> Formerly it was enclosed by an earthen rampart. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (a), p. 139.

<sup>150</sup> This is chiefly worthy of notice, on account of a curious slab, embedded in the floor, and exhibiting the figure of an armed

warrior.

<sup>151</sup> It is styled *Sanct Colm's Kirk in Snesfurd in Trouternes*. See "Origines Parochiales Scotiæ," vol. ii., part i., p. 354.

<sup>152</sup> The Rev. Dr. Lanigan says of it, "the same, I suppose, as Elen-ree, an island belonging to the shire of Argyle."—"Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xiv., n. 160, p. 164.

<sup>153</sup> An identification has been attempted by Colgan, but with indifferent success; for he conjectures, that Elene may have been used for Elethre, or for Ros-Elethre, *i.e.*, "peninsula Elethre," in which was venerated a St. Fachna, brother to a St. Lugneus. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xviii., nn. 17, 18, p. 383.

<sup>154</sup> In the Latin version of Prince O'Donnell's Life of our saint, he is called "Lugneus Monachus."

<sup>155</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xviii., p. 354. Also Quinta Vita S. Columbæ, lib. ii., cap. lxxxv., p. 425.

<sup>156</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xiv., p. 162, and nn. 160, 170, pp. 164, 169.

<sup>157</sup> The traces of graves, and of a small

superior of it.<sup>156</sup> Near the shore of Skye, and under the sheriff's house, is a small island, still called *Eilean Columkille*,<sup>157</sup> about an eighth of a mile in circumference.<sup>158</sup> This may have been the Elena, to which allusion has been made.

That St. Columba formed some establishment—perhaps more than one—in the Island of Skye is very probable.<sup>159</sup> It is related, that he spent some time there, and attended by others. We find this place variedly denominated Scith,<sup>160</sup> Sceth,<sup>161</sup> and sometimes contracted into Sc;<sup>162</sup> it is also called Sgathaig;<sup>163</sup> while by the Scandinavians it is termed Skid,<sup>164</sup> Skydu<sup>165</sup> and Scaethi.<sup>166</sup> It is usually Latinized Scia, an adjective form agreeing with the Insula, to which the name has reference.<sup>167</sup> We may be sure St. Columba had as a chief motive for visiting Skye the good of religion. In this hypothesis, it will not be denied that he erected, at least, a church in that Island, and connected with it were monks<sup>168</sup> to serve its requirements, and living in community. While the saint for some few days remained in the Island of Skye,<sup>169</sup> being at a place bordering on the sea, he struck the earth with his staff. Then he said to the monks, who were with him: "Behold, my dear children, a certain Gentile,<sup>170</sup> who all his lifetime followed the instincts and propensities of a good nature,<sup>171</sup> shall this day be baptized, shall die, and he shall be buried in this very place."<sup>172</sup> Within an hour or so, a ship steered into the same haven,<sup>173</sup> on whose fore-deck sat an aged Pagan chief of the Geona Cohort. This was probably a Pictish corps, deriving its name from the district to which it belonged. The denomination Geona<sup>174</sup> had properly no relation to an Island,<sup>175</sup> called Gunna,<sup>176</sup> although this has been assumed by some writers.<sup>177</sup> Two young

building standing east and west may there be discerned; and, some old people remembered one or two interments on the islet. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (a), pp. 138, 139.

<sup>158</sup> At high water, it is nearly covered with stones, which were spread upon it for the drying of sea-wrack, and kilns for burning kelp, so that the soil is nearly hidden.

<sup>159</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xiv., p. 162, and n. 171, p. 169.

<sup>160</sup> See *Annales Tighernaci*, at A.D. 668. Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 206.

<sup>161</sup> See *Annales Ultonienses*, at A.D. 667, *ibid.*, tomus vi., p. 57.

<sup>162</sup> In the *Leabhar Lecan*, fol. 139 *a a*, in the Royal Irish Academy, we find it noted as Sc.

<sup>163</sup> In the "Transactions of the Gaelic Society," it is written ΣΓΑΘΑΙΣ, at p. 118.

<sup>164</sup> See the account of Haco's Expedition, pp. 16, 46. Again, "ubi Vestra-fyrði." See Johnstone's *Olave*, p. 10.

<sup>165</sup> See *Death Song of Lodbroc*, p. 107.

<sup>166</sup> See *ibid.*, p. 23.

<sup>167</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," n. (b), p. 62.

<sup>168</sup> Allusion appears to be made to them in the following passage taken from the *Annals of Tighernach*, at A.D. 668: "Navigatio filiorum Gartnathi ad Hiberniam cum plebe Scithica."—Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 206.

<sup>169</sup> C. Innes explains the name as meaning "the winged isle." See "Origines Parochiales Scotiae," vol. ii., part i., p. 350.

<sup>170</sup> This term Adamnan frequently applies to the Picts. See *Vita S. Columbæ*, lib. i., cap. 37; also lib. ii., cap. 2, 27, 33, and lib. iii., cap. 14.

<sup>171</sup> Treating on the subject of the old Pictish Religion, Arts and Manufactures, Daniel Wilson observes, that he was led to the conclusion "that the ancient Briton lived in the belief of a future state, and of some doctrine of probation and of final retribution, from the constant deposition beside the dead, not only of weapons, implements, and personal ornaments, but also of vessels which may be presumed to have contained food and drink."—"The Archæology and Prehistoric Annals of Scotland," part ii., chap. viii., p. 342.

<sup>172</sup> See Colgan's "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. i., cap. xxxiii., p. 345. Also, *Quinta Vita S. Columbæ*, lib. iii., cap. xlix., p. 418.

<sup>173</sup> Mugstot, a farm beside Loch Choluimcille, in the north of Skye, was the usual landing place from the Long Island.

<sup>174</sup> Supposed by certain writers, to have been the name of some Island, near Skye.

<sup>175</sup> Colgan and the Bollandists insert *insula*, but without authority. In his note on "Geonæ cohortis," Pinkerton observes: "Sic MS. et editiones." See p. 82.

<sup>176</sup> It lies between Tiree and Coll, and it is very small. See James A. Sharp's "New

men lifted him up between them, and brought him into the saint's presence. He seems to have been a Pict; and, it is evident from the anecdote, that at his time, St. Columba was unacquainted with the Pictish language,<sup>178</sup> one of the five written languages<sup>179</sup> of Great Britain in the age of Venerable Bede, and one of the four<sup>180</sup> which were popularly spoken,<sup>181</sup> the knowledge of Latin being confined to the clergy, and to the few learned laics who studied it. The object of his visitor appears to have been a great desire to see the man of such great renown as a Christian missionary, since the grace of Almighty God had illuminated his soul with the light of Divine Faith, so as to urge upon him the necessity for embracing it. Our saint was obliged to use an interpreter in teaching<sup>182</sup> that chief, who was soon convinced, and the necessity for his at once entering into the fold of Christ was demonstrated. This old man embraced the Christian Doctrine, and at St. Columba's hands, also, this chief received the grace of regeneration. Immediately after the reception of holy baptism, he gave up the ghost, and he was buried in that same place by his companions. A heap of stones was raised as a sepulchral cairn<sup>183</sup> or monument over his grave.<sup>184</sup> In the time of Adamnan, this cairn<sup>185</sup> was to be seen on the sea coast. The river or spring, in which the chief had been baptized, was called by the inhabitants Dobur Artbranain,<sup>186</sup> at that time.<sup>187</sup> In the Gaelic<sup>188</sup> and Cymric languages, Dŭr, Duvr,<sup>189</sup> Dywr,<sup>190</sup> Dobur,<sup>191</sup>

Gazetteer; or Topographical Dictionary of the British Islands and Narrow Seas," &c., vol. i., p. 809.

<sup>177</sup> Indented as Skye is on all sides with loughs, and presenting from its lobster shape, so extensive a line of coast, with the Out Isles on the West, Rosshire on the east, and Invernesshire on the south, it is very difficult in the absence of local evidence, to conjecture from what side the old chief came, or what was the part of the coast, at which this interview took place.

<sup>178</sup> The Pictish was undoubtedly a Celtic dialect, but more nearly allied to the British or Welsh, than to the Gaelic. Of this the eastern topography of Scotland is satisfactory evidence; to which may be added the four recorded Pictish words *Cartoit* (1. *οεαλξ .ι. βεαηλα Γρηνεεαδ*), "a pin, in the Pictish tongue." See Cormac's "Glossary," *in voce*. Again, Venerable Bede has Peanuahel in the "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xii., p. 53. Also, Scollofthes, "clerici qui Pictorum lingua cognominantur."—Reginald Dunelmensis, "Cuthberti Virtutibus," p. 179, in the Surtees Society Publications. See also Robertson, in "Miscellanies of the Spalding Club," vol. v., p. 56.

<sup>179</sup> These are defined to be "Anglorum, Brittonum, Scottorum, Pictorum, et Latinorum."—"Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i., p. 22.

<sup>180</sup> Alluded to as "Brittonum, Pictorum, Scottorum et Anglorum."

<sup>181</sup> See *ibid.*, lib. iii., cap. vi., p. 174.

<sup>182</sup> The reference cannot be to the Latin language, because in such case the teacher could be his own interpreter.

<sup>183</sup> See a description of this class of Scottish monuments, in Dr. Thomas A. Wise's

"History of Paganism in Caledonia," &c., book i., chap. ix., sect. iii., pp. 138 to 140.

<sup>184</sup> The classical reader will recall that line of Homer:—

"Then raised a mountain where his bones were burn'd."

—Pope's translation, book vi., l. 530.

<sup>185</sup> An account of one, which was opened in the parish of Suizort in this island, may be seen in the "Old Statistical Survey of Scotland," vol. xviii., p. 186.

<sup>186</sup> Athbrenan is a Gaelic as well as a Pictish name, being compounded of *αρτ*, which Cormac explains by *αγαλ* "noble," or by "a stone," or "a grave-flag," in his "Glossary," *sub voce*. See *Σαναρ Χορματικ*, edited by Drs. John O'Donovan and Whitley Stokes, at p. 3. Again, *βραναν*, the diminutive of *βραν*, means "a raven." See *ibid.*, pp. 17, 26. Hence the whole name may be interpreted Noble-raven. Hardy-raven, or Rock-raven. We find the form Art-bran in Tighernach's Annals at A.D. 716, 758, and in the *Annales Ultonienses* at A.D. 715, 757. See Zeuss' "Grammatica Celtica," vol. i., pp. 78, 281.

<sup>187</sup> We find Dobhar Artbranain Latinized "fluvius Art-branani," in Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. ii., cap. xlix., p. 418.

<sup>188</sup> Thus we read: *σο βαρ ανουη κοιτε.ρο ιτερ ζαρσελι ουρ Combrec ο'ιρρε unde dicitur σοβαρ-σι ιρ ιη combyec, unde dicitur Dobhar-chu, "a water-dog," i.e., "an otter," in the Gaelic, and Dobor-ci in the Cymric. See *Σαναρ Χορματικ*, or Cormac's Glossary, *vocibus, σοβαρ, and κομφοοιρνε*, pp. 49, 53.*

<sup>189</sup> A curious story is told by Giraldus Cambrensis, about a boy who was carried

Dour,<sup>192</sup> or Dobar,<sup>193</sup> has the signification of water.<sup>194</sup> Tobar Brennan<sup>195</sup> is the only name resembling the foregoing one, in the Island of Skye.<sup>196</sup>

Partly by mortification, and partly by powerful resistance, St. Columba subdued, with the assistance of Christ, the furious rage of wild beasts. On one occasion, when the holy man was staying some days in the Island of Skye, he separated from the brethren, and went alone to pray. Having gone a little further than usual, he entered a thicket, where he met a huge wild boar, that was pursued by hounds.<sup>197</sup> Soon as the saint saw him at some distance, he stood looking intently at the beast. Then raising his holy hand and invoking the name of God in fervent prayer, he said: "Proceed no further in this direction; perish on the spot, which you have now reached." At the sound of these words, pronounced by the saint in the thicket, that terrible brute was not only unable to proceed further, but through the efficacy of Columba's word, the boar immediately fell dead before him.<sup>198</sup>

On the Island of Oronsay,<sup>199</sup> St. Columba is stated to have founded a monastery,<sup>200</sup> and here too tradition places the first landing of the holy Abbot in Scotland, after his leaving Ireland.<sup>201</sup> It is probable, there had been an ancient church on that Island, and which has now disappeared; but still a Church, Chapel, and Priory, in ruins, may there be seen, and these were dedicated to St. Columba,<sup>202</sup> being the most entire and extensive remains of ancient monastic establishments found in the Western Isles.<sup>203</sup>

off by the fairies to a beautiful region of their own in Wales. Among other matters, he related certain words they used, very conformable to the Greek idiom, and this word closely resembling the British. Thus when the fairies wanted water, they cried out *Ydor ydorum*, rendered in Latin "aquam offer." Giraldus adds: "*Ydor enim aqua eorum lingua, sicut et Græca dicebatur: unde et vasa aquatica Ydræ dicuntur: et Duur lingua Britannica similiter aqua dicitur.*"—"Opera," vol. vi., edited by James F. Dimock, M.A., "Itinerarium Kambrie, lib. i., cap. viii., pp. 75 to 77.

<sup>192</sup> The Welsh Dictionaries have the word, spelled Dywr; also, the Irish Dobhar-chu, in Cymric Dywr-gi, "an otter." See the learned Edward Lhuyd's "Archæologia Britannica," vol. i., Glossography, pp. 43*b*, 207*a*, 288*c*, 290*a*. and an Irish-English Dictionary *sub voce* Dobhar.

<sup>193</sup> See Zeuss' "Grammatica Celta," vol. i., pp. 156, 160, 163.

<sup>194</sup> Dour is much commoner in British topography than its cognate word in Irish.

<sup>195</sup> See the word *Ṫobar*, and its compounds, in O'Brien's and O'Reilly's Irish Dictionaries, also *Ṫobar*, in the latter.

<sup>196</sup> A stream, in the west of Donegal, was called Dobhar. This probably was the modern Gweedore (*i.e.*, *ḡaet Ṫobar*, or "estuary of the Dobhar.") It was the northern boundary of Tir Boghaine, or Banagh. See "Battle of Magh Rath," edited by John O'Donovan, at pp. 156, 158.

<sup>195</sup> This is a spring only, and not a river, as mentioned by Adamnan, and the name seems to have a different derivation.

<sup>196</sup> There may be some vestige of this name, also, in Braddan Head, on the north-east shore. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 33, and nn. (a, b, c, d, e, f, g, h), pp. 62 to 64.

<sup>197</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xxiv., p. 324; Quarta Vita S. Columbæ, lib. ii., cap. xxvi., p. 356. Also Quinta Vita S. Columbæ, lib. ii., cap. lxxxiii., p. 425.

<sup>198</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 26, pp. 138 to 140.

<sup>199</sup> It is separated from the Island of Colonsay only by the flood-tide, and their geographical connexion is not less intimate than their physical structure is identical. Some small remains of a monumental and religious order are to be seen in Colonsay, a hilly island, about three miles in breadth where widest, and having a fresh water lake extending a considerable space in the direction of its length. See Dr. John Macculloch's "Description of the Western Islands of Scotland," &c., vol. ii., p. 259.

<sup>200</sup> According to Fordun's "Scotichronicon," lib. i., cap. iv. This old writer calls it Hornesay. See Bower's edition, p. 5.

<sup>201</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes H, p. 293.

<sup>202</sup> There is an Oronsay off North Uist, and another off South Uist, but neither of these possessed ecclesiastical distinction.

<sup>203</sup> See John Macculloch's "Description of the Western Islands of Scotland," &c., vol. ii., p. 260.

## CHAPTER XII.

FOREKNOWLEDGE OF ST. COLUMBA REGARDING THE DEATHS OF TWO IRISH CHIEFS—ORDINATION OF AEDH DUBH—PROPHECY OF ST. COLUMBA IN RESPECT OF ÆNGUS BRONBACHALL—VARIOUS MIRACLES OF THE HOLY MAN IN DRUIM ALBAN—HE SEES IN SPIRIT THE DESTRUCTION OF A ROMAN CITY—HIS PROPHECIES—THE NAVIGATOR ST. CORMAC UA LIATHAIN—ST. COLUMBA AIDS A POOR MAN.

SOME time after the middle of the sixth century, two distinguished chiefs<sup>1</sup> in Ireland, one named Colman,<sup>2</sup> surnamed Cu,<sup>3</sup> or Canis,<sup>4</sup> son of Ailene, and the other called Ronan,<sup>5</sup> son of Aedh,<sup>6</sup> had a quarrel. They belonged to the Colla Dachrich<sup>7</sup> tribe, generally known as the Airghialla.<sup>8</sup> Both were descended from the Kings<sup>9</sup> of Airtheair,<sup>10</sup> Latinized Orientales,<sup>11</sup> and sometimes Anteriores,<sup>12</sup> a radical equivalent for the Irish term.<sup>13</sup> Those chieftains

CHAPTER XII.—<sup>1</sup> In the heading of Adamnan's chapter, recording the subsequent narrative, the persons mentioned in it are referred to thus: "De duobus Tigernis," which epithet seems derived from the Irish noun *tiġerna*, "a lord." This proves that *g* in the word is a radical letter, and pointing to *tiġ* "a house," as the derivation, like *dominus* from *domus*, rather than to *tiġpanvos*, which O'Brien proposes.

<sup>2</sup> The annalists make no mention of him; but, the obit of his brother is recorded at 611: thus *barr maileounn m Ailne Reighi Mogha*, in Tighernachi Annales. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," toms. ii., p. 181. The death of this same Maelduin, son of Ailen, chief of Mughdorn Maighean—supposed to have derived the latter addition from Dohnach-Maighen, now Donaghmoyn church—is placed at A.D. 606, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 232, 233, and n. (c).

<sup>3</sup> The term *cu*, *canis*, is of very frequent occurrence in Irish names, both as an epithet and in composition.

<sup>4</sup> The individual, to whom the term *Canis* is applied, most usually derives it, not from the baser, but from the nobler properties of the animal.

<sup>5</sup> Ronan's father, named Aedh, was lord of the territory of Airtheair, in St. Columba's time. Subsequently this name underwent limitation; the district round Armagh became appropriated to that family, in which the Primacy grew to be hereditary; the Ua Niallain, who were also a branch, obtained a severalty, and gave name to that portion of the original territory, now known as the baronies of Oneilland.

<sup>6</sup> The Latin word "Aido" is used by Adamnan, as the genitive of Aedh. It is evident, he was a chief of high distinction, from the style in which his death is mentioned, at A.D. 606, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 232, 233. In the Annales Ultonienses, his

death is thus recorded at 609, "Mors Aedo mc Colggenregis na nAirthir. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," toms. iv., p. 38. Again, at A.D. 610, we have the following entry in the Annals of Tighernach: *barr aedha mc Colgo righ Airghialla ocuŕ na nAirthir* [mors Aedhi filii Colgæ, regis Argialliæ, et rân Orientalium] in peregrinatione Cluain micnuais. See *ibid.*, toms. ii., p. 180.

<sup>7</sup> They were represented in the Middle Ages, by the Mac Mahons, Maguires, O'Hanlons, and Mac Canns.

<sup>8</sup> The Colla Dachrich are said to have derived their name from *Oirġialla*, or "golden hostages." See John O'Donovan's *leabhar na ġ-ġearr* or the Book of Rights, pp. 140, 141, and n. (p).

<sup>9</sup> When St. Patrick founded the church of Armagh, a descendant of Colla was King of Airtheara, whose territory contained the greater part of the present county of Armagh. The generic name Airtheair subsequently became confined to that strip of country, which formed the eastern margin of Airghialla, as it still does of the county and diocese of Armagh, and retaining the old appellation, under the slightly modified form of Orior.

<sup>10</sup> This name was applied to the eastern section of the Airghialla or inhabitants of the territory, afterwards called Oriel or Uriel.

<sup>11</sup> The church of Armagh is placed by Tirechan "in regionibus Orientalium." He represents the Orientales as striving to obtain possession of St. Patrick's remains, in Liber Armacanus, fol. 6bb, 8ba. The Tripartite Life of St. Patrick also represents Daire, as king of that region, called, "Oirthir, id est, Orientalis." See "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. lxxi., p. 162.

<sup>12</sup> In this use of the word, the writers had reference to the primary notion entertained by the Irish of the cardinal points, which supposed the face turned to the East, "con-

killed each other, near the boundaries of their respective places,<sup>14</sup> on the borders of the present counties of Armagh and of Monaghan.<sup>15</sup> It happened about this time, in the Island of Hy, as St. Columba was at his book reading, that he sent forth deep and sorrowful sighs. Lugbeus Mocublai,<sup>16</sup> who was present, asked the cause for his sudden grief. Our saint made this answer: "In Ireland, two noblemen<sup>17</sup> of the blood royal have killed one another, at a place, not far distant from the monastery of Cellarois,<sup>18</sup> in the province of the Maudgorni,<sup>19</sup> and the eighth day hence, after this week's ending, there shall come one out of Ireland a man from beyond the strait, who will report the truth of all these things." However, Columba enjoined, that Lugbeus Mocublai was not to reveal this information to any one, so long as himself lived. The man, who was coming as the saint foresaw, arrived on the very day he presaged. St. Columba quietly said to Lugbeus: "This is the aged traveller, to whom I alluded, and who now cries aloud from beyond the strait, go over and conduct him to our presence." Among other news he reported, that Colman Canis<sup>20</sup> son of Ailin, and Ronan son of Aedh,<sup>21</sup> both descended

tra ortum solis," as in the Liber Armacanus, fol. 12a a, and constituting this point, which is *ante*, the *ἄνωθεν anterior*, like the Hebrew קֶרֶם, which from *antrorsum* comes to signify *oriens*, that is the East; the *אחור postica*, Hebrew אַחֲרָה *retro*, then occidents, the West; that on the *עֵרֶךְ dextra*, Hebrew יָמִין *dexter*, then *meridies*, the *עֵרֶרֶרֶר dextralis plaga*, or South; and that on the *עֵרֶרֶרֶר sinistra*, the *עֵרֶרֶרֶר plaga sinistralis*, or North. But the use of *right* and *left* for *south* and *north* is much more frequent in the Latin of Celtic writers than *fore* or *rear*.

<sup>13</sup> Adamnan employs these expressions, "de Anteriorum genere," &c. This is the genitive of Antiores employed instead of Orientales. Pinkerton introduces Anteriorum, which is both unmeaning and unauthorised.

<sup>14</sup> Near Cellarois monastery. The surrounding territory was formerly called Ros or Crich Rois, and the inhabitants Feara Rois. The monastery spoken of in Adamnan's text is mentioned in the "Annals of Ulster, at the dates A.C. 826, 846, and in the "Annals of the Four Masters," at A.D. 825, 845, under the tribe name Fer Rois. There, the obits of two Priors are recorded. Subsequently, it became a parish church, and it appears in the Ecclesiastical Taxation of Clogher, *circa* 1300, as Ecclesia de Ros, in the Exchequer Records, Carlton Ride.

<sup>15</sup> The Fane River bounds Donoghmoyné, the old limit of the Maudgorni on the north-east. It separates the counties of Armagh and Monaghan. In this portion, these represent the ancient territories of the Antiores and Maudgorni. See Colgan's "Trias Thaumaturga," Septima Vitæ S. Patricii, lib. iii., cap. xii., xiii., p. 151, and nn. 21, 22, p. 184; also, Colgan's "Acta Sanctorum Hiberniæ," Februarii xv., Supplementum Vitæ S. Berachi, &c., cap. vi., p. 345. See also John O'Donovan's *Leabhar na h-Éireann* or

Book of Rights, pp. 134 to 155, with notes.

<sup>16</sup> We find this patronymic, entering in the composition of *Ὀρῆου-μοῦ-ηταβλαε*, the name of a place in the barony of Slane, county of Meath. See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 830, vol. 1., pp. 444, 445, and n. (f).

<sup>17</sup> In Adamnan's narrative, these princes are called "regii generis viri" and "nobiles viri." In the Lives of the Irish Saints, *Dux* is the usual representative of the word. The founder of Clones was called Tigernach, "quia multorum dominorum et regum nepos est," see the Bollandists' "Acta Sanctorum," tomus i., Aprilis v., De Sancto Tigernaco in Hibernia, p. 401.

<sup>18</sup> Now Magheross, a parish in the county of Monaghan, better known by the name of its town Carrickmacross, which derives its name from the same source; the former being *μαδάρε ροῦ*, Latinized *Campus Rossiorum*: the latter *καρρικ μαδάρε ροῦ* or *Rupes campi Rossiorum*. See it described, on the "Ordnance Survey Townland Maps for the County of Monaghan," sheet 31.

<sup>19</sup> The people of Cremorne, in the county of Monaghan. It occupied the south-western portion of the barony of Farney, in a district impracticable by woods and marsh. To which Barbour alludes—

"Quhill till a gret forest come thai  
Kylrose it hat as ik hard say."

—Brus, lib. x., pp. 251, 252.

<sup>20</sup> Thus, in the Annals of the Four Masters, we find the word *cu* entering, in different combinations, into the names of two chiefs, at the year 706: "Cucuaran [*Canis Cuaran*—Ann. Ul.] King of the Cruithne and of Ulidia was killed by Finnchu [albus canus] h Ua Ronain." See the Index Nominum, in Dr. O'Donovan's edition of the Annals of the Four Masters, under *Cu*—.

<sup>21</sup> The Life of St. Mochta commits a serious error, in making "Aidus filius Col-



from the Kings of Airthear,<sup>22</sup> had slain one another.<sup>23</sup> The saint answered Lugbeus: "I cannot acquaint you with anything touching this subtile matter about which you inquire, unless you first make an engagement on your bended knees, never to speak of this secret mystery,<sup>24</sup> all the days of my life." Lugbeus vowed on his knees, as the saint had desired him. Then he arose, and the saint spoke as follows: "There are some, albeit they are but few in number, that by God's special grace clearly contemplate with one single view, and in one moment the compass of this whole world, the heavens, the sea, and the land, by reason of that marvellous expansion of their minds, as if illumination from a sunbeam took place." Though the saint seemed to report this of others, for the avoidance of all vain-glory and self-esteem; yet, that he meant it, regarding himself indirectly, is clear to anyone that hath perused the writings of St. Paul, that vessel of election, in his Epistle to the Corinthians. For discoursing about rapturous visions happening to himself, he did not write, "I know that I," but "I know a man, that was rapt to the third Heavens."<sup>25</sup> Which, though he seems to recount this of another, yet none can doubt, but he spoke concerning himself, and that he used such expressions through humility. Such was St. Columba's manner, likewise, in relating his inspired visions.<sup>26</sup>

The founder of a monastery denominated Artchain<sup>27</sup> was Findchan,<sup>28</sup> who is called a priest and a soldier of Christ.<sup>29</sup> His subsequent history is very interesting, as related by Adamnan.<sup>30</sup> Findchan dwelt in Tiree Island, among the Hebrides. This was a sanctuary of considerable importance; and, in early times, it was greatly resorted to by Irish ecclesiastics.<sup>31</sup> Tiree is also known, as *Ethica terra*,<sup>32</sup> in Latin; but, the denomination of Ardchaoin has

can" a contemporary of that saint. See Colgan's *Acta Sanctorum Hiberniæ*, Martii xxiv., Vita S. Mochtei Episcopi Lugmadensis, cap. xvi., p. 730, and n. 15, p. 732.

<sup>22</sup> The name is read correctly here, by Colgan, and by the Bollandists; but, it is evident from the note of the former on this passage, as also from the note of the latter on the name, at lib. iii., cap. vii., of Adamnan, and from the reading of both in the latter place, that neither understood the word *Anteriorum*. See Colgan's "*Trias Thaumaturga*," *Quarta Vita S. Columbæ*, lib. i., cap. xxxiii., p. 348, and nn. 91, 92, 93, p. 379, and lib. iii., cap. vii., p. 365, and n. 11., p. 386. See the Bollandists' "*Acta Sanctorum*," toms ii., Junii ix., *Vita Secunda S. Columbæ Abbatis*, lib. i., cap. v., num. 34, p. 210, and n. (m), p. 212; also, lib. iii., cap. i., num. 87, p. 229, and n. (m), p. 230.

<sup>23</sup> See an account of this transaction, in Colgan's "*Trias Thaumaturga*," *Quarta Vita S. Columbæ*, lib. i., cap. xxxiii., p. 348, as also *Quinta Vita S. Columbæ*, lib. ii., cap. xxxvi., p. 415.

<sup>24</sup> The Latin word used is "*sacramentum*." Here the word signifies "a solemn secret," or "deposit." Thus, in St. Brendan's Life: "*Veni et vide sacramentum hujus rei*."—*Codex Marsh's Library*, Dublin, cap. xviii., fol. 58*b*.

<sup>25</sup> See 2 Cor. xiii. 2. Sedulius, St. Columba's countryman, commenting on the

words *Scio hominem*, observes: "*Hoe de se humilitatis causa, quasi in alterius persona loquitur*."—*Annotationes in S. Pauli Epistolis*, p. 276. Editio Basil. 1538.

<sup>26</sup> Even Lugbeus, the Abbot's special friend, could hardly induce him to tell these wonderful revelations, although urging the request with much entreaty. After St. Columba's decease, however, Adamnan learned these facts from Lugbeus himself, who attested them, and the writer was fully convinced of their truth. See Rev. Dr. Reeves' Adamnan's "*Vita S. Columbæ*," lib. i., cap. xliii., pp. 80 to 85, and nn. (a, b, c, d, e, f, g, h, i, k, l), *ibid*.

<sup>27</sup> The denomination of *ΑΡΤΟ ΚΑΘΙΝ*, in Irish, has been Latinized, *altitudo amæna*. The name exists, in Ireland, as belonging to a parish, in the county of Down. There, it occurs, in the form of Ardheen.

<sup>28</sup> Some writers have placed a festival for him, at the 11th of March. See at that date in vol. iii. of this work, a notice of a St. Finchanus, &c., Art. v.

<sup>29</sup> By Adamnan.

<sup>30</sup> See Rev. Dr. Reeves' Edition of his "*Life of St. Columba*," lib. i., cap. 36, pp. 66 to 71, with nn., *ibid*.

<sup>31</sup> Besides the immediate followers of St. Columba, it was visited by St. Brendan, by St. Cainnech, by St. Comgall, and by St. Colmanella.

<sup>32</sup> Father Innes seems to have been satisfied, notwithstanding, about his correctness of

been there lost. In Tiree, however, a chapel and a cemetery are known to have formerly existed, on the north side of that island.<sup>33</sup> The spot is called Ardkirknish. Again, there is a rocky space, called Kilfinnian, having some faint vestiges of a small building, which lies east and west. This is on the farm of Kenoway, south-west of Balphetrish.<sup>34</sup> At either of these places, it is probable, the old monastic establishment of St. Findchan stood. St. Findchan brought with him, from Ireland<sup>35</sup> to Britain,<sup>36</sup> Aedh, surnamed Dubh, or "the black."<sup>37</sup> He was descended from a royal family of the Dalaraidian<sup>38</sup> tribe. Aedh wore the clerical habit, and he intended to reside in the monastery, for some years. However, he had hitherto often stained his hands in human blood,<sup>39</sup> and he had cruelly murdered many persons, amongst others, in A.D. 558,<sup>40</sup> or rather 565,<sup>41</sup> Diarmid Mac Cearbhall,<sup>42</sup> monarch of Ireland.<sup>43</sup> The father of Diarmaid<sup>44</sup> was Fergus Cerbhall, son of Conall Crimthann, and grandson to Niall of the Nine Hostages. Diarmaid was head of the southern Hy Neill. His descendants were represented, in after ages, by the O'Melagh-lins of Meath. His reign is remarkable, in the civil history of the country, as the one in which Tara ceased to be a regal abode, and in the ecclesiastical, for his patronage of St. Ciaran, and for his alleged disputes with St. Columba and St. Ruadhan. Diarmid was foully murdered at Rath-Beag.<sup>45</sup> It lies about two miles east of Antrim, and seven south of Connor. The distance of Clonmacnoisse prevented the removal of his body thither, which was interred in St. Macnissi's church of Connor, the oldest and most important foundation in the neighbourhood; but, his head being more portable, was carried to St. Ciaran's church of Clonmacnoisse, which lay in his patrimony, and had been

identification; for, four different times, he makes mention of "Artchain in Shetland." See "Civil and Ecclesiastical History of Scotland," book ii., sect. xxxv., p. 179, sect. xxxvi., p. 181, sect. li., p. 204, and sect. lii., p. 205.

<sup>33</sup> They lay a little south-east of a farmhouse at Balphetrish.

<sup>34</sup> See the "Ulster Journal of Archaeology," where there is an interesting paper on the Island of Tiree, vol. ii., p. 241. It is accompanied with a map.

<sup>35</sup> Adamnan says, "de Scotia ad Britanniam."

<sup>36</sup> And probably to his monastery on Tiree Island.

<sup>37</sup> In Latin, he is called *Aidus Niger*, and he becomes the *aeoh Dubh* of the Irish. He was son of Suibline, and a chief of the Dal Araidhe, in 565. In 581, he became King of Uladh, and in 588 he lost his life. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," toms ii., *Annales Tigernaci*, pp. 149, 154, 157, and toms iv., *Annales Ultonienses*.

<sup>38</sup> Dalaradia, according to the Book of Lecan, extended from Newry to Slieve Meis—now Slemmish, in the present county of Antrim—and from the sea to Linn Duach-haill, now Magheralin, in the west of the present county of Down. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., at A.D. 1174, n. (o), p. 13.

<sup>39</sup> An early canon of the Irish Church ordained, "Omnes homicidæ si toto corde conversi fuerint, septem annorum penitentiam

districte sub regula Monasterii præniteant." See D'Achery's "Spicilegium," tom. ix., p. 16, Paris edition of A.D. 1669.

<sup>40</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 200, 201, and n. (k). The *Annales Ultonienses* have it at A.D. 564. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," toms iv., p. 24.

<sup>41</sup> According to Tighernach; and Dr. O'Donovan allows, that this is the true computation.

<sup>42</sup> In Irish his name is written, *Ḍairmaid mac Cearbhall*.

<sup>43</sup> He is to be distinguished from Diarmait, son of Cerbhall, lord of Ossory, in 900. Diarmid succeeded his kinsman, Tuthal Maelgarbh, as sovereign of Ireland, in 544. He reigned 21 years.

<sup>44</sup> There is an ancient Life of King Dermot, in a Manuscript, classed H. 2, 16, belonging to Trinity College, Dublin. In it, there is allusion to his murder, by Aedh Dubh.

<sup>45</sup> This means, "the small fort," at Magh-Line or Moylinny. It is now called Rathbeg, a townland in the parish of Donegore, adjoining the parish of Antrim, in the county of Antrim. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix Y, p. 278. It adjoins another townland, of great celebrity in Irish history. This is called Rathmore, or "the great fort," anciently denominated Rath-mor-Maighe-Line, which was the seat of the Dalaradian lords.

<sup>46</sup> There is a detailed account of the man-

the special object of his bounty.<sup>46</sup> After spending some time abroad, Aedh Dubh was ordained a priest but uncanonically,<sup>47</sup> by a bishop invited for the purpose,<sup>48</sup> and in the presence of Findchain.<sup>49</sup> His monastery was regulated by the discipline of the parent institution, in which the Presbyter was superior, by virtue of his conventual rank. Yet, he exercised jurisdiction over the associate bishops, without, however, the slightest attempt to usurp the functions of the order.<sup>50</sup> The bishop, however, did not venture to impose hands,<sup>51</sup> until Findchan, who was greatly attached to Aedh, placed his right hand<sup>52</sup> on the candidate's head,<sup>53</sup> as a token of approval. When the ordination became known to our saint, being much grieved, Columba pronounced this fearful sentence on Findchain and on Aedh:<sup>54</sup> "That right hand, which, against the laws of God and of the Church, Findchan placed on the head of that son of perdition, shall soon be covered with sores. After much torture, it shall precede himself to the grave, and he shall survive the buried hand for many years. But, Aedh, thus unlawfully ordained, shall return 'as a dog to his vomit,'<sup>55</sup> and he shall be again a bloody murderer;<sup>56</sup> until at length pierced in the neck

ner of Diarmait's death, in the ancient Irish memoir already cited from the Manuscript of Trinity College, Dublin, H. 2, 16, p. 809, from which it appears, that he was *բայ արարե ընդ յայնմ Կ-Երնո*, "upon a royal visitation, right hand wise, of Erin," at the time, and that his assassination occurred in Rathbeg, at the house of a chief, called Banuan. An extract from the story is given by Dr. John Lynch in "Cambrensis Eversus," vol. ii., cap. ix., pp. 12, 13. See, also, "Ecclesiastica Antiquities of Down, Connor and Dromore," Appendix Y, p. 279.

<sup>47</sup> Aedh clearly violated the law of God, which requires proved virtue in the Deacon, Priest, and Bishop, 1 Tim., iii., 2, 6, 10, Tit. i., 6, 7. The early canons excluded from holy orders all those who lost their baptismal innocence. The rigours of public penance, far from removing this defect, were regarded as a public proof of unworthiness. Though the discipline of the Church was considerably relaxed, in this respect, after the tenth century, there are many grievous crimes still, and above all others, wilful murder, that cause irregularity. See Martene, "De Antiquis Ecclesie Ritibus," tom. ii., cap. viii., Art. ii.

<sup>48</sup> He had probably come from Iona, or from the mainland of Scotland, where he exercised ecclesiastical rule over the Scots or Picts.

<sup>49</sup> In demonstration of the fact, that as presbyter, Findchan could not ordain or consecrate priests or bishops, Father Innes draws his conclusion, from the circumstances of this case: "it seems not possible to conceive that Findchan, with all his qualities of priest, of founder, and of superior of a Columbite monastery, and, by consequence, that any other Abbot, Superior, or Priest of Ycolm-kill, or all of them together, destituted of the episcopal character, ever so much as claimed or pretended any right or power to ordain a priest, much less to ordain or consecrate a bishop."—"Civil and Ecclesiastical History of Scotland," book ii., sect.

xxxvi., p. 182.

<sup>50</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., p. 169.

<sup>51</sup> From the narrative, it appears, the bishop doubted, at least, that his act might be criminal and sacrilegious. To be assured, or to have his conscience more at ease, he desired that, at the same time, Findchan might lay his right hand upon Aidus, to bear a part, as it were, in the responsibility, which attached to the exercise of his functions.

<sup>52</sup> A canon of the Fourth Council of Carthage enacted, that presbyters present at the ordination of a priest, "manus suas juxta manum Episcopi super caput illius teneant." This Decree of the Council of Carthage was generally adopted, in the Western Church. That it was intended to be recognised, in Ireland, may be inferred from the Irish Canon, printed by D'Achery, De Ordinatione Diaconi: "Cum Diaconus ordinatur solus Episcopus qui eum benedicit manum super caput ejus ponat, quia non ad Sacerdotium sed ad ministerium consecratur."—"Spicilegium," tom. ix., p. 7. Paris edition of 1669.

<sup>53</sup> Yet, it would seem, that regard was not had to the Decree of the Council of Carthage, on the present occasion, because Findchan was required to perform the ceremony, "prius" and "pro confirmatione."

<sup>54</sup> He returned to Ireland, before 575. He is represented, in the Preface to the Ambra Choluimille, as one of the Aedhs, who were reigning, when the convention of Druimceatt took place, according to the Manuscript H. 2, 16, Trinity College, Dublin, p. 680.

<sup>55</sup> See Proverbs, c. xxvi., v. 11.

<sup>56</sup> On the death of Baedan, son of Cairill, in 581, Aedh usurped the sovereignty of Uladh, but eventually he perished, by the hand of Fiachna, son to that Baedan mentioned.

<sup>57</sup> Dr. Lanigan rightly argues, from these strong denunciations of Aedh's crime, the

with a spear, he shall fall from a tree into the water and be drowned."<sup>57</sup> King Diarmaid's death happened before this time.<sup>58</sup> The saint's prophecy was fulfilled, regarding both, for the priest Findchan's right hand festered from a blow, and it was buried in an island, called Ammon,<sup>59</sup> while Findchan himself survived for many years. But, Aedh Dubh, a priest only in name,<sup>60</sup> indulging again in his former excesses, and being treacherously wounded with a spear, fell from a raft,<sup>61</sup> into a lake,<sup>62</sup> and he was drowned.<sup>63</sup> The Annals of Ulster<sup>64</sup> refer this event, to A.D. 587, those of Tighernach<sup>65</sup> to A.D. 588,<sup>66</sup> while those of the Four Masters<sup>67</sup> place it at A.D. 592. He reigned seven years,<sup>68</sup> and he was killed, in a ship,<sup>69</sup> by the Cruithneans.<sup>70</sup> Such indeed was the tragic end long due to him, who murdered the King of all Ireland.<sup>71</sup>

The Cenel Cairbre, who gave name to a territory, now the barony of Carbury in the north of Sligo, were descended from Cairbre, son of Niall, and they were a tribe of the Northern Hy Neill. Ænghus, surnamed Bronbachal,<sup>72</sup>

utter improbability of that story, which represents St. Columba himself, as inciting his own kinsmen to an unjust war, against Diarmid, on account of the king's decision, in the fabulous contest with St. Finnian. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xiv., n. 169, p. 169.

<sup>58</sup> Diarmid Mac Cearrbhal's death is thus recorded, in the "Annals of the Four Masters," at A.D. 558: "After Diarmid, the son of Fergus Cearrbhal, had been twenty years King of Ireland, he was killed, by Aedh Dubh, son of Suibhne, King of Dal-radia. His head was taken to Clonmacnoise to be buried there, and his body to Connor."

<sup>59</sup> This place has not been identified. Æmonia, the old name of Inchcolm, will not answer; for, that island is at the east side of Scotland. The place where St. Mac Nissi's hand was buried was called Corn-lamha, *i.e.*, "tumulus manus." See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. cxxix., p. 146.

<sup>60</sup> His ordination, however, was valid. He was a priest only in name, because he wanted the virtue becoming his character.

<sup>61</sup> Colgan designates it, a mast.

<sup>62</sup> The "aque stagnæ," which received him, was most probably Lough Neagh, within two miles of which was his regal abode of Rathmore.

<sup>63</sup> Instances of penal drowning, among the Picts of Scotland, occur, in the "Annals of Ulster," at A.D. 733, and 738. Chalmers concludes, that this was a mode of punishment, common among the Picts. See his "Caledonia," vol. i., book ii., chap. i., n. m., p. 211.

<sup>64</sup> Thus, at A.C. 587, Jugulatio Æoðha Nigri mic Suibhne i Luim [in navil].

<sup>65</sup> Thus, at A.C. 588, Fūin Æoðha Duibh mic Suibhna araidhe qui domarbh Æoðh-maro mac Cerbuill. Thus translated: "The mortal wound of Aedh Dubh, son of Suibhne Araidhe, who slew Diarmaid, son of Cerbhall."

<sup>66</sup> This is said to be the true date.

<sup>67</sup> Thus, at A.C. 592, "Aedh Dubh, son of Suibhne, King of Ulidia, was slain by Fiachna, son of Baedan."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., p. 217.

<sup>68</sup> This is stated, in some Irish lines, as follows:—

Dooh Dubh mac rairbhretach Suibne;  
Seacht mbliadna a bliad ar bit ce  
Sliocht aru Cruithneao ma Æreettoo;  
Fuarb luimeac i n-eoarb é.

"Aedh Dubh, son of mild judging Suibhne,

Seven years was his fame on this earth

The marks of Cruithnean weapons in his wounds:

Fierce and active in deeds was he."

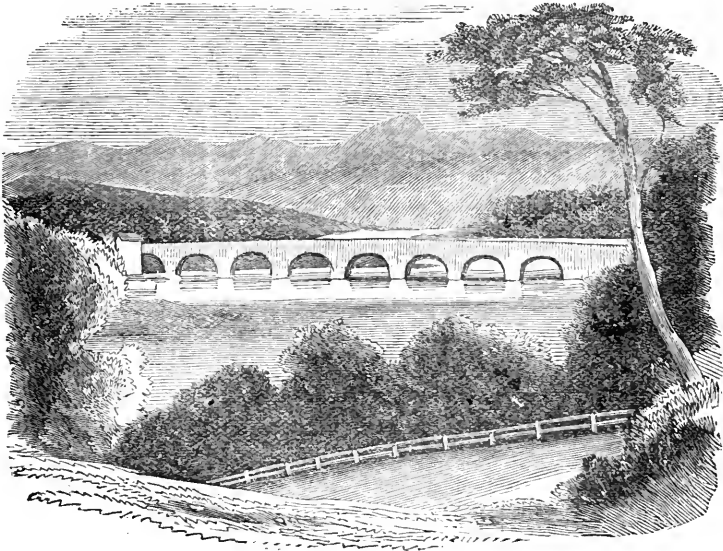
<sup>69</sup> In a catalogue of the Kings of Ulaah, copied by Mac Firbis from the Book of Saul, we meet with Dooh Dubh mac Suibne ui, bliadna, a marbao i Luim La Cruithnearb. "Aedh Dubh, son of Suibhne, (reigned) seven years. He was killed in a ship by the Cruithneans," according to the Genealogical Manuscripts, p. 595.

<sup>70</sup> See Colgan's "Trias Thaumaturga," Vita Tertia S. Columbæ, cap. ix., p. 333; Quarta Vita S. Columbæ, lib. i., cap. xxxvi., p. 346, and n. 79, p. 379; Quinta Vita S. Columbæ, lib. ii., cap. xxvii., p. 427.

<sup>71</sup> His death is thus recorded by Tighernach, A.C. 565, Ðiarmait mac Cerbuill occisus est, Raith bich a murgline la h-æo uDub mac Suibne araidhe i uLaoh: ocuþ a cenno ce Cluain ocuþ po aonacht a colanno a Conepe; cui successerunt duo filii mic Eræca .i. Feruþ ocuþ Domhnall. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomos ii., p. 149. It is thus translated: "Diarmait, son of Cerbhall, was slain at Rathbeg in Magh-Line, by Aedh Dubh, son of Suibhe Araidhe, King of Uladh; and his head was conveyed to Cluain (*mic nois*), and his body was buried at Connor. To whom succeeded the two sons of Mac Erca namely, Fergus and Domhnall."

<sup>72</sup> The epithet bron-bacholl, which

the regulus of Cinel Cairpre,<sup>73</sup> and his two brothers, were driven from their own country. Colgan was unable to identify this Ænghus, and he proposes to read "Filius Colmani," in the title, so as to make him the son of Colman Mor,<sup>74</sup> who was slain in 620, according to the Annals of Ulster. However, this is a mistake, as proved by the sequel.<sup>75</sup> That petty king was descended from Tuathal Maolgarbh,<sup>76</sup> who was King of Ireland,<sup>77</sup> from A.D. 533 to 534.



View of the Grampian Mountains, from near Perth.

These came as exiles to the saint, who was then in his pilgrimage at Iona. Columba blessed Ængus Bronbachal, and then uttered these prophetic words:

O'Connor interprets, "baculi dolorosi" seems to have reference to the "pilgrim's staff." By supplying the word "filii" before "Comani," in the title, we have the exact lineage given by Mac Firbis.

<sup>73</sup> In their territory, the battle of Cool-drevny was fought.

<sup>74</sup> In this opinion, he is followed by O'Donovan, in a note on the "Annals of the Four Masters," at A.D. 616. See vol. i., n. (c), pp. 240, 241.

<sup>75</sup> The death of Colman Mor was a "jugulatio," according to the *Annales Ultonienses*, at A.D. 620; whereas the subject of the present narrative died, "placida morte."

<sup>76</sup> He was son to Cormac Caoch, according to the *Genealogies of Mac Firbis*, yet in Manuscript, at p. 167.

<sup>77</sup> He had two sons, viz.: Garban and Coman or Coeman, father of Aedh, father of Aongus Bronbachal, the religious of Clann Cairbre.

<sup>78</sup> See Rev. Dr. Reeves' Adamnan's

"Life of St. Columba," lib. i., cap. 13, p. 41.

<sup>79</sup> See Colgan's learned conjectures about this name, in "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. i., cap. xiii., n. 52, p. 376.

<sup>80</sup> The Annals of Ulster relate, at A.C. 648, "Mors Aengusa Bron bachlae Regis Cenuil Coirpri."—Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv., p. 50.

<sup>81</sup> The word, "mors," in the passage cited from the Annals, as opposed to "occisio," or "jugulatio" indicates the natural death recorded in the text; while the date 648, reckoning even from the latest period of our saint's life, allows ample time for the subject of the prediction to have become a "senex."

<sup>82</sup> The harmony of statement, in three independent records, is a remarkable attestation of their accuracy.

<sup>83</sup> Between Drum Britain and Dumbarton, there is a striking similarity of name. The vernacular name Drum-Bretain, at an early

"This youth, surviving the death of his other brother, shall reign a long time in his country; and, his enemies shall fall before him, nor shall he ever be delivered into the hands of his enemies, but he shall die an old man, in tranquil death among his friends."<sup>78</sup> All of which was fully accomplished, according to the saint's words. For we read, that Ængus, surnamed Bronbachal,<sup>79</sup> lived on to the year 648,<sup>80</sup> when his death<sup>81</sup> is recorded in our Annals.<sup>82</sup>

We find from various passages in his Acts, that Columba frequently journeyed on the mainland in Albyn. As the saint was travelling, on a certain occasion, over Drujm Britain,<sup>83</sup> also called Britannæ Dorsum<sup>84</sup>—that great mountain ridge of steeps,<sup>85</sup> which divides Perthshire from Argyle and terminating in the Grampian Hills—he came to a small village, situate in a barren plain. The Dorsum Britannicum was the great boundary line between the Picts and the Scots. He rested there, on the marshy banks of the river<sup>86</sup>—characterized as Stagnum Loch-Diæ<sup>87</sup>—where it flows into the lake.<sup>88</sup> After a little sleep, he awoke the attendants, the same night. He said to them: "Go, go, at once, and bring thither quickly the boat<sup>89</sup> you left over the water,<sup>90</sup> and put it in a house near us." They did as they were ordered. When they were again asleep, the saint called Diarmaid, in a short time, and said to him: "Stand outside the door, and see what has happened the village, in which you left your boat." Diarmaid went out, and he saw the whole village on fire. He told the saint what had occurred. Then, Columba mentioned to his brethren the name of a furious persecutor, who had burnt the houses that

date, passed into the form Drum-Alban, which was in use until the thirteenth century.

<sup>84</sup> See Adamnan's Vita S. Columbæ, lib. i., cap. 34, lib. ii., cap. 31, 42, 46, and lib. iii., cap. 14. We find it alluded to by Irish writers, as "Dorsum Britannicæ." See Tighearnach, at A.D. 717. Rev. Dr. Conon's "Rerum Hibernicarum Scriptores," tomus ii., p. 228. Also, Annales Ultonienses, at A.D. 716. See *ibid.*, tomus iv., p. 74.

<sup>85</sup> This range forms the backbone of Scotland, and from its sides the eastern and western waters respectively flow. The accompanying illustration presents a distant view of the Grampian Hills from near Perth. It was drawn on the wood, by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>86</sup> The name, which is omitted in this place, is supplied in the "capitulations" or heads of chapters, in Adamnan's Life of our saint, as "Stagnum Loch Diæ."

<sup>87</sup> In the Annals of Ulster, at A.C. 728, we read: "Bellum Monitcarno juxta stagnum Loegdiæ inter hostem Nechtain et exercitum Aengusa, et exactores Nechtain ceciderunt, hoc est Biseot mac Moneit, et filius ejus, et Finguine mac Drostrain, Ferot mac F'ingwine et alii multi. Familia Aengusia triumphavit."—Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., Pars Prima, p. 84.

<sup>88</sup> Chalmers deals with the name as a familiar one, and he describes the encounter, as the "battle of Moncur in the Carse of Gowrie."—"Caledonia," vol. i., book ii., chap. i., p. 211. There is no lake at Moncur, however, and the similarity of both names is more ap-

parent than real. It is noted as "Bellum Montis Carno," in the "Annales Cambriæ," at A.D. 728. Rev. John Williams ab Ithel's edition, p. 9. Again, "Pan vu wrwydyr ym mynyd Carn," thus translated into English, "when there was a battle on Carn mountain."—"Brut y Tywysogion," A.D. 728. This is supposed to be the pass of the Grampians, in the west of Kincardineshire, called Cairn-o-mont. It is also the *Mons Mound* of Giraldus Cambrensis, and the Momoth of the "Annales Ultonienses," at A.D. 781. Glendye, through which flows the River Dye, is near it; but, unfortunately for the present identification, there is no lake at that part of it.

<sup>89</sup> It is called "naviculum," by Adamnan, and it means a "currach." This sort of boat, being made of wicker-work, and covered with hide, was easily carried, like an Indian birch-bark canoe.

<sup>90</sup> The river seems to have been an inconsiderable one, and the messenger crossed it on foot to get the boat; unless, we interpret the word *ultra*, in Adamnan, as meaning "having crossed."

<sup>91</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 34, p. 64, nn. (a, b, c).

<sup>92</sup> Otherwise distinguished as Britannicum Dorsum.

<sup>93</sup> Colgan endeavours to identify him with one of the saints so called in our Irish Calendars; but, he is obliged to conjecture simply, that he may have been one of the four venerated on the 19th of September, or on the 1st of October, or on the 7th or 9th of November, whose period or place is not

night.<sup>91</sup> While the saint was making a journey through Drum Alban,<sup>92</sup> a youth named Fintan,<sup>93</sup> son of Aidus,<sup>94</sup> was seized with a sudden distemper and reduced to the last extremity. His fellow-travellers were much afflicted, on account of the youth's illness, and earnestly besought the saint to pray for him. Yielding at once to their entreaties, Columba raised his holy hands to heaven in earnest prayer, and he blessed the sick person. He added, "This youth, for whom you are praying, shall enjoy a long life; he shall survive all who are here present, and he shall die after living to a great age." This prophecy was fulfilled, in every particular; for, that same youth lived to found the monastery of Kailli-an-inde,<sup>95</sup> and he lived to a very considerable age. It is thought to be probable, that having joined the fraternity of Hy in early life, his history and place may belong to the North British Church.<sup>96</sup> There was a burial-ground at a place called Cally,<sup>97</sup> in Perthshire, and there, it is thought,<sup>98</sup> the monastery of Kalli-an-inde had been situated.

On another occasion, also, when the holy man was remaining for some days in the province of the Picts, he was obliged to cross the river Ness,<sup>99</sup> and having reached the bank, he saw some of the inhabitants engaged at the interment of an unfortunate man, who, according to the account of those burying him, was a short time before seized, as he was swimming, and bitten most severely by a monster,<sup>100</sup> that lived in the water. His body had been taken out with a drag, by those who came to his assistance in a boat.<sup>101</sup> However, it was too late to save him. On hearing this, so far from being dismayed, the holy Abbot directed one of his companions to swim across and bring over the boat<sup>102</sup> that was at the opposite bank.<sup>103</sup> Hearing the command of the saint, Lugneus Mocumin<sup>104</sup> obeyed without the least delay, and having taken off his clothes, except a tunic, he plunged into the water. But the monster, which so far from being satiated was made more ravenous by what had previously occurred, lay at the bottom. Feeling the water dis-

named. See "Trias Thaumaturga," Vita Quarta S. Columbæ, lib. ii., cap. xxxi., p. 357, and n. 27, p. 384.

<sup>94</sup> Colgan finds a St. Fintan, son of Aidus, venerated at the 4th of October; but, besides his being of Drum-noed, his genealogy proves him to have lived long after the age of St. Columba. See *ibid.*, n. 27, p. 384.

<sup>95</sup> The exact situation of Kailli-an-inde is not known. Colgan supposes it to be in Ireland, and he makes the name to correspond with Kill-aibhne, in the diocese of Clonfert. See *ibid.*

<sup>96</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 31, and n. (d), p. 144.

<sup>97</sup> In the parish of Bendothy. A chapel, named from St. Fink, was there. See "Old Statistical Survey of Scotland," vol. xix., pp. 357, 359.

<sup>98</sup> By William F. Skene.

<sup>99</sup> Between Loch Ness and the sea.

<sup>100</sup> The belief that certain rivers and lakes were haunted by serpents of a demoniacal and terrible character was current among the Irish at a very remote period. It still prevails in many parts of Ireland. We find various illustrations of this belief, in the Acts of many Irish Saints. In the parish of Banagher, county of Londonderry, there is a river, in which is a spot called *Lig-na-*

*Peiste*. This is supposed to be the abode of a demoniacal serpent, which infested that river and its neighbourhood.

<sup>101</sup> Adamnan has "in alno." We find in Virgil "alnus cavata," meaning a boat. See *Georgics*, lib. i., l. 136, and lib. ii., l. 451.

<sup>102</sup> It is called "cauballum" by Adamnan. *Caupulus*, or *caupulus*, occurs in Aulus Gellius, in the sense of a boat, and it is explained in Isidore's *Glossary* by *lembus* or *cymba*. It is akin to the word *coble*, which is commonly used in the sense of a little flat-bottomed boat. See Sir Walter Scott's "Antiquary," chap. xxxi.

<sup>103</sup> In O'Donnell's or Quinta Vita S. Columbæ, we read "Equum in adversa ripa stantem adducat, quo ipse et alii socii vecti, fluvium transirent."—Lib. ii., cap. lxxiv., p. 423. Colgan's "Trias Thaumaturga." From the resemblance of the word *caupulum* to the Irish *capul*, "a horse," Colgan was led to suppose, that this animal was denoted by it. See *ibid.*, Quarta Vita S. Columbæ, lib. ii., cap. xxvii., n. 26, p. 383. The transcriber, who wrote Codex D, seems to have entertained the same idea. He reads *caballum* for *caupulum*.

<sup>104</sup> In O'Donnell's Life of St. Columba, we have his name written "Lugneus Macua Cumine," lib. ii., cap. lxxiv., p. 423. See Colgan's "Trias Thaumaturga."

turbed above by the man swimming, that monster suddenly rose to the surface, and giving an awful roar, it darted after Lugneus, with its mouth wide open, as he swam in the middle of the stream. Observing this, while all the rest, brethren as well as strangers, were stupefied with terror, the saint raised his holy hand, and then formed the saving sign of the cross in the air.<sup>105</sup> Having invoked the name of God, Columba commanded the ferocious monster, saying: "Go no further, nor dare to touch the man; go back instantly." At the voice of the saint, that monster was terrified, and fled back, more quickly than if it had been pulled with ropes, though it had just got so near to Lugneus, there was not more than the length of a spear-staff<sup>106</sup> between them. Seeing that the monster had gone back, and that their comrade Lugneus returned to them in the boat<sup>107</sup> safe and sound, the brethren were struck with admiration and glorified God in his holy servant. And even the barbarous pagans, forced by this splendid miracle which they themselves had witnessed, magnified the God of the Christians.<sup>108</sup> The saint, being in Pictland, heard from general report regarding a pagan fountain, which the foolish people, blinded by the enemy of mankind, held in great veneration.<sup>109</sup> Whosoever tasted the water or even washed their hands or feet in it, by a sort of diabolical enchantment—God so permitting it—became blind, leprous, or weak with some infirmity. Intimidated by such results, the pagans paid a sort of deprecatory worship to that fountain. St. Columkille came towards it one day. The magicians, whom he had often confounded and overcome in argument, were very much rejoiced, hoping that he should receive some mischance, owing to his proximity with this noxious water. Invoking the name of Christ, however, our holy Abbot therein washed his hands and feet, and then, after blessing the water, he drank of it. From that day forward, it bred no hurt or disease to anyone.<sup>110</sup> But, that which is more admirable must be recorded. By virtue of our saint's benediction, water taken from that fountain became a sovereign remedy for the cure of many diseases, because the saint had blessed and washed himself with it.<sup>111</sup>

Another time, the saint sent two brothers for one of his monks, named Cailtan,<sup>112</sup> who lived in a cell, near the lake<sup>113</sup> on the River Aba,<sup>114</sup> supposed to

<sup>105</sup> This practice of making a sign of the cross was usual and very frequent in the early Christian Church, as we learn from Tertullian. As in this case, and in many other instances, we find the usage practised, also, by the Irish ecclesiastics.

<sup>106</sup> The term used by Adamnan to express it is "unius contuli longitudo," the word *contulus* serving for *contus*. The Bollandist editor of our saint's Acts remarks, that Adamnan was fond of using diminutives, and he adds, that we need not feel surprised since his own name is but a diminutive of Adam. See "Acta Sanctorum," tomus ii., Junii ix., Vita Secunda S. Columbæ, lib. ii., cap. ii., n. (u), pp. 219, 220.

<sup>107</sup> The word in Adamnan's text is "navicula." The writers who substituted a horse for a boat, as a mode of conveyance, might have adverted to what Adamnan says, "ad se navigando reducat," and further on he represents the messenger as "incolumem in navicula reversum." The expression "in altera stantem ripa" helped to mislead them.

<sup>108</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 27, and nn. (a, b, c, d, e, f, g, h), pp. 140 to 142.

<sup>109</sup> This heathen veneration for fountains and for their tutelary deities seems to have prevailed in Ireland, also, long before St. Patrick's time, as where the Magi offered gifts and sacrifices to the fountain called Findmaige, also called Slan, as mentioned in Tirechan's Life of St. Patrick, in Liber Armanicanus, fol. 136b. Also, see Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. lxx., p. 138.

<sup>110</sup> The transmission of this feeling to succeeding generations, under Christianity, may account for the esteem in which holy wells have ever been held by the Irish; a sentiment not likely to have been prompted by rarity of water or by its intrinsic value in an over-irrigated country.

<sup>111</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 11, and nn. (a, b), pp. 119, 120.

<sup>112</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xxxi., p. 345, and n. 76, pp. 378, 379. Likewise, see notices of St. Cailtan, at the 25th of February.

<sup>113</sup> This lake does not appear to have been clearly identified. The Rev. Dr. Smith con



be in Argyleshire.<sup>115</sup> He desired Cailtan to repair in all haste to him. Cailtan understanding the saint's pleasure came speedily to Iona, in company with the monks, that went for him to a cell called Diunus.<sup>116</sup> 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 Cailtanus, giving thanks to the Almighty, kissed our saint with tears. Receiving his benediction, Cailtan went to the guest-room and fell sick that very night. According to the saint's word, he departed on the seventh day afterwards to a better life.<sup>117</sup>

Often Columba foretold the future destiny, sometimes happy, and sometimes unhappy, of many persons, even while living in this mortal flesh. On a certain Sunday, some persons cried out from the further side of the sea, so often mentioned. Hearing this cry, the saint said to the brethren then with him: "Go, in all haste, and bring the pilgrims that come from a far country." As the saint directed they went, and brought the strangers to his presence. When he had saluted them, Columba began to question them, concerning the object of their journey. They told him, how they came to sojourn with him for that year.<sup>118</sup> Our saint then replied: "You may not live with me a year, as you desire, unless you take the monastic vows." When the attendants heard these words addressed to strangers only newly arrived, they were very much surprised. The eldest among the strangers made answer: "Truly, we had no such intention hitherto; notwithstanding, we will embrace your counsel, inspired by God, as we believe."<sup>119</sup> They then followed our saint devoutly into the oratory. There, on their knees, they obliged themselves to observe the monastic vow.<sup>120</sup> Then St. Columba addressed his speech to the brothers present. He said: "These two strangers, presenting themselves a living sacrifice to God,<sup>121</sup> and who in Christian perfection have "fulfilled a long time

lectures, it is Loch Awe. See his "Life of St. Columba," p. 151. The Rev. Dr. Lanigan accepts that identification, in his "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. xv., and n. 176, pp. 172 to 174.

<sup>114</sup> There is a lake in the Island of Mull, called Loch Ba, at the north-east end of which there is an old burying-ground, on the lands of Knock. It is called Kill-Martin. In the opinion of Rev. Dr. Reeves, the style and circumstances of this narrative indicate a nearer position to Iona than Loch Awe. At the year 675 we find this entry: "*Multi Pictores dimersi sunt illaind Abæ.*"—Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses, p. 60. This may be a reference to the place mentioned in the text.

<sup>115</sup> There was a smaller lake, formerly called Loch-Affy, and now known as Lochavich, lying to the north-west of Loch Awe. A charter of King Robert Bruce, about A.D. 1322, grants to Roderick, son of Alan, the lands of Louchaly in Argyle. See "Origines Parochiales Scotiæ," vol. ii., part i., p. 104. This may have been the place here mentioned.

<sup>116</sup> Adamnan says, that place was so called in his day, after a certain Diunus, who was

a brother to Cailtan. The markland of Kilmun, which is near Lochavich, has a church, formerly called Kildachmanan, and dedicated to St. Peter, the Deacon of Loch Awe. The Rev. Dr. Reeves thinks, that this may have had its origin in the Cella Divini of the text. It is now called Kilchrean. See "Origines Parochiales Scotiæ," vol. ii., part i., p. 120.

<sup>117</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 31, and nn. (a, b), pp. 60, 61.

<sup>118</sup> Visitors of this description are called indiscriminately in our saint's Acts, *hospites*, *prosellyti*, and *peregrini*.

<sup>119</sup> The period of probation varied originally, at the discretion of the founder. Pope Alexander III. ordained, that the term of a year's probation, should always precede. At length, the Council of Trent decreed for Regulars, that in cases where the year's probation was omitted, the profession should be invalid. See "Sacrosancti Œcumenici Concilii Tridentini Canones et Decreta," Sess. xxv., De Regularibus et Monialibus, cap. xv.

<sup>120</sup> Colgan observes, that this is an instance of admission to the monastic profession, without the year of probation.

within a short space,<sup>122</sup> shall yield up their souls to Christ our Lord, before this present month comes to an end." And so it happened, for both of them gave thanks to the Almighty, and then retired to the guest-room. Afterwards they fell sick, one succeeding the other. They departed to a better life within the time prophesied and defined by the saint. The elder brother died within that week. The younger brother followed him to the tomb, seven days after the departure of his senior.<sup>123</sup> The saint told a certain peasant that came to him, when he was sojourning in a district, called in Irish, Coire Salchaim;<sup>124</sup> "Lo! barbarous enemies, now sack and spoil all the province you inhabit."<sup>125</sup> Whether this had been in Ireland<sup>126</sup> or in Scotland<sup>127</sup> has been questioned; but most probably, it lay within the latter country. The place was near the shores of a lake, called Crogreth.<sup>128</sup> This doleful news made the poor fellow fall into pitiful lamentations for his wife and children. The saint, seeing him depressed with sorrow and anguish, said to him: "Your wife and family have escaped to the mountains, but your goods and cattle the enemy hath taken away with their unjust spoils." On going home, that man found all to be true as the saint had told him.<sup>129</sup> He felt somewhat comforted, however, that his misfortunes had not been greater. A certain valiant and strong man, named Goreus,<sup>130</sup> who was an humble peasant,<sup>131</sup> would fain learn of the saint, what kind of death he should encounter. This man was a native of Corcaraide.<sup>132</sup> It is thought to be probable, that Guaire<sup>133</sup> was the equivalent for the Latin designation<sup>134</sup> given to him, and that he belonged to the race of Roidhe<sup>135</sup> in Ireland. This clan or tribe<sup>136</sup> was so called from

<sup>122</sup> See Romans xii., 7.

<sup>123</sup> See Wisdom iv., 13.

<sup>124</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 32, and nn. (b, c), pp. 61, 62.

<sup>125</sup> The use of the word Coire, and the expressions "barbari vestatores," referring probably to the Picts or Saxons, seem to indicate Scotland as the scene of this narrative. The term Coire, so common in the Scotch Highlands to designate a hollow or cul de sac in the mountains, is scarcely known in Ireland. Salchaim may be Salen, on the east side of Mull, near which is a chapel called Columkille.

<sup>126</sup> According to Adamnan's account, this man had been first asked in what region he resided, and he answered, "In the district near the shore at Lake Crograth."

<sup>127</sup> Colgan places it in Ireland, and he tries, but unsuccessfully, to accommodate an Irish name in Westmeath.

<sup>128</sup> There is a Salachain in Upper Lorne, between Loch Creeran and Loch Appian. Sallachan Bay, Sallachan-isol, Sallachan Point and Sallachan-ard, are situated on the west of the entrance of Loch Eil. There is a Sallachan in Morvern, opposite Aros; and a Glen Sallachan on the south-east of Loch Creeran, opposite Airds. Among these and other places of the same name, it is difficult to fix the scene of the present interview.

<sup>129</sup> Probably it was near the border land, in the neighbourhood of the Picts or Saxons.

<sup>130</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 46, and nn. (a, b), pp. 88, 89.

<sup>131</sup> In the title of Adamnan's version, as found in Colgan's "Trias Thaumaturga," he is called Coreus, and in the body of the chapter Gereus.

<sup>132</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 47, and nn. (a, b, c, d), pp. 89, 90.

<sup>133</sup> The word is written in Cod. A, in a different style of letter from the rest of the narrative, namely, in the semi-unical Greek character of the Irish school. If the place belong to Ireland, as the structure of the name seems to indicate, it is clearly a form of Κορκα Ραϊοε, or the race of Roidhe.

<sup>134</sup> The Irish *ḡuairne* is a name, which was called Goury, in the county of Londonderry, in the seventeenth century. See Rot. Pat. Jac I., p. 57*b*; Ulster Inquisitions, Londonderry, No. 4.

<sup>135</sup> This denomination is still preserved in Seygorry, *ḡuairne*, or Sessio Gorri. It is the name of a townland in Aghadowey parish.

<sup>136</sup> Tirechan renders their country by these words, *Regiones Roide*. See Liber Armanus, fol. 11 *a, a*.

<sup>137</sup> Their former patrimony is now said to be known as Corkaree, a barony in the county of Westmeath, lying north of Mullingar, according to Mac Firis' Genealogical Manuscripts, p. 136. But this, the only apparent identification of the name, is open to the objection, that Corkaree is an inland district, whereas *mare* and *navis* are used in reference to the inhabitants of that recorded in the text.

<sup>138</sup> See Roderick O'Flaherty's "Ogygia," pars iii., cap. lxix., p. 333

Fiacha Raidhe, grandson of Fedhlimidh Rechtmar,<sup>137</sup> who flourished from A.D. 111 to A.D. 119. The saint told him: "You shall not be slain in the field, nor drowned in the sea; but the companion of your travels, whom you least distrust or suspect, shall be the cause of your death. Perhaps, replied Goreus: "One of my travelling companions may murder me, or chosing another husband, my wife may poison me." "Not at all," returned the saint. "Why then," said Goreus, "refuse to declare the manner of my death?" "Because," replied Columba: "I do not wish more clearly to intimate the companion who will injure you, lest frequent remembrance should make you more unhappy until the hour of your dissolution be accomplished." Some years afterwards, the aforesaid Goreus chanced to be lying under his boat, while scraping the bark<sup>138</sup> from a spear-handle. Seeing men fighting near him, he ran in haste to separate them. Meantime, by some chance or other, he let his knife fall carelessly, and it wounded him in the knee. Mortification set in, and after a sickness of some months, he died in great agony. So the prophecy of our saint was fulfilled, and Goreus remembered with surprise the companion who caused his death, and in a manner so unexpected.

On one occasion, the glorious saint commended Tarainus,<sup>139</sup> a banished nobleman of Pictland,<sup>140</sup> to the care of a certain wealthy man, named Feradachus,<sup>141</sup> who lived in Islay<sup>142</sup> Island.<sup>143</sup> He entreated him through respect, to entertain Tarainus as a friend, for some months.<sup>144</sup> Notwithstanding our saint's entreaty and recommendation, that cruel man put the nobleman to

<sup>138</sup> The Latin word used by Adamnan is interpreted as follows: "Per Christilium intelligit christam seu cuspidem hastæ." See Colgan's "Trias Thaumaturga," Vita Quarta S. Columbæ, lib. i., cap. xxxvi., and n. 97, pp. 349, 380. It is adopted by the Bollandists and by Ducange. But it seems objectionable, according to the Rev. Dr. Reeves, who renders "Cristilia," by the words in English, "rust," or "bark," in his Glossary.

<sup>139</sup> It has been conjectured, that probably, he is the subject of those following notices, in the Annals of Ulster, at A.D. 696. "*Tarain de regno expulsus est.*" Tighernach has the entry at A.D. 697. Again we read, at A.D. 698, "*Tarain ad Hiberniam pergit.*" These dates, however, seem fatal to the conjecture.

<sup>140</sup> Where we read about the reputed origin of the Cruithnians, *Tarain*, the name of an early Pictish King, is probably an error for *Tarain*, in the "Historia Britonum, or Irish Version of Nennius," p. 158, and Additional Notes, No. xviii., p. lxxv. We find the name *Tarain* at a later date in the catalogue of the Pictish Kings, thus *Taran filius Enfidaid* iii. [annis regnavit]. See *ibid.*, pp. 164, 165, and p. lxxvi. Edition of Rev. Dr. James Henthorn Todd and the Hon. Algernon Herbert.

<sup>141</sup> A Latinized form of *feraoach*, which was the Irish name.

<sup>142</sup> This is a large Island, which lies to the west of Cantyre, and it contains three parishes, Kilarrow, Kilchoman, and Kildalton. See "Origines Parochiales Scotiæ," vol. ii., part i., pp. 260 to 275. Kilarrow is said to have its derivation from *CILL MÀOL-PUBA*. *Ilea*, an adjective form, comes from

*Ile*, the Irish name given to it, as may be seen in Haliday's edition of Keating's "History of Ireland," vol. i., p. 192.

<sup>143</sup> *Ile* was occupied by the Picts, as a temporary resting-place in their migration from Ireland to subdue the north of Scotland. See the ancient poem in the *Leabhar Breacnach annro ror*, or the Irish Version of the *Historia Britonum* of Nennius, edited by the Rev. Dr. James Henthorn Todd and the Hon. Algernon Herbert, pp. 146 to 148, and n. (d), *ibid.* It was one of the five *Ebudæ* or Hebrides, anciently called *Epidium*. It is argued, also, that the first King of *Gwyddyl Fichti* or the Picts of Britain, called *Brudi Bout*, drew his cognomen from *Bute*, a likely place to have become his residence while in *Islay*. See Additional Notes, No. xvii., pp. xxix to lxvi., *ibid.* Subsequently it came into the possession of the *Dalriadic* colony. Early in the sixth century, *Muredhech*, son of *Aengus Beg*, son of *Erc*, settled in it. As the tract on the Men of *Alba* states, he was the first of the *Scoti*, who inhabited *Ile*. See *Roderick O'Flaherty's "Ogygia,"* pars iii., *Scotiæ Regum Catalogus Chronologo-Generalogicus*, p. 470. From *Aengus*, son of *Fergus Mor*, and father of *Muredhach*, the family called *Cineál n-aengusa* derived its name.

<sup>144</sup> As seems most probable on *Islay*, called *Il*, in *Haco's Expedition*, pp. 54, 56, and also in *Lodbroch's Epiced*, pp. 23, 107, 108. In the *Books of Lecan* at fol. 118<sup>b</sup>, a, and in *Mac Firis' Genealogies*, at p. 401, we find the original Irish, of which the following is a translation: "Fergus the Little, son of *Erc* (who was slain by his brother),

death, within a few days. This grievous crime soon came to the saint's hearing, it having been related by certain travellers. To them, he spoke in this manner: "That unhappy man hath not lied to me, but to God, and his name shall be blotted out of the Book of Life. This I say now, in the middle of summer, but before he taste in autumn pork that hath been fed with acorns, he shall die suddenly and be buried in hell." The accursed wretch laughed to scorn our saint's prophetic threat. At length, the harvest season being come, the wicked man commanded a hog, fattened with acorns and the kernals of nuts, to be killed, for none of his other swine had yet been slaughtered.<sup>145</sup> He ordered that a piece of its flesh should be roasted, so that by tasting of it, he might frustrate the saint's prophecy. Being roasted, the wretch stretched out his hand to take a morsel of the flesh; but, before he could put this hand into his mouth, he fell down a corpse.<sup>146</sup> Exhaling thus his wicked soul, before those horrified persons who were present, the murderer was consigned to his everlasting doom. Those who heard and saw this prodigious effect of God's justice, honoured Christ in his holy prophet.<sup>147</sup>

The holy man prophesied, in a most miraculous manner, regarding a certain Roman city.<sup>148</sup> At one time, Lugbeus Mocumin<sup>149</sup> came to the saint, after the harvest, and that monk found him greatly excited, for Columba's face shone with a wonderful brilliancy. Wherefore Lugbeus could not bear to look at him, and he ran away in great terror. It would seem, Columba had then a vision, concerning the very remarkable destruction of Alvim, afterwards known as Citta Nova,<sup>150</sup> in Istria. Some have supposed,<sup>151</sup> the ancient name of that city was Æmonia;<sup>152</sup> however, according to other authorities, this denomination belonged to Labacum, or Laubac,<sup>153</sup> in Lower Carniola. By gently clapping his hands, the saint called Lugbeus back, and asked him on returning, why he fled so quickly? "I fled, because I was very much alarmed," he replied. After a while, becoming more confident, he said to the saint: "Did any strange vision appear to you just now?" The saint answered: "A fearful vengeance has been exacted in a distant country." "What vengeance," said the youth, "and in what country?" The saint then addressed him thus: "A fire of sulphur has been poured down from

had one son, viz., Seudna, *a quo* Cinel Concridhe in Ile, or Cinel Coneraige, *i.e.*, Concrath or Concrighe, son of Bolg, son of Seudna, son of Fergus the Little, son of Erc, son of Eochaidh Muinreamher." A parallel place in the Book of Ballymote, calls this family of Islay the Cenel Secna. See fol. 84 *b*, *a*.

<sup>145</sup> Islay is remarkable for its fertility. In 565, Colman Beg, son of Diarmait Mac Cerbhail, in company with Conal, son of Comgall, Lord of Dalriada, invaded this island, and carried away much booty. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 204, 205, and n. (a).

<sup>146</sup> It appears, from the Scotch Retours, that the lands of Nerrabolfada (now Nerabols), in the Rinns of Islay, together with Woull (now Vauil), in Tiree, formerly belonged to the Monastery of Derry, according to the Inquisitions, Spec. vic. Argyll, No. 67, 83, 93.

<sup>147</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 23, pp. 134, 135. See also nn. (a, b, c, d), *ibid.*

<sup>148</sup> The Rev. Dr. Reeves gives the modern

name, on authority of Notker Balbulus, as being identical with the present Citta Nuova. The event is thus narrated, by that ancient writer: "Subversionem quoque civitatis quæ nunc Nova dicitur in Italia, in subitaneo stupore, terræ hiatu, imo cælestis viæ respectu subversam conspexit, et aliis extasin ejus mirantibus id ipsum nuntiavit, sed et hoc prædixit, quod Gallici nautæ, sicut et factum est eandem rem ipso anno in Scotia relaturi essent."—Martyrologium V. Id. Junii. See Canisius, "Antiquæ Lectiones," tomus vi., p. 854.

<sup>149</sup> Of him, Adamnan had already spoken. <sup>150</sup> It is situated, on the north bank of the River Quietto, in Istria.

<sup>151</sup> See the "Acta Sanctorum," tomus ii., Junii, p. 208*b*; also tomus vii., Maii, p. 14; Geogr. Blavina, vol. viii., p. 57, 58.

<sup>152</sup> It became an episcopal See, in the tenth century. John, its first bishop, was styled "Episcopus Æmonensis." See "Æmonia Vindicata," Salisburgi, 1647.

<sup>153</sup> J. L. Schönleben, Archdeacon of Lower Carniola, published an Essay to show, that Æmonia was the former name of this place.

heaven this moment on a city, subject to Rome, and within the Italian territory; almost 3,000 men, besides women and children, have perished.<sup>154</sup> Before the end of this year, sailors coming here from the provinces of Gaul,<sup>155</sup> shall tell you these tidings."<sup>156</sup> His words proved true, in a few months; for, the same Lugbeus, happening to accompany the saint to Cantyre, met with the captain and crew of a bark, that had just arrived. These told everything regarding the city and its inhabitants, exactly as had been foretold.<sup>157</sup>

Among the companions of St. Columba on Iona, none was more distinguished than St. Baithen.<sup>158</sup> We find him called the "dispensator," or economus, "steward," while in other records, he is made superior of a monastery.<sup>159</sup> Among those wonderful manifestations of prophetic spirit may be mentioned here the comforting visit which the monks of St. Columba, at one time, received from him on a journey. For as the monks, after the harvest work, were returning in the evening to the monastery, they came to a place,<sup>160</sup> called in Irish Cuuleilne.<sup>161</sup> This was situated midway between the western little plain<sup>162</sup> of Iona, and their monastery.<sup>163</sup> Each of the monks thought he saw something strange and unusual, about which, however, they did not venture to speak to one another.<sup>164</sup> And so it happened, for some days successively, at the same time and place. The holy Baithen then superintended the work of the brethren. He said to them: "Now, my brethren, whoever notices anything wonderful and unusual, between the corn fields and the monastery, must declare it openly." An elder brother said: "As you have ordered me, I shall tell you what I observed, on this spot. For the past few days, and even now, I feel just as if all the flowers<sup>165</sup> on earth were collected together, the fragrant odour is so refreshing; I feel also a glow of heat within me, not at

<sup>154</sup> "Est autem *Istria* Italiacarum Provinciarum sub dominio Veneto una; atque hoc sensu hic dicitur Romani juris, *i.e.*, *intra Italiz terminos sita fuisse civitas illa.*" Baertius, n. (f), in "Acta Sanctorum," tomus ii., Junii ix. De Sancto Columba, Vita Secunda, cap. iv., p. 208.

<sup>155</sup> Frequent intercourse between the British Isles and Gaul then existed. When St. Columbanus was at Nantes, and the authorities there wished to send him back to Ireland, a ship was found in that harbour, ready for the purpose, "quæ Scotorum commercia vexerat."—Jonas, Vita S. Columbani, cap. 22. See Fleming's "Collectanea Sacra," p. 236a.

<sup>156</sup> See also Messingham's "Florilegium Hiberniæ Sanctorum," p. 234b. Even at the inland Clonmacnois, "in illis diebus quibus fratres S. Kiarani segetes suas metebant, mercatores Gallorum venerunt ad S. Kieranum, et repleverunt ingens vas de vino illo quod S. Kieranus fratribus suis dedit."—Vita S. Kiarani, cap. 31, in Codex, fol. 147b, b, Marsh's Library, Dublin.

<sup>157</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 28, pp. 56, 57, and nn. (b, c, d), *ibid.*

<sup>158</sup> He was one of the original companions of St. Columba, his near relative, and he was immediate successor as Abbot over Iona. He died, on the 9th of June, A.D. 598; but, according to Colgan, in A.D. 600.

<sup>159</sup> This illustrates the mixed nature of the monastic system of that day and place.

<sup>160</sup> Just half way between the Machar and the Monastery, and a little east of Cnoc Orain, there is a spot called Bol-leithne. This may be a corruption of the original name.

<sup>161</sup> The word *cuil*, which Colgan always interprets *secessus*, signifies most commonly "a corner." There are three or four places in Iona to which it is still applied, but none are in the position here mentioned.

<sup>162</sup> It is now called the Machar or Plain, while it is the most level and productive part of the island. Here is the Cnoc Aingel, which is mentioned by Adamnan, in his "Vita S. Columbæ," lib. ii., cap. 28, 44, and lib. iii., cap. 16.

<sup>163</sup> Thus Adamnan states in his Life, lib. i., cap. i., "hac nostra de insula;" and also in lib. i., cap. 30, "nostro huic monasterio." These expressions indicate, that the Memoirs of St. Columba were written in Hy, and by a member of its community.

<sup>164</sup> From the narrative it would seem, that here the most laborious part of the way commenced; while, at Bol-leithne, there is a considerable ascent, and the path becomes rugged.

<sup>165</sup> In the Lives of St. Patrick, in Colgan's "Trias Thaumaturga," we read about the odorous flowers on the occasion of his death, in the "Vita a Jocelino," cap. clxxxiii., p. 108, and likewise, in Septima or Vita Tripartita, lib. iii., cap. civ., p. 168.

<sup>166</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 37, pp. 71, 72, and nn. (a, b, c, d, e), *ibid.*

<sup>167</sup> In Irish, *Ua Uíathain* was a clan name,

all painful, but most pleasing, and in my heart a heavenly joy, which gives me such comfort and consolation, that I forget grief and care of every kind. Even the heavy load which I carry on my back, is lightened—how I can't tell—so as that I hardly think I have any weight to bear." Other reapers in turn declared they had the same feeling. All then knelt and requested the holy Baithen's intercession, that they might learn the cause and origin of this heavenly relief, so unaccountable to themselves. "You all know," he replied: "our father Columba's tender affection for us, and however mindful of our toil, he is always grieved when we return late to the monastery. Now, because he could not come in person on this occasion to meet us, he does so in spirit, and to our great comfort." Having heard these words, they all knelt down again, and blessed Christ in his faithful servant.<sup>166</sup>

One of the most adventurous navigators known in those early ages was a member of the Iona institute. Of Cormacus Ua Laithain,<sup>167</sup> that holy man who so often sought for a wilderness in the sea, St. Columba prophesied he should fail in his endeavour.<sup>168</sup> This Cormacus, hoped to find a desert, and he set out one day from that region, lying beyond the river, variedly called Muada,<sup>169</sup> Muzæide,<sup>170</sup> Moadus,<sup>171</sup> Moda, or Moy,<sup>172</sup> which rises in the present county of Sligo, and which bounds<sup>173</sup> the counties of Sligo and of Mayo, before it falls into the Bay of Killala. Another Cormac founded a church beside the River Moy.<sup>174</sup> In St. Columba's time, the district there noticed was called Irros Domno,<sup>175</sup> or "Erris<sup>176</sup> of the Damnonii,"<sup>177</sup> a section of the Firbolgs. Columba predicted, that Cormac should not find there what he desired, and for no other fault, but that he had brought in his company a certain monk, belonging to a religious Abbot, and without leave of this latter.<sup>178</sup> By him,

derived from his ancestor Eochaidh Liathnach. It afterwards assumed the form Olethan, and it was applied to a cantred, in the south-east of Cork county. A rural deanery, in the diocese of Cloyne, is conterminous with the civil district.

<sup>168</sup> Among the "Poems of Thomas D'Arcy McGee," edited by Mrs. J. Sadlier, there is one referring to this individual, and intitled, "St. Cormac the Navigator," a Legend of the Isle of Lewis. See pp. 229 to 231.

<sup>169</sup> Dr. Prichard widely errs, in identifying the mouth of this river with Wexford Harbour. See "Ethnology of the Celtic Race."

<sup>170</sup> Tirechan writes the word Muada and Muade. See Liber Armacanus, fol. 14*b*, *a*, 15*a*, *a*.

<sup>171</sup> The Moadus is numbered among the nine great rivers of Ireland by Giraldus Cambrensis, in his "Topographia Hibernica," lib. i., cap. 6. The *ἡ ἑκείνη ποταμὸς* or Hy-Fiachrach of the Moy is now the barony Tireragh, in the county of Sligo, while it occupied the right side of the river, and the *ἡ ἀριστερὰ*, now Tirawley, in Mayo, occupied the left. See Dr. O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," pp. 96 to 101.

<sup>172</sup> It is called in Irish, *muaidhe*.

<sup>173</sup> A little to the south of Ballina.

<sup>174</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxvi., Vita S. Corbimaci, cap. x., p. 752*b*.

<sup>175</sup> The Irish always styled this territory,

*ἡ ἑκείνη* Domnann, or "Erris of the Damnonii," and they supposed, that it derived such a name from the *ἡ ἑκείνη* Domnann, or *Viri Damnonii*. See Keating's "History of Ireland," vol. i., pp. 188, 190; also compare with pp. 132, 144, 168, 368, 398. Edition of Halliday.

<sup>176</sup> Now the barony of Erris, in the county of Mayo. It is principally occupied by the enormous parish of Kilcommon, extending over 203,396 acres.

<sup>177</sup> Inbher Domnann was the old name for the mouth of the Malahide river, near Dublin, and now disguised in Muldowney. It was derived from the same source. The word *ἡ ἑκείνη* or *ἡ ἑκείνη* signifies a "promontory." It is applied, simply, or in composition, to many places on the coasts of Galway, Kerry, and Donegal. See Hardiman's "Chorographical Description of West or H-lar Counaught," pp. 73, 96, 97; also Eugene O'Curry's "Battle of Magh Leana," p. 35. Tirechan mentions the Campus Domnon in regione filiorum Amolngid, in Liber Armacanus, fol. 10*b*, *a*, 14*b*, *a*. See also Colgan's "Trias Thaumaturgæ," Quinta Vita S. Patricii, cap. xxiii., p. 59*a*.

<sup>178</sup> In the Lives of the Irish Saints, the formula "acceptalientia" generally implied the superior's assent to any petition preferred by his subjects. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 6, and nn. (a, b, c, d, e), pp. 30, 31.

<sup>179</sup> Copies of it are found in the Bodleian Library, at Oxford, Laud, 615, and in the

the petition was either refused or not entertained. A poem is extant,<sup>179</sup> being a Colloquy of St. Columba with St. Corbmac Ua Liathain,<sup>180</sup> his disciple, when the latter had returned after his first navigation of the boundless ocean,<sup>181</sup> and after both had escaped from the Coire Breacain.<sup>182</sup> This is said to have been composed in Hy.<sup>183</sup> The same holy man Cormac<sup>184</sup> laboured a second time to find a wilderness, or large tract of land, out in the ocean. He had sailed far away, intent on this object. St. Columba was then staying in Drum Alban, and he commended Cormac to the King of the Orcades, in presence of King Brudeus. St. Columba said: "Some of our brethren have lately sailed, to discover a desert in the trackless ocean, after much wandering should they happen to reach the Orkneys, direct this chief, whose hostages are in your hands, that no injury befall them." This the saint said, because he knew by revelation, that after long and painful navigation, Cormac should be driven to the Orkney Islands. So it came to pass, through respect for the former commendation of St. Columkille, he escaped from the danger of death. As some of the saint's monks entered into conversation respecting Cormac, they said it was not known what issue his navigation had, or whether it was fortunate or unsuccessful. The saint overheard them talking in this manner, and he replied: "Cormac of whom you are now speaking, shall arrive here this very day." Within one hour after this occurred, Cormac arrived, to the great joy and admiration of all the company. He then proceeded to the oratory, to thank the Lord for his safe return. The third time, that the said venerable man Cormac attempted to find out a wilderness in the sea, his life was exposed to great danger; for being driven by a strong south wind, that blew for fourteen days without intermission, he sailed into the North Seas, even beyond the course and limits that should restrain human navigation and daring, in those unknown waters. It seemed impossible for him to return. But, on the tenth hour of the fourteenth day, there arose most fearful and insupportable dangers. Certain loathsome and terrible insects assailed the ship, on its sides, stem and prow. They were even ready to pierce it through the leather covering, which protected the ribs of his vessel. At sight of these creatures, which were nearly the size of frogs, and which could swim rapidly, although they could not fly in the air, the mariners were greatly annoyed and pained. For their stings were very penetrating, and they crowded in large numbers on the oar-handles. Seeing those monsters, Cormac and his mariners were so much afraid and amazed, that with tears trickling down their faces, they addressed their prayers to God, who alone is the sure and sovereign refuge in all distress. At the same time, St. Columba was present in spirit with Cormac, while in his ship. He caused, therefore, a sign to be made for his monks to assemble in the oratory. There prophesying after his wonted manner, Columba said: "Dear brethren, pray most earnestly for Cormac, who now sustains great dangers, having sailed beyond the allotted bounds of prudent enterprise. We ought therefore conceive a tender compassion for our dear fellow-members, being in such manifest danger, and pray to God for their comfort and safety. Behold, at this moment, Cormac and his mariners are shedding copious tears, and fervently

Burgundian Library, Bruxelles.

<sup>179</sup> His festival occurs, at the 21st of June.

<sup>181</sup> This begins with *Θια υο θεατα α χορβ-μικ χαιν*, Latinized "Bene venisti Cormace dilecte."—Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbæ, Secunda pars, p. 472.

<sup>182</sup> A celebrated whirlpool in the ocean,

off the north coast of Ireland.

<sup>183</sup> A version of this Poem in Irish, with an English translation by Eugene O'Curry, as also illustrative notes, may be found in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes F, pp. 264 to 269.

<sup>184</sup> Of whom Adamnan speaks, in his First Book of St. Columba's Life.

praying to our Lord Jesus Christ. Let us assist them, by our prayers, and taking compassion on us, the Almighty will cause the southern winds of the last fourteen days to blow reversedly from the north." After speaking this and much more, St. Columba fell down prostrate on his knees before the altar. With a sorrowful heart and a doleful voice, he besought the omnipotent moderator of winds and waves, for the safety of the adventurous navigators. After prayer, he rose up and refraining from tears, he joyfully said: "Let us rejoice with our dear brethren, for whom we have been praying, for God will now convert the south wind into a northern gale, that will deliver them from all danger and bring them hither in safety." Immediately, the south winds ceased, and the north winds began to blow. This favourable change continued for many days. Cormac at last arrived safe, and he gladdened all the company of monks with his presence. His first visit, after landing, was paid to St. Columba. By this, the reader may conjecture how great the holy Abbot was in God's eyes, who by invoking Christ's name commanded the raging winds and swelling billows.<sup>185</sup>

There is yet extant, an interesting account, regarding the wanderings of two priests or monks, belonging to St. Columkille's community.<sup>186</sup> On returning to Hy from Ireland,<sup>187</sup> they were driven by adverse winds into the northern seas, where they saw strange men and great wonders. This may have some foundation in fact,<sup>188</sup> for we know that at a very early period, the Irish navigators had penetrated so far north as Iceland,<sup>189</sup> which in part they colonized and Christianized. Even it is possible, they proceeded so far as Greenland,<sup>190</sup> where are yet the ruins of primitive churches, very closely resembling those built in Ireland, so far back as the time of St. Columba. Whether one of the adventurers—regarding whom the foregoing tradition has been preserved—was St. Cormac Ua Laithan or not admits of question.

A very poor and needy man, living near a place called Stagnum Aporici<sup>191</sup> in Latin, now known as Loch Abor<sup>192</sup> Lochabar,<sup>193</sup> came to the saint, bemoaning that he had nothing wherewith to sustain his wife and children. Columba had compassion for his distress. "Go, and cut in the next wood a long pole," said our saint, "and bring it to me in haste." This through obedience the man brought without delay. The saint sharpened it with his own hands, forming it into a pointed spit. Blessing it, likewise, he delivered

<sup>185</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 42, pp. 166 to 171, and nn. (a, b, c, d, e, f, g, h, i, k, l, m), *ibid.*

<sup>186</sup> Contained in the Book of Fermoy.

<sup>187</sup> Among the Dublin Trinity College MSS. there is a Tract also relating to this incident. It is classed H. 2, 16.

<sup>188</sup> See "Proceedings of the Royal Irish Academy," vol. i., part i., Irish MSS. Series, p. 29.

<sup>189</sup> See the Second Volume of this work, at February v., Art. i. Life of St. Buo.

<sup>190</sup> The ancient Icelandic and Norwegian writers called the natives of Greenland—who belong to the Esquimaux family—Skrellings. See "The Popular Encyclopædia; or Conversations Lexicon," vol. iii., Art. Greenland, pp. 554 to 556.

<sup>191</sup> It lay in that division of Scotland, called Abria, by Buchanan, in his "Rerum Scotticarum Historia," lib. i., p. 19.

<sup>192</sup> It was that inlet of the sea, forming the

north-eastern continuation of the Linnhe Loch, and known as that part of Loch Eil lying between Fort William and Corran Ferry. This was the Loch Abor proper of early times.

<sup>193</sup> Lochaber was anciently an extensive lordship, reaching on the south to Loch-Leven. It is still a large district, in the county of Inverness, and on the shore of Argyleshire. The Scottish poet Allan Ramsay has composed a beautiful song "Lochaber no more," in reference to this place, commencing with these lines:—

"Farewell to Lochaber, and farewell  
my Jean,  
Where heartsome with thee I've  
mony day been;  
For Lochaber no more, Lochaber no  
more,  
We'll may be return to Lochaber no  
more."

—"Poems of Allan Ramsay," vol. ii., Lyric, No. xlii., p. 171. Paisley, 1877, 8vo.



it to the poor man, saying: "Keep this stake carefully, and so long as you preserve it, your house shall never want plenty of venison, and I believe it shall never hurt men or cattle, but only wild beasts and fishes." The poor man rejoiced not a little, and returned to his house, bringing this stake with him. He fixed it in a remote place, which the wild beasts haunted, and coming next morning to see it, he found a great stag which had fallen upon it, pierced therewith; and every day, he found a stag, roe or some other wild beast transfixed upon this stake. By means of it, he got such a store of venison, that he was enabled to sell a great quantity of it to his neighbours. His wife advised him, however, to remove that stake from the spot in which it had been fixed, lest men or cattle should perish through its means, and as being the cause of such accident, themselves and their children might be put to death, or be made slaves. Her husband then said: "This shall not be, for the holy abbot, when blessing the stake said, that it should not hurt men nor cattle." However, urged by his wife, that poor man went, and he drew the stake from the earth. Afterwards, he set it against the wall of his house. Soon his dog fell upon it and was killed. This being observed by the wife, she feared that one of their children might fare in like manner. Wherefore, to avoid such a casualty, her husband resolved to remove, and to place it among rushes, in a very thick part of the wood, where he supposed it should not harm any living thing. But returning on the day following, he found that a goat had fallen on the stake, and had been killed. Then he removed that stake once more, and placed it near the bank, beside a river, which is Latinized *Nigra Dea*.<sup>194</sup> It was completely submerged in the water. The following day he revisited the spot, and to his great surprise, he found a salmon<sup>195</sup> of astonishing size had been transfixed and held on the top of that stake. So heavy was the fish, that he could hardly bear it to his house. At the same time, he removed the stake, and he placed it on the top of his house. Soon a crow was found to have flown against it, and to have perished. That man's wife, having a superstitious fear of further consequences, advised her husband to cut it into pieces, and to cast these into the fire. This advice he adopted, and soon he fell into his former state of want and misery. But, for the remainder of his life, this ill-advised man bewailed the loss of this stake, to which St. Columba's blessing had imparted such an unusual property.<sup>196</sup>

### CHAPTER XIII.

ST. COLUMBA'S BLESSING MULTIPLIES THE HERDS OF CERTAIN POOR MEN—FATE OF THE IMPIOUS JOAN, SON OF CONALL—MIRACULOUS POWERS OF ST. COLUMBA—THE VISIT OF ST. CANICE TO IONA—MENTAL AND ANGELIC VISIONS VOUCHSAFED TO ST. COLUMPA—INCHCOLM—INAUGURATION OF AIDAN AS KING OVER DALRIADA, BY ST. COLUMBA—RYDDERCH HALL BECOMES KING OF STRATH-CLYDE.

IN a country, conterminous to Lochaber,<sup>1</sup> and probably while St. Columba was on a certain occasion engaged for one of his frequent missionary excursions,

<sup>194</sup> This river has not been identified, and in Irish it has received the name *Dub Dánoea*. In the *Liber Armachanus*, we find the name *Bandea* applied to a river in Ireland, at fol. 11*b*, *a*. Whether it was identical with that here mentioned or not might determine to which of the Scotias the story contained in the text referred. The River *Dee* in Scotland may be the one understood, but this conjecture, too, is uncertain.

<sup>195</sup> Adamnan has it "*esocem in eo mire magnitudinis transfixum et retentum invenit.*"

<sup>196</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. ii., cap. 37, and nn. (a, b, c), pp. 153 to 155.

CHAPTER XIII.—The Latin name given to it, in Adamnan's text, is *Stagnum Aporum*, which Colgan calls "*canalis, seu locus longus,*" which he interprets as *Loch-abor*,

he visited a man named Nesanus.<sup>2</sup> Though very poor, Nessans joyfully received the saint as his guest. After he had entertained the holy Abbot, as hospitably as his means afforded for one night, the saint asked him how many cows he had. He answered five. The saint then said: "Bring them to me, until I bless them." When they were brought, the saint raised his holy hand and blessed them. Then he said: "From this day, your five little heifers shall increase to the number of one hundred and five cows." And, as this same Nesanus was a man of humble condition, having a wife and children, the saint added this further blessing, saying: "Your seed shall be blessed in your children and grand-children." All this was completely fulfilled in every particular, according to the word of the saint. On the other hand,<sup>3</sup> he pronounced the following prophetic sentence, on a certain rich miser named Uigenius,<sup>4</sup> who despised St. Columba, and who showed him no hospitality, saying: "But the riches of that miser, who has contemned Christ in his pilgrims, shall be gradually diminished from this day, and reduced to nothing; while himself shall become a beggar; his son shall go about from house to house, with a half empty bag; and he shall be slain by a rival with an axe, in the pit of a threshing floor.<sup>5</sup> All of these predictions were exactly fulfilled in both cases, and according to the prophecy of the holy man.<sup>6</sup>

Having lodged for a night at the house of one Columbanus<sup>7</sup> who was a very poor man, in the morning our saint questioned his host<sup>8</sup> concerning the quantity and quality of his substance. The poor man answered: "I have five small cows,<sup>9</sup> which if you vouchsafe to bless, I doubt not, but they shall increase to a greater number." The saint commanded him to bring them into his presence, and when blessing them, he said: "You shall by God's grace have one hundred and five cows, while this benediction shall extend to your children and grand-children, who shall be numerous." Which prophetic saying fell out to be most true. Those cows, having multiplied to the aforesaid number, could not be increased for their master, for how many soever exceeded that limit perished by several mischances, excepting those he made use of in maintaining his family or in alms-giving. As in other cases, here we find the gifts of prophecy and of miracles united, in the sayings and doings of the holy Abbot.<sup>10</sup> The venerable superior loved entirely the afore-

in the Scottish language. See Colgan's "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. ii., cap. xx., p. 354, and n. 21, p. 383.

<sup>2</sup> He is styled, likewise, Nesanus or Nisanus the Crooked—probably owing to some personal deformity. See an account of this miracle, in *Prima Vita S. Columbæ*, cap. xxv., p. 324, *ibid.*

<sup>3</sup> This narrative immediately following has neither title nor rubric to constitute it a distinct chapter, as Pinkerton has made it, in his edition of Adamnan. Though its style resembles that of Adamnan, yet it is of doubtful authority, not being in Codex A, used by Rev. Dr. Reeves, when compiling his edition.

<sup>4</sup> In the *Capitulaciones to the Second Book of Adamnan*, the name occurs as written "Uigeno," in the text "Uigenio," in Dr. Reeves' edition. The original seems to read "ingenio," owing to the capricious grouping of letters, formed by strokes.

<sup>5</sup> This Latin word used by Adamnan

"excussorium," means an area, where grain had been separated from the straw, and probably in this instance by a flail. In countries of the east, grain was often trodden out by oxen, and we find allusion to that practice in the Sacred Scriptures.

<sup>6</sup> This latter part of the narrative is omitted in some MSS., but it is contained in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 20, pp. 130, 131. See also nn. (a, b, c, d, e, f, g).

<sup>7</sup> See for the account in the text, Colgan's "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. ii., cap. xxii., p. 355; *Quinta Vita*, lib. ii., cap. lxxi., p. 422.

<sup>8</sup> By O'Donnell, he is called Colmá.

<sup>9</sup> The poverty or size of these animals seems to be indicated in this and in the preceding chapter of Adamnan by the use of such diminutives, as "boculæ," "vacculæ," "paucula."

<sup>10</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 21, and n. (b), pp. 131, 132.

said person, for many kind acts and pious offices he had done. However, a certain wicked man, named Joan,<sup>11</sup> son of Conall,<sup>12</sup> son to Domhnall,<sup>13</sup> and descending from the blood royal<sup>14</sup> of Gabran,<sup>15</sup> had persecuted Columbanus, our saint's dear friend, and had twice robbed his house. This unprincipled man took away all the goods of Columbanus. The third time, it was Joan's fortune, when proceeding with his companions on their way to a vessel, to meet with the saint, who rebuked him for his wickedness, and who endeavoured to persuade him to restore those goods unjustly taken.<sup>16</sup> But little regarding the saint's prayers and admonitions—yea, rather laughing and scoffing at him—Columba followed even to the sea-side and entered the clear green salt water<sup>17</sup> up to his knees. This port was at a spot called in Irish, Ait-Chambas<sup>18</sup> Art-Muirchol.<sup>19</sup> In that place, Columba offered his prayers most fervently to Christ, who glorifieth his elect that glorify him. Having made an end of this prayer, our saint returned to the dry shore, where sitting down on an eminence with his companions, he pronounced these fearful words: "The miserable wretch, who hath this day despised Christ in his servants, shall never return to the haven whence he departed, nor yet arrive in any other, but he shall be drowned in the midst of ocean waves, together with his wicked accomplices. A furious storm, on this day, shall proceed from a cloud you must soon see rising in the north, and not one of those raiders shall survive to tell the tale."

<sup>11</sup> He is also mentioned, again, in Adamnan's "Life of St. Columba," lib. ii., cap. xxiv., as a bad man, and as a wicked persecutor of the Church.

<sup>12</sup> Who he was does not seem to be very clear. The King of Scotland, Aidan, Gabhren's son, was St. Columba's contemporary, and he lived until A.D. 606. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, pp. 179, 186. His grand-nephew is represented as being at man's estate many years before that period.

<sup>13</sup> The sons of Gabhran—for allusion is here made to one of his race—are thus enumerated, in the Irish Tract on the Men of Alba: *ḡabhran, umorpo, cuig mec ler .i. dooban (.i. doo pionn) eoḡanan, cuiltoad (no calllac), doinnall, asur domangort.* "Gabhran, now, had five sons, viz.: Aodhan (*i.e.* Aodh Finn), Eoghannan (mentioned by Adamnan, in lib. iii., cap. 5, Obiit A.D. 595) Cuilnach (or Callach), Domhnall and Domhangort." Such is the account contained in the Book of Ballymote, fol. 84*b*, *a*; as also in Mac Firbis' Genealogical Manuscripts, at p. 401. It is remarkable how admirably—as in the present instance—they coincide with Adamnan's account.

<sup>14</sup> At the year 719, Tighernach treats about the race of Gabhran. See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernaci Annales, p. 230. Of the *ceatne puiricheois Dailemoad*, or "the four chief families of Dalriada," the *cineul n-ḡabhran*, race of Gabran was one. *Cineul n-ḡabhran annro. Tpi .xx. teḡ ar coig ceuroab. Ceann tpe asur Cpuoc Comgall cona mrib. Da recit per ḡad .xx. teḡ a peadit mapa.* "The Race of Gabhran here. Five hundred and three score houses, Ceann-tire (now Cantire), and Comgall's land (now

Cowel), with its islands. Twice seven-benches to every 20 houses was their sea muster." This is found in the Book of Ballymote, at fol. 84*b*, *b*; as also in Mac Firbis' Genealogical Manuscript, at pp. 403, 404.

<sup>15</sup> Gabhran was the son of Domhangart by Fedhelm, daughter of Brian, son to Eochaidh Muighmedhain, son of Fergus Mor, who succeeded his brother Comgall as King of Scotie Dalriada, A.D. 558. He died in the year 560, according to the Annalist Tighernach: *bari ḡabhran mic domangart pi Alban*, "Death of Gabran, son of Domangart, King of Alba." See "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, p. 141. He was succeeded, by his nephew Conall.

<sup>16</sup> Joan was probably one of those early freebooters, who in after ages were denominated caterans, in the Highlands of Scotland, and whose wild ways of living are so forcibly illustrated in Sir Walter Scott's romance, "The Fair Maid of Perth, or St. Valentine's Eve."

<sup>17</sup> Or as expressed in Irish, *ḡlar na mapa*; or as it is now usually called, in Latin "vitrea aqua maris."

<sup>18</sup> There is no place in Ardnamurchan called Aitcampas or Ait Chambas; but there is Camusangel, and Canusinish; there is also Comisteras on the south coast, and Cammascen to the east, in Sunart.

<sup>19</sup> Identified as Ardnamurchan, a district on the northern bounds of Argyleshire, and the most westerly point in the mainland of Great Britain. See J. R. McCulloch's "Dictionary Geographical, Statistical, and Historical of the Various Countries, Places and Principal Natural Objects in the World," vol. i., p. 178. London, 1866, 8vo.

<sup>20</sup> See Colgan's "Trias Thaumaturga,"

This dreadful though just prophecy of the saint was fully accomplished in the presence of them all, after the lapse of a few moments.<sup>20</sup> Soon that cloud arose from the sea, and a hurricane setting in followed the robber with his spoil. He and his seamen were swallowed in the yeasty waves, between the Island of Mull<sup>21</sup> and Colonsay.<sup>22</sup> What seemed most remarkable was a storm raging over them, while the surrounding ocean remained tranquil. Not one of the plunderers escaped, for all sunk in the treacherous deeps.<sup>23</sup>

When at one time travelling, the parents of a young infant brought to Columba their child, so that he might be christened.<sup>24</sup> But, as no water could be found in the adjoining places, the saint turned towards a rock which was near, and after praying a little upon his knees, the holy man blessed the face of that rock. Out of it gushed an abundant stream of water.<sup>25</sup> Therein he baptized their young son, of whom also he prophesied, that in youth this child should be addicted to unlawful desires and sensuality, but that afterwards, he should give himself to the study of Christian perfection. In this state he was destined to persevere to the end of his life, and he was to die at a good old age. All which happened to be true, in the sequel. The name of this man was Lugucencalad.<sup>26</sup> His parents dwelt in a place, known as Ardaib Muirchal.<sup>27</sup> In the time of Adamnan, a well, called after St. Columkille, was seen in that locality.<sup>28</sup> Another time while in Iona, our saint sought in the woods<sup>29</sup> a solitary place, unfrequented by men, and commodious for the exercise of holy prayer. When he began to pray in that spot selected, suddenly he saw an ugly and a deformed host of devils fighting against him with iron darts, and these demons intended, as the saint knew by the inward illumination of the Holy Ghost, to assail his monastery, and to kill with their pointed spears many of his monks. But, when alone, St. Columkille took

Quarta Vita S. Columbæ, lib. ii., cap. xxii., p. 355; Quinta Vita S. Columbæ, lib. ii., cap. lxxii., p. 422.

<sup>21</sup> It is Latinized Malea, and this island contains about 300 square miles. It lies outside of Loch Linnhe, in Western Argyleshire. See James A. Sharpe's "New Gazetteer or Topographical Dictionary of the British Islands and Narrow Seas," vol. ii., p. 268.

<sup>22</sup> Probably, the larger Colonsay, south of Mull. A boat sailing southwards should hardly go so much out of its way, as to hug the shore on the Ulva side of Little Colonsay. The length of both Islands of Colonsay is about 12 miles, and from one mile to three miles in breadth, including about 9,000 acres. See Alex. Keith Johnston's "Dictionary of Geography, Descriptive, Physical, Statistical and Historical," p. 354.

<sup>23</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 22, and nn. (a, b, c, d, e), pp. 132 to 134.

<sup>24</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. x., p. 352.

<sup>25</sup> A similar miracle is recorded as having occurred at Derry, in the old Irish Life of St. Colum Cille, contained in the "Leabhar Breac," Royal Irish Academy.

<sup>26</sup> Probably Lugucen, a diminutive of Lugu and calad, "of the ferry." In Colgan's version of Adamnan, the name is printed Lugu-Cenealad; and, in a note, Colgan

endeavours to find out a saint in the Irish Calendars for identification with him; but, he can only discover one Lugh, Luga, Lugu or Lugus, at the 16th of June.

<sup>27</sup> The old form of Ardnamurchan, the peninsular district of the northern boundary of Argyleshire. Its church was called Kilcoan, dedicated to St. Congan, the Abbot, and it was situated near the south coast, on the right bank of a stream, falling into Kilchoan Bay. Ardnamurchan Point terminates the western extremity of the mainland of Scotland. From east to west, Ardnamurchan is crossed by high hills and deep valleys, and it has a coast-line many miles in extent. See Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., pp. 194 to 197.

<sup>28</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 10, p. 118.

<sup>29</sup> This account gives some grounds for supposing, that Iona was not destitute of woods, in the time of St. Columba, as it is at present. There are indications of forests having been on the western islands and coasts of Ireland and of Scotland, in former periods, although such tracts are now denuded, even of small shrubs. These circumstances serve to increase the natural shallowness and barrenness of their soil, which by judicious planting could be greatly improved.

<sup>30</sup> Allusion is here made to St. Paul's

St. Paul's armour,<sup>30</sup> and he fought courageously against the whole host of infernal adversaries.<sup>31</sup> This conflict continued for the most part of that day, and neither could the demons overcome him, nor could he drive them out of his Island, until Angels came to his help. The terror caused by the presence of these celestial spirits made the devils depart, countless though they were. All this our saint afterwards told to a few persons. Upon the departure of those demons, the saint prophesied how they would invade the monastery of Ethica, or Tiree, and inflict pestilent diseases on the inhabitants, in consequence of which many should die. As the blessed man foresaw, this prophecy was verified. Within two days, likewise, the saint foretold how Baithaneus through the help of prayers and fasts should preserve his monastery at Campus Lunge from this invasion so well, that only one person died, as a consequence of the visitation. Yet, in other monasteries on that Island, several fell victims to that same pestilence.<sup>32</sup>

Upon a certain time, the saint was in great danger at sea, for that ship, in which he had embarked, was shaken with huge waves, and by the raging violence of blustering winds beating upon it.<sup>33</sup> In that distress, St. Columba helped his sailors, so far as he could, in bailing out the water. Whereupon, the mariners said: "What you now do avails but little, in this extremity; it is more fitting for you to pray for us, being ready almost to perish."<sup>34</sup> With that admonition, our saint began to pour out<sup>35</sup> before God a devotional and a fervent prayer. Wonderful to relate, no sooner did St. Columba, standing on the foredeck of the ship, extend his hands in prayer to the Omnipotent, than that tempest and boiling of the green sea waves ceased.<sup>36</sup> To the angry elements and to the storm, a most serene and a pleasant calm succeeded. They who were in the ship, being struck with admiration, glorified God in his blessed servant.

With many of the best-known Irish Saints of the sixth century, St. Columba was on terms of friendly intimacy, and several of these are related to have visited him, while he dwelt in Scotland. On the line of navigation

Epistle to the Ephesians, vi., 13, 17.

<sup>30</sup> See an account of these transactions, in Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. ix., p. 322; Secunda Vita S. Columbæ, cap. xxv., xxvi., p. 328; Tertia Vita S. Columbæ, cap. xxviii., p. 334; Quarta Vita S. Columbæ, lib. iii., cap. viii., p. 365; Quinta Vita S. Columbæ, lib. ii., cap. lxxxvii., lxxxviii., pp. 425, 426.

<sup>32</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 8, pp. 205, to 207.

<sup>33</sup> See this narrative, in Colgan's "Trias Thaumaturga," Secunda Vita S. Columbæ, cap. vii., p. 326; Tertia Vita S. Columbæ, cap. xvii., p. 333; Quarta Vita S. Columbæ, lib. ii., cap. xii., p. 353; Quinta Vita S. Columbæ, lib. ii., cap. lxxvi., p. 421.

<sup>34</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 12, pp. 119, 120, and n. (a).

<sup>35</sup> Playing upon the word "fundere" which he uses, Adamnan institutes a comparison between the "aquam amaram" and the "dulcem precem." He uses, for the sake of antithesis, an ambiguous word "amare," as applied to sea-water, while he adds the common vernacular expression

"hininglas," which, according to modern orthography, should be written in n-ḡḡḡḡḡ, that is "the green element."

<sup>36</sup> A curious word "hininglas" is here used by Adamnan. The word however may have been a gloss on the text. From a form like this ḡ. hū ḡḡḡḡḡ upon the Latin words "aquam cessat amaram," the Irish gloss may have crept in the process of transcription, into the text. What is still more likely, it may have been a parenthetical explanation, in the tenor of the narrative, and added by the original writer. The word hū or ḡ is the old Irish form of the article an, and ḡḡḡḡḡ, is that of the modern n-ḡḡḡḡḡ, meaning "green water." In reference to this word, Pinkerton observes: "sic MS. Reg. sed quod hiningles vult nescio." Nor was it likely to receive a satisfactory explanation from editors unacquainted with the Irish language. The Bollandists observe: "Nomen (ut credo) antiquum tractus illius marini."—"Acta Sanctorum." toms ii., Junii ix. De Sancto Columba Presbytero Abbate in Iona Scotiæ Insula, Vita Secunda S. Columbæ, lib. ii., cap. i., n. (o), p. 216.

<sup>37</sup> See this account, in Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ,

between Iona and Ireland lay an Island,<sup>37</sup> called Oidecha,<sup>38</sup> Oidech,<sup>39</sup> or Uidecha, and supposed to be preserved in name, as the Mull of Oe, on the southern extremity of Islay,<sup>40</sup> and formerly denominated Owo.<sup>41</sup> On an occasion, embarking for Ireland from the port<sup>42</sup> of Hy Island, St. Canice<sup>43</sup> forgot to bring his staff with him. After his departure, that staff was found on the shore, and it was given into the hands of St. Columba. On his return home, the Abbot brought it into the oratory, and he remained there for a long time in prayer. Meanwhile, on approaching the Island of Oidhecha, Canice suddenly thought of his forgetfulness and he was interiorly afflicted at it. Another authority, however, shifts the place, having relation to this anecdote. It is called Eninis,<sup>44</sup> or the Island of Birds.<sup>45</sup> The holy Abbot of Aghaboe was there on a Sunday. After some time, leaving the vessel and going on his knees in prayer, Canice found before him on the turf of the little land of Aithche<sup>46</sup> that very staff, which he had forgotten, and which he left behind him on the Island of Hy. He was greatly surprised at this transportation,<sup>47</sup> which was effected through the Divine power, and he gave thanks to God.<sup>48</sup>

Another time, being in great danger,<sup>49</sup> occasioned by a fearful and vehement tempest at sea,<sup>50</sup> his companions cried to the saint, that he should pray for

lib. ii., cap. xiv., p. 353, and n. 14, p. 382; Quinta Vita S. Columbæ, lib. ii., cap. lxxviii., p. 422.

<sup>38</sup> It is called "terrulæ Aithche" further on, in Adamnan's narrative. However, Ouidhecha is the reading of Codex B, in both places.

<sup>39</sup> It is probably that place first mentioned in the following extract from the Tract on the Men of Alba, preserved in the Books of Ballymote, fol. 84b, b, and of Mac Firbis, at p. 402. Thus: *Ἀὐγούρ βεῶς μάς ἐρς ἀομνάς λερ .ι. μίρηδῶδ' εὐὸ τρεᾶβ ἰν ἰλε .ι. ὀιδεχ .xxx. τεᾶχ. φρεᾶς cxxx. τεᾶδ. Καλαροῖρ .lx. τεᾶδ, ἠὸ τρεᾶδ. Ῥοῖρ Θεορᾶνυ .xxx. τεᾶδ. ἀρθεᾶτ .xxx. τεᾶδ. Ἰοῖρ Ῥοῖρ .xxx. τεᾶδ. ἀῖτᾶ Καῖρῖλ. xxx. τεᾶδ ἰρῖν.* "Aonghus the Little, son of Erc, had one son, viz., Muiredhach, who first inhabited Ile—viz., Oidech, 20 houses. Freang [Proag, on the east], 120 houses. Caladros [An. Ult. 677, 735], 60 houses or families. Ros-deorand [Jura? formerly Dura and Dowry], 30 houses. Ardeacht [Ardechy] 30 houses. Loich-rois, 30 houses. Aitha Caisil, 30 houses there."

<sup>40</sup> One of the Hebrides, belonging to Argyleshire, and lying west of Kintyre peninsula. At the nearest place, it is about seven leagues from the county of Antrim in Ireland. The picturesque ruins of a castle, once occupied by the Macdonalds, Lords of the Isles, are to be seen in this Island. A narrow channel, little more than one mile in width, and called Islay Sound, separates this Island from Jura. See "Gazetteer of the World," vol. vii., pp. 301, 302.

<sup>41</sup> Near this is Dun Aidh, which is a high and a nearly inaccessible rock.

<sup>42</sup> Most likely, that which was nearest to the site of St. Columba's monastery.

<sup>43</sup> His feast occurs, at the 11th of October.

<sup>44</sup> According to the Codex Salmanticensis, and possibly it was the Ellan Inch-ian near Islay, mentioned by Dean Munro.

<sup>45</sup> The story is thus related in St. Canice's Life: "Alio quoque tempore, Canicinus die dominico hospitatus est in alia insula, quæ dicitur Insula Avium."

<sup>46</sup> However, Colgan thinks the reading should rather be Airde or Airte, as Aird-Chienacta was a name given to the territory of Kiennacht by the ancients, and at present known as Aird-Maggiollagan, close by the sea, and the first land which St. Canice should be likely to reach after leaving Iona for Ireland. What lends the greater probability to this conjecture are these circumstances, that the place of St. Canice's nativity was here, as also the church, which he built.

<sup>47</sup> The following account of this transaction is from the Vita S. Cannechi, contained in the Codex of Marsh's Library, Dublin, and which includes Latin Acts of so many Irish Saints: "Cum autem S. Cainnicus inde navigaret cum festinatione ad Hyberniam baculum suum in littore maris oblitus est. Cumque in mari navigasset, cor suum de baculo oblitio semper secum comitante compunctum est; sed cum de navi in terram descendisset, baculum in portum vidit: et genua flectens Deo gratias egit."—Cap. 25.

<sup>48</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 14, and nn. (a, b), pp. 123, 124.

<sup>49</sup> See the account, in Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xiii., p. 353, and nn. 12, 13, p. 382; Quinta Vita S. Columbæ, lib. ii., cap. lxxvii., p. 421.

<sup>50</sup> The cod. B, used by Rev. Dr. Reeves, limits the extent of this storm to the Vortex Breacain, or Coire Breacain, that dangerous

them. But, he answered: "That belongeth not to me to do, for it is the holy Abbot Cainnech's<sup>51</sup> turn to pray for you this day, in your present peril." Being then in his own monastery, called Aghaboe,<sup>52</sup> Cainnech heard the aforesaid words of St. Columba, through a revelation from the Holy Ghost. When he had begun after the ninth hour, to sit down at dinner, and to break the blessed bread,<sup>53</sup> Canice arose quickly from the table. Having only one shoe on his foot, and leaving the other behind, he ran to the church saying as he went: "It is not time for us now to dine, when St. Columba's ship is in such imminent danger on the sea." At this moment, he calls often upon the name of Cainnech, desiring his prayers to Christ for himself and for his companions. Having spoken these words, Cainnech entered the oratory and prayed a little while upon his knees.<sup>54</sup> Our Lord heard incontinently this fervent prayer, for the tempest soon ceased, and the sea became perfectly calm. Meantime, seeing in spirit St. Cainnech's preparation and promptness in running to the church, Columba pronounced from his pure heart this marvellous saying: "Now, I know, O Cainnech, that God hath heard your prayer, for your hasty running to the church, with only one of your shoes fitted to your foot, avails us very much."<sup>55</sup>

Certain illuminations of spirit and ravishing angelic visits were revealed to St. Columba.<sup>56</sup> Particular places within the monastic enclosure were honourably distinguished, likewise, in relation to these circumstances.<sup>57</sup> The Annals of Ireland relate, how Ainnire, father of Aidus, was slain in 569. Then Baedan,<sup>58</sup> and Eochaidh,<sup>59</sup> his nephew, became joint sovereigns of Ireland. Their reigns however were of short continuance, for both were slain in 572,<sup>60</sup> by Cronan Mac Tighernach, King of Cianachta.<sup>61</sup> Those sovereigns

sea between Rathlin Island and the north coast of Ireland.

<sup>51</sup> This holy Abbot, of whom frequent mention is made by Adamnan, was born A.D. 517. He died in the year 600. His Life will be found, at the 11th of October, the day for his feast.

<sup>52</sup> This is a parish in the south-western part of the Queen's County, and in the diocese of Ossory. The Latin name it bore was "Campulus bovis." See "Vita S. Cannechi," cap. xliii., p. 26. The Marquis of Ormond's edition. On the orthography of the name, the reader is referred to Zeuss' "Grammatica Celtica, vol. i., p. 67.

<sup>53</sup> In the text of Adamnan written "eulogiam." The Greek word *Eὐλογία* primarily signified the Eucharist; but, afterwards, it came to denote "blessed bread," which was distinct from the Eucharist. The *eulogicæ* were offerings or oblations, which were halloved by prayer. From them bread is stated to have been taken for consecration in the Eucharist; and of them, also, many persons, not disposed or allowed to communicate, were in the habit of partaking. See Isaac de Casaubon's "Exercitationes in Baronium," xvi., p. 374. Frankfort edition of 1615, 4to.

<sup>54</sup> The anecdote is thus related, in the Life of St. Cainnech, chap. 50, as published by the Marquis of Ormond, p. 31.

<sup>55</sup> Adamnan believes, however, that the united prayers of both these holy men

effected such a remarkable miracle. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 13, pp. 120 to 123, and nn. (a, b, c, d, e).

<sup>56</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xi., xix., xxi., pp. 322, 323; Secunda Vita S. Columbæ, cap. xvi., xxii., pp. 326, 327, cap. xxviii., p. 328, cap. xxxi., p. 329, cap. xxxvi., p. 330; Tertia Vita S. Columbæ, cap. vii., viii., pp. 332, 333, cap. xxvii., xxx., xxxi., xxxiii., xxxix., pp. 334, 335; Quarta Vita S. Columbæ, lib. i., cap. i., ii., iii., pp. 338 to 340, cap. xxii., p. 343, cap. xxviii., p. 344, cap. xxxix., l., pp. 349, 350, lib. ii., cap. iv., v., p. 351, 352. Also lib. iii. has frequent mention of those visions. In like manner, Prince O'Donnell has frequent allusions to those miraculous manifestations, in his Life of St. Columba.

<sup>57</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba, lib. i., cap. 1, 2, 3, pp. 1 to 26.

<sup>58</sup> He was son to Muirheartach Mac Earca, and of Duinseach, daughter to Duach.

<sup>59</sup> He was son of Domhnall, son to Muirheartach Mac Earca, and of Brigid, daughter to Orca.

<sup>60</sup> Their death referred to in the text is thus related by Tigernach, at A.C. 572: *ἄδελφοι μῦροεσθῆ* [duo nepotes Muiredaci], *i.e.*, Baetan mac Muireheartaigh et Eochaidh Find mac Domhnoill (anno) tertio

were of the race of Eoghan, son of Niall. Although living away from Ireland, yet at the time of this occurrence, St. Columba had a manifestation of their death.

While the saint lived in the Isle of Hy, A.D. 573,<sup>62</sup> and in the morning very early,<sup>63</sup> he called upon his familiar attendant Diarmit, and said to him: "Let the Sacred Mysteries of the Eucharist be prepared in all haste; for, on this day, we must celebrate the deposition<sup>64</sup> of St. Brendan."<sup>65</sup> "Why," quoth Diarmit, "do you command such solemnities of Masses to be made ready this day, seeing that no messenger has come out of Ireland, who might bring us news concerning that holy man's death?" "Go," said the saint, "and obey my word; for, last night, I saw the Heavens open, and choirs of Angels were descending to meet Brendan's soul. The bright and incomparable splendour of that vision illuminated the compass of all this world."<sup>66</sup>

Another morning, also, as the monks put themselves in readiness for performing their several monastic works, the saint commanded them to rest that day, and to make ready for offering the sacred oblation.<sup>67</sup> Their better fare was to be given as on a Sunday, "For," said he, "although I be altogether unworthy, yet this day, I must celebrate the Sacred Mysteries of the Eucharist, in honour of that soul, which hath been carried last night, among the holy choirs of Angels, to the interminable joys of Paradise." These things being spoken, the religious obeyed very promptly, and all things for celebrating Divine service were prepared. Afterwards, they went with the holy Abbot to the church, dressed in their white robes, as on festival days. There, after singing a part of the office, they came to that hymn, where mention was made of St. Martin.<sup>68</sup> The saint then said to the singers: "This day, you must pray for the soul of Columbanus,<sup>69</sup> the Bishop." Then, all the monks who were present understood his allusion to Columbanus, a Bishop of Leinster, and the dear friend to St. Columba. They knew he had been translated to a better life, at that moment. Within a few days, some persons came out of Leinster, and these reported the Bishop in question had departed that very same night, when his death had been revealed to our saint.<sup>70</sup> At another time,<sup>71</sup> when the venerable man was residing in the Island of Iona, he became suddenly excited, and he summoned the brothers together by the sound of the bell. "Now," said he, "let us assist by our prayers the monks of the

regni sui (occisi)" See also Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, p. 151.

<sup>62</sup> At this same year: "Cronan mac Tigernaigh, m<sup>gh</sup>h (rex) Cianachtæ, occisor eorum erat."—*Ibid.*

<sup>63</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Appendix to Preface, p. lxxvi.

<sup>64</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. vii., p. 321, and nn. 7, 8, 9, p. 324; Secunda Vita S. Columbæ, cap. xiv., p. 326; Tertia Vita S. Columbæ, cap. xxxi., p. 334; Quarta Vita S. Columbæ, lib. iii., cap. xi., p. 366; Quinta Vita S. Columbæ, lib. ii., cap. xxvii., p. 413.

<sup>65</sup> Also called the "natalis," by Adamnan, as expressing the birth-day of a saint in Heaven.

<sup>66</sup> This was St. Brendan, Abbot of Birr, whose festival was kept on the 29th of November.

<sup>67</sup> See Rev. Dr. Reeves' Adamnan's "Life

of St. Columba," lib. iii., cap. 11, pp. 209, 210, and n. (a).

<sup>68</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. viii., pp. 321, 322, and n. 10, pp. 324, 325; Tertia Vita S. Columbæ, cap. xxxii., p. 334; Quarta Vita S. Columbæ, lib. iii., cap. xii., p. 366, and n. 15, p. 386; Quinta Vita S. Columbæ, lib. ii., cap. xlvii., p. 417, 418.

<sup>69</sup> Bishop and Confessor. Most probably St. Martin, Bishop of Tours, is understood, as he was held in great veneration by the Irish, owing to his close relationship with St. Patrick.

<sup>70</sup> He is also called Colman Mac Ua Loigshe. His festival occurs, on the 15th of May, according to the Irish Calendars. See his Life, already given, in the Fifth Volume of this work, at that date, Art. iv.

<sup>71</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 12, pp. 210 to 213, and nn. (a, b, c, d, e, f, g, h, i, k, l).

<sup>72</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Columbæ, cap. xv., p. 326;



Abbot Comgall,<sup>72</sup> who are in danger of being drowned in the Lough called Vitulus;<sup>73</sup> for at this moment, they are fighting against the evil spirits that infest the air, and who strive by all means to seize on the soul of some stranger guest, who is also drowning." Then, having wept and prayed fervently, he stood erect before the altar with a joyful countenance, while the brethren still lay prostrate in prayer. "Return thanks to Christ, for now the holy angels are coming to the aid of his saints, and they have rescued this stranger from the attacks of the demons; they have borne him off, also, in triumph like victorious warriors."<sup>74</sup>

On a time at Iona, especially desiring solitude, Columba called all the company of his religious family together, and straightway charged them sternly, and in this manner:<sup>75</sup> "I mean to go out all alone to the western field<sup>76</sup> of this Isle, let none therefore presume to follow me." They all obeyed, excepting one brother, who went another way and hid himself on the top of a gently elevated hillock, whence he might discover the cause for our saint's solitary retirement. This brother saw him standing on a little hill, with his hands and eyes elevated towards Heaven. Suddenly, a strange issue appeared; for the holy Angels, inhabitants of the Heavenly city, being all clad in white, flew down, with inconceivable velocity, and environed the saint as he prayed. After some conferences with him, that Heavenly legion returned soon again to their happy mansions. After that angelic visit had ended, returning to his monastery, the saint called all the company together again; but, not without a severe reprehension, he began to examine who among them had trespassed against his mandate. The disobedient monk, not being able to conceal what he had done, fell prostrate before our saint acknowledging his fault, and he begged pardon very humbly. St. Columkillie brought him aside, and charged him, not to reveal that matter all the days of his life. It was only after the holy abbot's death, that brother related such a strange occurrence, yet solemnly asseverating its truth. From this, we may well conjecture, how many apparitions and angelical visitations our glorious saint had, at other times; and especially, during the long winter nights, which, for the most part, were spent all alone, and without his taking any rest. Doubtless, such consoling visits were numerous, and for the most part unknown to others. The few visions accidentally discovered must have been few,<sup>77</sup> when compared with those hidden from every human eye. In Adamnan's time, also, that very spot, where the angelic interview with our saint occurred, had received a most appropriate name, it having been called in Irish, Cnoc Angel, and rendered into Latin by the word *Colliculus Angelorum*. In English, this name signifies Angel Hill.<sup>78</sup> An immense blaze of heavenly light, on many and different occasions, had been seen by his friends, and by some of the brethren surrounding him. This happened, as well in the light of day, as during the darkness of night.<sup>79</sup>

Tertia Vita S. Columbæ, cap. xxxiii., p. 334; Quarta Vita S. Columbæ, lib. iii., cap. xiii., p. 366, and n. 16, p. 386; Quinta Vita S. Columbæ, lib. ii., cap. xc., p. 426.

<sup>72</sup> See his Life, at the 10th of May—the date for his feast—in the Fifth Volume of this work, Art. i.

<sup>73</sup> In Irish Loch Laodh, now known as Belfast Lough, is thus Latinized.

<sup>74</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 13, pp. 213, 214.

<sup>75</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xi., p. 322; Tertia Vita S. Columbæ, cap. xxxvi., p. 334; Quarta Vita S. Columbæ, lib. iii., cap.

xvi., p. 367.

<sup>76</sup> This was known as the Machar, and it lay apart from the monastery.

<sup>77</sup> According to the conjecture of Adamnan.

<sup>78</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 16, pp. 217, 218, and nn. (a, b, c, d, e, f, g).

<sup>79</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. ii., p. 321, cap. xii., xiii., xv., p. 322; Secunda Vita S. Columbæ, cap. xxvii., p. 328; Tertia Vita S. Columbæ, cap. xxv., p. 333, cap. xxxvii., xxxviii., xl., xli., xlii., pp. 334, 335; Quarta Vita S. Columbæ, lib. iii., cap. ii., p. 364, cap. xvii., xviii., xix., xx., xxi., xxiii., pp.

One winter's night, a holy man, named Virgnous,<sup>80</sup> fervent in the love of God, and while other monks were sleeping, had entered the church alone, and he sat down to pray in a little recess, near the walls of the oratory.<sup>81</sup> Within an hour or thereabouts, St. Columba likewise entered the said holy house; while a golden light, descending from Heaven, was seen to surround him, and to illuminate the whole church. As none can contemplate the meridian sun with steadfast and undazzled eyes, so Virgnous<sup>82</sup> could not sustain that Heavenly splendour, which dazzled the very sight in his eyes; for that small recess in the side chapel, where the monk thought to hide himself, was filled with the brilliant light, flowing through an inner door, which stood ajar. He was so astonished and terrified at this vision, that no more strength remained in him, than if he had been struck with lightning. After a short prayer, St. Columkille departed from the church. The next morning, our saint called on Virgnous, who was greatly alarmed at this message. Grieving for having incurred St. Columba's displeasure, these comfortable words were addressed to him: "O, my dear child, you have pleased Almighty God very much on yester-night, by casting your eyes towards the earth, for had you not done so, your eyes had been blinded with the lustre of that Divine light. Beware, however, you bring not this heavenly visitation to the knowledge of men, during my life. This wonderful and remarkable circumstance had been revealed to many, by Virgnous, but only after Columkille's death. The sister's son of Virgnous—who was a respectable priest named Comman<sup>83</sup>—solemnly assured Adamnan, that he heard this story from the very lips of his uncle, the Abbot Virgnous.<sup>84</sup> Another brother, named Colgius,<sup>85</sup> the son of Aedh Draigniche, and a descendant of Fechreg,<sup>86</sup> came that night by chance to the church door, while other monks were sleeping. He prayed for some time, and he saw the same glistening light.<sup>87</sup> The saint admonished him the next day, and reproved him for seeking to pry over closely into the nature of that Heavenly light, which was a privilege not specially accorded to him. He was even told, not to speak of it to any person during Columba's lifetime. However, at the moment of approaching the church, Colgius knew not, that the holy abbot Columkille had been praying within; but, he returned home in great alarm, after having been dazzled by that brilliant light.<sup>88</sup> Another time, the saint charged one of his disciples, called Berchan, and surnamed Mesloen<sup>89</sup> or Maslaen, "Beware, my son, you approach not this night to my cell, as you are wont." Notwithstanding the saint's forbidding it, Berchan went to the door, and he looked in through the key-hole, thinking with himself, that the abbot had some Heavenly vision within; for, at that time, the saint's little

367 to 371; Quinta Vita S. Columbæ, lib. i., cap. xxxii., pp. 393, 394, cap. lxxvii., p. 400, lib. ii., cap. cvii., cviii., cix., cx., pp. 428, 429, lib. iii., cap. xxv., p. 435, and, cap. lx., lxi., p. 442.

<sup>80</sup> Also called Fergnous, and Fergnouus. This was Fergna Britt, the fourth Abbot of Iona, who ruled there from A.D. 605 to A.D. 623. His feast day is March 2nd. See vol. iii. of this work, and at that date, Art. iv.

<sup>81</sup> See this account in Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xv., p. 322, and n. 11, p. 325; Quarta Vita S. Columbæ, lib. iii., cap. xix., p. 368, and n. 22, p. 386; Quinta Vita S. Columbæ, lib. ii., cap. cviii., p. 429.

<sup>82</sup> He is called Seruanus, in the First Life of our saint, published by Colgan.

<sup>83</sup> Colgan gives him a festival, at the 18th of March. For an account of St. Comman or Caiman, Confessor, at that date, see vol. iii. of this work, Art. i.

<sup>84</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 19, pp. 223, to 225, and nn. (a, b, c, d, e, f).

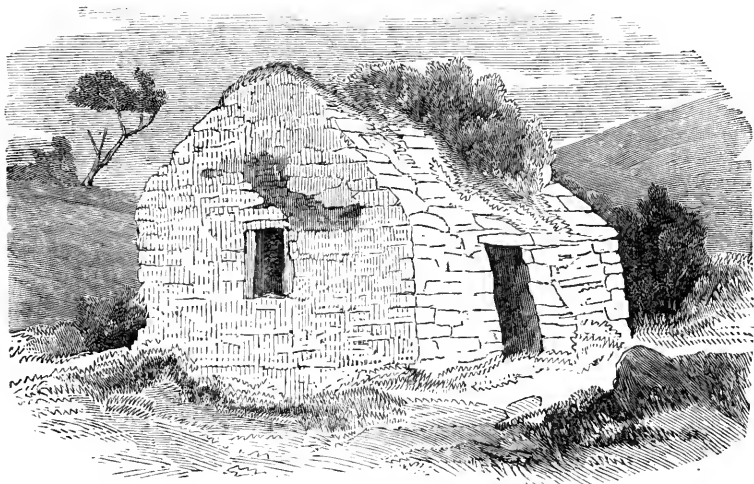
<sup>85</sup> He is mentioned, in Adamnan's First Book of the Life of St. Columba, and Colgan, who claims him for a namesake, gives him a festival, at the 20th of February.

<sup>86</sup> Or Hy-Fiachriach, as Prince O'Donnell has it.

<sup>87</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. iii., cap. xx., p. 368, and nn. 23, 24, p. 386; Quinta Vita S. Columbæ, lib. ii., cap. cix., p. 429.

<sup>88</sup> See Rev. Dr. Reeves' Adamnan's "Life

lodging was replenished with a Divine light.<sup>90</sup> This appeared so brilliant, that the disobedient young man, not being able to sustain its lustre, fled away in haste. Next day, the saint called Berchan aside, and reprehended him with great severity, speaking to him in this manner: "My son, you have sinned before God on last night, in thinking it possible to conceal your crafty prying from the Holy Ghost. Yet, I beheld you coming and returning from the door of our lodging. Had I not then offered my prayers, in your behalf, you should either have fallen dead before the door, or else, your eyes had been torn out of your head; but, on my account, the Lord has spared you for this time. Know this, that in your own country, Ireland, because of your living riotously, you shall sustain shame and reproach all the days of your life. However, I have obtained from our Lord this favour, in regard of your becoming our disciple, that you shall perform true penance before your death, and thus obtain God's mercy." All which events happened to him, afterwards, according to the saint's prophecy.<sup>91</sup>



Stone-roofed Cell on Inch Colum near Edinburgh.

In the estuary of the Frith of Forth there is an island, belonging to the parish of Aberdour in Fifeshire, and which derives its present denomination from the holy founder of Iona. Here, it is stated, St. Columba lived for some time, but, we do not find any allusion to it, in his proper Acts. The ancient name of Inchcolm was *Æmona*, which is said to mean in the Celtic language "the Island of Druids;" hence it has been inferred, that the Druids had a place of worship here, before the introduction of Christianity.<sup>92</sup> Inchcolm is formed of green-stone and sand-stone in

of St. Columba," lib. iii., cap. 20, p. 225, and n. (a).

<sup>89</sup> In Colgan's version of Adamnan, he is styled *Mesloer*; but, we know nothing more regarding him.

<sup>90</sup> See Colgan's "*Trias Thaumaturga*," *Quarta Vita S. Columbæ*, lib. iii., cap. xxi., p. 368; *Quinta Vita S. Columbæ*, lib. ii., cap. cx., p. 429.

<sup>91</sup> See Rev. Dr. Reeves' *Adamnan's "Life*

of St. Columba," lib. iii., cap. 21, p. 226, and nn. (a, b, c).

<sup>92</sup> See "*Gazetteer of the World*," vol. vii., p. 223. See also Fordun's "*Scotchchronicon*," and Chalmers' "*Caledonia*," vol. i., book ii., chap. vii., n. (b), p. 320.

<sup>93</sup> The accompanying illustration, drawn on the wood by William F. Wakeman, has been engraved by Mrs. Millard.

<sup>94</sup> He reigned over Scotland, from A.D.

part, but the western half of the Island is composed entirely of trap, having in some places a slightly columnar disposition. It is not known whether or not St. Columba had taken possession of this Island for the establishment of a religious cænobium; but, a very ancient church there is still to be seen,<sup>93</sup> and it seems to have been the property of some among his disciples. In the twelfth century, King Alexander I.<sup>94</sup> founded a richly endowed monastery for Augustinian Canons Regular, and it was dedicated to St. Columba, patron of the Island.<sup>95</sup> The ruins of this latter building are still in great part remaining,<sup>96</sup> and they present features of great interest to the ecclesiastical antiquary.

That very year 573, which was characterized by the inauguration of King Aidan as independent ruler of Dalriada by St. Columba, also established Rydderch Hael's reign as a Christian King of Strathclyde, and against the machinations of the pagan party in Cumbria.<sup>97</sup> Marken, the enemy of St. Kentigern, succeeded the renowned King Arthur; but, his premature death gave rise to a contest for supremacy among the chiefs, which ended in favour of Rydderech.<sup>98</sup> This King Roderick,<sup>99</sup> son of Tothail,<sup>100</sup> or Tudwal,<sup>101</sup> surnamed Tutglud,<sup>102</sup> who was also a friend of our holy Abbot, began to reign<sup>103</sup> at Caer<sup>104</sup> Alcut<sup>105</sup> or Petra Cloithe,<sup>106</sup> also called Alcluith,<sup>107</sup> or Ail-Cluaithe,<sup>108</sup> now Dunbarton,<sup>109</sup> or Dumbarton,<sup>110</sup> a strong fortress of the Strathclyde Britons,<sup>111</sup> and one of their chief cities,<sup>112</sup> of which they had many, while their names are yet preserved.<sup>113</sup> The former name it received from the River Clyde, which flows past it.<sup>114</sup> That tract of country surrounding it bore

1107, to the time of his death, April 27th, A.D. 1124. See Rev. Dr. James Taylor's "Pictorial History of Scotland," vol. i., chap. vi., pp. 59, 60.

<sup>95</sup> See "Imperial Gazetteer of Scotland," vol. ii., pp. 103, 104.

<sup>96</sup> They are described and finely illustrated by Francis Grose, in his "Antiquities of Scotland," as they existed in 1789. See vol. ii., pp. 299 to 304.

<sup>97</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., cap. v., p. 179.

<sup>98</sup> See George Chalmers' "Caledonia," vol. i., book ii., chap. ii., p. 246.

<sup>99</sup> See an account of him, in Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xv., p. 342, and nn. 55; 56, 57, 58, p. 376.

<sup>100</sup> From the Irish *tuathal*.

<sup>101</sup> His pedigree is thus given: ap Cedig, ap Dyrnwal Hen, ap Ednyved, ap Maxen Wellig, who was Maximus, King of Britain, A.D. 383, 384.

<sup>102</sup> Or *tuath cluo*, or "of the Clyde district."

<sup>103</sup> After the battle fought at Ardderyd or Arthuret, between the Christian and Pagan parties in Cumbria. See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. v., p. 179.

<sup>104</sup> The denomination it bore in the ninth century.

<sup>105</sup> Venerable Bede tells us that this British name had its Latin equivalent in "Petrum Cluith."

<sup>106</sup> "Civitas Brittonum munitissima usque hodie, quæ vocatur Alcluith."—"Historia

Ecclesiastica Gentis Anglorum," lib. i., cap. i., p. 24. Also, cap. xii., p. 52. Editio Cantabrigiæ, 1644.

<sup>107</sup> In the early Irish Annals, we meet with *Alcluithche*, the genitive of *Alcluithche*, in the notices of its Kings.

<sup>108</sup> See Tighernach's Annals, at A.D. 694, 722; Annales Ultonienses, at A.D. 657, 693, 721, 779, 869.

<sup>109</sup> It was called, in the thirteenth century, from its occupants, Dun-Breatane.

<sup>110</sup> See a very complete account of Dumbarton Parish—in the Deanery of Lennox—with a Map I., No. 4, illustrating it, in that valuable and researchful work of Cosmo Innes, "Origines Parochiales Scotiæ," vol. i., pp. 23 to 26.

<sup>111</sup> For a detailed account of the Stratcluyd Britons see Chalmers' "Caledonia," vol. i., book ii., chap. ii., pp. 235 to 249.

<sup>112</sup> The ancient Scholiast on St. Fiech's Hymn, in the Liber Hymnorum, observes on the name Nemthur, which is the alleged birthplace of St. Patrick, *caethyr i mBrechtanb tuarctur .i. ail cluath*, which may be translated, "a city in North Britain, i.e., Ail-Cluade." See fol. 29.

<sup>113</sup> See *Leabhar Breathnach annro rir*, or Irish version of Nennius, edited with a Translation and Notes, by Rev. Dr. James Henthorn Todd, and Hon. Algernon Herbert, pp. 28, 29, and nn. (x, y, z). Also Additional Notes, Note xvii., pp. xxxiii. to xxxvi.

<sup>114</sup> Venerable Bede says of Petram Cluith "est enim juxta fluvium nominis illius."—"Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xii., p. 52.

<sup>115</sup> In the Annals of Ulster, at A.D.

the name of Strath-clyde, or as denominated by the Irish Srath-cluade,<sup>115</sup> and sometimes Arecluta.<sup>116</sup> Here it is said, Christianity was early established,<sup>117</sup> and a Christian settlement was formed.<sup>118</sup> The celebrated prince to whom we have already alluded was called by the Britons Rhydderch<sup>119</sup> Hael—the latter word meaning Liberal,<sup>120</sup> and applied to him as indicating the character of his disposition. He was of Irish extraction<sup>121</sup> on the mother's side, his sister Melangell or Monacella being the daughter of Ethni, surnamed Wyddelas,<sup>122</sup> or the Irishwoman.<sup>123</sup> He receives a very high eulogy for generosity of heart, for munificence in his gifts, and for his urbanity of speech. His reign was glorious and he was rich; for the Lord prospered him, on account of his liberality.<sup>124</sup> Hence, he is called by Geoffrey of Monmouth Rodarchus Largus, and among the Welsh, he was celebrated as one of the "Three Liberal Princes of the Isle of Britain."<sup>125</sup> At first he was a pagan, but he became a convert to Christianity, while he was instructed and baptized by the disciples of St. Patrick in Ireland.<sup>126</sup> Afterwards, he became a zealous propagator of Christianity,<sup>127</sup> and a devout believer. He was also a great friend and patron of St. Kentigern,<sup>128</sup> while both their deaths are recorded as having happened<sup>129</sup> in the same year, which is generally held to have been in 601.<sup>130</sup> He was obliged—through the sad necessities of that period when he lived—to engage in war, about the propriety or justice of which he had fears or scruples. One of those who opposed him was Guenddolen ap Ceidian, whom Roderick overcome and slew at the battle of Arderydd,<sup>131</sup> or Arthuret, fought about the year 573.<sup>132</sup> It appears, that King Aidan,<sup>133</sup> also denominated Aeddán Vradog or Fradawg,<sup>134</sup> meaning Aidan the Treacherous,<sup>135</sup> had formed

871, we find allusion to this *Strath-cluade*.

<sup>116</sup> See Colgan's "Acta Sanctorum Hiberniæ," Januarii xxix., Vita S. Gildæ Albanii Abb. et Confes. n. 1, p. 178. Also, Vita S. Gildæ Badonici, Abbatis et Confessoris, cap. 1, p. 181, and n. 3, pp. 187, 188.

<sup>117</sup> The death of Cathal Macfergus, Bishop of Alcluyd, is recorded at A.D. 554. See "Origines Parochiales Scotiæ," vol. i., p. 24.

<sup>118</sup> However, this is thought to be founded on an erroneous reading of the *Annales Ultonienses*, at A.D. 554: the place mentioned there is Acladh-cinn, in Ulster. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," pp. 89, 322.

<sup>119</sup> Also written Redereth. See the Bollandists' "Acta Sanctorum," tomus i., Januarii xiii., in Vita S. Kentigerni, cap. vi., p. 820.

<sup>120</sup> In Irish Hael is rendered *fiál*.

<sup>121</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xv., and nn. 56, 57, p. 376.

<sup>122</sup> See Rees' "Essay on the Welsh Saints," p. 269.

<sup>123</sup> See the interesting papers on Pennant Melangell, in "Archæologia Cambrensis," vol. iii., No. i., ii., pp. 137, 224, old series.

<sup>124</sup> "Unde non solum in fines circumjacentes terræ ejus, sed etiam ultra mare in Hyberniam exivit fama largitatis ejus."—Jocelin, Vita S. Kentigerni, cap. 37, in Pinkerton's "Vitæ Antiquæ Sanctorum Scotiæ," p. 277.

<sup>125</sup> See Triad xxx., in "Myvyrian Archæology of Wales," vol. ii., p. 63.

<sup>126</sup> See Vita S. Kentigerni, cap. xxix.

<sup>127</sup> Merddin calls him, Rhydderch Hael *rwylfadur flydd*, which is translated "Ridderch Hael, champion of the faith." See "Myvyrian Archæology of Wales," vol. i., p. 135.

<sup>128</sup> The special friend of St. Columba, and through whose agency, Christianity became established in King Roderick's dominions. See Pinkerton's "Vitæ Antiquæ Sanctorum Scotiæ," Jocelyn's Vita S. Kentigerni, cap. xlv.

<sup>129</sup> The Englynion y Beddan have in Aberich Rederch Hael.

<sup>130</sup> See Bishop Forbes' edition of the "Lives of St. Ninian and St. Kentigern, compiled in the Twelfth century," in the Fifth Volume of the *Historians of Scotland*. Edinburgh, 1874, 8vo.

<sup>131</sup> This is denominated one of the "Three Expensive Battles of the Isle of Britain." George Chalmers has A.D. 577, as the date for this battle. See "Caledonia," vol. i., book ii., chap. ii., p. 246.

<sup>132</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii. chap. v., p. 179.

<sup>133</sup> Said to have been St. Columba's friend.

<sup>134</sup> So he is styled, by Merlin, the Caledonian poet. See George Chalmers' "Caledonia," vol. i., book ii., chap. ii., p. 246, and n. (p), *ibid*.

<sup>135</sup> In Irish *orpéabach*.

<sup>136</sup> See "Myvyrian Archæology of Wales," vol. ii., Triad 46, p. 11, and Triad 52, p. 66.

an alliance with the Saxons, and he went to Alclut, to the court of Rydderch Hael; he consumed all the meat and drink in the palace, leaving not as much as should feed a fly, and he left neither man nor beast alive, but destroyed all.<sup>136</sup> Among his opponents was Merddin Wylet, commonly called Merlin.<sup>137</sup> He received also the name of Laloiken,<sup>138</sup> or Laloecen from Llallogan, "twin brother," as he was addressed by his sister Gwenddydd. He took part in the battle against the Strathclyde, of whom, from bitter experience, he makes frequent mention.<sup>139</sup> The religious and generous Prince Rydderch Hael<sup>140</sup> sent to Columba, on one occasion, a secret embassy by Lugbe Mocomien.<sup>141</sup> The Prince wished to know, whether he should be killed by his enemies or not;<sup>142</sup> for, at this time, he appears to have been driven into great extremities. But Lugbe being interrogated by the saint regarding the king, and the kingdom, and the people, and answering as if commiserating his master, "why do you ask about that wretched man, who cannot by any means know at what time he shall be killed by his enemies," the saint then replied, "he shall never be delivered into the hands of his enemies;<sup>143</sup> but he shall die on his feather bed in his own house."<sup>144</sup> This prophecy of the saint regarding King Roderick was fully accomplished, for according to Columba's word, he died a tranquil death in his own house.<sup>145</sup>

## CHAPTER XIV.

STATE OF SCOTLAND AFTER THE DEATH OF BRUIDE MAC MAELCHON—LITERARY LABOURS OF ST. COLUMBA—THE CAUSES WHICH LED TO THE GREAT CONVENTION, ASSEMBLED AT DRUMCEAT—IT IS ATTENDED BY ST. COLUMBA—HISTORY OF THIS CONVENTION—RESULTS ACHIEVED—MIRACLES WROUGHT BY ST. COLUMBA AT THAT PLACE.

In the year 584,<sup>1</sup> the death of Bruide Mac Maelchon, King of the Picts, took place,<sup>2</sup> and he was succeeded by Gartnaidh,<sup>3</sup> son of Domelch, who belonged to the nation of the southern Picts.<sup>4</sup> These events seem to have turned the tide of superiority in favour of Rydderch Hael and of Aidan. The latter was

<sup>137</sup> See Goodall's edition of Fordun's "Scoti Chronicon," vol. i., book iii., cap. xxxi., pp. 135 to 137.

<sup>138</sup> See Vita S. Kentigerni, cap. xlv., p. 241, and Note PPP., p. 371. Bishop Forbes' edition.

<sup>139</sup> In his Oian a Pharchellan, vs. 10, 12, 25, and in his Afallen beren. See Myvyrian Archaiology of Wales, vol. i., pp. 135, 138, 151.

<sup>140</sup> See Ussher's Works, vol. vi. "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 226.

<sup>141</sup> It seems to be uncertain who he was. See Rev. Dr. Reeves' Adamnan's "Vita S. Columbæ," lib. i., cap. 24, 28, 41. Lugneus Mocomin, his brother, is mentioned, at lib. ii., cap. 18, 27. Colgan, in his "Trias Thaumaturga," offers various conjectures, respecting the Lugbeus Mocomin, mentioned in the text. See Quarta Vita S. Columbæ, lib. i., cap. xv., n. 58, p. 376.

<sup>142</sup> The message in the text may have re-

ference to Aidan's hostility.

<sup>143</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 15, pp. 43, 44, and nn. (a, b, c, d, e, f).

<sup>144</sup> "Eodem anno quo pontifex sanctus decessit Kentegernus, et Rex [Rederech] ac Princeps [Morthech] prædicti obierunt; et in Glasghu sepulti sunt."—Joceline's Vita S. Kentigerni, cap. 45, in John Pinkerton's "Vitæ Antiquæ Sanctorum Scotiae," p. 297.

<sup>145</sup> In Aber Riderch Hael is [buried]. See "Myvyrian Archaiology of Wales," vol. i., p. 79. This the Welsh place mentioned for his death is in Caernarvonshire, although the place of his burial is more likely to have been in the neighbourhood of Glasgow.

CHAPTER XIV.—<sup>1</sup> Some accounts have A. D. 586.

<sup>2</sup> See William F. Skene's "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of early Scottish History," p. 67.

<sup>3</sup> Sometimes called Gartinaich. He is

brave and enterprising, while danger appears to have threatened his kingdom from those invaders, who were bent on the conquest of Anglia and probably of Scotia and of Caledonia. In conjunction with the Cumbrian prince Malgon, the Scoto-Irish King Aidan marched against the Saxons in 584, when both armies met on Stanemore, a stony district, on the eastern borders of Westmoreland, then inhabited by the Britons. Here was fought the battle of Fethanlea, Anglicized Fretherne,<sup>5</sup> in which the Saxon powers were defeated.<sup>6</sup> It checked their advance in a northern direction. Again coming to the aid of the Britons,<sup>7</sup> Aidan encountered the Saxons, in the battle of Leithreidh<sup>8</sup> or Lethrigia,<sup>9</sup> A.D. 589, or 590, and he obtained a signal victory over them.<sup>10</sup> The result contributed greatly to his prestige and fame as a warrior, in those convulsions and wars, which were prevalent at this period.

While residing at Iona, the literary labours of the holy Abbot, although frequently interrupted, were not wholly relinquished. A Poem,<sup>11</sup> attributed to St. Columkille,<sup>12</sup> and reviving some reminiscences of Erin, appears to have been composed during his exile, if we can deem it authentic.<sup>13</sup> However, there are evidences sufficient to indicate his frequent and affectionate recollections of his native land, during those years he spent in the Island of Hy, and in the country of his adoption.<sup>14</sup> Towards the close of his career, the holy abbot felt a great desire to revisit Ireland, while many cogent motives and reasons then urged him to put this design into execution.

Having placed the religious affairs of Scotland on a sure basis, and having established monasteries and churches in so many different places there, St. Columba knew, that the Irish clergy, nobles and people most earnestly desired his return.<sup>15</sup> He also felt a yearning to see many of the holy men, who were then ornaments of the Irish Church, and yet to visit many of those houses, where his spiritual children lived in community; while above all things, he wished to promote peace, happiness and unity of feeling among the people of both Scotias.<sup>16</sup>

We shall now proceed to narrate those circumstances which have marked with distinguished renown the career of St. Columba. The monarch Aedh,<sup>17</sup>

said to have reigned eleven years from A.D. 586 to 597, when he died. See Rev. Dr. James Taylor's "Pictorial History of Scotland," vol. i., chap. iii., p. 25.

<sup>4</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., pp. 135, 136.

<sup>5</sup> See Rev. J. Ingram's "Saxon Chronicle, with an English translation," &c., p. 27.

<sup>6</sup> See George Chalmers' "Caledonia," vol. i., book ii., chap. ii., p. 247.

<sup>7</sup> The relative position of the Picts, Scots, Britons and Saxons are well set forth in the coloured Map, as found in Edward A. Freeman's "History of the Norman Conquest of England," vol. i., chap. ii., p. 35.

<sup>8</sup> See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," toms iv., Annales Ultoniensis, p. 31. The date here given is 589.

<sup>9</sup> See *ibid.*, toms ii., Tigernaci Annales, p. 158. The date given by Tigernach is 590.

<sup>10</sup> This is called by Adamnan "Miotorum prælum." In it, Aedan's two sons Arthur and Eochod-Finn were slain.

<sup>11</sup> It commences with the words *Dooba mellach a thic mo Ohe aroble pemeno.*

<sup>12</sup> The Irish, and English translation, with notes, may be found in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes F, pp. 274, 275.

<sup>13</sup> Copies are to be met with in the Bodleian Library, Oxford, Laud. 615, and in the Burgundian Library, Bruxelles.

<sup>14</sup> See, also, Colgan's "Trias Thaumaturga," Tertia Appendix ad Acta S. Columbae, Secunda Pars, p. 472.

<sup>15</sup> Father Thomas Innes, in his "Civil and Ecclesiastical History of Scotland," places his return to Ireland, at A.D. 586. See book ii., sect. liv., p. 209. This, however, was too early.

<sup>16</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. i., p. 430.

<sup>17</sup> Aido properly *Æðo*, is the old genitive of *Æð*, like Ferguso in Præfatio, p. ii., lib. i., cap. 43, 49. So Fedelmtheo, or Fedelmedo, from Fedelmídh, Fergusso from Fergus, as seen in Liber Armacanus, at fol. 16a, b, and at 16b, b. See also John O'Donovan's "Irish Grammar," at p. 95; and Zeuss' "Grammatica Celtica," vol. i., pp. xxxii., 254, 269.

son of Ainmire,<sup>18</sup> began to reign over Ireland, A.D. 568, according to the Annals of the Four Masters.<sup>19</sup> Other writers place his accession some few years later.<sup>20</sup> For twenty-seven years he is said to have ruled.<sup>21</sup> The events of his term are of great historic importance. The monarch Aedh had four sons, at this time: the oldest was called Conall Cu,<sup>22</sup> surnamed Clogach or the Delirious, the second was named Cumuscach,<sup>23</sup> the third was Maelcobha,<sup>24</sup> and the youngest of the four was Domhnall.<sup>25</sup> To all of these, St. Columba was nearly related. At this time, Aedh appears to have fixed his royal residence at Ailech<sup>26</sup> of the kings. The character of this monarch has been most dishonourably set forth, in a transaction attributed to him, and violating every principle of justice and humanity. The King of Ossory, Colman<sup>27</sup>—incorrectly named Keanfoala,<sup>28</sup> or Kinnfoelius<sup>29</sup>—had been suspected of disaffection. On this account, he was compelled to deliver up his son<sup>30</sup>—some state his

<sup>18</sup> He was first cousin to St. Columba; so that Aedh and Columba stood, in the relation, of first and second cousins.

<sup>19</sup> See Dr. O'Donovan's Edition, vol. i., pp. 206, 207.

<sup>20</sup> His death is recorded in the Annals of Ulster, at A.D. 597. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 34.

<sup>21</sup> The legend of his death, preserved in the Book of Lecan, states, that he made an expedition into Leinster to avenge the death of his son Cumuscach. On the way, he said to his servant: "Bring me Columcille's *cochall* (cucullus), that I may have it on me to-night, that it may be a protection to me from the Leinstermen;" for Columcille had promised him, that Aedh should not be killed, while he had that *cochall* on him. Then said the servant: "We have left it at Ailech." Aedh said: "It is most likely, that I shall fall this night by the Leinstermen, when my *cochall* is not here." This account is to be seen at fol. 308*b*.

<sup>22</sup> According to Colgan, it was he who insulted St. Columba, at the Convention of Druim-Ceat. See "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. v., p. 431, and n. 5, p. 452. He was defeated by Colman Rimidh, at the battle of Sleamhain, in 602, and Conall escaped by flight. See William M. Hennesy's "Chronicum Scotorum," pp. 66, 67. The place alluded to is Slewemore—a townland divided into two parts, Slewemore, the larger, and Slewembeg, the smaller—near Mullingar, in the county of Westmeath.

<sup>23</sup> He was slain by Brandubh, at Dun Bucat, now Dumboyke, in the county of Wicklow, A.D. 597. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, p. 160.

<sup>24</sup> He is said to have succeeded to the throne, A.D. 608, and after a three years' reign to have been slain in the battle of Sliabh Toadh, A.D. 610. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 234 to 237. According to other authorities, he succeeded to the throne in 612, and

after three years' enjoyment of it, he was slain at the battle of Belgadin or Sliabh-Truim (now Bessy Bell), in the county of Tyrone, by Suibhne Meann, who held the sovereignty until 628, when he was slain. See Roderick O'Flaherty's "Ogygia," pars iii., cap. xciii., p. 431.

<sup>25</sup> He became monarch of Ireland A.D. 624, living a very exemplary life, and after reigning for sixteen years, he died A.D. 639, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 246 to 257.

<sup>26</sup> See an interesting account of the ancient fort there in "Parliamentary Gazetteer of Ireland," vol. i., p. 27.

<sup>27</sup> We find "Colmapus filius Fearaide, dux regionis Osraidhe," expressly mentioned in the Life of Caiuuech, as that saint's patron, at chapters 43, 44, and 47, pp. 26, 27, 29, in that edition published by the Marquis of Ormonde, as also in the Life of St. Mochoemog, published in Colgan's "Acta Sanctorum Hiberniæ." xiii. Martii, Vita S. Mochoemoci Abbatis, cap. xxx., p. 594*b*.

<sup>28</sup> In most of our Irish authorities, Scanlann Mor is called the son of Cennfaeladh; as in the Preface to the Amhra Choluimcille, in Liber Hymnorum, at fol. 64, 67*a*. Again, in the Leabhar na Huidhre, at fol. 8; also in the Manuscript, classed H, 2, 16, belonging to Trinity College, Dublin, at fol. 680.

<sup>29</sup> See for the statement of Kinnfaelius being the father of Scanlann Mor the Highland Society's Irish Life of St. Columba, at fol. 12*a*, *a*. Also Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, Vita S. Faranani Confessoris, cap. vi., p. 336.

<sup>30</sup> According to Adamnan, an excellent authority. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 11, pp. 38 to 40, and nn. (a, b, c, d).

<sup>31</sup> In nearly all the Irish Manuscripts of Adamnan's Life of St. Columba, however, Scanlann Mor is called the son of Colman. Tighernach records the death of a Scanlann Mor, King of Ossory, at A.D. 643. See Rev.



cousin<sup>37</sup>—and it is said heir-apparent, Scanlan Mor, to the monarch Aedh, as a hostage for his allegiance; the prince was to be liberated, however, at the expiration of a-year, provided the Ossorian King<sup>32</sup> sent other hostages in his place.<sup>33</sup> With these conditions, Colman<sup>34</sup> scrupulously complied; yet, instead of permitting young Scanlan<sup>35</sup> to return home, he was not only detained, but iniquitously confined and treated in a manner, utterly unbecoming his position in society, and those terms on which his captivity had been secured. His prison was adjacent<sup>36</sup> to St. Columba's monastery, known as the Dubh Regles<sup>37</sup> of Derry. There was only one narrow loop-hole through which the light could enter, while the prince was bound in chains, and cut off from all communication with the outer world.<sup>38</sup> Scanlan was confined in a narrow, and in a loathsome dungeon; his diet was but a few morsels of carrion beef, highly seasoned with salt, and administered to him without any beverage whatsoever; consequently, it is stated, that his thirst became so insupportable and excessive, that he was necessitated to take some rock salt,<sup>39</sup> which chanced to be in the only part of the cell that was free from filth, and to suck it occasionally. It is alleged, that one of Aedh's motives for convening the assembly at Dromceat was to procure Scanlan's formal deposition,<sup>40</sup> from ruling over the principality of Ossory.<sup>41</sup>

The foregoing incidents are set forth, as among the reasons, which induced Columba to return, after a long term of absence, to Ireland; but, so accustomed were the people of his day to acts of inhumanity and abuse of power, that Scanlan's imprisonment and ill-treatment could hardly have been the chief motive for calling together the states of the realm, at that great historic convention, which had been summoned to meet at Drumcheat in Ulster. The domestic question of the Bards was in Erin one of more public importance; and, as seems probable, the political relations, then existing between the chief monarch of Ireland and Aedan King of Scottish Dalriada, were regarded as involving the danger of an internecine feud, which might lead to a fierce war between both potentates. In ancient times, the Irish Bards appear to have been closely allied with the Druids, or soothsayers, and their

Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus ii., *Tigernachi Annales*, p. 195.

<sup>32</sup> We meet with an account of Colman's death, as recorded by Tighernach, at A.D. 605, and by the Four Masters, at A.D. 601.

<sup>33</sup> See Prince O'Donnell's account of this transaction, in Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. iii., cap. ii., p. 430.

<sup>34</sup> *Cennfaeladh*, father of Scanlann Mor, was first cousin it is said of this Colman.

<sup>35</sup> Some say, that he was delivered as a hostage by his father; others, that he had been put in bonds, for refusing to pay the customary tribute to the monarch.

<sup>36</sup> Irish legends state, that the place of his confinement was *Ard-mac-n Dobran*, near St. Columba's *Dubh Regles*, at Derry. See the Manuscript of Trinity College, Dublin, H, 2, 16, fol. 680.

<sup>37</sup> To avoid cutting down a favourite grove, St. Columba placed the foundations of the church here, in an unusual position; yet, he took care to have an altar towards the east side of it, in compliance with the ancient

custom. This altar was to be seen, even so late as the sixteenth century. See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. i., cap. lvii., p. 398.

<sup>38</sup> According to the account of his imprisonment, as furnished by Prince O'Donnell.

<sup>39</sup> See Rev. Dr. Jeffrey Keating's "*General History of Ireland*," book ii., part i., chap. i., p. 457. John O'Mahony's edition.

<sup>40</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. iii., cap. ii., p. 430, and nn. 48, p. 375, *ibid.*

<sup>41</sup> "The petty principality of Osraigh, as founded by Aenghus in the first century, and originally designated '*Laighin deas Gabhair*,' consisted of the two other older provinces of *Raighne* and *Feimhin*. Aenghus Mac Nadhfrach, King of Munster, seized on the latter province and expelled the Ossorians out of it in the fifth century, after which, and for some period, the kingdom of Osraigh did not exceed in its extent that primitive region known in the dawn of historic life in this island as '*Raighne*.'"—John Hogan's "*Kilkenny: The Ancient See of Ossory, the Seat of its Kings*," &c., part i., p. 99.

<sup>42</sup> During the reign of Connor Mac Nessa,

verses were employed, chiefly in recording fabulous traditions, or in extravagantly praising their patrons among the chiefs, or in satirizing those who had incurred their ire or displeasure.<sup>42</sup> When Christianity prevailed, their abuses in consideration and position among the Irish had hardly decreased. The influence exercised by the bards, and which their satirical powers had over the actions of kings and people of all classes, caused them to become so importunate, and even insolent, during the sixth century, that public indignation was excited against them. It was rather unfortunate, likewise, that these Poets combined the character of antiquaries too frequently, with their bardic profession, and often they sacrificed the sober facts of history to the promptings of a wild imagination, to the interested cravings of avarice, and to the fulsome flatteries of their chief patrons.<sup>43</sup> Their number had grown to an extraordinary degree, and it was even daily increasing, in all parts of Ireland.<sup>44</sup> They were the makers and masters of public opinion, as also the Record-keepers and Registrars of those days.<sup>45</sup> Twice during his reign had Aedh banished them from the precincts of his palace. Extraordinary stories are related of the licenses in which they indulged. A company of them, at one time, waited on the monarch Aedh or Hugh, son of Airmire. Their insolence on the occasion exceeded all bounds of privilege. They threatened to satirize him, if he did not give them the *Roth Croi*<sup>46</sup> itself, which from the remotest times descended from monarch to monarch in Erin. This unprecedented demand excited the monarch, in the highest degree; and, in his indignation, he ordered the banishment of their whole profession out of the country. Then, they were obliged to take refuge in Ulidia,<sup>47</sup> in the north of Ireland.<sup>48</sup> Towards the close of Aedh's reign, however, the monarch had resolved on the extinction of the order. Dreading his resentment, in great

King of Ulster, popular displeasure was aroused against the bards, who were about to be banished the kingdom into Scotland, until they promised better behaviour. Again, in the time of Fiachadh, son to Baodan, King of Ulster, popular indignation demanded their expulsion. Once more, during the reign of Maolchabba, son to Diomain over that province, the people complained of their excesses. The Kings of Ulster interposed on their behalf, on each of those occasions, and saved them from banishment. See *Dermod O'Connor's Keating's "General History of Ireland,"* part ii., pp. 370 to 372. Duffy's edition.

<sup>43</sup> Prince O'Donnell, who was well acquainted with the habits of Irish bards, at a later period, states: "His ex officio incumbat Regum, Principum, et Heroum, res gestas, bella, et triumphos describere; familiarum nobilium genealogias et prerogativas studiose observare; regionum agrorumque metas ac limites notare ac distinguere."—Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. ii., p. 430.

<sup>44</sup> They are said to have exceeded, at this time, the number of twelve hundred. See Rev. Jeffry Keating's "General History of Ireland," part ii., p. 372, *Dermod O'Connor's* translation. Duffy's edition.

<sup>45</sup> See Thomas D'Arcy McGee's "Popular History of Ireland," vol. i., book i., chap. v., p. 33.

<sup>46</sup> Or the Royal Brooch, called by Keating a golden bodkin to fasten the king's robes under the neck. This is recorded to have been worn, as the chief distinctive emblem of the legitimate sovereign. Several specimens of the elegantly wrought Irish brooches are still preserved. Some interesting specimens, as engraved and described, may be met with, in Miss Margaret Stokes' "Early Christian Art in Ireland," chap. iv., pp. 75 to 81.

<sup>47</sup> Allusion is made to these historic reminiscences, in Sir Samuel Ferguson's fine poem:—

"Twelve hundred men, with one consent, from Erin's utmost ends,  
We sought the hills where ruled the Bards hereditary friends,  
Thysheltering, song-preserving hills,  
Ultonia, cess nor dues  
Craved we; but sat and touched our harps beside the Strand-End Yews."

—"Congal," book i., p. 5.

<sup>48</sup> See Thomas D'Arcy McGee's "Popular History of Ireland," vol. i., book i., chap. v., p. 33.

<sup>49</sup> See Professor Eugene O'Curry's "Lectures on the Manners and Customs of the Ancient Irish," vol. ii., Lect. iii., pp. 56, 57.

numbers the bards fled into Ulidia once more, where they again received a temporary asylum.<sup>49</sup>

This contest with the bards does not seem to have been the most formidable one, to which the Irish monarch had been exposed, about this period. After Aidan's refusal to regard the threats of satire on the part of those poets, and the consequences then supposed to follow from poetical incantations, he happened to be involved in other important political disputes. In 574.<sup>50</sup> Aidan, the son of Gabhran, succeeded to the Lordship of Scotch Dalriada. He applied to St. Columba for the religious ceremony of inauguration;<sup>51</sup> and according to Scottish tradition, his consecration as monarch took place on the celebrated Stone of Destiny.<sup>52</sup> Such a proceeding sufficiently proves how excellent was his judgment, and how sound was his policy. The Scots were a well-known colony of Scotland in the fourth century;<sup>53</sup> and, at a still later period among the Scots were Dalriads in Ireland and in Argyle, while in each country there was a territory called Dalriada.<sup>54</sup> Both in Ireland and in Scotland, the Dalriads are said to have paid tribute to the Irish monarch, until the sixth century. Soon after his elevation, Aidan aspired to the forming of an independent kingdom, and to the renouncing of all subjection to the Irish monarch; nay, as some believe, he went so very far, as to claim some jurisdiction, over the parent Irish Dalriada.<sup>55</sup> It is even stated,<sup>56</sup> that Aidan desired to assert his sovereignty over the Irish Dalriada, and he required, that it should be exempt from the rule of the reigning monarch, Aedh Mac Ainnire, King of Erinn. He possessed sufficient power and address, not only to secure the independence of his race, but to lay the foundation of a supremacy, which afterwards it acquired, even in Scotland.<sup>57</sup> When grown strong enough to throw off the yoke, the Scottish Dalriads determined to assert their independence.<sup>58</sup> Feeling the loss to his treasury, as well as to his prestige, arising from this policy, the Irish King Aedh resolved to fix irrevocably the law of subjection upon them. Wherefore, by virtue of his prerogative, he laid claim to the tributes and military service of the Gaedhelic or Scotch Dalriada, as a colony, which was bound to acknowledge the supremacy of the mother country. The Irish King, Aidus,<sup>59</sup> insisted on receiving tribute from the Albanian prince, as from the suzerain or governor of a subject province. According to some accounts, Aedhan Mac Gabhrain's purpose was merely to determine the

<sup>50</sup> See Chalmers' "Caledonia," vol. i., book ii., chap. vii., pp. 322, 323.

<sup>51</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 9, 10, and nn. (c, d, g), pp. 35 to 37.

<sup>52</sup> Its reputed history is a singular one. From Iona, it was removed to the old castle of Dunstaffnage; afterwards, it was taken to the Abbey of Scone, near Edinburgh, thence it was carried by Edward I., the cruel conqueror of Scotland, to the Abbey of Westminster. Here it is to be seen under the coronation chair of the English monarchs, so that even at the present day, the lineal descendant of this Aidan Queen Victoria has been enthroned on it as sovereign of England, Ireland and Scotland. See *Le Comte de Montalembert's "Moines d'Occident,"* tome iii., liv. xi., chap. iv., p. 197.

<sup>53</sup> They are mentioned by Ammianus Marcellinus, about the year 360.

<sup>54</sup> See on this subject, John Hill Burton's "History of Scotland," vol. i., chap. v., pp.

211 to 216.

<sup>55</sup> When the Tripartite Life relates St. Patrick's prophecy concerning the family of Fergus mac Erc, it adds, that the prophecy was afterwards completed in Eidan, the son of Gabhran, "ex ejus semine procedente qui manu violenta regnum Albanie occupavit." —Colgan's "Trias Thaumaturga," lib. ii., cap. 135, p. 147. Also Jocelin's or Sexta Vita S. Patricii, cap. cxxxvii., p. 95.

<sup>56</sup> By Prince O'Donnell.

<sup>57</sup> The solemn charge he received, not to molest the subjects of the Irish King, are given, in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 5, p. 200.

<sup>58</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. ii., p. 430.

<sup>59</sup> See on this subject, Keating's "History of Ireland," book ii., p. 372. Duffy's edition.

<sup>60</sup> "It was an assembly of the same nature

jurisdiction of the Albanian Dalriada; but, his ambition appears to have reached farther, and as an international conflict was impending, the great influence of St. Columba was invoked—probably by both parties—to intervene in the interests of justice and of peace. The Irish monarch selected Druim-Ceat for the meeting,<sup>60</sup> because it was within his patrimonial territory, where he was surrounded by friends and faithful clansmen, and where he was more secure, than he should be at any other place. Some maintained he desired to accommodate his Scotch friends, by selecting a locality convenient for them, but, there seems to be no foundation for this surmise. According to some accounts, Aedh invited over from Iona the great patron of his race, St. Columcille, to have the benefit of his wise counsels in the discussion, not only concerning the special subjects for which the meeting was first intended, but regarding many others of social and political importance.<sup>61</sup> However, it should rather seem more probable, the invitation to be present did not proceed from that quarter, and it is pretty certain, that Columba came as a matter of choice, because important religious and international interests were to be considered and decided.<sup>62</sup> Being a great patron of literature, he took passage over, when about seventy years old, from his island home at I, or Iona.<sup>63</sup> No doubt, too, but he had heard regarding Scanlan's inhuman treatment, and his feelings of compassion had been awakened so far, as to resolve on earnestly interceding with the monarch Aedh to effect his release from prison. But, in the interests of peace, he desired chiefly to appease the Irish king and the people, while he endeavoured to act as an arbitrator between them and the representatives of his adopted country. From the sequel, it appears the holy Abbot of Iona viewed their disputes from a high standpoint, and he resolved to remove for ever those causes of quarrel, with the sagacity of a wise statesman and with the instincts of a true churchman.

A great retinue of bishops, priests and deacons accompanied St. Columba on this occasion. From the description given of his entourage, we might naturally suppose, that as a considerable number set out from Scotland, so that several vessels were employed for the purposes of their voyage. As belonging to the superior or highest grade of the priesthood, the bishops should naturally be expected to have precedence; but, owing to the circumstance of St. Columba having first propagated Christianity among the Picts, and because he had established bishops in Scotland, deriving their jurisdiction from Iona, he was regarded as the foremost ecclesiastic, in that distinguished company.<sup>64</sup> No less than twenty bishops are said to have followed in the wake of the illustrious Abbot, with a docility and submission worthy of novices.<sup>65</sup> Forty priests, thirty deacons, and fifty clerics of lower grade, accompanied him. Besides these, Aidan, the monarch of the Dalriadian colony planted in Scotland, attended by some chiefs from that principality, deemed it his duty and interest to be present. Among the marvellous tales, relating to Columba, there is a remarkable description of the saint's voyage from Scotland over to Ireland.<sup>66</sup> When the holy abbot and his companions had left the port

as the *Comitia* which used to be held at Tara and Usnach, with this difference, that the Bards, who were a constituent body of the old assemblies, were here on their trial, and their places filled by the Christian clergy."—Sir Samuel Ferguson's "Congal:" A Poem, in Five Books, Note 8, p. 167.

<sup>61</sup> See Professor Eugene O'Curry, "On the Manners and Customs of the Ancient Irish," Lect. iv., pp. 77, 78.

<sup>62</sup> The Annals of Ulster altogether ante-date this great Convention of Dromcett, by

placing it at A.D. 574. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., p. 27.

<sup>63</sup> See Professor Eugene O'Curry, "On the Manners and Customs of the Ancient Irish," vol. iii., Lect. xxxi., p. 245.

<sup>64</sup> This circumstance was noted, and it has been satisfactorily explained, by the Venerable Bede.

<sup>65</sup> See also Dermod O'Connor's Keating's "General History of Ireland," book ii., p. 574. Duffy's edition.

of departure, we are told of a tempest, which had been excited by a ferocious and huge sea-monster.<sup>67</sup> This storm threatened to submerge the vessel and her crew, when they were launched out into the open sea. Those on board, in terror and alarm, begged of the holy man to deliver them from this monster. However, the saint gave them to understand, the Almighty had reserved that honour, not for him, but for a St. Senachus,<sup>68</sup> who dwelt in a distant place, and near the shore of Loch Erne. He lived at a place, known as Derrybrusk, and he followed the trade of a blacksmith. Just at the same moment, Senachus was engaged in his forge heating and hammering out iron. By Divine inspiration, he beheld the pressing danger in which the servants of God were placed. Snatching up his tongs, he seized upon a mass of iron, which was glowing at that moment in the fire. Rushing forth from his workshop, Senach flung the fiery missile aloft into the air. With a precision and a velocity truly wonderful, it was borne through space, from the woody shores of Doire Broscaidh, to the ocean, in which the lives of St. Columba and his companions were exposed to such imminent danger. There, as the wonderful legend states, the mass fell direct into the gaping jaws of that furious monster, and, as might be expected, the fiery metal immediately killed it, before the eyes of all who were on the voyage. In order they might know, that it was to St. Senach, those who were in the vessel owed their escape, Columba prayed, that whatever shore of Ireland they might reach, there also must the carcase of the monster be driven. This prayer was granted; for, when their barque touched the shores of Lough Foyle, there they found that wild beast's carcase rolled by the waters of the sea before them. Opening its jaws, they took out the mass of iron, which St. Columba sent back to its lawful owner, St. Senachus. From it, he is said to have manufactured three bells,<sup>69</sup> which he bestowed upon three several churches.<sup>70</sup>

It may seem strange, that the site of so remarkable an event, as the holding of this great assembly, should now be matter for conjecture; but, such is the case, not only regarding this spot, but also regarding other equally memorable places, in various parts of Ireland. It is stated, and most generally believed, that the convention of Drom-Ceata<sup>71</sup> was held at a spot, sometimes called Daisy-Hill. It is near Newtown Limavady, just over the southern bank of the River Roe. The Irish name, which it still generally bears, is the Mullagh.<sup>72</sup> The parish of Druma-

<sup>66</sup> See Rev. John Keys O'Dogherty's contribution, "The Convention of Drumceat, A.D. 590," chap. v., in the "The Londonderry Journal" of April 28th, 1876.

<sup>67</sup> It is added, that he emerged from a whirlpool in the ocean, and that he followed their bark; not alone as if determined to drown, but even to swallow them. This was probably a whale; and, in the time of St. Columba, such monsters of the deep appear to have more generally frequented our seas, than they do at present.

<sup>68</sup> His festival occurs, at the 11th of May. For some further notices of him and of his place, the reader is referred to the Fifth Volume of this work, at that date. See Art. vi.

<sup>69</sup> One of these was called Glunan Seanagh; another was denominated Geran churaigh: the third he presented to St. Naal's church.

<sup>70</sup> See Colgan's "Trias Thaumaturga,"

Quinta Vita S. Columbæ, lib. iii., cap. iii., pp. 430, 431.

<sup>71</sup> In his ignorance of its topography, Fordun calls the place "Insula Dorcete." See "Scotichronicon," vol. i., lib. iii., cap. xli., p. 148. Walter Brower's folio edition.

<sup>72</sup> The accompanying illustration, from a photograph by Mr. Thomas Predy, Limavady, has been drawn on the wood, by William F. Wakeman, Esq., and it has been engraved by Mrs. Millard. To the Very Rev. E. M'Kenna, P.P. of Limavady, the writer is greatly indebted for procuring and presenting such a faithful picture of the scene.

<sup>73</sup> See Rev. Dr. Reeves' "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII., Additional Notes H, pp. 132, 133.

<sup>74</sup> Adamnan styles it "Regum in Dorcete conductum."

chose<sup>73</sup> should thus be distinguished, as having been the scene of that celebrated Parliament.<sup>74</sup> Wood and water, mountain and glade, smiling villas and lordly demesnes, fill up a picture at present of no common magnificence. In a foot-note to the *Annals of the Four Masters*, and under the year 575, Dr. O'Donovan speaks of this assembly, and he names the Mullagh, as the place where it was held.<sup>75</sup> In coming to Drumceat, St. Columba entered the mouth of Loch Feabhail—now known as Lough Foyle<sup>76</sup>—and he sailed



The Mullagh—supposed by some to have been the site for the Convention of Drumceat—over the River Roe.

along its entire course, until he came to that point where it is entered by the River Roe.<sup>77</sup> Although, because of a dearth of water, it is usually unnavigable; still, owing to the Divine assistance, he was enabled to run up against the stream.<sup>78</sup> He landed at a place, afterwards known from that circumstance Cabhan-an-Churaid, or Hill of the Currach, and this place was very near Drumchett.<sup>79</sup> Having rested there for a short time, the holy man with his companions went to the place of assembly so called,<sup>80</sup> and its site was on a beautiful hill of gentle ascent.<sup>81</sup>

<sup>75</sup> See vol. i., n. (q), p. 208.

<sup>76</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. iii., cap. iii., p. 431.

<sup>77</sup> Thus Columba's course is described by O'Donnell: "is memoratum euripum qua longè patet emensus, navigii cursum dirigi fecit per Roam amnem in predictum euripum decurrentem," &c. See *ibid.*

<sup>78</sup> Of this river, O'Donnell remarks: "quamquam aquarum inopia alias innavigabilem, navis sancti viri divina virtute percurrit." See *ibid.*

<sup>79</sup> Prince O'Donnell adds: "Locus autem in quo navicula subinde stetit, deinceps ab eventu *Cabhan an Churaidh*, id est, collis cymbæ appellatus, Drumchettæ pervicinus est." See *ibid.*

<sup>80</sup> O'Donnell then continues: "ab eoque iuxtà S. Columbe præscriptum, qui locum tum peculiariter benedixit, Drumchettensis peregrinatio est incohando."—*Ibid.*

<sup>81</sup> It seems very probable, that the foregoing description of O'Donnell was drawn from the traditions current in his time, and moreover, that he was well acquainted with

The Mullagh is situated in the county of Londonderry, about the third of a statute mile from the River Roe, on the western side of it, and about a mile on the mountain side of Limavady.<sup>82</sup> It is contended, that although Drumceat is now written without a third syllable; yet, in former times, Adamnan writes it *Dorsum Cette*,<sup>83</sup> the Annals of Ulster have it *Dromma-Cheta*,<sup>84</sup> while Prince O'Donnell has it written *Druimchett*,<sup>85</sup> while by the old author of St. Dallan's Life,<sup>86</sup> it is noticed as *Drumcheda*. This is interpreted to mean in English "the Ridge of the flat-topped hill." Now, the Mullagh has a *Druim* or Ridge joined to it, and stretching to Shanreagh, in the direction of the river for about a statute mile.<sup>87</sup> On the western bank of the Roe, and at Limavady, there is a place called "the Boat Hole"<sup>88</sup> by the people of the neighbourhood, and right above it rises the Hill of Shanreagh.<sup>89</sup> This is about

the locality. He thus concludes: "*Cæterum modicâ eolocimorâ contractâ, vir sanctus cum suâ veneranda comitiva contendit ad peramænum illum collum, leniter acclivem, vulgo Druimchett vocatum,*" &c.—*Ibid.*, cap. v.

<sup>82</sup> The foregoing information and what follows in the text are drawn from a very critical and learned paper furnished to the writer, by the Very Rev. E. M'Kenna, P.P., of Limavady, February, 1888. In this he argues, that the site of ancient Drumceat should rather be ascribed to the Mullagh than to Enagh. On the 10th of February, 1888, the Very Rev. E. M'Kenna learned a tradition from Mr. John Havlin—a man of good memory although in his ninety-first year—that St. Columkille came in a currach to the Mullagh, where he met the Kings of Ireland and of Scotland on it, according to the "ancient talk" of the people there. It is also thought, that the name of Drumceat merged into Mullagh "the top" or "summit" of anything, owing to the fact that an artificial mound had crowned the hill. Again, the place has been called Cavenmore or Greater Cavan, probably, in the opinion of Rev. Father M'Kenna, to distinguish it from the Lesser Cavan or Cabhan an Churaidh, which O'Donnell says was very near to Drumceat. Columkille gave a special blessing to Boat Hill which is thought to be the present Shonreagh Hill, and he directed that the pilgrimage to Drumceat should commence therefrom, according to O'Donnell.

<sup>83</sup> About the time of Colgan or towards the middle of the seventeenth century, Drumceat was celebrated for the religious assemblies there held; and in the charter granted by Charles II., to the Irish Society, he excepts "Mullagh otherwise Cavenmore with the chapel thereon erected. According to well-established local tradition, from the base of the Mullagh was ploughed up a large quantity of human bones; so that the former existence of a chapel, and these remnants of mortality indicate a graveyard having been attached. Formerly a cross had been fixed on the Mullagh, and a woman, whose maiden name was Mary Doherty, told her granddaughter, Mrs. Alexander Doherty of Limavady, that it had been burned by

yeomen when she was a young girl. That woman died about the year 1863, when she was one hundred and five years old." The foregoing is related on the authority of Very Rev. E. M'Kenna, P.P., of Limavady.

<sup>84</sup> See Rev. Dr. O'Connor's "*Rerum Hibernicarum Scriptorum*," tomus iv., *Anales Ultonienses*.

<sup>85</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. iii., cap. iv., v., p. 431.

<sup>86</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," xxix. Januarii, p. 203.

<sup>87</sup> Dr. Joyce tells us that *Ceide* as the Irish scholar O'Brien writes it, or *Ceidagh* as the Four Masters write it, according to the same O'Brien, is "a compact kind of hill, smooth and plain at the top." This definition certainly suits the Mullagh, which also has a ridge.

<sup>88</sup> It is opposite to Lancey's Holme or Height, on the opposite side of the river.

<sup>89</sup> On the opposite side of the river is Rathbready-beg on which Limavady is built. It may have been the Hill of the Boat mentioned by O'Donnell, but it is not very near Enagh, and in that direction, its ridge merges into or is lost in a level plain. In fact, the spot where it meets this plain is half-a-mile from Enagh. Between the hills of Shanreagh and Rathbready-beg—quite close to each other and on opposite banks of the Roe—there is no elevation deserving the name of a hill down to Lough Foyle. Moreover, between those hills and that place where the river first meets its bed of rocks, there is no elevation on its banks that can fairly be called a hill.

<sup>90</sup> When Thomas Fegan had been engaged preparing the Ordnance Survey in 1838, he found among the people legendary stories regarding "the Parliament of Drumahitt," precisely similar to those told by Keating and others regarding the Convention held at Drum-Ceat. It may be, that the similarity which Drumahitt bears to Drum-ceat has localized on the banks of the Shesk legends relating to the convention that is generally supposed to have been assembled on the banks of the Roe. Formerly that similarity amounted to identity; Mr. Fegan found the

a statute mile from the Mullagh, and it forms part of the continuous ridge uniting both places. It suits also the description of O'Donnell, and it may have been "the Hill of the Boat, which was very near to Drumceat"—provided this ancient name can be merged in the modern one of Mullagh.

However, quite a different place has been conjecturally named, as having been the site, and this is known as the townland of Drumahitt, in the parish of Culfeightrin, county of Antrim, and diocese of Connor. Here, too, there seem to have been popular legends, regarding the Long Parliament of Drumahitt, which lasted thirteen months, and to which St. Columkille came from Scotland.<sup>90</sup> Here, too, some interesting antiquities have been discovered within the present century.<sup>91</sup> Again, we are told, that between Port Brittas—now the harbour of Ballycastle<sup>92</sup>—and Drumahitt, there are places and names which very closely correspond with the ancient legends.<sup>93</sup> Unfortunately, however, the former name of that curious natural pillar—the Granny Rock—which is an object so conspicuous at the entrance to Port Brittas, is now not known. At a short distance from the harbour is Dun-a-Mallaght, popularly translated—"fort of the curse"—and a little farther on is Dunrainey, which is popularly translated "fort of the queen." Until the middle of the last century, the Shesk rivulet flowed on the east side of Dunrainey; but, the name of the ford crossing into Drumahaman—the townland intervening between Dunrainey and Drumahitt—since the change in the river was effected, has dropped out of popular recollection.<sup>94</sup> The locality where this celebrated convention—known in Irish as the Mordail-Droma-Cett<sup>95</sup>—met

old people, in 1838, pronouncing the name of the townland Drumacuth and the Down Survey enters it Drumchet."—Rev. James O'Lavery's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. iv., p. 465. This volume treats exclusively of that part of Connor Diocese, which is in the ancient territory of Dal-Riada. This contention seems to be disposed of, however, owing to the facts as related, that Drumceat was situated, not in the county of Antrim, but in the diocese and county of Derry, and at the River Roe.

<sup>90</sup> Several old churches and cemeteries are within the parish of Culfeightrin, and these are described, in Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix Z, pp. 282 to 284.

<sup>91</sup> It lies in a bay opposite Rathlin Island. After £150,000 had been expended on a pier at this place, the harbour is filled with sand, and its coal mines near are yet unwrought. See Alexander Keith Johnston's "Dictionary of Geography, Descriptive, Physical, Statistical and Historical," p. 107.

<sup>92</sup> The queen of Aedh and her waiting maid are said to have insulted St. Columba, by calling him a *Coir-Chleireach*—"a degraded cleric"—and in punishment they are transformed into two *Coir-iasg*—"herons." These are commonly called, in the north of Ireland, cranes. "Many people tell us," says Keating, "that this is the reason why there are two herons ever since constantly seen on the ford, near Drumceat." What special reason induced King Aedh a mon-

arch of the Kinel-Connell race, adds Rev. James O'Lavery, to summon a national Convention at Limavaddy, within the territory of the Kinel-Owen, has not yet been satisfactorily explained, while Drumahitt is within the Dalriadan territory and near to Scotland. It still preserves a traditional memory of its long parliament that lasted thirteen months and was attended by St. Columkille and the King of Ireland, and can show the 'fort of the malediction,' and the 'fort of the queen,' between Port Brittas and its own 'charming, gently sloping hill.'"

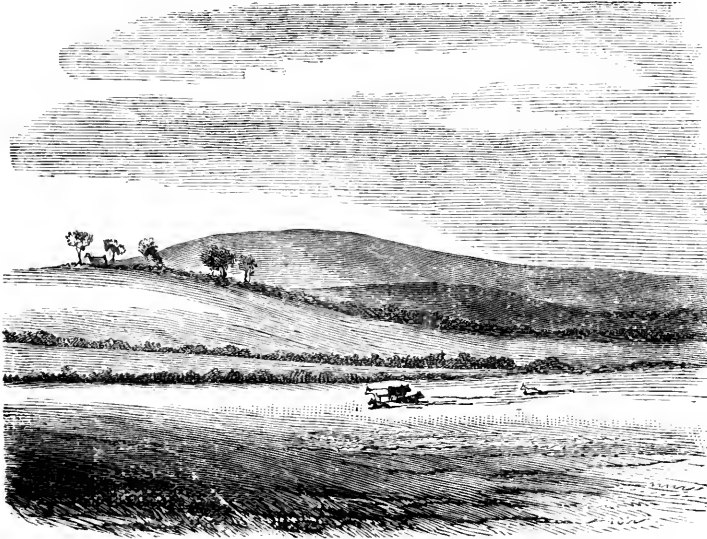
<sup>93</sup> See Rev. James O'Lavery's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. iv., p. 467, and n. *ibid.*

<sup>94</sup> In A.D. 1532, Manus O'Donnell, chief of Tyrconnell, compiled an Irish Life of St. Colum in the castle of Port-na-tri-namad, or "the Port of the three enemies," now called Lifford; and into this Life he compressed every local tale and legend, accessible at that period. Colgan, who translated a great part of this work from Irish into Latin, reproduces the original substantially in his "Trias Thaumaturga." To the Tyrconnell chieftain, he leaves whatever honours accrued from the collection and compilation of the Columban legends, and on them must we chiefly depend for the details of this convention.

<sup>95</sup> St. Canice was born a short distance from Drumceat, though the exact spot cannot be pointed out. He was living during the time of this convention, and he died, A.D. 598.



was on the eastern shore of the Foyle, according to other writers, and on a slope near the stream of the deep-channelled Roe, near the modern town of Limavady, in the present county of Londonderry. It has been supposed, likewise, that the townland of Keady, in the parish of Drumachose, gave name to Drum-ceat,<sup>96</sup> the latter compound Keatta being very similar in sound to Keady.<sup>97</sup> Already have we entered on this subject for investigation, in a previous volume of this work.<sup>98</sup> There we have seen, that probable arguments are advanced,<sup>99</sup> to connect the famous place of assembly with the present Eanagh, which is on the opposite side of the River Roe from the Mullagh, and which



Eanagh Hill—supposed by some to be the Site of the Convention at Drumceat.

is farther up that stream. Colgan says, the place was well known in his time, and he mentions the annual assembly of the people at the spot<sup>100</sup> to celebrate the commemoration of that Convention. Eanagh also answers to the letter that description given by O'Donnell in his Life of St. Columba, and also Col-

<sup>97</sup> See a series of chapters on "The Convention of Drumceat, A.D. 590," by Very Rev. John Keys O'Dogherty, P.P., Newtownstewart, in *The Londonderry Journal* of April 24th and 26th, 1876. Introduction, chap. i.

