

LIVES of the  
Irish Saints

UNIVERSITY OF TORONTO  
  
3 1761 01442345 3

Rev. John Canon O'Banlon,  
M.A., B.C.D.

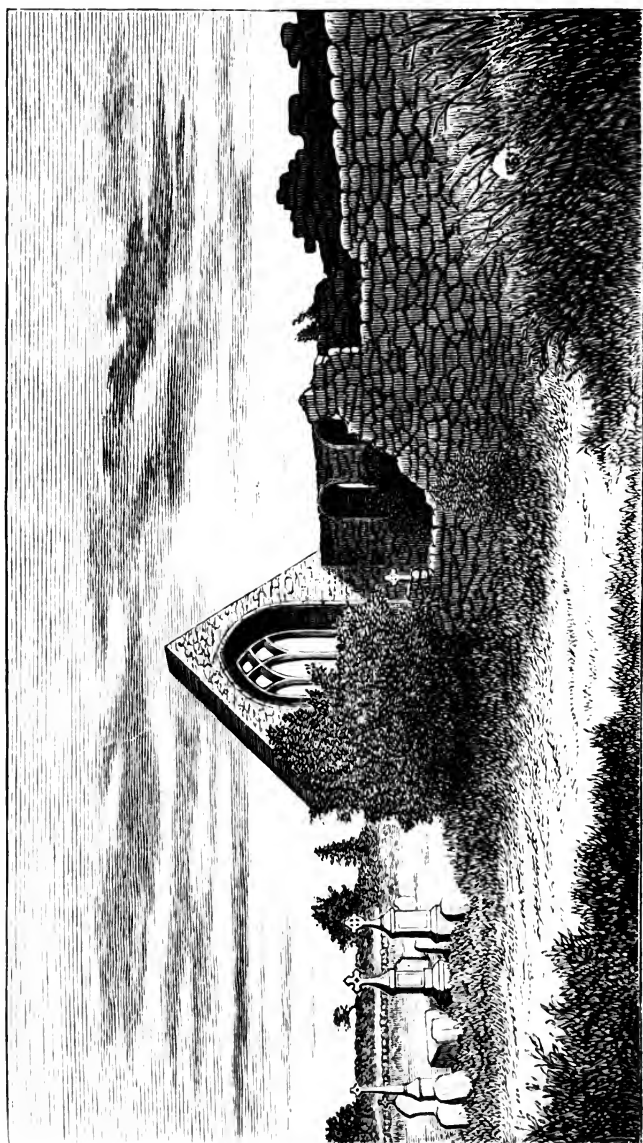




5  
4

Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation





*The ruins by Alfred Colham.*

ALL SAINTS' ISLAND MONASTIC RUINS, LOUGH REE.

*Printed by J. W. & J. G. S. 1854.*

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.

---

VOL. VIII.

---

15/84 8  
19/8 19

DUBLIN: JAMES DUFFY AND SONS, 15 WELLINGTON-QUAY, AND  
1A PATERNOSTER-ROW, LONDON.

LONDON: BURNS, OATES, AND CO., 17 & 18 PORTMAN-STREET, AND  
63 PATERNOSTER-ROW, E.C.

NEW YORK: THE CATHOLIC PUBLISHING SOCIETY,  
9 WARREN-STREET.

[ALL RIGHTS RESERVED.]

DOLLARD, PRINTINGHOUSE, DUBLIN.

BX

4659

I7L48

1875

v.8

## CONTENTS.

### First Day of August.

	Page
ARTICLE I.—ST. RIOCH, ABBOT OF INISBOFINDE, COUNTY OF LONGFORD.	
CHAP. I.—Introduction—Family and Race of St. Rioch—His early Education and Training—His Mission to Ireland—A Miracle wrought by St. Patrick ...	1
CHAP. II.—Retirement of St. Rioch from Episcopal Duties to Inis-bofinde—Description of this Island—He is said to have founded there a religious Establishment—Local Traditions in Kilkenny City regarding the Station of Rioch there—The former Church of St. Roch ...	4
CHAP. III.—Doubts expressed regarding the Identity of St. Rioch, Nephew of St. Patrick, being the St. Rioch of Inis-bofinde—The latter visited by St. Aid—Antiquities on Lough Ree—Death of St. Rioch—Festivals—Veneration in the City of Kilkenny—Conclusion ...	9
ARTICLE II.—The Three Sons of Luissén, viz., Liber, Failbhe, and Oilbhe, of Inis-mor ...	15
ARTICLE III.—St. Saran, Abbot of Bangor, County of Down. [ <i>Eighth Century.</i> ]	18
ARTICLE IV.—St. Nathi, of Cuil-Saccaile, in Dalaradia, County of Down ...	18
ARTICLE V.—St. Lachten Fothirbe, or Laichtein ...	19
ARTICLE VI.—St. Dolochus, or Tolochus ...	19
ARTICLE VII.—Subach of Corann, County of Sligo ...	19
ARTICLE VIII.—St. Soicheall or Sacell, Bishop of Bais-liac-mor, now Baslick, County of Roscommon ...	19
ARTICLE IX.—Festival for St. Peregrinus ...	20
ARTICLE X.—St. Mica, of Ernaidhe, or Erniudhe, probably Urney, in the County of Tyrone ...	24
ARTICLE XI.—St. Cineadh, or Kinath, Abbot of Durrow, King's County. [ <i>Eighth Century.</i> ] ...	25
ARTICLE XII.—The Sons of Mocobha ...	26
ARTICLE XIII.—Feast for a reputed St. Davin, County of Wexford ...	26
ARTICLE XIV.—St. Arun, or Aruin, Bishop of Clonkeen ...	26
ARTICLE XV.—St. Columba, or Colum, Bishop, and Son of Riagail or Rianghal ...	26
ARTICLE XVI.—St. Begmarcach, Ua Becce, of Maighin ...	27
ARTICLE XVII.—Feast of the Sons of Maccabee ...	27
ARTICLE XVIII.—Feast for the Elevation of St. Poppo's Relics ...	27
ARTICLE XIX.—Reputed Feast of St. Diuma ...	28
ARTICLE XX.—Reputed Feast for St. Rumold, Apostle of Belgium ...	28
ARTICLE XXI.—Discovery of Twenty Bodies of Ursuline Virgins, at Cologne ...	28

### Second Day of August.

ARTICLE I.—ST. COMGAN, OR COMHDHAN, THE CULDEE ...	28
ARTICLE II.—St. Fechine, or Feichin, a Priest ...	29
ARTICLE III.—St. Cobhran or Cobran, of Cluana Cuanlach, or of Cluain-Cuallachta ...	30
ARTICLE IV.—St. Lonan, Son of Laisre ...	30
ARTICLE V.—Festival of St. Theodota and her three Sons, Martyrs in Bithynia ...	30



## CONTENTS.

### Third Day of August.

	Page
ARTICLE I.—ST. TREA, VIRGIN, OF ARDTREA, COUNTY OF LONDONDERRY. [ <i>Fifth Century.</i> ] ... ..	31
ARTICLE II.—St. Dairbhile or Derbhiledh, Descendant of Eochaidh Muighmedhoín. [ <i>Sixth Century.</i> ] ... ..	34
ARTICLE III.—The Daughter of Fachtna, of Ernaidhe, said to be Urney, in the County of Tyrone ... ..	35
ARTICLE IV.—Reputed Festival for St. Fiacre, Hermit ... ..	36
ARTICLE V.—Reputed Feast for St. Domitius, or Dermitius ... ..	36
ARTICLE VI.—Reputed Feast of a St. Mansuetus ... ..	36
ARTICLE VII.—St. Mochua Crochain ... ..	37
ARTICLE VIII.—St. Aodhan, of Cluain Tarbh, or Clontarf ... ..	37
ARTICLE IX.—Festival for St. Feidlimidh, Bishop and Patron of Kilmore Diocese ... ..	38
ARTICLE X.—Feast for the Finding of St. Stephen's Relics ... ..	38

### Fourth Day of August.

ARTICLE I.—ST. LUA OR MOLUA, ABBOT OF CLONFERT MOLUA, NOW KYLE, QUEEN'S COUNTY. [ <i>Sixth Century.</i> ] ... ..	
CHAP. I.—Introduction—Authorities for St. Molua's Acts—His Family and Race—His Birth and early Indications of Sanctity—Miracles wrought during his Boyhood ... ..	39
CHAP. II.—Visit of St. Comgall, Abbot of Bangor, to Ulster, and his Finding of the Boy Lugid—The latter entrusted by his Parents to the Charge of Comgall—Lugid's Manner of Life at Bangor—His Miracles—He is sent by St. Comgall to found a separate religious Establishment at Druim-sneachta ... ..	45
CHAP. III.—The Saint and several of his Disciples visit Hy-Fidgente—The great Number of Religious Houses founded by St. Molua—His Manner of Living at Clonfert-Molua—He releases a Captive from the King of Ireland—Said to have been Confessor for many distinguished Saints—The Druids stated to have been formerly Occupiers of Clonfert Molua—The Bullauns—Supposed Connection of our Saint with Killaloe ... ..	53
CHAP. IV.—Miracles wrought by St. Lugid, or Molua—His Relations with other Irish Saints—The Rule of St. Molua—Closing Scenes of his Life—His last Visit to St. Cronan—His Death—Reverence paid to his Memory—Memorials and Festivals—Conclusion ... ..	59
ARTICLE II.—St. Midnat or Miodhnat, said to be of Killucan, County of Westmeath ... ..	70
ARTICLE III.—St. Berchan of Clonsost, King's County ... ..	71
ARTICLE IV.—Reputed Feast of St. Andrew, Archdeacon, and Companion of St. Donatus, at Fiesole, Italy ... ..	71
ARTICLE V.—Reputed Feast of Aruín, Bishop of Cluain Cain ... ..	71
ARTICLE VI.—Reputed Festival of a St. Woltanus ... ..	72

### Fifth Day of August.

ARTICLE I.—ST. GORMGAL, OF ARDOILEN, COUNTY OF GALWAY. [ <i>Tenth and Eleventh Centuries.</i> ] ... ..	72
ARTICLE II.—St. Oswald, King and Martyr. [ <i>Seventh Century.</i> ] ... ..	76
ARTICLE III.—St. Abel, Bishop and Confessor, Belgium. [ <i>Eighth Century.</i> ] ... ..	86
ARTICLE IV.—St. Erne, or Ermin, of Cluana Railgech or Cluainrailgeach, probably in the County of Meath ... ..	91

## CONTENTS.

	Page
ARTICLE V.—St. Echi, of Cill-Glais, or Kilglas, and of Senlis, near Sliabh-Badhbhghna ... ..	92
ARTICLE VI.—St. Duinsech, Virgin, of Dunsy Island, County of Down ... ..	93
ARTICLE VII.—St. Rethna Rathnat, or Rathnata, of Cill-Raith, in the Plain of the Liffey. [ <i>Probably in the Sixth Century.</i> ] ... ..	94
ARTICLE VIII.—Feast of St. Cassianus, Cassanus, or Cassenus, Bishop or Presbyter. [ <i>Fifth Century.</i> ] ... ..	96
ARTICLE IX.—Reputed Feast of Saints Cassinus or Cassianus, and of Maslininus or Mascuiinus ... ..	96
ARTICLE X.—Reputed Festival of St. Alto, Bishop and Founder of Alt-Munster, Bavaria. [ <i>Eighth Century.</i> ] ... ..	97
ARTICLE XI.—St. Molioba, probably of Gort Cirb, County of Down ... ..	97
ARTICLE XII.—St. Fethi ... ..	97
ARTICLE XIII.—St. Celsus, Archbishop of Armagh ... ..	97
ARTICLE XIV.—Reputed Festival of a Martyr, named Herentius ... ..	98
ARTICLE XV.—Reputed Feast of Ninnius, a Bishop ... ..	98
ARTICLE XVI.—Reputed Feast of Donatus ... ..	98
ARTICLE XVII.—Reputed Feast of Aradius ... ..	98
ARTICLE XVIII.—Reputed Feast of St. Colman, of Druim-Uaithe ... ..	98

### Sixth Day of August.

ARTICLE I.—ST. MOCHUA, OR CRONAN, BISHOP AND ABBOT OF CLONDALKIN, COUNTY OF DUBLIN ... ..	99
ARTICLE II.—The Blessed Alexander, a Cistercian Monk, of Foigni, in France. [ <i>Thirteenth Century.</i> ] ... ..	102
ARTICLE III.—St. Lughaidh, of Cluain Fobhair ... ..	103
ARTICLE IV.—St. Masculinus or Masuilinus, Bishop ... ..	103
ARTICLE V.—Reputed Feast of St. Beoan, son of Nessan, Bishop of Fiódh Cuilinn ... ..	103
ARTICLE VI.—St. Ultan or Ultanus ... ..	104
ARTICLE VII.—Feast of St. Sixtus, Pope ... ..	104
ARTICLE VIII.—Reputed Feast of St. Acca, Bishop of Hexham, England. [ <i>Eighth Century.</i> ] ... ..	104

### Seventh Day of August

ARTICLE I.—ST. CRONAN, OF MOVILLE, COUNTY OF DOWN. [ <i>Seventh Century.</i> ] ... ..	104
ARTICLE II.—St. Molocca, or Molacca, of Tulach-h-Olainn, or Tullyallen, County of Louth ... ..	105
ARTICLE III.—St. Temnen, of Linnduachil, or Magheralin, County of Down ... ..	105
ARTICLE IV.—St. Aedhan, Son of Meallan ... ..	105
ARTICLE V.—Festival of St. Boisil, Prior of Melrose, Scotland. [ <i>Seventh Century.</i> ] ... ..	105
ARTICLE VI.—St. Senan ... ..	107
ARTICLE VII.—Reputed Feast of St. Cobthach, Disciple of St. Columbkille ... ..	107
ARTICLE VIII.—St. Cillin ... ..	107
ARTICLE IX.—Reputed Feast of St. Donatus, Bishop of Fesulæ, Italy ... ..	107
ARTICLE X.—Reputed Festival for the Seven Sleepers of Ephesus. [ <i>Third Century.</i> ] ... ..	108
ARTICLE XI.—St. Daire Dor ... ..	110