<sup>98</sup> See volume ii. at the 15th of February, when treating about St. Farannan, Confessor, and Patron of All-Farannan, now Alternan, parish of Easkey, county of Sligo, Art. ii., chap. i. He is said to have been one, among the eminent ecclesiastics who were present in the Convention at Drumceat. See *ibid.*, chap. iii.

<sup>99</sup> By Very Rev. John Keys O'Dogherty, P.P., of Newtownstewart, who states, also, in a letter dated December 15th, 1875, that

Professor O'Brien of Maynooth College, and a native of Limavady, favoured his views, and with many very excellent reasons.

<sup>100</sup> The name Eanagh or Aenach, as Dr. Joyce shows, originally meant a place of assembly for the people to commemorate great events, and afterwards it came to mean a fair. See "Origin and History of Irish Names of Places," part ii., chap. vi., pp. 197 to 200.

<sup>101</sup> The accompanying illustration from a photograph, kindly furnished by Very Rev. E. M'Kenna, P.P., Limavady, has been copied by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>102</sup> In a letter of Very Rev. John Keys

gan's allusions to the place as a gently sloping hill.<sup>101</sup> Its top supplies a space—about three acres of dry soil—and its table-ground is of a somewhat concave shape. The place is near the Keady Hill, rising 1,100 feet over the sea-level; while it has all the characteristics of a *drum*, or ridge, and that too of considerable extent. That Enagh signifies “a fair,”<sup>102</sup> and that a fair or annual assembly was held on the site, to commemorate the Convention, is testified by Colgan. Keady Hill forms the entire of the townland so called, with two ordinary field lengths sloping down from the foot of that hill.<sup>103</sup> Both the Mullagh and Enagh are nearly equi-distant from the mouth of the Roe, each being about five miles removed. It is contended, that though Enagh may be fairly enough described as near to the Roe, there is no probability that it ever bore the name of Ceadagh or Keady; for if so, it should have been called Keady-beg, or the Lesser Keady, to distinguish it from the higher hill in its neighbourhood.

The occasion of St. Columba's arrival at the meeting is said to have been an unpleasant surprise to King Aedh<sup>104</sup> and to his household. However, it can hardly be supposed, Aedh was ignorant of the fact, that the holy Abbot had left Scotland, and that he had landed in Ireland, with an express object in view. As Columba had come in the interest of peace, the king could not do otherwise than treat the holy Abbot, his near relation, with at least outward reverence.<sup>105</sup> However, Columkille, with Aidan M'Gauran, King of Albania, and the prelates who accompanied the saint from Scotland, conformed with the formalities then in use.<sup>106</sup> These high plenipotentiaries took their several seats next the monarch, as being greatly distinguished in rank and influence, while they were received as visitors and guests. This seems to be much more probable, than that Aid should have offered any studied insult to the saint; as well because of that near relationship with him, and because courtesy and hospitality should be otherwise violated, as also because the high character and influence of Columba had rendered him popu-

O'Doherty, P.P., addressed to the author, and dated Newtownstewart, County Tyrone, January 18th, 1888, he writes: “A local tradition in favour of Enagh is thus told by a very old man in the locality. O'Cahan and his daughters mounted on horseback once visited the fair. A poor old man happened to be in their way, and O'Cahan lashed him with his whip, telling him to get out of the fair, and out of the way of his horse. The old man replied, that soon the *Cnoc* should be *gan enagh*, i.e., ‘the hill without a fair,’ and the O'Cahan should be *gan-each*, that is, the ‘O'Cahan without a horse.’”

<sup>103</sup> The Rev. Father M'Kenna further objects: “Any one can see, that separated from the slope or hill-foot of Keady by a level tract of ground two miles in extent, Enagh cannot be the ridge or Drum of that Keady. Some thought, that this Keady I now speak of might have been the site for the Convention; but, no one holds this view now, who knows that the ‘Collis Cymbae,’ was ‘pervicinus,’ or very near to Drumceat.” The Rev. Mr. M'Kenna adds to the foregoing account: “Enagh—if it bethe ancient Drumcette—should have two features, viz., it should be a hill, and that hill should have a ridge joined to it. If you call it *Drum* ‘a ridge,’ and look at it, you see there

is nothing left to be called *Ceadagh* or ‘hill,’ and if you call it a *Ceadagh* or ‘hill,’ there is nothing left to be called a *drum* or ‘ridge.’”

<sup>104</sup> “This Aidus had a brother named *Lochan Dilmhain*, who was, according to some of the ancient Irish annalists, ancestor to the *Dillons*.”—John O'Hart's “Irish Pedigrees; or, the Origin or Stem of the Irish Nation,” part i., chap. ii., p. 54. Dublin, 1876, 8vo.

<sup>105</sup> It is stated, however, by Prince O'Donnell, that Aedh's change of demeanour towards our saint was only after he had witnessed the acts of Columba, in reference to the members of his family, and when he feared God's judgments might fall upon himself, if he showed disrespect towards the holy man. Then he was admitted to the king's favour, and it was told him, that every deference should be given to his arguments and representations. See Colgan's “*Trias Thaumaturga*,” *Quinta Vita S. Columbe*, lib. iii., cap. vii., p. 431.

<sup>106</sup> An absurd tradition prevailed, that our saint visited Ireland on this occasion with a bandage over his eyes. This is alluded to in the Fore speech to the “*Amra Choluim Chill*,” of Dallon Forgail, edited by O'Beirne Crowe, pp. 8, 9.

lar and beloved among all classes. The king well knew the powerful influence of the saint, and naturally feared his strenuous opposition. According to some accounts, Aedh forbid, under forfeiture of life or property, that any person in the meeting should show any sign of reverence or kindness to the saint. The illustrious Abbot was a Dalriad, and he belonged to that family, which had already colonized Argyle and the south-western part of Scotland, so that his choice of residence in those territories and his sympathies towards their inhabitants attached him to the adopted country. Columba was distinguished for his golden eloquence, and it was well calculated to sway the council of princes and prelates, several of these belonging to his own kith and kin. His monastic station, combined with his royal birth, gave him reverence and weight with all. In those Christian monasteries and schools, which had suddenly sprung up in every part of Ireland, his great repute as a doctor and a scholar had already been established. Angelic in appearance, elegant in address, holy in work, with talents of the highest order, and of consummate wisdom,<sup>107</sup> he was eminently qualified to influence the decisions of this splendid representative assembly. At that very time, his glowing and soul-inspiring verse—the fragments of which still move and delight the Gaelic scholar<sup>108</sup>—were familiar to the princes, nobles, clerics and people who had assembled.

Such was the man, on whom devolved the noble duty, to defend the cause of liberty and learning; and when Columba came to the assembly, all rose up to reverence and welcome him.<sup>109</sup> Owing to some cause, it is said the Queen of Aedh was filled with jealousy, at the veneration manifested towards Columba and his followers. She secretly ordered her son Connal to insult and maltreat them, and he obeyed her commands. Now Connal was regarded as Roydamha or heir-apparent to the sovereignty of Ireland. It so happened, his pavilion was placed near to that of our saint and his companions. The prince urged the boys and subservient persons in his retinue, to deride the strangers, and even to pelt them with sods and stones. Some of Columba's followers sustained severe injuries, and were knocked down to the earth. This was only a subject for sport and laughter among the ill-bred youths. For such an unmerited attack, the saint boldly and unsparingly reproached the king's son, and pronounced excommunication against him.<sup>110</sup> He also foretold, because of that crime, the prince should be deprived of the crown and kingdom.<sup>111</sup> According to a popular legend, and as she had instigated her son to such acts of violence, the holy abbot asked, that the Queen might be visited with a temporary affliction, in order to bring her to a true sense of her irreligious conduct. Consequently, she and a maid, who abetted

<sup>107</sup> See Rev. Dr. William Reeves' Adaman's "Life of St. Columba," Second Preface, p. 9.

<sup>108</sup> See Thomas D'Arcy McGee's "Popular History of Ireland," vol. i., book i., chap. v., p. 36.

<sup>109</sup> See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. iii., p. 87.

<sup>110</sup> On this occasion, St. Columba ordered his companions to ring their hand-bells against Connal, as part of this solemn ceremonial.

<sup>111</sup> See Colgan's "Trias Thaumaturga," Quinta Acta S. Columbæ, lib. iii., cap. v., p. 431.

<sup>112</sup> See Rev. Jeffrey Keating's "General History of Ireland," book ii., p. 377. Duffy's edition.

<sup>113</sup> This popular rumour was a sufficient theme for the bards; one of whom, like another Ovid, produced some Irish lines, which are thus rendered in English:—

"The queen astonished at her feathers  
stood,  
And with her maid transform'd frequents  
the flood;  
But when she sees a coming storm  
she sails  
Above the clouds, and leaves the  
lowly vales."

<sup>114</sup> His father was the sovereign of Ireland, when the famous Convention was held at Drumceat.

<sup>115</sup> In Irish *Ornoma Ceat* or *Ornum Ceat*. See Rev. Dr. Reeves' Adaman's "Life of St. Columba," lib. i., cap. 49,

her improprieties, were afflicted with a loathsome sickness, which confined her at this crisis, from public view.<sup>112</sup> It was noticed during that whole interval, two cranes incessantly hovered over a grotto, near a murmuring cascade adjacent to the palace, and whither the queen used always to retire. Hence originated a belief among the credulous country people, that the maid and mistress were metamorphosed into cranes.<sup>113</sup>

However, Domnald,<sup>114</sup> the son of Ayd, was altogether different in disposition, and while yet but a child, his guardians had brought him to St. Columba at Dorsum Cette.<sup>115</sup> When the holy Abbot approached, that prince received him with great reverence, and gave him the kiss of peace. Domnald arose from his seat, insisting on Columba taking possession of it.<sup>116</sup> As a reward for his urbanity and reverence shown to the ecclesiastics there, St. Columba pronounced a blessing,<sup>117</sup> and promised him the kingly power and sceptre,<sup>118</sup> of which his brother Connall should be deprived. He asked them on looking at the boy: "Whose son is this you have brought me?"<sup>119</sup> They told him, he was Domnald, son of Ayd, whom they had brought, to the end he might be enriched with the saint's blessing. When the abbot had blessed him, presently he adjoined: "This child shall outlive<sup>120</sup> all his brethren, and he shall become a very famous king;<sup>121</sup> neither shall he ever be delivered into the hands of his enemies, but he shall in his old age die a quiet and peaceable death<sup>122</sup> within his own house, and surrounded by a circle of his familiar friends.<sup>123</sup> All which in due course was fulfilled,<sup>124</sup> according to the prophecy of the holy Abbot.<sup>125</sup> In the parish of Drumhome, and townland of Ballymagrorty,<sup>126</sup> was King Aedh's royal fort Ard-Fothadh,<sup>127</sup> where King Domhnall died.<sup>128</sup> It is now called Racoon,<sup>129</sup> in the barony of Tirhugh, and county of Donegal.

n. (a), p. 91, and lib. ii., cap. 6, n. (b), p. 113.

<sup>116</sup> This interview is thus recorded in the ancient Preface to the Amhra Cholaim Cille: "The cleric went then to the assemblage of Domhnall, son of Aedh. And Domhnall rose immediately before him, and bade him welcome, and kissed his cheek, and set him down in his own place."

<sup>117</sup> The same writer thus continues: "And the Cleric left many blessings on him, viz., to be ten years in the sovereignty of Ireland; and victory in battle during that time; and to fulfil one out of every seven of his promises; to be a year and a-half in the disease of which he should die; and to receive the Body of Christ every Sunday during that time." Such is the substance of what is found in the Manuscript belonging to Trinity College, Dublin, and classed H. 2, 16, p. 681. The same passage occurs, also, in the sequel to the Irish Life of St. Columba contained in the Highland Society's Manuscript, at fol. 12a, b.

<sup>118</sup> These he afterwards enjoyed, as monarch, for thirteen years.

<sup>119</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 10, and nn. (a, b, c, d, e), pp. 36 to 38.

<sup>120</sup> His death is recorded in Dr. O'Donovan's "Annals of the Four Masters," at A.D. 639, *recte*, 642. See vol. i., pp. 256, 257.

<sup>121</sup> He won the battle at Dun Ceithern—said to be identical with the Giant's Scence,

near Coleraine—in 629. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 49, n. (j). He also gained the more important one of Magh Rath—now Moira, in the county of Down—A.D. 637. See also lib. iii., cap. 5, n. (n), pp. 200, 201.

<sup>122</sup> A natural death was of rare occurrence among the sovereigns of Ireland at this period.

<sup>123</sup> Of the twelve kingly successions which took place, between the birth of St. Columba and the reign of this Domhnall, only two were unattended by violence.

<sup>124</sup> See Walter Brower's edition of John Fordun's "Scotichronicon," vol. i., lib. iii., cap. xli., p. 148. In this place, however, Fordun seems to confound the Irish Prince Domhnall, son of Aedh, with Domhnall brecc, King of Albania, who was killed at the battle of Srait Cairinn, A.D. 641. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., *Annales Ultonienses*, p. 48.

<sup>125</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. vi., p. 431.

<sup>126</sup> See it shown on the "Ordnance Survey Townland Maps for the County of Donegal," sheet 103.

<sup>127</sup> Called Ardfothaig, by Tigernach.

<sup>128</sup> At the end of January, according to the Annals of Ulster, A.D. 641. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., p. 48. Tigernach has his

The year in which this assembly was held is variously calculated and set down, at A.D. 558,<sup>130</sup> 572,<sup>131</sup> 573,<sup>132</sup> 574,<sup>133</sup> 575<sup>134</sup>, 587,<sup>135</sup> and 590.<sup>136</sup> This last seems to be the true date, according to the best corrected chronology.<sup>137</sup> Though it is referred to by Adamnan,<sup>138</sup> and by nearly all the ancient annalists, with whose writings their authors must have been familiar, the *Chronicum Scotorum* and the Four Masters make no mention whatever of this celebrated Convention or Parliament. This great representative assembly was opened and conducted with great pomp and ceremony.<sup>139</sup> It was attended by all the provincial kings, and by all the great chiefs and nobles of the island, while ecclesiastics were present in very considerable numbers. Tents and pavilions were pitched on or around the sides of the hill. Besides Aedh or Hugh, the monarch of Ireland, it is stated, there came thither,<sup>140</sup> Criovhhan or Criomhthan<sup>141</sup> Kear, King of Leinster; Jollan, son of Scanlan, King of Ossory; Maolduin,<sup>142</sup> son of Aodhna, or Hugh Beannain,<sup>143</sup> King of West Munster; Guaire, King of Clan Fiachadh, north and south; Firghin or Florence, son of Aodhna or Hugh Dubh, and grandson of Criovhan, or Criomhthan, King of Munster; Criovhan or Criomhthan Deilgeneach, King of West Ireland; Raghallagh, equivalent to<sup>144</sup>

death, at the end of January, A.D. 642, and in the fourteenth year of his reign. See *ibid.*, tomus ii., p. 194.

<sup>129</sup> Strange to say, under its modern or ancient form of name, this celebrated historic site is not noted on the Irish Ordnance Survey Maps.

<sup>130</sup> This is the very absurd statement of Rev. Dr. Thomas Campbell, in his "Strictures on the Ecclesiastical and Literary History of Ireland," sect. vii., p. 112. Dublin, 1789, 8vo.

<sup>131</sup> The *Annales Inisfalenses* have it at this year. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 17.

<sup>132</sup> See Professor Eugene O'Curry, "On the Manners and Customs of the Ancient Irish," vol. iii., Lect. xxxi., p. 245.

<sup>133</sup> This meeting took place, according to Dr. O'Donovan's "Annals of the Four Masters," in the year 574. See vol. i., pp. 208, 209, n. (q). The Annals of Ulster place it at 574: "Magna moroꝝal .i. *conventio Drommacheta*, in qua erant Colum-cille ocuꝝ mac Ainmireach [et filius Ainmirei]." See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., p. 27. This date is confirmed by a poem, cited in the Preface to the *Amhra Cholaim Cille*, in the Manuscript belonging to Trinity College, Dublin, and classed H. 2, 16, at p. 680.

<sup>134</sup> This is the year set down for it, by Rev. Dr. Reeves, in his edition of Adamnan's "Life of St. Columba," Appendix to Preface. Summary of St. Columba's Life, p. lxxvi., and at lib. i., cap. 49, n. (c), p. 92.

<sup>135</sup> The Annals of Clonmacnois notice it, at A.D. 587.

<sup>136</sup> Colgan and O'Flaherty, followed by Chalmers and others, have assigned 590, as its date. This is also the date given by Dr. John O'Donovan, in "Annals of the Four Masters," vol. i., n. (q), p. 208.

<sup>137</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiii., and n. 202, pp. 236, 239.

<sup>138</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 10, pp. 36, 37, also cap. 49, p. 91. Likewise, in lib. ii., cap. 6, p. 113.

<sup>139</sup> A pretty full description—but in part legendary—is to be found in Keating's account of the proceedings at the Convention of Drumceatt, in his "History of Ireland," at the reign of Aedh.

<sup>140</sup> See "The General History of Ireland," &c., collected by the learned Jeffrey Keating, D.D., faithfully translated from the original Irish language, by Dermot O'Connor, with many curious Amendments taken from the Psalters of Tara and Cashel, and other authentic Records. The Second Edition with an Appendix, collected from the Remarks of the learned Dr. Anthony Raymond of Trim, not in the former Edition, book ii., pp. 373, 374. Printed at Westminster, A.D. 1726, fol. It is a great literary want, that we have not yet published the genuine text of the Rev. Dr. Keating's original work, written in Irish.

<sup>141</sup> Crimthann, son of Aedh, King of Laighen, was slain A.D. 633, according to the "Chronicum Scotorum," edited by William M. Hennessy, pp. 82, 83.

<sup>142</sup> In Dr. O'Donovan's "Annals of the Four Masters," we read at A.D. 636, about a victory gained over Beannan, at the battle of Cathair-Chinncon in Munster, by Ængus Liath. See vol. i., and n. (t), pp. 254, 255.

<sup>143</sup> The death of Aedh Bendan, Arch-King of Mumhan, is set down, A.D. 619, in William M. Hennessy's "Chronicum Scotorum," pp. 74, 75.

<sup>144</sup> He killed Colman, the father of Guaire, King of Connaught, A.D. 622, in the battle of Cenngubha. See *ibid.*, pp. 76, 77.

<sup>145</sup> The death of Raghallach Mac Uatach is placed at A.D. 648, in the Annals of

O'Reilly, son to Uadhagh,<sup>145</sup> King of Tuagtha-Taihdean and Breifney O'Rorke to Cliabhan Modhuirn; Ceallach, son of Cearnach or O'Kearney, son of Dubh Dothra, at Breifney ui Reilly; Conghallach Ceann Mhaguir of Tyrconnell. To this august meeting also repaired Fearguill, son of Maol-duin on Oillioch; Guaire son to Conguill of Ulster, with both the Kings of Oirgiall, that is to say, the renowned Daimin, son of Aongus, from Colchar Deasa to Fionn Cairn, at Sliabh Fuad, and Hugh, son of Duach Gallach, from Fionn Cairn, at Sliabh Fuaid, to the River Boyne.<sup>146</sup> No less than nine persons named Aedh were present at this great assembly.<sup>147</sup> Among the ecclesiastics, who were present at this council, are mentioned St. Cuanus,<sup>148</sup> son to Midhorn, St. Garuan,<sup>149</sup> son to Ængus, and a bishop, St. Colman,<sup>150</sup> son to Eochod, St. Baithen,<sup>151</sup> son to Brendan, and St. Farannan.<sup>152</sup>

The bards had collected in all their numbers, and were present at this Convention, having taken their station near the hill of meeting.<sup>153</sup> The result of a decision in their case was awaited with great anxiety. They are said to have been in danger of expulsion from the kingdom, on different occasions; yet, each time, they found in a King of Ulster a successful advocate of their cause. One of the most celebrated and religious poets of the time was Eochaidh—better known as Dallan Forghall<sup>154</sup>—who attended as their chief; while his character and abilities gave him the greatest consideration and influence. He is called the Poet Royal, and sometimes the Chief Ollamh, of Erin.<sup>155</sup> The question of the bards formed one of those important subjects, which the convention had to discuss. As we have already seen, public opinion had been justly excited against them, while the king shared the dislike and prejudice, which their numbers, exactions and insolence had occasioned. When a discussion on this matter arose, Aedh complained, that they had enormously increased as a privileged class, and that their pretensions had been extravagantly asserted; their idleness and disorderly demands were accompanied by dissolute behaviour, so that they became a burden to the whole kingdom;<sup>156</sup> while their compositions in praise or disparagement of individuals were proportioned only to the rewards received or refused. The chiefs and nobles, best able to comply with their exactions, were reluctant to incur their displeasure, lest they should become objects for their satirical verses, which in that age, were likely to send their names down to posterity, with dishonour; while others, less deserving public esteem, were likely to be unduly praised, because they had been lavish in their gifts and benefactions to those roving minstrels.<sup>157</sup> The eloquent Abbot of Iona then undertook the

Ulster. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv.

<sup>146</sup> The foregoing enumeration is found, in Dermot O'Connor's Keating's "General History of Ireland," book ii., p. 373. Duffy's edition.

<sup>147</sup> There is an Irish Poem of nine Quatrains beginning with *áeo mac áinnípech cen pèll*, in the "Leabhar Breac, R.I.A. It refers to the nine persons named Aedh, said to have been at this Convention of Drumceat. See the published copy, contents, p. 22, and body of the book, No. CLXX., col. 1, p. 238c.

<sup>148</sup> Among several saints of the name, his festival has not been determined.

<sup>149</sup> His feast has been set down at the 20th of March and the 9th of July.

<sup>150</sup> Venerated at the 6th of September.

<sup>151</sup> Successor at Iona, to St. Columba, and venerated at the 9th of June.

<sup>152</sup> See his Life, already given in the Second Volume of this work, at the 15th of February, Art. ii.

<sup>153</sup> See Professor Eugene O'Curry, "On the Manners and Customs of the Ancient Irish," vol. iii., Lect. xxxi., p. 245.

<sup>154</sup> See an account of him, in Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii. De S. Daliano Martyre. Ex diversis, pp. 203 to 205.

<sup>155</sup> His Life will be found, in the First Volume of this work, at the 29th of January, Art. v.

<sup>156</sup> See Thomas D'Arcy McGee's "Popular History of Ireland," book i., chap. v., p. 34.

<sup>157</sup> "One of their privileges, however,

advocacy of the bardic order,<sup>158</sup> and while leading the assembled council to right views for the correction of admitted abuses, he insisted on the preservation of liberty—God's priceless gift to man—and on the cultivation of learning, which teaches us to use that gift with intelligence and wisdom. He argued, that even when excess prevailed, moderation should be used, and that when evils became manifest, a remedy should be found for them in the framing of just laws. He maintained, that an institution, which might be usefully regulated, and which should be preserved for many public reasons, ought not to be abolished, when its continuance could be directed under proper rules. He then advised, that the king and the national representatives at the convention should devise for the bards a code of laws, that might at once preserve their order and restrain all excesses. Their able advocate had so much influence with the monarch and his people, as to procure a satisfactory termination to that misunderstanding between them and the poets. To himself was committed the care of framing laws,<sup>159</sup> which should effectively restrain all admitted abuses. St. Columba procured a compromise of their suppression, in a limitation of their number apportioned to each province, and in demands,<sup>160</sup> which were to be of a more modest character, and which should prove less onerous to the upper classes in the state. These regulations of the holy man appear to have been received with general approval.<sup>161</sup>

On this occasion, the celebrated Poet called Eochaidh Eigeas,<sup>162</sup> better known as Dallan Forgaill,<sup>163</sup> is said to have written a poem.<sup>164</sup> It bears for its title *Amhra Choluimchille*.<sup>165</sup> Copies of it, largely glossed, are preserved in the "*Liber Hymnorum*,"<sup>166</sup> and in the "*Leabhar na h Uidhre*,"<sup>167</sup> which attest its antiquity.<sup>168</sup> It has been lately published in a separate form, with an English translation, by Professor O'Beirne Crowe. There is a Preface to be found, and setting forth the history of its origin,<sup>169</sup> in most copies,<sup>170</sup> as also an account of its archaic language and the peculiarities of its style.<sup>171</sup> The language of the *Amhra* is so old, as to have elicited from Colgan, who was an accom-

called *commed*, which gave them a right to exact refection from the tribes for themselves and their retinue, gave occasion to many complaints."—Right Rev. Patrick F. Moran's "*Irish Saints in Great Britain*," chap. iii., p. 88.

<sup>158</sup> See "*A Dictionary of Christian Biography*," &c., edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A., vol. i., Art. Columba, p. 603.

<sup>159</sup> See Right Rev. Patrick F. Moran's "*Irish Saints in Great Britain*," chap. iii., p. 88.

<sup>160</sup> The account of his proceedings is given in the Preface to that composition known as the *Amhra Choluim-Cille*, in *Liber Hymnorum*, fol. 67a; in the *Leabhar-na-h Uidhre*, fol. 8; in the Manuscript classed H. 2, 16, Trinity College, Dublin, fol. 68r; also in the Highland Society's Manuscript Irish Life of St. Columba, fol. 12b b.

<sup>161</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. iii., cap. vii., pp. 431, 432.

<sup>162</sup> See Harris' *Ware*, vol. ii., "*Writers of Ireland*," part ii., book i., chap. iii., p. 20.

<sup>163</sup> See Edward O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," p. xxxix.

<sup>164</sup> The virtues which the Irish believed to reside in the recital of the *Amhra Choluimchille*, and the poems of St. Columba, are stated in the arguments prefixed to the several compositions.

<sup>165</sup> For an account of the *Amhra Choluim Cille*, see Colgan's "*Acta Sanctorum Hiberniæ*," xxix. Januarii. De S. Dallano Martyre, cap. iv., pp. 203, 204.

<sup>166</sup> It is classed E. 4. 2, among the Manuscripts of Trinity College, Dublin. No. 26. This text is shorter than the later copies; for the poem was afterwards interpolated. No. 34. We here find two leaves, containing a part of the *Amhra Coluimchille* already mentioned.

<sup>167</sup> In the *Leabhar na h-Uidhre* at fol. 8. In the published copies, it is at p. 5.

<sup>168</sup> See the notices of it given in Colgan's "*Trias Thaumaturga*," pp. 473, 476.

<sup>169</sup> In the published *Leabhar Breac* or the *Speckled Book*, there are only fragments of the Preface and Poem preserved. See pp. 238, 239.

<sup>170</sup> A copy of St. Dallan Forgaill's Poem on St. Columkille is among the Hodges and Smith collection of Irish MSS. in the Royal Irish Academy. It is a 4to vellum, classed No. 226.

<sup>171</sup> Usually explained by glosses.

plished Irish scholar, a very remarkable acknowledgment.<sup>172</sup> On this occasion, however, the holy Abbot imposed silence on Dallan Forghaill, by saying that only the dead should receive praise for their good actions in this life, and he forbade the poet to repeat that poem, so long as Columba himself should remain in the land of the living.<sup>173</sup>

To St. Columba's defence of the bards of Drumceat may we credit, in a great degree, that learning, which in after years made Ireland the lamp of Europe, and her sons the great evangelists of science and literature, in various lands on the continent. New rules were framed for their class, and under proper regulations, they were to be continued as an important national institution.<sup>174</sup> A special Ollamh, or Doctor of Literature, was assigned to the monarch, as also to each of the provincial kings, chiefs, and lords of territories. Each Ollamh had been assigned free lands, as a salary from his chief, with a grant of inviolability to his person.<sup>175</sup> Sanctuary for his house and lands, from the monarch and men of Erin at large, was a privilege afforded them, and one of no small importance in times of disturbance. The meeting at Drom Ceat is said to have been the last great occasion, on which the code of laws and the general system of education were revised.<sup>176</sup> For those persons, who desired to become learned in history, antiquities, literature, or in such of the sciences as were then cultivated in the land, universities were to be established and maintained. Lands and revenues were provided for their support. Great national literary and ecclesiastical schools and colleges<sup>177</sup> about this time had been formed around men of individual celebrity as teachers. They began to cover the land with a number of monastic and of other houses, which were often resorted to by the sons of princes and nobles. Tutors and pupils<sup>178</sup> had come into Ireland from all parts of Europe. To Dallan the inauguration and direction of the new colleges are said to have been assigned,<sup>179</sup> for St. Columba himself could not afford time to regulate all the details of administration. Eochaidh appointed presidents for the different provinces. For Meath and Cricch Breagh, he appointed Aedh Eigeas or Hugh the Poet; to both divisions of Munster he assigned Urmaol, the Arch-poet and scholar; for Connaught he appointed Seanchan Mac Uairfertaigh; and to Ulster he nominated Ferbh Mac Miredhaigh.<sup>180</sup> The profession of teaching was then regulated by certain enactments. Although the teacher's authority was rendered very absolute in his school; yet, was he held excused from the crimes of his pupils, provided their parents resided in his district, and paid him for their learning.<sup>181</sup> The sons of chiefs and of gentlemen were taught, not only literature, but horsemanship, chess, swimming, and the use of arms, chiefly

<sup>172</sup> "Est penes me unum exemplar hujus operis egregie scriptum, sed seclusis fuis, quos habet annexos Commentariis, hodie paucis, iisque peritissimis, penetrabile."—Colgan's "Acta Sanctorum Hiberniæ," xxix. De S. Dallano Martyre, n. 12, p. 204.

<sup>173</sup> See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. iii., p. 88.

<sup>174</sup> See John O'Hart's "Irish Pedigrees; or, the Origin and Stem of the Irish Nation," Second Series, Appendix 4, p. 361. Dublin, 1878, 8vo.

<sup>175</sup> See Rev. Jeffery Keating's "History of Ireland," book ii. Reign of Aodh.

<sup>176</sup> See Professor Eugene O'Curry "On the Manners and Customs of the Ancient Irish," vol. ii., Lect. iv., p. 78.

<sup>177</sup> As in the cases of Masruidh or Masraige and Maigh Sleachta in Breifne, and of Rath-Ceannaigh, in Meath. See Dermot O'Connor's Keating's "General History of Ireland," book ii., p. 380. Duffy's edition.

<sup>178</sup> These came to communicate or to seek knowledge in a country, then believed to be the most advanced in civilization of the age.

<sup>179</sup> See Professor Eugene O'Curry "On the Manners and Customs of the Ancient Irish," vol. ii., Lect. iv., p. 78.

<sup>180</sup> See Rev. Jeffery Keating's "History of Ireland," book ii. Reign of Aedh.

<sup>181</sup> So it was, likewise, if, at his own expense, he fed, clothed and instructed the children of strangers; yet, if he were paid for these boarders, the teachers was held ac-



casting the spear. Their daughters were taught sewing, cutting, or fashioning, and ornamentation, or embroidery. The sons of the agricultural and pastoral class were not taught horsemanship, nor did they wear the same clothes as those classes above them. In the law, all this code had a distinct reference to public schools. There the sons of the humbler classes waited on the sons of the upper classes.<sup>182</sup>

A formal discussion, at Drumceat, regarding the historic and political relations, with the several treaties of amity and alliance, between the parent state and the Dalriadian Scots, was entered upon, as the subject of greatest interest and importance. The monarch of Ireland claimed the tribute due to him, in consequence of heavy expenses incurred, for the general defence and interests of all the Irish provinces and territories. Aedh forgot not to urge, that prescriptive right which he had, from the first plantation of the Dalriadian colony in Scotland, to the tribute paid his predecessors. Aedh insisted, likewise, on the obligation he incurred, by virtue of his coronation oath, to transmit for his heirs and successors the crown and dominion of Ireland, unimpaired in their integrity and efficiency. To these, and to such other arguments, Aidan, Prince of the Dalriadian Scots, replied, in a long, argumentative, and animated speech. His eloquence was naturally engaged, in defending the interests and freedom of the Dalriadians. After the foregoing arguments of the Scottish King, Columba began by taking a luminous view, regarding the natural state and relations of both countries, and added his remonstrances, by stating, that it should be a departure from the established usages of his predecessors, if Aedh attempted to transport an Irish army into Scotland, or to impose a tax or a tribute on the Dalriadians, who were honourably allied to their parent country and race, and who were ever ready to assist the Irish with their arms, and bravely to expose their lives in a just war for their defence. He maintained, moreover, that war declared against them should be an encroachment on the rights and privileges of the Scots, while Providence seemed to have taken the Dalriadians under peculiar protection, and would undoubtedly avenge on the unjust aggressors those wrongs and oppressions they might seek to inflict on an innocent people and on a friendly nation.<sup>183</sup>

As the result of these discussions, King Aedh proposed leaving to Columba's decision the vexed question, regarding the Dalriadic tribute.<sup>184</sup> However, the saint desired his *alumnus* Colman, son of Comgellan, to assume this duty, for he was well skilled in learning, sacred and mundane, while his knowledge of Ireland's history and antiquities rendered him well qualified to become an arbitrator between Erin and Alba. "It is not I that shall give the decision," said he, "but yonder youth," pointing to Colman Mac Comgellain.<sup>185</sup> The latter then proceeded to give judgment.<sup>186</sup> The decision Colman pronounced

countable for their excesses. It appears, also, from the Brehon laws, that the pupils were often the foster-children of the tutor.

<sup>182</sup> They received certain benefits in food, clothes, and instruction from the higher classes in return. In fact, the "sizarships," in our modern colleges, appear to be a modified continuation of this ancient system. See Professor Eugene O'Curry "On the Manners and Customs of the Ancient Irish," Lect., iv. pp. 78 79.

<sup>183</sup> See Rev. Jeffry Keating's "History of Ireland," book ii.

<sup>184</sup> "From the whole controversy we may conclude that Scotland never paid political tribute to Ireland; that their relation was

rather that of allies, than of sovereign and vassal; that it resembled more the homage Carthage paid to Tyre, and Syracuse to Corinth, than any modern form of colonial dependence; that a federal connexion existed by which, in time of war, the Scots of Argyle and those of Hibernia were mutually bound to aid, assist, and defend each other." — Thomas D'Arcy McGee's "Popular History of Ireland," book i., chap. v., p. 35.

<sup>185</sup> He was a youth, when Columba left Ireland, and from Coleraine he went to Iona.

<sup>186</sup> The account of this transaction is to be found in the Leabhar na h Uidhre, fol. 8, Trinity College Manuscripts, Dublin, classed H. 2, 16.

was : Their expeditions and hostings were to be with the men of Erin always, for hostings always belonged to the parent stock, their tributes, and gains, and shipping, were to be with the men of Alba.<sup>187</sup> And when visitors or men of Alba or Erin should come from the east, the Dal Riada were obliged to entertain them, whether few or many ; and the Dal Riada were to convey them on, if they required it.<sup>188</sup> The nature of this decision, however, has been variously stated. Some writers maintain, it was covenanted, that the Irish Dalriada should continue under the dominion of the King of Ireland, but that the sister kingdom should be independent. This condition of things was subject to the understanding, likewise, that either power should be prepared when called upon, to assist the other, in virtue of their national affinity.<sup>189</sup> The eloquence and reasoning of Columba finally prevailed, while the monarch of Ireland was necessitated to yield his consent with the unanimous wish of the august assembly. The colonists in Alba were not only freed from odious taxation and subjection,<sup>190</sup> but their complete independence of Ireland and of her king was unanimously decreed. Instead of imposing the intended tribute, at the instigation of Columkille—now become his chief counsellor—Aedh ordered, that a treaty of amity and alliance, reciprocally advantageous to both the Albanian and Irish nations, should be drawn between them. St. Columkille, a personage no less distinguished for his sanctity than for his profound wisdom and great erudition in all learning, was appointed to draft the provisions of this instrument. In a few days after, a treaty was signed and publicly ratified, in presence of the national representatives. Thus happily ended that dispute. The Scoto-Irish alliance was the means for preventing those calamities of war, and its concomitant woes, which might otherwise ensue. By the above treaty, the Albanian Scots were raised from a state of tributary subjection and humiliating homage, to that of associates and of friends, with their kinsmen in Ireland. Thus it happened, that influence, education, and natural abilities, had well fitted Columkille for the great task of adjusting national differences, and for adding another realm to the empire of Christendom.

However successful was his advocacy on other points, Columba found it vain to move Aedh's clemency, towards his captive Scanlan Mor. When the questions of the Dalriadic tribute and about the existence of the bardic order had been satisfactorily settled, St. Columb then undertook to plead the cause of that young prince, who is called son to the King of Ossory. With the monarch, on the impropriety of his conduct towards this Scanlan Mor, our saint warmly expostulated ; but, to all his entreaties, Aodh was obdurate, for

<sup>187</sup> The matter in controversy and the award are stated, in the Preface to the *Ambra Choluim Cille*. See the published *Leabhar na h-Uidhre*, pp. 5. *et seq.*

<sup>188</sup> According to the Highland Society's Manuscript, fol. 13a. b.

<sup>189</sup> In relating the foregoing result, the following account occurs, in Prince O'Donnell's *Life*, as given by Colgan : "Alludebat vir Sanctus ad morem apud istas gentes multo tempore inolitum : nam quando quispiam ex aliqua nobili familia aliquem ex alia paris vel supparis nobilitatis familia vltra moderamen inculpatæ tutelæ, vel aliqua vi vel via injusta interficeret, vel membro mutilaret ; ad feroces hominum animos a mutuis cœdibus coercendos lege sancitum erat, vt familia, ex qua homicida vel mutilator ortus erat, iuxta numerum personarum ac

facultates et dampni illati mensuram, solueret familiæ damnum passæ, eiusve Principi certam mulctam, quam vulgo vocant *Eruic*, et latine sanguinariam pensionem, vel mulctam dixeris."—"Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. x., pp. 432, 433.

<sup>190</sup> The result was, as O'Flaherty succinctly states : "In quo conventu Aidanus immunitatem a pendendo Hiberniæ regibus tributo, adeoque liberi, absolutique principatus eminentiam adeptus est."—"Ogygia," pars iii., Scotiæ Regum Catalogus Chronologico-Generalogicus, p. 475.

<sup>191</sup> According to some accounts he was "put in bonds for refusing to pay the customary tribute to the monarch."—Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. iii., p. 88.

he imagined the prisoner was only paying the just forfeit of disobedience,<sup>191</sup> or of injuries<sup>192</sup> he had committed or intended. When Aedh refused the request of our saint, Columba replied, that the Lord would liberate the prisoner for him. After this, he set out for his monastery at Derry, which was some miles distant from Dromceat. The night following his arrival there, Columba betook himself to vigil and fervent prayer, for the liberation of the captive. While thus engaged, a fearful tempest, accompanied by peals of thunder and flashes of lightning, raged among the camps of the assembly at Drumceat. Suddenly, too, a pillar of fire seemed floating in the air. This illuminated all the horizon, over the peninsula of Innishowen. The fire then moved forward, until it rested over Scanlan's dungeon. Groaning under the weight of his chains, and altogether enfeebled and emaciated, for want of the common necessaries of life, and more especially for want of drink, Scanlan was instantly roused from a state of lethargy, at the call of an Angel. The well-barred doors in his depot of despotism were guarded by fifty of the strongest soldiers among the king's retainers. Notwithstanding their attachment to the monarch, they fell to the earth through fear. They were surprised to find, how the chains spontaneously fell to the ground, and that the iron-bolted doors of the prison flew open. The captive was loudly accosted, by the messenger of the Most High, who cried out: "Prince, thou art free! Columkille's mediation and intercession, on your behalf, have been heard, and acceded to by the Avenger of Oppression, the Fountain of Grace, and the Father of Mercies." The prince arose and immediately followed the Angel, who served as his guide. The Dubh Regles of Derry happened to be near his prison. Without any apparent movement, and in a moment, the heavenly messenger transferred Scanlan to that monastery. Then he disappeared from sight, having left the prince in safe custody.<sup>193</sup>

At the moment of his release, St. Columba is stated to have been engaged at the nocturnal office of Lauds; but, going out to meet Scanlan, and asking the means whereby he escaped from prison, he only received for reply the words: "Drink, drink." This the former captive repeated, on three distinct occasions. St. Columba then said: "O Scanlan, because thy speech is not opportune, thy posterity, although fortunate in some respects, shall not be prosperous in all." These words, Scanlan did not receive as an oracle, but as conveying some modified malediction, and he earnestly besought Columba to avert evil from his posterity. Then answered the saint: "These words, which have just escaped my lips, went forth as God's decree, and they are unalterable. However, from thy seed shall issue many princes and prelates." The soldiers, altogether astonished, ran to their monarch, and informed him of the prince's miraculous delivery, and of those circumstances accompanying it. King Aedh then acknowledged, that the power of the Almighty was against him, and that Columkille was the peculiar favourite of Heaven.<sup>194</sup> He implored the saint's forgiveness, and he begged, at the same time, for his counsel and direction, while the Convention continued its session. Some accounts have it, that while S. Columba had been attending the Con-

<sup>192</sup> Some writers state, he endeavoured to throw off all allegiance to the Irish monarch.

<sup>193</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. iii., cap. xi., p. 433.

<sup>194</sup> The Rev. Dr. Lanigan, however, regards the foregoing story as apocryphal. See "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiii., p. 238, and nn. 215,

216, p. 243.

<sup>195</sup> In Mr. John Hogan's "St. Ciaran, Patron of Ossory: A Memoir of his Life and Times," the pedigree of this Colman is drawn from Aengus Osraige, who flourished in the second century of the Christian era. See part i., chap. vi., p. 35. There, however, Scanlan Mor is called the son of Ceannfaladh, and he is set down as seventeenth in descent, from the founder of that dynasty.

vention at Drumcheat, he went to visit Scanlan Mor, the son of Colman,<sup>195</sup> who was then detained a prisoner by King Aidus.<sup>196</sup> When the saint had blessed this captive prince, he said: "Son, be not sad, but rather rejoice and be of good comfort. King Aidus whose captive you now are, will depart this life before you,<sup>197</sup> and after a little time, you shall be king in your own country of Ossory for thirty years. Then shall you be chased once more out of your own kingdom and you shall live in exile for a few days.<sup>198</sup> These being expired, the people will proclaim you king again, and over them you shall rule for three short terms."<sup>199</sup> After receiving the saint's blessing, Scanlan remained with him for three days, until his final departure for Ossory. As a guarantee of his gratitude, the prince is said to have engaged on behalf of himself and his posterity, that they should perpetually offer a tribute to Columba and to his successors. However, according to some accounts, Scanlan yet feared treachery from King Aedh, who had planned to intercept his paths homewards. St. Columba encouraged him to trust in the Almighty, who had already rescued him from past evils, and who would preserve him from the threatened danger. The prince was promised further protection, which should bring him safely to Ossory. When Scanlan was thus liberated, after the synod of Druimceatt, St. Columba gave him his staff, called the Bachall Mor,<sup>200</sup> to serve as his safe conduct, directing him at the same time to proceed to Dearthach, and to deliver the staff to Laisranus.<sup>201</sup> There it appears to have been left.<sup>202</sup> Afterwards, the prince and his people of Ossory for subsequent generations proclaimed themselves the devoted clients of their great Patron St. Columba. Again, it is stated, that his father died on the day of Scanlan's arrival in Ossory, and that thereupon Scanlan assumed the sovereignty. In consideration of St. Columba's services, that prince granted a visitation every seventh year from that day to Columcille and to his successors, in Ossory.<sup>203</sup> This statement however is incorrect, for his father Colman, lord of Ossory, died, A.D. 605,<sup>204</sup> some years after the death of King Aidus<sup>205</sup> and of St. Columba.

It is stated,<sup>206</sup> that the Convention of Druimceat<sup>207</sup> sat constantly for a whole year and one month without prorogation; while many most excellent laws were there framed, to correct abuses in the state, and for the future good

<sup>196</sup> Such is the simple statement of Adamnan, as we find it in his "Life of St. Columba," lib. i., cap. 11, pp. 38, 39.

<sup>197</sup> The death of Aidus is recorded by Tighernach in his Annals, at 598: "Cath ùm bolcc la òranoub mac eadhach colaing hì iii., 10, enaiv [praelium Dunbol per Brandubh filium Eochachi cum Laganiensibus iv. Id Jan] ubi ceciderunt Aed mac Ainmirech ò epennì rex Hibernia] anno regni aiv ætatis lxxiii. et Bec mac Cuanac ò aivcaill ocuv òame uairple cle [rex Argiallæ et nobilis alii]." See also Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., pp. 160, 161.

<sup>198</sup> It is remarkable, that a similar expulsion and restoration of his father Colman is related in the Life of St. Cainnech at chap. 44, p. 27, in the Edition by the Marquis of Ormond. Also, in the Life of St. Mochoemog, published by Colgan, in his "Acta Sanctorum Hiberniæ," cap. xxx., p. 594.

<sup>199</sup> This all happened as predicted; while the three short terms only represented three months, and not three years as expected. See

Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xii., p. 433.

<sup>200</sup> According to the legend in the Manuscript, classed H. 2. 16, Trinity College, Dublin.

<sup>201</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xiii., p. 433.

<sup>202</sup> See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. iii., p. 89, and n. 1, *ibid.*

<sup>203</sup> According to the Irish Life, in the Edinburgh Manuscript.

<sup>204</sup> See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, p. 179.

<sup>205</sup> In 598. If the death of Aidus was the cause of his liberation—which seems to be explained in the text—then the "aliqua exilii tempora," should denote that period which elapsed between 598 and 605.

<sup>206</sup> In the Book of Glendalough, according to the Rev. Jeffrey Keating.

<sup>207</sup> Called in Latin Dorsum Cetræ, or Dorsum Cette.

government of the people. However, it is not likely Columba and his disciples continued there, for all that time. Our holy Abbot cured the languors of very many sick persons, by invoking the name of Christ, during the little time he abode in that place,<sup>208</sup> whither he went to be present at the meeting of kings. For with the touch of his holy hand, or the hem of his garment, or with salt, bread, water or anything else blessed by him, he restored men to their perfect health.<sup>209</sup> Crowds of the blind, lame and deaf resorted to him, and when they came, he gave them light, motion and hearing.<sup>210</sup>

## CHAPTER XV.

VARIOUS VISITS OF ST. COLUMBA TO RELIGIOUS ESTABLISHMENTS, AFTER THE CONVENTION AT DRUMCEAT—FOUNDATIONS ATTRIBUTED TO HIM—HIS SPIRIT OF PROPHECY MANIFESTED ON VARIOUS OCCASIONS—HE ATTENDS A GREAT RELIGIOUS ASSEMBLY AT EASDARA—AIDUS SLANE—BAITHEN, THE SON OF CUANACH—DISCIPLES OF ST. COLUMKILLE.

It is probable, that St. Columba remained at Drumceat, but for a short time;<sup>1</sup> especially, when the measures in which he was interested had been satisfactorily concluded. He desired, however, to avail himself of the opportunity now afforded, to ascertain in person the state of religious discipline in Ireland. Thence he went to visit some monasteries, chiefly of his own foundation, or governed by his rule;<sup>2</sup> but, how many or which of them were thus honoured with his presence, on this occasion, cannot well be ascertained.<sup>3</sup> A certain bishop of Cuil-raithen,<sup>4</sup> now Coleraine, who was named Connall,<sup>5</sup> collected innumerable presents from people<sup>6</sup> living in the neighbouring districts of Maghelne,<sup>7</sup> which was bounded eastwardly by the Bush, and westwardly by the Bann river. In the seventeenth century, it was known as Tuogh, between the Band and the Boys, while it is at present nearly commensurate with the north-east Liberties of Coleraine.<sup>8</sup> With these gifts it was intended to furnish a banquet, to honour our saint.<sup>9</sup> He was then returning from attendance in that great synod held at Drumceat, and a vast multitude of persons accom-

<sup>208</sup> Adamnan states, "in Dorso Cette brevi commoratus est tempore."

<sup>209</sup> This Adamnan learned from the tradition of those that knew it. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 6, p. 113.

<sup>210</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xiv., p. 433.

CHAPTER XV.—<sup>1</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 6, p. 113.

<sup>2</sup> We are told it was "une Règle qui était principalement tirée de celle des anciens moines d'Orient."—"Les Petits Bollandistes Vies des Saints," tome vi., ix. Jour de Juin, p. 541.

<sup>3</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., p. 243.

<sup>4</sup> Formerly an episcopal See, and a city of Ulster, situated on the River Bann.

<sup>5</sup> According to Colgan, he was venerated

at Cluain-Dallain, a church in the territory of the Dal-Aradii, at the 2nd of April. On this, the Bollandist editor remarks: "Eadem die actum est inter Prætermissos in Aprili nostro, de B. Conallo Droma, ab illo quantum videtur diverso."—"Acta Sanctorum," tomus ii., Junii ix., De Sancto Columba, Abbate, Vita Secunda, lib. i., cap. v., sect. 40, n. (a), p. 213.

<sup>6</sup> The expression of Adamnan is "xenia populi multa."

<sup>7</sup> It is found written *Eilniu* in the Book of Armagh. Sometimes it is written *Eille*, as, *Bann etriu le acur Eille*. Thus rendered: "The Bann between Le and Eille." Lee was on the left side.

<sup>8</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix FF, p. 330.

<sup>9</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 50, and nn. (a, b, c, d, e, f), pp. 97 to 99.

<sup>10</sup> Called "Platea monasterii strata," by

panied him. These offerings of the people were laid in the street<sup>10</sup> or lawn that led to the monastery,<sup>11</sup> to be blessed by St. Columb, as he passed by,<sup>12</sup> when pointing at the gift of a rich man, called Brendan, while naming the party, he said: "The mercy of God accompanieth the bestower of this gift, for his relief of the poor and for his munificence." Afterwards, pointing at the present of a wise but covetous man, he said: "I can in no manner taste of this gift, unless the giver do penance for his sins." Which words, being published among the people, Columbus,<sup>13</sup> son of Aidus,<sup>14</sup> came in haste, and falling on his knees did penance, promising ever after to abjure covetousness, to amend his life, and to become more liberal and charitable." The saint desired him to arise, and from that moment, his former covetousness and passion for wealth altogether ceased. The rich and liberal Brendan, hearing in like manner what the saint spoke regarding himself, came and fell down at Columba's feet beseeching prayers. Although charitable to the poor, still he had committed other offences. Being rebuked for some sins, Brendan promised amendment from that time forward; and, so it came to pass, that both of them were cured of those special faults, in which they were respectively prone to indulge.<sup>15</sup> In this lesson, we are able to recognise the applicability of the scriptural saying, that charity covereth a multitude of sins.

A similar instance occurred, when large offerings had been made, at a time when Columba visited the Great Cell of Deathrib,<sup>16</sup> now known as Kilmore,<sup>17</sup> in the barony of Ballintober North,<sup>18</sup> and county of Roscommon.<sup>19</sup> Among all the other gifts, he knew a present which had been specially made by a just man, named Diormit.<sup>20</sup> The place where this occurred is now a parish, in the diocese of Elphin, and situated a short distance south-east from the confluence of the River Boyle with the Shannon.<sup>21</sup> This was one of the churches founded by St. Columba previously to his removal into Scotland. It was probably in connexion with

Adamnan, the equivalent in Irish of *platea* or *plateola* is *ῥαίτεε*.

<sup>10</sup> The former abbey of Coleraine—of which not a vestige now remains—occupied the site of the present shambles, beside the river. The situation of the abbey is shown in "The Plot of Coleraine," among the MS. Maps in Trinity College, Dublin.

<sup>11</sup> The Rev. Dr. Lanigan observes, that at this place, "the text is much confused in Colgan's edition, but is very clear in Messingham's," lib. i., cap. 19. See "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., n. 222, p. 246. However, the Rev. Dr. Reeves replies: "This is a strange prejudice, for the opening sentence as it stands in the shorter recension, which Messingham copies, is scarcely translatable."

<sup>12</sup> Columbus, Columba, Columbanus, and Colman are various forms of the same name.

<sup>13</sup> His son Columbus was a "vir sapiens," Hibernice *ῥαοι*. Colgan identifies him with the individual commemorated in Marianus Gorman's Calendar, at November the 8th, and at December 11th. *ἵλας ἀεὸς ἐλαῖν* Colum. ἱ. *cuile Damhain* ἱ. *cuile Briuin*. This is translated: "Colum, son of Aedh Clain, of Cuil Damhain, i.e., Cuil Briuin."

<sup>14</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. l., p.

350, and nn. 105, 106, 107, pp. 382. 381; Quarta Vita S. Columbæ, lib. i., cap. xcvi., pp. 404, 405.

<sup>15</sup> It is recorded in the Annals of Tighernach at A.D. 736, 737, and in the Annals of Ulster, at A.D. 735, 736, as *cuil-mor* *ῥαίτεε*. The Irish word *ῥαίτεε* or *ῥαίτεε* is interpreted as meaning "a wilderness." See Colgan's "Trias Thaumaturga," Prima Vita S. Patricii, or Fiech's Hymn, 22, p. 3.

<sup>16</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Roscommon," sheets 17, 18.

<sup>17</sup> Such is the correct identification of Dr. John O'Donovan, at A.D. 730, in his Annals of the Four Masters," vol. i., pp. 327, 328, n. (s). In this he is supported by an entry at 752, where the *Ui Crumthainn*, the inhabitants of the modern baronies of Ballymoe and Killian, in the north-east part of Galway, adjacent to Kilmore, are represented as burning *Cill-mor-dithraibh*.

<sup>18</sup> Colgan incorrectly supposed, that Cellmor Deathrib was the church in the county of Cavan, and which gives name to the diocese of Kilmore. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. l., p. 350, and n. 108, p. 381.

<sup>19</sup> He is not otherwise known in history.

<sup>20</sup> From the position of Kilmore on the

his sojourn in this neighbourhood, that the incidents occurred, which are related by Adamnan<sup>22</sup> regarding the Boyle river.

Derry, which lay at a short distance from Drumceat, St. Columba undoubtedly visited after his return from Scotland.<sup>23</sup> This is shadowed forth in the accounts or legends, regarding the liberation of Scanlan, Prince of Ossory; and it is most natural to suppose, that the holy Abbot felt a special interest in examining the affairs, pertaining to the spiritual and temporal concerns of those subjects, who resided in his favourite Irish monastery. At Druim Cliabh, in Cairbre Droma Cliabh, now Drumcliff, in the county of Sligo, St. Columba is said to have founded a religious establishment,<sup>24</sup> but whether at this time or earlier has not been stated. We are told, when Columba visited that part of Carbery, known as Druim Cliabh, it so happened, that the daughter of Aedh, son to Ainmreach, had accidentally fallen into a river, called Methach, and she was drowned. Inconsolable for the loss of his daughter, the king sent for St. Columba, and earnestly besought him to raise her to life. The holy man was moved, by his faith and paternal sorrow. He placed the end of his bacull on the girl's breast; when, to the great joy and admiration of all, she came to life. To manifest his gratitude, the king then bestowed Drumcliffe, with its adjacent lands, on St. Columba. There, he afterwards built a church, and placed one of his companions, Motharian,<sup>25</sup> over it. However, the monastery of that place on close examination will be found probably, not to have been established until after our saint's death.<sup>26</sup> At that time, Aidus asked St. Columba, how many Kings or Dynasts of Ireland, who were contemporaneous with himself, enjoyed eternal life. The saint answered, only three were distinguished for their remarkable piety, and had escaped the fire of Purgatory. These were Daimhin Dahmhairgid,<sup>27</sup> King of Oirghellia,<sup>28</sup> Ailild Inbhanda,<sup>29</sup> King of Connaught,<sup>30</sup> and Fearedach,<sup>31</sup> son to Duach, lord of Ossory. Then, Aidus asked, "shall I be saved?" "By no means," returned the saint, with great freedom of speech, "unless by penance and good works, you satisfy for the many crimes of your previous life." Then, Aidus asked the saint, how he might hope to have a complete victory over the people of Leinster, against whom he was about to conduct an expedition. But, Columba told him, that he could not promise such success, since his own mother belonged to Leinster; and besides, he had promised a number of people assembled at Durrow, that so long as they contended with justice on their side, no strange potentate should obtain a victory over them. "Nevertheless," said he to the king, "I shall bestow on you a hood, and so long as you wear it in battle, you shall not fall." This gift Aedh thankfully accepted. Afterwards, he wore it on

Shannon, and in the territory of Tir-Briuin, it is sometimes called in the Irish Annals, *Cill-mor-Tir Bruin na Sinna*, "Kilmore in Tir Bruin of the Shannon," or *Cill-mor na Sinna*, "Kilmore of the Shannon." See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 1232, 1249, 1330.

<sup>22</sup> See Vita S. Columbæ, lib. i., cap. xlii., and lib. ii., cap. xix.

<sup>23</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., p. 243.

<sup>24</sup> See the O'Clerys' "Martyrology of Donegal," Rev. Dr. Todd's and Reeves' edition, pp. 150, 151.

<sup>25</sup> His feast falls, on the 9th of June.

<sup>26</sup> Such is the opinion of Rev. Dr. Lanigan, in his "Ecclesiastical History of Ireland,"

vol. ii., chap. xi., sect. x., p. 132. See also, n. 114, pp. 137, 138.

<sup>27</sup> From him are descended the Airghialla. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 202, 203.

<sup>28</sup> His death is commemorated at A.D. 560. See *ibid.*

<sup>29</sup> He was son of Eoghan.

<sup>30</sup> He was killed, with his brother Aedh Forthambail, in the battle of Cuil Conaire, in the territory of Cera, A.D. 550. See William M. Hennessey's "Chronicum Scottorum," pp. 50, 51.

<sup>31</sup> In the year 582, he was killed by his own familiars. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 210, 211.

<sup>32</sup> This happened, A.D. 594.

the field. Yet, when he waged his last war<sup>32</sup> against the people of Leinster, he forgot to put it on; and at the place known as Belachduin, he was slain by his enemies.<sup>33</sup>

To our saint is attributed the erection of Snamlathir,<sup>34</sup> a monastery in the present barony of Carbury, and county of Sligo. An alternative supposition suggests, that it was founded<sup>35</sup> before his death, by Columbanus,<sup>36</sup> son of Echad, who was probably his disciple.<sup>37</sup> While the saint was remaining for a few days in Ireland, as we are told, he undertook a journey, which had for its object the advancement of religion. For this purpose, he ascended a yoked chariot, which he had previously blessed; but, from some unaccountable neglect, on the part of his servant, the lynch-pins<sup>38</sup> were not inserted in the holes, at the axle extremities. The saint's charioteer on this occasion was Columbanus,<sup>39</sup> a holy man, the son of Eochaidh, and founder of a monastery, called in the Irish tongue Snam Luthir,<sup>40</sup> in Cairbre Gabhra.<sup>41</sup> The drive over so long a road necessarily caused the chariot to be very much shaken; yet, the wheels did not come off the axles, nor even stir out of their proper places, although as mentioned before the usual appliances had been neglected. But grace so favoured the holy man, that his chariot proceeded safely during the entire day, and without meeting any obstacle to retard its progress.<sup>42</sup>

Among the places visited by St. Columba is mentioned the Monastery of the Two Rivers<sup>43</sup>—said to have been called in Irish Mainistir-anda Shruith.<sup>44</sup> This visit is thought to have succeeded the convention at Drumceat, as it is related<sup>45</sup> immediately after his departure from that place. When he approached the church or oratory belonging to that Monastery of the Two Rivers,<sup>46</sup> the keys of its door could not be found. When Columba heard

<sup>33</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lx., p. 399.

<sup>34</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 495.

<sup>35</sup> According to Adamnan. See *ibid.*, Quarta Vita S. Columbæ, lib. ii., cap. xliii., p. 302.

<sup>36</sup> For various reasons, Colgan is disposed to think, he was that St. Colman, son of Eochod, who is venerated, on the 1st of January. See *ibid.*, nn. 34, 35, p. 384.

<sup>37</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., p. 133, and n. 122, p. 143.

<sup>38</sup> "Necessariis obicibus," Anglicized Lynch pins, or perhaps, a nut or box fastened to the end of the axle.

<sup>39</sup> Columbanus, more commonly written Colmanus. It is not expressly stated, that he was a disciple of St. Columba, but it cannot be doubted that he was. He appears as the companion of the saint, who came to Ireland, for some ecclesiastical purposes. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., n. 122, p. 143.

<sup>40</sup> From a passage in the Acta Sanctorum, at April 11th, and from another in the Life of St. Fechin of Fore, it is certain that Snam-luthir was in Carbre Gabhra. Colgan supposed this to be the same as Cair-

bre of Drumcliff, now the barony of Carbury, in the county of Sligo.

<sup>41</sup> Dr. O'Donovan shows clearly, that it is represented by the modern barony of Grandard, in the county of Longford. See "Annals of the Four Masters," at A.D. 731, vol. i., n. (w), p. 328.

<sup>42</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xliiii., p. 362, and nn. 34, 35, p. 384; also Quinta Vita S. Columbæ, lib. iii., cap. xvi., pp. 433, 434.

<sup>43</sup> In the title to Adamnan's chapter, relating to this account, its church is styled in Latin "Duorum Agri Rivorum," and afterwards allusion is made to the brethren "qui in monasterio Duum Ruris commanebant Rivulorum."—Rev. Dr. Reeves's Adamnan's "Life of St. Columba," lib. ii., cap. 36, p. 152.

<sup>44</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xv., p. 433.

<sup>45</sup> By O'Donnell, and this inference seems favoured by Adamnan's account, that it was at a time when "vir beatus aliquantis in Scotia diebus conversatus."

<sup>46</sup> The site of this monastery is not known. Colgan thinks, that the text of Adamnan has been corrupted, and that instead of Ager Duorum Rivorum, it should be Terra or Ager Duorum Ramorum. See "Trias Thaumaturga," Quinta Appendix ad Acta



some of those who were near complaining about their being disappointed in not having it opened, he approached the door and said: "The Lord is able to open his house for his servants, even without keys." No sooner had he spoken, than by some great force, the bolts were withdrawn, and of its own accord the door opened. To the great admiration of all who were present, the holy man then entered the church.<sup>47</sup> At that monastery, the community most hospitably entertained Columba, and manifested the greatest reverence towards him.

The monastery of Dairmagh,<sup>48</sup> or Durrogh, was then governed under him by Lasren.<sup>49</sup> It lay on the south-west of the great plain of Meath, and it was very central in Ireland.<sup>50</sup> It anciently formed part of the territory of Fer Ceall, which was included in the kingdom of Teathbha, or Teffia. That house was a favourite foundation of St. Columba, and it was honoured with a special visit, about this period. There he spent some months, arranging and regulating various matters relative to discipline.<sup>51</sup> While here, he had a great desire to see the working of another religious institution—then very celebrated throughout the length and breadth of Ireland—although it was not under his own rule. Columba accordingly proposed to visit that holy company, living in the monastery, at Clonmacnoise,<sup>52</sup> which had been originally founded by St. Kieran,<sup>53</sup> in the year 548.<sup>54</sup> That holy Abbot only survived one year, having departed this life, at the comparatively early age of thirty-four.<sup>55</sup> At this time,<sup>56</sup> however, Alitherus was Abbot, and his rule commencing in 585 was followed by his death in 599. Understanding something about his expected approach, the people of that place<sup>57</sup> went forth from their enclosures,<sup>58</sup> and

S. Columbæ, cap. 2, num. 14, p. 493. Therefore, he would have the place to be Tir-da-Chroebh, in the territory of Cinel-Fiachach, Kinelea, the present barony of Moycashel, in the county of Westmeath. The place under consideration is now known as the townland of Teernacreeve, in the parish of Castletown-Kindalen, in the same barony and county. The Rev. Dr. Reeves, however, will not admit with Colgan, that there is an error here in the text of Adamnan. See "Life of St. Columba," n. (b), p. 153.

<sup>47</sup> Thomas Dempster in his Scottish Menology has Conallus, a disciple of St. Columba, bishop of this place. See also his "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 286, p. 167.

<sup>48</sup> The Venerable Bede calls it Dearmach, a noble monastery founded by St. Columba, before he went to Britain. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 4, p. 169.

<sup>49</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., p. 243.

<sup>50</sup> The Umbilicus Hiberniæ has been variously placed at Usnagh Hill, at Clonmacnoise, and at Birr.

<sup>51</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., p. 243.

<sup>52</sup> The Irish writers often give it the generic title of Cluain, which is Latinized under the form of Cluanensis or Clonensis. As the See of Cloyne—in Irish cluain-uamha—is also Latinized by Clonensis; it is some-

times difficult to distinguish between it and Clonmacnoise. This was also a bishop's See.

<sup>53</sup> Known as mac an t-*paol*, or son of the Artificer. His feast is held on the 9th of September.

<sup>54</sup> King Diarmaid Mac Cearball granted the site and the endowments.

<sup>55</sup> He was esteemed one of the chief saints of Ireland, and his monastery rose to the highest importance. Cummian's Paschal epistle calls him *Queranus Coloniensis*, and ranks him among the "Patres priores" of the Irish. See Ussher's "Veterum Epistolarum Hibernicarum Sylloge," Epistola, xi, p. 33.

<sup>56</sup> This visit of our saint, is recorded in the Life of St. Ciaran, cap. xxxi.—"Post longum tempus, cum S. Columba, cum sua familia in Hiberniam ab insula Hia venisset præparata est eis cœna magna in monasterio S. Kierani in sua civitate Cluain; et cum illi venissent ad cœnobiium S. Kierani suscepti sunt in magna hilaritate et diligentia, et illa cœna refecti sunt largissime, et fama ipsius refectionis per totam civitatem, et ejus circuitum late divulgabatur."—Codex in Marsh's Library, Dublin, containing Lives of Irish Saints, fol. 147*b* a.

<sup>57</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., p. 138.

<sup>58</sup> The external dependants, who are alluded to in the text, were probably tenants of the monastery lands, or farmers living in the neighbourhood.

<sup>59</sup> Agriculture was probably a leading

from their little granges,<sup>59</sup> near the monastery, with their Abbot Alitherus,<sup>60</sup> to meet him. They led him honourably, while singing psalms and hymns, to their church. Considering Columba as an Angel of the Lord, and now in the zenith of his fame, they bowed down their faces to the ground, when they saw him, and they kissed him most reverently. A covering made of wood<sup>61</sup> or a canopy<sup>62</sup> was borne by five men over his head, while he walked, lest he might be incommoded by the multitude of the brethren, pressing round him. At the same time, a certain despicable and poorly clad youth came behind the saint. He hid so much as he could, although attached to the monastery. He thought to touch unawares the hem<sup>63</sup> of our saint's tunic or exterior garment; but what the saint could not see with his corporal he saw with his interior and mental eyes.<sup>64</sup> Standing still, for a moment, he put his hand behind him, and so taking hold of the youth by his neck, St. Columkille placed him in presence of all the people. Then, all that were there cried out: "Let him go, and dismiss him; why do you detain that unhappy and unpromising boy?" Breathing out from his pure breast, the saint pronounced these prophetic words: "Make way now, brethren, and give me permission to act." Then, turning to the youth, who trembled, he said: "O child, open your mouth, and put out your tongue."<sup>65</sup> The youth did so accordingly. The saint, thereupon, extending his holy hand, and blessing his tongue, pronounced this prophecy regarding him: "Albeit, this youth seemeth to you uncouth and despicable, let none therefore contemn him; for henceforth, he shall not only cease to displease, but he shall even prove very pleasing to you; in virtue and holy conversation, he shall daily go forward; and henceforth, his wisdom and prudence are destined more and more to increase. In this our congregation, he shall become a worthy member, while his tongue shall be indued by God with gifts of wholesome doctrine and of great eloquence."<sup>66</sup> That youth was named Erneus, son of Crasen,<sup>67</sup> who afterwards became so famous, and who was so well known, throughout all the churches of Ireland.<sup>68</sup> He told these prophetic words to the Abbot Segienus, in the hearing of Failbe,<sup>69</sup> who was present, at the time. While St. Colum-

occupation under St. Ciaran's as well as under St. Columba's rule.

<sup>59</sup> He is honoured as a saint at Clonmacnoise, and at Muc Inis, in Lough Derg, on the River Shannon. His feast occurs, on the 12th of May, where further notices of him will be found, in vol. v. of this work, Art. i.

<sup>61</sup> Du Cange has one example of the word, which he explains by ciborium, or "canopy of the altar." See "Glossarium Novum ad Scriptores Medii Ævi," &c., tomus i., col. 954, Parisiis, 1766, fol.

<sup>62</sup> In the present instance it signifies simply "a canopy." "Ad eum modum, quo nos umbella seu baldachino utimur, in Processionibus, causa venerationis erga SS. Sacramentum, atque ad arcendam turbam, pluviam, et solis ardorem."—"Acta Sanctorum," tomus ii., Junii ix. De S. Columba, Presbytero Abbate, Vita Secunda, lib. i., cap. ii., n. (k), p. 202.

<sup>63</sup> The desire "amphibali fimbriam tangere" expressed here, and at ii. 6, was created by the *ἄβλατο τοῦ κρασπεδου τοῦ ιρατιου αὐτοῦ* of St. Matt. ix., 20, and xiv., 36. It seems to have generally prevailed towards distinguished saints. Thus Gregory of Tours

says of St. Trajan: "Si novum, ut adsolet, amphibolum induisset, cum quo processurus diocesim circumiret, fimbriae hujus vestimenti a diversis diripiebantur."—"Opera" De Gloriosis Confessoribus, cap. 59, col. 941, Paris edition of 1699; also "Bibliotheca Veterum Patrum," tomus xi., p. 884, Lugduni, A.D. 1677.

<sup>64</sup> Ussher explains the word by "vestis externæ genus esse quoddam, qua clerici et monachi olim utebantur."—Works, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xiv., p. 59.

<sup>65</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbe, cap. xxxi., p. 324.

<sup>66</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. xi., chap. v., p. 222.

<sup>67</sup> There are many saints called Ernan. The present is supposed to be St. Ernan, of Rathnew, a very old village in the county of Wicklow. He was venerated, on the 18th of August. He died, A.D. 634 or 635.

<sup>68</sup> Ernan is considered to be identical with Ernoc or Mernoc. Kilmarnock in Scotland is thought to be derived from this proper name.

<sup>69</sup> This Failbe, whom Adamnan styles his

killen enjoyed hospitality at the monastery of Clonmacnoise, he was inspired by the Holy Ghost to reveal many other things. Among these were his predictions regarding those differences, which afterwards arose among the Scottish churches, concerning the time for celebrating Easter. For many long years, the Fathers of the Church both in Ireland and Britain were divided in opinion, until at last Christian peace and union were accomplished, through submission to that rite prescribed by the Apostolic See. He also revealed to a few of the seniors at Clonmacnoise various events and vicissitudes of the Irish Church in after times.<sup>70</sup> Moreover, certain places at Clonmacnoise were said to have been frequented, at that period, by the Angels of God; and it was believed, that our saint was there favoured with many heavenly visions.

Again, St. Columba visited a place—probably in the northern part of Ireland—where he asked, that a boy of elegant form and of good ability should be sought for and brought to him. Munna,<sup>71</sup> the son of Tulchan, and of the Hy-Nialls, answered to such requirements. He was brought to Columba, who predicted his future great sanctity, and those honours he should bring to his family.<sup>72</sup> This happened, most probably, when St. Columba returned to Ireland from Iona, and therefore somewhat late in the sixth century.<sup>73</sup> In due course, St. Munnu embraced a life of sacred study<sup>74</sup> and received his first education from St. Comgall.<sup>75</sup> Afterwards, it is said, he studied in St. Columba's school at Killmoir Ditrúimhe<sup>76</sup> or Deathrib,<sup>77</sup> when more advanced in learning. While a large class of scholars was collected, and while the students were listening to St. Columba's instructions, the latter asked St. Baithen which of his pupils best deserved to sit near him, at the head of his class. Baithen said Munnu deserved most to sit at his right hand. Columba instantly rejoiced. "And indeed, I tell you," said he, "this Munnu is filled with the graces of the Holy Spirit, and he shall altogether surpass others in this school for his wisdom and erudition."<sup>78</sup> At another time, as Columba was staying some days in Ireland, he saw a cleric mounted on a chariot—which was a usual mode of conveyance in our saint's day<sup>79</sup>—and that cleric was driving pleasantly along the plains of Breg,<sup>80</sup> or Bregia.<sup>81</sup> This territory<sup>82</sup>

predecessor, narrated all previously stated, to the writer. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 3, pp. 23 to 28, and nn. (a. b. c. d. e. f. g. h. i. k. l).

<sup>70</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xvii., xviii., xix., p. 434.

<sup>71</sup> See his Life, at the 21st of October, the day for his feast. His death is assigned to A. D. 635.

<sup>72</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. cix., p. 407.

<sup>73</sup> A comparison of the respective dates for the ages and deaths of St. Columb and St. Fintan Munnu seems to establish such a conjecture.

<sup>74</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 2, and nn. (a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r), pp. 18 to 23.

<sup>75</sup> His feast occurs, at the 10th of May.

<sup>76</sup> The Rev. Dr. Lanigan observes, that its establishment is usually ascribed to St. Columba, and probably on just grounds; but,

unluckily, its situation is wrapped up in obscurity. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., p. 133, and nn. 120, 121, pp. 142, 143.

<sup>77</sup> Without stating where, Colgan places it in Connaught. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 494, num. 36. Elsewhere he has it in Cavan. See *ibid.*, Vita Quarta S. Columbæ, n. 108, p. 381.

<sup>78</sup> See *ibid.*, Quinta Vita S. Columbæ, lib. i., cap. cx., p. 407.

<sup>79</sup> St. Columba himself used such a conveyance in Ireland. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 43, pp. 171 to 173.

<sup>80</sup> The great plain of Meath, which included the greater parts of the present counties of Meath and Dublin, was known by the name of Magh Breagh, signifying "the magnificent plain."

<sup>81</sup> Bregia is said to have extended from Dublin to Drogheda, and thence to Kells. See the "Annals of the Four Masters," edited by Messrs. Connellan and M'Dermott, at p. 6, n. 5.

comprised at that time five triochacheds,<sup>83</sup> in the eastern portion of ancient Meath ;<sup>84</sup> afterwards, it reached from Dublin northwards to near Dundalk, and north-westwards to the Few's Mountains. It received the name from Brega,<sup>85</sup> a Milesian chief. On asking who the person was, the cleric's friend said : "This is Lugudius Clodus, a rich man, and much respected by the people." "Not so," said the saint, "but a poor creature, to be despised by all, and who on the day of his death shall have within his own Maceria,<sup>86</sup> or enclosure,<sup>87</sup> three of his neighbours' cows, seized for trespass.<sup>88</sup> The fattest he shall order to be killed for his own use, and the meat to be served up roast, the very time that he has sinned grievously against the holy virtue of chastity. But the first morsel that he eats shall cause instant death."<sup>89</sup>

We are informed,<sup>90</sup> that after the Convention<sup>91</sup> of the kings at Drumceat,<sup>92</sup>

<sup>82</sup> In Irish, it is written *mağ breğ*.

<sup>83</sup> Also called *Cantrads*. According to the Rev. Dr. Reeves, the application in Ireland of the *Tricha-cel* or "thirty hundreds" savours of foreign extraction, and seems to have its origin in the Saxon *hundred*.—"Proceedings of the Royal Irish Academy," on the Townland Distribution of Ireland, read on Monday, April 22nd, 1861, vol. vii., p. 483.

<sup>84</sup> Its name is still preserved, within the former territory, in Slieve Bregb. This denomination belongs to a hill, on the north-east part of the county of Meath. See "Ordnance Survey Townland Maps for the County of Meath," sheet 13.

<sup>85</sup> He was the son of Breogan. See Halliday's Keating's "History of Ireland," vol. i., p. 286.

<sup>86</sup> This is represented by the Irish word, *caipiol*, *Anglice* "a walled enclosure." The remarkable charter dated A.D. 1004, and which is entered in the Book of Armagh, styles the Southern Kings "Reges Maceria," that is, "Kings of Cashel," at fol. 16*b*.

<sup>87</sup> It is a curious fact, that in Italy, likewise, the fortified farm-houses, which are scattered over the Campagna, are still known by the name of *Masseria*. See also, for the meaning of this word Baretti's "Dizionario delle Lingue Italiana ed Inglese," *sub voce*. Londra, 1798, 4to.

<sup>88</sup> Here "prætersoria" means, as we are told by Colgan and others, stray cows or sheep feeding on other person's grounds. See "Trias Thaumaturga," Quarta Vita S. Columbae, lib. i., cap. xxxviii., p. 347, and n. 83, p. 379.

<sup>89</sup> To the foregoing account, Adamnan adds: These things, as we heard from well-informed persons, afterwards happened according to the saint's prophecy. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 38, and nn. (a, b, c, d, e), pp. 74, 75.

<sup>90</sup> In the Rev. Dr. Reeves' edition of Adamnan, we find the following title for the chapter containing the present narrative: "De Bello quod in Munitione Cethirni post multa commissum est Tempora, et de quodam Foniculo ejusdem Terrule proximo beati Præ-

scientia Viri." In the body of the chapter, reference is made to the *Titulus*, by the words "supra memorata." The omission of the Title to the Chapter by the Bollandists leaves their text in this place imperfect. See "Acta Sanctorum, tomus ii., Junii ix. De S. Columba, Presbytere, Abbate. Vita Secunda, lib. i., cap. v., num. 39, p. 211. The same observation applies to the text of the shorter recension, represented by Codd, C.D.F.S. This too exhibits the words *supra memorata munitione*, but it has no antecedent mention of the name. These instances prove, that there has been an omission, and consequently, the text in that family of MSS. is an abridged one.

<sup>91</sup> In the present narrative, Adamnan uses the Latin word "conductum" to express it. Not understanding its true meaning, Messingham, in his version, has suggested "conflictum," in the margin. See "Florilegium Insule Sanctorum," Vita S. Columbae, p. 157. The Rev. Dr. Reeves rightly observes, that this was "a most unhappy emendation as the result of the Convention of Drumceat proves."

<sup>92</sup> Where the princes and noblemen of the kingdom were assembled with St. Columba, and the heads of religious houses, as noticed more at length in the preceding chapter.

<sup>93</sup> He became chief of the Scotch Dalriadan tribes, about A.D. 574.

<sup>94</sup> His death occurred A.D. 558, according to the "Annales Cambriae," p. 4.

<sup>95</sup> If the date for the Convention at Drumceat, as given in the Annals of Ulster be correct, Aedh was monarch of Ireland before A.D. 575. He began to reign A.D. 568, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 206, 207. But much uncertainty prevails regarding the year of his accession. After a reign of 27 years, he was slain by Bran Dubh, King of Leinster.

<sup>96</sup> He reigned over Ireland from A.D. 564 to A.D. 566, when he was slain by Fearghus, son of Nellin. See Rev. Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 204, 205.

<sup>97</sup> The celebrated founder and Abbot of Bangor. He was born in 516, and he died A.D. 601. See Rev. Dr. Lanigan's "Ec-

held between Aedh,<sup>93</sup> son of Gabran,<sup>94</sup> and Aedh,<sup>95</sup> son of Aimmurech,<sup>96</sup> the saint returned to the sea-shore. On a cloudless day in summer, he and the abbot Comghaill<sup>97</sup> sat down not far from the Fort of Cethirn,<sup>98</sup> which derived its name from Cethern,<sup>99</sup> its founder, the son of Fintan.<sup>100</sup> He was one of those famous heroes of the Red Branch, and he flourished in Ulster, about the Christian era. Dun Cethirn has been identified<sup>101</sup> with a hill, called by the country people The Giant's Sconce. It is situated about four miles west from the town of Coleraine, in the parish of Dunboe. This most conspicuous hill is near the old Newtown road. At some five miles towards the east was the ancient fortress of Dun-da-bheann, on the north-western edge of the true Ultonian territory, while Dun-Ceithern,<sup>102</sup> on the border of Cianachta,<sup>103</sup> was within the debateable ground, which now constitutes the north of the county of Londonderry. The former name of this historic spot has passed away from popular recollection. The whole crest of that hill,<sup>104</sup> on which the old fortress stood, was enclosed by a cyclopean wall, of which some traces remain, though the mass of it has been precipitated down the sides,<sup>105</sup> and either carried away for building purposes elsewhere, or suffered to lie in *debris* at the foot.<sup>106</sup> This celebrated fort of Cethern, who belonged to the stock of Ir,<sup>107</sup> passed from his family to the sons of Niall, and remained so until the battle of Ocha, when it was temporarily restored to the Dalaradians or Picts. Again this fortress was recovered by the Hy Neill, after the battle of Moin-doire-lothair, in 563; and thenceforward, it was a scene of contention between the rival races.<sup>108</sup> The last mention made of this fortress in history<sup>109</sup> was when the

clesiastical History of Ireland," vol. ii., chap. x., sect. xii., pp. 61 to 69.

<sup>98</sup> In Irish it was written *Dun Cethirn*, and it is Latinized *Munitio Cethirni*, by Adamnan.

<sup>99</sup> This hero occupies a very prominent place in the ancient historical romance called the *Tain-bo-Cuailgne*. In this, he is represented, as coming from Dun-da-bheann or "fort of the two peaks," which was situated about five miles eastward from Dun Ceithirn. See the *Book of Leinster*, fol. 62a a.

<sup>100</sup> He was the father of Niall Niemh-glonnach, or "of the shining deeds," who was son of Ross Ruadh, son of Rudhraighe, ancestor of the Clanna Rury, and who had his residence in that majestic earthen fort over the River Bann, and anciently called Dun-da-bhaann. It is now known as Mountsandal, near the Cutts of Coleraine, according to "Cathreim Conghail Clairing-nech," a Manuscript belonging to the Royal Irish Academy, at p. 12.

<sup>101</sup> By John O'Donovan, in the Ordnance Survey Letters for the County of Londonderry. Letter dated August 18th, 1834, p. 60.

<sup>102</sup> On the Ordnance Survey Maps, the hill on which it rises is placed in the townland, denominated *Sconce*, which is a modern designation. See "Ordnance Survey Townland Maps for the County of Londonderry," sheet 7, east edge.

<sup>103</sup> Properly, three townlands meet at the spot, now called Lenacarron, Belgarra, and Knockmult, and these are comprehended in Lennagorran and Knockmult, in the London-

derry charter. See "Concise View of the Irish Society," Appendix, p. 36.

<sup>104</sup> It is 797 feet above the level of the sea, and the top, which is a table-land, measures 160 by 90 feet.

<sup>105</sup> On the west and south, opposite Bratwell and Formoyle, the face of the hill is very precipitous; on the north and east it is less so, and at a lower level it has a small semicircular platform, formed by an expansion of the hill. On the north-east is a well, and on the south-east is the entrance to the fort, five feet wide, ascending abruptly by rude steps.

<sup>106</sup> On the north-east of the hill was a long gallery, formed against the side of the apex by large stones regularly laid with an inclination inwards, and covered with cross flags. This was 40 feet long, by 2 broad, serving as a covered way, and also as a breast work on the accessible side. This feature makes it appear somewhat similar to the cyclopean structure of the *Grianan Ailech*. See "Memoir of the City and North Western Liberties of Londonderry." *Antiquities*, sect. 2, p. 217, also p. 221.

<sup>107</sup> From him the Irish Picts are said to derive their origin. See a further account of them, in Roderick O'Flaherty's "Ogygia," pars. iii., cap. xviii., pp. 188 to 193.

<sup>108</sup> In 573, the joint sovereigns of Ireland, who were of the race of Eoghan, were slain by Cronan, King of Ceanachta. Suibhne Meann, a sovereign of the race of Eoghan, fell by Congal Claen, King of Uladh, himself a Dalaradian or Pict, who is supposed to have undertaken the deed, upon the consideration of receiving from Domhnall, the successor to

lords of the Dalaraidhe and Cianácha were ranged against the chief of the house of Eoghan. Probably soon afterwards, it ceased to be occupied.<sup>110</sup> The introduction of St. Comgall's name and his presence there is very natural, as likewise the church of Cambus,<sup>111</sup> mentioned a little further on, and which was founded by him.<sup>112</sup> It is a parish, situated on the west side of the River Bann,<sup>113</sup> in the next parish to that where this interview took place, being distant about four miles east of Dun-Cethern, or the Sconce. It is also in the diocese of Londonderry. All traces of the church have disappeared,<sup>114</sup> from the cemetery<sup>115</sup> of Camus.<sup>116</sup> The name of this parish is supposed to be a compound of two Irish words,<sup>117</sup> signifying "a crooked stream,"<sup>118</sup> and in Ireland, there are twelve townlands bearing this name. In the twelfth century, an abbey<sup>119</sup> was founded in another part of the parish; and according to the civil usage, the Irish name Macosquin<sup>120</sup> gives name to it. After the saint had got a little water brought to him, from a well that was close by, and to wash his hands, he said to the abbot: "A day shall come, when the well, whence this water was drawn, shall be no longer fit for man's use." "Why," said Comgall, "shall the water be corrupted?" "Because," replied the saint, "it shall be filled with human blood of my relatives and yours; that is, the descendants of Neill and the Cruithnii<sup>121</sup> shall wage war<sup>122</sup> at the neighbouring fortress of

the throne, a restoration of the territory, which had been seized by the Cinel Eoghain. See the Banquet of Dun na n-gedh, and "The Battle of Magh Rath," pp. 38, 39.

<sup>109</sup> In the year 681, it was the scene of a conflict, as related by Tighernach: "Combustio regum in Dun Ceithirn, i.e., Dungal mac Scandail m [rex] Cruithne et Cendfaeladh mac Suibhne m Cianachta Glinne Gemin in initio estatis la[per]Maelduin mac Maelefitrigh." See also Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, p. 211.

<sup>110</sup> The remarkable gallery, which has been just mentioned, was disturbed and reduced to its present condition, which is little better than a great ridge of dry stones, by a person, who, about thirty years ago, brought a number of men to the spot, "to search the cave for money," and, with them he left a barrel of beer to stimulate their exertions.

<sup>111</sup> This monastery was founded by St. Comgall, probably under the patronage of the Pictish residents in Dun-da-bheann or Mountsandal, and Dun-Ceithern, whose occupation of this territory is still attested by the townland of Drumcroon, or Picts Ridge, in the same parish, and Duncroon, or "Picts Fort," in the adjacent parish of Maggilligan.

<sup>112</sup> The connexion of Bangor with the present monastery was long maintained, for in 938, Muircertach *Camsa*, that is "of Camus," was abbot of Bangor.—Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 638, 639, and n. (z).

<sup>113</sup> For distinction's sake, this place is called *Camus juxta Bann*, there being another of the same name in the Tyrone part of the diocese, and styled from the neighbouring river *Camus juxta Mourne*.

<sup>114</sup> See Sampson's "Statistical Survey of

Londonderry," at p. 484.

<sup>115</sup> An island in the Bann, opposite the churchyard of Camus, was formerly called *Imr Lochan*, according to the "Annals of the Four Masters," at A.D. 1170, 1544. Beside this was a shallow spot, known as *peap-tar Camus*, or "the ford of Camus." From it, the island is called *Enis Forset* on Speed's Map of Ulster.

<sup>116</sup> An ancient sculptured cross or pillar divided by transverse bands into four compartments, each containing three human figures in relief, stood on a base at the west side until A.D. 1760, when it was overturned, and having been mutilated, it was converted into a gate-post for the churchyard. In this condition it still exists. See Rev. Dr. Reeves' "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCXCVII.," pp. 83, 84, n. (j).

<sup>117</sup> These are *Cam* and *as*.

<sup>118</sup> In Scotland, there is also a place called *Ait-chambas*. Sometimes, Camus is written as in Argyleshire, and sometimes Cambus, as in Lanark and Perthshire.

<sup>119</sup> It is called in Cis:erian records, *De Claro Fonte*. See Martene, "Thesaurus Novus Aneodotum," tomus iv., coll. 1460, 1524.

<sup>120</sup> Written in the Irish characters, *maise-coyccpam*. See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 1595, vol. v., p. 1280.

<sup>121</sup> The Cruithini, Cruithnii, Cruithnigh were these inhabitants of Dal Araidhe, called Picts, from being descended of Loncada, daughter of Eochaich, Eichbheoil, a Pict of North Britain. See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 552, vol. i., n. (l), p. 189.

<sup>122</sup> Between the Dalaradians and the Hy Neil there existed a hostile feeling from the

Cethern.<sup>123</sup> In that conflict, an unhappy relative of mine shall be slain, whose blood mingling with that of others shall fill up the well." Other monks were present, as appears from the sequel of this narrative. The saint alluded to that battle,<sup>124</sup> fought in 629, in which Domnall,<sup>125</sup> son of Aedh, came off victorious; and, in that well, according to the saint's word, was slain one of his near relatives. Through the instrumentality of one Finanus,<sup>126</sup> called a soldier of Christ, and who led the life of an Anchorite blamelessly for a long time near the monastery of Durrow, the truth of St. Columba's prophecy was attested. That Finan<sup>127</sup> left the monastery of Cambus, he was present at that battle, and he assured Adamnan,<sup>128</sup> that he saw a man's body lying in the well.<sup>129</sup> He declared, also, that on his return from the battle-field, and on that same day, to the monastery of St. Comgall—in Irish called, Comgail<sup>130</sup>—he found there two aged monks. When he told them about the battle he saw, and regarding the well filled with human blood, they exclaimed: "A true prophet is St. Columba, for he had foretold all the circumstances you now mention, long indeed before they occurred, and that in our hearing to St. Comgall, when they sat together near fort Cethern."<sup>131</sup>

After he attended the Convention of Drumceat, the holy Abbot had occasion to travel towards the western parts of Ireland. He seems to have passed southwards, in the direction of the present county of Sligo. When St. Columba visited that part of Connaught, a great assembly had been convened at Easdara,<sup>132</sup> at present known as Ballysadare. Immense numbers had come

time of the battle of Moindoire. Aedh Dubh, lord of the former, slew Diarmait, A.D. 565. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., *Tiger-nachi Annales*, p. 149.

<sup>123</sup> The Annals of Ulster, at A.D. 628, have the following record of it: "Bellum Duin Ceithirinn in quo Congal Caech fugit, et Domnall mac Aedo (victor) erat: in quo cecidit Guaire mac Forindain."—*Ibid.* tomus iv.

<sup>124</sup> In that year preceding the present engagement, Congal Caech, or Claen, King of Uladh, slew Suibhne Meann, monarch of Ireland, who was of the Cenel Eoghain branch of the Northern Hy Neill. Thus, he made room for the accession of Domnall.

<sup>125</sup> This prince revenged his kinsman's death, in the manner related in the text. For Congal Claen's movements after this engagement, the reader is referred to Dr. O'Donovan's edition of "The Banquet of Dun ann-Gedh," and "Battle of Magh Rathl."

<sup>126</sup> See all the saints of this name in the Martyrology of Tallagh, at p. 15, Dublin, 1857. Adamnan states here, that this St. Finan led a hermit's life for many years near the monastery of Durrow, and that he was present at the battle of Dun-Kherne, and that he was still living in his own time, A.D. 660. There are but four saints of this name, to whom these circumstances could apply. I. Son of Pipan, St. Columba's cousin, whose festival is kept 2nd November, in Rathain, Tirceniell. II. Son of Arennan, honoured on the 12th February, who died A.D. 674, and therefore he answers the date well. III. Finnan Cam, the disciple of St. Brendan, A.D.

576, who could hardly be still living. IV. St. Finan Lobhar or the Leper, was an abbot, who founded many monasteries in Munster and in Leinster; he died in the reign of King Finachta, 674 to 693; he was honoured also in Ardinnan, on the 16th of March. This last is the "Finnan," spoken of in Colgan's note 103. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xlix., p. 380.

<sup>127</sup> Upon what authority is uncertain, but O'Donnell says of him: "S. Finnen qui in monasterio de Magh-Cosgain anachoreticam vitam diu transduxit."—Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xcv., p. 404.

<sup>128</sup> He was born in 624, so that he was in his fifth year, at the date of the battle. He speaks also in the first person here, as in other passages of his Life of St. Columba.

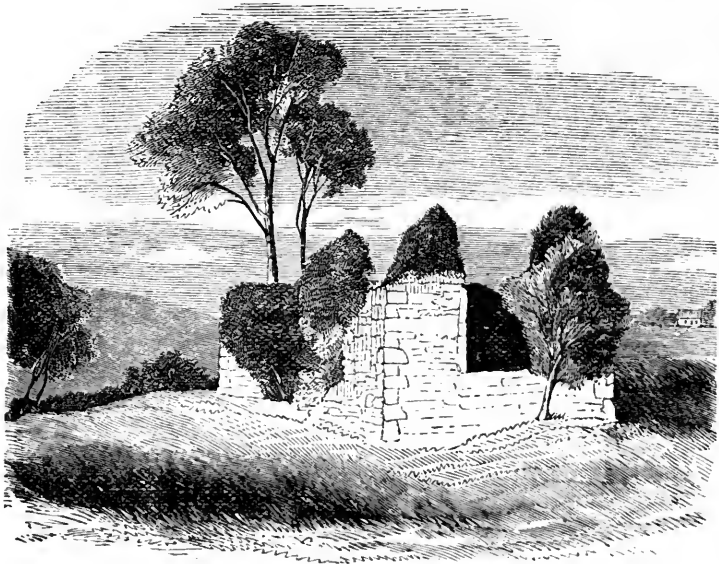
<sup>129</sup> The Rev. Dr. O'Connor suggests, that Finnan, the son of Arennan, and who is venerated on the 12th of February, was identical with him. See "Rerum Hibernicarum Scriptores," tomus iv., *Annales Ultonienses*, p. 60.

<sup>130</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. xcv., p. 404.

<sup>131</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 49, and nn. (a, b, c, d, e, f, g, h, i, k, l, m, n, o), pp. 91 to 97.

<sup>132</sup> This is rendered "cataract of the oak," in Very Rev. Archdeacon T. O'Rorke's learned and interesting "History, Antiquities, and present state of the Parishes of Ballysadare and Kilvarnet, in the County of

there to receive him with all honours. There were present many holy persons, both men and women.<sup>133</sup> Among these are enumerated the following names : St. Moninnia,<sup>134</sup> of Sliabh Culiun ; the two sons of Conall,<sup>135</sup> of Killchora ; Manius,<sup>136</sup> Bishop of Tyr-Oilill ; Muredach,<sup>137</sup> of Killala, in Tyr Amhalgaidh ; Ronius,<sup>138</sup> Bishop of Kill-Ronius ; Caiminus,<sup>139</sup> of Inis-Kealtra ; Regulus,<sup>140</sup> of Mucinis, in the territory of Dalgeis ; Senanus,<sup>141</sup> of Inis-Cathy ; Senanus,<sup>142</sup>



Killasnet Old Church, County of Leitrim.

of Lathir Brivin ; Erminus,<sup>143</sup> of Cluain-reilgeach, in Meath ; seven Bishops of Cluain Hemain ;<sup>144</sup> Libania<sup>145</sup> and Fortchern,<sup>146</sup> of Odhba Keara, in Partry ; Grellan,<sup>147</sup> of Cravibh, at the eastern side of Magh Luirg,<sup>148</sup> or Crouen,<sup>149</sup>

Sligo," &c., chap. i., sect. i., p. 2.

<sup>133</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, Vita S. Farannani Confessoris, cap. vi., vii., pp. 336, 337.

<sup>134</sup> Her festival occurs, on the 6th of July.

<sup>135</sup> Their festivals—if any they had—are not known.

<sup>136</sup> His feast occurs on the 2nd of September.

<sup>137</sup> His festival occurs on the 12th of August.

<sup>138</sup> His festival is celebrated at the 23rd of November.

<sup>139</sup> His festival occurs on the 25th of March.

<sup>140</sup> His festival is celebrated on the 16th of October.

<sup>141</sup> His festival occurs on the 8th of March.

<sup>142</sup> His festival occurs on the 2nd of Sep-

tember.

<sup>143</sup> His festival is celebrated on the 5th of August.

<sup>144</sup> It does not seem likely, that seven bishops were there and representing one place. Some error of statements seems to have entered into this narrative. In an ancient Book of Irish Litanies, seven Bishops of Cluain-Emhain—supposed to have been in the county of Roscommon—are invoked.

<sup>145</sup> Her festival is supposed to be celebrated on the 18th of December.

<sup>146</sup> His feast occurs, either on February the 17th, or on the 11th of October.

<sup>147</sup> His festival occurs on the 10th of November.

<sup>148</sup> A plain in the barony of Boyle, and county of Roscommon.

<sup>149</sup> In the reign of Caibre Mor, it was so called.

<sup>150</sup> Her feast occurs on the 24th of



Kyria,<sup>150</sup> of Kill Skyria ;<sup>151</sup> Corcaria Keann, and Corcaria Caoin,<sup>152</sup> the two daughters of Eogan, and the daughter of Cathald,<sup>153</sup> from Kill-Comlach, at Magh-Luirg ; Loman,<sup>154</sup> of Lough Gill, between the countries of Carby and Breffney ; Mofrisius,<sup>155</sup> son to Fachtna, of Sligeach ; Inella, a devout virgin ;<sup>156</sup> Osnata,<sup>157</sup> of Gleann Dallain,<sup>158</sup> in Carby ; and Geghia,<sup>159</sup> of Geghe Island ; Derbilias,<sup>160</sup> of Irras ; seven Nuns,<sup>161</sup> of Tyr-ua-Fiachra aidhne ; Mugania,<sup>162</sup> of Rath Aradh, with Brochlacha<sup>163</sup> from Carby.<sup>164</sup> Here, indeed, was met a very distinguished assemblage of pious persons, to confer with one of the most illustrious saints of the age and of his country.

Among the notabilities of Ireland, in the time of St. Columba, was Aidus Slane, the eldest son of Diarmait Mac Cerbhaill, by Mughaina,<sup>165</sup> who belonged to the province of Munster. It is stated,<sup>166</sup> that Aedh was so surnamed, from the River Slaine, near which he was born. As heir to the lordship of the southern Hy Neill, he was a consenting party to the grant of Ceanannus, or Kells, to St. Columba.<sup>167</sup> On his father's death, he succeeded to that local dignity. At the instance of St. Columba, about the year 580, he granted to St. Columba Elo the land of Fiod Elo, in Ferceall,<sup>168</sup> where the church of Lann-Elo or Lynally was subsequently built.<sup>169</sup> The prince thus alluded to came on one occasion to visit Columba, when the holy man was sojourning for some time in Ireland. It happened, probably about this time. As a remarkable instance of Columba's prescience, he spoke in the following prophetic strain to Aid : " You ought to take care, my son, lest by unlawfully slaying any of your kinsmen, you lose the honour attaching to the monarchy of Ireland, predestined for you by God ;<sup>170</sup> for, if you commit that sin, you shall not enjoy the whole kingdom of your father, but a part of it in your tribe, and for a short time only." In due course, these words of the saint were fulfilled, according to his prediction. Aedh Slaine's abode was on an island in Loch Leibhinn, now Lough Lene, near Fore, in

March.

<sup>151</sup> Now Kilskyre, in the county of Meath.

<sup>152</sup> These were virgins, but their festivals—if any they had—are not mentioned, in our Calendar.

<sup>153</sup> Her festival not alluded to, in the Irish Menologies.

<sup>154</sup> His festival occurs on the 4th of February.

<sup>155</sup> His festival is supposed to occur on the 21st of December.

<sup>156</sup> This saint—thought by Colgan to have been the same as Derinella—is venerated on the 26th of October.

<sup>157</sup> Her festival occurs, on the 7th of January.

<sup>158</sup> From her, it is likely Killasnet, in the county of Leitrim, derived its name. This old church, surrounded by a graveyard, is now in ruins. The accompanying illustration is from a sketch by the writer, and taken on the spot, in June, 1876. This sketch was drawn by William F. Wakeman, on the wood, which was engraved by Mrs. Millard.

<sup>159</sup> Her festival occurred possibly on the 22nd of March, and it is thought by Colgan, that she may be identical with a Degia, or Degitchia, venerated on that day.

<sup>160</sup> Her feast is said to have occurred on the 3rd of August.

<sup>161</sup> Their feast is supposed by Colgan to

have been celebrated on the 24th of May, at Teagh na ninghean, in Connaught, as he thinks these were the seven daughters of Fergus, thus recorded.

<sup>162</sup> It seems uncertain that she had a place in our Calendars.

<sup>163</sup> Her festival is thought by Colgan to have been celebrated on the 17th of February.

<sup>164</sup> For the foregoing account, the reader is referred to the Second Volume of this work, at the 15th of February, where the Acts of St. Farannan, Confessor and Patron of All-Farannan, are given. See Art. ii., chap. ii.

<sup>165</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxviii. Februarii, Vita S. Aidii, Epis. et Confessoris, cap. xviii., p. 420.

<sup>166</sup> By Rev. Dr. Jeffrey Keating, in his "General History of Ireland," book ii., at A.D. 587.

<sup>167</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxiv., p. 400.

<sup>168</sup> According to the Manuscript in Trinity College, Dublin, and classed E. 3. 11. Vita S. Colmaneli, fol. 106a b.

<sup>169</sup> See Archbishop Ussher's Works, edited by Dr. Elrington, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 530.

<sup>170</sup> According to Adamnan, in his Life of our saint, King Oswald was said to be "a

the county of Westmeath:<sup>171</sup> On the death of Aedh, son of Ainmire, in 598, he and Colman Rimidh, one of the Cenel Eoghain, were elevated as joint sovereigns of Ireland. His after career seems to have been both an unprincipled and an unhappy one. In the year 600,<sup>172</sup> this wretched king is recorded to have accomplished—and in a treacherous manner—the assassination of his own nephew Suibhne, son of Colman Mor, also called Columbanus,<sup>173</sup> at Bridamh, on the Suainu. As usual in those times, and according to the old Celtic feeling, it was deemed a rightful proceeding for the next-of-kin to seek revenge for such a family-outrage. Accordingly, retribution followed in 604, when Aedh Slaine fell by Conall, son of Suibhne, on the brink of Loch Semdy, in Westmeath. Aedh Guadan, foster-brother of Conall Guithbinn, and Baethgal Bile, wounded him.<sup>174</sup> Aidus Slaine reigned, it is said, only four years and three months, as a colleague in the kingdom<sup>175</sup> with Colman Rimidh. Such division of government was not unusual at this period.<sup>176</sup>

While the holy Abbot was in Connaught, on one occasion, he had a vision regarding a certain Baithen,<sup>177</sup> the son of Cuanach, and who was remarkably gifted, not more for his commanding stature and singular corporal beauty of shape, than for his personal purity and holiness of life. This Columba mentioned to his monks, and when the rumour reached Baithen, he began to fear that those praises bestowed on him for his bodily perfections might diminish the gifts of grace in his soul. Accordingly, he prayed the Almighty, that his stature might be diminished, and that some bodily defects should be set on him, so that his soul alone might be adorned with virtue. Whereupon, his earnest prayers were heard, and from that day forward, his stature decreased until he became lower than other men, while a sore grew on his breast, and it wasted the life-current in his veins to such a degree, that his appearance was totally changed, his face became pallid, and for the remainder of his days, he was oppressed with a painful illness. Thus was virtue perfected in infirmity; for, while his bodily strength declined daily, virtue and grace took more deeply their roots in his heart.<sup>178</sup>

To the great success of Columba, these happy instruments of Divine grace, who were employed under him, must have contributed in a great measure. His disciples were men of learning, as also men of zeal, intelligence, and piety. He chose persons of this stamp, for his first associates; until his own seminaries furnished him afterwards, with a sufficient supply of capable assistants. The institution of schools and seminaries for learning thus prepared students for the ministry, and trained them up from infancy in the spirit and

Deo ordinatus," lib. i., cap. 1, and so likewise Diarmait, father of this Aedh, lib. i., cap. 36.

<sup>171</sup> See Colgan's "Acta Sanctorum Hibernie," xx. Januarii, Vita S. Fehini, Supplementum, cap. xxiii., pp. 135, 141. Also, *ibid.*, xxviii. Februarii, Vita S. Aidi, cap. xxvii., p. 421.

<sup>172</sup> At this year is the following entry in Tigernachii Annales: *ingulatio Suibhne mac Colman moir la hAed Slaine a mhíroam for Suanna.*

<sup>173</sup> Columbanus in the text of Adamnan is an instance of the occasional use of that name for Colmanus.

<sup>174</sup> At the year mentioned, Tigernach thus relates: *ingulatio Aedh Slaine o Conall mac Suibhne for bpu locha Semvighe. Aedh Guadan comalta Conall guithbino ocu' Baethgal Bile pon gumer-*

*cap eum: unde dictum est:—*

CONALL ROBU AEOH SLAINE  
AEOH SLAINE ROBU SUIBNE.

<sup>175</sup> Colgan justly styles the harmony between this chapter and the Annals as something very remarkable. See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xiv., p. 342, and nn. 52, 53, 54, pp. 375, 376.

<sup>176</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 14, and nn. (a, b, c, d, e), pp. 42, 43.

<sup>177</sup> His festival has been assigned to the 19th of February, by Colgan. A further account of him will be found on that day, in the Second Volume of this work, Art. ii.

<sup>178</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xx., p. 434, and n. 11, p. 452.

habits of their holy office. In his religious houses, those pupils were kept, until their character was fully formed, and until their qualifications were well known and proved. Such training had a powerful tendency, to make their future labours successful. Of Columba's own scholars or disciples, above one hundred had the honour of being included among the saints.<sup>179</sup> Their festivals had been observed, owing to the gratitude of the inhabitants in those places, which had benefited by their labours. This we find, from the accounts given of them, by various authors. The following is an Alphabetical List<sup>180</sup> of some classed among the most eminent of Columba's immediate disciples and contemporaries, as compiled with great labour and care by Father John Colgan,<sup>181</sup> and after him, by the Rev. John Smith, D.D.,<sup>182</sup> who has left us an interesting record of Iona's founder. 1. St. Ængus, a monk of Durrow, and surnamed Laimhiodhan, of Ossorian race, and whose feast has been assigned to the 16th of February.<sup>183</sup> 2. St. Aidan or Aodhan, son of Libher, afterwards Bishop of Lindisfarne.<sup>184</sup> He was supposed by Colgan, to have been at first a monk in Iona.<sup>185</sup> If this conjecture and identification be correct, his festival must be assigned to the 31st of August.<sup>186</sup> 3. St. Aidan Mocukein, or son of Kien,<sup>187</sup> abbot of Cuil-uisce, and said to have been nephew to Columba on the side of Sinecha, sister to our saint. 4. St. Ailbhe, son of Ronan, is said to have been venerated on the 30th of January.<sup>188</sup> 5. St. Baithan, of Doire-chalgaich. His feast has been assigned to the 29th of November.<sup>189</sup> 6. St. Baithen, son of Brendan, abbot of Hi. He was a favourite disciple, and the immediate successor of St. Columba. His feast also occurs, on this the 9th day of June.<sup>190</sup> 7. St. Barrind, abbot of Kill-barrind, in Tyrconnell. His feast also occurs, on the 9th of June.<sup>191</sup> 8. St. Becan, son of Ernan, brother of Cumin Fionn. He was a monk at Iona, and a hermit. His feast has been assigned to the 17th of March.<sup>192</sup> 9. St. Bec, or Beg-bhile, son of Tighernach. His feast has been assigned to the 12th of October.<sup>193</sup> 10. St. Berach, said to have been a monk of Hi, and abbot of Cluain-choirpe.<sup>194</sup> His feast is referred to the 15th of February, but it is doubtful, if he were a disciple of St. Columba. 11. St. Berchan, or Barchan, surnamed Mesloër,<sup>195</sup> a monk of Iona.<sup>196</sup> 12. St. Bran,

<sup>179</sup> The festivals of most among the following are noted in the Irish Calendars and Martyrologies. Thus, Ængus the Culdee, the Martyrologies of Tamlaght, of Cashel, of Marianus O'Gorman, of Cathal Maguire, of Duaid Mac Firbis, of Father Fitzsimon, and of the O'Clerys, have their respective entries.

<sup>180</sup> This order, adopted by Colgan, includes not alone those expressly mentioned in the Acts of St. Columba as his disciples; but also, those nearly related to him as nephews, &c., and some who lived in houses of his foundation.

<sup>181</sup> See "Trias Thaumaturga," Appendix Quarta ad Acta S. Columbæ, cap. x., pp. 487 to 492.

<sup>182</sup> See his "Life of St. Columba," Appendix, pp. 154 to 161.

<sup>183</sup> See a further account of him, at that date, in the Second Volume of this work, Art. iii.

<sup>184</sup> See Bede's "Historia Ecclesiasticæ Gentis Anglorum," lib. iii., cap. 3, pp. 166, 167.

<sup>185</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. iii., cap. vi., p. 365, and n. 10, p. 386.

<sup>186</sup> See an account of him at that date, in this work.

<sup>187</sup> By Colgan, his festival is supposed to have been, on the 27th of August, or on the 14th of October.

<sup>188</sup> See a further account of him, in the First Volume of this work, at that date, Art. vii.

<sup>189</sup> See an account of him in this work, and at that date.

<sup>190</sup> See his Acts, immediately succeeding this Life of St. Columba.

<sup>191</sup> See an account of him subsequently given, at this date.

<sup>192</sup> See an account of him, in the Third Volume of this work, and at that date, Art. ii.

<sup>193</sup> See an account of him, at that date, in the present work.

<sup>194</sup> See his Life, in the Second Volume of this work, at that date, Art. i.

<sup>195</sup> See Colgan's "Trias Thaumaturga," Adamnan's Vita S. Columbæ, lib. iii., cap. xxi., p. 368, and Quinta Vita S. Columbæ, lib. ii., cap. cx., p. 429.

<sup>196</sup> His name does not appear in any of our Calendars.

or Brannius, in Doire-Chalguich, son of Degill, and nephew of Columba, by his sister Cumenia. He is said to have been venerated at Clane in Leinster, on the 18th of May.<sup>197</sup> 13. St. Cailten, monk of Iona, and Præpositus of Kill-Dima, or Dimba, at Loch-ava. He is thought<sup>198</sup> to have been venerated, either at the 25th of July,<sup>199</sup> or at the 29th October.<sup>200</sup> 14. St. Cairnan, son of Brandubh, who was companion of St. Columkille, at the time he first set out for Britain. There is a St. Carnan venerated in our Calendars, at the 31st of January,<sup>201</sup> as also another saint, bearing the same name, at Cluain-ich, for the 28th of April.<sup>202</sup> 15. St. Ceata,<sup>203</sup> or Catan. He is supposed by some to have been the bishop Ceadan of Bede; by others, the Cetheus, surnamed Peregrinus, said by Herman Greven to have suffered martyrdom in Italy. 16. St. Ceallach, a monk of Iona, and afterwards bishop of the Mercians, in England. His feast has been referred to the 1st of May; however, the bishop Ceallach or Kellach, of Killala,<sup>204</sup> then venerated, appears to have been quite a different person. 17. St. Cobhran, son of Enan, and nephew of Columba, by his sister Minchotha. He is thought to have been the saint Cobran, venerated at the church of Cluain, near Derry, on the 19th of July;<sup>205</sup> or he may have been venerated, in the church of Cluain-Chuallacta, at the 2nd of August.<sup>206</sup> 18. St. Cobhthach,<sup>207</sup> son of Brendan, and brother of St. Baithen, one of St. Columba's companions to Britain. It is not known, with certainty, if he have a festival. 19. St. Colgu, or Colgan, of Kill-cholgan, in Connaught. His feast is set down at 20th of February,<sup>208</sup> by Colgan; but, this does not appear to be correct. 20. St. Colgo, or Colgan, son of Aodh Draighneach, a monk of Hi. Colgan treats of him at the 20th of February,<sup>209</sup> as if he had a festival, at that day.<sup>210</sup> 21. St. Collan, of Dermagh, in Meath. A feast has been assigned to him at the 16th of September, as a St. Colan,<sup>211</sup> venerated in our Calendars. 22. St. Colman, or Columban, founder of the monastery of Snamhluthir. He is said to have been venerated, on the 1st of January.<sup>212</sup> 23. St. Colman, monk of Hi, and afterwards said to be of Lindisfarne. To him has been assigned a feast, at the 8th of August.<sup>213</sup> 24. St. St. Colman, son of Comhgellan, and who died in 620, according to the "Annals of the Four Masters."<sup>214</sup> 25. St. Colman, abbot of Rechain. He

<sup>197</sup> See a further account of him, at that date, in the Fifth Volume of this work, Art. iii.

<sup>198</sup> By Colgan.

<sup>199</sup> See a notice of him in the present work at that date.

<sup>200</sup> See notices of St. Caelan, at that date, in this work.

<sup>201</sup> See the First Volume of this work, at that date, Art. xi.

<sup>202</sup> See notices, in the Fourth Volume of this work, at that date, Art. vi.

<sup>203</sup> He was one of the companions, who left Ireland with St. Columba, when he first went to Britain.

<sup>204</sup> See his Acts, at that date, in the Fifth Volume of this work, Art. i.

<sup>205</sup> See notices of him, at that date, in this work.

<sup>206</sup> See notices of him, at that date, in this work.

<sup>207</sup> According to David Camerarius, a St. Cibthacus, had a feast, at the 7th of August. See Bishop Forbes' "Kalendars of Scottish Saints." Scottish Entries in the Kalendar of David Camerarius, p. 239. We find no

corresponding entry, in our Irish Calendars.

<sup>208</sup> See notices of the saints, bearing this name, in the Second Volume of this work, and at that date.

<sup>209</sup> See "Acta Sanctorum Hiberniæ," xx. Februarii, De S. Colgo, sive Colgano, Abbate de Kill-Colgan, in Connacia, pp. 380, 381.

<sup>210</sup> We have preferred treating of him, at the 25th of February, in the Second Volume of this work, Art. iii., Reputed Feast of Cailten, or Coelten, or Colga, Monk, at Iona, Scotland.

<sup>211</sup> Notices of him may be found, in this work, and at the same date.

<sup>212</sup> This statement we receive with considerable doubt, as may be seen, by referring to the First Volume of this work, at that date, Art. xvi., St. Colman, son of Eochaidh.

<sup>213</sup> See a more detailed account of him, in this work, at that date.

<sup>214</sup> See Dr. O'Donovan's edition, vol. i., pp. 242, 243.

<sup>215</sup> At this date, there does not appear to have been any corresponding entry in our

is said to have been venerated on the 16th of March<sup>215</sup>—but we suppose this to have been a mistake for the 16th of June.<sup>216</sup> At this latter date, further notices of him may be found in this work. 26. St. Colman, son of Enan, and of Minchotha, sister of St. Columkille, and who, according to Colgan, seems to have been venerated on the 5th of March,<sup>217</sup> or at the 9th of April.<sup>218</sup> 27. St. Colman,<sup>219</sup> son of Tighernach,<sup>220</sup> brother to Beg-bhile, Connan and Cuan. He was nearly related to St. Columba, being the fourth in descent from Conall Gulban. 28. St. Colman, or Columbanus, son of Ronan, who derives his descent from Conall Gulban. His festival—if one he had—does not appear to be known,<sup>221</sup> 29. St. Colum Crag, of Enach in Ulster, had a festival, on the 22nd of September.<sup>222</sup> 30. St. Coman, or Comhan, brother to SS. Cumin and Becan. His feast has been set down at the 18th of March.<sup>223</sup> 31. St. Comgan, or Caomhghan, son of Deghill, and sister's son of Columba. It is said, by Colgan, either on the 2nd of August,<sup>224</sup> or on the 13th of October,<sup>225</sup> his feast was celebrated. 32. St. Conall, abbot of Innis-caoil, in Tirconnel, was venerated on the 20th of May.<sup>226</sup> 33. St. Conna, or Connan, surnamed Dil, son of Tighearnach, and brother of St. Colman, had a festival on the 8th of March,<sup>227</sup> near Easruaidh in Tirconnel. 34. St. Conacht, or Connachtach, son of Maoldraighneach, about whom very little seems to be known. 35. St. Conrach Mac-Kein, Priest of Dermagh monastery, is said to have been venerated on the 23rd of February.<sup>228</sup> 36. St. Constantin, or Cusandin, King of Cornubia. He is said<sup>229</sup> to have presided over the monastery of Govan, upon Clyde, and to have converted the people of Kintyre, where he suffered martyrdom. We have already treated about him at the 11th of March,<sup>230</sup> the date assigned for his festival. 37. St. Cormac Hua Liethain, abbot of Dermagh. His feast was held, on the 21st of June.<sup>231</sup> 38. St. Cormac is said to have been the first missionary to the Northumbrians. He flourished in the year 630, and he is revered, on the 12th of March,<sup>232</sup> as has been stated. 39. St. Cuannan, abbot of Kill-chuannain, in Connaught. His festival has been assigned to the 4th of February.<sup>233</sup> 40. St. Cuan or Coan, son of Tighernach, was venerated on the 2nd of March.<sup>234</sup>

#### Calendars.

<sup>216</sup> There is a notice of Colman, son of Roi, of Reachrainn, on the 16th of June, in the Irish Calendars.

<sup>217</sup> This is certainly a mistake of Colgan, as may be seen by referring to the Third Volume of this work, at the date, where the feast belongs to Colman the Thirsty, a disciple of St. Patrick, Art. iii.

<sup>218</sup> See the brief allusion to St. Colman, Art. v., in the Fourth Volume of this work, at the 9th of April.

<sup>219</sup> The date for his festival—if any he had—seems to be unknown. See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. 3, num. 9, p. 480.

<sup>220</sup> Son of Fergus, son of Ængus, son to Conall Gulban, according to the Genealogies of the Irish Saints, chap. i.

<sup>221</sup> See *ibid.*, num. 8, p. 480.

<sup>222</sup> See also notices of him, at this date, in the present work.

<sup>223</sup> See the Third Volume of this work, at the same date, Art. i.

<sup>224</sup> See notices regarding him, at this date, in the present work.

<sup>225</sup> See also the notices of St. Comgan or Comdhan, at that date, in the present work.

<sup>226</sup> See an account of him, in the Fifth Volume of this work, at that date, Art. ii.

<sup>227</sup> See an account of him, at this date, in the Third Volume of the present work, Art. xiii.

<sup>228</sup> See at the same date, the Second Volume of this work, for further notices regarding him, Art. vi.

<sup>229</sup> By Fordun, in his "Scotichronicon."

<sup>230</sup> See Third Volume of this work, Art. ii.

<sup>231</sup> There further notices of him may be found in the present volume.

<sup>232</sup> See the Third Volume of this work, at that date, for further notices of him, Art. xii.

<sup>233</sup> See the Second Volume of this work, at that date, for his Acts, Art. i. However, in these there do not appear any indications, that he had been a disciple of St. Columba.

<sup>234</sup> See an account of him, at that date, in the Third Volume of this work, Art. xiii.

41. St. Cuchumin Mac-Kein, called abbot of Hi,<sup>235</sup> and nephew of St. Columba, by his sister Sinecha. 42. St. Cumin, surnamed Fionn, abbot of Hi, and who wrote Columba's Life. His feast was held on the 24th of February, where we have already noticed him.<sup>236</sup> 43. St. Dachonna, abbot of Eas-mac-neirc, in Connaught. His feast has been assigned to the 8th of March.<sup>237</sup> 44. St. Dallan Forguill, formerly a bard or poet, whose feast is celebrated on the 29th of January,<sup>238</sup> and who pronounced a panegyric in ancient Irish verse on St. Columba. 45. St. Dermot, one of King Loogaire's descendants, who was the servant of St. Columba, and the companion of his voyage to Britain. According to Colgan, his feast was held on the 6th<sup>239</sup> or 18th of January.<sup>240</sup> 46. St. Dima, monk of Iona, afterwards a bishop of the Mercians, in England. He flourished in the early part of the 7th century. His festival has been variously placed at the 22nd of February,<sup>241</sup> at the 8th of April,<sup>242</sup> at the 19th of June, at the 19th of July, and at the 16th of November. 47. St. Eochadh, or Eochadh Torannan, is said to have had a festival at the 25th of January.<sup>243</sup> 48. St. Enna, son of Nuadhan, abbot of Imleach-foda, in Connaught, has been assigned a festival at the 18th of September.<sup>244</sup> 49. St. Ernan, uncle to St. Columba, and abbot of Himba, who is thought by Colgan to have had a festival, at the 18th of August.<sup>245</sup> 50. St. Ernan, abbot of Drim-tuam, or Drumhome, in Tirconnell. His feast is set down, at the 1st of January.<sup>246</sup> 51. St. Ernan, abbot of Torach, and of the race of King Niall. According to Colgan, he seems to have been identical with a Saint Ernan, whose feast occurs, on the 11th of January.<sup>247</sup> 52. St. Ernan, of Teach-Ernain. He is also called Mernoc. He was the son of Degill, and of Cumenia, the sister of St. Columba. 53. Blessed Eoghan, or Eoghanan, a Pictish presbyter, and a monk of Iona. Colgan supposes he may have been the Eogan or Eugenienius of Lismore, in the Hebrides, and whose festival occurs at the 16th or 17th of October.<sup>248</sup> 54. St. Failbhe, abbot of Hi, and whose feast occurs the 22nd of March.<sup>249</sup> 55. St. Farannan, abbot of All-Farannain, in Connaught, and whose festival occurs, at the 15th of February.<sup>250</sup> 56. St. Fiachna, or Fechno, of Agha-luing, Ethica. In the opinion of Colgan, he may be the saint Fiachna, who had a festival at the 13th of March,<sup>251</sup> or another whose feast occurs on the 29th of April.<sup>252</sup> 57. St. Fechno, or Fetchuo, son of Rodan, who flourished A.D. 580.<sup>253</sup> According to some accounts, he was venerated on the 12th of March,<sup>254</sup> while others place the

<sup>235</sup> This appears to be a statement, for which there is no warrant.

<sup>236</sup> In the Second Volume of this work, Art. i.

<sup>237</sup> See an account of him, at that date, in the Third Volume of this work, Art. xiv.

<sup>238</sup> See his Life, written at that date, in the Fifth Volume of this work, Art. v.

<sup>239</sup> See some account of him, in the First Volume of this work, at that date, Art. iii.

<sup>240</sup> This date seems to be incorrectly printed, as no saint of the name appears in our Calendars, at the latter day.

<sup>241</sup> See his Life, at that date, in the Second Volume of this work, Art. ix.

<sup>242</sup> See also notices respectively, at this day, and at the following dates.

<sup>243</sup> See an account of St. Eochod, Apostle among the Picts, at 25th of January, in the First Volume of this work, Art. i.

<sup>244</sup> See a notice of him, at that date, in the

present work.

<sup>245</sup> See an account of St. Ernin or Mernog, at that date, in this work.

<sup>246</sup> See the First Volume of this work, at that date, Art. viii.

<sup>247</sup> See notices of St. Ernan, son of Caemhan, at that date, in the First Volume of this work, Art. v.

<sup>248</sup> See a notice in this work, at both dates.

<sup>249</sup> See the Third Volume of this work, at that date, Art. i.

<sup>250</sup> See his Life, at that date, in the Second Volume of this work, Art. ii.

<sup>251</sup> He may have alluded to St. Viganus, of whom there are notices, at that date, in the Third Volume of this work, Art. viii. However, it seems most probable, he meant St. Fiachna, venerated at the 30th of the month. See *ibid.*, Art. ix.

<sup>252</sup> See the Fourth Volume of this work, at that date, Art. iii.

natalis of St. Fethchuan, at the 23rd of July.<sup>255</sup> 58. St. Fergna, called Virginous, by Adamnan, and who was abbot of Hií. His feast occurs, at the 2nd of March.<sup>256</sup> 59. St. Finan, surnamed Lobhar, abbot of Sord, near Dublin. His Acts will be found written, at the 16th of March.<sup>257</sup> 60. St. Finan, or Finthan, abbot of Rath,<sup>258</sup> in Tirconnel. He is thought to have been venerated, on the 25th of November.<sup>259</sup> 61. St. Finan, or Fennin, abbot of Magh-chosgain, in the diocese of Derry. According to Colgan, he appears to have been venerated, either on the 2nd of March,<sup>260</sup> or on the 29th of December.<sup>261</sup> 62. St. Finan, an anchorite, near Durrow; supposed by some to be the same with the preceding. 63. St. Finan, who succeeded Aidan as bishop of Lindisfarne. His Acts are set down, at the 17th of February.<sup>262</sup> 64. St. Finbarr, abbot of Drim-cholum, in Connaught. He is said<sup>263</sup> to have been venerated on the 25th of July,<sup>264</sup> or on the 9th of September.<sup>265</sup> 65. St. Finnchan, abbot of Ardchaoin. He had a festival, at the 11th of March.<sup>266</sup> 66. St. Finnlugan, a monk of Hi, and about whom more may be found, at the 3rd of January,<sup>267</sup> the day for his festival. 67. St. Finten, or Fintan, son of Aodh, founder of the monastery of Caille Abbind. Colgan is of opinion, that he may be found among the different saints bearing his name, and respectively revered, at the 19th of September,<sup>268</sup> the 1st of October,<sup>269</sup> or at the 7th<sup>270</sup> and 9th<sup>271</sup> of November. 68. St. Fintan Munnu, son of Tulchan, of whom more shall be said. 69. Blessed Genere, or Gueren, a Saxon or Anglo-Saxon monk of Iona. Colgan observes, that perhaps he was the Guereus, who is mentioned in the Calendars, at the 25th of January,<sup>272</sup> or the Gueren, who has a feast on the 27th of July.<sup>273</sup> 70. St. Grellan, son of Rodan, or Grellan Aoibhleach. He was the companion of St. Columba's first voyage to Britain. In the opinion of Colgan, he was either Greallan, the son of Rodan, venerated on the 15th of April,<sup>274</sup> or Grellan Aoibhleach, who was venerated at Tamactacarna, in the territory of Hy Brazil, on the 13th of July.<sup>275</sup> 71. St. Hilary, or Elaire, son of Fintan, and brother of SS. Aidan and Conrach. He is said to have been venerated, in the island of Lough Cre, in Leinster, on the 7th of September.<sup>276</sup> 72. St. Lasran, or Lasren, son of Feradach, abbot of Dermagh. He was venerated on the 16th of Septem-

<sup>253</sup> See "Martyrologum Anglicanum."

<sup>254</sup> See the Third Volume of this work, at that date, Art. xiii.

<sup>255</sup> See a notice of him, at that date, in this work.

<sup>256</sup> See notices of him, in the Third Volume of this work, at that date, Art. iv.

<sup>257</sup> See the Third Volume of this work, at that date, Art. i.

<sup>258</sup> Also named Rathmunterdoney, county of Donegal.

<sup>259</sup> See some account of him at that date, in the present work.

<sup>260</sup> See at that date, in the Third Volume of this work, Art. xi.

<sup>261</sup> See, also, notices of him in this work, at that date.

<sup>262</sup> See the Second Volume of this work, Art. xxvi.

<sup>263</sup> By Colgan.

<sup>264</sup> See the Seventh Volume of this work, at that date.

<sup>265</sup> The present holy man seems, however, to be different from the St. Fionnbharr of Cill Cunga, whose feast is set down, on the 9th of September.

<sup>266</sup> See some account of him, in the Third Volume of this work, at that date, Art. v.

<sup>267</sup> See, at that date, the Third Volume of this work, Art. ii.

<sup>268</sup> The Fionntain, at this date, is characterized as an Abbot. See the notice in this work, at that day.

<sup>269</sup> See notices, at that date, of a St. Fintan, in the present work.

<sup>270</sup> See notices, at that date, of a St. Fionntan, in the present work.

<sup>271</sup> See at that date, in the present work, a St. Fionntan's festival.

<sup>272</sup> This seems to be an incorrect conjecture. See notices of Guaire, bishop of Gorbail, at that date, in the First Volume of the present work, Art. iv.

<sup>273</sup> See notices of him, at that date, in the present work.

<sup>274</sup> See an account of him, at that date, in the Fourth Volume of this work, Art. vi.

<sup>275</sup> See notices, at that date, in the present work.

<sup>276</sup> See an account of him, in this work, and at that day.

<sup>277</sup> See an account of him, at that date, in

ber,<sup>277</sup> and he died in the year 601 or 602. 73. St. Lasran, called Hortulanus, or the Gardener, who was a monk of Iona, and who is supposed, to have been venerated, on the 26th of December.<sup>278</sup> 74. St. Lasran,<sup>279</sup> son of Deghille, and brother of St. Bran, St. Mernoc, and St. Moeldubh. He was a nephew of St. Columba, by his sister Cumenia. He is thought to have been the St. Lasran of Inis Muiradagh, an island off the west coast of Connaught, and near Tirconnell. A feast has been assigned to him, at the 12th of August.<sup>280</sup> 75. St. Lasran, or Lasar, son of Ronan, said to have been venerated at the 7th of September,<sup>281</sup> or on the 26th of December.<sup>282</sup> 76. St. Libhran of Connaught, who is buried at Durrow, and whose feast occurs, at the 11th March.<sup>283</sup> 77. St. Loman, of Lochuair, who is venerated at Port Lomain, on the 7th of February.<sup>284</sup> 78. St. Luga Ceanaladh, a monk of Hi. By Colgan, he is thought to have been identical with St. Lugu or Luga, who had a festival on the 16th of June.<sup>285</sup> 79. St. Lugaide, of Cluain-laogh,<sup>286</sup> is said to have been one of St. Columba's companions, when he first travelled to Britain. His feast was held on the 24th of March. 80. St. Lugaide, abbot of Cluain-finchoil. He is said to have been venerated on the 2nd of March.<sup>287</sup> 81. St. Lugaide, surnamed Laidir, of Tir-da-chraobh, was a monk of Iona, and thought by Colgan, to have had a feast at the 31st of January.<sup>288</sup> 82. St. Lugbe Mac-cunin, a monk of Hi, abbot of Elen-naomh. He is said<sup>289</sup> to have been venerated on the 22nd<sup>290</sup> or 24th of July.<sup>291</sup> 83. St. Lugbe Mac-Blai, a monk of Hi. As a St. Lugeus, without any other designation, had a feast on the 22nd and 24th of July,<sup>292</sup> it is possible, the present holy man may claim one of those festivals. 84. St. Lughne Mac-cumin, brother of St. Lugbe, was a monk of Iona, and a superior over the monastery founded in Elena island. Colgan thinks his festival should be assigned to the 25th of April.<sup>293</sup> 85. St. Lughne Mac-Blai, brother of Lugbe Mac-Blai. Colgan thinks his festival was held, on the 20th of January.<sup>294</sup> 86. St. Mernoc, or Marnoc, was son of Degill, and of Cumenia, the sister of St. Columba. Colgan declares it to be doubtful, whether he was the Mernoc or Ernan, venerated at Teghernain, on the 17th of January;<sup>295</sup> or a St. Mernoc, venerated at Cluain-reilgeach, in Meath, on the 5th of August;<sup>296</sup> or another Mernoc, whose feast occurs in the Calendars, at the 27th of December.<sup>297</sup> 87. St. Miril, sister's son of Columba.<sup>298</sup> His mother is called Ena, by Cathald Maguire; but, Colgan

the present work.

<sup>276</sup> See an account of him, at that date, in the present work.

<sup>279</sup> Here Colgan has number 69, and it is followed afterwards by a continuous error in the printing. In our text, we have preserved the correct enumeration.

<sup>280</sup> There is an account of him, at that date, in the present work.

<sup>281</sup> See a notice of St. Molaissi, at that date, in the present work.

<sup>282</sup> See an account of him, in this work, and at that day.

<sup>283</sup> See the Seventh Volume of this work, and at that date, Art. iv.

<sup>284</sup> See an account of him, at that date, in the Second Volume of this work, Art. ii.

<sup>285</sup> See an account of him, at that date, in the present work.

<sup>286</sup> See a notice of him at the 24th of March, in the Third Volume of this work, Art. v.

<sup>287</sup> See at that date, in the Third Volume of this work, Art. vi.

<sup>288</sup> See also the First Volume of this work, at that date, Art. xv.

<sup>289</sup> By Colgan.

<sup>290</sup> See a St. Lugaide or Luighbe, at that date, in the Seventh Volume of this work.

<sup>291</sup> At this date, see a notice of Luighbe, of Drumbo, but who seems to have been a different person, *ibid.*

<sup>292</sup> See what has been already noticed, on both days.

<sup>293</sup> See a notice of him, at that date, in the Fourth Volume of this work, Art. vi.

<sup>294</sup> See an account of him, at that date, in the First Volume of the present work, Art. v.

<sup>295</sup> See the First Volume of this work, at that day, Art. iii.

<sup>296</sup> See notices of him, at that date, in this work.

<sup>297</sup> See notice of him, at that date, in this work.

<sup>298</sup> Colgan treats of this relationship, in "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. ii., num. 2, p. 478.



states, she should be named Cumene more correctly. 88. St. Maolchus or Melchuo,<sup>299</sup> brother to St. Mernoc and St. Miril. He was son of Degill and Cumene. 89. St. Maoldubh, son of Degill and Cumene, supposed to be of Cluin-Chonaire church, and who had a festival, at the 18th of December.<sup>300</sup> 90. St. Maoldubh, son of Enan, and who is a different person from the previous Maoldubh. The present holy man's feast is thought to have been held, on the 23rd of December.<sup>301</sup> 91. St. Moab, or Mo-Abbas, and Abban, his brother, son of Enan, and brother of the preceding Maoldubh. Colgan supposes their festivals to be, at the 16th of March,<sup>302</sup> or at the 27th of October.<sup>303</sup> 92. Blessed Maolcomha, or Moelcova, son of Aodh Mac-Anmirech, who became a King of Ireland.<sup>304</sup> He was a monk at Iona,<sup>305</sup> and he is classed among the beatified, although we are ignorant regarding the circumstances of his having had a special festival. 93. St. Maol-Odhraín, a monk of Hi. He is supposed to have been venerated, on the 28th of May.<sup>306</sup> 94. Blessed Maol-umha, son of Beothan, King of Ireland, a monk of Hi. He belonged to the race of Eoghan, and according to the Irish Annals, he died in the year 666.<sup>307</sup> 95. St. Mochonna, son of Fiachna, King of Ulster, afterwards a monk at Iona, and a Pictish bishop. He is said to have been venerated, on the 19th of May, in Kill-chomhartha.<sup>308</sup> 96. St. Mocu-fir or Motheferus<sup>309</sup> is numbered among the colleagues of St. Columba, when he first went to Britain, and he is supposed to have had a festival at the 29th of October.<sup>310</sup> 97. St. Mocutemne<sup>311</sup> was an associate of St. Columba, when he first sailed from Ireland to Britain. In the opinion of Colgan,<sup>312</sup> Mocutemne seems to have been the patronymic of St. Lugad, the companion of St. Columba, but other doubts also arise in connection with this name. 98. St. Mo-lua or Moluan, a monk of Hi, is supposed to have had a feast, at the 4th of June.<sup>313</sup> 99. St. Moluoc, also called Lughaidh, of the race of Conal Gulbann, bishop of Lismore,<sup>314</sup> who died 588,<sup>315</sup> on the 25th of June,<sup>316</sup> the date for his festival. 100. St. Mothorian, abbot of Druim-cliaibh, in the region of Carbury, Connaught. His feast is held, on the 9th of June.<sup>317</sup> 101. St. Munna, son of Tulchan, abbot of Teach-mhunna in Leinster. His feast is held, on the 21st

<sup>299</sup> We do not find any festival assigned to him.

<sup>300</sup> See an account of him, in this work, and at that date.

<sup>301</sup> See an account of him, in the present work, and at that date.

<sup>302</sup> See a brief notice of St. Abban, Abbot of Magharnaidhe, at that date, in the present work, Third Volume, Art. ii.

<sup>303</sup> See his Life, given in this work, and at that date.

<sup>304</sup> He reigned from A.D. 608 to 610, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 234 to 237.

<sup>305</sup> This happened probably after the death of his father in the battle of Dunbolg, said to have been A.D. 598. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomos ii., *Annales Tighernachi*, pp. 160, 161.

<sup>306</sup> See some notices of him, in the Fifth Volume of this work, at that date, Art. i.

<sup>307</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 222, 223.

<sup>308</sup> See notices of St. Mochonnae, of Cill Comhartha, in the Fifth Volume of this work, at that date, Art. vi.

<sup>309</sup> Under this form of name, Hector Boetius, Lesley, and other writers, have made him one of St. Columba's fellow-travellers to Britain.

<sup>310</sup> See a notice of Torannan Mocu-Fircea, at that day, in the present work.

<sup>311</sup> A St. Mac-cuthen, said by Ussher to have written a Life of St. Patrick, may be identical with this saint; but, as he flourished A.D. 650, it is scarcely a probable conjecture.

<sup>312</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., num. 92 recte 97, p. 492.

<sup>313</sup> See an account of him in the present volume, at that date, Art. viii.

<sup>314</sup> In Scotland.

<sup>315</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 212, 213. The learned editor mistakes in supposing his place was Lismore, in the county of Waterford. See n. (r).

<sup>316</sup> See an account of him, at that date, in the present volume.

<sup>317</sup> See an account of him, at this day, in the present volume.

of October.<sup>318</sup> 102. St. Pilo, an Anglo-Saxon, a monk of Hi. If he had a festival, it does not appear to be known. 103. St. Odhran, who died soon after he came to Hi. His feast occurs on the 27th of October.<sup>319</sup> 104. St. Ossin, or Ossain, the son of Kellach, abbot of Cluain-mor. There were several saints of this name. A poetical dialogue between Ossian and St. Patrick is still repeated. Colgan<sup>320</sup> observes, this could not have been composed by the son of Fingal, who lived long before the Irish Apostle's time. The feast of Ossain occurs on the 1st of January.<sup>321</sup> 105. St. Rus, or Russen, son of Rodan, and styled by Maguir "de insulis Pictorum," was a companion of Columba, when he first sailed to Britain. His festival day is said to be on the 9th—we believe a mistake for the 7th<sup>322</sup>—of April. 106. St. Scandal, son of Bresal, said to have been abbot of Kill-chobhrain, had a festival on the 3rd of May.<sup>323</sup> 107. St. Segin, son of Fiachri, abbot of Hi. His feast has been assigned to the 12th of August.<sup>324</sup> 108. St. Segen, son of Ronan, conjectured to have been abbot of Bangor,<sup>325</sup> and who is venerated on the 10th of December—an error for September;<sup>326</sup>—or perhaps, St. Segineus, Archbishop of Armagh, who had a feast on the 24th of May,<sup>327</sup> and who died in the year 687.<sup>328</sup> 109. St. Senach, said to have been half-brother of St. Columba, and abbot of Doire-brosgaidh, now Derrybrusk. He is said to have been venerated on 11th of May.<sup>329</sup> 110. St. Senan, a monk of Darmagh. In Colgan's opinion, he is one of the two Senans, viz., one venerated on the 11th of April;<sup>330</sup> or a Senan, who has a feast on the 1st,<sup>331</sup> 9th,<sup>332</sup> and 26th<sup>333</sup> of the same month. 111. St. Sillean, or Sylvan, son of Neman,<sup>334</sup> a monk of Hi. 112. St. Suibhne, son of Curtre, and abbot of Hy. His feast is on the 11th of January.<sup>335</sup> He died A.D. 657.<sup>336</sup> 113. St. Ternoc, said to have been of Ari-molt, near Loch Erne, in Ulster. His festival has been assigned to the 28th of February.<sup>337</sup> 114. St. Torannan, the companion of St. Columba's voyage to Britain, and afterwards abbot of Bangor, as Colgan thinks, and venerated on the 12th of June;<sup>338</sup> or, perhaps, St. Torianus, also called Mothorianus and Torannanus, Abbot of Drum-

<sup>318</sup> See an account of him, at that date, in the present work.

<sup>319</sup> See a notice of him, at that date, in the present work.

<sup>320</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Patricii, pars ii., num. 24, p. 215.

<sup>321</sup> See the First Volume of this work, at that date, Art. iii.

<sup>322</sup> See an account of St. Ruisen of Inis-Picht, in the Fourth Volume of this work, at that date, Art. ii.

<sup>323</sup> See an account of him, in the Fifth Volume of this work, at that date, Art. vii.

<sup>324</sup> At this day, a notice of him may be found, in the present work.

<sup>325</sup> The son of Ronan must have been a different person, however, for Segan Mac h Ui Chuinn died abbot of Bangor, A.D. 662. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 272, 273.

<sup>326</sup> See notices of him, at that date, in this work.

<sup>327</sup> See an account of him, in the Fifth Volume of this work, at that date, Art. i.

<sup>328</sup> According to the "Annales Ultoniensis," p. 64. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv.

<sup>329</sup> See an account of him, in the Fifth Volume; at that date, Art. vi.

<sup>330</sup> See the Fourth Volume of this work, at that date, Art. x. and Art. xi.

<sup>331</sup> Probably a typographical error in Colgan for 7th. See *ibid.*, at 7th of April, Art. iii.

<sup>332</sup> See *ibid.*, at 9th of April, Art. iv.

<sup>333</sup> See *ibid.*, at the 26th of April, Art. vii.

<sup>334</sup> Colgan, in a note referring to him, enumerates several saints of the same name, but he cannot determine if the present holy disciple be one of them. See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. iv., p. 351, and n. 3, p. 381.

<sup>335</sup> See the First Volume of this work, and at that date for an account of him, Art. ii.

<sup>336</sup> See the Rev. Dr. William Reeves Adamnan's "Life of St. Columba," Additional Notes O, p. 375.

<sup>337</sup> See a notice of St. Ternoc, or Tear-nog, in the Second Volume of this work, at that date, Art. vii.

<sup>338</sup> See an account of him, at that date, in the present volume, Art. i.

<sup>339</sup> See an account of St. Mothorian, Torannan, or Mothoria, of Drum-chliab

cliffe, who had a festival on the 9th of June.<sup>339</sup> 115. St. Trenan Mocu-Rintir, a monk of Hi, and said by Colgan to have had a festival at the 23rd of March—rather the 22nd, as there appears to have been a St. Trena or Trien, or Trienan venerated on the latter day.<sup>340</sup> But, it seems doubtful, if the disciple of St. Columba here mentioned had any distinctive festival. 116. The Blessed Tulchan,<sup>341</sup> father of St. Munna, who followed his son to Hi, is also classed among the disciples of Columba, although it seems likely this did not happen, during the lifetime of the great coenobiarch. The foregoing list of his pious disciples only includes those who are casually named in his Acts, or whose names are on record; but, besides these, there were many holy monks, who lived under his rule, and many holy penitents, who profited by his teaching and example, and yet who lived unknown and unnoticed save by the Almighty, who has written their names in the Book of Life.

## CHAPTER XVI.

THE DEPARTURE OF ST. COLUMBA FOR SCOTLAND—ST. MOCHONNA BECOMES HIS DISCIPLE—ST. COLUMBA ARRIVES AT IONA—PILGRIMS VISIT HIM FROM VARIOUS QUARTERS—APOCRYPHAL ACTS OF OUR SAINT—HIS LIFE IS PROLONGED FOUR YEARS OWING TO THE PRAYERS OFFERED UP IN MANY CHURCHES—HIS PROPHECY IN REFERENCE TO KING AIDAN'S SONS—HIS INTUITION OF THE BATTLE OF THE MIATHE.

AFTER the definite business of the great assembly at Drumcheat had terminated, and when St. Columba had visited various places in Ireland, he resolved on proceeding to Scotland, having accomplished, as well as he was able, those objects he had in view.<sup>1</sup> From his first monasteries in Ireland, Columba drew the necessary number of labourers, until that over which he himself presided in Iona was in a condition to furnish as many as he needed, for his cloisteral and missionary requirements. Before his departure for Scotland, it is stated, that the holy Abbot was greatly attracted and edified by the piety of a certain youth named Mochonna,<sup>2</sup> who is also called Macharius and Mauritius.<sup>3</sup> His parents are thus named, as Fiachna, a king,<sup>4</sup> who was his father, while his mother was named Finchoemia. Before the birth of their son, the holy Eugene, Bishop of Ardstraw,<sup>5</sup> had a foreknowledge of his future sanctity. This he related, in the spirit of prophecy. The foster-father

at this date, in the present work.

<sup>340</sup> He is said to have been Abbot of Kill-elga. See Third Volume of this work, at that date, for some notices of him, Art. iii.

<sup>341</sup> We do not find his name or festival recorded in any of our Calendars, although he is reputed to have been among the beatified.

CHAPTER XVI.—<sup>1</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., p. 244.

<sup>2</sup> Several saints of this name are enumerated by Colgan: but, he thinks, the present is one venerated at the 19th of May. See a notice of him, in the Fifth Volume of this work, at that date, Art. vi.

<sup>3</sup> At a future period of his life.

<sup>4</sup> Among the monarchs of Ireland there

are none to be found bearing this name; but among the Kings of Ulster there are two: the first was Fiachna, son of Boetan, whose various victories are recorded in the "Annals of the Four Masters," at A.D. 571, 590, 592, and 597. See Dr. O'Donovan's edition, vol. i., pp. 206, 207, 214 to 217, 222, 223. He was slain, in the battle of Lethed-Midinn, at Drung, by Fiachna, son of De-man, in 622. See *ibid.*, pp. 246, 247. This second Fiachna was slain, A.D. 624, at Ardcorainn. See *ibid.*, pp. 248, 249. Colgan is of opinion, that he was the father of St. Mochonna.

<sup>5</sup> His festival occurs, at the 23rd of August, where some notices of him may be found, in the present work.

<sup>6</sup> See Colgan's "Trias Thaumaturga"

of Mochonna was a Connaught prince, and the boy's early years were marked by the exercises of piety and by Christian perfection. He was carefully educated, moreover, and having been well-grounded in the rudiments of learning, he heard of Columba's great fame for doctrine and sanctity, while he was then in Ireland. Moved by a holy instinct, Mochonna presented himself to the renowned Abbot, and he entreated most earnestly, to be admitted as one of his subjects, so that he might be instructed and formed according to the sublime rules of Evangelical perfection. The Abbot, while in his country and among his kindred, proved the admirable disposition, reserved manners and ardent piety of the youth, whom he willingly received as a novice. After a training of three months, Mochonna was thoroughly instructed in all those religious practices, which even adults could not learn after a long time. Such was the attention bestowed on his novice, by the great Master, that the boy's capacity and diligence were entirely directed to imitate and to emulate in all things the holy Father, so far as his age and condition permitted. Although Mochonna earnestly desired to leave for Albion, yet Columba advised him not to desert his parents and natal soil. But the youth answered him: "You are my father, the Church is my mother, and that is my country, wherever I shall find the most abundant harvest of merit, and the greatest opportunity for serving Christ. Therefore, I shall follow wherever you go, until you bring me to Christ, to whom you have always consecrated me." Saying these words, and to prevent all further obstruction, he pronounced a vow to leave his native country. The holy Abbot could no further refuse his request, to emigrate with himself and to sail for Scotland. There the novice manifested still more decidedly his gifts of wisdom and of piety. Whether at study in the monastery or engaged abroad in spreading the seeds of the Gospel, the Almighty adorned his career with signs and miracles, redounding to his own merits and to those of his illustrious master.<sup>6</sup>

According to a legend,<sup>7</sup> in the time of St. Columba, a pagan temple had been erected by some Magus,<sup>8</sup> who set up in it glass images, representing the Sun and Moon and Stars.<sup>9</sup> Shortly afterwards, a great swoon came on that Magus, and a demon bore him off through the air. But while both passed over the head of Columkille, this saint made a sign of the cross in the air. Instantly the magician fell to the earth at his feet. In remembrance of this rescue from the demon's power, and in gratitude to Columba, the Gentile priest is said to have dedicated his temple to the saint. Afterwards, this Magus became a monk, and thenceforth he lived a very holy and pious life.<sup>10</sup>

Before leaving Ireland, it seems most probable, that some of Columba's parting days were spent as a guest with his monks of Derry, as it lay directly on his course homewards. To that locality, his name ever afterwards lent great celebrity, and from being the site of his favourite monastery<sup>11</sup>—so renowned in

Quinta Vita S. Columbæ, lib. iii., cap. xxiii., xxiv., p. 435, and nn. 14, 15, pp. 452, 453.

<sup>7</sup> This is related, in John O'Mahony's edition of Keating's "History of Ireland," book ii., part i., chap. i., pp. 462, 463.

<sup>8</sup> In his time, idolatrous worship appears not to have been entirely extirpated from this land.

<sup>9</sup> For this account of the Druidic chief objects of worship the reader is referred to the Introduction to M. M'Dermott's "New and Impartial History of Ireland," vol. i., pp. xxx. to xl.

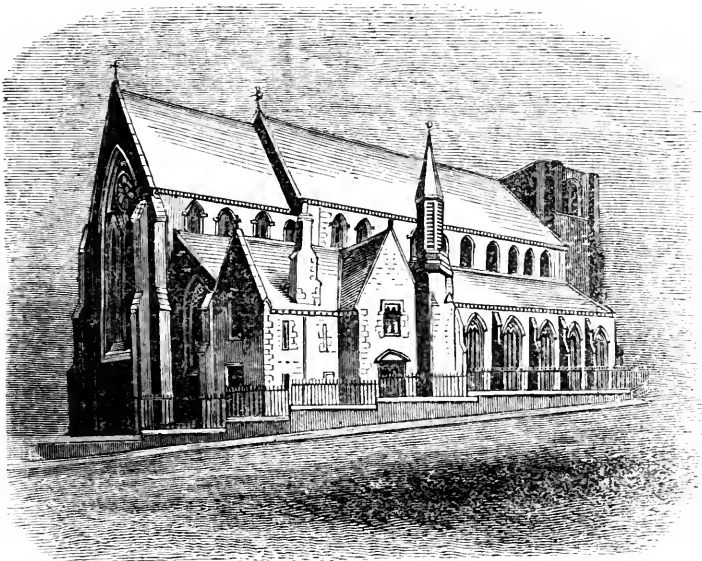
<sup>10</sup> See "Irish Folk Lore," by Lagenien-

sis, chap. xxiii., p. 187.

<sup>11</sup> Although the Annals of the Four Masters state, that Columba erected his first monastery here so early as A.D. 535; yet Colgan thinks—from calculations he makes—that it was built rather about the year 540. However, he does not advance this opinion as wholly reliable, but it is certain, it had been founded some years before St. Columba and his companions parted for Scotland, A.D. 563. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iii., sect. 1, pp. 502, 503.

<sup>12</sup> Colgan has set forth a long annalistic list of Prelates, illustrious men and events

after years for the Abbots, Monks,<sup>12</sup> and Saints,<sup>13</sup> as also other distinguished personages connected with it—Derry became an Episcopal See,<sup>14</sup> and many of its prelates figure conspicuously in our Annals. Its history,<sup>15</sup> from the days of Columba to the present, is also highly eventful. Without its walls have been laid the foundations of a spacious and magnificent Catholic cathedral<sup>16</sup>—most appropriately dedicated to our saint—and for the last thirty years, it has been substantially completed and used for Divine worship.



New Catholic Cathedral of St. Columba, Londonderry.

From Loch-Feabhail or Lough Foyle, where the vessel which conveyed him from Scotland seems to have been at anchor, after he had landed in the

having reference to this place. See *ibid.* sect. 2, pp. 503 to 506.

<sup>13</sup> Over forty are named in the following alphabetical and numerical order:—1. St. Adamnan, Abbot of Hy. 2. St. Adland, Abbot of Derry. 3. St. Ængus, Anchorite. 4. St. Baitan. 5. St. Baithean, Abbot of Hy. 6. St. Branuis. 7. St. Caincomrach, Bishop and Abbot. 8. St. Cairnan. 9. St. Ceata. 10. St. Cobran. 11. St. Cobthach. 12. St. Columba Crag. 13. St. Coech Sculius. 14. St. Diermit, disciple of St. Columba. 15. St. Diermit, Abbot of Derry. 16. St. Dubdaleth, Archbishop of Armagh and Abbot of Derry. 17. St. Edvina, a widow lady of Munster. 18. St. Echod, colleague of St. Columba in the conversion of the Picts. 19. St. Ernan. 20. Blessed Eugene O'Kearnach, Abbot of Derry. 21. St. Fetchuo. 22. St. Finnachta, Abbot of Derry. 23. St. Flathbertus O'Brolchain, Abbot and Bishop of Derry.

24. St. Gelasius, Abbot of Derry and Archbishop of Armagh. 25. St. Grellan. 26. St. Kinæd. 27. St. Mochliegus. 28. St. Maelbrigid. 29. Blessed Maelionius. 30. St. Mochonna. 31. St. Mocuthemne. 32. St. Mocufir. 33. St. Moelcolumbus or Columbanus. 34. Blessed Moelfinnian. 35. Blessed Muirheartach. 36. St. Muredach. 37. St. Muredach O'Dubthaich. 38. St. Odhran. 39. St. Russeus or Russen. 40. St. Scandalius. 41. St. Torannan. See *ibid.*, sect. iii., p. 506.

<sup>14</sup> At what period, Colgan would not undertake to define, but it is certain, it was before A.D. 927. See *ibid.*, sect. i., p. 503.

<sup>15</sup> The fullest account of this locality is that contained in the Ordnance Survey "Memoir of the City and North-Western Liberties of Londonderry," published in 1837, 4to.

<sup>16</sup> The accompanying illustration, from a

River Roe to attend the great Convention of Druimceat, St. Columba's vessel steered northwards. Before leaving Ireland for Iona, however, he touched at Coleraine,<sup>17</sup> and there Bishop Conall had resolved on paying him a marked public demonstration. He collected an almost innumerable quantity of presents from the people of that vicinity, and he prepared a great entertainment, in compliment to their illustrious visitor, who was destined never again to return. After these parting festivities were over, the holy Abbot embarked at Coleraine, where his vessel was then waiting. He cleared the mouth of the River Bann with favouring winds, and then his ship was wafted towards the terrible whirlpool of Core Brecaín,<sup>18</sup> so called because Brecaín, the son of Manius, and the grandson of Niall the Great, had perished there many years before, and whose bones on this occasion were seen by the servant of God tossed about through the surging billows.<sup>19</sup> This solution of the spectacle was supernaturally revealed to him, and accordingly he said to the ship's crew: "These are the bones of Brecaín, our kinsman, and Christ has deigned to expose them to our view, so that we should intercede for the dead man's final repose, and thank the Lord for releasing us from the present danger." Then offering up a fervent prayer, Columba not only obtained an escape from shipwreck for himself and his companions, but moreover, the soul of Brecaín was liberated from the pangs of Purgatory, and the holy Abbot beheld it wafted to eternal happiness.<sup>20</sup>

Thence he appears to have sailed on direct to Scotland, where we meet with him again at Hy, attending as usual—notwithstanding his advanced age—to the care of his monasteries and numerous churches. Pilgrimages were made by pious persons to his Island so long as he lived, and even abandoned sinners were attracted, through the repute of his great virtues and sanctity. While the saint lived in Iona, a man of humble birth had lately assumed the clerical habit.<sup>21</sup> He sailed over from Scotia, and came to the monastery on the Island.<sup>22</sup> The saint found him one day alone in the hospice<sup>23</sup> for strangers, and inquired about his country, his family, and the object of his journey. The stranger answered, that he was born in Connaught, that he undertook this long and wearisome journey to

photograph furnished by Frederick H. Mares, has been drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>17</sup> The modern town—established in 1613, by a company of Londonderry merchants—is built near the River Bann, and many of the inhabitants hold long leases. Its trade and manufactures are considerable. See "Gazetteer of the World," vol. ii., p. 617.

<sup>18</sup> The Scottish writers call it Corryvreckin, and they place it near Scarba Island. Sir Walter Scott has a double allusion to it in the "Lord of the Isles":—

"That your eye could see the mood  
Of Corryvreckin's whirlpool rude,  
Where dons the Hag her whiten'd  
hood."

—Canto iii., sect. xvi.

Again he refers to the locality:—

"Scarba's isle, whose tortured shore  
Still rings to Corryvreckin's roar."

—Canto iv., sect. xi.

<sup>19</sup> The Comte de Montalembert, who is

fond of legends, and even of embellishing them with the efforts of his own imagination, states, moreover, that our saint believed he then saw "un signe des tourments que souffrait dans le purgatoire l'âme de son parent qui avait péri en cet endroit," &c.—"Les Moines d'Occident," tome iii., Liv. xi., chap. vi., p. 254.

<sup>20</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xxi., p. 434.

<sup>21</sup> We learn from the sequel, that he was neither in Holy Orders, nor admitted as yet to the monastic condition; so that this expression must be understood regarding his retirement from secular life, and the adoption of the garb, which characterized the associates or probationers of a religious community.

<sup>22</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xxxix., pp. 359 to 361. Also, nn. 31, 32, p. 384.

<sup>23</sup> These separate guest-houses were built for the accommodation of strangers and visitors to the Columbian monasteries.

<sup>24</sup> The duty of entire obedience to the superior's orders was very strictly enforced

atone for his sins through that pilgrimage. In order to test the sincerity of his conversion, the saint then described minutely the hardships and labour attending on his monastic exercises. "I am prepared," the pilgrim replied, "to do whatever you command me, however hard and humiliating, and I am ready to suffer everything."<sup>24</sup> The pilgrim immediately confessed all his sins,<sup>25</sup> while he promised on bended knees to undergo the prescribed works of penance.<sup>26</sup> The saint bade him arise and take a seat near himself. When the pilgrim had done so, Columba spoke to him thus: "You must do penance for seven years, in Tiree; you and I, with God's blessing, shall survive that period." Being comforted by the saint's assurance, the pilgrim first gave thanks to God, and turning afterwards to the saint, he asked: "What am I to do, with regard to an oath I have violated?"<sup>27</sup> for at one time, while living at home in my own country, I killed a man; and after that murder, I was confined in prison, until a very rich relative came to my aid, and rescued me<sup>28</sup> from that death, to which I was justly condemned. When I was released, I bound myself by oath to serve that friend, all the days of my life; but, I had remained only a short time in his service, when I felt ashamed to be any longer the slave of man, and I resolved to devote myself entirely to God. I left that master, broke my oath, and arrived here safely, God prospering my journey so far." On seeing the poor stranger very uneasy regarding this matter, Columba spoke thus prophetically to console him: "After the end of seven years, as I said, you shall come to me here during the Lent, when you will approach the altar and partake of the Eucharist, on the great Easter festival."<sup>29</sup> The penitent stranger obeyed the saint's words, and returned to him, as foretold, after the seven years' penance, in the monastery of Magh Luinge.<sup>30</sup> After celebrating the Paschal solemnity, and partaking of the holy Eucharist, this stranger came again to the Abbot, to consult him on the above-mentioned oath. Then the saint gave this prophetic answer: "That master, of whom you spoke, is still living; so are your father and mother and brothers. You must now prepare yourself for the voyage." While speaking thus, Columba drew forth a sword<sup>31</sup> with a polished ivory handle,<sup>32</sup> and presenting it to him, said: "Take this gift with you, as the price of your

on those belonging to the community.

<sup>25</sup> "Eadem hora omnia sua confessus peccata, leges poenitentiaæ flexis in terram genibus, se impleturum promisit."—Quarta Vita S. Columbæ, lib. ii., cap. xxxix.

<sup>26</sup> The reader who is desirous of learning more regarding them may consult Fleming's "Collectanea Sacra," where Abbot Cumman's "Liber de Mensura Pœnitentiarm," consisting of fourteen chapters, may be seen, at pp. 197 to 210.

<sup>27</sup> This seems to have greatly prayed on his conscience, as may be seen afterwards, and owing to the conditions under which it was taken.

<sup>28</sup> Probably by paying an *eric* or money fine to the nearest kinsmen of the deceased, which was a very usual mode in Ireland of satisfying for an injury committed. See Charles Vallancey's "Collectanea de Rebus Hibernicis," vol. i., No. iii. A Critico-Historical Dissertation concerning the Ancient Irish Laws or Naional Customs, &c., p. 392.

<sup>29</sup> The Catholic reader needs not be told how well the language here used corresponds

with what he has been taught from his youth about the altar, the Eucharistic Sacrifice, and his Easter duty.

<sup>30</sup> This was a penitential house of retreat apparently, and situated in the Island of Tiree, within view of Iona. There was also a Magh Luinge on the Island of Hy.

<sup>31</sup> The words of Adamnan are "*macheram belluinis ornatam dolatis protulit dentibus*;" whence we may infer probably, that the hilt of that sword was formed from the tusk of some large wild animal, possibly a boar, or it may be from the bones of some monster fish. The Latin word *machera* is adopted from the Greek μάχαρα, a sword. This instance, and several other passages in Adamnan, and other ecclesiastical writers of his age, manifest the growing taste for Latinizing Greek terms.

<sup>32</sup> "The Irish were so addicted to fishing and navigation, that they appear almost to have lived in ships. The extensive fisheries of ancient Ireland are known, from the common custom of adorning the hilts of the swords with the teeth of large fish."—"Cambrensis Eversus," vol. ii., chap. xii., p. 179, as translated by the late Rev. Pro-

ransom ; the master, however, will not accept it, for he has a virtuous wife, at whose suggestion he shall set you free, unbinding the girdle from around your loins.<sup>33</sup> Though thus relieved from this source of anxiety, other trials await you ; four brothers will insist on your providing for the necessities of your father—a duty, they will say, you have long neglected ; comply at once with their wishes, and promise to watch over your father with filial piety. The duty may indeed be onerous, but be not grieved thereat, because you shall not bear the burden long ; since, from the day on which you undertake it, not a week shall elapse, until the death of your father takes place. Nor shall your labours end even there ; your brothers will make the same demand, with regard to your mother.<sup>34</sup> However, a younger brother shall engage to do whatever is required of you, and you shall be free at length." Having heard these words, the stranger received the gift with the saint's blessing, and he proceeded on his journey. When that slave arrived at home, he found every circumstance exactly as described by the saint. He presented the ivory-handled sword<sup>35</sup> to his master, but the wife warned him not to accept it, saying : "What need we this gift sent by St. Columba? we are not even worthy of such a favour. Liberate this good young man immediately. The prayers of the saint shall profit us more than the price of this slave." Influenced by his wife's salutary counsel, her husband ordered the slave to be set free forthwith and without ransom. However, according to the saint's prophecy, he was compelled by his brothers to undertake the obligation of providing for his father, until the old man's death, which occurred within the very first week after the penitent assumed that obligation. After his burial, they required him to discharge the same duty towards his mother during her lifetime. But, as the saint foretold, a younger brother engaged to supply his place, and opposed the project of the other brothers ; because it was unfair, he said, to detain at home one, who had spent seven years in penitential exercises with St. Columba. The good pilgrim soon took leave of his mother and brothers, when he retired to a place, called in Irish, Daire Calgaich,<sup>36</sup> or "the oak-wood of Calgaich."<sup>37</sup> There, he found a ship under sail, and just leaving the

fessor Dr. Matthew Kelly.

<sup>33</sup> To this ceremony—a form of manumission—allusion is made, probably in the letters of Pope Gelasius : "Ex antiquis regulis et novella synodali explanatione comprehensum est, personas obnoxias servituti, cingulo coelestis militiae."—Dist. 54, cap. 9. And again, the Pope complains of bishops : "Qui obnoxias possessoribus obligatasque personas venientes ad clericalis officii cingulum non recusant."—*Ibid.*, cap. 10. See Thomassinus, *De Beneficiis*, tomus ii., cap. 79 ; and "Le Protestantisme comparé au Catholicisme," par M. l'Abbé Jacques Balmes, tome i., *passim*, on the whole question of slavery, and the influence of the Church in abrogating it.

<sup>34</sup> The Rev. Dr. Reeves remarks in this connexion : "The allusion to filial obligations in this chapter indicates the existence of a better social and moral condition in Ireland at this date, than the tone of the native Annals would lead one to expect."—Adamnan's "Life of St. Columba," n. (q), p. 159.

<sup>35</sup> Speaking of the Irish, and especially of their chiefs, Solinus—who flourished about the year of Our Lord 230—says : "Qui student

cultui dentibus mari nantium belluarum insigniunt ensium capulos."—"Polyhistor," cap. xxv.

<sup>36</sup> In the text of Adamnan, given by Colgan, it is written *Claire calig*, which he corrects in a note to *Daire-Chalguich*, and often called *Robertum Calguich*, by Adamnan. See "Trias Thaumaturga," n. 32, p. 384. The Irish word *calg* signifies "a sword," or "a thorn," and as an adjective it means "sharp" or "angry." Hence, *Calgach* became a proper name, meaning "a fierce warrior." Its genitive is *Calgach*.

<sup>37</sup> This was only another name for the present Derry, and the one it bore antecedently to the foundation there of St. Columba's monastery. An ancient Irish Life of St. Columba relates the gift of this place by Aedh, son of Ainmire, who could only have been ten years old, at the date assigned for that monastic erection, A. D. 545, in the Annals of Ulster. However, as a minor, and the prospective king of that territory, he probably presented the site in the name of his tribe, and to his own near relative. In times long subsequent, the monastery at Derry ac-



harbour. He called on the sailors to take him on board and to convey him to Britain. Not being well disposed towards the monks of St. Columba, the crew refused to receive that penitent, and he then prayed to the holy man, absent indeed in body, but present in spirit, saying: "Is it thy will, holy Columba, that these sailors, who will not assist me, thy companion, should make their voyage with full sails and with favourable winds?" That moment, the wind, which till then filled their sails, veered to the opposite point, and blew a strong gale against them. When thus driven back, the sailors saw again the same man running in front of them, and along the bank of the river.<sup>38</sup> They cried out all at once, as if by mutual consent: "Perhaps the wind has unexpectedly turned against us, because we refused to give you a passage; now we invite you on board; can you change the winds in our favour?" When the pilgrim heard this, he said: "St. Columba, to whom I am going, and whom I have served for the last seven years, is able by prayer to obtain a favourable wind from God." They then neared the shore, and asked him to accompany them. As soon as the penitent had come on board, he said: "In the name of Almighty God, whom St. Columba faithfully serves, spread your sails on the extended yards." When they had done so, the winds immediately changed to their former course, and the vessel bounded under full sail towards Britain. On reaching the shore, their passenger left the ship, blessed the sailors, and went directly to St. Columba, by whom he was warmly received. Without being informed of any one circumstance, the holy man told about everything that happened on his way—regarding his master and the wife's suggestion, and of his being set free on her account; regarding the conduct of his brothers, the death and burial of his father within the week, the timely assistance of the younger brother; also relating what occurred on his return, the adverse and favourable winds, the very words of the sailors when they refused to admit him into the ship, and the favourable wind, when they had given their consent. Every particular the saint had foretold, the visitor now described after its having been exactly fulfilled. The pious pilgrim then gave back to the Abbot the price of his ransom. After which, the saint addressed him in these words: "Now, because you are free, you shall be called Libranus<sup>39</sup> henceforth." At the same time, Libranus took the monastic vows with much fervour. When he was being sent back to the monastery, where he had passed the seven years of penance, our saint made the following prophetic announcement to him: "You shall live yet a long time, and die at a good old age; you shall arise from the dead, not however in Britain, but in Scotia."<sup>40</sup> Hearing these words, the pilgrim wept bitterly, and the saint comforted him, saying: "Arise, and be not sad, you shall die in one of my monasteries,<sup>41</sup> and your lot shall be among the elect brethren in the King-

quired a jurisdiction over Hy, and it became the seat of the Abbot superior over all the Columban monasteries, according to evidences contained in the Irish Annals. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., "Annales Ultonienses," at A.D. 1164.

<sup>38</sup> Allusion is made to Loch Feabhal or the Foyle, through which the river flows from above Lifford, where it is joined by the River Finn. The River Roe also flows into Lough Foyle. See a description in "The Parliamentary Gazetteer of Ireland," vol. ii., p. 223.

<sup>39</sup> There are four saints called Liber in the Irish Calendars: 1. Liber, Abbot of Achadhbo, at the 8th of March. 2. Liber, of Leth-

dumha, at the 30th of March. 3. Liber, of Inis-mor, at the 1st of August. 4. Liber the martyr. There are three called Libran or Liobhran: 1. Liobhran, at the 8th of March. 2. Libren, of Cluain-fodha, at the 11th of March. 3. Liobran, Abbot of Ia, also at the 11th of March. See the O'Clerys' "Calendar," at these several dates.

<sup>40</sup> By this term, Ireland is here meant.

<sup>41</sup> St. Columba, at Iona, was the head of all those religious houses, that followed his Rule. His several congregations were called *muinteoir Cholum-cille*, "the people or family of Columkille," according to the Book of Armagh, fol. 116, b.

<sup>42</sup> The Irish word, *Libran* or *Libren*, is said to have been derived from the Latin

dom of Heaven, with whom you shall awake from the sleep of death unto the resurrection of life." Being thus consoled by the saint's assurance, Libran<sup>42</sup> rejoiced exceedingly, asked his blessing, and went away in peace. Afterwards, this prophecy of the saint was also fulfilled; for when he had spent many years of holy obedience in the monastery of Magh Luinge,<sup>43</sup> even subsequent to the death of St. Columba, being sent on a mission to Ireland regarding the interests of the monastery, Libran<sup>44</sup> proceeded as soon as he landed through the plains of Meath towards the monastery of Durrow.<sup>45</sup> He was received there as a stranger in the hospice, but suffering from disease, he passed to the Lord, on the seventh day of his illness.<sup>46</sup> He was buried with the chosen monks of St. Columba, according to such prophecy, and he was destined to arise with them, also, into life everlasting. This holy penitent was called Libranus Arundinetus, from his having been engaged many years in the collecting of reeds.<sup>47</sup>

A certain unhappy man, as we are informed, and belonging to the clan, called Hy Tuirtre<sup>48</sup>—who claim descent from Fiachra Tort,<sup>49</sup> one of the sons<sup>50</sup> of Colla Uais, monarch of Ireland<sup>51</sup>—had been guilty of very grievous and shameful crime. Regarding this, St. Columba had a miraculous intuition, and in the dead hour of night, he had the monks collected in the church. To them he said: "At this hour, a shocking and an unmentionable crime has been committed, for which a judgment of God's vengeance is greatly to be feared." At this time, also, the messenger of the monastery, named Lugaid, was away from Iona; and when some of Columba's disciples wished to learn from their Abbot on the day following the nature of that crime, he evaded their questions by merely stating, that after a few months the perpetrator should come with Lugaid to their Island. The period indicated having elapsed, while the Abbot was with Diarmidius one day he said: "Arise quickly, behold

word *liber*, "free," and it properly signifies *liberinus*, "a freedman." The Irish name *Libey* is usually Latinized *Liberius*, and the Irish form *Libran* or *Libpen* is Latinized *Libranus* or *Librenus*.

<sup>43</sup> In the Island of Tiree.

<sup>44</sup> Colgan is of opinion, that this Libran had a feast, at the 11th of March; where our early Martyrologists simply enter a Libran, while later writers add, that he was Abbot of Iona. See "Acta Sanctorum Hiberniæ," Martii xi. De S. Librano Abbate Hiensi, p. 584.

<sup>45</sup> Venerable Bede gives us to understand, that Hy and Durrow were the nurseries from which the Columbian institutions of Britain and of Ireland were chiefly recruited. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., pp. 168, 169.

<sup>46</sup> If he had place in the Irish Calendars, it seems more probable his connexion as a saint was more with Durrow in the King's County than with Iona. See notices in the Third Volume of this work, at March 11th, Art. iv.

<sup>47</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 39, pp. 156 to 163, and nn. (a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.)

<sup>48</sup> In the Irish language written *Hy Tuirtre*. Anterior to the English invasion, the Hy Tuirtre were situated in Tyrone, on the west

side of Lough Neagh and Lough Beg, adjoining the Fir Li on the south. Fearsat Tuama "the Ford of Toome," now Toome Bridge, was the point of communication between the Hy Tuirtre and Dalaradia. In the twelfth century they were forced over to the east side of the Bann and Lough Neagh, and gave the name of Hy Tuirtre to the territory now known as the two baronies of Toome. The *Decanatus de Tuirtre* in the early taxations represented their extent.

<sup>49</sup> The epithet *tort* being a name for seizure, because it was by Fachra that Conaille Muirtheimhne, the present county of Louth, was first seized, as an inheritance, according to the Genealogical Manuscript of MacFirbis. See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," pp. 82, 83, n. (a), and Appendix Bb, pp. 292 to 297. He dwelt south of the mountain of Slieve Gallion, and from him descend the Hy Tuirtre and the Fir Li, as also the Fir Luig, and the Hy-mac-Uais.

<sup>50</sup> Another of his sons named Earc, who lived on the north of the Mountain of Slieve Gallion, and from him descended the Mac Cartains of Loch Feabhail or Foyle. Slieve Gallion, also called Sliabh Callain, is a barony in the barony of Loughinsholin, county of Londonderry. It lies on the borders of Tyrone county. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., at A.D. 1167, pp. 1164, 1165, and n. (b).

Lugaid approaches, and tell him the wicked man he brings in his ship must be landed in the Island Malea,<sup>52</sup> or Mull,<sup>53</sup> for his feet shall not pollute the soil of this Island." Accordingly, in obedience to the saint's command, Diarmid went down to the sea-shore, and conveyed his message to Lugaid. Having heard these words, the unhappy man vowed he should never taste food, until he had seen and spoken to St. Columba. Thereupon, Diarmid returned to the Abbot and reported his words. Having learned this, Columba himself went to the port, while Baithen, who was told about the crime,<sup>54</sup> seems to have carried with him a volume of the Sacred Scriptures, as if to oblige the culprit to vow upon it, that he would accept a weighty penance for his flagrant guilt. The wretched man prostrated himself on the shore and at the knees of the holy Abbot, promising that he would fulfil whatever penance might be imposed on him. The saint replied: "If for twelve years<sup>55</sup> you repent in tears and in mourning among the Britons, and never return to Scotia so long as you live, perchance the Almighty would pardon you."<sup>56</sup> Then turning to his attendants, Columba said: "This man is a son of perdition, who although he promises to do penance shall fail to fulfil his engagement, but soon shall he return to Scotia, where he must perish at the hands of his enemies." All this happened, and just as the saint predicted. Soon did the wretch return to Hibernia, and in the territory<sup>57</sup> of Lea<sup>58</sup> or Li,<sup>59</sup> he was murdered by his enemies.<sup>60</sup>

While Mochonna—to whom we have already alluded—dwelt in the monastery of Hy, St. Columba engaged him in the work of transcription; and when daylight failed the young monk for his task, a supernatural brightness filled his cell by night. This was observed with envy by certain false brethren, and it is stated, that at the hour for refreshment, poison had been conveyed into the cup set before him. However, at that moment, St. Columba, who was alone in his hermit's cell, had a Divine monition regarding this conspiracy. He relieved Mochonna from all danger, by suddenly raising his hand and blessing the cup from a distance. Instantly, the poison effervesced

<sup>52</sup> A. D. 332.

<sup>53</sup> Like most of the names of islands in Adamnan, an adjective agreeing with *insulam* is here employed. See lib. i., cap. 41, and lib. ii., cap. 22.

<sup>54</sup> In Ptolemy the Greek geographer, this Island appears as Μαλεός. Off the south-western extremity, called the Ross, lies the Isle of Iona. In his "Scotichronicon," Fordun has it written Mule. See lib. ii., cap. x. The Northern writers style it Myl, in their chronicles.

<sup>55</sup> The declaration is made by Adamnan, in these terms: "O Baithenee, hic homo fratricidium in modum perpetravit Cain, et cum sua matre mœchatus est."

<sup>56</sup> This was a usual term of monastic penance or service, as may be seen, by referring to Venerable Bede's "Historia Ecclesiastica Gentis Anglorum."

<sup>57</sup> See Colgan's "Trias Thaumaturga," Tertia Vita S. Columbæ, cap. vii., pp. 332, 333; Quarta Vita S. Columbæ, lib. i., cap. xxii., p. 343; Quinta Vita S. Columbæ, lib. ii., cap. xxxiv., p. 415.

<sup>58</sup> The territory lay on the west side of the River Bann, being thus defined by Mac Firbis: *ῥῖν ἑο ὀβηοῖ ῖο ἑαμου*, "Fir-Li

from Bior to Camus." Genealogical Manuscript, at p. 334. The Bior is the Moyla River, locally called "the water," which rising in Ballynascreen, on the west of the county Londonderry, flows eastwards. Passing Castledawson, it falls into Lough Neagh. At the Synod of Rathbreasil, in 1110, it was constituted, and it still continues to be, in part, the northern limit of the diocese of Armagh. Camus, the northern boundary, is a well-known churchyard on the Bann, about a mile south of Coleraine. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cxxxviii., p. 148, and n. 221, p. 183, and Quarta Vita S. Columbæ, lib. i., cap. xxii., p. 343, and nn. 69, 70, p. 377.

<sup>59</sup> In the Book of Armagh, Tirechan calls it *lee*, in fol. 15*a*, *b*.

<sup>60</sup> In Irish *Li*, or *mas Li*, or from the inhabitants, *ῥῖν ἑο*. Giraldus Cambrensis employs the last name, in the form *Ferli*. See "Opera," edited by James F. Dimock, vol. v. "Expugnatio Hibernica," lib. ii., cap. xvii., p. 343.

<sup>61</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 22, and nn. (a, b, c, d, e), pp. 51 to 53.

and flowed over the vessel; then St. Mochonna drained the remaining beverage, and escaped all danger. Finding, however, that he was still envied by those monks, St. Columba willed that Mochonna should remove elsewhere; and sending for him, it was signified, that he should be consecrated as bishop. Having been adorned with the ring, pastoral staff, and other emblems of episcopal authority, he was sent into the territory of the Picts, with twelve other companions.<sup>61</sup> Columba committed to him the care of a church, and its site was to be determined on reaching the banks of a river, bent in the form of a shepherd's crook. With his obedient companions, Mochonna set forth until he arrived at the margin of a stream presenting such an appearance, and there he erected a church. While living in that place, he destroyed a huge monster, which devastated that province, and which killed all it met, with a pestiferous breath. According to the legend, that beast was metamorphosed into a rock. It is stated, moreover, that Mochonna wrought many other miracles in that province, where he converted numbers to the true Faith, where he erected several churches, and extirpated the worship of false gods, overturning also their idols.<sup>62</sup> A curious circumstance is related, also, as having occurred in the house of a rich countryman, named Foirtgirinus,<sup>63</sup> who lived in Mount Cainle.<sup>64</sup> When St. Columba was a guest at this house, he decided justly a dispute between two rustics, whose coming to him he knew beforehand. One of them, named Sylvanus, was a sorcerer, and he effected most wonderful things by his diabolical art, as Adamnan relates.<sup>65</sup> Somewhat after the manner of Moyses and Aaron in Egypt,<sup>66</sup> St. Columba counteracted the efforts of this magician to impose on the people; and blood, it is said coloured to resemble milk, was restored to its natural appearance. This account is certainly a very curious and remarkable one, as coming from a writer so enlightened as Adamnan,<sup>67</sup> and it illustrates a state of society and of opinion, quite distinct from what generally prevails in our time.

Various legends of our saint are related by O'Donnell, but which are not to be found in St. Columba's earlier Acts. Among those fictitious inventions, we may class that story of angels bearing a wooden cross, and placing it over an altar in Rome, when Pope St. Gregory<sup>68</sup> was engaged celebrating the Holy Sacrifice of Mass in his own church. Some clerics who were present endeavoured to remove it, but they could not, and they were greatly astonished. Immediately the chief Pontiff approached, and taking it up, he said to the bystanders: "This cross is not intended for me nor for any of you, but it is reserved for a servant of God named Columba, who is living in a remote part of the world." Whereupon, he ordered certain clerics to prepare for a journey, and to bear that gift sent from Heaven to the aforesaid servant of Christ, then dwelling in the Island of Hy. Meantime, our saint had an internal illumination, regarding their journey to him, and its object.

<sup>61</sup> In commemoration of the Apostles, that was usually the number sent to inaugurate any important mission.

<sup>62</sup> See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. iii., cap. xxv., xxvi., p. 425.

<sup>63</sup> It has been conjectured, that this form of the name may have been intended to express the Irish *Foirtcheirn*, the name of one among St. Patrick's disciples.

<sup>64</sup> Some place unknown.

<sup>65</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. ii., cap. 17, and nn. (a, b, c, d), pp. 126, 127.

<sup>66</sup> See Exodus, vii.

<sup>67</sup> See also Colgan's "Trias Thaumaturga," *Tertia Vita S. Columbæ*, cap. xviii., p. 333; *Quarta Vita S. Columbæ*, lib. ii., cap. xvii., p. 354.

<sup>68</sup> Surnamed the Great, and the first Sovereign Pontiff of this name, began to rule over the Universal Church, A. D. 590, and he died A. D. 604.

<sup>69</sup> In the Preface to the *Altus Prosator* copy, contained in the *Leabhar Imuinn*, or "Book of Hymns of the Ancient Irish Church," edited by Rev. Dr. James Henthorn Todd, these words are said to have been ad-

Then he said to the attendants:<sup>69</sup> "This very night, messengers from Pope Gregory shall be our guests, and take care that suitable provision be made for their entertainment." At this time, but one baked loaf and a small cup of wine destined for the Holy Sacrifice happened to be in the monastery. Having ordered both to be produced, he blessed them in the name of Christ, and so greatly were they increased, that abundance was immediately procured, not alone for the guests, but for the whole religious community. On this occasion, St. Columba was presented with that wooden cross<sup>70</sup> brought from Rome and sent by Pope Gregory.<sup>71</sup> According to other accounts, they brought the Hymn of the Week, a Hymn for every night of the week, and other gifts.<sup>72</sup> After this, it is related, that St. Columba sent back to Pope St. Gregory, at Rome,<sup>73</sup> through three of his disciples, that rhythmical Hymn<sup>74</sup> he had composed in honour of the Most Blessed Trinity,<sup>75</sup> while dwelling at Iona,<sup>76</sup> and during the time<sup>77</sup> of Aedan,<sup>78</sup> son to Gabhran, King of Alba, and of Aedh,<sup>79</sup> son to Ainmire, King of Erin, and of Mauritius or Focas<sup>80</sup>—also called Falcus<sup>81</sup>—King of the Romans. In order to test the supernatural prescience of Pope Gregory, or his abilities for literary criticism, the messengers ventured to expunge three of the stanzas, and to substitute others in their place, before presenting that Poem<sup>82</sup> to the holy Pontiff. When thus interpolated, that composition was presented to him, as Gregory had ordered the messenger to read it, before himself and his assistants. The Pope continued standing until the

dressed to Boithin. See p. 204, and Additional Notes A, pp. 220, 221.

<sup>70</sup> According to the Preface of the Altus Prosator, in the *Leabhar Imuinn*, it was called in Irish *móygem* or Great Gem.

<sup>71</sup> It was said to have been preserved afterwards in Torach Island, off the north-west coast of Ireland, and it was called the Great Cross in the time of O'Donnell. See "*Trias Thaumaturga*," *Vita Quinta S. Columbæ*, lib. ii., cap. xx., p. 412.

<sup>72</sup> According to a Preface of the Altus Prosator, in the "*Leabhar Breac*," fol. 109a.

<sup>73</sup> If we admit the authenticity of the story with those circumstances included in the text, and the chronology sought to be assigned for the composition of St. Columba's Hymn, the Altus Prosator, we must refer it to the closing years of the holy Abbot's life, or to about the period, between A.D. 590 to A.D. 594.

<sup>74</sup> One account has it, that this Hymn had been composed as a penance, to atone for blood shed in the battle of Cuil Dremne.

<sup>75</sup> Known as the Altus Prosator, a copy of which was in the possession of Colgan, who has published it. The reader is referred to what has been written already regarding it, in the Fifth Chapter of this biography.

<sup>76</sup> See the *Leabhar Imuinn*, or "*Book of Hymns of the Ancient Church of Ireland*," edited by Rev. Dr. James Henthorn Todd, Fasciculus ii., Preface, p. 204, and Additional Notes A, p. 220. Some accounts have it, that the Altus Prosator had been composed, at the *Nigra cellula*, or *Duibh Regles*, "black church," of Derry, as stated in the "*Leabhar Breac*," fol. 109a.

<sup>77</sup> By this, we are probably to suppose the reigns of the monarchs, who are afterwards mentioned.

<sup>78</sup> His reign over Scotland, extended from A.D. 574 to A.D. 606. See Roderick O'Flaherty's "*Ogygia*," *Scotiæ Regum Catalogus Chronologo-Generalogicus*, pp. 473 to 476.

<sup>79</sup> His reign lasted twenty-seven years, from A.D. 568 to 594. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 206 to 221.

<sup>80</sup> The scholiast on the Altus Prosator in the *Liber Hymnorum* has it thus, as if doubtful regarding the chronology. The former Maurice commenced his reign over the Roman Empire, A.D. 582, and closed it A.D. 602. See an account of his acts in Gibbon's "*History of the Decline and Fall of the Roman Empire*," vol. v., chap. xlv., xlv., pp. 345 to 386. Phocas, who immediately succeeded, commenced his reign, A.D. 602, and died A.D. 610. See *ibid.*, chap. xlv., pp. 383 to 388. Wherefore, it could only have been in the reign of the former, that the Altus Prosator had been composed by St. Columba, whose death occurred before the latter commenced his reign.

<sup>81</sup> He is thus called in the *Leabhar Imuinn*, or "*Book of Hymns of the Ancient Church of Ireland*," edited by Rev. Dr. James Henthorn Todd, Fasciculus ii., p. 224.

<sup>82</sup> It is said to have been sent as an exchange present, for the wooden cross, and for the Hymns of the Week-book, transmitted to St. Columba by the Pope. See the Preface to Rev. Dr. Todd's edition of the Altus Prosator.

apocryphal stanzas<sup>83</sup> were recited, and on the reader commencing them, he immediately sat down, but he stood up once more when they were read, and he heard the remainder while on his feet. This was specially remarked, by some of the distinguished courtiers present, and they enquired from him the cause. He declared, that he stood, because he observed many Holy Angels standing at the side of the person who was reading, and when he came to the interpolated stanzas,<sup>84</sup> the heavenly messengers disappeared, when he immediately sat down, but when the stanzas were finished, those good spirits again appearing, the Pope stood in reverence, until the lecture had finished.<sup>85</sup> The disciples of Columba were quite astonished at this miraculous manifestation, and they were moved to compunction for the impurity they had practised. They humbly sought pardon, while relating the true cause for the disappearance of that angelic vision, and they obtained it from the clement Pontiff. He greatly praised that poem,<sup>86</sup> which had been presented to him; while he commanded the disciples of St. Columba to offer his thanks and courtesies, with indults<sup>87</sup> granted to the author from the Apostolic See.<sup>88</sup> Furthermore,

<sup>83</sup> In the Preface to Rev. Dr. Todd's edition, we read, that three chapters were put into the poem, and that these were made by Gregory himself, viz., *Hic sublatus*, and *Orbem*, and *Vagatur*.

<sup>84</sup> We are informed, the reason why the first stanza of *Altus Prosator* has seven lines is, because it praises God; since that odd number is suitable to Him, as it shows His inequality with His creatures. The other stanzas have six lines each, because in six days all things were created. There are sixteen syllables in each line. Another reason, assigned for the first stanza containing seven lines, is, that there are seven grades in the Church, or that there are seven gifts of the Holy Ghost, or that the number seven signifies universality.

<sup>85</sup> The *Altus Prosator* is composed in Rhythm, of which there are two kinds, *Artificialis* and *Vulgaris*. The former has the feet made with equal times, and equal division, and with equal weight, viz., *arcis* and thesis; and where the subsequent is for the precedent in the right of resolution. In the *Vulgaris*, there is a correspondence of syllables, in quatrains and half quatrains; while this Hymn is composed in the latter measure.

<sup>86</sup> One legend regarding it states, that while Columcille was alone with Boithin in Hy, they had no food but a sieve of oats, when the messengers of Pope Gregory arrived there. Our saint told Boithin to entertain them, while he went to the mill taking his burden from a certain stone, called Blathnat or Moelblatha, which was in the Regles, or monastery church of Hy. It was shown there, when the scholiast wrote this account. St. Columba composed his Hymn, *Adjutor laborantium*, on the way—but whether this was a distinct one from the *Altus Prosator* or not is doubtful, as narrated. However, it is stated, when he cast his first charge into the mill, he then extemporane-

ously composed the first chapter, and that while the sack of grain was being ground, the other chapters followed in succession, until both the work of the mill and his own intellectual efforts were ended about the same time.

<sup>87</sup> The *Altus Prosator* was often recited or sung by the ancient Irish, and Indulgences seem to have been accorded to the devout reciters. The proper manner for reciting it is described to be, as it had been sung at first, that *Quis potest Deo*—an Antiphon occurring at the end of the Hymn—should be sung between every two chapters or stanzas. It is added, that many graces are conferred upon those reciting this Hymn, viz.: Angels are present while it is sung; the Devil shall not know the path of him who sings it every day; neither shall his enemies perceive him that day on which he sings it; and, moreover, there shall be no strife in that house where it is frequently sung. It protects from every kind of death, except death on the pillow; there shall be neither hunger nor nakedness in the place where it is frequently sung; besides many other temporal and spiritual benefits accrue. There is a quatrain, on the lower margin of the "*Leabhar Breac*," fol. 109a, which thus reads in reference to this subject, and it is coeval with the Manuscript itself:—

ջըւ իւ ԼԵՄՐ ԵՅԱՐԵՇԷ,  
ՈՒ ՏՈՄ ՇԵՐ ՍՍ ՏԵՄԱՆ ՏՄՐ,  
ՈՐՈՐԷՆ ԶԼԵՐ ԻՐՈՒ ԵՒՇԻ,  
ՈՒ ԵՒՆ ՈՒ ԵՍՐԻՔԷ ՔՐ ԵՒԼ.

"Sing the *Altus* seven times,  
Yield not thy right to the hard demon,

There is no disease in the world,  
No difficulty that it will not banish."

<sup>88</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbae*, lib. ii., cap. xxi., p. 412, and n. 12, p. 452.

it is related, the Pope considered, although the Triune God was admirably praised in His creatures throughout that Poem, He was not sufficiently so exalted in His attributes. To atone for such defect, St. Columba composed afterwards the Hymn "In te Christe," when the Sovereign Pontiff's criticism had been reported thus by his disciples.<sup>89</sup>

Furthermore, it is related, that having a desire to visit Rome, St. Columba sent for St. Mochonna, choosing him from among all his other monks to be his companion. This was because he knew the learning and accomplishments of that disciple. Both were honourably received by Pope St. Gregory;<sup>90</sup> and when the Sovereign Pontiff understood from the holy Abbot Columba the name, dignity and holiness of his attendant, he desired, that the guest should be called Mauricius<sup>91</sup> thenceforward, and as the episcopal See of Tours—then said to be vacant—required a prelate of station and of merit, Mochonna was selected to be its administrator. This city had been under charge of the illustrious St. Martin,<sup>92</sup> whose body had been there interred. St. Columba and the newly-appointed administrator, having accomplished the objects of their Roman pilgrimage, directed their course to Tours. At this time, the chiefs and people of that city knew not where the relics of their patron had been interred. However, the fame of Columba's sanctity and prophetic spirit had preceded him, and the inhabitants of Tours eagerly asked him with a promise of rich gifts, that he would deign to enlighten them on the matter, so that they might find their patron's tomb, and suitably honour his holy remains. The Abbot yielded to their prayers, and stated, that he would only accept a single treasure, which was to be found in St. Martin's grave. To this request assent was given, and Columba showed where the venerated body lay. The grave was opened, and there was found beside the remains a Missal. The people of Tours were hardly willing St. Columba should bear from them such a prize, and they demanded another favour before it was yielded, namely, that one of his companions—a good and suitable person—should be left them to govern the church of Tours. This, too, St. Columba was able to grant, and he then declared, that St. Mochonna had been destined by the Sovereign Pontiff for the See of Tours. Such announcement greatly pleased them, and he was allowed to take away the book so greatly valued as belonging to Blessed Martin.<sup>93</sup> On the night of that day, when Macarius—another name for Mauricius—first entered on the duties of his new appointment, St. Martin is said to have appeared during their sleep to many of the clergy and people of Tours, warning them to pay as much respect and obedience to his successor as to himself were he still living. Macarius thus elevated to the episcopacy,<sup>94</sup> is said to have governed that See most holily, for three years and half a-year. But, when the time of his dissolution approached, calling together his disciples, he said to them: "That hour, which I have eagerly desired from my

<sup>89</sup> See Rev. Dr. Todd's *Leabhar Imun, or "Book of Hymns of the Ancient Irish Church,"* pp. 204, 222.

<sup>90</sup> It is remarked, by Colgan, that if this visit of our saint to Rome took place, it must have been after the return of Columba from the Assembly at Drumcheat, as St. Gregory did not become Pope until A.D. 490, and his death is referred to March 12th, A.D. 604. St. Columba's departure from life is generally set down, at A.D. 597.

<sup>91</sup> Colgan's version of Prince O'Donnell's Life has it added, "seu peregrina vocabula fastidiens, seu Latinum praeferens, seu ratione latentis mysterii," &c.—"Trias Thau-

maturga," *Quinta Vita S. Columbæ, lib. iii., cap. xxvii., p. 435.*

<sup>92</sup> Patron of Tours, and whose feast occurs at the 11th of November.

<sup>93</sup> The foregoing narrative is said to have been taken from the Acts of St. Eugene, Bishop of Ardstraw, and from the Legend of St. Mochonna. But, Colgan, who had an epitome of St. Eugene's Life, declares, that he found in it no mention of these accounts, nor had he in possession any such legend of St. Mochonna.

<sup>94</sup> In the Catalogue of the Bishops of Tours, by Claudius Robert, there is no mention of a Mochonna, Macarius or Mauri-

youth now advances, my dear brethren, and I am about to go to Christ. This shall happen within three days." That announcement filled not only his disciples with grief, but also the citizens; however, the saint exhorted them to have no sorrow for him about to die, since it pleased God, and rather to rejoice that his exile on earth was about to end. Having dismissed a crowd of spectators then present, when the exact time for his dissolution was near, only his clergy and monks were present. Then he had a most consoling vision. Suddenly appeared St. Martin, the patron of that See, as also St. Columba, coming from the Island of Iona, and above all, the Saviour of the world, Christ Jesus, with a host of the heavenly spirits, the Apostles, and other Saints. The dying prelate was enraptured with this glorious vision, and all the clergy and monks, who were around him, had their sight of that heavenly host, while ravishing hymns and canticles were heard. Then, too, resounded these words, as if with one voice: "Come with us, Macarius, come with us, to dwell in the kingdom of thy Father for ever." Thus invited by the Angels, and visited by Christ, Macarius passed away to the joys of Heaven. When that heavenly band dispersed, St. Columba returned to his own monastery through Divine agency.<sup>95</sup>

About the middle of the year 593, our holy Abbot entertained the greatest hope of his immediate departure from this life. It does not appear, however, that on this occasion he had been visited with sickness.<sup>96</sup> After returning from Ireland to his monastery at Iona, the glorious Abbot one day manifested a marvellous sweetness and radiance on his expressive countenance.<sup>97</sup> Casting his eyes heavenwards, he was wholly replenished with joy and delight; but, a little time afterwards, the joyousness of his face was converted into sadness and his aspect was changed into sorrow. Two of his monks, who were named respectively Lugneus Mocublai, and Pilu, a Saxon, saw this remarkable change, while standing at the door of his hut, which was situated on a little hill. When these perceived it, they felt greatly afflicted, because of their sad presentiment. They obtained of him, however, but not without great entreaty,<sup>98</sup> an explanation for that unwonted appearance. Falling on their knees and shedding tears, with a faithful promise of never revealing the secret during the saint's lifetime, their eager curiosity was at length gratified. At first, St. Columba said, that he did not wish to cause them more pain, because he saw them so dejected, and because he loved them most sincerely. Afterwards, he spoke in this manner: "To this present day, thrice ten years of my peregrination in Britain have elapsed; and in the meantime, for these many days, I have devotedly begged of God that he would be pleased at the end of this thirty years to finish my earthly pilgrimage, and to call me to my heavenly country. This was the cause of my joy; for, I saw Angels sent from the throne of glory, to meet my soul after its departure out of my body. Lo! being now suddenly stayed, they stand on a rock at the farther side of our sea, and they would come in haste for my soul, but they are not permitted to approach nearer; for, what our Lord hath appeared to grant after my pray-

tius, as here noticed.

<sup>95</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xxvii., xxviii., xxix., xxx., pp. 435, 436, and nn. 16, 17, 18, p. 453.

<sup>96</sup> See "A Dictionary of Christian Biography," &c., edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A., vol. i., Art. Columba, p. 603.

<sup>97</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xvi., pp. 322,

323; Secunda Vita S. Columbæ, cap. xxviii., pp. 328, 329; Tertia Vita S. Columbæ, cap. xxxix., p. 335; Quarta Vita S. Columbæ, lib. iii., cap. xxii., p. 369; Quinta Vita S. Columbæ, lib. iii., cap. xlvii., p. 439.

<sup>98</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 22, pp. 227, 228.

<sup>99</sup> The Petits Bollandistes have it, "Dieu touché par les prières des Eglises de Bretagne et d'Ecosse," &c.—"Vies des Saints,"



ing most earnestly for transition to Him on this very day, he hath now suddenly altered, on hearing the prayers of many churches for me.<sup>99</sup> They have obtained and against my will, that four years more shall be added to the term of my mortal pilgrimage.<sup>100</sup> This sorrowful delay is the cause of my present grief; but, when those four years come to an end, without any preceding sickness of body, I shall depart hence suddenly, and with God's blessing, I shall pass to the everlasting joys of Paradise, accompanied by holy Angels." The event corresponded with his prediction.

The King of Scotland, Aidan, had seven sons, whose names are thus found recorded, viz. : two Eochaidhs, namely, Eochaidh Buidhe and Eochaidh Finn, Tuathal, Bran,<sup>101</sup> Baoithine, Conaing,<sup>102</sup> and Gartnat.<sup>103</sup> Before the beginning of that war, carried on against the Miathe,<sup>104</sup> the saint at one time questioned King Aidan touching his successor.<sup>105</sup> The monarch answered, that he knew not which of his three sons, Arthur, Eochaid Find, or Domangart<sup>106</sup> should reign after him. The saint consequently prophesied in this manner: "None of these three shall be successor in your kingdom; for they shall be all slain by their enemies in battle. Now, if you have any younger children send for them; when he, whom our Lord hath elected to be king, will rush suddenly into my arms." Being called, Eochaid Buidhe ran to the saint, and rested on his bosom.<sup>107</sup> Kissing him, St. Columba said to his father, "This is he who shall survive, and shall be king after you, and his children shall reign after him." His sons Connadh Cerr,<sup>108</sup> Domhnall Braec,<sup>109</sup>

tome vi., ix<sup>e</sup> Jour de Juin, p. 542.

<sup>100</sup> In the Rev. J. Golden's "St. Columba, and other Poems," we read:—

"Their prayers prevailed, the Abbot's  
life prolonged  
For four years more; and death for  
which he longed  
Withheld its claim and left him to  
renew  
His glorious deeds, not long to last  
he knew."

—"St. Columba," sect. xviii., p. 33.

<sup>101</sup> Bran was slain, A.D. 595, according to the "Annales Ultonienses." See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," toms iv., p. 33. Tighernach's Annals have it, A.D. 596. See *ibid.*, toms ii., p. 160.

<sup>102</sup> He was drowned, A.D. 621, according to the Annals of Ulster. See *ibid.*, toms iv., p. 41. Those of Tigernach have it at A.D. 622. See *ibid.*, toms ii., pp. 185, 186.

<sup>103</sup> The Irish tract on the "Men of Alba" enumerates them: ΑΟΘΑΝ ΤΡΑ ΡΕΔΕΤ ΜΕΕ ΛΕΥ .Ι. ΟΑ ΕΟΧΘΑΙΣ .Ι. ΕΑΧΑΙΟ ΒΥΡΟΕ, ΔΣΥΡ ΕΟΧΟΙΟ ΜΟΝΝ, ΤΥΑΤΑΛ, ΟΡΑΝ, ΒΑΟΙΤΙΝΕ, ΚΟΝΑΙΝΣ, ΔΣΥΡ ΓΑΡΤΝΑΙΤ. According to the Book of Ballymote, fol. 84<sup>b</sup>, α, and Mac Firbis' Genealogical Manuscript, at p. 401.

<sup>104</sup> In the year of our Lord 196, reference is made to the Caledonians and the Miatath, in his Epitome of Dion Cassius, by Xiphilin. See lib. lxxvi., cap. 12. Archbishop Ussher refers to the latter in his "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 253. Com-

plete Works, vol. vi. These people seem to have been located on the southern borders of Scotland. Father Innes follows Fordun, who supposes the Mæatæ to have been a portion of the British troops, in King Aidan's army. But such a supposition is inadmissible, if the identity of the Miatathai and of the Mæatæ be allowed.

<sup>105</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. ix., p. 341; Quinta Vita S. Columbæ, lib. ii., cap. xlii., p. 417.

<sup>106</sup> Although a common one in the family, Domangart does not appear in the Irish enumeration of Aedan's sons. Fordun calls him Griffnus, and states, that he commanded his father's forces at the battle of Fethanleg. See "Scotichronicon," toms i., lib. iii., cap. xxviii., p. 132. Also, his daughter Fyn Egevu was mother, by Conanrodus, the King of Demetia, and their son was St. Drostan. Arthnr is not named in the Irish list.

<sup>107</sup> Besides the four sons mentioned in the text, Tighernach has preserved the names of Bran and Conaing.

<sup>108</sup> The immediate successor of Connadh Cerr, who reigned a quarter, was his son Fearchar, who reigned sixteen years. In his work "Caledonia," vol. i., book ii., chap. v., p. 284, Chalmers erroneously represents him as the son of a nondescript Eogan, of the house of Laarn. See n. (m).

<sup>109</sup> See *Ueabhar Breachnach amro p. p.* The Irish version of the Historia Britonum of Nennius, edited by Rev. Dr. James Henthorn Todd, and by the Hon. Algernon Herbert, pp. 278, 279.

<sup>110</sup> They began to reign jointly in the

with Conall and Dungall,<sup>110</sup> were afterwards Kings of Dalriada.<sup>111</sup> All of which predictions fell out to be true, in due time, according to the saint's prophecy. For Arthur and Eochaid Find were killed<sup>112</sup> soon afterwards, in the battle of the Miathe.<sup>113</sup> Domangart<sup>114</sup> was slain, with his brother Bran,<sup>115</sup> at the battle of Corainn, in Saxonia, or England, in a battle-charge.<sup>116</sup> In fine, on the death of his father,<sup>117</sup> buried at Kilcheran,<sup>118</sup> near Campleton,<sup>119</sup> in Cantire,<sup>120</sup> Eochaid Buidhe, who is styled also Rex Pictorum,<sup>121</sup> ascended the throne,<sup>122</sup> and he reigned until A.D. 629. After the year 590,<sup>123</sup> and towards the close of his life, the holy Abbot Columba being in Iona commanded his servant Diarmait<sup>124</sup>—whose office this appears to have been—to ring the bell<sup>125</sup> in haste, so that he might call the monks into the church.<sup>126</sup>

year 642. See Roderick O'Flaherty's "Ogygia," Scotiæ Regum Catalogus Chronologico-Generologicus, p. 478, 479.

<sup>111</sup> See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus i., Prologomina, pars i., p. cxxvii.

<sup>112</sup> The record of their death, by Tigernach, places the event in 595. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, p. 160.

<sup>113</sup> St. Columba died most probably in 597, and the battle according to Adamnan occurred in his lifetime.

<sup>114</sup> Agreeably with the first clause of the entry in Tigernach. It is very possible, that the supplemental clause by right belongs to a former year. Tigernach copying possibly from some authority, whose chronology was in arrear, has referred all he states to the same event. It is to be observed, that the marginal chronology in the printed text of Tigernach, which was constructed by the Rev. Dr. O'Conor, differs materially in British occurrences from the computation of Bede, and of the Saxon chronicle.

<sup>115</sup> In Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv. The Annales Ultonienses have, at A.C. 595. p. 33: "Jugulatio filiorum Aedain .i. Uraín ocúr 'Domangart. b. Coíamín." They take no notice, however, of the other two brothers, or of Chireind.

<sup>116</sup> Fordun records the death of Domangart under a different name: "Eochodius Buyd quod nostro lingua sonat Eugenius, in regno patri post annum successit, alio ejus fratre majore, Griffino nomine, in bello Saxonico prius interempto."—"Scotchchronicon," vol. i., lib. iii., cap. xxviii., p. 144.

<sup>117</sup> According to Annals of Ulster, Aedan died A.D. 605. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 37. The same event is thus recorded by Tigernach, the following year thus: "A.C. 606. Ɔaṛṛ aeoḥain mic Ɔaḃṛaín [mors Aedani Gabhrani] an. xxviii., regni sui, ætatis vero lxiii."—Tigernachi Annales. See *ibid.*, tomus ii., p. 179. The Annales Cambriæ have A.D. 607.

<sup>118</sup> See Fordun's "Scotchchronicon," vol. i., lib. iii., cap. xxviii., p. 144.

<sup>119</sup> See Cosmo Innes, "Origines Parochia-

les Scotiæ," vol. ii., part i., p. 12.

<sup>120</sup> See Archbishop Ussher's Complete Works, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 254, and "Index Chronologicus," p. 602.

<sup>121</sup> This title he receives in Annales Ultonienses, at A.D. 628, from the Liber Cuanach. See Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., p. 44.

<sup>122</sup> It seems not a little curious, that during his own lifetime, his son Connadh Cerr is called Rex Dalriada in the Annales Tigernachi, at A.D. 627. See *ibid.*, tomus ii., p. 189.

<sup>123</sup> The exact date must be determined, however, from a knowledge of the battle which had been fought, at that time. Fordun identifies the subject of it with the battle of Wodenysburgh, which was fought according to the Saxon chronicle, in 591. He places it near Chester, whither Aedan marched to the support of the British King Cadwalla. See "Scotchchronicon," vol. i., lib. iii., cap. xxix., p. 133. Mr. Skene seemed disposed, at one time, to identify the battle of Cattrath, with that recorded in this chapter, and favoured the Rev. Dr. Reeves, with some very ingenious communications, in support of his theory. The publication of these, by their learned author, is omitted, where the result of his other investigations into the history of this obscure but important period, brings him to relate the incidents of St. Columba's career. See "Celtic Scotland," vol. ii., book ii., chap. ii., iii., iv., pp. 80 to 148.

<sup>124</sup> He is mentioned again in the same capacity by Adamnan, in lib. i., cap. 12, 22, 25, 29, 30, 34; in lib. ii., cap. 29, 30; and in lib. iii., cap. II, 23.

<sup>125</sup> The words addressed to him, as given by Adamnan, are "Clocam pulsa." The Irish word for a bell is *clocc* or *clóg*, akin to the English "clock." Some ecclesiastical bells as old as the time of St. Columba are preserved in Ireland. They are formed of sheet iron, bent into a four-sided form like the modern bullock-bells of Spain, and the sheep-bells of Wiltshire, they are also fastened with rivets and brazed.

<sup>126</sup> See the practice alluded to in Venerable Bede's "Historia Ecclesiastica Gentis An-

At this time, he had an intuition of a combat pending,<sup>127</sup> and that was known as the battle of the Miathe,<sup>128</sup> or Mædtæ. The position of these people—said to have been a Caledonian tribe—seems to have been immediately north of Severus' wall,<sup>129</sup> which formed a line of demarcation, between the firths, and which divided the Barbari from the Romans.<sup>130</sup> The Maiate were near Hadrian's Wall, and the Caledonians further north.<sup>131</sup> The locality where this engagement took place has been greatly contested;<sup>132</sup> some supposing it to have been fought at Lethrigh<sup>133</sup> or Leithredh,<sup>134</sup> others at Chircinn,<sup>135</sup> while others consider it to have been fought at Cattræth.<sup>136</sup> Our saint preceded the monks, and having entered the sacred walls, falling upon his knees, Columba said: "Now let us offer our prayers very earnestly to the Lord, for this people<sup>137</sup> and for King Aidan,<sup>138</sup> as at this present moment they begin to fight a battle."<sup>139</sup> Within a little while, going out of the oratory and casting his eyes towards Heaven, St. Columba said: "Now the barba-

glorum," lib. iv., cap. xxiii., p. 326.

<sup>127</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xxix., p. 324; Tertia Vita S. Columbæ, cap. vi., p. 332; Quarta Vita S. Columbæ, lib. i., cap. viii., p. 341.

<sup>128</sup> A modern Scottish writer calls them Midland Britons, and places them in Valencia, between the two Roman Walls. See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book i., sect. i., p. 4, sect. iii., p. 8, sect. vi., p. 9, sect. ix., p. 13, sect. xii., p. 17, sect. xxv., p. 31, sect. xxxvii., p. 47, and book ii., sect. xxiii., p. 155, sect. lv., p. 210. This position, however, is considered to be too far south, for their actual occupancy.

<sup>129</sup> See Archbishop Ussher's complete "Works," vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xv., pp. 253, 254.

<sup>130</sup> See Chalmers' "Caledonia," vol. i., book i., chap. v., p. 184, n. (a), and book ii., chap. i., p. 201.

<sup>131</sup> See the Irish version of the Historia Britonum of Nennius, Additional Notes, xvii., p. xxxii. Mr. Herbert's note.

<sup>132</sup> The Rev. Dr. Reeves thinks, however, that there is an entry in Tighernach, which supersedes all such speculation. Thus, at A.C. 596, we read: "Jugulatio filiorum Aedani, i.e., Briani et Doman-garti et Eochodii Albi et Arturi in prælio Kirchine in quo victus est Aedan."—Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., Tigernachi Annales, p. 160. That however, seems to have been a disaster for Aedan, while the battle of the Miathe is described as a victory for him.

<sup>133</sup> Ussher proposes "the battle of Lethrigh by Aedan, the son of Gabhran," which Tighernach records at 590, and the Annals of Ulster at 589. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 158, and tomus iv., p. 31.

<sup>134</sup> Subsequent writers have very generally dopted the suggestion of Ussher, and specially Chalmers, who makes it history.

On his own authority he fills up the blanks: "In fighting, again, in support of the Britons, he defeated the Saxons, in 590 at the battle of Leithredh, when his two sons, Arthur and Eocha-fin, were, however, slain, with rather more than three hundred men."—"Caledonia," vol. i., book ii., chap. vi., p. 282.

<sup>135</sup> Chircinn is, most probably, in the opinion of Rev. Dr. Reeves, the modern Kirkintulloch, a parish N.E. of Glasgow, on the borders of Dunbarton and Stirling, in which there is supposed to have been a Roman station on the Wall of Antonine. See "Origines Parochiales Scotiæ," vol. i., p. 49.

<sup>136</sup> According to Williams' edition of Godolin, 325, pp. 31, 129 and 583, pp. 50, 162, among the allied forces at the battle of Cattræth was a body of 300 men, called "the retinue Mynyddawg," and three leaders Peredur, Gwawrddur, and Aeddán. Of these it is said:—

"But of the retinue of Mynyddawg, greatly to be deplored,  
Out of three hundred men, only one  
returned."

<sup>137</sup> The substance of the anecdote is copied from Cumineus, who expressly says, "pro Aidano et populo ejus."—Cap. 25. See also "Acta Sanctorum Ordinis S. Benedicti," tomus i., p. 346. The context in Adamnan leaves it doubtful whether this refers to Aidan's Scots, or to the Miathi as his allies; and whether the term *barbari*, which follows, is applicable to the latter, or to a common foe.

<sup>138</sup> He is correctly described by Venerable Bede as "Aidan rex Scottorum qui Britanniam inhabitant."—"Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xxxiv., p. 103.

<sup>139</sup> See Fordun's "Scotichronicon," vol. i., lib. iii., cap. xxix., p. 134.

<sup>140</sup> In the "Saxon Chronicle," at A. D. 603, this king is called, "Aegthan," as also "Aegdhar," in another version. See the edition, with original texts, edited by Benjamin Thorpe, vol. i., pp. 36, 37.

rians are put to flight, for the victory is granted to King Aidan,<sup>140</sup> although dearly purchased.<sup>141</sup> In prophecy, likewise, our saint told the number of slain in Aidan's army to be three hundred and three men.<sup>142</sup>

Not alone was Columba remarkable for chastity from early youth, but he had presciences of temptations and depraved desires, which were directed against himself as their object. This happened in one instance, related by O'Donnell, when he reproved a woman under such evil influence; and then blessing her with a sign of the cross, she was entirely delivered from the snares of Satan, and she became a great saint, cherishing afterwards only a profound and religious veneration for the holy man.<sup>143</sup> On another occasion, he acknowledged to Aidan, son of Gauran, King of the Scots, that although exposed to danger owing to his natural disposition, still nothing on earth could tempt him to forfeit the jewel of chastity.<sup>144</sup> His rigorous course of life was so great, that his own monks expostulated with him, and they declared he chastised his body more than God required or than human strength could bear. He replied, that the kingdom of Heaven was only to be taken by violence, and that the violent carried it away; that our flesh was a Babylon of sin, which contained the seeds of vice, viz., concupiscence, love of luxury, intemperance, pride and all other crimes, even though our Divine Redeemer had shed his blood for us, and had washed us in the font of baptism. Therefore, to satisfy for the fall of our first parents, and to gain paradise where all should be happy with Christ, it was necessary that the flesh be subdued, and that evil passions be combated, by opposing abstinence to gluttony, the taming and mortification of the body to concupiscence and lust, humility and submission to pride. Thus remedies must be found for vice, by practising the contrary virtues. Those who desire to observe such rules were sure, he declared, to reach the kingdom of Heaven and to become co-heirs with Christ.<sup>145</sup>

It is related, that the venerable Father when spent with years happened to retire from others into a desert place one day, so that he might pray with more recollection. There, he observed a poor woman gathering nettles, among the other wild herbage of the woods. He then asked, for what purpose she intended to use them, and he was told, that such was her poverty, she was obliged to boil them in water for her daily food. Although living himself on very spare diet, and fasting very strictly, yet Columba was urged to say within himself: "Behold this poor woman endeavours in so miserable a manner to sustain life which must speedily pass away, and why should we live more luxuriously who labour by austerity to secure the rewards of eternal life? Or, is it just to procure at a smaller price more precious and incomparable merchandise, than the poor give for what is mean and perishable?" This pious reflection and holy emulation made such an impression on his mind, that he resolved afterwards to use the wretched fare of that poor woman or some other food that was equally coarse.<sup>146</sup>

<sup>141</sup> See Colgan's "Trias Thaumaturga," Prima Vita S. Columbæ, cap. xxix., p. 324.

<sup>142</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 8, pp. 33 to 35, and nn. (a, b, c, d, e, f, g, h).

<sup>143</sup> See "Trias Thaumaturga," Quinta

Vita S. Columbæ, lib. ii., cap. xxv., p. 413.

<sup>144</sup> See *ibid.*, cap. xxxix., p. 416.

<sup>145</sup> See *ibid.*, lib. iii., cap. xxxviii., p. 437.

<sup>146</sup> See *ibid.*, cap. xxxi., p. 436.

## CHAPTER XVII.

THE TRUE CHARACTER AND PERSONAL ACCOMPLISHMENTS OF ST. COLUMBA—ST FINTAN MUNNU VISITS IONA TO LIVE UNDER THE HOLY ABBOT'S RULE, BUT HE IS ADVISED TO LIVE IN IRELAND—THE LAST YEARS OF ST. COLUMBA'S LIFE, AND PREMONITARY WARNINGS ABOUT HIS LAST ILLNESS—DETAILS OF HIS EDIFYING DEATH—DATES ASSIGNED FOR HIS DEPARTURE—COMMEMORATIONS IN VARIOUS CALENDARS—CHURCHES AND CHAPELS DEDICATED TO HIS MEMORY—OTHER MEMORIALS—MIRACLES WROUGHT THROUGH HIS INTERCESSION—CONCLUSION.

THE great Abbot had nearly finished his task upon earth, and then lovingly and humbly he prayed the Lord to be released from its burdens. His only solicitude was to learn, that the various communities he had established followed their rule and discipline, in a spirit of fervour and obedience. The Life of St. Ciaran<sup>1</sup> of Clonmacnoise states, that the order of Colum Cille was one of the eight religious orders that were in Erin.<sup>2</sup> Some have supposed, that it differed not from the Benedictine institute, and this has been inferred, from what may have been only a casual resemblance—the habits of his monks and those of St. Benedict being of the darkest colour. Thus, we find it recorded, that Columba was Abbot of Black Monks,<sup>3</sup> at Doire Choluin Chille, and at Hy, in Albain. Through all the closing years of his life, which was protracted, the latter was regarded as his parent house. It seems, however, altogether most indubitable, that the Rule of St. Columkille was a distinct one from that of St. Benedict.<sup>4</sup> The supremacy of Hy,<sup>5</sup> among the Columban monasteries, was acknowledged,<sup>6</sup> for a long time after his death, by the dependent houses.

It is certain, that his discipline if rigorous was tempered by a sweetness and gentleness of demeanour, in Columba's administration, that made him be specially loved by all his subjects. The illustrious Colum Cille has been likened unto Andrew,<sup>7</sup> the Apostle, in his habits and life.<sup>8</sup> This doubtless means, that he was fired with zeal and fidelity towards his Lord and Master, while he was indefatigable in preaching the Divine word, and he embraced the Cross of Christ, because he was crucified to the world. Like a true saint, if he was indulgent towards others, he was little inclined to spare his own personal labours and mortifications. Cuimin of Condeire says,<sup>9</sup> in an Irish

CHAPTER XVII.—<sup>1</sup> At chapter xlvii.

<sup>2</sup> See "The Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 152, 153. Here follows a disjointed extract from some source, and we are informed, that there is a defect in the original Manuscript note (3), by Rev. Dr. Todd.

<sup>3</sup> According to the O'Clerys.

<sup>4</sup> The learned Father John Mabillon acknowledges, that the Rule of St. Columba of Luxeu was originally derived from that of Bangor in Ireland, and not borrowed from that of St. Benedict. See "Annales Orāinis S. Benedicti," tomus i., lib. viii., sect. xvii., p. 214. In a subsequent part of this work, Father Mabillon appears to regard St. Columkille's or Columba's Institute, as if it had a distinct government and discipline, from that of St. Benedict. See *ibid.*, lib. ix., sect. xix., pp. 249, 250.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan, who calls it "insula . . . primaria."—"Life of St. Columba," lib. i., cap. i., p. 12.

<sup>6</sup> It is thus expressed by Bede: "In quibus omnibus idem monasterium insulanum, in quo ipse requiescit corpore principatum tenet."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., p. 169.

<sup>7</sup> His feast is celebrated on the 30th of November.

<sup>8</sup> A very ancient old-vellum book, which is found in the Martyrology of Tamlacht-Maoilruain, is quoted by the O'Clerys, for such a statement. See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 152, 153.

<sup>9</sup> The following is an English translation:—

"The holy Colum Cille loves:  
Son of Feidhlimidh, of generous  
deeds,  
There went not for a week into his  
holy body  
What would satisfy a poor man one  
turn."

<sup>10</sup> The beginning of it is rendered into

poem,<sup>10</sup> giving the characteristic virtues of the Saints of Ireland, that Colum Cille of generous deeds<sup>11</sup> used not to partake of food during the week, so much as would satisfy a poor man for one meal. The most false and contradictory accounts of his character have been published, and even believed by those who have estimated favourably his noble qualifications of head and heart. Legends related of him are often the myths of fancy, and they have received almost equal acceptance, as the authentic and early accounts of his most trustworthy biographers. Thus, the distinguished Catholic writer le Comte de Montalembert, assuming the corrupted traditions of the bards to be facts, has unwittingly drawn the following unfavourable and yet false estimate of Columba's disposition<sup>12</sup> when asserting, that he was vindictive, passionate, bold, a warrior, born to become a soldier rather than a monk, known, praised, and blamed as a soldier, so that even during his lifetime, he was involved in fight; continuing to be a soldier,<sup>13</sup> even upon the island rock from which he went forth to preach, to convert, to enlighten, to reconcile, and to reprimand princes and nations, men and women, laymen and clergy.<sup>14</sup> A contemporary,<sup>15</sup> who leaves us a reliable portrait of Columba, has stated, that he was learned, he was chaste, he was charitable, he was an abounding benefactor of guests, he was eager, he was noble, he was gentle, he was the physician of the heart of every sage, he was to persons inscrutable, he was a shelter to the naked, he was a consolation to the poor; there went not from the world one who was more continual for the remembrance of the cross.<sup>16</sup> He was singularly favoured by nature with a fine personal appearance and a majestic figure; and according to an ancient commentary in Irish verse,<sup>17</sup> his countenance was radiant and full, his body was athletic and well-formed; his eyes were grey and luminous, his complexion was ruddy, his skin was white, and his hair was curling. As we have already learned, he was remarkable for the volume and clearness of his voice. He brought over the Picts and Scots to the Faith, nearly as perfectly as St. Patrick converted the Irish, and left his character upon them, so that they became a staunch, loyal, and truly Catholic race, in the Highlands of Stotland.<sup>18</sup> Before his death, this great cænobiarch was able to

English thus: "Patrick of the Fort of Macha loves."

<sup>10</sup> The text of this poem, as given by Rev. Dr. Kelly, reads *an oileipe*, "in his pilgrimage;" a copy in the Brussels Manuscript has it, *na naoimpeire*, "of the holy deeds."

<sup>12</sup> See "Les Moines d'Occident," tome iii., liv. xi., chap. vii., p. 285.

<sup>13</sup> By Adamnan, he is styled "insulanus miles," in the Preface to St. Columba's Life.

<sup>14</sup> An able and accomplished modern Scottish historian, William F. Skene, has helped much to correct those errors regarding St. Columba. He has remarked: "It is unfortunately the fate of all such men as stand out prominently from among their fellows, and put their stamp upon the age in which they lived, that as the true character of their sayings and doings fades from men's minds, they become more and more the subject of spurious traditions, and the popular mind invests them with attributes to which they have no claim. When these loose popular traditions and conceptions are collected and become embedded in a systema-

tic biography, the evil becomes irreparable, and it is no longer possible to separate in popular estimation the true from the spurious. This has been peculiarly the case with Columba, and has led to a very false estimate of his character."—"Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., pp. 143, 144.

<sup>15</sup> St. Dallan Forgaill, in his *Amhra Choluim-chille*. See *ibid.*, p. 146.

<sup>16</sup> "There is no trace here of those darker features of vindictiveness, love of fighting, and the remorse caused by its indulgence." Mr. Skene observes: "nor do the events of his life, as we find them rather hinted at than narrated, bear out such an estimate of it."

<sup>17</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. Calendar of Oengus, notes, p. ci.

<sup>18</sup> During the last century, the people in the Hebrides were almost exclusively Catholics, until persecution drove their missionaries away. There are villages in the Highlands of Scotland, which have suffered for the defence of their Faith, like the people in Ireland, and they suffered much by bad land

speak with confidence of Iona's future glory and fame, and his disciples supported his and their own credit for many subsequent generations.<sup>19</sup> Towards the close of St. Columba's life, he must have heard much of that famous mission undertaken by the Roman Monk, who came to convert that heathen people,<sup>20</sup> and the destroyers of Christianity in so large a part of Britain.

For more than thirty years, the illustrious Abbot worked hard and perseveringly, by founding churches and monasteries innumerable,<sup>21</sup> in Scotland as in Ireland; while he won the love of all, by the force of his bright, manly, cheerful, and genial Irish nature, which the gifts of God's grace served to render almost supremely perfect. Several of the greatest saints longed to be under his guidance. Thus, St. Fintan Munnu,<sup>22</sup> who afterwards became so famous throughout all the churches of Ireland, conceived in his younger years an earnest desire of forsaking his country to visit St. Columba.<sup>23</sup> Being strongly urged with this desire, he went to a certain old friend, a very wise and venerable man, who was named Columb Crag<sup>24</sup> in the Irish language, to take his advice on the matter. His acquaintance liked well such a holy resolution. "Your devout wish to set sail for St. Columba's Isle, who can presume to oppose; it has been inspired by God," said the sage. Thither, at the same time, came two of St. Columba's monks. Being questioned touching their journey, they answered: "We are lately come out of Britain, and this day, we arrived from the monastery of the oak-wood of Calgaich."<sup>25</sup> "Is your holy father, St. Columba well, and in good health?" asked Columb Crag. Shedding tears abundantly, the strangers replied in deep sorrow: "Truly our father and patron is well, for a few days past he departed to Christ." Fintan, Columb, and the rest, who were present, fell prostrate upon the ground, and wept bitterly. Fintan demanded further particulars from them, saying: "Whom did he ordain as successor?" They answered: "His disciple Baithan."<sup>26</sup> Then, having approved such choice, Columb asked Fintan what he meant to do. Fintan answered, "I shall, with God's grace, repair to that wise and holy man, Baithan, and I will select him for my Abbot, should he wish to receive me." Then, taking his leave of Columb, and kissing him,

laws, while there are villages in Scotland, that never yet lost their Catholicity through wear or through woe. The Rev. Thomas Burke's "Lecture on St. Columkille, in St. Columba's church," New York City, reported in the *Boston Pilot* of March 22nd, 1873.

<sup>19</sup> See Rev. John Smith's "Life of St. Columba," Appendix, p. 161.

<sup>20</sup> And "from whose country such lovely fair-haired slaves had been brought to the market-place of Rome."—The Duke of Argyll's "Iona," chap. i., pp. 23, 24.

<sup>21</sup> The Cistercian Monk Jocelin represents him as the founder of a hundred monasteries. See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. lxxxix., p. 85. Prince Man's O'Donnell increases the number to three hundred, including churches and monasteries in Ireland and in Britain; of these one hundred were said to have been on the coast. See *ibid.*, Quinta Vita S. Columbæ, pars iii., cap. xlii., p. 438.

<sup>22</sup> His name was subsequently communicated to Taghmon, "the house of Munnu,"

in the county of Wexford. His feast occurs in our Irish Calendars, at the 21st or October, and he died A.D. 634.

<sup>23</sup> In the year 597, he is said to have visited Iona. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes O, p. 372.

<sup>24</sup> Colgan considers this saint to have been a St. Columba of Eanach, who was venerated on the 22nd of September, according to the Martyrologies of Marianus O'Gorman, Cathald Maguire and the O'Clerys. This locality of his lay three miles north of Derry, and near a castle, belonging to the O'Cahan family. See "Trias Thaumaturga," Quarta Vita S. Columbe, lib. i., cap. ii., n. 22, p. 373.

<sup>25</sup> That is Derry in the north of Ireland, and it signifies a forest of oak, to which is added the name of a man Calgaich or Galgaich. By this name it was known, until the middle of the tenth century.

<sup>26</sup> His feast also occurs on this day, 9th of June, and his Acts follow immediately those of St. Columba, in this volume.

Fintan embarked without delay, and soon he reached the Isle of Hy. There he was entertained with great charity, as an unknown guest; for his name and distinction had not been discovered, by the holy residents in the religious establishment at Iona. The next day after his arrival, however, Fintan made known to Baithan, that he had a desire to confer personally with him. Ever kind and courteous to strangers, Baithan presently sent for him. Being brought into Baithan's presence, Fintan fell down upon his knees. But, the saint made him rise, and then sit down, until the Abbot might learn the object for his voyage. Then did Fintan recount to the saint his name, his family, his country, his conversation, and what had moved him to undertake that perilous navigation. Lastly, he closed this discourse, with an humble request to procure his admittance. Baithan understood all that God had decreed concerning him, and he knew St. Columba's prophecy. He then said: "My child, I am bound to render many thanks to the Almighty for your arrival, but know this for certain, that you cannot become our monk."<sup>27</sup> On hearing this sentence, Fintan appeared very thoughtful, and he said: "Perchance, I am unworthy to become your monk." To whom the old Abbot replied: "It is not, as you say, for although I had rather detain you with me, than otherwise, yet can I not profane the commandment of my patron, St. Columba, through whose mouth the Holy Ghost hath prophesied concerning you, in the manner following. Being alone with him one day, among other things, he said to me, 'O Baithan, you must listen to these my words, with great attention, for presently, after my wished-for and long-desired departure out of this life to Christ, a certain brother, named Fintan, son of Tulchan,<sup>28</sup> of the Macumoié<sup>29</sup> family, shall come to you out of Ireland, and beg earnestly to be received among the monks. He shall be renowned for his religious morals and proficiency in sacred studies. But this is not pre-ordained for him, in the presence of God, that he become a monk or be subject to any Abbot; since he is pre-elected by the Almighty, for being an Abbot of monks, and for becoming a captain to lead many souls to the heavenly kingdom.<sup>30</sup> Therefore, detain not the aforesaid man with you in our Isle, but send him back again into Ireland, that he may build a monastery<sup>31</sup> in Leinster, near the sea-shore, where feeding a flock of Christ's sheep and lambs, he may conduct innumerable souls to the joys of Paradise.'" The young saint, on hearing this discourse, poured out abundance of tears, and with thanksgiving to God, he said: "Be it done to me, according to the prophetic and marvellous prescience of St. Columba." So taking with him St. Baithan's benediction, this Fintan returned back into Ireland.<sup>32</sup> Adamnan states, that he heard the foregoing account, from the lips

<sup>27</sup> The Breviary of Aberdeen perverts the earlier authorities by stating, that St. Fintan Munnu—who is there called Mundus—took the habit of St. Columba, in Iona. See *Pars Æstivalis*, fol. 131*b*. Reprint of 1852.

<sup>28</sup> Tulchan is stated to have been of the family of Conall, son of Neill, in the *Vita S. Fintani*, cap. i., in the Codex, containing *Lives of the Irish Saints*, preserved in Marsh's Library, Dublin, at fol. 127.

<sup>29</sup> Here Colgan suggests an emendation, that this patronymic should rather be Mocu Maine, as Fintan's mother is called Fedelyn, of the race of Mann, the son of Neill. See "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. i., cap. 2, p. 373. But, we find there was also a *Laisranus Mocuoié*. See

*ibid.*, cap. xviii., p. 342.

<sup>30</sup> From these expressions, Father Fleming infers, that St. Fintan Munnu wrote a special Religious Rule. See "Collectanea Sacra," p. 437.

<sup>31</sup> This was at a place, called from him Teach Munnu, or "the house of Munnu," and now known as Taghmon situated about seven miles west of Wexford. It gives name to a prebend in the diocese of Ferns. There, too, he was buried. See Colgan's "Acta Sanctorum Hiberniæ," *Januarii xxxi.*, *Vita S. Maidoci*, cap. xxxii., pp. 211, 212.

<sup>32</sup> See Colgan's "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. i., cap. ii., p. 339, and nn. 20, 21, 22, 23, 24, 25, p. 373; also *Quinta Vita S. Columbæ*, lib. iii., cap. lxx., pp. 442, 443.



of an aged and a pious priest, who was a soldier of Christ, and named Oissin,<sup>33</sup> son of Ernan, belonging to the family of Mocu Neth Corb.<sup>34</sup> This priest testified, that he had received the foregoing remarkable narrative, from the very words of St. Fintan Mac Tulchan, who was his own Abbot.<sup>35</sup>

The term of that already mentioned four years of respite on earth now drawing on, being laden with old age, and knowing that the period of his wearisome pilgrimage was near its close, the true prophet Columba went forth in a waggon<sup>36</sup> one day, during the May month, to visit the brothers, who were then at work. He found them at the western side<sup>37</sup> of Iona Island,<sup>38</sup> and to them he said: "I conceived an earnest desire<sup>39</sup> of going during the last month of April, to our Saviour, and this he granted to me, if I desired it myself. The Easter solemnities,<sup>40</sup> which we have lately celebrated were at first selected; but, because I would not have the joy of such festivities converted into mourning, I chose rather deferring my departure out of this world for a little while longer." This sad announcement filled the monks with great affliction of soul; yet, their pious father began to animate them with very consoling words and with wholesome exhortations, so far as he could. Then, turning his face towards the Orient,<sup>41</sup> while still seated in his chariot, he blessed the Island of Iona, with all the inhabitants. From that time forward, the Island was never molested, through the annoyance or deadly stings of vipers.<sup>42</sup> Nor was man nor beast ever after known to suffer from their bite.<sup>43</sup> Afterwards, St. Columkille was carried back to his monastery. Within a few days after this benediction, and while Mass was celebrating as usual on a Sunday, the saint elevated his gracious countenance<sup>44</sup> towards Heaven. It was suddenly suffused with a most exquisite and lively blush. At that hour, he saw the Angel of our Lord fitting up and down, within the walls of the oratory.<sup>45</sup> As the admirable and tranquil aspect of holy Angels instil exultation and comfort into the hearts of the elect, St. Columkille therefore abounded with joy on that occasion. When some who were present enquired

<sup>33</sup> There are several Ois-ins, in the Irish Calendars. Dr. Reeves thinks, he was the one venerated at the 1st of May. See a notice of him at that date, in the Fifth Volume of this work, Art. vi.

<sup>34</sup> The family to which St. Kevin of Glendalough and St. Conlaeth of Kildare belonged.

<sup>35</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 2, pp. 18 to 23.

<sup>36</sup> The Comte de Montalembert has it, "il se faisait traîner sur un char à bœufs."—"Les Moines d'Occident," tome iii., liv. xi., chap. vii., p. 278.

<sup>37</sup> An Irish Life states, that he went to visit the ploughmen, who were in the north part of the Island.

<sup>38</sup> Adamnan relates that the monks were "in occidua insulæ Ionæ laborantes parte." It is now called the *Machar*, and it is known to be the most fertile part of the island of Iona.

<sup>39</sup> Adamnan uses the words "desiderio desiderivi," borrowed from St. Luke, xxii., 15.

<sup>40</sup> In the year 597—when St. Columba most probably died—Easter Day fell on the 14th of April.

<sup>41</sup> An ancient Irish Life incorrectly states, that he turned his face in a contrary direction, *i. e.*, westwards, when blessing the Island.

<sup>42</sup> No live snakes or vipers have ever been seen in Hy, while many of a very venomous nature are found on the opposite coast. The Rev. Dr. Reeves saw one dead and preserved in a bottle at Iona, however, but it had been killed in the Ross of Mull, at a stream which overflowed the road. See his Adamnan's "Life of St. Columba," lib. ii., cap. 28, and n. (d), pp. 142, 143.

<sup>43</sup> In those words of Adamnan referring to the snakes, "viperaurum venena trisulcarum linguarum," we have an indication of the classic source, whence they were borrowed. In the Georgics of Virgil, we read concerning the snake "Arduus ad solem, et linguis micat ore trisulcis."—Lib. iii., l. 439. It is remarkable that without the slightest alteration, the same line occurs in the *Æneid*, lib. ii., l. 475.

<sup>44</sup> "A glad heart maketh a cheerful countenance." Proverbs, xv., 13.

<sup>45</sup> See Colgan's "Trias Thaumaturga," Vita Prima S. Columbæ, cap. xvii., p. 323.

<sup>46</sup> As Adamnan states it, "rursum per

about the cause for his exultation, our holy Abbot looking aloft answered : "Lo ! an Angel of our Lord, sent to require a certain deposit very dear to God, came into the church. After looking down over us and blessing us, he departed again,<sup>46</sup> through the roof of the church,<sup>47</sup> and without leaving any sign of his egress. Wonderful and incomparable, therefore, is the subtlety of the Angelic nature." None of those that were present understood what deposit it was the Angel came to demand. But, the holy patron called his own soul, which God had committed to his charge, by the epithet of "a deposit." This precious pledge Columba rendered to his Maker, within six days after such announcement.

On the next Saturday,<sup>48</sup> the holy Abbot and his faithful attendant Diarmid went out to bless a farm which was near. On entering it, and seeing two heaps of winnowed grain<sup>49</sup> within, Columba gave thanks, and said : "I congratulate my beloved monks, for if I must needs depart this year, they have been left a sufficient annual provision." Hearing this sentence, Diarmid became very sorrowful, and he observed : "You have very often afflicted us this year, dear Father, because you speak so frequently, regarding your departure from this world." The saint then said : "I will acquaint you with a secret and that unreservedly, touching my death, if you promise faithfully, not to disclose it before I depart." Diarmid gave him his faithful word and promise of secrecy on bended knees. Then the glorious saint replied : "This day, in the Sacred volume, is called the Sabbath, which is interpreted the day of rest, and truly this day is a Sabbath<sup>50</sup> to me, because it shall be the last day of my laborious life, and after the fatigue of my labours, on it shall I rest. The next ensuing midnight of holy Sunday,<sup>51</sup> I shall be gathered to our fathers ; for even now, our Lord Jesus vouchsafes to invite me. I shall depart to him at midnight, as himself hath revealed to me." After this sorrowful communication, he returned back towards the monastery, having left the barn. His attendant Diarmid wept bitterly ; but, the saint endeavoured to console him. While going towards the monastery, St. Columkille rested halfway, at a certain spot,<sup>52</sup> where a cross was afterwards erected,<sup>53</sup> and to be seen fastened into a mill-stone,<sup>54</sup> on the way side. It is said to have been known as Maclean's cross,<sup>55</sup> in the course of time ;<sup>56</sup> but, the latter may have

parasticiam ecclesiæ reversus," &c. About the meaning of this term "parasticiam," commentators have held various conjectures, but there can hardly be a doubt but it means "the roof," as shown in the subsequent note.

<sup>47</sup> In *Vita Secunda* S. Columbæ, the Angel is said to have vanished through the roof of the church. See *ibid.*, cap. xxi., p. 329.

<sup>48</sup> By Adamnan, and by other ancient writers, adopting the Jewish term, it is expressed in Latin by the term "Sabbatus." A thousand years after his time, the Reformers of the sixteenth century applied the term to the Lord's Day or Sunday. In the Roman Breviary, and Missal, the Saturday is invariably called Sabbatus, and Sunday, Dominica.

<sup>49</sup> These were probably reserved as a surplus from the preceding year.

<sup>50</sup> See Rev. Henry Sebastian Bowden's "Miniature Lives of the Saints for every Day in the Year," vol. i., June 9, S. Columba, Abbot, p. 321.

<sup>51</sup> The meaning of "Dominica nocte" is, according to the Rev. Dr. Reeves, the night preceding Sunday. See his Adamnan's "Life of St. Columba," lib. ii., cap. 45, and n. (l), p. 181, lib. iii., cap. 12, nn. (d, e), pp. 210, 211, lib. iii., cap. 23, n. (d), p. 230.

<sup>52</sup> No doubt, this had been a station of holiest traditions, in Adamnan's time.

<sup>53</sup> The first cross erected there was probably a rude one.

<sup>54</sup> According to Cosmo Innes, it was perhaps that of a quern. See "Origines Parochiales Scotiæ," vol. ii., part i., p. 299. However, the Rev. Dr. Reeves thinks it was more probably a mill-stone of larger dimensions.

<sup>55</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. xi., chap. vii., p. 280, and n. 1.

<sup>56</sup> In Graham's "Iona" it is pictured. See Plates iv. and xliii., with the Description at pp. 6, 24.

<sup>57</sup> Or cow-house. The word used by

occupied the site of an earlier and a less elaborate monument. While sitting there to obtain a little rest—for age had left its traces upon him—a white draught horse, that used to carry milk vessels from the byre<sup>57</sup> to the monastery, came towards the holy abbot. On approaching its venerable master, the poor animal placed his head on the Abbot's bosom. As if directed by some providential instinct, the horse seemed to know, that the holy abbot must soon leave this earth, which so long had been blessed by his presence. That animal then poured forth plaintive neighings and whinings, also foaming at the mouth, while even shedding copious tears on the saint's bosom. Its motions and sensibilities almost resembled those of a rational being. Witnessing this moving incident, the attendant sought to drive away that poor mourner; but, the saint restrained his efforts. Columba said: "Permit that dear animal, which is so fond of me, to pour out his sorrow on my bosom. Behold, you a man and endowed with reason could know little of my departure hence, had I not told you, in some strange and mysterious manner. Our Creator has manifested to this poor irrational brute, that his master is about to leave him." Saying these words, Columkille blessed the horse, and the animal afterwards moved away in evident sadness.

A little to the west of Reilig Odhran on Iona, and nearly opposite the western front of the cathedral church, there is a natural hillock of rock.<sup>58</sup> This knoll, called Cnoc nan-Carnan,<sup>59</sup> must have been a favourite place of resort for the abbot, and for the monks of Iona, since it commanded a magnificent view of objects near, and also of the monastery, on the eastern side, of the sound, of the opposite coast, of the swelling ocean, and of the distant mountains. We can hardly doubt, it is "the little hill"<sup>60</sup> respecting which Adamnan relates that most remarkable anecdote, in his account of Columba's life.<sup>61</sup> On the way homewards, the saint ascended a little hillock overlooking the monastery,<sup>62</sup> and standing on the top<sup>63</sup> for some few short moments, Columkille elevated his hands and blessed his monastery.<sup>64</sup> He then said: "The kings not only of Scotland with their subjects, but even the kings of foreign and barbarous nations, with their vassals, shall honour much this place,<sup>65</sup> though it be now humble and confined; while the saints of other

Adamnan for it is "boetum." This epithet seems to have puzzled his interpreters and translators, who have rendered it "field," or "pasture." But this mediæval Latin word seems to have been derived from the Irish buaile.

<sup>58</sup> Many of the hills in Iona were regarded by the islanders as Sitheans or "fairy eminences." The largest of these is the *Colliculus Angelorum*, or "Hill of the Angels."

<sup>59</sup> This hill, as also Blar Buidhe and Cnoc Mor, form a chain extending southwards.

<sup>60</sup> His words are "monticellum monasterio supereminentem."

<sup>61</sup> However in his "Iona," the Duke of Argyll supposes the Torr Abb or Abbot's knoll, opposite the west entrance of the cathedral, to have been the spot. See chap. ii., pp. 87 to 90.

<sup>62</sup> The Rev. Dr. Reeves remarks, that it cannot have been the Torr Abb or Abbot's Tower, on which a cross formerly stood; since it is too far north, and it does not command a view of the former probable monas-

tic site.

<sup>63</sup> Allusion is thus made to it, in the following poetic lines:—

"Then climbing to the peak, the holy man

Invoked God's smile on mountain,

lake and shore,

Man, beast, and bird, church, school,

and granary;

And spoke with outstretched hands,

this prophecy:

'The day shall come when saints

from distant lands

Shall flock with reverence here; kings

too shall seek

This shore with gifts, to honour God,

and kneel

Besides our graves.'"

Rev. John Adams' "St. Malo's Quest, and other Poems." The death of St. Columba, p. 71.

<sup>64</sup> See Father John Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. ix., sect. xix., p. 249.

<sup>65</sup> No fewer than four Irish kings, eigh-

churches shall pay no small veneration to it.<sup>66</sup> After he had bestowed his sacred benediction, the Abbot descended that hill and returned to his monastery. There he sat down to write the Psalter, and he just came to that verse of the Thirty-third Psalm, "Inquirentes autem Dominum non deficient omni bono."<sup>67</sup> Then he said: "Here must I pause at the end of this page: let Baithan write what follows." The last verse, which the saint wrote,<sup>68</sup> especially applied to himself, since he shall never be deprived of the immeasurable riches of Heaven. That subsequent verse: "Come children, hear me, I will teach you the fear of our Lord,"<sup>69</sup> also become his successor, Baithan, who not only succeeded in the office of teaching, but also in the charge of writing. After St. Columkille had set his pen aside, at the aforesaid verse, he entered into the church to hear the office of Sunday evening,<sup>70</sup> which he finished and then came back to his cell. There, instead of a straw bed, he had a bare stone flag,<sup>71</sup> and another stone served for a pillow.<sup>72</sup> Sitting in that place during the night, he bequeathed to his spiritual children these his last precepts, but in the hearing only of Diarmid: "I commend to you, my children, these my last words, to preserve true charity and peace among yourselves. If you observe this precept, according to the example of the saints, God the comforter of the good will help you, and being with him, I shall intercede for you. He will afford you not only all you want in this life, but likewise he will bestow those joys of eternity, which are prepared for them that keep his commandments." These were the last words the holy Abbot spoke upon earth,<sup>73</sup> and then he longed for the termination of his pilgrimage towards the heavenly kingdom.

Having finished these sacred instructions, the glorious saint held his peace; for the hour of his departure fast approached. At midnight,<sup>74</sup> when the bell <sup>75</sup>

teen Norwegian, and forty-eight Scottish kings were buried afterwards in Iona. See George Buchanan's "Rerum Scotticarum Historia," lib. i., p. 26.

<sup>66</sup> This prediction was literally fulfilled. The monastery and churches on Iona were the special care of Scottish monarchs and people for ages after his departure.

<sup>67</sup> "They that seek our Lord shall not fail in every good."—v. 11. The same Latin version, as that given by Adamnan, is in Cummian's Life of St. Columba. But, the Vita Secunda S. Columbæ, cap. xix., p. 327, the Vita Tertia S. Columbæ, cap. xxxiv., p. 329, and the Vita Quinta S. Columbæ, lib. iii., cap. liii., p. 440, substitute "minuentur," for Adamnan's "deficient." This latter word is found also in the Cathach copy. The Rev. Dr. Lanigan remarks, at this passage: "In the present Vulgate edition we read *minuentur*, instead of *deficient*, as it stood in the old Vulgate or Italic, before some emendations from St. Jerome's revision (not version) were introduced into the text of the psalms. *Minuentur* is one of them. Hence it appears, that down to the times not only of Columba but of Adamnan, the Irish continued to read the old Vulgate, as it existed before the introduction of those corrections borrowed from St. Jerome."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., p. 225.

<sup>68</sup> This cannot have been the Caah or

Cathach copy of the Psalter ascribed to St. Columkille, as the writer, since it contains from Psalm 31 to 106, in the same handwriting. See Sir William Betham's "Antiquarian Researches," vol. i., pp. 109 to 121, and the fac-simile at p. 112.

<sup>69</sup> The Latin of Adamnan is "Venite filii, audite me, timorem Domini docebo vos."

<sup>70</sup> The Rev. Dr. Reeves observes, in a comment at this passage: "Midnight was just past, and the existing portion of the night belonged to Sunday. The office which he attended was that commonly known as the *Vigilie nocturnæ*." We should think rather the First Vespers of the ensuing Sunday is here alluded to.

<sup>71</sup> Alluding to the House of St. Columba at Kells, and describing its upper chamber, Dr. George Petrie adds: "In this chamber there is a flat stone, six feet long, and one foot thick, now called St. Columba's penitential bed."—Ecclesiastical Architecture and Round Towers of Ireland, part ii., sect. iii., subs. 4, p. 431.

<sup>72</sup> In Adamnan's time, these objects were preserved as a monument, and exposed near his grave. See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., p. 143.

<sup>73</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. xi., chap. vii., p. 282.

<sup>74</sup> The Rev. Dr. Reeves remarks in a note:

rung for Matins, he at once arose, and going sooner than any of the company to the church, the holy Abbot fell down on his knees and prayed before the altar. Following slowly after him, Diarmit saw all the church illuminated with an angelic splendour, which covered the saint.<sup>76</sup> But, at his approach to the door, this light disappeared. It was also observed to vanish, by other monks, who stood apart. Entering thereupon into the church, Diarmit called often to the saint, with a mournful voice, saying: "O father, where are you?" Thus groping up and down in the dark, before his brethren came with the lights, Diarmit found his Abbot lying prostrate in the front of that altar. Then, Diarmit sat down by the holy man and supported his saintly head upon his bosom. In the meantime, the choir of monks came hastily with their lights, and seeing their holy father ready to die, all began to lament. Even at that very instant, when the separation of his soul from the body was immediately impending, St. Columkille opened his eyes, looked above and about him, with a vivacious and an expressive countenance.<sup>77</sup> No doubt he was contemplating certain holy Angels, that came to conduct him to the true home of every just servant of God. Then Diarmit took up his holy hand, to bless again his assembled monks; and the saint himself did what he could to move this hand, in order to give them his blessing, with its motion, since he could not pronounce it with his voice. Afterwards, his sacred benediction being bestowed in this manner, the saint yielded very suddenly his happy soul to the bosom of its God. The angelical vision had left such cheerfulness remaining on his countenance, that it seemed the sweet aspect of one cast into a placid slumber, rather than the ghastly sight of a corpse.<sup>78</sup> His face after death even appeared fresh and ruddy.<sup>79</sup> When the monks found the breath had left him, their whole church resounded with lamentations.<sup>80</sup> Such then was the end of this glorious patron's life; such were the happy beginnings of his merits, when admitted into the society of the glorious Patriarchs, of the holy Apostles, of the sacred Martyrs, and of the immaculate Virgins. In death, the illustrious Columkille triumphed by the favour of our sweet Saviour Jesus, and his memory was ever afterwards celebrated in the Church.

For thirty-four years did the holy man continue his labours in Scotland.<sup>81</sup> It is allowed by nearly all writers,<sup>82</sup> who have composed his Acts, that it was on a Sunday, and towards the close of the sixth century, the death of St. Columba occurred. Various dates, however, have been assigned for this

"The saint had previously attended at the *vespertinalis Dominicæ noctis missa*, an office equivalent to the nocturnal vigil, and now, on the turn of midnight, the bell rings for matins, which were celebrated, according to ancient custom, a little before day-break. Farther on, the office is named in the expression, *hymnis matutinalibus finitis*."

<sup>75</sup> While Cumman has it "campana," Adamnan gives it as "clocca."

<sup>76</sup> See Father John Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. ix., sect. xix., p. 249.

<sup>77</sup> These particulars Adamnan learned from some who were present; and this could have been the case, for St. Columba died in 597, while Adamnan was born in 624, less than thirty years after the founder's decease.

<sup>78</sup> See Colgan's "Trias Thaumaturga," Vita Prima S. Columbæ, cap. xviii., xix.,

p. 323; Vita Secunda S. Columbæ, cap. xxii., xxiii., xxiv., xxv., xxvi., pp. 329, 330; Vita Tertia S. Columbæ, cap. xl., p. 335; Vita Quarta S. Columbæ, lib. iii., cap. xxii., xxiii., pp. 369, 370; Vita Quinta S. Columbæ, lib. iii., cap. xlvii., xlviii., xlix., l., li., lii., liii., liv., lv., pp. 439 to 441.

<sup>79</sup> See William F. Skene's "Celtic Scotland," vol. ii., book ii., chap. iv., p. 142.

<sup>80</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 23, pp. 228 to 235, with nn. (a, b, c, d, e, f, g, h, i, a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, a, b, c, d).

<sup>81</sup> Venerable Bede says: "Post annos circiter triginta et duos ex quo ipse Britanniam prædicaturus adiit."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., p. 169.

<sup>82</sup> The eccentric Thomas Dempster is, I believe, the singular exception.

event. Among the earliest we find on record, it is stated, that he departed this life,<sup>83</sup> in the year of our Lord 590,<sup>84</sup> according to the Annals of Clonmacnoise; while it was in 592, according to the Annals of the Four Masters.<sup>85</sup> However, as the 9th of June fell on the Monday of this year, and as the festival of Easter fell on the 6th of April, while that of Pentecost Sunday was on the 25th of May, it may be inferred from the *datu* given by St. Columba's early biographers, that his death must be referred to some other year.<sup>86</sup> In 594, the Annals of Ulster<sup>87</sup>—although they seem to mean the following year<sup>88</sup>—place the rest of St. Columcille, at the seventy-sixth year of his age. It appears to be evident, that this record of the event had been advisedly framed,<sup>89</sup> but it is hard to conceive on what principle they refer to it so early a year.<sup>90</sup> In A.D. 595, according to the “*Annales Cambriæ*,”<sup>91</sup> the “*Chronicum Scotorum*,”<sup>92</sup> the *Polychronicon Ranulphi Higden Monachi Cestrensis*,<sup>93</sup> the death of St. Columkille occurred. In the year 596, according to Tigernach,<sup>94</sup> and on the night of Pentecost Sunday,<sup>95</sup> in the thirty-fifth year of his pilgrimage,<sup>96</sup> and seventy-seventh year of his age,<sup>97</sup> St. Columkille's decease is recorded;

<sup>83</sup> The consideration of St. Columba's birth-year, which we have already treated about, has of course relation also to the year of his departure, and to the question of his exact age.

<sup>84</sup> Father John Colgan has devoted eighteen paragraphs, including a chronological table reaching from A.D. 591 to A.D. 606, to investigate the exact day and year of St. Columba's death. See “*Trias Thaumaturga*,” *Quarta Appendix ad Acta S. Columbæ*, cap. vi., pp. 484 to 486.

<sup>85</sup> See Dr. O'Donovan's edition, vol. i., pp. 214 to 217, and n. (y).

<sup>86</sup> Colgan seems to have laboured under the false impression, that St. Columba departed this life on a Saturday, and veering towards its close; while it is evident from an attentive study of Cummin's and Adamnan's narrative, Sunday morning after midnight had come, when the holy Abbot had prepared to recite the Office of Matins and Lauds, which it seems was the established usage at Iona. The supposition, that Tigernach was right, in stating the night of Pentecost was that of St. Columba's departure, caused the error of Colgan and of other writers who followed him as an authority on this matter.

<sup>87</sup> See the Rev. Dr. O'Connor's “*Rerum Hibernicarum Scriptores*,” tomus iv., *Annales Ultonienses*, where at A.D. 594, they state: “*Quies Columcille v. Id. Jun. anno etatis sue lxxvi.*”

<sup>88</sup> Their signature is vii., which gives B as the Sunday-letter, and indicates 595, the very year in their margin.

<sup>89</sup> A curious perversity prevails through the Annals of Ulster to A.D. 1015, when their calculations are righted.

<sup>90</sup> “In it,” remarks the Rev. Dr. Reeves, “Easter fell on the 3rd of April, and Whit-Sunday on the 22nd of May, and the 9th of June was *Thursday*.”

<sup>91</sup> As edited by the Rev. John Williams ab Ithel, M.A., where it is noted “*Colum-*

*cille moritur*,” at p. 5.

<sup>92</sup> There the entry is, “*Kal. iv. Quies of Colum Cille, on the night of Whit Sunday, the 5th of the Ides of June, in the 35th year of his peregrination, and the 77th, truly, of his age.*” See pp. 64, 65.

<sup>93</sup> Edited by Rev. Joseph Rawson Lumby. B.D., vol. v., pp. 394, 395.

<sup>94</sup> See Rev. Dr. O'Connor's “*Rerum Hibernicarum Scriptores*,” tomus ii., *Tigernachi Annales*, where at A.D. 596, we have the following record: “*Quies Columcille in nocte Dominica Pentecostes v. Id. Junii, anno peregrinationis sue xxxv., etatis vero lxxvii.*” p. 159.

<sup>95</sup> In the year 596, Pentecost Sunday fell on the 10th of June. If the Whitsun enter into this calculation, as the Rev. Dr. Reeves observes, the year of our saint's death must be assigned to A.D. 596, while Adamnan's mode of computation must be inverted. In such case, likewise, the midnight between Saturday and Sunday must be attracted to the former, in order to fit the obit into the 9th, while at the same time, an opposite process must be adopted, in order to identify that occurrence with the ensuing Pentecost of 597.

<sup>96</sup> As Columba's removal to Britain is said to have been at Whitsuntide, “*Prima nox ejus in Albain in Pentecosten*,” according to the Annals of Innisfallen, at A.D. 555; it is possible, an even period might have been assigned to the term of his pilgrimage, suggests the Rev. Dr. Reeves, and the chronicler was probably desirous of squaring the matter, by placing his obit at the same festival. “It is further to be observed that, supposing Whit Sunday to have been on the 2nd, which it most probably was, the saint's decease was inside the week, and was thus within the octave of Whitsuntide; for the festival of Trinity Sunday was not yet instituted, and Easter and Pentecost were the two great ecclesiastical seasons of the year.”

while an ancient Irish Life,<sup>98</sup> the Naemhsenchas,<sup>99</sup> Father John Colgan,<sup>100</sup> Hermannus Contractus,<sup>101</sup> the Martyrologium Anglicanum,<sup>102</sup> and Rev. Dr. O'Connor,<sup>103</sup> have followed that computation. However, as we learn on good authority,<sup>104</sup> that Saturday was the last day of St. Columba's life, and that on it he attended the nocturnal vigils;<sup>105</sup> that shortly after midnight, he rose for matins, which was the second service appertaining to the Dominical Office; that just as the brethren had assembled to recite the Vespertinal Mass of Sunday,<sup>106</sup> and while it was still dark in the oratory, his attendant being obliged to feel after him was unable to discern his position and condition until lanterns were brought; that this portion of the twenty-four hours was called the night of Sunday:<sup>107</sup> from all the foregoing considerations, the evidence is conclusive, that the holy Abbot died on a Sunday, on the 9th day of June,<sup>108</sup> which fell on a Sunday, in the year of our Lord 597.<sup>109</sup> This date agrees, also, with the chronological notices of his biographer Adamnan, who inferentially places the birth of St. Columba in the year 521; while in his forty-second year,<sup>110</sup> he passed over to Britain, A.D. 563, and having completed

<sup>97</sup> Tigernach assigns St. Columba's birth to A.D. 520, and therefore it seems inconsistent with his date of death, at A.D. 596, to allow him seventy-seven years of life. "It has been very much the habit to extol this chronicler as a most accurate chronologist," observes the Rev. Dr. Reeves, "but it is to be remembered that the years printed in the margin by O'Connor are O'Connor's own, not Tigernach's. He generally adjusts them by adding one to the years set down for the parallel entries in the Annals of Ulster. This is very often done in opposition to the author's own notation. In the whole range of Irish literary desiderata, no work is more imperatively demanded than a faithful exhibition of Tigernach's text. In O'Connor, it is so corrupt, so interpolated, so blundered, that it is extremely unsafe to trust the text, while it is certain mischief to follow the translation."

<sup>98</sup> A copy of this is contained in the "Leabhar Breac," and in the "Book of Lismore," as also in a Manuscript of the Advocates' Library. It has been literally translated into English, by William Maunsell Hennessey, and this translation has been published in William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii. See Appendix, No. i., p. 507.

<sup>99</sup> In this Manuscript, under the saint's name, we find  $\Sigma\pi\omega\ \text{c}\epsilon\text{v}\epsilon\text{c}\alpha\text{i}\sigma\text{i}\omega\text{i}\rho\ \text{C}\text{o}\text{l}\text{a}\text{m}\text{b}\text{c}\text{i}\text{l}\text{l}\text{i}$ :  $\alpha\ \text{g}\eta\text{en}, \alpha\ \text{b}\alpha\text{t}\text{i}\rho\text{i}, \alpha\ \text{b}\alpha\text{p}$ , thus translated, "Three Pentecosts [quingagesimas] of Colam-cille: his birth, his baptism, and his death." According to the Calendar of Marianus O'Gorman, St. Columba was born on the 7th of December.

<sup>100</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. vi., p. 486.

<sup>101</sup> In his Chronicle, at A.D. 596.

<sup>102</sup> At the 9th of June.

<sup>103</sup> See "Rerum Hibernicarum Scriptores," tomus i., Prolegomina, p. 139.

<sup>104</sup> That of Adamnan, and from him the

succeeding proofs have been taken, while the particulars have been given in the preceding part of the present chapter.

<sup>105</sup> Adamnan relates the saying of St. Columba on Saturday, "hac sequenti media venerabili Dominica nocte patrum gradier viam."

<sup>106</sup> It is thus expressed by Adamnan: "Sanctus ad vespertinalem Dominicæ noctis missam ingreditur ecclesiam." The meaning here seems to be, that vespers had been at a very late hour on that Sunday (? Saturday) evening, or that Matins and Lauds for the day following had then to be recited—most probably after midnight—and with a view of celebrating the Holy Sacrifice of the Mass afterwards, at an early hour. The Rev. Dr. Reeves remarks: "Adamnan reckons his day from sunset to sunset, and thus we find him, on more than one occasion, employing  $\nu\upsilon\chi\theta\eta\text{-}\mu\epsilon\rho\omega\text{v}$ , and making the night of a festival precede the day." Examples are given from his "Life of St. Columba," lib. ii., cap. 45, p. 181, lib. iii., cap. 11, p. 210, cap. 12, p. 211, and cap. 23, pp. 230, 233.

<sup>107</sup> In summing up these particulars, the Rev. Dr. Reeves adds: "Now the Regular letter of the ninth of June is f; therefore F was the Sunday letter of the year. But 597 is the only year at this period to which F belongs, that is, whose first of January fell on Tuesday.

<sup>108</sup> The feast of St. Columba's successor at Iona, the Abbot Baithen, occurs on this day, likewise, and Adamnan notes the coincidence, in his "Life of St. Columba," lib. ii., cap. 45, p. 182.

<sup>109</sup> The Rev. Dr. Reeves has very ably demonstrated this to have been the true year of the holy Abbot's death, in his edition of Adamnan's "Life of St. Columba," Additional Notes L, pp. 309 to 312, with the accompanying notes.

<sup>110</sup> And the second year after the battle Cuilidreabhne:

thirty-four years of his pilgrimage, it must be concluded, that he departed from life, A.D. 597, giving seventy-six years for his age. This calculation fairly accords, likewise, with the account of Venerable Bede,<sup>111</sup> who placing St. Columba's removal to Scotland at 565, and who, giving him thirty-two years of pilgrimage there, brings his death to A.D. 597, when he was about seventy-seven years of age.<sup>112</sup> While the learned Archbishop Ussher agrees as to the year of St. Columba's decease, he seems doubtful as to the day—the uncertainty being in his estimation, as to whether it happened before or after the midnight of Sunday.<sup>113</sup> To this latter year, some of the best modern writers, such as Sir James Ware<sup>114</sup> Roderick O'Flaherty,<sup>115</sup> Bishop Challoner,<sup>116</sup> Rev. Dr. Lanigan,<sup>117</sup> the Rev. Alban Butler,<sup>118</sup> Les Petits Bollandistes,<sup>119</sup> Rev. Dr. Reeves, and William F. Skene,<sup>120</sup> assign the departure of the holy founder of Iona from this life. The year 598 is assigned by Sigibert,<sup>121</sup> by Matthew of Paris,<sup>122</sup> by Matthew of Westminster,<sup>123</sup> and by Father John Mabillon,<sup>124</sup> for that of his death. In 599, the O'Clerys<sup>125</sup> have it, that the illustrious Cenobiarch terminated his precious life. Most probably, however, the truest calculation is, that Columba died very early on Sunday morning, the 9th of June, A.D. 597.<sup>126</sup> At this time, he should have been in the eighty-sixth year of his age,<sup>127</sup> according to the Annals of Innisfallen,<sup>128</sup> as published by Rev. Dr. O'Conor,<sup>129</sup> but in which we find no record of his demise. His death has been assigned to A.D. 606, by Thomas Dempster,<sup>130</sup> without

<sup>111</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., pp. 168, 169.

<sup>112</sup> This computation seems to have been very generally adopted, by writers who have learnedly investigated the matter.

<sup>113</sup> He says: "Quod si ineunte IX die Junii is decesserit, ad annum DCCVII. cum Beda; rin desinente ad annum DCCVI. cum Hermanno mors ejus erit referenda: pro quo etiam Tigernaci faciunt Annales; in quibus Quies Columcille in nocte Dominica Pentecostes contigisse memoratur."—"Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 363. See also his Index Chronologicus, at A.D. DCCVII., p. 534.

<sup>114</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. ii., p. 15.

<sup>115</sup> See "Ogygia," Scotiæ Regum Catalogus Chronologo-Genæalogicus, pp. 474, 475.

<sup>116</sup> See "A Memorial of British Piety," p. 89.

<sup>117</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., p. 245, and nn. 230, 231, pp. 247, 248.

<sup>118</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June ix. The Rev. Alban Butler mistakes, however, in making Saturday fall on the 9th of June, in A.D. 597.

<sup>119</sup> See "Vies des Saints," tome vi., ix Jour de Juin, p. 542.

<sup>120</sup> See "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. iv., p. 143.

<sup>121</sup> In his Chronicle of that date, where he writes: "S. Columbanus Abbas et Præbyter Doctor Scotorum obiit.

<sup>122</sup> At Anno Gratiæ DCCVIII., Matthew of Paris says: "Eodem anno Sanctus Colum-

banus, doctor Scotorum et Pictorum, obiit, qui posteris suis multa sanctitatis documenta reliquit."—"Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 257.

<sup>123</sup> He appears to have copied the exact words of Matthew of Paris already given, in "Flores Historiarum," p. 203.

<sup>124</sup> See "Annales Ordinis S. Benedicti," tomus i., lib. ix., sect. xix., p. 249.

<sup>125</sup> In the "Martyrology of Donegal" they state: "It was A.D. 599, when he resigned his spirit." See edition of Rev. Drs. Todd and Reeves, pp. 152, 153.

<sup>126</sup> See the remarks of Father Francis Baert, S.J., who edited the Acts of our saint, in the Bollandists' "Acta Sanctorum," tomus ii., Junii ix. De Sancto Columba Præbytero Abbate, Ad Vitam prolixiorum Commentarius prævius, sect. iii., pp. 193, 194.

<sup>127</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., and n. 231, pp. 245, 248.

<sup>128</sup> They state at A.D. 597: "Quies Columcille nocte Dominica 5 Idus Junii, anno 35<sup>o</sup> peregrinationis suæ, ætatis 76<sup>o</sup>."—Codex Harleianus.

<sup>129</sup> Thus in "Rerum Hibernicarum Scriptores," tomus ii., Annales Innisfallenses, we have in the Bouldiean copy, "Nativitas Columbæ chill, at A.D. 511, p. 5.

<sup>130</sup> He writes: "Obiit anno DCVI. Sepultus Duni in Hibernia, vt ex vulgato epithaphio manifestum, evjus fidem infirmam hoc opere probani."—"Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 249, p. 150. Father John Colgan thus pleasantly lands him on the horns of a dilemma: "Sed



giving the slightest reason or authority for this invention. He departed from this life, in the seventy-sixth year of his age,<sup>131</sup> according to accounts very generally received; while several writers state, that he was seventy-seven, at the time of his death.<sup>132</sup> The O'Clerys thus sum up their estimate of his labours, and the close of his career. He did more service in Albain, for the love of the Lord, than in Erin, though he did much good there also; for, it was he that brought the people<sup>133</sup> from the darkness of paganism and sin, to the light of faith and of good deeds. He spent thirty-four years of his life, in that country, serving God, until he went to Heaven, on Sunday night exactly, after completing his seventy-sixth year.<sup>134</sup>

All the Church Calendars and Martyrologies, both native and foreign, are agreed, that the chief festival of St. Columkille belongs to the 9th of June, the day of his death.<sup>135</sup> Thus, Venerable Bede, in his Martyrology,<sup>136</sup> the Calendar of Cashel, and Usuard, venerate him.<sup>137</sup> St. Columba left behind an imperishable memory, in the affections and veneration of the people, whom he first brought over to the Christian faith.<sup>138</sup> In the most ancient of our Irish Calendars extant, and ascribed to St. Ængus the Culdee,<sup>139</sup> at the 9th of June, he is commemorated with distinction. Columbæ Cille is the simple record found in the Martyrology of T'allagh,<sup>140</sup> at this date. Marianus O'Gorman, Cathald Maguire, and Notker Balbulus,<sup>141</sup> likewise agree. The Martyrology of Aberdeen<sup>142</sup> says, at v. Idus Junij.—“In Scotia Sancti Columbe presbyteri et confessoris magne et mirande viri.” In nearly similar terms is he praised, in the Martyrology of Salisbury,<sup>143</sup> and by Hermann Greuen;<sup>144</sup> as also, in the

si illud sit manifestum, cur quæso ejus fidem infirmam probauerit? vel si infirma sit, cur res ipsa vocatur manifesta?”

<sup>131</sup> The following accounts of him are translated from Extracts, compiled by the O'Clerys, and found in various Irish documents:—

“Three years was he without light,  
Colum in his Duibh-regles.  
He went with angels out of his earthly  
prison  
After six years and seventy.”

See “The Martyrology of Donegal,” edited by Rev. Drs. Todd and Reeves, pp. 152, 153. Very different is the rendering of this stanza, in William M. Hennessey's version of the “Chronicum Scotorum,” pp. 64, 65, where we find the Irish thus translated:—

“Thirty years, without light, was  
Colum Cille in his Black Regles;  
He went to angels from his body  
After seven years and seventy.”

<sup>132</sup> See Bishop Forbes' “Kalendars of Scottish Saints,” p. 306.

<sup>133</sup> A note by Dr. Todd says at this passage, “i.e., the men of Albain or Scotland.”

<sup>134</sup> See “The Martyrology of Donegal,” edited by Rev. Drs. Todd and Reeves, pp. 150, 151.

<sup>135</sup> Father John Colgan, adhering to his error regarding the 10th of June being the *obit* for St. Columba, imagines a translation of the *Natalis* to the 9th of June. See, “Trias

Thaumaturga,” Quarta Appendix ad Acta S. Columbæ, cap. 4, p. 483.

<sup>136</sup> At the 9th of June v. Idus, “In Scotia S. Columbæ Confessoris.”

<sup>137</sup> He writes: “In Scotia B. Columbæ Præsbyteri et Confessoris; magnæ et admirandæ virtutis viri.”

<sup>138</sup> See William F. Skene's “Celtic Scotland: a History of Ancient Alban,” vol. ii., book ii., chap. iv., p. 143.

<sup>139</sup> In the “Leabhar Breac” copy, we find at this date, the following stanza, which has been translated into English, by Dr. Whitley Stokes:—

Rognadur donbichlath  
imbichbi leyr lamroch  
baethine aro ainglech  
Colam Cille canolech.

“May they protect us to the eternal kingdom, wherein is ever a lucid light, Baethine high, angelic, Colum cille the lustrous.”

<sup>140</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>141</sup> He writes: “In Scotia insula Hibernia depositio S. Columbæ, cognomento apud suos Columkille, eo quod multarum cellarum, id est, Monasteriorum, vel Ecclesiarum, institutor, fundator et rector extitit,” &c. Then follows a eulogy and a summary of his chief actions.

<sup>142</sup> See “Proceedings of the Society of Antiquaries of Scotland,” vol. ii., p. 264.

<sup>143</sup> At the same date: “Ita Scotia festum S. Columbæ Presbyteri et Confessoris, singularis mirificæque virtutis viri.”—“Martyrologium Salisburiense.”

Martyrologium Subense,<sup>145</sup> and in that of Petrus Galesinus.<sup>146</sup> Besides, his festival, at this date, is recorded in the Martyrologies of Felicillus, of Arnold Wion, of Canisius, of Molanus, of Dorgain, of Baronius, in his Notes to the Roman Martyrology, of Hugh Menard, of the Kalendar of Drummond,<sup>147</sup> the *Calendarium de Nova Farina*,<sup>148</sup> the *Calendarium Celticum*,<sup>149</sup> the *Calendarium de Arbutnott*,<sup>150</sup> the Calendar in the Breviary of Aberdeen,<sup>151</sup> in Adam King's Kalendar,<sup>152</sup> in the *Menologium Sctorum* of Thomas Dempster,<sup>153</sup> in the Calendar of David Camerarius,<sup>154</sup> and in the Scottish Kalendar.<sup>155</sup> This day is recorded, in the Martyrology of Donegal,<sup>156</sup> the name of Colum Cille,<sup>157</sup> son to Felim, with a distinguished eulogy, and references to him from various Irish sources. On almost every published list of saints, the name of St. Columkille or Columba occurs.<sup>158</sup>

The Roman Martyrology commemorates St. Columba, at the 9th of June.<sup>159</sup> Father Stephen White,<sup>160</sup> placing his feast at this date, introduces him with distinguished praise. In the anonymous Catalogue, published by O'Sullivan Beare,<sup>161</sup> St. Columba's name is entered at this date. Likewise, he is noted in that list of Convœus, where the princely abbot is stated to have lived for thirty years in Britain, and afterwards to have died in the Island of Hi, where he established a renowned monastery.<sup>162</sup> Among our more modern writers, the chief festival of the illustrious founder of Iona has been constantly referred to the 9th of day of June, as we find by consulting the biographies or notices of Bishop Challenor,<sup>163</sup> Rev. Dr. Alban Butler,<sup>164</sup> Very Rev. John Lanigan, D.D.,<sup>165</sup> Very Rev. Dr. F. C. Hussenbeth,<sup>166</sup> Rev. Dr. William Reeves,<sup>167</sup> Le Comte de Montalembert,<sup>168</sup> and Bishop Forbes.<sup>169</sup>

From a very remote period, both in Ireland and in Scotland, the memory of this great Cenobiarch was annually commemorated by a special office and a Mass in his honour. There are references to an office of St. Columba, in Nine Lessons, as we learn from various Irish Manuscripts, preserved in Trinity College, Dublin. Thus, a Manuscript intitled the Breviary of Kil-

<sup>144</sup> In the Carthusian Martyrology: "In Scotia S. Columbe Præbyteri et Confessoris magnæ et admirandæ virtutis viri."

<sup>145</sup> It borrows the account of Notger Balbulus.

<sup>146</sup> He writes: "In Scotia S. Columbe Præbyteri et Confessoris, admirandarum virtutum Christianarum, et divina vivendi ratione præclari."

<sup>147</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 15.

<sup>148</sup> See *ibid.*, p. 72.

<sup>149</sup> See *ibid.*, p. 86.

<sup>150</sup> See *ibid.*, p. 101.

<sup>151</sup> See *ibid.*, p. 117.

<sup>152</sup> See *ibid.*, p. 154.

<sup>153</sup> See *ibid.*, p. 202.

<sup>154</sup> See *ibid.*, p. 238.

<sup>155</sup> See *ibid.*, p. 252.

<sup>156</sup> Edited by Drs. Todd and Reeves. See pp. 151 to 163.

<sup>157</sup> In a note, by Dr. Todd, he says at this word, Colum Cille: "In the margin there is this note in the more recent hand, 'Natus est 7º Decembris an. 520, ex Vita S. Boetii episcopi; in Hibernia vixit 42 annos, Hiam profectus an. 565, ibi post 34 obiit, an. 598, ætat, 76.' But these numbers are not quite consistent."

<sup>158</sup> See "Circle of the Seasons," p. 161.

<sup>159</sup> In these words: "In Scotia Sancti Columbi Præbyteri et Confessoris."—*"Martyrologium Romanum Gregorii XIII."* p. 82. Editio, Romæ, 1878, fol.

<sup>160</sup> See "Apologia pro Hibernia," cap. ii., p. 15, cap. iv., p. 39, and cap. v., p. 71.

<sup>161</sup> See "Historiæ Catholicæ Ibernice Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>162</sup> See *ibid.*, cap. x., p. 48.

<sup>163</sup> See "A Memorial of British Piety," p. 89.

<sup>164</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June ix.

<sup>165</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xiv., p. 245.

<sup>166</sup> See "Emblems of the Saints," third edition of Rev. Dr. Augustus Jessopp, p. 52.

<sup>167</sup> See Adamnan's "Life of St. Columba," Additional Notes I., p. 310.

<sup>168</sup> See "Les Moines d'Occident," tome iii., liv. xi., chap. vii., p. 283.

<sup>169</sup> See "Kalendars of Scottish Saints," p. 306.

<sup>170</sup> Among them, at Idus Junii v.—June

moon records various Irish Saints,<sup>170</sup> with their festival celebrations. The Manuscript Culdee Antiphonarium of Armagh Metropolitan Church, classed B. 1, 1, refers to his chief feast.<sup>171</sup> Also, a Manuscript, classed B. 3, 1,<sup>172</sup> as also one classed B. 3, 10,<sup>173</sup> another classed B. 3, 12,<sup>174</sup> and one classed B. 3, 13,<sup>175</sup> have distinct allusions to his office.

Some visions which certain holy men had, at that very hour of the saint's happy passage from this life, are related by St. Columba's biographers.<sup>176</sup> In a certain Irish monastery, called Clonfinchoil,<sup>177</sup> there lived a very holy and venerable servant of Christ named Lugudius or Leugadius,<sup>178</sup> son of Tailchan, who was both wise and just.<sup>179</sup> This holy monk,<sup>180</sup> not without great sorrow, related to a dear companion and a pious man, named Virgnous,<sup>181</sup> of no less holy conversation, a certain vision he had: "This last midnight, St. Columba, the pillar of many churches, departed to the immortal joys of Heaven, and I saw in spirit all the Isle of Hy—where I was never personally present—illuminated with a celestial and an angelical brightness. Even the spacious air was lighted to the very skies with the wonderful splendour of holy Angels. These were sent from the Heavens in great numbers, and they descended to conduct his holy soul to everlasting rest. I heard, likewise, most sweet hymns and harmonious canticles, that resounded melodiously at the same time, while Columba's beatified spirit was moving upwards, surrounded by a full choir of ascending Angels." This angelical manifestation Virgnous<sup>182</sup> learned from the mouth of the aforesaid holy old man, who had been favoured with such a remarkable vision. Virgnous about this same time came from Ireland,<sup>183</sup> and he spent the rest of his days in the Island of Himba.<sup>184</sup> Before the time of Adamnan,<sup>185</sup> this account was even committed to writing.<sup>186</sup>

9th—Officium Sancti Columbæ Abbatis, ix. Lectiones.

<sup>171</sup> At June the 9th in its Calendar, it has notice of an Officium Columbæ Abbatis ix. Lectiones.

<sup>172</sup> It contains, at June the 9th—Ides v.—Officium Columbæ Abbatis, ix. Lectiones.

<sup>173</sup> It contains, at June 9th—Ides v.—Sancti Columbæ, Abbatis, ix. Lect.

<sup>174</sup> It contains, at June 9th—Ides v.—Columbæ Abbatis et Conf., ix. Lect.

<sup>175</sup> This contains at June 10th, Ides iv., Translatio Sanctorum Patricii, Columbæ et Brigidæ, ix. Lect.

<sup>176</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Columbæ, cap. xxxvi., p. 330, and n. 21, p. 331; Tertia Vita S. Columbæ, cap. xli., p. 335; Quarta Vita S. Columbæ, lib. iii., cap. xxiii., p. 370, and nn. 25, 26, p. 386; Quinta Vita S. Columbæ, lib. iii., cap. lx., p. 442.

<sup>177</sup> This has been interpreted as meaning "Meadow of the White Hazel." Colgan has identified it with Cluain-fiacul, now Clonfeakle, in the county of Tyrone, and diocese of Armagh. See "Acta Sanctorum Hiberniæ," Martii ii. De S. Lugadio Abbate de Cluain-Finchuil sive Cluain-Fiacul, n. 8, p. 453. However, the Rev. Dr. Reeves does not admit the correctness of this identification; but he rather seems to think, Clonfinchoil may be the same as Ross Finnchuil, which is mentioned in an ancient Irish tale intituled *Cathreim Dathi Aic*

*Fiachrach*, as having been the oldest name for Ros-na-Riogh, now the townland of Rosnarea, in the parish of Knockcommon, on the River Boyne. It is shown on the "Ordnance Survey Townland Maps for the County of Meath," sheet 19. Afterwards its name was changed to Esgar Brannain, and finally to Ros-na-Righ.

<sup>178</sup> See an account of him, at the 2nd of March, the date supposed for his festival, in the Third Volume of this work, Art. vi.

<sup>179</sup> By Adamnan, he is styled "senex Christi miles," the term *soldier of Christ* being frequently used by him and by other Irish writers, in reference to the monastic profession.

<sup>180</sup> The Calendars fail us in trying to establish his correct identification.

<sup>181</sup> The Irish form of this name is Feargna, but he does not appear to be more particularly identified.

<sup>182</sup> He often repeated this account he had heard, regarding the vision of Angels, to St. Columba's bereaved monks.

<sup>183</sup> Adamnan has it "de Scotia remigans."

<sup>184</sup> This pious servant of Christ lived without reproach and in obedience, for many years among the brethren; and, he led an anchoretical life for fully twelve additional years, in a hermitage at Muirbulmar. This place was probably near a sheltered bay in Ardnamurchan or not far from it. Prince O'Donnell, who also relates this anecdote,

Another ancient and religious servant of Christ being a holy monk, named Ferreolus,<sup>187</sup> related a vision to Adamnan in his youth,<sup>188</sup> and with no small protestation and asseveration regarding its truth. That holy man was named Ernene,<sup>189</sup> of Mocuifirroide's race,<sup>190</sup> and he was interred in Drumhome,<sup>191</sup> with many other monks of St. Columkille, where they await a happy resurrection. He said: "That night of St. Columba's happy passage out of this life, while I and others with me were engaged fishing in the fish-abounding river of Finn Valley,<sup>192</sup> we saw all the atmospheric expanse suddenly illuminated. Being greatly moved, with the suddenness of this miraculous light, we turned our eyes towards the east. Lo! there appeared, as it were, a great fiery pillar, that ascending heavenwards, seemed to illuminate all the world, as the noon's bright sun on a summer's day. When that pillar had penetrated to the Heavens, then darkness ensued, as if nature had been veiled in mourning after the sunset. Neither did this vision appear to us alone; for many other fishers apart, who were moving about the different river-pools,<sup>193</sup> as they reported, beheld it. These glorious visions appeared at the very hour of our Patron's departure. They were terrified at these portents, which awakened so much our wonder and admiration."<sup>194</sup> It is stated, also, that St. Maidoc,<sup>195</sup> Bishop of Ferns, was rapt into Heaven during his lifetime, to behold the glorious reception given to holy Columba by the Angels immediately after his decease.<sup>196</sup> These very remarkable monstrosities of the glory St. Columba enjoys before God are sufficient to establish that high degree of merit he has obtained near the Eternal's throne.<sup>197</sup>

The matins office being ended, and with emotions too sad for expression, his sacred remains were carried back from the church, by the monks and

has it "*Bulmara* alias *Murbulg*," in Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. iii., cap. lx., p. 442.

<sup>185</sup> Adamnan heard it told to himself by several very aged men, to whom Virginous had personally communicated it.

<sup>186</sup> See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," lib. iii., cap. 23, and nn. (a, b, c, d, e, f, g, h), pp. 235 to 237.

<sup>187</sup> There are saints bearing this name inscribed on the Continental Calendars.

<sup>188</sup> Adamnan was born A.D. 624. Ferreolus was "*valde senex*," when he related this anecdote to Adamnan.

<sup>189</sup> He has not been correctly identified with any of the holy men so named in our Irish Calendars.

<sup>190</sup> Probably this name has been a compound of *mac ua riu-roide*, or the *corca raiðe*, the Race of Raide, which Tirechan Latinizes as *Regiones Roide*, in the "*Liber Armacanus*," fol. 11.

<sup>191</sup> Now a parish, in the barony of Tirhugh, and county of Donegal, between Ballyshannon and the town of Donegal. A small island on the northern confines of the parish is called St. Ernan's Island, but the name is of modern application. See it marked, on "Ordnance Survey Townland Maps for the County of Donegal," sheet 99.

<sup>192</sup> Also known as *gleann finne* in Irish, and it is a picturesque glen in the parish of Kiltcevoog. The River Finn—Latinized *Fenda*—rises from lakes and springs which flow into Lough Finn, in the parish of Inish-

keel, on the west side of Donegal. It flows eastwards past Stranorlar and Castlefinn, becoming the boundary between the counties of Donegal and Tyrone, until at Lifford it receives the Mourne. Thence turning northwards, it empties into Lough Foyle. Near its source the Finn is a mountain stream, "but over the lower and larger part of its run, it traverses a vale of many amenities, much beauty, and very considerably improved cultivation."—"Parliamentary Gazetteer of Ireland," vol. ii., pp. 215, 216.

<sup>193</sup> A pool in a river near St. Dega's monastery is called *Piscina Bérachi*, in "*Acta Sanctorum*," tomus iii., Augusti, p. 660b.

<sup>194</sup> This account is also to be found in Colgan's "*Trias Thaumaturga*," *Tertia Vita S. Columbæ*, cap. xlii., p. 335; *Quarta Vita S. Columbæ*, lib. iii., cap. xxiii., p. 371; and nn. 27, 28, 29, 30, p. 386; and *Quinta Vita S. Columbæ*, lib. iii., cap. lxi., p. 442.

<sup>195</sup> See an account of this vision in the *Life of St. Aedan* or *Maidoc*, Patron and Bishop of Ferns, county of Wexford, chap. v., Art. i., in the First Volume of this work, at the 31st of January.

<sup>196</sup> This account is given by Prince O'Donnell, in Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. iii., cap. lxii., and n. 34, pp. 442, 453.

<sup>197</sup> See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," lib. iii., cap. 23, pp. 237 to 239, with nn. (i, k, l, m, n, o, p, q).

with a sweet symphony of psalms, towards his little cell.<sup>198</sup> His obsequies were solemnized, with no less honour than devotion, for three whole days and three nights. This time being spent in proclaiming the Divine praises, the venerable body of their glorious patron was wrapped in a clean shroud of fine linen,<sup>199</sup> and placed in a coffin prepared.<sup>200</sup> It was interred in an appropriate tomb, and with great veneration deposited in the earth, to rise again with unclouded and eternal brightness.<sup>201</sup> Here it may not be amiss to relate, what the saint had prophesied concerning the aforesaid three days of his obsequies.<sup>202</sup> The narrative had been communicated,<sup>203</sup> by persons cognizant of the facts. On a certain time, one of the monks, after a simple manner, said to the venerable Abbot: "It is thought that all the people of these provinces will sail to this Isle of Hy, to celebrate your funeral obsequies, and that they shall fill this entire Island." "My son," answered the saint, "it must not be as you say, for a crowd of people shall not be able by any means, to come hither, for the celebration of my obsequies; only my own familiar monks shall perform my funeral rites, and sing my requiem." Which prophetic announcement, Divine Omnipotence put in execution. For, during the three days of St. Columba's wake and solemn funeral, so boisterous a wind blew, that it was not possible for any to go out in boats towards the sea, or to cross from the mainland.<sup>204</sup> Immediately after the saint's sepulture, however, the wind ceased, and the sea became perfectly calm.

Another fact must not be omitted, as manifesting the popular character of Columba. Owing to certain poems,<sup>205</sup> composed in the Irish language in praise of the holy man, and owing to the invocation of his name,<sup>206</sup> some lay persons, though of a profligate and sanguinary character, were saved from the hands of their enemies. These had surrounded in the night time that house, in which they were singing such hymns. The beleaguered men escaped safely through flames, swords and spears. Wonderful to be told! only a few, who had despised those commemorations of the holy man, and who had refused to join in reciting such hymns, perished in that hostile assault. It was not at one time nor in one place, not two or three witnesses, though the law requires no more,<sup>207</sup> as Adamnan remarks,<sup>208</sup> that testified to this event; but, at different times and in several places, both in Ireland and Britain, undoubted evidence had been furnished, that the constant recital of St. Columba's praises obtained even temporal security for all those who practised such a devotion. It is stated, that during the holy Abbot's lifetime,<sup>209</sup> a

<sup>198</sup> See Colgan's "Trias Thaumaturga," Vita Prima S. Columbæ, cap. xx., p. 323; Secunda Vita S. Columbæ, cap. xxxvii., p. 330; Quarta Vita S. Columbæ, lib. iii., cap. xxiii., p. 371; Quinta Vita S. Columbæ, lib. iii., cap. lxiii., p. 442.

<sup>199</sup> See Father John Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. ix., sect. ix., p. 249.

<sup>200</sup> After his death, the remains were deposited in a Ratabusta—a coffin or tomb—as variously interpreted.

<sup>201</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 23, p. 239, with nn. (a, b, c).

<sup>202</sup> See Colgan's "Trias Thaumaturga," Vita Prima S. Columbæ, cap. xx., p. 323; Secunda Vita S. Columbæ, cap. xxxviii., p. 330; Quarta Vita S. Columbæ, lib. iii., cap. xxiii., p. 371; Quinta Vita S. Columbæ, lib. iii., cap. lxiv., p. 442.

<sup>203</sup> To Adamnan. See Rev. Dr. Reeves'

edition of his "Life of St. Columba," lib. iii., cap. 23, pp. 239, 240, and n. (d).

<sup>204</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. xi., chap. viii., pp. 291, 292.

<sup>205</sup> These are identified, by Prince O'Donnell, with the panegyric of Dallan Forgaill. See "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xlvi., p. 444.

<sup>206</sup> The most famous, among all the Irish panegyric poems, was the Ambhra Colmbkille.

<sup>207</sup> "In ore duorum vel trium testium stet omne verbum."

<sup>208</sup> See Rev. Dr. Reeves' version of his "Life of St. Columba," lib. i., cap. i., and n. (f), p. 17.

<sup>209</sup> It is said, about the year 592. His feast has been set down, at the 29th of January. See notices of him in the First Volume of this work, at that date, Art. v

noble Irish panegyric had been composed by a celebrated poet, Dallan Forgaill.<sup>210</sup> It was called in Irish the *Amhra Choluimcille*, signifying in Latin, "Laudes S. Columbæ."<sup>211</sup> This Irish poem is still in existence.<sup>212</sup> Copies of it are to be found in some of our most ancient Manuscripts. In the *Leabhar na h-Uidre*<sup>213</sup> is to be seen that very antique panegyric. The gloss which as usual is interlined is not very copious;<sup>214</sup> and the text with its glosses has been published and translated into English, by a competent Irish scholar.<sup>215</sup> The language is very archaic.<sup>216</sup> So eulogistic of St. Columba had it been, that Dallan it is said was forbidden to publish it during his lifetime; and, if such be the case, it seems likely enough, that additions were made to it after Columba's death. Thus, the departure of Columkille is pathetically alluded to in certain lines of Dallan, quoted by the O'Clerys,<sup>217</sup> and translated by Dr. O'Donovan.<sup>218</sup> "Like the cure of a physician without light, like the separation of marrow from the bone, like a song to a harp without the ceis,<sup>219</sup> are we after being deprived of our noble."

Before the death of St. Columkille, many monasteries and churches are reputed to have been founded by him in Ireland. At least, several have long borne his name, while his veneration has been specially connected with them as Patron. The following is a list of these ecclesiastical establishments, although probably the enumeration is not complete. In a previous part of this biography,<sup>220</sup> we have alluded to various places, where the holy missionary is said to have erected churches or religious houses. Father John Colgan has collected the names of sixty-six,<sup>221</sup> of which it is stated, he was either directly or indirectly, the founder.<sup>222</sup> However, in the first instance, we prefer to follow the orderly arrangement and investigations of Rev. Dr. Reeves,<sup>223</sup> and we have no doubt, such a course must prove more acceptable to the general reader. The ascertained number of his erections is only thirty-seven,<sup>224</sup> as described by the last-named writer. 1. Durrow.—This is a parish<sup>225</sup> in the King's County, celebrated as being the site of one,<sup>226</sup> which was among the most ancient of the monasteries established by St. Columkille, in Ireland. We have already, on more than one occasion, alluded to it in the foregoing

<sup>211</sup> See "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. iii., cap. lxxvii., p. 444.

<sup>212</sup> It is referred to by O'Curry, as one of the most ancient and beautiful specimens of ancient Irish poetry. See "Lectures on the Manuscript Materials of Ancient Irish History," Lect. ii., p. 29, Lect. viii., p. 177, Lect. x., p. 218, Lect. xix., p. 406.

<sup>213</sup> It is remarkable, that even at that early period of the compilation of the *Leabhar na h-Uidre*, this celebrated poem should have required a gloss to make it intelligible.

<sup>214</sup> However, it is most important, both in a philological and historical point of view, because of the many more ancient compositions quoted in it, for the explanation of words. These compositions, therefore, must have been still in existence, at the time it had been written.

<sup>215</sup> See "Amra Choluim Chillí of Dallan Forgaill," now printed for the first time from the original Irish in *Lebor na h-Uidre*, a MS. in the Library of the Royal Irish Academy, with a literal Translation and Notes, a Grammatical Analysis of the Text and

copious Indexes, pp. 1 to 76. By John O'Beirne Crowe, A.B., &c., &c. Dublin, 1871, Royal 8vo.

<sup>216</sup> This is stated in Michael O'Clery's *Irish Glossaries*. See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. viii., p. 177.

<sup>217</sup> Thus:—

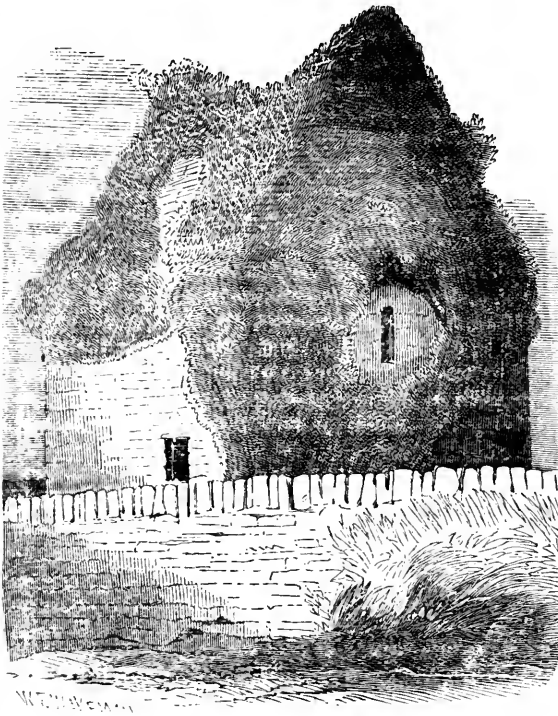
1r leiger leza gan ler, 1r uoéail  
 rmea ne rmuair,  
 1r abhan ne chuit gan céir, rnoe  
 uéir ar narzain uair.

<sup>218</sup> See "Annals of the Four Masters," at A.D. 592, vol. i., pp. 216, 217.

<sup>219</sup> Irish glossographers, remarks Dr. O'Donovan, are not agreed on the meaning of this word. The most rational of all conjectures they have left us is, that it was the name of the *tyom céo*, or the bass-string of the harp. Another writer states, that it was the name of a small harp, which accompanied a large harp. "Céir ainn uo éruit bic bír i comairce éruite mope."—*Ibid.*, n. (b).

<sup>220</sup> See chap. iii., iv., v., vi.

part of this biography.<sup>227</sup> 2. Derry.—This was a celebrated and a favourite monastery<sup>228</sup> of our saint, who founded it before he left Ireland for Scotland. It was afterwards known as the *Cella Nigra*. A round tower was standing there, in the seventeenth century. This seems to have been Columba's earliest foundation.<sup>229</sup> 3. Kells.—This is a parish,<sup>230</sup> situated in the north-west part of the county of Meath. The ancient name of the place was *Cenannus*, signifying "head-abode." In the time of St. Columkille, it was the royal abode or *dun* of Diarmait Mac Cerbhaill, King of Ireland. The site of the monastery was anciently known as *Dun-chuile-sibrinne*.<sup>231</sup> Another place is called *Cuil-sibrilli*, near *Cul-Dremhne*.<sup>232</sup> The surrounding territory at *Ceanannus* or Kells was called *Magh-Surigh*.<sup>233</sup> The transition form of the Irish name of *Ceanannus* was *Kenlis*, afterwards changed to Kells. Here a church is supposed to have been been dedicated by St. Columkille.<sup>234</sup> In subsequent times, a celebrated monastery was established in that place; for



House of St. Columkille, Kells, County of Meath.

even yet, many interesting antiquities remain, and, among these, an old ruin, known locally as St. Columkille's stone-roofed house, has a very remarkable appearance.<sup>235</sup> It is supposed to have been used as a chapel or oratory, as well as a dwelling-house.<sup>236</sup> Over the arched roof, there is a croft or chamber, about six feet in height, and lighted by a small aperture at the east end. In this chamber there is a flat stone,<sup>237</sup> now called St. Columba's Penitential Bed.<sup>238</sup> 4. Tory.—This was an island,<sup>239</sup> situated off the north coast of Donegal, in which St. Columba is said to have spent some time. He is thought to have been the founder of the first religious establishment there. A round tower

<sup>227</sup> These include the monasteries and churches of St. Columba both in Ireland and in Scotland.

<sup>222</sup> See "*Trias Thaumaturga*," *Quinta Appendix ad Acta S. Columbæ*, cap. i.,

sect. 2, pp. 493 to 495.

<sup>223</sup> See his learnedly edited work, "*Adaman's Life of St. Columba*," *Additional Notes G*, pp. 276 to 289.

<sup>224</sup> In addition, we shall refer to Father

In Irish, the name is written *Druim Cliabh*.<sup>242</sup> It is situated a little to the north of Sligo, in the barony of Carbury, and in the diocese of Elphin. A round tower is to be seen at the place. 6. Swords.—Formerly this place was called *Sord-Choluim-Cille*.<sup>243</sup> This place is now a parish, about six or seven miles from the city of Dublin, in the same county and diocese. The foundation of this church is ascribed to St. Columba.<sup>243</sup> 7. Raphoe.—This place<sup>244</sup> gives name to the barony and diocese, and it is situated in the county of Donegal. According to some authorities, St. Columba is regarded as the founder of a church here;<sup>245</sup> although in after time, St. Adamnan<sup>246</sup> or Eunan became the chief patron. 8. Kilmore.—It was formerly distinguished as *Cillmor-Dithribh*,<sup>247</sup> by the Irish, and the name has been Latinized *Cella-Magna-Deathrib*.<sup>248</sup> It was situated in the barony of Ballintober North, in the county of Roscommon. It is now a parish, known simply as Kilmore, in the diocese of Elphin. St. Columba is thought to have founded a church here, before he visited Scotland. 9. Lambay.—This is a considerable island, a little to the north of Howth, and off the east coast of Dublin county. Its ancient name among the Irish was *Rechra*.<sup>249</sup> St. Columkille is reputed to have founded a church there, and to have spent some time on that island.<sup>250</sup> From a very remote period, this island was a dependency of Christ Church, Dublin. Among the Laud Manuscripts, there is a poem on *Rechra*, and it is ascribed to St. Columkille.<sup>251</sup> 10. Moone.—The parish of Moone is situated in the diocese

Colgan's order of description, with his enumeration.

<sup>225</sup> It was anciently called *Roí Spencha*, in Irish, but at a later period *οαιρ μαξ*, having as the Latin equivalent *Roboreti Campus*, *Roboris Campus*, and *Roboreus Campus*, in English, "the Plain of the Oaks." An old Irish Life of our saint calls it *pecler*, equivalent to "abbey church."

<sup>226</sup> Having given *Iy* or *Iona* the first place in his list, Colgan notes this as Num. 3. He furnishes its chronicles, at *Quinta Appendix ad Acta S. Columbæ*, cap. iv., sect. i., ii., pp. 507, 508.

<sup>227</sup> See especially chap. iii.

<sup>228</sup> Colgan notes it as Num. 2. Its history and necrology are very fully set forth in cap. iii., sect. 1, 2, 3, pp. 502 to 506.

<sup>229</sup> See a fuller account of it, in chap. iii., of this biography.

<sup>230</sup> Colgan has it as *Kenannasensis*, at num. 23. He also gives its Annals at cap. v., p. 508.

<sup>231</sup> Here *Fiacha Finnailches* erected a fort or habitation, so early as A.M. 3991. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 56, 57, and n. (z), *ibid.*

<sup>232</sup> According to the Manuscript, belonging to Trinity College, Dublin, and classed H. 2, 16, p. 810.

<sup>233</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., at A.D. 738, pp. 338, 339, and n. (h), *ibid.*

<sup>234</sup> See chap. iv. of this biography for further particulars having reference to Kells.

<sup>235</sup> The accompanying illustration drawn on the spot, by William F. Wakeman, trans-

ferred to the wood by him, and engraved by Mrs. Millard, represents it, in a new point of view, and reversed from what appears in his own admirable Handbook of Irish Antiquities, "*Archæologia Hibernica*," part ii., chap. ii., p. 76. This latter illustration has served also for Sir William Robert Wilde's work. The illustration in our text also differs in point of view from that of Dr. George Petrie.

<sup>236</sup> See William Robert Wilde's, "*The Beauties of the Boyne, and its Tributary, the Blackwater*," chap. vi., p. 144.

<sup>237</sup> It is six feet long and one foot thick.

<sup>238</sup> See a full description, in Dr. George Petrie's "*Ecclesiastical Architecture and Round Towers of Ireland*," part ii., sect. iii., subs. 4, pp. 429 to 437.

<sup>239</sup> Colgan notes it as *Torach*, num. 28.

<sup>240</sup> These have been already illustrated and described in chap. vi. of this biography.

<sup>241</sup> Colgan notes it at num. 22. He gives its annals at cap. x., p. 510.

<sup>242</sup> Colgan notes it at num. 27. He gives its annals at cap. vii., p. 509.

<sup>243</sup> See chap. iv. of this biography.

<sup>244</sup> Called *Rath-botha* by Colgan in num. 21 on his list. Its Annals occur in cap. vi., p. 509.

<sup>245</sup> See chap. vi. of this biography.

<sup>246</sup> His feast occurs at the 23rd of September.

<sup>247</sup> It is num. 36, on Colgan list.

<sup>248</sup> By Adamnan, in his *Life of our saint*.

<sup>249</sup> Colgan has it *Rechrain*, on the eastern side of Bregia, and it is num. 25 on his list. Its Annals are given at cap. viii., pp. 509, 510.



and county of Kildare.<sup>252</sup> According to the old Irish Life of St. Columba, he founded a church here. The Irish formerly called it Maein, and usually Maein-Choluim-chille.<sup>253</sup> 11. Clonmore.—It is stated, that St. Columba founded the church of Cluain Mor Fer Arda,<sup>254</sup> now Clonmore,<sup>255</sup> a parish in the barony of Ferrard, in the county of Louth and diocese of Armagh. The church there was dedicated to St. Columba, in former times, and his festival is yet celebrated, on the 9th of June. In A.D. 1393, the Archbishop of Armagh was licensed, in old Anglo-Norman French, by the Lord Justice and Council of Ireland to appropriate in mortmain the church of St. Columba of Clonmore in the county of Louth to the Archdeaconry of Armagh.<sup>256</sup> 12. Kilmacrenan.—As we have already seen, St. Columba was nurtured at this place,<sup>257</sup> in the northern part of the county of Donegal,<sup>258</sup> and it has been associated with his patronage.<sup>259</sup> The ancient name is said to have been Doire-Eithne. 13. Gartan.—This being the parish,<sup>260</sup> in which St. Columkille was born, and in the county of Donegal, diocese of Raphoe, we may well suppose it was held sacred to the memory of our saint. The ruins of its ancient church are yet pointed out, in the midst of highly-romantic scenery. 14. Glencolumkill.—This is a wild desolate parish, in the barony of Banagh, at the south-west of the county of Donegal. Formerly, the place was called Seangleann,<sup>261</sup> or Gleann Gairge, where St. Columba is said to have spent some time, and where his memory is yet held in great veneration.<sup>262</sup> 15. Templedouglas.—This parish was anciently called Tulach Dubhghlaisi.<sup>263</sup> The O'Clerys' Calendar states, that St. Columb erected a religious establishment, at this place. Here are shown the remains of an old church, and near it is a cemetery. In one portion of this was an ancient enclosure of stones called Cedmitheachd Columkille, or "the first walking ground of Columba," because tradition held it to be the first ground which the child paced after he had learned to walk. 16. Asslyn.—Here St. Columba established a church, and he is known to have dwelt for some time in the place.<sup>264</sup> It is situated about a mile west from the town of Boyle, seated on a river of the same name.<sup>265</sup> 17. Skreen.—This place was formerly called Achail. In early Christian time, a monastery and a church<sup>266</sup> were here erected in a very prominent position, on the summit of a hill, in the county of Meath.<sup>267</sup> In 875, the shrine of St. Columkille, containing his relics, was conveyed to Ireland, for the purpose of protecting it from Northman cupidity. For greater security it was perhaps here deposited; and to commemorate so great an event, as also to distinguish the resting place of the intensely national and greatly

<sup>250</sup> See chap. iv. of this biography.

<sup>251</sup> In another composition of the same collection, the saint is described as visiting his churches from Sliabh Fuaid to Leinster, and from Ath-Feine in Westmeath to Rehra or Lambay Island.

<sup>252</sup> For illustration and description, see chap. v. of this biography.

<sup>253</sup> It is num. 37, on Colgan's list.

<sup>254</sup> It is marked as num. 24, on Colgan's list.

<sup>255</sup> See an account of it in chap. iv., of this biography.

<sup>256</sup> See "A Roll of the Proceedings of the King's Council in Ireland, for a portion of the Sixteenth Year of the Reign of Richard the Second, A.D. 1392-93." Edited by the Rev. James Graves, A.B., M.R.I.A., pp. 240, 241.

<sup>257</sup> It is noted as num. 19, on Colgan's list.

<sup>258</sup> See chap. vi. of this biography.

<sup>259</sup> Among the Laud Manuscripts there is a poem ascribed to St. Columba, in which he professes a love for Kilmacrenan and Gartan above all other places.

<sup>260</sup> It is noticed as num. 17, on Colgan's list.

<sup>261</sup> It is noted, as num. 16, on Colgan's list.

<sup>262</sup> See chap. vi. of this biography.

<sup>263</sup> It is noted as num. 18, on Colgan's list.

<sup>264</sup> It is also called Eas-mac-neirc, and it is placed num. 33, on Colgan's list.

<sup>265</sup> See chap. vi. of this biography.

<sup>266</sup> For illustration and description, see chap. iv. of this biography.

venerated Apostle, thenceforward Achail was called, "Scrin-Colum-Cille," Latinized "Scrinium Sancti Columbæ," or as Anglicized "the shrine of St. Columkille."<sup>268</sup> Afterwards, the place was plundered on more than one occasion. In 1127, the Danes of Dublin carried off St. Columkille's shrine; yet, at the end of a month, it was again restored to its house at Skryne. Afterwards, this place became the head of a rural deanery, and it was governed by an arch-presbyter.<sup>269</sup> On the north-west of Skreen is St. Columkille's well.<sup>270</sup> 18. Ballynascreen.—This place was formerly called Scrin Colaim Cille,<sup>271</sup> or "the shrine of St. Columkille," probably on account of some relics of the saint having been kept there.<sup>272</sup> This parish forms the western portion of the barony of Loughinsholin, in the county of Londonderry. 19. Screen.—There was an ancient chapel, known as Scrin-in-Arda,<sup>273</sup> in the townland of Craig, parish of Tamlaghtard or Magilligan,<sup>274</sup> in the diocese and county of Derry. Here there was an ancient shrine of St. Columba. 20. Drumcolumb.—This is now a parish church<sup>275</sup> of Elphin diocese, in the barony of Tirerril, and county of Sligo. In ancient times, it is said to have been called Druim-namac, and that St. Columba founded a church here, leaving in it his disciple Finbarr<sup>276</sup> to govern. Columba also gave him a bell, called Glassan, and a cross.<sup>277</sup> 21. Columkille.—At present, this is a parish in the barony of Granaid, and in the north-east part of Longford County.<sup>278</sup> In this parish is Lough Gowna, on which there is an island of fourteen and a-half acres. On this stood an ancient church, called Tompull-Cholum-cille,<sup>279</sup> and it was dedicated to our saint. Formerly, it was the parish church. 22. Emlaghfad.—This is now a parish church,<sup>280</sup> in the diocese of Achonry.<sup>281</sup> Here, on the west side of a hill, called Tulach-segra, St. Columba founded a church, over which he placed Enna, son of Nuadhan. 23. Glencolumbkille.—There are two townlands bearing this name, but distinguished by the epithets, north and south. These are situated on the east side of the parish of Carran,<sup>282</sup> in the barony of Burren, and in the north-east corner of Clare County. Here it is said St. Columba spent some time, and also that he founded a church.<sup>283</sup> On the spot, so marked by tradition, there is now a ruined church, with an ancient cemetery surrounding it. 24. Kilcolumb.—This is a parish in the barony of Ida, and it lies south-east in Kilkenny County, near the River Barrow.<sup>284</sup> Here is a ruined church, called Kilcolumb,<sup>285</sup> as also a well, called Tobernagolumb. 25. Knock—Formerly Knock Columkille<sup>286</sup> had a church dedicated to our saint. It is now Knock,<sup>287</sup> united to Breda, as a parish, and called Knock-Breda, in the diocese and county of Down.<sup>288</sup> Here are the picturesque ruins of a church, rapidly mouldering into decay,<sup>289</sup> and situated within a fine earthen fort, considerably

<sup>267</sup> It is noted as num. 38, on Colgan's list.

<sup>268</sup> The church of Skreen was formerly called Scrin Colum-cille, and it is mentioned by the Four Masters, at A.D. 875, 1027, 1037, 1058, 1127, 1152.

<sup>269</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxvii., pp. 151, 152.

<sup>270</sup> See "Ordnance Survey Townland Maps for the County of Meath," sheet 32.

<sup>271</sup> It is noted, as 41, on Colgan's list.

<sup>272</sup> See chap. vi. of the present biography.

<sup>273</sup> See chap. vi. of this biography.

<sup>274</sup> It is noted, as num. 31, on Colgan's list.

<sup>275</sup> It is noted as num. 35, in Colgan's list.

<sup>276</sup> His festival has not been clearly ascertained.

<sup>277</sup> See chap. vi. of this biography.

<sup>278</sup> See chap. vi. of this biography.

<sup>279</sup> This is probably the Inis-Locha Gamhna, and num. 32, on Colgan's list.

<sup>280</sup> It is num. 34, on Colgan's list.

<sup>281</sup> See chap. vi. of this biography.

<sup>282</sup> It is noted as num. 59, on Colgan's list.

<sup>283</sup> See chap. vi. of this biography.

<sup>284</sup> See chap. v. of this biography.

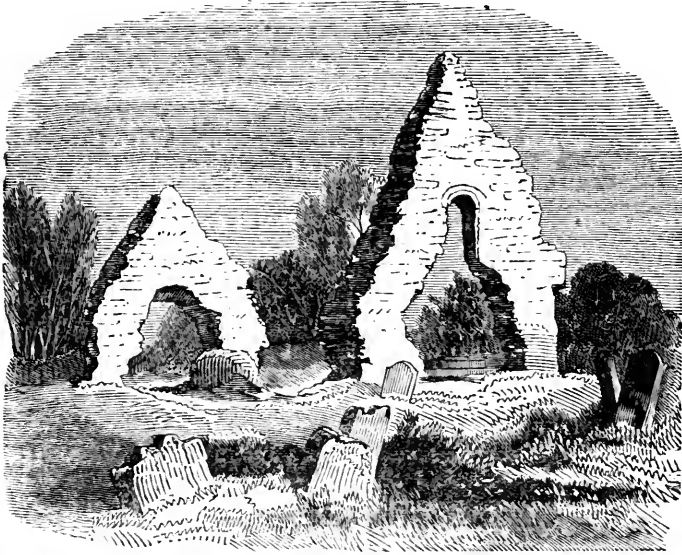
<sup>285</sup> This is not marked on Colgan's list.

<sup>286</sup> This is not noticed on Colgan's list.

<sup>287</sup> It is marked Collumkill on Speed's Map of Ulster.

<sup>288</sup> The accompanying illustration from a sketch by A. Nicholl, R.H.A., was drawn

elevated above the Lagan valley. The remains occupy a very commanding position, on the Castlereagh Hills, about three miles south-east of Belfast.<sup>290</sup> Formerly this church was endowed with extensive lands and possessions.<sup>291</sup> It lay between the town of Cumber and Belfast Lough.<sup>292</sup> 26. Termon-Maguirk.—This place was formerly called Termonn Cuminig,<sup>293</sup> and it may possibly have derived the name from Cuimne, sister of St. Columba. In the thirteenth and following centuries, it was called Termon-conyn or Termon-conny. The church is incorrectly called Tearmonn Cetmainich<sup>294</sup> in Colgan's



Knock Columcille, County of Down.

version of O'Donnell.<sup>295</sup> The family of Mac Guirk were formerly herenachs there,<sup>296</sup> and hence it derives the present name of Termon-Maguirk. It is now a parish in the diocese of Armagh. 27. Cloghmore.—This is a townland in the parish of Killannin, in the barony of Moycullen, and county of

by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>289</sup> See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. iii., p. 25. There an illustration of it is presented.

<sup>290</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. 1, p. 12.

<sup>291</sup> About the year 1512, Niall O'Neill "Tren-Congalliaë [Dalaradiaë] Princeps," added to these privileges and endowments, according to Father Mac Cana, who wrote in the early part of the seventeenth century. See the "Ulster Journal of Archæology," vol. ii., p. 56.

<sup>292</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 283.

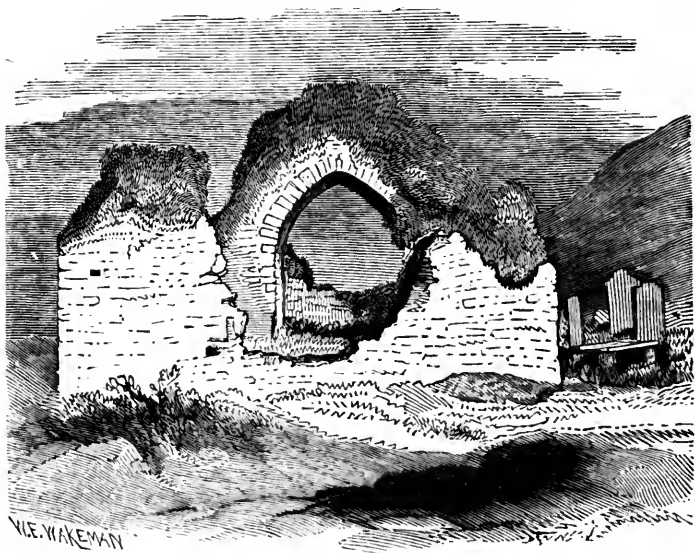
<sup>293</sup> See chap. vi. of this biography.

<sup>294</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxxvi., p. 403.

<sup>295</sup> It is noticed, num. 30, on Colgan's list.

<sup>296</sup> "About half a mile from the old church is a nearly disused burying-ground, called Rellig-na-man (Rellig na mbeann), or 'the women's cemetery,' and the local tradition is, that St. Columkill directed a woman of bad character to be buried at a spot, where the sound of a bell, rung in front of the funeral, should cease to be heard at his church, and that he left an injunction, that the cemetery should never be entered by a living woman or by a dead man. Devout women in old times used to request burial there, under the idea that none so interred should be damned; but this impres-

Galway. Near a brook in this townland there was an old church dedicated to St. Columbkille,<sup>297</sup> and there is yet an old churchyard bearing his name.<sup>298</sup> It is in the diocese of Tuam. 28. Columbkille.—This is a parish in the barony of Gowran and county of Kilkenny. Here there was formerly a chapel dedicated to St. Columbkille,<sup>299</sup> but it is now in ruins,<sup>300</sup> and there is a well called after the saint. It is in the diocese of Ossory. 29. Ardcolom.—This is a parish<sup>301</sup> in the barony of Shelmalire, and in the eastern part of Wexford County; there is a ruined church, dedicated to St. Columbkille;<sup>302</sup> there



Kilcolom, County of Wexford.

is also a graveyard beside it,<sup>303</sup> and St. Columbkille's well.<sup>304</sup> The old church is known as Kilcolom. This parish is in the diocese of Ferns.<sup>305</sup> 30. Armagh.—In this ancient city, there was a church known as Reclis Cholaim Cille,<sup>306</sup> or great church of Columbkille,<sup>307</sup> and it is mentioned in the Irish Annals.<sup>308</sup> 31. Mornington.—Formerly this was a distinct parish, and called Villa Maris,<sup>309</sup> or Marinerstown. It contained a church of St. Columbkille.<sup>310</sup> It now

sion has nearly disappeared. Outside the old parish cemetery of Termon, there are two others, called Relig-na-paisde 'children's cemetery,' and Relig-na-fir-gunta, 'cemetery of the Slain.'—Rev. Dr. Reeves' Adamnan's "Life of St. Columbkille," Additional Notes G, p. 283.

<sup>297</sup> See Roderick O'Flaherty's "Chorographical Description of H-Iar or West Connaught," p. 63.

<sup>298</sup> This church is not introduced on Colgan's list.

<sup>299</sup> See chap. v. of this biography.

<sup>300</sup> This is not noted on Colgan's list.

<sup>301</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Wex-

ford," sheets 32, 33, 37, 38.

<sup>302</sup> There is no notice of this on Colgan's list.

<sup>303</sup> The accompanying illustration was drawn on the wood, by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>304</sup> See "Ordnance Survey Townland Maps for the County of Wexford," sheet 38.

<sup>305</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columbkille," Additional Notes G, p. 284.

<sup>306</sup> It is marked num. 63, on Colgan's list.

<sup>307</sup> See Stuart's "Historical Memoirs of the City of Armagh," p. 96.

forms a portion of the Union of Colpe, in the county and diocese of Meath.<sup>311</sup> 32. Desertegeny.—This is a parish,<sup>312</sup> in the barony of Inishowen, and county of Donegal. It is in the diocese of Derry. It is said,<sup>313</sup> St. Columbkille was the patron.<sup>314</sup> 33. Clonmany.—This parish<sup>315</sup> is also situated in the barony of Innishowen,<sup>316</sup> county of Donegal. It likewise belongs to the diocese of Derry, and St. Columba is said to be the patron.<sup>317</sup> 34. Desertoghill.—This parish<sup>318</sup> is situated in the barony of Coleraine, in the county of Londonderry, and St. Columba was its patron.<sup>319</sup> 35. Ballymagroarty.—This was a townland<sup>320</sup> in the parish of Drumhome, barony of Tirlugh, county of Donegal.<sup>321</sup> A chapel was situated near Rath-Cunga. So early as the eighth century, the possession of this chapel was a matter of controversy between the Columban monks and those of Ardstraw.<sup>322</sup> 36. Ballymagroarty.—This is a townland in the parish of Templemore or Derry, where there was formerly a monastery,<sup>323</sup> supposed to have been dedicated to St. Columba.<sup>324</sup> It was also situated in the diocese of Derry, and in the peninsula of Innishowen.<sup>325</sup> 37. Eskahen.—This townland is situated in the parish of Muff, about six miles north-east of Derry, and it is said to have been the burial-place of Eoghan, son of Niall.<sup>326</sup> The ruins of the old church, dedicated to St. Columba, stand near the Roman Catholic chapel.<sup>327</sup> By Colgan, it is written *Uske-chaoín*,<sup>328</sup> and it is said, to have been the site for a monastery in former times, but it was afterwards only a chapel.<sup>329</sup>

In addition to the foregoing, which are classed as Columban erections, Colgan has added considerably to the list; but, his enumeration, and the evidences adduced, render it very doubtful, if the following rank among St. Columba's foundations. We shall, however—as a supplement to the foregoing—introduce them here, with the doubt implied. 1. Rath-Regenden.—This is a church,<sup>330</sup> in the diocese of Derry, which had connexion with St. Baitan or Boedan, a disciple of St. Columba. 2. Snamh-luthuir.—This was a monastery<sup>331</sup> in Connaught, founded by St. Columban or Colman, a disciple of St. Columba. 3. Druim-thuama.—This was a monastery<sup>332</sup> in Tyrconnell, in which St. Ernan or Ferreolus was buried. 4. Tir-da-Chroebh.—This is called—it has been supposed—*Monasterium Duorum Agri Rivorum*,<sup>333</sup> in which St. Lugadius, a disciple of St. Columba, had been venerated.

<sup>308</sup> See chap. vi. of this biography.

<sup>309</sup> There is no notice of this on Colgan's list.

<sup>310</sup> It is called "*Ecclesia S. Columbae*," in Bishop Dopping's *Visitation*, a Manuscript in Primate Marsh's Library, Dublin.

<sup>311</sup> See chap. iv. of this biography.

<sup>312</sup> See chap. vi. of this biography.

<sup>313</sup> By Colgan, who calls it *Disert Egnich*, and places it num. 48, on his list.

<sup>314</sup> See Rev. Dr. Reeves' edition of Archbishop Colton's "*Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII.*," p. 67, and n. (t).

<sup>315</sup> See chap. vi. of this biography.

<sup>316</sup> This Clonmany comes num. 47, on Colgan's list.

<sup>317</sup> See Rev. Dr. Reeves' edition of Archbishop Colton's "*Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII.*," p. 67, and n. (u).

<sup>318</sup> We do not find it on Colgan's list.

<sup>319</sup> See Rev. Dr. Reeves' edition of Archbishop Colton's "*Metropolitan Visitation of the Diocese of Derry, A.D., MCCCXCVII.*," p. 80, and n. (x).

<sup>320</sup> It is written *Baile-meg-rabhartaich* by Colgan, who has it num. 61 on his list.

<sup>321</sup> See chap. vi. of this biography.

<sup>322</sup> This appears from the following passage of Tirechan, concerning St. Assicus: "*Et sunt ossa ejus in campo Sered hi Raith-Chungi, monachus Patricii, sed contenderunt eum familia Columbae-cille et familia Airdsratha.*" According to the Book of Armagh, at fol. 11b b.

<sup>323</sup> It is noted, as num. 51, on Colgan's list.

<sup>324</sup> See chap. vi. of this biography.

<sup>325</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbae*, n. 51, p. 495.

<sup>326</sup> According to the Annals of Tighernach, at A.D. 465.

<sup>327</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba," Additional Notes G*, pp. 276 to 285.

<sup>328</sup> It is noted num. 50, on Colgan's list.

<sup>329</sup> See chap. vi. of this biography.

<sup>330</sup> It is noted on Colgan's list, num. 4.

<sup>331</sup> It is noted as num. 12.

<sup>332</sup> Colgan has it at num. 13.

<sup>333</sup> It is given by Colgan, as num. 14.

5. Druim-fincoil.—This was a monastery<sup>334</sup> in Ireland, over which St. Lugadius, son of Tulchan, had been placed. 6. Cluain or Cluain Enaich.—This was formerly the site of a monastery,<sup>335</sup> in the diocese of Derry, and afterwards only a chapel was there. 7. Rechrain.—This Island lay off the north shore of Dalriada in Ulster. There, it is said, that St. Columba founded a monastery,<sup>336</sup> and that it was built or repaired by his disciples. 8. Rathan.—This was the site of a monastery<sup>337</sup> in Tyrconnell, and in the diocese of Raphoe. St. Finan was Abbot over it. 9. Cnoc-na-Maoile.—This place<sup>338</sup> is said to have been given to St. Columba, by Tiprad, prince of Hy-Fiachrach. 10. Killchuana.—This place,<sup>339</sup> situated in Connaught, is said to have been bestowed on St. Columba, by Tiprad, prince of the Hy-Fiachrach. 11. All-Farannain.—This place,<sup>340</sup> which is situated in Connaught, is said to have been bestowed on St. Columba, by Tiprad, prince of Hy-Fiachrach. 12. Killukin.—This is a parish church<sup>341</sup> in the diocese of Elphin, the founder or patron being a St. Columba.<sup>342</sup> 13. Cluain-ogcormacain.—This is a parish church<sup>343</sup> in the diocese of Elphin,<sup>344</sup> and it is said to have been founded by St. Columba.<sup>345</sup> 14. Kill-tuama.—The church of Kiltuome, now Kiltoom,<sup>346</sup> is a parochial one,<sup>347</sup> belonging to the diocese of Elphin, in Hy Maine, Connaught. In it, a St. Columba is venerated on the 15th of May.<sup>348</sup> 15. Killmatoige.—This church<sup>349</sup> was given to a St. Columba, by St. Fintan of Dunbleisch.<sup>350</sup> 16. Fathen-mura.—This was the site of a fine monastery,<sup>351</sup> formerly, and a parochial church of the Derry diocese, in the peninsula of Inishowen. 17. Tegbaithin.—This place,<sup>352</sup> called “the house of Baithin,” was a monastery in Tyrconnell, and now it is a parish. 18. Cluain-laodh.—This is a parish church<sup>353</sup> in the diocese of Derry, and in Tyrconnell. Here there was formerly a monastery, in which St. Lugadius, the disciple and companion of St. Columba in converting the Picts, had been venerated on the 24th of March. 19. Boith-medhbha.—Here there was a monastery<sup>354</sup> in the Cienacht territory, and in the diocese of Derry. 20. Tamlacht-Fionlugain.—Here there was a monastery<sup>355</sup> in the region of Kienacht, and now it is a parish in the diocese of Derry, St. Finnlugan, a disciple of St. Columba, being patron of the place. 21. Dunbo.—This is now a parish<sup>356</sup> in the diocese of Derry, and formerly a monastery was there. 22. Aregal.—In the territory of Oireacht Hi Cathain, in the diocese of Derry, was Aregal, where a monastery<sup>357</sup> formerly stood. Now, it is a parish church. 23. Killcholgan.—This is a parish church<sup>358</sup> in the diocese of Clonfert, in Connaught. Its first Abbot was St. Colgan, a disciple of St. Columba. 24. Killbhairrind.—Formerly there was a monastery<sup>359</sup> at this place, in the territory of Tir-Aodh. It is now a parish, in the diocese of Raphoe.

<sup>334</sup> Given by Colgan as num. 15.

<sup>335</sup> By Colgan noted as num. 20.

<sup>336</sup> By Colgan noted as num. 26.

<sup>337</sup> It follows in Colgan as num. 39.

<sup>338</sup> By Colgan noted as num. 39.

<sup>339</sup> Given by Colgan as num. 40.

<sup>340</sup> Colgan has it num. 41.

<sup>341</sup> Noticed by Colgan as num. 43.

<sup>342</sup> His feast is held, it is said, on the 1st September.

<sup>343</sup> Given by Colgan, at num. 44.

<sup>344</sup> See chap. vi. of this biography.

<sup>345</sup> The feast of its patron is said to fall on the 5th of March. At this date, however, we find no name corresponding in our Calendars.

<sup>346</sup> In Colgan's order, num. 45.

<sup>347</sup> See chap. vi. of this biography.

<sup>348</sup> At this date, in our Calendars are three saints of the name, viz.: 1. St. Colman or St. Columban Mac Ua Laoigse. 2. St. Coluim or Colum of Inis Loch Cre. 3. St. Columba, son of Faelghus. See Volume Third of this work, at May 15th, Art. iv., vi., viii.

<sup>349</sup> Placed by Colgan as num. 46.

<sup>350</sup> His feast occurs as the 3rd of January.

<sup>351</sup> Colgan notes it as num. 49.

<sup>352</sup> Placed by Colgan at num. 52.

<sup>353</sup> By Colgan set at num. 53.

<sup>354</sup> Colgan has it num. 54.

<sup>355</sup> Given by Colgan, at num. 55.

<sup>356</sup> It occurs in Colgan, at num. 57.

<sup>357</sup> According to Colgan's order, num. 58.

<sup>358</sup> Given by Colgan at num. 60.

<sup>359</sup> Placed by Colgan at num. 62.

Besides the foregoing, Colgan has introduced the following churches, which may have had St. Columba for special patron, viz., Iniscail, in Tyrconnell; Inis Muredaigh, in Connaught; Portlomain and Teagh-Ernain, in Meath; as also, Doire Broscaidh and Airiodh-molt, near Lough Erne.<sup>360</sup> At Newtownards, county of Down, was a priory of St. Columba, which was founded in 1244.<sup>361</sup> The nave is now the only existing part of a church which has been erected here on the ruins. It is divided into aisles, and in the seventeenth century it underwent repairs and adornment.<sup>362</sup>

The following is a list of churches founded amongst the Scots of Alba, by St. Columba, or at least, as we learn from history or tradition, his memory was commemorated in them. It admits however of considerable enlargement.<sup>363</sup> 1. Soroby is situated in the Island of Tiree,<sup>364</sup> and its modern name is said to be of Scandinavian origin. It has been identified with the Campus Lunge, which is often alluded to by Adamnan,<sup>365</sup> and which was used as a penitential station. 2. Elachnave is one of the Garvelloch group, also called the Holy Islands, on the west coast of Scotland.<sup>366</sup> It is said, the monks of Iona had a residence there.<sup>367</sup> At the head of a narrow creek, there is a waterspring on the sea-shore, called St. Columba's well. 3. Loch Cholunkille is in the Island of Skye,<sup>368</sup> and in the north-western part of the parish, called Kilmuir.<sup>369</sup> It is thought, however, that large Island may have belonged to the Picts,<sup>370</sup> in the time of St. Columba. In an Island of the lake were the remains of a chapel in the last century, and it had been dedicated to the patron of Iona.<sup>371</sup> 4. Fladda-Chuain<sup>372</sup> is an Island, lying north-west from the extreme north point of Skye, where there was a chapel<sup>373</sup> dedicated to St. Columba, and having an altar<sup>374</sup> at the east end. There is a burial place on this Island, called Cladh Mhanaich, or "the Monks' burying-place." 5. Trodda is south-east of the preceding Island, and off Aird Point. On this small island, also denominated Eilean Trody,<sup>375</sup> lying off the north of Kilmuir, was a chapel of St. Columba.<sup>376</sup> 6. Snizort is situated in the Island of Skye. Formerly, there was a church dedicated to the holy patron of Iona, and denominated Kilcolmkille or St. Colm's Kirk, in Snesford. Considerable ruins of the former church yet remain,<sup>377</sup> while it stood on an island,

<sup>360</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., pp. 493 to 495.

<sup>361</sup> Harris describes it, in his History of Down.

<sup>362</sup> See an account of it, in Very Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. ii., Appendix li to liii.

<sup>363</sup> See the Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes H, pp. 289 to 295.

<sup>364</sup> It is in the south-west portion, and a very complete account of it will be found, in Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., pp. 327 to 329, and part ii., Appendix, p. 835.

<sup>365</sup> See his Vita S. Columbæ, lib. i., cap. xxx., xli., lib. ii., cap. xv., lib. iii., cap. viii.

<sup>366</sup> See "Gazetteer of the World," vol. vi., p. 534.

<sup>367</sup> See "New Statistical Account of Scotland," vol. vii., part ii., p. 534.

<sup>368</sup> See it described, in the "Gazetteer of the World," vol. xii., pp. 641 to 643.

<sup>369</sup> See account of this parish in Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., pp. 348 to 353.

<sup>370</sup> An anecdote told in Adamnan's Vita S. Columbæ, lib. i., cap. xxxiii., seems to favour this conjecture.

<sup>371</sup> See Pennant's "Tour in Scotland," vol. i., p. 347.

<sup>372</sup> It was called by Martin Fladdachuan, rendered *Fladda of the Ocean*. See "Description of the Western Islands of Scotland," p. 166.

<sup>373</sup> In 1700.

<sup>374</sup> On the altar was a blue stone, which was supposed to be possessed of miraculous powers. See Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., p. 350.

<sup>375</sup> Called *Troda* by Martin, in his "Description of the Western Islands of Scotland," p. 166.

<sup>376</sup> Several other chapels appear to have been in the parish of Kilmuir. See Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., p. 350.

<sup>377</sup> See "New Statistical Account of Scotland," vol. xiv., part i., p. 290.

at the head of Loch Snizort; and gave name to the parish.<sup>378</sup> 7. Eilean Coluimcille lies in the south-western recess of Portree Bay, formerly called Loch Coluimcille.<sup>379</sup> It is on the eastern side of the Island of Skye, and the old name of the parish was Cill-tarraglan.<sup>380</sup> 8. Garien is at the north-east side of Lewis Island,<sup>381</sup> in the parish of Stornoway, formerly called Ness. A chapel,<sup>382</sup> called St. Colm's church,<sup>383</sup> was on the north shore of Broad Bay. 9. Ey, also written Ui, is a peninsula on the north-east side of Lewis Island. It gave name to a parish, in which there was a church called St. Collum's in Ui.<sup>384</sup> This stood on the isthmus, a little east of Stornoway. A cemetery near contains the ruins.<sup>385</sup> 10. St. Colm's Isle<sup>386</sup> is on the east side of Lewis Island. It is situated in Loch Erisort, in the parish of Lochs,<sup>387</sup> where stood St. Columba's church. The cemetery is still the parish burial ground.<sup>388</sup> A bay, called Loch Colmkille, lay northward of this spot. 11. Bernera is an Island,<sup>389</sup> belonging to the parish of Harris,<sup>390</sup> and lying close to North Uist.<sup>391</sup> Two ancient chapels were here, and one of these had been named from St. Columba.<sup>392</sup> 12. Kilcholmkill is on the north side of North Uist. This ancient church stood at a place called Clachan,<sup>393</sup> in the old parish of Sand.<sup>394</sup> 13. Kilcholambkille is on the north side of Benbecula Island.<sup>395</sup> It was formerly known, as the church of St. Columba in Beandmoyll.<sup>396</sup> Ecclesiastical remains are found at Ballvannich or Ballinamanniche in a small island of a lake, near the north-west coast. The whole island abounds with vestiges of old ecclesiastical establishments, and it appears to have had a very intimate connexion with Hy, in former times.<sup>397</sup> 14. Howmore is a parish,<sup>398</sup> situated in South Uist.<sup>399</sup> Here there was a church, dedicated to St. Columbus, or Columba.<sup>400</sup> 15. St. Kilda<sup>401</sup>—the most westerly of the Hebrides<sup>402</sup>—had three ancient chapels, one of which had been dedicated to St. Columba. It is not known who that patron was from whom the

<sup>378</sup> See an account of it in Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., pp. 354 to 356.

<sup>379</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 26, n. (a, iii.), p. 139.

<sup>380</sup> See "New Statistical Account of Scotland," vol. xiv., part i., pp. 218, 258.

<sup>381</sup> See a description in "Gazetteer of the World," vol. viii., p. 721.

<sup>382</sup> See Martin's "Description of the Western Islands of Scotland," p. 27.

<sup>383</sup> See Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., p. 388.

<sup>384</sup> See Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., p. 381.

<sup>385</sup> It was the original burial place of the clan Mac Leod. See "New Statistical Account of Scotland," vol. xiv., part ii., p. 125.

<sup>386</sup> This is the Yl Cholumbkil of Bleau.

<sup>387</sup> See an account of it in Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., p. 385.

<sup>388</sup> See Martin's "Description of the Western Islands of Scotland," p. 27.

<sup>389</sup> In 1841, the population was 713, and in 1861, it diminished to 315. See "Imperial Gazetteer of Scotland," vol. i., p. 154.

<sup>390</sup> See an account of it in Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii.,

part i., pp. 376 to 379.

<sup>391</sup> See a description, in "Gazetteer of the World," vol. xiii., p. 237.

<sup>392</sup> See Martin's "Description of the Western Islands of Scotland," p. 47.

<sup>393</sup> So called by Blaeu.

<sup>394</sup> See an account of it, in Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., p. 376.

<sup>395</sup> See an account of it in the "Imperial Gazetteer of Scotland," vol. i., p. 147.

<sup>396</sup> See Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., p. 370.

<sup>397</sup> See "Collectanea de Rebus Albanicis," p. 2.

<sup>398</sup> See an account of it, in Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part i., pp. 368, 369.

<sup>399</sup> See an account of it in "Gazetteer of the World," vol. xiii., p. 237.

<sup>400</sup> See Martin's "Description of the Western Islands of Scotland," pp. 84, 88, 89.

<sup>401</sup> Formerly it was called Hirt, and even still this name for it prevails among the natives. See Fordun's "Scotchichronicon," lib. ii., cap. x.

<sup>402</sup> Alluding to this remote Island, the poet speaks of it as a spot

"whose lonely race  
Resign the setting sun to Indian worlds."



Island takes its name.<sup>403</sup> 16. Canna<sup>404</sup> had a church formerly dedicated to St. Columbus,<sup>405</sup> and which was placed near the middle of the Island. In 1772, a small cross stood close by it, but the church itself was in ruins. 17. Island Columbkil in the parish of Kilmalie,<sup>406</sup> Inverness, is situated at the head of Loch Arkeg, and it derives name from a chapel, which was dedicated to St. Columba.<sup>407</sup> 18. Killchallumkill was so called from a chapel dedicated to our saint, at Duror in Appin,<sup>408</sup> opposite Lismore.<sup>409</sup> 19. Kilcolmkill, called in English St. Columb's chapel, is now identified with Kiel, in Ardchattan.<sup>410</sup> 20. Kilcolmkill gave name to an old parish, which was afterwards united with Killintag, to form the modern parish of Morvern in Argyle.<sup>411</sup> It is sometimes called St. Columba's in Kinelvadon or St. Columba's in Morwarne. A small portion of the ruins of Kilcolmkill with a cemetery may be seen at Kiel on Loch-aline, on the south-western part of the present parish. Of old, this place was esteemed a sanctuary.<sup>412</sup> 21. Kilcollumkill<sup>413</sup> is now united to Kilninian. It was an old parish of Mull, and the church<sup>414</sup> stood in the district of Quinish, on the north coast of that Island, and at the head of the Loch.<sup>415</sup> 22. Columkille, on the east coast of Mull, is in the parish of Torosay.<sup>416</sup> The ruins of a cell, which belonged to the monastery of Iona, are near the small village of Salen, also called Salen-dubh-Challumchille.<sup>417</sup> 23. Oransay.—This is an island, which is only separated from Colonsay at flood-tide.<sup>418</sup> Here, it is said, that there was monastery of Black Canons, and which had been founded by St. Columba.<sup>419</sup> In the north of the island, there is a small chapel, called Tempull-na-gluine, whence St. Columba is said to have embarked for Hy. An opinion has been offered, that this was the island formerly called Hymba.<sup>420</sup> A priory was founded here, by a Lord of the Isles, and it was affiliated to Holyrood. Its ruins are yet to be seen.<sup>421</sup> 24. Kilcholmkill.—This is a chapel, in the parish of Kildalton,<sup>422</sup> on the east coast of Islay.<sup>423</sup> 25. Kilcholmkill.—Here there is a chapel of St. Columba, in Kilarrow,<sup>424</sup> which is a parish of Islay.<sup>425</sup> It is situated

<sup>403</sup> See an account of St. Kilda, in "Imperial Gazetteer of Scotland," vol. ii., pp. 192, 193.

<sup>404</sup> See an account of it, in Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 338 to 340, and part ii., Appendix, p. 836.

<sup>405</sup> See Martin's "Description of the Western Islands of Scotland," p. 275.

<sup>406</sup> See an account of it, in the "Imperial Gazetteer of Scotland," vol. ii., pp. 201, 202.

<sup>407</sup> See "Origines Parochiales Scotiae," vol. ii., part i., p. 181.

<sup>408</sup> "The celebrated Glencoe, the scene of one of the most disgraceful and cold-blooded massacres that stain the pages of history is in this district, which is about 50 miles in length, and 10 in breadth."—Gazetteer of the World," vol. i., p. 299.

<sup>409</sup> See "New Statistical Account of Scotland," vol. vii., part ii., p. 242.

<sup>410</sup> See an account of this parish, in Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 148 to 158.

<sup>411</sup> See a description of it, in Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 188, 189.

<sup>412</sup> See "Old Statistical Account of Scotland," vol. x., p. 275, and "New Statistical Account of Scotland," vol. vii., part ii., p. 181.

<sup>413</sup> See an account of it, in Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 323 to 326.

<sup>414</sup> It is called in a charter of 1409, "Ecclesia S. Columbe de Moyle."—Reg. Mag. Sig., lib. xiii., no. 300.

<sup>415</sup> See "Collectanea de Rebus Albanicis," p. 3.

<sup>416</sup> See a description of it, in Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 307 to 314.

<sup>417</sup> See "New Statistical Account of Scotland," vol. vii., part ii., p. 287.

<sup>418</sup> See "Imperial Gazetteer of Scotland," vol. ii., p. 152.

<sup>419</sup> See Fordun's "Scotichronicon," lib. i., cap. vi.

<sup>420</sup> See "New Statistical Account of Scotland," vol. vii., part ii., p. 544.

<sup>421</sup> See Martin's "Description of the Western Islands of Scotland," p. 246.

<sup>422</sup> See an account of it, in Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 269 to 272.

<sup>423</sup> See Martin's "Description of the Western Islands of Scotland," p. 243.

<sup>424</sup> See an account of it, in Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 260 to 268, and part ii., Appendix, p. 833.

between Loch Finlagan and the sea, while near St. Columba's or Portescock there is standing a cross about 10 feet in height.<sup>426</sup> 26. Cove.—This place was formerly called Killmorcormac—probably from St. Cormac Ua Lia-thain<sup>427</sup>—and it is in the parish of North Knapdale.<sup>428</sup> On the west side of Loch Killisport, near its head, was a chapel of St. Columba; and in a neighbouring cave were an altar, a piscina, and a cross cut in the rock.<sup>429</sup> 27. Kilmolumkill.—An old church was situated at the southern extremity of Cantyre, between Carskay and Dunaverty.<sup>430</sup> It gave name to a parish,<sup>431</sup> which is now united to Kilblaine,<sup>432</sup> to form the modern parish of Southend. Kilmolumkill forms the south-west portion, and it contains the Mull of Cantyre. The ruins of a chapel, seventy-two feet in length by fifteen in breadth, are here to be seen. 28. St. Columb's.—This was an ancient chapel, in the parish of Rothsay,<sup>433</sup> Island of Bute, but its site does not appear now to be known.<sup>434</sup> 29. Kilmacolm.—This is a large parish in Renfrewshire, and supposed to have been dedicated to St. Columba.<sup>435</sup> It formerly included Port Glasgow, and it is situated next to it, on the south and east. It is now incorrectly written Kilmalcolm.<sup>436</sup> 30. Largs.—This parish<sup>437</sup> was situated in Ayrshire, and the church dedicated to St. Columba was surrounded by an ancient village. It stood on the level ground, and on the right bank of the Gogo, where it falls into the Firth.<sup>438</sup> The festival of the patron saint was kept here, on the 9th day of June, and a yearly fair—vulgarly called Colm's day—was once famous in the West Highlands.<sup>439</sup> 31. Kirkcolm.—On the west side of Loch Ryan, there is a parish<sup>440</sup> in Wigtonshire, and it is called after our saint.<sup>441</sup> 32. St. Columbo.—This is in the peninsular parish<sup>442</sup> of Caerlaverock in Dumfries, and it lies on the east side of the mouth of the River Nith.<sup>443</sup> A little below Glencaple Key, close by the shore, there was a cell or chapel dedicated to St. Columba;<sup>444</sup> near this is a well of which no person was permitted to drink without leaving a portion of victuals, or a piece of money, as an alms to the inhabitant of the cell. Although we find a great number of religious establishments, in various parts of Scotland, called by St. Columba's name or by the names of his disciples, yet the precise period, at which the more ancient of those institutions were formed, cannot now be ascertained.

<sup>425</sup> See an account of it, in "Gazetteer of the World," vol. vii., pp. 301, 302.

<sup>426</sup> See Martin's "Description of the Western Islands of Scotland," p. 243.

<sup>427</sup> His feast occurs on the 21st of June, where further notices of him may be found. On the Island, called Ellanmore, his grave is pointed out, and it is still designated M'Cormac's grave.

<sup>428</sup> See an account of it, in Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 39 to 42.

<sup>429</sup> See *ibid.*, p. 40.

<sup>430</sup> See "Old Statistical Account of Scotland," vol. iii., p. 367, and "New Statistical Account of Scotland," vol. vii., part ii., p. 413.

<sup>431</sup> See a description of it, in Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 7, 8.

<sup>432</sup> See a description of it, *ibid.*, p. 9, 10.

<sup>433</sup> See an account of the parish and town of Rothsay, in the "Imperial Gazetteer of Scotland," vol. ii., pp. 670 to 674.

<sup>434</sup> See Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., p. 224.

<sup>435</sup> However, as it has been incorrectly

written Kilmalcolm, the mistake has been made of dedicating the ancient parish church to King Macolm III. See "Imperial Gazetteer of Scotland," vol. ii., p. 201.

<sup>436</sup> See an account of it, in Cosmo Innes' "Origines Parochiales Scotiae," vol. i., pp. 85 to 87.

<sup>437</sup> See a description of it, in the "Imperial Gazetteer of Scotland," vol. ii., pp. 298 to 300.

<sup>438</sup> See "Origines Parochiales Scotiae," vol. i., p. 89.

<sup>439</sup> It is still held there, on the second Tuesday of June, old style. See *ibid.*

<sup>440</sup> See it described, in the "Imperial Gazetteer of Scotland," vol. ii., p. 246.

<sup>441</sup> It is situated opposite Glenarm, in the county of Antrim in Ireland. See the Maps of Wigtonshire, in Mr. John Nicholson's "History of Galloway."

<sup>442</sup> See "Gazetteer of the World," vol. iii., p. 153.

<sup>443</sup> "The four parishes last-mentioned were originally occupied by *Australes Picti*, but in Venerable Bede's time the Angli had come in on them, and they were then con-

The following churches among the Picts were founded by St. Columkille, or his memory was specially commemorated in them. We here follow the order of Rev. Dr. Reeves' enumeration :<sup>445</sup>—1. Burness.—This is a parish,<sup>446</sup> situated in the north-west of Sanday, one of the Orkney Islands, and formerly known as St. Colm's.<sup>447</sup> 2. Hoy.—A considerable Island of the Orkneys<sup>448</sup> on the south-west. It had a chapel of St. Columkille.<sup>449</sup> 3. St. Combs.—In the parish of Olrick,<sup>450</sup> in Caithness. On the boundary of the parish in the east, and towards Dunnet, the spot is still called St. Coomb's Kirk. It is supposed to have been overwhelmed in the sand at night.<sup>451</sup> 4. Dirlet.—In the parish of Halkirk,<sup>452</sup> in Caithness. There was a chapel of St. Columba at this place.<sup>453</sup> 5. Island Comb.—In the parish of Tongue,<sup>454</sup> off the north coast of Sutherland. It is sometimes called Eilean-na-naoimh, or "Island of Saints." It had formerly a chapel and a cemetery, The traces of these are still to be seen.<sup>455</sup> 6. Killcolmkill.—Here was a chapel, dedicated to our saint. It was situated in Strabruraich or "Srath of Brora," on the east side of Loch Brora,<sup>456</sup> in the parish of Clyne,<sup>457</sup> and county of Sutherland.<sup>458</sup> An ancient cemetery was near it,<sup>459</sup> and at some little distance from it, a stone cross was found, towards the close of the last century. 7. Auldearn.—This was a parish<sup>460</sup> in Nairn, and of which St. Columba was patron.<sup>461</sup> St. Colm's market or fair is held here annually, on the first Wednesday after the nineteenth of June.<sup>462</sup> It may be questioned, however, if New Style, 19th of June, should not be understood.<sup>463</sup> 8. Pettie.—Formerly Petyn,<sup>464</sup> with Bracholy, was a parish, partly in Nairnshire, but chiefly in Invernesshire. Its old church was dedicated to St. Columba.<sup>465</sup> 9. Kingussie.—This is a parish,<sup>466</sup> in the district of Badenoch, on the east side of Invernesshire, and St. Columba was its patron.<sup>467</sup> 10. St. Colm's.—This was a chapel at Aird, in the parish

sidered in the *provincia Berniciorum*."—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes H, p. 295.

<sup>444</sup> See "Old Statistical Account of Scotland," vol. vi., p. 31.

<sup>445</sup> See his edition of Adamnan's "Life of St. Columba," Additional Notes H, pp. 295 to 298.

<sup>446</sup> A curious tumulus was discovered here in 1824. See "Imperial Gazetteer of Scotland," vol. i., p. 208.

<sup>447</sup> See "New Statistical Account of Scotland," vol. xv., part iii., p. 85.

<sup>448</sup> See an account of it, in "Gazetteer of the World," vol. vii., p. 147.

<sup>449</sup> See Retours, Orkney.

<sup>450</sup> See an account of it, in Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part ii., pp. 786 to 788.

<sup>451</sup> See "New Statistical Account of Scotland," vol. xv., part ii., p. 62.

<sup>452</sup> See a description of it, in "Imperial Gazetteer of Scotland," vol. ii., pp. 38, 39.

<sup>453</sup> See "Origines Parochiales Scotiæ," vol. ii., part ii., p. 758.

<sup>454</sup> See an account of it, in "Gazetteer of the World," vol. xiii., p. 128.

<sup>455</sup> See "Old Statistical Account of Scotland," vol. iii., p. 521, and "New Statistical Account of Scotland," vol. xv., part i., p. 157.

<sup>456</sup> See "Genealogy of the Earls of Sutherland," pp. 399, 400.

<sup>457</sup> See a description of it, in Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., part ii., pp. 722 to 730.

<sup>458</sup> See "New Statistical Account of Scotland," vol. xv., p. 155.

<sup>459</sup> See "Old Statistical Account of Scotland," vol. x., p. 304.

<sup>460</sup> A description of it will be found, in the "Imperial Gazetteer of Scotland," vol. i., pp. 98 to 100.

<sup>461</sup> According to Forsyth's "Survey of Moray," p. 185.

<sup>462</sup> See "New Statistical Account of Scotland," vol. xiii., part iii., p. 18.

<sup>463</sup> In May, 1645, the Marquis of Montrose commanding the royal forces obtained a signal victory at Auldearn over the Covenanters, under General Hurry. This battle is well described in Browne's "History of the Highlands," vol. i., pp. 382 to 385.

<sup>464</sup> Also called Petty. It is described, in the "Imperial Gazetteer of Scotland," vol. ii., pp. 611, 612.

<sup>465</sup> According to the Register of Moray, p. 72.

<sup>466</sup> It is described, in the "Imperial Gazetteer of Scotland," vol. ii., pp. 232, 233.

<sup>467</sup> See Shaw's "History of Moray," p. 334.

<sup>468</sup> It is situated ten miles west of Banff. See "Gazetteer of the World," vol. v.,

of Fordyce,<sup>468</sup> in Banffshire.<sup>469</sup> 11. Alvah.—This was a parish,<sup>470</sup> on the north-east side of Banff, and St. Columba appears to have been the patron. Near the hill of Alvah<sup>471</sup> is St. Colm's well,<sup>472</sup> and not far from it, there is a church, on the southern side. 12. Lonmay.—This was a parish,<sup>473</sup> at the north-eastern angle of Aberdeenshire. The old church was dedicated to St. Colm. Previous to 1608, the parish church stood by the sea-side, near the present village of St. Combs.<sup>474</sup> 13. Daviot.—This is a parish, situated nearly in the middle of Aberdeenshire,<sup>475</sup> and St. Columba was its patron. His effigy in stone was formerly placed within the church. At Kirktown, in this parish, St. Colm's fair was formerly held, on every 9th of June.<sup>476</sup> 14. Belhelvie.—This is a parish,<sup>477</sup> adjoining Aberdeen towards the north, and it had St. Colm for its patron.<sup>478</sup> At Drumhead, on the 9th of June, St. Colm's fair used to be held.<sup>479</sup> 15. Monycabo.—This also was called New Machar,<sup>480</sup> or Monycabok, and it is a parish<sup>481</sup> which was formerly a chapelry of old Machar or Aberdeen. Formerly it was called St. Colm's. 16. Cortachy.—This is a parish,<sup>482</sup> in the north-west of Forfarshire. Near the kirk at Muirskeith, St. Colm's fair used to be held annually.<sup>483</sup> 17. Tannadice.—This is situated south-east of the last-mentioned place, and it is in the middle of Forfarshire.<sup>484</sup> At Shielhill, there was an ancient chapel, and at a little distance from it, there was a fountain, known as St. Colm's well.<sup>485</sup> It is probable, the chapel had been dedicated to St. Columba. 18. Dunkeld.—This old town has a delightful situation<sup>486</sup> in Perthshire, and it is said to have had St. Columba, as its first Bishop. But, this seems to have been a mistake,<sup>487</sup> and the tradition probably arose from the circumstance, that the holy Abbot of Iona had been the tutelar saint of its primitive church.<sup>488</sup> The 9th of June became the proper festival of Dunkeld, and therefore St. Columba's memory was asso-

p. 390.

<sup>469</sup> See "Illustrations of the Topography and Antiquities of the Shires of Aberdeen and Banff," p. 644.

<sup>470</sup> See "Old Statistical Account of Scotland," vol. iv., p. 399.

<sup>471</sup> See a description of this parish, in the "Imperial Gazetteer of Scotland," vol. i., p. 40.

<sup>472</sup> See "Illustrations of the Topography and Antiquities of the Shires of Aberdeen and Banff," vol. ii., p. 311. See, also, various charters referring to it, in vol. iii., pp. 576 to 587.

<sup>473</sup> A description of it is given, in the "Imperial Gazetteer of Scotland," vol. ii., p. 374.

<sup>474</sup> See "New Statistical Account of Scotland," vol. xiii., part i., p. 232.

<sup>475</sup> About nineteen miles north-west of Aberdeen. See "Gazetteer of the World," vol. iv., p. 832.

<sup>476</sup> See Paterson's "Geographical Description of Scotland," p. 18.

<sup>477</sup> See "Illustrations of the Topography and Antiquities of the Shires of Aberdeen and Banff," vol. i., p. 285.

<sup>478</sup> However, the Breviarium Aberdonense has this statement: "Et Colmanus habetur patronus apud Balheluy."—Pars Estualis, fol. cxxviii. It must be observed, that Colman and Colum are convertible terms.

<sup>479</sup> See Paterson's "Geographical De-

scription of Scotland," p. 18.

<sup>480</sup> See a description of it, in the "Imperial Gazetteer of Scotland," vol. ii., pp. 386, 387.

<sup>481</sup> See "Illustrations of the Topography and Antiquities of the Shires of Aberdeen and Banff," vol. i., p. 235. Further "Illustrations" of it may be found, in vol. iii., pp. 198 to 210.

<sup>482</sup> It is now united with Clova, and both lie almost wholly among the Grampian Mountains. See the "Imperial Gazetteer of Scotland," vol. i., pp. 303, 304.

<sup>483</sup> See Paterson's "Geographical Description of Scotland," p. 18.

<sup>484</sup> Through it, the South Esk and the Novan Rivers run, through highly romantic valleys. See "Gazetteer of the World," vol. xiii., p. 23.

<sup>485</sup> See Jervise's "Lands of the Lindsays," p. 274. Edinburgh, 1853.

<sup>486</sup> On the banks of the River Tay. The ruins of the fine old cathedral stand apart from the town, and are surrounded by aged trees. See "Gazetteer of the World," vol. v., p. 109.

<sup>487</sup> It seems to have originated from a statement, in the Acts of St. Cuthbert, "venit inde Mater cum puero ad Episcopum Columban qui primus sedem Dunkelde rexit in Scotia."—Colgan's "Acta Sanctorum Hiberniæ," xx. Martii. Capgrave's Vita S. Cuthberti, cap. iv., p. 679.

ciated with the history of that See.<sup>489</sup> 19. Inchcolm.—This was an island in the Firth of Forth, which had an ancient church<sup>490</sup> dedicated to St. Columba. It is nearly six miles north-west from the harbour of Granton, and about eight or nine miles from Edinburgh. The old church there has the type and features of our most ancient Irish oratories.<sup>491</sup> 20. Kincardine.—This is situated in the detached portion of Perthshire, and on the Forth.<sup>492</sup> Acroft of land of St. Colme was here.<sup>493</sup> 21. Drymen.—This is a parish<sup>494</sup> in Lennox, and in the west of Stirlingshire. The church was under the title of St. Columba,<sup>495</sup> and his yearly market, called St. Colm's Fair, was formerly held here, on the 9th of June.<sup>496</sup> In addition to the foregoing list of Rev. Dr. Reeves, it may be noted, that St. Columba is said,<sup>497</sup> also, to have lived in Dull, an extensive parish in Perthshire, where there are remains of several Pictish forts, moats, barrows and standing stones, as also a Druidical circle; besides, there was a monastery of a peculiar character, and called an abthaney, only two specimens of which existed in Scotland. It conferred on the village of Dull the right of sanctuary, similar to that of Holyrood. The Grampian Hills run through this parish, while its scenery comprises every variety of landscape, from the sublimely beautiful to the softly bland.<sup>498</sup> Adamnan makes mention, likewise, of a monastery, called Kailli-abinde, and founded, after Columba's departure from Ireland.<sup>499</sup> This monastery was somewhere in Scotland or its western isles, it seems probable, rather than in Ireland.<sup>500</sup>

The more modern churches dedicated to St. Columba are numerous, not alone in Ireland and Scotland, but, in the most distant parts of the earth, and especially, in the United States of America. It is not possible for us to enumerate all those in Ireland, for want of returns from the various dioceses, in authoritative and accessible form. However, to begin with the diocese and city of Dublin, there was a church of St. Columkille here during the middle ages, but its very site has long since disappeared. Near the city of Dublin, in Rathgar, the fine church<sup>501</sup> dedicated to the Three Patrons of Ireland, as a matter of course, includes St. Columba, he being one of them. In the diocese of Dublin, the beautiful new church of Ballybrack has been dedicated to St. Columba and to St. Alphonsus. The parish church of Swords is also dedicated to St. Columba. The Catholic church of Grenane, at the opening into Glenmalure, in the former parish of Rathdrum, county of Wicklow, was dedicated to St. Columkille, by permission of his Eminence Cardinal Cullen.<sup>502</sup> The fine

<sup>488</sup> To Kenneth Mac Alpin its erection has been ascribed, and in the seventh year of his reign, he is said to have transferred to it some relics of St. Columba.

<sup>489</sup> See Chalmers' "Caledonia," vol. i., p. 435.

<sup>490</sup> We have already noticed it, and presented an illustration, in chap. xiii. of this biography.

<sup>491</sup> Professor J. Y. Simpson has in the fullest manner described the old stone-roofed cell or oratory, with other ancient remains on Inchcolm, while several excellent woodcuts assist the reader in obtaining still more accurate notions regarding their characteristics. See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., pp. 489 to 528.

<sup>492</sup> It is described, in the "Imperial Gazetteer of Scotland," vol. ii., pp. 222, 223.

<sup>493</sup> This is stated, in the "Acts of Parlia-

ment of Scotland," vol. viii., p. 509.

<sup>494</sup> See a description, in Cosmo Innes "Origines Parochiales Scotiæ," vol. i., pp. 37 to 39, and Appendix, p. 503.

<sup>495</sup> According to local tradition.

<sup>496</sup> See Paterson's "Geographical Description of Scotland," p. 18.

<sup>497</sup> See Rev. Mackenzie E. C. Walcott's "Scoti-Monasticon," p. 231.

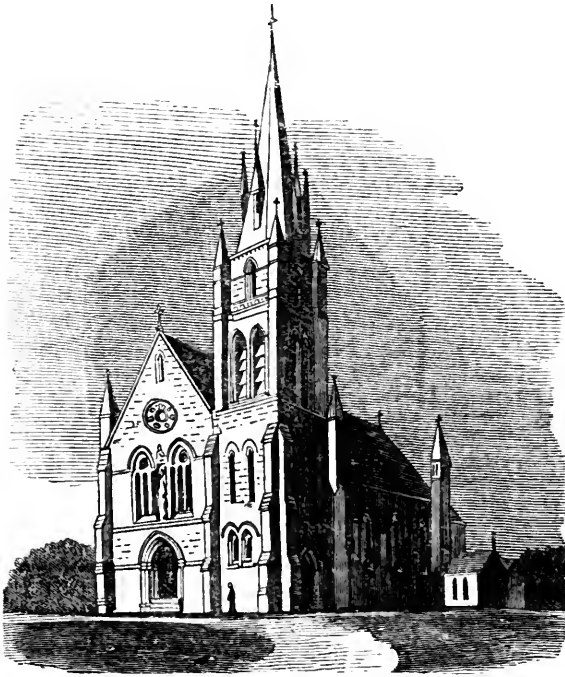
<sup>498</sup> See the "Imperial Gazetteer of Scotland," vol. i., pp. 410, 411.

<sup>499</sup> Perhaps after his death, it had been erected, by a Finten, son of Aidus, one of his disciples.

<sup>500</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sect. x., p. 133, and n. 123, p. 143.

<sup>501</sup> This has been erected by the late Very Rev. Monsignor William Meagher, D.D., Dean of Dublin, and P.P. of Rathmines and Rathgar.

Gothic cathedral of Derry has been dedicated to St. Columkille, the special Patron of the diocese; and, the college at Casino, adjoining the city, is also known as St. Columb's. In the diocese of Down, a very handsome new Gothic church has been erected at Holywood, by the Very Rev. James O'Laverty, P.P.,<sup>503</sup> and the first stone<sup>504</sup> was laid by the Most Rev. Dr. Dorrian, on the 28th of July, 1872. It was solemnly dedicated to God, under the invocation of St. Columkille, on the 14th of June, 1874.<sup>505</sup> This church was erected from designs furnished by T. Hevey, Esq., Architect. It consists of a nave<sup>506</sup> and



Catholic Church of St. Columkille, Holywood,  
County Down.

chancel,<sup>507</sup> separated by an elaborately moulded chancel arch, supported on columns, having moulded bases and carved capitals. There is also a tower, eighteen feet square, at the south-west angle, and the sacristy is on the same side.<sup>508</sup> The west end of the nave and tower makes a façade of 55 feet, facing the Belfast road. The nave is divided in length into six bays, and all the accessory details, interiorly and exteriorly are exceedingly harmonious.<sup>509</sup> In August of the year 1871, in the parish of Kiilmacrenan, in the diocese of Raphoe, a new Catholic church of St. Columkille was opened. Previous to this time, only a *scallaun* chapel<sup>510</sup>—so peculiar to Donegal in the days of persecu-

tion—over the placid estuary of the Mulroy, and having at its base the waters of the Atlantic Ocean, was used for purposes of Catholic worship. A hand-

<sup>502</sup> Granted, at the request of Very Rev. Richard Galvin, P.P., on the 14th of November, 1864.

<sup>503</sup> The learned author of "Historical Account of the Diocese of Down and Connor, Ancient and Modern," published in successive years from 1878 to 1887, in four 8vo volumes, Dublin.

<sup>504</sup> This was brought from the ruined church of Gartan, county of Donegal, and where St. Columkille was born.

<sup>505</sup> The dedication sermon was preached by the eloquent Dominican, Father Thomas

Burke.

<sup>506</sup> It is eighty-seven feet in length, by thirty-one feet in width.

<sup>507</sup> It is twenty-four by twenty-two feet.

<sup>508</sup> The accompanying illustration of this fine church is from a photograph, kindly furnished by the Very Rev. James O'Laverty, P.P. It was copied on to the wood by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>509</sup> The foregoing description in the text is from the work of the Very Rev. James O'Laverty, vol. ii., pp. 212 to 216.

some modern Catholic church in Gothic style has been erected at Clonmore, county of Louth, by the late Father Markey, its former pastor, and it is dedicated to St. Columba. Several Protestant Episcopal churches and institutions have been dedicated to this saint. Among these may be mentioned the college of St. Columba near Rathfarnham, for the education of Protestant Episcopalian clergy. In Rathmullan, on the shores of the "Lake of Shadows" is situated St. Columb's Protestant Episcopal church, which after undergoing architectural renovation and enlargement,<sup>511</sup> was formally opened on October 8th, 1887. In Scotland, the following Catholic churches have been dedicated to St. Columba: Annan, in Dumfriesshire; Rutherglen, in Lanarkshire; and Drimmin, in Argyleshire. In the United States of America the following churches, chapels, and religious institutions have been dedicated to St. Columkille, viz.: Archdiocese of Boston, church at Brighton; Archdiocese of Cincinnati, church at Wilmington, Clinton County; Archdiocese of Milwaukee, church at Elba, Dodge County, and church at Lakeview, Waukesha County; Archdiocese of New York, church in city, West Twenty-fifth-street, and St. Columba's female school; Archdiocese of St. Louis, church in city, South St. Louis, church at Downpatrick, Jefferson County, and St. Columkille's parochial school, St. Louis; Archdiocese of Chicago, church in city, corner of Paulina and West Indiana-street, church of Ottawa, La Salle County, St. Columkille's male and female schools, Chicago, and female school, Ottawa; Diocese of Cleveland, church in city, and parochial schools, Youngstown, Mahoning County, church and schools; Diocese of Detroit, church at Sheridan, Huron County; Diocese of Erie, church in Stoneborough, Mercer County; Diocese of Harrisburg, church in Bloomsburg, Columbia County; Diocese of La Crosse, church in Pine Hill, Jackson County; Diocese of Louisville, church in the city, corner of Washington and Buchanan-street, church in Lewisport, Hancock County, St. Columba's parochial schools, Louisville, and St. Columba's Academy, Bowling Green, Warren County; Diocese of Newark, church in the city, corner of Pennsylvania Avenue and Thomas-street, and parochial schools; Diocese of St. Joseph, Church in Conception, Nodaway County; Diocese of St. Paul, church at Belle Creek, Goodhue County; Vicariate Apostolic of Nebraska, church in Papillion, Sarpy County; Vicariate Apostolic of Northern Minnesota, church of St. Columkille, Stearns County. In Lower Canada, Archdiocese of Quebec is St. Columba's church, at Sillery; in the diocese of Arichat is St. Columba's church, at Iona, Cape Breton; in the Prefecture Apostolic of St. George's, West Newfoundland, there is a church of St. Columkille, and at Highlands, a district in Bay of St. George; in the Archdiocese of Toronto, a church at Mara, Uptergrove, P.O., is also dedicated to this great saint.

There is every reason to believe, that a few centuries ago, various fine memorials of its decayed grandeur were preserved on St. Columba's Island.<sup>512</sup> These were allowed to crumble away, or they had been recklessly destroyed; but of late years, owing to the Duke of Argyll, most creditable efforts have been made to preserve and restore—so far as possibly could be done—those

<sup>510</sup> There, as tradition states, the saintly Dr. O'Gallagher, while Bishop of Raphoe, and while composing his celebrated Irish sermons, was wont to celebrate Mass: The *scallauns* were shed-like structures, usually on some bleak mountain side, where room was found only for the altar and the priest, the congregation being obliged to

kneel in the open air, exposed to storms of sleet and rain in winter, and to the greatest heats of summer. Several of these structures are still to be seen in Donegal.

<sup>511</sup> For a more minute description and details, the reader is referred to the *Irish Builder*, of October 15th, 1887, vol. xxix., No. 688, p. 281.

ancient buildings and relics of the past. Among the ecclesiastical ruins on Iona, none date back to the time of St. Columba, since the least and the most inconspicuous, but the most venerable and ancient of them all, is known as St. Odhrain's chapel;<sup>513</sup> and this is probably the same building, which Queen Margaret of Scotland is known to have erected<sup>514</sup> in memory of the saint,<sup>515</sup> and to have dedicated it to one of the most famous among Columba's early companions.<sup>516</sup> It is built of red granite,<sup>517</sup> but it is roofless and now fast decaying. It has no east window, but there are two narrow lights in the side walls near the eastern angles, that in the north being two feet high, while that in the south is three feet. In all probability, this chapel marks the site of that still humbler church of wood and wattles in which Columba worshipped.<sup>518</sup> Here, too, was the chief cemetery on the Island.<sup>519</sup> The most elegant and imposing of the buildings on Iona is that called in Gaelic the *Eaclus Mor*, or Great Church, which consists of nave, transepts and choir, in the Gothic style.<sup>520</sup> It is usually called the Cathedral. It had a sacristy on the north side of the choir, and it had side chapels on the south. The capitals of some columns<sup>521</sup> on the interior have bas-reliefs very similar to specimens found in Ireland. North of this abbey church are the ruins of the conventual or cloister buildings, and of these the portion called the Chapter House is the most ancient and the most remarkable. The library<sup>522</sup>—of which some literary fragments have been preserved<sup>523</sup>—was over the Chapter House.<sup>524</sup> Near the west entrance, and seemingly beside the adjacent angle of the cloister, a small chamber<sup>525</sup> popularly called St. Columb's tomb is shown; but,

<sup>512</sup> The Rev. Dr. J. F. S. Gordon has published a valuable work, "Iona," illustrating the various antiquities and objects of interest for the information of tourists to that Island. Introduction, pp. i. to xviii., and pp. 1 to 108. Glasgow, 1885, cr. 8vo.

<sup>513</sup> According to Fordun, this place existed as a cemetery even before St. Columba came to Iona. See "Scotichronicon," vol. i., lib. iii., cap. xxiv., p. 128, Goodall's edition,

<sup>514</sup> "Queen Margaret died in A.D. 1092, and therefore any building which she erected must date very nearly five hundred years after Columba's death; that is to say, the most ancient building which exists upon Iona must be separated in age from Columba's time by as many centuries as those which now separate us from Edward III."—"Iona," by the Duke of Argyll, chap. ii., pp. 84, 85.

<sup>515</sup> It was called "the larger Columcille chapel."

<sup>516</sup> See the "Ulster Journal of Archaeology," vol. i., p. 831.

<sup>517</sup> See Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., p. 298.

<sup>518</sup> See "Iona," by the Duke of Argyll, chap. ii., p. 85.

<sup>519</sup> According to Donald Munro, Archdeacon of the Isles, and who made a tour of them in 1549. He has left us an interesting "Description of the Western Isles," from which we learn: "Within this Isle of Colmkill, there is one sanctuary also or kirkzaird callit in Erische Religoran, quihilk is a very fair kirkzaird and weill biggit about

with stane and lyme. Into this sanctuary there is three tombes of stane formit like little chapels, with ane braid gray marble or quhin stane in the gavill of ilk one of the tombes." These slabs of marble, he tells us, bore respectively the inscriptions *Tumulus Regum Scotie, Tumulus Regum Hibernie, and Tumulus Regum Norwegie*; while in these tombs were buried 48 Scotch, 4 Irish, and 8 Norwegian Kings. Of these tombs nothing now remains, but supposed vestiges, and these are locally denominated *Jomaire-nan-Righ*, or "the Ridge of the Kings."

<sup>520</sup> In Graham's "Antiquities of Iona," there are views of the East and West fronts, plates 30, 31.

<sup>521</sup> Drawings of some of these bas-reliefs may be seen in the work just quoted, plates 40, 42.

<sup>522</sup> It is stated, that in 1460, Pope Pius V. proposed to visit the library of Iona. See Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., p. 300.

<sup>523</sup> In 1525, several Manuscripts were brought from Iona to Aberdeen, and although these were much injured and almost illegible, they appeared to have been fragments of Sallust, and also of some Scottish Chronicles. See Father Hay's "Scotia Sacra," pp. 487, 488.

<sup>524</sup> See Martin's "Description of the Western Isles of Scotland," p. 258.

<sup>525</sup> At the west end of the present ruins of the Abbey church, the foundations of a quadrangular cell, attached to the west wall of the cloister, may be seen.

<sup>526</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes



this must be a vulgar error, as the patron's grave could hardly have been apart from the chief cemetery.<sup>526</sup> The Nunnery,<sup>527</sup> which is supposed to date back to the twelfth century,<sup>528</sup> although now greatly dilapidated,<sup>529</sup> yet still retains evidence of its former elegance; but, its peculiar style of Irish Romanesque architecture was not older than the thirteenth century. The walls of its church were 60 feet by 20.<sup>530</sup> Another church is called Tempull Ronan<sup>531</sup>—it seems probable from a St. Ronan<sup>532</sup> who also gives name to the Island of Rona<sup>533</sup>—and it was called the parish church. It lies inside the Nunnery enclosure. It is first mentioned A.D. 1561, in the Rental of the Bishopric. In A.D. 1795, it was still entire, but in a tottering condition.<sup>534</sup> There was a small chapel denominated Cill-Chamnich, or the church of Cainnech,<sup>535</sup> dedicated to that intimate friend of St. Columba. It stood close to the site of the present parish church, but the foundations have been removed some years ago, and nothing now remains but a few tombstones to mark the cemetery. A ruin,<sup>536</sup> called Caibeal Muire or Mary's Chapel,<sup>537</sup> is situate a short distance from the cathedral, and to the south-east of it.<sup>538</sup> Dr. Samuel Johnson<sup>539</sup> and James Boswell<sup>540</sup> make allusion to it in the year 1773. Near the Chapter House of the cathedral, and to the north-east, there is a nameless chapel, measuring 33 feet by 16.<sup>541</sup> In the centre of the Island, and behind Cnocmor, there is a remarkable valley, called Gleann-an-T'empull, or "Glen of the Church,"<sup>542</sup> and it inclines towards the south-west, opening out on the north of the Machar. This glen has a level floor, and a well-defined range of hill, walled in on either side.<sup>543</sup>

O, p. 416, and nn. (k, l).

<sup>527</sup> This was dedicated to the Blessed Virgin Mary. Its nuns were Augustinians, and they wore a white gown, with a rochet of fine linen. See Reg. Sec. Sig., vol. iii., fol. 209.

<sup>528</sup> The Macdonald Manuscript, which seem to have borrowed from an earlier authority, states, that Beatrix, the only daughter of Sommerlid, who died in 1164, was prioress of Icollunkille. "Collectanea," p. 287.

<sup>529</sup> Fordun speaks of this nunnery, in his "Scotichronicon," vol. i., lib. ii., cap. x., p. 45, Goodall's edition.

<sup>530</sup> See "Origines Parochiales Scotiae," vol. ii., part i., p. 297.

<sup>531</sup> It is styled "the church Ronad, in which several prioresses are buried."—Martin's "Description of the Western Isles of Scotland," p. 262.

<sup>532</sup> His feast-day does not appear to be known exactly, but he was probably commemorated at St. Ronan's of Ness in Lewis.

<sup>533</sup> It is situated about fifty miles north of the Butt of Lewis. Also, Port Ronan, the principal landing place in Iona, is named after him.

<sup>534</sup> See "Old Statistical Account of Scotland," vol. xiv., p. 202.

<sup>535</sup> The patron of Kilkenny, and whose feast occurs on the 11th of October. From him the neighbouring Island, called Inch Kenzie derives its name, and it was formerly dependent on Iona. The Mackensie clan esteemed him as their Patron Saint.

<sup>536</sup> The gables have fallen.

<sup>537</sup> It seems to have been about the same

size as St. Oran's chapel.

<sup>538</sup> The interior was used for burial in Penant's time. See "Tour in Scotland and Voyage to the Hebrides," vol. ii., p. 254. Several tombstones have been found in it, but without any inscription.

<sup>539</sup> See Arthur Murphy's "Works of Samuel Johnson, LL.D., vol. viii., A Journey to the Western Islands of Scotland," pp. 392 to 394.

<sup>540</sup> In his "Journal," or relation of his voyage with Johnson, p. 266. Carruthers' edition. This work was published in 1785.

<sup>541</sup> This is marked in Graham's "Antiquities of Iona," on the ground-plan of the cathedral, plate 32.

<sup>542</sup> No ecclesiastical ruins can be there observed. See Rev. Dr. J. F. S. Gordon's "Iona," pp. 25 to 34.

<sup>543</sup> In the Irish Annals at 1203, we read, that a monastery had been erected by Ceallach, without any legal right, and despite the family of Hy, in the middle of Cro-Hy, and it did much damage to the town. The clergy of the north of Ireland passed over into Hy, and, in accordance with the law of the Church, they pulled down the aforesaid monastery. See account of this transaction, in Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 134 to 137, and nn. (b, c, d). The Rev. Dr. Reeves thinks, that this record has reference to the place in the middle of Cro-Hy. See his Adamnan's "Life of St. Columba," Additional Notes P, p. 417.

<sup>544</sup> In 1870, Mr. James Drummond read a paper before the Society of Antiquaries of

Of late years, vandalic depredations have been perpetrated on the monuments at Iona.<sup>544</sup> Not alone the ignorant villagers, but well-dressed tourists, have been known to chip off fragments of richly-traced tombs, and even the carved heads of figures;<sup>545</sup> however, the Duke of Argyll, who is owner of the Island, has since interfered to preserve the ruins and monuments. The old cemeteries of Iona, are, the Reilig Odhrain, or burial-ground of Odhran,<sup>546</sup> the most ancient place of Christian sepulture on the Island; the cathedral enclosure;<sup>547</sup> Cladh Ronain,<sup>548</sup> or the burial-ground of Ronan; Kilchannah,<sup>549</sup> now disused; Cill-ma-Gobhannain,<sup>550</sup> also called Cill-ma-Neachdain;<sup>551</sup> Cladh-an-Diseart<sup>552</sup> or burial-ground of the Desert;<sup>553</sup> Cladhnan-Druineach<sup>554</sup> or burial-ground of the Druids;<sup>555</sup> Cladh-na-Meirghe;<sup>556</sup> and a nameless cemetery,<sup>547</sup> at Culbhuirg, on the north-west side of the Island.

It is said, that formerly, there were no less than 360 crosses to be seen on this Island, which were all destroyed by a provincial assembly, held on the place a little after the Reformation, and that their foundations were to be seen so late as 1693.<sup>558</sup> Sacheverell,<sup>559</sup> as cited by Pennant,<sup>560</sup> states, that "the synod ordered 60 crosses to be thrown into the sea." It is alleged, likewise, that numbers of them were carried away to different parts of western Scotland, and among these were the two beautiful crosses of Inverary and of Campbeltown. These statements have been called in question by later writers, and among them are Mr. David Laing<sup>561</sup> and the Rev. Dr. William

Scotland in Edinburgh, relating his experiences of a recent visit to Iona. He found that a journeyman blacksmith from the Island of Mull had removed thither a slab, which marked the resting place of four Priors, and it was held by archaeologists to have been the finest specimen of Celtic work in the cemetery.

<sup>545</sup> It is said, that the stewards of two yachts, lying in the Sound of Mull, had landed at nightfall, and they deliberately smashed the beautiful figure of M'Lean of Ross on his tombstone; and this was done in revenge, because they were refused permission to see the cathedral on a Sunday. See *The Daily Telegraph* of December 19th, 1870.

<sup>546</sup> His festival has been assigned to the 27th of October, where notices of him may be found.

<sup>547</sup> On the south of it are two tombstones and other sepulchral remains.

<sup>548</sup> This cemetery is attached to the church within the nunnery precincts.

<sup>549</sup> Some tombstones yet mark its site.

<sup>550</sup> This is a small, unenclosed, triangular space. It lies at the northern extremity of an old green bank, north of the cathedral. Here murderers and children that died before baptism are said to have been buried. See Martin's "Description of the Western Isles of Scotland," p. 258.

<sup>551</sup> Bishop Pocock stated, that here he had seen two stones, each seven feet in height, with a third laid across their tops, and that it was evidently a Cromlech. See Pennant's "Tour in Scotland, and Voyage to the Hebrides," vol. iii., p. 258.

<sup>552</sup> It is sometimes called Cladh Iain, or John's Burial-ground. It is situated some distance to the north-east of the cathedral, and in the low ground near the water's edge.

<sup>553</sup> Near it on the south is Port-an-Diseart, or Port of the Desert.

<sup>554</sup> This is near the Free Church, at Martyr's Bay. It was an oblong enclosure, bounded by a stone dyke, in the time of Pennant, who alludes to it in his "Tour in Scotland, and Voyage to the Hebrides," vol. iii., p. 245.

<sup>555</sup> In the last century, a cottager who was planting potatoes here unearthed human remains, which the islanders immediately concluded to be the bones of the Druids. See "Old Statistical Account of Scotland," vol. xiv., p. 199.

<sup>556</sup> This is at Cnoc-na-Meirghe, at the head of Gleann-an-Teampull, where unbaptized children used to be buried.

<sup>557</sup> This was only exposed in the present century, and no tradition of it remained. In it, layers of bones were found mixed with charcoal.

<sup>558</sup> Such is the statement of an anonymous writer, who wrote in that year. See "New Statistical Account of Scotland," vol. vii., part ii., p. 314.

<sup>559</sup> He lived in 1688. In the "Transactions of the Camden Society," his "Voyage to Icolmbkill" has been published.

<sup>560</sup> See his "Tour in Scotland, and Voyage to the Hebrides," vol. iii., p. 251.

<sup>561</sup> See a letter by David Laing, Esq., F.S.A., Scotland, to the Hon. Lord Murray, "On the present state of the Ruins of Iona

Reeves.<sup>562</sup> However, there can be no doubt, but that a pillage of Iona's crosses went on for generations back; and in the adjacent Islands, numbers of different shapes and sizes have been erected to mark as head-stones the graves of the humble and undistinguished persons there interred.<sup>563</sup> Of those crosses remaining, are to be seen St. Martin's cross,<sup>564</sup> opposite the west door of the cathedral,<sup>565</sup> Maclean's cross,<sup>566</sup> St. John's cross,<sup>567</sup> St. Matthew's cross,<sup>568</sup> St. Adamnan's cross,<sup>569</sup> St. Brandon's cross,<sup>570</sup> that of Torr Abb,<sup>571</sup> and those crosses, that are traditionally known to have been at a spot on the left of that walk running northwards from the cathedral, and yet called Na Crossan Mor, or the "Great Crosses." Besides the above-named, some fragments of others serve as tombstones in Relig Odhrain.<sup>572</sup>

Other antiquities on Iona are the Cobhan Cuildich,<sup>573</sup> interpreted the Culdee's Cell or Couch, which stood in a hollow between Dunii and Dunbhuirg; the Laithrichean,<sup>574</sup> meaning "foundations" or "ruins";<sup>575</sup> Dunbhuirg,<sup>576</sup> a well-defined, abrupt, rocky eminence in the north-western part of the Island; Garadh-Eachain Oig,<sup>577</sup> or "Garden of young Hector;"<sup>578</sup>

and their preservation." This was written in 1854, and it may be found, in "Proceedings of the Society of Antiquaries of Scotland," vol. ii., pp. 7 to 12.

<sup>562</sup> See Adamnan's "Life of St. Columba," Additional Notes P, p. 420.

<sup>563</sup> This information the writer is enabled to communicate, on the authority of Rev. Dr. J. F. S. Gordon, the learned Scottish ecclesiastical historian and author of the "Scotichronicon," as also of other admirable historical and antiquarian works, who has affirmed the facts stated in the text, in a letter from 8 Stonefield Terrace, Glasgow, and dated Feast of the Holy Trinity, 1888.

<sup>564</sup> This is a noble monument, fourteen feet in height. Martin has described it, in his "Description of the Western Isles of Scotland," p. 259. It is drawn in Graham's "Antiquities of Iona," plate 39, representing the east face.

<sup>565</sup> Pennant has an account of it, in his "Tour in Scotland, and Voyage to the Hebrides," vol. iii., p. 254.

<sup>566</sup> This is on the way-side, proceeding from the nunnery towards the cathedral. The shaft is 10 feet, 4 inches, in height, but the name is thought to be a vulgar misnomer. There is a drawing of it, in Graham's "Antiquities of Iona," plate 43.

<sup>567</sup> It stood in the cathedral ground, north of St. Martin's cross. It appears to be of ancient date, and it is formed of one stone, nearly eight feet high and twenty inches broad. It is "set on a pedestal of granite."—"New Statistical Account of Scotland," vol. vii., part ii., p. 335. Only a portion of this cross remains, of which Graham gives a drawing, in his "Antiquities of Iona," plate 40.

<sup>568</sup> There is only a fragments of this, in the same enclosure.

<sup>569</sup> This no longer exists, but a spot at the north end of the village bears such a name, and opposite to Port a Chrossain.

<sup>570</sup> This stood a little way east of the Free Church Manse, near Tobar Orain, but no trace of it now remains.

<sup>571</sup> Opposite the west entrance to the cathedral, and on the top of this eminence, the socket of a cross is said to have been observed.

<sup>572</sup> Mr. Huband Smith, when he visited Iona, was unable to discover the remains of more than fifteen or twenty crosses. See "Proceedings of the Royal Irish Academy," vol. vi., p. 392.

<sup>573</sup> It is spelled Cothan Cuildich, in the "Old Statistical Account of Scotland," vol. xiv., p. 200. It is said to have been the foundation of a small circular house upon a declining plain. Only faint vestiges of it now remain, and from the door of the house a walk ascends to a small hillock. The foundation is not quite circular, but it measures about 16 by 14 feet.

<sup>574</sup> A small bay, lying west of Port-a-churraich derives its name, Port Laithrichean, from several circular foundations of very ancient buildings scattered over it. That sequestered spot forms a beautiful recess, enclosed by high rock all round, and only open to the sea. There, the inclination of the ground towards the water is remedied by an artificial terrace, made across the mouth of the little bay, and bringing the level of the floor to an elevation of seventy or eighty feet over the sea. The circular enclosures spoken of rise over the sward.

<sup>575</sup> These are thought to be traces of by far the oldest buildings on Iona. One of those circles is thirty yards in circumference, and another is thirteen.

<sup>576</sup> On the top are the traces of a wall, enclosing the summit. This, one of the Celtic duns, gives denomination to the hill.

<sup>577</sup> Here in a valley are vestiges of numerous little buildings, apparently very ancient. They are found especially on the east side, near the stream which runs down from Loch Staonaig.

the Teach an Epscoip,<sup>579</sup> or "Bishop's House";<sup>580</sup> as also the sites of the Mill and Barn,<sup>581</sup> near the cathedral.<sup>582</sup>

The other features of most interest on the Island are as follows: a green embankment,<sup>583</sup> called the Bishop's walk,<sup>584</sup> north of the cathedral, and close to the Lochan Mor,<sup>585</sup> on the east;<sup>586</sup> the Cnoc-na-n Aingel<sup>587</sup> or Angel's Hill,<sup>588</sup> but more commonly called at present Sithean Mor,<sup>589</sup> or the Great Fairy Mount;<sup>590</sup> the Port-an-Churaich,<sup>591</sup> or "Port of the Currach";<sup>592</sup> the Eala Mound,<sup>593</sup> opposite the centre of Martyr's Bay; the Torr Abb,<sup>594</sup> or the "Abbot's turret";<sup>595</sup> while at Port-a-curach, on the western side, where the shore is covered with small boulders,<sup>596</sup> are several cairns formed of these stones, which are either for penitential stations or for sepulchral mounds, but most probably for the former purpose. The two chief lakes on the Island were the Lochan Mor<sup>597</sup>—now dried up—and the Loch Staonaig<sup>598</sup> towards

<sup>578</sup> It is said to take name from Heótor M'Lean, one of the Duairt family. It is situated near the head of Port-a-chuirraich. There, traces said to be of his house are shown.

<sup>579</sup> This is a small ruinous building, situated north-east of the cathedral. In Sacheverell's time it was in good preservation.

<sup>580</sup> It is mentioned in Pennant's "Tour in Scotland, and a Voyage to the Hebrides," vol. ii., p. 293.

<sup>581</sup> "There is no lake of any consequence; but on a place adjoining the gardens of the abbey, and surrounded by small hills, there are vestiges of a large piece of artificial water, which has consisted of several acres, and been contrived both for pleasure and utility. At a place where it has been dammed up, and where there are the marks of a sluice, the ruins of a mill are still to be seen, which served the inhabitants for grinding their corn."—"New Statistical Account of Scotland," vol. vii., part ii., p. 317.

<sup>582</sup> See Pennant's "Tour in Scotland, and Voyage to the Hebrides," vol. iii., p. 362.

<sup>583</sup> This is evidently very ancient.

<sup>584</sup> See Graham's "Antiquities of Iona," p. 4.

<sup>585</sup> It may have been intended to confine and deepen the waters of the lake, or it may have been a portion of the vallum surrounding the original monastery. Pennant states that "the whole of their religious buildings were covered on the north side by dykes."—"Tour in Scotland, and Voyage to the Hebrides," vol. iii., p. 258.

<sup>586</sup> It is sometimes called Iomaire-antachair, or Ridge of the Way. Tradition has it, that this causeway had been planted on both sides.

<sup>587</sup> This has been Latinized "Colliculus Angelorum," by Adamnan.

<sup>588</sup> It is a smooth green knoll, about 167 paces in circumference, at the base.

<sup>589</sup> On the right hand on a small hill was a circle of stones, and a little *cairn* in the middle, supposed by Pennant, to have been druidical. See "Tour in Scotland, and

Voyage to the Hebrides," vol. ii., p. 258.

<sup>590</sup> On the feast of St. Michael, the natives brought their horses thither, and coursed around it.

<sup>591</sup> This is on the south side of the Island, and greatly exposed to the swell of the western Atlantic billows, except in fine weather. Its name is derived from a long, low, narrow mound, which runs across the bay at high water mark.

<sup>592</sup> Martin states: "The Dock which was dug out of Port *Churich*, is on the shoar, to preserve *Columbus's* Boat called *Curich*."—"Description of the Western Isles of Scotland," p. 263.

<sup>593</sup> Interpreted by the natives "the swan's mound," but why, they cannot tell. See Graham's "Antiquities of Iona," p. 3. However, they appear to have been misled by the sound, for the word really is *εαλαριον*, "a coffin." Funeral parties on landing were formerly accustomed to lay the remains on this mound, while they thrice performed a *deisiol*, or right-wise circuit, round the spot.

<sup>594</sup> This rocky eminence was opposite the west entrance to the cathedral and outside the enclosure. Martin seems to indicate, that it had been crowned with some artificial stone-work, in the shape of a bastion, which was pretty high, and it was denominated Dun Ni Manich, or Monk's Fort. "From the eminence the monks had a view of all the families in the *Isle*, and at the same time enjoy'd the free air."—"Description of the Western Isles of Scotland," p. 259.

<sup>595</sup> The artificial part of it no longer exists.

<sup>596</sup> One of these heaps, about fifty feet in length, "is represented by legendary gossip as a memorial and an exact model of St. Columba's boat."—"Imperial Gazetteer of Scotland," vol. ii., Art. Iona, p. 140.

<sup>597</sup> This was formerly a sheet of water, partly artificial, and covering an area about 400 yards by 200, lying between the mound and the base of Dunii. It is now drained.

<sup>598</sup> It takes name from the district in which it is situated.

the south ; while the wells are Tobhar Odhrain, or Oran's well,<sup>599</sup> Tobar Cheathain,<sup>600</sup> Tobar Maighe Lunge,<sup>601</sup> and Tobar na h-Aois,<sup>602</sup> interpreted "Well of the Age." The six districts into which Iona is divided have the following Gaelic names :—I. Ceann t-Sear,<sup>603</sup> meaning "East Head." II. Slaibh Meanach,<sup>604</sup> "Middle Mountain Land." III. Sliginach,<sup>605</sup> "Shelly Ground." IV. Machar,<sup>606</sup> "the Plain." V. Sliabh Siar,<sup>607</sup> "West Mountain Land." VI. Staonaigh,<sup>608</sup> "Inclining Ground."<sup>609</sup> There are various sub-denominations of particular localities, in addition to the smaller satellite islets. These several places are admirably illustrated and noted on an accurate Map of Modern Hy, which accompanies the work of Rev. Dr. Reeves.<sup>610</sup>

So many traditions existing about St. Columba—absurd and incredible though a number of them be—still prove, that he was no ordinary man, but one whose influence was felt, and whose life far transcended that of his contemporaries.<sup>611</sup> Among the popular social usages of the Ulster Irish, it was customary in drinking healths, to give expression to a kindly sentiment, said traditionally to have been addressed by Columba to his mother, in the first instance.<sup>612</sup> Subsequent to the death of our saint, the garments and books of the holy man were preserved as relics in his monastery of Hy, and on special occasions to obtain some favour, those were there exposed on the altar.<sup>613</sup> Those relics were even brought into the open fields—probably in procession—to procure a change of temperature.<sup>614</sup>

Among the memorials of St. Columba, that of the Great Cross,<sup>615</sup> which he is said to have received from Pope St. Gregory, when he visited Rome,<sup>616</sup> was held in devout veneration. It was preserved in the Island of Tory, early

<sup>599</sup> This is a little east of the Free Church Manse.

<sup>600</sup> It is near the cathedral, and it is celebrated in Gaelic verse.

<sup>601</sup> Or well of Magh-Lunga, in the northern part of Iona.

<sup>602</sup> This is on the top of Dunii. See Rev. Dr. J. F. S. Gordon's "Iona," pp. 43 to 43.

<sup>603</sup> This extends from the village to the northern extremity of the Island, and it embraces all the ecclesiastical sites. It also comprises the low lands, lying between the sound and the hills from Dunii southwards.

<sup>604</sup> It contains Dunii and the hills in the middle of the northern half, terminating at the south-west of Gleann-an-Tempull.

<sup>605</sup> This is a small tract on the east side of the Island and south of the village. It terminates a little south of Tra-mor, while it contains Martyr's Bay and its neighbourhood.

<sup>606</sup> This is a well-marked tract, lying north-west of the last, and traversed by a cart road.

<sup>607</sup> This is a narrow and rocky tract. It runs across the Island south of the two last divisions, and rising above them.

<sup>608</sup> This tract contains the southern part of Iona from Loch Staonaigh to the sea. A portion of it forms the south-western corner of the Island, and it is called Aonaidh-nan-srúth, or Cliff of the Streams. It suddenly dips from the level of the table-land above, while it is almost shut out from the rest of the Island by a precipitous cliff, which runs southwards from Port-Beul-Mor to Port-

Aonaidh-nan-srúth. This denomination is derived from ῥϑαον, "oblique," and signifying "a bending," or "inclination."

<sup>609</sup> It is so called because falling southwards into various ravines, which are there formed.

<sup>610</sup> See his edition of Adamnan's "Life of St. Columba," Additional Notes P, pp. 413 to 433.

<sup>611</sup> With truth has Longfellow sung :—

"The heights by great men reached  
and kept,  
Were not attained by sudden flight ;  
But they, while their companions  
slept,  
Were toiling upward in the night."

<sup>612</sup> A Letter addressed by Denis A. O'Leary, Kilbolane Cottage, Charleville, Co. Cork, and dated December 4th, 1887, gives the original Irish in the native characters, and its English translation, thus : Ζῆρ ἑδῆρ ῥῖν ἀμάρῆδ ἡδ ἄ μαρῖν ἀνῶε δῆρ ἡ ἑδῆρ ῥῖν ἡδ ῥ ἄ μεδῆρ. In English : "That we may be better tomorrow than we are to-day ; and if we are not better that we may not be worse."

<sup>613</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 45, p. 176.

<sup>614</sup> See *ibid.*, cap. 44, pp. 174 to 176.

<sup>615</sup> According to the Preface of the Altus Prosator, the Irish called it the *mórgemm*, or Great Gem. See the *Leabhar Imuinn* or "Book of Hymns of the Ancient Church of Ireland," edited by Rev. Dr. James Hen-

in the sixteenth century.<sup>617</sup> This altar-cross is not now known to exist; but, from the description given, it appears to have been of wood, cased in metal, and adorned with crystal bosses.<sup>618</sup> The celebrated Cathach, or Præliator, was traditionally held to be that copy of the Gospels, which St. Columba transcribed from St. Finian's Manuscript,<sup>619</sup> and without the consent of the latter having been obtained. Yet, it is thought to be very questionable,<sup>620</sup> if the writing of the Manuscript be so old as the time of St. Columba; although the great veneration in which it was formerly held, notwithstanding its total want of illumination, gives weight to the opinion, that it had been written by him. The silver and ornamental case, in which it has been long preserved is a very attractive feature of this reliquary;<sup>621</sup> and, an Irish inscription—running along three sides of the under surface on the margin—indicates, that this more modern portion had been prepared in the eleventh or at least very early in the twelfth century, by Catharr O'Donnell, who died A.D. 1106.<sup>622</sup> For some centuries, it was in possession of the O'Donnells, and it appears to have accompanied them during their military expeditions. However, in 1497, when Con O'Donnell<sup>623</sup> led a hosting against the Mac Dermotts of Moylurg, he was defeated at the battle of Bealach-buidhe,<sup>624</sup> and Mac Robhertaigh,<sup>625</sup> the hereditary keeper of St. Columbkille's Cathach was slain. This venerated relic was then taken from the people of Tyrconnell; but, two years afterwards it was restored. In the early part of the sixteenth century, it was still the great reliquary of the Tyrconnallians; and, in the following century, it continued to be in the custody of the Mac Robartaigh family. In the eighteenth century, Daniel the head of the O'Donnells had it in possession, and he has recorded this guardianship in a Latin inscription,<sup>626</sup> on the silver frame he made for its preservation. The curious and beautiful workmanship of this venerable object may now be examined in the Museum of the Royal Irish Academy, Dublin.<sup>627</sup> The Cochall or Cuculla—meaning “cowl” or “hood”—of the saint was deemed to possess the miraculous virtue of preserving those who wore it from a violent death.<sup>628</sup> Moreover, Columba appears to have blessed one specially for Aedh, the son of Ainmire, who forgot to take it with him, when he went on his Leinster expedition, and then he fell afterwards in

thorn Todd, Fasciculus ii., No. XVI. Preface, pp. 204, 221, 223.