### Eighth Day of August.

ARTICLE I.—ST. COLMAN, BISHOP OF LINDISFARNE, AND ANCHORITE OF INISBOFFIN, COUNTY OF MAYO. [ <i>Seventh Century.</i> ]	
CHAP. I.—Introduction—Various Writers of St. Colman's Acts	
—A Native of Ireland—Trained at Iona—Sent as a	

## CONTENTS.

	Page
missionary Bishop among the Northumbrians—St. Wilfrid—He returns to England and wishes to introduce in Northumbria the Roman Discipline—The Conference held at Whitby—Discussion regarding the Scottish and Roman Rites for the Observance of Easter and for the Form of Tonsure ...	110
CHAP. II.—St. Colman leaves Lindisfarne and returns to Iona—Character of Colman—He leaves for Ireland—Settles at Inis-Bo-Finde—Differences between the Irish and Saxon Monks—The Latter remove to Mayo—Death of St. Colman—His Festival and Commemoration—Conclusion ...	117
ARTICLE II.—St. Daria, or Daire, Virgin ...	121
ARTICLE III.—St. Beoan, Son of Nessan, of Feigh Cullen, County of Kildare ...	121
ARTICLE IV.—Blessed Ultan, the Scot or Irishman, Monk of Lindisfarne. [ <i>Eighth Century.</i> ] ...	122
ARTICLE V.—St. Curcach, Virgin, of Cluain-Lothair, now Cloonlogher, County of Leitrim ...	122
ARTICLE VI.—Reputed Feast of Daig, Son to Cairhell of Inis-Cain-Degha. [ <i>Sixth Century.</i> ] ...	123

### Ninth Day of August.

ARTICLE I.—ST. NATHY, PATRON OF ACHONRY DIOCESE, COUNTY OF SLIGO. [ <i>Sixth Century.</i> ]	
CHAP. I.—Introduction—Authorities for the Life of St. Nathi—His Birth—His early Training—The Relations between St. Finian and St. Nathi—Foundation of Achonry, and St. Nathi placed there as Pastor ...	123
CHAP. II.—Ancient Remains at Achonry—Contemporaries of St. Nathi—School founded at Achonry—Death of the Saint—His Festival and Commemoration—Conclusion ...	127
ARTICLE II.—ST. FEIDLHIMIDH, OR FELIMY, PATRON OF KILMORE PARISH, COUNTY OF CAVAN, AND OF KILMORE DIOCESE. [ <i>Probably in the Sixth Century.</i> ]	
CHAP. I.—Introduction—Family Relations of St. Feidhlimidh—Probable Place of his Birth—The Confounding of Kilmore in Breifneigh with Kilmore Duithruibh—Supposed Connexion of this Saint with the former Place—Description of Kilmore, in the County of Cavan ...	130
CHAP. II.—Opinions regarding the Ecclesiastical Rank of St. Feidhlimidh—The Bedell Memorial Church at Kilmore—Ecclesiastical Ruins in the Town of Cavan—Personality and Period of St. Feidhlimidh—Uncertain Account of Kilmore Diocese—Commemoration of St. Feidhlimidh—Conclusion ...	133
ARTICLE III.—Tri h. Inghena Ailalla ...	137
ARTICLE IV.—St. Barran, Virgin ...	137
ARTICLE V.—Cruimther Riagan ...	137
ARTICLE VI.—St. Ultan ...	138
ARTICLE VII.—St. Leaban, or Laobhlan ...	138
ARTICLE VIII.—St. Molocha, or Molocca ...	138
ARTICLE IX.—St. Macliag ...	138
ARTICLE X.—The Four Sons of Ercan, or Ercain ...	138
ARTICLE XI.—St. Ciaran, probably the Patron of Kildacommoge Parish, County of Mayo ...	138
ARTICLE XII.—The Four Sons of Dioman, of Kilmore, County of Roscommon ...	139
ARTICLE XIII.—St. Breacan ...	139
ARTICLE XIV.—St. Udhnochtad ...	140
ARTICLE XV.—St. Curitan ...	140

## CONTENTS.

	Page
ARTICLE XVI.—St. Rathnat of Cille Rathnaite, now probably Kilrenny, County of Kildare	140
ARTICLE XVII.—St. Colman, Son of Baoth, of Druim-Rath, probably Drumrat, County of Sligo	140
ARTICLE XVIII.—Reputed Feast of St. Suitbert, Bishop of Verden, Lower Saxony	140
ARTICLE XIX.—Festival of the Martyrs, Antoninus, Firmus and Companions	141
ARTICLE XX.—Reputed Feast of St. Mochoat, Confessor, Scotland	141

### Tenth Day of August.

ARTICLE I.—ST. BLANE, OR BLAAN, BISHOP OF CEANN-GARADH, NOW KINGGARTH, IN BUTE, SCOTLAND. [ <i>Supposed to have lived in the Sixth Century.</i> ]	
CHAP. I.—Introduction—Sources for Biography—The Parentage and Birth of St. Blaan—His early Education—His Connection with the Island of Bute—Foundation of Dunblaine	141
CHAP. II.—The missionary Career of St. Blane—His Miracles—His Death—Festivals and Commemorations—Conclusion	145
ARTICLE II.—St. Cuimmin, Abbot of Drumbo, County of Down	147
ARTICLE III.—St. Malchus, Bishop of Lismore. [ <i>Eleventh and Twelfth Centuries.</i> ]	148
ARTICLE IV.—The Arrival of St. Maolruain, with the Relics of Virgins and of other Saints, at Tallagh, County of Dublin	149
ARTICLE V.—Feast of St. Laurence, Deacon and Martyr	149
ARTICLE VI.—Festival of Soldiers, Martyrs	149

### Eleventh Day of August.

ARTICLE I.—ST. ATTRACTA, VIRGIN AND PATRONESS OF KILLARAUGHT, COUNTY OF SLIGO. [ <i>Fifth or Sixth Century.</i> ]	
CHAP. I.—Introductory—Writers of St. Attracta's Biography—The Period of St. Attracta—Supposed Parentage and Relations of the holy Virgin—Her early pious Dispositions—She resolves on leading a religious Life—She receives the Veil from St. Patrick	150
CHAP. II.—After her Profession, St. Attracta founds a Convent near Lough Gara—The House of Hospitality—Her Visit to St. Connall Droma—She delivers Lugna from a Monster—Visit of St. Patrick to that District—Her miraculous Protection of the Men of Lugna	155
CHAP. III.—Miracles of St. Attracta—King Keannfaelid and St. Attracta—King Hualgarg wages War against the Men of Lugna—Death of St. Attracta—Her Festivals and Commemorations—The Well of St. Attracta—Places named after this holy Virgin—Conclusion	162
ARTICLE II.—St. Aieran or Eieran, the Wise, of Tigh Eieran, or Tyfarnham, in West Meath, and of Tallagh, County of Dub'lin	167
ARTICLE III.—St. Ængus, or Maccriidhe, of Mochta, of Lughmhagh, or of Louth, County of Louth	168
ARTICLE IV.—St. Liadhain, Abbess, of Killyon, King's County. [ <i>Fifth or Sixth Century.</i> ]	170
ARTICLE V.—St. Lelia, Virgin, Dioceses of Limerick and Kerry	170
ARTICLE VI.—St. Tella, Virgin, of Inis Daighre, probably Inishterry, County of Roscommon	171
ARTICLE VII.—St. Donnán	172
ARTICLE VIII.—St. Mianach	172
ARTICLE IX.—The Daughter of Senach	172
ARTICLE X.—The Daughters of Dutu	173

## CONTENTS.

	Page
ARTICLE XI.—St. Finneacht, Virgin ... ..	173
ARTICLE XII.—St. Banbnatan, or Banbhnat, Virgin ... ..	173
ARTICLE XIII.—Feast of St. Valerian ... ..	173
ARTICLE XIV.—Feast of St. Tiburtius ... ..	173

### Twelfth Day of August.

ARTICLE I.—ST. MUREDACH, FIRST BISHOP AND PATRON OF KILLALA DIOCESE. [ <i>Probably in the Sixth Century.</i> ]	
CHAP. I.—Introduction—Period of St. Muredach—His Family and Descent—His recorded Presence at Easdara or Ballysodare—He blesses the Port of Killala ...	174
CHAP. II.—Situation of Killala—The Natalis and Commemorations of St. Muredach—The Period of his Death unrecorded—Brief historic Notes regarding the See of Killala—Conclusion ...	176
ARTICLE II.—St. Muredac, of Iniscaoin, in Lough Erne, County of Fermanagh ...	177
ARTICLE III.—St. Molaisse or Laisren, Patron of Inis-Muireadhagh, now Innismurry, County of Sligo. [ <i>Sixth Century.</i> ] ...	178
ARTICLE IV.—St. Seighin, Abbot of Iona, and Founder of the Church on Rathlin Island, County of Antrim ... ..	182
ARTICLE V.—Feast of the Translation of St. Waldetrude's Relics ...	184
ARTICLE VI.—Reputed Feast of St. Bertellinus ... ..	184
ARTICLE VII.—Reputed Feast of St. Wibert or Wigbert ... ..	184
ARTICLE VIII.—Commemoration of St. Ursula and of her Companions ...	184

### Thirteenth Day of August.

ARTICLE I.—ST. IMAR O'ÆDHACAN, ABBOT OF ARMAGH. [ <i>Eleventh and Twelfth Centuries.</i> ] ... ..	184
ARTICLE II.—St. Wigbertus, or Wickburtus, Missionary in Frisia. [ <i>Eighth Century.</i> ] ...	187
ARTICLE III.—St. Maidoc, or Modemoc, Abbot of Fiddown, County of Kilkenny ...	189
ARTICLE IV.—St. Molacca, Son of Cairthenn ... ..	189
ARTICLE V.—St. Brigid of Cuainaoi, or Cluana Dialaila ... ..	190
ARTICLE VI.—St. Dianlann ... ..	190
ARTICLE VII.—St. Lucan ... ..	190
ARTICLE VIII.—Feast of St. Hippolitus and of his Companions, Martyrs, at Rome ...	190

### Fourteenth Day of August.

ARTICLE I.—ST. FACHTNA, OR FACHTNAN, FIRST BISHOP AND PATRON OF THE DIOCESE OF ROSS. [ <i>Sixth Century.</i> ]	
CHAP. I.—Introduction—Race and Origin of St. Fachtnan—His early Years unnoticed—He founds a Monastery at Ross and a celebrated School—First Bishop of Ross—Legends regarding him—Restoration of his Sight ... ..	191
CHAP. II.—Period of St. Fachtna living at Ross—His Death—Festival—Commemorations—Successors in the See of Ross—Religious Foundations there—Conclusion ...	194
ARTICLE II.—St. Fachtnanus, Bishop of Kilfenora Diocese. [ <i>Probably in the Sixth or Seventh Century.</i> ] ... ..	196
ARTICLE III.—St. Fachtna, Bishop and Abbot of Dairinis Maellanfaidh, in Hy Kinsellagh, or in the County of Waterford. [ <i>Sixth Century.</i> ] ...	201

## CONTENTS.

	Page
ARTICLE IV.—St. Werenfrid, Priest and Confessor, Missionary in Frisia. [ <i>Eighth Century.</i> ] ... ..	204
ARTICLE V.—Saints Echlech, Cuimmein and Coemhan, Three Sons of Daighre ...	205
ARTICLE VI.—St. Dinil ... ..	206
ARTICLE VII.—St. Brocan, or Brocadh, Son of Lugdach ... ..	206
ARTICLE VIII.—Reputed Feast of Forty Martyrs, in Mayo, Ireland ...	207
ARTICLE IX.—Reputed Feast of Silvester Scotus ... ..	207
ARTICLE X.—Reputed Festival of Betta, First Apostle among the Mercians. [ <i>Seventh Century.</i> ] ... ..	207
ARTICLE XI.—Feast of St. Fortunatus, Martyr in Syria ... ..	208

### Fifteenth Day of August.

ARTICLE I.—ST. MACCARTHEN, BISHOP OF CLOGHER, COUNTY OF TYRONE. [ <i>Fifth and Sixth Centuries.</i> ]	
CHAP. I.—Introduction—Authorities for his Acts—Family and Descent of St. Maccarthen—A Disciple of St. Patrick—A constant Companion of the Irish Apostle—Prophecy of St. Patrick in reference to the Sees of Clogher and of Domnach-Mor Muigetochuir ...	208
CHAP. II.—Services rendered by St. Maccarthen to St. Patrick—Appointment of St. Maccarthen to the See of Clogher—The ancient Territory of Oriel or Oirghiel—Eochod Ruler of that Territory—Anecdotes in the Old Acts of St. Maccarthen ...	213
CHAP. III.—St. Maccarthen's Spirit of Prophecy—He heals a Demoniac—He is stated to have been Abbot over Dairinis—Death of St. Maccarthen and his Festivals—Memorials of the Saint—His new Cathedral—List of the early Bishops of Clogher—Conclusion ...	218
ARTICLE II.—Feast of the Assumption of the Blessed Virgin Mary into Heaven ...	227
ARTICLE III.—St. Saran ... ..	228
ARTICLE IV.—Feast of Carpre's Daughters ... ..	229
ARTICLE V.—St. Colman, of Achud ... ..	229
ARTICLE VI.—Reputed Feast of St. Sylvester, Companion of St. Palladius ...	229
ARTICLE VII.—St. Cormachus or Cormacus, Bishop of Murtlach or Aberdeen. [ <i>Eleventh and Twelfth Centuries.</i> ] ... ..	230

### Sixteenth Day of August.

ARTICLE I.—ST. LUGHAN, OR LUGAIN ... ..	230
ARTICLE II.—Reputed Feast of St. Degha, Bishop ... ..	231
ARTICLE III.—Reputed Feast of St. Ieron ... ..	231
ARTICLE IV.—St. Conan ... ..	231
ARTICLE V.—Saints Marius and Anianus ... ..	231
ARTICLE VI.—Festival of Moelcoisne, of Cill-Moelcoisne, in Hy-Many, Connaught ...	231
ARTICLE VII.—Festival of the Birth of Mary ... ..	232
ARTICLE VIII.—Reputed Translation and Festival of St. David, Bishop of Menevia ...	232

### Seventeenth Day of August.

ARTICLE I.—ST. IERO OR HIERO, PRIEST AND MARTYR AT EGMOND, HOLLAND. [ <i>Ninth Century.</i> ]	
CHAP. I.—Introduction—Notices of St. Iero—His Parentage and Country—His early Embracing the ecclesiastical State—Ordained Priest—He resolves to enter on a missionary Career in Holland—His Labours and Success—Scandinavian Invasion—St. Iero is seized by the Danes and brought to Trial ...	232

## CONTENTS.

	Page
CHAP. II.—Examination of St. Iero, and his Defence before the Danish Leader and his Council—He is condemned to Death—His Martyrdom—Discovery of his sacred Remains—Translation of his Body to Egmont—Discovery of his Head and its Preservation—His Festival and Commemorations—Conclusion ...	235
ARTICLE II.—St. Ernan, of Torach, now Tory Island, County of Donegal ...	239
ARTICLE III.—St. Amor, or Amator, First Abbot of Amorbach, Bavaria. [ <i>Seventh and Eighth Centuries.</i> ] ...	241
ARTICLE IV.—St. Temhnen, Monk and Martyr, of Magheralin ...	247
ARTICLE V.—St. Beccan, possibly of Kilbeggan, County of Westmeath ...	248
ARTICLE VI.—St. Beocan ...	250
ARTICLE VII.—St. Tocha, or Tuchai ...	250
ARTICLE VIII.—St. Fortheto ...	250
ARTICLE IX.—St. Eoin of St. John's, County of Down ...	250
ARTICLE X.—Festival of St. Mammes, Martyr, in Cæsarea, Cappadocia ...	251
ARTICLE XI.—Festival of the Translation of St. David's Relics, Archbishop in Wales ...	251
ARTICLE XII.—The Finding of St. Livinus, Martyr, in Belgium ...	252

### Eighteenth Day of August.

ARTICLE I.—ST. DAIGH, OR DAGEUS, BISHOP, OF INIS-CAOINDEAGHA, NOW INISKEEN, IN THE COUNTY OF LOUTH. [ <i>Fifth and Sixth Centuries.</i> ]	
CHAP. I.—Introduction—Ancient Acts of St. Dega—Pedigree and Birth of St. Daigh—His early Education—Prophecy of St. Mochta—Studies of St. Daigh at Devenish—His artistic Works—Early Proficiency of the Irish in various ornamental Productions ...	252
CHAP. II.—After the Conference with St. Mochta, Daigh returns to Devenish—He next proceeds to St. Comgall at Bangor—He travels with some Companions to St. Kieran at Clonmacnoise—This holy Abbot directs him to found a Monastery in that Place where he had been born—There he meets St. Columba—He builds a religious House at Inishkeen—Description of this Place—Several Miracles wrought by St. Daigh—He is said to have attended St. Mochteus in his last Illness ...	256
CHAP. III.—The Fame of St. Daigh becomes diffused throughout Ireland—Many holy Persons place themselves under his Direction, and Lands are bestowed on him for the Foundation of religious Houses—He raises several dead Persons to Life—His Death—His Festivals—Conclusion ...	261
ARTICLE II.—St. Erin, or Mernog, of Rathnoi, now Rathnew, County of Wicklow, and of Kildreenagh. [ <i>Sixth and Seventh Centuries.</i> ] ...	264
ARTICLE III.—St. Feidhlimidh, Son of Crimthann, King of Munster ...	268
ARTICLE IV.—Reputed Feast of Salust, Companion of St. Dysibod ...	268
ARTICLE V.—Reputed Feast of St. Jeron, or Hieron, Martyr, in Holland ...	268
ARTICLE VI.—St. Ronan ...	268
ARTICLE VII.—St. Colman, of Chule, or Cuile ...	269
ARTICLE VIII.—St. Odhran ...	270
ARTICLE IX.—St. Martan ...	270

### Nineteenth Day of August.

ARTICLE I.—ST. MOCHTA OR MOCHTEUS, BISHOP OF LOUTH, COUNTY OF LOUTH. [ <i>Fourth and Fifth Centuries.</i> ]	
CHAP. I.—Introduction—Sources for the Acts of St. Mochta or Mochteus—His Origin and Birth—He leaves	



## CONTENTS.

	Page
Britain for Ireland—His Studies there—His Journey to Rome and Pursuits—He receives the Sovereign Pontiff's Benediction and returns with twelve Disciples to Ireland	270
CHAP. II.—After arriving in Ireland, St. Mochta builds a Church at Kilmore—His austere Manner of Living—He removes to Lugmadh, or Louth—St. Mochta a Disciple of St. Patrick—Intimacy between him and the Irish Apostle—Foundation of a Monastery at Louth—His Rule and attributed Writings	275
CHAP. III.—Miracles wrought by St. Mochta—His Manner of Living at Louth—His Predictions—He survives to a great Age—His Death—Commemorations in the Calendars—Memorials of the Saint—Conclusion	281
ARTICLE II.—Festival of St. Cummin, or Cumianus, a Bishop, and a Monk at Bobbio, in Italy. [ <i>Seventh Century.</i> ]	288
ARTICLE III.—St. Enan, Patron of Drumrath, County of Westmeath. [ <i>Sixth Century.</i> ]	291
ARTICLE IV.—Reputed Feast for St. Magnus, Earl of Orkney, Martyr	294
ARTICLE V.—Reputed Feast of St. Solonius, or Solon, an early Companion of St. Palladius, in Wicklow. [ <i>Fifth Century.</i> ]	294

### Twentieth Day of August.

ARTICLE I.—ST. COINCHENN OF CHAELCHAD, OR CAELACHADH, CORCADUIBHNE, COUNTY OF KERRY. [ <i>Eighth Century.</i> ]	295
ARTICLE II.—St. Lasar, or Lassar, Virgin, of Cill Arcaigach, near Lough Lene, County of Westmeath	296
ARTICLE III.—St. Mothrianoc, or Motrenóg, Abbot of Ruscaigh, or Ruscagh	298
ARTICLE IV.—St. Hadouin, Chadoin, Audouin, or Hardouin, Bishop of Mans, France. [ <i>Seventh Century.</i> ]	299
ARTICLE V.—Reputed Feast of St. Brigid, at Fesula, Italy. [ <i>Ninth Century.</i> ]	302
ARTICLE VI.—Reputed Feast of Donart, Bishop of Murthlac and Aberdeen, Scotland	303
ARTICLE VII.—Reputed Festival of St. Stolbrand, Martyr, Island of May, Scotland. [ <i>Ninth Century.</i> ]	304
ARTICLE VIII.—Commemoration of St. Malachy O'Morgair, Archbishop of Armagh. [ <i>Twelfth Century.</i> ]	304
ARTICLE IX.—Festival of the Martyrdom of Dioscorus, Martyr at Alexandria	304
ARTICLE X.—Feast of St. Pamphilius, Bishop and Martyr	305

### Twenty-first Day of August.

ARTICLE I.—ST. SINACH OR SENACH, BISHOP OF CLONARD, COUNTY OF MEATH. [ <i>Sixth Century.</i> ]	305
ARTICLE II.—St. Celba, or Caelbadh, of Cill-Caelbadh, probably Kilbeg or Kilmainhambeg, County of Meath	308
ARTICLE III.—St. Masse, or Maise, Virgin	308
ARTICLE IV.—St. Uncan, or Unchan Tughneda	308
ARTICLE V.—St. Mogin Mor, or Moghin	309
ARTICLE VI.—Reputed Feast of St. Sevilon, a Scottish Bishop, of Verda, Saxony	309
ARTICLE VII.—Reputed Festival of St. Mazota, Virgin	309
ARTICLE VIII.—Festival of St. Vincentius	310
ARTICLE IX.—Reputed Feast of St. Mochteus, Abbot	310
ARTICLE X.—Feast of St. Fincana, a Virgin and an Eremit	310

### Twenty-second Day of August.

ARTICLE I.—ST. ANDREW, DEACON AND CONFESSOR, OF FIESOLE, IN ITALY. [ <i>Ninth Century.</i> ]	
CHAP. I.—Introduction—Writers of St. Andrew's Acts—His Family and Birth in Scotia—His early Piety—The	

## CONTENTS.

	Page
Disciple of St. Donatus—Both resolve to leave Ireland and to become Pilgrims—They travel to Italy and arrive in Fiesole—Account of that ancient City—St. Donatus miraculously designated as its Bishop ... ..	311
CHAP. II.—St. Donatus induces Andrew to receive Deacon's Orders—The Holy Disciple becomes a great Favourite with the People of Fiesole—He restores a noble Lady to Health—Afterwards, he is promoted to the Office of Archdeacon—He restores the ancient Church of St. Martin de Mensola—There he gathers around him a Company of Monks—His Gift of Miracles ... ..	315
CHAP. III.—Supernatural Premonition of St. Andrew's Departure—Probable Period of his Death—His Sister Brigid is miraculously transported from Ireland to his death Bed—Their last Interview—His Death and Burial—Recovery of his Relics—Miracles wrought at his Tomb—Honours paid to him after Death—Conclusion ... ..	318
ARTICLE II.—ST. GUNIFORT, MARTYR, IN ITALY. [ <i>Probably in the Fourth or Fifth Century.</i> ]	
CHAP. I.—Introduction—The ancient Acts of St. Gunifort—Various Works in which he is commemorated—His native Country and Family—His early Piety—His Brother Guinibald and his two Sisters resolve on leaving their Homes to seek Martyrdom and to serve the Lord in a strange Land—They arrive among the Teutons—There they are persecuted, and the Sisters suffer Martyrdom—The Brothers are apprehended, but refuse to renounce their Faith—They are spared for further Sacrifices ... ..	322
CHAP. II.—The Brother Saints Gunifort and Guinibald leave Germany for Northern Italy—They are arrested at Como, and Guinibald is there martyred—Gunifort escapes to Milan, where he is condemned to Death—Left for Dead, he nevertheless survives and enters Pavia, where he dies of his Wounds—He is buried in the Church of St. Romanus—Miracles wrought at his Tomb—Commemoration of his Feast—Conclusion ... ..	326
ARTICLE III.—St. Beoghna, Abbot of Bangor, County of Down. [ <i>Sixth and Seventh Centuries.</i> ]	328
ARTICLE IV.—St. Sinche, Daughter of Annudh, of Cuil-Bennchuir, probably Coolbanagher, Queen's County ... ..	329
ARTICLE V.—St. Cummein, or Cummein ... ..	330
ARTICLE VI.—St. Sedrach, Bishop ... ..	331
ARTICLE VII.—Reputed Feast for the Sons of Daighre ... ..	331
ARTICLE VIII.—Reputed Feast of St. Timothy, the Disciple of St. Paul ... ..	331
ARTICLE IX.—Festival of St. Emilianus and Companions, Martyrs ... ..	332
ARTICLE X.—Reputed Feast of the Blessed Monk, Quadanoc ... ..	332
ARTICLE XI.—Reputed Feast for the Birth of St. Patrick, at Kilpatrick, in Scotland ... ..	332
ARTICLE XII.—Reputed Feast of St. Barr, Bishop ... ..	332

### Twenty-third Day of August.

ARTICLE I.—ST. EUGENE, OR EUGENE, BISHOP OF ARDSTRAW, AND PATRON OF DERRY. [ <i>Fifth and Sixth Centuries.</i> ]	
CHAP. I.—Introduction—Acts of St. Eugene and Authorities for his Life—His Family and Birth—His double Captivity—Education in Britain—His Return to Ireland—He founds the Monastery of Kilnamanagh in Leinster—St. Eugene goes to the North of Ireland and founds a Monastery at Ardsratha—He becomes the first Bishop of that early See—His Manner of Living while there—He enjoys prophetic Gifts ... ..	333

## CONTENTS.

	Page
CHAP. II.—Various Miracles of St. Eugene—His last Illness and edifying Death—His Commemoration in the Irish Calendars—Antiquity of Ardstraw as an Episcopal See—A Monastery continued there to a much later Period—Transfer of the See at Ardstraw to Rathlury, and finally its Incorporation with Derry Diocese in the Twelfth Century—Notices of the latter See, of which St. Eugene is chief Patron—Cathedral of St. Eugene in Derry—Conclusion ..	339
ARTICLE II.—The Seven Bishops of Aelmhagh, <i>i.e.</i> , at Donihnachmor, probably in the County of Leitrim ...	345
ARTICLE III.—Reputed Feast of St. Barrea, Bishop ...	347
ARTICLE IV.—St. Nectan, Bishop of Aberdeen, in Scotland. [ <i>Twelfth Century.</i> ] ...	347
ARTICLE V.—Feast of St. Fortunatus and of his Companions, Martyrs ...	348

### Twenty-fourth Day of August.

ARTICLE I.—ST. PATRICK, ABBOT AND BISHOP OF RUIS DELA, PROBABLY ROSSDALLA, COUNTY OF WESTMEATH. [ <i>Probably in the Fifth Century.</i> ] ...	348
ARTICLE II.—St. Patrick, surnamed Ostiarius. [ <i>Probably in the Ninth Century.</i> ] ...	356
ARTICLE III.—St. Rodan, Bishop of Kill-Rodan, County of Sligo. [ <i>Fifth Century.</i> ] ...	359
ARTICLE IV.—St. Merchard, or Yarchard, of Kincardine, Scotland. [ <i>Probably Fifth or Sixth Century.</i> ] ...	360
ARTICLE V.—St. Segin, or Seighein ...	362
ARTICLE VI.—St. Faelan, or Foilanus, Confessor ...	362
ARTICLE VII.—St. Abban ...	363
ARTICLE VIII.—Reputed Feast of St. Geldarius, or Gildarius ..	363
ARTICLE IX.—St. Fathna, a Bishop and Confessor ...	363
ARTICLE X.—Translation of St. Cuthbert's Relics ...	364
ARTICLE XI.—Feast of the Martyrdom of St. Zenobius and of his Companions, at Antioch ...	364