<sup>616</sup> See an account of this transaction, in the Sixteenth Chapter of this biography.

<sup>617</sup> It was there in 1532, when Manus O'Donnell wrote his Life of St. Columba.

<sup>618</sup> Probably, somewhat like the cross of Cong, in the Museum of the Royal Irish Academy. See Rev. Dr. Reeves' Adamnan's “Life of St. Columba,” Additional Notes M, pp. 318, 319.

<sup>619</sup> See the accounts already contained in the Seventh Chapter of this biography.

<sup>620</sup> According to Rev. Dr. William Reeves.

<sup>621</sup> Sir William Betham presents drawings of this case, and its contents, with a detailed account, in his “Irish Antiquarian Researches,” at part i., p. 109 to 121. Dublin, 1827, 8vo.

<sup>622</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. ii., pp. 982, 983.

<sup>623</sup> Hugh Roe O'Donnell was deposed on Friday, 7th of the Kalends of June, 1497, in consequence of a disagreement between his

sons, when his son Conn was elected to succeed. Conn was killed on the 19th of October following, and Hugh Roe again succeeded.

<sup>624</sup> In English “the Yellow Road.”

<sup>625</sup> Or Mac Roarty.

<sup>626</sup> It was as follows: “JACOBO 3º M.B. REGE EXULANTE, DANIEL O'DONEL, IN XTIANISSº IMPº PRÆ-FECTUS REI BELLICÆ HUIUSCE HÆREDITARIII SANCTI COLUMBANI PIGNORIS, VULGO CAHH DICTI, TEGMEN ARGENTEUM, VETUSTATE CONSUMPTUM, RESTAURAVIT ANNO SALUTIS 1723.”—Sir William Betham's “Irish Antiquarian Researches,” part i., p. 116.

<sup>627</sup> See Rev. William Reeves' Adamnan's “Life of St. Columba,” Additional Notes M, pp. 319 to 321.

<sup>628</sup> This is illustrated in the narrative of his Acts by Adamnan, where his disciple Findluganus was so preserved from the attempts on his life, by one Manus Dextera, in the Island of Hinba, simply because he

the battle of Dunbolg.<sup>629</sup> The Cuilebadh,<sup>630</sup> or skull-cap of St. Columba,<sup>631</sup> was another relic,<sup>632</sup> which is said to have been lost in the year 1034, when it appears Macnia Ua h Uchtain, lecturer of Kells, and thirty men perished on a voyage from Scotland.<sup>633</sup> However, that relic seems to have been recovered; for, in 1090, these relics of Columcille were brought<sup>634</sup> from Tyrconnell to Kells, viz., the Bell of the Kings,<sup>635</sup> and the Cuillebaigh, with 120 ounces of silver. The Cuillebaigh or Cuilefaidh of Columcille was preserved at Kells. We do not believe, however, that the object is represented, by the Latin word "tunica," which appears to have been worn immediately under the "cucullus," as has been suggested,<sup>636</sup> but that it was rather a woollen cap. We learn, from the charters of the Columban house at Kells, that a Disert existed there,<sup>637</sup> from a early period. Maelsechnaill,<sup>638</sup> the son of

wore St. Columba's hood. See *ibid.*, Vita S. Columbae, lib. ii., cap. xxiv., pp. 135 to 137.

<sup>629</sup> However, in an old Irish Life of Columba, it is stated, that when Aedh Slaine gave the saint an honourable reception at Kells; in return, the king had a cowl consecrated for his use, with an admonition to observe a certain just course of conduct. However, that king was guilty of fratricide. Four years afterwards, that king went on an expedition, and forgot his cowl. He was slain in battle. Here our historians seem to have confused their narratives, and to have attributed possession of the cowl to different Aedhs. Wherefore, Prince O'Donnell exhibits two distinct Aedhs as provided respectively with charmed vestments. See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbae, lib. i., cap. lx., lxiv., pp. 399, 400.

<sup>630</sup> In Irish, this word is variedly written *culebað*, *cuilebað*, *culpaic*, and *culepað*. The word *cuilbæo* is found in conjunction with the names Colum *cilla* and *Caallac*, in a diagram, occurring in a tract or Ogham writing, in the Book of Ballymote, fol. 169b, Library of the Royal Irish Academy, Dublin.

<sup>631</sup> In the *Sanar Choymaic* or Cormac's Glossary, translated and annotated by the late John O'Donovan, LL.D., and edited with Notes and Indices, by Whitley Stokes, LL.D., we find the following insertion: "*Culpait* 'a collar' [?] i.e., *cail-fuit*, i.e., *cail* 'a defence,' and *fuit* 'cold': a defence against cold. Mac Fírbis, cited by O'D. glosses *culpait* by *coilíir*," p. 33. As Columba and his monks were accustomed to shave the upper part of the head, it was necessary to have a cap as "a defence against cold"—a custom very common in monasteries at the present day to cover the tonsure. It is evident, that Dr. O'Donovan was in doubt as to the correctness of his English rendering. In a passage from the Preface to the *Amhra Coluim-cille*, it is mentioned, that Columcille came with a cere-cloth over his eyes, and his *culpait* was over that, and the hood of his cowl was over that, so he could not behold the men or women of Erin.

Omitting the desired word, this legend is given by O'Donnell in an Irish stanza, and it is thus translated into English:

" There was a sod of the earth of Alba  
under his feet :  
There was a cere-cloth over his  
eyes :  
There was his woollen cap drawn over  
that :  
There was his hood, and his cowl,  
over these outside."

<sup>632</sup> The character of this relic has been strangely mistaken, by several of our Irish writers. The old English version suppresses the first syllable of *Culebað*, and reads *lebað* for the rest; thus translating it "booke." The Four Masters omit the preceding conjunction *acað* as given in the Ulster Annals, and then dismembering the word, they read *cu labað*, meaning "with the bed," supposed to be the "nuda petra" on which Columkille lay. Again, they find the word *chuilbað*, in the Ulster Annals, at A.D. 1128, but for want of knowing its meaning apparently, they have omitted that entire entry.

<sup>633</sup> Three of St. Patrick's relics are stated to have been lost, also, on this occasion, as related in the "Annals of Ulster," at A.D. 1034. See the new edition of *annala uileab*, with a translation and notes, by William M. Hennessey, M.R.I.A., vol. i., pp. 568, 569.

<sup>634</sup> By Aongus O'Domnaillain, who was chief confessarius and senior of Columcille's congregation, as also Anmchara (soul's friend) and Coarb of the Disert, at Kells. See "Miscellany of the Irish Archæological Society," vol. i., Art. x. "Irish Charters in the Book of Kells," edited by J. O'Donovan, No. iii., pp. 136, 137. He died at Kells, A.D. 1109. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 986, 987.

<sup>635</sup> About this relic, we are unable to glean further particulars.

<sup>636</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes M, pp.

Conchobhar O'Maelsechnaill, the King of Tara, as also the Comharba or successor of Columkille, named Domhnall Mac Robhartaigh,<sup>639</sup> with all the ecclesiastics of Kells,<sup>640</sup> the vice-erenagh Cormac Mac Rechtogain,<sup>641</sup> and even the young clerics of St. Columkille's congregation there, executed a deed,<sup>642</sup> for the support of those pilgrims, who had resolved on devoting themselves to lives of strict seclusion. The Delg Aidechta is said to have been the Testamentary Brooch, which St. Columba obtained from Pope Gregory, when he visited Rome.<sup>643</sup> This Delg probably belonged to that class of ornament, of which so many and such beautiful specimens<sup>644</sup> have been found in Ireland. It appears to have been in the possession of the Coarb of St. Columcille, if we trust the legend referring to it.<sup>645</sup> The Mor Bachall or pastoral staff,<sup>646</sup> which St. Columba gave to Scanlan, Prince of-Ossory,<sup>647</sup> is said to have been preserved as a reliquary, in the Monastery of Durrow.<sup>648</sup> The Cambo Kentigerni<sup>649</sup> or pastoral staff of St. Kentigern, which St. Columba is related to have bestowed on that holy bishop of Glasgow,<sup>650</sup> was kept afterwards in the church of St. Wilfrid at Ripon, and at the commencement of the fifteenth century, it was held in great reverence, and still to be seen there. It was enclosed in a case, having golden plates over it, and this was likewise adorned with a number of beautiful gems.<sup>651</sup> The Gospel of St. Martin of Tours, which St. Columba is related<sup>652</sup> to have brought from that city, was preserved with great reverence at Derry, in the year 1166.<sup>653</sup> How-

321 to 323.

<sup>637</sup> About 1084, it was endowed with two townlands and their mills at Leyney, in the county of Sligo. It was founded expressly for *ερημιτοθεορησις*, or "wandering pilgrims," on certain conditions.

<sup>638</sup> He was treacherously killed A.D. 1087, by Cathal Mac Muiricén and the men of Teffia, at Ardagh. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 928, 929.

<sup>639</sup> His death is recorded at A.D. 1098, in the Irish Annals. His name is inscribed on the Cathach of St. Columkille, now deposited in the Royal Irish Academy.

<sup>640</sup> Among these are included "both priest, bishop, and professor."

<sup>641</sup> Now Anglicized Raghtigan or Rattigan, a name still extant in Meath.

<sup>642</sup> The original is to be found in the Irish language, which has been translated into English by John O'Donovan. It further recites in such terms: "These have all granted for ever Desert-Columcille in Kells, with its vegetable garden, to God and pious pilgrims; no pilgrims having any lawful possession in it at any time until he devote his life to God, and is devout."—"Miscellany of the Irish Archæological Society," vol. i., No. x. Irish Charters in the Book of Kells, edited by John O'Donovan, p. 131.

<sup>643</sup> There is an Irish Legend to that effect related in the *Leabhar Lecain*, a Manuscript belonging to the Royal Irish Academy, at fol. 183.

<sup>644</sup> See Sir William R. Wilde's "Descriptive Catalogue of the Antiquities of Animal Materials and Bronze in the Museum of the Royal Irish Academy," class v., species v., pp. 553 to 569.

<sup>645</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes M, pp. 323, 324, and n. (d), *ibid.*

<sup>646</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. iii., cap. xiii., p. 433.

<sup>647</sup> There is a poem attributed to Columkille on this subject, and beginning with

*Deir mo bachuill leat at lamh.*

"Take my staff with thee in thy hand."

—Laud Manuscript, p. 50.

<sup>648</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes M, p. 324.

<sup>649</sup> The more usual form of Cambo is "cambuta" or "cambata." See Fleming's "Collectanea Sacra," Vita S. Columbani, cap. xxx., p. 243*b*. It seems derivable from the Irish *cam*, meaning "a crooked thing."

<sup>650</sup> This matter is related, in Pinkerton's "Vitæ Antiquæ Sanctorum Scotiæ." Vita S. Kentigerni, cap. 40, p. 285. On the occasion of this visit "alter altarius baculum, in pignus quoddam et testimonium mutæ dilectionis, in Christo suscepit."

<sup>651</sup> See the account, *De Sanctis Columba et Kentigerno*, in Fordun's "Scotchchronicon," lib. iii., cap. xxx., pp. 134, 135.

<sup>652</sup> See the Sixteenth Chapter of this biography.

<sup>653</sup> The Annals of Ulster relate, that a contract had been then solemnized in presence of the Coarb of St. Patrick, with the Bachall Jesu, and of the Coarb of Columcille, with the Gospel of Martin. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., *Annales Ultonienses*.



ever, in the year 1182,<sup>654</sup> Donnell, son of Hugh O'Loughlin, marched with an army to Dunbo, in Dal-Riada, and there he gave battle to the English, but the Kinel-Owen were defeated, and many were killed.<sup>655</sup> On this occasion, the English carried off with them the Gospel of St. Martin.<sup>656</sup> There appears to be some confusion in the tradition relating to this relic, and it may rather be considered St. Patrick's Gospel,<sup>657</sup> which had been found in his grave, and which had been delivered to St. Columcille by an Angel.<sup>658</sup> The saint is said to have recovered three relics,<sup>659</sup> which formerly were in possession of the great Irish Apostle. One of these was the Book of St. Patrick's Gospels.<sup>660</sup> Another was a Phial,<sup>661</sup> belonging to St. Patrick. Another of those relics was a Bell,<sup>662</sup> also belonging to St. Patrick. The Book of Gospels, known as the Book of Durrow,<sup>663</sup> is stated to have been a transcript from the hand of St. Columba himself; in any case, it is undoubtedly of very great antiquity,<sup>664</sup> and probably dating back to his time, as it was held to be a venerable relic, in the year 916.<sup>665</sup> A modern binder unhappily has displaced the folios in this manuscript;<sup>666</sup> and, while the Rev. Dr. O'Connor has given an excellent fac-simile page of this Irish literary antique, he falls into the strange error of confounding the Book of Kells with the Book of Durrow,<sup>667</sup> and of mixing up Lhuud's notices<sup>668</sup> regarding the two separate

<sup>654</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 60, 61.

<sup>655</sup> Among these were Randal O'Breslen and Gilchreest O'Kane.

<sup>656</sup> It would seem, that like St. Columba's Cathach, some tutelary efficacy had been assigned to that relic, and that it had been carried with the Irish hosting to procure victory.

<sup>657</sup> According to a notice in a Manuscript belonging to the Bodleian Library, the Gospel of St. Martin was believed to have been brought to Ireland by St. Patrick, Laud 615, p. 81.

<sup>658</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes M, pp. 324 to 326.

<sup>659</sup> The reader is referred to the previous accounts, given in the Sixth Chapter of this biography.

<sup>660</sup> It may have been, that Manuscript known as the *Dominnach Airgid*, which, with its elaborate metallic cover, was until recently preserved in the Museum of the Royal Irish Academy. That Manuscript, which usually goes by the name of the *Cathach*, is regarded as having belonged to Columba himself, and to it, as we have already seen in the Seventh Chapter of this work, a miraculous efficacy was ascribed. Of late, however, it must be observed, that pending changes in the arrangement of the Museum, the *Cathach* has been restored to Sir Richard O'Donnell, Bart.

<sup>661</sup> This is said to have been sent to Down, but it would appear to have been lost.

<sup>662</sup> Whether it be identical with the Bell of Armagh, now preserved in the Museum of the Royal Irish Academy, or some other Bell of St. Patrick, cannot be determined.

<sup>663</sup> Allusion has been made to it already, in the Third Chapter of this biography.

<sup>664</sup> On the fly-leaf of this Manuscript, now

preserved in Trinity College Library, Dublin, and in the handwriting of the celebrated Irish scholar Roderick O'Flaherty, is a description of what had been inscribed on the silver-mounted case—now lost—in the following terms:—"Inscriptio Hibernicis literis incisa cruci argenteae in operimento hujus Libri in transversa crucis parte, nomen artificis indicat; et in longitudine tribus lineis a sinistra et totidem dextra, ut sequitur: ✠ OROIC ACUS BENDACHT CHOLUMB CHILLE DO FLANO MACC MAITSECHNALL DO RISH ERENN LAS A NOERNAO A CUMDACH SO. Hoc est Latine: ✠ ORATIO ET BENEDICTIO S. COLUMBÆ CILLE SIT FLANNIO FILIO MALACHIE REGI HIBERNIE QUI HANC (OPERA MENTI) STRUCTURAM FIERI FECIT. Flannius hic Rex Hibernie decessit 8 Kal. Maii et die Sabbati ut in MS. Cod. Hib. quod Chronicon Scotorum dicitur anno ære Christianæ vulgaris 916. Hanc inscriptionem interpretatus est Ro. Flaherty 19 Jun. 1677."

<sup>665</sup> See a further account of it, in the "Works" of Archbishop Ussher, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 232.

<sup>666</sup> On the Colophon are inscribed these words: "Rogo beatitudinem tuam sancte presbiter Patrici ut quicumque hunc libellum manu tenuerit meminerit Columbæ scriptoris qui hoc scripsi . . . met evangelium per xii dierum spatium." Below this in a more angular but not later hand follows: "Ora pro me frater mi Dominus tecum sit." This leaf has been placed as fol. 126 b, but *recte* 237 b. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 23, p. 242, n. (i).

<sup>667</sup> See "Rerum Hibernicarum Scripto-

Codices.<sup>669</sup> The Book of Kells—held to have been in possession of St. Columba—is among the most ancient, valuable and beautiful manuscripts in existence. It has obtained its present name, from the fact that in Archbishop Ussher's time, it had been kept in Kells.<sup>670</sup> We have already described this precious Codex, in a previous part of this biography.<sup>671</sup> The Misach was the cover of some unknown Manuscript, which is now lost, and it was traditionally held to have been at one time the property of St. Columcille. However, there seems to be better foundation for the opinion, that it belonged rather to St. Cairnech,<sup>672</sup> who left it, with two other gifts, viz. : the Cathach, and the Bell of St. Patrick, both blessed by him, to the clans Conaill and Eogain, on certain specified conditions.<sup>673</sup> For a long time, the custody of this reliquary was hereditary in the O'Morrison family, who were the herenaghs of Clonmany, a parish of Inishowen. This case is of wood, and it is overlaid with wrought silver,<sup>674</sup> being ornamented with ecclesiastical figures, resembling those on the case of the Cathach. It also bears an inscription in Irish,<sup>675</sup> and running on the upper side in two lines.<sup>676</sup> The abolition of old church tenures in the seventeenth century reduced the O'Morrison to penury, and they were induced to part with it. That interesting reliquary of the Misach often changed hands, and it was carried away into England. Finally, it became the property of Edwin, third Earl of Dunraven, who presented it to the College of St. Columba, near Dublin, where at present it is preserved.<sup>677</sup> The Dudh Duabseach was that Bell, which according to the Irish tradition had been used by St. Columkille, in Seangleann, when engaged in combat with the demons.<sup>678</sup> It was preserved, probably, in the parish of Glencolumkille, in Donegal; but, at present, nothing appears to be known concerning it. Again a Red Stone<sup>679</sup> is mentioned, which is said to have been employed by St. Columba to chase the demons from Seangleann.<sup>680</sup> It seems to have been preserved in Glencolumkille, in the time of O'Donnell,<sup>681</sup> who, however, calls it a Blue Stone. The Glassan was a Bell, which is said to have been given by St. Columkille to his disciple Finbarr,<sup>682</sup> who was first minister of the church of Drumcolumkille, in Sligo.<sup>683</sup> The Dubh Dighlach was a Bell

res." Tomus i. Epistola Nuncupatoria, p. clxxx., and Prolegomina, pars ii., p. clxxv.

<sup>668</sup> See "Archæologia," p. 432b, voce Οπορο; and p. 435c, n. 417.

<sup>669</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes M, p. 327.

<sup>670</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 361.

<sup>671</sup> See the Fourth Chapter.

<sup>672</sup> See an account of this saint, in the Third Volume of this work, at March 28th, Art. i.

<sup>673</sup> This is stated in an ancient tale, known as the Death of Muircertach Mac Erca, to be found among the Manuscripts of Trinity College, Dublin, and classed II. 16, col. 312.

<sup>674</sup> A representation of it may be seen in Sir William Betham's "Irish Antiquarian Researches," part i., p. 213.

<sup>675</sup> It reads thus :

Ἐπιφανὸς ἁγίου καὶ μαρτυρίου  
 ὁ κύριος μετὰ αὐτῶν ἑξήκοντα  
 ἑξήκοντα.

<sup>676</sup> They may thus be translated into English:—"Brian, son of Brian O'Muirguissan, covered me, Anno Domini, 1534."

<sup>677</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes M, pp. 328 to 330, with notes.

<sup>678</sup> See the Sixth Chapter of this biography.

<sup>679</sup> In Irish called Cloch Ruadh.

<sup>680</sup> A poem on its virtues has been ascribed to St. Columba in the Laud Manuscript, at p. 95.

<sup>681</sup> See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. lxxxix., p. 403.

<sup>682</sup> Colgan is unable to determine, whether his feast should be referred to the 25th of July or to the 9th of September. A cross is said, likewise, to have been presented to him.

<sup>683</sup> See "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. civ., pp. 406, 407, and n. 87, p. 451.

<sup>684</sup> It is to be found, in the Laud Manuscript, at p. 28.

<sup>685</sup> See Colgan's "Trias Thaumaturga,"

belonging to St. Columba, and mentioned in an old poem.<sup>684</sup> The Cloch Ruadh or Red Stone is said to have been that on which his mother lay, at the time of St. Columba's birth.<sup>685</sup> In the time of Prince O'Donnell, this was preserved in that part of the north, where he was born, and it seems to have been in charge of one O'Nahan, in the seventeenth century.<sup>686</sup>

The foregoing relics of St. Columba belonged to Ireland, but there were others, which seem to have been preserved in Scotland. Among the latter are noted the Blathnat or Moelblatha, which was the traditional stone, from which St. Columcille lifted up the sack, or sieve of oats, as already related.<sup>687</sup> The Brebannoch appears to have been a Banner, in some way connected with St. Columba's history,<sup>688</sup> either by use or blessing.<sup>689</sup> It was held in great veneration, in the beginning of the thirteenth century; since, we find it was then in custody of the monks of Arbroath,<sup>690</sup> and that they had an endowment for its safe custody, while it probably served the double purpose, of being carried in religious procession on festival days, and of being borne in any battle, as occasion might arise.<sup>691</sup> The Cath-bluaidh, Anglicized "Battle Victory," was a crozier of St. Columcille, to which miraculous virtues were attributed.<sup>692</sup> This was used, also, when military expeditions had been organized, as in the year 918,<sup>693</sup> a battle was fought by the Fortrenns<sup>694</sup> against the Lochlanns,<sup>695</sup> when the men of Alba gained a signal victory.<sup>696</sup> Afterwards, placing their trust in St. Columba's intercession, many other engagements rounded to their success.<sup>697</sup> What has become of that relic, we are now unable to learn.

History records various miracles long after the holy man's departure, and attributed to his intercession. During the dreadful tumults of war, St. Columba often obtained from God, by his prayers, that some kings should be conquered, and that other kings should come off victorious. Such a great privilege he enjoyed, not only while dwelling in this mortal life, but even after his death.<sup>698</sup> This was exemplified especially, in the case of Oswald, the powerful King of Northumbria, and the sixth Saxon Bretwalda. God, from whom all the saints derive their honour, made Columba while in heaven a most powerful and victorious patron on the day of battle.<sup>699</sup> During his lifetime, the Britons

Quinta Vita S. Columbæ, lib. i., cap. xxiii., p. 393.

<sup>685</sup> According to the Ulster Inquisitions at Donegal, in 1609, two Gorts or fields were held by him, as the keeper of this relic.

<sup>687</sup> See Chapter the Sixteenth of this biography, n. 86.

<sup>688</sup> It seems to have been kept in the parish of Forglen in Banffshire, by the hereditary tenants of the church lands.

<sup>689</sup> King William the Lion had possession of this reliquary; but, it is not known how he obtained it.

<sup>690</sup> According to *Registrum Veterum de Aberbrothoc*, p. 10.

<sup>691</sup> See an account of this reliquary, and the charters concerning it, in the "Collections of Aberdeen," pp. 508 to 517. Publication of the Spalding Club.

<sup>692</sup> There is an account of this, in an anonymous collection of Irish Annals preserved in the Burgundian Library, at Brussels, and written in the Irish language.

<sup>693</sup> This victory is recorded in the Annals of Ulster, at A.D. 917.

<sup>684</sup> This has for meaning "the men of Fortreen," or of Pictland, and it is used for Albanagh, at large.

<sup>695</sup> They were the Norwegians, according to Dr. Paul O'Brien's "Focaloir Goodhilge-Sax-Bhearla, or an Irish English Dictionary. See *sub-voce* loClannic.

<sup>696</sup> According to the "Annals of the Four Masters," the Lochlanns went from Loch Dachaeach, an ancient name for Waterford Harbour, to Alba under their leader Ottir. They were opposed by Constantine, the son of Aedh. Ottir was slain on this occasion. See Dr. O'Donovan's edition, vol. ii., pp. 592, 593.

<sup>697</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes M, pp. 332 to 334.

<sup>698</sup> To this account, Adamnan adds:—"quasi cuidam victorialis et fortissimo propugnatori, a Deo omnium sanctorum condonatum est honorificatore."—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. i., p. 13.

<sup>699</sup> Prayers to the saints are inculcated

had gradually retreated before the encroachments of the Anglo-Saxons, in the northern parts of England. The Britons of the province of Bernicia<sup>700</sup> had yielded to the incursions of Ida,<sup>701</sup> about the year 547;<sup>702</sup> and the Britons of Deira<sup>703</sup> had been assailed and defeated by Seomil, while Ella one of his descendants formed there a new kingdom, in the year 560. The grandson of Ida was an ambitious a restless and sanguinary prince, named Aedilfrid, King of Bernicia, who had waged an unrelenting war against the Britons. He also vanquished Aidan and the Scots, in 603.<sup>704</sup> Excluding his brother-in-law Edwin,<sup>705</sup> the son of Ella,<sup>706</sup> from the throne of the Deire, on the death of his father; Aedilfrid was at length encountered and slain, by Redwald,<sup>707</sup> King of the East Angles, A.D. 616. The kingdom of Northumbria, which had been formed by the union of Bernicia and Deira under Aedilfrid, then reverted to Edwin, who became the fifth Bretwalda. The children of the deceased king were compelled to take refuge in Scotland, where during the lifetime of Edwin,<sup>708</sup> they remained in exile. There, Eanfrid the eldest received protection from the reigning princes, and there he renounced paganism, so long as he remained. The second son of Aedilfrid was named Oswald,<sup>709</sup> and he was only twelve years old, at the time of his expulsion. Under adversity, however, a great favour was accorded him, for having been enlightened with the gift of Divine Faith and being duly instructed, the young prince and twelve men were baptized with him,<sup>710</sup> while they had been companions of his exile among the Scots.<sup>711</sup> Having long resisted the influences of Christianity,<sup>712</sup> at length Edwin, with all his nobles and a great number of the people, received baptism from Paulinus, at York, during the Easter of 627.<sup>713</sup> Under Edwin, its first Christian king, Northumbria, including the provinces of Bernicia and Deira, then received the Faith,<sup>714</sup> and he had a glorious reign.<sup>715</sup> For several years, the Britons offered a stern resistance to the victorious Saxons, and under various

here, and the source of their efficacy is assigned to God, by Adamnan.

<sup>700</sup> The Britons called it Bryneich, and it was bounded on the south by the River Tees.

<sup>701</sup> He is said to have ruled as king twelve years, from A.D. 547 to 559.

<sup>702</sup> See Rev. Dr. Lingard's "History of England," vol. i., chap. ii., p. 68.

<sup>703</sup> This name is said to have been derived from Deyfyr, and this province was bounded by the right bank of the River Tees.

<sup>704</sup> Fearing his power and encroachments, King Aidan resolved to march against him, and he proceeded so far as Degaстан, where the Scots and Northumbrians engaged in battle. See Henrici Archidiaconi Hunten-dunensis "Historia Anglorum," edited by Thomas Arnold, M.A., lib. ii., sect. 28, p. 55.

<sup>705</sup> At this time, he was only about three years old, and he had been conveyed for protection to Cadvan, the King of North Wales.

<sup>706</sup> His daughter had been married to Aedilfrid.

<sup>707</sup> He had given refuge to Edwin, when obliged to fly from North Wales, and from other places.

<sup>708</sup> His rule lasted from 616 to 633, when he fell in the forty-seventh year of his age,

at Heathfield. See Rev. M. A. Tierney's Dodd's "Church History of England," vol. i., part i., Art. i., p. 36.

<sup>709</sup> He was afterwards venerated as a saint, and his festival has been assigned to the 12th of August.

<sup>710</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. i., ii., iii., pp. 161 to 168.

<sup>711</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. i., p. 15.

<sup>712</sup> See Thomas Fuller's "Church-History of Britain; from the Birth of Jesus Christ, until the year MDCLXVIII," Book ii., cent. vii., sect. 39, 40, 41, 42, 43, pp. 72, 73. London, 1655, fol.

<sup>713</sup> See "Eulogium (Historiarum sive Temporis): Chronicon ab orbe condito usque ad Annum Domini MCCCLXVI," a Monacho quodam Malmesburiensi exaratum," edited by Frank Scott Haydon, B.A., vol. i., cap. lxxii., p. 214.

<sup>714</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. i., ii., pp. 161 to 163.

<sup>715</sup> Eadwine "left his name to the frontier fortress of Eadwinesburh, or Edinburgh."—Edward A. Freeman's "History of the Norman Conquest of England," vol. i., chap. ii., sect. 3, p. 36.

leaders—especially under the renowned King Arthur—the invaders were frequently kept in check. However, there was generally a want of cohesion among the scattered and disorganized tribes. At this time lived a very valiant and fierce British King of Gwynes or North Wales, designated Catlon<sup>716</sup> or Cathluon, by some writers, while by others, he was called Cadwalla, or Ceadwallinus.<sup>717</sup> Although a Christian by name and profession, he was a barbarian in mind and morals; in his brutal fury, sparing not even women or innocent children, but even consigning them to torments and death. For a long time, he ravaged all those places open to his incursions.<sup>718</sup> This ruffian king was utterly devoid of principle, as shown by the actions he perpetrated, and the alliances he formed. At length, Cadwalla formed a resolution to throw off the Saxon yoke. He knew, that Penda King of Mercia bore with great impatience the superiority of the King of Northumbria, and that being a brave and an experienced warrior, he also had the ambition to extend his sway. Accordingly, having arranged to unite their forces, they marched into Yorkshire, where they were opposed by the Northumbrian army, under the leadership of their king. Aided by Penda and the Mercians, Cadwalla gained a decisive victory, and slew Edwin with his son Osfrid,<sup>719</sup> at Hatfield Chase,<sup>720</sup> October 12th, 633.<sup>721</sup> A great number of their followers fell in that battle. Other writers have an earlier date for this encounter, under its British name of Hæthfield,<sup>722</sup> it being variedly assigned to 626,<sup>723</sup> 629,<sup>724</sup> 630,<sup>725</sup> and 631.<sup>726</sup> While Ceadwalla mercilessly spread devastation through the province of Northumbria, after that signal victory, Penda and his Mercians marched against the East Angles, and vanquished them in battle. On the death of Edwin, Paulinus fled for refuge to Kent. The conversion of Northumbria was checked by the death of Edwin, and especially by the apostasy of Osric,<sup>727</sup> and Eanfrid,<sup>728</sup> who aspired to become his successors. While Osric, a prince of mature age and experienced in battle, was received as King of Deira, so Eanfrid became King of Bernicia.<sup>729</sup> When Caedwalla was in the city of York, Osric endeavoured to surprise him; but the latter was attacked in an

<sup>716</sup> Thus is he named by Adamnan.

<sup>717</sup> See "Trias Thaumaturga," *Quarta Vita S. Columbæ*, lib. i., cap. i., p. 338, and pp. 372, 373, nn. 15, 16.

<sup>718</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. xx.

<sup>719</sup> See Rev. J. Ingram's "Saxon Chronicle," p. 35.

<sup>720</sup> In Yorkshire. It is called likewise, Heathfield.

<sup>721</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. 12, 20.

<sup>722</sup> Thus designated in Stevens' edition of the "Historia Britonum," by Nennius, sect. 61.

<sup>723</sup> At A.C. 626, we read *Συν* [vulnus lethale] *κατ'Αλων*, in the Annals of Insfallen. See Rev. E. Conon's "Rerum Hibernicarum Scriptores," tomus ii.

<sup>724</sup> In the *Annales Cambriæ*, we read at A.D. 629, "Obsessio Catguollaun regis in insula Glannauc." This place is Priestholme near Anglesey. See edition of Rev. John Williams ab Ithel, M.A., p. 6

<sup>725</sup> In the same Chronicle, we find at A.D.

630, "Gueith [Hibernice *cach*, or 'prælium'] Meiceren; et ibi interfectus est Etguin cum duobus filiis suis. Catguollaun autem victor fuit," p. 7. In like manner, at A.D. 630, we have "Bellum filii Ailli."—Rev. Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., *Annales Ultonienses*.

<sup>726</sup> In Tighernach's Annals, we find at A.D. 631, *cach* *ιϑη* *ετουν* *μας* *Αλλι* (*prælium* inter Edwin filium Aelli et Anfraith, qui decollatus est, in quo Osualt mac Etalfraith victor erat, et Cathlon rex Britonum cecidit.) Again, in the Annals of Ulster, at A.C. 631, we find Bellum Cathloen regis Britonum et Ainsrit. In the "Annales Cambriæ," at A.C. 631, we read, "Bellum Cant-scaul, in quo Catguollan corrui." See p. 7.

<sup>727</sup> He was son to Aelfric, and a cousin of Eanfrid. He had been formerly baptized by Paulinus.

<sup>728</sup> He had been baptized at Iona, when an exile in Scotland.

<sup>729</sup> See Rev. M. A. Tierney's *Dodd's "Church History of England,"* vol. i., part i., Art. i., p. 36.

<sup>730</sup> According to the "Anglo-Saxon Chronicle." See the edition of Benjamin

unguarded position, by the British king, and he perished on the spot. The conqueror's clemency was then vainly sought for by Eanfrid, King of Bernicia, and Oswald's eldest brother. He was treacherously slain by Cadwalla, in 635. The united government of Deira and Bernicia then devolved on Oswald, recognised as the sixth Bretwalda.<sup>730</sup>

Next proceeding to lay waste Northumbria, Cathlon organized an expedition to encounter Oswald, and the latter was obliged to take arms in his own defence. With a much smaller army than had the king and hosts opposed to him,<sup>731</sup> Oswald prepared for the inevitable encounter. Having pitched his camp at a place designated Denisesburn, on the eve of the engagement, and while Oswald was sleeping on a pillow in his tent, he saw St. Columba, in a vision,<sup>732</sup> beaming with angelic brightness, and so majestic was he in stature, that he seemed to reach the skies.<sup>733</sup> It has been suggested, that being fresh from Scotland, and probably from Iona, Oswald was impressed by the description he had heard of St. Columba's personal appearance. This account being a matter of only thirty-six years' tradition, was likely to be fresh and true. He had heard probably, that the saint mingled a good deal in military matters, before his departure from Ireland, and that he had the credit of more than once turning the scale of victory by his prayers.<sup>734</sup> Having announced his name to the king, the holy saint stood in the midst of the camp. There he protected the whole surrounding entrenchments, with his brilliant garment, except at one small point. At the same time, he pronounced these cheering words, the same which the Lord spoke to Josuah Ben Nun, before the passage of the Jordan, after the death of Moses, saying: "only take thou courage and do manfully."<sup>735</sup> Having thus spoken to the king, in the vision, St. Columba added: "March out on the following night from your camp to battle, for this time the Lord hath granted to me, that your foes shall flee before you, and your enemy Cathluon shall be delivered into your hands. After the battle, you shall return in triumph, and you shall have a happy reign." Awaking at these words, King Oswald told the vision to his courtiers, who were all encouraged by it, and so the whole people promised, after their return from the war, they would embrace the Christian faith, and receive baptism. Until that time, all Saxon land<sup>736</sup> had been involved in the darkness of paganism and ignorance. On the following night, as he had been directed in the vision, King Oswald went forth from his camp to battle, in the year 632, according to some writers, while others have it in 634,<sup>737</sup> or 635. The Britons

Thorpe, vol. i., pp. 44 to 47, and vol. ii., pp. 20 to 23.

<sup>731</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. i., pp. 161, 162.

<sup>732</sup> In Aubrey de Vere's "Legends of the Saxon Saints," we have allusion made to this incident:—

"On his sleep—

Was this indeed but dream?—a glory  
brake;  
Columba dear to Oswald from his  
youth,  
Columba, clad in glory as the sun,  
Beside him stood and spake," &c.

—"King Oswald of Northumbria; or the Briton's Revenge," p. 106.

<sup>733</sup> "Nota major imago" was of old an acknowledged property of the shades. See Virgil's "Æneidos," lib. ii., v. 773; again Ovid has the same idea: "Pulcher, et humano major," in his "Fastorum Libri Sex Priores," lib. ii., v. 503. Also Juvenal, in his "Satirarum Libri," has the line: "Te videt in somnis; tua sacra et major imago."—Lib. v., Sat. xiii., v. 221.

<sup>734</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 1, n. (p), p. 14.

<sup>735</sup> See Josue, i., v., 18.

<sup>736</sup> This designation seems intended for application to the kingdom of Northumbria, which had relapsed into idolatry, after the death of King Edwin.

<sup>737</sup> See "The Pictorial History of England," vol. i., book ii., chap. i., p. 147.

gave a name Catscaul<sup>738</sup> to the place where this battle was fought. The king obtained from the Lord, as had been promised, an easy and a decisive victory. Oswald's brother Eanfrid went out to meet Cadwalla, with twelve chosen soldiers, or champions.<sup>739</sup> Not only ecclesiastics, but even laymen, adopted the apostolic number, as in the present instance;<sup>740</sup> but, whether this was a matter of accident or design does not seem to be certain. Cadwalla was slain<sup>741</sup> in the battle, fought at Denisesburn, as called by the Angles or Saxons.<sup>742</sup> The conqueror returned home after this battle, and he was afterwards divinely ordained<sup>743</sup> a ruler over all Britain.<sup>744</sup> He became also, as we are told, King of the Britons, Scots, Picts, and Angles;<sup>745</sup> but, this appears to be an exaggerated statement. The reign of Oswald lasted from A.D. 634 to 641,<sup>746</sup> or 642.<sup>747</sup> Adamnan had the foregoing narrative, from the lips of his predecessor, the Abbot Failbhe,<sup>748</sup> who solemnly declared,<sup>749</sup> that he had himself heard King Oswald narrating the same vision to the abbot Segienus,<sup>750</sup> within whose term of abbatial rule that monarch lived. Something similar in character to the foregoing vision, Alexander II. saw in a dream at the Island of Kerara, when on his way against Haco, in 1263:<sup>751</sup> viz., three men who were of different heights, and one of these figures was of very great stature. To the latter has been applied the personalty of St. Columba, who was tall, according to the constantly surviving tradition.

<sup>738</sup> Thus in Stevens' edition of Nennius' "Historia Britonum," we read "Osuuald filius Eadfred regnavit novem annis, ipse est Ossuuald Lamnguin (pulchræ manus); ipse occidit Catgublaun regem Guenedotæ regionis in bello *Cats-caul* cum magna clade exercitus sui."—Sect. 64.

<sup>739</sup> Venerable Bede has it "cum duodecim lectis militibus."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. i., p. 162.

<sup>740</sup> This is a remark of the Rev. Dr. Reeves.

<sup>741</sup> Perverting Bede's narrative, Geoffry of Monmouth states, that Oswald, having overcome Cadwalla at Heavenfield, was afterwards defeated at Burne, and killed by Penda. He also represents Cadwalla as surviving Oswald many years, and as dying in the arms of peace; while he reserves the final prostration of the Britons for the twelfth year of his son's reign. See "Historia Britonum," lib. xiii., cap. 16.

<sup>742</sup> See James Tyrrell's "General History of England, both Ecclesiastical and Civil," vol. i., book iv., p. 177.

<sup>743</sup> This divine right is also in Adamnan's Vita S. Columbæ, expressed at lib. i., cap. 36, regarding a sovereign of Ireland, and at lib. iii., cap. 5, respecting a prince of Dalriada.

<sup>744</sup> The Latin word used, "imperator," is applied to this monarch. However, it seems more likely, that Adamnan here refers to a distinct title bestowed on Oswald by his subjects, than that he means to assert as a fact, he in reality ruled over all Britain.

<sup>745</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. vi., p. 174.

<sup>746</sup> See Edward A. Freeman's "History of the Norman Conquest of England," vol. i., chap. ii., sect. 3, p. 36.

<sup>747</sup> He was slain this latter year by Penda, the Pagan King of Mercia, at Oswastry, in Shropshire. See Thomas Fuller's "Church-History of Britain," book ii., cent. vii., sect. 75, p. 81.

<sup>748</sup> He was Abbot over Iona Monastery, from A.D. 669 to A.D. 679. His festival is held on March 2nd.

<sup>749</sup> He is mentioned again, in lib. i., cap. 3, of Adamnan's work, as the channel of information from Segienus.

<sup>750</sup> He is called Segeni by Venerable Bede, in his "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v., p. 169. Segienus is his title, in the superscription of Cummian's Epistle on the Paschal Controversy. See Archbishop Ussher's "Veterum Epistolarum Hibernicarum Sylloge," Epistola xi., p. 24.

<sup>751</sup> "King Alexander, then lying in Kiararey Sound, dreamed a dream, and thought three men came to him. He thought one of them was in royal robes, but very stern, ruddy in countenance, something thick and of middle size. Another seemed of a slender make, but active, and of all men the most engaging and majestic. The third again, was of very great stature, but his features were distorted, and of the rest he was the most unsightly. The Hebridians say, that the men whom the king saw in his sleep were St. Olave, King of Norway, St. Magnus, Earl of Orkney, and St. Columba."—Norwegian Account of Haco's Expedition, by Johnstone, pp. 10 to 13.

<sup>752</sup> For convenience and safety sake, the service books, which the itinerant habits of

The following miracles after his death are attributed to St. Columba's incision. A young man carried about him a leathern satchel,<sup>752</sup> containing with many others a book written by St. Columba's holy hand.<sup>753</sup> He was drowned in the River Boyne,<sup>754</sup> having fallen from his horse. After twenty days' submersion, his body being taken out of the water, the satchel was found pressed between his arm and his side.<sup>755</sup> St. Columba's writing and book were found dry and uninjured, as if locked up in a casket, during all that time.<sup>756</sup> The other books were not alone damaged, but they were even rotten, owing to their being thoroughly soaked with water. It is stated, that in pagan times, the whole of Ireland had been held by the Picts or Irians. Although at a later period, Dalaradie was the proper region of the Picts in Ireland; yet, we are told of an early settlement of Picts, in Brehmagh, Meath.<sup>757</sup> Even in Christian times, a distinctive tribe was there, and organized under a king.<sup>758</sup> Probably belonging to it was a certain priest named Jogenanus,<sup>759</sup> who is mentioned in the Acts of St. Columba in connexion with the following anecdote. Here, too, we find a Pictish priest living in Leinster. A Book of Hymns<sup>760</sup> for the

the early Irish ecclesiastics required them to carry about from place to place, were provided with leather cases. These varied in size and execution. They were called *πολιπε* or cases, and *τιαζα* or satchels.

<sup>753</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 8, pp. 114 to 116.

<sup>754</sup> It is called *Βοιονύδα*, by Ptolmey, the Greek Geographer, and it is Latinized *Buivinda*, and in the Irish language it is written *Ḃóinne*. In Tirechan's Life of St. Patrick, we read "Vadum Carnoi i m Boend," in Liber Armacanus, fol. 11a. Again, we find it written "Amnis Boindeo," *ibid.*, fol. 16b. See Zeuss' "Grammatica Celtica," pp. 67, 74.

<sup>755</sup> This or some similar miracle seems alluded to in Colgan's "Tria Thaumaturga," *Secunda Vita S. Columbæ*, cap. v., p. 326. *Tertia Vita S. Columbæ*, cap. xiv., p. 333. *Quarta Vita S. Columbæ*, lib. ii., cap. viii., p. 352. *Quinta Vita S. Columbæ*, lib. iii., cap. lxxii., p. 445.

<sup>756</sup> Of leather cases, the cover of the Book of Armagh is the most interesting example now remaining. It came together with its inestimable enclosure, into the Rev. Dr. Reeves' possession, at the end of 1853. It is formed of a single piece of strong leather, 36 inches long, and 12 broad, and folded in such a way as to form a six-sided case 12 inches long, 12¾ broad, and 2½ thick, having a flap which doubles over in front; while it is furnished with a rude lock, and eight staples, admitted through perforations in the flap, for short iron rods to enter, and meet at the lock. The whole outer surface, which has become perfectly black from age, is covered with figures and interlacings of the Irish pattern, in relief, which appear to have been produced by subjecting the leather in a damp state, before it was folded, to pressure upon a block of the whole size, having a depressed pattern, and by allowing it to remain until

the impression became indelible. A reduced drawing of the back, faithfully executed, may be seen in Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. 1, p. 332. But, as this case does not fit the book—which, without the boards, measures only 7¾ by 5¾ inches, and is thicker than the receptacle—it is likely to have been one of a number of impressions executed from the same block for various manuscripts. At the uppercorners of the sides are the remains of coarse straps, which were stitched on with leather thongs. These were for the purpose of slinging the case from the shoulder like a modern post-bag. There are various illustrations of the Book of Armagh, in the "Fac-similes of National MSS. of Ireland," edited by John T. Gilbert. See part i., Nos. xxv., xxvi., xxvii., xxviii., xxix.

<sup>757</sup> See Rev. Jeffrey Keating's "History of Ireland," vol. i., p. 318, Holiday's edition.

<sup>758</sup> At the year 666, Tigernach writes: "Eochaigh Jarlaithre m̄ Cpuir̄chne m̄rohi Rex Pictorum Midensium mortuus est."—Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomas ii., p. 206.

<sup>759</sup> This was the name of King Ædan's son. See Adamnan's "Vita S. Columbæ," lib. iii., cap. v. Also do we meet Eugenanus, in the "Annales Ultonienses," at A.D. 659, 691, 700.

<sup>760</sup> The celebrated Liber Hymnorum now preserved in the Library of Trinity College, Dublin, the Rev. Dr. Todd has in parts edited for the Irish Archæological and Celtic Society. Of this, however, only the first and second *fasciculi* have as yet appeared, the lamented death of the learned editor having interfered with the prosecution of his task. There are some Irish notes—yet of no great consequence—relating to St. Columkille, on three slips of Vellum, attached to the "Liber Hymnorum," belonging to



office of every day in the week,<sup>761</sup> and in the handwriting of St. Columba, with the leathern satchel<sup>762</sup> which contained it,<sup>763</sup> happened to be submerged in a river, in some part of Leinster. It had dropped from the shoulders of a boy,<sup>764</sup> who fell from the bridge.<sup>765</sup> The book having been in the water, from the feast of the Nativity of our Lord, until the end of the Paschal solemnities, was afterwards found on the bank of the river, by some women, who were walking there. It was brought by them to its owner, Jogenanus, in the same satchel, which was not only wet, but even rotten. He was a Pict<sup>766</sup> by birth, to whom it formerly belonged. On opening the satchel, Jogenanus found his book uninjured.<sup>767</sup> It was as clean and dry, as if it had been all the time in his desk, and had never fallen into the water.<sup>768</sup> The like thing happened in several places, with regard to books written by the hands of St. Columba;<sup>769</sup> that is to say, that the books could suffer no injury, from being immersed in water.<sup>770</sup>

On the first occasion, when the monks of Iona had to draw overland long ships or boats,<sup>771</sup> some of which were made of pine and others of oak, and to bring home to that Island a large quantity of materials for building ships; in order to obtain from God a favourable wind for their voyage, they invoked

Trinity College, Dublin. These are not in the same handwriting, as found in the preceding folios. This Manuscript is classed E. 4, 2. There is another Liber Hymnorum Codex in possession of the Irish Franciscan community, Merchant's-quay, Dublin.

<sup>761</sup> We have no collection remaining to answer the present description; but, there are abundant materials for an Irish Hymnal, preserved in the Antiphony of Bangor, and in the *Leabhar Breac*. See Mone's "*Hymni Medii Ævi*," published at Freybug, A.D. 1853.

<sup>762</sup> Besides the *polaire*, the Irish employed for the carriage of their books, leather receptacles of larger and regular construction, called *tiagha* or satchels.

<sup>763</sup> In Latin, a receptacle of this description is denominated *scetha*, and it assumes various forms, such as *sceta*, *squesa*, and *cetha*. This term is probably akin to the English word *Sheath*. We find it stated: "*Aperiens jam S. Fiachra scetam suam ad ducendum inde librum baptismi, brachium S. Comgalli in aerem sursum velociter avolvit.*"—Fleming's "*Collectanea Sacra*," *Vita S. Comgalli*, cap. 30, p. 313*a*. This last passage is the only authority for the word in Du Cange.

<sup>764</sup> This was a customary mode of carrying books in Ireland, as shown in the Acts of our Irish Saints. Thus, we read in the *Vita S. Carthaci*: "*Das cethas libris plenas suis humeris imposuit.*"—"Acta Sanctorum," tomus iii., Junii xiv., p. 380. Again, in the Acts of St. Kieran, we find it stated: "*S. Kiaranus benedixit fratribus suis, et accipiens cethas suas cum libris in humeris, perrexit inde.*"—*Vita S. Kiarani*, cap. xxv., in the Codex containing Latin Lives of the Irish Saints, in Marsh's Library, fol. 146*b*.

<sup>765</sup> It should be an interesting subject for investigation, to know where in Leinster this ancient bridge was to be found, and as to

whether it had been built of stone or of wood.

<sup>766</sup> In Adarnan's version, as published in Colgan's "*Trias Thaumaturga*," he is called Jogenanus. See *Quarta Vita S. Columbæ*, lib. ii., cap. ix., p. 352. In O'Donnell's, he is alluded to as "*Eogananum Præbyterum gente Pictum.*" See *Quinta Vita S. Columbæ*, lib. iii., cap. lxxiii., p. 445.

<sup>767</sup> This virtue of resisting the influence of water was, however, supposed to reside generally in the writings of early Irish Saints, and formed one of the standing subjects for legends in the compiling of their Lives.

<sup>768</sup> Adarnan adds: But, the account we have given of the above-mentioned book of Jogenanus, we have received from certain trustworthy and good men, whose testimony cannot be doubted, and who saw the book itself, perfectly white and clean, after submersion of so many days, as we have stated.

<sup>769</sup> "*Sed et alia de libris manu Sancti Columbæ craxatis, similia ab expertis indubitanter didicimus in diversis acta locis,*" &c.—Colgan's "*Trias Thaumaturga*," *Quinta Vita S. Columbæ*, lib. ii., cap. ix., p. 352.

<sup>770</sup> Giving the foregoing account, Adarnan says, these two miracles—he relates three, however—though wrought in matters of small moment and shown in opposite elements, to wit, fire and water, redound to the honour of the holy man and prove his great and singular merits before the Lord. See Rev. Dr. Reeves' Adarnan's "*Life of St. Columba*," lib. ii., cap. 9, pp. 116 to 118.

<sup>771</sup> These were probably made of hollowed trees. Some boats of great length were thus formed. Specimens have been found in bogs and at the bottom Irish lakes. A very large and remarkable one, taken from out of Lough Owel, county of Westmeath, may be seen, at the present time, in the crypt of the

St. Columba, by putting some of his books and garments<sup>772</sup> upon the altar, as also by fasting and by chanting psalms. This happened, in the time of Adamnan, who relates these particulars. Accordingly, God granted their requests, owing to the intercession of St. Columba. So soon as the sailors had made all their preparations for conveying the materials above mentioned in skiffs<sup>773</sup> and currachs,<sup>774</sup> for several days before the winds had been unfavourable; but suddenly, they changed into propitious breezes, which blew favourably for them the entire day, and enabled all the boats with flowing sails<sup>775</sup> to make their long and dangerous passage to Hy with expedition and safety. The second miracle to which Adamnan alludes was wrought a few years after the one already mentioned. The monastery requiring certain repairs,<sup>776</sup> the monks cut down some oak trees near the mouth of the River Sale,<sup>777</sup> and put them into twelve currachs, which were brought for the purpose. Those sailors then put out to sea, the day being calm and the waves tranquil. Suddenly a westerly wind<sup>778</sup> sprang up, which obliged them<sup>779</sup> to seek for shelter in the harbour of a neighbouring island, called in the Scottish or Irish language Airthrago.<sup>780</sup> Thereupon, the monks began to complain of this unfavourable change in the wind, and as it were, to blame St. Columba, by saying, "Does our detention in this place please you, Columba? Hitherto, we had hoped that we might receive from you some assistance in our labours and dangers, thinking that God would be propitious to us through your intercession, which we supposed to be very powerful with him." No sooner had they spoken thus, than the west wind ceased, and a most favourable breeze<sup>781</sup> sprang up. Having raised the sail-yards in the form of a cross, and having spread the sails upon them, the sailors put to sea. The breeze continuing steady and favourable during the whole day, they were enabled, and without the slightest fatigue, to reach Hy that evening, together with all who were engaged assisting in the carriage of that timber. Another miracle, of which Adamnan was himself an eye-witness, was wrought under the following circumstances. In the summer, after the celebration of a synod<sup>782</sup> in Ireland, the representatives from Iona seem to have been detained by contrary winds for

Royal Irish Academy, Dublin.

<sup>772</sup> These were preserved as relics of the saints in Iona.

<sup>773</sup> *Scaphæ* they are called in the text.

<sup>774</sup> They are Latinized *curruca*, a form derived from the Irish *cupac*.

<sup>775</sup> From this it appears, that their vessels were furnished with *vela*, *antennæ*, and *rudentes*; while they had oars to serve as occasion required.

<sup>776</sup> It seems probable, that the first temporary huts erected by St. Columba and his companions were constructed of stakes, through which oziers or wattles were woven; while in a short time afterwards, sawed planks were used for more stable wooden buildings, which were covered with reeds or thatch. In the fifth century, the Irish and Britons seem to have built their houses chiefly of wood; while the Romans—even in Britain—preferred the more solid and durable stone buildings.

<sup>777</sup> This river—as conjectured—has not been identified. The circumstance of a south-east wind conveying the monks to Hy, in the opinion of Rev. Dr. Reeves, precludes

the idea of it being the River Shiel, which connects Loch Shiel with the sea, and forming part of the boundary between the counties of Inverness and Argyle. However, it seems quite probable the Sale, mentioned in the text, was this Shiel.

<sup>778</sup> Classically termed Favonius, by Adamnan, and also "Zephyrus ventus."

<sup>779</sup> Adamnan seems to convey by the word "nobis," that he formed one of the crew.

<sup>780</sup> It is said to have lain to the south-east of Hy. It is unidentified, unless it be Arran, according to Rev. Dr. Reeves.

<sup>781</sup> The classic expression used by Adamnan "Vulturinusque flat," has been applied indifferently to the north-east wind, and to a south-east wind, by Latin writers. Wherefore, it is likely, a north-east wind blew on this occasion.

<sup>782</sup> The exact date of this synod is not known; but, from the closing words of the chapter, it appears to have been celebrated a considerable time before St. Adamnan wrote these memoirs, and possibly before he became Abbot, or at least, at an early period

a few days, among the Loern people.<sup>783</sup> They had reached the Island of Sainea,<sup>784</sup> where the vigil of St. Columba's festival found them sad and discontented,<sup>785</sup> because they wished to celebrate that joyous festival in their own church of Hy. Accordingly, as on a former occasion, so now again the monks began to complain and to say: "Is it agreeable to you, Columba, that we should spend your festival-day among strangers, and not celebrate it in your own church? It is easy for you to obtain from God,<sup>786</sup> that the wind may be favourable in the morning, and that we may be able to celebrate the Mass of your feast in your own church." On the following morning, the voyagers arose very early, and seeing that the wind had ceased, they went on board their vessels and put to sea in a profound calm,<sup>787</sup> when lo! suddenly sprung up a south wind,<sup>788</sup> which was most favourable for that voyage they were so anxious to make. The sailors then joyously raised the sails, when so quick and so favourable was their passage, owing to God's mercy exerted in their behalf and through the intercession of St. Columba, that they reached the port of Hy<sup>789</sup> after the third hour.<sup>790</sup> Thus, they obtained the object of their anxious wishes and prayers. After washing their hands and feet, Adamnan and the voyagers entered the church at the sixth hour,<sup>791</sup> in company with their brethren. Thus, they were able to celebrate the Mass of St. Columba's and of St. Baithene's feast,<sup>792</sup> having come from the Isle of Shuna<sup>793</sup> that same morning.<sup>794</sup>

After the foregoing narrative, Adamnan observes, that what he was about to relate concerning the plague,<sup>795</sup> which in his own time had twice<sup>796</sup> visited the

of his incumbency.

<sup>783</sup> Those descended from Loarn Mor, from whom the territory was named Lorn, which became the chief stronghold of the Cinel-Loairn in Scotland. It also gave name to a large rural deanery, including the parishes of Kilmartin, Craignish, Kilchattan, Kilbrandon, Kilmelford, Kilinver, Kilbride, Kilmore, Kilchrenan, Inishail, Muckairn, Glenorchy, Ardchattan, Lismore, and Appin. It included, that portion of the present Argyllshire, lying north and west of Loch Awe, extending to Loch Leven on the north, and to the Crinan canal on the south-west. For a description of the foregoing parishes see Cosmo Innes' "Origines Parochiales Scotiæ," vol. ii., pars i., pp. 91 to 169, and the accompanying fine Map of the Diocese of Argyll and part of the Diocese of the Isles.

<sup>784</sup> Now Shuna, an Island, in the parish of Kilchattan, lying close to Luing on the east, and separated from it by the Sound of Shuna. It is situated in the Nether Larne, and near its southern extremity.

<sup>785</sup> The situation is thus expressed by Adamnan: "ibidemque demoratos festiva sancti Columbæ nox et sollemnis dies nos invenit valde tristificatos," &c. On this, the Rev. Dr. Reeves remarks in a note: "The choice between 596 and 597, as the year of St. Columba's death, depends, Abp. Ussher says, upon the determination of the question "num nox illa media, qua Columba decessisse diximus diem Junii nonum vel inchoaverit vel finierit" (wks. vi., p. 235). The present expression favours *inchoaverit*, and

thus indicates the latter year."

<sup>786</sup> As, during his lifetime, St. Columba was invoked from remote places, which we find in the Life by Adamnan, lib. ii., cap. 5, 13, 39 and 40; so after his death were prayers addressed to him, as the great Patron Saint of Iona.

<sup>787</sup> When they could only expect to make headway by rowing.

<sup>788</sup> Denominated "notus," by Adamnan. Now Shuna lies E.S.E. of Iona.

<sup>789</sup> Port-a-churaich was the nearest landing place, but it is not certain they there disembarked.

<sup>790</sup> This was the canonical hour for Tierce.

<sup>791</sup> This was at Noon, the canonical hour for Sext.

<sup>792</sup> This was on the 9th of June.

<sup>793</sup> This island is fully thirty miles distant from Hy.

<sup>794</sup> Having recorded the foregoing miracles, Adamnan observes, that there were then living, not merely one or two witnesses for their authentication, as the law requires, but a hundred and more witnesses, who could then bear testimony to their truth. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 45, pp. 176 to 182, and nn. (a, b, c, d, e, f, g, h, i, k, l, m, n, o, p, q, r, s, t, u).

<sup>795</sup> The plague here referred to belonged to that class of diseases known in Ireland by the denomination *ḡalar burúe*, "yellow sickness;" in Britain it was called *Vad Velen* or "the yellow plague."

greater part of the world,<sup>797</sup> deserved to be reckoned among the most extraordinary of St. Columba's miracles. That dreadful pestilence ravaged, on two different occasions,<sup>798</sup> all the great countries of Europe, including Italy,<sup>799</sup> the Roman States, Spain, and the Cisalpine province of Gaul. Nor were its ravages confined to these countries; they extended to all the islands of the sea, including those of Scotia<sup>800</sup> and of Britain.<sup>801</sup> The only people that escaped its visitations were the Picts and Scots of Britain,<sup>802</sup> whose territories are separated by the mountains of Drum Alban.<sup>803</sup> And, although these nations<sup>804</sup> were not free from those grievous crimes, which generally provoke the anger of the eternal Judge, yet he had hitherto borne patiently with them and had mercifully spared them. To what other cause could their exemption from the plague be attributed, Adamnan can no otherwise conceive, than to the prayers of St. Columba, whose intercession they deserved, by the respect they always showed for the monasteries he founded in their territories.<sup>805</sup> But, it is melancholy to be obliged to add, he observes, that there are many in both countries, who do not acknowledge that they owe their exemption from the plague to the prayers of our saint, and who, unmindful of the mercy they have received, ungratefully abuse the patience and the goodness of God. Often Adamnan returned his most grateful thanks to the Almighty for having, through the intercession of that holy patron, preserved him from the pestilence, not only while he remained in Hy, but also, on two occasions in the territory of the Saxons,<sup>806</sup> when he went to visit King Aid-

<sup>796</sup> The first appearance of this pestilence in Britain and in Ireland is noted at A.D. 537. Again, in Britain, it has been described as "Mortalitas magna," in the "Annales Cambriae," at A.D. 547. See edition of Rev. John Williams ab Ithel, M.A., p. 4. Again, that plague appeared, which was called the "Crom Conaill vel flava Scabies," in Ireland about the year 550, as recorded, in "Tigernachi Annales." See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," toms ii., p. 139.

<sup>797</sup> It is interesting to note here, the destructive character of that epidemic, not alone from this account by Adamnan, but also from other independent sources. It seems to have broken out frequently, in the latter part of the seventh century; and, from our Irish Annals, we learn, at A.D. 684, that there was "a mortality upon all animals in general, throughout the whole world, for the space of three years, so that there escaped not one out of the thousand of any kind of animals."—Dr. O'Dovovan's "Annals of the Four Masters," vol. i., pp. 290, 291.

<sup>798</sup> The second visitation, which was the most severe, happened in 663, 664, 666, and 667, according to the Annals of Ulster. This affected Ireland and all southern Britain, with the province of Northumbria, as stated by Venerable Bede, in his "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxvii., p. 240.

<sup>799</sup> In the year 686, Matthew of Paris chronicles eclipses of the Sun and Moon, while during the same year followed a great pestilence, which raged in the month of July, August, and September, there being a

frightful mortality in Rome, and also in Ticinum, where its inhabitants fled to the tops of the neighbouring mountains, until the plague ceased. See "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., pp. 307, 308.

<sup>800</sup> By this term Ireland is understood and contra-distinguished from Britain.

<sup>801</sup> From earlier accounts, the following appears to have been copied by Matthew of Westminster: "Anno gratiæ DCLXV. Mortalitas adeo invaluit in Anglia ut homines gregatim ad maris loca prærupta venientes, sese in eo præcipites darent, præferentes cita morte præveniri quam longo tabis cruciatu perire."—"Flores Historiarum," p. 234. This account is also contained, in the Greater Chronicle of Matthew of Paris, and at the same year, almost in the words here cited.

<sup>802</sup> The other people of Britain were the Saxons and Britons.

<sup>803</sup> The Latin terms used by Adamnan are "Dorsi montes Britannici."

<sup>804</sup> Allusion is here made to the Picts, as so called by the Roman writers, and to the Cruithni, applied to the settlers of Irish origin. See on this subject, the remarks of Father Joachim Laurence Villanueva, in "Sancti Patricii Ibernorum Apostoli, Synodi, Canones, Opuscula et Scriptorum quæ supersunt, Fragmenta," pp. 250, 251.

<sup>805</sup> Venerable Bede remarks; "Erat autem Columba primus doctor fidei Christianæ transmontanis Pictis ad aquilonem, primusque fundator monasterii quod in Hii insula multis diu Scottorum Pictorumque

frid,<sup>807</sup> who honoured him with his friendship. The first occasion to which he alluded was immediately after Ecfrid's war,<sup>808</sup> and the other was two years subsequently;<sup>809</sup> while, on both occasions,<sup>810</sup> the plague was raging violently and carrying off great numbers in all the surrounding villages. Yet, God mercifully saved Adamnan from falling a victim to it, although he was within the sphere of its malignant and deadly influence. The Divine mercy was also extended towards his companions, not one of whom was attacked by that plague or by any other disease.<sup>811</sup>

Besides the memorials of St. Columba already mentioned, there are further traces of that popular veneration entertained for him in Ireland and elsewhere. It must be a task beyond our endeavour, notwithstanding, to collect all that are to be found in tradition or even upon record. A few must here suffice. A relic of the Holy Abbot, called St. Columkille's Cross, appears to have been preserved in Ireland, until the sixteenth century, when it came into the possession of Sir John Perrot.<sup>812</sup> At Skreen-Cholumcille—now Skreen in Meath—certain relics of this saint were preserved;<sup>813</sup> and, in like manner, at Derry, where the *Soscela Martain*, or Gospel of St. Martin, was kept. Again, we learn, that in the seventh year of his reign, Kenneth Mac Alpin obtained some relics of St. Columba for a church, which he built at Dunkeld. Among the treasures of the grand cathedral church at Durham, the bones and relics of St. Columcille are noted in a catalogue, written in

populis venerabile mansit."—*Historia Ecclesiastica Gentis Anglorum*, lib. v., cap. x., p. 402.

<sup>806</sup> The term used by Adamnan is *Saxonia*, which may be interpreted in English "Saxon-land."

<sup>807</sup> He was the son of Oswy, King of Northumbria, who died in 670. On the side of his mother Fina, this prince was of Irish descent. She was the daughter of Cennfaeladh, according to one account, and daughter of Colman Rimidh, according to another, contained in a Tract on the Mothers of Irish Saints, to be found in the Book of Lecain, fol. 43, Trinity College, Dublin, Manuscript, classed H. 2. 16. Aldfrid was familiarly known to the Irish as Flann Fina.

<sup>808</sup> Egfrid succeeded his father Oswy, in 670. We read in the "Chronicon Scotorum," that the Saxons wasted the plain of Bregia in Ireland, A.D. 681, while they wrecked many churches in the month of June. See edition by William M. Hennessy, pp. 106, 107. This raid is placed at A.D. 684, in the "Chronica Majora" of Matthew of Paris. Edited by Henry Richards Luard. See vol. i., p. 305.

<sup>809</sup> In the year 685, and on the 20th of May, Egfrid, King of Northumbria, was surprised and slain, with the greater part of his army, among the mountains of Scotland, at Dunnichen. See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. v., pp. 265, 266. He was then succeeded by an elder brother Aldfrid, who, although born out of lawful wedlock, was a man of piety and learning. See Matthew of Westminster's "Flores Historiarum," p. 244.

<sup>810</sup> The first visit of Adamnan to the King of Northumbria was probably in 685, to obtain the release of those captives carried away from Ireland by the Saxons. The second visit he made was in 686, according to the Annals of Ulster. See the *annála Uladh* or Annals of Ulster, edited by William M. Hennessy, vol. i., pp. 136, 137. According to those of Tighernach, he brought sixty captives to Ireland, in the year 687. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 214.

<sup>811</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 46, pp. 182 to 187, and nn. (a, b, c, d, e, f, g, i, k, l, m, n, o).

<sup>812</sup> Sir John Perrot thus writes of it in a mocking manner, from the Castle of Dublin, 20th of October, 1584: "for a token I have sent you Holy Columkille's cross, a god of great veneration with Surle Boy and all Ulster, for so great was his grace, as happy he thought himself that could get a kiss of the said cross. I send him unto you, that when you have made some sacrifice to him, according to the disposition you bear to idolatry, you may, if you please, bestow him upon my good Lady Walsingham or my Lady Sydney, to wear as a jewel of weight and bigness, and not of price and goodness, upon some solemn feast or triumph day at the court." Letter to the Right Hon. Sir Francis Walsingham, Knight, Her Majesty's Principal Secretary at the Court. See "Calendar of the State Papers relating to Ireland, of the Reign of Elizabeth, 1574-1585. Edited by Hans Claude Hamilton, Esq., F.S.A. Preface, p. cxvi. London, 1867, 8vo.

the fourteenth century.<sup>814</sup> A representation of the saint was painted, also, on the screen-work of the altar of St. Jerome and St. Benedict, in the same church, with an inscription: "Sanctus Columba monachus et abbas."<sup>815</sup> At Durrow, near Tullamore, a Catholic chapel has been erected for many years past, and it has been dedicated to St. Columcille. On each recurrence of his festival at the 9th of June, it is customary to have High Mass there celebrated, and afterwards the religious confraternities of Tullamore parish join in procession, singing Litanies and Hymns around the fields adjoining, while the people accompany the processionists in reverential order. Afterwards, all return to the church, and the ceremonies close with Benediction of the Most Holy Sacrament.<sup>816</sup> Among the Stowe Collection of Manuscripts, in the Royal Irish Academy, are to be found Extracts from the most ancient Lives of St. Columba, and written in Irish characters. The folio volume, probably of the twelfth century, and containing these, consisted of 26 written leaves, the first and last missing. It is interlined with a copious commentary and glossary in Irish, illustrated by ancient poems of the seventh and eighth centuries. Some Irish Hymns, in praise of St. Columba, are extant in the Bodleian Library, Oxford.<sup>817</sup> In 1152, in conjunction with the Bachall Jesu, the great Reliquary of Armagh, the *Mionna* or relics of St. Columba, were employed in the solemnization of a compact. Many penitential stations and holy wells in different places throughout Ireland—but especially in the northern parts—are associated in name with the memory of this illustrious Abbot. This also is the case with regard to Scotland. Thus, at Swords, in the county of Dublin, was his well, called Glan. At Drumcondra, Drumconra, or Drumconrath, in the deanery of Kells, a holy well near the village was dedicated to this great saint.<sup>818</sup> On Iona itself is shown a boat-shaped mound, at Port na-Churaich, which is 60 feet long, and which, as tradition has it, represents the original boat, in which St. Columba and his twelve companions landed there.<sup>819</sup> In the immediate vicinity of this spot is Port Lathrican, where are the vestiges of numerous circular dwellings, thought to have been the first settlement of the "pilgrim fathers" in Caledonia.<sup>820</sup> In works of art, St. Columkille or Columba is distinguished by having devils flying before him.<sup>821</sup> There is a Manuscript Codex,<sup>822</sup> preserved in the Library of St. Gall, in Switzerland, which contains a picture of St. Columba in his habit,<sup>823</sup> together with a copy of his Life by Adamnan.<sup>824</sup> This Manuscript belongs to the ninth century. In 1888, the Scottish Catholics in great numbers made a pilgrimage to the

<sup>813</sup> At 976, Tighernach records the plundering of Scrin Colum-cille, which probably means the church, where the relics of the saint had been deposited. See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," toms ii., Tigernachi Annales, p. 259.

<sup>814</sup> See the "Historia Dunelmensis," Appendix Scriptores Tres., p. cccxxix. Surtees Society. London, 1839.

<sup>815</sup> See "Description of the Ancient Monuments, &c., of the Church of Durham," p. 115. London, 1842.

<sup>816</sup> Besides the handsomely kept well of St. Columba within Lord Norbury's demesne, another is shown on the road-side, not far from the Catholic Church of Durrow, and it is called also the Well of St. Columkille.

<sup>817</sup> These are mentioned by Bishop Nicolson, as being classed among the Laud Manuscripts, and noted in the Catalogue, tome ii., part ii., num. 501. See "Scottish

Historical Library," part ii., chap. vi., p. 65, n. 20.

<sup>818</sup> A church was built here at a very early period; but it is now uprooted. A Protestant church has been erected on its site. See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., p. 294.

<sup>819</sup> See Rev. Dr. J. F. S. Gordon's "Iona," Preamble and Introduction, p. xiii. Also p. 20.

<sup>820</sup> See *ibid.*, p. 51.

<sup>821</sup> Cahier. See Very Rev. Dr. F. C. Husenbeth's "Emblems of Saints," Rev. Dr. Augustus Jessopp's third edition, p. 52.

<sup>822</sup> It is marked, No. 555.

<sup>823</sup> It is curious and interesting on this account, although the features be not regarded as an accurate likeness.

<sup>824</sup> A representation of it is given in the Preface to Rev. Dr. Reeves' edition of this

island grave of St. Columba, on the 13th June, the fifth day within the octave of his festival. This remarkable demonstration of respect for the memory of St. Columba took place on Wednesday. On the evening before, between five and six hundred persons from all parts of Scotland—chiefly Catholics—and a few from England and Ireland, had arrived on a pilgrimage to Iona. His Grace the Duke of Argyll, landed proprietor of the Island, had permitted the Catholic prelates, clergy, religious and laity to hold a solemn Pontifical Vespers, with Benediction of the Most Holy Sacrament, within the ruined walls of the cathedral, which was crowded to excess. The great majority of the Islanders were Presbyterian Free Churchmen, but the visitors were received with courtesy and respect. Monsignor Persico, the Papal Commissioner of his Holiness Leo XIII. was present, as also Archbishop Smith of Edinburgh and of St. Andrew's, with all the other Bishops of Scotland, except him of Galloway. On landing, the whole party moved in grand procession to the cathedral. On the 13th, several Masses were celebrated at a very early hour, and large numbers of the pilgrims received Holy Communion. A canopy for shelter of the ecclesiastics had been erected within the cathedral, and at a quarter past ten o'clock, Pontifical High Mass was celebrated on a temporary altar, Bishop Angus Macdonald of Argyll being celebrant.<sup>825</sup> Archbishop Smith preached an eloquent panegyric of St. Columba, in English, after the First Gospel of the Mass. Several of the Islanders had attended the service, in their Sunday clothes; and a company of Protestant Hebrideans, who had crossed from the Ross of Mull, was also present. After the ceremonies of High Mass had concluded, Bishop Angus Macdonald preached in Gaelic to the assembled multitude, and he concluded by imparting the Papal Benediction. Having visited the old ecclesiastical sites and various parts of the Island, the pilgrims started in the afternoon by steamer for Oban; while during their excursion, the weather proved most favourable, and the incidents most impressive.

Such then was the course and such was the end of this distinguished Patron's life; such were the happy beginnings of his merits before God, when admitted into the society of the glorious Patriarchs, of the holy Apostles, of the sacred Martyrs, and of the most pure Virgins. The illustrious Columkille in death triumphed for the favour of our sweet Saviour Jesus. As the Almighty loves those that love him, and as He glorifies more and more those that magnify and praise Him; so it has happened, that a great and an honourable celebrity, among other marks of Divine favour, has been conferred on our saint. From his boyhood, Columba had been brought up in Christian training, and in the study of wisdom. By the grace of God, he had so preserved the integrity of his body, and the purity of his soul, that, though dwelling on earth, he appeared to live like the saints in heaven. For, he was dignified and angelic in appearance, persuasive and graceful in speech, earnest and holy in work, with talents of the highest order, and possessing consummate prudence. So incessantly was he engaged by night as by day, in the unwearied exercises of prayer, fasting and watching, that the burden of these austerities seemed beyond the power of human endurance. And still, in all of these occupations, he was beloved by those who came within reach of his influence. A holy radiance, ever beaming on his face, revealed the joy and gladness, with which the Holy Spirit filled his inmost soul. The visions

work, plate 5, at p. xxviii.

<sup>825</sup>The *Glasgow Weekly Mail*, from which the abridged account in the text has been drawn, here states, that during the Music of the Mass: "Overhead, under the blue dome of the open sky, a choir of larks were

simultaneously uniting in the song of praise; and the bleating of the lambs on the hill side above the cathedral mingled not inharmoniously with the praise that was being offered up by the pilgrims at the shrine of St. Columba."—*Glasgow*, Saturday, June 16th, 1888.

of our saint were extraordinary and supernatural in their effects. These were instantaneously and distinctly revealed to him. By a miraculous expansion of his soul, on one occasion, the whole universe was depicted and concentrated before his mind, and as it were gathered into a single ray, bright as that of the sun. We have already seen, he had the gift of prescience in a remarkable degree, and although absent in body, being present in spirit, he could know and behold objects, widely distinct, both in time and in place. He foretold the future; while he declared to persons present what had been happening in distant localities, and at the very moment of his speaking. While he was yet in this mortal flesh, storms were quelled and seas were calmed through his prayers; and again, when he found it necessary, the winds arose at his bidding, and the sea was lashed into fury.

He brought over the Picts and Scots to the Faith, nearly as perfectly as St. Patrick converted the Irish. Columba left his character upon them, so that they became a staunch and loyal and true Catholic race in the Highlands of Scotland, and they continued thus to be, almost to the present time. During the earlier part of the last century, the people in the Hebrides were almost exclusively Catholics, until persecution drove their missionaries away.<sup>826</sup> However, in summing up the character of our great saint, the Count de Montalembert, assuming certain legendary accounts<sup>827</sup> to be facts, has drawn a very incorrect picture of St. Columba's disposition, which he represents to be full of contrasts and contradictions; to be imperious, irritable, rude and revengeful, although admitting him to be fired with generous passions and through uprightness.<sup>828</sup> In refutation of such imaginings, a truly learned, acute and accomplished Scottish historian<sup>829</sup> has helped much to correct such errors. Besides, a contemporary of the saint—also renowned for his piety, and a man of genius—Dallan Forgaill<sup>830</sup> speaks of Columba, in an admiring strain. He describes the people mourning him who was their souls' light, their learned one, their chief from right, who was God's messenger, who dispelled fears from them, who used to explain the truth of words, a harp without a base chord, a perfect sage who believed Christ; he was learned, he was chaste, he was charitable, he was an abounding benefit of guests, he was eager, he was noble, he was gentle, he was the physician of the heart of every sage, he was to persons inscrutable, he was a shelter to the naked, he was a consolation to the poor; there went not from the world one who was more continual for the remembrance of the cross. In this panegyric, there is no trace of those darker features of vindictiveness, love of fighting, and the remorse caused by its indulgence; nor do the events of his life, as we find them rather hinted at than narrated, bear out such an estimate of it. The holy man possessed a spotless soul, a disciplined body, an indomitable energy, an industry that never

<sup>826</sup> Rev. Thomas Burke's "Lecture on St. Columkille," in St. Columba's Church, New York City. See *Boston Pilot* of March 22nd, 1873.

<sup>827</sup> To these, and to their total want of credibility, we have already alluded in a preceding chapter.

<sup>828</sup> See "Les Moines d'Occident," tome iii., liv. xi., chap. vii., pp. 285 to 287.

<sup>829</sup> He has remarked: "It is unfortunately the fate of all such men as stand out prominently from among their fellows, and put their stamp upon the age in which they lived, that, as the true character of their sayings and doings fades from men's minds, they become more and more the subject of spurious

traditions, and the popular mind invests them with attributes to which they have no claim. When these loose popular traditions and conceptions are collected and become embedded in a systematic biography, the evil becomes irreparable, and it is no longer possible to separate in popular estimation the true from the spurious. This has been peculiarly the case with Columba, and has led to a very false estimate of his character."—William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii.

<sup>830</sup> See that ancient tract called the "Amra Cholúimchille," edited by O'Beirne Crowe, with the original Irish and a literal English translation.



wearied, a courage that never blenched, a sweetness and a courtesy that won all hearts, as also a tenderness for others that contrasted strongly with rigour towards himself. These were the secrets which brought success upon the labours of this eminent missionary—these were the miracles by which he accomplished the conversion of so many barbarous tribes and pagan princes.<sup>831</sup>

How high in favour before God, observes Adamnan, must have been our holy and venerable Abbot; how often he was blessed by the bright visits of the angels; how full of the prophetic spirit; how great his power of daily miracles; how frequently during his mortal life he was surrounded by a halo of heavenly light; and even since the departure of his happy soul from the tenement of his body, until the present day, the place where his sacred bones repose is frequently visited by the holy angels, and illumined by the same heavenly light, as had been clearly manifested to a select few! Besides, this is no small honour, conferred by God on his servant of happy memory, that though he lived in a small and remote Island of the British Sea, his name has not only become illustrious throughout our own Ireland, and Britain, the largest Island of the globe,<sup>832</sup> but, moreover, it had reached Spain—remarkable for its triangular form<sup>833</sup>—and Gaul, and penetrated into Italy, beyond the Penine Alps,<sup>834</sup> and even to the city of Rome itself, the head of all cities.<sup>835</sup> Now, according to the expressions of holy Scripture, sharing in eternal triumphs, and added to the Patriarchs, associated with the Prophets and Apostles, numbered among the thousands of white-robed saints, who have washed their robes in the blood of the Lamb,<sup>836</sup> he follows the Lamb whithersoever He goeth.<sup>837</sup> A virgin, free from all stain, had he lived, through the grace of our Lord Jesus Christ: to whom be honour, and power, and praise, and glory, and eternal dominion, with the Father, in the Unity of the Holy Ghost, for ever and ever.

ARTICLE II.—FEAST OF THE TRANSLATION OF THE RELICS OF ST. PATRICK, ST. COLUMBA, AND ST. BRIGID, CHIEF PATRONS OF IRELAND. Far distant from each other lay the sacred relics of the great Apostle of Ireland St. Patrick, of the renowned Virgin St. Brigid, and of the illustrious St. Columkille, for many generations after their respective dates of departure from this life. The former, first in order of time, was deposited at Downpatrick,<sup>1</sup> and according to a long-preserved tradition, in a very deep earth-pit,<sup>2</sup> without the site of that cathedral.<sup>3</sup> After the lapse of years, the body of the Irish Apos-

<sup>831</sup> See Thomas D'Arcy McGee's "Popular History of Ireland," vol. i., book i., chap. v., p. 36.

<sup>832</sup> This was the incorrect notion then entertained by Adamnan.

<sup>833</sup> The following account seems to have been received: "Hispania universa terrarum situ trigona."—Pomponius Mela, "Cosmographia," p. 729. Editio Lugd. Bat. A.D. 1722.

<sup>834</sup> Both of these words have a Celtic origin. The Irish word *cenn* sometimes assumes the form of *bean* or *bn*, which appears in Welsh as *penn*; while *alp* is an Irish word, denoting "a great mass." See Rev. Dr. O'Brien's English-Irish Dictionary, Preface, p. 28.

<sup>835</sup> "Ipsam quoque Romanam civitatem

quæ caput est omnium civitatum."—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 23, p. 241, and nn. (e, f), *ibid.*

<sup>836</sup> See Apoc. xxii., 14.

<sup>837</sup> See *ibid.*, xiv., 4.

ARTICLE II.—<sup>1</sup> The reader is referred to what has been already written on this subject, in the Life of St. Patrick, at the 17th of March, in the Third Volume of this work, Art. i., chap. xxvi.

<sup>2</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxcvi., p. 108, and Septima Vita S. Patricii, lib. iii., cap. cviii., p. 169.

<sup>3</sup> At the present time, the people there point to St. Patrick's grave, and this tradition appears to have continued from time

tle seems to have been drawn from that position,<sup>4</sup> and it was probably enshrined or entombed within the church. In the century succeeding that of St. Patrick died St. Brigid,<sup>5</sup> and her remains appear to have been deposited within the church at Kildare, attached to her convent. They rested in a shrine, at one side of the high altar,<sup>6</sup> and they were held in great veneration by the people, especially on the day of her chief festival, when multitudes flocked thither for devotional purposes. Many miracles were wrought there through her intercession. The body of St. Brigid remained in Kildare, until the beginning of the ninth century. The magnificent shrine in which her relics were encased invited the cupidity of the Scandinavian invaders, and as Kildare was greatly exposed to their ravages, it was deemed more desirable to have St. Brigid's relics removed to Downpatrick, where they should be in a more defensible position, and more secure from plunder or profanation.<sup>7</sup> When the happy soul of St. Columba departed from the tenement of his body after his useful missionary career in Scotland had terminated,<sup>8</sup> and until the time of Adamnan,<sup>9</sup> the place where his sacred bones reposed was well known and revered. Frequently did his monks resort thither, less to offer prayers for the loved and lamented Father of their institute, than to prefer their own petitions for his powerful patronage. Visited by the holy angels, and illumined in a miraculous manner by heavenly light, was that grave, which for many long years succeeding his decease had been exposed to the winds, that played freely over the ancient cemetery at Iona. Those visions were clearly manifested, but only to a select few.<sup>10</sup> It would appear from the words of Adamnan,<sup>11</sup> which are borrowed from the earlier work of Cummin,<sup>12</sup> that at least a century was allowed to elapse, before the remains of St. Columba were disinterred.<sup>13</sup> In the course of the eighth century, it seems probable,

immemorial. It is customary to take away earth from the spot, and a hallowed efficacy is attributed to its possession. Not alone the Catholic people of Downpatrick, but those from the most distant parts of the world, eagerly seek to obtain some of this clay, which is thought to preserve the owner from accident through fire or water. It is believed to be efficacious, also, in curing diseases. In 1874, when the writer visited that place, he saw a peasant engaged in taking some to his home, and as he said to cure some member of his family, suffering from a distemper.

<sup>4</sup> According to the "Annals of Ulster," in the year 552, when the Irish Apostle was about sixty years dead, St. Columba exhumed his relics.

<sup>5</sup> See the Second Volume of this work, for the Life of this venerable Abbess, at the 1st of February, Art. i., chap. xiv.

<sup>6</sup> On the other side were those of St. Conlaeth. Sir James Ware writes: "Ossa ejus in capsulam deauratam, gemmisque ornatam, translata ferunt anno 801."—"De Præsvl-bvs Laginix, sive Provinciæ Dvbliniensis," *Episcopi Darenensis*, p. 42.

<sup>7</sup> At the 9th of June, in the Calendar compiled by himself, the Rev. William Reeves has a festival for St. Brigid, at Downpatrick. It is to be presumed, that he has reference to St. Brigid of Kildare,

whose remains had been translated to Downpatrick, where they repose with those of St. Patrick and St. Columkille. See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL, p. 379.

<sup>8</sup> At the 9th of June, in Dempster's "Menologium Scotorum," we read: "In Insulis Scotiis Columbæ presbyteri admirabilis vitæ viri, qui Hibernus ortu in Scotia xxx. annis hæsit, regibus familiaris, officia pietatis, quæ Scotis Apostolis suis Hibernia debebat, indefesse rependens."—Bishop Forbes' "Kalendars of Scottish Saints," p. 202.

<sup>9</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 23, p. 241.

<sup>10</sup> For a more detailed account of his death and burial, the reader is referred to the Life of St. Columkille, given in the Article immediately preceding, chap. xvii.

<sup>11</sup> Speaking of that stone which served either as the bed or pillow for our saint, it is further remarked, "qui hodieque quasi quidam juxta sepulcrum ejus titulus stat monumenti."

<sup>12</sup> See Colgan's "Trias Thaumaturga," *Secunda Vita S. Columbæ*, cap. xxxix., p. 330.

<sup>13</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 23, and n. (p), pp. 233, 234.

that the bones of St. Columba had been removed, and that they had been deposited in a shrine or shrines.<sup>14</sup> Afterwards, they must have been transferred to the church of the monastery in Iona, where they were religiously preserved, so long as it was deemed safe to keep them in that venerated spot. Ireland is said to have been selected as a country best suiting such a purpose, when the occasion arose, which demanded their removal. Towards the close of the eighth century, the Scandinavian sea-rovers began to sail southwards, in quest of new settlements and bent upon plunder. The appearance of the Northman invaders on the Hebridean coasts gave warning to conceal the precious shrine, in which, doubtless, the relics of St. Columba had been en-cased. But such a temporary expedient could not long save it from their cupidity and profanation. The accounts contained in our Irish Annals state, that the remains<sup>15</sup> of St. Columba had been brought to Erin, after his death, and on more than one occasion. A belief seems to have existed, at the close of the eighth century, that his relics had been brought to Ireland from Britain, and that they had been deposited in Saul. Another mediæval tradition sets forth Downpatrick, as having been his resting place. These contradictory accounts may be reconciled, however, by supposing a translation from Saul, when it became a subordinate church, and on the erection of Downpatrick into a Bishop's See. Another thoroughly legendary account of a still later date gives us to understand, that when Manderus, son to a Danish king, and chief of the Northman piratical fleet, ravaged the northern parts of Britain with fire and sword, he also came to Iona, and there he profaned the sanc-

<sup>14</sup> About this period, also, it became customary to prepare costly shrines for the relics of saints in the Irish churches.

<sup>15</sup> Perhaps, however, we are not to confound those relics mentioned with the body of St. Columba, in all cases.

<sup>16</sup> The early cathedral of Downpatrick has long since disappeared, but upon its site had been erected a mediæval church, with pointed Gothic windows, and beside it stood a Round Tower. A representation of both may be seen in the Third Volume of this work, in the Life of St. Patrick, chap. xxvi., at the 17th of March, Art. i. These objects have been removed, since the year 1790, and another Protestant cathedral has been erected, at the same spot. The accompanying illustration of the latter is from a photograph, and it has been drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>17</sup> This account is attributed to St. Berchan, by Prince O'Donnell. See Colgan's "Trias Thaumaturga," Quinta Vita S. Columbae, lib. iii., cap. lxxviii., p. 446.

<sup>18</sup> Thus in Glastonbury, England, we find it stated, that her relics were held in veneration. "Hiberniensibus mos inolitus fuit ad osculandas Patroni reliquias locum frequentare: unde et sanctum Indrahtum et beatam Brigidam (Hiberniæ non obscuras incolas) huc olim commesse celeberrimum . . . est. Brigida relictis quibusdam suis insignibus (monili pera, et textilibus armis) quæ ad huc pro sanctitatis memoria osculantur et morbis diversis medentur utrum

domum reversa, an ibi acceperit pausam, incertum."—Sir Henry Spelman's "Concilia, Decreta, Leges, Constitutiones in Re Ecclesiarum Orbis Britannici, tomus i., Apparatus, de Exordio Christianæ Religionis in Britanniiis," p. 19. London edition 1639, fol.

<sup>19</sup> See an account of their glorious triumph, in the First Volume of this work, at the 19th of January, Art. i.

<sup>20</sup> He seems to have been Abbot from A.D. 815 to the year subsequent to 831.

<sup>21</sup> The Irish word *minna* signifies articles held in veneration and belonging to a saint, such as a bachal, books, or vestments, &c., upon which oaths in after time used to be administered.

<sup>22</sup> See "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," edited by William F. Skene, L.L.D., p. 77.

<sup>23</sup> Tighernach is the only annalist, who briefly notices this transaction.

<sup>24</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1026, 1027.

<sup>25</sup> This is expressed in a Latin Epitaph :—

"Hi tres in uno tumulto tumultantur in  
Duno  
Patricius, Brigida, atque Columba  
Pius."

Thus rendered into English rhythm :—

"Three Saints one Urn in Down's  
Cathedral fill,  
Patrick and Bridget too, with Colum-  
kille."

tuary, while digging in the earth for treasures he thought to be concealed. Among other impieties, he opened the sarcophagus or case, in which lay the body of St. Columba. This he is said to have carried with him to that vessel, in which



Downpatrick Cathedral.

he sailed for Ireland; but, on opening the chest, in which he found only bones and ashes, he threw it overboard. Then it miraculously floated on the waves, until it was wasted to the innermost part of Strangford Lough, near to Downpatrick.<sup>16</sup> There, it is related, that the Abbot had a Divine revelation, regarding the sacred deposit it contained. Accordingly, he extracted the relics, and placed them with the *lipsana* of Saints Patrick and Brigid.<sup>17</sup> We need not attach the slightest credit

to the foregoing account; for, it may be observed, that the earliest recorded descent of the Northmen on Iona was in 802, nor does it seem likely, that the body of St. Brigid had been removed from Kildare to Downpatrick, at so early a date. However, it cannot have been very long after this year, when the relics of St. Brigid were removed from Kildare to Down. There, it seems probable, they had been kept in their own distinctive shrine, which was a costly work of art. Elsewhere, too, some other relics of this holy Patroness of Ireland had been preserved.<sup>18</sup> Moreover, in the year 825, when the Scandinavians again visited the Island of Iona, St. Columba's shrine adorned with precious metals was there, and to prevent desecration it was hidden

<sup>16</sup> This is in a small and rare 18mo Tract, containing only 64 pages, but giving other Irish offices, and among them one of St. Columba, Abbot. At p. 1, it commences with "Die Nona Junii, Translatio SS. Patricii, Columbæ et Brigidæ, trium communium Hiberniæ Patronorum, Duplex I. Classis, cum Octava per universam Insulam, cujus sequitur Officium approbatum a Viviano Cardinale tituli S. Stephani in Caelio Monte, quem ad Solemnitatem Translationis, An. 1186, Apostolicum Legatum

demandavit Urbanus III." There is not a title page, at least in the copy, the property of Rev. Denis Murphy, S.J., and that used by the writer. The office has a First Vespers, with proper Antiphons, Capitulum, and Prayer. The Invitatorium of Matins is proper, with all the Antiphons and Six Lessons, the remaining three being from the Common of Evangelists, with proper Versicles and Responses. The Lauds, Hours and second Vespers are of a mixed character. Afterwards follows a proper Mass.

by St. Blaithmac and by the monks, who suffered martyrdom on that occasion.<sup>19</sup> It is probable, that some of the monks who escaped had knowledge of that place where it had been concealed, and that returning soon afterwards to Iona, the shrine was again replaced in their church. In 829, Diarmait,<sup>20</sup> Abbot of Hy, went to Alba, with the *minna*<sup>21</sup> of St. Columkille, and in 831 he returned with them to Ireland. Again, in the year 878, the shrine and all St. Columba's *minna* were transferred to Ireland, the better to secure them from the Danes. In 976, there is an account of the shrine of St. Columkille having been plundered by Donald Mac Murchada.<sup>22</sup> There is no account of what shrine this had been, however, or where it had been kept.<sup>23</sup> In the year 1127, the Danes of Dublin carried off St. Columba's shrine, but they restored it at the end of a month,<sup>24</sup> probably stripped of its precious metals and ornaments. It seems strange, that while the relics of the three great Irish Patrons had been kept with such religious veneration in the Cathedral Church of Downpatrick, for a long lapse of ages, that in the twelfth century the place of their deposition within it was forgotten. It would appear, that the Northmen frequently attacked, plundered, and burned that town. It is probable, that the sacred remains had been buried in the earth, to preserve them from profanation, and that the secret place of their deposition had been confided to only a few of the ecclesiastics, who perished through violence, or who had not been able to return afterwards, to indicate that exact spot, in which they had been laid. For a long time, the bishops, clergy and people of Down lamented this loss, until about the year 1185, when Malachy III. was bishop over that See. This pious prelate had been accustomed to offer earnest prayers to the Almighty, that the eagerly desired discovery might be made. One night, while engaged at prayer within the cathedral, Malachy observed a supernatural light, resembling a sunbeam, passing through the church and settling over a certain spot. This astonished the bishop, who prayed that the light might remain, until implements should be procured to dig beneath it. Accordingly, these being procured, beneath that illuminated place, the bodies of the three great saints were found; the body of St. Patrick occupied a central compartment, while the remains of St. Brigid and of St. Columba were placed on either side. With great rejoicing, he disinterred the bodies of those illustrious saints, and he placed them in three separate coffins. He then had them deposited in the same spot, whence they had been taken, and he took care to have the site exactly noted. In fine, the bones of St. Columkille were buried with great honour and veneration, in the one place with those of St. Patrick and of St. Brigid, within Dun-da-lethgles or Downpatrick cathedral, in Ulster.<sup>25</sup> About this time, the celebrated John De Courcy had procured possessions, in that part of the province; and to him, Bishop Malachy reported all the circumstances, connected with the miraculous discovery of the relics. Taking counsel together, it was resolved, that application should be made to the Pope at Rome, for permission to remove the sacred remains, to a more conspicuous and honourable position in the cathedral. At this time, Urban III. presided over the Universal Church. Supplication was made to him, that the relics of those saints should be translated in a solemn manner. Not alone was his sanction obtained, but the Pope nominated Cardinal Vivian, as his Legate for Ireland, with a commission to direct the undertaking. Accordingly, on the 9th of June, 1186, this public Translation of the remains was solemnized. No less than fifteen Bishops were present, besides many abbots

<sup>27</sup> His election to the papacy took place, on the 25th of November, A.D. 1185. He lived afterwards only one year and nearly

eleven months. See l'Abbé Fleury's "Histoire Ecclesiastique," tome xv., liv. lxxiv., sect. 1., p. 476.

and high dignitaries, with a great concourse of the clergy and laity, the Cardinal! Legate himself assisting. An office,<sup>26</sup> which is said to date back to the twelfth century, has been attributed to the approval of Cardinal Vivian, who assisted in the time of Pope Urban III.,<sup>27</sup> at this solemn Translation of the Relics of St. Patrick, St. Columba, and St. Brigid, in Downpatrick. This was a Double of the First Class, with an Octave. The Bollandists have fallen into an error, in placing the Finding of the Relics of Saints Patrick, Brigid and Columba,<sup>28</sup> at this date, which should rather be called that for their Translation.

ARTICLE III.—ST. BAITHINE OR BAOETHIN, OF TECH-BAOITHIN, IN THE COUNTY OF DONEGAL, AND ABBOT OF HY, IN SCOTLAND. [*Sixth Century*]. After St. Columba's departure from earth, the people mourned him, who was their souls' light, their learned one, their chief from right, who was God's messenger, who dispelled fears from them, and who used to explain the truth of words.<sup>1</sup> His spirit survived, however, in the monastery of Iona. From this nest of St. Columba, his monks, like sacred doves, took their flight to different places.<sup>2</sup> They supplied not only Ireland, Scotland and England with pious and learned teachers and missionaries, but even more distant nations received them as guests and guides. Iona continued to be the Archicænobium or chief monastery, while its abbots were the heads of all monasteries and congregations of Columba's followers, in Ireland and in Scotland, during his lifetime.<sup>3</sup> That great missionary, burning with apostolic fervour, while steadily and wisely pursuing his plans, for the conversion of kings, chiefs and people, founding churches and monasteries, and ordaining bishops and priests for the diffusion and preservation of the faith, was a model for all those who succeeded him. After the death of St. Columba, the monastery of Hy continued to have its regular succession of Abbots, and to flourish down to the ninth century.<sup>4</sup> The immediate successor of the founder was his near relative and most particular favourite St. Baothin. There is a Latin Manuscript *Vita S. Baithini* preserved among the Archives of the Franciscan Convent, Dublin;<sup>5</sup> also a Latin Manuscript *Vita S. Baythini*, at Bruxelles.<sup>6</sup> There is also a fragment of an Irish Life of this saint, preserved in a Manuscript<sup>7</sup> of Brother Michael O'Clery, and kept in the Burgundian Library, at Bruxelles. It was Colgan's intention, to have published Acts of St. Baithinus, at the 9th of June, as we find from the posthumous List of his Manuscripts.<sup>8</sup> This resolve he declared, likewise, in another place.<sup>9</sup> The Bollandists have given a Life of Saint Baithen,<sup>10</sup> with a short preface,<sup>11</sup> at the 9th day of June. This has

<sup>26</sup> See "Acta Sanctorum," tomus ii., Junii ix. Among the pretermitted feasts, p. 147.

ARTICLE III.—<sup>1</sup> Such is the encomium of Dallan Forgaill, in that ancient Tract, called *Amhra Choluin-chiile*.

<sup>2</sup> According to the statement of Prince O'Donnell. See Colgan's "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. iii., cap. lvi., p. 441.

<sup>3</sup> See Rev. John Smith's "Life of St. Columba," Appendix, pp. 161, 162.

<sup>4</sup> At that time, the Danes and Norwegians invaded the Island, and often committed great ravages. When they had embraced Christianity, the history of Iona may be traced in the Irish Annals to a much later

period. See the Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes O, *Chronicon Hyense*, pp. 369 to 413.

<sup>5</sup> In "Vite Sanctorum," ex Codice Inisensii, pp. 27 to 31.

<sup>6</sup> Among the Burgundian Library Manuscripts, vol. xxii., at fol. 201.

<sup>7</sup> It is classed, vol. iv., Nos. 2324-2340, in the Catalogue, at fol. 6.

<sup>8</sup> "Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum."

<sup>9</sup> See "Trias Thaumaturga," *Quarta Appendix ad Acta S. Columbæ*, cap. x., p. 488.

<sup>10</sup> See "Acta Sanctorum," tomus ii., Junii

been taken from a Salamancan Manuscript, which contained, likewise, the Acts of other Irish Saints. The Right Rev. Bishop Challoner,<sup>12</sup> Bishop Forbes,<sup>13</sup> and Rev. Dr. Reeves,<sup>14</sup> have special notices of this saint. This holy man was nearly related to the great St. Columkille. They were the sons of two brothers,<sup>15</sup> and consequently first cousins.<sup>16</sup> Wherefore, St. Baithen or Baitheneus, also called Baithenus and Baithinus, was the son of Brendan,<sup>17</sup> the son of Fergus, son to Conall Gulban.<sup>18</sup> This latter was son to the celebrated Niall of the Nine Hostages. He was likewise called Comin<sup>19</sup> or Cominus.<sup>20</sup> St. Baithen is said to have been born A.D. 536.<sup>21</sup> From his very infancy, he was diligently instructed by the illustrious Abbot, who impressed on his tender mind the words of Divine Wisdom.<sup>22</sup> He is distinguished, as being a *dalta*, or *alumnus*<sup>23</sup> of St. Columkille. According to his Acts,<sup>24</sup> from the time he was a child, Baithen had been educated by St. Columba. Under his holy discipline, he learned how to wage a perpetual war with idleness. As his years advanced, he grew stronger and more perfect, in the exercise of all good works. However, being a junior, by several years, he used to be always along with Colum Cille, because they were close in consanguinity and friendship, as they were thoroughly allied in the practice of holy works. Baithen was always either reading, or praying, or serving his neighbour.<sup>25</sup> Sometimes, for the latter purpose, his devotions were occasionally interrupted. When he used to eat food, he was wont to say, "Deus in adjutorium meum intende," between every two morsels.<sup>26</sup> His devotions were so continually practised, that even when he was travelling, or working, or eating, or conversing with any one, this holy man would still be communing

ix. De S. Baitheneo Abbate, Sancti Columbae Successore, in Iona Scotiae Insula, pp. 236 to 238.

<sup>11</sup> Styled *Præfaciuncula*. De Cultu Sancti: regiminis et obitus tempore.

<sup>12</sup> See "Britannia Sancta," part i., June 9th, pp. 356, 357.

<sup>13</sup> See "Kalendars of Scottish Saints," p. 274.

<sup>14</sup> See his Adamnan's "Life of St. Columba," p. 372.

<sup>15</sup> This is clearly shown, in the previous Life of St. Columba at this date, in the First Chapter. Also, in the Genealogical Table of the early Abbots of Hy, in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes N, p. 342.

<sup>16</sup> The Rev. Dr. Lanigan has incorrectly made him second cousin of St. Columba. See "Ecclesiastical History of Ireland," vol. ii., chap. xii., n. 241, p. 259.

<sup>17</sup> An ancient Irish poem refers to the father and the son, in these terms:—

μηρ πάς βρεναυον, ηειμ ζο παε  
αετ μαθ βαοιθιμ ηηεβεαρταε (ηο  
ηηεεεαρταε).

The following is an English translation:—

"Brenaun of happy career left not  
But only Baoithin of the goodly  
deeds."

—Leabhar Breachnach annro rir, or the Irish Version of the Historia Britonum of

Nennius, edited by the Rev. James Hen-  
thorn Todd, and by the Hon. Algernon  
Herbert, Additional Notes, No. xxii., p.  
cvi.

<sup>18</sup> According to Selbach and to the Genealogies of the Irish Saints. See Colgan's "Frias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. 3, num. 4, p. 480.

<sup>19</sup> See Bishop Challoner's "Britannia Sancta," part i., June 9th, p. 356.

<sup>20</sup> He is called "Baithene, qui est Conin, Sancti successoris Columbæ." Boece and Dempster omit *qui*. See Rev. William Reeves' Adamnan's "Life of St. Columba," Additional Notes A, n. (g), p. 245.

<sup>21</sup> According to Rev. Dr. O'Conor's "Re-  
rum Hibernicarum Scriptores," tomus ii.,  
Annales Tigernachi, at A.C. 536, have  
ηαηηηηαη βαεθιηηε οαηηα χολουμ-  
κιλλε.

<sup>22</sup> See *ibid.*

<sup>23</sup> See Rev. Dr. Reeves' Adamnan's  
"Life of St. Columba," lib. i., cap. 2, and  
n. (f), p. 19.

<sup>24</sup> As contained in the Salamancan copy,  
published by the Bollandists.

<sup>25</sup> The vi. vol. of the O'Longan Manu-  
scripts in the Royal Irish Academy, at p. 115,  
contains a story of St. Baithin which relates,  
that this saint never ceased his prayers and  
aspirations to God, in whatever occupation  
he was engaged.

<sup>26</sup> According to the O'Clerys. See Rev.  
Drs. Todd's and Reeves' "Martyrology of  
Donegal," pp. 164, 165.

with God,<sup>27</sup> and under his tunic, his hands were often clasped in prayer, without any one present knowing it. When he gathered corn along with the monks, he held one hand up beseeching God, while another hand was gathering the corn, as we are informed by the O'Clerys;<sup>28</sup> and the same account is contained in his Latin Acts,<sup>29</sup> where we are informed, he would not brush away the troublesome midges from his face. At one time, St. Columba sent him to excommunicate a certain family, that lived in a place called Druym-Cuill.<sup>30</sup> That night he remained fasting under an oak tree. To those sitting around Baoithen said: I feel unwilling this time to excommunicate that family, until I learn whether or not they shall become penitent. Therefore, let the weight of our judgment to be visited on them fall rather on this tree before the year closes." After a few days, lightning came from Heaven, and struck that tree, completely stripping off its bark; while, at the same time, a mighty wind laid its trunk prostrate on the earth, where it finally withered. In Ireland, Teach Baothin,<sup>31</sup> now Taughboyne,<sup>32</sup> in Cinel Conaill, or Donegal, is said to have been his chief church; but, whether he founded it, or lived there for any time, does not seem to be known. Again, a small monastery, in a place called Rath-Reginden,<sup>33</sup> was inhabited, and seemingly founded by one Baitan, who lived in Columba's time, and who became one of his monks. He is thought, by some, to have been identical with the present holy disciple; although, it cannot be ascertained correctly, if such were the case, or if that foundation took place before or after his parting from Ireland for the Scottish mission. We are told, however, that the site of Rath-Reginden is now unknown.<sup>34</sup> Among the literary works of some old bard is a poem, which takes the form of a dialogue, between St. Columba and St. Baothin.<sup>35</sup> This latter holy Abbot, likewise, has the reputation of having composed some Irish verses,<sup>36</sup> and as he was addicted to literary pursuits, we have no reason to doubt, but that he wrote some pieces during his lifetime. In the Acts of St. Columba, there is frequent mention of his cousin and bosom friend Baoithen. This saint was one of the twelve first disciples, and he is the first named, who sailed from Ireland to Scotland with him on the occasion of Columba's first setting out for Britain.<sup>37</sup> At Iona, Baoithen appears to have been appointed the dispensator, or economus, or steward, of that foundation, and he superintended the labours of the monks in the field. On

<sup>27</sup> See Bishop Challoner's "Britannia Sancta," part i., June 9th, p. 357.

<sup>28</sup> See Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 164, 165.

<sup>29</sup> As published by the Bollandists, from the Salamancan Manuscript.

<sup>30</sup> The Bollandist editor remarks, that there was a Druim-Cuillin, on the confines of Munster and Leinster, but within Fearceal, in Meath. Its abbot Barrindeus is said to have flourished, A.D. 591, wherefore the editor assumes this miracle recorded in the text must have taken place, before a monastery had been then founded. However, we believe the Druym-Cuill in question to have been quite in a different locality, but that it has not been identified.

<sup>31</sup> Anglicized "the house of Baothin." It is in the diocese of Raphoe. See Rev. Mervyn Archdall's "Monasticon Hibernicum," p. 105.

<sup>32</sup> This extensive parish of 15,773a. 3r. 7p. is in the barony of Raphoe, and it is de-

scribed on the "Ordnance Survey Townland Maps for the County of Donegal," sheets 54, 55, 62, 63, 70.

<sup>33</sup> This church was in the Diocese of Derry, and St. Baitanus or Boedanus, a disciple of St. Columba, dwelt there, according to Colgan. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. 2, p. 293.

<sup>34</sup> See Rev. Mervyn Archdall's "Monasticon Hibernicum," p. 93.

<sup>35</sup> It contains 48 stanzas, and a copy of it is to be found among the O'Longan Manuscripts, belonging to the Royal Irish Academy, in vol. iv., at p. 306.

<sup>36</sup> The Eighth Volume of the O'Longan Manuscripts in the Royal Irish Academy contains four quatrains by St. Baoithen, on the Munificence of St. Columkille, pp. 62, 63.

<sup>37</sup> See Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., p. 285.

<sup>38</sup> See this matter as more particularly re-



such an occasion, the monks once noticed a most fragrant odour, as if flowers, at a spot on the Island called Cuuleilne, and they asked the cause from Baoithen, who declared it was the spirit of their Abbot, who thus desired to refresh and comfort them, although he was not bodily present.<sup>38</sup> When St. Columba had established a religious foundation in Tiree, he appointed Baoithen superior of the dependent Monastery there at Magh-Lunge. His journeyings thither by sea are recorded in St. Columba's Acts, and on occasion of setting out, he was accustomed to invoke the great Abbot's blessing.<sup>39</sup> He also defended that Island from an invasion of evil spirits.<sup>40</sup> Thence, too, he occasionally visited Hy.<sup>41</sup> It is related, that on a particular occasion, Baithenus and Columbanus,<sup>42</sup> son of Beognus, came to St. Columkille, and entreated him to obtain next day from God a prosperous wind for them, as they intended to set out on the sea, yet in contrary directions. The saint answered: "Baithenus sailing from the port of Iona in the morning shall have a prosperous wind, until he arrives at the haven of Lungefield."<sup>43</sup> This God granted him, according to the saint's words; for, Baithenus crossed over the sea to the land of Ethica, and with flowing sails, on that day. Then, at nine o'clock, St. Columba sent for Columbanus<sup>44</sup> the Priest, and bade him make ready; as he told this voyager, that the south wind which favoured Baithenus should turn to the north, and this was accordingly effected. So Columbanus embarked for Ireland, in the afternoon, and he made the voyage with full sails and favourable winds. This miracle was wrought by virtue of St. Columba's prayers, because it is written: "All things are possible to him that believeth."<sup>45</sup> After Columbanus' departure on that day, St. Columba pronounced this prophecy regarding him: "The holy man Columbanus, whom I have blessed on departing, shall never more see me in this life. So indeed it fell out, for St. Columba departed to our Lord that very same year.<sup>46</sup> While living in Iona, Baithen blessed a spear, over which he marked a sign of the cross. Thenceforth, it could hurt no person, and it could not even pierce the skin of any animal. Wherefore, its iron was taken to a smith, and mixed with other iron.<sup>47</sup> At one time, Lugbeus his monk happened to hold the staff of Baithen in his hand, when it was slightly gnawed by a dog. Having the same staff with him, while travelling among the Picts, he came to one of their houses, when a furious dog rushed out barking at him. That animal seized the staff of Baithen with his teeth, but immediately fell dead, and thus the monk escaped his meditated violence. It is related, moreover, that no other person on this side of the Alps was comparable to Baoithen in scriptural and scientific knowledge. Such was the opinion expressed by one Fintin, the wise, son of Luppán,<sup>48</sup> and when some who were near him asked, if Baoithen were wiser than his master St. Columba, Fintin answered: "Know you not that I did not compare his *alumnus* to St. Columkille, full of the gifts of

lated in the previous Life of St. Columkille, chap. xii.

<sup>39</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 19.

<sup>40</sup> See *ibid.*, lib. iii., cap. 8.

<sup>41</sup> See *ibid.*, lib. ii., cap. 15.

<sup>42</sup> Otherwise known as St. Colman Elo, of Lynnally, whose feast is celebrated at the 26th of September.

<sup>43</sup> In the Ethica terra, the modern Tiree.

<sup>44</sup> Throughout one chapter of Adamnan he is called Columbanus, but elsewhere Colmanus, the two names being convertible.

See note (d), lib. i., cap. 5, p. 29.

<sup>45</sup> Mark ix., 22.

<sup>46</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 15, pp. 124, 125.

<sup>47</sup> The concluding part of this sentence is not so intelligible, "ne illa quidquam incidere."

<sup>48</sup> Notwithstanding this statement in the text, the Bollandists think him in a note to have been "Fintanus filius Aidi," who was miraculously healed by St. Columba, as read in his Life.

<sup>49</sup> Called in Latin "Campus Navis."

wisdom, but to other men? For the latter is only to be compared with the Patriarchs, Prophets, and Apostles of God, in whom the Holy Ghost, the fountain and source of wisdom and Divine prophecy, truly reigns; who according to the Apostolic sentence, becomes like—although there be dissimilar degrees—for through the choice of Heaven, he is made to bring salvation upon all. Yet, he is wise among the wise, a king among kings, an anchorite among anchorites, a monk among monks, and although popular among seculars he needlessly lowered himself; he was poor of heart among the poor after the manner of the Apostles, owing to the wealth of charity which glowed within his breast, rejoicing with the glad souls and weeping with those who lamented. But among all these gifts of Divine bounty, the true humility of Christ strongly reigns in him, as if it had been naturally implanted." When that pious man had borne testimony to the wisdom of both the master and the disciple, all who heard him were quite ready to adopt his opinion as incontrovertible. Many sick persons were cured by St. Baithen, and among these was one of his monks, named Trenanus, who had been dropsical. But, he was commanded not to reveal this cure to any person, so long as Baithen lived. Our saint also prophesied, that a few days before his death, the patient should undergo a similar cure, and this was fulfilled a very long time afterwards. By the efficacy of his prayers, he converted sometimes even the most hardened sinners. A story is told of one Beoanus—living beyond the Island Strait—who was an impious persecutor of the Church and a scoffer of the monks, and who had sent a messenger in derision to ask for the remains of their dinner. Then Baithen ordered the milk, which each of the brothers had left, to be poured into one vessel, and to be given to the messenger of Beoanus. No sooner had this unhappy man tasted it, than he felt a grievous internal complaint, and he found that death had already seized on him. However, he recognised in this intolerable anguish, that a just judgment had fallen upon him; and, he had the grace of becoming contrite, while he died after being reconciled to God. St. Baoithen also had the gift of casting out devils. Just at the time when he had succeeded the founder St. Columba, and while seated at table, he observed a foul demon looking in through a window. Raising his hand to make a sign of the cross over his monks, that evil spirit instantly vanished. The community afterwards inquired from him, for what reason he had signed in token of benediction, when he replied: "My brethren, the devil had looked in through the window at this very hour for dinner, to find if he could discover any of you negligent, either in making the sign of the cross, or in offering thanks to the Almighty. Understanding his craft, however, and having made that sign of the cross, he was overcome and he vanished as smoke." At one time, a monk of his order had been possessed, and so violent did he become, that manacles were applied, to prevent the maniac from tearing himself and others. Baithen was appealed to, that he might effect a cure, but through humility he distrusted any good result from his own merits. However, he selected some of his monks to take their maniac brother to Ireland, and there to seek the prayers of holy men, at its various churches. The result still continued to be unfavourable. At length, taking courage and offering up the Holy Sacrifice for that object, Baithen ordered the afflicted person into the church. There, in the presence of all the religious, the sufferer was restored to a sound state. Another monk, who

<sup>50</sup> He is mentioned in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 19, pp. 223 to 225.

<sup>51</sup> See the account given by the scholiast,

in "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. On the Calendar of Oengus, edited by Whitley Stokes, LL.D., p. ci.

dwelt in the monastery of Magh Lunga,<sup>49</sup> which St. Columba had founded in Heth, had been in like manner possessed. St. Baithen appeared, and pronounced these words in his presence: "You know, O demon, that between you and me, no compact has existed or can exist; and therefore, in the name of our Lord Jesus Christ, depart immediately from this possessed man." Wherefore the demon vanished, and that brother was restored to health. Even his garments were effective for similar purposes. On a certain occasion, one Fedgenus—perhaps Fechinus should be read—who was brother to the Abbot Virgnous,<sup>50</sup> desired to visit his kindred in Britain, and he brought with him a habit belonging to Baithen, believing that it should protect him from every danger and extricate him from every difficulty he might experience along the way. When he visited that province, he entered a house, in which he found a man possessed. The pilgrim at once placed the habit of Baithen over him, and instantly the demon disappeared, the man being restored to perfect health. To Baoethin, it was permitted to see the three grand chairs in heaven empty, and awaiting some of the saints of Erin, viz., the chair of gold, and a chair of silver, and a chair of glass. He told Colum Cille, at Ia or Iona, the vision which was shown to him.<sup>51</sup> Then Colum Cille gave the interpretation to him of what he had seen, for he was a famous prophet. St. Columba said: "The chair of gold, which thou hast seen, is the chair of Ciaran, son of the carpenter, the reward for his sanctity, and hospitality, and charity. The chair of silver, which thou hast seen, is thine own chair,<sup>52</sup> for the brightness and effulgence of thy piety. The chair of glass is my own chair, for although pure and bright, I am brittle and fragile, in consequence of the battles, which were fought on my account." After this event, St. Colum Cille<sup>53</sup> is said to have resolved upon the celebrated abstinence, *i.e.*, to take nettle pottage as food for the future, without dripping<sup>54</sup> or any fat whatever.<sup>55</sup> Baoithen was endowed with an incomparable wisdom, and knowledge of the holy Scriptures, and we may well infer, from the last words spoken by the great St. Columba, that he was accustomed to transcribe them, as to him had been committed the charge of continuing what his master had left unfinished.<sup>56</sup> The transmission of the Iona abbacy in one family, and for ages after the time of St. Columba, is one of the most remarkable facts in connexion with his institute.<sup>57</sup> The monks of old had no property in the church or monastery, however, but as servants and stewards to provide for its safe keeping.<sup>58</sup> After the death of Colum Cille, from among the men of Erin the Abbot of Iona was chosen, and he was most frequently selected from among the men of Cinell Conaill, as the O'Clerys remark. Even the appointment seems to have vested in the one chief family of that province. According to this tribal

<sup>49</sup> According to another statement, this chair was intended for St. Lai-rean, or Molassius of Devenish, as related in his *Life*, chapters xxviii. and xxix. See Colgan's "*Trias Thaumaturga*." *Secunda Appendix ad Acta S. Columba. Pars Prima*, p. 461.

<sup>53</sup> This name appears as a gloss, *i.e.* Colum Cille, over the words, *no chinnium*, in the text, says Dr. Todd.

<sup>54</sup> Colgan translates, the Irish word *ionmas*, *obsonium*. See "*Acta Sanctorum Hiberniæ*," Martii xxiv, Appendix ad Acta S. Mochtei, cap. 3, p. 734.

<sup>55</sup> See Rev. Drs. Todd's and Reeves' "*Martyrology of Donegal*," pp. 162 to 165.

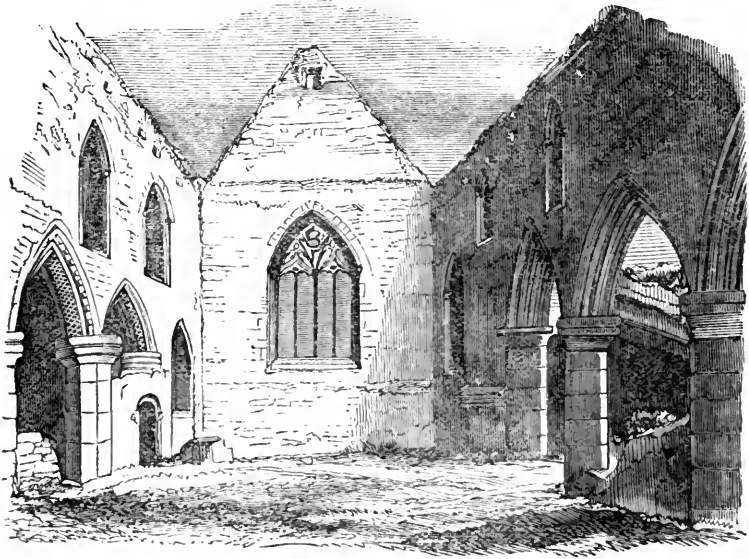
<sup>50</sup> Adamnan remarks, that the unfinished verse, which Baithen was to finish, admirably applied to himself: "Venite, filii, audite me, timorem Domini docebo vos."

<sup>57</sup> See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," Additional Notes O, p. 369, and following pages.

<sup>58</sup> See Rev. S. Maitland's "*The Dark Ages; a Series of Essays, intended to illustrate the State of Religion and Literature in the Ninth, Tenth, and Eleventh and Twelfth Centuries*," No. v., p. 74.

<sup>59</sup> It would seem, that he had been nominated by St. Columba himself, and he was probably designated as successor some time before the founder's death.

custom, Baithen was now chosen,<sup>59</sup> and St. Columba was immediately succeeded by him in the government of Hy, and consequently in the superintendence over the whole order or institution.<sup>60</sup> But, he did not long continue to govern the monastery and church at Iona, which must have disappeared ages ago,<sup>61</sup> and long before the Eclus Mor or great Cathedral and Abbey Church of the Diocese of the Isles had been erected in the early part of the thirteenth century. This is even now a ruin,<sup>62</sup> but the capitals of some bas-reliefs on its columns resemble many of those to be found in Ireland. The great master Columba had declared, that his disciple Baithen resembled St. John the Evangelist, the disciple of Christ, in his true inno-



Chancel of Abbey Church, Iona.

cence, in his perfect works, and in his prudent simplicity of character; but, that their respective teachers, bore no resemblance one to the other. To his last hour, notwithstanding the violent pains he suffered, Baoithen desisted not from his usual employments of writing, praying and teaching. Death surprised him, while praying at the altar, on a certain Tuesday, when a faintness seized upon him. The monks flocked around him in great lamentation, for they thought he was in the last agony. Then, the ministrator Diermitius cried out: "See brothers, between the feasts of both your seniors there is but a short interval." When he spoke these words, Baithen aroused from his sleep-swoon said: "If I have found favour in the sight of God, and if I have continued to please him by a perfect course to this day; I trust in him, that I shall not die until the Natalis of my great senior." This his desire was actually accomplished, and for six days more his life was prolonged.<sup>63</sup>

<sup>59</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. xv., p. 250.

<sup>61</sup> See Rev. Dr. J. F. S. Gordon's "Iona," pp. 25, 26.

<sup>62</sup> The accompanying illustration of the

interior is from an improved drawing in Billing's "Baronial and Ecclesiastical Antiquities of Scotland," reduced by William F. Wakeman, and drawn on the wood, engraved by Mrs. Millard.

<sup>63</sup> See the Bollandists' "Acta Sancto-

According to some, Baoithin resigned his soul to Heaven, after three<sup>64</sup> or four<sup>65</sup> years of rule on the same day of the month, that Colum Cille went to Heaven. He departed this life in 595, according to the statement of some writers. This, however, cannot be admitted, as it seems altogether most probable, that St. Columkille himself was then living. It is supposed, by Archbishop Ussher and by Rev. Dr. Lanigan,<sup>66</sup> that as immediate successor of St. Columba, his cousin St. Baoithen, survived him only for a year, neither more nor less, and that he died, A.D. 598. That the day was June the 9th—coinciding with the festival of the illustrious Columkille—is on record,<sup>67</sup> and not doubted by any historical writer. Archbishop Ussher places the day of his departure on the “*feria secunda*,” answering to Monday.<sup>68</sup> He died A.D. 600,<sup>69</sup> or 601,<sup>70</sup> according to other authorities. He was interred at Iona, and most probably in the Relig Oran. His memory was venerated, both at Iona and at Teagh-Baithin,<sup>71</sup> or Taughboyne, in Tir Enda, county of Donegal. He was reputed to be the founder of this latter church.<sup>72</sup> From the bell of St. Baodain or Bothan, it is a common practice of the Donegal people to allow their herds to drink annually from the water of St. Bothan’s river. The people too of that district admit the curative efficacy of quenching their thirst, with a draft of the river water, and taken from the bell.<sup>73</sup> In the “*Feilire of St. Ængus*,” St. Baithine’s feast is coupled with that of St. Columkille, on the 9th day of June, with an eulogy, in which he is called the high and angelic.<sup>74</sup> The name of Baithine is found simply registered at this same date, in the Martyrology of Tal-lagh.<sup>75</sup> On the 9th of June, in the Martyrology of Donegal,<sup>76</sup> a festival is recorded, in honour of Baoithin, abbot of I-Colum Cille. Among the legends, relating to St. Baoithin, is the following story. In consequence of his abstemiousness, the impression of his ribs through his woollen tunic was seen in the sandy beach, which is by the side of Ia, where he used to lie on it at night.<sup>77</sup> This saint was a most perfect pattern of all virtues, especially of devotion and humility; he was favoured, also, with the gift of prophecy, and of miracles.

ARTICLE IV.—ST. CUMMIN, A BISHOP, AND A MONK AT BOBBIO.  
[*Seventh Century.*] The devotion of the Catholic Church, with regard to the

rum,” toms ii., Junii ix. De S. Baitheneo Abbate, &c., num. 1 to 10, pp. 237, 238, with notes.

<sup>64</sup> According to Rev. Dr. Reeves, he enjoyed the Abbacy for three years.

<sup>65</sup> Such is the statement of the O’Clerys.

<sup>66</sup> See “*Ecclesiastical History of Ireland*,” vol. ii., chap. xii., sect. xv., p. 250.

<sup>67</sup> See Colgan’s “*Trias Thaumaturga*,” *Quarta Vita S. Columbæ*, lib. ii., cap. xlv., p. 363, and n. 38, p. 384.

<sup>68</sup> See “*Britannicarum Ecclesiarum Antiquitates*,” cap. xvii., p. 498, and *Index Chronologicus*, A.D., DXCVIII., p. 535.

<sup>69</sup> See Rev. William Reeves’ Adamnan’s “*Life of St. Columba*, Additional Notes O, p. 372. Such, too, is the year given by the O’Clerys.

<sup>70</sup> See Bishop Challenor’s “*Britannia Sancta*,” part i., June 9th, p. 357. This is also the date given, as the opinion of the Bollandist editor. See “*Acta Sanctorum*,” toms ii., Junii ix. De S. Baitheneo Abbate, &c. *Præfatiuncula*, num. 3, p. 236.

<sup>71</sup> It is Latinized “*Æde Baitheni in Tironallia*,” by Colgan. See “*Trias Thaumaturga*,” *Quarta Appendix ad Acta S. Columbæ*, cap. 3, num. 4, p. 480.

<sup>72</sup> See “*Memoir of the City and North-Western Liberties of Londonderry*,” part ii., sect. 2, p. 26.

<sup>73</sup> See “*Notice of some popular Superstitions still extant, in Connexion with certain of the primitive Ecclesiastical Hand-Bells of Ireland*,” by John Bell, Esq., Dungannon, F.S.A., Scotland, in “*Proceedings of the Society of Antiquities of Scotland*,” vol. i., p. 54.

<sup>74</sup> See “*Transactions of the Royal Irish Academy*,” *Irish Manuscript Series*, vol. i. On the Calendar of Oengus, edited by Whitley Stokes, LL.D., p. xciii.

<sup>75</sup> Edited by the Rev. Dr. Kelly, p. xxvi.

<sup>76</sup> Edited by Drs. Todd and Reeves, pp. 162, 163.

<sup>77</sup> “The story here alluded to is told with some curious and interesting circumstances,

remission of sins in the Sacrament of Penance, and the early practice of confession, are most clearly revealed in the Acts and writings of our saints, and especially in those of the present holy Bishop. His Acts are to be found briefly entered in the old Chronicle of Bobbio,<sup>1</sup> and in the learned work of Ughelli,<sup>2</sup> in which they are quoted. The Bollandists also give them,<sup>3</sup> from the same sources.<sup>4</sup> This Cumian or Cummin has been noticed at the 12th of January, by Colgan;<sup>5</sup> but, he falls here into an evident anachronism, by confounding the present saint, with a Cumian of Antrim, who died A.D. 658. Nearly all we can know, about the present holy man, is gleaned from the epitaph, which for centuries was legible on his tomb. St. Cummin of Bobbio<sup>6</sup> was a native of Scotia or Ireland. He was born, it seems probable, in the seventh century. The precise place of his nativity, however, is unknown. Much distinguished by the respectability of his descent, and by his excellent qualities of mind and person, he was esteemed and admired by all who had an opportunity of forming acquaintance with him. He appears to have been a bishop in Ireland for many years.<sup>7</sup> Inspired with a love of God, he resolved on devoting his earthly existence to the monastic profession. At a late period of his life, St. Cummin left his native country for such a purpose. His course was directed towards Italy, and Bobbio,<sup>8</sup> where a celebrated monastery had been founded by his illustrious countryman St. Columbanus, appears to have been the place he chose for his rest in this life. At that period, Cummin had attained his seventy-fifth year.<sup>9</sup> That Cummin was a Bishop is ascertained from his epitaph; but, whether this was before or after his arrival in Italy, we are not informed.<sup>10</sup> It is sufficiently probable, however, he must have resigned his episcopal office in Ireland, to become a religious in Italy. The famous monastery of Bobbio, founded by his countryman St. Columbanus,<sup>11</sup> received him within its cloisters. There, he sedulously prac-

here omitted, in the Scholia to the Felire of Aengus, at June 9th." Note by Dr. Todd.

ARTICLE IV.—<sup>1</sup> Noticed as Chronicon Bobiensis. This Manuscript was kept in the Bibliotheca Aniciana.

<sup>2</sup> "See *"Italia Sacra,"* tomus iv., Bobienses Abbates, at col. 959.

<sup>3</sup> See the *"Acta Sanctorum,"* tomus ii., Junii ix. De Sancto Cumiano, Episcopo Scoto Bobii in Italia, p. 244.

<sup>4</sup> Their account professes to be a *"Sylloge Historica ex Monumentis Bobiensibus apud Ughellum,"* in three paragraphs.

<sup>5</sup> See *"Acta Sanctorum Hiberniæ,"* Januarii xii. De S. Cumiano Episcopo Bobii sepulto, pp. 58, 59. According to Dr. Lanigan, it is said, that Luitprand's reign did not begin until long after this year. See *"Ecclesiastical History of Ireland,"* vol. iii., chap. xix., sect. x., n. 110, p. 174.

<sup>6</sup> This celebrated monastery had at one time 700 valuable Manuscripts; one half of these were sold to Cardinal Frederic, and the other half passed to the Vatican Library, while many are yet preserved in the Ambrosian Library at Milan. Bobbio is in Northern Italy, and at the foot of the Apennines. "Dans ces temps de barbarie, le cloître et les montagnes furent l'asile des lettres; publiés, commentés, traduits de nos jours par d'habiles écrivains et habiles écri-

vains et des éditeurs exercés, ces doctes débris se répandent avec gloire et avec éclat dans le monde civilisé."—M. Valéry's *"Voyages Historiques, Littéraires et Artistiques en Italie, Guide Raisonné et Complet du Voyageur et de l'Artiste,"* tome i., chap. ix., pp. 109, 110, and n. 1. Deuxième édition. Paris, 1838, 8vo.

<sup>7</sup> See *"A Dictionary of Christian Biography,"* edited by William Smith, LL.D., and Henry Wace, M.A., vol. i., p. 721.

<sup>8</sup> It is situated in a valley, near the left bank of the Trebbia, in a province of Piedmont. "Besides the cathedral, the church and former convent of St. Columbanus are deserving of notice."—Charles Knight's *"English Cyclopaedia,"* Geography, vol. i., cols. 1129, 1130.

<sup>9</sup> See Mabillon's *"Annales Ordinis S. Benedicti,"* tomus ii., lib. xx., sect. liv., p. 67.

<sup>10</sup> See Ughelli's *"Italia Sacra,"* tomus iv., cols. 959, 960, from which the Bollandists appear to have copied his Epitaph.

<sup>11</sup> His festival occurs at the 21st of November.

<sup>12</sup> After him, until A.D. 846, a record of some Abbots is wanting. A very interesting account of this Abbey and of its Abbots may be found in Ughelli's *"Italia Sacra,"* tomus iv., Bobienses Abbates, cols. 950 to 979.

tised the rules of its founder, and it seems probable enough, that the Abbot Congelus<sup>12</sup>—from the name apparently an Irishman—and the fourth Abbot of Bobbio<sup>13</sup> was then his superior. By the observance of continual prayer, watching, and fasting, his life was rendered most exemplary. He is said to have lived seventeen years in this house; but, according to Mabillon,<sup>14</sup> he dwelt there for more than twenty years, like a fresh recruit for that spiritual warfare in which he had been engaged. His very great modesty, piety, prudence and perfect disposition endeared him to all the brethren.<sup>15</sup> These virtues were practised until his dying day. By some writers it has been stated, that St. Cummin of Bobbio left behind him what is known as Cumian's Penitential.<sup>16</sup> This had been drawn from the Canons of various Councils, and from St. Columban's Penitential. In fact, many literal extracts from this latter are found in the former one, which lends a great degree of probability to the conjecture.<sup>17</sup> Two Manuscript copies<sup>18</sup> of St. Cummin's Penitential are preserved in St. Gall's Library. There is also a Darmstadt Codex<sup>19</sup> of the ninth century, and a Vienna Manuscript<sup>20</sup> of the tenth century, containing it. The first printed edition appeared in 1621, and afterwards it was inserted by Father Fleming, in his "Collectanea Sacra."<sup>21</sup> The last and best edition was published, by the learned Professor Dr. Wasser-schleben,<sup>22</sup> in 1851. The quarto-deciman celebration of Easter is condemned in this Penitential, and similar Treatises of the eighth, ninth and tenth centuries often cite the Canons of St. Cummin.<sup>23</sup> A Codex found in St. Gall's monastery<sup>24</sup> renders the first part of the Penitentials of St. Columban and of

<sup>13</sup> The immediate successor of Columbanus was St. Attala or Attalas, whose feast is held on the 6th of the March Ides; next was St. Bertulphus, whose feast occurs on the 14th of the September Kalends; the fourth was Congelus, about whom nothing more seems to be known.

<sup>14</sup> See "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. liv., p. 67.

<sup>15</sup> See *ibid.*

<sup>16</sup> However, in Mre L. Ellies du Pin's "Nouvelle Bibliothèque des Auteurs Ecclesiastiques," it is stated of the author, "on ne sçait pas d'où il étoit, ni qui il étoit." It is then conjectured, that he was Cumin Fada or the Long, son to King Fiachna, born A.D. 592, and dying A.D. 662. See tome vi., p. 9.

<sup>17</sup> Such is the opinion of Dr. Wasser-schleben, inasmuch as it had been chiefly preserved among the Manuscripts, that once belonged to the Monastery of Bobbio, and because it was well known to the French and Italian compilers of the ninth and tenth centuries.

<sup>18</sup> These are of the ninth century, and they are classed Nos. 550 and 675.

<sup>19</sup> Classed No. 91.

<sup>20</sup> Codex Theologicus, No. 651.

<sup>21</sup> Printed at Louvain, A.D. 1667, 4to.

<sup>22</sup> In his work, published at Halle, "Bus-sordnungen der Abendländischer Kirche," pp. 460 to 493.

<sup>23</sup> For the most part with the simple title *Judicium Cummeani*. See "Essays on the Origin, Doctrines, and Discipline of the

Early Irish Church," by the Rev. Dr. Moran, Vice-Rector of the Irish College, Rome, Appendix No. III. A, pp. 250 to 252

<sup>24</sup> In the year 1683, when the learned Father John Mabillon had a literary tour of inspection through the German Libraries, he visited St. Gall, where he spent five days, and he has left us an extract taken from its archives, in the following terms, while he tells us, that it was drawn from the Penitential of Cummean Abbot, born in Scotia, and whom he identifies with Cummeus Albus, who flourished in the seventh century, and who wrote the Life of St. Columba, Abbot of Hy. "De remediis vulnerum secundum priorum Patrum diffinitionem dicitur, sacris tibi eloquiis, mi fidelissime Frater, antea medicamina compendii ratione intinemus. Prima itaque est remissio, qua baptisamur in aqua . . . Secunda remissio caritatis . . . Tertia elemosynarum fructus . . . Quarta profusio lacrymarum . . . Quinta criminum confessio . . . Sexta afflictio cordis et corporis . . . Septima emendatio morum . . . Octava intercessio sanctorum . . . Nona bona misericordiae et fidei meritum . . . Decima conversio et salus aliorum . . . Undecima indulgentia et remissio nostra . . . Duodecima passio martyrii."—"Vetera Analecta." *Iter Germanicum*, pp. 6, 7, and *Variæ Observationes ex MS. Codicibus Germanicis*, pp. 17, 18.

<sup>25</sup> The text of Cummin's Penitential is to

St. Cummin,<sup>25</sup> in precisely the same terms. This Manuscript is called the Penitential of St. Cummin,<sup>26</sup> by some thought to have been St. Cummeus Albus, Abbot of Iona.<sup>27</sup> This Penitential has been attributed, however, to St. Cummin Foda,<sup>28</sup> as the author, and with every appearance of probability, owing to certain proofs that have been given. These are chiefly derivable from a Manuscript collection of Canons,<sup>29</sup> preserved in the Vatican Archives ; and in it, a long extract is given from the Penitential, expressly cited as "inquisitio Acumiani Longii." This was written towards the close of the ninth or the beginning of the tenth century.<sup>30</sup> After having attained the exceedingly advanced age of ninety-five years and four months,<sup>31</sup> the spirit of Cumian separated from its mortal prison. His death is made to fall within the eighth century, according to some accounts.<sup>32</sup> We are informed, that in the Calendar of Bobbio, his festival has been assigned to the 9th of June.<sup>33</sup> This probably was the day of his death, although others place it, at the 10th of August.<sup>34</sup> He was buried in the church at Bobbio, where the body of St. Columbanus rested, apparently under or near the high altar ; at least, from the year 1480, it has been preserved there in a stone chest, with sculptures representing him as kneeling before the Pope, in the act of giving him a vase filled with relics. In the crypt to the left of the principal altar, the body of St. Cummin is preserved in a stone chest.<sup>35</sup> Luitprand, King of Lombardy, adorned his tomb with precious stones. This monarch also procured an epitaph,<sup>36</sup> to be written for him, by a certain Joannes Magister. The three

be found in the Bibliotheca Maxima Patrum, vol. xii., pp. 41. *et seq.* Also, it is to be found in "Cursus Completus Patrologiæ," vol. lxxxvii., pp. 979, *et seq.*

<sup>26</sup> See Ceillier's "Histoire des Auteurs Ecclesiastiques," tome xviii., chap. xiii., Art. ii., sect. i., p. 480. Addenda, *ibid.*, chap. xxxi., sect. iii., p. 659.

<sup>27</sup> See Bishop Tanner's "Bibliotheca Britannico-Hibernica," p. 212.

<sup>28</sup> Venerated at the 12th of November, where notices of him may be found.

<sup>29</sup> It is classed No. 1349.

<sup>30</sup> According to Cardinal Mai, in "Spicilegium Romanum," tomus vi., pp. 396, *et seq.*

<sup>31</sup> See "A Dictionary of Christian Biography," edited by William Smith, LL.D., and Henry Wace, M.A., vol. i., p. 721.

<sup>32</sup> See Les Petits Bollandistes, "Vies des Saints," tome vi., ix<sup>e</sup> Jour de Juin, p. 534.

<sup>33</sup> Mabillon writes "festum ejus assignatur v. idus Junii, qui forte elevationis est dies."—"Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. liv., p. 67.

<sup>34</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. viii., p. 171.

<sup>35</sup> See Very Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. ii., p. 95.

<sup>36</sup> The Bollandists give the following version of it :—

"Hic sacra Beati membra Cumiani solvuntur :  
Cujus cœlum penetrans anima cum Angelis gaudet.

Iste fuit magnus dignitate, genere, forma :

Hunc misit Scotia fines ad Italicos senem.

Locatus in Bobbio, Domini constrictus amore ;

Ubi venerandi dogma Columbiani servando,

Vigilans, jejunius, indefessus, sedulo orans,

Olympiades quatuor uniusque curriculum anni

Sic vixit feliciter, ut felix modo credatur,

Mitis, prudens, pius, fratribus pacificus cunctis.

Huic ætatis anni fuerunt nonies deni,

Lustrum quoque unum, mensesque quatuor simul.

At, Pater egregie, potens intercessor existe,

Pro gloriosissimo Luitprando Rege, qui tuam

Pretioso lapide tumbam decoravit devotus,

Sic manifestum, alium ubi tegitur corpus.

Conditus est hic Domnus Cumianus Episcopus

xiv. Kal. Septemb. Fecit Joannes."

<sup>37</sup> Thus we read :—

"Sit manifestum, alium ubi tegitur corpus :

Opertus est hic domnus Cumnianus episcopus.

XIII. Kal. Septembris fecit Johannes."

Such is a portion of the epitaph, as found in



last lines<sup>37</sup> of this Epitaph have given rise to some controversy, regarding the day of this saint's death. From the inscription it has been assumed, that the saint died during the royal tenure of Luitprand;<sup>38</sup> yet, the epitaph as cited only says, that his tomb was decorated by this king. Thus, Cummin's death might have occurred, long before Luitprand's rule. This particular date mentioned is understood by Colgan, as referring to the day, on which John composed that epitaph.<sup>39</sup> Such a conjecture would seem altogether very probable. While citing it, the Rev. Dr. Lanigan gives his own opinion, that it records the exact date of Cummin's death, and of his elevation to eternal glory.<sup>40</sup> If such be the true reading, the 19th of August must be regarded as the day for his decease.<sup>41</sup> At the commencement of the last century, St. Cummin's stone tomb was pointed out, on the left side of the high altar, in Bobbio crypt. There his relics were preserved, and on the high altar reposed the bones of the renowned Columbanus,<sup>42</sup> under an unadorned stone *tumulus*. On either side, two altars contained the remains of the holy abbots, Attala and Bertulf.<sup>43</sup> Whatever little decoration surrounded the last resting place of these celebrated saints could not tempt the cupidity of avaricious or impious men. Yet, much might be observed, there, which was calculated to excite pious persons to entertain devout reminiscences and reflection.

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ARTICLE V.—ST. MOTHORIAN, TORANNAN, OR MOTHORIA, OF DRUIM-CHLIABH, NOW DRUMCLIFF, COUNTY OF SLIGO. [*Seventh Century.*] A festival in honour of Mothoria, Domnaig Cliabra, appears in the Martyrology of Tallagh,<sup>1</sup> at the 9th of June. His place is now known as Drumcliff, in the barony of Carbury, and county of Sligo. This holy man's name occurs, also at this day, in the Martyrologies of Marianus O'Gorman<sup>2</sup> and of Cathal Maguire.<sup>3</sup> In the Martyrology of Donegal,<sup>4</sup> at the same date, his name is given, as Mothoria,<sup>5</sup> of Drum Chliabh. The Life of Colum Cille states, that it was Aodh, son of Ainmire, King of Erin, that gave Druim Chliabh to Colum Cille, and that Colum Cille blessed the place, and left a cleric of his people there, in successorship of the place. He is called Motharian of Druaim Cliabh, in Prince O'Donnell's Life of St. Columba.<sup>6</sup>

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ARTICLE VI.—ST. DAFHINNA OR DAFHIONNA, SON OF DEGLAN OR DECLAIN. The name Dathinna mac Declain is found in the Martyrology

Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. liv. p. 67. A version somewhat different, is met with in other accounts.

<sup>38</sup> He ruled as King over the Lombards, from A.D. 712 to A.D. 744. See Michaud's "Biographie Universelle, Ancienne et Moderne," tomus xxv., Art. Luitprand ou Luitprand, pp. 460, 461.

<sup>39</sup> See "Acta Sanctorum Hiberniæ," Januarii xii. De S. Cumiano Episcopo Bobii sepulto, n. 6, pp. 58, 59. However, Mabillon forms a different opinion. See "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. liv., p. 67.

<sup>40</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xix., sect. viii., n. 110, p. 175.

<sup>41</sup> But Colgan asserts, that in all Irish Calendars he had examined, no saint bear-

ing this name is set down on that day, although very many saints of the name are commemorated throughout the year. See "Acta Sanctorum Hiberniæ," Januarii xii. De S. Cumiano Episcopo Bobii sepulto, n. 6, pp. 58, 59.

<sup>42</sup> See Charles Knight's "English Cyclopaedia," Geography, vol. i., col. 1130.

<sup>43</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sect. liv., p. 67. ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi. We suspect an error of transcription here, in the name of his place.

<sup>2</sup> By him styled "Sanctus Mothoria de Druim Cliabh vir sanctissimus.

<sup>3</sup> Thus noticed by him, "Mothorianus de Druim-Chliabh."

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 164, 165.

<sup>5</sup> See also Rev. Dr. Reeves' Adamnan's

of Tallagh,<sup>1</sup> at the 9th of June. We have not been able to glean any other particulars concerning him. At the same date, the Martyrology of Donegal<sup>2</sup> also registers the name of Dafhionna, son of Deglan.

ARTICLE VII.—FEAST OF A HOLY WOMAN WHOSE NAME IS UNKNOWN, AND WHO WAS BORNE INTO HEAVEN BY ANGELS. [*Sixth Century.*] At this date, we find introduced into a Calendar<sup>1</sup> the festival of a beatified woman, whose name is not known, but whose soul St. Columkille beheld ascending into Heaven.<sup>2</sup> After a great struggle with demons, the Angels came to receive her into the mansions of everlasting bliss. This festival is noted by the Bollandists,<sup>3</sup> among the pretermitted saints.

ARTICLE VIII.—ST. AMALGHAIHDH MAC EACHACH. In the Martyrology of Tallagh,<sup>1</sup> a festival of honour in Amalghaidh mac Eachach is recorded at the 9th of June. Little more seems to be known concerning this saint. In the Martyrology of Donegal,<sup>2</sup> we find an almost similar entry, and at the same date, of Amhalgaidh, son of Eochaidh.

ARTICLE IX.—CRUIMTHER, MAC UA NESSE. The Martyrology of Tallagh<sup>1</sup> mentions, that veneration was paid, at the 9th of June, to Crumther mac h Nessi. His proper name seems to be unknown, for he is set down only as a Priest. We find his name entered, also, in the Martyrology of Donegal,<sup>2</sup> at the same date, as Cruimther<sup>3</sup> Mac Ua Nesse.

ARTICLE X.—FESTIVAL ASCRIBED TO ST. COLMAN. At the 9th June, the Bollandists<sup>1</sup> quote Father Henry Fitzsimon<sup>2</sup> for the Feast of St. Colman; but, they do not pretend to particularize who he had been, among the many Irish Saints bearing that name.

ARTICLE XI.—ST. COME, OR COMUS, ABBOT. [*Sixth Century.*] In Adam King's Kalendar, at the 9th of June, is entered the feast of a St. Come, said to have been Abbot and Confessor in Scotland, under King Aidanus.<sup>1</sup> Also, he is commemorated by Dempster, in his *Menologium Scotorum*,<sup>2</sup> as

<sup>1</sup> "Life of St. Columba," Additional Notes G, num. 5, p. 279.

<sup>6</sup> See "Trias Thaumaturga," *Quinta Vita S. Columbæ*, lib. i., cap. lx., p. 399, and n. 54, p. 450.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Rev. Drs. Todd and Reeves, pp. 164, 165.

ARTICLE VII.—<sup>1</sup> In *Gynæceo Arturi*.

<sup>2</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. iii., cap. 9, pp. 208, 209.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Junii ix., p. 148. Also *Vita Secunda S. Columbæ*, lib. iii., cap. i., num. 89, p. 229.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 164, 165.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 164, 165.

<sup>3</sup> In a note, Dr. Todd says: "The word *cruimther*, the Celtic form of the word *fresbyter*, signifies a priest." He adds, "but here it seems used as a proper name."

ARTICLE X.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Junii ix. Among the pretermitted saints, p. 148.

<sup>2</sup> *Catalogus Sanctorum aliquorum Hiberniæ*.

ARTICLE XI.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 154.

<sup>2</sup> See *ibid.*, p. 202.

an Abbot, at the same date. He must have flourished in the time of St. Columkille, who was contemporaneous with King Aidanus. He is also alluded to by Camerarius<sup>3</sup> as an Abbot,<sup>4</sup> and by the Bollandists,<sup>5</sup> at this date.

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## Tenth Day of June.

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ARTICLE I.—ST. ILLADAN OR IOLLADHAN, SON OF EOCHAIDH, BISHOP OF RATHLIPHTHEN, NOW RATHLIHEN, KING'S COUNTY.

[SIXTH CENTURY.]

A few particulars only are recorded of this holy man, and these are to be found chiefly in the Life of St. Aidus,<sup>1</sup> Bishop of Killare. The pedigree as given in the Irish Genealogies refers his origin to the pagan Monarch of Ireland Laoighre, who was contemporaneous with St. Patrick,<sup>2</sup> and whose death is recorded with curious incidents, at A.D. 458.<sup>3</sup> To the latter, he was great-grandson, being third in descent. This holy man called Illadan or Iolladhan was son to Damen, son of Ennius, who was son to Laoghaire, King of Ireland.<sup>4</sup> He is also named Illand or Illandus. He was descended from the race of Niall of the Nine Hostages,<sup>5</sup> as we can glean from the foregoing pedigree. It is not improbable, he had been born in that particular part of Meath province; with which his memory is especially connected, and in the earlier period of the sixth century. According to Ussher, our saint flourished, in the year 540.<sup>6</sup> Having left the cares of this world, Illand became Abbot over some monks, at a place called Rathlibhthen, in a part of ancient Meath, called Feara Ceall. This now comprises Ballycown and Ballyboy baronies, in the King's County.<sup>7</sup> The place called Rath Liphthen, in Firceall, Meath, where he was venerated, has been identified with Rathlihen, or Rathlin, a part of Killoughy parish,<sup>8</sup> barony of Ballyboy, in the King's County.<sup>9</sup> This place is Latinized *Arx Libteni*; and doubtless, it was so called from an

<sup>3</sup> See *ibid.*, p. 238.

<sup>4</sup> Thus entered by the Bollandists: "S. Comus Abbas, Regii in Mara insula caustri."

<sup>5</sup> See "Acta Sanctorum," tomus ii., Junii ix. Among the pretermitted saints, p. 148.

ARTICLE I.—<sup>1</sup> He is commemorated by two festivals, in our Irish Calendars, viz., at February 23rd, and at November 10th. The reader is referred to his Life, at the latter date.

<sup>2</sup> See the Third Volume of this work, at the 17th of March, Art. i. Life of St. Patrick, chap. viii., ix.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 144, 145, and nn. (f, g, h).

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxviii. Februarii, Vita S. Aidi Epis.

et Confessoris, n. 7, p. 422.

<sup>5</sup> According to Selbach, and the "Genealogies of the Irish Saints."

<sup>6</sup> See Ussher's "Britannicarum Ecclesiasticarum Antiquitates," Index Chronologicus, p. 529.

<sup>7</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. iii., n. 43, p. 12.

<sup>8</sup> See it described, on "Ordnance Survey Townland Maps for the King's County," sheets 15, 16, 23, 24, 25, 31, 32.

<sup>9</sup> In the first instance, by Thomas O'Conor, in "Letters containing Information relative to the Antiquities of the King's County, collected during the Progress of the Ordnance Survey in 1837-8," vol. ii. Mr. O'Conor's Letter, dated Roscrea, February 5th, 1838, pp. 119, 120.

<sup>10</sup> It is shown, on the "Ordnance Survey

ancient Fort, which rose near the site of the old monastery, and probably at a much earlier period than the erection of the latter building. It has been known as Rathlibhthen, a townland denomination a few miles from the town of Frankfort, in the King's County. It is also written, Ralihin, and Rathlihin,<sup>10</sup> but locally pronounced Rawleen. We have no means for knowing if our saint had been the original founder of the first monastery in this locality; yet, it appears highly probable, as he lived in an age so remote from the present time. Here, there was a school, in which the Sacred Scriptures were taught, as also where secular learning was cultivated.<sup>11</sup> It is supposed, this saint founded his monastery, about the middle of the sixth century.<sup>12</sup> St. Illand was a principal instrument, in the hands of God, for determining the ecclesiastical vocation of St. Aidus, Bishop of Killare, whom he instructed, and sent on his mission.<sup>13</sup> Our saint, besides being Abbot, exercised episcopal jurisdiction, also, as we find him called Bishop, in the Life of St. Aidus.<sup>14</sup> The ruins of an old church yet lie within Rathlihin townland, in Killoughy parish. An enclosed cemetery now surrounds them. Only a few years back, the plan and form of the old chapel were distinguishable. But the stones—excepting some of those in the west end—were torn down, and used in building a wall round the cemetery. The church was twenty-two feet six inches in width;<sup>15</sup> and it measured about 60 feet in length, so far as could be calculated by the writer. At the western gable, on the inside, there was an apartment, with a coved stone roof, extending the whole breadth of this edifice. Mortar still remaining on the roof shows, that it had been built over wicker-work. However, it is now greatly injured, owing to an act of Vandalism which the people of that neighbourhood allowed to be perpetrated over twenty years ago. A pious person having bequeathed a small sum of money to have a wall erected round the exposed graveyard, a stonemason contracted for its erection, and he at once proceeded to pull down the old church walls—then tolerably perfect—so that their materials were used for his purpose. Excepting the coved-roof chamber or cell, nearly every other part of the church has been removed, and even a considerable portion of that has been destroyed, as we were assured on the spot by a guide, who was cognizant of the facts we have already related. The east gable has been pulled down to within a few feet of the soil on the outside; interiorly, it supports one side of the coved-roof.<sup>16</sup> A small fragment of the north side wall stands.<sup>17</sup> The fine limestone of the district had been used in constructing the entire building. Immediately south of the churchyard, there is a very remarkable moat, which like so many of its class in Ireland appears to have been in great part the work of human hands. Advantage had been taken of a natural eminence, to scarp it into an artificial and a symmetrical shape, probably to place a fortification on the upper surface. About a quarter of a mile to the same side of it, Lady Well<sup>18</sup> is

Townland Maps for the King's County," sheet 24.

<sup>10</sup> See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 498.

<sup>11</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxv., p. 618.

<sup>12</sup> See Colgan's "Acta Sanctorum Hibernie," xxviii. Februarii. Vita S. Aidi Episc. et Confessoris, cap. iv., v., vi., pp. 418. 419.

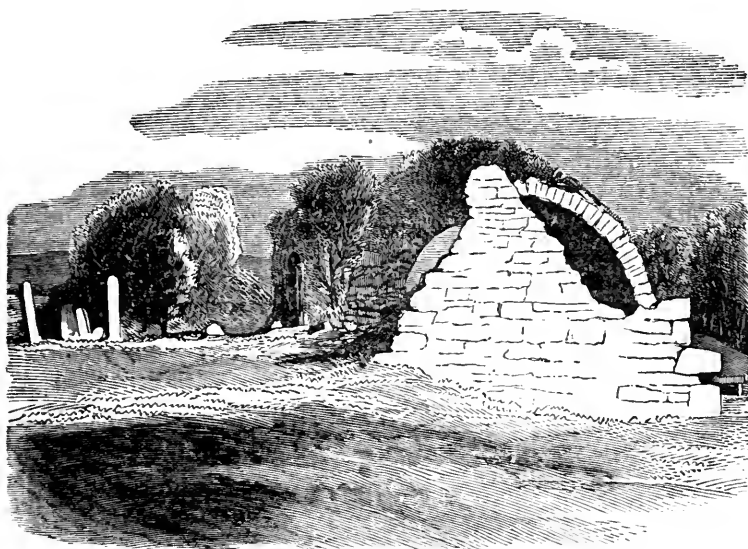
<sup>13</sup> He is venerated at the 28th of February.

<sup>15</sup> According to the Rev. Anthony Cogan, in his valuable work, "The Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., p. 514. and n. *ibid.*

<sup>16</sup> The other side seems to have sprung from a transverse wall, as we have been informed; and even portions of that division remain, to attest the correctness of this information.

<sup>17</sup> This is represented in the foreground of the accompanying sketch, taken on the spot, the 9th of August, 1888. A great gap occurs in the side of the vaulted structure, within the old church, where the division wall once

seen, towards the east by south of this church.<sup>19</sup> It was dedicated to the Blessed Virgin, and it used to be frequented, on the 8th of September, one of her festivals.<sup>20</sup> On an eminence near the old church stands a castle in ruins, which tradition says had been built by O'Molloy, to whom also the erection of the church is ascribed.<sup>21</sup> The memory of the Patron Saint Illadan was held in great veneration, at Rathlibhthen church, for many centuries after his death,



Rathlihen Old Church, King's County.

and even until the time of Colgan; who tells us, that the statue of St. Illand, with a mitre on its head, and a crozier in hand, was to be seen there in his day. This image, however, shared the fate of many other venerable remains of Christian art, it having been broken by modern sectaries, before the middle of the seventeenth century.<sup>22</sup> The saint's statue, with an episcopal mitre on its head and a crozier in its hand, long remained in this church, and it was to be seen there towards the close of the last century, but the head had been broken off by sacrilegious hands.<sup>23</sup> In 1838, Thomas O'Conor could obtain no information about the statue of St. Iolladhan, and as may supposed still less can any tradition about it be recovered at the present time. The year of

crossed the church's width. Behind the south side wall appears the top of a very high and evidently ancient mound, now garished over in great part with aged hawthorns. In the far distance are the Slieve Bloom Mountains. The writer's sketch has been transferred by William F. Wakeman to the wood, engraved by Mrs. Millard.

<sup>18</sup> A very aged ash tree keeps sentinel, and a wall encompasses it.

<sup>19</sup> Mr. Thomas O'Conor says, "that Iolladhan was altogether forgotten there, while

Lady-day became the patron day in the parish of Killoughey."

<sup>20</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., sect. 5, p. 514.

<sup>21</sup> This opinion still holds sway in the neighbourhood.

<sup>22</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxviii. Februarii. Vita S. Aidi, Episc. et Confessoris, n. 7, p. 422.

<sup>23</sup> See Archdall's, "Monasticon Hibernicum," p. 404.



“lying within the Irishry,” therefore waste and unprofitable.<sup>12</sup> During the border wars of the middle ages, the exercise of Divine service in it was rendered difficult to the English settlers.<sup>13</sup> In the sixteenth century,<sup>14</sup> it ceased to be a church for worship, a chapel having been erected at a place called by the Irish Templeogue, or “the new church.” The old church of Kilnasantan is now a ruin; but it measured about 18 paces in length by 5 in breadth. Although built at a very early period, and in a sequestered spot, its walls exhibit no contemptible skill in masonry.<sup>15</sup> Early in this century were rude and broken granite crosses on the piers of its entrance, a large broken font inside the gate, and some tombs of the last century, uniformly and grotesquely sculptured.

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ARTICLE III.—ST. SEN BERACH, OF CUIL-DREPHNI, COUNTY OF SLIGO. The Martyrology of Tallagh,<sup>1</sup> at the 10th of June, records the name of Seinbeirech, Chuile Dremni. Elsewhere, this place is spoken of more at length. In the Martyrology of Donegal,<sup>2</sup> at the same date, we find entered, Sen Berach, of Cuil-drephni. Between Druim chliabh, now Drumcliff, and Sligeach, now Sligo,<sup>3</sup> in Connacht, Cuil dreimne is situated. Here the celebrated battle was fought, between Diermaid, King of Erin, with his people, and the kinsmen of Colum Cille, with the Connachtmen on the other side, to avenge the son of the King of Connacht, who was under the protection of St. Columkille. We have already treated about this matter in his Life,<sup>4</sup> as also alluded to the false judgment said to have been given against him for the transcription of St. Finnen’s book.<sup>5</sup> Cule Drebene,<sup>6</sup> as called by Adamnan,<sup>7</sup> was situated in the territory of Cairbre.

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ARTICLE IV.—ST. FORCHELLACH OR FAIRCHEALLACH, OF FORE, COUNTY OF WESTMEATH. On the 10th of June, in the Martyrology of Tallagh,<sup>1</sup> appears the name Forchellach, of Fobhair, or Fore, as having been venerated. This place is situated in the barony of Demifore, and in the county of Westmeath. An interesting account of this place has been left us, by Sir Henry Piers of Tristernagh, and written in 1682.<sup>2</sup> He relates a miracle, said to have been

<sup>12</sup> See *ibid.*, p. 763.

<sup>13</sup> See an account of this ancient church, in William Monck Mason’s valuable work, “History and Antiquities of the Collegiate and Cathedral Church of St. Patrick near Dublin, from its Foundation in 1190 to the year 1819,” book i., chap. xi., pp. 74, 75.

<sup>14</sup> An Inquisition of 1547 finds annexed to this church a demesne of 100 acres, belonging to the “economy of St. Patrick’s.”

<sup>15</sup> See William Monck Mason’s “History and Antiquities of the Collegiate and Cathedral Church of St. Patrick near Dublin, from its Foundation in 1190 to the year 1819,” book i., chap. xi., p. 74, n. (1).

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 166, 167.

<sup>3</sup> Three beautiful copperplate engravings, with a ground plan of Sligo Abbey, drawn by T. Cocking and Bigari, appear in Grose’s

“Antiquities of Ireland,” vol. i., pp. 53 to 55.

<sup>4</sup> See in the present volume, Art. i., at June 9th, chap. vii.

<sup>5</sup> In a note by Dr. Todd at this word, Book, he says: “See the story in O’Donnell’s Life of Columba, lib. ii., cap. i.”

<sup>6</sup> Colgan has it: “Est locus hic in regione Carbræ in Connacia non procul a Sliguensi oppido, versus Aquilonem situs.”—“Trias Thaumaturga,” Quinta Vita S. Columbæ, n. 3, p. 452.

<sup>7</sup> See Rev. Dr. Reeves’ Adamnan’s “Life of St. Columba,” Præfatio ii., p. 9, and n. (a), p. 31.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> See Major Charles Vallancey’s “Collectanea de Rebus Hibernicis,” vol. i., num. i., “Chronographical Description of the County of Westmeath,” p. 65.

<sup>3</sup> See Ussher’s “Primordia Ecclesiarum

wrought there, by St. Fechin, the founder; while the same tradition is yet vividly remembered in the neighbourhood. There was a mill here, into which women must not presume to enter, and formerly it was not less respected than one of St. Fechin's churches.<sup>3</sup> This mill is said to have been hewed out of the side of a rock, by St. Fechin's own hands. Giraldus Cambrensis relates<sup>4</sup> certain miraculous punishments inflicted on those, who profaned this place.<sup>5</sup> There is yet a mill at Fore, turned by a rush of water from the Benn, and it is still called by St. Fechin's name.<sup>6</sup> The Martyrology of Donegal,<sup>7</sup> at this same date, enters Faircheallach of Fobhar.

ARTICLE V.—ST. FERDOMHNACH, OF TUAM, COUNTY OF GALWAY. [*Eighth Century.*] In the Martyrology of Tallagh,<sup>1</sup> at the 10th of June, the simply entry of S. Ferdomnaigh occurs. His place is set down, in a later record. At the same date, in the Martyrology of Donegal<sup>2</sup> his name is given as Ferdomhnach, of Tuaim-da-Ualann. This latter spelling—sometimes rendered Tuaim-Daolann—is only another form for Tuaim-da-ghualann, now Tuam, the seat of an Archbishop's See, in the County of Galway. In the Annals of the Four Masters,<sup>3</sup> this saint's death is recorded at A.D. 777; but, more correctly, as we are told, it should be at the year 782.<sup>4</sup> Under the head of Tuaim-da-Ualann, and for June 10th, Duaid Mac Firbis enters Ferdomhnach (*i.e.*, the son of Caomhan), bishop of Tuaim-da-Ualann, anno Domini 781.<sup>5</sup> From the middle of the sixth century to his time, the names of his predecessors in the See of Tuam have passed away from our records.

ARTICLE VI.—ST. AINMIRE, OR AINMIRECH, OF AILEACH, COUNTY OF DONEGAL. Veneration was given; on this day, 10th of June, to Ainmirech of Ailich, according to the Martyrology of Tallagh.<sup>1</sup> This place, formerly very celebrated, is now known as Elagh,<sup>2</sup> in the peninsula of Inishowen, and in the county of Donegal. The Irish word Ainmire is said to have an identical meaning with the Latin word Animosus.<sup>3</sup> Again, in the Martyrology of Donegal,<sup>4</sup> the name Ainmire, of Aileach, is entered at the same date.

ARTICLE VII.—REPUTED FEAST FOR THE TRANSLATION OF THE RELICS OF ST. PATRICK, ST. COLUMBA AND ST. BRIGID. A Manuscript, classed B 1, 3, has an office for the Translation of the Relics of St. Patrick,

Britannicarum, cap. xvii., p. 943.

<sup>4</sup> See Giraldi Cambrensis "Opera," vol. v., edited by James F. Dimock, M.A. "Topographia Hibernica," Dist. ii., cap. lii., liii., p. 134. Also, "Expugnatio Hibernica," lib. ii., cap. xxii., pp. 354, 355.

<sup>5</sup> See Messingham's "Florilogium Insule Sanctorum," p. 432.

<sup>6</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 562 to 565.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 164, 165.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 166, 167.

<sup>3</sup> See O'Donovan's Edition, vol. i., pp.

382, 383., and n. (e), p. 381.

<sup>4</sup> See *ibid.*

<sup>5</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 130, 131.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxi.

<sup>2</sup> For an interesting account of the Antiquities of this place, the reader is referred to the Memoir of the City and North-Western Liberties of Londonderry," Ancient, sect. 2, pp. 217 to 236.

<sup>3</sup> One bearing this name is known to have written the Acts of St. Brigid. See in the Second Volume of this work, at the 1st day of February, Life St. Brigid, chap. i.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 164, 165.



St. Columba and St. Brigid, at the 10th of June.<sup>1</sup> It belongs to the Library of Trinity College, Dublin. At this same date, the Bollandists have entered the Festival of St. Patrick's Translation in Scotia, on the authority of Greven, Canisius and Ferrarius, while they remark that it was celebrated with an Ecclesiastical Office.<sup>2</sup>

ARTICLE VIII.—ST. RETHACH, SON OF COEMHAN. In the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> a festival is recorded at the 10th of June, in honour of Rethach, son of Coemhan.

ARTICLE IX.—REPUTED FESTIVAL OF SEGIANUS, PRESBYTER, AT INVERLEITH. At the 10th of June, Thomas Dempster in his *Menologium Scotorum*,<sup>1</sup> has a festival for Segianus, a Presbyter, at Inveleith. According to that writer, Pope Honorius I. addressed letters to him, which served to bring the Scots over to celebrating Easter according to the Roman rite. Now, Pope Honorius died in the year 638, while Dempster states elsewhere,<sup>2</sup> that Segianus flourished in the year 666. Following Dempster, and citing the Scottish Martyrology, Ferrarius adds the authority of a Breviary and of Hector Boetius; although as observe the Bollandists<sup>3</sup>—who give these particulars at the 10th of June—there is no statement about the title of that Breviary.

ARTICLE X.—FESTIVAL OF THE ELEVATION OF THE REMAINS OF ST. SUITBERT, CONFESSOR, AT KEISERSWERDT, ON THE RHINE. In some Kalendars appears a Festival, at the 10th of June, to commemorate the Elevation<sup>1</sup> of the remains of St. Suitbert or Suibert, Bishop, and Apostle of the Frisons and of the Boructurians, whose Life has been already written, at the 1st of March,<sup>2</sup> the date for his chief feast.

ARTICLE XI.—FESTIVALS OF MARK AND BARNABAS. In the Festilogy of St. Ængus,<sup>1</sup> at the 10th of June, is entered the celebration of Mark and Barnabas; but without any *scholion* annexed, to indicate who these saints had been. Elsewhere, we can find no record of such feasts, at this day.

ARTICLE VII.—<sup>1</sup> Thus noted: Ides iiiii., Translatio Sanctorum Patricii Columba et Brigida, Duplea fin.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Junii x. Among the pretermitted feasts, p. 262.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 166, 167.

ARTICLE IX.—<sup>1</sup> Thus: "Innerlothrae Segiani presbyteri, qui S. Honorii I. PP, literis admonitus, Scotos suos, ad pascatis Romano ritu celebrationem adduxit, BT. B." By these letters, he refers to Hector Boetius and to a Scottish Breviary—Bishop Forbes' "Kalendars of Scottish Saints," p. 202.

<sup>2</sup> In his "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xvii., num. 1048.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Junii x. Among the pretermitted feasts, p. 262.

ARTICLE X.—<sup>1</sup> It is thus entered "S. Suiberti Confessoris, in Insula-Cæsaris, Elevatio," in *Fastis Agrippiensibus*, in Gelenius, and in the Martyrologies of various monasteries. See the Bollandists' "Acta Sanctorum," tomus ii., Junii x. Among the pretermitted saints, p. 262.

<sup>2</sup> See notices of him, in the Third Volume of this work, at that date, Art. ii.

ARTICLE XI.—<sup>1</sup> In the *Leabhar Breac* copy we have the following Irish stanza, with its English translation:—

Comroecat forænchae  
Cein maip uotofarnaic  
pripfeil maipcc mino epurais  
lafeil buasais daipaiop.

"They met on one road: the chief feast of Mark a conspicuous diadem, with the triumphant feast of Barnabas."—"Trans-

ARTICLE XII.—REPUTED FESTIVAL OF ST. ETTO, BISHOP. In the Benedictine Kalendar of Dorgan, he has incorrectly entered at this date a Festival for St. Etto, Bishop, who is venerated rather on the 8th of July.<sup>1</sup>

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## Eleventh Day of June.

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ARTICLE I.—ST. MAC TAIL, OF KILCULLEN, COUNTY OF KILDARE.

[FIFTH AND SIXTH CENTURIES.]

MUCH obscurity of date and personality hovers over the memorials of the present early prelate of the primitive Irish Church. It would seem, according to the account of Rev. John Francis Shearman, there were no less than three bishops, and all denominated Mac Tail, while these are severally named in connexion with Kilcullen.<sup>1</sup> Regarding these bishops—if such there were—we have little information, and that is exceedingly unreliable. The Bishop, established by St. Patrick in that See, is thought by some to have been Mac Tail, the son of Dorgan, great-grandson to Aengus Mac Nadfraich, King of Cashel, who was slain, A.D. 489,<sup>2</sup> at Cellosnad, now Kellestown, county of Carlow; but, this chronology should hardly agree with an appointment made by the Apostle of Ireland, as in such case, he should have been bishop for an incredibly long period. Another Bishop of Kilcullen, according to some authorities, was Mac Tail, son of Eochaidh, son to Barr,<sup>3</sup> regulus of Leix. The Bishop of Kilcullen, Mac Tail, venerated on this day, is otherwise called <sup>4</sup> Eogan, son to Corcran.<sup>5</sup> He is said to have been son of Monach, of the Hy Barrache race,<sup>6</sup> and whose father was Oilill Mor, son of Braccan, son of Fiach, son to Dairre Barrach—founder of that family—and son to Cathair Mor, King of Leinster and monarch of Ireland, who was slain A.D. 177. The truth seems to be, that the genealogists have been astray, in compiling the pedigree of Mac Tail, Bishop of Kilcullen, nor do we find reason for supposing, that a second bearing that name ever lived there in the station of its Bishop. The eldest son of Cathair Mor is said to have been Ross Failghe, from whom descended the Ui Failghe;<sup>7</sup> the second son being

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actions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xciii.

ARTICLE XII.—<sup>1</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Junii x. Among the pretermitted feasts, p. 263.

ARTICLE I.—<sup>2</sup> See "Loca Patriciana," num. viii., pp. 147 to 151.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 152, 153.

<sup>4</sup> He is said to have been great-grandfather to Baethin of Inis-Bacithin, county of Wicklow.

<sup>5</sup> By the O'Clerys.

<sup>6</sup> See "Annals of the Four Masters," vol. i., pp. 186, 187.

<sup>7</sup> "The Saint Genealogy in the 'Book of Lecan,' fol. 196, and the same authority in McFirbis, states that Mac Tail of Kilcullen was one of the saints of the Hy Barrache. The second Mac Tail, the grandson of Barr, King of Leix, may have been also a bishop in this See. The third Mac Tail, son of Dergan, the great grandson of Aengus, sl. 486, is too far in advance of 548 to be the bishop to whom this date belongs; as it suits the epoch of the Hy Barrache Mac Tail, it may be assigned rather to him than to the grandson of King Barr."—Rev. John Francis Shearman's "Loca Patriciana," No. viii., p. 149.

<sup>8</sup> The O'Conor-Failghe, the O'Dempseys of Clanmalier, and the O'Dunnes of Hy-

Dairre Barrach,<sup>8</sup> founder of the Hy Bairrche tribe; while Cathair Mor had other sons, named Bresal Enechglais,<sup>9</sup> Fergus Loscan,<sup>10</sup> Fiach Baicheda, Crimthann,<sup>11</sup> and Oilill Cetach.<sup>12</sup> The sons of Dairre Barrach were Fiach,<sup>13</sup> Muiredach Snithe and Eochaidh Guinech;<sup>14</sup> while these are said to have settled in the country between the Slaney and the Barrow, whence they were expelled by the Hy Cinnselagh, when these grew into power. The people of the Cliu and of the Fothartha sided with the Hy Barche, and many battles were waged between them in the fifth century. Some of the Hy Barche were banished long before the death of Crimthann, in the year 484; while repeated acts of violence and injustice, inflicted on the family of Eochaidh Guinech, led to the murder of his own grandfather Crimthann.<sup>15</sup> On this day is celebrated the Natalis of St. Mac Tail, who was the son of a wright,<sup>16</sup> if we are to credit some Irish traditions,<sup>17</sup> which however, cannot be regarded as altogether reliable. But, indeed, there is a diversity of opinion as to his family and descent. It would seem, from the Martyrology of Tallagh, that he was at first called Eogan, before he acquired this name of Mac Tail.<sup>18</sup> The scholiast on St. Oengus<sup>19</sup> states, however, that Eogan the wright, son of Dergan, or Eogan, son of Oengus, was the father of Mac Tail. Others state his proper name to have been Aengus, of Lughaidh's race.<sup>20</sup> The O'Clerys have it,<sup>21</sup> that he belonged to the race of Corc, son of Lughaidh, King of Munster. He is said, by these writers, also, to have been brother to Colman, of Cill Cleitighe. This latter place has been identified as Kilclief, where lived two brothers, Eogan and Niall, to Diochu,<sup>22</sup> of Saul, and all were sons of Trichem, a chief of

Regan, were branches of this stock.  
<sup>8</sup> He is said to have lived at Dun Aillinn, now Cnoc Aulinn, where he fostered Eoghan Mor.

<sup>9</sup> From him the Ui Enechglais, in the southern part of Kildare County in the barony of Arklow, &c.

<sup>10</sup> From him descend the Hy-Loscan.

<sup>11</sup> From him the Ui Crimthann are descended.

<sup>12</sup> The Ui Cethach are descended from him, and they possessed Ikeathy in Kildare and Cricioch na Gceadach in the King's County.

<sup>13</sup> From him are descended the Ui Maelumha, Mac Gorman, Ui Cearnach or Kearney, Ui Tresach or Tracy, Ui Mac Aedha or Hughes.

<sup>14</sup> A celebrated warrior, who had been engaged in various battles.

<sup>15</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. viii., p. 149, and No. 10.—The genealogy of the Ui Bairrche, the Ui Crimthann, and the Ui Cetach, &c., &c., p. 180.

<sup>16</sup> The scholiast on St. Aengus' Festilyy in the Leabhar Breac states, that because he was son of a wright or carpenter, he got the name of Mac Tail, which is interpreted "the son of adze."

<sup>17</sup> These are conveyed in an Irish poem, thus given and rendered into English, by Dr. Whitley Stokes:—

mac Tail Chille Cuilinn Céir  
 mac Echach mac Dairchlin veim  
 Ocur irarhe ir mac Tail  
 arthal mtearair bogabail.

Oengus annm bairce arcur  
 nocorgab mbó bánur  
 mac Táiil he orin amach  
 Cerpbocharo pobochlepech.

"Mac Táiil of Cell Cuilinn Céir Son of Eochaid, of vehement Dairchen,

And this is why he is Mac Táiil Because he took the wright's tal (adze).

Oengus was his baptismal name at first

Until he took the . . . ? 'Son of Adze' he (was called) thenceforward

Though he was chaste (and) was a cleric."

—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, edited by Whitley Stokes, LL.D., p. ci.

<sup>18</sup> "Mac Tail Cille Cuilinn qui et Eoghan prius dictus est." See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxvi., at the iii. of the Ides, or 11th day of June.

<sup>19</sup> In the Leabhar Breac copy.

<sup>20</sup> The last-named monarch was King of Munster.

<sup>21</sup> See "The Martyrology of Donegal, edited by Rev. Drs. Todd and Reeves, pp. 166, 167.

<sup>22</sup> See an account of him, in the Fourth Volume of this work, at the 29th of April, Art. i.

<sup>23</sup> See Colgan's "Trias Thaumaturga."

Uladh. Classed among the disciples of the great Irish Apostle,<sup>23</sup> this saint Mactalius is thought to have been identical with the Maceleus,<sup>24</sup> mentioned among the disciples of St. Patrick, as found in his Life,<sup>25</sup> and cited by Ussher,<sup>26</sup> and by Colgan.<sup>27</sup> It is probable, that Mac Tail met St. Patrick in Ulster, where his branch of the Hy Barrche<sup>28</sup> appear to have been located. Mac Tail was one of the artificers of St. Patrick, according to some old list of his household. One of the Patriarchs of our Irish Church, St. Iserninus,<sup>29</sup> also called St. Fith or Id, and who is stated to have received orders with the Irish Apostle St. Patrick,<sup>30</sup> afterwards devoted himself to the labours of the Irish mission.<sup>31</sup> He is said to have preached in Ui-Briuin Cualann, and there to have founded Kilcullen. It has been thought, that St. Patrick first placed one of his earliest disciples, Issernin, or Iserninus,<sup>32</sup> as bishop over Kilcullen,<sup>33</sup> where he continued in that charge, until about the year 460. We are told,<sup>34</sup> that Sliabh Cuilinn was the ancient name of old Killcullen hill,<sup>35</sup> having taken its denomination from a man named Cuilleann. There a monastery formerly stood, the church of which being called Cill Cuilinn, "Church of Cuilinn" gave name to the town, known as Old Kilcullen. The present holy man Mac Tail is called Bishop of Kilcullen, which is now a parish in the county of Kildare. He is supposed to have succeeded Isserninus or Fith at Kilcullen, after A.D. 460, when the latter went back to his first flock.<sup>36</sup> We have an account of the "Maiden Coinengean,"<sup>37</sup> or as she is called Cuach,<sup>38</sup> having been a pupil or daltha of Mac Tail of Cillcuilinn, and certain injurious reports were circulated regarding both master and pupil. Whether these reports were correct or otherwise cannot be ascertained; but, according to what appears to have been legendary, alone, the clergy of Leinster are said to have denounced Mac Tail.<sup>39</sup> That parish has obtained its denomination from the circumstance of the parochial church being situated in the town of old Kilcullen. This denomination has been communicated, likewise, to a barony, co-extensive with the parish. A bridge was built over the River Liffey in 1319, by Maurice Jakis, a Canon belonging to the church of Kildare. This structure gave denomination to the town, which is now known as Kilcullen bridge. It was

Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>24</sup> We are told, that this Maceleus or Mactalius was also the patron of Dublin, by Thomas O'Conor, in a letter dated Naas, November 14th, 1837. See "Letters containing Information relative to the Antiquities of the County of Kildare, collected during the Progress of the Ordnance Survey in 1837," vol. i., p. 195.

<sup>25</sup> As written by Tirechan.

<sup>26</sup> See *Primordia Ecclesiarum Britannicarum*, cap. xvii., p. 950.

<sup>27</sup> See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii. Vita S. Oleani, n. 22, p. 378.

<sup>28</sup> Mac-Cuil, the third bishop of the Isle of Man, who was of the Hy Barrche, also lived in Ulster, where he was perhaps born, his family having migrated there on account of persecutions they met in their native territory in Leinster. See Rev. John Francis Shearman's "Loca Patriciana," No. viii., pp. 149, 150.

<sup>29</sup> It is said, this name was derived from *Isarn*, a Gaulish word for "iron," and cognate to the old Irish *iarn*, or *iarn*. See Pro-

fessor Rhys' "Lectures on Welch Philology," p. 26. Second edition.

<sup>30</sup> See Colgan's "Trias Thaumaturga," Secunda Vita S. Patricii, cap. xxvi., and nn. 39, 40, pp. 14, 18, 19.

<sup>31</sup> It is stated, that he came to Ireland, so early as A.D. 438. See Rev. John Francis Shearman's "Loca Patriciana," No. viii., pp. 139, 140.

<sup>32</sup> His festival day is unknown.

<sup>33</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 265.

<sup>34</sup> By Mr. Thomas O'Conor, in "Letters containing Information relative to the Antiquities of the County of Kildare, collected during the Progress of the Ordnance Survey in 1837," vol. i. Letter dated Naas, November 14th, 1837, p. 189.

<sup>35</sup> The site of the old parochial church is said to be traceable in the churchyard on the hill of old Kilcullen. See *ibid.*, p. 190.

<sup>36</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. viii., p. 148.

<sup>37</sup> Her feast occurs, at the 29th of April, where some notices of her may be seen, in the Fourth Volume of this work, Art. ii.

erected about a mile north-west of this latter place. That bridge, built at the period just mentioned, is said to have spanned the Liffey in a different place from where the present Kilcullen bridge at the town crosses it. The decay of Old Kilcullen may be traced to such circumstance, and now hardly a trace of the former town appears. Towards the close of the last century to the east of the Round Tower was the shaft of cross,<sup>40</sup> comprised in a single stone ten feet high, and in a garden bounding the north of the churchyard was the pedestal of another cross.<sup>41</sup> The shaft of the cross remained in the year 1837, but it exceeded ten feet in height, and the pedestal was then found lying in a small field to the north of the churchyard. About eleven yards to the north-west of the tower stood part of a stone cross, about four and a-half feet high, exhibiting on the side facing the tower the figure of an Abbot or of a Bishop holding in his left hand a crozier, with a single crook. It was evidently intended to represent a crozier of the primitive ages of Christianity in Ireland; and, in his right hand there was a hatchet with a short handle. To the right of this figure was shown a bell of the primitive angular form, and under it might be seen a human figure lying on one side, with its head under the hatchet. On all the other sides were various representations, and similar to those, which are seen on Irish crosses of the same kind. A pedestal, on which probably this cross originally stood, lay adjoining a headstone, which was a few yards distant from it towards the north-east. Beside this pedestal was a tombstone,<sup>42</sup> exhibiting the figure of a warrior clad in mail,<sup>43</sup> which tradition says, represents Rowley or Rowland Eustace.<sup>44</sup> In the churchyard, there is an ancient Round Tower, not exceeding fifty feet in height, with four windows. It did not appear to have been higher in the last century, but a considerable portion of the top is now broken. That part containing the windows has long disappeared, while the structure has been reduced to the height of about 30 feet. This remaining part being in a tottering state has been supported by inserting into its openings small stones bound with cement. According to tradition, and to Archdall,<sup>45</sup> Old Kilcullen was a large walled town with seven gates. This writer states, that one gate only remained in his time. This was ten feet wide, with a handsome arch; but this gate<sup>46</sup> does not now remain. Tradition states, that it was pulled down when coaches began to run by that town, as it stood an obstacle at that spot, where the road now bends. Nothing seems to be known with certainty, regarding the exact term of St. Mac Tail's incumbency; although its commencement has been assigned

<sup>38</sup> See the Martyrology of Donegal, at the 29th of April.

<sup>39</sup> Such is the account contained in the *Leabhar Breac Scholia* on the Festivity of St. Aengus the Culdee, at fol. 86.

<sup>40</sup> The reader is referred to Rev. Dr. Ledwich's "Antiquities of Ireland," p. 75, for a representation of the cross, as it was to be seen before the close of the last century.

<sup>41</sup> According to Rev. Mervyn Archdall's "Monasticon Hibernicum," p. 322.

<sup>42</sup> A portion of this stone, where the warrior's legs stood forth, was broken across in 1837. That portion bearing part of the legs was then seen lying at the cross lastly above described. See "Letters containing Information relative to the Antiquities of the County of Kildare, collected during the Progress of the Ordnance Survey in 1837," vol. i.; Thomas O'Connor's Letter, dated Naas, November 14th, 1837, pp. 189 to 197.

<sup>43</sup> An interesting engraving of this monument, from a drawing by D. C. Grose, appears in the "Irish Penny Magazine," vol. i., No. 47, November 23rd, 1833. At that date, the tomb and its sculptured figure appear to have been well preserved. A description also accompanies it, from the pen of D. C. Grose. See pp. 273, 274.

<sup>44</sup> Lodge's "Peerage of Ireland," is incorrectly quoted, that Elizabeth, wife to the unfortunate Gerald, Earl of Kildare, died on the 6th of October, 1517, and was buried here. Now, neither in the original edition of that work, published in Dublin, A.D. 1754, in Four 8vo volumes, nor in the second edition, edited by Rev. Mervyn Archdall, and published in Dublin, A.D. 1789, in Seven 8vo volumes, is such a statement to be found. Mr. Grose conjectures, that the figure of the knight on that tomb represents one of the Kildare family.

to the latter half of the fifth century. The year 548 is said to have been that of his death, and the day was on June 11th.<sup>47</sup> If such be the case, he seems to have ruled for a lengthened period over the See. It is said, that St. Mac Tail had been one of those victims to the Cronchonnail or Cromchonnail or great plague,<sup>48</sup> which desolated Ireland about that time.<sup>49</sup> It is probable, he departed this life and was interred at Kilcullen. Here several bishops and abbots succeeded him, and it became a place of considerable importance, in after times. He died in the year 548,<sup>50</sup> according to the Annals of the Four Masters, and those of Ulster. The Annals of Clonmacnoise place his death, however, at A.D. 550. The festival of Maic Thail the sainted is recorded at the 11th of June, in the "Feilire of St. Ængus."<sup>51</sup> A festival is registered in the Martyrology of Tallagh,<sup>52</sup> at the 11th of June, in honour of Mac Tail, Cille Cullinn. In the Martyrology of Donegal<sup>53</sup> at the same date, we find him designated as Mac Tail (*i.e.*, Aenghus), of Cill Cuilinn in Leinster. In the Irish Calendar<sup>54</sup> prepared for the Irish Ordnance Survey, at the iii. of the Ides of June—corresponding with June 11th—we have an entry of his festival.

ARTICLE II.—ST. REGHUIL, ABBOT OF BANGOR, COUNTY OF DOWN. [*Ninth Century.*] At the 11th of June, the Martyrology of Tallagh<sup>1</sup> records a festival, in honour of Riagail, Bennchair. He flourished in the ninth century, and at a time when Bangor had been wasted<sup>2</sup> by the Northmen.<sup>3</sup> It

<sup>45</sup> See "Monasticon Hibernicum," p. 322.

<sup>46</sup> It had been built where a small slated house was near the turnpike-gate on that road, in the year 1837.

<sup>47</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii, Vita S. Gildæ Bardonici, n. 13, p. 191. Also Index, col. i., where it is stated, that "Mactalius Episcopus de Killchuilinn, an. 548, obiit."

<sup>48</sup> "A baneful fury twice effus'd her breath

Malign, twice, gliding o'er Hibernia's coast,

Her cities widow'd of their mournful tribes."

—Rev. Dr. William Dunkin's "Select Poetical Works," vol. i. Hyemes Glaciales, apud Hibernos, p. 431.

<sup>49</sup> See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita S. Malloggæ, n. 31, p. 150.

<sup>50</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 186, 187.

<sup>51</sup> In the Leabhar Breac copy we find him mentioned, in the following Irish stanza translated into English by Dr. Whitley Stokes:—

Basilla mbuaoach  
bpeacha uamh hpaite  
feil maic Thail imoebroa  
lapan fupcunacai.

"Basilla the victorious was borne from us into bliss: the feast of Mac Tail the sainted at Fortunatus' passion."—*Transactions of the Royal Irish Academy*, "Irish Manuscript Series, vol. i., part i. On the Calendar of

Oengus, p. xciii.

<sup>52</sup> Edited by Rev. Dr. Kelly, p. xxvi

<sup>53</sup> Edited by Drs. Todd and Reeves, pp. 166, 167.

<sup>54</sup> There we find: mac Tail Cille Cullinn earr eirde agur eogan a ainm a' Dom 548. See Ordnance Survey Office Copy, in the Common Place Book F, p. 55.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> In the earlier part of the ninth century, this plunder and bloodshed took place, as we find recorded in the Irish Annals, thus: "inopre Bennchair o Zentib, agur reum Chomgail so bhruio, agur a ruo. agur a eppcoir teec fo ziu claicib." It is thus translated into English: "Bangor wasted by the Danes, and the shrine of Comgall broken open by them, and its learned men and bishops were smitten with the sword." This account is to be found in the Annals of Clonmacnoise, at A.D. 821; in those of the Four Masters at A.D. 822; in those of Ulster at A.D. 823; while Dr. John O'Donovan states, that the true year is A.D. 824. See "Annals of the Four Masters," vol. i., pp. 434, 435, and n. (o).

<sup>3</sup> The occurrence to which allusion has been made is thus related by Dr. Keating: "Do h-oirgtoe Deanncoir tlae, agur so marbad a h-eapros, agur a soaime fog-lamea leo, amaille ne Sgum Chomgail so bhruio doib."—"Bangor of Uidlia was plundered by them, they slew its bishops and learned men, and they also broke open the shrine o Comgall."—"History of Ireland,"

appears to have recovered somewhat, during the period of his rule over it. In the Annals of the Four Masters, the death of this saint, called Ragallach, Abbot of Beannchair, is entered at the year 881.<sup>4</sup> The Martyrology of Donegal,<sup>5</sup> at this day, moreover, enters Reghuil, of Bennchor. The feast of St. Regail, of Bangor, is found also in Rev. Dr. Reeves' Calendar,<sup>6</sup> at the same day.

ARTICLE III.—FESTIVAL OF ST. BASILLA, ROMAN MARTYR. In the Feilire of St. Ængus,<sup>1</sup> the feast of St. Basilla is commemorated at this date, with a distinctive eulogy. He suffered martyrdom on the Via Salaria,<sup>2</sup> with other companions on the Via Nomentana,<sup>3</sup> without the walls of Rome. They are noticed by the Bollandists,<sup>4</sup> who endeavour to record what is to be found in different authorities regarding them.

ARTICLE IV.—REPUTED FESTIVAL OF ST. SILVESTER. At the 11th of May, in Dempster's Menologium Scotorum,<sup>1</sup> there is a festival of St. Silvester, one of the companions of St. Palladius. From him, Ferrarius appears to have entered St. Silvester in his Catalogue of Saints. If anything more certain could be found regarding that saint, the Bollandists<sup>2</sup> promised to give it, when treating about St. Palladius, at the 6th of July.

ARTICLE V.—FESTIVAL OF ST. FORTUNATUS, MARTYR AT AQUILEIA. The feast of this holy martyr is set down at the 11th of June, in the "Feilire" of St. Ængus.<sup>1</sup> With his brother, St. Felix, both obtained a glorious crown, in excruciating sufferings to which they were subjected, during the persecution of Diocletian and Maximianus. Finally, they were beheaded, at Aquileia. At this date, their Acts may be read in the great Bollandist collection.<sup>2</sup>

ARTICLE VI.—REPUTED FESTIVAL OF ST. GAJUS, MARTYR, IN THE ISLAND OF MAY, SCOTLAND. At this date, Camerarius has noticed in his Scottish Calendar,<sup>1</sup> a St. Gajus, who was martyred in the Island of May, in

book ii.

<sup>4</sup> See Dr. O'Donovan's edition, vol. i., pp. 530, 531.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 166, 167.

<sup>6</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dro-more," Appendix LL, p. 379.

ARTICLE III.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xciii.

<sup>2</sup> "La Porta Salaria, ornée de deux tours en briques, est ainsi nommée de l'ancienne Voie Salaria qui passait près de la, c'est par elle qu'Alaric pénétra dans Rome."—Le Chanoine de Bleser's "Rome et ses Monuments," Introduction, sect. 3, p. 8.

<sup>3</sup> The Via Nomentana is adjacent to the Porta Pia. See *ibid.*

<sup>4</sup> See "Acta Sanctorum," tomus ii., Junii xi. De S. Basilla, Via Salaria, ac SS.

Crispolo et Restituto, Via Nomentana, Martyribus Romanis, pp. 463, 464.

ARTICLE IV.—<sup>1</sup> The feast is thus entered, "In Marria Silvestri S. Palladii Socii, B.P."—Bishop Forbes' "Kalendars of the Scottish Saints," p. 202.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Junii xi. Among the pretermitted festivals, p. 420.

ARTICLE V.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xciii.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Junii xi. De Sanctis Fratribus Felice et Fortunato Martyribus Aquileia, pp. 460 to 463.

ARTICLE VI.—<sup>1</sup> Thus, at the 11th of May: "Sanctus Gaius Martyr in Mariâ Insula." See the Scottish Entries in the Kalendar of David Camerarius, in Bishop Forbes' "Kalendars of Scottish Saints," p. 238.

Scotland. St. Adrian and other companions are related to have suffered with him, and to them we have already alluded, at the 4th of March.<sup>2</sup> The Bollandists<sup>3</sup> have only a brief allusion to the entry of Camerarius.

ARTICLE VII.—TOCOMRACHT, VIRGIN. The Martyrologies of Tallagh,<sup>1</sup> and of Donegal,<sup>2</sup> mention that Tocomracht, Virgin, of Conmaicne,<sup>3</sup> had veneration paid her, at the 11th of June. The latter Calendar only gives the territory, with which she had been connected; but, as this territorial designation is applied in composition with different localities,<sup>4</sup> it is not so easy to determine where the present saint lived. At this date, also, in the Rev. Alban Butler's work,<sup>5</sup> and in the Circle of the Seasons,<sup>6</sup> St. Tochumra, Virgin, is found entered.

ARTICLE VIII.—ST. TOCHUMRA, VIRGIN. There is apparently another St. Tochumra, Virgin, whose feast occurs at 11th of June, in Butler's Lives of the Saints, where we are told, she belonged to the diocese of Kilmore, and that she was much honoured in Ireland, being invoked by women in labour.<sup>1</sup> Colgan could discover no Acts of her. Likewise, in the Circle of the Seasons,<sup>2</sup> we have the name of this St. Tochumra entered. It is likely, she is not a different person from the preceding Tocomracht.

ARTICLE IX.—THE DAUGHTER OF LAISREN, OF CAILL COLA, OR CILL-CULE. We read, in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> that a festival to honour the Daughter of Laisren, of Caille Cola, was celebrated at the 11th of June. The Martyrology of Tallagh uses the Irish equivalent for "Daughters,"<sup>3</sup> as if more than one sister had been venerated at Cill Cule. There is a Kilcool, a station on the Dublin, Wicklow and Wexford Railway. There is also a Kilcool, in the parish of Doondonnell, barony of Lower Connello, county of Limerick,<sup>4</sup> and a Kilcoole, in the parish of Gilbertstown, barony of Forth, and county of Carlow.<sup>5</sup>

<sup>2</sup> See at that date, in the Third Volume of this work, Art. ii.

<sup>3</sup> See "Acta Sanctorum," toms ii., Junii xi. Among the pretermitted feasts, p. 419.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 166, 167.

<sup>3</sup> Fergus, the ex-King of Ulster, had three sons by Meadhb, queen of Connaught, viz., Ciar, ancestor of all the Ciarraighe; Corc, ancestor of the Corcomroe, in Thomond; and Conmac, ancestor of all the Conmaicni of Connaught and of Moy-Rein. See Roderick O'Flaherty's "Ogygia," pars iii., cap. xlvii., pp. 275, 276.

<sup>4</sup> From Conmac, son of Fergus and Meadhb, descended the Conmacne of Moy-Rein, in Breifne and the Muinter-Eolias, in the present county of Leitrim; the Conmaicne of Dunmor, now the barony of Dunmore, in the north of Galway County; the Conmaicne of the Sea, now Connemara, barony of Ballynahinch, county of Galway; also the Conmaicne-Cuille-toladh, the present barony of Kilmain, in the south part of Mayo County. See "Topographical Poems

of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. John O'Donovan, p. xxxviii., n. 275, and p. xlii., nn. 217, 218, 220.

<sup>5</sup> The writer says, that St. Tochumra was titular saint of the parish of Tochumracht, in the diocese of Fenabore, otherwise called Killfenora. See "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xi. However, we are unable to discover such a parish or denomination there, nor in any other part of Ireland.

<sup>6</sup> See p. 163.

ARTICLE VIII.—<sup>1</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xi.

<sup>2</sup> See p. 163.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 166, 167.

<sup>3</sup> Thus: "Ingena Laisren i Cill cule."

<sup>4</sup> See it shown, on the "Ordnance Survey Townland Maps for the County of Limerick," sheet 20.

<sup>5</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Carlow," sheets 12, 13.



## Twelfth Day of June.

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ARTICLE I.—ST. CHRISTIAN OR CROISTAN O'MORGAIR, BISHOP OF CLOGHER, COUNTY OF TYRONE.

[TWELFTH CENTURY.]

### CHAPTER I.

INTRODUCTION—BIRTH AND PARENTAGE OF ST. CHRISTIAN OR CROISTAN O'MORGAIR—HIS VIRTUES—CONSECRATED BISHOP OF CLOGHER—ORIGIN OF THE CISTERCIAN ORDER IN FRANCE—MERGES INTO THE REFORMED CONGREGATION OF LA TRAPPE—CISTERCIAN ORDER BROUGHT INTO ENGLAND, SCOTLAND AND IRELAND—HOUSES ESTABLISHED IN THE LATTER COUNTRY.