### Twenty-fifth Day of August.

ARTICLE I.—ST. MICHAN, PATRON OF ST. MICHAN'S PARISH, AND CHURCH, IN THE CITY AND COUNTY OF DUBLIN. [ <i>Probably in the Tenth or Eleventh Century.</i> ] ...	
CHAP. I.—Introduction—St. Michan—Uncertainty regarding his Age and Race—His Commemoration and his Church in Dublin—Origin of Osmantown—St. Michan's Parish during the Middle Ages—Veneration of St. Syth, or Osyth ...	365
CHAP. II.—Later History of St. Michan's Parish—Catholic and Protestant Divisions—Catholic and Protestant Churches there—Memorials of St. Michan—Conclusion ...	371
ARTICLE II.—St. Sillan, Bishop and Abbot of Magh-Bile, or Merville. [ <i>Sixth and Seventh Centuries.</i> ] ...	378
ARTICLE III.—St. Broccan of Maighin, or Brogan of Iomdan ...	381
ARTICLE IV.—Reputed Feast of St. Bareas ...	382
ARTICLE V.—Festival of St. Bartholomew, Martyr ...	382

### Twenty-sixth Day of August.

ARTICLE I.—ST. AIREID, OR EREAD, OF ARDRINNIGH. [ <i>Possibly in the Sixth or Seventh Century.</i> ] ...	382
ARTICLE II.—St. Foilan, or Faelan, of Cluain-Mhaosna, probably Clonmaskill, in Fertullagh, County of Westmeath ...	384
ARTICLE III.—St. Comgall Ua Sarain ...	384
ARTICLE IV.—Festival of St. Quintus and of his Companions, Martyrs ...	384
ARTICLE V.—Reputed Feast of Peregrinus ...	385

## CONTENTS.

### Twenty-seventh Day of August.

	Page
ARTICLE I.—ST. AUXILIUS, BISHOP OF KILOSSEY, COUNTY OF KILDARE. [ <i>Fifth Century.</i> ]	
CHAP. I.—Introduction—Family and Origin of St. Auxilius—His early Connexion with St. Patrick—Question as to the Time of St. Auxilius having been ordained and consecrated—Probable Period of his Arrival as a Missionary in Ireland ...	385
CHAP. II.—The Missionaries, Saints Auxilius, Isserninus and Secundinus—Travels of St. Patrick into Leinster—He sets Auxilius over a Church founded at Killossy—Description of the Place—The Synod of the Bishops, Patrick, Auxilius and Isserninus—Death of St. Auxilius—His Commemorations in our Calendars—Historic Notices of Killossy—Conclusion ...	388
ARTICLE II.—St. Malrubius, Hermit and Martyr. [ <i>Tenth and Eleventh Centuries.</i> ]	392
ARTICLE III.—St. Aedhan, or Aidan, possibly at Clontarf, County Dublin ...	396
ARTICLE IV.—The Blessed Maclbrigid, Priest, at Armagh. [ <i>Eleventh and Twelfth Centuries.</i> ] ...	397
ARTICLE V.—St. Dagan, or Degeman, Wales ...	397
ARTICLE VI.—Festival of St. Rufinus and of his Companions, Martyrs ...	397

### Twenty-eighth Day of August.

ARTICLE I.—FESTIVAL OF FEIDLILMIDH, SON OF CREMHTHANN, KING OF MUNSTER. [ <i>Eighth and Ninth Centuries.</i> ] ...	398
ARTICLE II.—Feast of St. Flannan, Bishop, of Killaloe ...	405
ARTICLE III.—Feast of Quiriacus and of his Companions, Martyrs ...	408
ARTICLE IV.—Festival of Saint Hermes, Martyr ...	408
ARTICLE V.—Festival of St. Augustine ...	409

### Twenty-ninth Day of August.

ARTICLE I.—ST. WINOC, CALLED BISHOP OF RATH-ESPUIC-INNIC, OR ST. UINDIC OF TEAGHNEATHA, OR TYNAN, COUNTY OF ARMAGH. [ <i>Fifth Century.</i> ] ...	409
ARTICLE II.—Feast of Nine Hundred Martyrs ...	414
ARTICLE III.—Anniversary of Saint Adamnan's or Eunan's reputed Translation to Heaven ...	418
ARTICLE IV.—Festival for the Martyrdom of St. John the Baptist ...	418
ARTICLE V.—Feast of the Translation of St. Cuthbert's Relics at Durham ...	420
ARTICLE VI.—Reputed Feast of St. Fiacrius, or Fiacre ...	421

### Thirtieth Day of August.

ARTICLE I.—ST. FIACRE, HERMIT, AT BREUIL, FRANCE. [ <i>Seventh Century.</i> ]	
CHAP. I.—Introduction—Manuscript and printed Authorities for St. Fiacre's Acts—His Country and Parentage—He leaves Ireland and travels to France—He arrives there during the Episcopate of St. Faro ...	421
CHAP. II.—Favourable Reception of St. Fiacre by the Bishop of Meaux—The Irish Saint obtains Possession of Brie to found his Hermitage—He there establishes a House of Hospitality—His Taste and Skill in Gardening and Agriculture—Enlargement of his Farm—Miraculous Clearance of the Forest—St. Fiacre is secured in the Love and Respect of St. Faro—Religious Rule of St. Fiacre ...	428

## CONTENTS.

	Page
CHAP. III.—Visit of St. Kilian to St. Fiacre—Fabulous Story of the latter being offered the Crown of Scotland—His Life in Solitude—His Death and Burial—Transference of his Relics—Various Miracles and Incidents—Memorials of the Veneration paid to St. Fiacre—Commemorations of his Feast—Conclusion	432
ARTICLE II.—St. Loarn, Priest, of Achadh-mor, now Aghavower, or Aghamore, County of Mayo. [ <i>Fifth Century.</i> ]	447
ARTICLE III.—St. Muadan of Airegal Muadain, now thought to be Errigal, County of Monaghan	448
ARTICLE IV.—St. Cronan of Cluain-an-dobhair, King's County	449
ARTICLE V.—St. Firdacrich, or Fer-da-chrioch	449
ARTICLE VI.—Festival of St. Agatha, Virgin and Martyr	449
ARTICLE VII.—Feast of the Translation of St. Wilibrord's Relics	449
ARTICLE VIII.—Reputed Feast of St. Aidanus, Apostle of Northumbria	450

### Thirty-first Day of August.

ARTICLE I.—ST. AIDAN, OR AEDHAN, APOSTLE OF THE NORTHUMBRIANS, AND FIRST BISHOP OF LINDISFARNE. [ <i>Seventh Century.</i> ]	
CHAP. I.—Introduction—Writers of St. Aidan's Acts—His Irish Origin and early monastic Life in Iona—His Position there—First Introduction of Christianity in England—Anglo-Saxon Invasion—St. Aidan is chosen to preach the Gospel in Northumbria	450
CHAP. II.—Reception of St. Aidan by King Oswald—The holy Bishop obtains from him the Island of Lindisfarne—Description of that Place and of its Endowments—There St. Aidan founds a Church and Monastery—The Discipline of Iona introduced—The School established at Lindisfarne becomes a Source of missionary Propagandism for the different Anglo-Saxon Nations—Missionary Career of St. Aidan—King Oswald acts as his Interpreter	475
CHAP. III.—Missionary Qualifications of St. Aidan—He is charged with the Administration of York Diocese, during the Absence of St. Paulinus—St. Aidan's Virtues and Manner of Living—His religious Establishment formed at Lindisfarne on the Irish Model—Female religious Institutions in Northumbria	487
CHAP. IV.—The Zeal of King Oswald for the Promotion of Christianity—His Death—Afterwards King Oswy succeeds him in the Province of Bernicia—Oswin becomes Ruler over the Deiri, and befriends St. Aidan—Generosity of this King and Spirit of Prophecy—Death of Oswin and of our Saint—The Sees of Lindisfarne and of Durham—Translation of St. Aidan's Relics—Commemoration and Festivals—Conclusion	493
ARTICLE II.—St. Senan, Sessan, or Sessen, of Ath-omna, possibly Portumna, County of Galway	505
ARTICLE III.—Deacon Aedh, or Aidus, of Cuil Maine, now Clonmany, County of Donegal	507
ARTICLE IV.—Reputed Translation of St. Cuimian's Relics, at Bobbio, in Italy	508
ARTICLE V.—St. Aedh, Martyr	511
ARTICLE VI.—St. Cillen, Bishop	511
ARTICLE VII.—St. Cronan, Deacon	512
ARTICLE VIII.—Reputed Feast of Colum Cuile	512
ARTICLE IX.—Translation of St. Ninian's Relics	512
ARTICLE X.—Feast of St. Paulinus	512

SUPPLEMENTAL LIST OF SUBSCRIBERS.

Bellord, Rev. James, Chaplain of the Forces, 30 Military-road, Colchester, England.  
 Cummins, Very Rev. P. J., St. Charles Borromeo's Church, San Francisco, California, U.S.A.  
 Geraghty, Rev. B., C.C., The Presbytery, Strokestown, County Roscommon.  
 Kinsella, Rev. William, C.C., Timahoe, Queen's County.  
 Macdonald, D.D., Most Rev. Angus, Archbishop of St. Andrew's, 42 Greenhill-gardens, Edinburgh, Scotland.  
 Macdonald, D.D., Most Rev. Hugh, Bishop of Aberdeen, 20 Queen's-road, Aberdeen, Scotland.  
 MacHugh, Very Rev. Bernard, Rector of St. John the Evangelist's Church, 21st Street and 5th Avenue, Brooklyn, State of New York, U.S.A.  
 M'Gonigle, B.D., Rev. W. A., Vicar of St. Cuthbert's, Monkwearmouth, 48 North Bridge-street, Sunderland, England.

Mackay, Æneas J. G., Sheriff of Fife and Kinross, 7 Albyn-place, Edinburgh, Scotland.  
 Manning, Very Rev. James, P.P., Roundwood, County Wicklow.  
 Mannion, Very Rev. Patrick, P.P., Elphin, County Roscommon.  
 O'Riordan, Rev. John, C.C., Cloyne, County Cork.  
 Royal Irish Academy Library, Dawson-street, Dublin.  
 Shahan, Very Rev. Thomas J., D.D., Professor of Ecclesiastical History, Catholic University, Washington, District of Columbia, U.S.A.  
 Slattery, Very Rev. J. B., Epiphany Apostolic College, Baltimore, State of Maryland, U.S.A.  
 Wright, Edward Percival, M.D., M.R.I.A., Professor of Botany, Trinity College, Dublin.

DIRECTION TO THE BINDER.

The Binder will please to prefix the Frontispiece and Title Page, contained in Part 82, and First of this Volume, to the present Table of Contents, which, in order of binding, should precede the various Parts to 89, which Part closes the present Volume.

WORKS BY VERY REV. JOHN CANON O'HANLON.

To be completed in Twelve Royal Octavo Volumes, and in 120 Parts, of 64 pages each Part.

**Lives of the Irish Saints,**

Compiled from Manuscript and other Sources,

With the Commemorations and Festivals of Holy Persons,

NOTED IN

*Calendars, Martyrologies, and Various Works,*

Domestic or Foreign,

RELATING TO

**The Ancient Church History of Ireland,**

BY THE

**Very Rev. JOHN CANON O'HANLON, P.P., M.R.I.A.**

Parts, ONE SHILLING each Part to Subscribers; ONE SHILLING and SIXPENCE each to Non-Subscribers.

**ALREADY ISSUED.**

VOL. I. For the Month of January, containing 13 Parts, comprising Introduction, pp. i. to clxxvii., and pp. 1 to 624, cloth, gilt, and gilt edges, bevelled, in highly ornamental Covers, Price to Subscribers, 16s.; to Non-Subscribers, 22s. 6d.

VOL. II. For the Month of February, containing 12 Parts, pp. 1 to 736, do., Price to Subscribers, 15s.; to Non-Subscribers, 21s.

*WORKS BY VERY REV. JOHN CANON O'HANLON.*

---

VOL. III. For the Month of March, containing 16 Parts, pp. 1 to 1036, do., Price to Subscribers, 19s. ; to Non-Subscribers, 27s.

VOL. IV. For the Month of April, containing 9 Parts, pp. 1 to 576, do., Price to Subscribers, 12s. ; to Non-Subscribers, 16s. 6d.


VOL. V. For the Month of May, containing 10 Parts, pp. 1 to 624, do., Price to Subscribers, 13s. ; to Non-Subscribers, 18s.

VOL. VI. For the Month of June, containing 13 Parts, pp. 1 to 832, do., Price to Subscribers, 16s. ; to Non-Subscribers, 22s. 6d.

VOL. VII. For the Month of July, containing 8 Parts, pp. 1 to 520, do., Price to Subscribers, 11s. ; to Non-Subscribers, 15s.

VOL. VIII. For the Month of August, containing 8 Parts, pp. 1 to 512, do., Price to Subscribers, 11s. ; to Non-Subscribers, 15s.

\* \* Binding in Cloth, gilt, and gilt edges, each Vol., 3s. ; plain, each Vol., 2s. 6d. ; in best morocco, extra, 12s. ; in any Variety of Colour ordered. The rich style of Cover design, the *Opus Hibernicum*, specially adapted, only furnished from the Publishing and Bookbinding Establishment of Messrs. James Duffy and Co., Limited, Dublin.

 Cloth Cases, in a Variety of Colours, with richly gilt Sides and Back, and in a Style to match for each Volume, can there be obtained, at 2s. each, or free by Post, 2s. 3d.