THIS beatified servant of Christ, about whom so little has been recorded, was regarded nevertheless as a burning and a shining light in his time. He directed his people and clergy, like a faithful pastor and a devoted minister. By none could he have been surpassed in piety and virtue, having given the example of holy works, with sound and tender admonitions.

The Bollandists<sup>1</sup> briefly refer to Christianus, at the 12th of June, but they postpone further notices of him, until treating the Acts of St. Maiachy, at the 3rd of November. It is probable, that Christian or Criostan O'Morgair was born before the close of the eleventh century, and that he was older than his more celebrated brother, whose feast occurs at the latter date. The holy man, about whom few particulars can be gleaned, and whose feast belongs to this day, descended from the race of Cinel Conaill.<sup>2</sup> He was brother to St. Maelmaedhog, *i.e.*, Malachias O'Morgair,<sup>3</sup> so greatly renowned among the saints of Ireland, in the twelfth century. Both of these brothers were regarded by St. Bernard, as pillars of the Church in Ireland. Christian is eulogized, as being a good man, full of grace and virtue, second only to his brother in fame, but possibly not inferior to him in sanctity of life, and in zeal for righteousness.

This Gillachrist—meaning “servant of Christ”—was a very holy man in his morals and conversation. His virtues caused him to be selected, to fulfil the office of a bishop. He was advanced to the See of Clogher, over which he presided with distinguished wisdom. He is said to have ruled over that See, from A.D. 1126 to A.D. 1139,<sup>4</sup> making a period of thirteen years.

Towards the close of the eleventh century, at Cistercium or Citeaux in France, St. Robert, Abbot of Molesme,<sup>5</sup> with a company of fervent monks,

ARTICLE I.—CHAPTER I.—<sup>1</sup> See “Acta Sanctorum,” tomus ii., Junii xii. Among the pretermitted saints, p. 506.

<sup>2</sup> See Colgan's “Trias Thaumaturga,” Quarta Appendix ad Acta S. Columbæ, cap. iii., pp. 481, 482.

<sup>3</sup> His festival day was held on the 3rd of November. See “The Life of St. Malachy O'Morgair, Bishop of Down and Connor, Archbishop of Armagh, Patron of these

several diocese, and Delegate Apostolic of the Holy See for the Kingdom of Ireland,” by Rev. John O'Hanlon. Dublin, 1861, 8vo.

<sup>4</sup> See Harris' Ware, vol. i., “Bishops of Clogher,” pp. 179, 180.

<sup>5</sup> See Very Rev. Canon James Craigie Robertson's “History of the Christian Church,” vol. ii., part ii., book v., chap. vii., sect. iv., p. 771.

<sup>6</sup> See the Rev. Jeremy Collier's “Eccle-

began the foundation of that austere order and severe discipline,<sup>6</sup> which revived the true spirit of monasticism throughout the Christian world.<sup>7</sup> Iongelimus gives a full account of the foundation, rise, and progress of the Cistercian Order,<sup>8</sup> which dates from St. Bennet's day, A.D. 1098,<sup>9</sup> and a sketch of the establishment of those various abbeys connected with it everywhere, down to the period when he wrote. The title page of this elaborate work consists of a finely-executed copperplate engraving.<sup>10</sup> The Blessed Alberic, a monk of great character,<sup>11</sup> was chosen as second Abbot of Citeaux, when after the rule of one year and some months, St. Robert had been recalled to Molesme. He departed this life, on the 26th of January, A.D. 1109, or 1110, according to others,<sup>12</sup> when St. Stephen Harding, an Englishman succeeded him.<sup>13</sup> Labouring under almost incredible hardships, he brought the order to a high degree of perfection and renown.<sup>14</sup> He lived to found thirteen Abbeys of the institute himself, and above one hundred houses were established by monks under his direction. The celebrated St. Bernard,<sup>15</sup> with about thirty noblemen and gentlemen including his brothers,<sup>16</sup> sought and obtained entrance as novices at Citeaux, in the year 1113,<sup>17</sup> and he afterwards began the establishment of Clara-vallis or Clairvaux, A.D. 1115, in a desert place, belonging to the Diocese of Langres, Champagne.<sup>18</sup> His great influence, zeal, preaching and austere piety, soon became manifest.<sup>19</sup> We need hardly state, that his was the parent house, destined to spread the Cistercian institute in Ireland; and, while maintaining for ages after his time the rigid austerity and discipline of that Rule, the order began to extend itself in a wonderful manner, by multiplying its monasteries<sup>20</sup> in the various European countries.<sup>21</sup>

siastical History of Great Britain, chiefly of England, from the first Planting of Christianity to the End of the Reign of King Charles the Second; with a brief Account of the Affairs of Religion in Ireland," vol. ii., book iv., cent. xi., p. 94, New edition in nine volumes, by Francis Barham, Esq. London, 1841, 8vo.

<sup>7</sup> See an article in the "Christian Remembrancer," July, 1867. Also Dr. Michael Geddes' "Miscellaneous Tracts," vol. iii., Tract v., pp. 15 to 18.

<sup>8</sup> His work in folio appeared at Antwerp, in MDCXXX. It is the acknowledged text-book on the history of the Cistercian Order.

<sup>9</sup> It was established, by the first companions taking a vow to observe St. Bennet's Rule in its utmost degree of rigour.

<sup>10</sup> Said to have been designed by Peter Paul Rubens.

<sup>11</sup> See Rev. Jeremy Collier's "Ecclesiastical History of Great Britain, chiefly of England," &c., vol. ii., book iv., cent. xi., p. 93.

<sup>12</sup> See Very Rev. James Craigie Robertson's "History of the Christian Church," vol. ii., part ii., book v., chap. vii., sect. iv., p. 772.

<sup>13</sup> He may be regarded as the true founder of this order. See Very Rev. Dean Henry Hart Milman's "History of Latin Christianity," vol. iii., book viii., chap. iv., p. 226.

<sup>14</sup> See Rev. Jeremy Collier's "Ecclesiastical History of Great Britain, chiefly of England," &c., vol. ii., book iv., cent. xi., pp. 93, 94.

<sup>15</sup> A very interesting and learned work, "The Life and Times of St. Bernard, Abbot of Clairvaux, A.D. 1091-1153," written by James Cotter Morison, M.A., Lincoln College, Oxford, issued from the London press, 1863, in octavo.

<sup>16</sup> See Very Rev. Dean Henry Hart Milman's "History of Latin Christianity," vol. iii., book viii., chap. iv., pp. 227 to 229.

<sup>17</sup> See Very Rev. James Craigie Robertson's "History of the Christian Church," vol. ii., part ii., book v., chap. vii., sect. iv., p. 773.

<sup>18</sup> A very interesting account of the Cistercians in the twelfth century and subsequently—with an engraved Map showing the positions of their early foundations in France—may be seen in the Rev. S. R. Maitland's "Dark Ages; a Series of Essays, intended to illustrate the state of Religion and Literature in the ninth, tenth, eleventh, and twelfth centuries," reprinted from the British Magazine, with corrections and some additions, No. xxi., pp. 352, *et seq.* Second edition, London, 1845, 8vo.

<sup>19</sup> See Very Rev. Dean Henry Hart Milman's "History of Latin Christianity," vol. iii., book viii., chap. iv., p. 230.

<sup>20</sup> There was published before the close of the fifteenth century a thick 4to intitled, "Privilegium de Confirmatione, Statutorum et Conventus Cisterciensis, ut sunt carta caritas, usus Ordinis, et ea que antiqua dicuntur Cisterce, Instituta," A.D. 1498. This is now a very rare book, but of great interest as a record of the Cistercian Order.

During succeeding ages, the extreme primitive austerity of the order had relaxed; but various reformatiions were established to restore its former rigour. The French Cistercians had merged into the Reformed Congregation of La Trappe, under the direction of John le Bouthillier de Rancé,<sup>22</sup> an ecclesiastic of a distinguished family, in 1664. This monastery was situated in a forest, known as Le Perche, near Normandy, and he had become its Abbot.<sup>23</sup> For thirty-seven years, he spent a most austere life in this solitude,<sup>24</sup> where he introduced mortifications and penitential exercises of great severity among his religious. In 1864, a valuable tract,<sup>25</sup> and even now scarce,<sup>26</sup> was published at Rome, in reference to the History of the Trappist Order; and, it gives an account of this religious institute, as it existed in that year. This shows, also, that La Trappé is the Order of Cîteaux, and that the Trappists are the true Cistercian Monks.

The Order of Cistercians went over into England, A.D. 1128,<sup>27</sup> and founded<sup>28</sup> the Abbey of Waverley,<sup>29</sup> Surrey.<sup>30</sup> Some years elapsed, however, before the Cistercian Order had been extended throughout England, and afterwards it was introduced to the principality of Wales. For a very complete account of those several Abbeys belonging to this order, the reader may consult Roger Dodsworth's and Sir William Dugdale's learned work,<sup>31</sup> which appeared in three great folio volumes, in the years 1655,<sup>32</sup> 1661,<sup>33</sup> and 1673.<sup>34</sup>

<sup>22</sup> Their number had increased to 500 in 1151; while, in the following century they had reached to 1,800. See Very Rev. Canon James Craigie Robertson's "History of the Christian Church," vol. ii., part ii., book v., chap vii., sect. iv., p. 774.

<sup>23</sup> See a very complete account of this distinguished Abbot in the Lives published by Marsollier and Le Nain.

<sup>24</sup> The history and progress of La Trappe may be found in "Histoire Complète et Costumes des Ordres Monastiques, Religieux et Militaires, et des Congrégations Séculières des deux Sexes;" par le R. P. Heylot. Avec Notice, Annotations et Compément, par V. Philipon de la Madelaine, tome iv., Religieux de la Trape, avec la Vie de D. Armand-Jean le Bouthillier, leur réformateur, pp. 513 to 527.

<sup>25</sup> He died on the 20th of October, 1700, at the age of seventy-five.

<sup>26</sup> It is intitled, "La Trappe Congregation de Moines de l'Ordre Benedictins-Cisterciens."

<sup>27</sup> It contains 39 pp. 8vo. "La Trappe est l'Ordre de Cîteaux, les Trappistes sont de vrais Cisterciens."—"Notes and Queries," Fourth series, vol. xii., pp. 474. Communication by Edmond Tew, M.A.

<sup>28</sup> See vol. i. of Roger Dodsworth's and William Dugdale's "Monasticon Anglicanum," &c., p. 703.

<sup>29</sup> According to the Annals of the Monastery of Waverly, "viii. Kal. Decembris," at A. D. 1128. See p. 221, Luard's edition.

<sup>30</sup> A very interesting and valuable Chronicle, intitled "Annales Monasterii de Waverleia," extending from A. D. 1 to A. D. 1291, has been published in the "Annales Monastici," vol. ii., and edited by Henry Richards Luard, M.A., pp. 127 to 411. London, 1865.

<sup>31</sup> See Rev. Jeremy Collier's "Ecclesiasti-

cal History of Great Britain, chiefly of England," &c., vol. ii., book iv., cent. xi., p. 94.

<sup>32</sup> The first volume is intitled "Monasticon Anglicanum, sive Pandectæ Coenobiorum Benedictinorum Cluniacensium Cisterciensium Carthusianorum a Primordiis ad eorum usque dissolutionem ex MSS. Codd. ad Monasteria olim pertinentibus; Archivis Turrium Londinensis, Eboracensis; Curiarum Scaccarii, Augmentationum; Bibliothecis Bodleianâ; Coll. Reg. Coll. Bened. Arundelliana, Cottoniana, Seldeniana, Hattoniana aliisque digesti." Per Rogerum Dodsworth Eborac. Gulielmum Dugdale, Warwic, vol. i. See Coenobia Anglicana de Ordine Cisterciensi, pp. 695 to 954. Editio Secunda auctior et emendatior. Cum altero, et elucidiori Indice. Londini, 1682. fol.

<sup>33</sup> The collaborateur Roger Dodsworth died 1654, before the first edition of this great work appeared.

<sup>34</sup> Additions regarding the Cistercians are to be found, likewise, in the "Monastici Anglicani Volumen alterum, de Canonicis Regularibus Augustinianis, scilicet Hospitalariis, Templariis, Gilbertinis, Præmonstratensibus et Maturinis sive Trinitarianis. Cum Appendice ad Volumen Primum de Coenobis aliquot Gallicanis, Hibernicis et Scotticis: necnon quibusdam Anglicanis antea omissis, &c. Aditamenta, pp. 912 to 929. Londini, 1661, fol.

<sup>35</sup> Further historic notices of the English Cistercian monasteries may be found in "Monastici Anglicani Volumen Tertium et Ultimum: Aditamenta quædam in Volumen Primum, ac Volumen Secundum jam pridem edita: necnon Fundationes, sive Dotationes Diversarum Ecclesiarum Cathedralium ac Collegiarum continens," &c. Per Will. Dugdale Warwicensem Norroy Regem Armorum. Addita-

Subsequent editions appeared, in other forms, and the work was enlarged by different editors. In the time of suppression by Henry VIII., there was no fewer than 75 Cistercian Abbeys<sup>35</sup>—of which 36 were reckoned among the greater monasteries. Besides these, there were 26 Cistercian Nunneries,<sup>36</sup> one of which was regarded as among the greater monasteries.

In the year 1136, St. David I., King of Scotland, founded a magnificent abbey at Melrose, the ruins of which yet remain, in a tolerable state of preservation.<sup>37</sup> It was dedicated to the Blessed Virgin, in 1146, and it was the first house of the Cistercian Order established in Scotland.<sup>38</sup> The "Chronicle of Melrose,"<sup>39</sup> compiled by the monks, and which gives an accurate chronological relation of Scottish events, from 735 to 1270, has been preserved.<sup>40</sup> In Scotland, other houses of the same order were afterwards erected.

Few years elapsed until the order was established in Ireland. By some, it was thought Christian O'Morgair ruled as first Abbot over Mellifont Abbey. This, however, is a mistake. That office pertained to a contemporary, who bore a similar name, and who was promoted to the office, by the Archbishop Malachy O'Morgair. Nay, more: the Cistercian Order had probably no foundation in Ireland, during the lifetime of his brother Christian or Gillachrist. In that Table postfixed to the Martyrology of Donegal,<sup>41</sup> there is allusion made to another Christianus, who was abbot of Mellifont.<sup>42</sup> He was called Christian O'Conarchy, but not O'Morgair. He has been treated of already, at the 18th of March, the date assigned for his festival. We believe, St. Malachy O'Morgair was the great patron<sup>43</sup> and founder of the Cistercian Order in Ireland, because

menta in Tomum Primum, pp. 30 to 40. Savoy, 1673, fol.

<sup>35</sup> Their collective annual revenues were then estimated at £17,441 14s. 0¼d. See Bishop Tanner's "Notitia Monastica; or an Account of all the Abbeys, Priors, and Houses of Friars, formerly in England and Wales." And also of all the Colleges and Hospitals founded before A.D. MDXL., p. liii.

<sup>36</sup> Their collective annual revenues were valued at an amount not exceeding £1,249 18s. 5¾d. See *ibid.*, pp. liiii., liv.

<sup>37</sup> The beautiful description, given by Sir Walter Scott of the present appearance of the ruins, must be familiar to the admirers of English poetry; and, since its publication, Melrose has been the frequent resort of tourists:—

"If thou would'st view fair Melrose  
aright,  
Go visit it by the pale moonlight;  
For the gay beams of lightsome day  
Gild, but to flout, the ruins gray.  
When the broken arches are black in  
night,  
And each shafted oriel glimmers  
white;  
When the cold light's uncertain  
shower  
Streams on the ruin'd central tower;  
When buttress and buttress, alter-  
nately,  
Seem framed of ebon and ivory;  
When silver edges the imagery,

And the scrolls that teach thee to live  
and die;

When distant Tweed is heard to rave  
And the owlet to hoot e'er the dead  
man's grave,

Then go—but go alone the while—  
Then view St. David's ruin'd pile;  
And, home returning, soothly swear  
Way was never scene so sad and fair."

—"Lay of the Last Minstrel," Canto II.

<sup>38</sup> The monks of this order were supplied from the Abbey of Rivaulx in Yorkshire.

<sup>39</sup> It has been published by Mr. Gale, in the first volume of his "Rerum Anglicanum Scriptorum Veterum," tomus i., pp. 133 to 244.

<sup>40</sup> In Mr. Hutchinson's "View of Northumberland," an admirable account of the abbey and of its historic incidents is given.

<sup>41</sup> See *ibid.*, pp. 394, 395.

<sup>42</sup> For a description and engravings of Mellifont Abbey, see Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c.

<sup>43</sup> John Bale, the Protestant Bishop of Ossory, writes, regarding St. Malachias, Archbishop of Armagh: "Promittit tamen post suam mortem, futurum se esse pro Cisterciensibus monachis advocatum."—"Scriptorum Illustrium Maioris Brytanniæ, quam nunc Angliam et Scotiam vocant, Catalogus," &c. Centuria Decimaquarta, num. lxxxv., p. 240.

<sup>44</sup> In the List of Irish Cistercian Abbeys, in John D'Alton's "History of Ireland, from the earliest period to the year 1245,

he had arranged with St. Bernard all the preliminary details ; but, the selection of St. Christian O'Conarchy, afterwards Bishop of Lismore, to become the first Abbot, over the earliest established house of the institute, should cause him to be regarded as the beatified Father, who ruled over a fervent community, and whose example gave rise to the numerous Cistercian branches, which in the course of that age and of succeeding centuries had been erected over Ireland.

A brief account of the order, from its rise in our country to its suppression in the sixteenth century, and its subsequent restoration in the present age, may have some interest for our readers. 1. In 1142,<sup>44</sup> Donat O'Carroll, chief of Uriel or Ergallia, bestowed lands whereon to erect the buildings<sup>45</sup> within his own territory, and at the request of his Metropolitan, the illustrious Archbishop of Armagh.<sup>46</sup> In accordance with the Cistercian custom, the site of the Abbey of Mellifont was happily chosen ; it is entirely surrounded by verdant hills, and thus placed in a pleasant valley, as sequestration should always characterize the monastic buildings, especially of that institute. In Wright's "Louthiana," there is a delineation and description of this building. Towards the close of the last century, about A.D. 1798, the ruins of Mellifont Abbey had been described, by Joseph Cooper Walker,<sup>47</sup> as they then appeared.<sup>48</sup> He supposes the octagon building to have been designed for some other purpose than that of a baptistery.<sup>49</sup> The entrance was under a wide round arch, and rendered impassable by a millrace, that ran through it, being uncovered ; the tower that capped the arch was in ruins, before the close of the last century. The watercourse led to the mill, which is quite modernized by frequent repairs, while the millrace empties into the Mattock, a tributary of the River Boyne. The Mattock is a beautiful little river, passing near the ruins, and under it,<sup>50</sup> water was conveyed from a river, more elevated than the Mattock, about three miles distant from the abbey, to a cistern on the top of the octagonal building ; from which the water was again conveyed by *conduits* to every room and every cell in the abbey. Northward of the cells or cellars, at a little distance, the sacristy stood apart, and almost buried in a heap of rubbish. As you advance a few paces towards the entrance from what Mr. Walker called the sacristy, there appeared, in pretty good preservation, a beautiful little

when the Annals of Boyle, which are adopted, as the running Text authority, terminate," vol. i., pp. 179, 180, the Taxations of those various houses are given. The Taxation of Mellefont is set down at 20s.

<sup>45</sup> See Roger Dodsworth's and William Dugdale's "Monasticon Anglicanum," pp. 1029, 1030.

<sup>46</sup> See Sir James Ware's "Archiepiscoporum Cassiliensium et Tuamensium Vitæ. Duobus expressæ Commentariolis. Quibus adjicitur Historia Cœnobiiorum Cisterciensium Hiberniæ," pp. 61 to 63. Following the authority of a Catalogue of Cistercian Abbeys in a Manuscript, classed E. 3, 8, Trinity College, Dublin, Sir James Ware has the first foundation at 1139, viz. : St. Mary's, Dublin. For this early date, we have only the testimony of its Annals. See "Chartularies of St. Mary's Abbey, Dublin," &c., edited by John F. Gilbert, in two vols. London, 1884, 8vo. See vol. ii., sect. ix., pp. 217, to 237, 258.

<sup>47</sup> He was an M.R.I.A., and author of the

"History of the Irish Bards," "Memoirs of Tassoni," &c.

<sup>48</sup> See his Unpublished Fragment, in the *Irish Builder*, vol. xxviii., April 15th, 1886.

<sup>49</sup> Five arches of the octagonal building remained perfect, when visited by Mr. Walker ; the rest fell, a few months before, on a mason removing a stone he wished to place in a modern edifice. Near to and on a line with the octagonal building remained two cells rudely finished, partly raised above and partly sunk below the surface. They appeared to have been cellars, and they were then occupied by the swine of a miller, who worked the adjoining mill.

<sup>50</sup> According to Joseph Cooper Walker's description.

<sup>51</sup> To the foregoing description Mr. Walker adds : "My cicerone informed me, that the great chapel stretched up a hill that lies behind the little chapel I have been describing ; 'and this, sir,' says he, pointing to a small church, 'is a part of it which the Protestants of this parish have converted to

chapel, the smallness of which induced him to think it must have been a chapel-of-ease. This chapel was entered through a pointed arch, on the inside finished most exquisitely in the Gothic style. Opposite to the entrance was a noble window, and besides three windows on each side were all finished in the same manner.<sup>51</sup> 2. The next erection, in the opinion of Sir James Ware, appears to have been the Abbey of Newry,<sup>52</sup> about the year 1144. However, the precise year of its date cannot be ascertained with certainty, but there is sufficient evidence, that it must have been about 1160.<sup>53</sup> It was founded by Maurice M'Loughlin, King of all Ireland.<sup>54</sup> 3. The first erection at Boyle<sup>55</sup> seems to have been about 1148, although changes of location took place before the monks occupied that situation.<sup>56</sup> At length, Maurice O'Duffy fixed his fraternity at Boyle, and founded its splendid Abbey in 1161. It was dedicated to the Blessed Virgin Mary. 4. About the year 1150,<sup>57</sup> in Athlone, and on the Roscommon side of the River Shannon, a monastery was founded, and it was dedicated to St. Peter and to St. Benedict. Sir James Ware thinks it was identical with a foundation alluded to as *Monasterium de Benedictione Dei*.<sup>58</sup> 5. In 1151,<sup>59</sup> Dermotus, the son of Murchard, King of Leinster, founded a monastery for Cistercian monks at Baltinglas, on the River Slaney. It was otherwise called, *De Valle Salutis*.<sup>60</sup> 6. It is stated, that Murchard O'Melachlin, King of Meath, founded and endowed Bective Abbey,<sup>61</sup> in the county of Meath, and near the River Boyne, on the 14th day of January, 1164. It was dedicated to the Blessed Virgin Mary, and styled the *Abbey de Beatitudine*.<sup>62</sup> 7. In the year 1151<sup>63</sup> was founded the monastery of Nenay,<sup>64</sup> anciently called *De Magio*, in the county of Limerick. 8. In 1154, Odoney or the Abbey of Kyrieleyson, in the county of Kerry was founded.<sup>65</sup> Here was buried Christianus O'Conarchy, the first Cistercian Abbot of Mellifont, and afterwards the illustrious Bishop of Lismore, A.D. 1186. 9. The celebrated and beautiful Abbey of Holycross,<sup>66</sup> beside the River Suir in the county of Tipperary, was founded about 1169, and it was magnificently endowed, by Donald O'Brien, King of Limerick.<sup>67</sup> 10. At Fermoy, in the county of Cork, a Cistercian house<sup>68</sup> was built, A.D. 1170,

their own use.' On this hill, the friars had their garden which is still marked by a few pear trees. Near the mill are some walls that convey no idea of the kind of buildings to which they belonged.

\* \* \* \* \*

On the west side of the river stood a large wood belonging to the abbey, which tradition says covered 300 acres; not a single tree of it remains. Part of the wall that encompassed the abbey is visible here and there."

<sup>51</sup> Its title in the List of Cistercian Abbeys is *De Veridi Ligno*; its date of erection 1153; and its Taxation is 6s. 8d.

<sup>52</sup> See John O'Donovan's interesting paper on the Charter of Newry, in the "Dublin Penny Journal," vol. i., No. 13, pp. 102 to 104.

<sup>53</sup> See Roger Dodsworth's and William Dugdale's "*Monasticon Anglicanum*," p. 1031.

<sup>54</sup> Called *De Buellio*: its Taxation was 13s. 4d.

<sup>55</sup> See a very interesting account of this place, in John D'Alton's "History of Ireland, from the earliest Period to the year 1245, when the Annals of Boyle which are adopted, as the running Text authority, ter-

minate," vol. i., pp. 178, 179.

<sup>57</sup> The year 1152 is set down in the Cistercian List.

<sup>58</sup> Its Taxation was 6s. 8d.

<sup>59</sup> The Cistercian List has the date 1148, and the Taxation 13s. 4d.

<sup>60</sup> See Roger Dodsworth's and William Dugdale's "*Monasticon Anglicanum*," pp. 1033, 1034.

<sup>61</sup> See a beautiful description with pictorial illustrations, in that charming book, William R. Wilde's "*Beauties of the Boyne, and its Tributary, the Blackwater*," chap. v., pp. 108 to 111.

<sup>62</sup> Its Taxation was 13s. 4d.

<sup>63</sup> The Cistercian List has the date 1148.

<sup>64</sup> Also called *Monastermenagh*: its Taxation was 10s.

<sup>65</sup> Its Taxation was 3s. 4d.

<sup>66</sup> Also called *De Sancta Cruce*: its Taxation was 6s. 8d.

<sup>67</sup> See Roger Dodsworth's and William Dugdale's "*Monasticon Anglicanum*," pp. 1035.

<sup>68</sup> It was styled *De Castro Dei*: its Taxation was 3s. 4d.

which is called the Mother of several monasteries in Ireland and in the Isle of Man. 11. In the same county of Cork was a Cistercian monastery called Mawre,<sup>69</sup> erected in the year 1172. 12. Dunbrody Abbey,<sup>70</sup> in the county of Wexford, was founded by Hervey de Montmorency, about the year 1175. Other writers have it in the year 1182 or 1184.<sup>71</sup> It is also called Dunbrothy.<sup>72</sup> 13. At Monaster-Evin, formerly Rosglas,<sup>73</sup> on the banks of the River Barrow, and county of Kildare, a house for Cistercians was founded,<sup>74</sup> as some state in 1178, while another authority has it 1189.<sup>75</sup> 14. Ashroe or Esarua in the county of Donegal is supposed to have been the site chosen for a Cistercian Abbey, so early as 1178. It is called *Abbatia de Samaria*,<sup>76</sup> in the Annals of Ireland, edited by William Camden. The Annals of Boyle place its foundation in the year 1183;<sup>77</sup> while other accounts have it 1184. 15. The Abbey of Chrore, having the Barrys as patrons, was erected A.D. 1180. It was situated at Middleton, in the county of Cork, and it was known as *De Choro Benedicti*.<sup>78</sup> 16. Jerpoint<sup>79</sup> in the county of Kilkenny is said to have been erected in 1180, by Donat O'Donoghoe, and to have been endowed by him.<sup>80</sup> 17. Abbey Leix, or *Abbatia de Lege Dei*,<sup>81</sup> in the Queen's County, is said to have been erected by Cochegerius O'Moore, in the year 1183. 18. About the year 1187, there was a Cistercian monastery founded and endowed at Inislawnacht, by Donald O'Brien, King of Limerick, and by Malachy O'Felan, King of the Decies, in the county of Tipperary. It is sometimes called the Monastery of the Suir,<sup>82</sup> as it lay near that river. 19. On an Island,<sup>83</sup> formerly in Lough Strangford, called *Inniscumhsraigh*, there was a monastery built before the Anglo-Norman Invasion.<sup>84</sup> Here, too, the Abbey of Inis or Inis-Curcy, as now corruptly called, was founded by John De Courcy, in the county of Down, on the 3rd of June, A.D. 1180, or on the Kalends of July, A.D. 1187, according to other accounts. 20. About A.D. 1189 or 1190, Crowderg O'Conor, Prince of Connaught, is said to have founded Knockmoy,<sup>85</sup> in the county of Galway, and here having taken the Cistercian habit, he died and was buried A.D. 1224. 21. The beautiful Abbey of Leigh, otherwise known as Grey Abbey,<sup>86</sup> was founded by Africa, wife of John de Courcy, in the county Down, A.D. 1193. In it, she was afterwards buried. 22. The Abbey of Corcumroe, in the county of Clare, was founded in the year 1197. The Cistercian List has 1200. It was called *De Petra fertili*.<sup>87</sup> 23. The Abbey of Comer, or Cumber,<sup>88</sup> in the county of Down, was

<sup>69</sup> *Alias De Fonte Vivo* : its Taxation was 6s. 8d.

<sup>70</sup> *Alias De Portu Sanctæ Mariæ* : its Taxation was 13s. 4d.

<sup>71</sup> See an interesting description and history of this foundation, in J. N. Brewer's "Beauties of Ireland," vol. i., pp. 372 to 375.

<sup>72</sup> See Roger Dodsworth's and William Dugdale's "Monasticon Anglicanum," pp. 1027, 1028.

<sup>73</sup> See *ibid.*, pp. 1031, 1032.

<sup>74</sup> It was called *De Rosea Valle* : its Taxation was 6s.

<sup>75</sup> See "Chartularies of St. Mary's Abbey, Dublin," &c., edited by John T. Gilbert, vol. ii., p. 218.

<sup>76</sup> Its Taxation was 3s. 4d.

<sup>77</sup> See John D'Alton's "History of Ireland, from the earliest Period to the year 1245," and Annals of Boyle, vol. ii., pp. 308, 309, and n. (a).

<sup>78</sup> Its Taxation was 3s. 4d.

<sup>79</sup> Also called *De Jerepont* : its Taxation was 13s. 4d.

<sup>80</sup> See Roger Dodsworth's and William Dugdale's "Monasticon Anglicanum," pp. 1028, 1029.

<sup>81</sup> Its Taxation was 8s. 8d.

<sup>82</sup> Its Taxation was 10s.

<sup>83</sup> Now a peninsula. The Abbey was called *De Inis* : its Taxation was 13s. 4d.

<sup>84</sup> In the "Dublin Penny Journal," there are two woodcut illustrations of the original Abbey-church of Inch, and the later Abbey-church, with a description and historic data, by George Petrie, Esq., vol. i., No. 50, pp. 396, 397.

<sup>85</sup> It was called *De Colle Victoriæ* : its Taxation was 13s. 4d.

<sup>86</sup> It was also called *De Jugo Dei* : its Taxation is not given in the Cistercian List.

founded in the year 1198,<sup>89</sup> or 1199.<sup>90</sup> 24. In the year 1200, William Mareschal, Earl of Pembroke, founded Tintern Abbey,<sup>91</sup> in the county of Wexford, as an act of thanksgiving for having escaped from a great storm at sea. 25. In the year 1200 was founded the monastery of the River of God,<sup>92</sup> thought by Sir James Ware to have been known as Shrowle or Shrowe, and supposed by him to have been in the county of Longford. However, it should rather be Kilbeggan, in the county of Westmeath. 26. In the year of our Lord 1202, the Convent of Stanley came to Ireland, and the monks dwelt at first in Loghmeran, near Kilkenny, then at Athnamolt, and afterwards at the castle, the place being called of the Holy Saviour, otherwise Duisque or Dusk, in the county of Kilkenny. It is also called Downyskir.<sup>93</sup> Here, William Mareschal when he came to Ireland, A.D. 1207, established a Cistercian Abbey, and it was called De S. Salvatore.<sup>94</sup> 27. A Cistercian house was founded at Wetheny<sup>95</sup> or Wodeny, also called Woney,<sup>96</sup> in the county of Limerick, A.D. 1205, by Theobald Walter,<sup>97</sup> son of Hervey Walter, and brother to Hubert Walter, Archbishop of Canterbury. The place is known as Abingdon.<sup>98</sup> 28. In 1211, at Larha, sometimes called Abbey Lara or Larah, formerly known as Granard, in the county of Longford, a Cistercian house<sup>99</sup> was established by Richard Tuite. 29. In 1218, a Cistercian house was founded at Dere, on the sixth of the March Kalends. It is likely this is the house called De Claro Fonte,<sup>100</sup> in the Cistercian List, which has its foundation at 1205. Sir James Ware supposes this possibly to have been identical with Moycosquin, which was undoubtedly situated in the diocese of Derry. 30. At Tracton,<sup>101</sup> in the county of Cork, a Cistercian foundation is referred to A.D. 1224. Its possessions were confirmed by Edward III., King of England.<sup>102</sup> 31. In the time of David Mac Carwill, Archbishop of Cashel, the Benedictine monks are said to have been removed from Hore Abbey,<sup>103</sup> in the county of Tipperary, and a colony of Cistercians from Mellifont replaced them, in the year 1260. In the Cistercian List, however, the foundation is placed at 1272.<sup>104</sup>

The foregoing does not exhaust the list of Cistercian Abbeys in Ireland. There was one at Kilcooly, called De Albo Campo,<sup>105</sup> and founded in 1200, according to the Cistercian List. At Loughsuidy, also Latinized Balliorman,<sup>106</sup> in 1205 a Cistercian house was founded.<sup>107</sup> A monastery of the Cistercian order was built, likewise, at Killconnell.<sup>108</sup> The ancient and continued possessions of the various Cistercian houses in Ireland were exempt from the payment of tithes, in virtue of those privileges enjoyed by that order.<sup>109</sup>

<sup>87</sup> Its Taxation was 6s. 8d.

<sup>88</sup> In Latin De Commer: its Taxation was 6s. 8d.

<sup>89</sup> According to the Cistercian List.

<sup>90</sup> According to Sir James Ware.

<sup>91</sup> Called De Voto: its Taxation was 13s. 4d. See Roger Dodsworth's and William Dugdale's *Monasticon Anglicanum*, p. 1033.

<sup>92</sup> Or De Flumine Dei: its Taxation was 6s. 8d.

<sup>93</sup> See Roger Dodsworth's and William Dugdale's "Monasticon Anglicanum," pp. 1032, 1033.

<sup>94</sup> Its Taxation was 13s. 4d.

<sup>95</sup> Latinized De Wethnia.

<sup>96</sup> See Roger Dodsworth's and William Dugdale's "Monasticon Anglicanum," pp. 1034, 1035.

<sup>97</sup> From him the noble family of Butler de-

rives its origin.

<sup>98</sup> The Taxation of this house was 13s. 4d.

<sup>99</sup> Its Taxation was 6s. 8d.

<sup>100</sup> Its Taxation is set down at 6s. 8d.

<sup>101</sup> Alias, De Albo Tractu.

<sup>102</sup> Its Taxation was 13s. 4d.

<sup>103</sup> It is called De Rupe Cassel.

<sup>104</sup> The Taxation is set down at 6s. 8d.

<sup>105</sup> Its Taxation was 6s. 8d.

<sup>106</sup> Its Taxation was 3s. 4d.

<sup>107</sup> According to the Cistercian List.

<sup>108</sup> See Roger Dodsworth's and William Dugdale's "Monasticon Anglicanum," p. 1029.

<sup>109</sup> See John D'Alton's "History of Ireland, from the earliest Period to the year 1245, when the Annals of Boyle, which are adopted, as the running Text authority terminate," vol. i., pp. 179, 180.



## CHAPTER II.

SUPPOSED PRIVILEGES OBTAINED FROM POPE INNOCENT II., FOR THE SEE OF CLOGHER—DEATH OF ST. CHRISTIAN O'MORGAIK—BURIED AT ARMAGH—COMMEMORATIONS—FOUNDATION OF MOUNT MELLERY IN IRELAND—AFFILIATE BRANCHES—CONCLUSION.

FEW additional particulars can be gleaned, in reference to St. Criostan or Gillachrist O'Morgair, although he was such a distinguished prelate in the Irish Church. It is remarked, as we are informed,<sup>1</sup> in the Registry of Clogher, that the brother of the renowned St. Malachy obtained from Pope Innocent II., that the fourth part of the Tithes, or the Episcopal part through all Ergall, should be allotted to the Bishops of Clogher.<sup>2</sup> If such were the case, it must be observed, that his brother Christian had died before St. Malachy set out on his first visit to Rome, which was in the year 1139 or 1140.<sup>3</sup> Christian O'Morgair's death took place in the year 1138.<sup>4</sup> Others have it at 1139, and again about 1140;<sup>5</sup> but, the first-mentioned date appears to be the correct one. We cannot doubt, but his departure from earth had proved an affliction to his more renowned brother, the great St. Malachy O'Morgair, then Primate of all Ireland.<sup>6</sup> Christian was buried in the church dedicated to Saints Peter and Paul, at Armagh.<sup>7</sup> This holy bishop has been commemorated in the Martyrology of Marianus O'Gorman, who flourished soon after his time. This St. Christianus has a place in Henry Fitzsimon's list of Irish Saints, but no date is there assigned for his festival.<sup>8</sup> We find entered, in the Martyrology of Donegal,<sup>9</sup> at the 12th of June, that veneration was paid to Criostan or Gillachrist Ua Morgair.

In a village called Melleray or Meilleraye in the Department of Loire-Inférieure, France, a monastery of Trappists had been established.<sup>10</sup> In consequence of the French Revolution of 1830, which disturbed the kingdom, the venerable Abbot of the Cistercian Abbey of Melleray felt it to be his duty, as it was his most earnest desire, to make every effort to secure for his Irish children an asylum in their own country, for the institute had been threatened with dissolution. His community then numbered nearly two hundred monks, and of these a considerable part was Irish. With this view, the Abbot despatched to Ireland his prior, the Very Rev. Father Vincent Ryan.<sup>11</sup> He arrived in Dublin in the month of January, 1831, and immediately waited on his Grace Most

CHAPTER II.—<sup>1</sup> See Harris' Ware, vol. i., "Bishops of Clogher," p. 180.

<sup>2</sup> The See of Clogher was situated in that territory.

<sup>3</sup> No doubt, Baronius in his "Annales Ecclesiastici," places this visit of St. Malachy to Rome, in 1137, but his learned commentator Pagius has exposed the error of date, which he places at two or three years subsequent. See at A. D. 1137, sect. xx., and notes.

<sup>4</sup> "The Age of Christ, 1138. Gillachrist Ua Morgair, Bishop of Clochar, a paragon in wisdom and piety; a brilliant lamp that enlightened the laity and clergy by preaching and good deeds; a faithful and diligent servant of the Church in general, died, and was interred in the church of Peter and Paul at Ard-Macha."—Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1058, 1059. Dr. Lanigan remarks, that Ware, although he found our saint's death noted down at 1138, yet thought that in reality it should be set down under 1139. He

also adds, that at the times then treated of, there was no necessity for adding a year to those of the Irish Annals. See "Ecclesiastical History of Ireland," vol. iv., chap. xxvii., sect. ii., n. 14, p. 107. But, Dr. Lanigan himself makes the same mistake, in many of his dates, by the excess of a year, where there was no occasion for so doing.

<sup>5</sup> Father Stephen White has "circa annum salutis 1140."—"Apologia pro Hibernia," cap. iv., p. 33.

<sup>6</sup> See his Life, at the 3rd day of November.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii, Vita S. Maccarthenni, Appendix, cap. iv., p. 742.

<sup>8</sup> See "Catalogus aliquorum Sanctorum Ibernæ."—O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," toms i., lib. iv., cap. xii., p. 53.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

<sup>10</sup> See "Gazetteer of the World," vol. ix.,

Rev. Dr. Murray, who warmly approved of the object he had view, and expressed his desire that the enterprise might be successful.<sup>12</sup> Father Ryan had also an interview with the great Liberator of the Irish Catholics; and Daniel O'Connell promised to assist by every means in his power, to build up his institute in Ireland.<sup>13</sup>

A brief account of the Mount Melleray Abbey foundation of this order must prove interesting, especially to every Irish reader. Having but too much reason to apprehend, that the English-speaking portion of the community at Melleray in France should be forced by the revolutionary authorities, to quit the monastery and the country, Father Vincent Ryan was obliged, after much anxious and fruitless search for a suitable place, to rent temporarily a house and a farm at Rathmore, in the county of Kerry. These, however, were not very well suited for the purposes of a monastery, nor were they to be had on very favourable terms. At length, towards the end of October, 1831, the Irish, English and Scotch monks of Melleray were violently torn from their peaceful dwelling, by the enemies of religion, and consigned for several days to a prison in Nantes. Finally, they were put on board a ship of war, and landed at Queenstown, on the 1st of December, 1831. In Queenstown and in Cork, the monks were most benignantly received. They were treated with greatest respect, kindness and hospitality by the inhabitants. In a few days, the whole fraternity were located in the house prepared for them at Rathmore. Meanwhile, the prior renewed his efforts to procure some site where he could establish his community and his order permanently. By the aid, and through the intervention of some ecclesiastical<sup>14</sup> and other friends, Father Ryan finally came to terms with Sir Richard Kane for the present farm of Mount Melleray, stretching along the slopes of the Knockmaeldun mountains. It contains about 700 statute acres; and, at that time, it was but a wild and barren waste—no attempt having ever been made to cultivate any part of it—for the soil was so light and poor as to be deemed utterly irreclaimable. Not a single tree or hardly a shrub of any size grew upon it; nothing could be seen all around but the dark brown heath. No human habitation was there, except one small cottage in a glen at the southern extremity of the farm. Of this cottage—though anything but comfortable—Father Vincent Ryan took possession for his community, on the Eve of the Ascension, 30th of May, 1832; and, on the following day, he celebrated the Divine Mysteries in it. He called the cottage “Bethlehem,” because in it the Cistercian order received a new birth in Ireland; and, he gave the name of Mount Melleray to the whole farm, in order to confound the wicked designs of the enemies of religion in France, who had lately done their utmost to destroy Old Melleray, the mother house, and when they could not succeed in that, they had impiously lopped off the Irish branch, with a view to its perishing. However, it took new root in native soil and flourished, while in a short time, it spread as a

p. 197.

<sup>11</sup> He was a native of the city of Waterford.

<sup>12</sup> At the same time, the Archbishop assured Father Ryan, that it would be attended with very great difficulties, which prediction subsequent events fully verified.

<sup>13</sup> The venerated founder—for Father Ryan became first Abbot of the Irish house of Mount Melleray—was received and entertained in Dublin during a period of five months, by Mr. and Mrs. Robert White of that city, while prosecuting the work of his mission.

<sup>14</sup> Foremost among these were the Most Rev. Dr. Foran, then P.P., of Dungarvan, and afterwards Bishop of Waterford, and the Very Rev. Drs. Fogarty and Hally, curates to Dr. Foran, and afterwards Vicars-General and parish priests, the former of Lismore, and the latter of Dungarvan.

<sup>15</sup> The Abbey of Mount St. Bernard, near Leicester in England, is, in some measure, a filiation of Mount Melleray, and it was from Mount Melleray also that the colony went forth which founded the Abbey of New Melleray, in the diocese of Dubuque, North America.

tree and bore fruit in several subsequent foundations.<sup>15</sup> The people of the surrounding parishes, animated and encouraged by their pastors, resolved to aid the good work, at least by their labour; and during some months, they came in bodies, varying from 200 to 2,000, of all ages and of both sexes. With great zeal and enthusiasm, they put up fences around and through the farm. Some of the monks were called from Rathmore to Mount Melleray. Before the end of September, 1832, they succeeded in preparing about 25 acres of the mountain for cultivation. They built, likewise, near the site of the present Abbey, a house 120 feet long, 16 feet wide, and 17 feet high. On the 19th of November, Mass and all the Canonical hours of the Divine Office were sung in that house; and thus did the praises of God resound for the first time on the desert waste. Incredible as it may appear, the monks planted, during two months of the spring in 1833, more than 17,000 trees of various kinds, and laid out a very extensive garden, in addition to their other labours of building, of breaking up, of preparing the ground, of burning lime, and of manuring. On the 20th of August, Feast of the great St. Bernard, the glory of the Cistercian Order, and in that same year, the first stone of the new abbey was solemnly blessed by the Most Rev. Bishop of the diocese, Dr. Abraham. It was laid by Sir Richard Keane, in presence of a considerable number of the clergy, and of not less probably than 20,000 of the people.

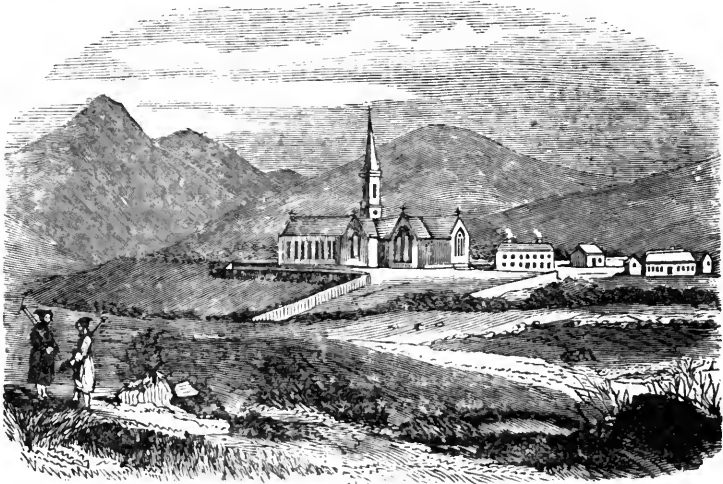
Towards the close of 1834, through the instrumentality of his Eminence Cardinal Weld, the new monastery was approved and erected into an Abbey by the Holy See. At the same time, it was recognised and affiliated to the Cistercian Family, by the Most Rev. Abbot General of the Order, residing at Rome. He confirmed the election of the Right Rev. Dom. Vincent Ryan as first Abbot, and delegated the Most Rev. Dr. Abraham to perform the ceremony of the Abbatial Benediction. This accordingly took place in the Bishop's private chapel at Waterford, on Sunday, the 17th of May, 1835. It was the first time that this solemn and interesting ceremony had been performed in Ireland, for probably more than 200 years.<sup>16</sup> Owing to want of funds, the building of Melleray Abbey proceeded but slowly. It was only towards the end of 1838, that the interior works of the church were sufficiently advanced—though far from being completed—to admit of Divine service being performed in it. On Saturday evening, the 21st of October, during that year, the Blessed Sacrament was solemnly placed in the tabernacle, and immediately after, vespers were sung for the first time in the new church. On the following day, a solemn Pontifical High Mass was sung.<sup>17</sup> The monastery itself could scarcely be said to be habitable before 1840, although the com-

<sup>16</sup> In 1837, the establishment at Rathmore was broken up, and all the monks—about 80 in number—were united at Mount Melleray. For some years, the New Abbey had a hard struggle for existence. The crops, sown with so much labour and care most generally failed; and even when they did succeed, the ungrateful soil yielded but a poor return. The community was sometimes reduced to great straits—occasionally, even to absolute want. Yet, Almighty God did not abandon his servants. He always sent them aid in reasonable time; and the action of his merciful Providence in their regard was sometimes manifested in a most marvellous manner.

<sup>17</sup> In 1838, Mount Melleray was honoured with a visit from the illustrious Daniel O'Connell. He arrived at the Abbey on the

20th of August, and was received by the Abbot and community in the solemn manner prescribed by the Ritual of the Cistercian Order for the reception of distinguished personages in Church and State. The great Liberator spent a week on Retreat in the monastery, and extremely edified the whole community by his humble and modest deportment, his fervent piety, his recollection, silence, and other virtues. He subsequently rendered important legal services to the community. A fuller account of O'Connell's visit to Mount Melleray, with an illustration of the interior of the church and the great Irish Agitator on Retreat there, may be found in Miss Mary F. Cusack's admirable biography, "The Liberator, his Life and Times, Political, Social and Religious," chap. xi., pp. 629 to 633.

munity had been living in it, with great inconvenience, for some time previously. However, the buildings were progressing to a state of completion, during the years subsequent; although it required great effort and perseverance, to bring them to their present convenient and useful extension.<sup>18</sup> The venerable founder of Mount Melleray Abbey, Right Rev. Dr. Ryan, died on the 9th of December, 1845, in the 57th year of his age, the 34th of his religious profession, and the 10th of his Abbatial dignity.<sup>19</sup>



Mount Melleray Abbey, County of Waterford.

The present Abbot of Mount Melleray, Right Rev. Dr. Bartholomew Fitzpatrick, was elected, and blessed by the Most Rev. Dr. Foran, Bishop of Waterford, in the Abbey Church, A.D. 1848. A long term of administration has since elapsed, and under it, the fraternity have enjoyed all the advantages

<sup>18</sup> The accompanying illustration represents the condition of the church and monastic buildings as they were presented over forty years ago; but, considerable additions and improvements have since been made. It is copied from a copperplate engraving of that period, and executed by R. Hendrick, Dublin. It was drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>19</sup> Since his return to Ireland in 1831, he had endured incredible hardships, labours, and pains of all kinds, mental and physical, in endeavouring to establish his community; and he bore, with true Christian patience, the long and painful illness of which he died. A short time before he expired, he had all his brethren assembled around him, bade them an affecting farewell, and gave them his last benediction.

<sup>20</sup> In August, 1876, an opportunity was afforded of visiting the Abbot of Mount Melleray, Right Rev. Dr. Fitzpatrick—formerly Dean over Carlow College—after an absence

of thirty-five years since the writer had before seen him; and nearly a week spent on Retreat at Mount Melleray gave opportunities for observation and information, regarding the actual condition of the institute. Before leaving, the guests are usually invited to inspect the farm and agricultural operations in progress. At that time—as well as I recollect—a perpetual lease had been obtained, at 5s. per acre to the proprietor. As every cultivated spot on the grounds had been reclaimed from a state of nature, by the monks; and, as that poor soil required the most unremitting toil, with constant manuring and tillage, to prevent its relapsing into barrenness and waste; it may well be inferred, that its profitable occupation by the community under such conditions must be out of the question at the present time, subject to the original rent agreement. Of late years, another Cistercian house, known as St. Joseph's Abbey, near Roscrea, county of Tipperary, has been founded. The Right Rev. J. Camillus Beardwood has been created its first Abbot.

of his gentle, wise and holy guidance ; while the institute itself has progressed and improved in its circumstances and sphere of usefulness to a degree, that must fill the Irish Catholic heart with rejoicing and thankfulness, for the untold blessings it has conferred on his own country and on the Church even far beyond our seas.<sup>20</sup> Ever since the settlement at Mount Melleray, the monks have persevered in their efforts to reclaim the land, and their labours have been partially successful ; many green fields and pleasing plantations of trees now occupy the place, where forty years ago, the dark brown heath could alone be seen. Yet, the vegetables and crops grown on the farm for the most part are of very inferior quality, and far from being sufficient to supply the community requirements, few and simply though these wants are. Many necessary or useful buildings have been erected around the abbey ; but, it is worthy of remark, as being indicative of the natural soil, that most of the stones used in all these buildings—including the abbey, with the walls and fences around and through the farm—have been taken from the land itself.

There is a college with a classical and science school, in connexion with the monastery, and they are directed by some of the Fathers. In those superior schools, hundreds of priests, now on the mission in the five divisions of the globe, and many who are members of religious orders, received their elementary education. Others of the Fathers are engaged, imparting to the poor male children of the mountain the rudiments of a good sound English education.<sup>21</sup> In a political and social point of view, they have practically shown, how readily the most unpromising of the waste lands in Ireland could be reclaimed and cultivated, with certain gain to landed proprietors and occupiers ; while religion, morality, order, industry, peace and happiness—invaluable possessions to any nation or community—might so easily displace the systematic mismanagement of properties, controlled by despotic agrarian laws and by oppressive local customs—fruitful incentives to crime—which are a reproach to modern economies and humane rule, while they are exceptional to any code of wise and beneficent land legislation, prevailing in every other civilized country of the old and new world.

ARTICLE II.—ST. TERNAN, APOSTLE AMONG THE PICTS. [*Fifth or Sixth Century.*] The accounts left us of this holy missionary are evidently disfigured by legendary romance, while his acts and period have thus been rendered obscure and doubtful. His career, at least, seems chiefly to have had its course in Scotland.<sup>1</sup> The Metrical Calendar of Oengus, in the *Leabhar Breac*,<sup>2</sup> celebrates with eulogy St. Torannan, at the 12th day of June ; while the text of the *Feilire* seems to speak of him as a traveller,<sup>3</sup> and so, it

<sup>21</sup> At a short distance from the Abbey, there is a female school, which is under the Irish National Board. It is patronized and superintended by the parish priest of Cappoquin.

ARTICLE II.—<sup>1</sup> "There seems no reason to doubt the tradition that this saint was the High Bishop of the Picts, yet distinct traces of him are found in Ireland."—Bishop Forbes' "Kalendars of Scottish Saints," p. 450.

<sup>2</sup> From the *Leabhar Breac* copy is the following stanza, translated by Dr. Whitley Stokes :—

Feil incheovail Choemàn  
 Uan Sanct-lethan flonnois  
 Torannan buan bannach  
 Dairleir lethan longach.

"The feast of the pious Coemàn, who was named vehement Sanct-lethan. Torannàn lasting, deedful, over a wide shipful sea."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xciii.

<sup>3</sup> The Scholiast on this Calendar has the observation, likewise, that Palladius was sent by Peter's successor into Ireland before

appears to identify him also with the Pictish bishop Ternan, who had visited Rome. There are lines <sup>4</sup> in the Bodleian copy of this Manuscript,<sup>5</sup> which differ from those in the Leabhar Breac. The Bollandists have the Acts of St. Ternanus, Bishop of the Picts, at this day.<sup>6</sup> They are written or compiled by Father Daniel Papebroke, yet his digression on the subject <sup>7</sup> throws little light on the personal biography of this early missionary, or even on that distant period of Scottish history in which he lived. Only short and doubtful allusions to this holy bishop can be found in the early Scottish Chronicles; and among our modern writers, it is not to be expected they can enlarge on his career. We find in Dean Cressy,<sup>8</sup> Bishop Challoner<sup>9</sup> and Rev. Alban Butler<sup>10</sup> some brief references to him, at the 12th of June. A few particulars regarding him, will be found in Bishop Forbes' work,<sup>11</sup> as also in that of William F. Skene;<sup>12</sup> but most of these are conjectural and somewhat conflicting. The Aberdeen Breviary<sup>13</sup> states, that St. Ternan was descended from noble Scotch parents, in a province called the Mearns.<sup>14</sup> According to the Scottish accounts, St. Ternan is said to have been baptized by St. Palladius,<sup>15</sup> who was admonished by an angel to perform this ceremony, and who afterwards undertook his instruction.<sup>16</sup> If we are to credit some accounts,<sup>17</sup> St. Ternan—also called Tervanus—was a colleague of St. Servanus, Apostle of the Orkneys, while he is also called Apostle of the Picts, whom he converted from the worship of idols. He is said to have spent seven years under the tuition of St. Palladius.<sup>18</sup> Again, we are told, he had sanctified himself many years in the Abbey of Culross, in Fifeshire, in which St. Kentigern had established a most holy manner of living.<sup>19</sup> Hearing of the fame of St. Gregory at Rome<sup>20</sup>—according to the Legend of the Aberdeen Breviary—St. Ternan undertook a journey thither to follow his words and works. This may be regarded, however, as an unchronological statement, if we are to suppose our saint to have lived contemporaneously with St. Palladius;<sup>21</sup> while with the latter he has been even

Patrick to teach them. He was not received in Ireland, so he went into Scotland. He was buried in Liconium. Or My-Toren of Tulach Fortchirn in Ui-Felmeda and of Druiin Cliab in Cairpre. See *ibid.*, p. cii.

<sup>4</sup> They run thus:—

Torannan buan bannach  
bannach bann leir fear  
asur bann fear anair.

They are translated into English, as follows: "Torannan the long-famed voyager, a dash by him to the east, and a dash by him from the east."

<sup>5</sup> Classed Laud 610.

<sup>6</sup> See "Acta Sanctorum," tomos ii., Junii xii. De Sancto Ternano, Pictorum in Britannia Episcopo, Illorum Simul et Scotorum, limites, Apostoli, diœceses, pp. 533 to 535.

<sup>7</sup> It is contained in 11 paragraphs.

<sup>8</sup> See "Church History of Brittain," book ix., chap. iii., pp. 173, 174.

<sup>9</sup> See "Britannia Sancta," part i., pp. 366, 367.

<sup>10</sup> See his "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xii.

<sup>11</sup> See "Kalendars of Scottish Saints," pp.

450, 451.

<sup>12</sup> See "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. i., pp. 29 to 32.

<sup>13</sup> It devotes six Lessons to his history, in Pars Hyemalis, fol. cv.

<sup>14</sup> Latinized Myrnia.

<sup>15</sup> See Hector Boece's "Scotorum Hystorie," lib. vii., fol. cxxiii.

<sup>16</sup> See John Fordun's "Scotichronicon," tomos i., lib. iii., cap. ix., p. 113.

<sup>17</sup> See Thomas Dempster's "Historia Ecclesiastica Gentis Scotorum," tomos ii., lib. xviii., num. 1107, p. 607.

<sup>18</sup> Thus we read in the Breviary of Aberdeen, at the 12th of June: "A quo tanta sciencia septem annis eruditus est ut per eundem ad pontificatus apicem promoueretur."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 264.

<sup>19</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xii.

<sup>20</sup> St. Gregory I., surnamed the Great, ruled over the Church from A.D. 590 to A.D. 604. See Sir Harris Nicolas' "Chronology of History," p. 209.

<sup>21</sup> See his Life, in the Seventh Volume of this work, at July 6th, the date for his festival.

<sup>22</sup> See William F. Skene's "Celtic Scot-

confounded, by a certain scholiast, who adds, moreover, that he was sent from the Coarb of Peter to Erin before Patrick. According to one opinion, Ter-  
 rananus or Ternan was probably a disciple of Palladius, and brought his relics  
 either from Ireland or from Galloway, to his native district in the territories of  
 the southern Picts.<sup>22</sup> Knowing it to be his intention to visit Rome, the  
 Blessed Gregory received the youth with great honour.<sup>23</sup> At the end of seven  
 years, he was promoted to the Episcopal rank by Pope Gregory, who in-  
 structed him to return for the purpose of evangelizing Scotland. A suppo-  
 sition has been offered, that he was sent there to water the vineyard, planted  
 by St. Ninian,<sup>24</sup> and that he became successor to the latter.<sup>25</sup> In the Missal  
 of the Metropolitan Church of St. Andrew's,<sup>26</sup> St. Terrenanus is styled<sup>27</sup> Archi-  
 presul and Archbishop of the Picts, while his festival was annually celebrated  
 and with great solemnity, on the 12th day of June.<sup>28</sup> The legend relates, that  
 he was presented by Pope Gregory, with a little bell, which he found so  
 heavy and inconvenient to carry with him, that he left it at Rome. However,  
 morning after morning, that bell was found lying beside the saint, while he  
 and his companions proceeded on their journey. At last, through Divine  
 power, the bell and its owner reached their destination, in Scotland.<sup>29</sup> Accord-  
 ing to some accounts, St. Palladius made him bishop of the Picts in 431.<sup>30</sup>  
 Several of the ancient Scottish writers regard St. Terrenanus or Ternanus  
 as the first Bishop of the Picts, and among these are Fordun,<sup>31</sup> Boece<sup>32</sup> and  
 Lesley.<sup>33</sup> At Abernethy<sup>34</sup> in Stratherne is said to have been the seat of the  
 Pictish bishops,<sup>35</sup> as also of the Pictish kings in ancient times;<sup>36</sup> while the  
 diocese of those bishops included all the Pictish kingdom. In the early ages  
 of Christianity in Scotland, it has been stated, that as there were two distinc-  
 tive nations, one of Picts and the other of Scots; so there were two head  
 bishops for those people, one designated Archiepiscopus and Archipræsul  
 Pictorum,<sup>37</sup> and the other Primus or Summus Episcopus or Archiepiscopus  
 Scotorum.<sup>38</sup> Under these were other bishops, and some perhaps not ordained  
 to any title, or for any fixed locality, seat or district, being suffragans or coad-  
 jutors to the two chief bishops.<sup>39</sup> The extensive wars and foreign expeditions  
 are thought to have hindered the canonical division of these kingdoms into  
 regular dioceses. The practice of ordaining bishops at large in Ireland, with-  
 out fixed Sees and by one single bishop, appears to have prevailed down to

land: a History of Ancient Alban," vol. ii.,  
 book ii., chap. i., p. 30

<sup>23</sup> According to the Aberdeen Breviary.

<sup>24</sup> His feast has been assigned to the 16th  
 of September.

<sup>25</sup> See Dean Cressy's "Church History of  
 Brittany," Book ix., chap. iii., pp. 173,  
 174.

<sup>26</sup> This, with some other liturgical books,  
 was in possession of the ancient and noble  
 family of Arbuthnot, and the Viscount of his  
 day allowed Father Thomas Innes to peruse  
 them.

<sup>27</sup> Both in the Calendar and in the  
 Collect or prayer of the Liturgy of the  
 day.

<sup>28</sup> See Rev. Thomas Innes' "Civil and  
 Ecclesiastical History of Scotland," book ii.,  
 sect. xxiv., p. 157.

<sup>29</sup> See Rev. J. F. S. Gordon's "Scoti-  
 chronicon," vol. i., Early Bishops in Scot-  
 land, p. 44.

<sup>30</sup> See Bishop Challenor's "Britannia

Sancta," part i., pp. 366, 367.

<sup>31</sup> See "Scotichronicon," lib. iii., cap. ix.

<sup>32</sup> See "Scotorum Hystorie," lib. vii.,  
 fol. cxxxiii.

<sup>33</sup> See "De Origine, Moribus et Rebus  
 Gentis Scotorum," lib. iii., p. 131.

<sup>34</sup> "Fuit ille locus principalis Regalis et  
 Pontificalis per aliqua tempora totius regni  
 Pictorum."—Fordun's "Scotichronicon,"  
 toms i., liv. iv., cap. xii., p. 189.

<sup>35</sup> According to the Book of Paisley, in the  
 King's Library at London, and which quotes  
 the Chronicle of Abernethy for proof.

<sup>36</sup> See Rev. Thomas Innes' "Civil and  
 Ecclesiastical History of Scotland," book ii.,  
 sect. xxiv., p. 157.

<sup>37</sup> Their seat was at Abernethy.

<sup>38</sup> Their See was St. Andrews.

<sup>39</sup> However, Bishop Challenor denies that  
 there were Archbishops in Scotland in St.  
 Ternan's age. See "Britannia Sancta,"  
 part i., p. 367.

<sup>40</sup> See Rev. Thomas Innes' "Civil and

the eleventh or beginning of the twelfth century; and, it was probably begun out of motives dictated by piety, necessity or expediency, however inconvenient, irregular and conflicting must have been the usage. As the Scotch had received originally the doctrines and discipline of Christianity from Ireland; so, it is probable, that their practices had been borrowed or greatly influenced by the like prevailing practices.<sup>40</sup> Ternan was the companion of St. Macharius, and a most devout lover of solitude.<sup>41</sup> A certain Convectorius is said to have been prince in the territory, where St. Ternan lived. The holy man with his companions was approaching. The prince cried out: "Hypocrite, what dost thou in my territory?" St. Ternan replied: "We seek thy salvation, that thou mayest know God and serve him alone." But, Convectorius said: "Cease from these deceiving words." Thus repulsed, the saint retired from him. Convectorius thought to retire, also, but his feet adhered firmly to a stone. However, the saint prayed for his release. This miracle convinced that prince of his impiety, and professing a desire to be baptized, St. Ternan received his profession of Faith.<sup>42</sup> If we are to believe Thomas Dempster, he wrote one book intitled "Exhortationes ad Pictos," another "Contra Pelagianos," and a third "Homilias ex Sacra Scriptura,"<sup>43</sup> but these statements are given without guarantees, and they are wholly gratuitous. St. Machar of Aberdeen is said to have sent for some seed corn to St. Ternan.<sup>44</sup> Having none to give on loan, the latter sent some sacks of sand. Machar sowed the sand, moved by a like faith, and the legend states, that he afterwards reaped an abundant harvest.<sup>45</sup> One of the fables related about this saint is, that he had been engaged in extirpating the Pelagian heresy from among the Picts;<sup>46</sup> whereas, in reality, it had no hold among them in the time of St. Ternan.<sup>47</sup> He flourished, it is said,<sup>48</sup> A.D. 440, and he died at Abernethy, where his remains were afterwards held in distinguished veneration. He is said to have been buried in Liconium, which was probably the old name for that place, afterwards called Banchory-Ternan.<sup>49</sup> At the 12th of June, his festival is entered in the Carthusian additions to the Martyrology of Usuard<sup>50</sup> in Ferrarius<sup>51</sup> and in Canisius.<sup>52</sup> In the Martyrology,<sup>53</sup> Calendar and Breviary of Aberdeen, at the 12th of June, is the feast of St. Terrenanus. It is entered, also in Adam King's Kalendar,<sup>54</sup> at the same date;<sup>55</sup> in the Menologium Scotorum<sup>56</sup> of Thomas

Ecclesiastical History of Scotland," book ii, sect. xxiv., xxv., pp. 157 to 160.

<sup>42</sup> In the Martyrology of Aberdeen, we read: "Erat enim Beati Mauricii contemporaneus et heremi cultor deuotissimus."

<sup>43</sup> See Rev. Dr. J. F. S. Gordon's "Scotichronicon," vol. i., p. 44.

<sup>44</sup> See Thomas Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii., num. 1107, p. 608.

<sup>45</sup> Breviary of Aberdeen, Pars Hyemalis, fol. cv.

<sup>46</sup> See Rev. Dr. J. F. S. Gordon's "Scotichronicon," vol. i., pp. 44, 45.

<sup>47</sup> This is stated by Bishop Lesley, in his work, "De Origine, Moribus, et Rebus Gentis Scotorum," lib. iii., p. 131.

<sup>48</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Junii xii. De Sancto Ternano Pictorum in Britannia Episcopo, num. 5, p. 534.

<sup>49</sup> See Thomas Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii., num. 1107, p. 608.

<sup>50</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. ii., book ii., chap. i., p. 30.

<sup>51</sup> Thus: "In Scotia Ternani Archiepiscopi et Confessoris."

<sup>52</sup> In "Catalogus Generalis."

<sup>53</sup> See "Martyrologium Germanicum."

<sup>54</sup> The Martyrology of Aberdeen says at Pridie Idus Junij: "In Scotia natalis sancti Terrenani Pictorum archiepiscopi apud ecclesiam de Banquorefterny sepultus quem Sanctus Palladius Scotorum apostolus de sancto fonte leuauit aduultumque Rome Gregorio magno commendauit."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 264.

<sup>55</sup> Thus at the 12th: "S. Turnane, archbishop of ye Pichtes ordnit le S. padie vnder king Eugenius 2."

<sup>56</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 154.

<sup>57</sup> Thus: "XII Kinkarnie Tarnani pictorum Archiepiscopi. k."—*Ibid.*, p. 202.



Dempster; and likewise, in the Scottish Entries<sup>57</sup> in the Kalendar of David Camerarius. The head of this saint was preserved at Banquhory-Ternan, where it was seen by the compiler<sup>58</sup> of the Aberdeen Martyrology, about A.D. 1530, or as calculated 1,100 years after his death, and even then, the skin on that part where he had been tonsured and anointed was observed.<sup>59</sup> That miraculous bell<sup>60</sup>—called the Ronnecht—was preserved at Banchory-Ternan until the Reformation. One of those interesting ecclesiastical relics—a Book of the Four Gospels—had been preserved at Banchory for many ages, and it was enclosed in a case, ornamented with silver and gold.<sup>61</sup> A monstrance containing his relics was in the treasury of the church at Aberdeen.<sup>62</sup> The cathedral church is said to have been dedicated to him at Abernethy, with many others in that district.<sup>63</sup> A chapel and well bear the name of St. Ternan, at Findon, in Banchory-Devenick.<sup>64</sup> He was patron of the parishes of Slains,<sup>65</sup> of Arbuthnott,<sup>66</sup> and of Upper Banchory.<sup>67</sup> Perhaps a church or a chapel in Brechin also bore his name.<sup>68</sup> Although it cannot be ascertained, that the present holy bishop had been a native of Ireland, or even that he had set foot on her shores; yet, as appears from our Calendars, he was greatly venerated in our Island, and this seems to have caused misconceptions regarding his country, places, and identity, as may be deduced from the succeeding article.

ARTICLE III.—REPUTED FESTIVAL OF ST. TORANNAN, OR TARANNAN, ABBOT OF BANGOR, COUNTY OF DOWN. There is some confusion<sup>1</sup> about Torannan, who is evidently the same as St. Ternan, that bishop among the Picts, and who was the disciple of St. Palladius. In the Martyrology of Tallagh,<sup>2</sup> at the 12th of June, is the simple entry, Tarannan, Abbot of Bandchair. This appears to be a mistake for the Banchory alluded to in the previous article, and it has set subsequent Irish calendarists astray. The gloss on a copy of the Felire of St. Ængus confounds him with Palladius;<sup>3</sup> while another gloss in the Felire of St. Ængus confounds him with St. Mothoria,<sup>4</sup> or Mothoren.<sup>5</sup> The suggestion, that he was abbot of Bangor and of Tulach

<sup>57</sup> Thus: "12 Die. Sanctus Ternanus Episcopus et Confessor et post Ninianum sanctum Pictorum Australium veluti Apostolus."—*Ibid.*, p. 238.

<sup>58</sup> As he states: "Habetur caput Terrenani admirationis ita quod caro characteris corone sue sacro oleo vncte ad mille centum annos nostris indignis oculis intuentibus manet incorrupta. Sed et alia continue coruscantia miracula videant qui eius legendam legunt."

<sup>59</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 451.

<sup>60</sup> There exists in the "Registrum Niger de Aberbrothock," in the year 1485, a concession of St. Ternan's bell "vicario ejusdem specialiter pro oratione capitis dicti Sti. Ternani patroni nostri ejusdem ecclesie." p. 239.

<sup>61</sup> It is thus described, by the compiler of the Aberdeen Martyrology: "Euangelistarum quoque quatuor voluminibus metallo inclusis argento auro texto in superficie fabricatis remuneraretur quorum Mathei euangeliste volumen adhuc apud *Banquory*, cuius miracula si curiosus aliquis inuestigare

voluerit inter cetera in Britannie finibus miranda singularis."—"Proceedings of the Society of Antiquaries of Scotland." vol. ii., p. 264.

<sup>62</sup> According to "Registrum Episcopatus Aberdonense," tomus ii., p. 185.

<sup>63</sup> See Thomas Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xviii., num. 1107, p. 608.

<sup>64</sup> See Jervise's "Memorials of Angus and Mearns," p. 364.

<sup>65</sup> See "View of the Diocese of Aberdeen," p. 387.

<sup>66</sup> See "New Statistical Account of Scotland," Kincardine, p. 160.

<sup>67</sup> See *ibid.*, p. 323.

<sup>68</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 451.

ARTICLE III.—<sup>1</sup> In the opinion of Rev. Dr. Todd.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>3</sup> The festival of this Scottish Apostle is celebrated on the 6th day of July.

<sup>4</sup> Who is venerated June 9th.

<sup>5</sup> From this probably comes the suggestion, that he was abbot of Drumcliff.

Foirtceirn, as well as of Drumcliff, in the county of Sligo, occurs in the gloss of Marianus O'Gorman, who notices St. Torannan, in his Calendar, at this same date. At Drumcliff, an ancient rock-monument is found, and it is thought to be a work referable to pagan times.<sup>6</sup> The Martyrology of Donegal<sup>7</sup> describes him more fully—and perhaps more inexactly—at the same date. He is described,<sup>8</sup> also, as not only having been Abbot of Bennchor, but as having had some relation with Tulach Foirtceirn, in Leinster, and with Druim-chliabh, of Cairpre, in Connacht. St. Torannan is said to have descended from the race of Cairbre Riada, son to Conaire, son of Moghlamha. A certain book<sup>9</sup> is quoted, as authority for this statement. The writer is of opinion, that the Tulach Foirtceirn already mentioned is identical with Tullow,<sup>10</sup> in the county of Carlow.<sup>11</sup> Among some beautiful photographs in possession of Miss Stokes, Dublin, there is a very fine representation of Drumcliff sculptured cross and round tower.<sup>12</sup> The name of Torannan also occurs at the 12th of June, in that Calendar compiled by the Rev. William Reeves.<sup>13</sup> There is a very old church and burial-ground, called Kilternan,<sup>14</sup> in the southern part of the county of Dublin. The ruined church is wrapt in ivy, while it is surrounded by elder trees and thorns.

ARTICLE IV.—ST. MURCHON, OR MURCHU, PROBABLY OF CILL MURCHAD OR MURCHON, IN CORANN, COUNTY OF SLIGO. In the Martyrology of Tallagh,<sup>1</sup> at the 12th of June is entered the name Murchon, but without further notice. In connexion with this saint's festival, the O'Clerys suggest, that there is a Murchu, of the race of Conall Cremhthainne, son to Niall of the Nine Hostages, and that there is a Cill Murchon in Corann, near Ceis Corann, in Connacht. The Martyrology of Donegal<sup>2</sup> adds a memorandum to consider, whether this be the festival of Murchu of the race of Conall Cremhthainn. In the table appended to that work, after Murchu, we find the word Morcus.<sup>3</sup> And in the Introduction to the same Calendar of Irish Saints, an entry occurs, that Cill Murchaid is to be regarded, as belonging to Corann.<sup>4</sup> This Corann is now the name of a barony in the county of Sligo.<sup>5</sup> In the mountain of Corann, are the remarkable caves of Keis-Corainn,<sup>6</sup> about which many curious stories are related; and, one of these accounts for the origin of Keis or Ceis—the name of a metamorphosed lady who was slain

<sup>6</sup> See Henry O'Neill's "Fine Arts and Ancient Civilization of Ireland," part ii., chap. ii., pp. 39, 40.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 166, 167.

<sup>8</sup> In the "Martyrology of Donegal." See edition of Rev. Drs. Todd and Reeves, pp. 166, 167.

<sup>9</sup> In a note Dr. Todd says, "What this book was does not appear. Probably the Sanctilogium Geneal. is intended."

<sup>10</sup> Also called Tullowphelim, a parish in the barony of Rathvilly, county of Carlow, and described on the "Ordnance Survey Townland Maps for the County of Carlow," sheets 3, 8, 9, 13. The town of Tullow and townland of Tullowphelim are marked out, on sheet 8.

<sup>11</sup> Near it lived St. Fortkern, who baptized St. Finian of Clonard.

<sup>12</sup> In his illustrations of Irish art, Henry

O'Neill has accurately and tastefully portrayed these objects at Drumcliff. See his elegant work, "The Fine Arts and Ancient Civilization of Ireland," part ii., chap. i., pp. 29 to 34.

<sup>13</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL, p. 379.

<sup>14</sup> See John D'Alton's "History of the County of Dublin," pp. 831 to 834.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Edited by Rev. Drs. Todd and Reeves.

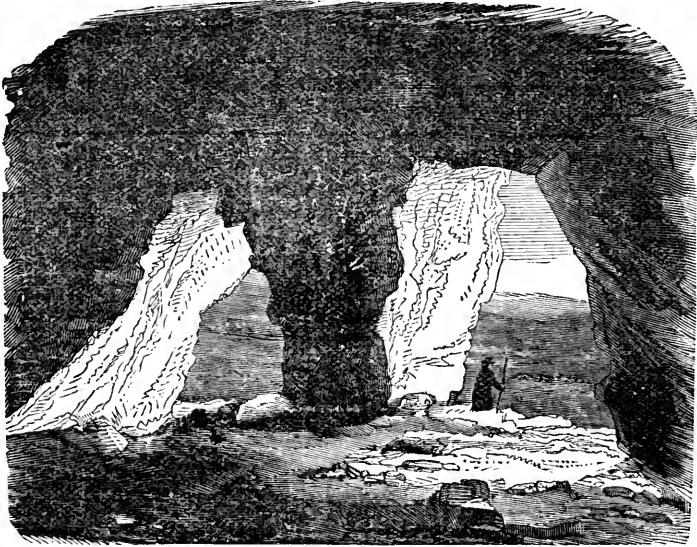
<sup>3</sup> See *ibid.*, pp. 454, 455.

<sup>4</sup> See *ibid.*, p. xxxix.

<sup>5</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (b), p. 311.

<sup>6</sup> A description and illustrations of them may be seen, in the "Irish Penny Journal," vol. i., No. 2, pp. 9, 10.

here—as having been prefixed to the mountain, which is composed of tabular limestone. The chief entrance to the caves is on the western side, and high up near its summit.<sup>7</sup> The height of the two openings on the face of the mountain is not less than twenty feet. The caves themselves are of very great



Caves of Ceis-Corran, County of Sligo.

extent, but all their passages have not yet been explored.<sup>8</sup> The Martyrology of Donegal,<sup>9</sup> at this same date, mentions Murchu, as a saint, whose festival was celebrated.

ARTICLE V.—ST. CUNERA, VIRGIN AND MARTYR. We are not able to understand, on what grounds the present holy woman has been classed among our Irish saints. Her personality, as also her period, has raised various historic doubts. A wonderful combination of impossibilities and improbabilities, it is stated,<sup>1</sup> must be found in the household tale, adopted for the account of this saint, who is supposed to have been one of St. Ursula's companions. It is not possible now to say, what foundation of truth may underlie that fabulous character; which the story presents, for it abounds in absurd anachronisms and misstatements. In the very infancy of the typographic art, her Legend had been printed.<sup>2</sup> Thus the "Hystorie plurimorum Sanctorum," printed at Louvain, A.D. 1485, has a notice of Kunera, Virgo et Martyr.<sup>3</sup> To this

<sup>7</sup> The present engraving by Mrs. Millard is from a sketch originally taken on the spot, by William F. Wakeman, and by him transferred to the wood. It is a view as seen from the interior.

<sup>8</sup> Dr. George Petrie writes, that if the local accounts are to be trusted, these caves "reach even to the opposite or eastern side of the mountain, and contain lakes of un-

fathomable depth, and spars of unimaginable beauty."

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

ARTICLE v.—<sup>1</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 12, p. 154.

<sup>2</sup> At Cologne, in the year 1483.

<sup>3</sup> See fol. lxxxiii., lxxxiii.

Molanus alludes in his work.<sup>4</sup> This St. Cunera is mentioned by Father Hermann Crombach, S.J.,<sup>5</sup> in his work<sup>6</sup> on St. Ursula and her companions in martyrdom. He used for this purpose a Manuscript, which belonged to the Cathedral Church of St. Martin, at Utrecht, as also one<sup>7</sup> submitted to him by the Archbishop of Phillipi, who was named Philip, and who was Vicar Apostolic of the Federate States of Holland. It seems to have been Colgan's intention,<sup>8</sup> that the Acts of St. Cunera, a virgin, should be published, on the 12th day of June. Her name is found in another memorandum. In Colgan's posthumous Calendar,<sup>9</sup> he mentions St. Cunera, virgin, at the 12th of June, as one whose Acts he had prepared for publication. The Bollandists<sup>10</sup> have published Acts of this holy virgin and martyr. A previous commentary<sup>11</sup> has been added by Father Daniel Papebroke, who has entered upon a process of difficult investigation to illustrate her history and period.<sup>12</sup> Her Legend is given in a sermon,<sup>13</sup> which was delivered on the day of her festival, and it seems to have been composed about the beginning of the fourteenth century. To this various miracles are added,<sup>14</sup> and which have been attributed to this holy virgin's and martyr's intercession. These Acts are illustrated with notes. In the "Acta Sanctorum Belgii Selecta,"<sup>15</sup> the Acts of St. Cunera, virgin and martyr, are given at the 12th of June, in a Historico-critical commentary by Father Daniel Papebroke.<sup>16</sup> A simple notice of this holy woman occurs in the compilation of Mgr. Paul Guérin.<sup>17</sup> The Latin Legend<sup>18</sup> of St. Cunera seems to have been compiled from popular traditions, and to have been incorporated into the Lessons of a Breviary, or of some office, used in the church of Rhenen. Of this Legend there are other versions, but they are all worthless and unreliable.<sup>19</sup> The Legend of St. Cunera states, that there is a certain

<sup>4</sup> He observes "historiam Latine impresum tomo secundo Legendæ Lovanii et Coloniæ in infantia typographiæ."—"In Natalibus Sanctorum Belgii."

<sup>5</sup> See an account of him and of his works in Michaud's "Biographie Universelle Ancienne et Moderne," tome ix., p. 515.

<sup>6</sup> It is intitled: "Ursula Vindicata, sive Vita et Martyrium SS. Ursulæ et Sociorum Martyrum." This was published at Cologne, in two folio volumes, A.D. 1647.

<sup>7</sup> The original of was found "in arca S. Cunere." This Manuscript has been described in John Gerbrand's "Chronicon Episcoporum Ultra-jectinorum et Comitum Hollandiæ," cap. iv., v., vi. The author was a Carmelite, denominated a *Leyda*.

<sup>8</sup> He alludes to her, in "Acta Sanctorum Hiberniæ," xxviii. Januarii. De S. Cannera Virgine, n. 2, p. 175.

<sup>9</sup> "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>10</sup> See "Acta Sanctorum," toms ii., Junii xiii. De S. Cunera Virg. Mart. Rhenis apud Belgas in Dioc. Ultraiectina, pp. 557 to 572.

<sup>11</sup> This consists of three sections, comprising twenty paragraphs. The first section treats about the conjectures, rather than the unreliable stories, which make her a companion of St. Ursula, as also about her race and period. The second section relates

the Rhine Legends regarding her and a double inspection of her Relics. The third section refers to the veneration of her Relics in various places, and miracles as they have been reported.

<sup>12</sup> He had two Manuscript copies to work from; one of these belonged to the monastery of Bodensee, the other belonged to the church of St. Saviour, at Utrecht.

<sup>13</sup> This is set forth in eight paragraphs.

<sup>14</sup> The first collection of these, as furnished by Father Papebroke, is taken from a mutilated Rhenish manuscript, which had been written about three hundred years before A.D. 1698, when he wrote. There are two sections and twenty paragraphs comprised. A second series is given, from a collection made and printed in German, about the year 1520. This has been rendered into Latin, by Hermann Crombach, S.J., and it is introduced with a notice prefixed, in two sections, comprising twenty-three paragraphs.

<sup>15</sup> See vol. v., pp. 288 to 301.

<sup>16</sup> This is followed by Excerpts from the miracles of St. Cunera, sects. 1 to 5.

<sup>17</sup> See "Les Petits Bollandists, Vies des Saints," tome vi., xii<sup>e</sup> Jour de Jun, p. 584.

<sup>18</sup> Father Papebroke obtained a copy of the Rhenen Legend, wanting six folios. This was presented to him by Peter, Archbishop of Sebaste, Vicar Apostolic of the Federal States of Holland.

part of Europe, according to Isidore,<sup>20</sup> called the Orcades,<sup>21</sup> consisting of thirty-three islands,<sup>22</sup> which were governed by the King of Orkney.<sup>23</sup> Then it goes on to state, that it was at a future time governed by the King of England, in which land there was a great royal city, anciently called Orcada,<sup>24</sup> but at that time known as Jork.<sup>25</sup> In this city is said to have reigned King Aurelius,<sup>26</sup> who was a Christian.<sup>27</sup> He marched at the head of his armies in a crusade against the Saracens,<sup>28</sup> according to the Legend. He was taken prisoner and carried before the Soldan<sup>29</sup> of Babylon,<sup>30</sup> and by the latter he was condemned to captivity. The Sultan had a daughter named Florentia, who loved the captive, while through him she was instructed in the Christian faith, and afterwards she was baptized. She effected his escape from prison, and to Orkney,<sup>31</sup> together they eloped. In its capital Jork,<sup>32</sup> their daughter Cunera<sup>33</sup> was born. A Jewish astrologer predicted before her birth, that the child should be a paragon of virtue. The astrologer's wife made advances towards King Aurelius. These he indignantly rejected. Aurelius merited to become a saint, and afterwards he became illustrious on account of his miracles. When the celebrated St. Ursula<sup>34</sup> was about to sail from Britain on a pilgrimage to Rome with her eleven thousand virgins, St. Cunera—who is said to have been her kinswoman—joined this company. The object St. Ursula had in view was to visit the shrines of St. Peter and of St. Paul, with those of other holy persons there resting. She had previously sent messengers to the Orkney city of Jorc, entreating permission that her parents might allow their daughter Cunera to leave with her. This permission she obtained, and accordingly Cunera accompanied her to Rome. Having accomplished their pious wishes there, all were on their way home to Britain, and they sailed

<sup>19</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 12, p. 154.

<sup>20</sup> It seems most likely, that St. Isidore of Seville—one of the most learned chronographers of the sixth and seventh centuries—is here meant.

<sup>21</sup> These seem to be the Orcas of Diodorus Siculus, and now known as the Orkney Islands. It is said, that *orch* means "outward," or "bordering," in the British language; while *ynys*, or *enys* means "an island," in Celtic "inis."

<sup>22</sup> Of these thirteen are said to have been inhabited by the Christians.

<sup>23</sup> The Legend states: "quæ quondam steterunt sub imperio Regis Orcadorum, nunc autem Regis Angliæ, et Teutonice vocantur Bartnengen."

<sup>24</sup> The Legend has it, "in Orcadam minorem, ad urbem dictam Orcadam."

<sup>25</sup> As we may conjecture, this is intended for York, a city in northern England. This account seems to indicate that the compiler of the Legend was ignorant of the geography of the British Islands.

<sup>26</sup> As a well known matter of history, no record of this supposed king, in connexion with the Orkney Islands, can be found.

<sup>27</sup> According to the historic traditions of Ireland and Scotland, St. Palladius whose feast occurs at the 6th of July, was the first Apostle of the Orkneys, and he appointed St. Servanus to take charge of that mission.

<sup>28</sup> The origin and conquests of Saracens, so greatly dreaded by the Christians, are to be found related in Edward Gibbon's "History of the Decline and Fall of the Roman Empire," vol. vi., chap. l., li., lii., pp. 195 to 482. Vol. vii., chap. lvi., p. 99, chap. lvii., lviii., lix., lx., pp. 146 to 319. Edition of William Smith, LL.D.

<sup>29</sup> This is no doubt intended for Sultan, a title said to have been invented for Mamood or Mahmud, the Gaznevide, who reigned in the eastern province of Persia, one thousand years after the birth of Christ. Some writers refer it to an earlier period.

<sup>30</sup> The Sultans of Babylon date from the time of Saladin I., who conquered Egypt in the year 1164, and who selected Babylon to be the capital of himself and of his successors.

<sup>31</sup> The original settlers in the Orkney Islands are thought to have been Scandinavians or Picts. An interesting account of these Islands may be found, in the "Gazetteer of the World," vol. x., pp. 706 to 708.

<sup>32</sup> No such place is known in the Orkney Islands.

<sup>33</sup> In the Prologue to the Rhenen Legend, it is said: "Cunera, quasi Condens æra, quia thesaurum hic in terra condidit, quem in cælo nunc invenit."

<sup>34</sup> Her feast and that of her martyred companions belong to the 21st of October.

<sup>35</sup> For an elaborate investigation of the

down the Rhine to Cologne.<sup>35</sup> When the illustrious pilgrims were on their return, the whole party was massacred by the Huns, with the exception of St. Cunera.<sup>36</sup> The exact time when this martyrdom took place, and its special circumstances,<sup>37</sup> have been greatly contested by historians.<sup>38</sup> Some have thought it referable to the Emperor Maximin, who lived in the third century; others again state, it was in the time of the tyrant Maximus, who flourished about A.D. 385; while most writers treating about this occurrence assign it to the middle of the century succeeding, and in the time of Attila.<sup>39</sup> In the year 1156, many tombs, with inscriptions, were discovered at Cologne, which were thought to have been those of St. Ursula and her companions. Among these are said to have been found the names of many bishops and of other holy persons, supposed to have been her companions.<sup>40</sup> At the time of that massacre,<sup>41</sup> Radbod, King of Frisia, and a great foe to Pepin of Heristal, is assumed to have been at Cologne. This account, however, is altogether inconsistent with historic indications. Radbod was so struck by the beauty of Cunera, that he saved her from the massacre, and hid her under his mantle, as the Legend states. Thence he carried her off to Rhenen, his capital on the Rhine, and which was in the diocese of Utrecht.<sup>42</sup> This city was formerly on the left bank of the old Rhine, the bed of which is now nearly dried up; but it is on the right bank of the later course of the Rhine, which in those parts is called Lecka. The city was so called, probably because it was situated between the two Rhines.<sup>43</sup> A probable conjecture has been offered,<sup>44</sup> however, that St. Cunera had been a daughter to one of those chiefs who had been baptized in Frisia, by St. Willibrord; that she had deserved the reverence of a king with whom she lived; and that she had been put to death, owing to the jealousy of his wife. Afterwards, when miraculous indications had revealed her sanctity, a church was built over her place of sepulture. In reference to her the popular traditions becoming obscure, she is thought to have been regarded as one of St. Ursula's contemporaries

obscure history of St. Ursula and the Eleven Thousand Martyrs who are said to have suffered with her at Cologne, the student may be referred to Father Hermann Combach's "*Ursula Vindicata, sive Vita et Martyrium SS. Ursulæ et Sociorum Martyrum.*"

<sup>35</sup> The historic traditions relating to this celebrated massacre have been most exhaustively dealt with by Father Victor De Buck, in the *Bollandists'* "*Acta Sanctorum,*" toms ix., Octobris xxi. De S. Ursula et Undecim Millibus Sociarum Virginum et Martyrum Coloniae Agrippinæ, pp. 73 to 303.

<sup>37</sup> It has been recently asserted by many writers, that the Legend of the Eleven Thousand Virgins arose out of a mistaken reading of the following: "*Ursula et XI. M. (artyres) v. (irgines),* as if the Legend thus ran; *Ursula et Undecimilla Virg. Martyr.* Cf. *Floss*, in *Aschbach's Eccl. Cyclopaedia*, vol. iv., pp. 1102 to 1108.

<sup>38</sup> The most ancient testimony bearing on the subject is the Clematian inscription, assigned to the fifth or sixth century, published in the German work of Rev. Dr. J. H. Kessel on St. Ursula and her Eleven Thousand Virgins, p. 10. Published at Cologne, in 1863.

<sup>39</sup> See Rev. Dr. John Alzog's "*Manual of Universal Church History,*" translated by

Rev. Dr. F. J. Pabisch and the Rev. Thomas S. Byrne, vol. i., Period i., Epoch i., part 2, chap. i., sect. 67, p. 187.

<sup>40</sup> See L'Abbé Fleury's "*Histoire Ecclesiastique,*" tome xv., liv. lxx., sect. xviii., p. 28.

<sup>41</sup> "It is not necessary to expose the absurd anachronisms of this story. Radbod died in 719, the first crusade was in 1096, St. Ursula is generally supposed to have been martyred in the Hunish invasion of 451. Probably the foundation of the legend is the murder of a girl by her mistress out of jealousy, some time in the Middle Ages."—Rev. S. Baring-Gould's "*Lives of the Saints,*" vol. vi., June 12, p. 155.

<sup>42</sup> This city is still the See of the Catholic Archbishop, and the fourth city of the Netherlands for size and population. See an interesting description of it, in Elisée Reclus' "*Nouvelle Géographie Universelle,*" tome iv., chap. iv., pp. 289 to 293.

<sup>43</sup> Below that city was Batavodurum, commonly called Wykker-Durstedde, above the ford now known as Wagheninghe, and where St. Cunera as a Virgin and Martyr is held in special veneration. Such is the statement of Father Papebroke, in the "*Acta Sanctorum,*" toms ii., Junii xii. De S. Cunera, Virg. Mart. *Commentarius Prævius*, sect. 1, num. 1, p. 557.

and companions. However, we have only to pursue the narrative regarding her, as we find it in the Legend. Radbod, the King of Rhenen, is said to have brought her into his palace, when she had been rescued from that death which overtook the eleven thousand virgins. While there, she kept herself constantly in the presence of God, serving him day and night, by vigils, abstinence, and other good works. While strictly observing his commandments, she despised the pomps of this life, advancing steadily from virtue to virtue. The poor were constant objects of her care. The king greatly admired her life and works, placing her over his family and giving her influence throughout his kingdom; while these privileges, so far from causing her to feel proud, rather increased her deferential humility to the king, queen, and their whole family. But his wife was displeased that a young and beautiful girl had been thus preserved, and lodged with her under the same roof. Soon did the queen resort to calumnies to tarnish the fair fame of Cunera. However, the king would not believe these stories, as he found Cunera to be so virtuous; and accordingly, he felt angry, enjoining silence on the queen, who also urged that their guest was over prodigal in wasting their substance on the poor. This charge failed, likewise, to effect her object. She was filled with envy and jealousy; so that at last, she prevailed on one<sup>45</sup> of her attendants to strangle St. Cunera, with a towel,<sup>46</sup> while the king was out hunting. The body was afterwards buried in a stable. The queen, who assisted in the murder and also in this attempt at concealment, engaged her waiting-maid to keep it a profound secret. They had prepared a false statement for the king on his return, and the queen told him, that during his absence the parents of Cunera had come to the palace and had hastily removed their daughter. The horse of the king was startled, it seems, and refused to enter that stable, where the corpse had been interred. Having been brought to another stable, however, he readily entered. When the king had retired for rest that evening, his ostler saw a bright light appearing above Cunera's grave, and which assumed the form of a cross, as if composed of lighted candles. This information was brought to the king, who resolved on finding out the mystery, if possible; but, when his servants were at a distance from that stable those lights appeared, yet, when they arrived at it, suddenly the phenomenon vanished. However, on entering the stable, they noticed where the earth had been recently disturbed, and again removing it, they discovered the body of St. Cunera, having the towel with which she had been strangled around her neck. She was then removed from that pit. Suspecting the queen to have been the perpetrator of this foul murder, the king flew into a violent rage, and he punished her so severely, that between consciousness of guilt and fear, she became a lunatic. Then she ran away raving mad, tearing her hair and clothes for three days, while she wandered over the country. At last, she threw herself headlong from a precipice, and thus ended her miserable life. According to the Latin Legend, this occurred A.D. 339; while it is added, that Radbod, who so greatly admired and lamented Cunera, bestowed his palace as a place where the holy woman was to receive posthumous honours. It is said, he also richly endowed it. Thus was the place of her deposition, and her great sanctity, manifested to all. It is added, that when Pope Sergius sent Willebrord as Archbishop to preside over the See of Utrecht,<sup>47</sup> in 698, with his deacon the

<sup>44</sup> By Father Daniel Papebroke.

<sup>45</sup> The Latin legend calls her *pedissequa*, or "waiting maid."

<sup>46</sup> This towel is said to have been preserved as a relic, in the church of Rhenen.

<sup>47</sup> According to St. Boniface, Archbishop of Mayence, St. Willibrord, for fifty years,

preached the Gospel among the Frisons, whom he converted to the Faith, having destroyed their pagan temples and places of worship, and having built Christian churches in their stead, establishing his episcopal seat in the city of Utrecht. See "Opera S. Bonifacii," Epistola i. His mission lasted from

Blessed Adalbert, and his sub-deacon the Blessed Werenfrid, it so happened, that they passed through the town of Rhenen. There, the chief inhabitants waited on them, and reported the virtues and acts of St. Cunera. They also suppliantly stated, as the Almighty had wrought great miracles through his holy virgin and martyr, that her remains should be translated with becoming honours. Having joyfully received this testimony, St. Willibrord promised to accomplish that object which they so piously sought, but as his business was then of a pressing nature, he was obliged to postpone his intentions. However, this mission was too long placed in abeyance; and one day, while descending the Rhine with some companions, a great storm arose as they approached the eminence of Heymon,<sup>48</sup> while all feared that their vessel must be submerged.<sup>49</sup> St. Willibrord prayed to the Lord that the tempest might cease, and accordingly it was stilled. This threatened danger, he attributed to his neglecting that promise made to the people of Rhenen; and accordingly he directed the bark to its shore, where he landed, and he then ordered all his people to approach reverently the place, where St. Cunera's remains were preserved. This command was very cheerfully obeyed, while with religious rites and solemnities, preparations were made for a public Translation, about the commencement of the eighth century.<sup>50</sup> In his *Menologium Scotorum*, at the 12th of June,<sup>51</sup> Thomas Dempster commemorates the transference and placing of St. Cunera's relics by Willibrord, Archbishop of the Scots. St. Cunera is venerated chiefly in the diocese of Utrecht, where her beautiful church had been erected at Rhenen, over the spot where she suffered martyrdom, and it was distinguished by a magnificent tower. There, pilgrimages were made to her shrine by the people, who believed in the cures<sup>52</sup> wrought through her intercession, and who also brought diseased cattle thither, hoping for their cure. It is stated, likewise, that formerly the people of Cleves and of Gelderland were accustomed to swear on the relics of St. Cunera. Females in that part of Holland frequently assumed the name Cunera, contracted to Knera or Knertje.<sup>53</sup> Her festival is set down in the Cologne and Lubeck Martyrologies; as also, in some ancient Dutch Breviaries at the 12th of June. Molanus in his additions to Usuard has notices of this saint and her festival,<sup>54</sup> at this date. There are other festivals of this holy virgin and martyr assigned to the 28th of October,<sup>55</sup> said by one authority to have been the date for her Passion,<sup>56</sup> while it may have been only the date for the Translation of her Relics; while again, in the *Florarium Sanctorum*, the Finding of the Relics

A. D. 694 to 744.

<sup>48</sup> In the Westphalia (Bodensis) Manuscript and in the Louvain version of this Legend, the name of this place is omitted, probably because the transcriber was ignorant of the locality. Between Utrecht and Amersfoort runs from south to north a long range of mountain, which takes its name from the latter town and its rise from near Rhenen. A town called Amerongan beside the latter and situated on a hill was probably identical with Heymon or Agmon. Hence the denominations of Amersfoort and Amerongan, according to an opinion conjecturally hazarded by Father Daniel Papebroke.

<sup>49</sup> This account supposes the channel of the old Rhine to have been navigable, although now it is not, except by means of an artificial canal, which leads from Viana to Utrecht.

<sup>50</sup> See "Les Petits Bollandistes Vies des Saints, tome vi., xiii<sup>e</sup> Jour de Juin, p. 584.

<sup>51</sup> He thus writes: "Urbe Reinensi Kunerae virginis Ur-ulanae per S. Vvillibrordum Scotum Archiepiscopum translatio et reliquiarum collocatio, M.L."—Bishop Forbes' "Kalendars of Scottish Saints," p. 202.

<sup>52</sup> The cure of a toothache was supposed to be effected by a visit to her shrine.

<sup>53</sup> A diminutive form of the preceding name.  
<sup>54</sup> Thus: "In oppido Rhenensi Elevatio S. Cunerae, Virginis et Martyris."

<sup>55</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Junii xii. De S. Cunera, Viig. Mart., &c. Commentarius Prævius, sect. i., num. 7, p. 558.

<sup>56</sup> Father Papebroke deems it a doubtful matter, if the exact day for this holy martyr's death had been with certainty known, as her



of St. Cunera, Virgin and Martyr, is set down at the 19th December.<sup>57</sup> From what has been already stated, and from what has been related regarding her relics, it is possible, there may have been two distinct Cuneras, both of them set down as a single individual. The head of a St. Cunera is preserved at Cologne, in the monastery of St. Vincent, according to the Catalogue of Ursuline Relics, which have been venerated in other churches of Cologne, besides the church of St. Ursula.<sup>58</sup> Among other relics brought to Portugal in 1565, and presented to King Emanuel, by Margaret of Austria, who then ruled over Belgium, were those of St. Cunera; and while he distributed a portion of these to his niece,<sup>59</sup> the rest he kept for his own kingdom.<sup>60</sup> These<sup>61</sup> were afterwards conveyed to France, by Antonio Notho, and bestowed on the son of Emanuel, a religious of the Cistercian order, in the year 1594.<sup>62</sup> On the 16th of May, 1615, old style,<sup>63</sup> there was an inspection made of St. Cunera's relics, kept at Rhenen, by the Very Rev. Dean D. Wilger a Moeren-dael, of St. Peter's church, Utrecht, by the Very Rev. Victor Schorelius, vicar and senior priest of the same church, and by Jacob Boelius, prebend of the church of the Blessed Virgin. In a wooden case they found those relics, enclosed in four different swathings. In the first of these, surrounded with red linen and wrapped in white linen were two large bones, and these were one palm and a half in length; three other bones one palm in length; five other bones pretty large, but not of the same length. In the second wrapper, formed of black and worn linen on the outside, and having some linen within, were found three portions of a cranium and a little longer than a finger's length, a large bone apparently belonging to the shoulder, two parts of thicker bones and somewhat larger, seven notable fragments but of lesser size, and four portions of bones, yet still smaller. The third wrapper of red linen, with a gold lace at the opening, contained two fillets<sup>64</sup> or head ornaments of linen, having *insignia* of the holy virgin, and gold thread intermixed. In the fourth wrapper was the towel which caused her strangulation, and more than two ells in length, by three quarters of an ell in breadth, covered with two other flowered towels, together with an old and a worn corporal over all.<sup>65</sup> The Carmelite Father Damasus a S. Ludovico<sup>66</sup> received a particle of St. Cunera's relics, from Right Rev. Gaspar Munster, coadjutor Bishop of Osnabruck, for the Carmelites of the Holy Sepulchre of Rennes. There it was enclosed in a precious reliquary.<sup>67</sup> In the year 1602, the Jesuit

murder was accomplished in a secret manner, according to the local legend.

<sup>57</sup> Father Papebroke observes, that the people of Rhenen probably found these venerated relics, after the church in which they reposed had been ruined owing to some conflagration, or to the wars which had been waged there, after the first interment.

<sup>58</sup> See the Rev. Dr. J. H. Kessel's work in German, on St. Ursula and her eleven thousand virgins, translated into French, by L'Abbé G. Beetemé, Annexes, No. 11, p. 415.

<sup>59</sup> She was named Maria, espoused to Alexander Farnese, Prince of Parma, son of the aforesaid Margaret.

<sup>60</sup> Altogether they number thirty-four distinct objects.

<sup>61</sup> That numbered xvi. marks "binæ partes ossium S. Cuneræ, Virginis et Martyris 21 Junii," the figures being transposed for 12 recte.

<sup>62</sup> In the year 1633, they were consigned by him to the Church of Our Saviour at Antwerp, and in 1671, these were solemnly set up for veneration, as shown in the Bollandists' "Acta Sanctorum," in their toms i., Commentarius Prævius, to the Acts of St. Mary of Egypt, at the 2nd of April. See sect. iv., pp. 72 to 74.

<sup>63</sup> A short time before, May 7th, John Ludolph, vicar of the church of Rhenen, had died at Bois-le-Duc.

<sup>64</sup> Called Huyven, in the Flemish language.

<sup>65</sup> To the foregoing account, the names of the three inspectors mentioned in the text are appended, with the statement, that the relics had been replaced in their case for the city of Rhenen.

<sup>66</sup> He wrote in French a Life of St. Ursule and her companions.

<sup>67</sup> See L'Abbé G. Beetemé's "Sainte Ursule et ses onze mille Vierges ou l'Europ Occidentale au Millieu du 16<sup>e</sup> Siecle Mono-

College of Emmerich obtained several relics<sup>68</sup> of this holy virgin, with a letter describing and authenticating them.<sup>69</sup> Various other relics were kept in Utrecht; and some of these appear to have fallen into the hands of the Calvinists, from whom a wealthy Catholic named Botter purchased them at a high price. A part of these were brought to Berlikum, and again to Bedaf, where they were honoured by the Catholics, who are said to have visited as pilgrims those places where they were kept, and to have received very many spiritual and corporal benefits in consequence.<sup>70</sup> The fame of St. Cunera's sanctity spread wonderously over the Low Countries, and especially through those provinces adjoining the River Rhine. Many extraordinary miracles are recorded to have been wrought through her intercession. Thus, the dead were raised to life, the sick were restored to health, the blind recovered their sight, the dumb their use of speech, paralytics were released from their debility, and captives from their prison, owing to faith in the efficacy of prayer to her. Epileptics and possessed persons were cured. Various incidents with details of names and places may be found in her Acts,<sup>71</sup> which prove not only the extension of popular devotion towards this holy Virgin and Martyr, but likewise the continuous tradition, which, notwithstanding the mystery attaching to her, has brought her veneration down through long past ages even to our own times.

ARTICLE VI.—ST. COEMAN OR CAOMHAN, OF ARDCAVAN, COUNTY OF WEXFORD. It is to be regretted, that so many conflicting and doubtful accounts regarding this saint remain. According to one statement, he was a brother to St. Attracta,<sup>1</sup> and therefore he must have been contemporaneous with St. Patrick,<sup>2</sup> of whom it is said he was a disciple.<sup>3</sup> The Bollandists enter his feast at this day, but they remark, that nothing more concerning him can be said, than what had been given in the Acts of his reputed sister, St. Attracta.<sup>4</sup> In the Martyrology of Tallagh,<sup>5</sup> at the 12th of June, we find entered the name of Coeman. To this is added, *Airdni i Santletan*, as his designation. He must have flourished at an early period; for, at the same date, his festival is entered in the Festivity of *Ængus*.<sup>6</sup> The commentator explains the meaning of *Sanct-lethan*, in a fashion of his own. She is said to have been the queen of a King of Leix, *i.e.*, Eochaid, son of Barr. We are further told, that Coeman was named from her, apparently on the ground,

graphie Historique et Critique." Annexes, No. II, p. 415. This is a translation from the German work, written by Rev. Dr. J. H. Kessel.

<sup>68</sup> These were presented by Very Rev. D. John Ludolph. They are enumerated as being the bone of a leg or an arm; a round bone belonging to the neck, with three particles; an embroidered fillet or piece of stuff, having heraldic ornaments on it; and a number of threads belonging to the towel, with which St. Cunera had been strangled.

<sup>69</sup> These descriptions are dated April 24th, 1602.

<sup>70</sup> See the Bollandists' "Acta Sanctorum," toms ii., Junii xii. De S. Cuneræ Virg. Mart. Rhenis apud Belgas in Dioce. Ultrajectina. Commentarius Prævious, sect. i., ii., iii., pp. 557 to 561.

<sup>71</sup> See *ibid.*, pp. 568 to 572.

ARTICLE VI.—<sup>1</sup> Her feast occurs at the 9th of February.

<sup>2</sup> See the Irish Tripartite, translated by William M. Hennessy, for Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," part ii., pp. 408, 411, and n. (S), *ibid.*

<sup>3</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. liv., p. 137, and nn. 88, 114, pp. 177, 178. Also Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>4</sup> See "Acta Sanctorum," toms ii., Junii xii. Among the pretermitted saints, at p. 504.

<sup>5</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>6</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xciii.

<sup>7</sup> See *ibid.*, p. cii.

that as a little gillie, he was in bondage to her. But, another explanation is vouchsafed. As an alternative conjecture, we are informed, that for this reason he was named Sanctlethan; namely, because, through a great contest did Bishop Ibaire bear Coemán from the queen, *i.e.*, from Sanctlethan, and Sanctlethan said that her name should be on the gillie, and Sanctlethan gave her word for this, that Coemán would carry away Bishop Ibaire's monks from him, though he (the bishop) was much entreating for them; and this, we are told, was fulfilled thereafter.<sup>7</sup> St. Coeman of Airdne Coemhain has a place in Marianus O'Gorman's Martyrology. He is recorded, in the Martyrology of Donegal,<sup>8</sup> at this same date, under the title of Caomhan, of Ardcaomhain.<sup>9</sup> This place is said to have been by the side of Loch Garman, The latter name is identical with the bay of Wexford, in the south-eastern part of Leinster. This situation of the present saint's ruined church—which probably derived its name from him—is convenient to the present Wexford haven, in the barony of Shelmalier East, and county of Wexford.<sup>10</sup> The O'Clery's Calendar adds, that this is Caomham, or Sanct Lethan, and that he had the same mother as Caoimhghin and Natcaeimhe, of Tir-de-ghlas, *i.e.*, Caoimell,<sup>11</sup> daughter of Cenufhionnán, son to Cis, son of Lughaidh. He descended from the race of Corb-Uloim, son to Fergus, son of Ross, son to Rudhraighe. While Archdall<sup>12</sup> styles him an Abbot, and places his religious house near the town of Wexford;<sup>13</sup> he makes St. Coeman brother to St. Dagan,<sup>14</sup> who died A.D. 639.<sup>15</sup> The parish of Ardcavan,<sup>16</sup> appears to have been dedicated to this saint. A church was built there; and from a small fragment of the middle gable,<sup>17</sup> it would seem to have been of considerable antiquity. The mortar used in its construction was nearly as hard as the stones it embedded, even in its ruined condition. There was a square granite pillar, projecting two feet, eight and a-half inches from the south corner of this fragment alluded to, and the stones of which were well dressed. The old church was situated on a hill, which commands a good view of the bay and town of Wexford. Hence, its appropriate prefix Ard, which means "a height."<sup>18</sup> The Airdne<sup>19</sup> in this name is the genitive singular of Ard, "a height."<sup>20</sup> Thus denominated, in all the ancient Calendars and other ecclesiastical authorities, it seems to have received its name from a saint of Leinster, whose festival was annually celebrated there, on the 12th of June.<sup>21</sup> It is curious, that Rev.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

<sup>9</sup> According to Duaid Mac Fuirbis' Book, p. 733.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (f), p. 868.

<sup>11</sup> According to this genealogy, he was brother to the celebrated St. Kevin, founder of Glendalough. See, also, Colgan's "Acta Sanctorum Hiberniæ," xii. Martii. De S. Dagan Abbate et Episcop., nn. 4, 5, 6, 7, p. 586.

<sup>12</sup> See "Monasticum Hibernicum," p. 731.

<sup>13</sup> On the authority of Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, n. 88, p. 117.

<sup>14</sup> His feast occurs at the 12th of March. He was nephew to St. Kevin, Abbot and Patron of Glendalough, who is venerated on the 3rd of June.

<sup>15</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xii. De S. Dagan Abbate et Episcop., pp. 584 to 587.

<sup>16</sup> This parish is bounded on the north by Kilmollock and by St. Nicholas parishes; on the east, by those of Screen Ardcolumn; on the south and west by the parish of Tickillen, and by the River Slaney.

<sup>17</sup> This was visible in 1840.

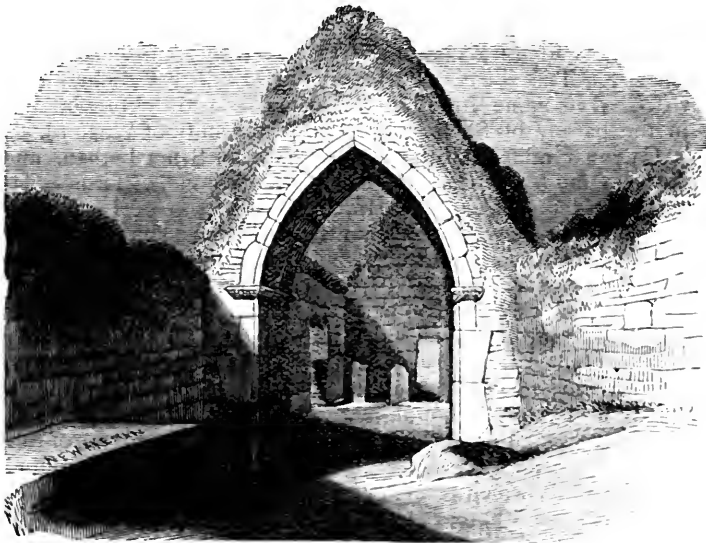
<sup>18</sup> The name of this parish is written *Αἰρνε* Coethán, in the Irish character; the genitive of which is, *Αἰρνε* Coethán.

<sup>19</sup> It is as often written *Ard*; thus, in the Irish Calendar of the O'Clerys, at the 12th of June: *CAOMHAN AἰΡΝΑ CHAOMHAIN LA TAΘB LOCA ἸΑΡΜΑΝ.*

<sup>20</sup> There is an account of this parish, furnished by John O'Donovan, in "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. i., pp. 307 to 346, written in June, 1840.

<sup>21</sup> See Colgan's "Trias Thaumaturga," Vita Septima S. Patricii, pars. ii., cap. liv., n. 88, p. 177.

Dr. Lanigan knew not where this church had been situated. He threw out a conjecture, that it was an island.<sup>22</sup> He states, the name Airdne has reference to an Arran, or Aran Island.<sup>23</sup> A similarity of the names, Airdnecoeman and Coemanairne, with some other circumstances, induced Colgan,<sup>24</sup> to confound Coeman of Ardnecoeman with Coeman-Airne ;<sup>25</sup> both of these named by him having festivals assigned for the 12th of June.<sup>26</sup> A further correction of this mistake, with other misconceptions, shall be referred to in the Acts of St. Coeman, Patron of Kill-Choemain, on the east Island of Arann, in the county



Tempul Coemghin, East Isle of Aran.

of Galway, as noticed, at the 3rd day of November. After St. Enda,<sup>27</sup> the most celebrated of the Aran saints is Coeman. From him is denominated, also, that most interesting relic, known as Killkeevaun old church, which consists of a nave and choir. The former is 16 feet 4 inches in height, by 11 feet 11 inches in width.<sup>28</sup> It has a doorway in the west wall and of Gothic pointing above. There is a low-headed and squarely-silled doorway, in the north gable. The walls are about 2 feet, 8 inches in thickness. The choir is 11 feet 4 inches by 10 feet 6 inches. A beautiful Gothic pointed choir arch, separating the nave from the choir, is 6 feet 4 inches in width. The stones of this church are a

<sup>22</sup> See his "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. x., p. 221, and n. 141, pp. 223, 224.

<sup>23</sup> Again, the Island of Ardoilen is incorrectly classed with the Arran Islands, by Rev. Dr. Lanigan. See *ibid.*

<sup>24</sup> See "Acta Sanctorum Hiberniæ," xii. Martii. De S. Dagano, Abbate et Episcop., nn. 4, 5, 6, 7, p. 586.

<sup>25</sup> From him—whose feast properly belongs to the 3rd of November—we are told one of the Aran Islands is called Arachœ-

main.—Colgan's "Acta Sanctorum Hiberniæ," xii. Martii. Appendix ad Acta S. Endei, cap. vii., p. 715.

<sup>26</sup> See Roderick O'Flaherty's "Chorographical Description of West or H-Iar Connaught," edited by James Hardiman, pp. 90, 91.

<sup>27</sup> His festival occurs, at the 21st of March. See his Life, in the Third Volume of this work, at that date, Art. i.

<sup>28</sup> The accompanying illustration, from a drawing taken on the spot by William F. Wakeman, and by him transferred to the

limestone marble of purplish-blue colour, forming a fine contrast with the white sea-sand, that is usually blown up within and around it from the adjacent sea-shore. A "pattern" was annually celebrated, at the old church of Ard-cavan, in the county of Wexford, on the 12th of June; but, this observance was discontinued, immediately after the famous Rebellion, which disturbed that part of the country, in the summer of 1798. There was also a well, dedicated to St. Cavan, and which was situated in a low field, between the old church and the margin of the bay. This well is no longer visible, it having been filled up with earth and rubbish.<sup>29</sup> In the barony of Bargy, within this same county, there is another parish, called Kilcavan.<sup>30</sup> This saint is regarded as patron of the place. The name of this parish is compounded of Cill, "a church" or "cell," and Coemhan, the name of the patron saint, and it is exactly synonymous with the name of another parish, in the barony of Gorey, and lying north of the Bay of Wexford.<sup>31</sup> The western and middle gable of the old church belonging to this parish, with south side wall, remained in the year 1840. Then, all the choir, and north wall had disappeared. The nave was originally thirty-eight feet six inches in length, by twenty-one feet six inches in breadth; but, the choir dimensions cannot be ascertained, as no trace of its east gable is now visible. The west gable had a belfry, at the top, which consisted of two round and small arches. One of these had been nearly destroyed in 1840, but, the other was perfect. They were constructed of thin flag-stones. The doorway had been placed on the south wall, at a distance of fourteen feet from the west gable; it was pointed, and constructed of thin flag-stones—measuring on the inside, six feet, six inches, by four feet; and, on the outside, it was six feet, three inches, by three feet and one inch. On the same wall, there was a window, placed at a distance of three feet from the middle gable, but, it is now entirely defaced. The choir arch continued in good preservation, measuring six feet four inches in height, by six feet ten inches in width, being built of thin stones. The side wall was about ten feet in height, and three feet in thickness, having been built with quarried stones of good size, cemented with lime and mortar. The old church of this parish is situated on a rising ground, and it has a large graveyard attached. This is yet a favourite burial-place. About a quarter of a mile, southwards from this church, there is a holy well, dedicated to St. Coemhan. From this circumstance, and owing to the fact, that "patterns" were held on the 12th of June down to the year 1840, it may be safely inferred, that the patron saint over this parish was not a different person, from that Coemhan of Airdne Choemhan, who was venerated at Wexford Lough or Harbour.<sup>32</sup> It would appear from this, that the patron's feast had been here kept, on the Sunday before the 12th of June. A neighbouring island is called Darinis-Caemhan. A church appears also to have been dedicated to this saint at Dreyemogh, about 1680. This is now known as Drinagh parish, in the barony of Forth, county of Wexford. There was likewise a church in Rathmaknee parish, in the same barony, dedicated to a saint Devan,<sup>33</sup> about 1680; but in the opinion of Herbert F. Hore, this was probably a mistake for St. Kevan.<sup>34</sup>

wood, was engraved by Mrs. Millard.

<sup>29</sup> 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. Letter of John O'Donovan, signed June 8th, 1840, p. 329.

<sup>30</sup> This parish is bounded on the north, by St. John's parish; on the south, by Carrick and Duncormack parishes; on the east, by

those of Ballymitty and Ambrosetown; and on the west, by Bannow Bay.

<sup>31</sup> Both are called after the same St. Coemhan.—"Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. ii., p. 86. Mr. O'Donovan's Letter is not dated, but it was written in that year.

<sup>32</sup> See *ibid.*, pp. 86, 87.

ARTICLE VII.—ST. AGATAN, OF DISERT-AGATAIN, ON THE RIVER INNY. According to the Martyrology of Donegal,<sup>1</sup> at the 12th of June, a festival was celebrated in honour of Agatan, of Disert-Agatain, on the brink of the Eithne. His name has been Latinized, Agathanus, in the Table postfixed to that Martyrology.<sup>2</sup> He descended from the race of Cairbre Riada, son to Conaire, son of Moghlamha, according to the Sanctilogium. According to the O'Clerys, he was a brother to Torannan, Abbot of Bennchor, and of Tulach Foirtcarn, in Leinster, and of Druim-Cliabh, in Cairpre, in Connaught, of whom we have already treated, at this date. Thus, it appears, that the O'Clerys were disposed to identify Torannan with St. Motrianoc Ruiscaid, one of the seven sons of Aengus, son of Aedh, son to Erc, son of Eochaidh Muinremhair, belonging to the race of Cairbre Riada.<sup>3</sup> Eithne, now known as the Inny River,<sup>4</sup> passing through the north-western part of Westmeath, and the southern part of Longford County, and falling into the extreme eastern expansion of Lough Ree, near All Saints Island, on the River Shannon, is said to have broken out for the first time in the year of the world 3510.<sup>5</sup> The river was originally called Glaisi-Bearamain. It is thought to have derived its present name from Eithne, daughter of King Eochaidh Feidhleach, and wife of Conchobhair Mac Nessa, King of Ulster, in the first century of the Christian era.<sup>6</sup> In St. Patrick's time, this river formed the boundary between North and South Teffia.<sup>7</sup>

ARTICLE VIII.—ST. MOCHUILLE, OF INNSNAT, IN FOTHARTA FEA, COUNTY OF CARLOW. This saint belonged to the race of Cairbre Riada, son of Conaire, according to the O'Clerys.<sup>1</sup> This appears to have been the Mochulleus, son of Dichuill,<sup>2</sup> whose Acts Colgan promised to give more fully at this day. From these Acts, it would appear, this saint lived after the beginning of the seventh century.<sup>3</sup> We find set down in the Martyrology of Donegal,<sup>4</sup> that veneration was given at the 12th of June, to Mochulle,<sup>5</sup> of Innsnat, in Fotharta Fea. Fortharta Fea was anciently called Magh Fea, and it is now known as the barony of Forth,<sup>6</sup> in the county of Carlow. The church

<sup>33</sup> A St. Duan, patron of Hook, is popularly remembered in this county—perhaps the same person.

<sup>34</sup> See "Brief Description of the Barony of Forth, in the County of Wexford, together with a Relation of the Disposition and some peculiar Customs of the Ancient and Present Native Inhabitants thereof."—"Journal of the Kilkenny and South-East of Ireland Archæological Society. New series, vol. iv., part i., p. 67, and nn. 4, 8.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 166, 167.

<sup>2</sup> See *ibid.*, pp. 354, 355.

<sup>3</sup> According to the Sanctilogium Genealogicum, in the Book of Lecan, fol. 43b, col. 1.

<sup>4</sup> The upper part of its course is through a flat, tame and boggy country; "but the lower part of its run is through a district not only rich and beautiful, but rendered classic by association with the names and writings of Oliver Goldsmith and Maria Edgeworth."—"Parliamentary Gazetteer of Ireland," vol. ii., p. 325.

<sup>5</sup> See Dr. O'Donovan's "Annals of the

Four Masters," vol. i., pp. 32, 33.

<sup>6</sup> According to the Book of Lecan, fol. 175a, b, quoted by Dr. O'Donovan, n. (a), *ibid.*

<sup>7</sup> See Roderick O'Flaherty's "Ogygia," pars. iii., cap. xxxv., p. 403.

ARTICLE VIII.—<sup>1</sup> See "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 168, 169.

<sup>2</sup> According to the Genealogies of the Irish Saints, cap. 31.

<sup>3</sup> See "Trias Thaumaturga," Vita Septima S. Patricii, n. 49, p. 174.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

<sup>5</sup> See likewise, Appendix to the Introduction of that work, p. xlvii. In the Table appended to the work already quoted, he is said to have been of Indresnat, and reference seems to be made to a Life, fairly copied from a Cologne Manuscript. See *ibid.*, pp. 448, 449.

<sup>6</sup> This is said to have been the country of the O'Nolans, a name still very numerous in that part of Carlow County.

<sup>7</sup> See Keating's "History of Ireland,"

of Cill-Osnadha, near Kellistown, four Irish miles to the east of Leighlin, was situated in this plain,<sup>7</sup> comprising the barony of Forth.<sup>8</sup>

ARTICLE IX.—ST. TROSCAN, OF ARD BRECAN, COUNTY OF MEATH. In addition to the foregoing, we find also Troscán, of Ard Brecaín. He and the three preceding brothers,<sup>1</sup> as we are told,<sup>2</sup> belonged to the race of Conaire, son to Moghlamha. His place was in the county of Meath.

ARTICLE X.—ST. LOCHEN, OR LOICHEIN. In the Martyrology of Tallagh,<sup>1</sup> the name of Lochen is set down, at the 12th day of June. There was a St. Lochenius or Lochen Meann, who flourished in the seventh century. He is called the "silent" or the "wise." He became Abbot of Kildare, and he died in the year 694. Colgan says, he was venerated on the 12th of June,<sup>2</sup> or otherwise, on the 12th of January. The former is probably the correct date. A different saint, usually named Laidgenn figures at the 12th of January.<sup>3</sup> In the barony of Lower Ormond, and county of Tipperary, there is an interesting old church, in an ancient burial-ground, and it is called Aglish, or Aglish Loghane.<sup>4</sup> We cannot presume to assert, however, that it had any relation to the present saint. Again, we are told, Loichein is the same as Lochinia,<sup>5</sup> sister to St. Enda,<sup>6</sup> Abbot of Aran, and that she was venerated on this day.<sup>7</sup> In the Martyrology of Donegal,<sup>8</sup> we find the name of Lochein set down, at the 12th of June.

ARTICLE XI.—ST. TOMMEN MAC H BIRN, AILITHIR, LOCHA UANE. At this date, a festival is recorded in the Martyrology of Tallagh,<sup>1</sup> in honour of Tommen mac h Birn i Ailithir, Locha uane. The latter spelling is probably intended for Loch-Uamha, which is situated in West Breifne.

ARTICLE XII.—FESTIVAL OF ST. NICHOLAS, BISHOP AND MARTYR. At Peebles, in Scotland, on the 12th of June, a festival was held in honour of Nicholas, Bishop and Martyr. He is supposed to have suffered under Diocletian, A.D. 296.<sup>1</sup> In 1261, his relics were discovered.<sup>2</sup> Already at the 9th of May, there are notices regarding him. The Bollandists have no festival in relation to a St. Nicholas, at this date.

book ii., reign of Lughaidh, monarch of Ireland, A.D. 473 to 493.

<sup>8</sup> It was called Fotharta-Fea, to distinguish it from the barony of Forth, in the county of Wexford, and which was called Fotharta-on-Chairn, from Carnsore Point. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (i), p. 5, and n. (u), *ibid.*

ARTICLE IX.—<sup>1</sup> In the opinion of Rev. Dr. Todd, the other three mentioned were undoubtedly of the race of Conaire.

<sup>2</sup> By the Clerys.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Archdall asserts, that Lochen, abbot of Kildare, died on the 12th of June, without having had any authority for his statement. See "Monasticon Hibernicum," p. 323.

<sup>3</sup> See Colgan's "Acta Sanctorum Hibernie," Januarii xii. De S. Laidgenn, Confessore, pp. 57, 58.

<sup>4</sup> This parish is marked, on the "Ordinance Survey Townland Maps for the County of Tipperary," sheets 4, 5, 78.

<sup>5</sup> See Colgan's "Acta Sanctorum Hibernie," xxi. Martii, Appendix ad Vitam S. Endei, cap. iv., p. 713.

<sup>6</sup> See his Life in the Third Volume of this work, at the 21st of March, Art. i.

<sup>7</sup> At the 12th and 20th of January, and 17th of April, there are other saints bearing the name of Loichen.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

ARTICLE XII.—<sup>1</sup> See Bishop Forbes "Kalendars of Scottish Saints," p. 420.

<sup>2</sup> See Ussher's Works, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xv. pp. 175, 176. Also Index Chronologicus, ad A.D. MCCLXI., p. 622.

ARTICLE XIII.—ST. DIUCAILL OR DICHUILL, OF ACHADH-NA-CRO. On the 12th of June, according to the Martyrologies of Tallagh,<sup>1</sup> and of Donegal,<sup>2</sup> veneration was given to Diucaill, or Dichuill, of Achadh-na-cró. This place has not been identified.

ARTICLE XIV.—ST. CRONAN. The name of Cronan, without any further designation, is set down in the Martyrologies of Tallagh,<sup>1</sup> and of Donegal,<sup>2</sup> at the 12th of June.

### Thirteenth Day of June.

ARTICLE I.—ST. CAIRELL, BISHOP AT TIR ROIS.

[PROBABLY IN THE SEVENTH CENTURY.]

THIS holy prelate seems to have lived in the west of Ireland. We find the entry Carilla, in Tir rios, mentioned at the 13th of June, in the Martyrology of Tallagh.<sup>1</sup> He was one of Nesson's sons.<sup>2</sup> Little is known regarding him, but that his festival was kept on this day.<sup>3</sup> He was, in some measure, connected with a place, called Tagh-rois—the precise locality of which is not well known. He flourished, probably, in the seventh century. The Life of Colum Ela states,<sup>4</sup> that Bishop Cairell was along with him, when he went to Lann Ela. This latter place is identical with Lynally, in the King's County. A parchment 4to Manuscript<sup>5</sup> of Messrs. Hodges and Smith Collection in the Royal Irish Academy has a Poem ascribed to a Coireall; but, we are not going to assume, that he was identical with the present holy man. At the same date, in the Martyrology of Donegal,<sup>6</sup> is registered Cairell, Bishop, at Tir Rois, as also in the Calendar compiled by Dudley Mac Firbis.<sup>7</sup> It is said, Tir Rois is in the county of Monaghan; yet, we cannot find on the Irish Ordnance Survey Maps any denomination corresponding with it.<sup>8</sup> At Ballymacward<sup>9</sup> and Clonkeen<sup>10</sup> Kerrill, in the county

ARTICLE XIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

ARTICLE XIV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv. Martii. Acta SS. Dichulli, Munisse et Neslugii fratrum, p. 609, and n. 9. See, also, the account of Saints Dichull, Munissa and Neslug, at the 15th of March, text and notes.

<sup>3</sup> By mistake, Colgan has entered "13 Julii."

<sup>4</sup> The Second Chapter is quoted, as an authority for this account.

<sup>5</sup> No. 223.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

<sup>7</sup> See "Proceedings of the Royal Irish Academy," vol. i., part i., Irish Manuscript Series, pp. 130, 131.

<sup>8</sup> Neither is it to be found, in that very complete and learned work, Evelyn Philip Shirley's "History of the County of Monaghan."

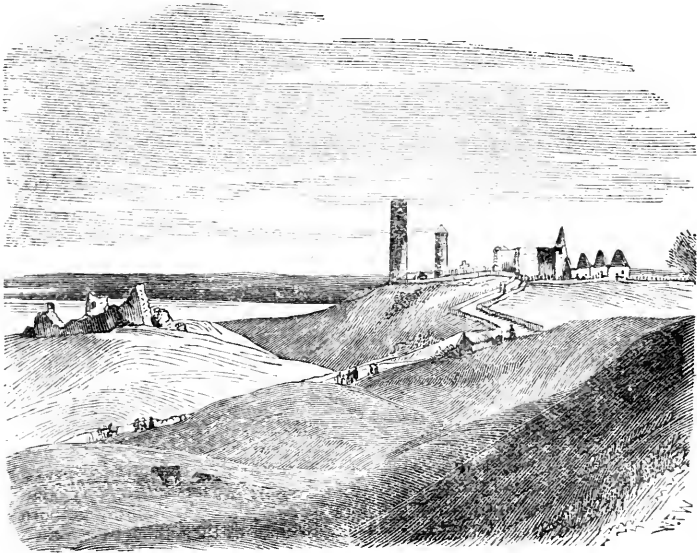
<sup>9</sup> This is a parish, in the baronies of Kilconnell and Tiaquin, shown on the "Ordnance Survey Townland Maps for the County of Galway," sheets 59, 60, 72, 73, 85, 86. The townland of Ballymacward proper is on sheet 73.

<sup>10</sup> Clonkeen is a parish, in the barony of Tiaquin, and county of Galway. See sheets 59, 72, 85, *ibid.* The townland of Clonkeenkerrill is marked on sheets 59, 72.



of Galway, the festival of this pious bishop was kept,<sup>11</sup> as a holy day, on the 13th of June. The old people there show his holy well, and also the saint's bed; but, no further tradition remains.<sup>12</sup>

ARTICLE II.—ST. MAC NESSI, ABBOT OF CLONMACNOISE, KING'S COUNTY. [*Sixth Century.*] This holy man is mentioned, by St. Ængus the Culdee, as deserving of religious veneration from an early date. Among the Burgundian Library Manuscripts, at Bruxelles, there is a Latin Life of Mœnisus.<sup>1</sup> Whether he was the present saint, or the Mac Nissi, Bishop of Connor, venerated at the 3rd of September, the short account given by Mr. S. Bindon



The Ruins at Clonmacnoise, King's County.

does not enable us to determine. In the Feilire<sup>2</sup> of Ængus, Mac Nissi the chaste of Cluain is commemorated, on the 13th of June. We also find the name of Mac Nesi, Abbot of Cluana mic nois, occurring in the Martyrology of Tallagh,<sup>3</sup> and in that of Marianus O'Gorman, as having had a festival, at the 13th of June. Nearly contemporaneously with the death of St. Ita,<sup>4</sup> of Killeedy, the predecessor of Mac Nissi, and who is called the abbot Æneas, departed this life. St. Macnessius immediately succeeded him, in the government of Clonmacnoise,<sup>5</sup> at a time when this sanctuary of holiness; on the banks of the Shannon, was in the zenith of its splendour, as a house and

<sup>11</sup> As we are informed, about the year 1840.

<sup>12</sup> Letter from Rev. Patrick Cannon, P.P., Ballymacward and Clonkeen Kerrill, county of Galway.

ARTICLE II.—<sup>1</sup> It is noted in vol. xx., at fol. 217.

<sup>2</sup> In the Leabhar Breac copy, the follow-

ing lines, translated by Dr. Whitley Stokes appear:—

Laparthalon mbrepta  
atmeq mane chuala  
Cecharng uaimn corngoa  
mac nissi caro cluana.

“ With Bartholomew the active—thou art weak if thou hear not—from us to the Kings

home of retreat.<sup>6</sup> He ruled from about A.D. 574, for a period of sixteen years, according to a gloss on Marianus O'Gorman.<sup>7</sup> The account of his being abbot, during the lifetime of Eneas, must be taken to signify, either that he was elected at this abbot's express wish, when on his death-bed, according to a custom of the time; or that the term abbot, said to have been applied to him by St. Ita, was rather an expression used by the author of her Life, and referable to Macnessius, at a future period.<sup>8</sup> The O'Clerys place this saint's death, at A.D. 590. The Martyrology of Donegal<sup>9</sup> records him as Mac Nessi, Abbot of Cluain-mic-nois.

ARTICLE III.—ST. PSALMODIUS, HERMIT, DIOCESE OF LIMOGES, FRANCE. [*Sixth or Seventh Century.*] The present holy man, whose original Celtic name seems to be unknown, is assumed to have been born of respectable parents, and to have been educated in Scotia,<sup>1</sup> where he received the elements of instruction when a boy from St. Brendan,<sup>2</sup> Bishop of Clonfert, whose disciple he became. An ancient Breviary,<sup>3</sup> having special relation to the Diocese of Limoges, France, has the feast of Saints Psalmodius and Anthony of Padua, at the 13th of June. This seems to be the chief authority, for what is related regarding the present saint. Gaufredus,<sup>4</sup> or Geoffroi,<sup>5</sup> a cœnobite of the monastery of St. Martial of Limoges, has an account of the Blessed Psalmodius, enumerated among the chief saints of Limoges,<sup>6</sup> and who was connected with the monastery of Aëntum, or Eymoutiers,<sup>7</sup> in Haute-Vienne. This holy man is said to have been a contemporary with Pope St. Gregory the Great.<sup>8</sup> It is stated, that while very young, for three days he was exposed to the sea-waves<sup>9</sup>—probably out in the Atlantic Ocean—but from this danger he providentially escaped.<sup>10</sup> Afterwards, following the advice of his master, Psalmodius passed over to Gaul. Here he visited St. Leontius,<sup>11</sup> Bishop of

(of heaven) went Mac Nissi the chaste of Cluain.—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xciv.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>4</sup> See her Life, at the 15th of January, in the First Volume of this work, Art. i.

<sup>5</sup> See Colgan's “Acta Sanctorum Hiberniæ,” xv. Januarii, Vita S. Itæ, n. 27, p. 72.

<sup>6</sup> The accompanying view of Clonmacnois, drawn on the wood by William F. Wakeman, and from a drawing by himself on the spot, has been engraved by Mrs. Millard.

<sup>7</sup> In a note, the Rev. Dr. Todd says at this word, Marian, introduced by some writer: “The words within brackets, quoted from the gloss on the Martyrology of Marian O'Gorman, are inserted by the more recent hand.”

<sup>8</sup> “Uti dicimus quod Sanctus Kieranus Abbas natus sit 24. Febr. licet eo die quo natus, non fuerit Abbas vel sanctus.”—“Acta Sanctorum Hiberniæ,” xv. Januarii, n. 27, p. 72.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

ARTICLE III.—<sup>1</sup> This is stated, by Saussay, and the circumstances show, that it must be

understood of Ireland. However, the Continental writers have very generally supposed, that the saint was born in Great Britain, as they thought Scotia applied exclusively to Scotland.

<sup>2</sup> His wonderful Acts have been already given, in the Fifth Volume of this work, at the 16th of May, the date for his festival. See Art. i.

<sup>3</sup> This was printed A.D. 1625, by Raymond de la Martonia, Bishop.

<sup>4</sup> He was appointed prior of Vigeois in Lower Limousin, June 14th, 1178.

<sup>5</sup> He wrote a valuable chronicle, which ends with the year 1184. It had a Prologue, and it is divided into two parts. The first comprises 74 chapters, and the second 22 chapters. See account of him in M. le Dr. Hoefler's “Nouvelle Biographie Générale,” tome xx., cols. 21, 22.

<sup>6</sup> The Chronicle of Geoffroi has been published by Le Père Labbe in “Bibliotheca Nova Manuscriptorum,” tomus ii., p. 279.

<sup>7</sup> This place is about 14 miles distant from the city of Limoges.

<sup>8</sup> He died, March 12th, A.D. 604.

<sup>9</sup> The legend states, that sleeping on a heap of sea-weeds, he was carried out to sea, until a returning tidal-wave brought him back to the shore.

Saintes, by whom he was directed to embrace a life of celestial contemplation, in that stranger's country. He retired to a lonely forest in Limousin, near Eymoutiers,<sup>12</sup> far from the haunts of men, and where his virtues endeared him to the Almighty, who was pleased to distinguish him by the gift of miracles.<sup>13</sup> One woman, who was blind, he restored to the use of sight, by bathing her eyes in that water, in which he had washed his hands. The daughter of the Duke of Aquitaine, who had been bitten by a viper, he healed, also, by sprinkling holy water upon her. He was revered for his power over wild beasts and demons, as also for his curing of diseases. Such was his love for singing psalms, that he obtained from that circumstance the name Psalmody or Psalmode, meaning "Psalm-singer," by which he is at present distinguished. There he lived a most holy life, and there too he closed it, with a reputation for great sanctity.<sup>14</sup> The year-date of his death, however, does not appear on record, although it is related, that he departed on the Ides of June. When his soul had passed to Heaven, his body was brought from the wood to the Collegiate Church of St. Stephen, belonging to the monastery of Aëntum, or Eymoutiers. There, it was enclosed in a silver shrine, which was preserved with great veneration, and many resorted thither to pray at his tomb. His office was celebrated under a Double Rite. There are notices of this saint in the Kalendar of Limoges, at this date, in the Menology of David Camerarius,<sup>15</sup> in the Martyrology of Andrew Saussay,<sup>16</sup> in Ferrarius, in Simon Martin, in the Bollandists,<sup>17</sup> and in the Petits Bollandistes.<sup>18</sup>

ARTICLE IV.—ST. MOCUMA CRUIMTHER, OR CRUIMTHERAN, OF CLONTIBERT, COUNTY OF MONAGHAN. A festival in honour of Mocuma Cruimther, Cluna Tiprat, is recorded in the Martyrology of Tallagh,<sup>1</sup> at the 13th of June. There is a place, called Clontibret<sup>2</sup> a townland in the parish of Clones and barony of Dartree, in the county of Monaghan. But, it seems more likely, the locality mentioned is the parish of Clontibret, in the barony of Cremorne, and in the same county. The surface of this parish is more picturesquely moory, mountainous and bleak, than abounding in good soil.<sup>3</sup> Some lakes are on its borders,<sup>4</sup> and in the interior.<sup>5</sup> The Martyrology of Donegal,<sup>6</sup> at this same date, enters the name simply as Cruimtheran of Cluain-tioprat.<sup>7</sup>

<sup>10</sup> According to Camerarius, "fluctibus pelagi oppressum non sine miraculo liberatum."

<sup>11</sup> His feast occurs, at the 19th of March. But, here there seems to be an inconsistency of chronology, inasmuch as he flourished the century after St. Brendan, who died A.D. 579. St. Leontius was at the Council of Rheims, about A.D. 624.

<sup>12</sup> According to Andrew Saussay: "In Sylva de Grya agri Lemovicensis."

<sup>13</sup> Through humility, he begged from the Almighty the withdrawal of that privilege.

<sup>14</sup> See Les Petits Bollandistes' "Vies des Saints," tome vii., xv<sup>e</sup> Jour de Juin, p. 60.

<sup>15</sup> Who calls him Psalmetus, and who states, that he was brother to St. Machalus or Maclovius.

<sup>16</sup> In "Martyrologium Gallicanum," at the xiii. of June, and at the xiv. of June in the supplement.

<sup>17</sup> See "Acta Sanctorum," tomus ii., Junii

xiii. De S. Psalmodio Eremita, in Lemovicensi Gallia Diocoesi, p. 697. These notes have been compiled by Father Godefrid Henschenn, in four paragraphs.

<sup>18</sup> See "Vies des Saints," tome vi., xiii<sup>e</sup> Jour de Juin, pp. 605, 606, and tome vii., xv<sup>e</sup> Jour de Juin, p. 60.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> It is shown on the "Ordnance Survey Townland Maps for the County of Monaghan," sheets 11, 12, 16, 17.

<sup>3</sup> See a good description of it, in the "Parliamentary Gazetteer of Ireland," vol. i., p. 465.

<sup>4</sup> The great Lake of Mucknoe is on its eastern border.

<sup>5</sup> Among these are the considerable Lakes of Corraghdergan and Toam.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

<sup>7</sup> A note by Dr. Todd says, at Cluain-

ARTICLE V.—REPUTED FEAST OF A ST. MOCHUMMA. In the Martyrology of Donegal,<sup>1</sup> at the 13th of June, we have the separate entry of Mochumma. However, the Mochuma Cruimther, at this day, in the Martyrology of Tallagh, appears to be identical with him there mentioned, in the O'Clerys' Calendar.

ARTICLE VI.—ST. DAMNAT OR DAMHNAT, VIRGIN, OF SLIABH BETHA. [*Fifth or Sixth Century.*] The Martyrology of Tallagh<sup>1</sup> enters a festival, at the Ides or 13th of June, in honour of Damnat Sieibe Betha. Her mother is said to have been Bronach, the daughter of Milchon, St. Patrick's master, and she was the mother of many saints.<sup>2</sup> She seems to be distinguishable from another known as St. Dympna. Colgan states, that St. Damnoda or Dymna, surnamed Schene, or "the fugitive," was the daughter to Damen, son to Corpre, surnamed Damh-airgid, son to Eochod, the son of Crimthann, son to Fieg, &c., of the Colla Dachrioch race. He says, that her feast was held on the 13th of June,<sup>3</sup> in Ireland, according to our native Martyrologies, while in Belgium it was celebrated on the 15th of May.<sup>4</sup> He also remarks, that in some Manuscripts, this saint's name is found written, "Damand-Scene, mac Daimhen," &c., which means, "Damand, the fugitive, the son of Damen." It is thought, that two errors have crept into these Manuscripts, at this particular passage. The first was, the transposition of a letter, which converted Damnad, into Damand. For, there was a very celebrated virgin, of the Oirgiell race, called Damnad, who was venerated as patron of Orgiell; whilst there is no saint, male or female, in Irish Martyrologies or Annals, whose name was Damand. The second error appears to have been, that instead of these words, "Mac-Daimen," we should read, "Ingen Daimhein," or "Ingen mhic-Daimhein," which would mean, "the daughter of Damen," or "the daughter of Damen's son."<sup>5</sup> Both Drs. George Petrie and John O'Donovan thought, however, there was much reason to doubt Colgan's opinion, that the St. Davnet, venerated in Ireland on the 13th of June, and the St. Dympna, whose feast was on the 15th of May in Belgium, could have been one and the same person. Nor do we feel inclined to believe, that the Damnat of Sleibhe Betha, venerated on the 13th of June, and alluded to in the Martyrology of Tallagh, can be fairly identified with St. Dympna, patroness of Gheel. In the year 1835, while Mr. O'Donovan was travelling in the county of Monaghan, he suspected, that the name of this parish must have been derived from a St. Damhnat,<sup>6</sup> whose habitation had been there. Then a popular tradition prevailed among the old inhabitants, that a St. Davnet was the first founder of the old church in their parish.<sup>7</sup> They had no idea, however, regarding the age in which that female saint lived, but they thought it was a long time after the introduction of Christianity. On being furnished with extracts<sup>8</sup> from the

tioprat: "The more recent hand adds here 'cruimther, Mar. Mart. Taml.,' meaning that he is called Cruimther, not Cruimtheran, in those Martyrologies."

ARTICLE V.—<sup>1</sup> Edited by Rev. Drs. Todd and Reeves, pp. 168, 169.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> According to the Tract attributed to St. Ængus. "De Matribus Sanctorum Hibernie."

<sup>3</sup> See "Acta Sanctorum Hiberniæ," xxi. Martii, Appendix ad Acta S. Ændei, cap. iv., pp. 713, 714.

<sup>4</sup> In the Fifth Volume of this work, and at that date, her Life is written. See Art. i.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii, Appendix ad Acta S. Ændei, iv., pp. 713, 714.

<sup>6</sup> He conjectured, that the compound derivatives were τισ, or τεε, or τοισ, meaning a house, and Δαμναιτε or Δαμναιτε, a proper name.

<sup>7</sup> For a very interesting account of Tedavnet, the reader is referred to Evelyn Philip Shirley's "History of the County of Monaghan," chap. xi., pp. 300 to 308.

Irish Calendar, he identified Tedavnet with the St. Damhnat, whose feast occurs at this date. Slieve Beagh lies to the north-west of the parish of Tedavnet,<sup>9</sup> which is within the barony and county of Monaghan.<sup>10</sup> That mountain range—forming about one-fourth part of the parish—stretches towards Tyrone. There was an old church, formerly in the parish, which is now utterly destroyed.<sup>11</sup> This ruined church only presents a fragment, about six feet by four, at the present time, and it has been made to serve as a monument for the Robinson family.<sup>12</sup> This place, Anglicized “Bith’s Mountain,” is situated on the confines of the counties of Monaghan and of Fermanagh.<sup>13</sup> In the parish of Tedavnet was kept a crozier of the saint, called *Bachall Damhnait*,<sup>14</sup> which remained in possession of a man, named Lamb. He stated, that this relic had been in his family from time immemorial, having descended to him as an heirloom. Some eight years before he had been accustomed to send it as far as Newry and Dundalk, for the use of persons, who swore on it. Deponents were said to be in great danger, if they swore falsely. Some fearful change of their features was an apprehended result; but, the most usual alteration was said to be their mouths turning awry, or towards the ear. Many persons, when accused of theft by their neighbours, and when threatened, that the *Bachall Damhnait* should be sent for, frequently came and acknowledged their guilt; for, they feared the result of a false deposition on this relic.<sup>15</sup> In the Martyrology of Donegal<sup>16</sup> is Damhnat, virgin, of Sliabh Betha, at the 13th of June. In the Irish Calendar, belonging to the Irish Ordnance Survey,<sup>17</sup> there is an entry<sup>18</sup> of St. Damhnat’s festival, at the Ides—or 13th—of June. At this date, in the Rev. Alban Butler’s work,<sup>19</sup> we find notices of St. Damhnade; and, in the Circle of the Seasons<sup>20</sup> is mentioned Damk a-nade, Virgin, in Ireland. In the Manuscript of Trinity College, Dublin, classed B. 3, 12, we find at June 13, Ides, Damnate, Virgo.

ARTICLE VII.—THE VENERABLE CAIUS CÆLIUS SEDULIUS. This distinguished man is said to have been a Priest of the Scots, and to have been

<sup>8</sup> By Mr. O’Keeffe, then in Dublin.

<sup>9</sup> In Irish *Teach Damhnat*.

<sup>10</sup> The exact location is pointed out on the “Ordnance Survey Townland Maps for the County of Monaghan,” sheet 6.

<sup>11</sup> See “Letters containing Information relative to the Antiquities of the Counties of Armagh and Monaghan, collected during the Progress of the Ordnance Survey in 1835,” pp. 30, 40. Mr. O’Donovan’s Letter is dated Monaghan, May 4th, 1835.

<sup>12</sup> The cemetery of Tedavnet may be seen, in the illustration in our *Life of St. Dymphna*, in the Fifth Volume of this work, at May 15th, Art. i., chap. v.

<sup>13</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., n. (f), p. 3.

<sup>14</sup> This curious relic of St. Davnet existed in the year 1835, when it was seen by Mr. O’Donovan, and it is now in the Royal Irish Academy’s Museum. An engraving of it is presented in Evelyn Philip Shirley’s “History of the County of Monaghan,” chap. xi., p. 301.

<sup>15</sup> This crozier exhibited an inscription, but it was so defaced, that Mr. O’Donovan could not decipher it. The owner said he had been offered £20 for it, which he re-

fused, although he was then willing to take half the sum for this curious antiquarian object. He also said, that three men were about buying it from him, at the time. One of these was named as Doctor Bell, a Scotchman, who spent eight days at his house, taking sketches of the relic. With great difficulty, Mr. O’Donovan was able to learn from Lamb, that his father used to call himself O’Luain, a name which is to be found amongst families, descended from the three Collas in Oriel. This family originally lived in the parish of Tedavnet. See “Letters containing Information relative to the Antiquities of the Counties of Armagh and Monaghan, collected during the Progress of the Ordnance Survey in 1835.” Mr. O’Donovan’s Letter, dated Monaghan, May 9th, 1835, pp. 68 to 70.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 168, 169.

<sup>17</sup> It is now preserved in the Royal Irish Academy’s Library.

<sup>18</sup> Thus: *Damnata 65 6 Sliabh Beata*.

<sup>19</sup> See “Lives of the Fathers, Martyrs, and other principal Saints,” vol. vi., June xiii.

<sup>20</sup> See p. 165.

a disciple of Hildebert, Archbishop of the Scots, from an early age, to have left his own country, and to have travelled abroad through France, Italy, Asia and Achaia, in Greece.<sup>1</sup> In Rome, likewise, he was distinguished for his learning. At this date, Thomas Dempster<sup>2</sup> has allusion to the feast of Sedulius,<sup>3</sup> whom he makes a bishop in Greece. According to him, the relation of his relics which were deposited in the monastery of Kilwinnon belongs to the 13th June.<sup>4</sup> Distrusting the statements of Dempster, however, the Bollandists<sup>5</sup> are unwilling to accept his authority for Sedulius being a Grecian Bishop,<sup>6</sup> but they insert some notices of him, at this date, remarking that Colgan has alluded to one known as the Venerable Sedulius, at the 12th of February, and who appears to be quite different from the present assumed Greek Bishop. In his Scottish Ecclesiastical History, Thomas Dempster has collected from various sources as quoted, some notices of Caius or Cœlius Sedulius;<sup>7</sup> but, there is little there produced to throw any light on his biography. It is stated, by Camerarius, that a festival to commemorate the venerable and learned Caius Cœlius Sedulius, had been observed on the 13th of June. Our notices of this distinguished person have been already set down, at the 12th day of February.<sup>8</sup>

ARTICLE VIII.—FEAST OF ST. BARTHOLOMEW, APOSTLE. In the Feilire of St. Ængus, the feast of St. Bartholomew the Apostle is commemorated, at the 13th of June.<sup>1</sup> This is set down as the day of his Natalis, in Persia, according to some old Manuscripts.<sup>2</sup> Again, Ferrarius remarks, that this was the day for the Arrival of his Body, at Lipara. The Bollandists<sup>3</sup>—who note this feast—promise a further examination of these matters, at the 24th of August, the date for his chief festival.

ARTICLE IX.—FESTIVAL OF THE EXHUMATION OF ST. ANATOLIUS' RELICS, AT SALINS, IN FRANCE. Already have we recorded this holy pilgrim's Acts, at the 3rd of February,<sup>1</sup> where the few notices left regarding him have been given. This day, however, is the anniversary for celebrating the Exhumation of St. Anatolius' remains, by Hugo, Archbishop of Besançon, in the eleventh century.<sup>2</sup>

ARTICLE X.—ST. BRANDUIBH, BISHOP. At this date, a Bishop Branduibh had veneration paid him, as we find set down in the Martyrology of Tallagh.<sup>1</sup>

ARTICLE VII.—<sup>1</sup> According to Trithemius in his *Liber de Scriptoribus Ecclesiasticis*.

<sup>2</sup> In his "*Menologium Scotorum*."

<sup>3</sup> "*Relatio reliquiarum Sedulii in Graecia episcopi, quae in Kilwinnin monasterio reconditae. B.*"—Bishop Forbes' "*Kalendars of Scottish Saints*," p. 202.

<sup>4</sup> Dempster refers the date of his deposition to the 13th of January, while again, at the 28th of December, he writes: "*Cavæ Reliquiarum Sedulii depositio et veneratio.*"

<sup>5</sup> See "*Acta Sanctorum*," tomus ii., Junii xiii. Among the pretermitted saints, p. 665.

<sup>6</sup> That he was a bishop is asserted on the authority of Sigebert.

<sup>7</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. iii., num. 229, pp. 128 to 131, and tomus ii., lib. xvii., num. 1028,

p. 572.

<sup>8</sup> See the Second Volume of this work, at that date, Art. i., chap. ii.

ARTICLE VIII.—<sup>1</sup> See "*Transactions of the Royal Irish Academy*," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xciv. Also, gloss, at p. cii.

<sup>2</sup> Some of these belonged to Corbie and to Lucca.

<sup>3</sup> See "*Acta Sanctorum*," tomus ii., Junii xiii. Among the pretermitted feasts.

ARTICLE IX.—<sup>1</sup> See the Second Volume of this work, at that date, Art. i.

<sup>2</sup> See the Bollandists' "*Acta Sanctorum*," tomus ii., Junii xiii. Among the pretermitted saints, p. 664.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

ARTICLE XI.—<sup>1</sup> See the Second Volume

ARTICLE XI.—FEAST FOR THE TRANSLATION OF THE RELICS OF ST. ALDETRUDE, OR ALDETRUDIS, VIRGIN AND ABBESS OF MALBOD OR MAUBEUGE, BELGIUM. At the 25th of February—the chief feast of this holy woman—we have already inserted her Acts;<sup>1</sup> but, on this day, the Translation of her Relics is commemorated, according to Grevan's additions to the Carthusian Martyrology of Bruxelles.<sup>2</sup>

ARTICLE XII.—ST. CANINUS. In the anonymous list of Irish Saints, published by O'Sullivan Beare,<sup>1</sup> at the 13th of June, we meet with a St. Caninus, as also in Father Henry Fitzsimon's Catalogue of some Irish Saints,<sup>2</sup> where he is set down as Kaninus. The Bollandists<sup>3</sup> likewise mention him, but further particulars regarding this saint is unknown.

### Fourteenth Day of June.

ARTICLE I.—ST. NEM MAC UA BIRN, ABBOT OF ARRAN, COUNTY OF GALWAY.

[SIXTH AND SEVENTH CENTURIES.]

THE peaked and serrated ridges of Arran display the granite, gneiss, and scienite geological structure, while every bended headland has its own geographic profile.<sup>1</sup> In one of the Islands, on the 13th of June, according to the Martyrology of Tallagh,<sup>2</sup> a festival was celebrated in honour of Nem mac h-Birn. He was born probably before the close of the sixth century. He is also venerated, on this day, in the "Feilire"<sup>3</sup> of St. Ængus, where he is called the vigorous descendant of Birn. A commentator adds, that Nem was Papa of Aran, and that he was of Dál Birn of Ossory.<sup>4</sup> Again, he states, that Nem was successor to Enne of Aran, and that he was called the Papa, who used to be in Aran.<sup>5</sup> We are informed, besides, that Nem was brother to Ciaran,<sup>6</sup> of Saighir; but, this is quite incorrect. Again, as St. Enda<sup>7</sup> died about, or some short time after, the year 540, St. Nem cannot be regarded as his immediate successor. Little more is recorded of the pre-

of this work, at February 25th, Art. ii.

<sup>2</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Junii xiii. Among the pretermitted feasts.

ARTICLE XII.—<sup>1</sup> See "Historiæ Catholice Ibernicæ Compendium," lib. iv., cap. xi., p. 50.

<sup>2</sup> This work was printed A.D. 1619.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Junii xiii. Among the pretermitted saints, p. 665.

ARTICLE I.—<sup>1</sup> See Walter Cooper Dandy's "Beautiful Islets of Britaine."

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>3</sup> In the "Leabhar Breac" copy we read his panegyric, and it is translated into English by Whitley Stokes, LL.D.:—

CONORÉCAT DIBLÍNAIB  
FORAENLICH LEY FÍLUAGACH  
NEM MAC HUI BIRN BUNGACH  
LA BERNÓACHT MBUÓACH.

"They meet both on one festival, a hostful sea—Nem, the vigorous descendant of Bern, with Benedict the victorious"—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xciv.

<sup>4</sup> See *ibid.*, p. cii

<sup>5</sup> We are informed, moreover, it was from Rome that Papa came, and that he chose his sepulchre in Aran.

<sup>6</sup> See an account of him, in the Third

sents saint, than the date of his departure from this life. He seems to have lived at Killeany, on the Island of Aranmore, during the first half of the seventh century.<sup>8</sup> A former distinguished Archbishop of Tuam,<sup>9</sup> who had courteously furnished our great national hagiologist with a tabular list of churches and their patrons in his diocese, supposed that a St. Benedict, venerated on the 14th of June, as stated by the Cashel Calendar, must have been identical with St. Nehemias,<sup>10</sup> revered at the same date, as found in our other Martyrologies. Yet, we meet no very satisfactory elucidation, regarding the locality or personality of a saint, known by either name.<sup>11</sup> The title of the present holy man appears, in the Martyrology of Donegal,<sup>12</sup> at the same date, as Nem Mac Ua Birn, abbot, comorban or successor to St. Enda, of Ara. The Rev. Alban Butler registers St. Nennus, or Nehemias, Abbot, at the 14th of June.<sup>13</sup> St. Nennus, of Ireland, abbot, is also entered, in the Circle of the Seasons.<sup>14</sup> He died A.D. 654, according to the Annals of Ulster and of the Four Masters.<sup>15</sup> It is in solitude and surrounded by beautiful objects of nature, that a pious soul and an elevated intellect most freely commune with the Great Creator.<sup>16</sup> So it must have been with this saint.

ARTICLE II.—ST. CUMAN BECC, OR CUMMAN BEG, VIRGIN, OF CILL CUIMNE. The name of Cuman Becc of Tamnaigh, is entered in the Martyrology of Tallagh,<sup>1</sup> as having been venerated, at the 14th of June. There was an old church, now uprooted at Kilcumney, in the deanery of Mullingar, and county of Westmeath.<sup>2</sup> The Rev. Dr. Kelly appears to identify the place of this virgin with Rathdowney, a village and parish in the southern part of the Queen's County.<sup>3</sup> It signifies, as the denomination now stands, "the fort of the church;"<sup>4</sup> but, the correct name should be Rathdowney, representing the Irish Rath-tamh-naigh,<sup>5</sup> "the fort of the green field."<sup>6</sup> This is said to have

Volume of this work, at the 5th of March, Art. i.

<sup>7</sup> See his Life, *ibid.*, at the 21st of March, Art. i.

<sup>8</sup> As calculated from the date assigned for his decease.

<sup>9</sup> Most Rev. Malachias O' Cadhla (*O'Kealy*), Latinized, Malachias Quæleus, sent his description of the Diocesan Churches and Chapels, A.D. 1645, or shortly before; and within ten years from this date, the principal churches of Aranmore were destroyed by Cromwell's governors over these islands. Their materials had been applied towards the building of a citadel and other defensive works then erected. See Roderick O'Flaherty's "Chorographical Description of West or H-Iar Connaught," edited by James Hardiman, n. (x), p. 74.

<sup>10</sup> As they are separately mentioned in the Feilire of St. Ængus, we may assume, however, that they were distinct persons.

<sup>11</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii, Vita S. Endei, Appendix, cap. vii., p. 715.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

<sup>13</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. vi., June xiv.

<sup>14</sup> See p. 166.

<sup>15</sup> See Dr. O'Donovan's Edition, vol. i., pp. 266, 267, and nn. (w, x), *ibid.*

<sup>16</sup> To such a state of life, devout aspirations are congenial, and as applied to it, we may read these lines of a modern French poet:—

"De ce livre divin où le saint solitaire  
Lisait les grands secrets du ciel et de la terre."

—Lamartine's Œuvres Poétiques, tome iv. La Chute d'un Ange. Septième Vision, p. 228. Ed. Paris, 1839, Svo.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., p. 429. Whether or not, this had any connexion with the present saint cannot be known.

<sup>3</sup> See his "Calendar of Irish Saints," pp. 10, 45.

<sup>4</sup> The compounds being *Rath* and *Domhnaich*.

<sup>5</sup> So it is written, in the "Annals of the Four Masters."

<sup>6</sup> See William Allingham, in Frazer's "Magazine for Town and Country."



been the old pagan name.<sup>7</sup> There was a Tamhnach-an-reata, now Tawny, in the parish of Derryvullan, in the barony of Tirkennedy, and county of Fermanagh.<sup>8</sup> There is also a Tawny or Taney, a parish in the county of Dublin. In the Martyrology of Donegal,<sup>9</sup> this saint is recorded, at the same date, as Cumman Beg, Virgin, of Cill Cuimne, at Tamhnach.

ARTICLE III.—ST. CIARAN, OF BEALACH-DUIN, NOW CASTLE-KIERAN, COUNTY OF MEATH. [*Eighth Century.*] In the Martyrology of Tallagh,<sup>1</sup> at the 14th of June, the simple entry, Ciaran, of Bealaigh Duin, occurs. According to the Calendar of the O'Clerys, this Ciaran descended from the race of Irial, son to Conall Cearnach, who is of the race of Rudhraighe, and who belonged to the progeny of Ir, son to Milidh.<sup>2</sup> He was born probably before or about the beginning of the eighth century. He is thought to have been one of the authors, who wrote the Life of St. Patrick.<sup>3</sup> He is designated the Devout, and he is distinguished as abbot of Belach-duin.<sup>4</sup> This etymon means in English, "the road," or "pass of the fort."<sup>5</sup> This was the ancient name of Disert-Chiarain<sup>6</sup> or Castlekieran,<sup>7</sup> near Kells, in the county of Meath. In Irish, it is now corruptly called Ister-Chiarain. An old church, yet not founded by the present saint, but called after him, is there situated on the Abhainn-Sele, or Blackwater River. According to a popular rumour, the present saint was a stone-cutter.<sup>8</sup> Many legends are current regarding him, in the neighbourhood where he lived, but hardly any of them are of a reliable character. The old church yet remains. It is quadrangular, measuring forty-five feet six inches, by twenty feet. Most of the stones have been carried away, and the whole presents a melancholy picture of desolation. The interesting remains of five Termon crosses<sup>9</sup> were here, and between four of these the church is situated. They were placed north, south<sup>10</sup> and west of the ruin. The base of one was erected in a ford of the River Blackwater; but, the shaft, arms and top were removed, many years ago.<sup>11</sup> The ancient

<sup>7</sup> The people corrupted it, by changing *t* to *d* under the idea, that the *dambhnoch* was the proper word, and that the name was derived from the church, which was built near the original rath.

<sup>8</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. v., n. (p), p. 1319.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 168, 169.

<sup>3</sup> In a note, referring to this statement, Dr. Reeves says at the words Life of Patrick, "That is, the Tripartite Life, the chapters of which are differently divided by Colgan, in whose translation the references are lib. i., cap. 69, Trias Th., p. 128<sup>b</sup>, and lib. iii., cap. 99 *ib.*, p. 167a." See p. 170. In the text, this Life is quoted, lib. i., chap. 17, and lib. iii., chap. 60. See p. 171.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Patricii, pars iii., p. 218.

<sup>5</sup> See William R. Wilde's "Beauties of the Boyne, and its Tributary, the Black-

water," chap. vi., p. 140.

<sup>6</sup> Here there was a church formerly appropriated to the Priory of St. John the Baptist, at Kells. The place was sometimes called Trystel-Kieran. See "A Treatise of Ireland," by John Dymmok. Edited by Rev. Richard Butler, p. 48, and n. 3.

<sup>7</sup> A small parish of 714a. 2r. 32p.—also called Loughan—in the barony of Upper Kells.

<sup>8</sup> This account I have received from Rev. Laurence Farrelly, C.C., who is a native of that district, with which the present saint is connected.

<sup>9</sup> According to a local tradition, these crosses were cut and sculptured by St. Kieran himself.

<sup>10</sup> This cross is engraved in William R. Wilde's work, at p. 139.

<sup>11</sup> According to William R. Wilde, it is said, "by some good Protestant, who, anxious to show his loyalty, as well as his detestation of such idolatrous structures, threw them into an adjoining deep pool in the river."—"Beauties of the Boyne, and its Tributary, the Blackwater," chap. vi., p. 138.

<sup>12</sup> See Dr. O'Donovan's "Annals of the

crosses at this church sufficiently indicate its antiquity.<sup>12</sup> Around one of these, on the north side, and placed in the Blackwater,<sup>13</sup> cattle used to be driven by the country people, who believed that practice should preserve them from distemper. About a furlong's length, towards the west of the old church and cemetery, one of the most beautiful of the Irish holy wells may be seen, and shaded by a hoary ash tree, of surpassing size and beauty. It springs from a lime rock of considerable extent, and it falls into a small natural basin, at the foot of the tree. This is called St. Kieran's Well.<sup>14</sup> There is a well, dedicated to St.



St. Kieran's Well, at Castle-Kieran, near Kells.

Kieran or Ciaran, also at the Downs, about  $3\frac{1}{4}$  miles east of Mullingar, in the county of Westmeath. In a little mound above it, there is a sculptured stone, partially embedded in the earth, and with a rude effigy carved upon it. According to a local tradition, a church or monastery formerly was there, but now a vestige of it now remains.<sup>15</sup> The well is walled into a square upright opening, and it is held in great reverence by the people; but, whether it was

Four Masters," vol. i., n. (s), p. 374, and n. (y), p. 512, *ibid.*

<sup>13</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxi., pp. 124, 125.

<sup>14</sup> The accompanying illustration was drawn on the spot by William F. Wakeman, and transferred by him to the wood, engraved by Mrs. Millard.

<sup>15</sup> The foregoing information the writer has received from Mr. Joseph Glynn—with a pen-and-ink drawing of the well—in a letter dated The Downs, Mullingar, June 26th, 1888. The following local legend, relating to the sculptured stone, is furnished by the writer: "A certain Cromwellian family once

powerful in this county, removed the stone from the well, in order to use it as a cornerstone in a residence then being erected for them. On the morning after its first removal it was found by the workmen in its former position at the well, and the masonry which had been placed above and around it in the wall of the house was found thrown down. Again was the stone removed, and again was it, by some unseen force, conveyed to its old resting place. This continued for several days, until at length the sacrilegious despoilers desisted, and it was allowed to remain undisturbed. This was, as I have heard, about the middle of the last century."

connected with the present St. Kieran, or another bearing the same name, is uncertain, as the patron's feast is not known. The death of our St. Ciaran, distinguished as the Pious, on the 14th of June, A.D. 770,<sup>16</sup> or A.D. 778, is announced in the Annals of the Four Masters.<sup>17</sup> The Martyrology of Donegal,<sup>18</sup> at this same date, designates the saint as Ciaran of Bealach-duin. The Bollandists<sup>19</sup> note St. Kieranus, Abbot of Belachduin, at 14th day of June, in their collection. A beautiful legend is current, that formerly the old bells of the church of St. Kieran used to be heard sounding at midnight, on every Christmas Eve. Those live,<sup>20</sup> who assert, they have frequently heard them chime most distinctly. During the last century, the former parish priest of the place used to celebrate midnight Mass within the old ruined church; but, this practice has long been discontinued. While flocking to this Mass, "the miraculous bells" began to chime, and they only ceased at its commencement, according to popular tradition.

ARTICLE IV.—ST. COLMAN MAC LUACHAIN. A festival, in honour of Colman mac Luachain, is inserted in the Martyrology of Tallagh,<sup>1</sup> at the 14th of June. In his Scottish Calendar of Saints, Camerarius<sup>2</sup> has a St. Colman, a Martyr, at the 14th of June.<sup>3</sup> But, the Bollandists,<sup>4</sup> who record this entry, likewise, think that he brought such a saint into his Calendar at this date, because he found no other saint to introduce.

ARTICLE V.—REPUTED FESTIVAL OF ST. PSALMODIUS. At the 14th June, in the Rev. Alban Butler's work,<sup>1</sup> and in the Circle of the Seasons,<sup>2</sup> we find a St. Psalmodius, Hermit of Ireland. At this date, likewise, the Bollandists<sup>3</sup> have an entry of Psalmodius, whom they make a Hermit, in the country of the Lemovices,<sup>4</sup> or Limosin. However, they refer his festival to the 13th of June.

ARTICLE VI.—FESTIVAL OF ST. BENEDICT. In the "Feilire" of St. Ængus,<sup>1</sup> a St. Benedict was venerated on the 14th of June, and a similar

<sup>16</sup> This is the date given for his death, in Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Patricii, pars iii., p. 218.

<sup>17</sup> See Dr. O'Donovan's edition, vol. i., pp. 384, 385. In a n. (r) is the observation in reference to this entry—given within brackets: "Dr. O'Conor says that this passage is inserted in a modern hand, in the autograph copy at Stowe."

<sup>18</sup> Edited by Drs. Todd and Reeves. pp. 168, 169.

<sup>19</sup> See "Acta Sanctorum," tomus ii., Junii xiv. Among the pretermitted saints, p. 782.

<sup>20</sup> This was written in the year 1870.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Thus is he entered: "S. Colmanus M. Abbas. De eo varii." The Bollandists ask, however, "sed quinam isti varii?"

<sup>3</sup> See Scottish Entries in the Kalendar of David Camerarius. Bishop Forbes' "Kalendar of Scottish Saints," p. 238.

<sup>4</sup> See "Acta Sanctorum," tomus ii., Junii xiv. Among the pretermitted saints, p. 782. They add: "Sunt plurimi Colmanni, ex his aliquis refertur xviii. Junii, quo die de eo silet Camerarius."

ARTICLE V.—<sup>1</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. vi., June xiv.

<sup>2</sup> See p. 166.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Junii xiv. Among the pretermitted saints p. 782.

<sup>4</sup> There were two divisions of these people: one division lived in Brittany, France, and their chief city was probably Leon, the other was in Aquitaine, and to these Cæsar alludes, in his work "De Bello Gallico," lib. vii., cap. iv. The chief town of the latter tribe was Limoges.

ARTICLE VI.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Kalendar of Oengus. By Whitley Stokes, LL.D., p. xciv.

entry occurs, in the Calendar of Cashel. Nothing more seems to be known concerning him.

ARTICLE VII.—FEAST OF ST. BRENDAN, ABBOT. According to a Manuscript Usuard, a feast has been assigned to St. Brendan, Abbot—supposed to have been the celebrated Navigator—at the 14th of June.<sup>1</sup> His Life has been already given, at the 16th day of May.<sup>2</sup> At the present date, however, the Usuard Manuscript Martyrology, enlarged by Greven, as also Maurolycus and other writers, commemorate St. Brendan, Abbot of Clonfert, as the Bollandists state.<sup>3</sup> In the Menologium Scotorum, Dempster has entered this feast,<sup>4</sup> quoting Maurolycus, at this day.<sup>5</sup>

ARTICLE VIII.—REPUTED FEAST OF ST. MANSUET OR MAUNSEY BISHOP OF TOUL. The additions of Greven to the Martyrology of Usuard, at this date, give a festival to the present saint, as the Bollandists observe.<sup>1</sup> His Natalis is at the 3rd of September, to which day his Acts are deferred.

### Fifteenth Day of June.

ARTICLE I.—ST. VOUGA, VIE, OR VAUK, BISHOP, IN BRITTANY, FRANCE, AND PATRON OF CARN PARISH, COUNTY OF WEXFORD.

[SIXTH CENTURY.]

OF a very unsatisfactory character is the information we are permitted to communicate regarding the present ascetic man, the greater part of whose life and actions appears to have been concealed from men and known only to the Almighty. The notices regarding this saint, which have been compiled by Albert le Grand, were taken from an ancient British Manuscript Chronicle, and from an old legendary parchment manuscript, which had been kept in the monastery of St. Matthew, in the diocese of Leon; besides, he made use of certain collections,<sup>1</sup> belonging to the church of Leon, and compiled in the fifteenth century; also, an old choral legendary, belonging to the church of Leon, and some *memoranda* from the church of Armagh, in Ireland—said to have been authentic, and communicated by Rev. Father Vincent du Val a S. Maria, Vice-Provincial of the Dominicans in Ireland—these were employed in drawing up his account. To those notices, Albert le Grand adds various conjectures of his own. The Bollandists have published Acts of St. Vouga

ARTICLE VII.—<sup>1</sup> See Bollandists' "Acta Sanctorum," tomus iii., Maii xvi. De S. Brentano seu Brandano, Abbate de Cluainfertensi in Hibernia, cap. ii., num. 15, p. 603.

<sup>2</sup> See the Fifth Volume of this work, at that date, Art. i.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Junii xiv. Among the pretermitted feasts, p. 782.

<sup>4</sup> Thus: "Insulis Brandani abbatis."

<sup>5</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 202.

ARTICLE VIII.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Junii xiv. Among the pretermitted saints, p. 783.

ARTICLE I.—<sup>1</sup> These had been prepared by D. Yvo le Grand, Canon of Leon, and Rector of Plouneventer and Almoner of Duke Francis II., who reigned from A.D. 1418 to A.D. 1488.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Junii

or Vio,<sup>2</sup> at the 15th of June, in eight paragraphs. These have been collected from various sources. We are doubtful, if Vouga had been the Irish name for this saint. He flourished, as has been supposed, about the sixth century;<sup>3</sup> but, his parentage and the exact place of his birth have not been recorded. He was a bishop, it is said, before he left the country of his birth, but his name is not to be met with in the records of any Irish See.<sup>4</sup> A rather late Life of this holy man, and that founded on popular tradition, seems to have been the chief authority for the legends regarding him.<sup>5</sup> We are told, by Albert le Grand, that the venerable man Vouga lived in Ireland, and that owing to his innocence and uprightness he was ordained a priest, becoming a canon in the church of Armagh, and afterwards its Archbishop, and the Primate of Ireland. For these latter statements, however, there are no historic grounds,<sup>6</sup> and they must be dismissed as altogether misleading and inaccurate. It is related, furthermore, that having received those honours with great reluctance, he soon desired to be released from such a weight of responsibility, and therefore he importuned God with prayers, that he might be permitted to seek some monastery or desert place, where his life should be wholly devoted to heavenly contemplation. The Almighty heard his petitions. He was inspired to sail over the ocean, and to a country where he was destined to find rest, as also to gather great fruits. Vouga then returned thanks to the Almighty, for thus manifesting his divine approval. Leaving his See of Armagh and its residence by night, he sought the sea coast, where, however, he found no vessel to carry him away. There were some large rocks beside the shore, and these were to furnish a means for transit. One of the legends concerning him states, that he mounted on a huge stone, which he wished to serve as a ship, and that it should move to whatever place had been allotted for his residence. He sailed across the sea on it,<sup>7</sup> until after a voyage of nearly twenty-four hours, he was wafted towards Armorica. He entered the port of Cornuaille, known as Penmarch<sup>8</sup> or Penmarck.<sup>9</sup> Fables have been added to this voyage,<sup>10</sup> which probably had been undertaken in an ordinary sailing vessel of the time. The arrival of St. Vouga, with many other holy men, who came from Great Britain, into Brittany, has been ascribed to before 523, while Hormisdas<sup>11</sup> was Pope, while Justin Augustus presided over the Empire, while Hoel II. ruled in Upper Armorica, and while Jugduvale governed in Lower Armorica.<sup>12</sup> Having left his friends and native country,

xv. De S. Vouga, seu Vio. Episcopo in Britannia Armorica, pp. 1060. 1061.

<sup>3</sup> See Lobineau's "Les Vies des Saints de Bretagne," tome i., June 15.

<sup>4</sup> The Bollandist editor, Father Baert thinks it probable St. Vouga was a bishop over some obscure Irish church, and that the Bretons, to give him greater celebrity, thought he must have deserved to be over Armagh, the Primate's See.

<sup>5</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 15, p. 211.

<sup>6</sup> His name is not to be found in any Catalogue of the Bishops of Armagh.

<sup>7</sup> This tradition has sprung up from the circumstance of a rock off the coast being called the Ship, from a fancied resemblance to one; and then, in course of time, it was supposed to be S. Vie's ship. See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 15, p. 211.

<sup>8</sup> Now a small village in the department of Finistère, having a good harbour, and an active fishing trade. See "Gazetteer of the World," vol. x., p. 836.

<sup>9</sup> This is a promontory, at the mouth of the River Odere.

<sup>10</sup> Thus it is related, that people on the shore were astonished at the sight of the rock floating towards them with St. Vouga alone on it, and that when he had landed in their presence, the rock floated out to sea again, and directed its course back to Hibernia, whence it had come.

<sup>11</sup> He ruled over the Church from A.D. 514 to 523. See Sir Harris Nicolas' "Chronology of History," p. 210.

<sup>12</sup> Albert le Grand—who gives the foregoing data in his text—also adds, that at that period, Jugduvale had fled to Childebert in France. See also Dom Gui Alexis Lobineau's "Historie de Bretagne," tome i., liv. i, num.

Vouga<sup>13</sup> resolved on leading an eremitical life in Little Britain. He is said to have received a public welcome from the people of Penmarck,<sup>14</sup> who provided for him a place and house in which to reside. There he preached the Word of God, and he worked many miracles. Afterwards, Vouga erected a hermitage for himself, about one-half mile from Penmarck, so that he might devote himself to a contemplative life. However, his reputation for sanctity having spread throughout all that part of the country, the people flocked to him in crowds, to be healed of fevers and other disorders. Among other miracles recorded is one of his having restored a woman to life.<sup>15</sup> Finding that this intercourse with worldings tended to distract his pious meditations, he soon resolved on leaving that place. He went from Lanveoc to Brest,<sup>16</sup> but still he could not find a place for rest; until passing through the city of Leineven, he sought a dense wood. There he erected a small oratory with a hut near it. Afterwards, he associated with some religious, in the exercise of meritorious works, until it pleased the Almighty to call him away from the labours of this life to his eternal reward. He died it is stated, on the 15th day of June, about the year 585. Particulars regarding his Acts, because they do not appear to rest on very reliable authorities, are omitted, by Bishop Challoner.<sup>17</sup> His disciples buried him under the altar of his chapel. Thither flocked the faithful, afterwards, and many miracles were wrought through his intercession. At length, some wood was cut down, and a church was there built, which was dedicated to him. This, St. Tenenanus,<sup>18</sup> Bishop of Leon, erected into a parochial church. There, too, the venerable relics of St. Vouga were preserved for a long time, and until the Invasion of the Normans,<sup>19</sup> when it was found necessary to remove the greater part of these to a place of greater security. However, a Missal belonging to the holy man was there preserved, and feverish patients often found relief by kissing it. His other relics were brought to a chapel, erected about one mile from Penmarck, on the shore of the sea, and in the diocese of Quimper.<sup>20</sup> At this place, called Treguenec, St. Vie is held in special veneration. There, his relics are said to have been preserved, and the chapel has been dedicated to him. Persons suffering from fevers have often been restored to health through pilgrimages to it, when the saint's intercession was implored. Divers churches are dedicated to him, in Brittany, which proves that he had a public veneration in that province. Thence, too, appears to have spread the fame of his miracles and virtues to Ireland, his native country, and probably it was propagated there by the Anglo-Norman invaders, who first settled in the south-east quarter. In St. Vogue's townland, Carn parish, barony of Forth, and county of Wexford, we find, there are dedicated to St. Vauk or Vaak a church and a well.<sup>21</sup> A patron was formerly held there, on the 20th of January.<sup>22</sup> It may be possible, this

xxix., p. 9.

<sup>13</sup> In the "Circle of the Seasons," he is called St. Vouge of Ireland, Hermit. See p. 167.

<sup>14</sup> This place lies to the south of Quimper.

<sup>15</sup> The circumstances connected with this narrative are evidently fabulous, and they are probably drawn only from ignorant popular tradition.

<sup>16</sup> This town—formerly an insignificant village—is at present the capital of Brest, an *arrondissement* in the department of Finistère. See an account of it, in "Gazetteer of the World," vol. ii., pp. 30, 31.

<sup>17</sup> See "Britannia Sancta," part i., p. 369.

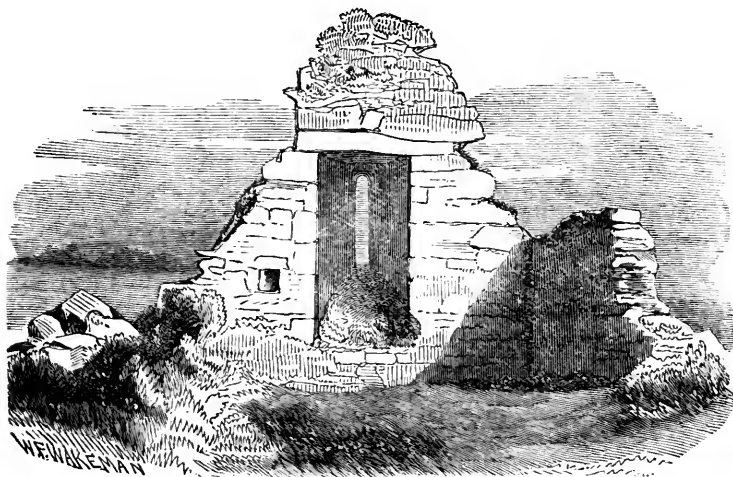
<sup>18</sup> He flourished, about a century after the death of our saint. He is called, likewise, Tinidor, by Dom Gui Alexis Lobineau, in his "Histoire de Bretagne," tome i., liv. ii., num. ccxx., p. 76.

<sup>19</sup> This commenced in Normandy, during the ninth century.

<sup>20</sup> See Les Petits Bollandists' "Vies des Saints," tome vii., xv<sup>e</sup> Jour de Juin, p. 24.

<sup>21</sup> These are shown, on the "Ordnance Survey Townland Maps for the County of Wexford," sheet 53.

saint was identical with the St. Vouga, Bishop, venerated at the 15th of June. From its existing features, the ruined church of St. Vauk does not appear to have been very ancient.<sup>23</sup> It rises within a graveyard, at the extreme south-eastern point of Ireland, and standing not far from the sea-shore. In the Gallican Martyrologies, St. Vouga is commemorated at the 15th of June.



St. Vouk's Church, County of Wexford.

His name is missing altogether from our ancient Irish Calendars and records. According to the Rev. Alban Butler, on the 15th of June,<sup>24</sup> St. Vouga or Vio<sup>25</sup> is honoured in Lesser Britain.

ARTICLE II.—ST. COLMAN, SON OF CORODRAN, OF MEELICK, COUNTY OF MONAGHAN. In the Martyrology of Tallagh,<sup>1</sup> there is an entry, Colman Mac Corar dain o Imleach Brean. The place and festival of this saint at Imlech Brenn is noticed under the parish of Emlagh or Imlagh, also called Imleach-Fia and Imlach-Beccain, in the barony of Lower Kells, and county of Meath.<sup>2</sup> In the Martyrology of Donegal,<sup>3</sup> we find St. Colman, son of Corodran, of Miliuc, in Dartrighe Coin-insi, was venerated at the 15th of June. The Meelick, in which this saint's memory had been celebrated, may have been situated within the barony of Dartry, in the western part of Monaghan County. Its ancient denomination was Dartraighe Coininnsi,<sup>4</sup>

<sup>22</sup> 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. John O'Donovan's communication, written in June, 1840, p. 297.

<sup>23</sup> The accompanying illustration has been drawn on the spot by William F. Wakeman, and by him transferred to the wood, engraved by Mrs. Millard.

<sup>24</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. vi.

<sup>25</sup> See St. Vauk, at 20th of June.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxiii., p. 136. The author appears to suspect identity between both of those places.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (2), pp. 510, 511.

which is said to mean Dartrey of the Dog's Island, and it now forms the barony of Dartery, in county of Monaghan.<sup>5</sup> Yet, his place has been assigned to that part of Clones parish, which lies within the county of Fermanagh.<sup>6</sup>

ARTICLE III.—FESTIVAL ASCRIBED TO A ST. CARNOC, A CULDEE BISHOP AT BARAE, IN MARR, SCOTLAND. In his Menologium Scotorum,<sup>1</sup> Thomas Dempster enters a festival<sup>2</sup> for a St. Carnoc, a Culdee Bishop, at the 15th of June, quoting a Scottish Breviary and Hector Boetius. Among the Scottish entries, in the Kalendar of David Camerarius,<sup>3</sup> at the same date, a like entry is to be found. A St. Cairnech is enumerated among the Welsh saints,<sup>4</sup> and according to Bishop Forbes,<sup>5</sup> he is probably the same as the saint venerated on this day.

ARTICLE IV.—ST. SINEALL OR SINELL UA LIATHAIN. A festival in honour of Sineall Ua Liathain appears in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> at the 15th of June. There was an old church dedicated to a St. Sincheal, in Kiltennell parish,<sup>3</sup> barony of Ballaghkeen, and county of Wexford. His feast-day there, however, is now totally forgotten.<sup>4</sup> There is also a Kiltennell parish, in the barony of Idrone East, and county of Carlow.<sup>5</sup> The present St. Sinchell is called Abbot of Gleann Achuid,<sup>6</sup> by Colgan.<sup>7</sup> It may admit of question, whether or not, this saint be a different person from the St. Sincheall Ua Liathain, mentioned in the latter Calendar, at the 20th of this month. In the Irish Calendar "Ordnance Survey Copy," now possessed in the Royal Irish Academy, he is entered at this date.<sup>8</sup>

ARTICLE V.—ST. VITUS AND COMPANIONS, MARTYRS. In the "Feilire"<sup>1</sup> of St. Ængus, at the 15th of June, there is a commemoration of St. Vitus and his companions. To this a *scholion* has been added, explaining the circumstances attending their martyrdom, and stating, that in his earlier years, St. Vitus was distinguished for his virtues, that he had been tempted by a sacri-

<sup>5</sup> See Evelyn Philip Shirley's "History of the County of Monaghan," chap. i., p. 11, n. 11.

<sup>6</sup> By John W. Hanna of Downpatrick, in a letter to the writer, and dated 17th of November, 1873.

ARTICLE III.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>2</sup> Thus: "Baraei in Marraca Carnoci episcopi Culdei B. B.T."

<sup>3</sup> Thus: "15 Die Sanctus Carnocus Episcopus Culdaeus," *ibid.*, p. 238.

<sup>4</sup> His Life is given in Rees' "Lives of the Welsh Saints," p. 209.

<sup>5</sup> See "Kalendars of Scottish Saints," p. 298.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

<sup>3</sup> It is marked, on the "Ordnance Survey Townland Maps for the County of Wexford," sheets 7, 12. The townland proper is on sheet 12.

<sup>4</sup> 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. Letter of John O'Donovan, dated Gorey, May 20th, 1840, p. 11.

<sup>5</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Carlow," sheets 19, 20, 22, 23. The townland proper is on sheet 22.

<sup>6</sup> Now Killeigh, in the King's County.

<sup>7</sup> See "Acta Sanctorum Hiberniæ," xvii. Februarii, n. 14, p. 354.

<sup>8</sup> We find this notice, at xvii. of the July Kalends (July 15th) SINEALL. UA LIATHAIN—"Common Place Book," F, p. 56. This is like an entry, found affixed to St. Sinchell, at the 20th of June, in the aforesaid Calendar.

ARTICLE V.—<sup>1</sup> In the "Leabhar Breac" copy is the following stanza, translated into English, by Whitley Stokes, LL.D. :—

DENNACHT FORRANGAR  
CARAIR CRIRT CORRIBAIL  
LÉRLUO RLUAZ COMORBAIL  
TITUR MACCAN MURBAIL.

"A blessing on the champion, who loved Christ with true goodness | along with whom



legious father to renounce the worship of the true God, that he was condemned by the judge Valerianus<sup>2</sup> to be beaten to death with rods, and that firm in his purpose to die for Christ, his life was crowned with a glorious martyrdom.<sup>3</sup> Their sufferings took place, most probably in Sicily; although some historic difficulties arise in reference to them, which are treated by the Bollandists, who insert disquisitions concerning their history, and at great length, at this date.<sup>4</sup>

ARTICLE VI.—REPUTED FESTIVAL OF ST. WANDELINUS, WANDALIUS OR LADALINUS, CONFESSOR, DISCIPLE OF ST. COLUMBAN. According to David Camerarius,<sup>1</sup> this holy man was son to Mordac, the sixtieth King of the Scots. At first, he became the disciple and companion of St. Columban,<sup>2</sup> during the exile of the latter. But, the foregoing account does not correspond with received chronology, as Mordac, according to Lesley, began his reign, A.D. 716, terminating it A.D. 731.<sup>3</sup> Wherefore, as St. Columban died A.D. 615, it should be impossible, that a son of Mordac could have been his companion. There is a Waldolen, however, a disciple of St. Columban, and afterwards a companion of St. Walaric.<sup>4</sup> He was founder and first abbot of the monastery of Bezuensis, about the year 616. There is another Landelin, a Scot, venerated at the 22nd of September,<sup>5</sup> as also a Vindelin, commemorated as an Irish saint, at the 20th of October.<sup>6</sup> The Bollandists enter the feast of St. Wandelin, Wandalinus, or Landalin, Confessor, at the 15th of June.<sup>7</sup>

ARTICLE VII.—FESTIVAL OF ST. PSALMODE OR SAUMAY, SOLITARY IN LIMOUSIN, FRANCE. Already have we treated about St. Psalmodius, at the 13th of June, said to have been the day for his chief feast; but, in the Proper Office for Limoges, he is represented as having departed this life, on the 15th of June.<sup>1</sup>

ARTICLE VIII.—REPUTED FEAST OF ST. CONALD, ABBOT IN ENGLAND. Quoting from Renatus Benedictus,<sup>1</sup> we are informed, that Ferrarius has a festival for a St. Conaldus, an Abbot in England. The Bollandists,<sup>2</sup> who notice this feast at the 15th of June, state, that they had editions of that work for the years 1593 and 1601, without any mention of a Conaldus, nor did they

went a host with great valour, Vitus the marvellous child.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xciv.

<sup>2</sup> He is said to have presided, during the reign of the Emperors Diocletian and Maximian.

<sup>3</sup> See *ibid.*, p. cii.

<sup>4</sup> See “Acta Sanctorum,” tomus ii., Junii xv. De Sanctis Martyribus Siculis, Vito, Modesto, Crescentia, isdemque vel aliis Vito et Modesto, Romæ passis et cis atque trans Alpes cultis.” There is a Commentarius Prævius, in three sections and thirty-two paragraphs, with various accounts succeeding, pp. 1013 to 1042.

ARTICLE VI.—<sup>1</sup> In his Scottish Menology.

<sup>2</sup> See his Life, at the 21st of November.

<sup>3</sup> See “De Origine, Moribus et Rebus Gestis Scotorum,” Libri Decem, lib. iiii.

num. lx., pp. 165 to 167.

<sup>4</sup> His festival occurs at the 1st day of April, at which date the Bollandists give his Acts, in which the foregoing account is contained. See “Acta Sanctorum,” tomus i., Aprilis i. De Sancto Walarico, pp. 14 to 30.

<sup>5</sup> See an account of him at that day.

<sup>6</sup> See an account of him at that date. He is venerated at Treves, in Rhenish Prussia, according to Arnold Wion and other writers.

<sup>7</sup> See “Acta Sanctorum,” tomus ii., Junii xv. Among the pretermitted saints, p. 1012.

ARTICLE VII.—<sup>1</sup> See Les Petits Bollandistes’ “Vies des Saints,” tome vii., xv<sup>e</sup> Jour de Juin, p. 60.

ARTICLE VIII.—<sup>1</sup> In his French Lives of the Saints.

<sup>2</sup> See “Acta Sanctorum,” tomus ii., Junii xv. Among the pretermitted saints, p. 1010.

find him among the saints of England. They remark, moreover, that the Irish had several holy men, named Conald and Conall, although they could not find any such saint, at this date, in the Calendars.

## Sixteenth Day of June.

ARTICLE I.—ST. CETHIG, OR CETHACH, BISHOP OF CILL GARADH, OR ORAN, COUNTY OF ROSCOMMON, AND OF DOMHNACH SAIRIGII, IN CIANACHTA, COUNTY OF MEATH.

[FIFTH CENTURY.]

THE fame of a great master naturally overshadows that of his less distinguished disciples. To this cause is mainly owing, perhaps, the few indications we now have of many worthy labourers in our early church. This Cethecus, however, is well known in the Irish Calendars, and he is said to have lived contemporaneously with our celebrated Irish Apostle, St. Patrick, by whom it seems probable he was baptized. He was born most likely, in the early part of the fifth century. Thus, in Tirechan's list of St. Patrick's disciples, we meet with Cethecus or Cethiacus. On the 16th of June, in the Martyrology of Tallagh,<sup>1</sup> we find the simple entry, Cethig, Bishop of St. Patrick. In like manner, Marianus O'Gorman treats of him. According to received accounts, his father was a Meath man, from Domnach-Sarige, near Duleek. He is said to have been of the race called Say, who lived in the territory of Cianachta, in Magh-Breagh, of Meath. This, too, comprised Domhnach Sairighe, which must have been near Duleek,<sup>2</sup> the old name for which was Damhliag-Chianain. His mother was of a Tirellil family. He was born, too, in that part of the country. This is now a barony, in the county of Sligo,<sup>3</sup> and originally it signified the territory or land of Oilell.<sup>4</sup> Cethach is classed as one of St. Patrick's disciples.<sup>5</sup> The Irish Apostle is said to have selected Cetchen, when he had come into the territory of Hua-Noella, where, in a place called Dombacha,<sup>6</sup> he erected a church called Sencheall Dumhaighe,<sup>7</sup> in which he left Cetchen, as also other disciples. Colgan thought that Cethenus was the same as Cethecus.<sup>8</sup> This conjecture, however, is clearly inadmissible.<sup>9</sup> They are mentioned distinctly, in the Tripartite Life,<sup>10</sup> and the former is not called a bishop. They are distinguished

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. i., n., p. 6.

<sup>3</sup> See "The Topographical Poems of John O'Dubhagain and Giolla na Naonh O'Huidhrin," edited by John O'Donovan, LL.D., p. xxxvi., n. 254.

<sup>4</sup> See Roderick O'Flaherty's "Ogygia," pars iii., cap. lxxix., p. 374.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xli., p. 135. Also Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>6</sup> The English meaning for this is The Mounds.

<sup>7</sup> Now Shankill, immediately south of Elphin, in the barony and county of Roscommon. See "The Life of St. Patrick, Apostle of Ireland," by M. F. Cusack, p. 403, and n. 8.

<sup>8</sup> See "Trias Thaumaturga," nn. 81, 82, 83, p. 176. Also Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>9</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., p. 244, and n. 87, p. 246.

<sup>10</sup> See Colgan's "Trias Thaumaturga," Vita Tripartita S. Patricii, lib. ii., cap. xli.

also in Tirechan's list; one by the name of Cetennus, and the other by that of Cethiacus. The latter is called Patrick's bishop, that is, suffragan of St. Patrick. He is said to have been employed as bishop, and in various places far distant from each other. Thus, he officiated at Domnach Sarige,<sup>11</sup> in his father's country, as also at a place called Ath-da-Laarg, in his maternal and natal country. On Easter Sunday, Cethecus was at Domnach-Sarige, and at other times, especially on Dominica in Albis, he officiated in Tirelil.<sup>12</sup> In this statement, there is nothing improbable. Cethecus could not have been a bishop probably before A.D. 440. But, it is very natural to suppose, that St. Patrick wanted the assistance of some bishops, unattached to any fixed Sees, that they might ordain priests and attend to other episcopal duties, when he could not conveniently act in their distant places. It has been stated, that St. Patrick visited Hy-Many, a district, partly in Roscommon, but chiefly in Galway.<sup>13</sup> While St. Patrick was in Connaught, he founded a church, at a place afterwards called Kill-Garadh, otherwise Huaran-Garadh,<sup>14</sup> now Oran,<sup>15</sup> owing to the circumstance of his having produced from the earth a cold and bubbling spring well.<sup>16</sup> Here it was destined, that one of a band of brothers from France, and who were disciples of St. Patrick, should remain. While hearing about the progress made by their countrymen in Ireland, and considering the unhappy state of disturbance prevailing in many parts of Gaul, in those times, it is not to be wondered at, if some persons from that country might have come over to our island, as to a place of greater peace and security. In the Litany of Ængus, invocations of Gaelic saints, whose remains were in various parts of Ireland, are to be found.<sup>17</sup> It is more probable, however, that the greatest part of these pilgrims did not come over to Ireland, until several years later than this period.<sup>18</sup> Over the church of Cill Garadh, a St. Cethogus or Cethecus is said to have presided, in the fifth century; but, for this statement, we do not seem to have very satisfactory evidence. One of the Irish round towers yet remains at Oran, a parish in the barony of Ballymoe, and county of Roscommon. It is only asserted, that Cethecus was buried in Kill-garadh, or Oran. But, it does not thence follow, that he was bishop of Oran, as Archdall says.<sup>19</sup> It would appear, there was a place bearing this name, in the territory of Hy-Many,<sup>20</sup> which embraced a great part of the southern and

and xlviij., pp. 135, 136.

<sup>11</sup> Said to be Donaghseery, near Duleek, county of Meath.

<sup>12</sup> Thus in Ath-da-Laarg, he was assisted by Comgellanus during his ministrations. The latter is said to have been one of his disciples. If he had a feast, however, his identity has not been ascertained among several saints of the name mentioned in our Calendars. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xlviij., p. 136, and n. 92, p. 177.

<sup>13</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., and nn. 87, 90, p. 246.

<sup>14</sup> Said to have been the parish church of Oranmore, in the deanery of Athenry, and diocese of Tuam; or, as Colgan thinks, and with greater probability, that it was a place called Huaran Hichlabaith, in the territory of Silmuiredhuigh, in the diocese of Elphin. See "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. li., p. 136, and n. 101, p. 177.