- 
1. ABRIDGMENT OF THE HISTORY OF IRELAND, FROM ITS FINAL SUBJUGATION TO THE PRESENT TIME—1849. Patrick Donahoe, Boston, U.S.A., 1849, 18mo.  
*Price 10 Cents.*
  2. THE IRISH EMIGRANT'S GUIDE FOR THE UNITED STATES. Patrick Donahoe, Boston, 1851, 18mo.  
*Price 25 Cents.*
  3. THE LIFE OF ST. LAURENCE O'TOOLE. John Mullany, 1 Parliament-street, Dublin, 1857, 18mo.  
*Price One Shilling and Sixpence.*
  4. THE LIFE OF ST. MALACHY O'MORGAIR. John O'Daly, 9 Anglesea-street, Dublin, 1859, 8vo.  
*Price Six Shillings.*
  5. THE LIFE OF ST. DYMUNA, VIRGIN, MARTYR, AND PATRONESS OF GHEEL. James Duffy, 7 Wellington-quay, Dublin, 1863, 18mo.  
*Price One Shilling.*
  6. CATECHISM OF IRISH HISTORY, FROM THE EARLIEST EVENTS TO THE DEATH OF O'CONNELL. John Mullany, Dublin, 1864, 18mo.  
*Price Two Shillings.*
  7. CATECHISM OF GREEK GRAMMAR. John Mullany, Dublin, 1865, 18mo.  
*Price One Shilling.*
  8. DEVOTIONS FOR CONFESSION AND HOLY COMMUNION. Thomas Richardson & Son, London, Dublin and Derby, 1866, 18mo.  
*Price Two Shillings.*
  9. THE LIFE AND WORKS OF ST. AENGUSSIUS HAGIOGRAPHUS, OR ST. AENGUS THE CULDEE. John F. Fowler, 3 Crow-street, Dublin, 1868, 8vo.  
*Price One Shilling.*



*WORKS BY VERY REV. JOHN CANON O'HANLON.*

---

10. THE LIFE OF ST. DAVID. John Mullany, 1 Parliament-street, Dublin, 1869, 12mo.  
*Price Two Shillings and Sixpence.*
11. LEGEND LAYS OF IRELAND, by Lageniensis, John Mullany, 1 Parliament-street, Dublin, 1870, 12mo.  
*Price One Shilling.*
12. IRISH FOLK LORE: TRADITIONS AND SUPERSTITIONS OF THE COUNTRY; WITH HUMOROUS TALES, by Lageniensis. Cameron and Ferguson, Glasgow, 1870, 88 West Nile-street, Crown 8vo.  
*Price Two Shillings.*
13. THE BURIED LADY: A LEGEND OF KILRONAN, by Lageniensis. Joseph Dollard, 13 and 14 Dame-street, Dublin, 1877, Crown 8vo.  
*Price Four Pence.*
14. THE LIFE OF ST. BRIGID, VIRGIN, FIRST ABBESS OF KILDARE, SPECIAL PATRONESS OF KILDARE DIOCESE, AND GENERAL PATRONESS OF IRELAND. Joseph Dollard, 13 and 14 Dame-street, Dublin, 1877, 8vo.  
*Price Five Shillings.*
15. THE LIFE OF ST. GRELLAN, PATRON OF THE O'KELLYS, AND OF THE TRIBES OF HY-MAINE. James Duffy & Sons, 15 Wellington-quay, Dublin, 1881, Crown 8vo.  
*Price Six Pence.*
16. REPORT OF THE O'CONNELL MONUMENT COMMITTEE. James Duffy & Co., Limited, 14 and 15 Wellington-quay, Dublin, 1888, 8vo.  
*Not Sold.*
17. THE IRISH EMIGRANT'S GUIDE FOR THE UNITED STATES, with Coloured Map and Railway Connexions. First Irish Edition, revised and Information brought down to the present Year. Sealy, Bryers and Walker, Middle Abbey-street, Dublin, 1890, 18mo.  
*Price One Shilling.*
18. LIFE AND SCENERY IN MISSOURI, Reminiscences of a Missionary Priest. James Duffy & Co., Limited, 14 and 15 Wellington-quay, Dublin, 1890, 18mo.  
*Price One Shilling.*
19. New Edition of "ESSAY ON THE ANTIQUITY AND CONSTITUTION OF PARLIAMENTS IN IRELAND." By Henry Joseph Monck Mason, LL.D., and M.R.I.A. With a Life of the Author, and an Introduction, by Very Rev. John Canon O'Hanlon. James Duffy & Co., Limited, 14 and 15 Wellington-quay, Dublin, 1891, 18mo.  
*Price One Shilling.*
20. New Edition of "THE CASE OF IRELAND'S BEING BOUND BY ACTS OF PARLIAMENT IN ENGLAND STATED." By William Molyneux, of Dublin, Esq. With Preface and Life of the Author, by Very Rev. John Canon O'Hanlon. Sealy, Bryers and Walker, Middle Abbey-street, Dublin, 1892, Crown 8vo.  
*Price Two Shillings.*
21. THE POETICAL WORKS OF LAGENIENSIS. James Duffy & Co., Limited, 14 and 15 Wellington-quay, Dublin, 1893, Crown 8vo.  
*Price Five Shillings.*
22. IRISH-AMERICAN HISTORY OF THE UNITED STATES, with Full length Frontispiece of George Washington, and Coloured Map of the Great American Republic, as also numerous beautiful Portraits of the Presidents and other distinguished Men. By Very Rev. John Canon O'Hanlon. Sealy, Bryers and Walker, Middle Abbey-street, Dublin, 1895, 8vo.  
*Price Twelve and Sixpence.*

# LIVES OF THE IRISH SAINTS.

—◆—  
*First Day of August.*  
—◆—

ARTICLE I.—ST. RIOCH, ABBOT OF INISBOFINDE, COUNTY OF  
LONGFORD.

## CHAPTER I.

INTRODUCTION—FAMILY AND RACE OF ST. RIOCH—HIS EARLY EDUCATION AND TRAINING  
—HIS MISSION TO IRELAND—A MIRACLE WROUGHT BY ST. PATRICK.

WHEN treating the history or particular epochs in a nation's life, it is found necessary to take a retrospective view of the circumstances and causes, that brought such events into prominence. Family relations and feelings, naturally inherited and existing, serve to mould the minds of men to a certain extent; but, while individual character asserts itself, spiritual gifts are the sole bounty of the Great Giver of all good to His children. In the present instance, following the most ancient and accessible records, and the most trustworthy traditions of Ireland, we are supposed to be dealing with the life of a holy man closely connected, not alone by the ties of kindred but by actual training, with the great Irish Apostle, St. Patrick. These were natural advantages which probably formed the bent of this saint's inclinations, to embrace a self-sacrificing career, and to walk in the footsteps of his illustrious teacher. Where we have few biographical notices of his early life, however, we must only recur to reasonable conjecture and attested analogy, that as his public station and calling were distinguished, so the preparation to attain them was also diligently employed. Even when we learn most about men's external actions and sayings, the problem of their secret inspirations is very far from being satisfactorily solved. Above all, few have been able to find the secret motives, by which a Saint's acts, words and thoughts, can be explained, in a sense to render them most useful and edifying, for those who are willing to learn lessons, conducive towards their own spiritual profit. By personal associations and contact with the devout are many brought to a sense of their Christian duties. The record of such relations in social and moral intercourse gives the most salutary zest to biography. In tracing the connexion and in observing the results, however, much discrimination and care should be taken to draw just conclusions. Such process also presupposed, that good men's actions and their influences are well noted and analyzed. However, with stores of information for use of the modern biographer, seldom does it happen, that we find a wholly correct outline and colouring for his object. Still more

must a failure be anticipated, when it is remotely set in date, and when the view must be directed to a vanishing point. No doubt, the present holy recluse had exalted models for imitation and guidance. The chief influences and principles, that had been directing his actions, however, were drawn from heavenly inspiration, and from his own pious aspirations, to employ well his time, and to serve a Great Master.

The father of Rioch is called Conis or Conisius, and he is said to have been a native of Britain.<sup>1</sup> While the truth of this account has been questioned, and with some appearance of correctness; yet, our records and traditions point to the present saint, as not having been a native of Ireland. The Bollandists give but a brief notice at the 1st of August, but they refer to the 6th February, for what they had previously written regarding him.<sup>2</sup> The Litany of St. Aengus invokes Morioc as one of the foreign saints buried in Ireland, and who went beyond the sea. There, however, he is styled the son of Ui Lœga, and twelve men are said to have accompanied him.<sup>3</sup> The present holy man is related to have been a nephew of St. Patrick,<sup>4</sup> by his sister Darerca.<sup>5</sup> She was the mother of Rioch, and she is reported to have had sixteen other sons, besides two daughters. All of these have been enrolled as Saints, in our Irish calendars.<sup>6</sup> To this statement might be added a probability of St. Rioch, with many of his supposed brothers, having been called the children of Darerca, from a practice of ancient writers, wishing to exalt the celebrity of certain saints, in connecting them by relationship to the great St. Patrick, although perhaps on insufficient grounds, and even only on mere conjecture. Besides, the unusual number of Darerca's children—to credit a received account—must seem doubtful. To say the very least, it is hardly credible, that all of them were enrolled in the catalogue of our Saints. It is stated, however, that from his earliest youth, our Saint was St. Patrick's disciple, and that he learned many precepts of virtue from the Irish Apostle. These also he reduced to practice in his daily actions. Another learned writer<sup>7</sup> supposed our Saint to have been denominated Mac-Hualaing,<sup>8</sup> either son to Hualaing or descended from the family of Laing.<sup>9</sup> However, he is clearly in error. By referring to Colgan's note to St. Rioch's Acts, at the 6th of February, and not at the 6th of March—as incorrectly printed in Lanigan—we find it stated there, that Inis-Bofinde Island was called the Island of Lugenius, known as the son of Hualaing.<sup>10</sup> Whatever may be advanced on either side of this contention, the greater number of those who have investigated the subject support an opinion, affirming the relationship between SS. Patrick, Rioch and Mel.<sup>11</sup>

ARTICLE I.—CHAPTER I.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," vii. Februarii. De S. Riacho Abbate de Inis-Bofinde, p. 267.

<sup>2</sup> See "Acta Sanctorum," tomus i., Augusti i. Among the pretermitted saints, p. 2.

<sup>3</sup> Thus is it expressed: "ፊፋ ሩፑ ሕፎ ሌ ሎፑፑፍ, ሎፍ ሕ-ህፋ ሌፎፎ, ሕፑ ሎፑፑ, ሕፑ ሕፑ ሎፑፑፍ ሎፑፑፍ."—*"Irish Ecclesiastical Record."* Old series, vol. iii., June, 1867, see pp. 468, 469.

<sup>4</sup> See his Life, in the Third Volume of this work, at the 17th of March, Art. i.

<sup>5</sup> See *ibid.* chap. iii., n. 63. Her Feast has been referred to the 22nd of March, where some notices regarding her may be found. See *ibid.*, Art. ii.

<sup>6</sup> See Colgan's "Acta Sanctorum Hiberniæ," vi. Februarii. De S. Mele, cap. ii., p. 259, and nn. 24, 26, p. 263.

<sup>7</sup> The Rev. Dr. Lanigan,

<sup>8</sup> See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xiii., p. 419. Also, vol. ii., chap. x., sect. iii., pp. 10, 11.

<sup>9</sup> "So far from having been a brother of Mel and a Briton, I find him called *Mac-Hualaing*, son of Hualaing, or of the family of Laing."—*Ibid.*, n. 46, p. 12.

<sup>10</sup> According to the Martyrology of Tallagh, of Marianus O'Gorman and of Cathal Maguire. From these authorities, Colgan, shows, that this Island had two or perhaps three distinct names, and that probably, Lugenius, from whom it had been called, was the son of Hualaing. See "Acta Sanctorum Hiberniæ," vi. Februarii. De S. Riacho Abbate de Inis-Bofinde, n. 11, p. 268.

<sup>11</sup> The Martyrology of Salisbury has the

Of St. Rioch's early years and education, we have no special account; but, by our old writers, he is classed among the disciples—as among the relations—of St. Patrick.<sup>12</sup> It should seem, notwithstanding, that he had resolved on dedicating himself to the work of spreading the Gospel in Ireland, when according to received accounts he followed the Irish Apostle, after the latter had left Britain.<sup>13</sup> According to an ancient tradition, twelve transmarine companions accompanied St. Rioch to Ireland, or at least were with him there.<sup>14</sup> We have no information respecting these twelve pilgrims, nor the country whence they emigrated; but, if it be true, as stated, that Rioch was brother to Mel, and that both were nephews of St. Patrick, we may probably recognise the native land of the latter as that whence St. Rioch and his twelve disciples sailed for Ireland.<sup>15</sup>

The Rev. Dr. Lanigan denies, that our saint had been St. Patrick's disciple,<sup>16</sup> in opposition to the Tripartite<sup>17</sup> and Jocelyn's Life<sup>18</sup> of our Irish Apostle. A principal argument, on which the learned Irish Church historian relies, is founded on the unusual term of years to which his life must have been prolonged, were we to accept such a statement. We are told,<sup>19</sup> that Rioch had charge of the books and writings, and that he was librarian to St. Patrick.<sup>20</sup> This office he discharged after he had been ordained Deacon.

According to the accounts extant, St. Rioch is said to have been a companion of his uncle, St. Patrick, during all his journeys. But, in addition to gifts of supernatural grace our saint had acquired, and that purity of soul whereby he became the admired of all admirers, he was remarkable for a wonderful beauty of person; as if a bounteous Creator had specially decreed, that the virtues and amiable qualities of his soul should be enshrined, in an earthly temple, worthy of being considered the fairest receptacle of imperishable beauty, and within an ornamental casket, which contained the precious jewels of most extraordinary virtues.

It is related,<sup>21</sup> that whilst engaged in spreading the Gospel throughout Ireland, St. Patrick found some difficulty, in effecting the repentance of a

feast of St. Rioch and St. Mel, at the 6th of February, on the ground that both were brothers. Ussher sustains the same connexion.

<sup>12</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. iv., pp. 226 to 228, and cap. xxiii., p. 266.

<sup>13</sup> See *ibid.* Septima Vita S. Patricii, pars. ii., cap. xxi., p. 132.

<sup>14</sup> In a note, Colgan refers to the Acts of St. Mel, published at the 6th of February, and the Life of our Saint, published at the same day. If the present St. Rioch be identical with that person mentioned in the Litany of Ænguss, twelve foreign saints are invoked as being his companions, in these terms: "SS. duodecim socios S. Riochi transmarinos, inuoco," &c. See Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. ii., p. 138.

<sup>15</sup> See "Topographical Illustrations of the Southern and Western suburbs of Kilkenny," by Mr. John Hogan, in "Proceedings and Papers of the Kilkenny and South-East of Ireland Archæological Society," vol. ii. New Series, November, 1859,

No. 24, p. 473.

<sup>16</sup> Supposing him to have been that St. Rioch visited by Bishop Aidus on Lough Ree, while the latter died in 589. See "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xiii., p. 419, and nn. 174, 175, 176, 177, p. 421.

<sup>17</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. xxi., p. 132, and nn. 57, 58, 59, 60, p. 175.

<sup>18</sup> See *ibid.* Sexta Vita S. Patricii, cap. i., p. 76, and nn. 52, 53, p. 100.

<sup>19</sup> See Archbishop Ussher's "Complete Work," edited by Dr. Elrington, vol. vi. "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 382, as also Index Chronologicus, p. 568.

<sup>20</sup> See "The Tripartite Life of St. Patrick," edited by Whitley Stokes. LL.D.

<sup>21</sup> See in Colgan's "Trias Thaumaturga," Quarta Vita S. Patricii, cap. lxxi., p. 44, and nn. 47, 48, p. 49. Jocelyn's or Sexta Vita S. Patricii, cap. lxxxiv., pp. 84, 85, and nn. 91, 92, 93, p. 112. Septima Vita S. Patricii, pars. ii., cap. cxvi., pp. 144, 145, and nn. 166, 167, p. 181.

wealthy and powerful man, named Eugenius.<sup>22</sup> Being at length converted, however, through the cogency of the Saint's reasonings and miracles, he obtained the grace of regeneration, in the waters of Baptism. That chieftain was remarkable for his deformed countenance and limbs. He made frequent complaints to Patrick, on the subject, and requested the Saint to exercise communicated and supernatural power in his regard by prayers, so that a miracle might be performed, as also for the edification of people, who were already believers. Moved by the chief's entreaties, St. Patrick enquired of him, what person he should most desire to resemble in beauty of appearance. At that time, Rioch with many others was present. Looking around through the assemblage, Eugenius at once decided on his wish to assume the likeness of the young Deacon, who was the keeper of St. Patrick's books, and a Briton by birth. In appearance, he was the most comely of all men living in those parts. Requiring both of them to lie down on the same bed to sleep, and under the same coverlid, St. Patrick stood over them, while his hands were elevated towards heaven. A wonderful miracle is said to have taken place; for when awaking from sleep, that chieftain appeared to resemble the holy Deacon so closely, that his clerical tonsure only rendered the latter distinguishable from the chief. All, who had witnessed this result, were struck with admiration. More particularly the heart of Eugenius rejoiced, as his entreaties and desires had been gratified to his perfect satisfaction.<sup>23</sup>

## CHAPTER II.

RETIREMENT OF ST. RIOCH FROM EPISCOPAL DUTIES TO INIS-BOFINDE—DESCRIPTION OF THIS ISLAND—HE IS SAID TO HAVE FOUNDED THERE A RELIGIOUS ESTABLISHMENT—LOCAL TRADITIONS IN KILKENNY CITY REGARDING THE STATION OF RIOCH THERE—THE FORMER CHURCH OF ST. RIOCH.

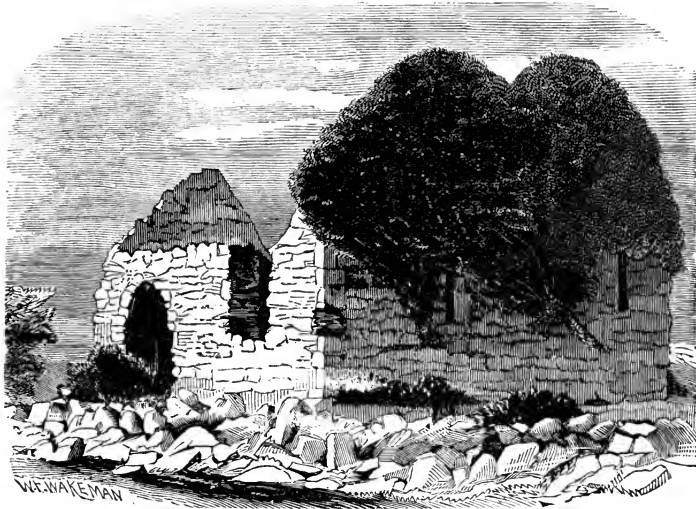
By St. Patrick, his nephew Rioch is said to have been raised to the episcopacy. This office does not seem to have accorded with his own inclinations, and humility induced the holy man to distrust his abilities for that public position. We can hardly doubt, that he remonstrated with the Irish Apostle, after having had some experience of pastoral work, and it should appear, that his vocation for the cell of a recluse was deemed to be that which more became his retiring disposition. He found that cares and duties, inseparable from his episcopal functions, did not leave him sufficient leisure to indulge his desires for heavenly contemplation and a life of solitude. Conscious of his soul's pious yearnings, St. Patrick assigned St. Rioch as a place for retreat the Island of Inis-Bofinde, on Lough Ree. This is an extensive lake, through which the River Shannon continues its course, between the province of Connaught and Longford County, in Leinster. It also lies in an arm of the lake, which stretches into the latter county, to receive the River Inny. The Island of St. Rioch is also written Inishbofin or "the Island of the White Cow," owing doubtless to some ancient mythologic legend.

<sup>22</sup> He is stated to have been the brother of Laoghair, and son to Niall of the Nine Hostages. According to one account—that of Jocelyn—he only desired personal beauty such as St. Rioch possessed, while other Lives of St. Patrick state, that with it, he

wished also to be distinguished for height of stature, and both requests were granted to him.

<sup>23</sup> See "Colgan's Acta Sanctorum Hiberniæ," vi. Februarii, De S. Riocho, Abbate de Inis-Bofinde, p. 267.

If we are to consider our saint as the nephew of St. Patrick, Rioch, bishop and abbot, founded a monastery there, about or soon after the middle of the fifth century. Wherefore, this must have been the oldest Christian establishment on Lough Ree; that of Inis-Clothran<sup>1</sup> being next in point of time; and that of Inis-Ainghin,<sup>2</sup> being of a still later date. Others, however, state, that St. Rioch did not found his institute there, until about the middle of the sixth century.<sup>3</sup> In the Annals of the Four Masters,<sup>4</sup> at the year 1089, and in reference to Lough Ree, Innis-Clothetaun, now Inchcleraun,<sup>5</sup> Inisbo-finne and Inis Ainghin are distinguished; for during that year, the churches of all three were burned by a predatory crew of the men of Munster,



Old Church on Inisboffin Island, Lough Ree.

whose fleet was under the command of Muirheartach Ua Briain.<sup>6</sup> The old inhabitants of the Parish of Cashel,<sup>7</sup> in the County of Longford, used to call the present Inish Cloghran—changed by a modern designation into Quaker's Island—by the title of Oilean na Seacht d' Teampull, or in English "Island of the Seven Churches," which shows that formerly it was considered to be that one of greatest importance on Lough Ree.<sup>8</sup> The church and

<sup>1</sup> Founded by St. Diarmaid, about the beginning of the sixth century.

<sup>2</sup> Founded by St. Kieran, before he became Abbot of Clonmacnoise.

<sup>3</sup> According to the statement of Rev. Anthony Cogan, in his "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 573.

<sup>4</sup> See Dr. O'Donovan's edition, vol. ii., pp. 936, 937, and n. (d), *ibid.*

<sup>5</sup> It is shown on the "Ordnance Survey Townland Maps for the County of Longford," Sheet 21.

<sup>6</sup> The church of Cluain-Eamhain, now Cloonoun or Cloonown, was an old church on

the west side of the Shannon, in the parish of St. Peter's, barony of Athlone, and county Roscommon. See "The Tribes and Customs of Hy-Many," edited by John O'Donovan, p. 79, and n. (j).

<sup>7</sup> This parish with its Islands is contained in the barony of Rathcline, and it embraces an area of 22,150a. 2r. 20p., including of water 6,290a. 2r. 23p. of Lough Ree and 147a. Or. 34p. of small Loughs. It is shown on the "Ordnance Survey Townland Maps for the County of Longford," Sheets 17, 18, 21, 22, 25, 26.

<sup>8</sup> See "Letters and Extracts containing Information relative to the Antiquities of

traces of the monastic buildings on the Island of Inis-bo-finne are well worthy of inspection.<sup>9</sup> They are still in fairly good preservation, and appear to run down towards the water's level. Extending from the front of the church, and towards the right hand corner as you enter, there is a quaint little church, with a small window peculiarly headed.<sup>10</sup> An elaborated window, having carved stone mullions, at the other end looked into the large church. Inis-Bofinde is situated within the limits of Longford county, and in Ardagh diocese. It is quite distinct from another ocean Island called Innisboffin,<sup>11</sup> off Morisk barony, county of Mayo. There is a third Island, bearing a similar name in Tyrconnell,<sup>12</sup> now the county of Donegal.

Having collected a great number of disciples, St. Rioch built a celebrated monastery on his Island, and over that establishment he presided as Abbot.<sup>13</sup> For many years, it is supposed, that he lived there; but, we have little or no evidence to determine for how long.

In the city of Kilkenny, and on three eminences, overhanging the historic valley of the Nore, are the sites of three primitive churches, claiming respectively St. Patrick,<sup>14</sup> St. Mel,<sup>15</sup> or Maul,<sup>16</sup> and St. Rioch, as founders and patrons.<sup>17</sup> Thus, the ancient topography of that city's suburbs is singularly favourable to the theory regarding relationship between those three Saints. According to one author,<sup>18</sup> a church was built in Kilkenny to honour St. Maula, the mother of St. Kenny;<sup>19</sup> but, a much better authority<sup>20</sup> than he, and more especially as regards the locality, asserts, that there can be little doubt the word Maul, or Maula, is a mere modification of the name, variously written "Mel," "Mela," "Mael," or "Moel."<sup>21</sup> At least, it must be admitted, that this is a very ingenious conjecture.<sup>22</sup> For, as Mr. John Hogan observes,

the County of Longford collected during the Progress of the Ordnance Survey in 1837," Letter of John O'Donovan, dated Longford, May 22nd, 1837, p. 54.

<sup>9</sup>The accompanying view of the ancient church is from a photograph, kindly procured for the writer, by Very Rev. Thomas Langan, D.D. It has been drawn by William F. Wakeman, on the wood, engraved by Mrs. Millard.

<sup>10</sup>Of this the writer has obtained a rude tracing, from Very Rev. Thomas Langan, D.D., of Athlone, in a Letter dated July 25th, 1890. On the occasion of an excursion by the Members of the Kilkenny and South-East of Ireland Archaeological Society, to this Island, the Hon. Vivian Butler, son to Lord James Butler, took a sketch of this small church, during the summer of that year.

<sup>11</sup>In the Irish Annals we read: "A.D. 667, Colman, Bishop, accompanied by other saints went to Innis-Bo-Finne, and founded a church, which took its name from that Island." "Letters and Extracts containing Information relative to the Antiquities of the County of Longford, collected during the Progress of the Ordnance Survey in 1873," p. 153.

<sup>12</sup>See "Colgan's "Acta Sanctorum Hiberniæ," xxviii. Februarii. Vita S. Aidi Epis. et Confessoris, n. 24, p. 423.

<sup>13</sup>See Sir James Ware's "De Hibernia, et Antiquitatibus ejus," cap. xxvi., p. 171.

<sup>14</sup>The original name of the tract, in which St. Patrick's Church, Kilkenny, stood is said to have been Donaghmore, including the townland, now called Deansground. Wherefore, in old deeds, it is called St. Patrick's Church of Donaghmore.

<sup>15</sup>See his Life, in the Second Volume of this Work, at the 6th of February, Art. i.

<sup>16</sup>According to Mr. John Hogan's statement, the site of St. Mel's church, on the east bank of the Nore, is called "Tempulna-Maul," also called St. Maul's, and there many ancient roads converged. See "Kilkenny: The Ancient City of Ossory, the Seat of its Kings, the See of its Bishops, and the Site of its Cathedral," part ii., p. 156. Kilkenny, 1884, 8vo.

<sup>17</sup>See *ibid.*, part iv., p. 234.

<sup>18</sup>See Dr. Meredith Hanmer's "Chronicle of Ireland," pp. 125, 126.

<sup>19</sup>The Patron saint of the city, and venerated on the 11th of October.

<sup>20</sup>The late Mr. John Hogan, of Kilkenny, whose earlier contributions to the Kilkenny and South East of Ireland Archaeological Society have been transferred to his History of Kilkenny—a posthumous work.

<sup>21</sup>The last is the orthography adopted by the late Rev. Dr. Kelly, as the derivation of the Irish name, which he gives, in his version of the "Martyrology of Tallagh," at p. 69.

<sup>22</sup>Treating on this subject, Mr. John Hogan remarks: "Dr. Petrie assures us,



there is no saint named Maul or Maula, in any Irish or other Calendar, or Martyrology, yet published. He also notices, that it was always contrary to ecclesiastical law and usage to dedicate churches to others than saints.<sup>23</sup>

It seems, that an old tradition connected the present Kilkenny city, with a St. Rioch, who is held to have built a cell there, within the shelter of a secluded vale, and in a very primitive neighbourhood. There, he is said to have lived for a time, in solitude and prayer. Afterwards, he was joined by a numerous body of disciples, whom his great sanctity attracted to this place of retirement. As we only find a single St. Rioch—or as more generally called Mo-Riocc—in the Irish Calendar, so it has been conjecturally supposed, that the Kilkenny saint was not different from the holy man venerated on this day. The former cell is thought to have occupied the centre of a piece of ground, known as the Walking Green to the citizens. Afterwards, Tempul-na-Rioc or Kill-Rioc, Anglicized St. Rock's church, was built there, and it was the head of a parish,<sup>24</sup> lying on the west side of the River Nore.<sup>25</sup> It has been stated, moreover, that St. Rock's churchyard—as it is now commonly called—indicates the site of that establishment. The burial-ground lies at the south-west angle of an open space or common, formerly called the Walkings, and subsequently the Walking's Green.<sup>26</sup> A range of cabins<sup>27</sup> formerly separated it from the road. In front of these huts, a cess-pool had been sunk for the manufacture of manure; and, it is said, from the ends and sides of these pools, human remains projected. This tends to show, that at one period the churchyard there lay under the present road line. It is thought likewise to have extended down under the Lough—which has now disappeared—and tending towards the centre of Walkin's Green.<sup>28</sup>

that the primitive ecclesiastical establishments in Ireland were founded by the Saints whose names they still respectively retain. Hence the relationship claimed for Riocch with Patrick and Mel, taken in connexion with the interesting topographical coincidence just noticed, reflects a new ray of light on our primitive ecclesiology, and exhibits the National Apostle and his two nephews founding here three missionary stations, which with a fourth subsequently opened by St. Kenny, ultimately grew up into so many parochial establishments, modified in name and locality to suit the altered circumstances of the times, but still retaining in the sites of the primitive churches the names of the respective founders, and the evidence that from the beginning the ecclesiastical districts or parishes of what we now call Kilkenny were numerically the same as at the present day."—"Topographical Illustrations of the Southern and Western Suburbs of Kilkenny," by Mr. John Hogan, in "Proceedings and Papers of the Kilkenny and South-East of Ireland Archæological Society," vol. ii.—New Series, November, 1859, No. 24, pp. 474, 475.