<sup>15</sup> In the county of Roscommon.

<sup>16</sup> Another Oran, in the county of Galway, has been styled *the angelic Oran*, in an Irish poem, addressed to Eoghan O'Madden, chief of Siol-Anmchadha or South Hy-Many. See "The Tribes and Customs of Hy-Many," edited by John O'Donovan, Additional Notes, Note B, 25, p. 145.

<sup>17</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, nn. 98, 99, 100, p. 177.

<sup>18</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., n. 89, p. 246.

<sup>19</sup> See "Monasticon Hibernicum," at Oran, p. 617.

<sup>20</sup> This is stated, in a fragment of the Book of Hy-Many, preserved in the Library of Trinity College, Dublin, and classed H. 2, 7. It occurs in a poem, addressed to Eoghan O'Madden, chief of Sil Anmchada," at p. 190.

<sup>21</sup> See Dr. O'Donovan's "Tribes and Customs of Hy-Many," Introductory Re-

eastern part of the county of Galway.<sup>21</sup> There was also a Cill Garadh<sup>22</sup> in Scotland. Oran was nothing more than a parish church,<sup>23</sup> and should not have been placed among the Irish monasteries. The date for this holy bishop's death is not known. Bishop Cethechus is said to have been buried<sup>24</sup> in the parish church of Kill-garadh, or Oran,<sup>25</sup> and there his relics were afterwards preserved. To it, many pilgrimages continued to be made, down to the close of the last century.<sup>26</sup> The name of this holy man appears, also, in the Martyrology of Donegal<sup>27</sup> at the same date, as Cethach, Patrick's Bishop, of Cill Garadh, in the territory of Ui Maine, and of Domhnach Sairighe in Cianachta, at Daimhliac Cianan. He was, it is said, of the Cianachta. The Life of Patrick<sup>28</sup> is quoted,<sup>29</sup> as authority for the foregoing statements. Under the head of Domhnach Sairighe, Duaid Mac Firbis enters Cethach, bishop, at June 16th;<sup>30</sup> and, at the same date, under the head of Daimhlaig, Duaid Mac Firbis again enters, Cethech, bishop, from Domnach-Sairighe, at Daimhlaig Cianain.<sup>31</sup> More than the foregoing we cannot discover, in reference to this primitive bishop.

ARTICLE II.—ST. BERTHOLD, OR BERTAUD, HERMIT, AT CHAUMONT-PORCIEN, CHAMPAGNE, FRANCE. [*Fifth and Sixth Centuries.*] The present holy recluse has obtained great veneration in the north-eastern parts of France, to which as a pious pilgrim he proceeded from Scotia. An ancient Office,<sup>1</sup> which seems to have been used in the church of the Premonstratenses at Chaumont, and once preserved among the archives of that place, was used<sup>2</sup> by Father Daniel Papebroke for the Acts of our saint. These are supposed, by that Father, not to have been older than the eleventh or twelfth century.<sup>3</sup> A Breviary<sup>4</sup> of the Metropolitan Church of Rheims also contains an office for St. Berthaldus, Confessor and Abbot, with an office of three Lessons, the third being specially devoted to his Life, at the 16th day of June. In his History of Rheims, Dom Guilelmus Marlot has special reference to St. Berthaldus;<sup>5</sup> while, in this work, there are particulars related regarding him, and

marks, p. 7.

<sup>22</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., where the death of Timnen, of Cill-Garadh in Scotland, is commemorated at A. D. 726, pp. 322 to 325.

<sup>23</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., n. 88, p. 246.

<sup>24</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. li., p. 136.

<sup>25</sup> See *ibid.*, chap. xvi., pp. 127, 128.

<sup>26</sup> See Archdall's "Monasticon Hibernicum," p. 617.

<sup>27</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

<sup>28</sup> Lib. ii., chap. 49, 52.

<sup>29</sup> In a note, Dr. Reeves says at this reference, chap. 49, 52: "In Colgan's division, the numbers are 48 and 51. Trias Th., p. 136."

<sup>30</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 106, 107.

<sup>31</sup> Now Duleek, county of Meath.

ARTICLE II.—<sup>1</sup> It consisted of Six

Lessons, relating to St. Berthold, in the Matins for his Feast and its Octave.

<sup>2</sup> It was furnished to Papebroke, by Rev. Father Casimir Oudin, a Premonstratensian.

<sup>3</sup> It is possible, he thinks, they were even later, and they seem to have been compiled simply from popular tradition, running down from five to six centuries previous.

<sup>4</sup> This was printed in the year 1630, by authority of Louis de Lotharingia, Archbishop of Rheims, with the consent of his Chapter.

<sup>5</sup> See "Metropolis Remensis Historia, a Flodorado primium auctius digesta, demum aliunde accessitis plurimum aucta et illustrata, et ad nostrum hoc seculum fideliter deducta," lib. ii., cap. xvi. The first volume of this work was printed at Lille, under the author's revision; the second only appeared in 1679, at Rheims, and after his death, which occurred on the 7th of October, 1667. See Michaud's "Biographie Universelle Ancienne et Moderne," tome xxvii., pp. 16, 17.

<sup>6</sup> In the Frontispiece to this biography are

which are not to be met with in the ancient office. F. J. Lietau wrote a Life of the present saint, in the French language, and which was printed at Rheims, in 1634.<sup>6</sup> The Acts of St. Berthold, together with those of St. Amand, are inserted for this day, in the great Bollandist collection.<sup>7</sup> These are contained in a historical commentary of four sections, including thirty-seven paragraphs, and they are edited by Father Daniel Papebroke. According to his ancient<sup>8</sup> and more modern<sup>9</sup> Proper Office, St. Berthald or Berthold was the son of a Scottish King named Theoldus.<sup>10</sup> His mother is named Bertha. He is said to have been born<sup>11</sup> in Scotia, where he was instructed in the humanities or in secular learning, from his most tender years, while he was brought up in the Christian religion and piously educated. He was mortified in all his desires and practices. He often meditated on the passion of our Lord Jesus Christ; and, from this habit, he applied to himself the Apostle's words, that as he suffered for us, so should we imitate his example, and follow in his footsteps. At length, he felt a great longing to visit those holy places, where his Divine Master had borne such a weight of hardships and labours to redeem mankind, and which He completed by His death on the cross. As Berthold progressed daily in the love of God, so he resolved to sacrifice the advantages of birth to the call of Heaven, and accordingly, he communicated to a young companion, named Amandus, his intention of leaving Scotia for a more distant country. This youth was also a faithful servant of Christ, and he agreed to share that lot in exile. Thus leaving their family, friends and native country, after many trials and toils during a long journey, both arrived in France, when they travelled towards Champagne, and there they rested in a place, known as Portien. In that part of the country, there was a mountain, called Mons Calvus,<sup>12</sup> and at present the place is denominated Chaumont. At that time, it was infested with venomous serpents and other reptiles, while people believed that the outcries of demons were often heard from its heights. Thither the two travellers repaired, and then taking some stakes and brambles, they constructed an humble dwelling. Already had the place been sanctified by their presence, and they suffered no injury from the poisonous reptiles and demons.<sup>13</sup> They began to lead a religious life in voluntary poverty, and their wants were supplied by the people to whom they applied. However, some jealousy had been aroused there, because it was feared the strangers had ulterior designs hurtful to the inhabitants, and soon these began to clamour for their departure. At length, such unjust suspicions were somewhat allayed, as the sanctity and spiritual gifts of the pilgrims became known more to the people. Numbers flocked to their hermitage, and there in conference with them, the people received great spiritual

to be seen Saints Berthald and Amand clothed in the habit of Hermits.

<sup>7</sup> See "Acta Sanctorum," tomus iii., Junii xvi. De SS. Berthaldo et Amando Eremitis et Presbyteris, in Remensi Galliarum Diocesi, pp. 98 to 108.

<sup>8</sup> It states: "Berthaldus, Theoldi Scotiae Regis et Berthae filius," &c.

<sup>9</sup> This commences the proper Lesson with the words, "Berthaldus, Theoldi Scotiae Regis filius," &c.

<sup>10</sup> However, Papebroke has some misgivings, about the names of Berthaldus and of his parents Theoldus and Bertha being of Irish origin, and he rather thinks they are derived from the French or German language. It may be observed here, notwith-

standing, that denominations of several Irish pilgrims who visited the Continent have been Latinized or changed, in such a manner, as to disguise completely the original names.

<sup>11</sup> According to Guilelmus Marlot, this event should have happened about 467. See "Metropolis Remensis Historia," lib. ii., cap. xvi.

<sup>12</sup> The Breviary of Rheims states of St. Berthald, "ex Hibernia pervenit ad Castricensem pagum, Amando comite, ætate quidem juvene, sed bono ac fideli Christi servo. Qui ex concilio S. Remigii locum ad inhabitandum sibi deligunt in Calvo-monte."

<sup>13</sup> According to popular tradition, a lion was seen to accompany their journeyings, as

consolation. Others were restored to health. Still the pilgrims were destined to bear up against adversities ; but, by firm faith and constant prayer, they were able to avoid danger and to overcome all obstacles. At this time, the holy Remigius<sup>14</sup> presided over the church at Rheims ;<sup>15</sup> there Berthold and Amand, moved by the fame of his sanctity and learning, resolved on visiting him. They received a very kindly greeting. Berthold was by him instructed in sacred science, and adopted as one of his spiritual children, having been advanced in due grades to the dignity of the priesthood. He then returned with his companion to their former hermitage. Near it, a small oratory was erected, and there, the Holy Sacrifice of the Mass was frequently offered, together with prayers, which were constantly recited. There, too, the favour of Heaven was copiously obtained, in holy visions ; and, as from early youth, virtue was conspicuous in all the dispositions, morals, and actions of our saint, so as years advanced, his perfection increased. Humility, justice, truth, chastity and charity were fully manifested, in the life of this poor servant of Christ. Those who came into his presence were moved to great reverence for him. Wherefore, he received from the Almighty the gift of miracles, and not only did he heal the sick, and exorcise demons, but even he was known to have restored the dead to life. In that retreat he had chosen, from being a tyro in Divine wisdom and philosophy, St. Berthold became a master of the spiritual life, and various disciples were under his virtuous charge. Among others, two holy virgins, named Oliva<sup>16</sup> and Libertas,<sup>17</sup> directed by him, embraced a life of strict seclusion in a wood not far removed. There, two fountains—called by their respective names—are consecrated in popular tradition ; while feverish and other patients were accustomed to resort to them, and to drink from their waters, in the hope of being restored to health.<sup>18</sup> In that place of retreat did St. Berthold prolong life, for about fifty-three years. He was an example to all, owing to his spirit of lowliness, abstinence, patience, poverty, obedience and conformity to the Divine will. At length, finding the time of his mortal pilgrimage about to close, he called Amand to him, and after he had declared where he wished to be interred, and when he had given other parting counsel, he cried out in a loud voice : “ Into thy hands, Christ Jesus, I commend my spirit.” Soon after this, his soul was released from earthly chains. The date of this holy man’s death has been assigned to the 16th of June, about the year 540, and in the seventy-third year of his age.<sup>19</sup> To this day, his festival has been assigned by the old Gallic Breviaries,<sup>20</sup> by Marlot,<sup>21</sup> by Saussay,<sup>22</sup> and by Father Henry Fitzsimon,<sup>23</sup> while by Greven, in his Additions to Usuard,<sup>24</sup> it is set down at the 14th of June. After Berthold’s holy death, many pilgrims flocked to the place of his deposition, and these were healed from various infirmities. Daily were such miracles repeated, and great wonders were wrought through his intercession. Some religious disciples are thought to have succeeded St. Ber-

a guardian.

<sup>14</sup> This holy Archbishop’s festival is at the 1st of October. See his Life, at that date, in Rev. Alban Butler’s “Lives of the Fathers, Martyrs and other principal Saints,” vol. x. October 1.

<sup>15</sup> It is said he flourished, from A. D. 459 to 533.

<sup>16</sup> We do not find her name, in any of the Calendars.

<sup>17</sup> If she had a feast, it does not now seem to be known.

<sup>18</sup> See Guillelmus Marlot’s “Metropolis

Remensis Historia, a Flodoardo primum auctus digesta, demum aliunde accessit plurimum aucta et illustrata, et ad nostrum hoc sæculum fideliter deducta,” lib. ii., cap. xvi.

<sup>19</sup> According to Guillelmus Marlot, “Metropolis Remensis Historia,” &c., lib. ii., cap. xvi.

<sup>20</sup> As already shown.

<sup>21</sup> In his “Metropolis Remensis Historia.”

<sup>22</sup> In his “Martyrologium Gallicanum.”

<sup>23</sup> In his “Catalogus aliquorum Sancto-

thald, in that place; but, it is questionable, as to whether they embraced the Columban Rule or otherwise, since many houses of that order had been formerly within the Archdiocese of Rheims. At length, it was resolved to establish a religious house in the place, where so many special favours had been received. Raynald, Count of Chateauportien, about the year 1045, founded there a church dedicated to St. Berthald, and to it was attached a college of secular Canons. For their maintenance, he assigned a large tract of adjacent woodland, with various villages and the tithes of the town.<sup>25</sup> At a subsequent period, Roger, son of the preceding Raynald, added as an endowment the village of Remald-Curtis, with its appurtenances and tithes, together with jurisdiction over the inhabitants.<sup>26</sup> Under the invocation of Saints Bertaud and Amand was dedicated the ancient Chaumont-la-Piscine Abbey of the Premonstratensian Order, said to have been founded in the year 1140, by Reginald de Roset. Another account attributes a foundation here to Henricus de Castello, Comes Portiensis, Calvimontis and Grandisprati, in 1142, in favour of two hermits, named Rodulf and Guarnerius. However, it seems to be tolerably well demonstrated, that the Premonstratensians were not introduced to Chaumont-Porcien until A.D. 1147. Afterwards, their house obtained great accessions, through the benevolence of Roger, Count of Roset, in A.D. 1219. In the year 1248,<sup>27</sup> the relics of St. Berthald, with those of other saints, viz. : Viventius<sup>28</sup> and Amandus, with the virgins Oliva and Libertas, were translated, and placed within new cases.<sup>29</sup> Father Daniel Papebroke remarks, that he could not well ascertain what relics of Amandus and of Viventius had been retained at Chaumont.<sup>30</sup> We have an attestation of various miracles, that had been wrought in the church of St. Berthald, in favour of persons of all ages and of both sexes, who laboured under different infirmities, and especially of those affected with madness and mental imbecility. This was drawn up by the Vicars-General of the diocese of Rheims, in that city, on the 19th of March, 1430. Until the sixteenth century, when the Huguenots had raised disturbances in France,<sup>31</sup> the Abbey continued to enjoy its privileges and possessions; but, in the year 1589, it was captured and pillaged by the Huguenots, who were soon afterwards expelled, and the place was occupied by the royal soldiers. The religious had removed meantime to some distance from their former house, and they officiated in a chapel belonging to the monastery of St. Hubert. In 1623, the site of their Abbey was transferred to a pleasant valley, not far distant; and, about the year 1634, their church was dedicated by Henry, Bishop of Tarsis. Various indul-

rum Hiberniæ."

<sup>24</sup> His work appeared, A.D. 1515 and A.D. 1521.

<sup>25</sup> This statement rests on a Record of the Lord Archbishop of Rheims, Rodulph, and dated A.D. 1111.

<sup>26</sup> The Instrument containing this attested grant is dated 1037, and in the twenty-eighth year of Philip, King of the Franks.

<sup>27</sup> According to an ancient document, formerly preserved in the Archives of the Premonstratensian Abbey, this translation took place on the Kalends of June, during that year, and it purports to be an instrument under the hand of Guido, Bishop of Soissons, who inspected the names of those holy persons, as set forth in schedules, and on the statement of men deserving credit.

<sup>28</sup> He was the ninth Archbishop of

Rheims, and his feast is assigned to the 7th of September.

<sup>29</sup> It is related, in F. J. Lietau's Life of St. Berthald, and in the Twentieth Chapter, that this Translation took place in a secret manner, on the Vigil of St. John the Baptist, and on the Octave of St. Berthald's feast, lest the people might prevent it. The Archbishop gave permission, while Father Nicolas Bugnet and the Religious were engaged in the Translation.

<sup>30</sup> See "Acta Sanctorum," tomus iii., Junii xvi. De SS. Berthaldo et Amando Eremitis et Presbyteris in Remensi Galliæ Dioecesi, sect. 1., pp. 98 to 100.

<sup>31</sup> See an account of their proceedings in Bossuet's "Abrégé de l'Histoire de France," liv. xvii., col. 325 to col. 478. Œuvres Complètes, tome xi. Migne's edition.

gences were obtained from the Sovereign Pontiffs<sup>32</sup> and Cardinals, on behalf of those who visited the shrine of our saint, and who complied with certain prescribed pious conditions.<sup>33</sup> Even, at a comparatively late period, two remarkable miracles have been attributed to his intercession:<sup>34</sup> one of these was wrought in favour of a pious woman, Anna de Bonnaire, widow of Guillaume, belonging to a village called Harpy, who visited the church and sacred shrine of St. Berthald, where she performed a round of devotions and was freed from a chronic headache; another miracle was experienced by Charles de Sein, from a village called Scrincurt, who was released from a phrenesis and an aberration of mind, while assisting there during the Holy Sacrifice of Mass.<sup>35</sup> No doubt, the residence of St. Berthald, and the subsequent foundation of the Premonstratensian Abbey, formed the origin<sup>36</sup> of the actual town of Chaumont-Porcien, at present the chief seat of a Canton, in the department of Ardennes. A Litany compiled in honour of St. Berthald was wont to be recited, and it admirably sets forth his various virtues and merits.<sup>37</sup> It also concludes with a Prayer to the Almighty, that his devout clients might be able to follow sincerely the bright examples of their venerable patron, who was so distinguished for his humility, love of privation, and spirit of penance, and that they might be aided through his powerful intercession.

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ARTICLE III.—ST. AMANDUS OR AMAND, HERMIT, OF BEAUMONT, CHAMPAGNE, FRANCE. [*Sixth Century.*] From the preceding Article, we have been told, that this holy servant of God was a companion in exile of St. Berthold. An ancient Manuscript Life of St. Amandus had been extracted for<sup>1</sup> and used by the Bollandists,<sup>2</sup> when compiling his Acts. This was from a choral Codex,<sup>3</sup> which is said to have been more than two hundred years old, at that time.<sup>4</sup> The *Petits Bollandistes*<sup>5</sup> have a notice of St. Amand, the priest and solitary, at this date. According to the old Latin Acts, St. Amandus was a native of Scotia,<sup>6</sup> while his parents were thus named: his father being Germanus and his mother Amanda. He had another brother named Lucius, and a sister called Proba. These children were of respectable parentage. Amand was a boy of remarkably good dispositions, and he was addicted to the learning, provided for him by his religious parents. In his studies, great progress was soon made. Guided by the Holy Spirit, his chief object was to become perfect in all virtues; he was fond of assisting the necessitous, and of clothing the naked, while he made frequent visits to churches, where he dwelt long at prayers. Having a vocation thus acquired for the ecclesiastical

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<sup>32</sup> Among these were Pope Nicholas V., who issued a decree of the fourth of the August Nones, and in the fourth year of his Pontificate; as also Pope Paul II., on the sixth of the March Ides, A.D. 1466, and in the third year of his Pontificate.

<sup>33</sup> See the Bollandists' "*Acta Sanctorum*," tomus iii. Junii xvi. De SS. Berthaldo et Amando Eremitis et Presbyteris in Remensi Galliæ Dioecesi, sect. ii., pp. 100 to 102.

<sup>34</sup> These occurred in 1631, and are related more in detail in that Life written by F. J. Lietau.

<sup>35</sup> Those miracles narrated were attested before the magistrates at Scrincurt.

<sup>36</sup> See "*Les Petits Bollandistes Vies des*

*Saints*," tome vii., xvi<sup>e</sup> Jour de Juin, p. 65.

<sup>37</sup> See the Bollandists' "*Acta Sanctorum*," tomus iii., Junii xvi. De SS. Berthaldo et Amando Eremitis et Presbyteris in Remensi Galliæ Dioecesi, sect. iii., pp. 102 to 106.

ARTICLE III.— By Father Casimir Odin.

<sup>2</sup> See "*Acta Sanctorum*," tomus iii., Junii xvi. De SS. Berthaldo et Amando Eremitis et Presbyteris in Remensi Galliæ Dioecesi, sect. iv., pp. 106 to 108.

<sup>3</sup> Besides the Legend of St. Amandus, it contained Antiphons, Responses and some good rythmical modulations.

<sup>4</sup> In A.D. 1701, when the current volume had been issued.



state, he was promoted to priest's orders; and thenceforth, he began to celebrate Mass daily, while in word and work he was most fervent in discharging all duties. After some time, he resolved on visiting Rome, together with his parents, brother and sister, and an attendance, consisting in all of eighteen persons of both sexes. Having crossed the sea, a wearisome and dangerous journey was before them. However, they surmounted all difficulties, and reached Rome. There they delayed for some time, visiting the shrines of the Apostles and Martyrs. Afterwards, St. Amand resolved to return barefooted to his native country. Having travelled through Italy and Upper Gaul, the pilgrim party sought the province of Rheims, at that time presided over by the Archbishop St. Remigius.<sup>7</sup> These holy persons came to a place, known as the Beautiful Mount,<sup>8</sup> now Beaumont, and a pleasant grove was spread around it. There, wearied with fatigue, the pilgrims lay down on the earth, and having no provisions with them, they fed on roots and herbs. As it was summer time, they experienced also a great thirst, so that they felt ready almost to expire through exhaustion. In this extremity, pained to behold the sufferings of his companions, and especially of his aged and feeble mother, St. Amand fell upon his knees, and besought the Creator of all things to save them. Then, fixing his staff in the ground, a copious fountain sprung up on the spot, so that his aged mother and his other companions were enabled to assuage their thirst from its water. The holy man considered this to be an indication from Heaven, that there he should chose to reside for the remainder of his life, far from the haunts of men, and surrounded on every side by a dense wood. He sought the presence of Clodovœus, King of the Franks, who had been lately baptized by St. Remigius,<sup>9</sup> and he asked for that portion of the royal domains to erect there a church. This permission was granted by the king, and Amand returned to erect a basilica,<sup>10</sup> which was dedicated to St. Peter, Prince of the Apostles. Thither the people soon flocked to see and hear him, to praise the Saviour of men, and to drink from the fountain, so miraculously produced through his prayers. The sick, who came to drink or wash themselves in it, often returned home restored to health.<sup>11</sup> A conjecture has been offered,<sup>12</sup> that it is not unlikely, while Berthaldus made a separate pilgrimage to Jerusalem, Amand<sup>13</sup> made one to Rome in company with him—whether before or after is not clear—and that they both lived as intimate friends and companions, in this part of France. This latter holy man died during the lifetime of Remigius,<sup>14</sup> by whom he was

<sup>5</sup> See "Vies des Saints," tome vii., xvie Jour de Juin, p. 65.

<sup>6</sup> They state "Amandus Domini nostri Jesu Christi Asceta, Natione Scot gena," &c.

<sup>7</sup> Venerated at the 1st of October. He died, A.D. 533.

<sup>8</sup> In Latin it is denominated Pulchermons.

<sup>9</sup> The date for the baptism of Clovis by St. Remi has been assigned to A.D. 496, by L'Abbé Fleury, in his "Histoire Ecclesiastique," tome vii., liv. xxx., sect. xlvi., pp. 88, 89.

<sup>10</sup> This appears to have been the earliest form of Christian churches erected. Many pilgrims to Rome seem to have brought that fashion of building into their respective countries, when they returned home.

<sup>11</sup> The author of the old legend states, that

in his time many miracles had been wrought there, the blind receiving the gift of sight, the lame that of walking, the sorrowful, that of consolation, the possessed freedom from diabolic influences, as was then known to many.

<sup>12</sup> By Father Daniel Papebroke.

<sup>13</sup> Guillelmus Marlot considers that the present Amandus may have been confounded with a certain Altimundus or Antimundus, alluded to by Matthæus de Pres, in his Chronicle of the Morini, and who lived very poor and humble in a hut, not far from Rheims. He had some learning, however, and he became a priest. But, this cannot be allowed; for the latter was destined to carry on missionary work among the Morini, and according to Malbrauc he was consecrated bishop of Teruanen. See "De Morinis," lib. ii., cap. 39, 43, 44.

buried at Beaumont, where he had lived. Soon after his death, the fame of those miracles wrought at his tomb was spread abroad, and great numbers flocked thither to partake of such preternatural favours. In course of time, the Archbishop of Rheims, finding that the church was too small for the accommodation of such a pressure of visitants, resolved on building there another of larger dimensions. The people seem to have contributed their aid, by bringing well chiselled and squared stones for the building, while these were loaded on waggons or carts drawn by oxen.<sup>15</sup> Some of these were drawn from across the River Aisne.<sup>16</sup> To that church, great numbers resorted in after time, to pray before the bodies of the saints resting there, and in the old Legend of St. Amand's Life, a remarkable miracle is recorded of a woman receiving punishment for what was deemed to be a desecration.<sup>17</sup> Various possessions and immunities were obtained for that church, which was held in special reverence by the people. The whole of the foregoing statement, as furnished by the Legend, cannot be deemed very satisfactory, while tradition is silent regarding St. Amand's particular connexion with St. Berthald, as furnished in the preceding Article. The ecclesiastical foundation known as Beaumont afterwards seems to have been annexed to Chaumont-Porcien, whither a portion of St. Amand's relics was conveyed,<sup>18</sup> while another part of his sacred remains had been conveyed to the Hospital<sup>19</sup> of St. Mary, at Rheims, and which was built near to the grand cathedral.<sup>20</sup> There they have been preserved in a silver shrine, by nuns professing the Regular Rule of St. Augustine.

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ARTICLE IV.—ST. AITHEACHAN, OR ATHCAIN, OF INBHER COLPHTAI, COLPE, COUNTY OF MEATH. [*Probably in the Sixth Century.*] A

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<sup>14</sup> Hence, as we know the date for this holy prelate's death, St. Amand must have departed this life early in the sixth century.

<sup>15</sup> A large stone, which had been drawn in the cart of a poor widow and her son, so weighted their vehicle, that its axle broke in the ford of the river. However, the stone was drawn by two doves to the shore, according to the legend, and it was afterward set up in the church, where it was held in veneration by the people.

<sup>16</sup> This takes its rise near Beaulieu, in the Department of the Meuse, and it runs in a N.W. direction through a small portion of the Department of the Marne into that of the Ardennes. It falls into the River Oise, a little above Compeigne. See "Gazetteer of the World," vol. i., pp. 105, 106.

<sup>17</sup> The legend relates, that having offered her devotions in the church, and seeing a pear-tree loaded with pears near the monastery, a certain woman desired to take with her much of its fruit; but most unexpectedly her hand was fastened to the branch, nor could she remove it, until invoking the assistance of St. Amand, at length she was released. Full of compunction for her fault, she entered the church once more, and prayed again at the shrines of the saints there interred. She then resolved on making a

perpetual offering of a fertile farm she had to the church. This she did according to the old custom of transfer; "tradidit manu propria et ramo et gleba." This custom lately prevailed in Ireland—where we believe it yet holds—to take a sod of earth with a twig fixed in it, and hand it from the former proprietor to the new possessor of land.

<sup>18</sup> According to F. J. Lietau's French Life of St. Berthald, it has been assumed that St. Amand's relics were here, before they had been removed to Rheims. Father Papebroke is of opinion, however, that they had been brought direct to Rheims from Beaumont.

<sup>19</sup> This was founded and nobly endowed by Archbishop Hincmar, who flourished in the middle of the ninth century, according to Flodoardus, who adds: "Canonicis quoque hujus Remensis Ecclesie Hospitale constituit ad susceptionem peregrinorum vel pauperum, congruis ad id rebus deputatis, cum consensu Coepiscoporum Remensis Dioceseos, atque subscriptionibus eorumdem."—"Historia Remensis," lib. iii., cap. x.

<sup>20</sup> See Guilelmus Marlot's "Metropolis Remensis Historia, a Flodoardo primum auctus digesta, demum aliunde accessitis plurimum aucta et illustrata, et ad nostrum hoc seculum fideliter delucta," lib. iii., cap. xxix.

festival in honour of Aitheachan, Colptho, is set down in the Martyrology of Tallagh,<sup>1</sup> at the 16th of June. The place, with which this saint was connected, is further known as Invercolp, or Colpe,<sup>2</sup> in the barony of Lower Duleek, and county of Meath. It lies at the mouth of the River Boyne. Eithne, daughter of Concraidh, was his mother, it is further stated. Little seems to be known regarding the history of this saint, who flourished probably in the sixth century. In the Martyrology of Donegal,<sup>3</sup> at this same date, his name appears as Athcain of Inbher Colpthai.

ARTICLE V.—ST. COLMAN, SON OF ROI, ABBOT OF REACHRAINN, NOW LAMBAY ISLAND, COUNTY OF DUBLIN. [*Probably in the Sixth Century.*] The name Colman mac Ro, Abbot of Rechraind, appears in the Martyrology Tallagh,<sup>1</sup> at the 16th of June. The Rachraind here mentioned seems to be distinguished from Rechrea or Rechru,<sup>2</sup> which is the modern Rathlin on the maps, and it is called Raghery by the natives. This is a large Island, lying north of Ballycastle, in the county of Antrim. The present holy man is also entered in the Martyrologies of Marianus O'Gorman and of Maguire, at this same date, as Colman, son of Roi, of Reachrainn. Eithne, daughter of Concraidh, was his mother, and the mother of many other saints. It would seem, therefore, that the present saint must have been a brother to the one last mentioned. It may be doubtful, whether the present Reachrainn was in the east of Bregia, now Lambay, off the coast of Dublin, or whether it is Rathlin or Rahharee Island,<sup>3</sup> off the northern coast of Antrim.<sup>4</sup> The former appears most probable. It is supposed, that St. Columba was the first to build a church on Lambay Island, and that he dwelt there for a time. He then selected a disciple to take charge of it. The present saint is considered to have been that deacon, called Colman, placed by St. Columkille<sup>5</sup> over the church of Rachraind,<sup>6</sup> in Eastern Breagh.<sup>7</sup> At present, it is known as the Island of Lambay. In former times, so early as the days of Pliny and of Ptolemy, it is said to have borne the name of Limnus or Limni.<sup>8</sup> This Island is in the parish of Portrairie, and barony of Nethercross, lying off the east coast, in the county of Dublin.<sup>9</sup> It contains 595a. and 3r. of area, statute measure. Its substratum contains conglomerated rocks of different kinds, but chiefly argillaceous schist, including fragments of other rock and sandstone. In some places, the schist is greatly contorted, while limestone and

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> This was the site of an ancient church, said to have been built over the spot, where the brother of Milesius was buried. See illustrations of that locality, in William R. Wilde's "Beauties of the Boyne, and its Tributary, the Blackwater," chap. x., p. 263.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Thus denominated, in Adamnan's "Life of St. Columba," lib. i., cap. 5, and n. (c), p. 29. - Rev. Dr. Reeves' edition.

<sup>3</sup> For an interesting account and engraved view of this Island the reader is referred to J. B. Doyle's "Tours in Ulster," chap. xii,

pp. 225, 235 to 239.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (z), p. 366.

<sup>5</sup> See his Life, at the 9th of June, in previous pages of this volume, Art. i., chap. iv.

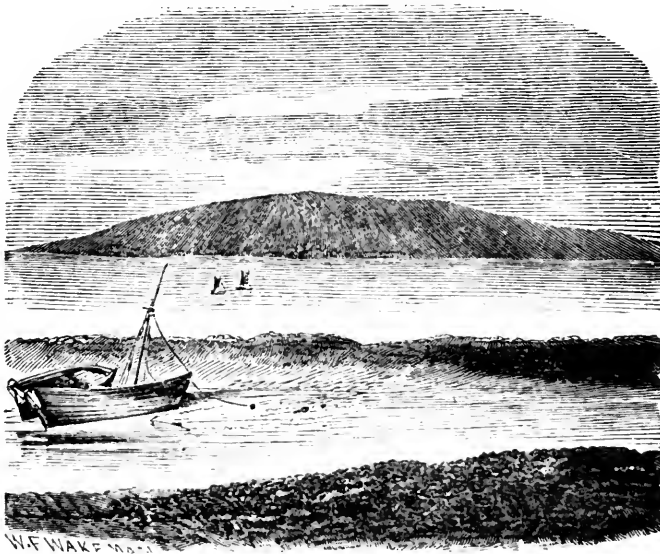
<sup>6</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 41, and n. (b), pp. 164, 165.

<sup>7</sup> See Colgan's "Trias Thaumaturga." O'Donnell's or Quinta Vita S. Columbæ, lib. i., cap. lxx., p. 403, and n. 66, p. 45. Also Quarta Appendix ad Acta S. Columbæ, cap. x., p. 489, *ibid.*

<sup>8</sup> See John D'Alton's "History of the County of Dublin," p. 435.

<sup>9</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Dublin," sheet 9.

porphyry are abundant, alternating with and passing into greywacke.<sup>10</sup> Portions of the soil are very fertile and capable of tillage, but the greater part is pasture, on which herds and flocks graze. The botany of this Island is extremely interesting, and over it are small flowering wild plants in the summer season. Its rocks are greatly frequented by sea-fowl, while its coasts



Lambay Island, County of Dublin.

abound in fish, especially crabs, oysters and lobsters. If the conjecture be correct, that the present St. Colman was identical with St. Columba's disciple, he must have lived here about the middle of the sixth century. How long he survived does not appear to be known. The Martyrology of Donegal,<sup>11</sup> at the 16th of June, has an entry of the present St. Colman, son of Roi, and also of Reachrainn.

ARTICLE VI.—ST. LUGH, SUPPOSED TO HAVE BEEN A MONK OF IONA. According to the Martyrology of Tallagh,<sup>1</sup> veneration was given to Lugh, at the 16th of June. This Calendar describes him as having been a priest. Colgan thinks he may have been the Lugacius of Kill-airthir,<sup>2</sup> a disciple of St. Patrick, and whose feast may be assigned either to the 2nd of March, or to this date.<sup>3</sup> However, this opinion does not seem to be well supported; and, in another place, the same writer sets him down as one of St. Columba's

<sup>10</sup> The accompanying illustration of Lambay Island is from a point of view on the mainland selected by William F. Wakeman on the spot. The drawing was by him transferred to the wood, engraved by Mrs. Millard.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr.

Kelly, p. xxvii.

<sup>2</sup> See "Trias Thaumaturga," *Sexta Vita S. Patricii*, cap. xciii., p. 86, and n. 104, p. 113. See also *Septima Vita S. Patricii*, lib. ii., cap. ix., p. 130, and n. 30, p. 174, and the notices of St. Meallan, at 28th of January, in the First volume of this work.

<sup>3</sup> See *ibid.*, Quinta Appendix ad Acta S. Patricii, cap. xxi. i., p. 266.

disciples. This seems to be more probable,<sup>4</sup> and that his birth and parentage should be referred to Northern Britain. The present holy man appears to have been the St. Luga Ceanaladh, or Lugu-Cenealad,<sup>5</sup> whose parents lived in a place called Artdaib-muirchol, and who was baptized by St. Columkille at a fountain miraculously produced, and regarding whom a remarkable prediction was announced. This was to the effect, that his early years should be spent in dissipation, but that he should afterwards repent, and live to a good old age, in the service of God.<sup>6</sup> We have no further particulars of his life, but it has been thought he became a monk at Iona.<sup>7</sup> For this supposition, however, we find no sufficient authority advanced. In the Martyrology of Donegal,<sup>8</sup> at the 16th of June, is entered a festival of St. Lugh.

ARTICLE VII.—FESTIVAL OF TRANSLATION OF THE HOLY VIRGINS, CUNIGENDA, MECHTUNDE, WALRANDE, AND CHRISCONA, OR CHRISTIANA, SWITZERLAND. The history of these pious virgins is not known with any great degree of certainty; but, their memory and veneration have long survived their period in popular tradition. About the age, year, or day of their death, nothing has been discovered. The Translation of their Relics, however, has been assigned to June 16th.<sup>1</sup> Acts relating to the holy virgins Cunigenda, Mechtunde, Wilrande and Chriscona, or Christiana, are found in the Bollandists at this day.<sup>2</sup> These are said to have been the companions of St. Ursula; but this has been called in question, by Father Daniel Papebroke editor of their Acts. He judges from their names, that they must have been of German origin, and that their period of life must have been considerably later.<sup>3</sup> In Switzerland, they seem to have arrived as strangers, and although claimed as Scottish virgins, by some writers, it is uncertain if they could have been from Ireland. Following the local tradition—which is thought to date from about the twelfth or thirteenth century—Henricus Murer<sup>4</sup> makes them companions of St. Ursula; while Rev. Dr. J. H. Kessel<sup>5</sup> adopts quite a different opinion, when treating of St. Ursula and her Eleven Thousand Virgins. As their festival belongs to the 21st of October, so we may well be dispensed from following it in detail, as regarding the present holy women, whose Acts have been greatly obscured. According to the tradition prevail-

<sup>4</sup> The reader is referred to the Life of St. Columkille, in the present volume, at the 9th of June, Art. i., and chap. xv., for the list of his disciples, No. 78.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. x., p. 352, and n. II. p. 382. Also Quinta Vita S. Columbæ, lib. ii., cap. lix., p. 402.

<sup>6</sup> See a further account of this incident, in the Life of St. Columkille, in the present volume, at the 9th of June, Art. i., chap. xiii.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., pp. 491, 502.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

ARTICLE VII.—<sup>1</sup> According to the Processus Elevationis, in Latin, and printed at Basle, 1505.

<sup>2</sup> See "Acta Sanctorum," De Sanctis Virginitibus Peregrinis, Cunigunde, Mechtunde, Wilbrande, et Chrischona seu Chris-

tiana, in Constantiensi Alemannicæ Dioecesi, tomus iii., Junii xvi., pp. 114 to 142. There is a previous commentary, regarding their pilgrimage, cultus, elevation and Process. These Acts have been edited by Father Daniel Papebroke, S.J. The previous commentary is in ten paragraphs. The Process itself has been published by Father Hermann Crombach, S.J., in eight chapters, comprising ninety-two paragraphs, with notes by Father Papebroke. A Legend follows, in twelve paragraphs, composed by Father Crombach.

<sup>3</sup> Papebroke assigns it to about the ninth or tenth century.

<sup>4</sup> In "Helvetia Sancta," at p. 169. Published A.D. 1648.

<sup>5</sup> His German work has been translated into French by L'Abbé G. Beetemé, "Sainte Ursule et ses Onze Mille Vierges ou L'Europe Occidentale au Milieu du v<sup>e</sup> Siecle." Seconde Partie, chap. iv., p. 166.

<sup>6</sup> The people formerly living in this quar-

ing in northern Switzerland, three noble virgins, named Cunigund, Mechtunde and Christiana, otherwise called Chriscona, with their servant maid named Wilbrande, were in company with St. Ursula and her pilgrim companions, when they sailed upon the Rhine, after passing the Helvetian mountains,<sup>6</sup> on their way to Basle or Basel.<sup>7</sup> When they reached the old city of Augusta,<sup>8</sup> near Basle,<sup>9</sup> in the present Canton of Argau, those holy virgins fell sick. There they were obliged to remain for some time. When able to move, their journey was taken through a rough and an uncultivated land; through woods and valleys and mountains unknown to them. They were strangers, likewise, to the people and their language. At length, they came to the mountain called Spelte by the people. As yet invalids, they felt worn and fatigued with their devious journey, when they reached a small village denominated Roppersweiler. However, before the others arrived there, the servant of God, Christina, who had been seized with a mortal illness, was obliged to rest at a spot not far from the banks of the Rhine. At length, her death approached, and raising her hands and eyes towards Heaven, she gave praise to the three persons of the Most Adorable Trinity, and thus rendered her soul to God. The inhabitants next sought to take her body for interment in their neighbourhood, but they could not move it from the place where it lay. Then taking counsel together, they resolved to place the remains on a new chariot to which were yoked two heifers, that had not before been trained for bearing burdens. These animals are stated to have set out with the body, in the direction of a steep and rocky mountain, which was cleft on their approach. The wain was thus drawn to a certain spot, on the ridge of a mountain, and there the heifers stopped.<sup>10</sup> The people were astonished at these portents, and there they deemed it to be the will of Heaven that Christiana should be interred.<sup>11</sup> Soon the place of her deposition was made renowned, by the miracles wrought through her intercession. Filled with gratitude for those favours they received, the inhabitants built a church on that spot where she reposed. It was thenceforth dedicated to her memory. The other virgins sought a refuge at Roppersweiler in their debilitated state, and at the cottage of a very poor person. The inhabitants of that place received them very hospitably, believing they were pilgrims of high birth and of great virtue. There, Saints Cunigunde, Mechtunde and Wilbrande, having recovered their health, resolved on spending the rest of their days. When these were about to close, like true Christians and confirmed as they had been in Faith, they declared themselves ready to gain the crown of martyrdom, as they had an inspiration, which was destined for their companions, but that it pleased the Divine bounty to reserve them for other labours and merits. Then, they desired a minister of the last Sacraments to attend on their dying moments. Having patiently and perseveringly contended

ter of Switzerland were called Helvetii, and their country Helvetia. With them Cæsar contended, in March, ab. u.c. 696. See the Emperor Louis Napoleon's "Histoire de Jules Cæsar," tome ii., liv. iv., chap. i., p. 352.

<sup>7</sup> This city is now the capital of a Canton so named, in north-western Switzerland. An account of both may be found, in the "Gazetteer of the World," vol. ii., pp. 601, 602.

<sup>8</sup> It lies between Basle and Rheinfeld, but nearer to the latter. It is now called Augst, and formerly Augusta Rauracorum.

<sup>9</sup> There, according to some accounts, several of St. Ursula's companions died. See L'Abbé Beetemé's "Sainte Ursule et ses Onze Mille Vierges," &c. Seconde Partie, chap. iv., p. 166.

<sup>10</sup> According to Henricus Murer, this mountain was "in Toparchia Richensi contra Istein posita."—"Helvetia Sacra," p. 169.

<sup>11</sup> We find from the Process of 1504, that a large and heavy stone had been placed over her remains. See Father Hermann Crombach's edition, cap. iv.

<sup>12</sup> This is denied, however, by Papebroke,

against the enemy of their salvation, and commending themselves to God's mercy, they were fortified with all necessary graces. Then, mindful of their deceased sister Christiana's death and mode of interment, they desired their remains to be in like manner consigned to the grave. The humble St. Wibrande, conceiving herself to be unworthy of sepulture with her companions of noble birth, asked to be interred in a place apart from them. This the assistants promised. Wherefore, with devout hymns and Divine praises, they invoked the Most Holy Trinity for salvation, thus removing from this world to the joys of eternity. Accordingly, the country people there provided a wain, to which calves were yoked; and, in a miraculous manner, they proceeded towards an oak tree of wonderful size, where their course was arrested. Thickets and bushes there abounded. Here, it was necessary to stop, and the bodies of the holy virgins were interred. Afterwards, owing to this circumstance, arose and took its name<sup>12</sup> the village of Eichsel,<sup>13</sup> at that spot.<sup>14</sup> There, too, several remarkable miracles were wrought, through the merits of those holy virgins. After the sepulture of Saints Cunegunde and Mechtunde beside each other, a church was built over their remains; and, without its walls, in the adjoining cemetery, the grave of St. Wibrande was to be found. It became a parochial church in the diocese of Constance. Various foundations and indulgences are recorded in favour of this church, in that Process instituted A.D. 1504. Wherefore, a supposition arises, that those holy virgins had been canonized, and with this appears to accord the local traditions.<sup>15</sup> A beautiful legend had currency, that after the burial of those holy virgins, and before a church had been there erected, a stag of large size, when hunted by men and dogs fled thither for refuge, while three lights then appeared on his horns. These portents so frightened the hunters, that they durst not molest the animal more, while they returned praising the Almighty for this protection afforded even to that irrational and persecuted creature. Another legend has it, that before the deposition of the holy virgins in that place, a certain well had been infested with venomous worms and animals, so that the inhabitants could not drink its waters; while afterwards, the spring became quite clear, and the worms were shown in a petrified state. The water ever after was suitable for drinking purposes. It is thought,<sup>16</sup> that some monastic priory had been established here by an Abbot of St. Gall, as in donations to the church, we find them presented in honour of St. Gall and of the holy virgins, who were its patronesses. The fame and frequency of those miracles at length induced a more solemn and formal enquiry to be made by the Cardinal Legate<sup>17</sup> of Pope Julius, in the year 1504, when he visited the city of Basle. In this, he was assisted by other Papal Commissioners, persons of great distinction and learning. They first visited the church and tombs of the sacred virgins, as pointed out by popular tradition. The graves were opened, and bones were found, in some instances fractured; but, the circumstances under which these discoveries were made accounted sufficiently for such appearances, while they were quite in accordance with what had been handed down concerning their first deposition. Then, the ancient records and books of the church were examined, in reference to its

who thinks the addition to Eyk—a Teuton word—of *sel*, has the meaning of *cella* in Latin.

<sup>13</sup> It is said to have derived its name, from the great oak, in Latin called *Quercus Salutaris*, according to Crombach. See *Lectio vii.*

<sup>14</sup> Henricus Murer states: "quæ loco deinde nomen dedit ut Eychsel vocaretur,

estque territorii Rhinofelensis, adeoque ad Basileensem istæ tres, Christiana ad Constantiensem nostramque Helvetiam pertinet."—"Helvetia Sancta," p. 169.

<sup>15</sup> See the remarks of Father Daniel Papebroke, in his *Commentarius Prævius*, num. 4, p. 115.

<sup>16</sup> By Father Daniel Papebroke.

history and that of the holy patronesses. Afterwards, several witnesses were examined on oath, respecting the traditional accounts of the neighbourhood, and popular remembrances relating to them. The testimony of many persons was taken regarding miracles, which were wrought through their intercession. These inquiries were taken down in writing at the time, and were drawn up in a narrative shape, called a Process, which was afterwards published. Wherefore, the bones of those holy virgins were removed from their places of sepulture. In solemn procession, while Litanies, Hymns and Prayers were recited, the relics borne to the high altar were placed in caskets or in a shrine. Then, Solemn High Mass was celebrated by the Cardinal Legate, before a large congregation. This happened, on the 16th of June, 1504. In like manner, enquiry had been made, about the veneration given to St. Christiana, at her place; and, on the day following, the Cardinal Legate went to her church, where with like religious ceremonies, her relics were transferred to a new tomb prepared to receive them. Masses were celebrated, and solemn religious ceremonies marked the occasion.<sup>18</sup> In the old Calendars of Eychsel, different festivals for these holy virgins are given. Thus, in one found in an ancient Missal, there is a feast for the virgin Kunegunde, at the 2nd of May; again, at the 3rd of July, there is one for the virgin Wibrande; also, at the 17th of June. Molanus has the Elevation of the virgin Christiana, in the diocese of Constance. However, their chief and united festival has been assigned to the 16th of June, which is that for the Translation of their sacred remains. On the grounds, that these holy virgins formed a portion of St. Ursula's companions, they claim a place in Irish veneration. Thomas Dempster in his *Menologium Scoticum*<sup>19</sup> has an entry of these holy virgins,<sup>20</sup> at the 16th of June, and this relates to the Translation of their relics.

ARTICLE VIII.—ST. SETNA, SON OF TREN, BISHOP. According to the Martyrology of Tallagh,<sup>1</sup> Setna Mac Treno, a Bishop, had a feast on the 16th of June. Marianus O'Gorman also notices this Setna Mac Tren. The feast of this holy man has been assigned to the 16th of June, by Colgan.<sup>2</sup> At the present date, that writer promised to treat more at large about the present saint. In the Acts of St. Patrick,<sup>3</sup> we have a narrative regarding the cruel disposition of Tren or Trian, the son of Fiec, and a remarkable visitation of God which overtook him. He is said to have been cruel to his workmen, and the holy Apostle, having remonstrated with him in vain, at length declared, that a visible judgment of God should come upon him. This denunciation he disregarded. However, the saint's prediction proved to be true. Ascending his chariot, the horses ran headlong into a lake. Owing to this circumstance, it was afterwards known as Loch Trena or the Lake of Trian. The wife of Trian, moved by this catastrophe, asked the saint's forgiveness, and obtained a blessing for herself, and for the children, she then bore in the womb. Two

<sup>17</sup> He is styled, the Most Rev. Father and Lord in Christ D. Raymundus Gurcensi, Cardinal Priest of St. Mary, and Legate a Latere for all the provinces of Germany belonging to the Holy Roman Empire.

<sup>18</sup> For further particulars, the reader is referred to the solemn Processus, edited by Father Hermann Crombach, cap. iv.

<sup>19</sup> See Bishop Forbes' "Calendars of Scottish Saints," p. 203.

<sup>20</sup> Thus: "Erscheli elevatio virginum Ursulanarum Mechtundis Vvilbrandis et

Kunegundis quæ postrema celebrior ob processum extantem est. M.L."

ARTICLE VIII.— Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani Abbatis de Cluain-Ednech, n. 10, p. 354.

<sup>3</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Patricii, cap. lxxx., p. 45, nn. 58, 59, p. 50; also, Septima Vita S. Patricii, lib. iii., cap. lviii., lviii., lix., p. 160, and nn. 85, 86, p. 187.



sons were afterwards born, at the same time. One of these was called Jarlath,<sup>4</sup> while the other was named Setna or Sedna. This event is said to have occurred in Mudornia, in the province of Ulster.<sup>5</sup> The latter was baptized by St. Secundin, the disciple of St. Patrick. St. Setna and his twin-brother, St. Jarlath, were born at Rath-Trena, of the noble and ancient family of the Dal-Fiatach. Their country was in the present county of Down. The name of the district, in which it had been situated, was Uachthar or Uachthar-Thire, which extended so far west as Slievenaboley.<sup>6</sup> Jocelyn states, that St. Jarlath was born in Midernia, which Colgan corrects to Mudorna.<sup>7</sup> In his edition of Ware's Bishops, Harris writes, that it was the barony of Mourne, in the southern part of the present county of Down. However, Dr. O'Donovan states, that barony did not obtain such a name, until the twelfth century,<sup>8</sup> and that St. Jarlath was born in Cremorne, or Crich-Mudhorna,<sup>9</sup> in the present county of Monaghan.<sup>10</sup> St. Setna was elevated to episcopal rank, but his See does not appear to be known. According to the Martyrology of Donegal,<sup>11</sup> veneration was given on this day, to Setna, son of Tren, Bishop. In the Irish Calendar, belonging to the Royal Irish Academy, and compiled for the Irish Ordnance Survey, at the xvi. of the July Kalends, or June 16th, his feast is entered.<sup>12</sup>

ARTICLE IX.—ST. QUIRICUS AND COMPANIONS, MARTYRS. At the 16th of June, in the "Feilire"<sup>1</sup> of St. Ængus, there is a feast for St. Quiricus and companions, who were martyrs. In the "Leabhar Breac" copy there are comments introduced, in which it stated, that Ciricius, when only three years old,<sup>2</sup> suffered martyrdom with his mother Julita in Antioch, under the President Alexander; while another account has it, that he was beheaded in Tarsus, a city of Cilicia, and that he was of the people of Iconia. An Irish quatrain is quoted, likewise, and it sets forth the efficacy of his intercession in Heaven.<sup>3</sup> At this same date, the Bollandists have inserted the Acts of those holy Martyrs.<sup>4</sup>

<sup>4</sup> Afterwards Archbishop of Armagh. See his Life at 11th of February, in the Second Volume of this work, Art. vi.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. De S. Jarlatho sive Hierlatio Archiepiscopo Ardmachano, cap. ii., p. 307, and n. 10, p. 308.

<sup>6</sup> This appears, from the grant of the Castlewellan estate, to Phelomy Magenis, by King James I.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxxxii., p. 94, and n. 134, p. 114.

<sup>8</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., at A.D. 1046.

<sup>9</sup> There seems to be no record of the Dal-Fiatach being Chiefs or Lords in Monaghan.

<sup>10</sup> See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 479, and n. 2.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

<sup>12</sup> Thus: SETNA MAC TPEANA EAPP. See Common Place Book F, p. 56.

ARTICLE IX.—<sup>1</sup> In the "Leabhar Breac" copy, the following stanza occurs, and it is

translated by Whitley Stokes, LL.D. :—

MOSEPAIT INQUIRIC  
IMARLECHT FLEAZ FOBAIL  
INIRIACH FET NAFAMAIL  
DO TOMACCABU BOMAIN.

"My champion, the Quiricus, round whom was slain a holy host: the equal or like of him was not found of the world's sons."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xciv.

<sup>2</sup> Wanting however three months. See *ibid.*, pp. cii., ciii.

<sup>3</sup> It runs thus :—

TOIANZABAO IN DEMUN SUY  
IMUNO CRYIC NAMIRYUN  
OIBOAY IPMEIPPA FOMUM  
TOLOSFAETAY ACHMIAO.

"If the dour Demon sang the hymus of Quiricus of the many secrets to Judas, who is worst under Heaven, his sins would be forgiven."<sup>2</sup>—*Ibid.*

<sup>4</sup> See "Acta Sanctorum," tomus iii., Junii

ARTICLE X.—REPUTED FEAST OF ST. JERO OR GERO, ABBOT OF THE SCOTS, AT ST. PANTOLEON, COLOGNE. Various writers have treated about the monastery of St. Pantoleon, at Cologne. Jero or Gero is set down by Camerarius,<sup>1</sup> as one of the Abbots over the monastery of the Scots there established. The Bollandists record the present feast at the 16th of June,<sup>2</sup> but without further knowledge of particulars regarding him. They remark, moreover, that Galenius, while treating about the celebrated men of the monastery of St. Pantoleon, at Cologne,<sup>3</sup> has no mention of Jero or Gero, Abbot.

ARTICLE XI.—REPUTED FEAST OF ST. SIMILIAN, BISHOP AND CONFESSOR, NANTES, FRANCE. This holy man is noted by Trithemius,<sup>1</sup> who states, that he was Abbot of Cauracensis, that he flourished about the year 600, and that he was preceptor to St. Ethbin. Arnold Wion mentions him, also, at this date. At the 16th of June, Thomas Dempster<sup>2</sup> has an entry of St. Similian's feast, and of course he is claimed as being a Scotchman. We do not find him in any Catalogue of Irish Saints, but there appear to have been some errors of statement regarding him. The Bollandists, who have notices of him at the present date,<sup>3</sup> declare, that in reality St. Similianus was Bishop of Nantes, but that he departed life during the fourth century, and that his feast occurs on the 16th of June. Wion mistakes him for the Abbot of Trithemius, named in like manner, but whose feast is not known.<sup>4</sup> The Bollandists promise to treat more fully about the abbot thus introduced, at the feast-day of his disciple, St. Ethbin, at the 19th of October,<sup>5</sup> if further lights could be obtained.

ARTICLE XII.—FINDING OF ST. BERTIN'S BODY, IN THE MONASTERY OF SITHIU, FRANCE. [*Sixth or Seventh Century.*] This holy ascetic and Abbot, who had been formerly held in great veneration in Ireland, was buried in the monastery of Sithiu, in France. Various writers notice the discovery of his Body, and a festival to honour the occasion has been noted by Molanus, Wion, Dorgan, Menard, Bucelin, Dempster,<sup>1</sup> Ferrarius and the Bollandists.<sup>2</sup> The latter writers defer further comment, by referring to his Acts, to be published at the 5th of September, the date for his chief festival. Some account of him will be found, at the same day, in the present work.

xvi. De S. Julitta vidua Iconiensi, et Filiolo ejus S. Cerico vel Quirico, Martyribus Tarsi in Cilicia, pp. 17 to 37. A previous commentary in four sections and twenty-nine paragraphs is prefixed, for the various documents referring to them.

ARTICLE X.—<sup>1</sup> He quotes for this statement, "Historia Inventionis S. Maurini."

<sup>2</sup> See "Acta Sanctorum," tomus iii., Junii xvi. Among the pretermitted feasts, p. 1.

<sup>3</sup> See "Magnitudinis Coloniensis Syntag," lib. iii., cap. xii., sect. 2.

ARTICLE XI.—<sup>1</sup> See "De Viris Illustribus Ordinis S. Benedicti," lib. iii., cap. 42.

<sup>2</sup> In the Menologium Scoticum he states: "Apud Nannetes Similiani qui abbas Cauriacensis S. Ethbini præceptor, peregrinus in Aremoricis delatus, mirabili electione, incredibili sanctitate præfuit. VV."—Bishop

Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Junii xvi. Among the pretermitted saints, pp. 4, 5.

<sup>4</sup> In his Benedictine Martyrology, Dorgan makes St. Similian a bishop as well as an abbot. Menard corrects Wion's error, and makes Similian only an abbot. Saussay follows Menard in his Supplement. But Bucelin falls into a greater error by making St. Similian abbot, about the year 600, and afterward bishop of Nantes in Lesser Brittany; although the latter was quite a different person, and flourished in the fourth century.

<sup>5</sup> At that date, an account of him may be found, in a later volume of the present work.

ARTICLE XII.—<sup>1</sup> In his Menologium

ARTICLE XIII.—REPUTED FEAST OF ST. FURCÆUS. In the anonymous Calendar of Irish Saints, published by O’Sullivan Beare,<sup>1</sup> at the 16th of June, we find St. Furcæus entered; but, we know not on what other authority. The Bollandists<sup>2</sup> note this reputed feast of St. Furseus,<sup>3</sup> at this date, but they remark, that they knew no other saint of the name, than he who has been already commemorated at the 16th of January.<sup>4</sup>

ARTICLE XIV.—REPUTED FEAST OF ST. OSMANNA, VIRGIN. At the 16th of June, quoting the authority of Surius, Thomas Dempster<sup>1</sup> has entered a festival of St. Osmanna, Virgin. Some further account of this holy woman may be found at the 22nd day of November, the date for her chief festival.

ARTICLE XV.—REPUTED FEAST OF ST. FIACRE. In the additions of Greven to the Carthusian Martyrology of Bruxelles, and in the Bollandists,<sup>1</sup> there is a feast of St. Fiacre, for the 16th of June. His chief festival is at the 30th of August.<sup>2</sup>

## Seventeenth Day of June.

ARTICLE I.—ST. MOLINGUS, OR ST. MOLING LUACHRA, BISHOP  
AND CONFESSOR, OF TEACH-MOLING, NOW ST. MULLINS,  
COUNTY OF CARLOW.

SEVENTH CENTURY.

### CHAPTER I.

INTRODUCTION—SOURCES FOR ST. MOLING’S BIOGRAPHY—HIS PARENTAGE, BIRTH AND EARLY EDUCATION—HE EMBRACES THE ECCLESIASTICAL AND MONASTIC STATE—HE ERECTS A MONASTERY AT ST. MULLINS—PILGRIMS RESORT TO THE PLACE—ANECDOTES.

CONSIDERING the great number of pious inhabitants our Island has produced in former time, and the renowned sanctity of many that were distinguished in different localities, it is but just to conclude, that Ireland<sup>1</sup>

Scoticum, he inserts at the 16th of June: “Sithiu Inventio corporis Bertini ML.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 203.

<sup>2</sup> See “Acta Sanctorum,” tomus iii., Junii xvi. Among the pretermitted feasts, p. 4.

ARTICLE XIII.—<sup>1</sup> See “Historiæ Catholicæ Iberniæ Compendium,” tomus i., lib. iv., cap. xi., p. 50.

<sup>2</sup> See “Acta Sanctorum,” tomus iii., Junii xvi. Among the pretermitted feasts, p. 1.

<sup>3</sup> On the authority of Father Henry Fitzsimon’s “Catalogus Præcipuorum Sancto-

rum Hiberniæ.”

<sup>4</sup> At that day, his Life has been already set down, in the First Volume of this work, Art. i.

ARTICLE XIV.—<sup>1</sup> In his Menologium Scoticum thus: “Osmannæ Virginis.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 203.

ARTICLE XV.—<sup>1</sup> See “Acta Sanctorum,” tomus iii., Junii xvi. Among the pretermitted festivals, p. 4.

<sup>2</sup> See his Life at that date, in a succeeding volume.

ARTICLE I.—CHAPTER I.—<sup>1</sup> From a beautiful anonymous poem, intituled, “The

should occupy a very high position among the nations that have been added to the Church of Christ. Even in pagan times denominated *Insula Sacra*,<sup>2</sup> she well deserved the appellation "Island of Saints," which was subsequently bestowed on her by the universal acclaim of Christendom. She had another title to respect added, being called, also, the "Island of Doctors," meaning learned men. As the present holy man was distinguished both for sanctity and learning, we deem his Acts worthy of insertion, were it but to illustrate a characteristic phase of her former condition.

Several Manuscript Lives of St. Moling have come down to our times, and those appear to have been compiled at rather an early period. What appears to have been a panegyric<sup>3</sup> on St. Moling, is set down as a Life, in the *Codex Kilkenniensis*,<sup>4</sup> of Marsh's Library, Dublin. Among the Franciscan Records of the Convent,<sup>5</sup> Dublin, there is a similar Life.<sup>6</sup> The celebrated Irish scholar, historian, and antiquary, James Hardiman, Esq., M.R.I.A., possessed an ancient vellum Manuscript, containing an Irish Life of St. Moling.<sup>7</sup> Among the Burgundian Library Manuscripts, at Bruxelles, there is a Latin Life<sup>8</sup> and also an Irish Life<sup>9</sup> of St. Moling.<sup>10</sup> A Latin transcript of St. Moling's Life, by Michael O'Clery, is to be found in the Burgundian Library of Bruxelles.<sup>11</sup> Other legends referring to him are found in the Royal Irish Academy.<sup>12</sup> It was Colgan's design, to have published the Acts of St. Molingus, at this day, as we find from the list,<sup>13</sup> which has survived his time. Various accounts of St. Moling have appeared in the works of Sir James Ware,<sup>14</sup> of the Bollandists,<sup>15</sup> of Bishop Challenor,<sup>16</sup> of Rev. Alban Butler,<sup>17</sup> of Rev. Dr. Lanigan,<sup>18</sup> and of Rev. S. Baring-Gould,<sup>19</sup> who have notices of St. Molingus, or Moling, at the 17th of June. The Most Rev. Bishop Michael Comerford, D.D., has given a very excellent compendium of the Life

Rose and the Shamrock," we may well apply to her the apostrophe of an English poet:—

"O Ireland! First of all the lands that claim  
The Christian's hope, morality, and name."

<sup>2</sup> See an admirable little work—the authorship concealed—"Insula Sanctorum, the Island of Saints; a Title applied exclusively to Ireland." Proved by Historical Evidence from the ninth century to the present, sect. ii., pp. 6, 7. London, R. Washbourne, 18 Paternoster Row, 1872, 12mo.

<sup>3</sup> This may be inferred from the following translated passage: "Let us, my dearly beloved brethren, speak to you, further, about the holiness of our most blessed patron, of which, up to the present time, he has without doubt, given us many proofs."

<sup>4</sup> At fol. 71 to 74.

<sup>5</sup> St. Francis, on Merchants' Quay.

<sup>6</sup> The *Codex*, containing it, is intitled, "*Vita Sanctorum*," ex *Cod. Inisensi*, pp. 39 to 42.

<sup>7</sup> See Dr. George Petrie's "*Ecclesiastical Architecture and Round Towers of Ireland*," part ii., sect. iii., subs. ii., p. 348.

<sup>8</sup> See vol. xxii. The *Vita S. Molingi* commences at fol. 200.

<sup>9</sup> Its title is *beta molince*.

<sup>10</sup> This Irish Life of St. Moling, has been transcribed by Michael O'Clery. See vol. iv., MSS. part ii., p. 24.

<sup>11</sup> See vol. xi., among the Manuscripts, fol. 43.

<sup>12</sup> Among the O'Logan Manuscripts, vol. vi., there is a story of St. Moling, at p. 121.

<sup>13</sup> "*Catalogus aliquorum Sanctorum Hiberniæ*."

<sup>14</sup> See "*De Scriptoribus Hiberniæ*," lib. i., cap. iii., p. 22, and cap. xiii., pp. 88, 89. The same writer declares, that what he had written about St. Moling, as also about his predecessor, St. Edan, had been taken from Manuscript Lives in the collection of Archbishop Ussher. See "*De Præsulibus Lageniæ*," pp. 54, 55.

<sup>15</sup> See the Bollandists' "*Acta Sanctorum*," Junii xvii., tomus iii., pp. 406 to 410. *De S. Molingo sive Daygello Episcopo Farnensi in Hibernia*."

<sup>16</sup> See "*Britannia Sancta*," part i., June 17, p. 372.

<sup>17</sup> See "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. vi., June xvii.

<sup>18</sup> See "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., sect. xiii., pp. 132 to 135.

<sup>19</sup> See "*Lives of the Saints*," vol. vi., June 17, p. 249.

<sup>20</sup> See "*Collections relating to the Dio-*

of this saint,<sup>20</sup> in his valuable diocesan historical work. A Life of Daircell, or Taircell, otherwise Moling, has been written by Rev. Thomas Olden, and published in the "Dictionary of National Biography."<sup>21</sup> The Acts of St. Moling, written in Latin, have been inserted in that collection of Irish Saints' Lives, lately published at the expense of the Marquis of Bute.<sup>22</sup> It differs not, however, from that published by the Bollandists. Very lately, Mr. Patrick O'Leary of Graignamanagh, county of Kilkenny, has published in English "The Ancient Life of St. Moling, being Translation of an old Manuscript preserved at Marsh's Library, Dublin;"<sup>23</sup> and, it is very learnedly annotated, with copious notes, giving local traditions regarding the Patron.<sup>24</sup> From the foregoing varied fountains, we have endeavoured to compile the following biography, which, no doubt, is largely intermingled with fable; but, as the legends abound, and yet serve to illustrate old customs and practices, it may not be advisable wholly to omit them.

The renowned St. Molyng or Molving descended from the race of Cathaoir Mór, monarch of Erin, of the Leinsterman.<sup>25</sup> His father is called Oilain,<sup>26</sup> or otherwise, the saint is denominated Mac Faolain, "the son of Faolain." Nemhnat Ciarraighceach<sup>27</sup> was his mother,<sup>28</sup> or Eamhnat, according to his Life.<sup>29</sup> According to one account, St. Moling was seventh in descent from a brother of Crimthann-Cas, the first Christian King of Leinster,<sup>30</sup> and who was baptized by St. Patrick, about the year 448. According to another statement,<sup>31</sup> his father was named Faelan, who was the son of Feradach, son to Erc, son of Fiachra, son to Eoghan, son of Deagh,<sup>32</sup> son to Labraidh, son of Bresal Beolach, son to Fiach Baicheda, son of Cathair Mor.<sup>33</sup> It is stated in his Irish Life,<sup>34</sup> that St. Moling's father had been a brugaidh or farmer at

cese of Kildare and Leighlin." Third Series.—Diocese of Leighlin. By the Rev. M. Comerford, vol. iii., pp. 305 to 309.

<sup>21</sup> Edited by Leslie Stephen. See vol. xiii., pp. 380, 381.

<sup>22</sup> See "Acta Sanctorum Hiberniæ," ex Codice Salmanticensi nunc primum integre edita opera Caroli de Smedt et Josephi de Backer e Soc. Jesu, Hagiographorum Bollandianorum; Auctore et sumptus largiente Joanne Patricio Marchione Bothae. Acta Sancti Moling, cols 819 to 826. Edinburgi et Londini, Brugis et Insulis, 1888, 4to.

<sup>23</sup> With Notes and Traditions by P. O'L. Dublin, 1887, 18mo, pp. 1 to 60. Messrs. Duffy & Co., Limited.

<sup>24</sup> To Mr. John M'Caul, 25 Patrick-street, Dublin, the writer is greatly indebted for extracts from the "Book of Leinster," relating to traditions in reference to St. Molyng, with other notices tending to elucidate his history.

<sup>25</sup> According to the O'Clerys.

<sup>26</sup> In Patrick O'Leary's "Ancient Life of St. Molyng, being Translation of an old Manuscript preserved at Marsh's Library, Dublin." In the foot of the Manuscript, however, there is a pedigree, in which the name is given Mac Faolain, the initial consonant being omitted in consequence of phonetic spelling. See p. 3, and n. (b), p. 32.

<sup>27</sup> This latter word means "of Kerry."

<sup>28</sup> Our saint is called Moling Luacra, it is

said, because his mother, Nemnadh, or Eamhnat Carraighiach, was from Ciarrige Luacra, the north part of Kerry, adjoining Limerick. Other authorities mention, that he was born near the River Burren, at a place called Luachair Boirrin, or Luachair Deadhaidh, *i.e.*, the rushy land of the River Burren, county of Carlow.

<sup>29</sup> Chapter ii. is quoted for this statement.

<sup>30</sup> According to the Kavanagh Family Pedigree, compiled by Sir William Betham.

<sup>31</sup> See Rev. John Francis Shearman's "Loca Patriciana," Genealogical Chart of the Hy-Cinnsealagh, No. 3, p. 38.

<sup>32</sup> From whom the Ui Deagha-mor in Hy Cinnsealagh are descended. The Ui Deagha of Hy Cinnsealagh were of somewhat more recent origin than their Os-orian namesakes. Their chief territory in Hy Cinnsealagh lay in the north-east part of Wexford, where their name is yet preserved, in that of the ecclesiastical deanery of O'Dea, in the diocese of Ferns. See John O'Donovan's *Leabhar na S-Ceart*, or the Book of Rights, p. 195. They were also located on the north-western side of Suide Laighen, or Mount Leinster, and near the River Burren.

<sup>33</sup> Monarch of Ireland, A.D. 177.

<sup>34</sup> That belonging to the Royal Library of Bruxelles.

<sup>35</sup> A legend is here inserted, to account for St. Moling's birth "on the bleak upland of Lougher," and for St. Brendan of Clonfert—

Luachair, now Slieve Lougher, a wild upland district near Castle Island in Kerry. Having accumulated considerable wealth, he returned to his native territory, Hy Degha, situated on the River Barrow.<sup>35</sup> Moling was born in Hy-Kinsellagh,<sup>36</sup> as generally stated in his Acts. This likewise seems to be the received opinion. His birth may probably be referred to the earlier part of the seventh century. According to an Ossory tradition, however, he was born in that territory, and at a place called Mullennakill,<sup>37</sup> a portion of the parish of Jerpoint West,<sup>38</sup> and four miles north-west of Rosbercon.<sup>39</sup> A patron used formerly to be held there, on the 26th of August; and, at some distance west of the church of Mullinakill, there is a cave, half-natural and half-artificial, inside of which there is a large flat stone, on which pilgrims used to kneel.<sup>40</sup> Midway between the church and the cave St. Moling's well is shown, and in which, according to tradition, the saint used to bathe.<sup>41</sup> With this is connected a local legend.<sup>42</sup> However, the Ossory tradition regarding his birth there is not of much authority. Taircheall<sup>43</sup> of Daircell was his first name. Another form of his name is Dayrchell.<sup>44</sup> However, he is more generally called Molingus or Moling. He is given, likewise, the *alias* denomination of Dairchilla. He is said also to have descended from the Ui Deagha.<sup>45</sup>

When the holy infant Molyng was born, an angel of the Lord assumed human form, and appeared to all those who were present in their house. That angel immediately blessed the infant in the arms of its mother, and he made the sign of the cross, saying to his parents: "From this day until the end of the world, there shall not be anyone born in this island of Ireland greater than this little boy, in sanctity, and justice, and truth, before God and men."

who died long before Moling was born—having adopted and protected both the mother and her babe. He is said to have placed the latter under charge of one of his clergy, who baptized him, and gave him the name of Taircell, meaning "gathering," in allusion to the manner, in which a dove gathered him to her with her wings. See Leslie Stephen's "Dictionary of National Biography," vol. xiii., p. 380.

<sup>35</sup> This territory is supposed to have been commensurate with the present counties of Carlow and of Wexford. This country likewise comprised more than the original diocese of Ferns. See John O'Donovan's *Leabhar na h-Éireann*, or Book of Rights, pp. 208, 209, n. (g).

<sup>37</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Kilkenny," sheet 36.

<sup>38</sup> In the barony of Knocktopher, county of Kilkenny. This parish is within three distinct baronies, viz.: Gowran, Ida and Knocktopher. See *ibid.*, sheets 28, 32, 33, 36, 37.

<sup>39</sup> This parish is in the barony of Ida, and county of Kilkenny. See *ibid.*, sheets 37, 41. The town and townland are on sheet 37.

<sup>40</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. vi., n. 3, p. 93.

<sup>41</sup> A patron used to be held there, on the 26th of August, until it was put down in 1867, by the parish priest of Rosbercon.

<sup>42</sup> A neighbouring woman chided him for

so doing; her rebukes provoked the ire of the saint, who predicted that a fool or a rogue would be always found in Mullinakill. St. Moling chagrined at this rebuke, retired to Columcille near Thomastown; he stayed there only six weeks, and as he did not find the people agreeable to him, he retired to Rosbroc, now St. Molings, east of the Barrow, where his patron day used to be celebrated, June 17 and July 25th, the feast of the dedication of his church.

<sup>43</sup> In a note here by Dr. Todd, he says: "Taircheall or Daircell as in the next line but one."

<sup>44</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. xiii., p. 132.

<sup>45</sup> Besides the Hy Kinsellagh Ui Deagha, there was an Ossory tribe of that name located at Rosbercon, in the south-east of Kilkenny County. The progenitor of this tribe was Deagh, son of Dodrai, son of Buan, or Dombuan, son of Eochaidh Landvit, son of Angit, son of Laeghaire Birn Buadach, son of Aengus Ossraide, who gave his name to the territory of Ossory. The genealogy of St. Moling, in the *Leabhar Breac*, is quite correct till it reaches Bresal, whom the scribe by a mere oversight calls a man Bric, instead of Beolach; to which he adds, "a quo the Ossorians, fourteen generations before Bresal Beolach, the grandson of Cathair Mor, from whom St. Moling descends from Bresal Beolach."

<sup>46</sup> See "The Ancient Life of St. Molyng,"

This prophecy of the angel was fulfilled in his subsequent conduct and life.<sup>46</sup> After a short time there came to them a certain person, who apparently was a priest, and he baptized the holy infant. His parents and friends were ignorant as to who the baptizer was; and, although they saw him baptizing, they did not know whence he had come. The form of baptism being completed, that priest vanished from their eyes. Afterwards, they all knew that he was the angel of the Lord.<sup>47</sup> That most blessed child, Molyng, was nurtured with all diligence, and he increased afterwards in good morals. He was subsequently delivered up by his parents to the Church of God. He most diligently learned the Sacred Scripture and other religious discipline.<sup>48</sup> He was persuaded by his brethren and by his master to embrace the ecclesiastical state. Having qualified himself by early training, and being instructed in the Holy Scriptures, he was promoted to the Episcopal grade. Afterwards, taking with him a few disciples, he proceeded to a place in the western district of the country of the Hy-Kinaselech, on the banks of the Berba or Barrow, over against the country of Ossory, and he began there a holy life.<sup>49</sup> Ross Bruic or Broc, "Badger Wood," is supposed to have been the ancient name for Tech-Moling.<sup>50</sup> A poem,<sup>51</sup> which describes this place, has been ascribed to the celebrated traditional hero, Finn Mac Cumhail,<sup>52</sup> and it also gifts him with the spirit of prophecy, for it announces the coming of St. Patrick into Ireland to preach Christianity, and the future sanctity of Ros-Broc, when it should become the peaceful abode of St. Molyng and of his monks. It is stated, moreover, that the holy man himself composed a poem, on taking up his abode at Ross Brocc.<sup>53</sup>

At an early period, St. Molyng embraced a monastic life.<sup>54</sup> The saint founded a monastery, it is said, at Aghacainda,<sup>55</sup> or Achadh Cainidh,<sup>56</sup> on the River Barrow. This occurred, about the beginning of the seventh century. Afterwards, it bore the name of Tegh Molyng, or the "House of Molyng."<sup>57</sup> A city began to grow about it, in course of time.<sup>58</sup> This place is now known

by Mr. Patrick O'Leary, p. 3.

<sup>47</sup> The *Becha moluinc* gives a totally different account of his early career, and it states, that while living in Kerry at Lougher, he collected alms for the students, that he was sent to St. Maedoc of Ferns, that he visited St. Modinoc at Cluain Cain, that he passed on to Cashel, where the king promised him a site for a church, that he proceeded to Sruthair Guaire, and thence, he went southwards to Ross Broc, where he saw a vision of angels over it.

<sup>48</sup> "According to some accounts he was a disciple of St. Maedoc of Ferns. If so, he must have been very young at that time, as St. Maedoc died, at the latest, in 632."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. xiii., p. 132.

<sup>49</sup> According to the "Ancient Life of St. Molyng," p. 4.

<sup>50</sup> Note by William M. Hennessy, Esq., M.R.I.A., at Tech Molyng, in his copy of the Martyrology of Donegal. Since he left Sruthair Guaire, he found no place for a house until he came to *Ross Bruic* *Broc* in *ara Tech moluinc* in *tarro*.

<sup>51</sup> Of seventeen quatrains.

<sup>52</sup> The authenticity of this, there is, as

Professor O'Curry says, abundant reason to doubt. It begins: "Ross-Broc this day is the resort of warriors." See the *Leinster Leader* of Saturday, August 19th, 1882, for a Paper on Graig-na-managh, read before the Ossory Archeological Society, by the Very Rev. Michael Comerford, M.R.I.A., V.F., P.P., Monastervan. In this Paper, reference is made to St. Mullins, county of Carlow.

<sup>53</sup> We find it thus translated: "I am Molling of the Truth, and Teg Molling shall be my abode." [a 32.] "Here will I make my prayers; never will I depart from this dwelling till the Day of Doom shall come." [305 a 26]. *Cure-seo-ro-dalus*, &c.

<sup>54</sup> See Bishop Challenor's "Britannia Sancta," part i., June 17, p. 372.

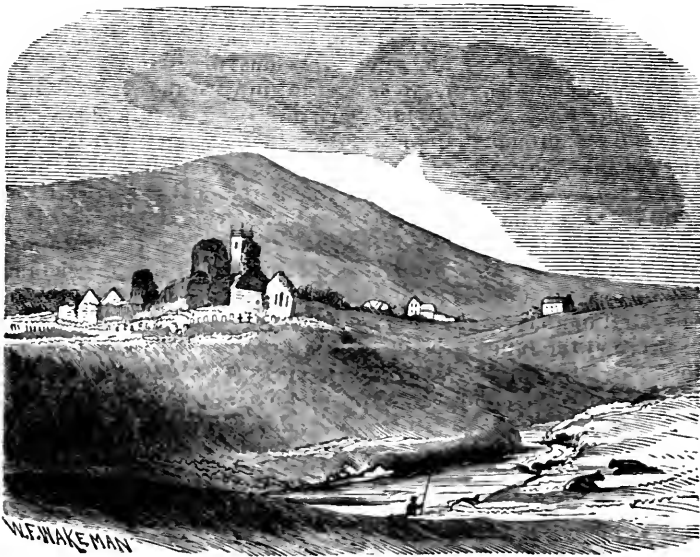
<sup>55</sup> Sir James Ware designates it "Aghacainidæ ad ripam Barroifl."—"De Scripturis Hiberniæ," lib. i., cap. iii., p. 22.

<sup>56</sup> The words Achad Cainyd are said to mean The Field of Kennedy.

<sup>57</sup> A copperplate engraving, from a drawing by Lieutenant Daniel Grose, Esq., A.D. 1792, of St. Mullin's Church Ruins, appears in Grose's "Antiquities of Ireland," vol. ii., pp. 9, 10.

<sup>58</sup> The houses were very probably con-

as St. Mullins, a large parish,<sup>59</sup> in the barony of Lower St. Mullins, and county of Carlow,<sup>60</sup> as also in the barony of Bantry, county of Wexford.<sup>61</sup> St. Moling built his monastery, between the aforesaid river and a small rivulet, on an elevated spot. He constructed for himself a small cell apart, but lower down on the bank of the river, in which he devoted himself wholly to prayer. One of the religious was wont to come to him at certain hours, however, and



Site of St. Mullin's, County of Carlow.

at intervals the man of God visited the brethren.<sup>62</sup> Here, too, according to a local tradition, he erected a mill,<sup>63</sup> and he is said to have been the first to introduce rye into Ireland, one hard summer, not having corn or meal to

structed of timber, being most convenient, as the county was all under forest at the time; this may account for there being no traces left of the splendid city which we are told was once there.

<sup>59</sup> It contains over 11,200 acres.

<sup>60</sup> This portion is shown, on the "Ordnance Survey Townland Maps for the County of Carlow," sheets 22, 23, 24, 25, 26. The townland itself is on sheets 24, 26, *ibid.*

<sup>61</sup> This portion is described, on the "Ordnance Survey Townland Maps for the County of Wexford," sheets 18, 23, 24.

<sup>62</sup> An old writer of his Life adds, that in this place, there is now a splendid city in honour of the most holy Moling, which, from his small cell, is called Teach-Moling, *i.e.*, "the House of Moling." See Mr. Patrick O'Leary's "Ancient Life of St. Molyng," p. 4

<sup>63</sup> Its site was on the declivity, at the east

side of the old ruins, and near the Protestant church, where probably a little clearing away of the masonry might bring some of the old walls to light.

<sup>64</sup> See the Legend related in Mr. Patrick O'Leary's "Ancient Life of St. Molyng," Appendix, p. 50.

<sup>65</sup> In September, 1885, the Rev. James Graves, A.B., pointed out the site of the ancient mill of St. Moling to Mr. Patrick O'Leary, and at the same time, the latter discovered the fragment of an old millstone, which it was supposed belonged to the mill. The stone was placed in a safe place—as was thought—to preserve it. At a subsequent time, when Mr. O'Leary visited the spot, some person unknown had rolled the stone down from the hill into the river. With the help of a friend, he had considerable difficulty in raising it again, and in placing it within the smallest of the old buildings there. According to the local tradition, St. Moling



distribute among the people.<sup>64</sup> For the mill, he is said to have dug a water-course with his own hands; and, even yet, these sites are known to persons residing in the locality.<sup>65</sup> According to an ancient legend,<sup>66</sup> the celebrated Gobban Saer built a Duirtheach or an Oratory of oak for St. Molyng.<sup>67</sup> The base of a round tower<sup>68</sup> was discovered here, some few years ago, by persons employed by the Board of Public Works, while repairing the ruins of the buildings.<sup>69</sup> The fact of its having been covered up by *debris* may have helped in preserving it.<sup>70</sup> St. Molyng had a curragh or boat on the river,<sup>71</sup> near the entrance to his small cell. A great concourse of strangers and of pilgrims flocked to hear the word of God, and many came from the other side of the river. Daily did the saint act as ferryman, in conveying these across, so that they might receive from him lessons of Divine wisdom. Here, he is said to have spent an eremitical life, in a hollow tree,<sup>72</sup> and fasting on herbs and water alone, for seven whole years.<sup>73</sup>

The holy man lived apart from others in the retirement of his small cell, after the manner of the early Irish ecclesiastics.<sup>74</sup> On one occasion, he wished to be visited by none, and he passed three days and three nights there fasting continuously. An attendant brother came to visit him on the third day. A great halo of glory then surrounded the saint, so that the brother's eyes were dazzled with the light, nor could he look on Molyng's face. This was owing to the external manifestations of the Holy Spirit, who had filled him with interior grace. When this was told to the other monks, they praised the mercies of God, and the miracle was soon spread abroad. Numbers of souls were then rescued from the sea of this world through his ministry, as the Apostle St. Peter formerly spread the nets of the Gospel to become a fisher of men.<sup>75</sup> Meantime, the Angel of the Lord was often sent to comfort and console St. Molyng. Reading on a certain day, before the entrance of his small cell on the shore of the river, the holy father Molyng heard from the opposite side strangers shouting, and in haste he went without delay to meet them, because he sailed for the sake of Christ. He forgot his book, which contained the Epistles written by the Apostles, on the strand where he was sitting. The tide of the sea had suddenly filled up the shore

ground corn gratuitously for the people at his mill, over 1,200 years ago.

<sup>66</sup> It has been noticed, by Dr. George Petrie, in the "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. ii., p. 348.

<sup>67</sup> According to the legend contained in the Irish Life in possession of Mr. Hardiman, when the artificer demanded the payment agreed on with Molyng for his labour, namely, the full of the Duirtheach of rye, the saint bade him turn its mouth up, and it should be so filled. This being agreed upon, "Gobban laid hold of it by both post and ridge, so that he turned the Duirtheach upside down, and not a plank of it started from its place, nor did a joint of any of the boards move from the other."—*Ibid.*

<sup>68</sup> The remains of a spiral staircase, which led from one of the monastic buildings to the entrance of this tower still exist; at the door of this stair-way, one of the iron hinges may still be seen, fast in the wall, where upwards of a thousand years ago, as conjectured, it was originally set.

<sup>69</sup> The accompanying illustration of the ruins and surrounding scene, drawn from an

original sketch of William F. Wakeman, taken on the spot, and afterwards transferred to the wood, has been engraved by Mrs. Millard.

<sup>70</sup> Reference is made to the existence of Round Towers in St. Molyng's time, in his Life as found in the Book of Leinster.

<sup>71</sup> A ferry-boat plies here at present, very probably at the identical place, and does a good trade on patron days, in conveying passengers and pilgrims from one side of the river to the other, but not for the love of God, as St. Molyng did.

<sup>72</sup> A similar account is given of St. Kevin, in his Life, at the 3rd of this month, in the present volume, Art. i.

<sup>73</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Junii xvii. De S. Molingo sive Dayrgello Episcopo Fernensi in Hibernia, p. 409, and n. (b), p. 410.

<sup>74</sup> See Very Rev. Michael Comerford's "Collections relating to the Diocese of Kildare and Leighlin," vol. iii., p. 308.

<sup>75</sup> See Mr. Patrick O'Leary's "Ancient Life of St. Molyng, p. 5, and Notes (h), p. 34.

<sup>76</sup> See the Bollandists' "Acta Sancto-

behind him, and it carried off the book of the saint. This floated from wave to wave for a long distance. However, when the saint returned with the pilgrims, his book was brought back to him. Not a single letter was destroyed, notwithstanding its immersion, but it was dry, by the will of God, as if it were in his own library.<sup>76</sup> The holy man on hearing this gave thanks to Christ with his disciples. That book remained in the monastery of St. Molyng to the time when his old Life had been written. Another day, when St. Molyng was alone, and near the shore, for some sudden cause he entered into the water and walked with dry feet, after the manner of St. Peter, the Apostle of our Lord Jesus Christ. The waters were to him as if he walked on dry land. There, a certain rustic, seeing him walking back on the waters to the shore, congratulated him much on such a miraculous and rare circumstance. The saint of God besought him, however, that he would not tell this occurrence to another, until after the death of the holy man had taken place. But he the more related that miracle to all persons,<sup>77</sup> and thus without St. Molyng's consent, his fame was promulgated. St. Molyng governed his monastery there for many years;<sup>78</sup> yet, the time is not exactly specified. However, we are told in his Acts, that the holy senior would not appoint another presbyter in his place, for he well knew, that he was destined to close his life at Teach Moulin.

## CHAPTER II.

ST. MOLYNG'S VISITS TO GLENDALOUGH—THIS HOLY MAN IS SAID TO HAVE SUCCEEDED ST. AIDAN AS BISHOP OF FERNS—ST. MOLYNG DIGS WITH HIS OWN HANDS A MILL-RACE—PILGRIMS VISIT THE PLACE—VARIOUS MIRACLES—ST. MOLYNG ARRESTS THE OSSORIANS AND THEIR PREY—HE EXTINGUISHES A FIRE AT FERNS—HIS FASTS.

OCCASIONALLY, he sojourned in Glendalough,<sup>1</sup> that city founded by St. Coemghen,<sup>2</sup> and on one occasion, some of its monks came to invite St. Molyng to become their guest. For some time, justly, piously, and prudently, St. Molyng ruled the See and parish of St. Coemgen, which were very extensive, together with his own city St. Mullins, and he practised many virtues while he presided over them.<sup>3</sup> There is a vivid tradition<sup>4</sup> in the neighbourhood of Clonmore, county of Carlow, that during the times when St. Molyng was Abbot and Bishop, he took a most lively interest in the welfare of its monastery, by visiting it repeatedly; while, on his frequent journeyings from Ferns and Ros-broc to Glendalough, he passed several days in the old monastery of his predecessor, Maidoc Ua Dunlaing. On a certain day, a woman offered a vessel full of milk to St. Molyng with his disciples, while on the road. The disciples of the saint wished to drink it greedily on the spot. St. Molyng then

rum," toms iii., Junii xvii. De S. Molyngo sive Dayrgello Episcopo Fernensi in Hibernia. Vita ex nostro MS. Salmanticensi, num. 8, p. 409.

<sup>77</sup> See Mr. Patrick O'Leary's "Ancient Life of St. Molyng," pp. 5, 6.

<sup>78</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 17, p. 249.

CHAPTER II.—<sup>1</sup> See Very Rev. Michael Comerford's "Collections relating to the Diocese of Kildare and Leighlin," vol. iii., p. 305.

<sup>2</sup> See his Life, in the present volume, at June 3rd, Art. i.

<sup>3</sup> "This appears to be an error arising from the fact, that there was another Daircell, a contemporary, who was bishop of Glendalough."—Rev. Thomas Olden, in "Dictionary of National Biography," edited by Leslie Stephen, vol. xiii., p. 380.

<sup>4</sup> Such is the information I have received from Mr. John M'Caul, 25 Patrick-street, Dublin. A native of Clonmore, and fully acquainted with local and general Irish history and traditions, he most obligingly supplied the writer with many valuable notices, for the present biography.

<sup>5</sup> See Mr. Patrick O'Leary's "Ancient

said: "If you, my sons, knew what sort of beverage that milk is, as I know, you would not be desirous to drink it; and, it shall soon appear to you what sort it is." Then, the saint of God blessed with the sign of the cross that vessel with the milk. Immediately, the vessel appeared full of clotted blood. The woman had mixed the milk with poison, in order that she might kill St. Molyng, with his disciples. For it displeased that woman, because St. Molyng inhabited there, and she acted thus on account of her friends. Wherefore, the disciples of the saint and all others who were present, on seeing the miracle, magnified the glory of Christ in his saints.<sup>5</sup>

In that city, formerly called Fearna, now Ferns, in the land of Hy-Kenselagh, and more anciently designated Fyrgailgan,<sup>6</sup> lived the holy founder St. Aidan, also denominated Odan, and called by the common people Moedoc or Moedog, pronounced Mogue. During his time, the most blessed Bishop Molyng sometimes visited that city, in which were his episcopal See and parish. The city of Fearna and Teach Molyng lay both within the territory of Hy-Kinnselagh; and formerly, Ferns is said to have had a precedence over the other churches of Leinster.<sup>7</sup> In the year 632, St. Moedoc departed this life, and his See was thus deprived of its great pastor. Then, the King of Leinster and its citizens, taking counsel with the chief men of the province,<sup>8</sup> according to the Life, sent a deputation to bring St. Molyng with them, whether he was willing or unwilling to succeed in that See.<sup>9</sup> We find it stated, that he complied with their wishes. Notwithstanding this assertion, we are not to suppose, that he was the second bishop or archbishop of Ferns; as others are named who preceded him,<sup>10</sup> and he is stated not to have been raised to that dignity until A.D. 691.<sup>11</sup> After having been abbot of Tegh Moling, his ancient Life states, that he succeeded St. Maidoc or Aidan, as Archbishop of Leinster.<sup>12</sup> In the See of Ferns, and in its city, he frequently preached the words of eternal life, but this must be referred to a period nearly at the close of the seventh century. He was styled Archbishop of Ferns, as the right of precedence which King Brandubh,<sup>13</sup> the son of Cathach, had obtained for that See still continued in force. However, St. Molyng very greatly loved Teach Molyng, and there he preferred to spend the greater part of his life.

As others were subject to himself, so would the holy father Molyng humble his own body, so that he might become subject to Christ. He dug the earth with a spade and other iron implements, and with his own hands, until he had made a channel<sup>14</sup> from a certain rivulet, through rough and high places,

Life of St. Molyng," pp. 6, 7.

<sup>6</sup> This name it bore to the time of Enna, who had vanquished the Northerns. He was afterwards called Kenselagh, because his face and whole body had been greatly besmeared with the blood of his enemies.

<sup>7</sup> See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 449.

<sup>8</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 22. Elsewhere, he is styled the Second Bishop of Ferns. See *ibid.*, cap. xiii., p. 88.

<sup>9</sup> Archbishop Ussher makes St. Molyng to have been the second prelate in the See of Ferns. See "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. DCLXX., p. 539.

<sup>10</sup> See Colgan's "Acta Sanctorum Hiberniæ," Januarii xxxi. Appendix ad Acta S. Maidoci, where he gives the succession as

follows: A.D. 652, Dachuanus or Mochuanus, Abbot of Ferns; A.D. 662, Tuenocus, Abbot of Ferns; A.D. 676, Moeldogarius, Bishop of Ferns; A.D. 690, Diratius, Bishop of Ferns; A.D. 696, Molingus, Bishop of Ferns, at cap. v., p. 223. The dates have reference to their death.

<sup>11</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., p. 132, and n. 170, pp. 134, 135.

<sup>12</sup> However, it does not appear, that he was the immediate successor of St. Mogue, as we find a Comanus Bishop over that See, who died A.D. 675; afterwards, followed Diratus, who died A.D. 692. See Sir James Ware, "De Præsulibus Lageniæ," p. 55.

<sup>13</sup> King Bran-dubh died A.D. 602, long before St. Maidoc of Ferns.

<sup>14</sup> The Jesuit Father Edmund Campion, in his "Historie of Ireland," thus accounts for

and drew the water to his own monastery, a distance of seven miles.<sup>15</sup> Nor did he permit any of his disciples to give him assistance in digging the earth. This labour he continued to pursue every day—Sundays and Festivals excepted—whether through storm or calm for eight years and several days. It is related, that the Subine Geilt,<sup>16</sup> who went mad at the battle of Moira, A.D. 634, afterwards went to Teach-Moling, where he was murdered by Mongan, the swine-herd of St. Moling. He was interred there, with great honour in the church itself, by the founder and patron.<sup>17</sup> An old story has it, that St. Molyng's herd had been found murdered, and the saint prophesied, that the murderer should meet his death by being killed, burned, and drowned. This was fulfilled that very same night, for the perpetrator of the deed secreted himself in a wood by the side of the Barrow. When night came on, he kindled a large fire at the butt of a tree, and climbed up among the branches for safety. There having fallen asleep, he fell down into the fire, from which he jumped into the river, where his body was swept away. This result fulfilled the saint's prophecy to the very letter. During the whole time that St. Moling's labour at the watercourse lasted, he shed many penitential tears, often casting his eyes towards Heaven, and praying. Although wearied with the sweat of his body, and suffering from thirst, especially during the trying heats of summer, still he never tasted that water, nor did he wash his face or body with it. When his labour drew to an end,<sup>18</sup> however, in the oblation of the Body and Blood of Christ, he consecrated that water. At this consecration,<sup>19</sup> many holy men had assembled and assisted, walking through it against the flood, so far as that place where the rivulet was separated from the river. The holy Bishop Molyng promised further, always on this earth, and afterwards in Heaven, to intercede for the sins of those, who should walk in the water that self-same way.<sup>20</sup> This practice he wished to be in the nature of a pilgrimage, to the end of the world.<sup>21</sup> He promised, moreover, to implore the clemency of God

the construction of this ravine: "Molingus, the successor of S. Madoc, being Bishop, tooke himselfe to voluntary labour, and with his owne hands, drived a running spring to his Mona-tery, enduring that travaile dayly, after prayer and study, eight yeares together."—Chap. XIII., p. 64. This work was originally written in 1571.

<sup>15</sup> A legend is related of a temptation by the devil, and presented to the holy man, while engaged at this work. This he successfully resisted, as related in the Bollandists' "Acta Sanctorum," tomus iii., Junii xvii. De S. Molingo sive Dayrgello, Episcopo Fernensi in Hibernia, Vita ex nostro MS. Salmanticensi, num. 3, p. 409.

<sup>16</sup> According to the Archivist Herr Mone, in the Monastery of St. Paul, Carinthia, an ancient Irish Poem was discovered, and in it mention is made of him.

<sup>17</sup> See Dr. O'Donovan's edition of the "Battle of Magh Rath," p. 236.

<sup>18</sup> The visitor, who walks along this old watercourse, as shown by the people, can well conceive the enormous labour it must have cost one man to undertake and execute.

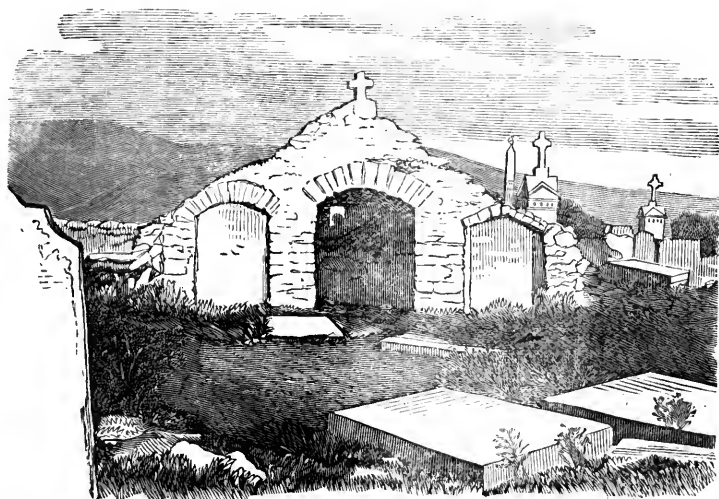
<sup>19</sup> It is stated, that the 25th of July—St. James' Day—is the anniversary festival of the consecration of the stream or mill-course, when completed by St. Molyng. St.


James' chapel corresponds with the remains of the little oratory at the head of the water-course.

<sup>20</sup> The mode of expression used by Friar Clyn in reference to A.D. 1348: "The Pilgrimage and wading of the water," accurately describes the formula still observed by pilgrims.

<sup>21</sup> This watercourse or millrace, constructed by St. Moling with his own hands, may still be distinctly traced. It commenced at the monastery where his ancient mill was situated, of which there are many traditions and legends still told by the old people; and passing through the upper part of where the old graveyard now is, it crossed the green at the north side of the moat, where it can be easily traced; and then continued its course to the left of Father Ferris's lane, which it crossed at a place known as the old pound. It then leads along the face of the hill in a very deep cutting and crossing the hill of Thomple-na-bo, at the lower side of the old limekiln, it continues on by the lower side of the Glynn road for about a mile, to where the water was taken in from the Glynn river. At this place are the remains of a small oratory, measuring interiorly about 18 feet by 10 feet, which tradition says was the "sluice-man's house," whose business it was to turn off the water, when not wanted at the mill, and to

for their souls, and that they might have rest with the just through the benignity of Christ. This rivulet became a place of very great pilgrimage in Ireland, because from that day forward, very numerous crowds of both sexes assembled from all parts and at all times to visit that rivulet. They walked on its shore, as was established by the ancients, and they washed themselves in that water. They hoped, that the filth of their sins, in the very washing of their bodies, by the grace of God, and through the solicitation of the most blessed Father Molyng, should be washed away. Many miracles and prodigies were performed there, through the mercy of God,<sup>22</sup> as stated in the ancient Life of St. Molyng.



 St. Mullin's Cemetery, County of Wexford.

In a small square enclosure of the graveyard at St. Mullins, there is a stone altar, which is arched overhead,<sup>23</sup> and where, according to tradition, Mass used to be celebrated, in the penal times; a scout posted on the top of the adjoining moat, which could be seen through a small aperture over the altar, protected the priest and his congregation against a surprise. The cemetery adjoining is much frequented for interments.<sup>24</sup> At St. Mullins, a great Dun or Tumuius<sup>25</sup> marks most probably, the last resting-place of some Irish war-

look after the weir, which was thrown across the river at this point. The old watercourse is something more than a mile in length, and not seven miles, as stated in his Life; and the seven had reference to the number of years he was engaged upon it.

<sup>22</sup> See Very Rev. Michael Comerford's "Collections relating to the Diocese of Kildare and Leighlin," vol. iii., pp. 308, 309.

<sup>23</sup> The accompanying illustration has been drawn on the wood, by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>24</sup> An old custom is preserved here, at funerals, as in many other old burial places,

of carrying the dead around the graveyard. This is said to be of Pagan or Druidical origin, as representing the course of the sun round the earth, which it is thought was the belief of the Sun-worshippers. According to some, the round tower representing the earth was made the centre of the sacred circle, and the dead was buried to face the east, thus meeting the rising sun; just as Christians are now, because we are told, that the Sovereign Judge will come with the rising sun; and our spiritual rulers are placed with face to the west, for they will have to stand facing their people, to give an account of their stewardship.

rior or chieftain of pagan antiquity. From this moat, a fine view may be obtained and embracing the old monastic ruins, the River Barrow flowing majestically on to the sea, with its elevated and richly wooded banks. It is joined at this spot by an humble tributary. This rivulet passes through a deep ravine, from the village of Glyn to St. Mullins. This is only the distance of one mile, and it presents many points of attraction to lovers of the picturesque.<sup>26</sup> Wishing to build an edifice for the honour of God in his own monastery, a skilful builder was employed by the holy Abbot, and he began to do the work, which was ordered. That builder went on a certain day, together with his workmen, into a wood to cut timber for the use of that edifice. Hacking during the whole day a very large oak, about evening that tree fell precipitately, and contrary to their will, into the ditches and the dense wood of a very rough valley. The tradesmen could by no means split it there, or take it thence. Seeing this failure, after much and useless labour, the workers returned sad to their home. However, St. Molyng cried out: "Be of good cheer, for this has been effected by the will of God." Afterwards, the blessed man poured forth a prayer to the Lord, that he would assist and comfort his workmen. Whereupon, the good God, on account of the prayer of his servant, caused that log to be removed from its place in the River Berba.<sup>27</sup> When it had come in, the tide carried that tree to its proper place. In the morning, St. Molyng said to his workmen: "Go and divide your log, which has been brought to the port of our monastery, owing to the flood-tide and through Divine agency." They and others ran thither, and immediately on witnessing that miracle, they blessed God and their saint.<sup>28</sup>

The holy bishop entertained a great love for and a most respectful homage towards the Most Blessed Trinity, as a result of his deep religious feeling. The following is an instance furnished. At one time, he had employed a famous builder, who addressed his workmen at the early dawn of day: "Let us begin our work, in the name of the Father and of the Son." He omitted the name of the Holy Ghost. St. Molyng who was present replied: "To-day you shall not begin, but whet your iron implements during this day." Next morning, the same builder said to his workmen, and in like manner: "In the name of the Father and of the Son, let us rise and begin." The Bishop again interposed: "Bathe to-day, and refresh your bodies." On the third day, the builder said: "Rise speedily, as for these two days we have been sufficiently refreshed, and let us work in the name of the Father and of the Son." On hearing this, St. Molyng interfered in a similar manner. And so it was done for a considerable time, while the saint gave the labourers diet and wages, as if they worked. They all wondered,

<sup>25</sup> "On the top of the moat may be seen the foundations of a building, probably a fort or breastwork constructed by the Danes while in possession of St. Mullins; they usually took advantage of those old pagan monuments when waging war against the native Irish, and in this place could, by turning the water of St. Molyng's mill-race into the surrounding trench, have made it a formidable fortress, at a time when the arrow and celt or spear were the only known implements of warfare."—"Ancient Life of St. Molyng," by Patrick O'Leary, pp. 8, 9, and Notes (g), pp. 33, 34 (*l*), p. 37; also, Appendix, pp. 48, 49, 50, 52.

<sup>26</sup> See Very Rev. Michael Comerford's "Collections relating to the Diocese of

Kildare and Leighlin," vol. iii., pp. 314, 315.

<sup>27</sup> The Latin is "lignum." Allusion is here made, probably, to the "great yew tree of Lethglen, known as the *Eo Rossa*, which fell, and St. Molaise divided it among the saints of Ireland, and St. Molyng having claimed his share sent for the famous artist Goban to construct an oratory for him of the wood."—Leslie Stephen's "Dictionary of National Biography," vol. xiii., p. 380.

<sup>28</sup> It is said, parts of that timber were in the house of God, when the author of St. Molyng's ancient Life had been written. It is probable, the tree was oak, which lasts for centuries in a dry place, and time appears to have hardly any effect on Irish bog-oak.

not knowing the cause for their idleness ; but, the saint was unwilling to disclose to them the reason, until the builder should make mention of the Holy Ghost. By divine grace, he was at last inspired, and on a certain morning he said : " In the name of the Father, and of the Son, and of the Holy Ghost, let us begin on this good day our work." The holy bishop on hearing this said with a cheerful countenance : " To-day, you ought to begin, because on this day, the grace of the Holy Trinity, the Father, and the Son, and the Holy Ghost, has appeared to you." Then, knowing that the holy father Molyng had hindered the builder, because their master did not say on every day, *of the Holy Ghost*, together with the mention of the Father and of the Son, all glorified the bishop, because he would labour only in the name of the Most Holy Trinity.

At a certain time, the pious senior Molyng had assembled several persons to remove a great rock from its place. This was an obstruction on a certain highway. Wishing to displace that stone, but being in no manner able, the Lagenian King, who was named Desgabur, came to that spot one day. The holy bishop Molyng applied to him, that with his army he would try to remove the stone from that road. Willingly the king and his army prepared for the work ; and, all began with the greatest labour and sweat to effect removal of that stone.<sup>29</sup> Their efforts, however, were unavailing. Having declined to continue the work with human assistance, St. Molyng entreated the Almighty that the barrier might be removed. On that very night, it was found, that through Divine aid, it had been fixed in the very place desired by St. Molyng. That king and all others, who knew and heard of this extraordinary miracle, effected through the holy man's prayers, gave praises to God. On a certain occasion, also, a great stone had been carried to St. Molyng by many persons ; but, when near his monastery, it fell on the ground off the waggon, and it broke into two parts. The bishop had desired to make a dial of that stone. The carriers and craftsmen greatly lamented such an occurrence. However, going towards the broken stone, St. Molyng marked it with a sign of the cross. Owing to a prayer, which he offered, on the morrow that stone was found to be joined together, as if it had never been broken.<sup>30</sup> It was converted into a dial, and for a long time subsequent, the mark of that breakage was visible.<sup>31</sup> Those who had before grieved at the accident, then rejoiced exceedingly.

One day, while Molyng sat on the bank of the river, before his monastery, a certain woman approached him. The wretched mother bore a son lying dead on her bosom. She entreated the man of God with earnest prayer, and in tears, that he would resuscitate her only son, who was very young, from death. The man of God, mistrustful of his own merits, said to her : " It is not my province, woman, but bury him, and pray to God for yourself and for him." The saint of God was unwilling, that the fame of raising the dead should be spread abroad. Seeing that St. Molyng was hesitating to resuscitate her son, that woman cast the cold corpse from her arms, and it fell on the saint's bosom. Being greatly astonished, he immediately threw the corpse into the river. The holy man afterwards touching that boy, he was resuscitated instantly through the power of God. He began to swim skilfully, of which art he was ignorant before, and he went straight to St. Molyng. The holy bishop, seeing him alive and swimming, took him up cheerfully out of the water. Then, the saint

<sup>29</sup> In the Legend of our saint's Life, as published in the Bollandists' " *Acta Sanctorum*," this action is attributed to the Ossorian army. See tomus iii., Junii xvii. De S. Mologino sive Dayrgello, Episcopo Fernensi in Hibernia, num. 2, p. 409.

<sup>30</sup> See the Marquis of Bute's " *Acta Sanc-*

*torum Hiberniæ*," ex Codice Salmanticensi, &c. Opera Caroli de Smedt et Josephi de Backer, e soc. Jesu, *Acta Sancti Mologino*, num. 2, col. 820.

<sup>31</sup> The writer of the old Life of St. Molyng, in the *Liber Kilkennensis*, relates, it was to be seen in his time.

returned that boy to his mother, giving thanks to Christ. She who had come in the greatest grief, when carrying the dead corpse, returned home very joyful with her son revived. Walking with her on their way home, she magnified God and the merits of his saint. Another boy, and a paralytic, who was leprous, blind, dumb, and lame, with his parents hardly able to feed him, was brought to St. Molyng, that he might be cured in the name of Christ. This he undertook to do.<sup>32</sup> Then, St. Molyng warmed a caldron full of water, while the other brethren were engaged at other occupations. The man of God, seeing the boy's wretchedness, took him and put him into the water, and immediately he was healed from all his infirmities. Being restored, he gave thanks to God. He then returned to his own people.

During the time of St. Moling, the people of Ossory, who lived in the western tract of Leinster, and on the borders of Munster, owed allegiance to the King of Leinster. However, owing to some unexplained cause, they rebelled against his authority. Accordingly, the King of the Lagenians marched to attack them with an army, and he devastated the country of Ossory.<sup>33</sup> He brought from it great plunder, with preys of herds and flocks. Whereupon, greatly commiserating the people who had been plundered, his sense of justice and of compassion having been greatly excited, St. Molyng went forth from his place to meet the Lagenians. Praying and looking up to Heaven, he stood opposed to the cattle. The army could neither urge the animals forward by cries nor by lashes, so long as he remained there, and the Leinster people all believed, that Heaven was not on their side. Accordingly, they resolved to deliver all their preys and plunder to St. Molyng. These he afterwards returned to the Ossorians. However, as a reward for their ready compliance, he blessed the Lagenians, and he assured them, that the Ossorians should soon become subject to them. This prediction came to pass. According to a local tradition,<sup>35</sup> the foregoing occurrences happened at a place, where, to commemorate the event, St. Molyng afterward built a little church or oratory, called Thomple-na-bo, or the Church of the Cows. There,<sup>36</sup> as it

<sup>32</sup> See the Bollandists' "Acta Sanctorum," tomos iii., Junii xvii. De S. Mologio sive Dayrgello, Episcopo Fernensi in Hibernia, Vita ex nostro MS. Salmanticensi, num. 5, p. 409.

<sup>33</sup> At the year 688, in the "Annals of Clonmacnoise," there is an account of a battle between the Leinstermen and those of Ossory. In the "Annals of the Four Masters," it is placed at A.D. 690. See Dr. O'Donovan's Edition, vol. i., pp. 294, 295. In the "Annals of Ulster," it is noticed, at A.D. 692. We cannot assume, however, that this was the strife to which reference is made.

<sup>34</sup> See Mr. Patrick O'Leary's "Ancient Life of St. Molyng," pp. 10 to 15.

<sup>35</sup> According to Mr. Patrick O'Leary, this is still quaintly told by the old people, and it refers to the event as given in the Life of our saint: "The king's arm had collected all the cattle of the whole country and were driving them down to St. Mullins to 'cant' them on the green for the tax, and at that time 'they wouldn't lave a man a penn'orth,' but they'd take; when a poor widow woman, whose only cow had been taken, came to St. Moling and implored him to get her cow for her, as she had no other support in the wide world. He sent her away, telling her to pray and

trust in God, and going out from his monastery, he met the cattle coming near the top of the hill of Thomple-na-bo, and making the sign of the cross at the place, the cattle all commenced 'gadding,' so that all the king's army couldn't get any good of them; and the poor widow woman, seeing the miracle that was performed, ran down to St. Moling, and said she '*hain bouling annuith*' (i.e., the day is with us). And the king's army had to leave all the cattle there to the saint, who got the cow for the poor widow, and returned the rest to their rightful owners. And St. Moling built a little church or oratory, on the spot where the cattle stopped, and it was called 'Thomple-na-bo,' or the 'Church of the Cows.' The ruins of this can be still traced, by the side of the road near the top of the big hill, and at your right hand side going to Graig. The townland on which it stood takes its name from it, and the steep hill is called the hill of Thomple-na-bo." See "Ancient Life of St. Molyng," Note (g), pp. 41, 42.

<sup>36</sup> In former times, funerals on the way to St. Mullins used to stop here while a prayer would be offered up for the soul of the deceased, and unbaptized infants were buried at this place. See *ibid.*



should seem, the cattle were released. At one time, while St. Molyng was at Fearná, a fire chanced to break out in a house, that had been firmly closed. It so happened, that its occupants had gone abroad, and they incautiously left fire in the house during their absence. Their neighbours wished to enter into the house, to extinguish the fire; but, they could not by any means. Then, a clamour and great tumult arising, the people of the city came and began to break open the house. At that time, the smoke and the flame began to come out through the openings; the neighbours in the circuit adjoining that house began to remove their effects, having despaired of saving their own houses. Hearing of this danger, St. Molyng went thither, and without showing any fear, he approached to the door of that house, which had been closed on the inside. Placing his hand against the fastenings, the door was instantly opened, and he went inside. A great volume of smoke, mixed with flames, then came out through the door, and permitted no one to approach any nearer. The people began to weep and to cry aloud, not on account of the fire, but thinking that their holy bishop must have been consumed, on the inside, while they were in no manner able to relieve him. Being protected by the grace of the Holy Spirit from the smoke and the flames—as formerly the holy children in the furnace—the venerable senior remained uninjured.<sup>37</sup> Immediately praying, and making the holy sign on the house, however, the fire was totally extinguished through the goodness of God. A great part of the house had been burned during this conflagration. When the smoke and flames vanished, many persons entered into the house. Seeing the fire extinguished and the saint safe and untouched by the fire, they set up a shout of rejoicing, and in praise of God. Being grateful for this merciful interposition, they glorified Christ and his holy servant. Then all returned to their homes.

Unless on Sundays and chief Festivals, St. Molyng fasted daily until sunset; but when guests or pilgrims came to him, he relaxed such observance.<sup>38</sup> In imitation of Christ with his disciples, the holy Bishop was in the habit of waiting for those strangers, that they might eat together with himself.

### CHAPTER III.

ST. MOLYNG'S VISION AFTER ST. FECHIN'S DEATH—THE BORUMHA-LAIGHEAN OR LEINSTER TRIBUTE—ST. MOLYNG PROCURES ITS REMISSION—HE OBTAINS THE RELEASE OF A CAPTIVE—LEGENDARY ACCOUNTS OF THE HOLY ABBOT—HIS PROPHECIES—HIS KINDLINESS TOWARDS IRRATIONAL ANIMALS—PUNISHMENT OF PRIDE AND REWARD OF HUMILITY.

It is greatly to be regretted, that so many false traditions have crept into the various stupid bardic and prosaic inventions—so remote from true romantic fancies—regarding the present holy Abbot and Bishop. Thus, an Ossory legend—of no authenticity however—makes St. Ciaran a contemporary of St. Molyng, which is not very likely, as St. Ciaran must have been deceased more than one hundred years before St. Molyng was born.<sup>1</sup> Having persevered in prayer for

<sup>37</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Junii xvii. De S. Molyngo sive Dayrgello, Episcopo Fernensi in Hibernia. Vita ex nostro MS. Salmanticensi, num. 2, p. 409.

<sup>38</sup> See Mr. Patrick O'Leary's "Ancient Life of St. Molyng," pp. 15 to 17.

CHAPTER III.—<sup>1</sup> In Father John Francis Shearman's "Loca Patriciana," we read, that St. Ciaran and St. Molyng had a dispute about the fishery of the Rivers Barrow and Nore; they met at a place now called Tignarinka, near the junction of these waters; the saint of Ossory, they say, outwitted St.

a long time, on one occasion, St. Moling had a remarkable vision, after the death of St. Fechin,<sup>2</sup> Abbot of Fore, in 664,<sup>3</sup> as has been already related in the Life of that holy man. The true date, for St. Moling having been raised to the episcopacy over Ferns, has been assigned to A.D. 691.<sup>4</sup>

An oppressive tribute, known as the Borumha-Laighean or "Leinster Tribute," had been imposed by Tuathal, King of Ireland, A.D. 106, in punishment for the crime of Eochaidh Aincheann, who was then King of Leinster. The latter had perfidiously espoused—but in succession—two of the monarch's daughters.<sup>5</sup> The monarch Tuathal, having ascertained the injury and insult inflicted by that fraud upon his two daughters, as their untimely death followed the discovery, he forthwith raised a powerful force, and marched into Leinster. Tuathal then burned and ravaged the whole province. He likewise compelled the king and his people, to bind themselves and their descendants for ever, to the payment of a triennial tribute, which was to be levied for the monarch of Erin.<sup>6</sup> This was distinguished as the Borumha, meaning the assessment of cattle.<sup>7</sup> For five hundred years, the levying of this degrading and oppressive tribute was the cause of periodical sanguinary conflicts. These continued from Tuathal's time down to the reign of Finnachta Fleadhach,<sup>8</sup> or *the Festive*, who lived contemporaneously with St. Moling. After the death of Aid Mac Ainmire, the tribute was still exacted by successive kings from Colman Rimidh, A.D. 595, down to the time of Blathmic Sechnasach, A.D. 665.<sup>9</sup> The latter did not get the Borumha, till he assembled the men of the North of Ireland.<sup>10</sup> Thus matters went on until the time of Finnachta Fleadhach, in whose reign this vexatious tribute was remitted; through—if we are to credit the bardic story—under circumstances not exactly creditable to any of the parties concerned. This Finnachta "bore away the Tribute twice without opposition," but on the third occasion of his coming to exact it, the Leinstermen rose up against him. Great preparations were made on both sides, and the Leinstermen were naturally anxious to have the powerful

Moling; as St. Ciaran got the salmon in his river the Nore, and the shads betook themselves to the Barrow. It is needless to state, that this story has been coined to account for the abundance of good and rich salmon for which the Nore is noted; while the Barrow does not possess the reputation of being a river favourable to the culture of the salmon. See No. vi., p. 94, n. 3.

<sup>2</sup> See his Life, at the 20th of January, in the First Volume of this work, Art. ii., chap. iii.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Secunda Vita S. Fechini, cap. l., p. 139.

<sup>4</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. xiii., p. 132, and n. 170, pp. 134, 135.

<sup>5</sup> Eochaidh Ainchean married first Dairiné, whom he afterwards confined in a prison, and pretending that she had died, he next asked for and obtained her sister in marriage. Dairiné escaped from the prison, in which she had been immured, and made her appearance before her faithless husband and his new wife. Seeing her sister, whom she had thought to be dead, still living, owing to the shock, the latter espoused sister fell dead on the spot. The injured wife soon

after died of a broken heart.

<sup>6</sup> This tribute was to consist of 5,000 ounces of silver, 5,000 cloaks, 5,000 fat cows, 5,000 fat hogs, 5,000 fat wethers, and 5,000 large vessels of brass and bronze. It was known as the Boromean Tribute. It is said to have been so named, owing to the great number of cows paid through it—*bo* being Irish for cow; but, as the proportion was equal on all the other items enumerated, we may attribute to bardic exaggeration much that has been stated, in reference to this subject.

<sup>7</sup> In mediæval Latin Tracts, we find the word *Bovaticum*, or "cattle tribute," sometimes alluded to.

<sup>8</sup> He began to reign, in the year 673.

<sup>9</sup> The History of the Borumha Tribute is to be found, in the "Book of Leinster," sometimes called the Book of Glendalough, edited by Robert Atkinson, M.A., LL.D. It extends from p. 294 to p. 308, but here the Manuscript breaks off abruptly, and the remainder of the tale is lost.

<sup>10</sup> The "Book of Leinster," professing to give an account of these particulars, relates that he sang this lay invoking their advice and help: *Deaid duin bar comairle, &c.*—See p. 304, *b. 2.*

<sup>11</sup> His death is placed in the "Annals

aid of St. Moling. They requested him to assist at an assembly, which appears to have been convoked for the purposes of deliberation. This is said to have been held, under the presidency of Bran Ua Faelain, King of Leinster.<sup>11</sup> St. Moling willingly accepted that invitation, and on arriving at the place of assembly, he received a joyous welcome, and he was seated at the king's side.<sup>12</sup> After some consultation, it was determined, that St. Moling should become their delegate, and he accepted the commission<sup>13</sup> entrusted to his management. Then, King Bran requested him to arise, and to proceed northwards on his mission,<sup>14</sup> taking with him the poet Tollcend, who was to go with him to the house of King Finnachta.<sup>15</sup> St. Moling recited a hymn of praise.<sup>16</sup> Companions were selected, and accordingly they set out for the house of Cobthach Mac Colman, and in it they were entertained. It should seem, that the Lagenians had resolved to avail of St. Moling's influence to represent the hardships of their case to the King of Temoria, the Ui Niall. Accordingly, deputies<sup>17</sup> accompanied them to Onach Tailtlean,<sup>18</sup> where a royal fair had then been assembled. The king, with his princes and chiefs, was there enjoying the annual sports. Knowing the cause for the arrival of St. Molyng and his companions, the Hy-Neill were not in a mood to remove their tribute.<sup>19</sup> The princes and chiefs of the Hy-Neill did not give due honour to St. Molyng, nor would they in any manner remit the debt. But, the king did not give an unfavourable answer to the holy prelate. The Omnipotent Lord, wishing to honour his own bishop, caused heavy rain, mixed with hail, to fall upon his enemies, and did not suffer them to enjoy the sports. This greatly disconcerted them. However, in the place where St. Molyng was, the rain did not descend. Seeing this miracle, they requested St. Molyng

of the Four Masters," at A.D. 690. See Dr. O'Donovan's edition, vol. i., pp. 294, 295.

<sup>12</sup> Then spake King Bran: "What counsel shall we adopt? shall we make war with Cond's Half? Or shall we go and seek the remission of the Borumha in reliance on the intercession of the saints? and if it is to be their intercession, whom of the saints of Leinster shall we send to seek the remission?" This speech of Bran's is then put in the form of a poem, in which Bran asks this question of Tuathal Mac Ailella, and Tuathal replies, that St. Moling is, of course, the most fitting person. Then follows a series of far-fetched eulogistic comparisons relating to the saints. It begins: "Turchan duin a Thuathail," &c. See p. 305, *b.* 3.

<sup>13</sup> Then, it is related, he made the following song, telling of the saints who were ready to go with him on his mission: "In-mair triar a Christ grind gluair," &c. See p. 305, *a.* 35. Two stanzas of this poem are given in the Martyrology of Donegal, at May 3rd and at October 8th.

<sup>14</sup> King Bran recounted to him the rewards he would bestow on the saint, "a hood of satin shall be thine," &c., "Erig a Molling," &c. See p. 305, *b.* 46.

<sup>15</sup> In the house of King Finnachta, it was intended to be Tollcend's function, to recite the Song of Praise made by Moling.

<sup>16</sup> While Molyng was preparing for his difficult task, he recited a hymn invoking

aid, in the name of the Trinity: "In the Name of the Manhood and the Godhead of Christ, in the name of the Archangels who are with him in Heaven, and of the twelve chief Apostles who are around his bright face." "In annum na Trinóité," &c. See p. 306, *a.* 20.

<sup>17</sup> In the "Martyrology of Donegal," at St. Cuan's festival, October 15th, occurs this entry: St. Moling in the work called "Borumha," mentions the following as having gone with him, to seek a remission from the *Borumha* from Finnachta, King of Erin:—

"Dear the three who met the difficulty,  
Who went with me for my welfare,  
Dubhtach, Dubhan, who concealed  
sorrow,  
And Cuan of Clonmore."

O'Clery adds, in a note: I think the Cluainmore of which he speaks, is Cluain-mor Maedhog in Leinster. In another work, it is stated, that Forannan Bishop of Kildare, and Colman of the Ossorians also accompanied St. Moling, on his visit to King Finnachta's court.

<sup>18</sup> Now known as Teltown, in the county of Meath.

<sup>19</sup> This word, Borumha, means the Tribute of Oxen. See O'Donovan's "Fragments of Annals," pp. 77, 89.

<sup>20</sup> It is said, about the year 680. In the

to drive away, in the name of the Lord, the rain from them, that they might exercise themselves in the sports. They promised also to satisfy the saint, after the sports had concluded. Believing them to be in earnest, St. Molyng prayed to the Lord, and then blessing the heavens, the rain ceased instantly, and the sun appeared bright. Then, they exercised their sports pleasantly and exhibited diverse species of athletic exercises. But after the sports, they would not fulfil their promises, nor would they remit that tribute for St. Molyng. One chief fought most fiercely before all the others against St. Molyng. He was at a distance, but he stood before the face of the holy bishop. Seeing his fierceness, the holy senior made the sign of the cross on his breast. Instantly, he became pacified with St. Molyng. He began to entreat others, who were there to take part with the bishop, while he urged, that they should do the will of St. Molyng, by forgiving the Cow Tribute. Other parties were still in opposition, and St. Molyng said to the king: "Grant me at least, O king, until *luan*." The king thought he meant until the following Monday, and granted his request, according to the old Life of St. Molyng. However, the word was equivocal; but, from that day forward,<sup>20</sup> the tribute was abolished, and, according to the legend,<sup>21</sup> it was never more paid.<sup>22</sup> If we adopt that account, contained in the ancient historical Tale, called Borumha-Laighean,<sup>23</sup> this saint, owing to his able and persevering advocacy, obtained the remission of the Borumhan taxation, in favour of the Leinster people.<sup>24</sup> According to the legend, Molyng obtained the remission of this tax, by a singular use of the Irish word *luan*, which means Monday, and also the Day of Judgment. In his covenant with the monarch, he desired in reality to abolish this tribute, not until Monday, as the king understood, but until the Day of Judgment, as the saint intended.<sup>25</sup>

This remission of that tax is stated to have occurred, in 693;<sup>26</sup> but, it may be referred probably to an earlier date. When Molyng had obtained from the King of the Hy-Niall, that the Boromha tribute should be remitted, and while the saint was returning to his cell, accompanied by his companions, then repenting of his concession, that monarch sent an armed force in pursuit of Molyng to slay him, and those who were with him. It is stated, that the magicians had gone to the king, and had asked, if anything new was effected in the council. When informed about what had occurred, they advised him to bring back Molyng as a captive, and to rescind the engagement entered into with him. Otherwise, they said, Finnachta should never exact that tribute, nor any other person for him, as Molyng had intended it should cease. The holy senior, knowing the impending danger, bade his own people, to proceed on their way with greater speed, praying to the Lord. He then began a sacred poem, in which

eleventh year of Finnachta's reign, at A.D. 684, the Four Masters record a frost, so great that all the lakes and rivers of Ireland were frozen over, while the sea between Ireland and Scotland was so frozen, that there was a communication between them over the ice.

<sup>21</sup> Perhaps from this very statement, we might be able to infer its very extreme antiquity, as left in writing.

<sup>22</sup> St. Molyng, however, lived to see the tribute levied once more by the monarch Hugh Mac Ainmireach, against whom he raised his voice and his "bachall," or "crozier," as stated. At the head of the men of Leinster, he compelled that monarch to leave the country in complete discomfiture.

<sup>23</sup> There is a copy of this tract, in the Book of Lecan, Royal Irish Academy's Library, and another in the Library of Trinity College, Dublin, Manuscript classed H. 2, 18.

<sup>24</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (x), pp. 298, 299.

<sup>25</sup> "It is to be suspected," writes Dr. O'Donovan, "that the equivocation had had its origin in the fanciful brain of the author of the tract, who displays his own, not the saint's morality in the many strange incidents with which he embellishes the simple events of history."

<sup>26</sup> See Roderick O'Flaherty's "Ogygia," pars. iii., cap. lvi., p. 305.

<sup>27</sup> He implored Brigit first, and he said:

he named many saints, praying to them, and singing their praises, commencing with virginity, and ending in like manner with a virgin. First, he named the most blessed Virgin Brigid, and at the end, he celebrated Mary, the Mother of God.<sup>27</sup> When the saint had finished his canticle, he and his people were nearly overtaken by his pursuers. While the companions of Molyng were almost in despair of escaping in safety, he confided in Christ. A bright cloud, sent by God from heaven, had now descended between the saint and his pursuers, so that they could no longer see nor pursue the pious servant of God.<sup>28</sup> It is a very remarkable circumstance, that the substance of the foregoing account still survives in a tradition, among the people of St. Mullins.<sup>29</sup> Thus the holy prelate Molyng together with his people safely escaped from the country of the Hy-Neill. That sacred canticle of St. Molyng is always held in honour throughout Ireland, and men of goodwill, when undertaking a journey, sing it, and through the favour of St. Molyng, and the rest of the saints whose memory is celebrated in it, the Omnipotent God sets them free from divers dangers. But, the aforesaid King Fianachta, wishing still to exact his tribute, was afterwards beheaded by the Lagenians. At that hour when he was slain, the most blessed Molyng, being in his own monastery, and seeing with prophetic spirit what had occurred, said to his disciples: "At this moment, brethren, Fianachta, the glorious King of Temoria, is beheaded. He shall receive the recompense for that very great tribute, which he conceded to us; but, wicked and designing men seduced him afterwards." There are so many chronological inaccuracies and inherent absurdities of statement regarding the Borumha-Laighean, that we must largely discount several of the foregoing and succeeding incidents of narrative. Again, it is said, that in the fifteenth year from that in which Finnachta had forgiven the Borumha, Adamnan sent a cleric of his people to Finnachta, that he might come to converse with him, but he found it difficult to obtain an interview. At last, Adamnan was admitted to his presence, and he is stated to have bitterly reproached the monarch for allowing himself to be outwitted by

"O Bright, bless our path," &c. See vol. viii., of the O'Longan Manuscripts in the Royal Irish Academy, which contains a story of St. Molyng, at p. 121.

<sup>27</sup> According to that ancient Life of St. Molyng, preserved in the Liber Kilkennensis, Marsh's Library, Dublin.

<sup>28</sup> According to Mr. Patrick O'Leary, the following story is told in the neighbourhood: "After the saint had stopped the cattle for the people, on the hill of Thomple-na-bo, as mentioned in his Life, he went to the King of Ireland 'who was living in Dublin,' to ask him to forgive the tax, and while he was speaking to the king, one of the courtiers 'had his ear cocked,' all the time, listening to the debate between the king and the saint; and when the saint was gone, he up an' asked the king, did he know what he was after promising 'that little grey-headed ould man?' 'Begor I'm not rightly sure,' says the king, 'for he had such quare ould Irish I could hardly understand him,' says he; 'you see 'twas something like broken English,' said my informant. 'Well,' says the courtier, 'you're after promising him not to ask the tax until the day after the day of judgment.'" When the king heard this,

he ordered the trumpets to be sounded, and his army sent in full "pursuit" after the saint to kill him. When the saint, who had not proceeded very far, on his way home, heard all the noise and "jingling" of the army behind him, he turned the Liffey between himself and his pursuers—as can be seen to this day, according to my informant—and so made his escape. See "Ancient Life of St. Molyng," Notes (s), pp. 43, 44.

<sup>29</sup> The Berbha means the River Barrow, which was near Molyng's church.

<sup>31</sup> Allusion is made to Breasal Brec, King of Leinster in the pagan times.

<sup>32</sup> The Douglas stream, in the Queen's County, that falls into the Barrow.

<sup>33</sup> Finnachta had committed a great sin in the estimation of Adamnan, against the race of Tuathail, by forgiving the "Borumha Tribute" to gain heaven for himself, or by allowing himself to be outwitted by St. Molyng. To remit the Borumha, in order to gain Heaven for himself, was doubtless to deprive the race of Tuathail Teachmar of a great revenue for a selfish purpose. But, to allow himself to be outwitted by St. Molyng was scarcely a sin on the part of the king, for it appears that Finnachta had no notion of re-

Moling, and for having remitted the tribute. However, he ended by pronouncing a high eulogy on the merits of St. Moling, and by praying for him in this fashion :—

“ I ask a petition from God, that death or danger may not overtake me ;  
That Moling may this day escape, may he not perish by point or edge  
(of weapon).

Mac Faillen from beyond the sea, shall not be driven over the sea.  
He knows the secrets of the Son of God, the Son of God knows his  
secrets.

Thrice fifty psalms each day he sings to God ;  
Thrice fifty paupers—worthy deed—he feeds each night ;  
The virtuous productive tree—the Seer with the visions,  
The foreign ship which has found welcome.

The wave of Berbha <sup>30</sup> of the ship of Breasal,<sup>31</sup>

The golden treasure from the centre—the golden board over the  
tribes—

The salmon of the brown Dubhghlaise <sup>32</sup> the wave sound, the wave  
against the cliff.”

After this, Finnachta placed his head on the bosom of Adamnan, and he did penance in his presence, and Adamnan forgave him <sup>33</sup> for the remission of the Borumha.<sup>34</sup> Another miracle, which Christ worked through St. Molyng, when he was with the aforesaid King of Temoria, is also related. A certain man, charged with a grievous crime, was bound in chains, and the prisoner was left in his camp, near the king, to be punished with death. That man requested his keepers to go with him to St. Molyng. But, having gone with him, the captive prostrated himself at the feet of St. Molyng adjuring him, in the name of Christ, that he would beseech the king for his pardon. Forthwith, St. Molyng went to the monarch <sup>35</sup> to entreat for his liberty. The king and his council had resolved, that the captive should be executed, on the very next day. However, the holy bishop replied : “ Trust in Christ, brother, for on this very night, your chains shall be loosed by Christ ; you shall come to me a freedman ; you shall safely escape ; and you shall afterwards amend your life.” This prediction was exactly fulfilled. On that very night, his chains were unbound, in a miraculous manner, and the liberated captive went to St. Molyng. This holy servant of God gave him leave to escape, and he returned fervent thanks to the Almighty.

The present remains of St. Moling's Monastery consist of four ruined churches or houses, with a small cell, erected at the east side of the monastery, said to have been St. James' chapel.<sup>36</sup> Opposite to this, there is an ancient cross, which was broken ; but lately, the portions have been reunited,<sup>37</sup>

mitting the “ Borumha ” at all.

<sup>34</sup> The tribute was, however, revived and again levied by Brian, the son of Cinneldigh, at the beginning of the eleventh century, as a punishment for the adherence of the Kings of Leinster to the Danish cause ; and, it was from this circumstance, that he obtained the surname of *Boroimhe* (Boru).

<sup>35</sup> In the year 693, Finnachta was slain by Aedh or Hugh, son of Dluthach, son of Ailill, &c., at the battle of Greallach Dol-lath, now probably Girley, near Kells ;

after he had reigned in Ireland 20 years, and 13 years after his acceding to the prayer of St. Moling. See Dr. O'Donovan's “ Annals of the Four Masters,” vol. i., pp. 296, 297, and nn. (o, p, q, r), *ibid.*

<sup>36</sup> The group of ecclesiastical ruins at St. Mullins, is well represented in a photograph, kindly forwarded to the writer by Mr. Patrick O'Leary, Graigenamanagh. From it, a drawing was made on the wood by William F. Wakeman, presented in the accompanying illustration, engraved by Mrs. Millard.

although it is evident from its stunted and mutilated appearance, that a great portion of it has not been recovered. A carved figure, intended to represent the crucifixion, is centrally placed between the arms, and within the circle. Other carvings, but very much worn, are still traceable over the portion remaining.



Ruins at St. Mullins, County of Carlow.

Numerous are the miracles and prophecies to be recounted, regarding him, as given in the Legends of his Life. When these were divulged, the fame of St. Molyng was spread abroad, throughout the whole of Ireland. Many of those stories regarding his wonderful exploits, however, are but the remnant of foolish and absurd popular traditions. One of these<sup>38</sup> is the account of an attempt made by the Devil to deceive him, and the saint's dialogue with him.<sup>39</sup> The demon ends that interview by pronouncing Molyng's eulogy.<sup>40</sup>

<sup>37</sup> An engraving of it is to be seen in Mr. Patrick O'Leary's "Ancient Life of St. Molyng," at Notes, p. 33.

<sup>38</sup> It has been translated into English, by Professor Eugene O'Curry.

<sup>39</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, Notes for June 17th, pp. civ. to cvi.

<sup>40</sup> An Irish and ancient poem, found in the "Book of Leinster," tells how the devil attempted to deceive St. Molyng: "As he, Molyng, was once praying in his church, he saw a youth coming to him into the house. Purple raiment around him, and a dignified form he had." "That is well, O Cleric," saith he. "Amen," saith Molyng. "Wherefore dost thou not bless me?" asks the youth. "Who art thou?" quoth Molyng. "I," says he, "am Christ, the Son of God."

"That cannot be," said Molyng: "When Christ used to come and converse with the servants of God—Culdees—not in purple nor royally did he come, but in the shapes of the wretched, namely of the sick and of the lepers, used Christ to be." "It is unbelief thou hast in me," says the youth, "who seems it to thee that is here?" "Meseems," says Molyng, "that it is the Devil for my hurt." "Ill for thee is thy unbelief," says the youth. "Well," says Molyng, "here is thy successor, Christ's Gospel." He then raised the Gospel. "Raise it not, O Cleric," says he, "likelier it is I whom thou thinkest, the man full of tribulations." "Wherefore hast thou come?" asked Molyng. "That thou mayst give me thy blessing." "I will not give it," says Molyng, "for it is not a desire that thou wouldst be the better of; what good were it to thee, moreover?" "O

In another legend, we are told that St. Moling sprang over Luachair Dead-  
naidh in three leaps, when the spectres were in pursuit of him.<sup>41</sup> The place  
named is thought to have been identical with the rushy land of the River  
Burren, in the county of Carlow.<sup>42</sup> Another accounts has the locality as  
Luachra, in the county of Kerry. Another version of the story relates, how  
a certain woman looking on cried out: "Well has the scholar leaped  
(mo-ling) the rushes (luachair)." Hence, his previous name of Dairchell was  
changed into that of Moling Luachair.<sup>43</sup>

One night, according to his usual practice, Moling sent his fishermen  
to catch some fish. They captured a large salmon in their nets, and  
when it was split open, a ring of gold<sup>44</sup> was found in its belly. Moling  
divided the gold into three parts; one-third he gave to the poor; one-third to  
cover reliquaries; while, the other third, he bestowed on labour and on bountiful

Cleric," says he, "just as if thou shouldst go  
into a vat of honey, and bathe therein with  
thy raiment, the odour of it would be on thee  
unless thou shouldst wash thy raiment."  
"Wherefore is this thy desire?" asks Mol-  
ling. "It is," says he, "though thou givest  
nought of thy blessing to me, its prosperity  
and its goodness should be on me exter-  
nally." "Thou shalt not have it," says  
Molling, "for thou hast not deserved it."  
"Well, then," says he, "give me the full  
of a curse." "Wherefore wishest thou this?"  
says Molling. "Not hard to say, O Cleric,"  
says he, "the mouth whereon would come  
the curse on me, its hurt and its poison shall  
be on thy lips." "Go," says Molling, "no  
blessing deservest thou." "Better for me  
that I should earn it. How shall I attain  
it?" "Service unto God," says Molling.  
"Woe is me," says he, "I bear not this."  
"A little even of reading," replied Molling.  
"No more thy reading, and this helps me  
not." "Fasting then," says Molling. "I  
am fasting from the world's beginning. Not  
the better am I." "Prostration to make,"  
quoth Molling. "I cannot bend forward,  
for backwards are my knees." "Go forth,"  
says Molling. "I cannot teach nor save  
thee."

Then said the Devil—

"He is pure gold, he is a heaven round  
the sun,  
He is a vessel of silver full of wine,  
He is an angel, he is wisdom of  
saints,  
Every one who doth the will of the  
King.

He is a bird round which a trap  
shuts,

He is a leaky bark in dangerous  
peril.

He is an empty vessel, he is a  
withered tree,

Whoso doth not the will of the  
King above.

He is a sweet branch, with its blos-  
som,

He is a vessel which is full of  
honey,

He is a precious stone with good-  
ness,

Whoso doth the will of God's Son  
of heaven.

He is a blind nut, wherein is no pro-  
fit,

He is a stinking rottenness, he is  
a withered tree,

He is a wild apple branch without  
blossom,

Everyone who doth not the will of  
the King.

If he does the will of God's Son of  
heaven,

He is a brilliant sun round which  
is summer,

He is the image of God in heaven,  
He is a vessel glassy pure.

He is a racehorse over a smooth  
plain.

That man who strives for the King-  
dom of great God,

He is a chariot that is seen under  
a King,

Which wins a prize from bridles  
of gold.

He is a son that warms holy heaven,  
The man for whom the Great King  
is thankful,

He is a temple prosperous, noble,  
He is a holy shrine which gold ac-  
companies.

He is an altar whereon wine is shed,  
Round which is chanted a multi-  
tude of choruses,

He is a cleansed chalice with  
liquor,

He is white *findruine*, he is gold."

<sup>41</sup> For this reason, he was called Moling  
Luachra.

<sup>42</sup> See Rev. John Francis Shearman's  
"Loca Patriciana," No. vi., p. 93.

<sup>43</sup> See "Transactions of the Royal Irish  
Academy," Irish Manuscript Series, vol. i.,  
part i., edited by Whitley Stokes, LL.D.,  
Notes at June 17, p. ciii.

<sup>44</sup> It would seem, from what is here said,  
that this ring (*tinne*), was not a mere finger  
ring, but one of the great golden rings, now



works.<sup>45</sup> In an old Irish Manuscript, it is related, too, that the devil paid a visit to St. Moling, in his church at St. Mullins. Finding, however, that he could take no advantage of the holy man, the fiend broke out into a poetic comparison, between those who do the will of God and those who neglect it.<sup>46</sup> Our Lord Jesus Christ is related to have appeared to him, on a certain occasion, and under the guise of a leper.<sup>47</sup> This holy man is said also to have been gifted with the spirit of prophecy,<sup>48</sup> and to have expressed his predictions regarding the future in metrical style. He wrote in the Scotio or Irish language. A Poem on Clonmore Maedoc has been attributed to him.<sup>49</sup> Another, on the Borumha Tribute, he is said to have written. To him is attributed, also, an Irish Poem, respecting the kingdom of the Lagenians and respecting the kingdom of all Ireland, naming the kings, and how they should reign, and in what manner they should depart from this world, whether by the sword or by death; while he described many wars and their localities, the conquerors and the conquered in them, until the end of the world. In no manner were these prophecies falsified during the lapse of time.<sup>50</sup> It is also stated, that he wrote some prophecies in Irish;<sup>51</sup> and that he had been regarded<sup>52</sup> as one of the four great Irish prophets.<sup>53</sup> He is said to have foretold<sup>54</sup> the coming of King Henry II., and of the Anglo-Normans into Ireland.<sup>55</sup> A poem on St. John's Festival and one on the Fiery Bolt are stated to have been his compositions. Again, an old Irish metrical composition has been attributed to him, in which he praises St. Onchuo,<sup>56</sup> whose remains, with those of St. Finian the Leper,<sup>57</sup> rest at Clonmore-Maedhog. More poems have

called *torques* or *fibulae*, of which there are such magnificent specimens in the Museum of the Royal Irish Academy.

<sup>45</sup> In a note at Labours and Works, Dr. Todd here inserts, *lúbna acur oibre, "labores et opera."*

<sup>46</sup> There are eight quatrains extant, on this subject, and they serve fully to illustrate the style and matter of our legendary compositions.

<sup>47</sup> An account of this circumstance will be found, in a Manuscript of Michael O'Clery. This is preserved, in the Burgundian Library at Bruxelles. See Catalogue, class, vol. iv., Nos. 2,324 to 2,340, at fol. 67.

<sup>48</sup> In a Manuscript, classed H. 2. 16, belonging to Trinity College Library, Dublin, there is a prophecy attributed to St. Moling.

<sup>49</sup> This is alluded to by Father John Colgan.

<sup>50</sup> Among the poems ascribed to St. Moling, there is one of a prophetic character called the "Bailé Mholing," or "Ecstasy of Moling," which consists of forty-seven stanzas or one hundred and eighty-eight lines, on the succession of the Kings of Leinster, and beginning, as rendered into English, by Professor Eugene O'Curry:—

"I say unto ye, O men of Leinster—  
And not for the sake of rich re-  
wards—

Guard well your own territories,  
An attack will come upon you from  
afar."

— "Lectures on the Manuscript Materials of

Ancient Irish History," Lect. xx., p. 420, and Appendix, No. CXLV., pp. 628, 629.

<sup>51</sup> However, Professor O'Curry never saw more than one poem of his, the Bailé Molving, or Ecstasy of Moling, of a prophetic character. See "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xx., p. 420.

<sup>52</sup> See Giraldi Cambrensis "Opera," vol. v., *Expugnatio Hibernica*, lib. ii., cap. xxxiv., pp. 384, 385. Edition of James F. Dimock, M.A.

<sup>53</sup> The other three were, St. Patrick, St. Colum-kille, and St. Braccan, or Berchan. The latter was the Bishop and Prophet of God, of Clonsast in Eli-Failghe, and whose feast occurs on the 4th of December, in the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves. See pp. 326, 327.

<sup>54</sup> Edward O'Reilly had some prophecies ascribed to him; he states, however, "if they were written by him, their language has been much modernized by some later writers,"—"Transactions of the Ibero-Celtic Society for 1820," vol. i., part i., Chronological Account of nearly Four Hundred Writers, p. xlix.

<sup>55</sup> See Giraldi Cambrensis "Opera," vol. v. *Expugnatio Hibernica*, lib. i., cap. xvi., p. 254, cap. xxx., p. 276, cap. xxxiii., p. 279. Edition of James F. Dimock, M.A.

<sup>56</sup> See his Life, in the Second Volume of this work, at February 8th, Art. i.

<sup>57</sup> See his Life in the Third Volume of this work, at March 16th, Art. i.

<sup>58</sup> See Professor Eugene O'Curry's "Lec-

been ascribed to him, than to any of our early saints.<sup>58</sup> He is said to have been the writer of other works, such as the Yellow Book of St. Moling, which was extant in the year 1630.<sup>59</sup> It is now supposed to be lost. Colgan informs us,<sup>60</sup> that St. Moling in his writings often prayed for St. Comgan's intercession,<sup>61</sup> and invoked his aid as a tutelary saint. He also prayed to St. Id, or Idus,<sup>62</sup> Bishop of Athfoda, now Ahade, county of Carlow, and whose festival was formerly observed there.<sup>63</sup>

A peculiarity of St. Molyng's humane disposition was his kindness towards irrational animals. At one time, weary and wandering, thirty hounds came to him. The holy prelate desired, that a place should be prepared for their reception and feeding. Thirty loaves with butter he ordered to be distributed among them. Meantime, while these preparations were making, fifteen of the number strayed away to find an exit from that place. When the attendants were ready to lay their food before the hounds, they informed St. Molyng, that one half of them was found to be missing. "Give the whole of what you have prepared to those remaining," said the saint, "and those other hounds shall soon return." When the thirty buttered loaves had been laid before the fifteen hounds, every one of these took one loaf each and eat it. The other fifteen loaves they neither touched nor ate. The missing hounds coming, in like manner, every one of them took a loaf and eat it. After this refreshment of their strength, they came out where the man of God stood. They expressed joy before him, after the manner of dogs, as if thanking him for their repast, with their ears and tails in motion. Afterwards, the holy man gave them leave to go. Then running, they leaped forth and went rejoicing on their way. Seeing and hearing of so great a manifestation of the brute animals, in presence of St. Molyng, all persons magnified the grace of Christ which was found in him.

On a certain day, as the holy bishop Molyng was reading, and sitting in a certain place with his Master, that bird, which is called the magician or diviner<sup>64</sup> of birds, came to him. It is regarded as the smallest bird.<sup>65</sup> It had a fly alive, and screeching in its bill. While that little bird, in the sight of the man of God, was engaged devouring the fly, a cat seized the little bird itself, and instantly killed it, and began greedily to eat it. Seeing this, Molyng was moved by the fate of that creature, and he commanded the cat to throw back the little bird out of his jaws. Instantly, hearing the voice of the saint, that cat cast forth with fear and trembling, from his throat, on the ground, the diviner bird. It was dead and half eaten. Making the sign of the cross on the dead creature, the bird rose up alive and sound, although before made bloody with

tures on the Manuscript Materials of Ancient Irish History," Lect. xx., p. 420, and pp. 427, 428. It appears now to be the opinion of some among our modern antiquarians, that there were two Maidocs, Bishops of Ferns; the first, Maidoc Ua Dunlaing, of the Leinstermen, appointed thereto, chiefly through the powerful influence of King Brandubh, after the battle of Dunbolg. There is much confounding of these saints' Acts, but it is recorded, that this Maidoc died April 11th, A.D. 624. The second is called Maidoc of Drumlaine, and "of the Connacians," who is supposed to have succeeded his namesake, about this latter year, and who, according to the "Chronicon Scotorum," died A.D. 656, on January 31st. See Rev. John Francis Shearman's "Loca Patri-ciana," part ix., pp. 220 to 222.

<sup>59</sup> It is referred to, by Rev. Dr. Jeffrey Keating.

<sup>60</sup> See "Acta Sanctorum Hiberniæ," Februarii xxvii. De S. Comgano Abbate, pp. 417, 418, and n. 11.

<sup>61</sup> Namely, he of Glean Uissen or Killshin.

<sup>62</sup> Sirinus thus speaks: "He is often invoked in a distinguished manner by St. Moling, in this holy man's metrical prayer for the relapsing sinner, which prayer translated into Latin is subjoined to our Acts of St. Moling, 17th June."

<sup>63</sup> On the 14th of July.

<sup>64</sup> It is said to have been so called, because it gave divination to some persons.

<sup>65</sup> Probably a wren is meant, and there are yet many Irish superstitions in reference to it.

<sup>66</sup> The Rev. S. Baring-Gould, who relates

its own blood. Then, the saint commanded him to cast out that fly, it had swallowed, in his presence. Instantly, the little bird cast the fly from its stomach. The latter arose and flew about humming. The bird also flew away chirping and rejoicing.<sup>66</sup> Seeing this, the attendant of St. Molyng went out and told the brethren, that he had seen the resurrection of the dead, from out the close sepulchres. Knowing what had happened, the brethren gave glory to Christ. According to a legend in his Life, certain nuns had their cells near the habitation of St. Molyng, and there they kept hens. In honour of their Creator, the blessed Molyng was accustomed to feed wild and domestic animals. The former took food out of his hand. A hen which belonged to the monks had been stolen and eaten by a fox, and they made complaint to their superior. He reproved the fox for this treachery. Respecting the senior's reproof, and cunning according to his nature, the fox went to the hen-roosts of the nuns, snatched a hen from the number, and brought her alive to the saint. He smiled and said: "You have offered rapine for theft. Carry back this hen to her owners, and give her over safe to them, and afterwards try to live like the other animals." Hearing this, the fox obeyed, and taking the hen again between his teeth, he deposited her safely in the cell of her owners. They who witnessed such a miracle performed in both places blessed God, rejoicing on that occasion. Another fox carried off a book from the brethren, on some occasion, and hid it outside in one of his own dens, wishing to eat it very soon afterwards. Returning to the monastery, he was found taking it away and eating a honeycomb. Then, the brethren apprehending him, brought him to St. Molyng, and accused him of taking the book. And the holy senior ordered his brethren to let him off free. When he was dismissed, the saint said to him: "O thou wily and sly fox, go and bring back to me very soon that book entire." At this saying, the animal went out, and brought back speedily from his own den, that same book quite dry and whole. He then laid it before the holy prelate. Afterwards he lay on the ground before the man of God, as if asking for his pardon. The saint said to him: "Rise up you wretched creature, fear nothing, but never again remove any book." The fox rejoicing then rose up, and wonderfully fulfilled the saint's mandate. Afterwards he did not touch books, and if anyone in sport showed him a book, he turned as if to fly away from its sight.

Two men, affected with excessive pain of the emblena,<sup>67</sup> and in the whole body, caused by great dropsical swelling, were brought to St. Molyng, that in the name of Christ, he might cure them. At that time, the holy senior Molyng was out in the open air, and digging the earth in a field along with the brethren. Seeing their affliction, the venerable man said to them: "Chew some of the clay of this earth, I have just now dug." Unwilling to taste it, one of them reproved the holy man, saying that for no good end could he bid men to eat earth. The other man, however, humbly chewed it, and he was healed from his infirmity. He arose strengthened, and he gave thanks to God. Then, he walked home to his own people. Unwilling to return, the proud man died and was there buried. In both, the words of the Sacred Scriptures were fulfilled. In the case of the humble man, those words, "Thy faith hath made thee whole," and in the case of the proud man, "He who exalteth himself shall be humbled," were verified.<sup>68</sup> On account of this miracle, many were confirmed in Christ.

the foregoing legend, alludes to the Life of St. Molyng, and justly remarks, that it "is clogged with many grossly absurd stories which have arisen from the love of humour and of the marvellous combined in the Irish pea-

santry."—"Lives of the Saints," vol. vi., June 17th, p. 249.

<sup>67</sup> Meaning the belly.

<sup>68</sup> See Mr. Patrick O'Leary's "Ancient Life of St. Molyng," pp. 21 to 25.

## CHAPTER IV.

ST. MOLING IS SAID TO HAVE RESIGNED THE SEE OF FERNS—HE HEALS VARIOUS PERSONS—VISITS OF OUR LORD JESUS CHRIST TO HIM—CLOSE OF ST. MOLING'S LIFE—HIS DEPARTURE—FESTIVALS AND COMMEMORATIONS—MEMORIALS AND RELICS—CELEBRITY OF ST. MULLINS—CONCLUSION.

ACCORDING to some accounts, St. Moling resigned the See of Ferns, and chose to serve his Maker in a private life, which he is said to have spent in strict seclusion. Several legends—and nearly all partaking of a marvellous character—are related about our saint.<sup>1</sup>

Among the many miracles recorded, it is stated, that a boy of royal descent was bound in strong iron chains, and thus brought to the holy senior Molyng, on a certain day.<sup>2</sup> That child was affected with madness, and only thus could his friends restrain him, for he had broken all other bonds. Owing to weakness, Molyng had bathed in warm water. He said to those who had come: "Place that youth after me, and in that water." This order was complied with, but the youth died on that instant. When his body had been removed from the bath, his friends felt very sorrowful. Then, they said to St. Molyng: "Until now, we had hoped, that the mercy of God should relieve him; but, we have no longer any hope of his restoration." The holy senior grieved for his death, and said to them: "Do not weep, but, be silent, and place his body on the ground." Then, the holy pontiff talked with them, endeavouring to console them a little. Afterwards, according to his custom, he poured forth prayers to Christ, and he made the sign of the cross of Christ on that youth's cold body. When the sign of the cross had been made, the youth instantly recovered life, while the holy senior bade him to arise sound. His friends, seeing him alive and sane, rejoiced greatly, and returned along with him to his own place, telling with gratified feelings all persons what had happened to him. Hearing of or seeing this miracle, with great sympathy, all were confirmed strongly in the faith of Christ.<sup>3</sup>

When the most blessed Pontiff Molyng was in his own city of Farna, a multitude of foxes collected in the woods, and afterwards they came straightway to that place. Then, they passed through the city, so far as the dwelling of the holy Pontiff Molyng. And, in a manner most wonderful, neither dog nor man did hurt to those by pursuing them, either on their going to the pious senior, or on their return from him. The holy and venerable Molyng predicted their arrival to his disciples, prophetically saying: "Unknown guests shall soon come to us, that never till this day came among men, nor shall they dwell a long time, among them." His disciples knew not what guests he spoke of, until the foxes came. Meantime, the man of God went out into the woods to meet them. On seeing him, these animals expressed signs of gladness, and then they came to lie down at his feet. The saint received them meekly. On that night they remained, and they were well refreshed. All wondered at their respect for the holy prelate. On the morrow, however, he said to them: "After a short time, I will leave this city, and return to my own place."<sup>4</sup>

The servant of Christ now asked to take farewell of Farna, and he

CHAPTER IV.—<sup>1</sup> See one of those, accounting for the building of his church at St. Mullins, by the Gobban Saer, in Professor Eugene O'Curry's "Lectures on the Manners and Customs of the Ancient Irish," vol. iii., Lect. xx., pp. 34 to 36. Edited by

W. K. Sullivan, Ph. D., &c.

<sup>2</sup> See the Marquis of Bute's "Acta Sanctorum Hiberniæ," Acta Sancti Molyng, num. 8, cols. 822, 823.

<sup>3</sup> See Mr. Patrick O'Leary's "Ancient Life of St. Molyng," p. 26.

requested the prayers of its clergy and people. In turn, he bestowed his blessing, and he gave them holy admonitions. He had then a presentiment, that his career on earth was nearly run. Afterwards, he departed for his own monastery, Teach-mullin. The oldest of the foxes already mentioned then appeared to be sad. They all received the saint's blessing, however, and returned to their dens. Certain wise men who were present dwelt on his words to those animals, and they considered, that the holy Prelate intimated through them the shortness of his own life in this world. Both men and animals felt sorrowful, as if they understood such an interpretation to have been made.<sup>5</sup> A certain very poisonous animal, which the Irish call a dael,<sup>6</sup> and the Latins a *Scorpio*,<sup>7</sup> entered into his ear, while a man was sleeping out in the open air, and it began to bore into his head, even to the brain, with exceeding great pain to him. As a consequence, his friends brought him to the holy man Molyng, and then asked him to deliver an opinion about that man's condition. Seeing his anguish, the servant of Christ laid his own hand against the man's ear, and commanded the little animal,<sup>8</sup> in the name of Christ, to come forth from the innermost part of his head. For some of his friends contended, that the animal had penetrated so far as his brain, while others of them supposed, that it had not done so. At the saint's bidding, however, the poisonous animal immediately came forth, settled upon the saint's hand, and it fell bloody and swollen upon the ground. That man, besmeared with blood and weak from its loss, was in great pain, and he complained about it in the Prelate's presence. Thereupon, the holy bishop, praying and breathing upon his ear, blessed it with a sign of the cross. Forthwith, the running from that man's ear was stopped, and no longer complaining about the internal affection of his head, the patient was cured from that dangerous malady. Thereupon rejoicing, along with his friends, the restored person returned to his own home, praising Christ and his Saint.

In the Legend of his Life, it is stated, that our Lord Jesus Christ, the Son of the living God, came to Molyng, in the form of a very beautiful boy, and desiring to console his holy servant. It is related, furthermore, that He rested for some time upon this holy man's bosom, and gave him advice, regarding those many labours the Prelate was undergoing for Him.<sup>9</sup>

The holy abbot Oiblan, a devout man and one who greatly loved God, was a faithful friend also of St. Molyng, who loved him much. On his own part, wishing to prove this mystery, Oiblan came to see it in person. He earnestly besought our saint, that he might witness for himself, Christ resting on his bosom. At this time, the holy old man was working in the field, along with his brethren, and he was engaged digging the earth. The bishop then said to him, that St. Thomas did not believe the other saints, saying "let us see the body of the Lord," until he saw for himself, our Lord's side so far as it was pierced, and the place in the limbs of Christ, wherein the nails had been driven.<sup>10</sup> Then said Molyng, "You, in your turn, act like unto him, you believe not when you are told, that the Son of God took up his abode for some time,

<sup>4</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Junii xvii. De S. Molingo sive Dayrgello Episcopo Fernensi in Hibernia, p. 410.

<sup>5</sup> See Mr. Patrick O'Leary's "Ancient Life of St. Molyng," pp. 26, 27.

<sup>6</sup> According to Edward O'Reilly, the *dael* means "leech." See "Irish English Dictionary," *sub voce*.

<sup>7</sup> Or scorpion, an animal which is said to strike with its tail, in which there are seven

joints. According to Pliny: "scorpionis cauda semper in ictu est," "Historia Naturalis," lib. xi., cap. 30.

<sup>8</sup> The words *oocp dael*, pronounced Dhorrig-a-Dael, signifies "dark" or "black leech." This is said to be an insect of the cockchafer tribe. See Rev. John Francis Shearman's "Loca Patriciana," No. ix., n. 1, p. 194.

<sup>9</sup> See Mr. Patrick O'Leary's "Ancient Life of St. Molyng," pp. 28, 29.

within my bosom, unless you shall see it yourself, with your own eyes. Lest you might be scandalized in me, behold my garments are dirty and wet through and through with the moist earth; give me thy clean cassula, or cassock, and hold it up for a while. Then, thou shalt behold the Son of God within my bosom." At the same time, St. Oiblan readily handed his cassock to the renowned bishop, and after a short time, the real Christ, the Son of the living God, appeared in a corporeal state, and took his abode within the bosom of the venerable man Molyng. Immediately, a very great flood of light appeared, in and about Christ. It proved to be so great, that St. Oiblan was not able to withstand its radiance. Afterwards, coming out of St. Molyng's bosom, with the rays of heavenly effulgence still around Him, the Son of God satisfied his saints regarding his corporeal presence. Each, in turn, and in company with Molyng's attendants, made obeisance before Him. From that place, and in the greatest possible state of ecstasy, St. Oiblan returned to his cell. With a cheerful countenance, he told how he had just seen Christ in St. Molyng's bosom. His faithful disciples were filled, also, with great rejoicing and devotion, when they heard that account. An indescribable love of Christ was kindled in their hearts. From this circumstance arose the conviction in St. Molyng's mind, that as our Lord Jesus Christ rested within his bosom, so should he be endowed with many virtues, and especially with the spirit of prophecy, in regard to the past, present and future.

The holy Prelate's end was now fast approaching; but, although his body was feeble, his mind still continued vigorous and active. His religious instructions were given to his monks, at the very hour of his death; while he enjoined charity, above all things, as also humility, gentleness, and every virtue, which he had possessed, and had so often proved to them, through his own good deeds. Sure of an eternal reward, the holy Prelate maintained his cheerfulness, to the very moment of his departure. In anticipation of this event, all his disciples felt exceedingly sorrowful.<sup>11</sup> It has been stated, that this renowned saint attained his eighty-second year;<sup>12</sup> but, we do not believe there is sufficient authority for such a statement. According to one account, St. Molyng died, after a good old age, on the 17th of June, A.D. 689.<sup>13</sup> The Annals of Clonmacnoise place his demise at A.D. 692,<sup>14</sup> the *Chronicum Scotorum* at A.D. 693;<sup>15</sup> while the Annals of the Four Masters prolong it to A.D. 696.<sup>16</sup> This latter date is followed, likewise, by Father John Colgan.<sup>17</sup> The year of St. Molyng's death is not known for certain,<sup>18</sup> unless he is to be regarded as identical with Molyng Luachra<sup>19</sup>—as is generally supposed—who died in the year 696, according to the Annalist Tighernach. However, the Dublin copy of this latter writer has A.D. 697, as the date, with an additional remark, that Molyng died in Britain.<sup>20</sup> This, however, is incorrect. In the Annals of the Four Masters, at A.D. 696, his day is erroneously given in the text as 17. Maii,

<sup>10</sup> See St. John, xx., 24, 25.

<sup>11</sup> See Mr. Patrick O'Leary's "Ancient Life of St. Molyng," &c., pp. 29, 30, 31.

<sup>12</sup> See Leslie Stephen's "Dictionary of National Biography," vol. xiii., p. 381.

<sup>13</sup> See Challenor's "Britannia Sancta," part i., June xvii. This must be a mistake, as the Borumha Tribute was not remitted until A.D. 693.

<sup>14</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 298, 299, and n. (x), *ibid.* They also place his death at May 13th.

<sup>15</sup> See William M. Hennessy's edition,

pp. 112, 113.

<sup>16</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 298, 299.

<sup>17</sup> See "Trias Thaumaturga," Quarta Vita S. Brigidæ, lib. ii., n. 2, p. 564, and *Secundus Index*, p. 665.

<sup>18</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 22. Also, "De Præsulibus Lageniæ," p. 54.

<sup>19</sup> See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. xiii., pp. 88, 89.

<sup>20</sup> See William M. Hennessy's "Chronicum Scotorum," n. 3, p. 112.

<sup>21</sup> However, it is correctly stated, in Dr.

and it is translated 13th May.<sup>21</sup> Under the head of Teach Moling, Luachra its bishop is set down as having departed 696, on June 17th, by Duall Mac Firbis.<sup>22</sup>

The holy Patron of St. Mullins is said to have been buried in his own church. In the interior of the largest of the ruins, now standing at St. Mullins, there is a flat stone, round which the people pray nine times, when making a pilgrimage, and placing a small pebble on the stone at each round. This stone, though comparatively modern, very probably marks the place where the saint's body was interred. The fact of praying, at that particular spot, might reasonably be supposed to denote the particular place.

According to the "Feilire"<sup>23</sup> of St. Ængus, this holy Prelate was venerated on this day, and a most encomiastic tribute is paid to his virtues and renown. To this, the glossographer has subjoined several legends, in reference to him. The name, Moling, Luaim, is set down simply, in the Martyrology of Tallagh,<sup>24</sup> at the 17th of June. The Salamanca copy of St. Moling's Life<sup>25</sup> places his death, at the 7th of the June Ides. This corresponds, with the 7th of June; but, we suspect it to be an error for the 17th of this month. At this latter date, the ancient Martyrology of Usuard<sup>26</sup> mentions him. In the anonymous Calendar, issued by O'Sullivan Beare, the name Enolichus, for Molingus, is entered, likewise, at the 17th of June.<sup>27</sup> Under the same erroneous spelling of Enolichus—for which the Carthusian Martyrology is quoted—Father Henry Fitzsimon has entered his festival, at the 17th of June.<sup>28</sup> In the Martyrology of Donegal,<sup>29</sup> and at the same date, appears Moling Luachra,<sup>30</sup> Bishop and Confessor, of Tigh Moling. In the List of Irish Saints,<sup>31</sup> left by Father John Colgan, St. Moling is entered at the same day. He is entered, at the 17th of June, as St. Molocus, in the Martyrology of Aberdeen.<sup>32</sup> Likewise, among the Trinity College, Dublin, Manuscripts, are notes regarding this saint; and these prove, that his chief festival had been constantly kept, on the 17th of June,<sup>33</sup> and that it was formerly celebrated with an office, containing Nine Lessons.

Several local practices and traditions, having reference to the holy Patron, are still preserved among the people; while those usages and stories appear

O'Donovan's note, in vol. i., p. 298.

<sup>22</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 128, 129, and nn. by William M. Hennessy, the editor.

<sup>23</sup> From the "Leabhar Breac" copy, we find the following stanza, thus translated into English, by Dr. Whitley Stokes, LL.D. :—

1noorr oir uar cñichair  
1nSrian an uar tuachair  
Congreir rís bairc bhachair  
Cáin míl móling Luachair.

"The bush of gold over borders! the splendid sun over territories! white champion of the king, strong brother, fair soldier, Moling of Luachair."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xciv.

<sup>24</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>25</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Junii xvii. De S. Moldingo

sive Dayrgello Episcopo Fernensi in Hibernia, p. 410.

<sup>26</sup> The first printed edition of this work was in 1515, and another edition appeared A.D. 1521. In the latter is printed: "In Hibernia S. Enolich, Confessoris." The first line of the letter *m* seems to have been converted into *e*, in the process of printing, so as to cause an error of the spelling.

<sup>27</sup> See "Historiæ Catholicæ Ibernice Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>28</sup> See *ibid.*, cap. xii., p. 54.

<sup>29</sup> Edited by Drs. Todd and Reeves, pp. 170, 171.

<sup>30</sup> A note by Dr. Reeves states at this word, Luachra: "That is, of Luachair, the title generally annexed to this saint's name."

<sup>31</sup> In "Catalogus Actuum Sanctorum quæ MS. habentur ordine Mensium et Die-rum."

<sup>32</sup> Thus, at xv. Kl.' Julii: "In Hybernia Sancti confessoris et prophæcie spiritu pleni Moloci episcopi et confessoris."—"Proceedings of the Society of Antiquaries of

to have come down from distant times. Thus, it is related, that St. Moling and his clerics travelled through a great part of the country, desiring to find the most suitable site for a religious establishment. They commenced building in many places, before they came to St. Mullins,<sup>34</sup> but always left the work unfinished.<sup>35</sup> St. Molin's Well<sup>36</sup> is to be seen there, while the entrance to it is of similar construction with those of the earliest architectural stone buildings in Ireland.<sup>37</sup> Here young and old still assemble, on the festival days of St. Molyng; they crowd round his well and drink of its waters; they even fill bottles from the limpid spring, and bring its waters home for friends who are unable to visit it. Children's heads are placed under the spout, which is fixed there, so that the waters may flow upon them.<sup>38</sup> A bell of St. Moling had been preserved here, as a relic.<sup>39</sup> From a very remote period, pilgrimages to the shrine of St. Moling have been observed. At the present day, and from remote parts of the country, pilgrims<sup>40</sup> resort to St. Mullins, on the 17th of June, and on the 25th of July, respectively. They first make on their knees the rounds at certain places three times, and also drink of the well; they then wade barefoot through the stream, through the Theachra or Thurris, a small lane<sup>41</sup> through which flows a stream from the Holy Well, while praying all the time. Next, they proceed to each of the ruined chapels in succession, and reciting certain prayers, at each of these Stations.<sup>42</sup> They conclude, by bestowing an alms on the poor, of whom there are sure to be several present, on

Scotland," vol. ii., p. 265.

<sup>33</sup> A Manuscript in Trinity College, Dublin, classed B. 3, 1, contains at June the 17th, Kal. xv. Julii, Molyng Epis. et Confes., ix. Lect. A Manuscript in Trinity College, Dublin, classed B. 3, 10, contains at June 17th, Kal. xv. Julii, Sancti Molyngi Epis. et Conf., ix. Lect.

<sup>34</sup> A local legend states, that St. Molyng would not let them finish any of the other buildings, for when the saint would say, "We'll build here in the name of the Father, Son, and Holy Ghost," the clerks held their tongues, so he would not then allow them to build there. Then, they came along, until they arrived at St. Mullins, when the saint said, "We'll build here, in the name of the Father, Son, and Holy Ghost." "Amen," said the clerks. Then, the saint told them to build there, because it was the first place where they said Amen to him. And that is the reason, why the saint built at St. Mullins; and, it is also the reason, according to the tradition, of there being such a number of old churches throughout the country, with only half the walls standing. The country people add, "because that's the way they were built, for the saint would not allow his clerks to build any more of them, on account of their not saying Amen to him, at any of those places."

<sup>35</sup> This legend bears some resemblance, to what has been already related, by the author of the ancient Life of St. Molyng.

<sup>36</sup> A picture of this is inserted, in Mr. Patrick O'Leary's "Ancient Life of St. Moling," at Notes, p. 39.

<sup>37</sup> See Very Rev. Michael Comerford's

Collections for the Dioceses of Kildare and Leighlin," vol. iii., p. 313.

<sup>38</sup> In a letter from Mr. Patrick O'Leary of Graigenamanagh, dated November 26th, 1888, he writes: "I don't believe there is a man or woman, within a radius of ten miles round, and a native of the place, who does not remember being placed when a child under the cold stream from St. Moling's well. The sensation of feeling an ice-cold stream of water pouring from one of the spouts of St. Moling's well, with considerable force on a child's head, fastens the recollection in its memory."

<sup>39</sup> According to tradition, it was stolen from Ireland, and conveyed to Germany; from which place it floated back to its original locality. See Carr's "Stranger in Ireland," article on Bells and Belfries.

<sup>40</sup> These poor people go through their rounds, regardless of the multitude of on-lookers, including visitors to the place, as also scoffers at their devotions, and, likewise, regardless of the thistles and nettles which throng the place.

<sup>41</sup> They finish each round, by praying at the old cross. Then, they enter the largest of the ruined churches, where they pray round an old stone slab three nine times, saying a Pater and an Ave each time, and placing a small stone on the slab after each round; when they go into the inner building, and after praying under the east window, where the altar once stood, they finish by putting a leaf in the window, and then kissing the stone under the window inside. They then come out, and sitting down on a grave, put their shoes on their feet and depart

<sup>42</sup> This lane, in summer time, is full of



the feast days referred to. The pilgrimage is generally undertaken in thanksgiving for recovery from sickness, and in fulfilment of a promise made, either by the sick person or on his behalf. But others visit this sacred spot, to seek a cure, through the intercession of St. Moling. That their faith has been frequently rewarded, by their petitions being granted, there can no great reason to doubt.<sup>43</sup> Their penitential exercises, voluntarily undertaken, are often attended with great self-sacrifice.<sup>44</sup>



Protestant Church and Cemetery at Timolin, County of Kildare.

The holy Patron of St. Mullins was esteemed one of the principal saints of Leinster.<sup>45</sup> St. Moling was regarded by the Clan Kavanagh as their special patron saint. St. Mullins has been the burial-place of the Kavanaghs, Kings of Leinster,<sup>46</sup> and it continues to be the place of interment for their descendants.<sup>47</sup> There is another Timolin, a townland and parish in the barony of

thistles, briars, and nettles, so much so, that several times a person making the pilgrimage is completely hidden by them; and the place being soft underfoot, with numerous sharp stones in the way, none of which could be removed, our readers can imagine the faith it requires, to perform the exercises of this pilgrimage.

<sup>43</sup> See Very Rev. Michael Comerford's "Collections relating to the Dioceses of Kildare and Leighlin," vol. iii., p. 314.

<sup>44</sup> Mr. Patrick O'Leary states: "I have seen an old woman go through this pilgrimage, who had to sit down to take thorns out of her feet, but not before she had crossed the river on her way up to the old ruins; there she

went round outside the little cell at the old cross three times, as at the well, and the third time, after praying for a few minutes at the door, she went inside and put a leaf in the little narrow window at the east gable. An old man, carrying his shoes in one hand and hat in the other, who was after 'wading the water,' continued all the while on his knees praying, with his head resting on the base of the old cross."—"The Ancient Life of St. Molyng," Appendix, pp. 51, 52.

<sup>45</sup> See Ryan's "History and Antiquities of the County of Carlow," chap. ii., p. 26.

<sup>46</sup> See "Legend Lays of Ireland," by Lagenisien, No. XXIV. A Legend of St.

Narragh and Rheban East, county of Kildare. There, formerly stood an old church, the site of which is now occupied by a Protestant church, within a cemetery still greatly frequented.<sup>48</sup> The graves have accumulated to such a degree, that an embankment surrounding it hides the lower part of the church, except from a near view. It has been conjectured, that St. Moling established another monastery, or at least, some religious foundation here; but, of this, we have no Irish historical account, although it was re-edified by the Anglo-Normans.<sup>49</sup> In Monamolin<sup>50</sup> parish, baronies of Ballaghkeen and Gorey, county of Wexford, St. Molin's well is to be seen; the patron day was kept on the 17th of June,<sup>51</sup> but no longer is the well frequented, for the hope of effecting cures. A fair is still held there, on that day. The old church of the parish has disappeared, for many years past; but, a cemetery at the place is yet very generally frequented.

Among the collection of Manuscripts in Trinity College, Dublin, is to be found, the Evangelistarium of St. Moling, with its ancient box,<sup>52</sup> called the Liath Meisieth.<sup>53</sup> For many years, these were heirlooms in the family of Kavanagh of Borris-Idrone. These were presented by them, together with the Charter Horn and the Figeen, to the Museum of the College. There they are now deposited and carefully preserved. The cover is made of brass, cased in silver, and when presented to the University, it contained a number of loose sheets of vellum. On these were written some extracts from the Gospels, and prayers for the sick, in the Latin language, but in the Irish character.<sup>54</sup> Also, water colour drawings of the Apostles, and tolerably well executed, are supposed to have been the work of St. Moling.<sup>55</sup> For many succeeding centuries, St. Mullins had a succession of Abbots and of monks.<sup>56</sup> In the ninth<sup>57</sup> and tenth centuries, the Northmen ravaged this monastery, and at A.D. 915,<sup>58</sup> and at A.D. 951, we read about the plundering of Teach-Moling from the sea, by Lاراic, in the Irish Annals. Again, in 1138, Teach-Moling was burned. In 1170, mutual bonds on oath were pledged on the altar and shrine of St. Molyng by Maurice de Pendergast and Donall Mac Gilla Patraic, who met at Timolyng. Thither they had safely come, not-

Mullins, Note 1, p. 155.

<sup>47</sup> "It is related, that the funeral of the great Art MacMurrough reached from Ross to St. Mullins, a distance of about six miles." —Very Rev. Michael Comerford's "Collections relating to the Dioceses of Kildare and Leighlin," vol. iii., p. 313.

<sup>48</sup> The accompanying engraving by William F. Wakeman, from a sketch drawn on the spot, in February, 1886, by the writer, has been engraved by Mrs. Millard.

<sup>49</sup> See "Letters containing Information relative to the Antiquities of the County of Kildare, collected during the Progress of the Ordnance Survey in 1837," vol. ii. Letter of John O'Donovan, dated Athy, 26th of November, 1837, pp. 5, 6.

<sup>50</sup> According to John O'Donovan, the original Irish for this name is *Muine Moling*, Anglicized Moling's Hill.

<sup>51</sup> See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey," vol. ii., pp. 225 to 227.

<sup>52</sup> This is supposed, by General Vallency, to be of much greater antiquity, than the period when St. Molyng flourished.

<sup>53</sup> For a description of this Book, the reader is referred to Miss Stokes' "Early Christian Art in Ireland," p. 24.

<sup>54</sup> See Ryan's "History and Antiquities of the County of Carlow," Appendix, No. xviii., pp. 382, 383.

<sup>55</sup> A fac-simile of the writing is given in Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," plate v., p. 653.

<sup>56</sup> The local Annals of Teach-Moling are well set forth in Very Rev. Michael Comerford's "Collections for the Dioceses of Kildare and Leighlin," vol. iii., pp. 309 to 318.

<sup>57</sup> In A.D. 824 or 825 the Annals of the Four Masters record, that Teach-Moling was plundered by the Danes, who sailed up the Barrow from Waterford Haven, and who probably held the place till the year 888, when, it is again stated, that a battle was gained by Riagan, son of Dunghal, over the foreigners of Waterford, Wexford, and Teach-Moling, in which 200 heads were left behind.

<sup>58</sup> St. Mullins was again the scene of battle in A.D. 915, when there were 500 heads cut off in the valley over Tigh-Moling.

withstanding that Donall Kavanagh had sought with 5,000 men to waylay the former. It would seem, that St. Mullins had been regarded as a place of sanctuary; and, it is probable, that owing to such a circumstance, the following recorded event took place. On Friday within the octaves of Easter, in the year 1323, Philip Tallon,<sup>59</sup> with his son, and twenty-six of the Codhlitanys,<sup>60</sup> were slain by Edmund Butler, rector of Tullow, who, aided by the Cantitons, dragged them out of the church, and burned the church of Thamolym, with the women and children, and the relics of St. Molyng.<sup>61</sup> Evidences of this burning yet remain on the walls<sup>62</sup> of the largest building, which now remains in the group of ruins at St. Mullins. This was deemed to have been an advantageous position for a fort, to defend the frontiers of the English Pale, and accordingly, in A.D. 1347, the town of Teach Molyng was rebuilt, by Walter Bermingham, then Justiciary of Ireland.<sup>63</sup> The place was afterwards fortified,<sup>64</sup> to guard the navigation of the River Barrow from assaults of the Kavanaghs. A terrible pestilence is said to have come originally from the East,<sup>65</sup> and to have spread over the greater part of Europe,<sup>66</sup> before the middle of the fourteenth century, and it visited Ireland<sup>67</sup> with destructive ravages, A.D. 1348. In this year, and chiefly in September and October, there came from divers parts of Ireland, Bishops and Prelates, Churchmen and religious, lords and others, and commonly all persons, of both sexes, to the pilgrimage and wading of the water at Thath-Molyngis, in troops and multitudes, so that you could see many thousands there at the same time, for many days together.<sup>68</sup> Some came from feelings of devotion, but others, and they the majority, from dread of the plague which then grew very rife. That pestilence deprived of human inhabitants villages, and cities, and castles, and towns, so that there was scarcely a man found to dwell therein; the pestilence was so contagious, that whosoever touched the sick or the dead was immediately infected and died; and the penitent and the confessor were carried together to the grave; through fear and dread, men scarcely dared to perform the offices of piety and charity in visiting the sick, and

<sup>59</sup> The Anglo-Irish family of Talon were settled at Agha, County Carlow. See Rev. John Francis Shearman's "Loca Patriciana," No. XII., pp. 383, 384.

<sup>60</sup> The O'Codhlitanys were a County Carlow family, now reduced to poverty. The name is now Collatan. The Cantitines were a sept of Anglo-Norman descent, now Anglice Condon.

<sup>61</sup> See Friar Clyn's "Annals of Ireland," p. 15.

<sup>62</sup> Some of these have the appearance of the interior of an old limekiln, the stones being in many places burst by the action of fire. It may have been, that the action of successive fires has given them such an appearance; for, we may readily suppose, it did not escape unscathed during the general demolition and burning of the succeeding times.

<sup>63</sup> See Friar Clyn's "Annals of Ireland," p. 34.

<sup>64</sup> From a document, preserved amongst the records in the Bermingham Tower, Dublin Castle, it appears, that in pursuance of an order of the year 1581, a sum of £350 was levied off the counties of Wexford and Kilkenny, and the cities of Waterford and Kilkenny, for the purpose of erecting a

tower at St. Molin's. The remains of a tower—most probably the one here referred to—were removed, and the materials were used in the building of the present St. Mullin's Mills. See Patrick O'Leary's "Ancient Life of St. Molyng," &c., Appendix, pp. 57, 58.

<sup>65</sup> Many thousands of the Saracens and infidels succumbed to it, as we learn from Friar Clyn's "Annals of Ireland." See pp. 35 to 37.

<sup>66</sup> No less than 50,000, and even more, were carried off, in the south of France from the month of May to the Feast of St. Thomas' Translation, and we read, that the cemetery which Pope Clement VI. consecrated was nothing less than the River Rhone itself, into which the bodies were cast; yet, by reason of that solemn benediction of the river, these were considered to receive Christian burial. (*Torfeus.*)

<sup>67</sup> Its symptoms were first manifested at Dublin, Dalkey and Drogheda. In the first mentioned of these cities, no fewer than 14,000 inhabitants are said to have perished. This plague is noticed, also, in Thady Dowling's "Annales Breves Hiberniæ," p. 23.

<sup>68</sup> Friar Clyn's "Annals of Ireland," pp. 35 to 37.

in burying the dead; many died of boils, and abscesses, and pustules on their shins, and under their arm-pits; others died frantic with the pain in their head, and others spitting blood.<sup>69</sup> Such was the testimony of a contemporary witness, and of one, who seems to have anticipated his own fast approaching end.<sup>70</sup>

The local fame of few men survives a generation without some adequate cause. That of St. Moling is still green in the memories of his local patrons. Nor is it ever likely to perish with the lapse of time, because it is entwined with the religious veneration of a people, who still proclaim his praises. The holy bishop Molyng, through the grace of God, possessed all the apostolic virtues. Great miracles distinguished his career; for he raised the dead, he cleansed the lepers, he caused the lame to walk, he gave sight to the blind, and he cured various diseases. The Almighty has called him away from the perishable toils of earth, to crown him with those joys which are boundless, and with those imperishable rewards which are the portion of all his faithful servants.

ARTICLE II.—ST. BOTULPHUS, ABBOT IN ENGLAND. [*Seventh Century*]. It seems to be generally allowed, that the Acts of St. Botolph rest on very doubtful traditions, and that various errors of statement have crept into them, before they came down to our times. Indeed, in some incidents related, we find most contradictory accounts. At least, it is very difficult to reconcile them with the known facts of history. Yet, it is sufficiently established, that Botolph in his day had been a popular saint. In the ancient chronicles of England his memory has been recorded. St. Botolph is mentioned by John of Brompton,<sup>1</sup> Matthew of Westminster,<sup>2</sup> and by the Anglo-Saxon Chronicle. There are two ancient Manuscript Lives of Botolphus; and, of these, some distinct copies exist.<sup>3</sup> One of them had been used by John Capgrave,<sup>4</sup> and another by Father John Mabillon,<sup>5</sup> in compiling Acts of our saint. The Life given in Father Mabillon's work has been reproduced by the Bollandists, and it has been acknowledged in a Prologue of the original

<sup>69</sup> The Rev. Dean Butler, the editor of Clyn, remarks, that the pestilence described in Clyn, as occurring in 1348, was the Black Death. In the province of Avignon, where the Pope then resided, it raged with great violence; 500 a day died, the whole number of deaths there was 60,000. See Notes, *ibid.*, pp. 63 to 69.

<sup>70</sup> The writer closes his Annals in 1348, thus: "But I, Friar John Clyn of the Franciscan Order of the convent of Killenny, have in this book written the memorable things happening in my time, of which I was either an eye-witness or learned them from the relation of such as were worthy of credit; and that these notable actions might not perish by time and vanish out of the memory of our successors, seeing the many evils that encompass us, and every symptom placed as it were under a malevolent influence, expecting death among the dead until it comes, such things as I have heard delivered with veracity, and have strictly examined, I have reduced into writing; and lest the writing should perish with the

writer, and the work fail with the workman, I leave behind me parchment for continuing it, if any man should have the good fortune to survive this calamity, or any of the race of Adam should escape this pestilence, to continue what I have begun." See *ibid.*, p. 37.

ARTICLE II.—<sup>1</sup> In his Chronicle, when treating about King Edgar, who reigned from A.D. 959 to A.D. 975.

<sup>2</sup> See "Flores Historiarum," at A.D. DCLIII., p. 230.

<sup>3</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Junii xvii. De S. Bothulpho Abbate et S. Adulpho Episcopo, Confessoribus in Anglia. Commentarius Prævius, sect. ii., num. 7, p. 400.

<sup>4</sup> See "Legenda Sanctorum Angliæ."

<sup>5</sup> In "Acta Sanctorum," Sec. Bend., tomus iii., pars. i. His copy was obtained from a Manuscript Codex of the Monastery (Uticensis). The Bollandists used, likewise, a copy procured from the Canons Regular of Rubea-Vallis near Bruxelles, as certified by the signature of Rosweyde, and another ob-

writer, that it had been founded on popular rumour alone.<sup>6</sup> John Capgrave suppressed this Prologue, in the abbreviated account he gives of St. Botolph or Botolph. There is also a Life of this holy man, by Folcard,<sup>7</sup> abbot of Thorney.<sup>8</sup> The old Breviary of Sleswick, which was printed at Paris in 1512,<sup>9</sup> contains an office of St. Botolph, in nine Lessons, and this is thought to give the most correct account of the saint. The Bollandists<sup>10</sup> have a notice of St. Botolph, Abbot, and with him they associate St. Adulph, Bishop, as Confessor, in England, at the 17th day of June. There is a previous commentary in two sections,<sup>11</sup> with Acts taken from distinct sources.<sup>12</sup> In their previous commentary, the editor institutes a critical examination of all the circumstances known, and relating to Saints Botolphus and Adulphus. The Life of St. Botolph has been given in English, by Bishop Challenor,<sup>13</sup> Rev. Alban Butler,<sup>14</sup> and by Rev. S. Baring-Gould.<sup>15</sup> We are informed,<sup>16</sup> that Botolph descended from the illustrious race of the Scottish Kings. According to another account, he had a brother Adulph, and both were of noble English-Saxon extraction. No doubt, the names are Saxon in form; yet, there are inherent difficulties presented, to warrant such statements. The impression, that Saints Botolph and Adulph<sup>17</sup> were brothers, was owing probably to the fact, that their remains had been venerated in the same place. Again, it has been stated, that both of these brothers sailed over to Saxony, or rather to Belgic Gaul,<sup>18</sup> where they embraced a monastic life. There, they are said like

tained from Colgan, which was sent to Bollandus, by the Jesuit Grothusius.

<sup>6</sup> "To this, a writer after 972 added a part of his own to supply the deficiency. But his addition is characterized by gross inaccuracy. He makes the Saxons before the invasion of Britain to have been Christians, and to have sent their sons into monasteries. He also makes S. Adulph, bishop of Utrecht, and the brother of S. Botolph, appointed to that See by the king. If he means King Pepin, the father of Charlemagne, he is wrong, for Pepin had no authority in that part, which was governed by the heathen Radbod, Duke of Frisia. Moreover, that See was not founded till 696, by S. Willibrord, who died in 739. The origin of the blunder arises from the bodies of S. Botolph and S. Adulph being translated together in 972, and these two saints being venerated the same day, like S. Medard and S. Godard, they were supposed to be brothers. No bishop of the name of Alulph is known in the Chronicles of the Church of Utrecht. The writer may have mistaken Utrecht for Maestricht (Ultrajectum for Trajectum), which was founded much earlier, but no bishop of the name of Adulph occupied that See."—Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 17th, pp. 247, 248.

<sup>7</sup> See *ibid.* There is a Manuscript copy of this Life in the Cottonian Collection, num. 111.

<sup>8</sup> He was first a monk of St. Bertin's, at St. Omer, and afterwards made Abbot of Thorney, by William the Conqueror, in 1068. See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints,"

vol. vi., June xvii.

<sup>9</sup> At the expense of the Sleswick Canons, and by the authorization of Bishop Godscales de Alevede.

<sup>10</sup> See "Acta Sanctorum," toms iii., Junii xvii. De S. Botulpho Abbate et S. Adulpho Episcopo Confessoribus in Anglia, pp. 398 to 406.

<sup>11</sup> In thirteen paragraphs.

<sup>12</sup> First, from Mabillon and two Manuscripts; secondly, from a Breviary of Sleswick; and thirdly, from the Legends of John Capgrave. Annotations are also given by Father Daniel Papebroke.

<sup>13</sup> See "Britannia Sancta," part i., pp. 370 to 372. Bishop Challenor unites St. Adulph with his account of St. Botolph.

<sup>14</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. vi., June xvii.

<sup>15</sup> See "Lives of the Saints," vol. vi., June 17th, pp. 247, 248.

<sup>16</sup> In the Epitome of the holy man's Life, taken from the Sleswick Breviary.

<sup>17</sup> There was a king over the East Angles, who was named Adulph, and he was son to Anna. He had a sister, known as St. Etheldrita or Etheldreda, who was born about A.D. 645, and who died in 689, according to a Life, which is extant. Her feast occurs, at the 23rd of June. As the time of St. Botolph and of King Adulph nearly corresponded, and as both were of equal origin, it is possible these may have been thought to be brothers.

<sup>18</sup> In the seventh century, there was no monastery among the Saxons of the Continent, who were then pagans.

<sup>19</sup> It is easy to perceive, that a long chro-

industrious bees, to have culled honey from the flowers of Divine wisdom, and to have received the clerical tonsure. One of them, St. Adulph, is said to have been selected to fill the See of Utrecht;<sup>19</sup> while St. Botulph was destined to glean a harvest of souls, by returning to his native country. While abroad, as we are told, two royal virgins, who were sisters to Ethelmund,<sup>20</sup> King of the South Angles,<sup>21</sup> had been religiously educated in that same monastery,<sup>22</sup> where the holy man resided. Their mother Sywara was regent of the kingdom,<sup>23</sup> at that time, owing to the immature age of Ethelmund, but they furnished letters of recommendation to both mother and brother, on behalf of Botulph, when he returned to England. After the death of his Scottish father,<sup>24</sup> according to the Sleswick Breviary, St. Botulph was selected to succeed him; but, he resolved not only to relinquish the crown, but also his country. This he left, and set out for England, where he was received by King Edmund<sup>25</sup> with distinguished respect. That king, finding him to be piously disposed, especially desired his promotion to Holy Orders. For seven years, he dwelt in the King Edmund's court;<sup>26</sup> but, at the end of that time, he asked for a place, where he might wholly serve God.<sup>27</sup> Accordingly, the king set apart for him a beautiful site on which to build a church, and where there was a confluence of rivulets towards a certain great river. Here, the holy man was soon distinguished for the miracles he wrought. He had a disciple, who lived with him at that place. One day, a poor man called at his door asking for an alms, in the name of God. When our saint desired his disciple to grant some relief, the latter replied, that nothing was left to

nological interval must exist between the traditional times of St. Botulph and St. Adulph, if the latter is regarded as having been bishop of Utrecht. That See was not founded until Charolomann recommended the project to St. Boniface, who consecrated St. Willibrord as its first bishop, in 744. It is possible, that St. Adulph may have been bishop there, that he afterwards returned to England, and that his days were ended in the monastery of St. Botulph, beside whose remains he may have been buried. This might account for the fable, that they had been brothers.

<sup>19</sup> "We find no mention of this Prince in any other historian; which is not to be wondered at, if by the *South Angles* are here meant the *South Saxons*; for no historian has given us a complete list of the kings of that province."—Bishop Challenor's "Britannia Sancta," part i., p. 370, note.

<sup>20</sup> His name is differently given, as Edelmundus, in MS. Utic., as Edmundus, in the Sleswick Breviary, and as Elmundus, in a Manuscript possessed by the Bollandists.

<sup>21</sup> Mabillon observes: "Forte Brigensi seu Eboriacensi monasterio, quod modo S. Phare dicitur, aut certo Jotrensi Andilegove."

<sup>22</sup> Papebroke considers this Queen to have been a Christian, and perhaps to have been of the royal race of the East Angles, or even to have been a sister to King Sigebert, who was baptized in Gaul, A.D. 636. His example brought over the rest of his subjects to Christianity.

<sup>23</sup> Father Daniel Papebroke conjectures,

that he was Eugenius IV., King of Scotland, who departed this life, A.D. 620. Afterwards, Ferchar or Ferquard, the son of Eogan, succeeded him, as ninth in the series of Scoto-Irish Kings of Scotland, and he reigned from A.D. 621 to A.D. 637. He was deposed for his crimes, and cast into prison, where he died. Papebroke also supposes, that when Botulph quitted the kingdom, his brother Donevald was called to the throne. This Donal-Breac is stated to have reigned from A.D. 637 to A.D. 642. See Rev. Dr. James Taylor's "Pictorial History of Scotland," vol. i., chap. iii., p. 281.

<sup>24</sup> We find no Saxon King bearing this name, among the East Saxons or among the East Angles, before the ninth century. See John Speed's "History of Great Britaine," book vii., chap. viii., pp. 309 to 312, and chap. xi., pp. 324 to 328. Neither do we find a king of that name, among the South Saxons. See *ibid.*, chap. vi., pp. 300 to 302.

<sup>25</sup> Papebroke seems to suppose, the king himself had been a pagan, although his mother may have been a Christian, and that Botulph acted as her chaplain, and as the instructor of her daughters.

<sup>26</sup> Again, Papebroke hazards a conjecture, that Botulph probably persuaded the Queen to send her daughters to some French monastery for their education, so that he might the more conveniently depart for his place of solitude. Besides, one of his reasons for wishing to leave the court might have been his failure to convert the King to Christianity.

them but a single loaf. Then said the saint: "Divide it into four parts, and give one of them to the poor man." Soon afterwards, three other paupers arrived, and he ordered the remaining portions to be given, so that their necessities might be supplied. The disciple then murmured, but the holy man said: "My son, do not be disturbed, for God is able to repair our loss." He had scarcely spoken, when no fewer than four boats, laden with food and drink supplied by the faithful, landed at their place. It so happened, that the spot selected for his habitation had been infested by evil spirits, and as the king visited Botulph one day, he asked for another place, and the king granted his request. This desired situation was on the River Thames,<sup>28</sup> and there the holy man built a church, in honour of St. Martin. While there, he was accustomed to keep many hens, but an eagle, which came out from an adjoining wood, frequently carried several of them away. On a certain occasion, when the bird of prey had carried off a cock, the saint menaced the depredator. At once, the eagle brought that bird living and placed it at the feet of Botulph, while at the same time, he fell down and expired. According to one of St. Botulph's Lives, he asked Ethelmund,<sup>29</sup> King of the South Saxons, and his kinsmen Ethelwerd and Ethelwold,<sup>30</sup> to give him some deserted spot, which had been rejected or abandoned by cultivators, so that he might build there a church without loss to any person, and gather around him a number of pious disciples. This petition was favourably received. Another account states, that St. Botulph began to build his monastery, about the year 654,<sup>31</sup> in the time of Adelhere, who had succeeded his brother Anna as King over the East Angles.<sup>32</sup> Wherefore, Botulph selected a place called Ykanno,<sup>33</sup> or Ikanhoe,<sup>34</sup> and so called, because it was a "hoe" or mound covered with trees, and girdled round with rushes, in the midst of a vast, stagnant morass, the haunt of wild fowl.<sup>35</sup> There he dwelt and founded an Abbey.<sup>36</sup> There, too, arose a town in aftertimes. While some have thought that place to be in Kent; it is assumed with greater appearance of probability, that it lay in the most dismal district of all England, and among the Lincolnshire fens. It was afterwards known as Boston,<sup>37</sup> and it is said to have obtained its designation from St. Botulph. When the holy man had lived thirteen years<sup>38</sup> in a place he had chosen, the old enemy appeared in the shape of a snake and inflicted a severe bite, when the saint again besought the king to give him another site.<sup>39</sup>

<sup>28</sup> Papebroke supposes, this was in Surrey, on the right bank of the Thames; as Edmund is said to have been king over the Southern Angles.

<sup>29</sup> Ethelmund did not reign in Lincolnshire.

<sup>30</sup> There was a King Ethelwold over the East Saxons.

<sup>31</sup> In the Anglo-Saxon Chronology, edited with Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," we read: "Anno DCLIV. Botulphus monasterium ædificare cepit."

<sup>32</sup> See "Monasticum Anglicanum," p. 88, where in the abbreviated History of Ely, the house he built is said to have been "in loco qui dicitur Wenno"—doubtless Ikenno should have been the correct reading.

<sup>33</sup> Its situation has not been pointed out more specifically. Some think it was towards Sussex, as Ethelmund seems to have been king over the South Saxons. See Rev. Alban Butler's "Lives of the Fathers,

Martyrs, and other principal Saints," vol. vi., June xvii.

<sup>34</sup> In William Camden's work, we read, that twenty miles from Lincoln and towards the east, where the River Witham flows into the ocean between two mounds, the town of Boston is situated, "rectius Botolphotowne, a Botulpho enim Saxone sanctissimo, qui ad Icanoë monasterium habuit, nomen deportavit."