<sup>23</sup> The Rev. Dr. Lanigan plainly asserts, on the authority of Ware's "Irish Writers," that the name of Kenny's mother was "Melda," and that neither she nor "Laidec," his father, had been recognised as saints. See "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vi., p. 200.

<sup>24</sup> The reader may find an interesting Map of the Ancient Parish of Saint Riocch, reduced from the scale of the Irish Ordnance Survey Maps, and prepared by Mr. John Hogan, in "The Journal of the Kilkenny and South-East of Ireland Archæological Society." New Series, 1858-1859, vol. ii., part ii., p. 475.

<sup>25</sup> See John Hogan's "Kilkenny: &c., part ii., p. 156.

<sup>26</sup> It has been modernized into Walkin-st. In the pier of the gate entering the cemetery, a mural entablature has been inserted and thus inscribed: "St. Rock's Churchyard, 1828." This was the date when the graveyard was separated from the Green, and enclosed by its present boundary wall. This cemetery was the site of one of the four parish churches of Kilkenny, at the period of the Anglo-Norman Invasion, the ancient church belonging to it having been demolished in the destruction of the city by Donald O'Brien of Limerick, in 1175. Immediately afterwards, the English colonists erected the Hightown, or English part of Kilkenny, of which St. Mary's Church became the centre and nucleus. This settlement they enclosed with the town wall, outside of which that church lay in ruins, and, so far as can be ascertained, it was never rebuilt. See *ibid.*, part. iv., p. 232.

<sup>27</sup> Removed since 1820.

<sup>28</sup> In the paper already alluded to and written by Mr. Hogan, interesting local

According to a local tradition, the bed of the Lough in Kilkenny originally had been an isolated valley, surrounded by woods, whilst a spring-well rippled from one of its slopes, and meandered as a rivulet at its bottom. The channel through which the water escaped became choked up, and thenceforth the beautiful valley of St. Rioch had been converted into a receptacle for water, which flowed from the surrounding elevations.<sup>29</sup> About the commencement of this present century, the old inhabitants of Kilkenny were persuaded, that a "holy well" had formerly existed in this place; and since that time, its actual site was believed to have been accidentally discovered.<sup>30</sup>

Assuming St. Rioch to have been among the most eminent founders of abbeys and monasteries in various parts of Ireland, in the fifth century; it is too laxly inferred, that he provided some such institute for each one of his early companions. But, with greater probability, a Kilkenny writer considers it as not an unwarrantable intrusion on the province of conjecture to assume, that the spot, which had been regarded as "holy ground," in the suburbs of his fair city, and which has perpetuated St. Rioch's name, through various vicissitudes and many generations, may have been selected, as the site for an institute. Over this, possibly he placed one of those pilgrim companions, who, out of veneration for his master, might have dedicated the locality to his memory. The same writer supposes, that he has an illustration of this opinion here advanced, in the name of another ancient parish, situated in a

particulars of Walkin's Gate, of Walkin's Lough and of Walkin's Green may be found. See "The Journal of the Kilkenny and South-East of Ireland Archæological Society," 1858-1859. New Series, vol. ii., part ii., pp. 470 to 473.

<sup>29</sup> Mr. John Hogan, who is our authority for the foregoing particulars, adds in a note: "With the above tradition, I am familiar from my childhood, and the direct medium through which it reached me was a very old and much esteemed, though humble, inhabitant of this part of the town, who died in St. Canice's parish about ten years since, Mr. James Dowling. He lived to the age of 105 years; he was a great adept in antiquarian lore, and fully conversant with the local traditions of the past generation."—*Ibid.*, p. 472.

<sup>30</sup> Circumstances connected with this discovery, are thus narrated by Mr. Hogan: "In the summer season, when the waters had evaporated, the custom had long prevailed amongst the people of the locality to excavate the deposits of the lough, and remove them for manure. About the year 1812, one Timothy Kelly, by trade a breeches-maker, but at the time of this narrative a retailer of punch and porter in the house in High-street lately taken down to erect the new grocery establishment of Mr. John Coyne, determined to carry on this operation on a monster scale. On a July morning, he employed forty labourers to extract the mud from the bed of the basin; they ranged themselves in a line north from the graveyard, and speedily opened a ravine in the accumulated *debris* carried down by the streams for probably some hundreds of

years. In the course of this operation, a man named Michael Murphy, a native of this district, came on a range of stones rudely placed so as to form so many steps, about midway between the graveyard and the centre of the green, or somewhere very close to the present Gaol road, when he exclaimed in a tone of triumph—"I have the well." He continued to remove the stony material, and found the stones to lead to an enclosure of irregularly-shaped stones, apparently placed by design; further investigations were here intercepted by the lord of the soil, Mr. Mulhallin (father of Edward Mulhallin, Esq., of Seville Lodge), who prohibited the removal of the manure by Kelly, but permitted the excavators to carry it off for their own use. I have this narrative from an eye-witness who is still living, and was standing in the graveyard as a spectator; he heard Murphy cry out he had found the well, and he was able to recognise the stone steps at the bottom of the pit; they were not so deep as the height of a man under the level of the road. Much interest, but no surprise, was evinced on the occasion, as then and previously no doubt was entertained that "St. Rock's Well" was covered over by the waters of the lough. The next fall of rain restored the place to its usual appearance, and the whole transaction was soon out of mind. At that period the graveyard was not enclosed by walls; it was inundated by water in the winter, and a desecrated common in the summer; it was, nevertheless, a place of annual pilgrimage, which continued down to our own times."—*Ibid.*, pp. 172, 173.

<sup>31</sup> In a note, he remarks; "We are told,

southern part of Kilkenny county.<sup>31</sup> This is now called Aghavillar,<sup>32</sup> the true orthography of which is said to be Agha-oiller, interpreted "Field of the Pilgrim,"<sup>33</sup> where formerly stood a Round Tower, the lower part of which now only remains, and above the foundation it measured fifty feet around.<sup>34</sup> That parish appears to have been dedicated to St. Brendan, specially honoured as Patron of the Dioceses of Ardferf and of Clonferf. There, too, his feast was observed, at the holy well, in the form of a "patron," on the 16th of May, and down to a very recent period.<sup>35</sup>

### CHAPTER III.

DOUBTS EXPRESSED REGARDING THE IDENTITY OF ST. RIOCH, NEPHEW OF ST. PATRICK, BEING THE ST. RIOCH OF INIS-BOFINDE—THE LATTER VISITED BY ST. AID—ANTIQUITIES ON LOUGH REE—DEATH OF ST. RIOCH—FESTIVALS—VENERATION IN THE CITY OF KILKENNY—CONCLUSION.

ALTHOUGH most usually styled Abbot, Rioch was also a Bishop, according to received accounts. Notwithstanding, as applying to the holy personage so named, who lived on Lough Ree, the question concerning his discharge of episcopal functions has been contested. It has been stated, moreover, by Archbishop Ussher, that St. Rioch, Abbot of Inis-Bofinde, was a distinct person from the nephew of St. Patrick, and that the former flourished at a later period, in one portion of his work;<sup>1</sup> but, this opinion he had corrected, in another place.<sup>2</sup> The chief argument he uses is, that St. Rioch, called the nephew of St. Patrick, could not have been a St. Rioch who lived to the time of St. Aid,<sup>3</sup> whom he entertained in his monastery. However, this did not seem a convincing reason with Colgan<sup>4</sup> to draw a distinction; since St. Rioch, the nephew of St. Patrick, was a youth many years after the birth of St. Brigid, about A.D., 454, and he might have lived on to about the year, 530 or 540, when St. Aid of Slieve Liag flourished, while the latter died A.D. 588. Then, he is called an old man, at the time of his decease.

that fifty Roman pilgrims arrived in Ireland in quest of retirement and study, and that they were divided into five equal parties, ten each to SS. Finbar, Kiaran, Finnian, Sennan, and Brendan, and from the subsequent mission of some one or more of these pilgrims, the parish of Aghavillar apparently derives its name."—*Ibid.*, p. 474.

<sup>32</sup> Now a townland and parish in the barony of Knocktopher, shown on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheet 31.

<sup>33</sup> For an account of the Roman and foreign pilgrims in Ireland, the reader is referred to Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. ii., pp. 137 to 139, and sect. iii., subs. i., p. 192.

<sup>34</sup> See William Tighe's "Statistical Observations relative to the County of Kilkenny, made in the year 1800 and 1801," part iii., sect. 19, p. 632.

<sup>35</sup> According to Mr. Hogan's conjecture it appears highly probable, that St. Bren-

dan's connection with this ancient locality was akin to that of Rioch with Kilkenny, namely, he opened here an ecclesiastical mission, placed it under the guidance of one or more of his ten pilgrims, and thus the place was called "Aughaviller," or the "Field of the Pilgrim."

CHAPTER III.—<sup>1</sup> Alluding to the Island of Inis-Bofinde, in Lough Ree, he applies to it the account found in Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," relating to the Inis-be-finde off the West coast of Ireland. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 430.

<sup>2</sup> See Addenda quædam ommissa, *ibid.*, p. 509.

<sup>3</sup> Said to have been Bishop of Killare, in Meath, and also a recluse on Slieve League, in Donegal. His festival occurs, on the 10th of November.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," vi. Februarii. De S. Riacho Abbate de Inis-Bofinde, n. 7, p. 268.

Dr. Lanigan<sup>5</sup> seems to adhere to his opinion, that there were two Riochs, the one being a nephew of St. Patrick, and the other a St. Rioch, Abbot of Inis-Bofinde, who flourished at a later period, and in the sixth century; whereas he remarked, that in all the stories about Rioch, St. Patrick's assumed nephew, and the founder of Innis-bofinde, they are spoken of as one and the same person.<sup>6</sup> On Inis-bofinde—also written Inch-boffin—there are some very ancient tombstones, with Celtic crosses engraved on them.<sup>7</sup> Also, a Celtic inscription, *Oroit do Cormacan*, "Pray for Cormacan,"<sup>8</sup> was found on this



Reverse View of Old Church on Inishboffin, Lough Ree.

Island, by the Rev. James Graves, B.A., in 1869. It seems to be well established, however, that a St. Rioch lived here to the time of Bishop Aidus,<sup>9</sup> son of Brec, who visited him on his Island of Inis-Bofinde. There Aedus was received with great hospitality and reverence, by that saint.<sup>10</sup> Having served up meat, at a great banquet prepared by the Abbot for his guest; the latter was unwilling to use flesh meat, but on blessing it, bread, fish, and honey supplied its place, on the table. All who were present partook of the

<sup>5</sup> He appears to have used the earlier edition of Ussher's work.

<sup>6</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xiii., n. 177, p. 421.

<sup>7</sup> Article written by Mr. M. Donegan, for *The Westmeath Independent*, of June 25th, 1837, who has also furnished the writer with some interesting pencil sketches, representing two outside views of St. Rioch's church on the Island of Inch-a-boffin, the first being a view of the window on the north side, and the second view exhibiting the walls and a gable capped with ivy. Besides, he has furnished two inside views, the first giving a view of the interior of a

gable and window, on the top of a cellar, and the second being a finely-arched choir-window, the choir itself being recessed within a chancel arch. Thick masses of ivy seem to surmount both.

<sup>8</sup> A poet bearing this name flourished about A.D. 942. He wrote a Poem on the Circuit of Ireland, which was edited by John O'Donovan, and it was published by the Irish Archaeological Society, among "Tracts relating to Ireland," vol. i.

<sup>9</sup> See his Life, at the 10th of November.

<sup>10</sup> In the account of this visit, the author of the Life of St. Aidus says: "Monasterium enim clarum in illa insula est quod ex nomine insulæ nominatur."—Colgan's "Acta Sauc-

food thus furnished, admiring His power, and giving thanks to God, with their sainted guest.<sup>11</sup> It has been conjectured, that St. Rioch might have presided over his monastery at Inis-Bofinde, in or about the year 540; although Aidus was Abbot, at that time he visited our saint.<sup>12</sup> As it seems to us, the present church of Inishboffin cannot pretend to a very remote antiquity; but, it is probable enough, it stands on or near the site of St. Rioch's former religious establishment. The mullioned window in the gable is clearly mediæval; and, for so small a structure, it is very elegantly designed.<sup>13</sup> On the outside and at the top of a Gothic pointed window, there is a mitred head carved, and it is traditionally said to represent St. Rioc.<sup>14</sup>

About one mile from Inisboffin and towards the east lies All Saints' Island, in the Parish<sup>15</sup> and Barony of Rathcline, county of Longford. This Island contains about 291 acres, being still inhabited and cultivated.<sup>16</sup> There, in ancient times, was also a monastery. The ecclesiastical ruins are still in a good state of preservation.<sup>17</sup> Some authorities are of opinion, that the Island was originally called Inis-Aenghin, and that St. Kieran founded his first church here, before he removed to Clonmacnoise;<sup>18</sup> while others state, that Inis-Aenghin was always identical with the present Hare Island, lower down on the Lough.<sup>19</sup> Again, while some are of opinion, that a convent of Poor Clares was on All Saints' Island; others maintain, that they lived at a place called Bethlehem, on the Westmeath side of the lake shore, and about one mile off from that Island. There is a little and a very old church in ruins, on All Saints' Island, and it seems old enough to be of the sixth or seventh century.<sup>20</sup> We are told, that a descendant of Sir Henry Dillon of Drumrany—who came into Ireland with John, Earl of Morton—erected an abbey on this Island, and probably on the site of the ancient Abbey of St. Kieran.<sup>21</sup> In the year 1272, the Prior Airectac y Fin died.<sup>22</sup> There, too, the Annals of All Saints were written, and these were continued

torum Hiberniæ," xxviii. Februarii. Vita S. Aidi Episc. et Confessoris, cap. xxxv., p. 421.