<sup>35</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 17, and n. 1, p. 248.

<sup>36</sup> Matthew of Westminster, at A.D. DCLIV., thus notices this foundation: "Hoc etiam tempore Botulphus apud Hiccanhoe ecclesiam construxit."—"Flores Historiarum," p. 230.

<sup>37</sup> His monastery was erected on the north side of the present church, according to Samuel Lewis' "Topographical Dictionary of England," vol. i., p. 309.

<sup>38</sup> According to the Sleswick Breviary.

Edmund led him far from the sea, into a valley through which a river flowed, and which was covered with thorns and jungle. "Here," said the king, "is a spot for you." There, accordingly, Botulph built two churches; one of these was dedicated to St. Peter and the other to St. Paul. Wherever his monastery had been situated<sup>40</sup>—and the site has been much contested—the holy man gathered there a band of faithful monks, who laboured with him day and night. These he endeavoured to form, on the best models of perfection; while he appears to have established a special rule for their direction. But, his own life and manners were the best guide for his disciples. He was patient, mild and humble, in word and in work; whenever he spoke, it was to proclaim the goodness of God, to hold colloquies on the happiness of the just, and on their rewards. He was gifted with the spirit of prophecy, while he expelled demons, through the efficacy of his prayers. Having accomplished various good works, he set out on a pilgrimage to Rome,<sup>41</sup> so that he might visit and pray at the tombs of those glorious Apostles St. Peter and St. Paul. From Rome he returned, bearing with him many relics. Before entering his former cell, he cured a girl that was blind through his prayers. When King Edmund heard of Botulph's return, he was greatly rejoiced, and he spent three days with the holy servant of God. Soon afterwards, the saint was called to his reward, after a long illness, which he bore with exemplary patience. He is said to have died the same year as St. Hilda,<sup>42</sup> in 655;<sup>43</sup> but, if we attend to the conjectures of Father Daniel Papebroke, his death must be referred to a much later period. His disciples took care, that the funeral rites should be celebrated with all due solemnity, when his body was consigned to the tomb. There several miracles were wrought. His monastery of Ikanho is said to have been destroyed in 870,<sup>44</sup> by the Danes.<sup>45</sup> On account of the havoc made by these pagans in the holy places, it is now difficult to determine where this sanctuary of religion stood. However, there still remained a church there, and it was served by one priest. In devotion to St. Botulph, it was greatly frequented by the people.<sup>46</sup> In the days of King Edgar,<sup>47</sup> the relics of St. Botulph were translated,<sup>48</sup> by St. Ethelwold,<sup>49</sup> Bishop of Winchester. They were removed, partly to the monastery of Ely,<sup>50</sup> and partly to that of Thorney,<sup>51</sup> founded in the year 972.<sup>52</sup> A third portion which remained, was

<sup>39</sup> Apparently to reconcile some discrepancies in different narratives, Papebroke supposes that this change may have occurred about 644, when Botulph felt inspired to visit Gaul, in order to learn better the nature of monastic institutions, and to visit his former pupils, who were sisters of the king, and who had probably embraced lives of strict monastic seclusion.

<sup>40</sup> Papebroke seems to think, that Botulph had not presided over his religious house, until after he had returned from Gaul, and when he was advanced in years. This he supposed to have been, about A.D. 654.

<sup>41</sup> Papebroke conjectures this journey to have been made after the year 660. Unless the Southern Saxons had different kings from the Eastern Saxons, which does not appear to have been the case, about the year 661, according to Alford, Edelwalchus, the successor of Edmund, was baptized. The Roman Pontiff then reigning was St. Vitalianus.

<sup>42</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. vi., June xvii.

<sup>43</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 17th, p. 248.

<sup>44</sup> Its remains have been converted into a dwelling house, known as Botolph's Priory. See Samuel Lewis' "Topographical Dictionary of England," vol. i., p. 309.

<sup>45</sup> According to John of Brompton in his Chronicle, it was destroyed by the murderers of St. Edmund the king.

<sup>46</sup> See Bishop Challenor's "Britannia Sancta," part i., p. 371.

<sup>47</sup> He ruled from A.D. 959 to A.D. 975. John of Brompton relates this Translation, in his Chronicle.

<sup>48</sup> This happened before A.D. 975, and this Translation is mentioned by Odericus Vitalis, in the following words: "Corpus S. Botulphi translatum est ad monasterium Tormeyense."—"Historia Ecclesiastica," p. 834.

<sup>49</sup> His feast is celebrated, at the 1st of August.

<sup>50</sup> The head is said to have been placed there.

<sup>51</sup> See Bishop Challenor's "Britannia



consigned to a shrine or royal reliquary of Edgar.<sup>53</sup> When an effort had been made to remove the remains of St. Botolph, according to the mandate of St. Ethelwold, no human exertions could succeed. Then, it was revealed to a monk, named Ulfitellus, and to others, that unless the relics of St. Adulph were removed at the same time, all their labours must prove to be vain. Accordingly, both bodies were then translated, and brought to St. Ethelwold.<sup>54</sup> Another miracle is related, as having occurred, probably on this occasion.<sup>55</sup> Some portions of those relics were subsequently bestowed by St. Edward the Confessor,<sup>56</sup> upon his monastery at Westminster.<sup>57</sup> A part of them was kept at Medesham, afterwards called Peterburgh.<sup>58</sup> It would seem, that the remains of St. Adulph, Bishop,<sup>59</sup> had been entombed, likewise, at Ikanho, and as these were translated at the same time, it so happened, that he and St. Botolph were incorrectly regarded as brothers.<sup>60</sup> The memory of St. Botolph is recorded<sup>61</sup> in an old Norman Missal,<sup>62</sup> which had been given by Robert Archbishop of Canterbury, about the year 1050.<sup>63</sup> An old vellum Manuscript Calendar, which was written in the eleventh century, and which belonged to the Bollandists, had the deposition of St. Botolph at the 17th of June.<sup>64</sup> Likewise, in the English Martyrology;<sup>65</sup> and in the Martyrologies printed at Cologne and Lubeck, A.D. 1490, at the same date, there is a record of his feast. The festival of St. Botolph is set down at the 17th of

Sancta," part i., pp. 371, 372.

<sup>53</sup> It was dedicated in honour of St. Mary and St. Botolph. It was situated in Cambridgeshire, and it was one of those whose abbots sat in parliament. See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. vi., June xvii.

<sup>54</sup> John of Brompton adds: "Quæ postea collatæ sunt S. Petri oratorio, a bonæ memoriæ Rege Eduardo."

<sup>55</sup> Such is the account contained in John Capgrave's "Legenda Sanctorum Angliæ."

<sup>56</sup> This is recorded in Officium S. Botulphi, ex Codice Uticensis, in these lines:—

"O Botulphe, tuo cum fratre suavis  
Adulpho,  
Qualis eras vita, tua busta docent reserata.  
Ter quinis eremus dat aromata mira diebus,  
Membra sacrata Deo redolent charismate tanto."

<sup>56</sup> His festival is celebrated, on the 4th of January.

<sup>57</sup> This is stated in a Codex, which belonged to the church of St. Botolph, near Aldersgate, London.

<sup>58</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. vi., June xvii.

<sup>59</sup> From the Officium S. Botulphi, ex Uticensi codice, are taken the following verses, introduced into the Appendix by Mabilon:—

"Sancti Botulphi, sancto cum fratre sepulti,

Pars fratrem placat, pars Ecclesiæ sacra ditat.

O concors virtus! sanctus sine fratre ferendus,

Pondere se fixit, tolli sine fratre nequivit.

Mox Sancti celebrem dat Adulphi gleba fragorum,

Impatiens cari solvi compage Botulphi.

Sanctorum vita cum vivunt ipsa sepulcra;

Alterutris meritis dat uterque salubria nobis.

Hæc in Botulpho tua munera sunt et Adulpho."

<sup>60</sup> Again William of Malmesbury, when treating about the Monastery of St. Edmund writes: "jacent in ecclesia sancti Germanus et Botulphus."—"De Pontificibus Anglorum," lib. ii. Papebroke suspects, however, that the text is here corrupt, and he would thus restore it: "Jacent in ecclesia duo sancti Germani"—from the received opinion that these were brothers—"Adulfus et Botulphus: quorum gesta nec ibi nec alibi haberi memini: nisi quod primus frater S. Etheldritæ, secundus Episcopus assertitur."

<sup>61</sup> Thus, at June xvii: "S. Botulphi Confessoris."

<sup>62</sup> Father Papebroke adds: "quod anno MDCLXII. reprimus in cœnobio Gemmeticensi apud Normannos," &c.

<sup>63</sup> From a Paschal Table annexed, it seems to have been written about the year 1000.

<sup>64</sup> It states: "Ipso die depositio S. Botulphi Confessoris et Abbatis."

<sup>65</sup> In a Manuscript copy kept at Rome is

June, in the Martyrologies of Usuard, as enlarged in a Codex belonging to Alsace; as also, in that enlarged by Greven and Molanus; also, in those edited by Maurolycus, Felicius, and Canisius; also, in the Benedictine Martyrologies of Arnold Wion, of Dorgan, of Menard, of Bucelin, and of Edward Maihew. Likewise, in John Wilson's "Martyrologium Anglicanum," and in Ferrarius,<sup>66</sup> at the 17th day of June, the feast of St. Botulphus, Abbot, is commemorated. The old Breviary of Sleswick, and a Scandinavian Runic Calendar, have a record of his festival, at the same date. Another ancient Manuscript Martyrology<sup>67</sup> has an entry of this holy man, whom it makes both a Bishop and Confessor;<sup>68</sup> yet, it is evident, some confusion of traditions had been in the writer's mind, as there seems to be no ancient account, which speaks of St. Botulph, as having attained to the episcopal dignity.<sup>69</sup> Owing to the statement of St. Betolph's Scottish origin, our Irish Calendarists claim him as a saint of their country. Thus, Henry Fitzsimon, in his "Catalogus aliquorum Sanctorum Hiberniæ," quotes the English Martyrology, for placing the festival of St. Betulphus, Abbot, at the 17th day of June.<sup>70</sup> Again, as belonging to their country, the Scottish Martyrologists and Calendarists likewise record the festival of St. Botulph, at the present day. Thus, the Calendar of Hyrdmanistoun, at the 17th of June,<sup>71</sup> the Calendar de Nova Farina,<sup>72</sup> the Calendar of Arbuthnott,<sup>73</sup> as also the Calendar<sup>74</sup> and Martyrology<sup>75</sup> of Aberdeen, concur. Few among the British Saints have been more honoured in England than St. Botulph. It is held, that Botulph's town, now Boston in Lincolnshire, and Botulph's bridge, now Bottle-bridge in Huntingdonshire, took their names from him; while, no fewer than four parishes in London—and innumerable others throughout the country<sup>76</sup>—were dedicated in his honour. From England, too, his veneration passed into Denmark, where his festivity was annually celebrated, as appears from the Lessons of his Office, contained in the Sleswick Breviary.<sup>77</sup> It is to be regretted, however, that more reliable accounts of this holy man have not been preserved.

ARTICLE III.—ST. COLMAN, OF LANN MIC-LUACHAIN, NOW SUPPOSED TO BE LYNN, COUNTY OF WESTMEATH. [*Seventh or Eighth Century.*] There were so many holy Irishmen, called Colman, in our Calendars, that only a small number of them can be distinguished. Among these is the present saint, said to have been of Lann Mic-Luachain.<sup>1</sup> He was son to Luachan, son of Aidus, son to Nanius, son of Fergus, son to Conall Crimthann, son to Niall of the Nine Hostages.<sup>2</sup> Such is the pedigree given to

entered: "Ipso die, apud S. Edmundum, S. Botulphi Episcopi (imo Abbatis) et Confessoris." In Bibliotheca Ducis Altempsii. Also, in a Manuscript copy of it, preserved at St. Mary's Utrecht.

<sup>66</sup> See "Catalogus Generalis Sanctorum."

<sup>67</sup> Scil. "Altempianæ olim Bibliothecæ."

<sup>68</sup> At the xv. Kal. Julii, it states: "apud S. Edmundum S. Botulphi Episcopi et Confessoris."

<sup>69</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Junii xviii. De S. Botulpho Abbate, et S. Adulpho Episcopo, Confessoribus in Anglia, pp. 398 to 406.

<sup>70</sup> See O'Sullivan Beare's "Historiæ Catholiçæ Iberniciæ Compendium," tom i., lib. iv., cap. xii., p. 52.

<sup>71</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 41.

<sup>72</sup> See *ibid.*, p. 72.

<sup>73</sup> See *ibid.*, p. 101.

<sup>74</sup> See *ibid.*, 117.

<sup>75</sup> The Martyrology of Aberdeen says, at x. v. Kl. Julij.—"In Britannia Sancti Botulphi abbatis de quo commemoratio."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 265.

<sup>76</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. vi., June xvii.

<sup>77</sup> See Bishop Challoner's "Britannia Sancta," part i., p. 372.

ARTICLE III.—<sup>1</sup> Meaning the church of Lann, of Luachain's son.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ,"

him by Seluacius or Selbach,<sup>3</sup> and also by the author of the Genealogies of the Irish Saints.<sup>4</sup> He therefore belongs to the royal family of Meath. He sprung from the Clann Rudhraighe, *i.e.*, the race of Maelcroich, son to Rudhraighe.<sup>5</sup> According to some statements, the present saint had another festival, on the 30th of March, which was kept, also, at Lann mic-Luachain. His mother was named Lassara,<sup>6</sup> who by another husband bore a son of the same name,<sup>7</sup> called Colman,<sup>8</sup> who is commemorated in the Irish Martyrologies, on the 30th of March, and 30th of October. Our saint either built, or presided over, a church in Meath, called Lann; and, for the sake of distinction, it was named after himself, Lann-Mic-Luachain, or the "Church of the son of Luachan."<sup>9</sup> It is now called Lynn,<sup>10</sup> and it is situated in the barony of Delvin, and county of Westmeath.<sup>11</sup> It must be distinguished, likewise, from Lann-Leire, which Archdall supposes to have been probably identical with Lynn.<sup>12</sup> According to Colgan, a certain Colman of Lann, got also the name of Mocholmoc. He was a native of a part of Ulster, called Hi Gaula, or Gaillfine—perhaps the Gallan hills in the county of Tyrone. He governed three monasteries or churches, *viz.*: Cambos, now Camus, a monastery in the diocese of Derry, which had been founded by St. Comgall of Bangor; a church either in the diocese of Down or in that of Dromore, at a place called Lann-Mocholmoc, and another, apparently in the diocese of Dromore, at a place called Linn Huachaille. He died on the 30th of March, A.D. 699. But, it seems doubtful, whether this was the festival, assignable to the present St. Colman of Lann Mic Luachan, or to his brother, St. Colman, Linn Huachaille.<sup>13</sup> Colman and Colmoc are the same name. Both are diminutives of Colum or Colm, which is contracted from Columba.<sup>14</sup> There is also a Lynn, a parish in the barony of Fertullagh, on the north-eastern bank of Lough Ennel, in Westmeath. The old church there measured 69 feet, by 19. In its cemetery, lies the fine old font of the church. The bowl is circular, and it measures one foot and ten inches in diameter.<sup>15</sup> We are unable to discover the exact year of his death, but the age during which he flourished, appears to have been the seventh or perhaps the eighth century, from the circumstance of his homonymous brother, by the same mother, having died A.D. 699, or A.D. 700. The present saint was venerated on the 17th day of June, the anniversary of his festival, according to our Irish Calendars.<sup>16</sup> A festival in honour of Colman mic Luachain is set down in the Martyrology of Tallagh,<sup>17</sup> at the 17th of June. The Calendar of Cashel contains the entry of this holy man's

xxx. Martii, Vita S. Colmani, n. 5, p. 793.

<sup>3</sup> Author of the Rhythical Genealogy of the Chief Saints of Ireland.

<sup>4</sup> Chapters iii. and iv.

<sup>5</sup> According to the O'Clerys.

<sup>6</sup> According to St. Ængus, in lib. iv., Opuscula, cap. 44.

<sup>7</sup> According to the Irish Martyrologies. See Colgan's "Acta Sanctorum Hiberniæ," xxx. Martii, n. 4, p. 793.

<sup>8</sup> See his Acts, at the 30th of October.

<sup>9</sup> Colgan continues, that it might be regarded as distinct from another in a place called Lann-Mocholmoc, where his homonymous brother had been venerated on different days, *viz.*, on the 30th of March and on the 30th of October. See Colgan's "Acta Sanctorum Hiberniæ," xxx. Martii, Vita S. Colmani, p. 792.

<sup>10</sup> A gloss on the Feilire-Ænguis, at the

30th of March, describes it, as being in Meath. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (i), pp. 624, 625.

<sup>11</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 580.

<sup>12</sup> See Archdall's "Monasticon Hibernicum," p. 722.

<sup>13</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxx. Martii, Vita S. Colmani, p. 792.

<sup>14</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xix., sect. i., n. 12, pp. 146, 147.

<sup>15</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., p. 452.

<sup>16</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxx. Martii, n. 2, p. 793.

<sup>17</sup> Edited by Rev. Dr. Kelly, p. xxvii.

feast, at the 17th of June.<sup>18</sup> The Calendars of Marianus O'Gorman and of Cathal Maguire have entered the festival of Colman, the son of Luachain of Lann, at the present date. His name appears, also, in the Martyrology of Donegal,<sup>19</sup> at the same date, as Colman Mor, son of Luachan in West Meath: [of Lann Mhic Luachain-Mar.]<sup>20</sup> A feast of St. Colman of Lann is also found, at the 14th of December,<sup>21</sup> in the Irish Martyrologies, and in the Acts of other saints.

ARTICLE IV.—ST. MOCHUMMOG, SON OF DOBHARCHU. Veneration was given on the 17th of June to Mochommoc, son of Doborchon, as we find recorded in the Martyrologies of Tallagh,<sup>2</sup> and of Marianus O'Gorman. According to a conjecture of Colgan, this may have been the St. Mochumba, who was a disciple of St. Mochoemog or Pulcherius,<sup>2</sup> and who, at his request, founded a cell, of which he was the recognised patron. A miracle, regarding him, is to be found recorded in the old Acts of St. Mochoemog.<sup>3</sup> The old name of Bantry parish, county of Cork, was Kill-Mocomogue.<sup>4</sup> He is mentioned, also, as Mochummóg, son of Dobharchu, in the Martyrology of Donegal.<sup>5</sup>

ARTICLE V.—FESTIVAL OF ST. COLUMBA, AND THE TRANSLATION OF THE RELICS OF ST. PATRICK, ST. COLUMBA AND ST. BRIGID. In 1620, an Office of St. Columba, Abbot, had been printed in Paris, and again in the same city, A.D. 1675, referring his Feast as a Double of the Second Class to the 17th day of June, on account of the Feast of the Translation of the Relics of St. Patrick, St. Columba and St. Brigid, falling on the 9th of June, and it being an Office of the First Class with an Octave. This contains proper Antiphons for Vespers and Lauds, with proper Hymns and Prayers, as also an Office of Nine Lessons, three of which are proper.<sup>1</sup>

ARTICLE VI.—ST. AEDHAN DUBH. The Martyrology of Tallagh<sup>1</sup> enters Edan Niger, or "Edan, the dark, or dusky," at this particular day. The epithet applied to this saint probably arose from some peculiar swarthiness of his complexion or skin. The name Aedhan Dubh—having in Irish a corresponding meaning—occurs in the Martyrology of Donegal,<sup>2</sup> at the 17th of June.

<sup>18</sup> Thus: "Colmanus filius Luachain de Lann Mic Luachain in Media."

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

<sup>20</sup> A note by Dr. Todd says at the contracted word, *Mar.*: "This insertion (from the gloss to Marian O'Gorman) is in the more recent hand."

<sup>21</sup> "Ita Marian cum suis scholiis ad eundem diem, Tres inquit S. Colmani nobis suffragentur, nempe S. Colmanus de Rathmail-sidhe, S. Colmanus filius Finnabbarri, et S. Colmanus de Lann. Item Maguir & Mart. Dungall, iisdem verbis."—Colgan's "Acta Sanctorum Hiberniæ," xxx. Martii, n. 3, p. 793.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See his Life, at the 13th of March, in the

Third Volume of this work, Art. i.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," xiii. Martii, Vita S. Mochoemoci, Abbatis de Liath-Mor, in Helia, cap. xxxi., pp. 594, 595, and n. 34, p. 597.

<sup>4</sup> Letter of Rev. John Lyons, C.C., Inchi-geelagh, dated November 6th, 1873.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

ARTICLE V.—<sup>1</sup> The foregoing is stated, and shown in a small 18mo tract, anonymously printed, apparently in the last century, and in Ireland. The copy, from which the writer quotes, was borrowed from Rev. Denis Murphy, S.J. See pp. 17 to 29.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Kelly, p. xxvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

ARTICLE VII.—THE SONS OF NEACHTAN, OF DRUMBRIC. We find at this date, in the Martyrology of Tallagh,<sup>1</sup> Meic Nechtain Droma Bricci. The locality of this Drumbric is unknown to the writer. However, there is a Drumbric townland, in the parish of Kilbonane, and barony of Magunihy, county of Kerry.<sup>2</sup> We find, also, a Drumbric townland, in the parish and barony of Kilmacrenan, county of Donegal;<sup>3</sup> likewise, a Drumbric townland, in the parish of Drumkeeran, barony of Lurg, and county of Fermanagh;<sup>4</sup> also, a Drumbric townland, in the parish and barony of Carrigallen,<sup>5</sup> as likewise another in the parish of Drumreilly,<sup>6</sup> and barony of Carrigallen, both in the county of Leitrim; besides, a Drumbric townland, in the parish of Ardcarne, barony of Boyle, and county of Roscommon.<sup>7</sup> A festival in honour of the sons of Neachtan, of Druim Bricce, or Droma Bricc, is recorded in the Martyrology of Donegal,<sup>8</sup> at the 17th of June.

ARTICLE VIII.—ST. CELLAN OR CEALLÓN, SON OF FIONAN. On the 17th of June, veneration was given to Cellan or Ceallán, son of Fionán, as we find registered in the Martyrologies of Tallagh,<sup>1</sup> and of Donegal.<sup>2</sup>

ARTICLE IX.—ST. TOTHOLAN. We read in the Martyrologies of Tallagh,<sup>1</sup> and of Donegal,<sup>2</sup> regarding a saint named Totholoan, as having a festival, at the 17th of June. Nothing more regarding him seems to be known.

ARTICLE X.—REPUTED FEAST OF A ST. ENOLICHUS. In a Manuscript Florarius is set down the feast of St. Enolich, Confessor in Hibernia, at the 17th of June. Nothing more regarding him—under such a suppositious name—seems to have transpired; but, as we have already shown, in the First Article at this date, Enolichus was only a misspelling of Molingus' name, as found in the printed copy of Usuard. Wherefore, in Greven's additions to Usuard, the foregoing account is given, and it has been copied, by succeeding writers. Canisius and Ferrarius have similar entries. At the 17th of June, Father Henry Fitzsimons,<sup>1</sup> and the anonymous Calendar, published by O'Sullivan Beare, set down a feast for St. Enolichus.<sup>2</sup> The Bollandists enter his assumed festival, also, at the same date.<sup>3</sup>

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Kerry," sheet 57.

<sup>3</sup> See it described, on the "Ordnance Survey Townland Maps for the County of Donegal," sheet 44.

<sup>4</sup> See it shown, on the "Ordnance Survey Townland Maps for the County of Fermanagh," sheets 2, 6.

<sup>5</sup> See "Ordnance Survey Townland Maps for the County of Leitrim," sheets 26, 30.

<sup>6</sup> See *ibid.*, sheet 22.

<sup>7</sup> See "Ordnance Survey Townland Maps for the County of Roscommon," sheets 4, 7.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

ARTICLE X.—<sup>1</sup> See "Catalogus aliquorum Sanctorum Hiberniæ."

<sup>2</sup> See *Historiæ Catholicæ Hiberniæ Compendium*, tomus i., lib. iv., cap. xi., xii., pp. 50, 54.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Junii xvii. Among the pretermitted saints, p. 265.

## Eighteenth Day of June.

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### ARTICLE I.—ST. FURADHRAN OR FURODRAIN, ABBOT OF LANN-LEIRE, NOW DUNLEER, COUNTY OF LOUTH.

**S**IMPLY the name, Furodrain, occurs in the Martyrology of Tallagh,<sup>1</sup> at the 18th of June. According to the Calendar of the O'Clerys, he belonged to the race of Colla Dachrioch. In the Festilog of St. Ængus,<sup>2</sup> at the 18th of June, his feast is commemorated. On this notice, there is an Irish comment, which states, that Boethin and Furodran were two sons of Moenán of Lann Luachain, in Bregia. The place of this saint had been identified with the old church of Lynn,<sup>3</sup> on the east side of the beautiful Lough Ennell, in the barony of Fartullagh, and county of Westmeath. So early as the beginning of the eighth century, an abbey seems to have been existing in this locality.<sup>4</sup> It seems, however, that his place must be sought for, within the former territory of Feara-Arda-Cianachta,<sup>5</sup> so called from the race of Cian.<sup>6</sup> The Rev. Dr. Reeves has identified the ancient Lann-Leire with Dunleer,<sup>7</sup> in the barony of Ferrard, and in the county of Louth.<sup>8</sup> This seems to be the true conjecture. The Welch or old British term Lann<sup>9</sup> is usually found, to be the equivalent for a church; and, according to a statement sent forth, Lann Leire has been interpreted the "Church of Austerity."<sup>10</sup> We find bishops presiding at Lann Lere,<sup>11</sup> from the middle to the close of the ninth century.<sup>12</sup> Near it, many curious relics of antiquity have been found;<sup>13</sup> and among these may be mentioned Greenmount tumulus,<sup>14</sup> which

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> In the *Leabhar Breac* copy, we have the following stanza. Its English translation is furnished by Dr. Whitley Stokes:—

La bæethin fíno fechtnach  
furodran coréḡ  
mec moianan conuáige  
O Lanno lígáig leḡ.

"With fair, happy Boethin, Furodran with keeness, Moenán's sons with virginity, of beautiful Lann Lére."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xciv.

<sup>3</sup> This parish and townland are shown, on the Ordnance Survey Townland Maps for the County of Westmeath," sheets 19, 26.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 342, 343, and n. (w), *ibid.*

<sup>5</sup> More succinctly called Feara-Arda, or the Men of the Height, from which the modern barony of Ferrard in the county of Louth has been formed. It embraced that range of heights called Slieve Bregb, running from near Collon in Louth, eastwards

to Clogher Head.

<sup>6</sup> See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part ii., chap. ii., pp. 128, 129.

<sup>7</sup> This parish and townland are shown, on the "Ordnance Survey Townland Maps for the County of Louth," sheet 18.

<sup>8</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 583.

<sup>9</sup> The old Irish word for Lann was Land, and this means a house or church.

<sup>10</sup> See Patrick W. Joyce's "Origin and History of Irish Names of Places," part iii., chap. ii., pp. 310, 311.

<sup>11</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 464, 465, 560, 561.

<sup>12</sup> Thus Gormgal, son of Muireadhach, died A.D. 843, while Maol Chiaran, son of Fortchern, died A.D. 900. See Duaid Mac Fírbis' entries, in "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 116, 117.

<sup>13</sup> See them described, in a paper by Major-General J. H. Lefroy, R.A., C.B., F.R.S., in "Journal of the Royal Historical and Archaeological Association of Ireland," vol. i., Fourth Series, April, 1871, No. 6, pp. 471 to 502.

is of very considerable height,<sup>15</sup> and which formerly had an entrenchment, surrounding the mound. Within the last century, its external appearance has undergone some considerable changes. The ridge on which it rests still exhibits marks of old foundations. Underneath the tumulus has been lately found an artificial chamber or passage built with stones, and about 3 feet 4 inches in width, by 5 feet in height. It seems to be established, that the tumulus had not a sepulchral chamber, however, and that the passage stopped short of the central axis of the mound. Traces of fire and of animal bones have been discovered within the former opening.<sup>16</sup> In the year 921,<sup>17</sup> the district of Feara Arda, and also Lann Leire, and Fearná Rois,<sup>18</sup> were plundered by the foreigners. At this day, the Martyrology of Donegal<sup>19</sup> registers our saint as Furadhán, Abbot of Lann-Leire. He is called likewise the son of Maonán.

ARTICLE II.—ST. BAITHIN OR BAOTHAN, OF LANN-LEIRE, NOW DUNLEER, COUNTY OF LOUTH. A festival in honour of Baithin is set down in the Martyrology of Tallagh,<sup>1</sup> at the 18th of June. He is there properly joined with the previous saint, who was his brother.<sup>2</sup> His habitation seems to have been likewise at Lann Leire. This place is identified with Dunleer, county of Louth,<sup>3</sup> as we have noticed, in the preceding article. When both of these brothers—who no doubt lived contemporaneously—flourished does not seem to be on record. The Felire of Ænghuis calls him Baithin.<sup>4</sup> Father John Colgan<sup>5</sup> alludes to St. Baithin, as having been venerated, at the 18th of June, according to our Irish Calendars. The Martyrology of Donegal<sup>6</sup> records him, likewise, and at the same date, as Baothan, son of Maonan. To the foregoing notice, the word (Juvenus), within brackets and Italicised, occurs after his name, as found in the Table to this Martyrology.<sup>7</sup> The Irish Calendar, preserved in the Royal Irish Academy, enters him, at the xiv. of the July Kalends.<sup>8</sup>

ARTICLE III.—ST. COLMAN, SON OF MICI. According to the Martyrologies of Tallagh,<sup>1</sup> and of Donegal,<sup>2</sup> a festival in honour of Colman, son to Mici, was celebrated at the 18th of June. After the entry, in a Table

<sup>14</sup> In Thomas Wright's "Louthiana; or an Introduction to the Antiquities of Ireland," published in 1758, there is a description of Greenmount, as it then appeared, with illustrations. See p. 9, and plates x. and xi.

<sup>15</sup> The actual summit is only about 150 feet above the sea level, yet it commands an extensive and a beautiful view. The tumulus proper is about 210 feet in circumference, and 12 feet high, above the level of the ridge towards the east and south. On the west side, where it terminates the ridge, it is about twice as high. On the north side, again, there is a declivity, and by estimation so much as 70 feet to the present boundary.

<sup>16</sup> A curious bronze plate, with Runic inscription, was found also at this place. For engravings of the antiquities in question, the reader is referred to Major-General J. H. Leffroy's interesting paper.

<sup>17</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii, pp. 608, 609.

<sup>18</sup> Near Drogheda.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> After entering both names, the Martyrology of Tallagh adds: "Da mhoc Mainnain."

<sup>3</sup> By William M. Hennessy.

<sup>4</sup> This statement is added, in a more recent hand, according to a note appended by Rev. Dr. Todd.

<sup>5</sup> See "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Baitheno Episcopo, n. 1, p. 369.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

<sup>7</sup> See *ibid.*, pp. 362, 363.

<sup>8</sup> In the following manner: βαοθαν μειρ μαοναν ιαο αρ δον. See the former Ordnance Survey Common Place Book F, p. 56.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

appended to this latter work, the authority of Florus is quoted. However, in a note on this passage, it is stated,<sup>3</sup> that on this day, there is no St. Colman found in the Martyrology of Florus.<sup>4</sup> Probably, Floratius is intended, for we find in Father Henry Fitzsimon's list the name thus entered "Colmanus, Abbas, 18 Junii, Flor.—19 Secundum Mart."<sup>5</sup> In the anonymous Calendar, published by O'Sullivan Beare, at this date, a St. Colmanus is entered.<sup>6</sup> The Bollandists<sup>7</sup> notice this saint, at the 18th of June, but remark, that among the many holy men bearing his name, they were unable to distinguish him. Greven had prefixed the words "in Hibernia," when setting forth the feast, in his Calendar.<sup>8</sup>

ARTICLE IV.—THE BLESSED AIDUS HUA-FOIRRETH. [*Tenth and Eleventh Centuries.*] In his Appendix to the Acts of St. Patrick, Colgan has introduced the name of the Blessed Aidus Hua-Foirreth, chief scholastic, and bishop of Armagh, or rather suffragan, who died on this day.<sup>1</sup> But that writer adds little more, which might give a clue to his identity,<sup>2</sup> except that he died A.D. 1056, in the seventy-fifth year of his age.<sup>3</sup> The Bollandists,<sup>4</sup> following Colgan's statement, notice him, at the 18th of June.

ARTICLE V.—REPUTED FEAST OF ST. BRENDAN, ABBOT AND BISHOP. [*Sixth Century.*] At the 18th day of June, Dempster<sup>1</sup> has the feast of St. Brendan, Abbot and Bishop, and for this entry, he quotes Petrus Cluniacensis.<sup>2</sup> His place is not indicated. The Bollandists,<sup>3</sup> who enter this notice at the same date, only remark, that they had already given the Acts of St. Brendan, Abbot of Clonfert, and of Brandan, Abbot of Culross, at the 16th of May.

## Nineteenth Day of June.

ARTICLE I.—ST. COLMAN, OF DRUIM LIAS, NOW DRUMLEASE, COUNTY OF LEITRIM.

ON this day, veneration was given to Colman, of Drumlias, said to have been in Luighne, by Marianus O'Gorman.<sup>1</sup> This we read, also, in

<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

<sup>2</sup> By Rev. Dr. Todd.

<sup>3</sup> See *ibid.*, pp. 382, 383.

<sup>4</sup> See O'Sullivan's Beare's "Historiæ Catholicæ Ibernix Compendium," tomus i., lib. iv., cap. xii., p. 53.

<sup>5</sup> See *ibid.*, cap. xi., p. 53.

<sup>6</sup> See "Acta Sanctorum," tomus iii., Junii xviii. Among the pretermitted saints, p. 551.

<sup>7</sup> The Bollandists add, that in the second edition of the English Martyrology, there is to be found "Colmanus ex Scotia oriundus," and that he was Abbot there, about 1670. "Citatur Læsius, lib. 4, ubi de S. Colmano Episcopo varia confundit, et de alio agit relato in prima editione ejusdem Martyrol. Anglicani xxviii. Junii."

ARTICLE IV.—<sup>1</sup> Viz., xiv. Calend. Julii.

<sup>2</sup> See "Trias Thaumaturga," Septima Appendix ad Acta S. Patricii, pars. iii., p. 298, and Index Tertius, p. 679.

<sup>3</sup> See, also, Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 868 to 871.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Junii xviii. Among the pretermitted saints, p. 552.

ARTICLE V.—<sup>1</sup> In "Menologium Scotorum," at the 18th of June.

<sup>2</sup> Thus: "Brandani abbatis et episcopi ait Petrus Cluniacensis,"—Bishop Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>3</sup> See "Acta Sanctorum," tomus iii., Junii xviii. Among the pretermitted feasts, p. 551.



the Martyrology of Donegal.<sup>2</sup> In the Table appended, the Carthusian Martyrology is quoted, after the entry of this saint's name and place.<sup>3</sup> The latter is now known as Drumlease, and there is an old church now in ruins, near the eastern extremity of the beautiful Lough Gill. It is situated in the barony of Dromahaire, and in the county of Leitrim. The monastery at this place was burned, in the year 1360.<sup>4</sup> It lay in West Breifne. There is also a village of Drumlish, in the parish of Killoe, in the barony and county of Longford.<sup>5</sup> A Manuscript Calendar, which belonged to Professor Eugene O'Curry, enters a festival for St. Colman of Druim Lias, at the 19th of June.

ARTICLE II.—ST. COELAIN OR CAOLAN, OF DOIRE CHOELAINE. On the 19th of June, we read in the Martyrology of Tallagh,<sup>1</sup> that Coelain, of Doire Choelaine, was venerated. Derrycullion<sup>2</sup> is the only Irish townland we find, very nearly resembling the foregoing ancient denomination. It is situated in the parish of Aghalurcher,<sup>3</sup> barony of Magherastephana, and county of Fermanagh. The Martyrology of Donegal,<sup>4</sup> at this same date, merely records Caolán, of Doire.<sup>5</sup> In the table, subjoined to this Martyrology, his name has been rendered into the Latinized form, Caelianus.<sup>6</sup>

ARTICLE III.—ST. FAILBE OR FAILBHE, OF TOBUCHT. The Martyrologies of Tallagh,<sup>1</sup> and of Donegal,<sup>2</sup> register a festival, on the 19th of June, in honour of Failbe or Failbhe. The latter Calendar states, he was of Tobucht; while the former calls his place Thalinch. Under either form of denomination, it cannot easily be identified.

ARTICLE IV.—ST. DIMA, MONK OF IONA. At the 22nd of February, and at the 8th of April, notices of this saint occur. Hugo Menard,<sup>1</sup> places his festival, at the present date.

ARTICLE V.—REPUTED FESTIVAL OF ST. MOLOMA, OF DOMNAIGH IMLECH. As in the following instance, it is likely the present saint's festival

ARTICLE I.—<sup>1</sup> In a note, to the O'Clerys' Calendar, at this passage, which is quoted from Marianus, Dr. Todd states, that the clause within brackets is in the more recent hand. It professes to be added, from the Martyrology of Marianus O'Gorman. Yet, it does not occur in Mr. O'Curry's copy of the Brussels Manuscript containing a transcript of that work.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 172, 173.

<sup>3</sup> See *ibid.*, pp. 382, 383.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 616 to 618, and n. (i), *ibid.*

<sup>5</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 518.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See "Census of Ireland, General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland,

for 1861, p. 367.

<sup>3</sup> This extensive parish is set down, on the "Ordnance Survey Townland Maps for the County of Fermanagh," sheets 23, 24, 27, 28, 29, 30, 33, 34, 35, 39. A portion of this parish, in the barony of Clogher, is noted, on the "Ordnance Survey Townland Maps for the County of Tyrone," sheets 64, 68. Derrycullion townland is on sheets 24, 29.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

<sup>5</sup> A note by Dr. Todd says at this word, Doire: "*i.e.*, Doire Caolain, as in M. Taml."

<sup>6</sup> See pp. 372, 373, *ibid.*

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

ARTICLE IV.—<sup>1</sup> In his Benedictine Martyrology.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr.

should have been entered at the following day, as it is thus found in the Martyrology of Donegal. The published Calendar, in which it is met with at this date, is no doubt incorrect, in numerous cases of insertion and of writing. At the 19th of June, veneration was given to Moloma of Domnaigh Imlech, as we find recorded in the Martyrology of Tallagh.<sup>1</sup>

ARTICLE VI.—REPUTED FEAST OF ST. CASSAN, OF CLUANA RAITTE. It is probable, the present saint's name has been misplaced, and that its entry should have been carried to the succeeding day. Or this may be regarded as a vigil for his feast. The name, Cassan of Cluana Raitte appears in the Martyrology of Tallagh,<sup>2</sup> at this date. His place has not been identified.

ARTICLE VII.—ST. DEODATUS, ADEODATUS, OR THEODATUS, BISHOP OF NEVERS, FRANCE. [*Sixth and Seventh Centuries.*] We know not, on what sufficient authority this holy prelate has been classed among the Irish Saints, except it arose from his having been a disciple and companion of St. Argobast and of St. Floratus.<sup>1</sup> At this date, Colgan had intended to publish a Life of St. Deodatus, as we find from the posthumous list of his writings.<sup>2</sup> This is probably the saint, elsewhere called Adeodatus, or Theodatus, bishop of Nevers, and thought to have been an Irishman by birth. This, too, is stated, by Father Stephen White.<sup>3</sup> A Life of the present holy man was composed by a monk of St. Dié, in the ninth or tenth century. This was afterwards amplified by an Abbot of Mayenne, in the eleventh century. This Life was approved of by Pope Leo IX., in the year 1049.<sup>4</sup> Surius<sup>5</sup> has published his Acts, at the 19th of June. These are said to have become vitiated in some passages, through the carelessness of copyists.<sup>6</sup> The Bollandists have published the old Life of St. Deodatus, at the same date;<sup>7</sup> and this is supposed to have been written from collections, made by the holy man's own disciples, by a learned and pious man, who had been inspired to compose the memoir of such a distinguished patron. Different copies of this biography have come down to our times.<sup>8</sup> Before his death, Father Godefrid Henschenn had prepared this Life for publication,<sup>9</sup> and Father Daniel Papebroke afterwards edited it for the press. A previous commentary<sup>10</sup> accompanies it, and several notes are appended.<sup>11</sup> This Life had been pre-

Kelly, p. xxvii.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

ARTICLE VII.—<sup>2</sup> Who were bishops of Strasburgh, and Irishmen.

<sup>3</sup> "Catalogus aliquorum Sanctorum Hiberniæ."

<sup>4</sup> Who speaking of him states "natione Hibernus." See "Apologia pro Hibernia," cap. iv., p. 42.

<sup>5</sup> He allowed its lection in churches, on the festival of St. Deodatus.

<sup>6</sup> See "De Probatis Sanctorum Vitis."

<sup>7</sup> See Father Stephen White's "Apologia pro Hibernia," cap. iv., p. 42.

<sup>8</sup> See "Acta Sanctorum," tomos iii., Junii xix. De Sancto Deodato, primum Episcopo Nivernensi, dien Abbate Vallis Galilææ in Vosago, pp. 869 to 884.

<sup>9</sup> The Bollandists procured a paper copy

through Joannes Gamansius, taken from the Library of the Capuchin Fathers at Paderborn, and this was collated with a Manuscript parchment copy, belonging to the Canons Regular of St. Augustine, dwelling in the Passionary Monastery of Bodensee. In this, however, the fourth chapter was wanting. They also procured a Manuscript Life of St. Deodatus from the library of St. Saviour, Utrecht, but it was defective, at the beginning and at the end. Mosander had a similar copy, which Surius edited in a supplement, with the style somewhat emended.

<sup>10</sup> It is comprised in four chapters, divided into twenty-nine paragraphs.

<sup>11</sup> This is in ten paragraphs.

<sup>12</sup> Besides, there is an Appendix ex Chronico Senoniensi (Sens) Richerii, and which refers to this saint.

<sup>13</sup> He was secretary to the church and

viously edited at Nancy, in the year 1619, and it was afterwards translated into French, by Jean Ruyr or Ruer,<sup>12</sup> in 1624, and printed at Trecis. The *Petits Bollandistes*<sup>13</sup> have a Life of this holy man, whom they designate as St. Dié, Didier, Deodat, Adeodat, or Dieudonné, Bishop of Nevers. There are notices of St. Deodatus by Rev. Alban Butler,<sup>14</sup> and by Rev. S. Baring-Gould.<sup>15</sup> The old Life of St. Deodatus informs us, that he belonged to an illustrious family of Western France. In French, the name has been rendered into Didier, Dié or Dieudonne. He was born about the year 590.<sup>16</sup> From early youth, he was distinguished for his virtues. While he made progress in learning, the fear of God was continually before his mind. About his youth and manhood little is found recorded, but that he was dear to the Almighty, and loved by all who knew him. After the death of Eucherius,<sup>17</sup> he was elected bishop of Nevers, about the year 655. He fulfilled all the duties of this pastoral charge, but with great fear and trembling,<sup>18</sup> knowing the responsibility he had assumed. He assisted at the Council of Sens, A.D. 657,<sup>19</sup> under the presidency of Archbishop Emmon,<sup>20</sup> and there he met St. Ouen,<sup>21</sup> Bishop of Rouen, St. Faro,<sup>22</sup> Bishop of Meaux, St. Eligius,<sup>23</sup> Bishop of Noyon, St. Amandus,<sup>24</sup> Bishop of Maestricht, St. Palladius,<sup>25</sup> Bishop of Auxerre, and St. Leucon,<sup>26</sup> Bishop of Troyes.<sup>27</sup> This holy bishop occupied the See of Nevers for three years, when he resolved on a life of solitude.<sup>28</sup> He recommended a successor to his clergy, lest the ship of Christ's Church should be left without a skilful pilot. However, in retiring from the more busy scenes of episcopal life, St. Deodatus found companions in St. Argobast<sup>29</sup> and St. Florentius,<sup>30</sup> who were the first bishops of Strasburgh.<sup>31</sup> The first of these holy companions had his dwelling in the sacred grove, which in the German language is called Heiligstorst, and there he passed an eremitical life, until he was called upon to preside as bishop.<sup>32</sup> In another desert, and near a rivulet known as Hasale,<sup>33</sup> in Alsace, the second holy man had built an

chapter of St. Deodatus.

<sup>13</sup> See "Vies des Saints," tome vii., xix<sup>e</sup> Jour de Juin, pp. 143, 150 to 155.

<sup>14</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xix.

<sup>15</sup> See "Lives of the Saints," vol. vi., June 19th, pp. 259, 260.

<sup>16</sup> See the *Bollandists'* "Acta Sanctorum," tomus iii., Junii xix. De Sancto Deodato, primum Episcopo Nivernensi dien Abbate Vallis Galilææ in Vosago, Commentarius prævius, sect. i., num. 7, p. 871.

<sup>17</sup> Also called Hecherius.

<sup>18</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xix.

<sup>19</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome vii., xix<sup>e</sup> Jour de Juin, p. 151.

<sup>20</sup> His festival was held, on the 26th of April.

<sup>21</sup> His feast occurs, at the 24th of August.

<sup>22</sup> At the 28th of October, he is commemorated.

<sup>23</sup> He is venerated, at the 1st of December, and at the 25th of June.

<sup>24</sup> His feast belongs to the 6th of February.

<sup>25</sup> His festival falls, on the 10th of April.

<sup>26</sup> His feast occurs, on the 1st of April, and on the 7th of July.

<sup>27</sup> See Rev. Baring-Gould's "Lives of the Saints," vol. vi., June 19th, p. 259.

<sup>28</sup> John of Trittenheim seems, however, to reverse the order of his life, by making Adeodatus first Abbot of Val de Galilee, before he became Bishop of Nevers. See "De Viris Illustribus Ordinis S. Benedicti," lib. iii., cap. 304.

<sup>29</sup> His festival is kept, on the 21st of July.

<sup>30</sup> His feast occurs, at the 7th of November.

<sup>31</sup> See Father Stephen White's "Apologia pro Hibernia," cap. iv., p. 42.

<sup>32</sup> He is said to have ruled over this See for twenty-seven years, viz., from A.D. 641 to 668. However, it seems probable enough, he had not been consecrated bishop so early as at the first of the foregoing dates.

<sup>33</sup> In treating about the Bishops of Strasburgh, Gaspar Bruschius adds: "nec procul a Bruschio percelebri amne."

<sup>34</sup> Although some writers have given him an assumed Rotharius of knightly rank, as immediate successor in this See; yet, Bruschius states, they are totally mistaken, as

oratory, and from this he was removed to succeed St. Argobast,<sup>34</sup> when the See of Strasburgh became vacant.<sup>35</sup> Taking with him three companions, Villigod, Domnole and another Dieudonne, St. Deodatus left Nevers, to seek a place among the Vosges Mountains, and he went to Romont, and afterwards to Argentelle.<sup>36</sup> There he thought to have rested and to have built a monastery. He had even begun to raise its walls, when the people of that district, conceiving a jealousy towards the saint, excited distrust and persecutions. Foremost among his enemies appears to have been the lord of the soil, who would not suffer him to reside on the banks of the Arrentelle. Whereupon, the holy man left that place, and then directed his course through a broken and desert country, until he reached Alsace. At length, he reached the forest of Haguenuau,<sup>37</sup> among the Vosges Mountains.<sup>38</sup> There, he lived an eremitical life, with St. Argobast, until the latter was elected bishop of Strasburgh. Even here, Deodatus did not escape contradictions and ill-will, manifested by the foresters; so that, for the sake of peace, he was obliged to look elsewhere for a settlement. Afterwards, Deodatus moved to the Island of Novientum, afterwards known as Ebersheim.<sup>39</sup> It is situated on the Ill, about two leagues below Schelestadt, and seven leagues from Strasburgh. In 661, St. Deodatus associated with some solitaries there, and he was elected their superior. His virtues attracted many pious persons to live under his rule. The lord of that territory, Val de Galilee, was Hun, who bestowed it on the saint. It was near the Vosges Mountains.<sup>40</sup> Such was the origin of the monastery of Ebersmunster, in the diocese of Strasburgh. The King of Austrasia, Childeric II., aided him to found the Abbey of SS. Peter and Paul, in that place. This he is said to have placed under the rule of St. Columban, which was subsequently changed to that of St. Benedict. There he left some relics of St. Maurice, chief of the Theban Legion, while the consecration of our holy bishop took place in presence of a great concourse of persons.<sup>41</sup> However, Deodatus found, that the resort of persons to his new habitation did not admit of sufficient leisure to indulge in his favourite exercise of contemplation, and he resolved once more to select some other place for a life of solitude. He retired from the companionship of his monks, and finding a lonely spot in the diocese of Basle, he built a hermitage at Ongiville. Finding, however, that these solitudes were infested by marauders and disturbed by petty warfare, he resolved to leave that part of the country, and return to the Vosges Mountains. He traversed the valley of Kaisersburgh, and for some time, he dwelt in a place, which afterwards took its denomination from him, and it was called Diedolshofen or Diedolshausen, affixing the epithet of "good man" to his name. At length, he settled in a quiet valley, where he built in 669 the Abbey of Jointures. It was so called, because it was at the junction of the Rothbach and Meurthe Rivers. From him, that

can be clearly proved from old diplomas.

<sup>35</sup> See the Bollandists' "*Acta Sanctorum*," tomus iii., Junii xix. De Sancto Deodato, primum Episcopo Nivernensi, diem Abbate Vallis Galilææ in Vosago, Vita, cap. i., num. 4, p. 873, and nn. (g, h), p. 874.

<sup>36</sup> It was so called from the clearness of its water, but the people corrupted the name to Arrentelle.

<sup>37</sup> This lies near a canton and a considerable town on the Moder, about sixteen miles north of Strasburgh.

<sup>38</sup> A fine range of mountains, now forming

the eastern boundary between France and Germany.

<sup>39</sup> It was a commune and a village of France, in the Department of Bas-Rhin. See "*Gazetteer of the World*," vol. v., p. 130.

<sup>40</sup> See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other principal Saints*," vol. vi., June xix.

<sup>41</sup> This monastery was under the patronage of Attic or Adalric, Duke of Alsace, and father of St. Odile. He richly endowed it with lands, situated in Upper Alsace, while he bestowed, also, revenues from villages of Lower Alsace and of Brisgau.

place was afterwards known as Val S. Didier. King Childeric II. bestowed on our saint a large property near this valley. Here a most fervent family of religious collected around him; and, as his example, morals, and dispositions were so perfect, they deemed it a great happiness to live under his rule. The vigils of Deodatus were frequent, his prayers were continuous, while religious exercises and singing the Divine praises occupied much of his time. So great was his reputation for the mastery of a spiritual life, that his disciples daily increased; and after a little time, they had attained to such perfection, that they separated into different places through the adjoining forests, where they led contemplative lives. In certain situations through the valley of Galilee, Deodatus constructed cells, in which they dwelt; he found the people willing to assist their labours in building and in agriculture. Then, villages sprung up, which subsequently were converted into parishes.<sup>42</sup> Around the Abbey of Jointures, a town grew in process of time, and from the founder it was called St. Dié. It was afterwards converted into a collegiate church. When St. Hildulph<sup>43</sup> had left his See of Treves and had retired to Moyen-Moutier,<sup>44</sup> a holy friendship with our saint was the result. Whenever St. Deodatus visited St. Hildulph, the latter came out to meet him with all his monks, and then taking him by the hand, he was led into the church, where both prayed together. Afterwards, on entering the monastery, both of them spent the night conversing on heavenly subjects and in singing the Divine praises. The same acts of courtesy and of piety were imitated, whenever St. Hildulph came to Jointures.<sup>45</sup> When he grew very old and feeble, St. Deodatus left his Abbey and retired to a little cell, which was near a chapel he had built and had dedicated to St. Martin.<sup>46</sup> Thence he continued to govern his religious with as much care and devotion, as if he had been living among them. At length, having attained nearly the ninetieth year of his age, a mortal illness fell upon St. Deodatus, and his friend St. Hildulph had a heavenly admonition, that the end was drawing near. He was visited in his cell by St. Hildulph during his last illness. From him, Deodatus received the last Sacraments, and by him were his eyes closed in death. During this illness, he recommended the care of his disciples to St. Hildulph, who charged himself with such a duty, and it gave great consolation to the dying saint. The death of this holy man is said to have taken place on the 19th of June, in 679.<sup>47</sup> In a Manuscript Florarius, the date for his Deposition is set down at the 2nd of January. Afterwards, his monks carried the sacred remains to the Church of the Holy Mother of God. They shed abundance of tears for the loss they had experienced. St. Hildulph offered up the sacrifice of propitiation, according to the rites of the holy Catholic Church, when the body of the venerable defunct Deodatus was committed to the

<sup>42</sup> Among these were Bertrimoutier, Provenchères, Colroy, Lusse, Vissembach, Laveline, on which depended St. Nicholas de la Croix, Mandray, La Valtin, Anould, Clefey, Saint-Leonard, Sauley, Sainte-Marguerite and St. Martin. These parishes formed the territory of Val de Saint-Dié, which was contained within the dioceses of Strasburgh, of Bâle and of Toul. "Il avait son orient en Alsace, son septentrion du côté de Senones et de Moyen-Moutier, l'occident au ban d'Étival et le midi sur les montagnes de Bruyères. Il comprenait en tout dixhuit églises, y compris Fraize et Plainfaing."—"Les Petits Bollandistes, Vies des Saints,"

tome vii., xixe Jour de Juin, p. 153, n. 1.

<sup>43</sup> His feast occurs, on the 11th of July.

<sup>44</sup> Here there was a monastery, called St. Hildulph's, which with St. Vannes, situated in the city of Verdun, gave birth to the famous congregation of Benedictines, which bore their names in Lorraine, also to that of St. Maur in France.

<sup>45</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 19, p. 260.

<sup>46</sup> Probably St. Martin of Tours.

<sup>47</sup> See Les Petits Bollandistes, "Vies des Saints," tome vii., xix<sup>e</sup> Jour de Juin, pp. 143, 154.

<sup>48</sup> Some of these are related by Richerius

earth. During the year after his death, St. Hildulph often visited the monastery of Galilee, to offer Mass for the repose of his deceased friend. The monks there resumed their ordinary exercises and celebrations; and recollecting the former practices of both saints, they wished to continue the custom of bringing to St. Hildulph the tunic of St. Deodatus. When owing to his great age, St. Hildulph could no longer leave Moyon-Moutier, the tunic of St. Deodatus was brought to him in like manner. Such was his veneration for that relic, the holy Archbishop went down on his knees to kiss it, and he applied it devoutly to his weak limbs. After his death, the religious of St. Hildulph and of St. Dié were accustomed to visit each other alternately in solemn procession, and carrying the tunics of their respective patrons, while their bodies had been consigned to the earth, and even while they had been encased in their proper shrines. Great miracles<sup>48</sup> were wrought afterwards, at the tombs of these holy men. In 787, the monks of St. Dié brought the remains of their holy patron in the same coffin, in which they had been deposited by St. Hildulph, and placed them before the altar of the Holy Cross, in the church dedicated to St. Maurice.<sup>49</sup> Not only through the Vosges Mountains, but throughout France, the veneration for St. Deodatus was extended. At the 19th of June, the festival of St. Deodatus is commemorated in an ancient Manuscript Martyrology<sup>50</sup> of the Monastery of Hilariac,<sup>51</sup> in Lotharingia, and in that of Usuard, enlarged by Greven;<sup>52</sup> as also, in the works of Trithemius,<sup>53</sup> of Saussay, of Wion, of Dorgan, of Menard, and of Bucelin. In his Irish Kalendar, Father Henry Fitzsimon, at this date, calls him Theodatus. In his Scottish Kalendar, Camerarius refers the feast of St. Adeodatus, Bishop of Nevers, to the 23rd of March, and to the 19th of June. Thomas Dempster also records the feast of St. Adeodatus, at the latter date.<sup>54</sup> The abbey of Dié was secularized in 954, and to it a chapter of Canons was attached.<sup>55</sup> In some engravings, St. Dié is represented as holding a church on his hand;<sup>56</sup> in others, he is represented as reaching his hand towards thunder clouds;<sup>57</sup> while again, he is shown as healing a woman possessed.<sup>58</sup> These pictures have reference to incidents related about this holy man.<sup>59</sup> In the year 1003, Beatrix, Duchess of Lorraine, caused another Translation to take place,<sup>60</sup> when the remains of St. Deodatus were put in a more convenient place, in the church of St. Maurice. When Pope St. Leo IX.<sup>61</sup> visited the Val de Galilee, in 1049, he there consecrated some altars near the tomb of St. Dié, and notably those altars of the Transept, which were built after the translation of his relics.<sup>62</sup> In the year 1540, on the 1st of October, the

in his *Chronicle of Sens*. See "Spicilegium" of D'Achery, tomus iii.

<sup>49</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome vii., xix<sup>e</sup> Jour de Juin, p. 154.

<sup>50</sup> In these terms: "Eodem die S. Deodati, Episcopi et Confessoris."

<sup>51</sup> This was built by St. Frigidin, whose Life may be found at the 6th of March, in the Third Volume of this work, Art. i.

<sup>52</sup> Thus: "Deodatum, Episcopum Nivernensem et Confessorum."

<sup>53</sup> See "De Viris Illustribus Ordinis S. Benedicti," lib. iii., cap. 304.

<sup>54</sup> See "Menologium Scotorum," where he enters it thus: "Nivernis Adeodati episcopi S. Argobasti socii."—Bishop Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>55</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome vii., xix<sup>e</sup> Jour de Juin, p. 155.

<sup>56</sup> See Ch. Cahier's "Les Caracteristiques des Saints, dans l'art populaire énumérées et expliquées." Two 4to tomes, Paris, 1867.

<sup>57</sup> See "Die Attribute der Heiligen." Hanover, 1843.

<sup>58</sup> See J. V. Radowitz's "Iconographie der Heiligen." Berlin, 1834.

<sup>59</sup> See Very Rev. F. C. Husenbeth's "Emblems of Saints: by which they are distinguished in Works of Art." Third Edition, edited by Augustus Jessopp, D.D., p. 58. Norwich, 1882, 8vo.

<sup>60</sup> See D'Achery's "Spicilegium," tomus iii. Ex Chronico Senoniensi Richerii.

<sup>61</sup> He is honoured with a festival, at the

chapter reverently opened the shrine of St. Dié, and then removed three joints from one of his hands, together with a tooth from the jaw-bone. One of those joints, with the tooth, they sent to Lambert, bishop of Caserte, who was then in Rome. The other two joints were deposited in the sacristy, and in 1618, these were placed in a reliquary of pure silver. In the year 1635, the Swedish army burned the shrine of St. Dié, with a portion of his relics, while the rest was miraculously saved. By a Bull of Pope Pius VI., and dated July 21st, 1777, St. Dié was erected into the seat of a bishop.<sup>63</sup> During the French Revolution, the relics of Deodatus were profaned.<sup>64</sup> This See was suppressed in 1801, but it was re-established in 1817.<sup>65</sup> Later still, on the 19th of June, 1851, Mgr. Louis-Marie Caverot transferred the sacred relics of St. Dié to a precious shrine made in a pure Catholic style of art.<sup>66</sup> This is also a monument of that respectable prelate's pious liberality, and of his taste, which is manifested in the design.

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ARTICLE VIII.—REPUTED FESTIVAL OF ST. DUBTACH OR DUTHAC, BISHOP OF ROSS, SCOTLAND. [*Eleventh Century.*] At the 19th day of June, Camerarius<sup>1</sup> has an entry in his Scottish Calendar of St. Duthac,<sup>2</sup> Bishop of Ross, and who was buried in the town of Trua. The Bollandists<sup>3</sup> also notice him at this date, but with the Breviary of Aberdeen, they have placed his chief feast at the 8th of March,<sup>4</sup> when his Acts are given.

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ARTICLE IX.—FESTIVAL OF ST. BURIENA, VIRGIN, CORNWALL, ENGLAND. In the Second Edition of the English Martyrology, the feast of this holy virgin is set down for this day. However, the Bollandists<sup>1</sup> who record it have remarked, that they had already treated about her, at the 29th of May.<sup>2</sup>

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ARTICLE X.—ST. CELSUS. On this day, in the Martyrology of Donegal,<sup>1</sup> a festival in honour of Celsus,<sup>2</sup> is mentioned. Within brackets is added the contraction of Mar., intended for Marianus O'Gorman, and of course it means, that the entry is taken from his Calendar.

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19th of April.

<sup>63</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome vii., xix<sup>e</sup> Jour de Juin, p. 154.

<sup>64</sup> Its first bishop was Bathélemy-Louis Martin Chaumont de la Galainères, consecrated September 21st, 1777. He died on the 30th of June, 1808.

<sup>65</sup> On the 7th of November, 1792, the constitutional Bishop Antoine Mandru delivered the silver urn containing the relics of St. Dié to the municipality. The relics of the saint were then deposited in a shrine of wood. Afterwards in 1808, and on the 18th of June, the remains were again placed in a shrine of ebony, the gift of M. le Chanoine Raulin.

<sup>66</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 19th, p. 260.

<sup>66</sup> See *Les Petits Bollandistes*, "Vies

des Saints," tome iii., xix<sup>e</sup> Jour de Juin, p. 155.

ARTICLE VIII.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 238.

<sup>2</sup> Thus: "Sanctus Duthacus Episcopus Rossiae sepultus in oppido Trua."

<sup>3</sup> See "Acta Sanctorum," tomus iii., Junii xix. Among the pretermitted feasts, p. 801.

<sup>4</sup> See the Third Volume of this work, at that date, Art. iii.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Junii xix. Among the pretermitted feasts, p. 801.

<sup>2</sup> See, also, at the same date, in the Fifth Volume of this work, Art. iii.

ARTICLE X.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

<sup>2</sup> Dr. Todd, in a note, says at the entry of Celsus: "This name is added by the more

ARTICLE XI.—FESTIVAL OF ST. GERVASIUS AND OF ST. PROTASIIUS, MARTYRS. In the early Irish Church, at the 19th of June, as we learn from the “*Féilire*”<sup>1</sup> of St. Áengus, the feast of the holy Martyrs, Saints Gervasius and Protasius,<sup>2</sup> was celebrated. Their history is very fully given, by the Bollandists,<sup>3</sup> and the editor is the justly celebrated Father Daniel Papebroke. He treats of them in eleven distinct sections, comprising one hundred and thirty paragraphs.

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## Twentieth Day of June.

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ARTICLE I.—ST. GOBANUS OR GOBAIN, PRIEST AND MARTYR,  
PATRON OF SAINT-GOBAIN, DIOCESE OF LAON, FRANCE.

[SEVENTH CENTURY.]

### CHAPTER I.

INTRODUCTION—ANCIENT AND MODERN ACTS OF ST. GOBANUS—AN IRISHMAN BY BIRTH—HIS PARENTAGE, YOUTH AND PROGRESS IN VIRTUE—HE IS ELEVATED TO THE PRIESTHOOD WITH MANY OTHER COMPANIONS—ST. GOBAIN RESTORES A BLIND MAN TO SIGHT—A HEAVENLY VISION WHICH INDUCES HIM TO LEAVE HIS NATIVE COUNTRY AND TO SAIL FOR FRANCE.

WHEN our Lord Jesus Christ sent his Apostles to all parts of the world, and with a mandate to preach the Gospel for every creature; the Island of Hibernia was comforted far away in the ocean, by those holy missionaries, who first announced to her the glad tidings of salvation. Soon were the flowers seen to blossom, and the fruits to ripen, in the hearts of men. At home and abroad, the harvest was gathered by willing and laborious gleaners. Among those who chose his field of labour far off was the present holy saint, whose life and toils were crowned with the martyr’s laurel.

From times remote, the Acts of this holy man appear to have been written, and they are still preserved in ancient Manuscripts. The old Latin Acts<sup>1</sup> of St. Gobanus or Gobain, Priest and Martyr, are set down in the Bollandists’ great collection.<sup>2</sup> There is a precious commentary in seven sections. The

recent hand from Marian. O’Gorman.”

ARTICLE XI.—<sup>1</sup> In the *Leabhar Breac* copy, the stanza as translated into English by Whitley Stokes, LL.D., is thus given:—

Luro arul foroenu  
fíaoirluagaib combarrí  
‘Doinnig batar uillí  
Sepparrí p’rotarrí.

“Their blood went throughout (the earth’s) roads before hosts with readiness: unto the King (of heaven), Gervasius and Protasius were obedient.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Óengus, p. xc.

<sup>2</sup> There is also a note appended, in which it is stated, that they were two brothers, whose relics reposed at Elcidie (? Melcidie), and these were shown to St. Ambrose during his sleep. See *ibid.*, p. cvi.

<sup>3</sup> See “*Acta Sanctorum*,” tomus iii., Junii xix. De Sanctis Fratribus Martyribus Gervasio et Protasio, Mediolani apud Insubres in Italia, pp. 817 to 846.

ARTICLE I.—CHAPTER I.—<sup>1</sup> These are given in seven sections, with notes.

<sup>2</sup> See “*Acta Sanctorum*,” tomus iv., Junii xx. De Sancto Gobano, Presbytero Hiberno et Martyre, apud sui nominis oppidum in Francia, pp. 21 to 25.

<sup>3</sup> See “*Lives of the Fathers, Martyrs and other principal saints*,” vol. vi., June xx.



Rev. Alban Butler<sup>3</sup> has some account of this saint, at the same day. This holy martyr's festival, at this date, is marked in *Les Petits Bollandistes*,<sup>4</sup> as also in the Rev. S. Baring-Gould's work.<sup>5</sup>

The name of this holy man indicates his Irish origin. He was of noble birth, and in our Island, he served God from his childhood.<sup>6</sup> His old Acts relate, that he was a boy of elegant appearance, and that he was early addicted to studious habits. But, the dispositions of his soul were still more admirable, and he knew that the fear of God is the beginning of wisdom. The eight Beatitudes, recommended so convincingly by our Divine Redeemer, were exemplified in his person. His chaste character and conversation marked him out as a vessel, into which heavenly graces might be stored. His love for the practice of holiness gave edification to all who knew him. He watched carefully, to prevent every irregular desire, and he spent nights of holy vigil. He cared little for the concerns of earth, and his bestowal of alms on the poor commenced at an early age. Like a true servant of God, he progressed from virtue to virtue.

It would appear, that Goban lived in a district of Ireland, where the great St. Fursey<sup>7</sup> exercised the office of a bishop. The latter had desired to select worthy subjects for the ministry from the young men of his district. The holiness of Goban pointed him out as a destined candidate for holy orders. Accordingly, he was ordained priest by St. Fursey, and with him were eleven others, whose names are thus given, viz. : Nervisandus,<sup>8</sup> Foillanus,<sup>9</sup> Gislenu,<sup>10</sup> Etho,<sup>11</sup> Vincentius,<sup>12</sup> Adelgisus,<sup>13</sup> Mommolenus,<sup>14</sup> Eloquius,<sup>15</sup> Godelgerus,<sup>16</sup> Guillebrodus,<sup>17</sup> and Moelboenus.<sup>18</sup> Having been invested with priestly orders, these young men<sup>19</sup> went to their respective homes. St. Gobain was one of those who accompanied St. Fursey into England, A.D. 637, and who remained at Crobheresburgh, now Burghcastle in Suffolk, after his great master went to France.<sup>20</sup> Here, as we have already seen in the Life of St. Fursey, he assigned to his brother Fullan, as also to the priests Gobban<sup>21</sup>—the present holy man—and Dichul the care of his monastery and of his missions, when with his brother Ultan, he desired to lead the life of an anchorite. This lasted an entire year, while he was favoured with heavenly visions.

While glowing with religious fervour, and while the sweet odour of his new graces were fresh upon him, Gobain being on his way homewards, the fame of his holiness had brought to him a blind man, who earnestly entreated, that prayers might be offered, so that his sight should be restored. Through

<sup>4</sup> See "Vies des Saints," tome vii., xx<sup>e</sup> Jour de Juin, p. 167.

<sup>5</sup> See "Lives of the Saints," vol. vi., June 20th, p. 280.

<sup>6</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal saints," vol. vi., June xx.

<sup>7</sup> His Life has been already given, in the First Volume of this work, at the 16th of January, the day of his chief feast, Art. i.

<sup>8</sup> The Bollandist editors think it likely this is a false spelling for a name, otherwise unknown.

<sup>9</sup> His festival day occurs, at the 31st of October.

<sup>10</sup> His feast occurs on the 9th of October. The Bollandists doubt his being from Ireland, as they deem his name to be French.

<sup>11</sup> His feast is held, on the 9th of July.

<sup>12</sup> The Bollandists suppose him to be St.

Vincentius Madelgarius, the husband of St. Waldetrude, and the entertainer of St. Etho. They doubt if he be an Irishman.

<sup>13</sup> The Bollandists suppose him to bear a French name.

<sup>14</sup> In like manner, the Bollandists think the name to be French.

<sup>15</sup> His feast occurs, at the 3rd of December.

<sup>16</sup> Otherwise unknown.

<sup>17</sup> Possibly Willebrordus, the Apostle of the Frisons, is meant; but, the Bollandists incorrectly assume he came from Britain, and not from Hibernia.

<sup>18</sup> This is undoubtedly an Irish form of name, but his history otherwise seems to be unknown.

<sup>19</sup> The Bollandists editors think—but without offering any reason—that the foregoing twelve names were capriciously introduced into our saint's Life.

humility, the saint at first refused, as deeming himself unable to procure such a miracle. Yet, as the blind man persisted in his request, moved through compassion for his case, Goban prostrated himself on the ground, and earnestly besought the Lord to hear his prayers. Then rising from prayer, he made the sign of the cross over the eyes of that blind man, who immediately was restored to the power of vision. This soon became known to his parents and neighbours, who praised the Almighty, as having wrought such a miracle in consideration of his servant Goban. His ardent desire to serve Christ more perfectly, induced him to leave his native country; and to adopt this course, he was further urged, by a vision all the ordained had on a certain Sunday night, when they lay down after a day of labour. Our Lord Jesus Christ appeared to them during sleep, and spoke these words: "Come to me all you who labour and are burdened, and I will refresh you." Wherefore, all arose from sleep, and after mutually communicating to each other what had severally happened, they resolved to seek St. Fursej in a body, and relate to him such a remarkable occurrence. When they were assembled together in his presence, St. Goban spoke in the following terms: "Brethren, while lying on my bed and asleep, our Lord Jesus seemed to address to me these words, 'come, blessed of my Father, possess the kingdom prepared for you from the beginning of the world.'" All his companions stated, that they had heard the very same words, and that the circumstances were precisely the same in each individual case. Wherefore, on taking counsel together, and remembering the words of Christ, "If any one come to me, and do not leave father and mother, and even his own life, he cannot be my disciple;" they finally resolved, as if inspired by the Holy Ghost, that all should set out in company for the shores of France. To St. Fursej, who sought an issue of this affair, they said: "This vision certainly admonishes us to leave our country, and to go on a pilgrimage beyond the sea." Wherefore, they began to prepare every requisite necessary for their journey, so that leaving parents, relations and neighbours, as also their houses and lands, the pious missionaries at once hastened to the sea-shore.

However, while they were there awaiting embarcation, a great tempest arose, and the waves began to swell mightily; when fearing to venture from land in such a storm, they fasted for three days. Then, the rest of his companions approached Goban, and requested he would celebrate the Holy Sacrifice of Mass, as the Lord had graciously restored sight to the blind, owing to his merits. Again, his humility was alarmed, as he found they all had an idea of his extraordinary sanctity, and he wished to forbear; notwithstanding, he yielded in fine, to their pressing remonstrances. Assuming the sacerdotal vestments, and asking a blessing from the whole company, he began to celebrate, and having reached the secret prayers of the Mass,<sup>22</sup> the storm was entirely lulled. Whereupon, all went on board to prosecute their destined voyage, when they had a swift and favourable passage to the shores of France.<sup>23</sup> It has been supposed, that he left East Anglia,<sup>24</sup> in consequence of

<sup>20</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 20, p. 280.

<sup>21</sup> In the Life of St. Fursej, at the 16th of January, we have stated in chap. v., n. 70, that the identification of Gobban was doubtful; but, now it is certain, that the present holy man is the person to whom allusion was then made.

<sup>22</sup> The old Life expresses it, "ad secretae

Missæ orationem," &c.

<sup>23</sup> See the Bollandists' "Acta Sanctorum," tomus iv., Junii xx. De Sancto Gobano, Presbytero Hiberno et Martyre, apud sui nominis oppidum in Francia, p. 23.

<sup>24</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 20, p. 280.

<sup>25</sup> See Rev. Dr. Lingard's "History of England," chap. ii., p. 89.

the irruptions of Penda, King of the Mercians. This happened most probably, after A.D. 634,<sup>25</sup> when the first invasion of Penda took place.

## CHAPTER II.

ARRIVAL OF ST. GOBAIN AND HIS COMPANIONS AT CORBIE—HE AFTERWARDS SEEKS LAON—HIS MIRACLES—HIS HERMITAGE ESTABLISHED AT EREMI-MONS—HIS MANNER OF LIFE—HIS MARTYRDOM—HIS RELICS—HIS VENERATION—CONCLUSION.

THE port where those pious missionaries landed has not been mentioned in the record; but, it seems altogether probable, it was somewhere on the northern coast of France. They afterwards journeyed on for three days. They sought out and stopped at Corbeny, it is stated, in the first instance; but, at the time, there was no monastery in that place, although the Acts relate it otherwise.<sup>1</sup> There, as we are informed, the pilgrims were very hospitably received by the inhabitants. Having severally chosen the places in which each desired to serve God, the companions separated, giving each other the kiss of peace, according to the religious usage of those times.

Thence St. Goban went to Laon,<sup>2</sup> where there was a place known as Eremi-Mons, or Le Mont d'Hermitage.<sup>3</sup> When he had arrived, being fatigued with his journey, he fixed his staff in the ground, and placing his cape under his head for a pillow, he lay down to sleep. However, he cautioned his attendant to watch while he slept. Meantime, the holy man apparently unconscious of his act began to sing the whole Psalter to the Psalm, "Memento Domine David," and he followed on with the versicles, until he came to these words: "Hæc requies mea in seculum seculi, hic habitabo quoniam elegi eam." When Goban awoke from his sleep, a full flowing fountain of water was running from that spot, in which the staff had been fixed. From all this he inferred, that it was providentially destined, he should there take up his dwelling, as he found it in every way suitable for his hermitage. This intention he expressed, likewise, to that disciple who had accompanied him into the solitude. When he had rested for a few days in that place, Goban was induced to visit Laon, that he might pray there in a church dedicated to the Blessed Virgin. He came to the mountain, formerly called Bibrax, and with meekness and reverence, he entered the fortifications of Laon, where he found two afflicted persons, one blind and the other mute, sitting in a porch of the great church. Moved to compassion, he implored our Lord for them, and both were relieved; one recovered his sight, and the other the use of his tongue. The fame of these miracles soon spread abroad, and even reached the king, who greatly desired to see the holy stranger. Accordingly, Goban went to visit the monarch, who thus addressed him: "O my brother, whence have you come, and to what race do you belong?" The

CHAPTER II.—<sup>1</sup> They state, that the monastery there, at that time, had been dedicated to St. Peter, Prince of the Apostles.

<sup>2</sup> This city in the Department of Aisne is of great antiquity, and it is enclosed by old walls. Before the first Revolution, it was the See of a Bishop. Its cathedral was built in 1115. See "Gazetteer of the World,"

vol. viii., pp. 658, 659.

<sup>3</sup> Here, from times very remote, there appears to have been an ancient fortification, on the summit of a steep rock, and its ruins are still very remarkable. In the time of our saint, dense woods surrounded the place, and these were the haunts of wild animals. It is within the present Isle of France.

holy man answered: "I have come from the province of the Hibernian Island, and I belong to the race of the Scots; for the love of Christ, I journeyed hither, and now I implore your majesty, that you would graciously grant me a small place in the desert of this city." The king immediately replied: "Whatever spot you deem to be suitable for God's service and to be pleasing for yourself, I shall most willingly grant you for ever." Then, the monarch directed one of his household to return with the saint, and to confirm by royal charter the perpetual gift which he desired to offer for God's sake.<sup>4</sup>

He had entered a great forest, which was near the River Oise, and there with his own hands, he resolved on establishing his humble dwelling. About two leagues from that river, he built a cell. It was about equidistant from La Fère and from Prémontré.<sup>5</sup> The site had been given by Clotaire III.,<sup>6</sup> who ruled over Neustria and Burgundy.<sup>7</sup> So long as he lived, that king never ceased greatly to honour our saint, who in turn never failed to pray for his sovereign's good estate. There aided by the people, he built a church, which was dedicated to St. Peter; and, which afterwards bore the name of its holy founder.<sup>8</sup>

In prayer, in vigils and by fasting, the holy man served God, in his retirement at this place. Again, he preached to and instructed the people. He laboured especially for the conversion of sinners, for at that time, and in that part of the country, wickedness greatly prevailed; while the morals and manners of the inhabitants were deplorably uncivilized and un-Christian. Often in prayer he earnestly cried out: "Remove, O Lord, this guilt from them, or if Thou dost not, remove me from this life." At length he heard these words in a nightly vision: "My servant Goban, the world indeed rejoices, while you sadly wail and pray; yet, wait awhile, and your mourning shall be changed into joy; for you have unceasingly importuned to pardon those people; wherefore, I shall bring upon them temporal calamities, that being chastised, they may not perish forever. Within a few days, barbarous men shall come, and these shall prove more fierce than the older Vandals; for, deriding thy words, they shall crown thy labours with the laurel of martyrdom." These words comforted the servant of Christ, who, for His sake, had left father and mother, and who had even renounced his own convenience, to become a true disciple.<sup>9</sup>

A horde of barbarians,<sup>10</sup> coming from the north of Germany, ravaged the whole adjoining country. About this time, moreover, other people appear

<sup>4</sup> See the Bollandists' "Acta Sanctorum," tomus iv., Junii xx. De Sancto Gobano, Presbytero Hiberno et Martyre, apud sui nominis oppidum in Francia, pp. 23, 24.

<sup>5</sup> See Les Petits Bollandistes, "Vies des Saints," tome vii., xx<sup>e</sup> Jour de Juin, p. 167.

<sup>6</sup> He reigned, from A.D. 656 to A.D. 670. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xx.

<sup>7</sup> See L.-P. Anquetil's "Histoire de France," Première Race dite des Mérovingiens, sect. v., pp. 53, 54.

<sup>8</sup> It is still a very interesting parochial was-ch, with a crypt, in which is to be seen

<sup>9</sup> It miraculously produced by St. In an elevated position is a Latin

inscription in Gothic characters: "O Gobane gratiam impetres et gloriam his qui tibi serviunt." In French is a notice, that the structure for St. Gobain's relics dates from 1534. Attached to this church, also, there was a Benedictine Priory.

<sup>9</sup> See the Bollandists' "Acta Sanctorum," tomus iv., Junii xx. De Sancto Gobano, Presbytero Hiberno et Martyre, Vita, &c., p. 24.

<sup>10</sup> The old author of Vita S. Gobani calls them Vandals; but, as these devastators had overrun Europe long before our saint's time he only employs the term as did usually the mediæval writers, who called depredators in general by that name, nor has the practice gone out in our own time.

<sup>11</sup> Now called Saint Gobain, on a great elevation, and about two leagues distant

to have been associated with them, and they penetrated so far as Mons Eremi. Disrespecting the contemplative state of life embraced by St. Gobain, their hatred was greatly excited against him. They found him engaged in the exercise of prayer. With fierce violence, they set upon the holy man, and he was beheaded, by those barbarians. At that place, formerly known as the Mount of Hermitage,<sup>11</sup> the holy man suffered martyrdom. Afterwards, his sacred remains were waked with religious ceremonies in the church of St. Peter the Apostle, and which he had built. There, too, they were buried. Long after his happy release, pilgrims came in crowds to his sepulchre, where many miracles were wrought; the lame were restored to the power of walking, the blind saw, and the deaf recovered hearing, through his great merits before God. This locality afterwards obtained the name Saint Gobain, from the founder. In the sequence to an ancient Mass, a summary of this holy Martyr's career is versified in Latin.<sup>12</sup>

The head of this holy Martyr was long preserved in the sacristy of the large church.<sup>13</sup> A large stone sarcophagus or tomb was also there, in which the body of the saint lay for many centuries. However, during the wars of the sixteenth century, it was found necessary to remove these remains from place to place for concealment, and at present no clue has been left, which might lead to their discovery. It is much to be regretted, that St. Gobain's body appears to have been irrecoverably lost, owing to the confusion arising from those civil wars, excited by the Calvinists.<sup>14</sup>

Two chief festivals of St. Gobain were celebrated in his church; one on the 20th of June, which is supposed to have been the anniversary date for his Martyrdom; the other is on no fixed day of the month, yet, it is kept on the Wednesday within the Octave of Pentecost, and it is held to have been commemorative of that for the Translation of his remains. Formerly, the first festival was celebrated with an Octave, in which religious solemnities were carried out by the monks of St. Vincent of Laon. Thus, an ancient Lectionary or Life of the Saint, in seven Lessons, one for each day of the week, is extant. His proper Mass with its sequence was sung likewise, during that week. Also, in the new Processional of Laon,<sup>15</sup> mention is made of St. Gobain, who is there invoked with other saints of Laon Diocese.<sup>16</sup> In the Rev. Alban Butler's Lives of the Fathers, Martyrs and other principal Saints, at the 20th of June, the festival of St. Gobain is set down. The feast of St. Gobain occurs, likewise, in the Circle of the Seasons.<sup>17</sup>

Famous as Ireland was for the learning and sanctity of her teachers, her

from Calniac, a town on the Isare River.

<sup>12</sup> Thus :—

“Ortus in Hibernia, pullulat in Francia,  
sanctitatis flosculus :  
Quem insignem moribus, sociat  
Martyribus passionis titulus.  
Monet hunc in somnio inspirata  
visio exire de patria.  
Duodena concio, felix est exilio,  
tanti patris socia.  
Radiant miraculis, et virtutum titulis,  
latere non potuit :  
Dun cæcos illuminat, languores ex-  
terminat, omnibus innotuit.  
Per hunc cæpit incolæ Eremi-mons,  
Clotarii, datus beneficio.  
In deserto lilium, rosa fit per gladium,  
felici martyrio.

Irruentes Wandali regno, causa scan-  
dali, sanctum interficiunt.

O Gobane, gratiam impetres et glo-  
riam, his quitibi serviunt. Amen.”

<sup>13</sup> It was enclosed in a silver case, and on the day of his festival, June 20th, it was shown to all the people.

<sup>14</sup> See Les Petits Bollandistes, “Vies des saints,” tome vii., xx<sup>e</sup> Jour de Juin, p. 167.

<sup>15</sup> Printed there in 1664.

<sup>16</sup> See the Bollandists' “Acta Sancto-  
rum,” tomus iv., Junii xx. De Sancto Go-  
bano, Presbytero Hiberno et Martyre apud  
sui Nominis oppidum in Francia. Commen-  
tarius Prævius R. D. Supprioris Genliacensis, pp. 21 to 23.

<sup>17</sup> See at p. 172.

many holy missionaries were no less distinguished for that generous liberality, with which they dispensed to other countries the blessings of religion, of civilization, and of education. The unwearied labours of those countless missionaries, who went forth from their home schools to foreign nations, are well known to the world. Like the present holy man, they were not satisfied to leave the seeds of self-seeking in their hearts, but they resolved to remove the roots with the weeds. They were addicted to severe fast, long vigils, and earnest prayer. They thirsted for the living waters, and buried themselves in the world; they were even willing to surrender life, so that after a course of purification and martyrdom, they might live for ever with our Lord Jesus Christ in the happy company of his glorious Martyrs and Saints.

ARTICLE II.—ST. FAOLAN, OF RATH ERANN, IN SCOTLAND, AND OF CILL FHAELAIN, IN LEIX, QUEEN'S COUNTY. At the 9th day of January, we have already treated about a distinguished St. Foilan, Felan, or Fillan, who was an Abbot in Scotland, and a native of Ireland.<sup>1</sup> He is said to have been baptized, by a holy Bishop named Ibar.<sup>2</sup> Now, such a bishop seems to have lived in Leix, at an early period. It is related of that St. Foilan,<sup>3</sup> how it was prophesied, he should be born with a stone in his mouth. Moreover, he was a leper. Wherefore, a suspicion has been suggested rather than approved, that such concurring circumstances might possibly identify him with the St. Faolan of Rath-Erran, in Alba, and of Cill-Fhaelain, in Leix. The latter holy man was venerated on this day. A festival is set down, at the 20th of June, in the Martyrology of Tallagh,<sup>4</sup> and in honour of Faelan amlabair, in Straith Eret, in Albain. From a very early period, in the Irish Church, the feast of this latter holy man had been kept, as we find it set down in the "Feilire"<sup>5</sup> of St. Ængus, who mentions him with eulogy, as being a "splendid mute."<sup>6</sup> The commentator adds, that he was the son of Oengus, son of Natfraech.<sup>6</sup> He is commemorated, also, by Marianus O'Gorman and by Charles Maguire, at this date.<sup>7</sup> He is designated, moreover, as "Leprosus"—meaning that he was a leper—and it is stated, that he belonged to Laigisia—Leix—a region in Ireland, and that he was of Rath-Eerionn, in Albania. The Bollandists have a notice of this saint, at the present day.<sup>8</sup> In the old Life of St. Attracta,<sup>9</sup> there is a legend related, about how she saved the people of Lugna

ARTICLE II.—I See the Third Volume of this work, at that date, Art. i., chap. ii., and nn. 9, 10, 11.

<sup>2</sup> He does not appear to have been identical, with St. Ibar, Bishop of Beg Erin, and venerated at the 23rd of April. Yet, he probably lived contemporaneously with, or at least soon after, his namesake.

<sup>3</sup> In the Breviary of Aberdeen.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>5</sup> In the "Leabhar Breac" copy, the following stanza occurs at the 20th day of June, and it is thus translated into English, by Whitley Stokes, LL.D. :—

παῖρ ποῦλ κυριακί  
 κοῖτιμουναο μαρτίου  
 foelan corin mbuairiun  
 intamlabor anin.

<sup>6</sup> The passion of Paul and Cyriac with that

great host. Foelan with that victory, that splendid mute."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. On the Calendar of Oengus, p. xc.

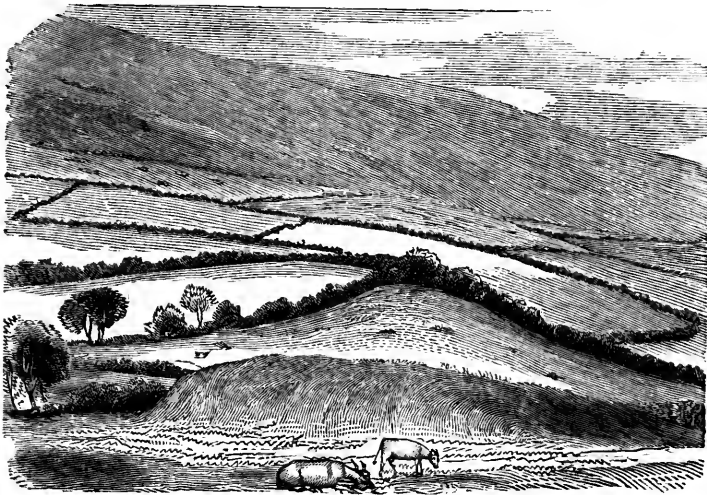
<sup>6</sup> See *ibid.*, p. cvii.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii, Appendix. De Inventione S. Follani Ep. et M., cap. 1, p. 104.

<sup>8</sup> They only quote Colgan, however, and refer to his conjecture regarding a Foelan, who had been drowned and afterwards raised to life, through the merits of St. Attracta. See "Acta Sanctorum," tomus iv., Junii xx. Among the pretermitted saints, p. 2.

<sup>9</sup> See notices of this saint, in the Third Volume of this work, at the 9th day of February, Art. viii. It is regarded, as one of her festivals. However, the chief feast of St. Attracta appears to have been on the

from the wrath and violence of the King of Connaught, his chiefs, and people, by opening a passage for them through Lough Techet. Only one holy man named Foelan, the servant of a harper, was drowned; and owing to the entreaties of his master, St. Attracta prayed for his release from death. An Angel directed her, to go to the place where he lay; and, obeying this order, she found the body as if laid out in sleep. On touching him, Faelan arose as if from an ecstasy.<sup>10</sup> It seems to be inferred,<sup>11</sup> that this present saint was thus restored to life, after he had been drowned. He must have flourished at a very early period, if the identity be established; but, there seems to be no bond of historic connexion to trace it, either as to time or place, while the whole statement is of an extravagant and legendary character. We are further



Kilwhelan, Queen's County.

informed, that Faolan was descended from the race of Aenghus, son to Nad-fraech, who is supposed to have been the celebrated King of Munster, bearing that name. If this be so, Faolan most likely was a native of that province, and his birth should be referred to the fifth century. However, there are no safe grounds on which to establish a correct conclusion. It is probable, when he

11th of August.

<sup>10</sup> See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Attractæ, cap. xi., xii., pp. 279, 280.

<sup>11</sup> By Colgan. See *ibid.*, n. 16, p. 282.

<sup>12</sup> After the battle, fought at the Pass of the Plumes in 1599, and which took place in the valley between Kilwhelan and the height of Croshey Duff over the Demesne of Lamber-ton, the army of Essex marched near this place on the way to Kilkenny. See John Dymmok's "Treatise of Ireland," edited by Rev. Richard Butler, A.B., M.R.I.A., pp. 32, 33, in "Tracts relating to Ireland, printed for the Irish Archæological Society," vol. ii., Dublin, 1843, 4to. Also, see "Proceedings of

the Royal Irish Academy," Second Series, vol. i. Polite Literature and Antiquities, No. xliii. On the Identification of the Site of the Engagement at the "Pass of Plumes," by Rev. John O'Hanlon, M.R.I.A., pp. 279 to 288.

<sup>13</sup> See "Monasticon Hibernicum," p. 595.

<sup>14</sup> It is to be regretted, that this well known townland, with very many well known local ones, does not appear on the "Ordnance Survey Townland Maps for the Queen's County," although the site of the mound, without any designation, is shown.

<sup>15</sup> It appears in the foreground of the present illustration, as now existing. This sketch was taken by the writer on the spot,

resolved on a place for religious seclusion, a vast wood and a wilderness surrounded that elevated spot he selected for a habitation. There, he probably built a cell, and lived in it for some time. His name, moreover, was ever afterwards associated with the locality, and the spot where his church stood was frequented by devout worshippers, so late as the reign of Queen Elizabeth.<sup>12</sup> Although Archdall asserts, that the place was unknown,<sup>13</sup> such is not the case; for, Kilwhelan was situated on one of the western slopes of the Cullinagh Mountains, in the Queen's County. The name is still locally preserved.<sup>14</sup> It lay also within the ancient territory of Leix. It is remarkable, that an old disused burial-ground<sup>15</sup> may yet be seen in this townland; while tradition avers, that an old church formerly marked the site, with even greater prominence. The writer has often visited this spot, in early youth, and long before he had acquired a knowledge of its having had a former historic celebrity. At that time, the mound of human remains was a much more prominent object over the surface of an open field, than it now is; cattle have since trampled it down, in its exposed and neglected situation. However, at no time within the present century has there been even a head-stone to mark the site of a grave; but, the peasantry relate, that when the adjoining earth had been turned—even with the plough—human remains, and also pieces of coffins, have been unearthed, which prove, that formerly it was much used as a place for interment. We find the present saint recorded, in the Martyrology of Donegal,<sup>16</sup> at the same date, as Faolan, the Stammerer, of Rath Eronn, in Albain, and of Cill Fhaolain, in Laoighis,<sup>17</sup> of Leinster.

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ARTICLE III.—ST. GUIBHSECH, OF CLUAIN-BOIRENN, NOW CLOONBURREN, COUNTY OF ROSCOMMON. Veneration was given on this day to Guibhsech, of Cluain-boirenn, as we find registered in the Martyrology of Donegal.<sup>1</sup> Her place is now called Cloonburren, in the parish of Moore,<sup>2</sup> and near the Shannon, in the barony of Moycarn, and county of Roscommon. St. Cairech Dergain<sup>3</sup> was patroness of this church.<sup>4</sup> A nunnery seems to have existed here from a remote period. The deaths of some of its Abbesses are found recorded in our Annals.<sup>5</sup>

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ARTICLE IV.—ST. SINCHEALL UA LIATHAIN. A St. Sinchell Hua Liadain is commemorated, in our Irish Calendars, at the 20th of June. The name of this saint does not occur, however, in the published Martyrology of Tallagh, at the xii. of the Kalends of July, or at the 20th of June.<sup>1</sup> Weighing the circumstances of the place, time and other concomitants, Father John Colgan was of opinion, that he was a monk living at Clononagh, who is mentioned in

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is August, 1888. It has been transferred by William F. Wakeman to the wood, engraved by Mrs. Millard.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

<sup>17</sup> Colgan calls these places Rathereann and Kill-foelan.

ARTICLE III.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

<sup>2</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Roscommon," sheets 50, 51, 53, 54, 55, 56.

<sup>3</sup> Her feast is celebrated, on the 9th of February, where notices are to be found, in the Second Volume of this work, Art. vi.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (d), p. 630. Also, "Tribes and Customs of Hy-Many," n. (q), p. 82.

<sup>5</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., at A.D. 577, 773, 933.

ARTICLE IV.—<sup>1</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxvii.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," Feb-



the Life of its Abbot, St. Fintan.<sup>2</sup> For, the Sinchell there mentioned does not appear to have been the Abbot of Kill-Achaid, who was so named, and who died on the 26th of March, A.D. 548. Nor was he, it is thought, Sinchell, Abbot of Gleann-Achuid, venerated on the 15th of June. The incident there recorded is to be found in the Acts of St. Fintan, of Clonenagh, at the 17th day of February. But, I am inclined to maintain a different opinion. In the Martyrology of Tallagh, we find a "Sinell h. Liathain," at the xvii. of the Kalends of July, or at the 15th of June.<sup>3</sup> We refer the reader to what has been already written regarding St. Sineall or Sinell Ua Liathain, at that particular day. In the Martyrology of Donegal,<sup>4</sup> we have a festival recorded at this date, in honour of Sincheall Ua Liathain. In the Irish Calendar, at the xii. of the July Calends—June 20th—we find the present holy man recorded.<sup>5</sup>

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ARTICLE V.—ST. CASSAN, OF CLUAIN-RATHA. At the 20th of June, we find the name Cassan, of Cluain-ratha, entered in the Martyrology of Donegal.<sup>1</sup> The Martyrology of Tallagh gives this commemoration, at the previous day.

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ARTICLE VI.—ST. MOLOMMA, OF DOMHNACH-IMLEACH. The Martyrology of Tallagh has this saint's festival entered at the previous day. The name, Malomma, of Domhnach-imleach, occurs in the Martyrology of Donegal,<sup>1</sup> as having been venerated, at the 20th of June.

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ARTICLE VII.—FESTIVAL OF THE PASSION OF SAINTS PAUL AND CYRIACUS, WITH COMPANIONS. In the early Irish Church, as we find it recorded in the "Feilire"<sup>1</sup> of St. Ængus, the Martyrdom of St. Paul and of St. Cyriac, with their companions, is this day commemorated. Their commemoration is also to be found in many ancient Martyrologies, yet little has been gleaned regarding them individually. The Bollandists<sup>2</sup> have brief notices of them, at the 20th of June, the date for their festival.

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ARTICLE VIII.—FESTIVAL OF ST. DEODATUS OR DIE, BISHOP AND CONFESSOR, DIOCESE OF STRASBURGH, FRANCE. In the Diocese of Strasburgh, at the 20th of June, there was a festival for St. Deodatus or Die,<sup>1</sup> whose Life has been already given at the preceding day.

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ruarii xvii., n. 14, p. 354.

<sup>3</sup> See edition of Rev. Dr. Kelly, p. xxvii.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

<sup>5</sup> Thus: SINCEALL UA LIATHAIN, Irish Ordnance Survey Office Copy, "Common Place Book F," p. 57.

ARTICLE V.—<sup>1</sup> Edited by Drs. Todd and Reeves, p. 174, 175.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, p. 174, 175.

ARTICLE VII.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript series, vol. i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xcvi.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Junii xx. De SS. Paulo, Cyriaco, Paula, Feliciana, Thoma, Felice, Emilio, Martyribus, Tomis in Scythia, p. 8.

ARTICLE VIII.—<sup>1</sup> See Les Petits Bollandistes, "Vies des Saints," tome vii., xx<sup>e</sup> Jour de Juin, p. 167.

## Twenty-first Day of June.

ARTICLE I.—ST. CORBMAC UA LIATHAIN, ABBOT OF DEARMAGH,  
NOW DURROW, KING'S COUNTY.

[SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—PEDIGREE OF ST. CORBMAC UA LIATHAIN—HIS BIRTH AND RELIGIOUS CAREER—HIS LOVE FOR MARITIME ADVENTURE—THE MONASTERY OF DURROW—ST. COLUMKILLE APPOINTS ST. CORBMAC TO PRESIDE OVER IT AS ABBOT.

FOR sake of the comfortless manger, and the still harder cross, our ascetics have loved the unplastered cell, or the exposed cave. In the east, it was customary, during the five first centuries of Christianity, to find a number of separate cells, inhabited by single hermits or anchorites. Such monastic institutions are called *laura*, by early ecclesiastical writers. They seem, too, as having been contradistinguished from the *cænobia*, which were convents or monasteries, where the monks lived together, in one building, under the rule of a superior.<sup>1</sup> Such varieties of monasticism were probably known, but with many modifications of practice, in our early Irish Church, and the present holy man appears to have lived as an anchoress, at least for a time, while he was also superior over a flourishing monastery.

Veneration was paid to Cormac H. Liathain, in Dermaigh, at the 21st of June, according to the Martyrology of Tallagh.<sup>2</sup> He is also mentioned, in terms of commendation, in the Feilire<sup>3</sup> of St. Ængus, at the same date. On this, too, are some remarks of a scholiast.<sup>4</sup> His pedigree is given, in the Book of Lecan. He was son of Dima,<sup>5</sup> son to Coman, son of Cudumaig, son to Congal, son of Cairbre, son to Sionach, son of Eochaidh Liathain. The pedigree of Mac Firis is incorrect,<sup>6</sup> however, in making his grandfather, Daire Cerb. Eochaidh Liathain or Liathnach was a Munster chief, the sixth in descent, from Oilill Olum,<sup>7</sup> King of Munster, A.D. 234. Eochaidh Liathain was uncle to Crimthainn Mor, who ruled as monarch of Ireland, from 366 to 378.<sup>8</sup> From Eochaidh Liathain, who flourished about the middle of the fourth century,<sup>9</sup> the territory of Ui Liathain,<sup>10</sup> in the south-west of the county of Cork, was named.<sup>11</sup> This ancient

ARTICLE I.—<sup>1</sup> See the Hon. Robert Curzon's "Visits to Monasteries in the Levant," part ii., chap. xv., p. 185.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>3</sup> In the "Leabhar Breac" copy, the following rann occurs, with its English translation by Whitley Stokes, LL.D. :—

Ainle rochla fluaigach  
Furmbpuchta muir m'lach  
Corbmac bacain clepech  
h. Liathain inligach.

"Ainle famous, host-having, against whom burst the monster-abounding sea. Cormac was a fair cleric, the beautiful descendant of Liathan."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xc.

<sup>4</sup> See *ibid.*, p. cvi.

<sup>5</sup> In an ancient Irish poem—attributed to St. Columba on the occasion of his leaving Durrow for the last time—we find allusion to this Corbmac mac Dima, in a Bruxelles Manuscript, and also to one in the Bodleian Library, Oxford, Cod. Laud. 615, p. 105. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, p. 276.

<sup>6</sup> According to his Genealogical Manuscript, at p. 740a.

<sup>7</sup> St. Corbmac Ua Liathain belonged to the race of Oilíoll Flennbeg, add the Clerys, son to Fiacha Muilleathan, son of Eoghán Mor, son to Oilíoll Olum. See Rev. Drs. Todd and Reeves' Martyrology of Donegal, pp. 174, 175.

<sup>8</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 42, n. (a),

territory<sup>12</sup> is now nearly represented, by the baronies of Barrymore and Kin-natalloon;<sup>13</sup> and it was not, as has been represented, in the barony of Decies, county of Waterford.<sup>14</sup> By his great master, St. Columkille, this Corbmac is styled, "Offspring of Liathan,"<sup>15</sup> in allusion to his remote descent.

This saint, whose festival is celebrated, at this date, was born, probably, about or after the beginning of the sixth century. Of his early career, however, we have few or no records. From his youth, Corbmac seems to have embraced a religious life. He was a disciple of the great St. Columkille, at least, during the chief incidents of his career. This celebrated saint was a person of great enterprise and daring. He had almost a passionate love for maritime exploration.<sup>16</sup> He ventured his life on the high seas and sailed over trackless wastes of water, to spread the faith of Jesus Christ among the pagans. This occurred apparently after he had entered into the religious state, but in what part of Ireland is not stated. His first voyage proved to be a failure, and after a vain effort to find a distant land in the Atlantic Ocean, it seems he was obliged to return after great toil had been endured to his native country. But, a second time, he had resolved on another voyage. Desirous of discovering a desert land, he set out from that territory called Erris Domno,<sup>17</sup> near the River Moy, and now known as Erris,<sup>18</sup> without asking leave from the Abbot under whom he lived. Owing to this act of disobedience, Cormac did not find the land he sought. St. Columba had an intimation of this adventure, and he prophesied Cormac's failure. He tried this nautical voyage no less than three times, yet always to be disappointed.<sup>19</sup> Probably he was in quest of St. Brendan's Land of Promise.<sup>20</sup>

It is more than likely, that Cormac Ua Liathain had early attached himself to the rule and discipline of that great master of monasticism, whose fame had become extended throughout Ireland, about the middle of the sixth century. The place, with which our saint was connected, is now known as Durrow, a parish partly in the barony of Moycashel, in the barony of Ballycown, King's County.<sup>21</sup> Anciently, this agreeable site was denominated *Druim-cain*, or "the beautiful ridge." Afterwards, it was known as *Dairmogh*, and there St. Columcille established a famous religious institute, in which he appears to have dwelt for some time, probably about the year 553. We have already pointed out the situation,<sup>22</sup> near Tullamore, and within the demesne

p. 166.

<sup>9</sup> See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," pp. 72, 73, n. (s).

<sup>10</sup> The lordship of this territory became hereditary in the family of O'h Anmcadha; and after the English invasion, the Cantred of Olethan was granted to Robert Fitzstephen, from whom it passed to William de Barry. About the same period, when dioceses in Ireland were partitioned into rural deaneries, the deanery of Olethan in the diocese of Cloyne was established.

<sup>11</sup> See Roderick O'Flaherty's "Ogygia," pars. iii., cap. lxxxi., p. 381.

<sup>12</sup> According to an ancient Taxation Roll, it extended over eighteen parishes. The chief of these was *Castrum Olethan*, now *Castlelyons*.

<sup>13</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 42, n. (a), p. 166.

<sup>14</sup> This error has been admitted by Harris, in his addition of Ware's Works, vol. ii.,

"Antiquities of Ireland," chap. vii., sect. i., p. 50.

<sup>15</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes F, pp. 270, 271.

<sup>16</sup> It is for this reason, probably, that Marianus O'Gorman styles him *Corbmac* *Leir na Liathan*, or "Cormac Ua Liathain of the Sea."

<sup>17</sup> In Irish written *torrur Doinnann*, also *torrur Chlann Doinnann*, or Erris of the Damnonii, said to have been of the Fírbolgic race. See Colgan's "Trias Thaumaturga," *Quarta Vita S. Columbæ*," lib. i., cap. vi., n. 36, p. 374.

<sup>18</sup> A barony in the county of Mayo.

<sup>19</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 6, p. 30, and nn. (a, b, c, d, e).

<sup>20</sup> In Kerry, the people yet call the curraghs by the term, *naomhoge*, or the "saints' boat," because as they state, St. Brendan used one of them for going over to America. This was told to me, in June, 1887, by the Aran boatmen.

of Lord Norbury, where the ancient cemetery is to be seen enclosed, and where a rather modern Protestant church yet stands, although now shut up and deserted.<sup>23</sup> A singular and lugubrious aspect is given to the burial-ground, overcrowded with relics of humanity, as ivy extends from the cemetery walls; it has grown completely over the graves, and even over the tombs of the dead.<sup>24</sup> Durrow was among the earliest and most important, yet not



Former Protestant Church and old Graveyard at Durrow, King's County.

the most enduring, of Columkille's Irish foundations. An old Irish Life calls it the "abbey-church."<sup>25</sup> It also mentions the name of Colman Mor, the second son of King Diarmait, in connexion with it.<sup>26</sup> This establishment was one of the three places in Erin most dear to St. Columba, and even he had visions of what occurred there, while absent from it.<sup>27</sup> In an Irish poem attributed to him, the great cenobiarch celebrates the beauty and agreeable accessories of its situation.<sup>28</sup> It seems probable, that St. Cormac became Abbot of Durrow, by appointment of St. Columba. His energetic and courageous character peculiarly endeared him to the holy founder. There is an ancient Irish poem, which professes to have been composed by St. Columkille, on the occasion of his leaving Durrow, for the last time.<sup>29</sup> Thus,

<sup>22</sup> There is a very interesting and beautifully written description of Durrow, with its holy associations and memories revived in the Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., sect. 10, pp. 543 to 553.

<sup>23</sup> See the Life of St. Columba, at the 9th of June, in the present vol., Art. i., chap. iii.

<sup>24</sup> A new and elegantly designed Protestant church has been lately erected on the road side, and without Lord Norbury's demesne.

<sup>24</sup> The accompanying illustration is from a sketch taken on the spot, by the author, in August, 1888. This has been transferred, by William F. Wakeman, to the wood, engraved by Mrs. Millard.

<sup>25</sup> Thus written in the original *recler*.

<sup>26</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," Additional Notes G, pp. 276, 277.

<sup>27</sup> See Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. 3, p. 389.

<sup>28</sup> See Rev. Dr. Reeves' Adamnan's "Life

it refers to the seven disciples, who remained after him, to guide and govern his community. Among these Cormac, the son of Dima, is first named,<sup>30</sup> while all are alluded to in terms of the highest eulogy. According to a gloss on a copy of the Martyrology of Marianus O'Gorman, and belonging to the O'Clerys, this St. Corbmac was an anchorite.<sup>31</sup> Moreover, the glossographer states he was a bishop, but we are not informed over what See he had been placed. Again, he is said to have founded a monastery, yet history appears to be silent, as to its name and site.<sup>32</sup>

## CHAPTER II.

VISIT OF ST. CORBMAC UA LIATHAIN TO ST. COLUMBA IN SCOTLAND—ST. CORBMAC'S ARRIVAL IN THE ORKNEY ISLANDS—THEIR SETTLEMENT AND HISTORY—ST. CORBMAC'S VOYAGES—PLACE OF HIS DEATH AND BURIAL.—MEMORIALS AND COMMEMORATIONS IN IRELAND AND IN SCOTLAND—CONCLUSION.

AFTERWARDS, Cormac appears to have relinquished his charge in Durrow, at least for a time, and to have gone on a visit to St. Columba, at Iona. There is an account of his having been present, with three other celebrated Irish Saints, and all holy founders of monasteries, who sailed with him from Scotia or Ireland. These are named as Comgellus<sup>1</sup> Mocu Aridi, Cainnechus,<sup>2</sup> Mocu-Dalon, and Brendenus<sup>3</sup> Mocu Altí. All of these are noticed, as having visited the great Caledonian Apostle, in the Island of Hinba,<sup>4</sup> and as having assisted there in the church, while St. Columba consecrated in the Mystery of the Holy Eucharist.

After this visit, it seems likely, that Cormac took charge of a mission to the Orkney Islanders,<sup>5</sup> who were then pagans.<sup>6</sup> He had been recommended to the king or chief of these people, in the presence of King Brudeus, while St. Columba had been staying in Drum Alban. Brudeus held hostages of the Orkney ruler—who seems to have been subordinate to him—at that time. Then Columba stated, that Cormac and some companions had sailed away in quest of a desert in the ocean, and that if they happened after their long

of St. Columba," Additional Notes F, pp. 274, 275.

<sup>29</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbae, cap. x., num. 37, p. 489. Also Quinta Appendix, cap. iv., sect. ii., p. 507.

<sup>30</sup> The following is an English translation:—

"Beloved the excellent seven,  
Whom Christ has chosen to his kingdom;  
To whom I leave, for their purity,  
The constant care of this my church.

Three of whom are here at this side,  
Cormac, son of Dima, and Ængus,  
And Collan of pure heart,  
Who has join himself to them.

Libren, Senan, comely Conrach,  
The son of Ua Chein, and his brother,  
Are the four, besides the others,  
Who shall arrive at this place.

They are the seven pillars,  
And they are the seven chiefs,  
Whom God has surely commanded  
To dwell in the same abode."

—Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes G, pp. 276, 277.

<sup>31</sup> See note 3, by Rev. Dr. Todd, to the "Martyrology of Donegal," p. 174.

<sup>32</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 17, n. (e), p. 222.

CHAPTER II.—<sup>1</sup> See an account of him in the Fifth Volume of this work, at the 10th of May, the date for his festival, Art. i.

<sup>2</sup> His festival was held at the 11th of October.

<sup>3</sup> See his Life, at the 16th of May, in the Fifth Volume of this work, Art. i.

<sup>4</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. iii., cap. 17, pp. 219 to 222, and nn. (a, b, c, d, e, f, g, h, i).

voyage to touch at the Orkneys, he desired a guarantee, that they should there receive no injury. St. Columkille had a foreknowledge, likewise, that after a long and toilsome navigation, Cormac should be driven to the Orkneys through stress of weather. This event actually took place, accordingly, while Cormac and his companions received protection from the Orkney king, when they landed on his shores.

In early times, it is stated, that the Fir-Galeoin—a tribe of the Firbolgs—inhabited those Islands, and that subsequently the Picts became possessors. Their occupation continued probably, until the close of the sixth century. With these appear to have been some Irish fathers, called Papæ, who are supposed to have followed the rule of St. Columkille; nor is it at all unlikely, that St. Cormac Ua Liathain had there formed a first establishment, and had thus helped to introduce Christianity. However, he does not seem to have remained long in this field of labour, nor to have left behind him any Culdee missionaries.<sup>7</sup> Afterwards, the Papæ were found in part possession with the Peti or Picts, when the Northmen formed their settlements in those Islands. The Orkney and Shetland Islands were invaded by the celebrated Norwegian King Harold Harfager, or the Fair Haired, in 876, and they were subjected to his rule.<sup>8</sup> On returning to Norway, he left Ronald or Rognovald,<sup>9</sup> Count of Merca, as their administrator. There are yet many curious legends and ballads, recited in the Orkney<sup>10</sup> and Shetland<sup>11</sup> Islands, and which some writers suppose to be of Scandinavian origin.<sup>12</sup> In 920, Sigurd, the brother of Ronald, became Orcadian King. The secular history of the Orkneys is traced, through the Eardoms of the respective lines of the Norse Angus, Stratherne, and Clair.<sup>13</sup> The antiquarian remains found in the Orkney and Shetland Islands are very interesting.<sup>14</sup> Those chiefly found indicate a Celtic and Druidic colonization.<sup>15</sup> Only during late years have those monuments been properly examined.<sup>16</sup> Several of the illustrations—especially those representing the most ancient specimens—have a decided resemblance to many that remain in Ireland.<sup>17</sup> The tumulus of Maes-Howe, in the Orkneys, which was opened in 1861, was found to contain various Runic inscriptions,<sup>18</sup> indicating former pillagers of the tomb.<sup>19</sup> It is remarkable, that the Shetland

<sup>5</sup> The aborigines appear to have been Picts or Celts, although these were subsequently encroached upon by the Saxons and Scandinavian pirates of Northern Europe. The great Theodosius pursued the fleet of these pirates to the Orkneys, in 366, which he stained with their blood, according to the poet Claudian:—

“Maduerunt Saxone fusio  
Orcades; incaluit Pictorum sanguine  
Thule,  
Scotorum cumulus fleuit glacialis Ierne.”

<sup>6</sup> See Rev. Dr. Reeves' *Adamnan's "Life of St. Columba,"* lib. ii., cap. 42, pp. 166 to 171.

<sup>7</sup> See “*Imperial Gazetteer of Scotland,*” vol. ii., p. 540.

<sup>8</sup> In the time of Alfred, the Great King of England, one Otter or Other a Norwegian navigator gave that king an interesting account of his voyages and discoveries, during the reign of Harold Harfager. See Henry Wheaton's “*History of the Northmen, or Danes and Normans, from the ear-*

liest Times to the Conquest of England by William of Normandy,” chap. i., pp. 11, 12.

<sup>9</sup> He was father to the celebrated Rollo, the invader of Normandy.

<sup>10</sup> See Dr. Barry's “*History of Orkney.*”

<sup>11</sup> See Dr. Samuel Hibbert's “*Description of the Shetland Islands, comprising an Account of their Geology, Scenery, Antiquities, and Superstitions.*” Edinburgh, 4to, 1822.

<sup>12</sup> See “*Proceedings of the Society of Antiquaries of Scotland,*” vol. i., pp. 86 to 89.

<sup>13</sup> In the “*Orkneyinga Saga,*” as edited by Joseph Anderson.

<sup>14</sup> Our distinguished antiquary, George Petrie, LL.D., after a visit to Orkney, in 1854, prepared an interesting paper, with drawings, and headed “*Description of Antiquities in Orkney recently examined, with illustrative Drawings.*” See “*Proceedings of the Society of Antiquaries of Scotland,*” vol. ii., pp. 56 to 62.

<sup>15</sup> See “*Imperial Gazetteer of Scotland,*”

Islands are singularly deficient in finds of Celtic remains.<sup>20</sup> Under the influence of Olaf, the first Christian King of Norway, it is thought, that Christianity had been introduced among those northern islanders. In 996, Sigurd, who married the daughter of Malcolm II., King of Scotland, succeeded to the rule of the Orkneys, and to some territories on the north coasts of Scotland; but, this warlike Jarl fell in the celebrated battle of Clontarf, fought against Bryan Boroimhe,<sup>21</sup> King of Ireland, A.D. 1014. Einar and Torfin, the sons of Sigurd, were his successors, and the latter was a renowned sea-rover. Those who followed them were redoubtable foes, and loved to indulge in maritime adventures, especially against the British shores. Swein Aslief was a distinguished Orkney Viking of the twelfth century, and his life was full of adventure.<sup>22</sup> About the year 1325, the male line of Ronald's descendants failed in the person of Magnus V. The succession of the Scandinavian Jarls is carried down to its close,<sup>23</sup> when a new current of possessors and events had place. The Orkney and Zetland Islands became subject to the crown of Norway, until they were annexed to the kingdom of Scotland, in the year 1468.<sup>24</sup>

In an ancient Irish poem<sup>25</sup> yet preserved, there is a Dialogue between Columcille and Cormac in Hy, after escaping from the Coire Breacain. According to the allusions in it, we are to infer, that at this time Cormac had returned from a voyage—probably his third great maritime enterprise—which lasted for two years and a month, during which time he had been wandering from port to port, and over the wide ocean. He had reached, likewise, regions of intense cold. It also conveys an intimation, that Cormac had greatly desired to end his days, in the distant imaged land of his long search. In a spirit of self-sacrifice, he seems to have desired, that his labours should be crowned with a successful result, so that he might become an exile from Erin.<sup>26</sup> However, St. Columcille predicts, that his last days must terminate

vol. ii., p. 359.

<sup>16</sup> The Antiquities, of the Isle of Eday, one of the Orkneys, were examined in 1855 and 1856. The results have been published, in the "Proceedings of the Society of Antiquaries of Scotland," vol. ii., pp. 154 to 158, and pp. 178 to 179. James Farrer, Esq., M.P., reported these investigations, which were communicated to the Society, by John Stuart, Esq.

<sup>17</sup> For a very exact pictorial and descriptive representation of those in remote situations, the reader is referred to a valuable work, quite recently published, Lieut-Colonel W. G. Wood-Martin's "Rude Stone Monuments of Ireland." Dublin, 1888, 8vo.

<sup>18</sup> These characters led Mr. Ferguson to a conclusion in favour of its erection for Earl Havard, who fell at Stennis about A.D. 970. He bases a considerable portion of his theory for ascertaining the dates of objects mentioned in his "Rude Stone Monuments," upon the few instances in which any record exists regarding their origin. See chap. vii., pp. 297 to 300. Mr. Anderson does not agree with Mr. Ferguson, in his well-argued reasoning, in reference to this matter. We must remark, however, that no attempt is made to disprove Mr. Ferguson's criticisms, and we merely have Mr. Anderson's opinions, without any arguments to back them, in the course of his observations.

<sup>19</sup> See a most interesting paper in reference to this subject: "Notice of Excavations in the Chambered Mound of Maes-Howe, in Orkney, and of the Runic Inscriptions on the walls of its central Chamber," by John Stuart, Esq.; Sec. S. A. Scot.—"Proceedings of the Society of Antiquaries of Scotland," vol. v., part ii., pp. 247 to 279. Curious representations of Maes-Howe are to be seen, in plates xvi., xvii., xviii.

<sup>20</sup> See "Imperial Gazetteer of Scotland," vol. ii., p. 539.

<sup>21</sup> See the Life of this renowned monarch, at the 23rd of April, in the Fourth Volume of this work, Art. i.

<sup>22</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., pp. 278 to 287.

<sup>23</sup> Their exploits are fully set forth, in a compilation from the Sagas and Northern Chronicles, in the work of Torfæus, known as the "Orcaides."

<sup>24</sup> See Samuel Laing's "Journal of a Residence in Norway during the year 1834, 1835 and 1836, chap. ix., p. 349. London, 1837, 8vo.

<sup>25</sup> The original, with an English translation by Eugene O'Curry, is printed in Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Additional Notes F, pp. 264 to 269.

<sup>26</sup> A foolish legend is related by the scho-

in Durrow, where his kindred of the Clann Colman should protect him. There is also a glowing description of the church and establishment of Durrow, as a "devout city with a hundred crosses." On Ellanmore Island in the parish of North Knapdaill, deanery of Kintyre,<sup>27</sup> stood an ancient church,<sup>28</sup> dedicated to St. Charmaig or Cormac, of which several ruins still exist. There, too, is shown M'Cormac's grave,<sup>29</sup> but whatever connexion our saint had with the place—and probably during his lifetime he may have lived there—it does not appear to be probable, that he was there buried.<sup>30</sup> It is likely, St. Cormac Ua Liathain conformed to St. Columkille's request, and returned to Durrow; where, according to tradition,<sup>31</sup> the close of his life was religiously spent. A curious object of art, called the Crozier of Durrow, still exists; but, unfortunately, only as a fragment. It is considered to be the oldest of its kind we now possess, and that it belonged to the great St. Columkille himself, the founder of the church at Durrow. It was presented by him to St. Cormac, his dear friend and successor in that monastery.<sup>32</sup> St. Cormac Ua Liathain died most probably, towards the close of the sixth or beginning of the seventh century.<sup>33</sup> Besides this account, the Martyrology of Donegal,<sup>34</sup> records him at the same date, as Corbmac Ua Liathain, Abbot of Dearnagh. Under the head of Darmhagh, Duaid Mac Firbis enters Cormac Ua Liathan, abbot of Darmhagh, bishop, anno Christi,<sup>35</sup> at June 21st.<sup>36</sup> Not many miles away from Durrow, and north-west of the brewery of Frankfort, in the King's County, there was a holy well, called St. Cormac's Well. It may have been dedicated to the present saint.<sup>37</sup> In the parish of Kilcormick,<sup>38</sup> barony of Gorey, and county of Wexford, there is a St. Cormac's well, and here a patron was formerly held, on the 22nd of June. Possibly, the present saint was patron of that parish, as no other person bearing the name is to be found in our Calendars, at the date just given.<sup>39</sup> The church of St. Charmaig or

liast on the "Feilire" of St. Ængus about St. Cormac having lopped the finger off St. Columcille to keep it as a relic. St. Columba is said to have predicted, that dogs should devour Cormac, and that such a prophecy had been fulfilled. The scholiast adds, according to the English translation from the Irish: "He is that Cormac who proceeded over sea after Colum Cille, and the sea rose against him, and allowed him not to pass it, because of the determination that Colomb Cille's word should be fulfilled in that wise."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cvi.

<sup>27</sup> In the Diocese of Argyll and of the Isles, Scotland.

<sup>28</sup> This island church, styled by Fordun and by other chroniclers "a sanctuary has two compartments, of which the western, supposed to have been the dwelling of a priest, has a vaulted roof, and in the walls are several vaulted recesses. In one of these, there is a recumbent effigy, which is popularly believed to be the image of St. Cormac. See Fordun's "Scotichronicon," lib. ii., cap. x.

<sup>29</sup> See Cosmo Innes' "Origines Parochiales Scotiae," vol. ii., part i., pp. 39, 40.

<sup>30</sup> At Keils, on the headland west of Loch Swein, there is also an ancient church, bear-

ing the name of St. Charmaig or Cormac; and both churches are held traditionally to have been built by him.

<sup>31</sup> Such is the statement of the scholiast on the "Feilire" of St. Ængus, in the "Leabhar Breac." See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cvi.

<sup>32</sup> See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xv., pp. 337, 338.

<sup>33</sup> The death of Cormac Ua Liathain, bishop, abbot and anchorite—but he cannot be identical with the present saint—is announced, at A.D. 865, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 502, 503. His death is referred to A.D. 866, but without further distinction in the *Annála tUíloch* or Annals of Ulster, edited by William M. Hennessy, vol. i., pp. 376, 377.

<sup>34</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

<sup>35</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 104, 105.

<sup>36</sup> However, where he adds 865, as the year for his death, there is manifestly a mistake for some other individual, yet similarly named.



M'Charmaig—identified with St. Cormac Ua Laithian—in the parish of North Knapdale, Scotland, belonged to the monks of Kilwinning, in Ayrshire.<sup>40</sup>

Brief as are the notices of this holy and enterprising saint, they throw notwithstanding a considerable light on the history, manners and pursuits of our countrymen, in that remote age when he lived. The traces which remain, regarding our Irish saints, are oftentimes very few and fragmentary; but, nevertheless, they are remarkably interesting and suggestive. Personal danger was disregarded by St. Corbmac and by his brave companions of the sea, when there was a probability of reaching the great western world beyond the Atlantic—then in Ireland well known to exist—and to gain souls for Christ, their chief impelling motive. How much nobler and more heroic such purpose and action, than were those adopted by the avaricious and cruel despoilers in many succeeding centuries, when the native races of America were subjected to the shocking brutalities of European adventurers and conquerors, whose crimes must be held in horror and detestation by every true Christian and friend of humanity! History ever preserves and contrasts the differences between real and false glory, as also between the virtues and vices of men.

ARTICLE II.—ST. DIARMAID, BISHOP OF CASTLEDERMOT, COUNTY OF KILDARE. [*Supposed to have lived in the Fifth and Sixth Centuries*] There can hardly be a doubt, that the present saint flourished in the earliest ages of Christianity in our country. In the "Feilire" of St. Ængus, the name of this holy man is given as Ainle,<sup>1</sup> which the commentator makes synonymous with Diarmait of Disert Diarmata Ui Aeda Roin.<sup>2</sup> The former appellation is interpreted in English, "delightful his colour." We find the name Diarmait and Disurt registered in the Martyrology of Tallagh,<sup>3</sup> at the 21st of June. More circumstantial are the following details. He belonged to the race of Fiatach Finn, monarch of Erin. In the Book of Lecan,<sup>4</sup> the genealogy of Diarmaid of Disert Diarmata is given, up to Muiredach Muinderg. It need scarcely be observed, that Disert Dearmada is the present Castledermot, in the baronies of Kilkea and Moone, county of Kildare. Besides St. Ængus the Culdee, the Martyrology of Marianus O'Gorman and the Calendar of Cashel, also, commemorate St. Diarmait, at the 21st of June.<sup>5</sup> While he is styled abbot of Castledermot, this saint is called bishop, in the Irish Calendars.<sup>6</sup> He is said to have been founder of a monastery at Castledermot, about the year 500.<sup>7</sup> The first name of this place was Discart Diarmuda, afterwards called Tristledermot, and at present it is known as Castledermot. The name has thus been derived from the present saint. There are several

<sup>37</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., p. 514, and n. It is possible, also, that the ancient church and monastery of Kilcormick—now called Frankford—had been dedicated to the present saint. Regarding their desecration, see the indignant, but justly merited remarks of Rev. A. Cogan, at p. 515.

<sup>38</sup> See it described, on "Ordnance Survey Townland Maps for the County of Wexford," sheets 20, 21.

<sup>39</sup> 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 Letters, p. 94.

<sup>40</sup> According to the Book of Assumptions, in the Scottish Acts of Parliament, vol. iv., p. 652.

ARTICLE II.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xciv.

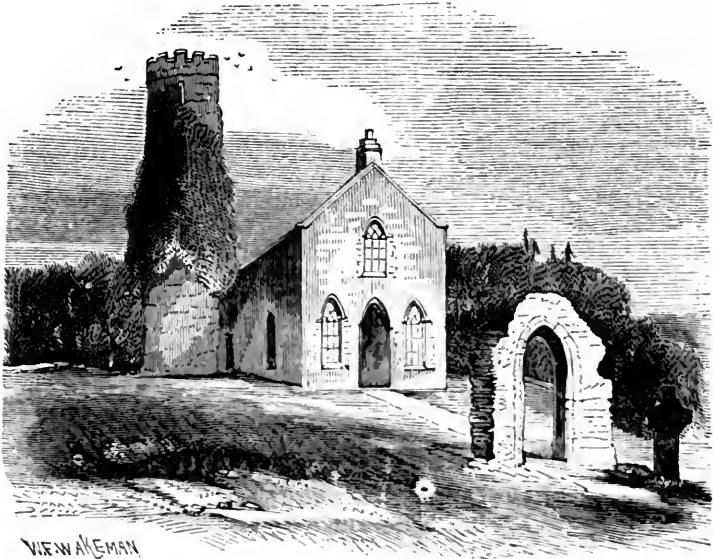
<sup>2</sup> See *ibid.*, p. cvi

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>4</sup> At fol. 42b. a. See "Martyrology of Donegal," note by Rev. Dr. Todd, pp. 400, 401.

<sup>5</sup> See Colgan's "Acta Sanctorum Hiber-

ancient remains about here, among the principal of which are, a Round Tower,<sup>8</sup> which is now used as a belfry to the Protestant church, with which it communicates, and beside which it stands, on the left angle of its gable, as you enter the church door. There is an ancient stone cross, which is perfect, and it stands on a pedestal, within a few yards of the Round Tower. The shaft of another cross lies south-west from the church; the arms of this cross, being



Castledermot Round Tower, and Ancient Arch, County Kildare.

broken off, are placed beside the shaft as the head-stone to a grave. Likewise, there is an ancient archway, that spans an entrance into the church. This is thought to have been a portion of the old monastery.<sup>9</sup> This archway is near the pedestal of that cross, which has been last mentioned.<sup>10</sup> Other interesting ruins of mediæval religious houses are yet to be seen in Castledermot.<sup>11</sup> When he desired to go on a pilgrimage, as we are told, the sea rose against

nia," x. Januarii, n. 17, p. 52.

<sup>6</sup> The Irish Calendar, now preserved in the Royal Irish Academy's Library—and noted as Common Place Book F—at p. 57, says, and at 21st June: *Uíarmóir na hOísa Roin Carr o' Uírept Uíarmóir. i.e., "Diarmoid, the grandson of Aodha Roin. bishop, from Disert Diarmóida."* See Mr. O'Connor's Letter, dated Kildare, December 3rd, 1837, in "Letters containing Information relative to the Antiquities of the County of Kildare, collected during the Progress of the Ordnance Survey in 1837," vol. ii., p. 70.

<sup>7</sup> See Archdall's "Monasticon Hibernicum," p. 310, and at n. (d), *ibid.*, where he cites Conry, as his authority.

<sup>8</sup> An engraving of Castledermot Church and Round Tower, taken by Lieutenant Daniel Grose, in 1792, is extant; and this is

to be found, in Grose's "Antiquities of Ireland," vol. ii., pp. 43, 44.

<sup>9</sup> Mr. O'Connor says, this archway does not belong to a building of so early a date, but under his annotation, I find the following remark in Dr. Petrie's handwriting: "I think it coeval with the tower." This old archway was in a ruinous state, until repaired a few years before 1837, by the Rev. Mr. Hamilton, who was then Protestant rector of Castledermot parish. The people of this place called the round tower a steeple, when the antiquaries belonging to the Ordnance Survey were engaged on their labours, in this part of the country. The perfect stone cross, with its pedestal included, measured 9 feet in height. The particulars are collected from "Letters containing Information relative to the Antiquities of the County of Kil-

the present holy man.<sup>12</sup> The Martyrology of Donegal,<sup>13</sup> records him as Diarmaid, grandson of Aedh Roin, Bishop of Disert Diarmada, in Leinster.<sup>14</sup> Likewise, under the heading of Disert Diarmada, Duald Mac Firbis records Diarmuid—descendant of Aedh Ron—a bishop of Disert-Diarmada, in Hy-Muireddaigh, at June 21st.<sup>15</sup> Little more seems to be known, concerning this holy founder of an establishment and of a town, both of which are celebrated in our ecclesiastical Annals.

ARTICLE III.—ST. SUIBHNE, BISHOP OF ARMAGH, COUNTY OF ARMAGH. At this date, in the Martyrology of Tallagh,<sup>1</sup> we meet with the following entry, Suibne, Episcopus o Chobran. But there must be some mistake committed by the scribe, when inserting the last word. This holy man is called the son of Cronumail, or Crunmall, son to Ronan of the Ui Niallain,<sup>2</sup> and he was successor to Flan-Febla,<sup>3</sup> who died, April 24th, A.D. 715.<sup>4</sup> The present saint, who is called In-Sui or the Sage,<sup>5</sup> governed the primatial See for a period of fifteen years. The Yellow Book of Lecan assigns, however, only twelve.<sup>6</sup> During his episcopacy, Flahertach, monarch of Ireland, abdicated his sceptre, and embraced a monastic life, at Armagh.<sup>7</sup> St. Suibhney or Suivney died on the 21st of June, A.D. 730.<sup>8</sup> His name is recorded, in the Martyrology of Donegal,<sup>9</sup> at the same date, as Suibhne, Bishop of Ard-Mocha.

ARTICLE IV.—REPUTED FEAST OF ST. SENILIS. According to Dempster,<sup>1</sup> the early teacher of St. Columban in Scotia had a feast, at the 21st of June. He is called Senilis, by that writer,<sup>2</sup> whereas, the true name was Silenis or Sillen. The Bollandists<sup>3</sup> who note this reputed festival, at this day, have nothing more to state about him, and they postpone further mention of him to the 21st of November, the feast of his renowned disciple St. Columban.

ARTICLE V.—FESTIVAL OF CONSTANTIA, QUEEN, VIRGIN AND MARTYR.

dare, collected during the Progress of the Ordnance Survey in 1837," vol. ii., p. 70. Letter of Mr. O'Connor, dated Kildare, December 3rd, 1837.

<sup>10</sup> The accompanying illustration, drawn by William F. Wakeman on the spot, presents a view of the antiquarian objects here noticed. The drawing was transferred by Mr. Wakeman to the wood, engraved by Mrs. Millard.

<sup>11</sup> The pencil of Lieutenant Daniel Grose, in 1792, produce a drawing of the convent, and also gives a view of Gray Abbey, with descriptions, which accompany these objects. These are to be found, in Grose's "Antiquities of Ireland," vol. ii., pp. 82, 83.

<sup>12</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cvi. We are doubtful, however, if this remark be not intended rather for Cormac Ua Liathain.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

<sup>14</sup> In a Table appended to this work, the Martyrologium Genealogicum, is quoted as

the authority, or as a reference for this entry, according to Rev. Dr. Reeves. See pp. 400, 401.

<sup>15</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 106, 107.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," Successors of St. Patrick in the See of Armagh, p. 540.

<sup>3</sup> See James Stuart's "Historical Memoirs of the City of Armagh," chap. i., p. 94.

<sup>4</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernice," vol. iii., Diocese of Armagh, p. 6.

<sup>5</sup> According to the "Leabhar Breac."

<sup>6</sup> See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," Successors of St. Patrick in the See of Armagh, p. 540.

<sup>7</sup> According to some accounts, however, this event did not happen until A.D. 734, when Congusa was Archbishop.

<sup>8</sup> See Harris' Ware, "Archbishops of Armagh," vol. i., p. 40.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp.

At the 21st of June, from more ancient Calendars,<sup>1</sup> the Bollandists<sup>2</sup> have entered a feast for the finding of the Relics of St. Constantia, Queen, Virgin and Martyr, in 1327. She is said to have been one of St. Ursula's companions. They postpone, however, any further mention of her, to the 21st of October, which must be regarded as her chief feast.

## Twenty-second Day of June.

ARTICLE I.—ST. MOCHUA LUACHRA OR CRONAN, ABBOT OF FEARNA,  
OR FERNS, COUNTY OF WEXFORD.

[SEVENTH CENTURY.]

THE present holy personage must have flourished at an early period. In the "Feilire"<sup>1</sup> of St. Ængus, the festival of "mighty Cronan of Ferns" occurs, at the 22nd of June. The commentator on the "Leabhar Braec" copy calls him the Comorba,<sup>2</sup> or successor to Moedoc of Ferns.<sup>3</sup> At this date, also, a festival is entered in the Martyrology of Tallagh,<sup>4</sup> in honour of Mochua Luachra idem, ocus Cronan a Ferna. In this passage, St. Mochua and Cronan seem to be distinct persons. However, as already established in a former part of this work, the terms Cronan and Mochua are synonymous, and represent only a single saint. He seems to have been known, likewise, as St. Dachu and Ducua Luachra. There is a Luachair-mor itar da Inbher, denoting a large rushy land between two streams or estuaries, situated in the barony of Upper Duleek, and county of Meath.<sup>5</sup> There was also a Luachair-Deadhach—now known as Slieve Loughra—near Castleisland, county of Kerry.<sup>6</sup> It seems altogether very probable, that St. Cronan or Mochua had been connected with this district and territory.<sup>7</sup> The present holy man appears to have succeeded St. Moedoc,<sup>8</sup> Bishop of Ferns; and, he is said to have presided over the monastery which was there, in the beginning of the seventh century.<sup>9</sup> The Annals of the Four Masters<sup>10</sup> assign the death of St. Dachu Luachra—as he is called—Abbot of Ferna or Ferns, to A.D. 652, while those of Ulster have A.D. 653.<sup>11</sup> In the Martyrology of Donegal,<sup>12</sup> and at the 22nd of June, is written, Cronan, that is, Mochua of Luachair, Abbot of Ferna. How long the present holy man occupied that position has not been ascertained; but, his

174, 175.

ARTICLE IV.—<sup>1</sup> In his "Menologium Scotorum." In Dempster's "Historia Ecclesiastica Gentis Scotorum," there is no notice taken of him.

<sup>2</sup> Thus: "In Scotia, Senilis S. Columbani præceptoris." See Bishop Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Junii xxi. Among the pretermitted feasts, p. 66.

ARTICLE V.—<sup>1</sup> As from MS. Florarius, Greven and Canisius.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Junii xxi. Among the pretermitted feasts, p. 66.

ARTICLE I.—<sup>1</sup> In the "Leabhar Breac" copy is the following *rann*, translated into

English, by Whitley Stokes, LL.D. :—

L a h iacob n alpenn  
 Oanocht .c. cleir getoas  
 féil rir naccar corplen  
 Cronan forcraen fernas.

"With James, son of Alpheus, twice eight hundreds, a fair train, the feast of a man who loved not bodily ease, mighty Cronan of Ferns."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xcv.

<sup>2</sup> See *ibid.*, p. cvii.

<sup>3</sup> See his Life, in the First Volume of this work, at the 31st of January—the day for his

name first occurs in the list of Abbots there, after the resignation of St. Moling,<sup>13</sup> whose death has been assigned usually to A.D. 696 or 697.<sup>14</sup> Ferns is the well known See of a Bishop, and situated in the county of Wexford. In this county, also, there is a Tober mac lura, in the barony of Ballaghkeen and parish of Maelnagh.<sup>15</sup> Here, there had been a holy well and a patron. The latter was held on the 22nd of June.<sup>16</sup> Whether or not the present saint attained the episcopal dignity may be questioned; but, the early superiors in Ferns seem to have been styled indiscriminately Archbishops of Leinster, as also Bishops and Abbots of Ferns.<sup>17</sup>

ARTICLE II.—ST. CRUNMAEL, SON OF RONAN, OF BERRECH. According to the Martyrology of T'allagh,<sup>1</sup> at the 22nd of June, there was a festival for Crunmaeil mic Ronain. The Calendar of the O'Clerys states, likewise, that he was of Berrech. There is a parish, called Kilberry,<sup>2</sup> in the barony of Narragh and Rheban West, in the county of Kildare. It borders along the River Barrow, lying about two and a-half miles northwards from the town of Athy. A burial-ground now enclosed, within which interments yet take place is there, on the east bank of the River Barrow. The foundations of a very old church are in it, but scarcely traceable; for, they are overgrown with sloe-thorns, hawthorn bushes, briars, and old trees. The reed-grown course of the River Barrow passes by, and its bank formerly had been the western boundary of the graveyard,<sup>3</sup> before it was enclosed by a rather modern stone wall. Near the old cemetery, there is a celebrated well, called Tobbera, or Toberara.<sup>4</sup>

feast, Art. i.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>5</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (m), p. 176.

<sup>6</sup> See *ibid.*, n. (f), p. 45.

<sup>7</sup> In a letter, lately received from Very Rev. Denis O'Donoghue, P.P., and dated St. Brendan's, Ardfer, February 28th, 1889, is the following interesting information: "I found in a Map of the Desmond Survey, A.D. 1587, and published in the Kilkenny Archæological Society's Journal, vol. v., Fourth Series, a place in Ballymacelligott parish called Kilaspugroin, or the Church of Bishop Crón—or Cronanus. The name is lost *hodie*—but the old church remains and is now called Kilquane (parish of Ballymacelligott), or the Church of Cuan, Cuanus, or Mochua. It should be hard to say to which of the many Cronans, *alias* Mochuas, this church had been dedicated; but, he was certainly a Bishop, and he was probably the same saint to whom Derricoe, near Rathoo—Derimochua, as is written in the Felire—was sacred. It is curious, that we have so many very archaic churches in this diocese, and called after a saint of this name—either Kilquane, of which we have five, or Kilcuah, or Kilcow, or Derricoe, of which there are also five. There are several Kilquanes, moreover, in Cork and Limerick, while we have some Kilcoes or Kilcuahs."

<sup>8</sup> See his Life, in the First Volume of this work, at the 31st of January, Art. i.

<sup>9</sup> See "Acta Sanctorum Hiberniæ," Januarii xxxi. Appendix ad Acta S. Maidoci, cap. v., p. 223.

<sup>10</sup> See Dr. O'Donovan's Edition, vol. i.,

pp. 264, 265.

<sup>11</sup> Thus: "*Ducdae Locre Abbas Fernann* quievit."—Rev. Dr. O'Connor's "Rem Hibernicarum Scriptorum," tomus iv. Annales Ultoniensis, p. 52.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

<sup>13</sup> See his Life, at the 17th of this month, in the present volume, Art. i.

<sup>14</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernicæ," vol. ii., p. 330.

<sup>15</sup> This parish is shown on the "Ordnance Survey Townland Maps for the County of Wexford," sheets 21, 27.

<sup>16</sup> See "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey," vol. ii.

<sup>17</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernicæ," vol. ii., p. 328.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Kildare," sheets 30, 31, 34, 35. The townland proper is on sheets 30, 31, 34.

<sup>3</sup> The foregoing and subsequent observations and information had been obtained, during the course of a visit to this locality, in the month of July, 1870.

<sup>4</sup> His visit was repeated to this locality, in the month of July, 1888, when the writer sketched the well and its surroundings. This drawing was transferred by William F. Wakeman, to the wood, engraved by Mrs. Millard, and here produced as an illustration.

This beautiful and clear stream rushes with great force from beneath the roots of a very ancient ash tree, where it forms a broad yet shallow pool. Thence it issues, in a devious but short and rapid course, until it enters the Barrow. On the verge of this river, and on a bank somewhat elevated, Toberara finds its source. It is incorrectly stated, to have been dedicated to St. John.<sup>5</sup> The writer was informed, by an old inhabitant, living in the vicinity, that a patron had been formerly held there, and always on the 22nd of June; but,



Toberara, in Kilberry Cemetery.

this practice has been discontinued, since the year 1840.<sup>6</sup> It should be a curious subject for enquiry to ascertain if this Kilberry could have been a comparatively modern denomination, derived from Berrech and Kill "church," as connected with St. Crunnmael. The circumstances of the local patron having been formerly held, on the 22nd of June, at least lends some degree of credibility to such a supposition. In Mrs. St. John's Poem "Ellauna,"<sup>7</sup> allusion is made to a pretty little island, named Teigh Berara,<sup>8</sup> midway between Reban and Athy.<sup>9</sup> We are told, there was a well sacred to St. John, at that place; and in the early part of this century, the ferryman on the River

<sup>5</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 52.

<sup>6</sup> This well, to the great amazement of the neighbouring inhabitants, went suddenly dry one summer. As the earth between it and the Barrow is of a sandy or gravelly nature, it is probable, the waters worked an undercurrent into the river. The people, however, attributed its drying up to preternatural causes, and it is said to have been produced, owing to some previous desecration.

<sup>7</sup> The authoress was quite conversant with the locality. The following lines refer to it:—

"Though yearly penance I performed,  
Around the Baptists' fount."

—Canto iv., p. 64.

<sup>8</sup> Here we are told, but incorrectly, were the ruins of an old church, dedicated to St. Barbara. See n. 61, p. 122.

<sup>9</sup> It was opposite to the Castle of Bert.

Barrow is stated to have had many pilgrims going across to perform pilgrimages there, on each Midsummer Day, June 24th. In Kilberry, the ruins of two castles,<sup>10</sup> which appear to have been remarkably strong in mediæval times, yet remain; and those were intended to guard the English pale, on that side of the River Barrow. In the same parish of Kilberry, there is also another graveyard; but apparently, less ancient than the former, although no doubt of very considerable antiquity. That unenclosed graveyard was much frequented for interments.<sup>11</sup> The extensive ruins of an old church, with very thick well built walls, and mantled over with large clusters of ivy, may be seen within a large meadow-field, and near a high road, not very far from the River Barrow. A tall and square tower rises near the old church, and adjoining the east gable. Both the eastern and western gables of the church are yet very perfect. The graves—as observable in many ancient Irish churchyards—mostly lie on the south side of the burial-ground. The walls of the old building are now greatly delapidated. There are various fragments, apparently of old monastic buildings, and those also of considerable apparent solidity and importance, not far removed from the graveyard. An old castle<sup>12</sup> rises on the other side of the road.<sup>13</sup> Very fertile and improved land is near this site. Towards the north and west, the Killone and Stradbally hills, in the Queen's County, appear to great advantage, from a scenic point of view. According to the Martyrology of Donegal,<sup>14</sup> veneration was given, at the 22nd of June, to Crunmael, son of Ronan. Under the head of Tamlacht, Duaid Mac Firbis<sup>15</sup> enters a Cronmael, abbot of Beg-Eri, as also bishop and lector of Tamlacht. He was drowned A.D. 964, at Tochar Eachdhach.<sup>16</sup> It seems probable, however, that he was not identical with the present saint.

ARTICLE III.—ST. SUIBHNE, ABBOT OF IONA, SCOTLAND. On the 22nd of June, the Martyrology of Tallagh,<sup>1</sup> mentions a festival, in honour of Suibhne. This St. Suibhne is classed among the disciples of the great archimandrite, St. Columkille.<sup>2</sup> He is there called the second of the name, and at the year 767, he is placed. It is said, that Suibhne was Abbot of Ia Coluim Cille; but, when to place him there seems to be a difficulty. There is a Suibhne, who was abbot of Iona, and who died on the 11th of January,<sup>3</sup> A.D. 657;<sup>4</sup> besides another, bearing the same name, and who died on the 2nd of March,<sup>5</sup> A.D. 772.<sup>6</sup> Unless the saint introduced into our Calendars, at the present date, be one or other of the foregoing, and have a double festival;<sup>7</sup> nothing

<sup>10</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., p. 365.

<sup>11</sup> When seen by the writer, in 1870.

<sup>12</sup> In Mrs. St. John's Poem of "Ellauna," Canto i., p. 13, "the Boiselles' lofty turrets," are applied—I know not on what authority—to Castle Kilberry, a little below Rheban. He is said to have been a Norman Knight. See n. 12, p. 87.

<sup>13</sup> These remarkable ruins are to be seen, near the very beautiful residence and demesne of Lord Downes.

<sup>14</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

<sup>15</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 128, 129.

<sup>16</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 686, 687, and

n. (u). The place of his death has not been identified.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iii., sect. v., p. 502.

<sup>3</sup> See account of him, at that date, in the First Volume of this work, Art. ii.

<sup>4</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," Additional Notes (O), p. 375.

<sup>5</sup> See the Third Volume of this work, at that date, Art. viii.

<sup>6</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," Additional Notes (O), p. 386.

<sup>7</sup> See also Bishop Forbes' "Kalendars of Scottish Saints," p. 448.

can be gleaned,<sup>8</sup> regarding a third Abbot of this name, having ruled over the community at Iona. At the 22nd of June, in the Martyrology of Donegal,<sup>9</sup> the feast of St. Suibhne simply is entered.

ARTICLE IV.—ST. SICILDE, VIRGIN, IN THE PROVINCE OF CENOMANIA, GAUL. There is a St. Sicilde, Virgin, treated in the Bollandists' Acts of the Saints,<sup>1</sup> at the 22nd of June. The notice is comprised, in seven paragraphs.<sup>2</sup> Very little seems to be known regarding her, save that tradition holds her to have been the servant maid of St. Osmanna,<sup>3</sup> who is classed among our Irish Saints,<sup>4</sup> and who from Great Britain went into Gaul. Thither, it is thought, Sicilde accompanied her to the Province of the Cenomanni, a people of Celtic Gallia. Their country is now called Maine, and their chief city was called Cenoma, now le Mans. The Petits Bollandistes<sup>5</sup> have a notice of this holy virgin, whom they call Sainte Aclythenis or Sicildis, at this day, vulgarly called Sainte Séraute or Cérotte. She is said to have flourished, in the second half of the seventh century. A conjecture has been offered, that this holy virgin may be identical with the pious nun called Aleiacensis or Siccidis—converted into Sicildis or Sichildis—and that her parents were Adalsquarius and Aneglia or Ognies.<sup>6</sup> About two leagues, from the monastery of Anisola, stood the church<sup>7</sup> of this holy virgin; but, its name had been corrupted to Sainte Serolde,<sup>8</sup> and it was regarded as one of the most beautiful in France.<sup>9</sup> Over the high altar was a picture, representing St. Sicilde in a religious habit. In an ancient Manuscript Martyrology of Usuard, the feast of St. Sicilde was entered, at the 22nd of June.<sup>10</sup> There was an ancient office of St. Sicilde containing three Lessons; and, the people of that town, in which her church was situated, were accustomed to observe her feast-day, as one of solemnity. Moreover, they kept it as a holyday, on which all work was suspended.

ARTICLE V.—ST. GUAIRE BEG OR BIC, ALSO CALLED GUAIRIUS. We find the name, Guaire Bic or Beg, mentioned, at the 22nd of June, in the Martyrology of Tallagh.<sup>1</sup> Allusion is made to this St. Guairius or Guairenus, likewise, by Father John Colgan,<sup>2</sup> as having had veneration paid to him, on

<sup>8</sup> At least, from that erudite and very complete Chronicle of the Island, which has been compiled by the Rev. William Reeves, and which is appended to his edition of Adamnan's "Life of St. Columba."

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," tomus iv., Junii xxii. De S. Sicilde Virgine, in Cenomania Gallia Provincia, pp. 259, 260.

<sup>2</sup> These have been compiled by Father Daniel Papebroke, S.J.

<sup>3</sup> This holy Virgin and Martyr has no less than three festivals in the Calendars: one feast is at the 1st of April, where we have already alluded to her in the Fourth Volume of this work, in Art. ix.; another is at the 9th of September, while a third is at the 22nd of November.

<sup>4</sup> She is traditionally believed to have been the daughter of an Irish king.

<sup>5</sup> See "Vies des Saints," tome vii.,

xxii<sup>e</sup> Jour de Juin, p. 207.

<sup>6</sup> Their remains are thought to have been entombed in the Monastery of St. Bertin, at St. Omer.

<sup>7</sup> It is supposed to have been erected, through the offerings of the faithful to honour their Patroness. Perhaps, also, the Counts of Sintrailles—local magnates—contributed largely to erect this building.

<sup>8</sup> Such is the account, furnished by Claude Castellan, Canon of Paris, to Father Daniel Papebroke.

<sup>9</sup> It was situated near Saint-Calais, in the Diocese of Mans, and it bore the name of Sainte-Cérotte or Sarthe.

<sup>10</sup> Thus: "Item Sanctæ Sicildis Virginis." This, however, had been destroyed in 1684, as we learn from Claude Castellan, Canon of Paris.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xxiii. Februarii, n. 3, p. 391.



this day, in the Irish Calendars. Little knowledge of his period or locality has been obtained. In the Martyrology of Donegal,<sup>3</sup> the record of Guaire Beg, as having been venerated at the 22nd of June, is to be found.

ARTICLE VI.—FEAST OF JAMES, THE SON OF ALPHÆUS, APOSTLE IN PERSIA. In the early Irish Church, as found in the “Feilire”<sup>1</sup> of St. Ængus,<sup>2</sup> taken from the Martyrology of St. Jerome, and from other ancient authorities, there was a festival for St. James, the son of Alphæus, at this date. However, his chief feast is assigned to the 1st of May. The Bollandists<sup>3</sup> also commemorate him at that day, although they record him, likewise, at the 22nd of June.

ARTICLE VII.—FESTIVAL OF ST. KILIAN AND HIS COMPANIONS, MARTYRS. At the 22nd day of June, a feast for St. Kilian and his martyred companions is noted, in a Manuscript belonging to the church of St. Maximinus, at Treves. The Bollandists,<sup>1</sup> who have this entry, defer further notice, for the day of their chief festival, at the 8th of July.

## Twenty-third Day of June.

ARTICLE I.—ST. MOCHAOI OR MOCHAY, ABBOT AND PATRON OF NENDRUM, COUNTY OF DOWN.

[FIFTH CENTURY.]

HOW agreeably do we not pass from the recollection of one national saint to the veneration of another. Beloved among the sons of God, we take refuge under the shadow of his protection. Sweet are the fruits of his virtuous life; although we may not be able to set in order all the forgotten particulars of his career.

The Life of the present holy man is thought to be yet extant. The Acts of St. Cailan were specially written, and they are cited by Archbishop Ussher;<sup>1</sup> but, these appear to make some statements, which cannot be reconciled with chronology, as Dr. Lanigan well remarks.<sup>2</sup> Among the Bur-

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 174, 175.

ARTICLE VI.—<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., p. i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xcvi.

<sup>2</sup> The commentator on the copy in the “Leabhar Breac” endeavours to throw some conjectural light on the Apostle’s bearing the name of James, but in a manner so obscure, as to be nearly unintelligible. See *ibid.*, p. cvii.

<sup>3</sup> See “Acta Sanctorum,” tomus iv., Junii xxii. Among the pretermitted feasts. p. 136.

ARTICLE VII.—<sup>1</sup> See “Acta Sanctorum,” tomus iv., Junii xxii. Among the pretermitted feasts, p. 138.

ARTICLE I.—<sup>2</sup> See William Reeves’ “Ecclesiastical Antiquities of Down, Connor and Dromore,” Appendix A, p. 143.

<sup>2</sup> See “Ecclesiastical History of Ireland,” vol. i., chap. viii., sect. xiv., and nn. 186 to 190, pp. 422 to 424.

<sup>3</sup> In vol. xxii., at fol. 213.

gundian Library Manuscripts,<sup>3</sup> at Bruxelles, there is a Latin Life of a St. Mochæus, who appears to be identical with the present holy man.

St. Mochaoi is called variously by the names Mochay, Mochai, Mochæus, and sometimes, it is stated, by those of Caolan, Caylan, Kelanus, or Cailanus.<sup>4</sup> According to the Calendar of the O'Clerys, the first denomination of our saint was Caylan, and this is said to have been his proper name.<sup>5</sup> This latter etymon is said to have been derived from *caol*, meaning "narrow," or "slender;" this epithet being frequently applied, to signify slenderness of figure.<sup>6</sup> However, we feel inclined to think, that some modern writers have allowed themselves to be deceived by statements of the O'Clerys' Calendar and by Colgan, that confound the names of St. Mochay or Mochoe and St. Caylan or Coelan; while it seems more probable, that they had been distinct persons. With a very high commendation, St. Ængus in his Metrical Irish Calendar<sup>7</sup> introduces the festival of St. Mochoe, at the 23rd of June. Tradition has it,<sup>8</sup> that St. Mochaoi had been the son of Bronach,<sup>9</sup> daughter to Milcon, with whom St. Patrick spent his years of servitude.<sup>10</sup> It is supposed, that our saint first saw the light in the neighbourhood of Strangford Lough.<sup>11</sup>

He was born sometime subsequent to the beginning of the fifth century. It is related, in St. Patrick's Tripartite Life, that on the Irish Apostle's departure from Bretan, now Bright, early in the fifth century,<sup>12</sup> he met with St. Mochay, who was engaged asswine-herd, and then he was a mere youth. Moved by an interior revelation, he knew the boy to be destined for service in the Church; and, having announced to him the glad tidings of the Gospel, Mochaoi was converted and baptized. He was afterwards further instructed in the mysteries and duties of religion, by St. Patrick. He is classed, under the name of Coelan, among the disciples of Ireland's great Apostle.<sup>13</sup> The holy Mochoe seems to have attached himself, at an early period of St. Patrick's mission, to the service of him who had now attracted the regards of his new converts, and while the latter was preaching in the immediate neighbourhood of Strang-

<sup>4</sup> The Calendar of the O'Clerys, following perhaps some earlier authority, has these words, at the 23rd of June: "μοχάοι ἄββ η δονορομα, καολαν ἄθεο ἀνιμ," which are thus translated, "Mochay, Abbot of Nendrum, whose first name was Caylan." To this account may be added the statement of Colgan: "Mochai sive Mochaius qui et Cailanus, proprio nomine, dicebatur."

<sup>5</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xxxvii., p. 73, and n. 38, p. 110.

<sup>6</sup> See *ibid.*, Quarta Vita S. Columbæ, lib. i., n. 76, p. 379. Also *ibid.*, Sexta Vita S. Brigidæ, n. 1, pp. 596 to 598.

<sup>7</sup> That copy of the "Feilire" in the "Leabhar Breac" gives the following stanza, hus translated into English, by Whitley Stokes, LL.D. :—

ῥοπαχμετ μοχοε  
 ηῖφυλ ἀρσοηελα  
 ηῖφαβ ῥοχλα ῥονα  
 ο ηενορπιμ ὄσρηεμα.

"Mochoe's commemoration is not what escapes us. May the champion famous, happy, of Noendrum, protect us."—"Transactions of the Royal Irish Academy," Irish Manu-

script Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xcv.

<sup>8</sup> According to that Tract attributed to St. Ængus, "De matribus Sanctorum Hiberniæ."

<sup>9</sup> "Ἐβρονάε ηῖγιον μιλέον κο η-βαε ῥατραιε η-ὄαιη ματαίη μοχάε η δονορομα λοθα κυαν." Book of Lecan, fol. 43.

<sup>10</sup> Colgan translates that passage, cited in the previous note, from the Book of Lecan, as follows: "Bronachia filia Milchonis filii Buanii, apud quem S. Patricius in servitute tenebatur, mater fuit S. Mochay Ændromensis de Loch-Cuan." See "Acta Sanctorum Hiberniæ," xvi. Januarii, Appendix ad Vitam S. Fursæi, cap. iv., p. 95.

<sup>11</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. vii., n. 74, p. 349.

<sup>12</sup> The date is usually calculated, at A.D. 433.

<sup>13</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., pp. 265, 269.

<sup>14</sup> See Third Volume of this work, at the 17th of March, Art. i., Life of St. Patrick, chap. viii.

ford Lough.<sup>14</sup> In due time, Mochaio received clerical tonsure.<sup>15</sup> No doubt, he had been carefully instructed in the Christian doctrine, by the Irish Apostle, and before his initiation to Holy Orders.<sup>16</sup> We are told, moreover, that St. Patrick presented his youthful disciple with a Book of Gospels, and with other utensils, which were necessary for the observances of the Church.<sup>17</sup> We are not obliged to suppose, however, that all of these attentions directed by the great Irish Apostle towards his disciple took place during any single visit, which he made to this particular locality, where Mochaio lived. Perhaps, indeed, the holy youth followed his illustrious master through those places where the latter preached.<sup>18</sup> It is also said, that St. Patrick taught his neophyte the alphabet<sup>19</sup>—by which we are to understand the Roman one—for the purpose of inducting him to a knowledge of the Latin language;<sup>20</sup> for, the old Irish alphabet, called Bethluisnon, was of quite a different construction from the Roman. We may well understand, how necessary it became for the Irish, who wished to learn Latin, to make themselves previously acquainted with its alphabet, and in a similar manner as those, who wish to know Greek in our own day, or any of the Oriental languages, must first learn the Greek or Oriental letters of that particular language,<sup>21</sup> with which they desire to be conversant.<sup>22</sup>

On a certain day, whilst St. Patrick and his disciples were engaged in a discourse on religious subjects, a miracle is recorded to have taken place, which was supposed to have manifested the will of heaven. For wonderful to relate! a pastoral staff, falling down from on high, rested with its lower end or point on the breast of Machaio, whilst its head or crook touched the bosom of St. Patrick.<sup>23</sup> Machaio was told by his master, that this symbol of the pastoral office betokened his election thereto; he received consecration at the earnest instigation of St. Patrick, although not without most humble protestations of unworthiness on his part. This event is supposed to have taken place, before or about A.D. 433, and prior to the journey of St. Patrick towards Tara. Soon after his consecration, our saint was appointed Abbot

<sup>15</sup> The second Life has it: "Baptizavit eum ac totodit, et dedit ei Evangelium et Minister."—Colgan's "Trias Thaumaturga," Vita Secunda S. Patricii, cap. xxxii., p. 14.

<sup>16</sup> See the Third Volume of this work, at the 17th of March, Art. i., Life of St. Patrick, chap. viii.

<sup>17</sup> The Tripartite Life, having mentioned the Baptism and Tonsure, adds: "Reliquit discipulo vir Dei sacrum Evangeliarum codicem cum aliis sacri ministerii utensilibus."—Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. i., cap. liii. p. 325.

<sup>18</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. iii., p. 216, 217.

<sup>19</sup> Not to mention the Ogham inscriptions, so frequently found on rude stone monuments in Ireland, and regarding which General Vallancey has published some tracts, in his "Collectanea de Rebus Hibernicis," vol. vi., parts i. and ii.; in Harris Ware, there are some observations on the antiquity of Irish characters and writing which deserve attention. See vol. ii., "Antiquities of Ireland," chap. iii., pp. 18 to 29.

<sup>20</sup> From the mention often made of St. Patrick giving Alphabets to his Irish disci-

ples, the earlier Bollandists, who were totally unacquainted with the Irish language, and nearly so with Irish history, had rashly concluded, that alphabetic writing was unknown in Ireland, until the arrival of St. Patrick. See "Acta Sanctorum," tomus ii., Martii xvii., Vita S. Patricii, Commentarius Prævius, sect. i., num. 4, 5, 6, pp. 517, 518.

<sup>21</sup> Treating on this special topic, the Rev. Dr. Lanigan very properly remarks: "The Bollandists' argument is like that of an Arab, who, on being told that the Europeans cannot read Arabic books without being taught the letters, would thence conclude, that they have no letters of their own."—"Ecclesiastical History of Ireland," vol. i., chap. v., sect. iii., n. 32, p. 220.

<sup>22</sup> Mr. Tighe has published an inscription which he supposed to have been in alphabetic characters, and prior to the period of Christianity in Ireland, in his "Statistical Survey of County Kilkenny," part iii., sect. 19. Antiquities, p. 622. However, it is now generally known, that the characters in question are of rather modern production, and apparently chiselled out to exercise the speculations of antiquaries.

<sup>23</sup> See the Third Volume of this work, at

of Eteach Mochai,<sup>24</sup> or Nendrum,<sup>25</sup> now Mahee Island,<sup>26</sup> a portion of Tullynakill parish, which lies in Strangford Lough.<sup>27</sup> In a gloss on the Martyrology of Ængus, occurring at the mention of our saint's name, we read: "*i.e.*, Mochoe of Oendruim in Delbna or Delvin Ethra. Or nine ridges are in the place wherein his church is. On Oendruim, "one ridge," *i.e.*, "one hill in the whole island, and on Loch Cuan it is."<sup>28</sup>

This place—known as Inis-Mochaoi, or Mahee Island<sup>29</sup>—is distant about thirteen miles, N.N.E. from Downpatrick.<sup>30</sup> Here it was that St. Mochay, who is said to have been brother of St. Colman Muilinn,<sup>31</sup> or of the Mill, of Daire-Chaechain or Derrykeighan<sup>32</sup> in Dal-Riada, founded his primitive monastic establishment, having been called from his lowly position of swine-herd to govern a religious community.<sup>33</sup> Archdall speaks of two distinct foundations, in the county of Down; one of these he calls Neddrum,<sup>34</sup> and the other Noendrum.<sup>35</sup> The same writer states, likewise, that the abbey at Neddrum<sup>36</sup> did not long exist; but, he is unable to assign the cause for its extinction. That it was founded on an island appears to him sufficiently established; yet, he falls into an error, when he conjectures, that it might have been the largest of the Copeland<sup>37</sup> Islands, at the entrance into Belfast

17th March, Art. i. Life of St. Patrick, chap. viii.

<sup>24</sup> The name now in use is a corruption of  $\tau\eta\iota\ \mu\omicron\epsilon\acute{\alpha}\omicron\iota$  (Inis-Mochee), and it is derived from St. Machaoi, who was the founder and patron saint of the church.

<sup>25</sup> It is the  $\eta$   $\omicron\epsilon\eta\omicron\mu\iota\mu$  of the Irish Annals; the Nendrum of the "Acta Sanctorum Hiberniæ," and the Neddrum of the "Monasticon Hibernicum."

<sup>26</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Down," sheet 17.

<sup>27</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 10, n. (c).

<sup>28</sup> To this comment, some Irish verses are found appended, and they are thus translated into English, by Dr. Whitley Stokes:—

"A sleep without withering of flesh  
Mochoe of Noendruim slept.  
Of the folk of the congregation  
wherein the sage had been  
Nought remained save their skulls.  
To Mochoe the beautiful sang  
The little bird from the heavens  
Three songs from the tree-top,  
Fifty years in each song."

—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part 1. On the Calendar of Oengus, p. cvii.

<sup>29</sup> A very complete history of it may be found in Very Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., pp. 353 to 368.

<sup>30</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix A, p. 148.

<sup>31</sup> He is stated, to have been also the son of Bronach, in the Tract on the Mothers of

the Saints of Ireland, attributed to St. Ængus the Culdee. See a further account of him, in the First Volume of this work, at the 1st January, Art. iv.

<sup>32</sup> In the county of Antrim.

<sup>33</sup> It is stated, that while St. Patrick journeyed from Saul to Bright, where Ros lived, he met St. Mochay as a swine-herd on the way. See Very Rev. James O'Laverty's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., p. 143.

<sup>34</sup> Under the heading Neddrum, in the county of Down, Archdall says: "Sir John De Courcey, in the year 1179, granted to the monks of St. Bega of Copuland the church founded on this island, to serve God therein, together with a large portion (two thirds) of the issues and profits and lands of the island; he granted to them also several other lands; and in 1194, Roger de Dunese-forthe made them a large grant, as did Brien de Eschallers on the 9th of June, A.D. 1202, in the lifetime of the founder. John, the Cardinal Legate, confirmed these several grants to the prior Walrann, as also those of many other persons."—"Monasticon Hibernicum," p. 126.

<sup>35</sup> The latter is said to have been ruled by St. Coelan, about A.D. 520, and its situation was unknown to Archdall.

<sup>36</sup> However, the Rev. Dr. Reeves very clearly shows, that those two names are only a variety of the same word, being both intended for  $\eta$   $\omicron\epsilon\eta\omicron\mu\iota\mu$  of the Irish, which from our saint as patron is now called Mahee Island, situated in Strangford Lough. See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix F, p. 187.

<sup>37</sup> Coupland alluded to in Sir John De Courcey's grant was situated in Cumberland. See Dodsworth's and Dugdale's "Monas-

Lough.<sup>38</sup> In company with others, St. Mochaoi undertook hewing planks for the erection of his church, which appears to have been constructed of wood;<sup>39</sup> and, he laboured in perfecting the details of this building.<sup>40</sup> This wooden structure preceded the stone church, the ruins of which yet remain, according to a most probable conjecture. In this monastic institute, instruction was combined with a regular discipline; and, among many other famous and holy persons there educated may be mentioned the names of St. Finian,<sup>41</sup> founder of Moville, and St. Colman,<sup>42</sup> founder of Dromore.<sup>43</sup>

The learned Dr. Lanigan thinks it not improbable, that our saint was made Abbot, as early at least as the year 465;<sup>44</sup> but, besides the title of abbot that of bishop<sup>45</sup> is affixed to Mochaoi's name in some instances.<sup>46</sup> Usually, however, the Irish Annalists call him simply "Mochay of Nen-drum."<sup>47</sup> The Rev. Dr. Lanigan seems inclined to doubt, whether Machaoi was consecrated bishop or not, although adducing testimonies in favour of an affirmative supposition.

The following legendary anecdotes relate to St. Mochaoi.<sup>48</sup> He went with seven score young men to cut wattles to make a church. He was engaged himself at the work, and cutting timber like the rest. He had a load ready before the others, and he kept it by his side. While he was resting, says the legend, he heard a bright bird, singing on the blackthorn near him. This bird was more beautiful than any birds of this world. The bird said: "This is diligent work, O cleric." "This diligence is required of us, in building a church to God," said Mochaoi. "Who is addressing me?" "A man of the people of my Lord is here," said the bird, meaning an angel of God from heaven. "Hail to thee," said Mochaoi, "and wherefore hast thou come hither?" "To address thee from thy Lord and to delight thee for a while." "I like this," said Mochaoi. That bird afterwards fixed his beak in the feathers of his wing. The legend then states, that for three<sup>49</sup> hundred years did Mochaoi remain listening to the music of that bird, and having his bundle of sticks by his side, in the middle of the wood; while the wood was not more withered, nor did the time seem to him longer than one hour of the day. The angel afterwards bade him farewell. At the end of that term, Mochaoi

tion Anglicanum," vol. ii., Coenobia Hibernica, p. 1023. Editio, Londini, 1655, 1661, fol.

<sup>38</sup> See "Monasticon Hibernicum," p. 126.

<sup>39</sup> It was in the same manner that Finan, Bishop of Lindisfarne, in the year 652, built "ecclesiam episcopali sedi congruam; quam tamen more Scottorum, non delapide, sed de robore secto totam composuit, atque harundine textit."

<sup>40</sup> This is stated, in the O'Clerys' Calendar.

<sup>41</sup> His feast was kept, on the 10th of September.

<sup>42</sup> His festival was held, on the 7th of June, where his Life is already given, in the previous portion of this volume, Art. i.

<sup>43</sup> It must be remarked, their ancient Acts state, that they had been educated by St. Caolin, who, as we believe, had been a different personage from St. Mochay, but his successor in the same monastery.

<sup>44</sup> See "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. vii., p. 346.

<sup>45</sup> Referring to St. Mochaoi's consecration, by St. Patrick, Jocelin thus expresses it,

"tandem illum in Episcopum prefato baculo sibi collato consecravit, et Edrumensi Ecclesia prefecit."—Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xxxvii., p. 73.

<sup>46</sup> That he combined the episcopal with the abbatial office is affirmed by the Tripartite Life of St. Patrick, which designates him as the first Antistes, or bishop of Aendruim.—See *ibid.*, Septima Vita S. Patricii, lib. i., cap. liii., p. 125.

<sup>47</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix A, p. 148.

<sup>48</sup> These are contained in the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 176, 177.

<sup>49</sup> Other versions of this legend, however, only make the sleep of St. Mochaoi to last for one hundred and fifty years. In either case we find, that the Irish legend-monger not alone anticipated Washington Irving, in his celebrated Legend of Sleepy Hollow, so far as time had been concerned, but also in boldness of invention.

went to the church, having his wattles with him. The people there thought he had departed this life. He saw an oratory in the church, which had been erected for his soul, by his own people.<sup>50</sup> Mochaoi wondered at the church, which he saw. Afterwards, he went to the monastic residence, and none of the monks there knew the stranger,<sup>51</sup> until Mochaoi told his story to them, and related how he had been treated by the bird. When the monks heard this, they all knelt to him; and to commemorate such an event, they made a shrine of the wood he brought. Afterwards, they built a church, at that place, where he had been listening to the bird.

Mistaking the identity of the founder,<sup>52</sup> Archdall<sup>53</sup> incorrectly attributes the erection of a monastery at Timahoe, formerly called Teach-Mochoe, in the Queen's County, to our saint.<sup>54</sup> We are told, moreover, that Mochaoi was the first man of the saints of Erin, to whom Patrick gave a gospel and a crozier, *i.e.*, Eiteach<sup>55</sup> Mochaoi, or Detach-Mochae,<sup>56</sup> which came from Heaven. This is related in the Life of St. Patrick.<sup>57</sup> The original wooden edifice on Nendrum, in course of time, was superseded by a more solid stone building,<sup>58</sup> some traces of which yet remain, as we are informed. The western extremity of Island Magee, on which Nendrum church and Round Tower<sup>59</sup> formerly stood, is something like the shape of a mallet head. About the year 550, a stone church at Nendrum appears to have been built, according to the conjecture of Dr. Reeves.<sup>60</sup> At the western extremity of the Island are yet traceable the foundations of a former church, encompassed by a triple cashel.<sup>61</sup> Three oval enclosures interrupt the ascent, from the water's edge, and successively encircle the crown of the hill, in terrace form. The lowest and outermost one of these has been subjected to the process of cultivation, and is of course in part defaced; but, proofs are nevertheless afforded, that it was of oval shape, with the long diameter lying north and south. The second enclosure is nearly concentric, and it lies about thirty yards higher up, being

<sup>50</sup> By these are to be understood the monks who were then living in the monastery of Nendrum.

<sup>51</sup> This same legend is related by the commentator on the "Feilire" of St. Aengus; but, the English translation in the "Martyrology of Donegal," is more intelligible, than that elsewhere given:—

"A sleep without decay of the body,  
Mochaoi of Aendruim slept;  
Of the people of the congregation  
where the sage was,  
He did not find but the descendants.  
Three melodies of delightful music  
The angel in shape of a bird sang.  
In the middle of the wood at the foot  
of the tree,  
Fifty years each melody lasted."

<sup>52</sup> The death of St. Mochoe, who built the monastery of Teach Mochoe in Leix, is placed at the year 497, by Archdall. Hence, it is inferred to have been our saint, to whom his remarks apply.

<sup>53</sup> See "Monasticon Hibernicum," pp. 597, 598.

<sup>54</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect.

vii., and nn. 73, 74, pp. 346, 348, 349.

<sup>55</sup> A note by Dr. Todd renders this word Eiteach: by "the winged, or flying crozier," and it is so called from the legend. See "Martyrology of Donegal," p. 178, n. 1.

<sup>56</sup> According to the Irish Tripartite Life of St. Patrick. See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," p. 384.

<sup>57</sup> Lib. i., cap. xvi.

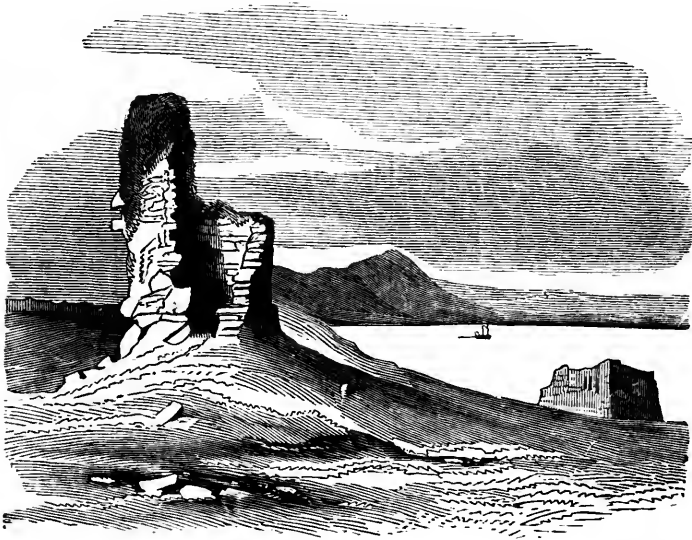
<sup>58</sup> It arose from the water's edge, by a gentle slope, to an elevation of sixty-six feet.

<sup>59</sup> Judging from its diameter, it might be inferred that this Tower was below the middle standard in height, and this is probably an indication of its remote antiquity.

<sup>60</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix F, p. 189.

<sup>61</sup> Further details may be found in that Paper designated "A Description of Nendrum, commonly called Mahee Island, embracing its present condition and past History," by the Rev. William Reeves, M.B., Impropriate Curate of Kilconriola, in the diocese of Connor. Read 5th November, 1845, pp. 23 to 39. This first published Essay gave earnest of the Rev. Dr. Reeves's capacity to deal with Irish Ecclesiastical Antiquities.

more clearly defined. The third encompasses a level space, about seventy yards in diameter, and this approaches nearer the figure of a circle. It is placed on the upper part of that large oval, formed by the exterior rings.<sup>62</sup> Nendrum church<sup>63</sup> stood near the centre of this elevated platform, but of this building only its foundations now remain.<sup>64</sup> A well, artificially closed in, is situated on the eastern side, and without the enclosures. On the same side, and at the foot of that eminence on which the church stands, a creek may be seen. This is supposed to have been the usual landing-place, at which certain ships



Round Tower and Castle on Mahee Island, County of Down.

arrived, which had come from Britain,<sup>65</sup> although not in the time of St. Mochaoi. Remains of some rude stoneworks are to be found at this creek.<sup>66</sup> A

<sup>62</sup> Lithographed Maps give an excellent idea of Mahee Island and its surroundings, in that Paper to which allusion has been already made.

<sup>63</sup> During an examination made, several skeletons were found, lying in and about the church site.

<sup>64</sup> The Protestant church of the parish is situated on a little hill, near the shore, and opposite to this island. The churchyard is beside it, and some ruins of a church, bearing the date 1639 over its doorway, may be seen within the enclosure. See Rev. Mr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix F, pp. 195 to 197.

<sup>65</sup> "Et ecce naves, quibus sanctissimus Pontifex nomine Nennio cum suis inerat, de Britannia venientes, portum insulae coram Monasterio tenuerunt."—Colgan's "Acta Sanctorum Hiberniae," Martii i. De S. Moineo, sive Mon-Nennio, Episcopo Cluanfertensi, p. 438.

<sup>66</sup> The rings which encompass the site of Nendrum old church belong to that species of enclosure, which is technically called a Cashel. An interesting dissertation on Cashels may be found, in Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. iii., subs. vii., pp. 445 to 452.

<sup>67</sup> For an illustration, and further particulars, regarding Mahee Island, the reader is referred to the notices of St. Mochumma or Documma, at the 31st of January, in the First Volume of this work, Art. ii.

<sup>68</sup> The accompanying illustration, taken from an original drawing by J. H. Burgess, and lithographed by Marcus Ward, Belfast, has been copied by William F. Wakeman, and drawn on the wood, engraved by Mrs. Millard. The original view appeared, in "Papers read before the Down and Connor and Dromore Church Architecture Society, during the year 1844, Belfast, 1845, 4to. It serves to illustrate the Paper of Rev.

few fragments showing the base of a Round Tower<sup>67</sup> remain near the old church foundations,<sup>68</sup> and not far removed are the ruins of a castle, more modern by many centuries.<sup>69</sup> Desolate and lonely now appears the site of these ancient remains, yet singularly beautiful.<sup>70</sup> The church of Ændrom or Nendrum was situated in the same part of Ulster, as that in which the monastery of Bangor had been placed.<sup>71</sup>

There is no good foundation for the statement of Ware, Harris,<sup>72</sup> and others, that our saint, if he be identical with the person called Cœlan or Cailan, had been consecrated Bishop of Down,<sup>73</sup> as mentioned in those Acts,<sup>74</sup> cited by Archbishop Ussher.<sup>75</sup> On chronological grounds, objections have been raised<sup>76</sup> to such a statement. The writer feels inclined to consider Mochay and Caylan<sup>77</sup> as distinct persons, although they may have ruled over the same monastery of Nendrum. The death of the former is assigned to the close of fifth century. We are told, however, in the Life of St. Finnian,<sup>78</sup> of Maghbile<sup>79</sup> or Moville,<sup>80</sup> who flourished in the middle of the sixth century, that whilst he was a youth, he was sent to the venerable old man Coelan,<sup>81</sup> Abbot of Æondrium, to receive instruction, and that the latter thought it advisable to send him<sup>82</sup> to a great monastery in Britain,<sup>83</sup> which was governed by Nennio.<sup>84</sup> Now, as St. Finnian is said to have died in the

William Reeves, "A Description of Nendrum," &c.

<sup>69</sup> This was built by one Captain Browne, during the reign of Queen Elizabeth, and he then settled on land claimed by the Protestant Bishop Merryman of Down. See Very Rev. James O'Lavery's "Historical Account of the Diocese of Down and Connor, Ancient and Modern," vol. i., pp. 367, 368.

<sup>70</sup> For further details, the reader is referred to the "Paper read before the Down and Connor and Dromore Church Architecture Society," published in Belfast, 1845, and in which, for the first time, the site of this ancient church was accurately determined, by Rev. William Reeves, D.D.

<sup>71</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii. De S. Cumiano Episcopo Bobii sepulto, n. 6, p. 59. Again, Colgan remarks, elsewhere, that Moville, Kilclief, Down and Antrim are all to be found, in the eastern and maritime parts of Ulster. *Ibid.*, xiii. Januarii. De S. Allelo seu Alildo Archiep. Ard., n. 2, p. 62.

<sup>72</sup> See Harris Ware, vol. i., "Bishops of Down," p. 194.

<sup>73</sup> In his Index Chronologicus, at the year 520, Ussher says, "Cœlanus sive Kelanus Abbas Noendrumensis, postea Dunensis ordinatus Episcopus, in Hibernia floruit."—"Britannicarum Ecclesiarum Antiquitates," p. 527.

<sup>74</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix A, p. 144.

<sup>75</sup> To the Acts of St. Coelan, Ussher refers in the passage: "quem actorum ipsius descriptor Kelanum et Coelanum nominat; atque ex abbata Duncensem postea in Ultonia factum fuisse episcopum significat."—Works of Archbishop Ussher, vol. vi., "Britanni-

carum Ecclesiarum Antiquitates," cap. xvii., p. 529.

<sup>76</sup> By Rev. Dr. Lanigan, who argues that Cailan died while Abbot of Nendrum; and, therefore, he places Fergus, first on the list of the bishops of Down.

<sup>77</sup> Archbishop Ussher observes, that after receiving instruction from Bishop Colman in Ireland, St. Finnian afterwards "a Coelano Noendrumensi Abbate Nennioni sedis quæ Magnum vocabatur Monasterium Episcopo in Britannia sacris disciplinis plenius erudiendus postea commendatus, Romam demum perrexit," &c. See Works of Archbishop Ussher, vol. vi., "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 494.

<sup>78</sup> See his Life, at the 10th of September.

<sup>79</sup> St. Finnian of Maghbile, in the county of Down, is thought to have founded his establishment there, not later than the year 540, and to have died in the year 576. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. vi., pp. 25, 26.

<sup>80</sup> There are some writers, such as Colgan and O'Connor, who supposed, that this saint was identical with St. Frigidian, Bishop of Lucca in Italy. According to Colgan, St. Frigidian or Finnian died, about the year 595. See "Acta Sanctorum Hiberniæ," xviii. Martii, Vita S. Fridiani, Appendix, cap. vi., p. 650. See, also, the Acts of this St. Frigidian, at the 18th of November.

<sup>81</sup> Archbishop Ussher mentions Coelan as still an Abbot in 520. See his Index Chronologicus.

<sup>82</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii i. De S. Moinenno, sive Mon-Nennio, Episcopo Cluanfertensi, p. 438.



year 576, he must have obtained an extraordinary longevity, if we could suppose him the pupil of a master, who departed some eighty years before that date. According to the Annals of the Four Masters,<sup>85</sup> St. Nennio, or, as he is called, St. Maeineann, Bishop of Clonfert, died on the 1st of March, A.D. 570.<sup>86</sup> As we do not find that he attained a very extraordinary age, it is equally improbable that our saint could have directed St. Finnian to a school, which, in all probability, was not established for many years subsequent to the year 497. It is likely enough, that St. Cailin or Coelan had been Abbot of Nendrum, after the death of Mochaioi. Perhaps, the former might have been a disciple of the latter saint. The Rev. Dr. Lanigan,<sup>87</sup> who makes our saint abbot of Antrim,<sup>88</sup> confounds here this latter place with Nendrum, as he does in a variety of other instances,<sup>89</sup> throughout his work; yet, very properly, he distinguishes between Mochay and Cailan<sup>90</sup>—the latter supposed by Sir James Ware<sup>91</sup> to have been first bishop of Down,<sup>92</sup> after St. Patrick. However, the Rev. Dr. Lanigan undoubtedly is in error, when he makes both of them former residents of modern Antrim,<sup>93</sup> which must be distinguished carefully from

<sup>85</sup> The Rev. Dr. Lanigan thinks, that this could not have occurred earlier than A.D. 520. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xiv., n. 189, p. 424.

<sup>86</sup> Nennio of Britain is supposed, by Colgan, to have been identical with Monnennius of Clonfert.

<sup>87</sup> See Dr. O'Donovan's Edition, vol. i., pp. 206, 207.

<sup>88</sup> See his Acts at the 1st of March, in Colgan's "Acta Sanctorum Hiberniæ," pp. 437 to 439. Also the account of St. Moinend or Maoineann, Bishop of Clonfert, at the 1st of March, in the Third Volume of this work, Art. v.

<sup>89</sup> It has been conjectured, also, that Mochay's See was not Antrim, but Dundrum, in the county of Down. This cannot be reconciled with his being constantly known by the name of Mochay Aendruim, that is, as Dr. Lanigan found it generally explained, Antrim.

<sup>90</sup> Sir James Ware has it, also, "Antrim antiquitus Ændrum."—"De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 183.

<sup>91</sup> See "Ecclesiastical History of Ireland," vol. i., chap. v., sect. iii., p. 217. Also, chap. vii., sect. vii., p. 346, and n. 74, pp. 348, 349. Also, chap. viii., sect. ix., p. 403, and sect. xiv., n. 187, pp. 423, 424.

<sup>92</sup> According to Archbishop Ussher, Coelan was no higher than abbot of Nendrum, when Colman of Dromore became his pupil. See Ussher's "De Britannicarum Ecclesiarum Primordis." Addenda et emendanda, p. 1065. The Rev. Dr. Lanigan remarks: "If Colman lived so late as some writers thought, Coelan could not have been a bishop until about the middle of the sixth century. But we shall soon see that Colman lived many years earlier than is usually supposed."—"Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xiv., n. 190.

<sup>93</sup> It has been surmised, also, that he had been a contemporary with Macnise, and that he was raised to that See about the end of the century. See Harris' Ware, vol. i., "Bishops of Down," p. 194.

<sup>94</sup> "Cailan is called also Coelan, and had been abbot at Antrim, perhaps under St. Mochay. Colgan does not, as far as I can discover, speak of Coelan as a bishop. He seems not to have had his Acts, which Ussher refers to as indicating that from being abbot at Antrim he became bishop of Down. Yet, there are strong reasons for believing that he was not at any time a bishop; one of which is that we find him when far advanced in life, still styled merely abbot of Antrim. Or, if he became bishop of Down, he must have been promoted when very old, and undoubtedly not before some time in the sixth century. Yet, whether bishop or not, he may be justly reckoned among the eminent men of the fifth century, although he may have lived until about the year 540."—"Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xiv., pp. 422, 423.

<sup>95</sup> With our present more enlarged knowledge of ancient Irish places, it is amusing to follow the rather confident manner, in which he seeks to identify Antrim with Nendrum. Ussher evidently could not find out the latter place, since he has a query at Noendrumensis.—"An Edrumensis." See "De Britannicarum Ecclesiarum Primordis," cap. xvii., p. 954.

<sup>96</sup> The particle *na*, of, as Rev. Dr. Lanigan explains, is frequently prefixed to the names of places, when persons belonging to them are spoken of; and if followed by a word beginning with a vowel, it is contracted into *n*. Not knowing this, or not reflecting on it, Harris has given at Monasteries a Nendrum or Noendrum, in Down, as Cailan's monastery, and he has been followed by Archdall, who says, that it is now unknown. It is no wonder, remarks Dr. Lanigan, that it should be so, whereas it never existed.

<sup>97</sup> In more than one place, Archbishop

Nendurm,<sup>94</sup> Latinized Noendrumensis,<sup>95</sup> and Aondromensis, or Aendrumensis. Again, the same writer falls into an error, when he makes the largest<sup>96</sup> of the Copland Islands—off the coast of Down—to be identical with Neddrum,<sup>97</sup> instead of Mahee Island, situated in Strangford Lough.

St. Mochaoi lived to a venerable age. He departed this life on the 23rd day of June, according to the Annals of Innisfallen in the year 490;<sup>98</sup> his death is recorded in the Annals of Ulster at 493;<sup>99</sup> and again, from a different authority, at the year 498.<sup>100</sup> Some authorities, such as the O'Clerys<sup>101</sup> and Colgan<sup>102</sup> assign his demise to A.D. 496. Tighernach<sup>103</sup> places his death, at 497; while, he relates the death of another Mochua,<sup>104</sup> belonging to Nendrum, and who died A.D. 644. We are told,<sup>105</sup> that the staff of St. Mochaoi, called *baculus volans*, or "the flying staff," had been preserved in this church, as a relic.

An interesting annalistic account of Abbots and Bishops, belonging to the ancient church of Nendrum, may be found in the learned work of Dr. Reeves, to which reference has been already made. The last entry in these Annals is at A.D. 974. Nendrum monastery is supposed to have been pillaged and demolished by the Danes, at a period shortly subsequent, as ships conveying these marauders were continually floating in Strangford Lough. Long before this time, it would seem to have had some tributary relation to the See of Down. It rendered each year to this See a subsidy commemorative of the lowly office of swine-herd, from which St. Mochay had been raised by St. Patrick.<sup>106</sup> Nendrum is mentioned as a possession, belonging to the See of Down, in 1178, when its name is next found on record. At that date, John de Courcy assigns it to monks of an English Abbey dedicated to St. Bega<sup>107</sup> or Bees<sup>108</sup> of Coupland.<sup>109</sup> The feast of our saint was long kept, in the

Ussher alludes to Caylanus or Coelanus Nendrumensis abbas. See "De Britannicarum Ecclesiarum Primordis," cap. xvii., p. 954; and also Addenda et emendanda, p. 1065. Colgan mentions him by the name of "Coelanus abbas Aondromensis," and would fain reckon him among the disciples of St. Patrick. See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>96</sup> Called Big Isle, and supposed incorrectly by Rev. Dr. Lanigan to have been anciently denominated Neddrum.

<sup>97</sup> He takes Allemand to task, for confounding Noendrum with Neddrum, and thence taking occasion to criticize Ussher, for having placed a monastery at Neddrum, where there was none until late in the twelfth century.

<sup>98</sup> See Rev. Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus ii., p. 4.

<sup>99</sup> See *ibid.*, tomus iv., p. 9.

<sup>100</sup> See *ibid.*, tomus ii., Tigernachi Annales, p. 125.

<sup>101</sup> They state, at the year 496, that "Mochaoi, Abbot of Aendruim, died on the twenty-third day of the month of June."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 158 to 161. See, also, n. (h), p. 159, *ibid.*

<sup>102</sup> See "Acta Sanctorum Hiberniæ," xxix. Januarii, Vita S. Gildæ Badonicæ, n. 13, p. 189. In the "Trias Thaumaturga," however, his death is assigned to 494. See

Secunda Vita S. Patricii, n. 5, p. 20.

<sup>103</sup> In these terms: A.C. 497, Mochae n Oenopoma queuit. "Mo Mochae of Nendrum rested."

<sup>104</sup> "There is a curious tradition of St. Mochay, the founder of Nendrum, that he was charmed by a bird for 150 years, and that at the expiration of that time he revisited the church he had founded, but the new generation did not know him. Could the rationale of this legend be, that this Mochua, who died 147 years later, was mistaken for his predecessor, and thus the absurd story be forged? Jocelin calls Mochaoi, the founder of this church, Mochua."—Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix A, p. 149.

<sup>105</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xxxvii., p. 73.

<sup>106</sup> "Quia S. Patricius hunc sanctissimum virum, primo a subulci officio ad pastorem dignitatem evexit, hinc prædicta ejus Ecclesia porcum annuatim Ecclesiæ Patricianæ, hoc est, Dunensi pendere consuevit."—Colgan's "Trias Thaumaturga," Vita Tripartita S. Patricii, pars. i., cap. liii., p. 125.

<sup>107</sup> St. Bees had its name from Bega, a holy woman from Ireland, who is said to have founded here, about the year of our Lord 650, a small monastery, where afterwards, a church was built in memory of her.

<sup>108</sup> See Nicolson's and Burn's "History

church of Nendrum, on the day of his death. In the Martyrology of Tallagh,<sup>110</sup> at the 23rd of June, the simple entry, Mochoe, Priest and Abbot of Noendroma, occurs. Also, in the Martyrology of Donegal,<sup>111</sup> at the same date, his name appears as Mochai, Abbot of n-Aondruim, in Uladh. We are told, that Caollan was his first name. Again, it is said, that Bronach, daughter of Milicic, son to Buan, and with whom Patrick was in captivity, had been his mother.

The infused spirit of Christianity for our early pagan converts was destined like light to expel darkness. It soon began to effect great results, which reflected brilliancy on religion, on civilization, and on education. Putting altogether aside the moral and intellectual aspects of the question, we may confine our observations to the action which the Church has, since its foundation, taken in these important matters. The Catholic Church can well be defended from the imputations, which have been recklessly heaped upon her of having neglected the education of those, whose fostering mother she should have been, and of stunting the growth or development of intellect and science. Had it not been for the different orders of monks and the establishment of monasteries, the greater part of ancient literature must inevitably have perished before the invention of printing. In the case of the present saint's religious monastery, we know not how many ancient Manuscripts perished, when it disappeared from history. Had it not been for the care of the monks, in preserving what remained of ancient literature, for their incessant toil and trouble in collating and copying out various manuscripts, and for their zeal in the forming of libraries, we might have been now living in an age, darker far than those generally known as the Dark Ages. By forcible examples, that strong connection, which always existed between religion, literature, and education, maintains the necessity for preserving such connection, as we have received it from our fathers in the Faith.

ARTICLE II.—ST. FOELAINE, OR FAELAN, AND THE DAUGHTERS OF MOINAN. Such is an entry found in the Martyrology of Tallagh, at the 23rd of June.<sup>1</sup> Nothing more is known, regarding this St. Foelaine and Moinan's daughters. There is a St. Brigid, said to have been daughter to Monan or Moenan, according to Ængus the Culdee, and Dr. Jeoffry Keating.<sup>2</sup> Whether she was one of the daughters to the Moinan here mentioned must be altogether conjectural and uncertain.<sup>3</sup> In the latest of our great Calendars—that compiled by the O'Clerys—we have no entry regarding these religious ladies, who are noted on the 23rd of June. But, at this same date, in the Martyrologies of Marianus O'Gorman, and of Donegal,<sup>4</sup> merely the name Faelan or Foilan occurs.<sup>5</sup>

ARTICLE III.—THE CHILDREN OF SENCHAN. In the Martyrology of Donegal,<sup>1</sup> a festival intended to honour the children of Senchán is set down,

and Antiquities of the Counties of Westmoreland and Cumberland," vol. ii., p. 40. See, also, Tanner's "Notitia Monastica," p. 73.

<sup>109</sup> See Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix A, pp. 148 to 151, and notes (q, r, s, t), *ibid.* Also F, n. (v), p. 190, *ibid.*

<sup>110</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>111</sup> Edited by Drs. Todd and Reeves, pp. 176, 177.

ARTICLE II.—<sup>1</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," p. xxvii.

<sup>2</sup> In Dermot O'Connor's English translation of Keating's "General History of Ireland," part ii., he has it "Bridget, the daughter of Mombain," p. 389. Duffy's edition.

<sup>3</sup> See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. i., p. 611.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

at the 23rd of June. Among the saints of Scotland, we find enumerated the fourteen sons of Senchan or Clann Senchan, for this same date.<sup>2</sup>

ARTICLE IV.—THE CHILDREN OF SENAN. We read in the Martyrology of Donegal,<sup>1</sup> that the children of Senan were venerated, at the 23rd of June. We think, however, that this is only another form for a previous entry.

ARTICLE V.—REPUTED FEAST OF ST. GILLENUS SCOTUS. At this date, a festival has been assigned to a St. Gillenus called a Scot, by John Major, who states,<sup>1</sup> that he was noted for his virtues and miracles in Gaul. Again, quoting the same authority, but incorrectly, Camerarius states,<sup>2</sup> that St. Gillenus had been a companion of St. Columban. The Bollandists,<sup>3</sup> at the 23rd of June, notice this saint, but think he was Gislenuis,<sup>4</sup> who was by birth an Athenian, and who rendered a town of Hannonia famous, owing to his connexion with it.

ARTICLE VI.—REPUTED FESTIVAL OF ST. HILDULPH, BISHOP OF TREVES, AND OF SS. ARGOBAST, FLORENTIUS, FIDELIS AND ADEODATUS, COMPANIONS. In the Scottish Menology of Thomas Dempster, there is an entry<sup>1</sup> of St. Hildulph, Bishop of Treves, and of his companions, as named, at the 23rd of June.<sup>2</sup> The Bollandists<sup>3</sup> also notice this commemoration, but defer giving his Acts to the 11th of July. We are told by Surius,<sup>4</sup> that when Dagobert ruled over the kingdom of the Franks, St. Florentius with the Blessed Argobast, Theodatus, and Hildulph came from Scotia to Alsace. Thomas Dempster has some other notices in his Scottish History.<sup>5</sup>

ARTICLE VII.—REPUTED FEAST OF ST. ADALBERT. At the 23rd of June, Colgan intended to publish Acts of St. Adalbertus or Adalbert, as would appear from the posthumous list.<sup>1</sup> Elsewhere, we find no mention of him, at the present date. See his Acts, at the 25th of this month.

<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. De Inventione S. Foiliani Ep. et M., Appendix, cap. i., p. 104.

ARTICLE III.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 444.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Drs. Todd and Reeves, pp. 178, 179.

ARTICLE V.—<sup>1</sup> In his work "De Gestis Scotorum," lib. ii., cap. 8.

<sup>2</sup> Thus: "Sanctus Gillenus comes sancti Columhani."—Bishop Forbes' "Kalendars of Scottish Saints," p. 238.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Junii xxiii. Among the pretermitted saints, p. 456.

<sup>4</sup> His festival is referable to the 11th of

October.

ARTICLE VI.—<sup>1</sup> Thus: "Treueris Hildulphi Archiepiscopi SS. Argobasti et Florentii, Fidelis et Adeodati, socii, VV."

<sup>2</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Junii xxiii. Among the pretermitted feasts, p. 456.

<sup>4</sup> See "De Probatis Sanctorum Vitis," tomus vi. Novembris vii. Vita S. Florentii Episcopi Argentinensis, p. 147.

<sup>5</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. viii., num. 634, pp. 337, 338.

ARTICLE VII.—<sup>1</sup> Noted in "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

## Twenty-fourth Day of June.

### ARTICLE I.—ST. THIU, PATRON OF RUBHA, DIOCESE OF DOWN.

THE festival of St. Thiu or Tiu, of Rubha, is celebrated, on the 24th of June, according to the Martyrology of Donegal.<sup>1</sup> This female saint's name does not appear in the earliest Irish Calendars; so, it is probable, she flourished after the eighth century. She belonged, it is said, to the posterity of Eochaidh, son to Muiredh, who descended from the race of Heremon.<sup>2</sup> We are informed, likewise, that Rubha was the name of this holy woman's place, and that in Ard Uladh it was situated. Some doubt existed, regarding the modern denomination of Rubha. A learned writer inclines to the opinion, that it is identical with the townland of Echlinville, in Ballyhalbert parish,<sup>3</sup> otherwise St. Andrews, barony of Upper Ards, and called at present Row or Grange-Row, but formerly Rowbane or Rheubane.<sup>4</sup> The adjoining townland is still called Rowreagh.<sup>5</sup> In the year 1306,<sup>6</sup> we find a chapel,<sup>7</sup> named Grangia, on the townland of Gransha, parish of Inishargy,<sup>8</sup> and barony of Upper Ards, in the county of Down. The townland of Gransha,<sup>9</sup> at the south end of Inishargy parish, is bounded southwardly by the River Blackstaffe, which was formerly regarded as a line of demarcation,<sup>10</sup> between the Great and Little Ards. About a mile eastward of this townland, the other chapel,<sup>11</sup> called Row or Grange Row, stood. This seems to have been the place, anciently called Ruba, and Anglicized Rue or Rubha.<sup>12</sup> Before the middle of the last century, the name of Rheubane was changed by James Echlin, Esq., who had a seat here, to Echlin-ville, which was called after himself as being the proprietor.<sup>13</sup> The old chapel formerly stood at the entrance to Echlinville demesne; but, a single trace of its ruins cannot be seen at present.<sup>14</sup> In the O'Clerys Calendar, Rubha is located, also, in the Ards of Ulster.

ARTICLE II.—ST. GABRIN, OR GAIBHREIN. We find the name, Gabrin, set down in the Martyrology of Tallagh,<sup>1</sup> at the 24th of June. According to

ARTICLE I.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

<sup>2</sup> The son of Mileadh, and regarded as the ancestor of the dominant family of Ireland.

<sup>3</sup> This is shown, on the "Ordnance Survey Townland Maps for the County of Down," sheets 12, 18, 25. Echlinville townland is shown on sheet 18.

<sup>4</sup> According to Walter Harris' "Ancient and Present State of the County of Down," chap. iii., sect. iii., p. 48.

<sup>5</sup> This townland is in the parish of Inishargy, and it is described, on the "Ordnance Survey Townland Maps for the County of Down," sheet 18.

<sup>6</sup> In the Ecclesiastical Taxation of Down Diocese.

<sup>7</sup> It was assessed, at two marks; its tenth being two shillings and eight pence.

<sup>8</sup> The parish of Inishargy and Islands are shown on the "Ordnance Survey Townland

Maps for the County of Down," sheets 11, 12, 17, 18, 24, 25. The townland proper of Gransha is shown on sheets 18, 25.

<sup>9</sup> In the Ulster Inquisitions, it is called, "Coolegrange, *alias* Grange, 'in le Great Ardes prope Blackstaffe.'"—No. 104, Car. 1.

<sup>10</sup> This townland derives its name from the Irish word *grange*, which signifies "a grange."

<sup>11</sup> The tithes of four townlands belonging to it were appropriate to the Abbey of Moville.

<sup>12</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 21.

<sup>13</sup> See an account of him, in Walter Harris' "Ancient and Present State of the County of Down," chap. iii., sect. iii., p. 48.

<sup>14</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL., n. (y), p. 379.

the O'Clerys, the Life of Mochua<sup>2</sup> of Balla states,<sup>3</sup> that when Mochua left Bennchar, he proceeded to Gael, *i.e.*, a city, which is in Fir Rois.<sup>4</sup> A Bishop of the Britons was there named Gabhrin, and it is said, that he offered the church to Mochua, for they had been fellow-students together. The Calendarist O'Clery thinks this is the same Gaibhrén, as that one to whom allusion has thus been made. Under the head of Gael,<sup>5</sup> Duaid Mac Firbis enters, Gaibhrinn, bishop, at June 24th.<sup>6</sup> Where his See was situated, however, has not been discovered, nor when he flourished. There is a Geal or Gaile, a parish<sup>7</sup> in the barony of Middlethird, and county of Tipperary.<sup>8</sup> It lies



Old Church of Gaile, County of Tipperary.

south of Holycross, and east of the River Suir. Here are some ruins of an ancient church. A sketch of it is preserved among the drawings to illustrate County of Tipperary Records, for the Irish Ordnance Survey.<sup>9</sup> The ruined church is surrounded by a cemetery. The west gable was surmounted with a belfry, while some of the walls and windows are still tolerably preserved;<sup>10</sup> however, the east gable, down to the height of the side walls, was destroyed, in 1840. The church was 50 feet in length, by 10 feet, 10 inches, in breadth;<sup>11</sup>

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> His festival occurs, at the 30th of March, where some notices of him may be found, at that date, in the Third Volume of this work, Art. iv.

<sup>3</sup> Chapter the sixth is quoted.

<sup>4</sup> See a notice of this territory, at the 13th of June, in connexion with Bishop Cairrell of that district in a previous part of the present volume, Art. i.

<sup>5</sup> This place has not been identified, according to William M. Hennessy.

<sup>6</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 110, 111.

<sup>7</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Tipperary," sheets 47, 52, 53. The townland proper is on sheet 47, 53.

<sup>8</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 651, 652.

<sup>9</sup> Now preserved in the Royal Irish Academy.

<sup>10</sup> See "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the Progress of the Ordnance Survey in 1840," vol. i. Letter of John O'Donovan, dated Cashel, September 22, 1840, pp. 284, 285.

<sup>11</sup> The accompanying illustration is from a sketch by George V. Du Noyer. It has been

the walls were over 3 feet in thickness, and about 13 feet in height. The doorway was on the south wall, about 13 feet, 10 inches, from the west gable; it was destroyed at top, on the inside, so that the original height is not now known; but, its width was 4 feet, 1 inch, and on the outside it had a semi-circular top, measuring 6 feet, 9 inches in height, and 3 feet, 6½ inches, in width. This was finished off with chiselled limestone. The west gable contained a small window, which was quadrangular, on the inside, and round-headed, on the outside.<sup>12</sup> There was a second doorway in the north wall, opposite that in the south wall.<sup>13</sup> The parish of Geal was a rectory, and part of the benefice of Holy Cross, in the diocese of Cashel.<sup>14</sup> According to John O'Donovan, the meaning of its denomination is not certain. In the Martyrology of Donegal,<sup>15</sup> at the 24th of June, this saint is described, under the name of Gaibhrein.

ARTICLE III.—MARTYRDOM OF ST. RUMOLD, APOSTLE OF BELGIUM. [*Eighth Century.*] It is stated, that on the 24th of June, St. Rumold suffered in Mechlin.<sup>1</sup> As this happened to be the Feast of the Nativity of St. John the Baptist, the holy Scottish Martyr's festival had been transferred to the 1st of July. According to received tradition, St. Rumold was a native of Ireland, and after having been Archbishop of Dublin, he came to Mechlin or Malines to preach Christianity, and he was assassinated there on the 24th of June, 775. This day is set down for his feast in various Manuscripts, as also in the Calendars of Molanus, Galesinius, Maurolycus, Canisius and Ferrarius. Great fetes were constantly celebrated at Malines, in commemoration of the martyrdom of St. Rombaut or Rumoldus. The Bollandists<sup>2</sup> have recorded his festival, at the 24th of June; but, apparently, they are uncertain, as to whether it had been the date for his Passion or for some Translation of his Relics, at Mechlin. On the 24th of June, 1875, a great centenary celebration of St. Rombaut took place at Malines.<sup>3</sup> The 1st day of July is the chief Feast of this glorious Apostle and Martyr; and, to that day, his Life and Acts are deferred.

ARTICLE IV.—ST. LON, OF CILL GOBHRA. A festival in honour of Lon, of Cill Gobhra, is found entered in the Martyrologies of Tallagh,<sup>1</sup> and

drawn on the block by William F. Wakeman, and it has been engraved by Mrs. Millard.

<sup>12</sup> It is finished with chiselled limestone.

<sup>13</sup> This is now reduced to a formless breach, as shown in the sketch.

<sup>14</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., p. 227.

<sup>15</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

ARTICLE III.—<sup>1</sup> See Father Stephen White's "Apologia pro Hibernia," cap. v., p. 63.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Junii xxiv. Among the pretermitted saints, p. 687.

<sup>3</sup> The *Pall Mall Gazette's* Brussels correspondent writes a description of this Fete in

the following terms: "To-day the King and Queen of the Belgians, accompanied by the Ministers of Foreign Affairs, of the Interior, and of Public Works, went to Malines, where they arrived at 12.30 p.m. To the burgomaster's speech of welcome, the King replied, that he felt happy to be present at the fetes of Malines, so long and so justly celebrated, and to express his sincere wishes for the prosperity of the town. Their majesties and suite went then to the archiepiscopal palace. They visited afterwards the church of St. Rombaut. A splendid cavalcade, with six chariots, representing a great number of allegorical and historical scenes, made the tour of the town in the afternoon. The number of strangers present is very large and the fete is favoured by fine weather."

of Donegal,<sup>2</sup> at the 24th of June. The place of this saint has not been identified. There is a Kilgory,<sup>3</sup> in the parish of Killabban, and barony of Slievemargy, Queen's County; while there is another townland similarly named,<sup>4</sup> in the parish of Kilmoe, barony of Upper Tulla, county of Clare. In the townland of Kilmagoura, parish of Shandrum,<sup>5</sup> county of Cork, there are some grass-covered remains of an old church, 45 feet in length, on the outside, by 22 in breadth, and about three feet in height; while, not far away is Cranavilla Tree, having a remarkably contorted appearance. It has been conjectured,<sup>6</sup> that the townland name may have been a corruption Cilli Gabra, connected with St. Lon, and that Toberleenade, a well in the adjoining townland of Newtown South, and in the same parish, may have been dedicated to him. There is another remarkable well, denominated Bachuleesa,<sup>7</sup> in the townland of Farthingville East,<sup>8</sup> while distant about two miles is St. Colman's Well,<sup>9</sup> near the hamlet and burial-ground of the same name, in the parish of St. Colman's Well, and in the county of Limerick. A local tradition prevails, that the saints of those three places, viz., of Bachuleesa's Well, of Kilmagoura or Cranavilla, and of St. Colman's Well, were three brothers, who communicated with one another each morning. Of these, St. Colman's name is alone preserved. To a recent period, Kilmagoura was used as a burial-place for unbaptized infants; for which reason, it was probably marked "Burial-Ground," on the Ordnance Townland Map; but there is nothing whatever like a graveyard there, at the present time.<sup>10</sup> There is no holy well in Kilmagoura townland, but in the adjoining townland of Newtown South, there is a much frequented holy well, locally known as Tober Leenade,<sup>11</sup> or

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

<sup>3</sup> It is marked, on the "Ordnance Survey Townland Maps for the Queen's County," sheet 36.

<sup>4</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Clare," sheet 35.

<sup>5</sup> This parish, situated in the baronies of Orrery and Kilmore, is described on the "Ordnance Survey Townland Maps for the County of Cork," sheets 1, 2, 6, 7.

<sup>6</sup> For the particulars here given, I feel indebted to Denis A. O'Leary, Esq., Kilbolane Cottage, Charleville, County of Cork, in a letter dated August 7th, 1885. He also sent two rough sketches of the tree, taken from the north and south sides; that on the northern side shows the grass-covered mound, where the church originally stood.

<sup>7</sup> The Irish equivalent is *Bacul tora*, and Mr. O'Leary suspects St. Victor, mentioned in the Life of St. Patrick, may have been the Patron. It is traditionally stated, that the former locality of this well was about five miles distant, at *Parc-na-Bile*—*recte* *Parc na Bile*, "the Field of the Old Tree"—where a grass-covered mound, probably the site of an old church and the stump of a tree, yet remain. Some persons having committed a nuisance or otherwise desecrated the Holy Well, the people state, that it removed to the present site, marked on

the Ordnance Survey Map. Within the last thirty years "rounds" or devotions were carried on at Bachuleesa Well, but these are now discontinued.

<sup>8</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Cork," sheet 7. As seen on an old printed rental of the lands, as stated by Mr. O'Leary, the former name of Farthingville was *Coolylyn*.

<sup>9</sup> Sometime in the month of November, the people state, that this St. Colman's feast had been formerly celebrated.

<sup>10</sup> Mr. O'Leary adds: "About 58 yards north of the grass-covered mound stands, or struggles to stand, a curious remnant of a lightning struck ash, marked 'Cranavilla Tree' on the Ordnance Sheet. This was a large ash which at some remote and long forgotten date was struck by lightning and rent in twain. One portion must have fallen off while the remainder was twisted round and bent over. The shell, for it is nothing more, now remains, and marvellous to relate although being in an elevated and unsheltered position it still withstands the storm—even such signal storms as those of January 6th, 1839—locally remembered as the "night of the Big Wind"—and Sunday, October 3rd, 1883—and still it annually sends forth an abundance of green leaves."

<sup>11</sup> There is no special day set apart in Shandrum parish, in honour of St. Leenade; but the large number of persons still frequenting this holy well is sufficient testimony, as in the powerful intercession of this



St. Leonard's Well,<sup>12</sup> as it is thought by the country people. A peculiarity of this holy well is noticed, viz., that nearly always it is bubbling or boiling up from the bottom.<sup>13</sup>

ARTICLE V.—ST. CORMAC OR CORBMAC, OF SENCHOIMHET. In the Martyrology of Tallagh,<sup>1</sup> a festival is mentioned in honour of Cormac of Sencometa, at the 24th of June. He is named Corbmac, and his place is called Senchoimhet, in the Martyrology of Donegal.<sup>2</sup> When he lived is unknown, nor has the locality been identified.

ARTICLE VI.—REPUTED FEAST OF ST. GOLVENUS, BISHOP OF LEON, AREMORICA. In Dempster's "Menologium Scotorum," a festival for St. Goluenus, Bishop of Leon, in Aremorica, is placed at the 24th of June.<sup>1</sup> According to that author, some suppose Golenus to have been a Scot; he hesitates, however, to fall in with their opinions. The Bollandists<sup>2</sup> have a similar notice, at this date; but, they remark, he is commemorated, on the 1st of July, in his own city.

ARTICLE VII.—FESTIVAL OF ST. JOHN THE BAPTIST'S NATIVITY. This illustrious saint, so renowned for his austere and innocent life, was venerated with peculiar honour in the early Irish Church. In the "Feilire"<sup>1</sup> of St. Ængus, at the 24th of June, it is especially noticed, and with an admonition, that it is one the faithful should piously observe. From time immemorial, it had been customary among the Irish people to light bonfires on the eve of this feast, as also on the day itself; and, in several remote parts of Ireland, that practice has not as yet wholly disappeared. Throughout the whole Christian world, reverence has been specially felt for the memory of our Lord's great precursor, and his feast is noted in all our Martyrologies and Calendars. At this date, likewise, the Bollandist editor Father Daniel Papebroke<sup>2</sup> has illustrated his Acts in the most complete manner. A most

holy man. Mr. O'Leary knows scores of persons, who attribute their relief from bodily pains of all kinds, to having "paid rounds"—that is, visited the well—and offered up a rosary or round of their beads, asking the saint's intercession, on their behalf. "Can this be St. Leenade of Kilmagoura?" asks Mr. O'Leary, and he adds: "Doubtless, Kilmagoura townland may formerly have included Newtown—a modern name—townland in its area."

<sup>12</sup> It is shown, on the "Ordnance Survey Townland Maps for the County of Cork," sheet 2.

<sup>13</sup> The people state, if an infirm visitor to the place is to be cured, the well boils up; if no cure is to be effected for the patient, the waters seem quiescent.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

ARTICLE VI.—<sup>1</sup> Thus: "In Aremericis Golueni Leonensis episcopi VV. nonnulli Scotum putant, sed ego delibero."—Bishop Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Junii xxiv. Among the pretermitted feasts, p. 687.

ARTICLE VII.—<sup>1</sup> In the "Leabhar Breac" copy, the following stanza, with its English version, by Dr. Whitley Stokes, is given at this date:—

Riggein tom baupraire  
marleir nonfechur  
latachor cenachur  
tom mec soeffir.

"John Baptist's royal birth, if thou are pious thou hast kept it, at the removal without disgrace of John the child to Epesus."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xc. On the last line there is a Latin comment, "i.e., receptio Johannis filii Zebedei ad Ephesum de exilio per Domitianum."—*Ibid.*, p. cvii.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Junii xxiv. De Sancto Joanne Prodro mo et Baptista D. N. Jesu Christi, pp. 687 to 806.

ARTICLE VIII.—<sup>1</sup> See the Bollandists'

learned historic commentary, in seven chapters and four hundred and eighty-nine paragraphs, seems to exhaust the subject; while various notes are added, serving to elucidate certain portions of the text.

ARTICLE VIII.—FEAST OF ST. BRENDAN, ABBOT. In a Manuscript Benedictine Calendar,<sup>1</sup> there is a feast at the 24th of June, for St. Brendan, Abbot, whose Life has been already given at the 16th of May.<sup>2</sup>

ARTICLE IX.—REPUTED FEAST OF ST. GILLEBERT, OR AGILBERT. In the Martyrology of Donegal,<sup>1</sup> at the 24th of June, appears the name of Gillebert,<sup>2</sup> according to Marianus O’Gorman; but, Agilbertus, according to the Roman Martyrology.

### Twenty-fifth Day of June.

ARTICLE I.—ST. SINCHEALL THE YOUNGER, OF KILLEIGH, KING’S COUNTY.

[SIXTH CENTURY.]

THE present holy man appears to have figured, at an early period, in our ecclesiastical history, although few particulars regarding him have come down to our times. At this date, in the Martyrology of Tallagh,<sup>1</sup> a festival is registered, in honour of Sincheall the Younger. The holy man bearing this name, and known as the Elder St. Seancheall,<sup>2</sup> was the son of Ceanannan, or Ceannshionnan, and he was venerated, at the 26th of March.<sup>3</sup> Of him we have already treated, at that date;<sup>4</sup> and, so far as we can ascertain from our Genealogies of the Irish Saints, the present St. Sincheall the Younger must have flourished contemporaneously with his namesake, to whom he was related, and not in a very remote degree.<sup>5</sup> A certain district of ancient Ofalia territory was denominated Droma Foda, or “the long ridge;” and this was truly descriptive of an extended elevation over a plain, which is prolonged from the Slieve Bloom Mountains to the Hill of Allen, and from Cruachan to the Hills of Killone near the Great Heath of Maryborough.<sup>6</sup>

“Acta Sanctorum,” tomus iii, Maii xvi. De S. Brendano seu Brandano Abbate de Cluainfertensi in Hibernia, cap. ii., num. 15, p. 603.

<sup>1</sup> See the Fifth Volume of the present work, at that date, Art. i.

ARTICLE IX.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

<sup>2</sup> A note by Dr. Todd states, at this word Gillebert, which with the references is found enclosed within brackets, that this entry in the more recent hand, signifies, the St. Gillebert mentioned here by Marianus O’Gorman, is to be identified with the Agilbert, who is commemorated, on this day, in the Roman

Martyrology.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>2</sup> He departed this life A.D. 548.

<sup>3</sup> See Colgan’s “Acta Sanctorum Hibernie,” xxvi. Martii, De S. Senechello, Abbate et Episc. de Kill-Achuidh, pp. 747, 748.

<sup>4</sup> See the Third Volume of this work, at 26th March, Art. ii.

<sup>5</sup> Thus, Cruac had two sons, Imchad and Erc. Imchad was father to Ceannshionan, father to the Elder St. Sincheall. Erc was father to Corcran, the father of the Younger St. Sincheall, according to the “Genealogies of the Irish Saints,” chap. xx.

There was likewise a Cill Achaidh celebrated in our ecclesiastical Annals, and it was situated in Eastern Breifneý. The Elder St. Sinchaell seems to have been the first Abbot, and probably the founder of Cill or Gleannachaidh of Droma Foda; the term Cill having been prefixed, after St. Sincheall the Elder had placed his church there. Wherefore, the denomination Cill Achaidh Droma Fota signifies "the Church of the Field of the long Ridge." Such a rising ground is treacable immediately over the village of Killeagh, and it stretches to the south-west. This place was identical with the present neat group of houses, in the barony of Geashill, King's County. At this village are several traces of old monastic buildings; some of which, however, are almost effaced. But, a considerable part of the more modern portions of an abbey which was there has been incorporated with a fine-looking old mansion and its offices, near that village. In the "Feilire"<sup>7</sup> of St. Ængus, at the 25th of June, the Feast of this St. Sincheall occurs. On this, too, there is a comment,<sup>9</sup> which identifies him with Cell Achid Sinchill, in Offaly. It seems probable enough, that the present holy man spent some time in the monastery of Killeigh with the Elder St. Sincheall, and that he succeeded him in the government of a community there established. This was probably sometime after the middle of the sixth century. It is stated,<sup>10</sup> that soon after the arrival of the English, the family of Warren had established a nunnery here, for nuns of the Augustinian Order.<sup>11</sup> According to the "Annals of the Four Masters," O'Conor Faly erected a monastery at Cill Achaidh in 1393 for Friars of the Order of St. Francis. A part of this modern religious house is said to be still standing, while tradition relates, that it was formerly very extensive, and that the friars who dwelt there were very numerous.<sup>12</sup> It is the opinion of John O'Donovan, that the ruins of both these religious foundations<sup>13</sup> are near the present Protestant church and the cemetery adjoining.<sup>14</sup> No less than nine holy wells were to be seen near the village; and the old inhabitants had a tradition, that these were dedicated only to the Patron.<sup>15</sup> Wherefore, they

<sup>6</sup> 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. Letter of John O'Donovan, dated Tullamore, December 28th, 1837, pp. 70, 71.

<sup>7</sup> See *ibid.*, p. 70.

<sup>8</sup> In the "Leabhar Breac" copy, we find the following stanza thus given and translated by Whitley Stokes, LL.D. :—

feil sinchill feil telli  
 bácar éirinn arsa  
 lamluoc glan zeloi  
 sruan lirr moir vealbai.

"Sinchell's feast, Telle's feast: they were heights of Ireland, with Moluoc pure, fair, sun of Lismore of Alba."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xcv.

<sup>9</sup> See *ibid.*, p. cvii.

<sup>10</sup> By Allemand.

<sup>11</sup> In the year 1447, the two famous and beautiful ladies Finola, the daughter of O'Conor Faly, and Margaret, the daughter of O'Carroll, retired from this transitory life to prepare for life eternal, while they assumed the yoke of piety and devotion, in

the monastery of Cill Achaidh. See Dr. O'Donovan's "Annals of the Four Masters," vol. iv., pp. 952 to 955, and nn. (y, z, a).

<sup>12</sup> 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. Letter of John O'Donovan, dated Tullamore, December 28th, 1837, pp. 64, 65.

<sup>13</sup> The site of convent and abbey is shown to be some distance apart, on different sides of a separating road, on the "Ordnance Survey Townland Maps for the King's County," sheet 25.

<sup>14</sup> In the ancient cemetery some interesting tombs of the O'Dunnes chiefs of Hy-Regan, of the O'Conors Faly, and of the O'Molloys, are here; as also one of Maximilian O'Dempsey, Lord Viscount Clanmaleer, who departed this life, 30th of November, A.D. 1690. 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. Letter of John O'Donovan, dated Tullamore, December 28th, 1837, pp. 66 to 68.

<sup>15</sup> The Seven Blessed Wells of Killeigh are noted on the "Ordnance Survey Townland Maps for the King's County," sheet 25.

should be denominated St. Sincheall's Wells; but, at present, they are locally called Killeagh Holy Wells. Formerly, they were much resorted to by great numbers of people, for the cure of various diseases. These several springs are in a rich meadow field near Killeigh. Even yet, they are resorted to by the people, who perform stations. No particular day, however, is selected for this purpose. The water is exceedingly clear and well-tasted, and for the most part, the tiny rivulet—for there is only one chief stream—is covered with green cresses.<sup>16</sup> The memory of the patron saint—probably St. Sincheall the Elder—now appears to be lost. There is still extant a list of pious



Holy Wells at Killeigh, King's County.

customs and usages, which regulated St. Sincheall's school. It also comprises very instructive axioms and proverbs, replete with the wisdom of our ancestors in the Faith.<sup>17</sup> This collection appears, however, to have been the work of the Elder St. Sincheall. It seems likely, moreover, that these usages had been received and practised by the Younger St. Sincheall. We find no further account regarding the Acts of the latter holy man. It is probable, he lived and died in the monastery at Killeigh, although the year and place of his departure are not found in our Annals. At the 25th of June, however, the feast of St. Sincheall the Younger is set down, in the Martyrology of Donegal.<sup>18</sup> The parish of Kiltinnel, near Courtown Harbour, in the barony of Ballaghkeen, county of Wexford, was probably dedicated to the present saint or to the Elder so called. The patron's name is now forgotten, in that locality. The old church there was

<sup>16</sup> The foregoing particulars have been gleaned, from occasional personal observation. The accompanying illustration is from a sketch, taken by the writer on the spot, in August, 1888. It has been transferred to the wood, by William F. Wakeman. It was engraved by Mrs. Millard.

<sup>17</sup> These are to be found, among the Ten Folia of the "Book of Leinster," now in possession of the Franciscan Community, Merchants' Quay, Dublin. See about the middle of page 17, third column.

<sup>18</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

17 feet 6 inches in breadth; but, its length cannot at present be easily ascertained, as both of its gables are destroyed and levelled with the ground. Parts of the side walls remain, nevertheless, and from which it may be conjectured, this rude building was about five centuries old, in 1840.<sup>19</sup> There is a Kiltennel parish, also, in Carlow County. There a patron or pattern-day was lately—if not still—held on the 25th of June, when that day happened on a Sunday.<sup>20</sup> Otherwise, it was held on the next Sunday, following the 25th of June,<sup>21</sup> as being the most convenient festival and a disengaged time.<sup>22</sup> The ruins of Kiltennel church in the county of Carlow are described as being 16 yards long by 7 yards broad, and covered with ivy, in 1839. On the south side wall near the gable there was a doorway, 6 feet high, with a segmental arch of mason work. In breadth, it was 5 feet, on the outside, and 6 feet on the inside. On the east side of this entrance, the wall was broken away. At the east gable, the wall was partly pulled down, and that gable stood detached. On it, there was a window. A chapel,<sup>23</sup> now in ruins, was attached to the east end of this church.<sup>24</sup>

ARTICLE II.—ST. MOLUOG OF LISS-MOR, SCOTLAND. [*Sixth or Seventh Century.*] One of the prominent features of the early Celtic Church was intense devotion towards the memory of those, who were the founders of its clan monasteries. The like feeling manifested itself in the civil polity of the people, by their veneration of the great man, whose sons the clan claimed to be, and after whom they were named. Even the ecclesiastical revolution of the sixteenth century, and an altered condition of things, did not extinguish that popular regard, which had long been cherished for the early founders of Celtic churches. The continued vitality of their memories has attracted the notice of many intelligent writers, even among those, not specially prepossessed in favour of the Catholic Church.<sup>1</sup> As we have already seen, St. Moluoc is entered in the “Feilire” of St. Ængus, at the 25th of June, and with very high commendation.<sup>2</sup> In a scholion, he is noticed as Moluoc of

<sup>19</sup> 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. Letter of John O’Donovan, p. 11.

<sup>20</sup> This was ascertained, owing to a correspondence between the Earl of Courtown and the Rev. James Graves, in reference to the first-named parish in Wexford, where some antiquities of a curious character were found. See “Proceedings and Papers of the Kilkenny and South-East Archæological Society.” New Series, vol. iv., part i., A.D. 1862, pp. 144, 145, and pp. 198, 199.

<sup>21</sup> See *ibid.*

<sup>22</sup> Application having been made to the Rev. William Reeves, he was of opinion, that not only the Carlow Kiltennel, but also the Wexford Kiltennel, had been dedicated to the present saint. He thus unsolves the problem: CILL T SINCHILL, “Church of Sinchill, will exactly make this name, by eliding, the letter S, and also it will account for a transition into the modern form—CILL T-SINCHILL, Kil-tinchill, Kil-tinuil, Kiltinnil, Kiltennel.

<sup>23</sup> This had been erected, by Captain

Edmund Byrne, as a slab on the wall states, and it was consecrated, by Most Rev. Edmund Byrne, Archbishop of Dublin in the year 1709. See John Ryan’s “History and Antiquities of the County of Carlow,” chap. xxxi., p. 342.

<sup>24</sup> See “Letters relating to the Antiquities of the County of Carlow, containing Information collected during the Progress of the Ordnance Survey in 1839.” Letter of T. O’Conor, dated Carlow, July 1st, 1839, pp. 297 to 300.

ARTICLE II.—<sup>1</sup> Thus, Dr. Stanley, the Dean of Westminster, in one of his recent Lectures, remarked that in England little association, legendary or historical, of the early saints now remained. He adds: “But in Scotland, even in spite of the vast counter-wave of the Reformation, the local attractions of the primitive missionaries still hold their ground, and their successive apparitions may well recall for a moment the various stages of the original Celtic faith.

<sup>2</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xcv.

Lismore in Scotland, *i.e.*, of Cill Delga in Ardgall.<sup>3</sup> We read, in the Martyrology of Tallagh,<sup>4</sup> that Moluoc Lis-moir is entered, as having a festival, at the 25th of June. There is a notice of St. Molocus, who is said to have flourished A.D. 590, in the Ecclesiastical History of Scotland, by Thomas Dempster;<sup>5</sup> and, as usual, with some of that author's inventions.<sup>6</sup> The date for his festival, however, is not there stated. Also, by Camerarius,<sup>7</sup> there is an entry regarding St. Molocus, at the 25th of June. The Bollandists have noticed St. Moloc or Molonach, Bishop in Scotia,<sup>8</sup> at the 25th day of June; but, there is no further account of him, in the Fifth Volume of their work for that month. Their Acts<sup>9</sup> of him appear, however, in the succeeding Tome.<sup>10</sup> He is noticed, likewise, by Bishop Challenor,<sup>11</sup> Rev. Alban Butler,<sup>12</sup> Rev. S. Baring-Gould,<sup>13</sup> and Chambers.<sup>14</sup> This holy man flourished, according to some writers, in the sixth century,<sup>15</sup> or in the seventh century, according to other accounts.<sup>16</sup> Formerly, he was illustrious among the Northern Britons, whose Apostle he became. It is thought, by Colgan, that he is the St. Molugadius, Molugedus, or Lugadius, son of Lanneon, son to Fintan, son of Lugad, son to Enna Bogun, son of Conall Gulban.<sup>17</sup> Among the thirty-seven Moluans mentioned by St. Ængus the Culdee,<sup>18</sup> the present one is called St. Moluanus,<sup>19</sup> the son of Lanneon.<sup>20</sup> His name is recorded in many of our native Calendars. According to the Breviary of Aberdeen, Molocus was descended from a noble Scottish family.<sup>21</sup> His original name was Lugaidh.<sup>22</sup> The pedigree of this saint, who is variously called Molocus, Moluoc, Molua, Lugaidh, pronounced Lua, Mo-Lugadius, Mo-Lugedus or Lugadius, is set down in the Sanctilogium Genealogicum. With the endearing suffix *oc*, Lua becomes Luoc or Luoch, and with the honorific *mo*, he becomes Molua, Moluoc and Moloch. Afterwards, this name came to be greatly corrupted; for, it is written Moluach, Moloak, M'huluoc, Malogue, Emagola and Mul-

<sup>3</sup> See *ibid.*, p. cvii.

<sup>4</sup> Edited by Rev. Dr. Kelly, p. xxvii.

<sup>5</sup> See toms ii., lib. xii., num. 840, p. 449.

<sup>6</sup> As a specimen of Dempster's singular facility for contradicting himself, he has this same holy disciple of St. Brendan under the name of St. Molonathus, averring that he flourished in the year 628. See *ibid.*, num. 856, p. 455.

<sup>7</sup> In Libro "De Scotorum Pietate," at xxv. Junii.

<sup>8</sup> See "Acta Sanctorum," toms v., Junii xxv. Sancti qui vii. Kalendas Julii coluntur, p. 1.

<sup>9</sup> They have a Preceding Sylloge, in seven paragraphs, and his Acts are from the Lessons of an ancient Breviary, in six proper Lessons. These are edited and annotated by Father Conrad Jannings, S.J.

<sup>10</sup> See "Acta Sanctorum," toms vi., Appendix ad Diem xxv. Junii. De S. Moloco seu Monolacho, Episcopo in Rossia, Scotiae Hodiernae Provincia, pp. 240 to 243.

<sup>11</sup> See "Britannia Sancta," part i., 25th June, pp. 386, 387.

<sup>12</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xxv.

<sup>13</sup> See "Lives of the Saints," vol. vi., June 25th, p. 341.

<sup>14</sup> See "The Book of Days," vol. i., June 25th, p. 820.

<sup>15</sup> St. Moloc flourished about A.D. 540, according to Hector Boece. See "Historiae Scotorum," lib. ix., p. 478.

<sup>16</sup> St. Moloch is set down at A.D. 697, in Rev. Dr. J. F. S. Gordon's "Scotchchronicon," vol. i., pp. 67, 68.

<sup>17</sup> See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. iii., num. 34, p. 481.

<sup>18</sup> In "Libro Homonymorum Sanctorum."

<sup>19</sup> In one copy of the work, on the Genealogies of the Saints of Ireland this saint is named Mo-luanus, son of Lonnan; while, in another, he is designated Molacus or Moluocus, son of Lanan.

<sup>20</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 481.

<sup>21</sup> See the Bollandists' "Acta Sanctorum," toms vi., Appendix ad Diem xxv. Junii. De S. Moloco seu Molonacho Episcopo in Rossia. Officium S. Moloci, Lect. i., p. 241.

<sup>22</sup> At the 29th of January, where the Life of St. Gildas occurs, among his brothers is one named Mailocus, and in a comment on his name, Colgan explains the various changes to which it has been subjected, in "Acta Sanctorum Hiberniæ," xxix. Janua-

may. We find the name again written *Mulvay*<sup>23</sup> and *Muluy*.<sup>24</sup> His pedigree is given, as being the son of *Lucht*, son of *Finchadh*, son of *Fodari*, son to *Fiacha Araidhe*, from whom the *Dalariadhe*.<sup>25</sup> He is stated, but incorrectly, to have been the *Luanus*, mentioned by *St. Bernard*,<sup>26</sup> as having been the founder of one hundred monasteries. He is not to be confounded, however, with that *Lugidus* or *Molua* of *Clonfert Molua*.<sup>27</sup> *St. Moloch* became a disciple of the Abbot *St. Brendan*,<sup>28</sup> a man of singular sanctity and wisdom.<sup>29</sup> He was educated with great care from his infancy, as also he was instructed in sacred and profane literature.<sup>30</sup> He had a remarkably retentive memory, and for his piety was distinguished while among his companions. When these built houses for profane uses, *Moloc* was engaged erecting churches and altars.<sup>31</sup> One day, requiring a square iron bell, *Moloc* asked a neighbouring artificer to fashion one. But, the latter excused himself, as not having coals. *Moluc* then went out and collected a bundle of rushes or reeds, which miraculously supplied their place.<sup>32</sup> Not chosing to be distinguished among his brethren, he went to the northern parts of Ireland, and he seems to have had a circuitous and dangerous passage by sea.<sup>33</sup> There he dwelt for a little time, and having at last found persons animated with his own spirit, a light ship was procured to sail away for more deserted places. However, knowing the number of miracles wrought by him, and proclaimed beyond the seas, which they desired to sail over; his fellow-travellers resolved on sailing without him, and *Moluc* was left behind on the sea-shore. At this juncture, *St. Moluc* betook himself to prayer, earnestly desiring to visit *Alba*, and the Almighty favoured his desires in a miraculous manner. At that time, he happened to be standing on a rock, and this moved out to sea on which it floated, until it rested at the port of *Lismore*,<sup>34</sup> in Scotland. Moreover, he reached that port in advance of those who sailed in the ship. At *Lismore* was afterwards shown that rock, on which *St. Moluc* sailed; and, its shape was so peculiar, that it was distinguished from all other stones on that Island.<sup>35</sup> The spot, where the

rri. *Vita S. Gildæ Badonici*, n. 4, p. 188.

<sup>23</sup> "John Morison of Bragu told me that when he was a boy, and going to the church of *St. Mulvay*, he observed the natives kneel and say a pater noster at four miles' distance from the church."—*Martin's* "Description of the Western Isles of Scotland," p. 28.

<sup>24</sup> See also his account of *Baul Muluy*, *ibid.*, at p. 225.

<sup>25</sup> See *Rev. Dr. Reeves'* "Ecclesiastical Antiquities of Down, Connor and Dromore."

<sup>26</sup> In "Vita S. Malachie," cap. vi.

<sup>27</sup> See *Bishop Forbes'* "Kalendars of Scottish Saints," p. 409.

<sup>28</sup> There were two very celebrated Irish Abbots of this name; the one known as *St. Brendan* of *Clonfert*, and whose feast was celebrated on the 16th of May; the other who was Abbot of *Birr* and whose festival fell on the 29th day of November. The latter is supposed by *Jannings*, to have been the master of *St. Moluc*.

<sup>29</sup> *Dempster* has it: "S. Molocus, discipulus S. Brendani, S. Machuti, aut Congalli, quod verius, nam Machutes socius Moloci, non præceptor, notet Pitsæus."—"Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 840, p. 449.

<sup>30</sup> *Hector Boece* writes: "divus Molocus,

egregius antistes, ætate tum gravis, qui sacram doctrinam, primæva adolescentia a Brandano venerabili abbate acceptam," &c.—"Sanctorum Historiæ," lib. ix., fol. clxxii.

<sup>31</sup> According to the *Officium S. Moloci*, Lect. i.

<sup>32</sup> That bell was afterwards preserved in the church of *Lismore*, where it was held in great veneration. *Officium S. Moloci*, Lect. ii.

<sup>33</sup> See *Officium S. Moloci*, Lect. iii., p. 241.

<sup>34</sup> As places well known, yet distinct, there are two *Lismores*: one in Ireland, and one in Scotland. Towards the close of the twelfth century or beginning of the thirteenth, the latter was constituted an episcopal city by *William King* of Scotland. See *Hector Boece's* "Scotorum Historiæ," lib. xiii., p. clxxviii.

<sup>35</sup> According to the *Officium S. Moloci*, Lect. iv. See the *Bollandists'* "Acta Sanctorum," tomus vi., Appendix ad Diem, Junii xxv. De S. Moloco seu Monolacho, pp. 241, 242.

<sup>36</sup> Here, in *Timothy Pont's Map* is given a Rock called *Molochoskyr*.

<sup>37</sup> See *Lewis'* "Topographical Dictionary of Scotland," p. 179.

debarcation took place is still shown,<sup>36</sup> and it is named Port Maluag.<sup>37</sup> At this time, pagans dwelt on that Island, and Moluoc found them greatly indisposed to hear the word of God. Then, also, in Meloros, there was a monastery, and thither his course was directed. Here, Moloc assumed the habit of the monks, and he observed their rule, under direction of the Abbot. After some time, this Abbot sent him back to Lismore, where Moluoc<sup>38</sup> laboured successfully, and soon he brought the inhabitants of that Island to a profession of the true Faith. One of the most original passages, in the Legends of the Breviary of Aberdeen,<sup>39</sup> occurs in the office of St. Lughaidh or Moluoc, an Irishman, and the founder of Scottish Lismore, who is there stated, to have had a bell made for his church. These ancient bells were fashioned from iron, and quadrangular, as may be seen in many that have come down to our times.<sup>40</sup> Lismore and Appin form a parish, in the district of Lorn, and in the county of Argyle. They were formerly called the parish of Kil-Muluag, or Kill-Maluag, from this saint. There Moluoc began to establish churches and monasteries. In these, he placed approved men, and these were indoctrinated in the science of heavenly wisdom.<sup>41</sup> Some writers attribute to St. Molocus the conversion of St. Oswald, and of his brethren, the Princes of Northumberland.<sup>42</sup> Owing to the persuasion of St. Moluoc, the King of Scotland is said to have bestowed the Island of Lismore on the church, and to have endowed it in such a way, that it became free from any tribute or other exaction.<sup>43</sup> Our holy missionary then went to the Island of Tyle,<sup>44</sup> where he laboured in a new field, and he instructed numbers in the Christian doctrine. He had the satisfaction of gaining that people over to the Faith.<sup>45</sup> Afterwards, the holy man went to Ross, where he preached to the people, with great zeal, and he made many converts. He dedicated those northern parts in honour of the Holy Mother of Christ.<sup>46</sup> He preached the Gospel of Christ with great fruit in the province of Mar.<sup>47</sup> According to Dempster, he wrote *Vita Brandani Magistri*, lib. i., and also *Commonitorium ad Scotos*, lib. i.<sup>48</sup> This statement, however, is not to be credited. Some accounts have it, that Moluoc had been a companion of St. Kiritine, who was also surnamed Boniface. Thus, we are told, that in St. Moloch's extreme old age, St. Bonifacius Queretinus was associated with him.<sup>49</sup> Our saint is said to have outlived Boniface for many years. Before his death, Moloch ordered, that he should be interred in the same church, and near his deceased friend.<sup>50</sup> According to some accounts, this holy man died before

<sup>36</sup> Dempster calls him "Argadam Apostolus, apud quos in Lismorensi basilica sepultus."—"Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 840, p. 449.

<sup>39</sup> "Sed et die quadam cum ferream campanam et quadratam sue ecclesie pernecessariam fabricandam haberet."—Proprium SS. Par. Estiv., fol. 6*a*, a.

<sup>40</sup> See "Transactions of the Royal Irish Academy," vol. xiv., part ii., p. 46, 47.

<sup>41</sup> Officium S. Moloci, Lect. v.

<sup>42</sup> See Bishop Challenor's "Britannia Sancta," part i., June 25th, p. 387.

<sup>43</sup> See Officium S. Moloci, Lect. vi., p. 242.

<sup>44</sup> The identity of this Island has been disputed. Some consider it to be Iceland, while others think it must have been one of the Shetland or Orkney Islands.

<sup>45</sup> See Officium S. Moloci, Lect. vi., p. 242.

<sup>46</sup> See Officium S. Moloci, Lect. vi., p. 242.

<sup>47</sup> Speaking of St. Moloc, Hector Boece remarks: "plerosque in Argadia atque Marrea, in quibus regionibus frequentius est diversatus, propriæ salutis mortalium vitia acrius carpendo, fecit admonitos," &c.—"Scotorum Historia," lib. ix., p. clxxii.

<sup>48</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xii., num. 840, p. 449.

<sup>49</sup> See Hector Boece's "Scotorum Historie," lib. ix., fol. 172*a*. Editio 1575.

<sup>50</sup> See Rev. Dr. J. F. S. Gordon's "Scotichronicon," vol. i., p. 68.

<sup>51</sup> See his Life, in the 9th of June, in the present volume.

<sup>52</sup> According to Hector Boece, "xeiv. vite



St. Columba,<sup>51</sup> and in 592. His death occurred in the province of Ross. Having attained a venerable old age,<sup>52</sup> and his health having failed, owing to his many labours, he departed this life on the 7th of the July Kalends.<sup>53</sup> He was buried in the church of St. Boniface in Rosmarky.<sup>54</sup> This place is situated on the German Ocean, and at the extreme point of the Province of Ross.<sup>55</sup> We are told, that St. Moloch and St. Bonifacius Queretinus were buried in the same grave. Subsequently, St. Moloch's body was transferred to Lismore.<sup>56</sup> The people of Argyle have constantly asserted, moreover, that his remains were interred in the basilica of Lismore.<sup>57</sup> His relics were honoured in a church there dedicated to God in his name. In Lismore was his church of Killmoluag.<sup>58</sup> This was afterwards erected into the cathedral for the diocese of Argyle.<sup>59</sup> The bacul or crozier of St. Moloch of Lismore is now in possession of the Duke of Argyle.<sup>60</sup> King Malcolm, when about to engage his enemies, humbly implored the intercession of St. Moloch, and he was victorious. As a mark of his gratitude, and in fulfilment of a vow, he erected a church in honour of the saint, and that, too, at great expense.<sup>61</sup> Several places, especially in the north of Scotland, and in the Hebrides, have cherished the memory of this holy man, as manifested to us, even in the local denominations and memorials. Thus, Mortlach, with its dependent monastery Cloveth, had a well called Simmerluak, close to it.<sup>62</sup> There was a yearly fair, called St. Malloch's Fair, at Clatt, in the Garioch.<sup>63</sup> Luoch's Fair was held at Tarland.<sup>64</sup> St. Malogue's or Emagola's Fair was held at Alyth.<sup>65</sup> In the Western Islands, at Skye, was Kilmoluag, now Kilmuir.<sup>66</sup> Kilmoloig, in Killean also seems to have had a church dedicated to this saint.<sup>67</sup> Kilmoluag, in Kilninian, at Mull, seems to have had a church, in like manner, having him as Patron.<sup>68</sup> Kilmolowoc, in Raasay, was another of his churches.<sup>69</sup> Of Kilmoluag, in Tiree, he was Patron,<sup>70</sup> as also of Kilmolowaig, in Kilberry.<sup>71</sup> A church of St. Muluag was in Pabbay.<sup>72</sup> In the extreme north of Lewis, there was a teampull, 44 feet long, and dedicated to St. Moluoc, at Gorrapool.<sup>73</sup> There was a Balmoloch,<sup>74</sup> near Kilsyth. Helanmoluach is given by Fordun,<sup>75</sup> among the Islands of Scotland. A chapel was dedicated to St. Moluoc, and called Teampull Mor, near the Butt of Lewis. To it, lunatics

anno diem obiit."—*"Scotorum Hystoriae,"* lib. ix., p. clxxii.

<sup>53</sup> See Bishop Forbes' *"Kalendars of Scottish Saints,"* p. 410.

<sup>54</sup> Breviary of Aberdeen, Pars Estiv., fol. v. a, viii.

<sup>55</sup> See the Bollandists' *"Acta Sanctorum,"* tomus vi., Appendix ad Diem xxv. Junii. De S. Moloco seu Molonacho Episcopo in Rossia, Scotia Hodiernæ Provincia, n. (g), p. 242.

<sup>56</sup> See Rev. Dr. J. F. S. Gordon's *"Scotichronicon,"* vol. i., p. 68.

<sup>57</sup> See Hector Boece's *"Scotorum Hystoriae,"* lib. ix., p. clxxii.

<sup>58</sup> See *"Old Statistical Account of Scotland,"* vol. i., p. 482.

<sup>59</sup> See *"Origines Parochiales Scotiae,"* pars. ii., p. 159.

<sup>60</sup> There is an engraving of it, in the *"Origines Parochiales Scotiae,"* vol. ii., p. 163.

<sup>61</sup> See Hector Boece's *"Scotorum Hystoriae,"* lib. xi., pp. 242, 295. Also Joannes Leslaeus, lib. iv., p. clv.

<sup>62</sup> See *"Antiquities of Aberdeen and*

*Banff,"* vol. ii., p. 253.

<sup>63</sup> See *"Old Statistical Account of Scotland,"* p. 620.

<sup>64</sup> See *"Antiquities of Aberdeen and Banff,"* vol. ii., pp. 15, 17.

<sup>65</sup> See *"New Statistical Account of Scotland,"* Perth, pp. 1119, 1125.

<sup>66</sup> See *"Origines Parochiales Scotiae,"* vol. ii., p. 348.

<sup>67</sup> See *"Origines Parochiales Scotiae,"* vol. ii., p. 26.

<sup>68</sup> See *"Origines Parochiales Scotiae,"* pars. ii., p. 320.

<sup>69</sup> See *"Origines Parochiales Scotiae,"* pars. ii., p. 346.

<sup>70</sup> See *"Ulster Journal of Archæology,"* vol. ii., p. 242.

<sup>71</sup> See *"Origines Parochiales Scotiae,"* vol. ii., p. 37.

<sup>72</sup> See *"Origines Parochiales Scotiae,"* vol. i., p. 377.

<sup>73</sup> See Muir's *"Characteristics of Architecture,"* p. 187.

<sup>74</sup> See Blaeu's *"Atlas of Scotland."*

<sup>75</sup> See *"Scotichronicon,"* vol. i., lib. ii.,

were brought, in order to be cured.<sup>76</sup> The patient was conducted seven times around the chapel, and sprinkled with water from St. Ronan's well, which was in the immediate vicinity. Then, he was bound, and deposited for the night, on the site of the altar.<sup>77</sup> There are entries of this holy man's festival, at the 25th of June, in various Calendars and Martyrologies. He was greatly venerated as well in Ireland as in Scotland. Thus, Marianus O'Gorman styles him Moluocus, the hospitable and decorous from Lismore, in Alba.<sup>78</sup> The festival of this saint is recorded, likewise, in the Martyrology of Aberdeen, at vii. Kl. Julii, corresponding with the 25th of June.<sup>79</sup> In two ancient Calendars, one printed at Lubeck, and the other at Cologne, A.D. 1490, there is an entry of "S. Molocus, episcopus et confessor," at the 25th of June. Ferrarius treats of this saint, at the 16th of April; while, again, he mentions St. Molonathus as a Bishop in Scotland, at the 25th of June. The feast of St. Molocus, at the 25th of June, is inscribed in the Calendar of Ussard, enlarged by the Carthusians.<sup>80</sup> His name does not occur, however, in the Roman Martyrology. It is stated, in the Martyrology of Donegal,<sup>81</sup> at the 25th of June, that veneration was paid to Moluog, of Liss-mór, in Albain. On the 25th of June, in the Scottish Breviary, St. Molocus, a distinguished Bishop, is specially recorded, on this day. The feast of St. Moloc or Molocus is entered, likewise, in the various Scottish Martyrologies. Thus, in the Kalendarium de Nova Farina,<sup>82</sup> we have St. Molocus Episcopus; in the Kalendarium de Arbutnott,<sup>83</sup> he is entered as a Bishop and Confessor; in the Kalendarium Breviarii Aberdonensis;<sup>84</sup> in the Martyrology of Aberdeen,<sup>85</sup> at vii. Kal. Julii; also in Adam King's Kalendar,<sup>86</sup> in Thomas Dempster's "Menologium Scotorum;"<sup>87</sup> and among the Scottish Entries in the Kalendar of David Camerarius.<sup>88</sup> Other particulars of his Life are not clearly known; but, from allusions to him,<sup>89</sup> in some of the Antiphons and Responses of his ancient Office, it should seem, that special accounts had been taken from an old Life of the saint, not known to exist at present. These have allusions, likewise, to the holy man's exalted virtues of singular zeal in preaching the Word of God, and of the illustrious examples afforded to his people.<sup>90</sup> Besides,

cap. 10. Goodall's edition.

<sup>76</sup> See Mitchell's "Various Superstitions in the Highlands and Islands," p. 251.

<sup>77</sup> See "Proceedings of the Society of Antiquaries of Scotland," vol. iv.

<sup>78</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. iii., num. 34, p. 481.

<sup>79</sup> Thus: "In Scotia Sancti Moloci episcopi cuius reliquie gloriose apud Rosmarky: varie de eo dedicantur ecclesie. Huius est Lismorensis ecclesie cathedralis: floruit miraculis a inuentute et adhuc floret ita vt tanto tempore preclara sua poscentibus patebunt patrocinia quanto perhennia sanctitati conceduntur premia. Et aliorum." See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 265.

<sup>80</sup> Printed at Cologne, A.D. 1515 and 1521.

<sup>81</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

<sup>82</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 72.

<sup>83</sup> See *ibid.*, p. 101.

<sup>84</sup> See *ibid.*, p. 117.

<sup>85</sup> See *ibid.*, p. 131.

<sup>86</sup> Thus: "S. Molonache bishop and confessor. in scotland disciple to s. Brandane vnder King Eugenius 4."—*Ibid.*, p. 154.

<sup>87</sup> Thus: "In Scotia Molonathii episcopi S. Brandani discipuli K."—*Ibid.*, p. 203.

<sup>88</sup> Thus: "25 Die. Sanctus Molonachus siue Molochus Episcopus et Confessor qui pro viribus, in Marria Scotiæ prouinciâ proximorum saluti studuit."—*Ibid.*, p. 238.

<sup>89</sup> As in the following example:—

"Prædonum rabiem sedasti, sancte Moloce.

Quo magi regnabant, dæmon, cum dixerat unus

Quod satis est comedam, reliquum tibi, Sancte, relinquam.

Surgere conantem ferit ipsum lapsa bipennis;

Non est quæ reprimat medicina fluenta cruoris,

Quin sua seque dedit servum servire Moloce."

<sup>90</sup> See the Bollandists' "Acta Sanctorum," tomus vi., Appendix ad Diem xxv. Junii.

reference is made to his fastings and austerities ; to his chastity and piety ; to his compassion for the infirm, and to his charity for the poor ; to his incessant labours for the salvation of souls, and to his constant vigilance against the approaches of temptation. The potency of his intercession is expressed, also, in those various devout aspirations contained in his office.

ARTICLE III.—ST. ADALBERT, OR ADELBERT, CONFESSOR. [*Seventh and Eighth Centuries.*] The present holy and apostolic man was distinguished for his zeal and labours, in extending the kingdom of Christ, and His grace in men's souls. Acts of St. Adalbert were written in the tenth century, by the monks of Laach ; and those accounts are the chief authority for his life and labours. Other abbreviated Lives of this holy man, and seemingly drawn from the foregoing, are to be found in Manuscripts ; while the Carmelite Father,<sup>1</sup> Joannes Gerbrandus a Leydis,<sup>2</sup> Joannes de Beka and Wilhelmus ab Heda,<sup>3</sup> have notices of him, in their respective works. From an ancient Manuscript, to which attention is called by Surius,<sup>4</sup> the Life of St. Adelbert is chiefly compiled. The editor has considerably emended its matter and style.<sup>5</sup> St. Aldebert is noted, likewise, in the work of Miræus.<sup>6</sup> In the Bollandist collection,<sup>7</sup> and in the "Acta Sanctorum Belgii Selecta,"<sup>8</sup> his Life<sup>9</sup> has been inserted. Father John Mabillon gives the Life of this holy man, in his collection.<sup>10</sup> In that admirable work, *Batavia Sacra*,<sup>11</sup> St. Adalbertus is specially recorded. Some notices of St. Adalbert are to be found, likewise, in Bishop Challenor's,<sup>12</sup> Rev. Alban Butler's,<sup>13</sup> and Rev. S. Baring-Gould's<sup>14</sup> works. Adalbert is said to have descended from the royal blood of the Northumberian Kings. He was son, as we are told, to Edilwald, or Edilbald,<sup>15</sup> King of the Deire, and grandson to St. Oswald,<sup>16</sup> King and Martyr. Already, when treating about St. Egbert,<sup>17</sup> who left England in the seventh century, and who spent some time in a monastery of Ireland, and which is called Rathmelsigi ; we have the account, of that holy man earnestly desiring to spread the Gospel, among the Frisons, Rugians, Danes, Huns, Old Saxons

De S. Moloco seu Molonaco Episcopo in Rossia, Scotiæ Hodiernæ Provincia, p. 243.

ARTICLE III.—<sup>1</sup> He was prior of the Convent at Haerlem, and he seems to have lived, until A.D. 1524.

<sup>2</sup> He wrote, the *Chronicon Egmundanum*, which has been published by Antonius Matthews, and also, *Chronicum Hollandiæ Comitum et Episcoporum Ultrajectinorum*, which is brought down to A.D. 1417.

<sup>3</sup> He wrote "*Historia seu Chronicon Episcoporum Ultrajectinorum*," which reaches from A.D. 647 to A.D. 1333.

<sup>4</sup> See "*De Probatis Sanctorum Historiis*," tomus iii., Junii xxv. Editio Colonæ Agrippinæ, A.D. 1579, fol.

<sup>5</sup> It is thus introduced into his work : *Vita S. Adalberti Confessoris et Levitæ, Discipuli S. Willibrordi Episcopi, edita a Cænobitis Medelocensibus circa annum salutis DCCCXC., sed stylus passim mutatus est per F. Laur. Surium, pp. 925 to 932.*

<sup>6</sup> In "*Fastis Belgicis et Burgundicis.*"

<sup>7</sup> See "*Acta Sanctorum*," tomus v., Junii xxv. De S. Adalberto Diacono, Egmundæ in Hollandia, pp. 94 to 110.

<sup>8</sup> See tomus vi. There is a previous commentary by Godefrid Henschenius, sect. I to 8, to Acts, pp. 654 to 688.

<sup>9</sup> *Vita S. Adalberti, Diaconi, a monachis Mediolacensibus descripta.* It is contained, in three chapters, and twenty-eight sections.

<sup>10</sup> "*Acta Sanctorum Ordinis S. Benedicti*," *Sæculum Tertium*, pars. i., p. 631.

<sup>11</sup> See p. 44. This work was printed A.D. 1754.

<sup>12</sup> See "*Britannia Sancta*," part i., June 25th, p. 386.

<sup>13</sup> See "*Lives of the Fathers, Martyrs and other principal Saints*," vol. vi., June xxv.

<sup>14</sup> See "*Lives of the Saints*," vol. vi., June 25th, p. 361.

<sup>15</sup> According to Wilhelmus ab Heda, in his "*Historia seu Chronicon Episcoporum Ultrajectinorum.*"

<sup>16</sup> See Bishop Challenor's "*Britannia Sancta*," part i., June 25th, p. 386.

<sup>17</sup> See the Fourth Volume of this work, at April 24th, the day for his festival, Art. i.

and Boructuarians. Both Wigbert, a holy Saxon monk who lived in Ireland, and himself, had attempted the work of conversion, but they failed in carrying it to a successful issue.<sup>18</sup> The reputation of Egbert's sanctity was so great, that he attracted numbers of Scots and English<sup>19</sup> to his school, while he dwelt in Ireland. Owing to his distinguished birth, Adalbert could have attained great temporal advantages, in his own country. But, he despised all worldly greatness for the love of Christ, and earnestly desiring to become perfect under a holy teacher, he resolved on following the example set by so many of his countrymen. Leaving his native land, relations and friends, he became at first a disciple of St. Egbert, who was then in Ireland.<sup>20</sup> There, Adalbert appears to have closely attached himself to his great master, as also to have in every way profited by his example and instructions. The suavity and gentleness of his manners; his humility and self-denial; and his resolve to obtain salvation by persevering in virtue to the end of his days; these qualities were remarked by all, and therefore, he was destined to crown these good dispositions, by a life of active zeal for the salvation of others. He was ordained deacon, but he seems never to have received the order of Priesthood.<sup>21</sup> However, when St. Willebrord<sup>22</sup> was destined by Heaven to carry the truths of the Christian religion among the pagans of the Low Countries, Adalbert no doubt felt desirous of humbly sharing in his labours.<sup>23</sup> The present saint is called a Levite, and he is commonly numbered<sup>24</sup> among those twelve apostolic men of the English nation, who were sent by Egbert to carry the light of the Gospel to the Frisons.<sup>25</sup> These great missionaries adhered to St. Willebrord, the Apostle of the Netherlands. About this time, Pepin of Heristal had become very powerful in the Low Countries; where that pious man received the missionaries with great veneration and hospitality. He felt delighted to learn, that Willibrord and his companions had devoted themselves to the conversion of the heathens, By advice and recommendation of their patron, St. Willibrord went to Rome, where he was consecrated bishop,<sup>26</sup> and he was appointed to preside over the See of Utrecht. In all his labours, St. Adalbert was a willing and an efficient sharer. The latter was distinguished, especially for his great suavity of manners, humility and zeal for the salvation of souls. Supported by the patronage of King Pepin,<sup>27</sup> who had subdued Radbod,<sup>28</sup> King of the Frisians, St. Willebrord and his missionaries notably promoted the Faith of Christ, throughout the provinces where he preached. They converted innumerable souls from the errors of paganism. St. Adalbert was actively employed, in preaching the word of Life to the Batavians or Hollanders.<sup>29</sup> His mission there is supposed to have commenced about A.D. 700.<sup>30</sup> A great patron of St. Adalbert was Eggo,<sup>31</sup> from

<sup>18</sup> See Father John Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xviii., sect. iv., pp. 591, 592.

<sup>19</sup> See Surius' "De Probatis Sanctorum Historiis," tomus iii., Vita S. Adalberti Confessoris et Levitæ, cap. i., ii., p. 925.

<sup>20</sup> See Henry Fitzsimon's "Catalogus."

<sup>21</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 25, p. 361.

<sup>22</sup> His feast occurs, on the 7th of November.

<sup>23</sup> See Surius' "De Probatis Sanctorum Historiis," tomus iii., Vita S. Adalberti Confessoris et Levitæ, cap. 3, p. 926.

<sup>24</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxi., sect. lxxv., p. 116.

<sup>25</sup> See Bishop Challenor's "Britannia Sancta," part i., June 25, p. 386.

<sup>26</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xviii., sect. xvii., p. 597.

<sup>27</sup> His wars with Radbod are very fully related by Paul the Deacon, in his "Historia Longabardorum," lib. vi., cap. xxxvii. Editio Rapheltingica.

<sup>28</sup> In the year 693, he was vanquished and banished from his kingdom, according to Joannes a Leidis, lib. ii., cap. ix.

<sup>29</sup> See Bishop Challenor's "Britannia Sancta," part i., June 25, p. 386.

<sup>30</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xxv.

whom Egmond<sup>32</sup> is thought to have been named, as he was lord over that place.<sup>33</sup> This was in a retired part of the country, but so attached to Adalbert was the great man who resided there, and so pleased was he with the virtues of the holy missionary, that he cultivated a special friendship and social bond of union. To strengthen this the more, Adalbert became either the baptizer or sponsor of that chief's son.<sup>34</sup> By St. Willebrord, Adalbert was made Archdeacon over the church of Utrecht.<sup>35</sup> But, he loved retirement for spiritual exercises. At Egmond, he was engaged in the practice of those pious works, in which he continued persevering to the end.<sup>36</sup> Prayer and contemplation served to make him wholly perfect. After he had spent some time in Holland, Adalbert desired a return to his own people, as he had intended that visit for their spiritual advantage. This purpose he communicated to Eggo, who felt sorrowful at his departure. But, he was consoled by Adalbert, who declared he should return again to Frisia.<sup>37</sup> A remarkable miracle took place, in confirmation of this promise, which was duly fulfilled. The course of St. Adalbert's labours continued uninterrupted, after revisiting the Low Countries; while he began anew the pursuit of his virtuous life. At length, St. Adalbert was called by Almighty God to the reward of his labours, at Egmond,<sup>38</sup> some time in the eighth century.<sup>39</sup> The particular year of his death is not certainly known; but, it is thought to have happened, about A.D. 740.<sup>40</sup> Buried at Egmond, in Holland, his tomb was there illustrated by many miracles, and it became an object of pious pilgrimage.<sup>41</sup> In the work of Surius, an account of the various wonders there wrought, and taken from his ancient Acts, but abridged, may be found.<sup>42</sup> These are supplemented from other reliable Manuscripts by the editor.<sup>43</sup> The miracles of this saint were written by a monk of St. Egmond, in the twelfth century, and these are published by the Bollandists in three chapters.<sup>44</sup> Soon after our saint's death, a church appears to have been erected at Egmond, and it was dedicated to him. After the year 760,<sup>45</sup> and again in the year 856,<sup>46</sup> incursions of Norman pirates on the shores of Holland caused the destruction of that church and city, as also of the whole surrounding country. A pious widow, named Eswar,<sup>47</sup> who had often prayed to Adalbert, was reduced to great straits for food; however, the Providence of God brought her daily a supply

<sup>31</sup> See Surius, "De Probatis Sanctorum Vitis," tomus iii. Vita S. Adalberti Confessoris et Levitæ, cap. 6, pp. 926, 927.

<sup>32</sup> Now Egmont, the name of three villages in the Province of North Holland, on the sea-coast. See "Gazetteer of the World," vol. v., p. 159.

<sup>33</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xxv.

<sup>34</sup> In the old Latin Life, it is thus equivocally expressed: "Ad roborandum quoque hujus caritatis tenorem, filium ejus de sacro fonte suscepit," &c.

<sup>35</sup> See Bishop Challenor's "Britannia Sancta," part i., June 25, p. 386.

<sup>36</sup> See Surius, "De Probatis Sanctorum Historiis," tomus iii. Vita S. Adalberti Confessoris et Levitæ, cap. 4, 5, p. 926.

<sup>37</sup> See Surius, "De Probatis Sanctorum Historiis," tomus iii. Vita S. Adalberti Confessoris et Levitæ, cap. 5, p. 926.

<sup>38</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 25, p. 361.

<sup>39</sup> See Surius, "De Probatis Sanctorum Vitis," tomus iii. Vita S. Adalberti Confessoris et Levitæ, cap. 7, p. 927.

<sup>40</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xxv.

<sup>41</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 25.

<sup>42</sup> See "De Probatis Sanctorum Historiis," tomus iii. Vita S. Adalberti Confessoris et Levitæ, cap. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, pp. 928 to 930.

<sup>43</sup> See *ibid.*, pp. 930 to 932.

<sup>44</sup> Containing twelve sections.

<sup>45</sup> According to the "Chronicon Egmondanum," cap. iii.

<sup>46</sup> See *ibid.*, cap. v. At this time, St. Jero, a Priest, was beheaded by the pirates, at Nortwyck. His body was brought for interment to the church of St. Adalbert in Egmond. St. Jero is venerated as a Martyr, and his feast is held on the 17th of August.

from the ocean, and to the benignant intercession of her Patron, she attributed this miraculous aid in her necessities. The church of our saint which had been destroyed was again restored by a priest named Amalathus<sup>48</sup> or Amalech, who was urged to this task by an angelic admonition. Nor was the pious work once commenced suffered to decline for want of miraculous assistance. Afterwards, it appears to have had an immunity from hostile incursions. In old records, the place is called Hæc-munda,<sup>49</sup> and it is thought owing to that circumstance of its having been situated at the opening of a river into the ocean. For a long time, the body of St. Adalbert had lain under ground; but, as the wonders wrought in that place had attracted a great concourse of pilgrims, so was it thrice revealed in her sleep to a holy nun, named Wilfsit or Vulsfit, that the remains should be raised and placed more conspicuously in a shrine. This vision she communicated to Theodoric, the first count of Holland, who was a truly religious noble. He was proprietor of the place, nor was he slow in adopting the suggestion. The body of St. Adalbert was afterwards taken up by this Thierry or Theodoric I. At that time, a pall, in which it had been wrapped, was found fresh and entire;<sup>50</sup> and, under his coffin was discovered a spring of most pure water.<sup>51</sup> The power of this Theodoric commenced in Holland, about the year 922; as may be gleaned from the Chronicle of Flodoard; and, it was conferred on him by Charles III., surnamed the Simple, King of France.<sup>52</sup> According to the heavenly admonition, Theodoric began preparations for the construction of a wooden oratory, and called his vassals to labour at this work. To the intercession of St. Adalbert, he attributed being saved from drowning in a lake, which had been frozen over, and when suddenly the ice broke. The place selected for that oratory, by Theodoric, was called Hallen or rather Hallem. A great ceremonial had been arranged for the occasion, and several miracles were wrought there, during the transfer of those sacred remains. These were then deposited A.D. 941, in the chapel, built by that prince.<sup>53</sup> Soon the faithful began to frequent the place, in order to pray before the holy man's shrine, and to solicit spiritual and temporal favours. It would seem, that owing to the negligence of its keepers, the oratory was twice a prey to the flames; but, the pall and relics of the saint were most providentially saved from the conflagration. About the year 960, the death of Theodoric I. took place; then his successor and son Theodoric II. assumed his position, being also a man devoted to religious observances.<sup>54</sup> Although the difficulties were great, in that part of the country, owing to the want of suitable materials, he resolved on building a stone church, and in it to place a sarcophagus, as a receptacle for the body of St. Adalbert. He had resolved, likewise, to appoint a company of religious men to take charge of it. In the tenth century, the monastery of Egmont was founded, likewise, in honour of

<sup>47</sup> In Surius, her name is written Esequar. See "De Probatis Sanctorum Historiis," tomos iii. Vita S. Adalberti, cap. 9, p. 927.

<sup>48</sup> See *ibid.*, cap. 10.

<sup>49</sup> Supposed to be derived from the Teutonic word Mond, which means "the mouth of a river."

<sup>50</sup> Beka adds: "Crux etiam aurea super pectus ejusdem ibidem inventa est, quæ contra varias ægritudines medicina salutaris est."

<sup>51</sup> A stone enclosure was afterwards placed around it, and many pilgrims flocked to this well, where they drank of its waters, and

were healed from various infirmities. The water was also carried away in bottles to distant places, where sick persons lay, and it is said to have effected many cures.

<sup>52</sup> See the particulars of his reign, in "The Modern Part of an Universal History from the earliest Accounts to the present Time," by the Authors of the Ancient Part, vol. xix. The History of France, chap. lxxviii., sect. v., pp. 388 to 401.

<sup>53</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomos ii., lib. xxi., sect. lxx., p. 116.

<sup>54</sup> See the Bollandists' "Acta Sanctorum," tomos v., Junii xxv. De S. Adalberto Diacono Egmondæ in Hollandia.

our saint.<sup>55</sup> It was occupied by Benedictine monks. The body of St. Adalbert was translated, by Theodoric II., son of the first bearing that name, to that famous monastery. The oratory at first built of wood—as were most churches before the tenth century<sup>56</sup>—had been founded in his honour, at Egmond.<sup>57</sup> It was thus replaced by a more elegant and costly structure.<sup>58</sup> This appears to have been a fine institution before the sixteenth century.<sup>59</sup> About the year 1572, it was utterly destroyed by the Reformers. St. Adalbert is venerated, at the 25th of June. In the church of Utrecht, he had an Office, with a Double Rite, and with Proper Lessons. Adalbertus is entered, on the same day, in the anonymous Calendar, published by O'Sullivan Beare.<sup>60</sup> The name of St. Adelbert occurs at this date, in several Martyrologies; and, it is that usually assigned for his feast, in most of the Calendars. In Manuscript Martyrologies of St. Martin at Treves, of St. Richarius at Centule, and of St. Gudule at Bruxelles, as also in Florarius and others, he is thus commemorated. In others printed at Cologne and Lubeck, towards the close of the fifteenth century, in the additions of Greven and Molanus to Usuard; as also, in the Indiculus and Natales Sanctorum Belgii of the latter; his feast is to be seen at this date. His festival is entered in the English Martyrology of John Wilson. This holy man is noticed in the German, French and Belgium Martyrologies. Thus, in Ghinius, Trithemius, Wion, Menard, Bucelin, in the German Martyrology of Canisius, in the Gallican Martyrology of Saussay, among the Westphalian Feasts of Joannes Velde, the festival of this holy man is recorded.<sup>61</sup> The feast of St. Adalbertus is entered, likewise, in the Roman Martyrology,<sup>62</sup> at the 25th of June. From the foregoing references to his memorials, we may well assume, that during life, he was a man famous for his virtues, and after death for the potency of his miracles. In Holland, especially, even to the present day, he is held in great veneration.

ARTICLE IV.—ST. TELLE, SON OF SEIGIN, OF TEHELLY, KING'S COUNTY. [*Seventh Century.*] The O'Clerys give the pedigree of this saint under the designation of Telle,<sup>1</sup> son to Seigin, son of Colgan, son to Tuathail Crunnbhcoil, &c.,<sup>2</sup> of Togh Tella, in Westmeath—but rather, it should be stated of Helia Territory. He was born, most probably, about the beginning of the seventh century. Colgan<sup>3</sup> thinks, he may have been the same as Teloc, a disciple of St. Patrick; but this is an egregious error. Thus, we are told, that when St. Patrick visited a part of Ulster, known as Hua Meith tìre, he built a church at a place called Teag-talain.<sup>4</sup> Here, he is said to have left

<sup>55</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxi., sect. lxxv., p. 116.

<sup>56</sup> Such is the remark of the author of "Batavia Sacra," p. 44.

<sup>57</sup> See Bishop Challenor's "Britannia Sancta," part i., June 25, p. 386.

<sup>58</sup> When Theodoric II. died, A.D. 985, he was buried in this church, as were also the remains of his wife.

<sup>59</sup> A copperplate engraving of the Abbey of Egmont, as it stood at that period, is to be found in the "Acta Sanctorum," tomus v., Junii xxv. De S. Adalberto Diacono Egmundæ in Hollandia, p. 96.

<sup>60</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 52.

<sup>61</sup> See the Bollandists' "Acta Sancto-

rum," tomus v., Junii xxv. De S. Adalberto Diacono, Egmundæ in Hollandia. Commentarius Prævius, num. 5, p. 95.

<sup>62</sup> Thus: "In Hollandia Sancti Adelberti Confessoris, discipuli sancti Willibrordi Episcopi."—"Martyrologium Romanum Gregorii XIII." Editio Novissima Septimo Kalendas Julii, p. 90.

ARTICLE IV.—<sup>1</sup> He belonged, it is said, to the race of Colla-da-chrioch.

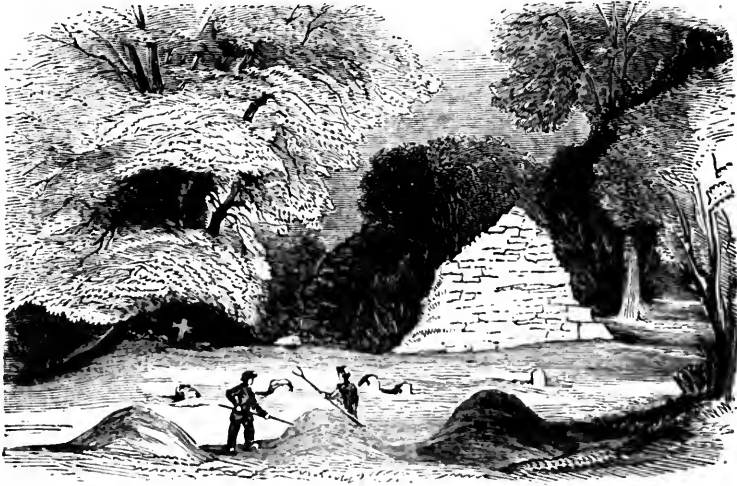
<sup>2</sup> See also the "Menologium Genealogicum," chap. xiii.

<sup>3</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, n. 135, p. 180.

<sup>4</sup> Colgan places the church of Togh-Talain in the territory of Hua Meeth-tìre, and in the diocese of Armagh. See *ibid.*, nn. 17, 18, p. 184.

<sup>5</sup> See Colgan's "Trias Thaumaturga,"

some relics of the saints, which were brought from beyond the sea. He is also said to have left a St. Cillen or Killen, a bishop, and some of his own holy disciples, to serve this church.<sup>5</sup> According to Dr. Lanigan, however, the church is thought to have derived its name from the present St. Telle or Telain.<sup>6</sup> The situation of Tegg Telle, recognised by Colgan<sup>7</sup> as having been under the jurisdiction of the Helia territory,<sup>8</sup> is said many years before to have belonged to Western Meath. It is incorrect, however, to state, that Tigh Telle was in Westmeath. In the Feilire Ænguis,<sup>9</sup> at this very day, there is a gloss, which places it in the vicinity of Daurmagh, now Durrow, in the northern part of the King's County. Its name was taken from the pre-



Old Church of Tehelly, King's County.

sent saint, who was a contemporary of St. Fintan, who lived at Taghmun, in the county of Wexford.<sup>10</sup> Tehelly,<sup>11</sup> also written Tyhilly<sup>12</sup> or Tihelly,<sup>13</sup> lies close to Durrow, a parish in the barony of Ballycowan, and in the northern part of the King's County. At present, there is an ancient cemetery in that place, and unenclosed in an open field. It is evidently of great antiquity, although at present little used as a place for interments. Such was the case, however, in former times, as noticeable on the spot. Mageoghegan<sup>14</sup>

Septima Vita S. Patricii, lib. iii., cap. ix., p. 150.

<sup>6</sup> His pedigree is given in the Genealogic Sanctilogiy, at chap. 13. His father is said to have been chieftain in this district.

<sup>7</sup> See "Acta Sanctorum Hiberniæ," v. Januarii. Vita St. Ceræ, n. 10, p. 15.

<sup>8</sup> "But by 'western Meath' Colgan, and the older writers whom he quotes, understood not only the present Westmeath, but likewise the King's County, in which Tech-Telle ought to be placed, whereas no part of Heli ever extended so far as what is now called Westmeath."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. xii., n. 156, p. 130.

<sup>9</sup> Contained in the Leabhar-Breac, Royal Irish Academy.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (u), p. 282.

<sup>11</sup> In Irish, it is written *Tegh Telle*, meaning "the habitation of Telle."

<sup>12</sup> See the published Inquisition, "Lagenia," Com. Regis, No. 16. Car. I.

<sup>13</sup> It is locally pronounced *Theely*.

<sup>14</sup> In his translation of the Annals of Clonmacnoise. "A.D. 723. Rubyn, chief scribe of Mounster, died, and the son" (*recte*, he was the son) "of Brogaine of Tehill, who" (*recte* and who) "was a good preacher and divine."

<sup>15</sup> See *ibid.*, n. (h), p. 319.



anglicizes this place by the denomination Tehill.<sup>15</sup> The ruins of an old church are yet within the graveyard, but only portions of the side walls are now remaining.<sup>16</sup> Several very fine old trees grow around the cemetery, and these completely overshadow the graves. This place has been omitted altogether from the Townland Names on the Ordnance Survey Maps of Ireland; while its site has been marked as Templekieran Abbey,<sup>17</sup> in the townland of Loughaun, in the parish of Durrow. In likemanner, no notice of it whatever is to be found among the Antiquarian Papers referring to the King's County, although one of the most ancient of its ecclesiastical sites. Could it have been the case, that Kieran has been confounded with Chier or Kera, alleged to have been the first inhabitant there? With the permission of St. Fintan Munnu,<sup>18</sup> St. Cera<sup>19</sup> or Chier is said to have first occupied Tehelly or Tyhilly, afterwards called Teach-Teille, "the house or habitation of St. Teille."<sup>20</sup> The holy virgin returned to her own country, and founded the nunnery of Kilmecra, near Cork. It is related, that when the pious virgin Cera asked the holy Fintan Munnu's benediction, the saint replied: "A blessing rest upon this place, and it shall be blessed by God and men, yet it shall not be named after thee." Cera then enquired, after whom it should be named. St. Fintan Munnu replied: "The man, who on this day hath made three thanksgivings in the plain of Miodhluachra, shall possess this spot. He is Telle, the son of Segen, who shall afterwards come to this place, and after him, shall it be named."<sup>21</sup> Archdall incorrectly says, that St. Telle was the founder of Teach-Telle, now a parish church, called Kiltalton or Teltown,<sup>22</sup> near Donoughpatrick, and in the diocese of Meath.<sup>23</sup> As St. Fintan Munnu died in the year 634, it is probable, our saint dwelt at Tehelly before, or shortly after, his death.<sup>24</sup> This place was burned A.D. 670, but it seems to have been soon rebuilt. Its patron saint is mentioned with encomium in the "Feilire"<sup>25</sup> of St. Ængus, at the 25th of June. Moreover, in the gloss<sup>26</sup> to the Feilire-Ængus, his place is described as being in the vicinity of Daurmagh, now Durrow. At the 25th of June, the feast of St. Tellius of Tegh Telle, in Western Meath, is set down in the Calendar of Cashel, in that of Marianus O'Gorman, as also in that of Charles Maguire. St. Telle is recorded in the Martyrology of Donegal,<sup>27</sup> at this date; as also in the Irish Calendar,<sup>28</sup> preserved in the Royal Irish Academy.

ARTICLE V.—ST. AILELL, SON OF SEIGEN. We find Uill, son of Segin, recorded in the Martyrology of Tallagh,<sup>1</sup> without any other addition. There

<sup>16</sup> The annexed view is from a sketch by the author, and taken on the spot, in the month of August, 1888. It was afterwards transferred by William F. Wakeman to the wood, engraved by Mrs. Millard.

<sup>17</sup> See "Ordnance Survey Townland Maps for the King's County," sheet 8.

<sup>18</sup> The feast of this saint is celebrated, on the 21st of October.

<sup>19</sup> See her Acts, at the 5th of January, in the First Volume of this work, Art. i.

<sup>20</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxv., p. 627.

<sup>21</sup> See Colgan's "Acta Sanctorum Hiberniæ," v. Januarii. Vita S. Cerae, cap. iv., p. 15.

<sup>22</sup> "As to Teltown, a place not far from Kells to the east, there is no reason to think that it owes its name to any saint, and it is

more than probable that it is the same, at least in part, as the ancient Tailten, celebrated for the sports held there in former time."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sect. xii., n. 156, p. 130.

<sup>23</sup> See Archdall's "Monasticon Hibernicum," p. 573.

<sup>24</sup> In Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 282, 283, we read, that Teach-Telle was burned in the year 670. Before this year, therefore, it is likely to have been inhabited.

<sup>25</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xc.

<sup>26</sup> It is stated, that "Τηλ Τελλη" is "ἡ γὰρ τοῦ Δαυρημοῦ," i.e., "in the vicinity of Durrow."

<sup>27</sup> Edited by Drs. Todd and Reeves, pp.

are many distinguished ecclesiastics bearing the name of Ailill mentioned by our annalists, who have recorded their deaths.<sup>2</sup> Under the head of Clocher, Duall Mac Firbis enters an Ailill, bishop, quievit 867.<sup>3</sup> He is also called Scribe and Abbot of that place.<sup>4</sup> We cannot be sure, however, that he is identical with the present saint. According to the Martyrology of Donegal,<sup>5</sup> a festival in honour of Ailell, son of Seigen, was celebrated, at the 25th of June.

**ARTICLE VI.—THE DAUGHTER OF MIONGHAR.** In the Martyrology of Tallagh,<sup>1</sup> we find the entry, Ingena Ninguir, at this date. The daughter of Mionghar was venerated at the 25th of June, as we find recorded, in the Martyrology of Donegal.<sup>2</sup>

**ARTICLE VII.—REPUTED FESTIVAL OF ST. RUMOLD, MECHLIN, BELGIUM.** The chief festival of St. Rumold occurs on the 1st of July, to which day the reader is referred for his Life.<sup>1</sup> Dempster, who calls him Archbishop of the Scots,<sup>2</sup> places a feast for him at Mechlin,<sup>3</sup> on this day; but, the Bollandist Father Daniel Papebroke,<sup>4</sup> while distrusting so many figments of that writer, seems to think, there had been some warrant for such an entry, and that it had been taken from an English Martyrology.<sup>5</sup>

**ARTICLE VIII.—REPUTED FESTIVAL OF ST. EGBERT.** Already, at the 24th day of April, the Life of St. Egbert has been inserted.<sup>1</sup> At the 25th of June, Thomas Dempster<sup>2</sup> has ascribed a festival to him, as Apostle in Frisia.<sup>3</sup> The Bollandists<sup>4</sup> record, likewise, the latter entry, at this day.

**ARTICLE IX.—REPUTED FEAST OF ST. FILAN, SCOTLAND.** We have already given the Life of St. Fillan,<sup>1</sup> at the 9th day of January; but, at this

178, 179.

<sup>2</sup> Thus: *naomh Ceille ó Cú Ceille aniar m'íde mac Seán mac Colgan ve c. v. c.*—Ordnance Survey Office, Common Place Book F, p. 59.

**ARTICLE V.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> The years, however, are only mentioned, but not the day; if we except the Ailills, bishops of Armagh.

<sup>3</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 98, 99.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 510, 511.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

**ARTICLE VI.—**<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 178, 179.

**ARTICLE VII.—**<sup>1</sup> See at that date, the Seventh Volume of this work, Art. i.

<sup>2</sup> Thus does he phrase the entry: "Machliniæ natalis Rumoldi Scotorum Archiepis-

copi, Dumblanensem ille sedem in Scotia, non Dublinensem in Hibernia regebat, id probant insignia Scotici regni ab Archiepiscopo loci gestata. Miraeus."

<sup>3</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>4</sup> See "Acta Sanctorum," tomus v., Junii xxv. Among the pretermitted saints, p. 3.

<sup>5</sup> He states: "*facit Usuardus Conventus Nistadiensis in Dania ad nos Praga allatus, ubi ex Anglicano aliquo, ut arbitror, exemplari, ita scriptam lego: In Magliniis passio S. Rumoldi Episcopi Martyris, colitur ipse 1 Julii.*"

**ARTICLE VIII.—**<sup>1</sup> In the Fourth Volume of this work, Art. i.

<sup>2</sup> In "Menologium Scotorum."

<sup>3</sup> He quotes Surius as an authority: "In Frisia Egberti Apostoli."—Bishop Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>4</sup> See "Acta Sanctorum," tomus v., Junii xxv. Among the pretermitted Saints, p. 2.

**ARTICLE IX.—**<sup>1</sup> See in the First Volume of this work, Art. i.

date, he is commemorated by Thomas Dempster, in his "Menologium Scotorum." The Bollandists,<sup>2</sup> on his authority, enter a feast for him, likewise, at the 25th of June.

ARTICLE X.—REPUTED FEAST FOR A TRANSLATION OF ST. LIVINUS' RELICS. In a Manuscript Florarius and by Dempster,<sup>1</sup> the Translation of St. Livinus'<sup>2</sup> relics is commemorated, at the 25th of June. The Bollandists<sup>3</sup> record it, with a doubt expressed, that Livinus might probably be mistaken for Lebuinus, noticed at this day, and also referred to November 12th, the date for his Deposition.

ARTICLE XI.—REPUTED FESTIVAL OF ST. NESSAN, DEACON. At this date, Bishop Challenor<sup>1</sup> has recorded a festival to honour St. Nessan, who is called a Deacon of St. Patrick, and who is said to have been Patron of Mungarret. This place was in the county of Limerick.

## Twenty-sixth Day of June.

### ARTICLE I.—ST. LAICHTEIN, OR LACHTAN.

[SIXTH OR SEVENTH CENTURY.]

MUCH uncertainty prevails regarding the personality, period and place of the present holy man. On the 26th of June, in the Martyrology of Tallagh,<sup>1</sup> the simple entry, Lachtan, is met with. As St. Lactin<sup>2</sup> or Lactan, Abbot of Achadh-ur, now Freshford, died on the 19th of March,<sup>3</sup> and about A.D. 622,<sup>4</sup> Colgan thinks he could not have been the person here indicated. There is another Laichten, we are told, on the 1st day of May<sup>5</sup>—probably the 1st of August should<sup>6</sup> have been written—and, it is likely, that from one of these, the place Lis-Laichtin<sup>7</sup> in Munster is named.<sup>8</sup> The Calendarist O'Clery adds,

<sup>1</sup> See "Acta Sanctorum," tomus v., Junii xxv. Among the pretermitted feasts, p. 1.

ARTICLE X.—<sup>1</sup> In his "Menologium Scotorum," he enters "Leuini translatio." —Bishop Forbes' "Kalendars of Scottish Saints," p. 203.

<sup>2</sup> St. Livinus, Martyr, at Ghent, has his chief Feast at the 12th of November, where his Acts are to be found.

<sup>3</sup> See "Acta Sanctorum," tomus v., Junii xxv. Among the pretermitted feasts, p. 4.

ARTICLE XI.—<sup>1</sup> See "A Memorial of British Piety," p. 96.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xix. De S. Lactino sive Læteno Abbate de Achadh-Ur, et Episcopo, pp. 655 to 657.

<sup>3</sup> This was the day for his feast, and to

such date, the reader is referred to what has been already written, in the Third Volume of this work, Art. i.

<sup>4</sup> According to the Annals of Clonmacnoise, of Senat-mac-magnus, and of the Four Masters.

<sup>5</sup> In a note, Rev. Dr. Todd says, at this passage, regarding the 1st of May: "There is no Lochtin on the 1st of May, in this Calendar; so perhaps, we ought to read 19th of March, where another Lachtin is commemorated."

<sup>6</sup> The Rev. Dr. Reeves says, it is more probable on the 1st of August, where a Lachtain is commemorated.

<sup>7</sup> There was a monastery of St. Francis at this latter place, when O'Clery wrote out his Calendar of the Irish Saints.

<sup>8</sup> The Lachtain of the 19th of March belonged to Ossory, and therefore he was a Leinster saint.

that whatever Lactan was in Munster, Cuimin of Coindeire says, that he used to be always standing, and praying for the men of Munster, while affording them protection.<sup>9</sup> A St. Lactan, who flourished in the seventh century, was the disciple and companion of St. Fursey.<sup>10</sup> This faithful companion of St. Fursey's journeys,<sup>11</sup> may have been the St. Lactan mentioned by the Martyrology of Tallagh and by Marianus O'Gorman, at the 26th of June, or at the 1st of August.<sup>12</sup> By Colgan,<sup>13</sup> Lis-Laghtin, in the county of Kerry, is said to have been called after the St. Lactin of Achadh-Ur, venerated at the 19th of March; yet, it seems still more probable, that place had been dedicated to St. Lactan, who had been the confidant and friend of St. Fursey. The latter illustrious saint was more immediately connected with the south and west of Ireland. We are told, that Lis-Laghtin takes name from St. Laghtin, an Irish saint, who died A.D. 622, and that the parish church had been dedicated to him. There are the remains of a once flourishing Franciscan monastery,<sup>14</sup> founded in the year 1464, by Conchovar or O'Connor, Prince of Kerry,<sup>15</sup> near the extremity of a creek, running from Carrickfoyle, into the River Shannon. To it are applicable the words of an Irish poet, apostrophising the ruins of a similar institution, in another part of our Island.<sup>16</sup> The patron saint of Donaghmore was named St. Lachteen, and the parish priest kept there in the last century<sup>17</sup> a brazen hand as a holy relic, by which people swore on solemn occasions; but, this hand was removed by one of the titular bishops of Cloyne.<sup>18</sup> The shrine—it is supposed—was made to contain the hand of St. Lachteen, patron of Donaghmore church, in Muskerry, county of Cork, who died in the year 622,<sup>19</sup> and the ancient wooden case, which contained the hand as far as the wrist, is still preserved within the silver case, which was doubtless the depository at an early time of some sacred Christian relic.<sup>20</sup> At present, in the Royal Irish Academy is preserved the Reliquary of St. Lachteen,<sup>21</sup> in the form of a hand and forearm of yew, covered with bronze

<sup>9</sup> Thus Cuimin says:—

“Laichtin, the champion loved  
Humility, and who ever was humble;  
Standing continually,  
He used to be sheltering the men o  
Munster.”

—Rev. Dr. Kelly's "Calendar of Irish Saints," pp. 168, 169.

<sup>10</sup> This holy man was renowned for those heavenly visions, with which he had been favoured.

<sup>11</sup> The Life of St. Fursey may be found, at the 16th of January—the day for his chief feast—in the First Volume of this work, Art. i.

<sup>12</sup> See Colgan's "Acta Sanctorum, Hiberniæ," ix. Februarii, Vita S. Fursæi n. 12, p. 299.

<sup>13</sup> See *ibid.*, Martii xix. De S. Lactino sive Lacteno Abbate de Achadh-Ur, et Episcopo, cap. ix., p. 657.

<sup>14</sup> A view in Aquatinta, by Jonathan Fisher, is to be found in the elegant publication, "Scenery of Ireland, Illustrated in a series of Prints, of select Views, Castles and Abbeys, in this Kingdom," with letter-press descriptions, Plate xxii. Dublin, 1792, *et seq.* Oblong folio.

<sup>15</sup> There is an engraving of its ruins, with some historic particulars, in Grose's "Antiquities of Ireland," vol. i., p. 74.

<sup>16</sup> "Gone your abbot, rule and order,  
Broken down your altar stones;  
Nought see I beneath your shelter,  
Save a heap of clayey bones."

—Lament over the Ruins of the Abbey of Timoleague. Samuel Ferguson's "Lays of the Western Gael, and other Poems," p. 193.

<sup>17</sup> See Charles Smith's "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. ii., p. 176.

<sup>18</sup> Mr. Crofton Croker has placed on record his opinion, that the arm engraved in the "Vetusta" may have been the reliquary formerly at Donaghmore, which appears to have been removed thence, at the time when it is said to have come into the possession of Sir Andrew Fountaine. See *Irish Builder*, vol. xxvi., No. 589, July 1st, 1884, p. 191.

<sup>19</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 244, 245, and n. (g).

<sup>20</sup> Reliquaries of this form are not uncommon in Continental Catholic countries. An early example of the kind is to be seen, in the treasury of the Minster at Aix-la-Chapelle.

<sup>21</sup> It was engraved in the "Vetusta Monumenta." See vol. vi., plate xix.

<sup>22</sup> See also "Archæological Journal," vol.

gilt, and inlaid with silver in interlaced patterns, nielloed and enriched with silver filigree; small bosses of blue glass are set round the base, and inscriptions in Irish are engraved and nielloed on narrow slips along the arm.<sup>22</sup> The length of this reliquary is 15 inches, and the circumference at its base is 9 inches. This ancient Irish work of art belongs probably to the twelfth century. It was sent up for sale<sup>23</sup> in London, as a part of the Fountaine Collection, by a syndicate, on the 19th of June, 1884.<sup>24</sup> It was bought for 410 guineas. There is an inscription<sup>25</sup> on the Relic. We have it recorded, that a fine was paid to the church of Tir-da-glas and to St. Lachtan, for a sacrilegious act committed by a certain person.<sup>26</sup> Elsewhere, we cannot find a historic record of that Lachtan, in connexion with Terryglass. We are of opinion, however, that the present St. Lachtein had been the special patron of Liosnasciath, now Lisnaskea, in the diocese of Cashel, where was a well, at which great cures are said to have been wrought, and where many miracles took place.<sup>27</sup> During the seventeenth century, he was invoked as special patron against sorceries and demoniac influences; he was believed, also, to give relief to persons afflicted with epilepsy, demented persons, and to those who had been subjected to the spells of witchcraft.<sup>28</sup> His feast undoubtedly fell on the present day. There is a tradition, that the parish of Donoskeigh,<sup>29</sup> in the barony of Clanwilliam, near Cashel, in the county of Tipperary, had for its patron a St. Loughteen.<sup>30</sup> He had a holy well, situated in the townland of Donoskeigh,<sup>31</sup> where a patron used formerly to be held, until the year 1797. In consequence of disorderly, unbecoming and irreligious abuses there prevailing,<sup>32</sup>

x., p. 241.

<sup>23</sup> In June, 1884, Lord Powerscourt laid the matter of a purchase before Government, in the hopes that a commission might be given for its purchase, for either the Royal Irish Academy, or for the Science and Art Museum, Dublin. W. H. Gregory also exerted himself, in like manner; and, accordingly the Government gave a grant for its purchase. It was afterwards presented to the Royal Irish Academy.

<sup>24</sup> At Messrs. Christie's and Mason's auction rooms.

<sup>25</sup> Sir William Bentham, Ulster King of Arms, wrote thus respecting the inscriptions: "The inscription on the bronze arm is so much defaced and mutilated, that I feel very reluctant at attempting even a guess at its import as a whole, but have no hesitation in the endeavour to decipher so much as is still legible, and even to supply or attempt to restore some portion of what is nearly obliterated. The inscription undoubtedly is Irish, and the plates on the upper or thicker part of the arm, which are less injured, I read as follows." Sir William then gives the inscription in Irish with an English translation: "1. Pray for Teig, the son of Murcortach, for the king. 2. For Dermot, the son of the son of Dermicr. 3. For Conla, for Maelsachna, the son of Naennacnaim, the king. 4. For Cormac, the son of the son of Carthy. . . . of Dom . . . ." Sir William adds, that he has seen examples of all the ornamental figures traced on the arm upon other ancient Irish bronze articles, as well as in old Irish MSS. on vellum.

<sup>26</sup> Among the MSS. of the Royal Irish Academy, there is a curious story about Semplan, a priest of Tir-da-glas, in Tipperary, who had been struck by a man, named Dermot, in the county of Carlow. A relic belonging to his church, which the priest carried about with him, was broken. For those injuries, the lord of the district inflicted a penalty of seven Cumals on the offender.

<sup>27</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xix. De S. Lactino sive Lacteno Abbate de Achadh-Ur, et Episcopo, cap. ix., p. 657.

<sup>28</sup> Colgan considers this saint to have been identical with St. Lactin, patron of Achadh-Ur or Freshford—venerated at the 19th of March—and this is very possible, as both places were not far distant. However, in such a hypothesis, two different feasts must be ascribed to one saint, and this does not seem to be probable.

<sup>29</sup> It is now united with the parish of Knockavilla. The latter denomination, however, has no place on the "Ordnance Survey Townland Maps for the County of Tipperary."

<sup>30</sup> His festival day is not now remembered in the parish. Letter of Rev. Michael Fitzgerald, C.C., to the author, and dated Knockavilla, Cashel, April 2nd, 1875.

<sup>31</sup> It is strange, that neither the denomination of this townland nor old parish has any place on the "Ordnance Survey Townland Maps for the County of Tipperary."

<sup>32</sup> Drunkenness and quarrelling are specified, as tending to disturb the tranquillity of the country, and to perpetuate animosities and dissensions.

it was rigidly suppressed, in a pastoral,<sup>33</sup> by the Catholic Archbishop of Cashel, Most Rev. Thomas Bray,<sup>34</sup> then presiding. This local celebration used to be held on the Festival of Corpus Christi, which usually falls on some closing day of May, or on some day in the beginning of June.<sup>35</sup> Having energetically condemned excesses there prevailing, the Archbishop appears to have prescribed a formula,<sup>36</sup> for promulgating a sentence of excommunication, whereby this censure should fall on any of those persons, who thenceforward presumed to visit Doneskeigh for the purpose of holding or assisting at a patron there, or for practising any of the former usages,<sup>37</sup> while even those, who presumed to furnish food or drink to persons there assembling for such purpose, were subjected to excommunication.<sup>38</sup> The people in this part of Tipperary usually pronounce the name of the Patron Saint, Loughteen. Every other memory of him seems to have passed away, nor does it appear that his Acts had at any time been preserved. The Martyrology of Donegal,<sup>39</sup> at this same date, records Laichtein.

**ARTICLE II.—ST. BABOLIN, FIRST ABBOT OF ST. MAUR, FOSSEY, BELGIUM, [Seventh Century.]** Although some writers consider the nationality of this saint as doubtful; yet, by others, he is made a Scot, or an Irishman, and his festival is placed, at the 26th of June, Owing to the following circumstances, his Acts are left very ambiguous. At this date, the Bollandists have entered a festival for St. Babolenus,<sup>1</sup> Abbot of Fossey,<sup>2</sup> in Gaul, and on the same day,

<sup>33</sup> This was headed, "Instructions on Patrons," and it was dated Thurles, May 17th, 1797.

<sup>34</sup> See a biography of this prelate in "Collections on Irish Church History," from the MSS. of the late Very Rev. Laurence F. Renehan, D.D., formerly President of Maynooth College." Edited by Rev. Daniel MacCarthy, vol. i., Archbishops, pp. 356 to 386. This Archbishop ruled from A.D. 1792 to 1820.

<sup>35</sup> The foregoing intelligence was conveyed to the writer, by Rev. Michael Fitzgerald, C.C., in a letter headed Knockavilla, Cashel, April 20th, 1875. He also kindly communicated a copy of the Archbishop's Pastoral, extracted from the Diocesan Statutes of the Archdiocese of Cashel and Emly.

<sup>36</sup> The following directions are thus given and inserted within brackets: [Here the Priest gives notice that he is now to pronounce the awful sentence of excommunication to which the congregation is attentively to listen].

<sup>37</sup> The Pastoral thus continues: "In the name of Almighty God, and in virtue of the power that Jesus Christ left to his Church, and with which we are invested; we, by these presents, do excommunicate all persons of our communion, who, on said Patron day of Doneskeagh (or on any day from the Sunday before to the Sunday after it, both Sundays included), shall presume to go to said Patron, to perform any work of penance, any pious act, or any sort of religious duty, at, in, or near, the Well of Dones-

keagh; or shall resort to said Patron or Well from motives of curiosity or amusement, or shall drink the water of the Well, at said Well, or near it; or bathe or dip in it, by way of devotion, or in expectation of any corporal benefit or supernatural cure; and we declare all such persons excommunicated. In the name of the Father, and of the Son, and of the Holy Ghost—they are excommunicated; and the clerk, on behalf of the congregation, shall say—Amen."

<sup>38</sup> In these terms: "We also, by these presents, do excommunicate all persons of our communion, who, on said Patron day of Doneskeagh (or any day from Trinity Sunday to the Sunday following, both Sundays included), shall erect a tent, booth, hut, or any such convenience, for the purpose of selling spirits, or liquors of any sort; or shall sell the same in their own houses, or in hired houses, or in the open fields, or gardens; or shall provide anything to eat or drink on the Patron ground, or near it, for persons who go to said Patron; and we declare all such persons excommunicated. In the name of the Father, and of the Son, and of the Holy Ghost, they are excommunicated; and the clerk, on behalf of the congregation, shall say—Amen."

<sup>39</sup> Edited by Drs. Todd and Reeves, pp. 180, 181.

**ARTICLE II.—**<sup>1</sup> See "Acta Sanctorum," tomus v., Junii xxvi. De Sancto Baboleno Abbate Fossatensi in Gallia, pp. 179 to 184.

<sup>2</sup> There is a previous commentary in nine sections, by Father Godefrid Henschenn, to

they commemorate St. Papolenus,<sup>3</sup> Bishop and Abbot, first at Malmundarium, and afterwards at Stabuletum, in Belgium. It seems, that Babolen, Bapolen and Papolen are synonymous, and they were contemporaneous; therefore, much confusion has been admitted by writers,<sup>4</sup> in confounding persons that are distinct with one another. There was a third holy Abbot, and the fourth in order, at Bobbio, called Babolenus.<sup>5</sup> To him, and to St. Waldebert, or Walbert,<sup>6</sup> Abbot of Luxeu, Jonas inscribed his Lives of St. Columban,<sup>7</sup> of Attala<sup>8</sup> and of Eustasius.<sup>9</sup> St. Babolen of Fosse is commemorated in a Life written during the eleventh century; but, this seems to be a congeries of mistakes and confusion. Our saint is mentioned by Andreas Du Chesne,<sup>10</sup> by Charles le Cointe,<sup>11</sup> by Mabillon,<sup>12</sup> and by many other writers. Baillet,<sup>13</sup> Butler,<sup>14</sup> S. Baring-Gould,<sup>15</sup> and other hagiologists, have notices of St. Babolen, at the 26th of June. The Petits Bollandistes,<sup>16</sup> at this date, have notices of St. Babolein or Babolène, first Abbot of St. Maur, at Fossey, and also venerated in the diocese of Paris; while, they make him a disciple of St. Columban and of St. Rémacle, confounding him also with St. Bobolen, Abbot of Staveleot, in Belgium. However, in the very next page, they give, at this same date, St. Papolein,<sup>17</sup> as bishop and abbot of Stavelot<sup>18</sup> and of Malmédy-en-Ardenne,<sup>19</sup> in Belgium, while they take care to remark, that he is not to be confounded with St. Babolin, venerated the same day. The title of Bishop is given in a Diploma of Clovis III., King of France, to the Abbot of Stabuletum.<sup>20</sup> This was situated in the diocese of Liege, in the Forest of Ardenne. It belonged to the Order of St. Benedict, as did also that of Malmédy, likewise situated in the Forest of Ardenne.<sup>21</sup> At first, St. Babolin of Fosse seems to have been a Columban monk, at Luxeuil, and then Abbot of St. Pierre.<sup>22</sup> About the year 638, the monastery of St. Maur-des-Fossés had been founded by Blidegisel, Archdeacon of Paris, in a peninsula formed by the Marne, about two leagues from Paris. There Babolen is said

Miracles related of this saint, in a Manuscript Codex of St. Germanus, Paris, collected with another Fossey Manuscript, edited by Chifflet. Notes are appended, by Fathers Henschenn and Papebroke.

<sup>3</sup> See *ibid.* De S. Papoleno Epis. et Abb. Stabulensi et Malmundariensi in Belgio, pp. 195, 196. Father Godefrid Henschenn has compiled this notice, likewise, and it forms a sylloge of notices regarding him, with some of his Acts and a Royal Diploma. It is in five sections.

<sup>4</sup> See Les Petits Bollandistes, "Vies des Saints," tome vii., xxvi<sup>e</sup> Jour de Juin, p. 364.

<sup>5</sup> See Ughelli, "Italia Sacra," tomus iv. Preface to the account of the Bishops of Bobbio, col. 128.

<sup>6</sup> His festival is celebrated on the 2nd of May.

<sup>7</sup> His feast occurs, at the 21st of November.

<sup>8</sup> His festival was held, on the 10th of March. There is a brief notice of him, at that date, in the Third Volume of this work, Art. xviii.

<sup>9</sup> See his Acts, at the 29th of March, in the Third Volume of this work, Art v.

<sup>10</sup> In "Scriptorium Historiæ Francorum," tomus i., pp. 658 to 664.

<sup>11</sup> In "Annalium Ecclesiasticarum Franciæ," tomus iii., A.D. 638, num. 98 to 125,

and also, A.D. 640, num. 33 to 42.

<sup>12</sup> In "Acta Sanctorum Ordinis S. Benedicti," Sæculum secundum Benedictinum.

<sup>13</sup> See "Les Vies des Saints," tome ii., pp. 316, 317.

<sup>14</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xxvi.

<sup>15</sup> See "Lives of the Saints," vol. vi., June 26, p. 373.

<sup>16</sup> See "Les Vies des Saints," tome vii., xxvi<sup>e</sup> Jour de Juin, p. 364.

<sup>17</sup> See *ibid.*, p. 365.

<sup>18</sup> This has been Latinized Stabulum, Stabulaus, and Stabuletum. It was founded about the year 651, by Sigebert II., King of Austrasie, and by St. Bernard, Bishop of Maestricht.

<sup>19</sup> It is Latinized Malmundarium, and it was a Benedictine monastery, under the invocation of St. Peter and St. Paul. It was only one league distant from Fosse; and both places were considered to be as twin sisters, under the government of the same Abbot. Malmédy was 37 kilometres from Aix-la-Chapelle.

<sup>20</sup> It was dedicated to St. Peter and to St. Rémacle, and it was situated about 36 kilometres, south-east from Liege.

<sup>21</sup> From it, the small village so called had its origin.

<sup>22</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 26, p. 373.

to have ruled over a large community. He joined St. Fursey,<sup>23</sup> at Lagny. St. Babolin rendered great services to the diocese of Paris, by founding in it many churches and hospitals.<sup>24</sup> About the year 640, St. Babolen is said to have began his rule over Fosse, where he laboured with great diligence and zeal. There, too, he built a church, in honour of the Blessed Mother of God. St. Babolin, having attained a very advanced age, resigned his charge to Ambrose his successor.<sup>25</sup> Afterwards he retired to a hermitage. About the year 671,<sup>26</sup> he departed this life, on the vi. day of the July Kalends—June 26th. His body was buried in a stone sarcophagus, on the northern side of the church he had built and dedicated to the Blessed Virgin. There for many years it lay, while frequent miracles were wrought at his tomb. At length, his remains were translated to another church, which had been built by the religious Abbot Benedict,<sup>27</sup> on the vii. of the December Ides; but, in what year has not been recorded. Various miracles have been ascribed to his merits, and in many places churches and altars were erected in his honour.<sup>28</sup> The body of St. Babolein is preserved in a shrine, over the high altar at Fosse.<sup>29</sup> In the Paris Breviary, his memory has been honoured with a proper Lesson on the 26th of June.

ARTICLE III.—ST. COLMAN, SON TO ROI OF THE REFECTORY, AND OVER LAMBAY ISLAND CHURCH, COUNTY DUBLIN. The name of Colman Partraighi appears in the Martyrology of Tallagh,<sup>1</sup> at the 26th of June. This appears to be the St. Colman, son of Roi, belonging to Reachrainn, according to Marianus O'Gorman, who enters him in the Calendar at this date. He is said to have been that deacon, placed by St. Columkille, over the church founded by him in Reachrann, now Lambay Island, off the County Dublin coast.<sup>2</sup> He flourished, about the middle of the sixth century. At the same date, in the Martyrology of Donegal,<sup>3</sup> his name occurs as Colman Proinntighe, or of the refectory. In a Manuscript Calendar of Professor Eugene O'Curry, at this same date, he is entered simply, St. Colman.

ARTICLE IV.—ST. SOADBAIR OR SOADBAR, BISHOP. The Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> register a festival at the 26th of June in honour of Soadbair or Soadbar, Bishop. His place is not mentioned.

ARTICLE V.—THE NINE HUNDRED MARTYRS OF BANGOR. The English Martyrology,<sup>1</sup> Henry Fitzsimon,<sup>2</sup> and the anonymous Calendar published by

<sup>23</sup> See his Life, in the First Volume of this work, at 16th of January, Art. i.

<sup>24</sup> In these good works, he was ably assisted, by the zeal and liberality of Bishop Anebert and of St. Landri, his successor.

<sup>25</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. vi., June xxvi.

<sup>26</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. vi., June 26, p. 373.

<sup>27</sup> He is alluded to as Abbot of Fosse, in D'Achery's "Spicilegium," tomus iii. Chronicon Fontanellense, p. 234.

<sup>28</sup> See the Bollandists' "Acta Sanctorum," tomus v., Junii xxvi. De Sancto Baboleno Abbate Fossatensi in Gallia,

Miracula, pp. 181 to 184.

<sup>29</sup> See Les Petits Bollandistes, "Vies des Saints," tome vii., xxvi<sup>e</sup> Jour de Juin, p. 364.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. lxx., p. 400, and n. 66, p. 450, *ibid.*

<sup>3</sup> Edited by Drs. Todd and Reeves. See Appendix to the Introduction, p. xlviii., and p. 181. See, likewise, *ibid.*, pp. 382, 383.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 180, 181.



O'Sullivan Beare,<sup>3</sup> commemorate Nine Hundred Martyrs of Bangor, at the 26th of June. They are noticed, likewise, by Trithemius,<sup>4</sup> Wion, Menard,<sup>5</sup> Ferrarius, and by the Bollandists,<sup>6</sup> at the same date. The Bangor in North Wales appears to have been the scene for the martyrdom, and it is probable, that several of these martyrs were Irish by birth.

ARTICLE VI.—REPUTED FESTIVAL OF ST. CORBICAN, CONFESSOR. [*Eighth Century.*] Few traditions of any importance relate to this saint. In his Menologium Scotorum, Thomas Dempster<sup>1</sup> has entered<sup>2</sup> a festival at the 26th of June for a St. Corbicanus, whom he makes a companion of St. Adalgisus,<sup>3</sup> Apostle in Belgium. He is believed to have been an Irishman, who came to the Low Countries, and who lived as a solitary.<sup>4</sup> Ferrarius citing a Scottish Martyrology, it is supposed from a suggestion furnished by Camerarius—who passes over Corbicanus—has a feast for him at this date. The Bollandists note this entry,<sup>5</sup> but they state, that Corbican was unknown to the Belgians, as also to the writers of the Life of St. Adalgisus.<sup>6</sup> The Petits Bollandistes<sup>7</sup> notice St. Corbican, an Irishman, at the 26th of June, and they state, that he flourished in the Low Countries, during the eighth century. He is said to have lived on roots and herbs, while instructing the rude peasantry in the word of God. He was afflicted with cramps and agues until he died.<sup>8</sup>

ARTICLE VII.—FESTIVALS OF ST. JOHN AND ST. PAUL, MARTYRS AND BROTHERS, ROME. In the Irish Church, as we learn from the “Feilire”<sup>1</sup> of St. Ængus, there was a Festival, at the 26th day of June, to commemorate the Martyrdom of St. John and St. Paul, at Rome. These holy brothers are said to have suffered death under Julianus Cæsar.<sup>2</sup> The Bollandists<sup>3</sup> have inserted their Acts,<sup>4</sup> at this date, and they are taken from an ancient Manuscript,

ARTICLE V.—<sup>1</sup> See “Martyrologium Anglicanum,” at this date.

<sup>2</sup> See “Catalogus aliquorum Sanctorum Hiberniæ.”

<sup>3</sup> See “Historiæ Catholicæ Ibernæ Compendium,” tomus i., lib. iv., cap. xi., xii., pp. 50, 52.

<sup>4</sup> See “De Viris Illustribus Ordinis S. Benedicti,” lib. iii., cap. 33.

<sup>5</sup> Appendix ad Martyrologium Benedictinum.

<sup>6</sup> See “Acta Sanctorum,” tomus v., Junii xxvi. Among the pretermitted saints, p. 155.

ARTICLE VI.—<sup>1</sup> For this he cites Collectanea Gilberti Brunni, Henrici Sinclari, &c.

<sup>2</sup> Thus: “In Belgio Corbicani, qui gentis Apostolus S. Adalgiso comes haeserat.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 204.

<sup>3</sup> His feast occurs, at the 2nd of June.

<sup>4</sup> See Rev. S. Baring-Gould’s “Lives of the Saints,” vol. vi., June 26th p. 373.

<sup>5</sup> See “Acta Sanctorum,” tomus v., Junii xxvi. Among the pretermitted feasts, p. 155.

<sup>6</sup> See an account of him at the 2nd of June, in the present volume of this work, Art. i.

<sup>7</sup> See “Vies des Saints,” tome vii.,

xxvi<sup>e</sup> Jour de Juin, p. 364.

<sup>8</sup> See Rev. S. Baring-Gould’s “Lives of the Saints,” vol. vi., June 26, p. 373.

ARTICLE VII.—<sup>1</sup> From the “Leabhar Breac” copy, the following stanza and its English translation are furnished by Whitley Stokes, LL.D.:—

ἵρασὺν ἀχέρᾶο  
ἀράν οἱ πορτυρήσῃ  
ἄνθρωπον γαλλικανῆν  
ἰοάννου ἀσῦρ παύλου.

“Vast is their suffering, their passion, for I have searched into it, Gallicanus, a fair sun, Johannes and Paulus.—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, pp. xcvi., xcvi.

<sup>2</sup> See the Scholion, *ibid.*, p. cvii.

<sup>3</sup> See “Acta Sanctorum,” tomus v., Junii xxvi. De Sanctis Fratribus Martyribus Joanne et Paulo, Romæ in propria Domo nunc Ecclesia, item Terentiano et Filio ejus *ibidem*.

<sup>4</sup> Edited by Father Daniel Papebroke, S.J. These are in six chapters.

<sup>5</sup> In eight paragraphs.

<sup>6</sup> In ten paragraphs.

ARTICLE VIII.—<sup>1</sup> See Bisho

belonging to Corbie. These are preceded by a commentary,<sup>5</sup> to which an Appendix<sup>6</sup> has been added.

ARTICLE VIII.—ST. DUTHAC. In the Scottish Kalendar of Hyrdmanistown,<sup>1</sup> and in that of Nova Farina,<sup>2</sup> we have a festival entered, at the 26th of June, for St. Duthac, a Bishop and Confessor. We know not whether by birth he belonged to Ireland or to Scotland; however, in this, as in many similar cases, we desire to include his name among our Celtic saints.

ARTICLE IX.—REPUTED FESTIVAL OF ST. GISWALD, COMPANION OF ST. DISIBOD. In the Scottish Menology of David Camerarius, there is a festival for St. Giswaldus, a companion of St. Disibod. The Bollandists<sup>1</sup> note this entry, likewise, at the present date, but they defer further observations regarding him, until the 8th of July, St. Disibod's feast.

ARTICLE X.—FEAST OF GALLICANUS, MARTYR. In the ancient Church, we find the name of Gallicanus, a Martyr, inscribed in the "Feilire" of St. Ængus, at the 26th of June.<sup>1</sup> In the commentary appended to the "Leabhar Breac" copy, he is stated, to have been a Legate of the King of the Romans, and to have come into the land of the Franks.<sup>2</sup> Elsewhere, we do not find mention of this saint and martyr, at the present date.

## Twenty-seventh Day of June.

### ARTICLE I.—ST. DIMMAN OR DIOMAN.

AT this date, the Martyrology of Tallagh<sup>1</sup> enters the name Dimman, as having been venerated. The Calendarist O'Clery states he was a Priest. One of St. Patrick's churches, in the territory of Dalriadia, was called Fothrath.<sup>2</sup> This he committed to the care of two disciples, viz.: Cathbad,<sup>3</sup> a priest, and Diman, a monk.<sup>4</sup> Colgan thinks the latter may possibly be identified with the present St. Dimman or Dioman. In the Martyrology of Donegal,<sup>5</sup> at June 27th, he is noticed as Dioman, a Priest.

ARTICLE II.—ST. BROCAN. In the Martyrology of Tallagh,<sup>1</sup> there is an entry of Drochan, at this day; but, probably, it is a copyist's mistake for

<sup>1</sup> "Kalendars of Scottish Saints," p. 41.

<sup>2</sup> See *ibid.*, p. 72.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus v., Junii xxvi. Among the pretermitted feast, p. 156.

ARTICLE X.—<sup>1</sup> See "Transactions of the Royal Irish Academy," vol. i., part i., Irish Manuscript series. On the Calendar of Oengus. By Whitley Stokes, LL.D., pp. xcvi., xcvi.

<sup>2</sup> See *ibid.*, p. cvii.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr.

Kelly, p. xxviii.

<sup>2</sup> This place, however, has not been identified, although it seems to have been in the northern part of Antrim County.

<sup>3</sup> See at the 6th of April, in the Fourth Volume of this work notices of St. Cathur or Cathub, Bishop of Achadhciinn, Art. iv.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cxxx., p. 146, and n. 196, p. 182.

<sup>5</sup> Edited by Rev. Drs. Todd and Reeves, pp. 180, 181.

Brocan. As this saint seems not particularly distinguished, among many bearing a like name in our Calendars; it may be well to observe, there is mentioned<sup>2</sup> a Cruimthir Brogan, one of St. Patrick's "fixed" or "permanent chaplains;"<sup>3</sup> but, of course, it is not pretended, that the present holy man must be identical with him. A festival in honour of Brocan was celebrated this day, as we find set down in the Martyrology of Donegal.<sup>4</sup>

ARTICLE III.—ST. SCANDAL, IN CLUAIN. At the 27th of June, in the Martyrologies of Tallagh,<sup>1</sup> and of Marianus O'Gorman, we find Scandal i Cluain, entered as having had a festival at that date.<sup>2</sup> It is thought, he may have been identical with a saint of the same name, venerated at the 3rd of May.<sup>3</sup> Colgan has offered an opinion, that the present saint may possibly be identical with a St. Caechscaile, a scribe of Doire-Chalgaich, who died A.D. 720.<sup>4</sup> Yet, elsewhere,<sup>5</sup> he seems to identify this saint with Scannalius, Bishop of Kildare, who died A.D. 881.<sup>6</sup> There seems to have been a later prelate bearing this name, and who died early in the tenth century. Under the head of Tamlacht,<sup>7</sup> Duaid Mac Fírbis enters, Sgandlan, bishop and abbot of Tamlacht, who died A.D. 913,<sup>8</sup> or 914.<sup>9</sup> In the Martyrology of Donegal,<sup>10</sup> the name is simply entered, Scandal, without any further designation. There is a Kilsanlan parish, in the county of Wexford. The designation would indicate it to be "the church of St. Scanlan." Could he be the present St. Scandal?<sup>11</sup>

ARTICLE IV.—VENERATION OF ST. DAVID, ARDNURCHER, COUNTY OF WESTMEATH. It is thought, that in the primitive Irish times—from A.D. 500 to A.D. 1172—St. Kieran,<sup>1</sup> had been the patron of Ardnurher; for there is still in that parish the ruins of an old church called Teampull-mic-a'-t saoir, and it gives name to a townland. However, after the Anglo-Norman Invasion of Ireland, this part of the country fell under the control of Welshmen, who had a great veneration for St. David, the Patron of Wales, and it is probable, they observed a festival for him, at the present date<sup>2</sup>—although the reason is not so obvious, for we cannot find any special feast so noted in the Calendars. A description of this place, by Sir Henry Piers, in 1682, assures us, that a late

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> In the Book of Ballymote, a Manuscript belonging to the Royal Irish Academy. See fol. 119, col. 3.

<sup>3</sup> In Irish written for meppi.

<sup>4</sup> Edited by Mrs. Todd and Reeves, pp. 180, 181.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> See Colgan's "Trias Thaumaturga, Quarta Appendix ad Acta S. Columbæ, cap. x., num. 101, p. 492.

<sup>3</sup> See the Fifth Volume of this work, at that date, Art. vii.

<sup>4</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iii., sect. 2, p. 503. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 318, 319.

<sup>5</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Brigidæ, cap. ii., p. 629.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 530, 531.

<sup>7</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 128, 129.

<sup>8</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 584, 585.

<sup>9</sup> According to the "Chronicum Scotorum," edited by William M. Hennessy, pp. 186, 187.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 180, 181.

<sup>11</sup> See County of Wexford, vol. i., I.O.S.R.

ARTICLE IV.—<sup>1</sup> His feast occurs at the 9th of September. By the Irish, he was designated "son of the artificer."

<sup>2</sup> These remarks are suggested, by the notices of John O'Donovan, in a letter dated Ballymore, Lough Sewdy, September 15th, 1837. 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., pp. 90 to 100.

built church, but on old foundations, was there, and that it had for roof, a "most curious frame, and according to the new model of architecture."<sup>3</sup> Here, Sir Hugh De Lacy commenced the building of a great fortification, which he did not live to finish, for he was slain by Gilla gan-ionathar O'Meey in 1186. Then, the place seems to have been occupied by the Irish; for, in 1207, the sons of Hugo de Lacy and the English of Meath laid siege to Ath-an-Urchair<sup>4</sup> castle until it was surrendered to them at the end of five months. This was one of the frontier forts of the English Pale,<sup>5</sup> and it formed a strong



Ardnurcher or Horse Leap, County of Westmeath.

link in the chain of castles constructed along that part of Meath, which was within the English Pale, to protect the new settlers, and to check the Irish inroads. The parish of Ardnurcher is partly in the barony of Kilcoursey,<sup>6</sup> King's County, and partly in the barony of Moycashel,<sup>7</sup> county of Westmeath. Here, there is a cemetery on an elevated ridge of ground, and within its enclosure there is a Protestant church, as also the fragment of a more ancient church.<sup>8</sup> Near the cemetery rises the Moat of Ardnurcher, and upon the elevated ridge, rising over a rivulet, which flows through the lower valley, a

<sup>3</sup> This, also, as he tells us, was a mother church to sixteen or more churches and chapels in West Meath and in the King's County. See Vallancey's "Collectanea de Rebus Hibernicis," vol. i., pp. 84, 85.

<sup>4</sup> Ath-an-Urchair signifies "the ford of the shot," "throw," "cast," or "fling," according to Dr. O'Donovan. But, the tradition to account for this name is now lost, it having given way long ago to the story of De Lacy's steed. Tradition has it, that when pursued by his Irish enemies Sir Hugh de Lacy leaped his horse from the southern to the northern pier over the castle gate, and thus he escaped.

<sup>5</sup> In Lewis's "Topographical Dictionary of

Ireland," it is ignorantly stated, that Ardnurcher is derivable from Ard-an-orchor, literally rendered "the fort of slaughter." See vol. i., p. 56.

<sup>6</sup> This portion contains 2,813 acres.

<sup>7</sup> This portion includes 9,199 acres. See "Parliamentary Gazetteer of Ireland," vol. i., p. 63.

<sup>8</sup> This is represented in the foreground of the accompanying sketch, taken on the spot, by the writer, August, 1888. In the background is a view of the ancient moat crowned by the ruins of De Lacy's Castle. This sketch has been transferred to the wood by William F. Wakeman. The engraving is by Mrs. Millard.

castle of vast extent had been erected,<sup>9</sup> as the ruins yet attest; and, that it was of great strength may be judged from the thickness of the walls still remaining. The upper part of the highest cone is covered with disrupted masonry-work, and it was formerly dominated probably by the Keep. It is surrounded by trenches and several outer mounds of earth. On the western part of the high mount are the remains of a small and round tower, built of lime and stone. The fragments and foundations of a stone wall are traceable around the higher platform of the ridge. All those walls surrounding the upper works are now in ruins, and several portions have tumbled down the sides of the ridge into the lower area. At the base of the chief moat, there are two enormous piers of stone-work;<sup>11</sup> and the chief entrance to the fort was through these barriers. The lower area on the south-east side was defended by a sweeping wall, including a considerable enclosure; and, it appears to have been extended towards the rising ground near the cemetery. Those works were built in the angle, at the junction of two rapid streams. The patron day of this parish was latterly on the 27th of June. At a holy well, dedicated to St. David, the people used formerly assemble.<sup>12</sup> It seems likely, that St. David,<sup>13</sup> Patron of Wales, must have been the saint thus commemorated, as we can find no other person bearing this name in the Kalendars at this date.<sup>14</sup> This custom has now altogether ceased.

ARTICLE V.—ELEVATION AND SECOND TRANSLATION OF THE BODY OF ST. LIVINUS, MARTYR, AT GHENT, BELGIUM. According to Molanus, and other writers, there was a festival at this day to celebrate the Elevation and Second Translation of the Relics of St. Livinus, Martyr, at Ghent. A feast for St. Briccius is joined to it by Saussay. Their chief festival, however, is at the 12th of November, as the Bollandists note.<sup>1</sup> At the 27th of June, Thomas Dempster,<sup>2</sup> records the present commemoration.<sup>3</sup>

ARTICLE VI.—REPUTED FESTIVAL OF ST. GOLUEN, BISHOP OF LEON, FRANCE. At the 27th of June, Thomas Dempster<sup>1</sup> has the festival of St. Golueneus, Bishop of Leon, set down.<sup>2</sup> The Bollandists, in like manner, have such a notice, at this date;<sup>3</sup> but, they state, that the feast of Golveneus is properly assignable to the 1st of July.

<sup>9</sup> According to Dr. O'Donovan's "Annals of the Four Masters," the castles of Ath-an-Urchair and of Kilbixy were erected in 1192.

<sup>10</sup> There is a Descriptive Account of the Fort of Ardnorcher or Horseleap, "Transactions of the Royal Irish Academy," vol. ii. Antiquities, pp. 43 to 50. Written by Mr. John Brownrigg, Grafton-street, Dublin, 16th February, 1788. It is preceded by two well-executed copperplates: one plate giving a view of the moat and its surroundings, and the other giving a ground-plan of the fortification.

<sup>11</sup> They are now parted at the top, where the peasantry show the traces of horses' hoofs over either pier, where Sir Hugh De Lacy's horse is fabled to have leaped over the space between the piers and the former draw-bridge. Hence, the place is vulgarly called Horseleap; while, the old Irish people there called it Leim-an-Eich.

<sup>12</sup> See Lewis' "Topographical Dictionary

of Ireland," vol. i., p. 56.

<sup>13</sup> His Life may be found in the Third Volume of this work, at the 1st of March, the date for his chief festival, Art. i.

<sup>14</sup> At the 26th of May, St. David the Solitary of Thessalonica, in Macedonia, was venerated.

ARTICLE V.—<sup>1</sup> See "Acta Sanctorum," tomus v., Junii xxvii. Among the pretermitted feasts, p. 249.

<sup>2</sup> In his "Menologium Scotorum," thus: "Gandavi Livini Apostoli secunda translatio per Abbatem Eremboldum facta ML."

<sup>3</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 204.

ARTICLE VI.—<sup>1</sup> In his "Menologium Scotorum."

<sup>2</sup> Thus: "In Aremorica Leonensis episcopi Goluenei Cenal."—Bishop Forbes' "Kalendars of Scottish Saints," p. 204.

<sup>3</sup> See "Acta Sanctorum," tomus v., Junii xxvii. Among the pretermitted feasts, p. 249.

ARTICLE VII.—ST. AEDHA OR AEDH. The Martyrology of Tallagh<sup>1</sup> registers the name of Aedha, at the 27th of June. In the copy of an Irish Calendar, now preserved in the Royal Irish Academy's Library,<sup>2</sup> he is called St. Aodh, the Fair, or White, son to Lugack.<sup>3</sup> He is alluded to by Father John Colgan,<sup>4</sup> as St. Aidus, Confessor, placed at the 27th of June, in the list of Irish Festivals. In the Martyrology of Donegal,<sup>5</sup> at this date, we have the entry of Aedh.

ARTICLE VIII.—FESTIVAL OF ST. SYMPHOROSA AND OF HER SONS, MARTYRS. In the "Feilire"<sup>1</sup> of St. Ængus, at the 27th day of June, the Festival of Seven Brothers, who were Martyrs, in Rome, is commemorated. In certain *scholia* annexed,<sup>2</sup> it is explained, that allusion is made to a Simphorosa, wife of the blessed Getulius, a Martyr, with her seven sons, Crescentus, Julianus, Nemesius, Primitivus, Justinus, Stacceus and Eugenius, who were crowned with martyrdom on this day, at Rome. Usuard, Notker and other ancient Martyrologists thus enumerate this happy and united family of martyrs, S. Symphorosa, S. Crescens, S. Julianus, S. Nemesius, S. Primitivus, S. Stacteus, S. Eugenius, Mater et Filii Martyres Tibure—only giving, however, six sons.<sup>3</sup> The Bollandists<sup>4</sup> have this entry, likewise, at the 27th of June; but, they remark, that in the ancient Martyrologies of St. Jerome, and in others, as also in the Roman Martyrology, their feast has been set down, at the 18th day of July.

ARTICLE IX.—ST. SENIC. A festival in honour of Senic is found entered in the Martyrology of Donegal,<sup>1</sup> at the 27th of June. His name is also rendered Seneca, in the table appended to this work.<sup>2</sup>

ARTICLE X.—REPUTED FEAST OF ST. GODRICUS, CALLED AN EREMIT, AND ARCHBISHOP OF ST. ANDREWS, SCOTLAND. At the 27th of June, Camerarius has entered<sup>1</sup> a festival for St. Godricus, reputed to be a hermit, and an Archbishop of St. Andrews, in Scotland. The Bollandists allude to this entry, at the same date;<sup>2</sup> but, they remark, that Camerarius had no

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> Formerly, a copy of it belonged to the Ordnance Survey Office, and it was noted as Common Place Book F. See p. 59. This copy, with the original, is now in the R.I.A.

<sup>3</sup> This entry runs: *naomh doob geal mac luagac do flior, nn. 5.*

<sup>4</sup> See "Acta Sanctorum Hiberniæ," xxxi. Januarii, Appendix ad Vitam S. Maidoci, cap. i., p. 221.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 180, 181.

ARTICLE VIII.—<sup>1</sup> The following entry and its English translation are furnished by Dr. Whitley Stokes, from the "Leabhar Breac" copy:—

ROSPOMCHA TREMARCTA  
 ACAMORTHPUM TPECHAM  
 UFF NOEBRACHAIR CACHIR  
 I RUAIM LECHA LECHAIN.

"They were proven by martyrdom: they are great heavy seas: seven brothers, champions, in Rome of broad Latium."

<sup>2</sup> "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xcvi.

<sup>3</sup> See *ibid.*, p. cviii.

<sup>4</sup> Justinus is here omitted.

<sup>5</sup> See "Acta Sanctorum," tomus v., Junii xxvii. Among the pretermitted saints, p. 249.

ARTICLE IX.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 180, 181.

<sup>2</sup> See *ibid.*, pp. 466, 467.

ARTICLE X.—<sup>1</sup> Thus: 27 Die. "Sanctus Godricus Eremita Archiepiscopus sancti Andree."—Bishop Forbes' "Kalendars of Scottish Saints," p. 238.

<sup>2</sup> See "Acta Sanctorum," tomus v., Junii xxvii. Among the pretermitted feasts, p. 248

warrant for making St. Godric, Archbishop of St. Andrews.<sup>3</sup> He lived in the time of Henry II., King of England, and he is alluded to by Matthew of Paris, A.D. 1170. He died xii. Kalendas Junii, May 21st,<sup>4</sup> during the Octave of our Lord's Ascension. His Life has been accurately written by Galfrid, a monk, and who had been a contemporary. It is not known why Camerarius gave St. Godric a festival at this date.

ARTICLE XI.—FEAST FOR A REPUTED ST. ENOLICHUS. In the anonymous list of Irish Saints published by O'Sullivan Beare,<sup>1</sup> the name, Enolichus, occurs at the 27th of June. He seems to be the same, as a saint given that name, entered at the 17th of this month, and duplicated through mistake at the 27th. This must have been a mistaken entry for St. Molingus of St. Mullins.

## Twenty-eighth Day of June.

ARTICLE I.—ST. CRUMINE OR CRUIMMEN, BISHOP OF LEACAN, OR  
MOYGISH, COUNTY OF WESTMEATH.

[FIFTH OR SIXTH CENTURY.]

**T**HROUGH the devoted ministry of St. Patrick, it is generally supposed we owe the call of this his disciple to the priceless gift of Divine Faith. However it may be, we should above all things be careful to guard and preserve this precious treasure, which God has so bountifully bestowed on our ancestors, and which as an invaluable heirloom has descended unimpaired to our time. The Martyrology of Tallagh,<sup>1</sup> at this date, simply enters the name Crumine, in Leacan, of Midhe. From all we can glean, he seems to have flourished, at a very early period in our Irish ecclesiastical history. An inference may be drawn, with some degree of probability, that he might have been one of those missionary companions, that originally accompanied St. Patrick to Ireland; if it be true, that on the mother's side, he had been a nephew to the great Irish Apostle. The account of his origin and descent, however, is both confused and unsatisfactory. According to one statement, Crummain, of Lecain, was son to Corbmac,<sup>2</sup> son of Baedan, and sprung from the race of Tadhg, son to Cian, son to Oilioll Olum. According to another statement, Conis—whom it is difficult to identify with the Irish name Corbmac—was this saint's father. On such statements, however, we cannot rely, with any great degree of certainty. According to a Tract,<sup>3</sup> ascribed to St.

<sup>3</sup> It is only mentioned by Matthew of Paris: "Sanctum Andream in Scotia orationis gratia devotus petivit, nec minori devotione ductus Romam perrexit."—"Chronica Majora," edited by Henry Richards Luard, vol. ii., p. 265.

<sup>4</sup> On this day, the Bollandists have inserted his Acts, in their great work.

ARTICLE XI.—<sup>1</sup> See "Historiæ Catholiciæ Ibernici Compendium," tomus i., lib. iv., cap. xi., p. 50.

ARTICLE I.—<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> See Rev. Drs. Todd and Reeves' "Martyrology of Donegal," pp. 180, 181.

<sup>3</sup> Quoted by Colgan as lib. iv. Opusculorum, cap. 6, in "Trias Thaumaturga," Septima Vita S. Patricii, nn. 56, 57, p. 175.

<sup>4</sup> Her feast occurs on the 22nd of March, where further notices of her are to be found, in the Third Volume of this work.

<sup>5</sup> See what has been stated already, in the Life of St. Patrick, Third Volume of this work, at March 17th, Art. i., chap. iii., n. 63.

<sup>6</sup> These are stated to have been Mel, Mel-

Ængus, Darerca,<sup>4</sup> sister to St. Patrick,<sup>5</sup> is said to have been his mother, as also the mother of fifteen sons, who were bishops—besides two others<sup>6</sup>—as also the mother of two holy virgins.<sup>7</sup> Yet, it is thought, there may have been several interpolations in that Tract. Some critics consider, moreover, it is not the genuine composition of St. Ængus.<sup>8</sup> Besides the supposed relationship of uncle and nephew, St. Crumanus<sup>9</sup> is numbered among St. Patrick's disciples,<sup>10</sup> while he is classed also among the bishops of the early Irish Church. It is stated, that when St. Patrick came to that part of Meath, commonly called Leacuin, he built a church. This was not very distant from Forgný,<sup>11</sup> where he installed Munis,<sup>12</sup> a disciple and a nephew on his sister's side.<sup>13</sup> In the former church, he left St. Cromanus, otherwise named Cruimminus, while he bestowed some relics, which afterwards seem to have been there preserved. A certain holy man, named Cruemus—more correctly Cruminus—had a vision,<sup>14</sup> regarding the birth of St. Fechin,<sup>15</sup> Abbot of Fore and of his place. That holy man called Cruemus is supposed to have been identical with the present saint; while Fore is situated eastwards, and within the distance of six or seven miles from Leckin.<sup>16</sup> It is likely, moreover, that a monastic institute of some sort had been established in connexion with the church of Lecain, as St. Patrick is stated to have left some of his disciples at that place with St. Cromanus. No doubt, as guardian, he ruled over this small community, he being also rector of the church. In the "Feilire"<sup>17</sup> of St. Ængus, at the 28th of June, the festival of St. Crumine is noted; while, he is characterized as a distinguished personage, in connection with Leccan, of Meath. In a comment appended,<sup>18</sup> Leccan is described as being in Ui-Macc Uais Midhe. It is not, however, in the modern barony of Ui-Mic-Uais, or Moygoish; but, it lies a short distance from its eastern boundary, in the adjoining barony of Corkaree. This shows, that in the formation of baronies, the exact boundaries of our ancient territories were not always observed.<sup>19</sup> The Ui Mac-Uais were a tribe, descended from Colla Uais, monarch of Ireland in the fourth century.<sup>20</sup> The place of St. Crumine is now known as Leckin, a parish in the

chuo, Munis, Riogh of Inis-bofinde, Crumanus of Lecan, Midgna, Mogenoc, Loman of Ath-truim, Lurach Duanair of Doire-lurain, Loarn of Kill-chunna, Kieran, Carantoc, Columbus, Brendan Fine, Mochallæus, Brochan and Brochad.

<sup>7</sup> These are named Echea and Lalloca. See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. iv., p. 227.

<sup>8</sup> Some of the names already given as children of St. Darerca have elsewhere another parentage and a different genealogy ascribed to them.

<sup>9</sup> See Life of St. Patrick, Third Volume of this work, at March 17th, Art. i., chap. iii., n. 63.

<sup>10</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>11</sup> This is a parish, in the barony of Shrule, and county of Longford.

<sup>12</sup> He has been assigned a feast on the 6th of February, as also on the 18th of December.

<sup>13</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xx., p. 132.

<sup>14</sup> See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita Prima S. Fechini, cap. iii. and n. 5, pp. 130, 140.

<sup>15</sup> See his Life, in the First Volume of this work, at January 20th, Art. i.

<sup>16</sup> Their relative situation is shown, on "The Parochial Map of the Diocese of Meath," drawn by Rev. Daniel Augustus Beauford, LL.D., in 1816.

<sup>17</sup> In the "Leabhar Breac" copy, we have the following stanza, thus rendered into English by Dr. Whitley Stokes:—

hilleccuin moir mroo  
 crumine conani  
 foraenlich colerú  
 páir fino flouani.

"In great Leccan of Meath, Crumine with splendour, on one festival with piety, Flavianus' (leg. Fabianus?) fair passion."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. xcvi.

<sup>18</sup> See *ibid.*, p. cviii.

<sup>19</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (g), p. 349.



barony of Corkaree, and county of Westmeath.<sup>21</sup> According to the Ordnance Survey Index Map of Westmeath County, the parish of Leckin<sup>22</sup> is bounded on the north, by the River Inny, which separates it from the parishes of Rus-sagh and Street, and which connects Lough Iron and Lough Derravaragh ; on the east, by a portion of the latter Lough, and by the parish of Multy-farnham ; on the south and west it is bounded by the parish of Leny. In the country of the Rarii or Nepotes Rarii<sup>23</sup>—the present Corca-Ree—we learn that St. Patrick built a church,<sup>24</sup> and he placed over it St. Cromeen, of whom very little is now known. It should be a curious subject for enquiry to find, if this holy person had been descended from the Fiacha Raidhe of this territory. It has been said, as we have seen, that St. Patrick founded this church, and left holy relics at Lecain, of Meath, as also a party of his people with Crummaine.<sup>25</sup> Although in some instances, Dr. O'Donovan has placed the ancient territory of Ui-Mac-Uais-Midhe, as being in East Meath, and to the south-west of Tara ;<sup>26</sup> yet, in other passages, he states, it is believed to have been identical with the present barony of Moyguish, in the county of Westmeath.<sup>27</sup> It is suspected,<sup>28</sup> however, that the present saint did not live in the time of St. Patrick ; but, that he was rather contemporaneous with St. Fechin of Fore, who died A.D. 664. Such is the opinion of Archdall ;<sup>29</sup> but, it seems to be unfounded, nor is it borne out by the authority to which he refers.<sup>30</sup> There is an old church still to be seen at Leckin, near Bunbrusna. This church, it is said, had been built by St. Cruimin, whose festival was formerly celebrated here, on the 28th of June.<sup>31</sup> He is said, also, to have been a contemporary with St. Fechin, of Fore ;<sup>32</sup> but, it seems more than probable, that he lived fully a century, before the time of the latter. The old church at Leckin is of very considerable antiquity, and it is said to have been built, much in the style of St. Fechin's church at Fore, although not with like massive stones. The neighbouring quarries do not furnish large blocks, and the chief materials to be extracted from them are limestone flags. The lintel which covers the doorway heading is a thin light flag. The only remains of Leckin old church, existing towards the close of 1837, were the doorway, a small window of beautifully chiselled limestone—exactly similar to that in the east gable of St. Fechin's church—and a semicircular arch similar in style and position to the one in Dungiven old church. These features were to be seen, in a part of the south side wall, the only portion of the old church then

<sup>20</sup> See Dr. John O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin, p. xiii., n. 51.

<sup>21</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (r), p. 659, and n. (w), p. 1060, *ibid.*

<sup>22</sup> This parish comprises an area of 3,202a. 1r. 9p., of which over 137 acres are under water.

<sup>23</sup> According to Tirechan's Life of St. Patrick, preserved in the Book of Armagh.

<sup>24</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xx., p. 132.

<sup>25</sup> The Life of St. Patrick is quoted for this statement, book ii., chap. 7.

<sup>26</sup> See "Annals of the Four Masters," vol. i., n. (s), p. 7, and n. (u), p. 458.

<sup>27</sup> See *ibid.*, n. (r), p. 36, and n. (m), p. 259; also, n. (c), p. 419.

<sup>28</sup> By Rev. Dr. Lanigan. See "Ecclesi-

astical History of Ireland," vol. i., chap. v., sect. viii., n. 67, p. 239.

<sup>29</sup> See "Monasticon Hibernicum," p. 722.

<sup>30</sup> Namely, to Colgan's "Acta Sanctorum Hiberniæ," pp. 140, 231. On turning to the first page here quoted, Colgan only alludes to a Crumemus, and which he says might perhaps be read Cruminus, who was bishop of Leckin, in Meath ; or he considers, that the former name might be more truly resolved into Crumtherus, who was most probably Crumther Nathius, or Crumtherus Nathineus ; while, at page 231, Colgan has no reference whatever to the name of Cruimin.

<sup>31</sup> Although Colgan alludes to Cruimin, as being venerated on the 28th of January, he probably intended to refer this commemoration to the 28th of June.

<sup>32</sup> See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, Vita S. Fechini, cap. iii.,

existing. From its present remains, it is not easy to form any idea regarding the exact extent of this church when perfect. Opposite the doorway, and close to the south wall, a tombstone, shaped like a coffin, was to be seen. It bore an inscription in raised letters, but not in the Irish character. This tomb was well cut and ornamented, and was found some years before 1837, at the bottom of a grave.<sup>33</sup> At Leckin—or as the people more generally pronounce it, Lackan—the old church measures 45 by 19 feet.<sup>34</sup> The chancel remains in a fair state of preservation. Here was a holy well, dedicated to St. Crumin,<sup>35</sup> and situated in the south-east end of Leacain townland. The day after SS. Peter and Paul's great Festival was traditionally held to have been that for the local saint's celebration; and, until the year 1822, a vast concourse of people visited their Holy Well for devotional purposes.<sup>36</sup> The Ui-Mic-Uais-Breagh, a tribe seated in East Meath, and to the south-west of Tara, must be distinguished, as we are told, from the Ui-Mic-Uais-Teathbaa, who gave name to the present barony of Moygoish, in the north-west of Meath County.<sup>37</sup> At what exact time St. Crumine commenced his foundation here, or in what exact capacity he acted, and whether as Abbot or Bishop, is not known. According to an ancient tradition, he lived to be extremely old;<sup>38</sup> but, we find no date for his death in our Annals. It had been thought, by Mr. O'Donovan, that there was a well named after this saint, in the parish of Kilbixy.<sup>39</sup> We find

and n. 5, pp. 130, 140.

<sup>33</sup> Mr. O'Donovan says, the inscription was in a style different from any he had seen up to that time, and it took him a long time to understand a plan adopted by the artists in shaping the letters. He gives a rough drawing of the tomb, with letters traced around one of the coffin-shaped sides, in pencil mark. He also interprets the inscription into the modern Roman characters, "Hic jacet Hugo O'Banun;" and says, he supposes this Hutho O'Banun to have been intended for Echod O'Banan; this being probably the name for one of the modern abbots or parsons of Leacain. Dr. Petrie interprets it—

"Hic jacet mise (myself) O'Breen."

"The Irish *mise* is characteristic enough of an Irish chieftain, for such O'Breen or Briun was—and if I mistake not, of the district in which Lecan lies—at all events it was near to it."—"Letters containing Information relative to the Antiquities of the County of Westmeath, collected during the Progress of the Ordnance Survey in 1837," vol. ii. Letter of Mr. O'Donovan, dated Newpass, November 5th, 1837, pp. 277 to 282.

<sup>34</sup> A considerable portion of it is in ruins.

<sup>35</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., sect. 13, p. 477.

<sup>36</sup> It is stated, that the parish priest living in 1837 put an end to this practice, owing, probably, to some abuses connected with such assemblages. The immediate predecessor of that priest, during his adminis-

tration of parochial affairs, had so great a veneration for Lacken's patron saint, that he not only gave encouragement to the people to pray at the Holy Well, but he personally practised such devotion.

<sup>37</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (u), p. 458.

<sup>38</sup> The following quatrain, translated from an Irish original, is supposed to bear out such a statement:—

"Three score years thrice over  
Was the age of the pious Crummain;  
Without infection, without disease,  
He changed colour,  
After Mass, after celebration."

<sup>39</sup> He was led into this error by the Name Book of the Irish Ordnance Survey, in which the name of a well is given as "Crummeen Well," instead of "Tober a Choimin," which means nothing more than the "Well of the Commons," and is so called from its lying in the townland called *Coimín a' Tuath*, or the "Commons of Toor." That error, however, has been since corrected, both on the plan and in the Name Book. . . . There is another fine spring in the townland of Lecain called Toberloo. However, according to tradition, it was never a Holy Well, though its name "fons Lugadii" sounds sacred enough; and Mr. O'Donovan had no doubt, but that it had been considered so in the primitive ages, and that it had been called after a St. Lua, a disciple of Patrick. See "Letters, containing Information relative to the Antiquities of the County Westmeath, collected during the Progress of the Ordnance Survey in 1837," vol. ii. Letter John O'Donovan, dated

his name entered, in the Martyrology of Donegal,<sup>40</sup> at this same date, as Cruimmin, Bishop, in Lecain, of Meath, *i.e.*, in Ui-Mac-Uais. Under the head of Leacan of Meath, Duaid Mac Firbis likewise enters, Cruimmin, bishop, at June 28th.<sup>41</sup> St. Crumin is still held in great veneration throughout Westmeath, and his name is very familiar to the people.<sup>42</sup> The foot-prints and traces of the saints should never be effaced; and, yet how many of our early holy ones have been forgotten, although the memory of good men ought always be preserved, as a light to guide and encourage others on their journey over the wilderness. The world gives us no better memorials; yet, have we to regret a total loss of the intellectual accomplishments and mental characteristics of so many, who doubtless in their day, gave lustre and example to their contemporaries. Those virtues have had their reward, although we may be unable, to present them in an exact order and review, for the edification of persons who survive in the present generation

ARTICLE II.—ST. ERNIN, OF CLUAIN-FINN. At the 28th of June, we find set down in the Martyrology of Tallagh,<sup>1</sup> a festival in honour of Ernine, Cluain-find. There is a Clonfane, a townland in the parish of Kinawley, barony of Knockninny, and county of Fermanagh; and another townland similarly named, in the parish of Moymet, barony of Upper Navan, and county of Meath. There is a Clonfinane, in the parish of Loughkeen, barony of Lower Ormond, and county of Tipperary. There is a Clonfinlough parish, in the barony of Clanwilliam, in the same county. There is a Clonfinlough, in the parish of Clonmacnoise, barony of Garrycastle, and King's County. There is a Clonfinnan, in the parish of Dulane, barony of Upper Kells, and county of Meath. There is a Cloonfin in the parish of Granard, barony of Granard, and county of Longford. There is also a Cloonfineen in the parish of Kiltullagh, barony of Castlerea, and county of Roscommon. There is a Cloonfinlough, in a parish of the same name, barony and county of Roscommon. There is a Cloonfinnan, in the parish and barony of Mohill, county of Letrim. Again, there is a Cloonfinnaun in the parish of Kilconduff, barony of Gallen, and county of Mayo. These are the only townland names in Ireland, that may be suspected to be identical in etymology with the place here named, and which does not as yet appear to have been identified.<sup>2</sup> In the Martyrology of Donegal,<sup>3</sup> at the 28th of June, the feast of St. Ernin of Cloonfinn is found.

ARTICLE III.—ST. BIGESG, BICSECHA, OR BIGSECH, VIRGIN, OF KILBIXY, COUNTY OF WESTMEATH. The simply entry, Bigsech, Virgin, appears in the Martyrology of Tallagh,<sup>1</sup> at the 28th of June. This holy woman is called the daughter of Bressal, and she was a saint of the Hy-Fiachra family.<sup>2</sup> She descended from the race of Fiachra,<sup>3</sup> son to Eochaidh Muighmheadhoim. The

Newpass, November 5th, 1837, p. 284.

<sup>40</sup> Edited by Drs. Todd and Reeves, pp. 180, 181.

<sup>41</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 116, 117.

<sup>42</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 581.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> See General Alphabetical Index to

the Townlands and Towns, Parishes and Baronies of Ireland," for the Census of 1861 pp. 254, 267.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 182, 183.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," iii. Februarii. Vita S. Colmani, Appendix, cap. ii., p. 248.

<sup>3</sup> According to the Menologic Genealogy of the Irish Saints, cap. 9.

place—apparently called after this holy virgin—is written Cill Bigsighe,<sup>4</sup> *i.e.*, “the church of St. Bigseach,” and it has been Anglicized into Kilbixy,<sup>5</sup> now a parish, in the barony of Moygoish, in the county of Westmeath. This appears to have become an English town of considerable importance, as Sir Henry Piers, who wrote in 1682, relates.<sup>6</sup> Even then it had decayed.<sup>7</sup> Dr. O’Donovan visited this place in 1837, but he found only a few traces of the ancient town.<sup>8</sup> There was a holy well, near the church, then bearing the name of Tobar Bighsighe,<sup>9</sup> *i.e.*, “the well of St. Bigseach.” This saint appears to have had another festival, at the 4th of October.<sup>10</sup> The Rev. Mr. Cogan visited this place on the 4th of August, 1863. Then he found one of the old fonts, belonging to a former church, and stuck in the wall of a donkey-stable, at one of the private entrances to the churchyard.<sup>11</sup> He gives an interesting account of this ancient place. At the same date, the name of this saint occurs in the Martyrology of Donegal,<sup>12</sup> with the designation of Bigsech, Virgin, of Cill-Bigsighe, in Meath.

ARTICLE IV.—TRANSLATION OF THE RELICS OF ST. LIVINUS, MARTYR. A duplicate Translation of the relics of St. Livinus—a holy Irish Martyr in Belgium—is celebrated on this day. The first of these translations took place in the year 842; another translation is recorded, as having occurred, about the year 1173, according to the most reliable accounts. The particulars of St. Livinus’ biography will be found detailed, at the 12th of November. This is the date assigned for his martyrdom. At the 28th of June, Thomas Dempster in his “Menologium Scotorum,” has a festival <sup>1</sup> for the Elevation of St. Livinus, Archbishop, by Theodoric, Bishop of Cambary, A.D. 842. Yet, in his “Historia Ecclesiastica Gentis Scotorum,”<sup>2</sup> this Elevation seems referable to the 26th of June.<sup>3</sup>

ARTICLE V.—FESTIVAL OF JONAS, DISCIPLE OF ST. COLUMBANUS. At the 28th of June, Thomas Dempster <sup>1</sup> enters a feast<sup>2</sup> for Jonas, the Disciple of St. Columban, and the writer of his Acts, as being a Scotus.<sup>3</sup> The Bollandists<sup>4</sup> who note this memorandum state, however, that Jonas was born at Susa, among the Alps, and at the foot of Mount Cenis.<sup>5</sup>

<sup>4</sup> In Irish Cill Bigsighe. The ancient town of Kilbixy, where a castle had been built by Sir Hugh De Lacy, in 1192, formerly had borough privileges.

<sup>5</sup> See an account of this place, in the “Parliamentary Gazetteer of Ireland,” vol. ii., p. 365.

<sup>6</sup> See “Chorographical Description of the County of Westmeath.”

<sup>7</sup> See Vallancey’s “Collectanea de Rebus Hibernicis,” vol. i., num. i., pp. 76, 77.

<sup>8</sup> These consisted of—First, the Leper-house, a mere ruin; secondly, the site of the castle, but there were no remains whatever of its walls; thirdly, a moat, which had been surrounded by a circular fosse; and fourthly, the site for a gallows.

<sup>9</sup> Written in Irish Tobar Bigsighe.

<sup>10</sup> See Dr. O’Donovan’s “Annals of the Four Masters,” vol. iii., n. (x), pp. 93, 94.

<sup>11</sup> See “Diocese of Meath, Ancient and Modern,” vol. iii., chap. lxxiv., p. 577.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 182, 183

ARTICLE IV.—<sup>1</sup> Thus entered: “In Haitem elevatio Livini Archiepiscopi per Theodoricum Camaracensem antistitem anno 842. ML.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 204.

<sup>2</sup> See tomus ii., lib. xi., num. 789, p. 428.

<sup>3</sup> It is thus recorded: “Idem die xxvi. Junii: “In Gandavo Elevatio S. Livini martyris, et translatio secunda corporis ipsius.”

ARTICLE V.—<sup>1</sup> In his “Menologium Scotorum.”

<sup>2</sup> Thus: “Ionae discipuli discipulorum S. Columbani viri sanctissimi, MA.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 204.

<sup>3</sup> See also Dempster’s “Historia Ecclesiastica Gentis Scotorum,” tomus ii., lib. ix., num. 706, pp. 375, 376.

<sup>4</sup> See “Acta Sanctorum,” tomus v., Junii xxviii. Among the pretermitted saints, p. 334.

<sup>5</sup> For this, they refer also to the Life of St. Attala, Abbot of Bobbio, written at the 10th

ARTICLE VI.—ST. FLAVIANUS. In the “Feilire” of St. Ængus,<sup>1</sup> at the 28th of June, there is a festival for St. Flavianus entered. In a comment annexed,<sup>2</sup> he is designated Flovianus, Pope at Rome. There was no such Pope so named; but, there was a St. Fabianus, who presided from A.D. 236 to A.D. 250.<sup>3</sup> However, the present seems to have been a St. Fabianus, who with certain companions suffered martyrdom in Africa; and, notices of them occur, at this date, in the Bollandists,<sup>4</sup> as found in the Martyrology of St. Jerome, and in other old Martyrologies.

ARTICLE VII.—FEAST OF ST. MERENUS, ABBOT IN BENNCHOR. At the 28th of June, David Camerarius has entered<sup>1</sup> a festival for a St. Merenus, said to have been an Abbot in that monastery called Benchor, which had been so celebrated among the Scots. The Bollandists<sup>2</sup> also record this Murenus, at the same date, referring to notices of him, which had been already given, at the 12th of May.

ARTICLE VIII.—THE BLESSED MALCHUS, MONK OF MELLIFONT, COUNTY OF LOUTH. [*Twelfth Century.*] At this date, the Bollandists<sup>1</sup> have a feast for the Blessed Malchus, of the Cistercian Order in Ireland, on the authority of Henriquez and Chalemot.

## Twenty-ninth Day of June.

ARTICLE I.—ST. COCHA OR COCCA, ABBESS OF ROS-BENNCHUIR.

[FIFTH CENTURY.]

WE have to regret, that indications are not more clear, in reference to the pious female saint, whose celebration in our Calendars has been assigned to this day. However, we can only present, as we find them, the few particulars, that seem to be on record. This holy virgin has her name usually written Coca or Cocca;<sup>1</sup> but, incorrectly, it has been converted into Concha and Cota.<sup>2</sup> In an English Life<sup>3</sup> of St. Kieran of Saighir we find this

of March.

ARTICLE VI.—<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xcvi.

<sup>2</sup> See *ibid.*, p. cviii.

<sup>3</sup> See Sir Harris Nicolas’ “Chronology of History,” p. 209.

<sup>4</sup> See “Acta Sanctorum,” tomus v., Junii xxviii. De Sanctis Martyribus Afris, Fabiano, Felice, Arione, Capitolino, Nisia, Elapha, Venusto Eunocho, Crescente, Alexandro, Theona, Pleoso, Asthesio, Apollonio, Amphamone, Phisocio, Meleo, Dionysio, Hino, Panno, Plebrio, Panubrio, Dioscoro, Tubono, Capitolino, Nica, Gur-

dino, p. 357.

ARTICLE VII.—<sup>1</sup> Thus: “Sanctus Merenus Abbas in celebri illo apud Scotos monasterio cui Benchora nomen.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 238.

<sup>2</sup> See “Acta Sanctorum,” tomus v., Junii xxviii. Among the pretermitted saints, p. 334.

ARTICLE VIII.—<sup>1</sup> See “Acta Sanctorum,” tomus v., Junii xxviii. Among the pretermitted feasts, p. 335.

ARTICLE I.—<sup>1</sup> So she is called in Vita S. Baraei, cap. x.

<sup>2</sup> So called by John Capgrave. See Colgan’s “Acta Sanctorum Hiberniæ,” v. Martii, n. 29, p. 465.

<sup>3</sup> Belonging to Mr. John O’Daly, book-

saint called "Coinche." In the Martyrology of Tallagh, at the iii. of the Kalends of July—June 29th—and included with that of other saints, there is a festival for Cocca, of Ruis Beandchoir.<sup>4</sup> The greater portion of the Life of St. Cocchea is to be found interspersed and interwoven, so to speak, with the Life of the great St. Kieran,<sup>5</sup> whose nurse and guardian it was her privilege to be. Owing to these circumstances, it appears to be altogether probable, that she was born, or at least, that she lived for some time, in the Island of Cape Clear, in the present county of Cork. She is stated to have been the nurse of St. Kieran of Saigir; and if so, her period should date to the beginning of the fifth century. She may have been converted from the errors of paganism, by receiving baptism at the hands of her Apostolic foster-son. St. Cocca is related, to have embraced a religious life, and to have presided over the monastery of Ros-bennchuir.<sup>6</sup> That it was situated on the sea-coast appears from the Life of St. Kieran of Saigir, who was one of the principal coadjutors of St. Patrick, in the southern parts of Ireland. St. Cocchea rendered the greatest assistance to St. Kieran, in propagating the Christian faith. The religious establishment of Ross-bennchuir was possibly situated on the western coast of Clare County,<sup>7</sup> as has been stated,<sup>8</sup> but on what ancient authority is not cited. Perhaps this place was identical with the townland of Ross, on the sea-shore, in the parish of Kilballyowen, in the barony of Moyarta, in the south-western part of the county of Clare. There St. Cocha's nunnery—according to one writer<sup>9</sup>—was situated, about twelve miles W.S.W. from Killee, in that county, and within a few hundred yards of the Natural Bridges of Ross. The ruins, we are told, present no interesting architectural features.<sup>10</sup> In the Life of St. Kieran, we are told, that he sent oxen each year from Saigir to this place; and, although the distance was considerable, it is said, they always went in a direct course to Ros-benchuir, without being even conducted by a driver. These oxen were sent to plough the lands of St. Cocca, and after the ploughing season was over each year, they returned again to Saigir.<sup>11</sup> There is a small ruined church in the townland of Ross, and which is called Teampull-an-naonmhar-naomh, *i.e.*, the church of the nine saints.<sup>12</sup> Of this edifice, the west gable and side walls remain to the full height, with 4 feet of the under part of the east gable. It measures 34 feet 4 inches in length, by 15½ in breadth.<sup>13</sup> At the distance of 24 feet, south from the ruin, is what the

seller, 9 Anglesea-street, Dublin.

<sup>4</sup> "Moeldoid i Failbhe mac Daire ocus Fealdobor ocus Cocca Ruis Beandchoir." See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxviii.

<sup>5</sup> See his Life, at the 5th of March, in the Third Volume of this work, Art. i.

<sup>6</sup> The principal work of St. Cocchea consisted in presiding over the education of noble virgins, who were entrusted to her care, some for a time, and others for life.

<sup>7</sup> Yet, from a careful examination of the Index Map of this county, and the Manuscript Index to the Names of Parishes and Townlands of the same county, we are unable to discover the name of Ros-benchuir, within its limits. Even the denomination does not appear on the ancient and large Map of Clare County, compiled with such elegance and laborious accuracy, by Mr. John O'Donovan, and which is at present among the Irish Ordnance Survey Records.

<sup>8</sup> So Rev. Dr. Lanigan asserts, but with-

out proof, in his "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. ix., n. 115, p. 405.

<sup>9</sup> Marcus Keane.

<sup>10</sup> See "Towers and Temples of Ancient Ireland," p. 376.

<sup>11</sup> See Colgan's "Acta Sanctorum Hiberniæ," v. Martii, p. 461. Vita S. Kierani ex codice Kilkenniensi, cap. xxiv.

<sup>12</sup> According to Mr. Eugene O'Curry's description of the Parish of Kilballyowen, County of Clare.

<sup>13</sup> At the distance of 9 feet 3 inches from the west gable, on the south side is a pointed doorway with the sides destroyed, and measuring 6 feet in height on the inside, and 5½ feet on the outside. At the distance of 10½ feet from this, in the same side, is a quadrangular window 3 feet 8 inches high, and 3 feet wide inside; it is 2 feet 8 inches in height and 4 inches in breadth at top, and 6 inches at bottom on the outside. The walls are 2½ feet thick, and about 10 feet high, and there

peasantry call the grave of the nine saints.<sup>14</sup> We are also told, that on each festival of our Lord's Nativity, after the people had received Holy Communion from St. Kieran's own hands, in the monastery of Saigir, he was accustomed to proceed to the monastery of St. Cocca, at Ros-bennchuir, that he might again offer up the Holy Sacrifice there, and on the same morning. After St. Cocca and others had received communion from him, he returned again to Saigir, before the dawn of daylight. Relating these circumstances, the ancient writer of St. Kieran's Life remarks, that he and others knew not by what means this saint went and returned, as he concealed such matters from them<sup>15</sup>—meaning his monks. We are informed, that there was a large stone on the sea-shore, which had been surrounded with water, near the monastery of Ros-bennchuir. To this the Abbess often retired, and it was called, "the stone of St. Cocca,"<sup>16</sup> because on it she frequently prayed.<sup>17</sup> As an old legend has it, St. Ciaran went one day on that Rock, and it floated over the waters with him, and returned to its own place again, it being Ciaran's wish it should so happen. The Martyrologies of Marianus O'Gorman and of Cathal Maguire state, that the Natalis of this saint had been celebrated, on the 29th of July, in the church of Ros-bennchuir.<sup>18</sup> We do not find her name occurring on this day, in the copy of the Irish Calendar, belonging to the Ordnance Survey Office, Phoenix Park. She is entered, however, in the Martyrology of Donegal,<sup>19</sup> as Cocha, of Ros-Bennchair.<sup>20</sup>

ARTICLE II.—ST. CONUAN, BISHOP, OF TIGH COLLAIN, OR TIGH CONNAIN, IN CREMHTHANNA, NOW STACKALLAN, COUNTY OF MEATH. In the Martyrology of Tallagh,<sup>1</sup> a festival occurs, at the 29th of June, in honour of Conuan, Bishop, of Tigh Collain. The land of Ui-Crimthainn comprises the present baronies of Upper and Lower Slane, in the county of Meath.<sup>2</sup> It is thought to be highly probable,<sup>3</sup> that the Four Masters are wrong, when they write the name of this place Teach Collain,<sup>4</sup> as it is locally pronounced by the natives; and, it is supposed, the true form of the name had been Teach-Conain,<sup>5</sup> *i.e.*, "Conan's house." This house of Collan or Connan—now known as Stackallen—was situated nearly midway between Navan and Slane, in the county of Meath. It is curious to remark, that in some of those districts colonized by the Danes and English, the Teach or Tigh of the Irish was rendered into Sta or Sti, as in the present instance.<sup>6</sup> Stackallen is a small village,

is not a cut or chiselled stone in the whole.

<sup>14</sup> This grave measured 33 feet in length, from north to south, 7 feet 9 inches in breadth, and it was 2 feet in height. The sides were built up of loose stones, after the ordinary manner of graves. See "Letters containing Information relative to the Antiquities of the County of Clare, collected during the Progress of the Ordnance Survey in 1839," vol. ii. Mr. Eugene Curry's letter, dated Kildisart, 11th November, 1839, pp. 70, 71.

<sup>15</sup> See Colgan's "Acta Sanctorum Hiberniæ," v. Martii. Vita S. Kierani ex codice Kilkenniensi, cap. xxv., p. 461.

<sup>16</sup> According to the English Manuscript Life of St. Ciaran of Saigir, this place was called "Carrig Conchy."

<sup>17</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii v. Vita S. Kierani ex Codice

Kilkenniensi, cap. xxvi., p. 461.

<sup>18</sup> See Colgan's "Acta Sanctorum Hiberniæ," v. Martii, n. 29, p. 465.

<sup>19</sup> Edited by Drs. Todd and Reeves, pp. 182, 183.

<sup>20</sup> In the Table subjoined to the Martyrology of Donegal, as edited by Drs. Todd and Reeves, a query is put, as to whether this saint had been the nurse of Ciaran of Saigir? See *ibid.*, pp. 378, 379.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> See Colgan's "Trias Thaumaturga," n. 9, p. 184. See, also, O'Flaherty's "Ogygia," pars. iii., cap. lxxvi., p. 364.

<sup>3</sup> By Dr. John O'Donovan.

<sup>4</sup> In the Irish character *Teac Collain*.

<sup>5</sup> In the Irish character *Teac Conain*.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (u), p. 851.

in the barony of Upper Slane, and county of Meath. After the Anglo-Norman Invasion, Stackallen became a parish church,<sup>7</sup> and it formed a small parish,<sup>8</sup> in the diocese of Meath.<sup>9</sup> Under the head of Teach-Connain,<sup>10</sup> Duaid Mac Firbis enters Connan, bishop, from Tech Connain, in Crimthann, at June 29th.<sup>11</sup> Again, in the Martyrology of Donegal,<sup>12</sup> at the same date, he is registered as Cenuan, Bishop, of Tigh Conuain, in Cremhthanna.

ARTICLE III.—ST. FOELDUARIUS, OR FAELDOBHAIR, BISHOP OF CLOGHER, COUNTY OF TYRONE. [*Seventh and Eighth Centuries.*] The Martyrology of Tallagh<sup>1</sup> sets down the name of Fealdobor, without any other notice, at this date. He is called Foelduarius,<sup>2</sup> and he is classed among the bishops of this See of Clogher. The Bollandists<sup>3</sup>—who, on Colgan's authority—give a feast to St. Foeldavarius, Bishop of Clogher, in Ireland, at the 29th of June, tell us, that in a certain Benedictine Kalendar, also, they find a Foderoldus mentioned—but it cannot be asserted, that the latter should be resolved into the former name. The immediate predecessor of the present holy man in the See of Clogher is called Air-meadach or Ermedus, who is said to have written a Life of St. Patrick,<sup>4</sup> but the date for his accession or death does not appear on record. Foelduarius is said to have succeeded Airmeadach, and to have died on the 29th of June, A.D. 701, according to the Annals of Ulster,<sup>5</sup> and those of the Four Masters.<sup>6</sup> In Harris Ware, we find his death assigned, also, in two different places to A.D. 731.<sup>7</sup> According to the Martyrology of Donegal,<sup>8</sup> a festival was celebrated at the 29th of June, in honour of Faeldobhair, of Clochar.

ARTICLE IV.—ST. CAIN COMRAC OR CAENCHOMHRAC, OF DISERT CHINNCHLAIR. The name of Cain Comrac, Chinnclair, was venerated at the 29th of June, according to the Martyrologies of Tallagh,<sup>1</sup> of Marianus O'Gorman and of Maguire. In the Acts of St. Patrick occurs a Coenchomrachus, who is called a literate and a learned man, from the northern part of Ireland. Although, at first, he had been found stealing some horses belonging to the saint, he was pardoned this offence. Afterwards, he was

<sup>7</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiii. n., p. 550.

<sup>8</sup> Its area contains 2,351a. 30p.

<sup>9</sup> See an account of it, in the "Parliamentary Gazetteer of Ireland," vol. iii., p. 275.

<sup>10</sup> The locality of Teach Connain is thought to be uncertain; but it was probably situated in Crimthann, county of Meath. See William M. Hennessy's note.

<sup>11</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 128, 129.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 182, 183.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii, S. Maccarthenni, Appendix, cap. iv., p. 742.

<sup>3</sup> See "Acta Sanctorum," tomus v., Junii

xxix. Among the pretermitted saints, p. 396.

<sup>4</sup> See Archdeacon Henry Cotton's "Fasti Ecclesiæ Hibernicæ," vol. iii., p. 72.

<sup>5</sup> By these he is called Fealdobor Clochar. See Rev. Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses, p. 68. In the Cod. Clarend., the name is written Foodovan. See *ibid.*, n. 2.

<sup>6</sup> See Dr. O'Donovan's Edition, vol. i., pp. 302, 303.

<sup>7</sup> See vol. i., Bishops of Clogher, pp. 177, 179.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 182, 183.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xxxv., p. 156.



received among the companions and servants of the Apostle.<sup>2</sup> But, it does not appear, that he was identical with the present saint. Under the head of Daimhlaig, Duaid Mac Firbis enters, Caencomhrac, bishop of Daimhlaig.<sup>3</sup> His period was towards the middle of the tenth century.<sup>4</sup> Again, we find in the Martyrology of Donegal,<sup>5</sup> he is registered at the same date, as Caencomhrac, of Disert Chinn Chlair. This place has not been identified.

ARTICLE V.—ST. MAELDOID, SON OF DERBHARA. We find entered in the Martyrology of Tallagh,<sup>1</sup> that veneration was given at the 29th of June, to Moeldoid i Failbhe, mac Daire. Little seems to be known regarding him. At the same date, the Martyrology of Donegal<sup>2</sup> registers the name of Maeldoid, son of Derbhara.

ARTICLE VI.—ST. STELLAN. At the 29th of June, Thomas Dempster<sup>1</sup> enters a feast<sup>2</sup> for St. Stellan, who is stated to have been honoured in Buchan. Again, he is said to have brought his people over to the celebration of the Roman rite, in reference to the Pashal time,<sup>3</sup> and to have lived in the year 666. According to Dempster's customary statement, he is said to have left some writings.<sup>4</sup> The Bollandists<sup>5</sup> note the commemoration of this saint, but only on Dempster's authority, at the 29th of June.

ARTICLE VII.—FESTIVAL OF ST. SUITBERT, BISHOP OF VERDEN. At the 30th of April<sup>1</sup> is the chief feast of this saint; but, in the Martyrology, printed at Cologne and Lubeck in the year 1490, in the Additions of Greven to Usuard, and in Canisius, a festival referring to the Translation of his Relics is set down at the 29th of June. The Bollandists<sup>2</sup> have such a notice, on this day.

ARTICLE VIII.—FESTIVAL OF ST. VINCENT FERRER. Already at the 5th of April, we have inserted the Life of this illustrious saint,<sup>1</sup> who engaged on missionary work in Ireland, with great spiritual advantage to her people.

<sup>3</sup> See "Proceedings of the Royal Irish Academy, Irish Manuscript Series, vol. i., part i., pp. 104, 105.

<sup>4</sup> A.D. 941, according to Dr. O'Donovan's "Annals of Four Masters." vol. ii., pp. 646, 647.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 182, 183.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 182, 183.

ARTICLE VI.—<sup>1</sup> In his "Menologium Scotorum."

<sup>2</sup> Thus: "In Buchania Stellani presbyteri, qui suos ad Romanum pascatis observandorum deduxit, B. BT."—Bishop Forbes' "Kalendars of Scottish Saints," p. 204.

<sup>3</sup> See Thomas Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus ii., num. 1049, p. 584.

<sup>4</sup> "Scripsit De Paschate celebrando, lib. i. Epistolas ad Joannem, Hilarium et reliquos, lib. i. He is said to be named in the Epistle of Hilarius, Archpresbyter to the Scottish Churches, and written under the name of Honorius. For such statement Dempster cites tomus iii., Conciliorum, cap. xix., p. lxiii.

<sup>5</sup> See "Acta Sanctorum," tomus v., Junii xxix. Among the pretermitted saints, p. 396.

ARTICLE VII.—<sup>1</sup> See the Fourth Volume of this work, at the 30th of April, for some notices of St. Suitbert, Art. viii.

<sup>2</sup> See "Acta Sanctorum," tomus v., Junii xxix. Among the pretermitted feasts, p. 396.

ARTICLE VIII.—<sup>1</sup> See the Fourth Volume of this work, at the 5th of April, Art. ii.

<sup>2</sup> See "Acta Sanctorum," tomus v., Junii xxix. Among the pretermitted saints, p. 396.

ARTICLE IX.—<sup>1</sup> In the "Leabhar Breac"

In a Manuscript Florarius, the 29th of June is set apart for the feast of his canonization, and at this date the Bollandists<sup>2</sup> also commemorate him.

ARTICLE IX.—FESTIVAL OF ST. PETER AND ST. PAUL, APOSTLES. In the early Irish Church, the great Apostles, St. Peter and St. Paul, were held in the highest veneration, and their festival was celebrated on the 29th of June, as we find it entered in the "Feilire"<sup>1</sup> of St. Ængus. A commentary is attached,<sup>2</sup> in which St. Paul is described, as being of the tribe of Benjamin, that he was born at Tarsus, in Cilicia, that he was taught at the feet of Gamalel, that he was converted to the faith on the way to Damascus, and that he thrice suffered shipwreck; while Simon Peter was the son of Jona, of the province of Gallia (Galilea), of the city Bestatta (Bethsaida), brother of Andrew the Apostle, and he was also called Cephas. It is added, moreover, that both suffered martyrdom under the truly infamous Nero. The most learned and critical investigation regarding the Acts of St. Peter and St. Paul—those two great Apostolic luminaries of the Christian Church—has been entered upon by the Bollandists,<sup>3</sup> at this date, their chief solemnity. A Previous Commentary<sup>4</sup> introduces certain ancient Acts, in the Greek<sup>5</sup> and Latin<sup>6</sup> language, and these profess to give particulars of their Lives and Martyrdom.<sup>7</sup> Analecta follow in twenty sections and two hundred and twenty-six paragraphs, written by Father Daniel Papebroke, S.J., with copper-plate illustrations of interesting objects, connected with the memory of both Apostles. As their Lives are found written in all saint collections, we shall not dwell longer on the introduction of the great solemnity, which the Universal Church celebrates annually on the 29th day of June.

### Thirtieth Day of June.

ARTICLE I.—ST. ERENTRUDIS, OR ERENTRUDE, VIRGIN ABBESS OF NUNBERG, BAVARIA.

[SIXTH AND SEVENTH CENTURIES.]

THE holy virgins in our ancient Church were very mindful of the counsel to fast and abstain as preservative of Divine Grace; and, during the rigid discipline of penitential times, their abstemiousness was rewarded with abundant manifestations of strength from above, and with perseverance in con-

copy, the following stanza is found. The English translation is by Dr. Whitley Stokes:—

feil pól agur pécáir  
 Conarobla angrétha  
 nírtaíca veilm cátha  
 feil fóp bhuimóib becha.

"The feast of Paul and Peter with the vastness of crying unto them: the noise of battle which is on the world's breasts surpasseth it not."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. xcvi.

<sup>2</sup> See *ibid.*, p. cviii.

<sup>3</sup> See "Acta Sanctorum," tomus v., Junii xxix. De Sanctis Principibus Apostolorum, Petro et Paulo, pp. 398 to 475.

<sup>4</sup> This was written, by Father Godefrid Henschen, S.J., and by Father Conrad Janning, S.J., in five sections and fifty-four paragraphs.

<sup>5</sup> This was taken from the Vatican Library, with a Latin version by Jacobus Sirllet.

<sup>6</sup> This has been attributed to St. Linus, disciple and successor of St. Peter, in the See of Rome.

<sup>7</sup> Notes appended have been added, by Father Godefrid Henschen.

ARTICLE I.—<sup>1</sup> See *Le Livre du Chevalier*

tinency. A French noble advised his daughters so long as they were single, to fast three days in the week, the better to mortify the flesh, and to live chastely and holily for the service of God.<sup>1</sup> If they could not thus fast, he wished them to fast, at least on Friday, in memory of the precious blood and passion of Jesus Christ, who suffered on that day for us. This, he remarks, is a marvellous propitiation, and for it, God will have us in his keeping and repay us in the double.<sup>2</sup>

At the 30th of June, Colgan intended to insert the Acts<sup>3</sup> of St. Erentrudis, virgin, as would appear from his list of Irish Saints, published by Charles MacDonnell, Esq.<sup>4</sup> Henry Fitzsimon<sup>5</sup> has classed her among the Saints of Ireland, but without assigning the date for her festival. In their *Legendarium* for the month of June, the Canons Regular of Bodensee Monastery in Westphalia appear to have had special Lessons in an office for St. Erendrude.<sup>6</sup> The Bollandists have published a previous commentary, and Acts of St. Erentrude, at this date.<sup>7</sup> The Third Volume of the "*Acta Sanctorum Ordinis S. Benedicti*," contains the Life of St. Erendrude, Abbess.<sup>8</sup>

This holy virgin, from an early age consecrated to God in the religious state, is said by some writers to have been a sister to St. Rupert, bishop of Salzburg, whose festival was celebrated on the 27th March. In Colgan's work,<sup>9</sup> at the same day, there are a few brief notices; but, in the Bollandist collection, there is no special feast assigned for her, at that particular date. Already there are some particulars concerning her recorded in the Life of her reputed brother St. Rupert.<sup>10</sup> In it, we find her called a relation to him; while some writers state,<sup>11</sup> that she was his niece, according to Rev. Dr. Lanigan.<sup>12</sup> He does not consider, however, that she had anything to do with Ireland, although such an opinion has long prevailed in Germany.<sup>13</sup> She seems to have been born, towards the middle of the sixth century.

In St. Rupert's Life, it is stated, that from Ireland she travelled to Rome with both her brothers, St. Trudbert<sup>14</sup> and St. Rupert. They returned in company together from Italy to Germany; when, at Prysgangia or Brisgangia near the Hyrcinian forest, St. Trudbert parted from them, and soon afterwards he obtained the martyr's crown. Thence, Rupert and Erentrude journeyed along the Rhine, until they reached Bormatia,<sup>15</sup> now known as Worms.<sup>16</sup> Over this city, Rupert presided as Bishop, but he was driven from it with violence about the year 580. Afterwards, he visited Rome, and then he returned once more to Bavaria, Austria and Pannonia. At last, he became

de La Tour Landry.

<sup>2</sup> See Alexander Vance's "Romantic Episodes of Chivalric and Mediæval France," p. 280.

<sup>3</sup> As we find from the "*Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum*."

<sup>4</sup> See "Proceedings of the Royal Irish Academy."

<sup>5</sup> In "*Catalogus aliquorum Sanctorum Hiberniæ*." See O'Sullivan Beare's "*Historiæ Catholicæ Ibernæ Compendium*," toms i., lib. iv., cap. xii., p. 54.

<sup>6</sup> Thus commencing: "*Incipit Vita beatissimæ Virginis Erendrudis, quæ in Salisburgensi ecclesia corporaliter requiescit, quæ celebratur pridie Kalendas Julii*."

<sup>7</sup> See "*Acta Sanctorum*," toms v., Junii xxx., pp. 530 to 536.

<sup>8</sup> It is given in seven paragraphs, and there is a fragment of a Book, relating

Miracles, in fourteen paragraphs, pp. 348 to 355.

<sup>9</sup> See "*Acta Sanctorum Hiberniæ*," xxvii. Martii. De S. Erentrude Abbatissa Nunbergensi, p. 770.

<sup>10</sup> See the Third Volume of this work, at March 27th, Art. ii.

<sup>11</sup> See Rader's "*Bavaria Sancta*," toms i., p. 42.

<sup>12</sup> See "*Ecclesiastical History of Ireland*," vol. iii., chap. xix., sect. vi., n. 65, p. 164.

<sup>13</sup> Alluding to her call into Salzburg, Rader states: "*Evocatam hanc e Francia*." — "*Bavaria Sancta*," toms i., p. 42.

<sup>14</sup> His festival is held, on the 26th of April.

<sup>15</sup> Also called Augusta Vangionum, by the Romans.

<sup>16</sup> This town is about one mile distant from the Rhine, which anciently washed its

bishop of Saltzburgh<sup>17</sup>—that city so romantically situated on the Salza River, which flows into the Inn, and under the range of the towering Carinthian or Rhætian chain of high-peaked Alpine mountains. The citadel here—no longer kept in repair—stands on a bold and commanding rock. One of its gateways is cut through a solid rock, being 300 feet in length, 30 feet in height, and 24 in breadth. The cathedral here—Italian in style of architecture<sup>19</sup>—



Salzburg, Upper Austria.

is an imposing structure, and of great historical interest.<sup>20</sup> There can hardly be a doubt, but St. Erentrude shared in the vicissitudes, hardships and persecutions of her distinguished brother; although her personality is lost sight of in his Acts, until we learn, that he built for her a monastery, at a place called Nunberg. This idea was of her own suggestion; for, she most earnestly desired to assist her brother in his missionary labours, among a rude and half-civilized people. This nunnery of St. Erentrude was situated without the fortifications of Salzburg,<sup>21</sup> and on a neighbouring hill. Anciently, this place was known as the Cell, and called by such a name.<sup>22</sup>

From accounts that have come to us, it would seem, she had a place among the Wangiones, in the city of Worms. St. Rupert had built a suitable house of reception for herself and her nuns, near Saltzburgh;<sup>23</sup> while, she felt greatly delighted to join him there. That house had been consecrated to the Blessed Virgin. When she arrived at Saltzburgh, St. Rupert accosted her thus :

walls. It was the seat of many Diets of the German Empire. See Murray's "Handbook for Travellers to the Continent," sect. viii., Route 102, p. 515.

<sup>17</sup> He is supposed to have established himself there about the year 616.

<sup>18</sup> See "The Popular Encyclopedia; or Conversations Lexicon," vol. vi., p. 85.

<sup>19</sup> See "Gazetteer of the World," vol. xi., p. 418.

<sup>20</sup> The general appearance of this celebrated city is here presented as an illustration, copied from a local photograph. It

was drawn by William F. Wakeman upon the wood, engraved by Mrs. Millard.

<sup>21</sup> Sometimes Latinized *Vivariensis Civitas*, and sometimes *Vivariense Castrum*; owing it is stated to the number of leaping streams near it, and coming down the sides of the neighbouring mountains.

<sup>22</sup> According to Viguleus Hundius, in *Metropoli Salisburgensi*, tomus ii., p. 594.

<sup>23</sup> According to Rader, this house was founded by Reginotrude, the wife of Theodon, Duke of Bavaria. See "*Bavaria Sancta*," tomus i.

“My revered sister, know why I have brought you hither?” She replied: “Yes, Father, I know it well, as our Lord Jesus Christ revealed it to me in spirit, saying, go in peace where you are called, and lo, I am with you; I shall bring to you great numbers of pious women, who, through your example conducted in the pathways of true religion, shall finally come to me.” When St. Rupert heard these words, he gave thanks to the Almighty. It is said, that Theodobert, Duke of Bavaria, aided in building this religious house, and that he liberally endowed it, while he took care, that the memory of his father Theodon, converted by St. Rupert, should be remembered in the prayers of those holy virgins there serving Christ in the religious state. After some time, numberless pious virgins and holy matrons flocked to her religious establishment; and over these, she presided with such consummate prudence, that soon they were trained to all the duties of perfect nuns.

An account of the remarkable vision, touching the death of her illustrious relation St. Rupert, will be found in Acts of the latter, published by the Bollandists.<sup>24</sup> She presided as first Abbess at Nunberg over a community of pious virgins, some time after the beginning of the seventh century. About the year 627 or 628, when St. Rupert had a divine monition, that his days on earth were nearly numbered, he held an interview with his beloved sister, and revealed his approaching departure to her, while he requested her to pray for his soul, that the Almighty would vouchsafe to receive it into Heaven. This announcement drew tears to her eyes, and she immediately replied in a sorrowing mood: “If this should happen, my Lord, as you state, is it not more expedient that I should depart before you?” The holy Bishop answered her: “My dearest sister, do not desire importunately and prematurely to hasten your passage from this world, as it should be a great sin so to do; since our death depends not on our wish, but on the disposition of Divine Providence.” Whereupon, St. Erentrude in tears fell upon her knees at the feet of St. Rupert, saying: “My paternal Lord, remember, I beseech thee, that from my country thou has brought me hither, and now you intend to leave me miserable and an orphan. One request only have I now to make, that if I deserve not to die before or with thee, that at least, soon after thy departure to Heaven, I may have a much-desired release from earth, through thy intercession.” The holy Bishop Rupert assented to this her petition, and then both began a colloquy on the happiness of life eternal. So tender was their conversation and the flow of natural sympathy, during this affecting juncture, that both separated, while tears flowed plenteously from their eyes.

We are informed, that after St. Rupert's death, St. Erentrude persisted tearfully in prayer by day and night for the soul of her relation, while her vigils were prolonged, with the hope of having her earnest wishes crowned. One night, he appeared to her in a vision, and saying to her: “Come, my dearest sister, into the kingdom of Christ, for which thou has so long laboured.” Awaking as it were from a dream, she then returned thanks to the Almighty. Soon afterwards, serious illness fell upon her. Then, calling her sisters to her bedside, she lovingly exhorted them. Having received the Holy Eucharist, she gave them severally the kiss of peace, and then calmly rendered her soul into the keeping of her Divine Redeemer. The date for her death has not been recorded, but it occurred, probably, about A.D. 630. Her sacred remains were brought into Salzburgh, and there embalmed. They were afterwards deposited with great reverence, in the crypt of the Monastery of the Blessed Virgin, the day before the July Kalends, at which date her chief feast is com-

<sup>24</sup> See “Acta Sanctorum,” tomus iii., Martii xxvii. De S. Rudberto seu Ruperto Boiorum Apostolo Episcopo Salisburgensi

in Germania. Vita II. Ex MS. Rubæ Vallis, cap. ii., pp. 705, 706.

<sup>25</sup> This illustrious Irish saint flourished in

memorated. Several very remarkable miracles were wrought at her tomb, and through the intercession of this holy virgin, whose memory was so greatly revered by the people. In consequence of those miracles, it is stated, that St. Virgil,<sup>25</sup> Bishop of Salzburg, had her canonized,<sup>26</sup> and afterwards, her remains were translated, in order to be more publicly honoured.

In course of ages, the monastery of St. Erentrude suffered from hostile incursions and from incendiarism, so that it had been reduced to a heap of ruins. Afterwards, the Emperor Henry II., surnamed the Pious, resolved on the restoration of this religious establishment, dedicated to the Blessed Virgin Mary and to St. Erentrude. This distinguished Emperor is stated to have been subject to epilepsy, which his physicians could not cure; but, when he came to the tomb of St. Erentrude, and had prayed there, he obtained some of her relics, which he enclosed in a golden locket, and wore suspended from his neck. Afterwards, he was relieved from that infirmity, and as a token of gratitude, he presented two golden calcaria to ornament her tomb.<sup>27</sup> About the year 1024, the Emperor Henry II. of Germany, having effected the restoration of St. Erentrude's monastery, or rather having rebuilt it;<sup>28</sup> the chief altar in the crypt, and two others, are said to have been consecrated by Balduin, Archbishop of Salzburg, about the year 1041.<sup>29</sup> This monastery of St. Erentrude was liberally endowed by the aforesaid Emperor. It is stated, furthermore, that the church so renovated had been consecrated to the Blessed Virgin and to St. Erentrude, by Archbishop Hertwic, the Emperor himself assisting. Afterwards, the body of St. Erentrude was removed with great reverence, from the ancient tomb in which it had so long lain, to a crypt beneath the middle altar, where it reposed in the beginning of the fourteenth century. It seems possible, also, that a subsequent Translation took place. The year 1305 is that generally assigned for the Translation of St. Erentrude's relics, at Nunberg, and the day was on the 3rd of September. This was kept as a holyday by the citizens, and on it they abstained from all servile works. An office commemorating this solemnity was also recited by the nuns. This translation of her relics, to the crypt of the church in which they are now preserved, was most probably on the 3rd of September, which is a feast kept in her honour.<sup>30</sup>

About the beginning of the fourteenth century, one Cæsarius, a chaplain in Nunberg, and who had served in that capacity for twenty-eight years, relates a number of miracles wrought through the intercession of St. Erentrude, as he had learned them from various sources; not alone from the nuns, but from externs worthy of trust. This account is still more interesting, owing to the traditional lights it throws on the history of Nunberg, as on the Acts of its holy Patroness. The festival of this holy virgin is commemorated in a Manuscript Florarius and by Philip Ferrarius. In like manner, Arnold Wion, Menard, Bucelin, and Petrus Canisius record her memory. An Office Book, printed for the church of Salzburg A.D. 1585, has Nine Lessons in her praise. According to the Martyrology of Andrew Saussay, the chief feast of

the eighth century, and his festival occurs, at the 27th of November.

<sup>25</sup> This could not have been a canonization, according to the modern rite; but, it is likely to have represented some solemn pronouncement of a similar character, customary at that period.

<sup>27</sup> Such is the account given by Cæsarius, the chaplain, who adds: "quibus curia quedam in Austria, dicta Vladniz, comparata, adhuc ipsi Monasterio deservit."

<sup>28</sup> This is stated by Christopher Gewold,

in his Additions to the work of Vigueleus Hundius.

<sup>29</sup> This however seems to have been an anachronism, as Baldwin was not then Archbishop of Salzburg, but rather Hartwic, according to the "Chronica Archiepiscoporum Salisburgensium."

<sup>30</sup> See the Bollandists' "Acta Sanctorum," tomus v., Junii xxx. De S. Erentrude, Virg. Abbatissa Salisburgi in Bavaria. Commentarius Prævius, num. 1 to 9, pp. 580 to 582.

St. Erentrude, by some writers called the sister, and by others, the niece, of St. Rupert, Bishop of Saltzburg, was celebrated on this day. At the 30th of June, Thomas Dempster, in his "Menologium Scotorum," has entered a feast<sup>31</sup> for St. Erentrudis.

All countries and places, from north to south, from east to west, prove incontestably the primitive and religious influence that ancient Ireland conferred on Europe.<sup>32</sup> Thus, as in the case of St. Erentrude, her very example and her well-regulated morals brought her numerous disciples and imitators to share her gifts, while she was most sedulous in watching over their spiritual concerns. She even regarded the salvation of one person as affecting her own hopes of salvation. She was sympathetic in their misfortunes as in their success; while she felt as if what happened to one of them ought to be personal to herself. Her almsgiving, continence and abstinence were the virtues which greatly distinguished her life; while these graces lent a lustre to her probity of morals, to her untiring vigils, and to the numberless evidences of sanctity which rendered her a chief ornament of the religious state.

ARTICLE II.—ST. FAILBE OF CILL-EO, COUNTY OF LONGFORD. The published Martyrology of Donegal<sup>1</sup> seems to place this saint, together with St. Caolan, at Cill-*eo*, for the 30th of June. However, the Irish Calendar,<sup>2</sup> belonging to the Royal Irish Academy, has a different entry, as we shall see, when treating about St. Caolan. Of this saint, it remarks, that he was of the Clan Ruighre, and that his place was Cill-*eo*, in the County of Longford.

ARTICLE III.—ST. COELAN DAHOC, OR CAOLAN. In the Martyrology of Tallagh,<sup>1</sup> a festival in honour of Coelan Dahoc is entered, at the 30th of June.<sup>2</sup> Marianus O'Gorman and Charles Maguire name a St. Coelan, for this day.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> records the name as Caolan, together with Failbhe of Cill-*eo*, at this same date. The Irish Calendar in the Royal Irish Academy has a fuller entry in reference to both these saints. There is, however, an apparent discrimination of places.<sup>5</sup>

ARTICLE IV.—ST. SPROC OR SPOROC, DAUGHTER OF COLUM. Veneration was given, at the 30th of June, to Sproc, or Sporoc, daughter of Colum or Coluim, as we find inserted in the Martyrologies of Tallagh<sup>1</sup> and of Donegal.<sup>2</sup>

ARTICLE V.—FESTIVAL OF ST. ADILIA, ABBESS AND VIRGIN, OF ALDORP, BRABANT. At the 30th of June, in his Scottish Menology, Thomas Dempster has a festival<sup>1</sup> for Adilia, a Scottish Virgin, and connected with Belgium. She is mentioned by Molanus,<sup>2</sup> at this date, as having had an office, contain-

<sup>31</sup> Thus: "Saltzburgi Erentrudis virginis abbatissæ, Sanctorum Rudberti et Trudberti Apostolorum illius tractus sororis. ML."—Bishop Forbes' "Kalendars of Scottish Saints," p. 204.

<sup>32</sup> See Sindaret's "Synchronisme des Littératures depuis leur origine, jusqu'à nos Jours," &c. Cinquième Epoque, sect. xiii., p. 286.

ARTICLE II.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 182, 183.

<sup>2</sup> Common Place Book F, pp. 59, 60.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> In the Alphabetical Catalogue of Irish

Saints which follows, we find the name thus occurring, "June 30, Coelan Dachoe," p. 6, *ibid.*

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," xviii. Februarii, n. 1, p. 369.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 182, 183.

<sup>5</sup> The present St. Coelan is set down at 30th of June, "n. Caolan no Callan," in the Common Place Book F, preserved in the Royal Irish Academy, pp. 59, 60.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxviii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 182, 183.

ing Nine Lessons, and as presiding at Aldorp in Belgium over a community of nuns. From the pastor of that place, he had received many local traditions. She is said to have built a church there, and it was dedicated to St. Martin. After death, she was buried in the crypt of that church, before the altar of St. John the Baptist. Her remains were afterwards transferred to a coffin or shrine. Her church and nunnery perished in the lapse of time, owing to war and other disturbances. The well of St. Adilia still remained as her memorial. The Bollandists<sup>3</sup> have notices of her, at the 30th of June; but, they find much confusion and obscurity in the statements of different writers regarding St. Adilia. They suppose her Acts to have been confounded with those of a St. Othilia, a virgin of Alsace, whose feast belongs to the 13th of December. According to some accounts, St. Adilia was sister to St. Bavo.

**ARTICLE VI.—FESTIVAL OF ST. ZOILUS AND ST. TIMOTHY, MARTYRS.** At the 30th of June, in the "Feilire"<sup>1</sup> of St. Ængus, there is a festival for St. Zoilus and St. Timothy, Martyrs. In a comment annexed, it is explained, that Zoilus or Stulus means Paul, and that he had a second celebration on this day.<sup>2</sup> At this same date, as found in ancient Martyrologies, the Bollandists<sup>3</sup> have entered a feast for these and their companion martyrs in Africa.

**ARTICLE VII.—FESTIVAL OF JOB.** In the "Feilire"<sup>1</sup> of St. Ængus, at the 30th of June, a festival for Job is entered. In a commentary appended<sup>2</sup> he is designated the son of Boz, son of Nachor, son of Tara. Elsewhere, we do not find his festival, at this date.

**ARTICLE VIII.—ST. FILLAN OR FAOLAN.** In the Scottish church, the memory of St. Fillan or Faolan was perpetuated, on the 30th of June.<sup>1</sup>

**ARTICLE IX.—COMMEMORATION OF HOLY DIERMIT, ISLAND OF IONA.** [*Sixth Century.*] At the 30th of June, Bishop Challenor<sup>1</sup>—we know not on what authority—has assigned a commemoration for Holy Diermit, the disciple and individual companion of the great St. Columba.<sup>2</sup> At the death of his illustrious master, this Diermit saw the place where that saint lay encompassed with heavenly brightness.

**ARTICLE V.—**<sup>1</sup> Thus entered: "Orpii Adiliae virginis Scotorum in Belgio peregrinantium hospitis. ML."—Bishop Forbes' "Kalendars of Scottish Saints," p. 204.

<sup>2</sup> In "Natales Sanctorum Belgii," at June 30th.

<sup>3</sup> See "Acta Sanctorum," tomus v., Junii xxix. De S. Adilia, Virgine, Sanctimoniali Orpii in Brabantia, pp. 587, 588.

**ARTICLE VI.—**<sup>1</sup> The following Irish rann from the "Leabhar Breac" copy has been translated into English, by Dr. Whitley Stokes:—

DUAIO SCOLÍ AGUS TIMOTHÁ  
 TAIMCHU TOIB INMAIN  
 DENAIG GLAR FINO FOOMHIN  
 POPPLAIGEO IUN ILMAIN.

"The victory of Zoilus and Timothy (and) the bed-death of lovable Job strike a fair fetter at the end of the hosting of opulent June."—"Transactions of the Royal Irish

Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xcvi.

<sup>2</sup> See *ibid.*, p. cviii.

<sup>3</sup> See "Acta Sanctorum," tomus v., Junii xxx. De Sanctis Martyribus Afris, Timotheo, Zotico, Italica, Zoilo, Gelato, Cursico seu Cajo Presbytero, et Leone Subdiacono, p. 573.

**ARTICLE VII.—**<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. xcvi.

<sup>2</sup> See *ibid.*, p. cviii.

**ARTICLE VIII.—**<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 341.

**ARTICLE IX.—**<sup>1</sup> See "A Memorial of British Piety," pp. 97, 98.

<sup>2</sup> See his Life, at the 9th of June, in the present volume, Art. i.







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