<sup>11</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxviii. Februarii. Vita S. Aidi Episc. et Confessoris, cap. xxxv., p. 421.

<sup>12</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. iii., p. 11.

<sup>13</sup> In a former part of this Life, we have presented an engraving of this church, but this second illustration represents the reverse view, including the window, and ivy-covered gable. It is also furnished from a photograph of J. T. Hoban, Athlone, and procured for the writer, by Very Rev. Thomas Langan, D.D. It has been drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>14</sup> Such information was communicated to the writer, by Mr. Michael Donegan.

<sup>15</sup> It is shown, as containing 12,883 a. 1 r. 7 p. on the "Ordnance Survey Townland Maps for the County of Longford," Sheets, 12, 17, 18, 21, 22.

<sup>16</sup> See "Parliamentary Gazetteer of Ireland," vol. i., p. 29.

<sup>17</sup> They have been lately repaired by the Board of Public Works, and are represented

in the Frontispiece prefixed to the present Volume. They are drawn and engraved by Alfred Oldham from a photograph of J. T. Hoban, Athlone, and procured through the kindness of Very Rev. Thomas Langan, D.D.

<sup>18</sup> Among those who maintain this opinion are the Very Rev. John Canon Monaghan, D.D., P.P. of Banagher, in his "Records relating to the Dioceses of Ardagh and Clonmacnoise," pp. 41, 42; as also, the Very Rev. Father Gilligan, P.P. of Newtown Cashel, within whose parish Inishboffin, All Saints' Island, and Inis Cleraun or Quaker's Island are situated—while Rev. Father Geoghegan, of Kenagh, likewise maintains it. Letter from Very Rev. Thomas Langan, D.D., Athlone, to the writer, and dated July 25th, 1890.

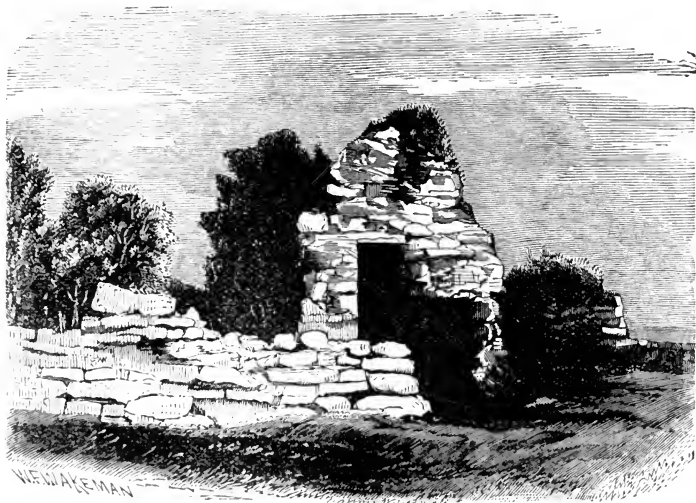
<sup>19</sup> Such is the opinion of Rt. Rev. John Healy, D.D., Assistant Bishop of Clonfert, and Very Rev. Dr. Stokes, T.C.D.

<sup>20</sup> Such is the opinion expressed in his letter by Very Rev. Thomas Langan, D.D.

<sup>21</sup> See Lodge's "Peerage of Ireland," vol. i., p. 146.

<sup>22</sup> This is noted in the Annals of All Saints.

by Augustine MacGraidin, a Canon of that house, and who was also Abbot. In the commencement of the fifteenth century, A.D. 1405, he died.<sup>23</sup> An abstract of those Annals is still to be found, among the manuscripts belonging to Trinity College, Dublin,<sup>24</sup> and we are informed, that the work itself is still preserved in the Bodleian Library, Oxford.<sup>25</sup> After the suppression of religious houses, the Abbey and its possessions were granted to Sir Patrick Barnwall.<sup>26</sup> The very old church ruins, remaining on All Saints' Island,<sup>27</sup> show



Old Church on Island of All Saints, Lough Ree.

that Cyclopean masonry was used, and a square-headed door is yet to be seen, in that portion of a gable remaining.<sup>28</sup> In Irish, the Island is called Oilean na Naomh,<sup>29</sup> and it lies within the Parish of Cashel.

How long St. Rioch lived on that Island on which he had erected his monastery is not known. It is generally presumed, however, that his mortal career closed in that house of his foundation. It is stated,<sup>30</sup> likewise, that St. Rioch died and was buried in Kilkenny. Over the grave his disciples

<sup>23</sup> On the Wednesday next after the Feast of All Saints in that year. He was buried in that Abbey. See Harris' Ware, vol. iii., "Writers of Ireland." Book i., chap. xiii., p. 87.

<sup>24</sup> Sir James Ware had a part of those Annals in manuscript, with some additions made after the death of Augustine Magraidain. See "De Scriptoribus Hiberniæ," lib. i., cap. xi., p. 75.

<sup>25</sup> Such is the statement of Archdall; but, I do not find his cited authority of Ware's Writers, p. 87, authenticated. See "Monasticon Hibernicum," p. 442 and n. (w.)

<sup>26</sup> See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 265.

<sup>27</sup> It is shown on the "Ordnance Survey

Townland Maps for the County of Longford," Sheet 26.

<sup>28</sup> The present illustration—from a photograph taken by J. T. Hoban, Athlone, and procured for the writer through Very Rev. Thomas Langan, D.D.—represents the state of this ruined building as it now appears. The photograph has been copied and drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>29</sup> See "Letters and Extracts containing Information relative to the Antiquities of the County of Longford, collected during the Progress of the Ordnance Survey in 1837." Letter of John O'Donovan, dated Longford, May 22nd, 1837, p. 53.

<sup>30</sup> By Mr. John Hogan.

had erected a church, which was dedicated to his memory. In process of time, that church became a ruin ; but, its site is indicated, on a map of the supposed ancient Parish of St. Rioch.<sup>31</sup>

Notwithstanding the year of our saint's death being uncertain, Colgan infers from the Acts of St. Aedus, that it should appear, he lived after the year 530.<sup>32</sup> Dr. Lanigan supposes, that the St. Rioch, who was contemporary of Bishop Aedus, and who died, A.D. 589, could not have been St. Mel's brother, nor his companion, when sailing to Ireland, as thought about A.D. 454.<sup>33</sup>

The Martyrology of Salisbury has placed the festival of St. Rioch, at the 6th of February, in common with that of his reputed brothers, Mel, Melchus and Munis. As we have seen, Colgan publishes their acts at that day. But, according to other Irish Martyrologists, our saint's festival is assigned to the 1st of August. In the Irish Calendars, our saint has the endearing prefix of Mo, or "my," added to his original name. In the published edition of the Martyrology of Tallagh, there is no mention of a festival instituted in honour of a saint bearing this name, at the 6th or viii. of the February Ides ; but, at the Kalends or 1st of August,<sup>34</sup> we there find the feast of "Morioc, Innse Lugeni." The Martyrology of Donegal,<sup>35</sup> at the same date, records him as Moriog, Bishop, of Inis-Mac-Ualaing, as also the more recent Calendar.<sup>36</sup> Under the head of Inis-Maic-Ualaing, Duall Mac Firis enters, Morioc, bishop of Inis-maic-Ualaing,<sup>37</sup> at August 1st.<sup>38</sup> His name and feast occur, also, in the Scottish Kalendar of Drummond.<sup>39</sup>

On this latter day, also it appears, this saint's "patron" was formerly observed, at the site of his old church in Walkin's Green, City of Kilkenny. Down to a comparatively recent period, a special veneration was paid to St. Rioch, as one of the tutelary saints, connected with St. Mary's parish, in that city. His "patron" day was observed on the first Sunday of August, even to so late a period as 1830. It is probable, that observance had been some remnant of St. Rioch's ancient festival, in that old Kilkenny parish, called after his name.<sup>40</sup>

<sup>31</sup> Lithographed by Moore of Cork, designed by Mr. John Hogan, on a scale reduced from the Ordnance Survey Maps, and published in "Transactions of the Kilkenny and South-East of Ireland Archaeological Society," vol. ii. New Series, November, 1859, No. 24, opposite p. 475.

<sup>32</sup> See Colgan's "Acta Sanctorum Hiberniæ," vi. Februarii. Vita S. Riuchi, p. 268.

<sup>33</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sect. xiii., p. 419.

<sup>34</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., pp. xiv., xxx.

<sup>35</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

<sup>36</sup> In the Irish Calendar, at the Calends or 1st day of August, I find, "MORIOC EP P MPE MC UALAING."—Ordnance Survey Office Copy, in the Royal Irish Academy. Common Place Book, F, p. 67.

<sup>37</sup> Another name for Inis-Bofin in Lough Ree.

<sup>38</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 114, 115.

<sup>39</sup> Thus at Kal. Augusti ; "In Hibernia Sanctorum Confessorum Rioc et Mothuu."—Kalendarium Drummondense, in Bishop Forbes' "Kalendars of Scottish Saints," p. 20.

<sup>40</sup> Mr. Hogan, who furnishes the foregoing information, also adds in a note : "The parish festival was called the 'patron,' from the circumstances of the religious ceremonies being performed on that day in honour of the patron of the church or parish. The patron festival (to use a technical term of ecclesiastical phraseology) being always 'a double of the first class with an octave,' the public worship was accordingly performed with unusual solemnity, and in most places the day was observed as a 'holiday.' I have been informed by a native of the place, that so late as twenty-five years since no person was known to work in the entire parish of 'Mallardstown' on the 25th July, the patron day. Since the Reformation, the observances of the festival were transferred to the 'Sunday within the Octave.' After much enquiry, I cannot find, that these patrons have been observed elsewhere, than on the sites of ancient parish churches.

The ancient parish of St. Rioch, in Kilkenny city, is supposed to have been merged into the present parishes of St. Mary, St. Patrick, St. Canice and St. John.<sup>41</sup> The former church of St. Rioch, in that parish, is supposed to have been located within the churchyard, still called after him.<sup>42</sup> It is supposed, that a local complication and a peculiar dovetailing of modern parishes already designated afford sufficient evidence for showing a comparatively recent arrangement, and also the probable extent of St. Rioch's old parish.<sup>43</sup> Whether the suppression of St. Rioch's church had been coeval with or subsequent to the abolition of his parish may be questioned; but, the latter appears more probable, according to Mr. Hogan's opinion.<sup>44</sup> When St. Mary's parish church passed out of the hands of Catholics, they shortly afterwards erected a chapel outside the town wall of Kilkenny city. To this modern structure, they carried the traditional observances and rites of their olden church; and among these may be traced a special veneration for St. Rioch. A full-sized oil painting<sup>45</sup> of this saint had been preserved in James'-street Chapel, down to the year 1804. Those, who were living to a comparatively recent period, remembered to have seen it, and they described St. Rioch as being represented, seated on a rock, in the midst of a forest and clothed in a loose scarlet robe, with a dog fawning and apparently engaged in licking the sores and bruises of his feet.<sup>46</sup> That painting has been superseded by another of St. Rioch, and presenting greater artistic pretensions.<sup>47</sup> From the description which Mr. Hogan received regarding the first-mentioned picture, he apprehended that the Irish St. Rioch, in the disturbance of the

There is no trace of any such observances at Jerpoint, Kells, Callan, Knocktopher, &c., those being abbatial, not parochial, establishments."—"The Journal of the Kilkenny and South-East of Ireland Archæological Society," 1858-1859. New Series, vol. ii., part ii., p. 478.

<sup>41</sup> This is shown on a map traced by Mr. John Hogan.

<sup>42</sup> It was situated in the High Town.

<sup>43</sup> The present parochial boundaries, ably illustrated and accurately pointed out by Mr. Hogan on his accompanying map, show in his opinion, the different compartments, as originally united, and forming one ecclesiastical district, which may safely be recognised as this saint's ancient parish. The same writer allows, that it may be a difficult matter—if not impossible—to determine with any degree of certainty, the precise period when St. Rioch's ancient parish had been divided, or when his church had been suppressed. It is thought, however, that the first encroachment on St. Rioch's ecclesiastical district took place after the English obtained a settlement in Kilkenny, and some time subsequent to the Anglo-Norman Invasion of Ireland. From the premises, he seems to establish so satisfactorily, Mr. Hogan concludes, that the abolition of St. Rioch's parish must have been accomplished, when Hugh Rufus, first English bishop of Os-ory, governed that see.

<sup>44</sup> The same writer has the following remarks, on certain local observances prevalent in the county of Kilkenny: "On

the 'patron' day crowds from remote and neighbouring parishes visited the church, dressed the graves of their departed relations, and performed pilgrimages or 'stations' round the 'holy well,' one of which is to be found in the vicinity of nearly every ancient parish church. These institutions being perverted from their original simplicity to purposes of superstition, profanity and dissipation, became public nuisances, and they were in consequence generally suppressed."—"Kilkenny," &c., part i., p. 22, note.

<sup>45</sup> So designated, in Rocque's map of Kilkenny.

<sup>46</sup> Nothing is at present known, regarding the original history of this picture. It is now impossible to determine, whether it may not have been transferred, with other things that have come down to our times, from St. Mary's Church to James'-street Chapel. From time immemorial, it had been suspended at the epistle side of the altar, until Bishop Lanigan's time.

<sup>47</sup> Bishop Lanigan wrote to a gentleman, living in Portugal, and who was his friend, to order three pictures to be painted for the decoration of an altar which had been erected, and which still remains in the old chapel. The subjects were the Crucifixion; the Assumption of the Blessed Virgin, to represent the title by which the church had been dedicated; and a full-length painting of St. Rioch, patron of the ancient parish. This later painting still exists, and it represents the saint in a pilgrim's garb, with a flowing scarlet tunic over the habit of a religious, to which the scallop-shell is attached,



times, had been confounded with St. Roach,<sup>48</sup> of Montpellier; who died about the year 1327, and that, knowing nothing of our Irish patron, the foreign artist seems to have taken it for granted, that Roach of Montpellier, was the saint required. Accordingly, it is surmised that he copied a picture for Kilkenny from some Continental original of the French pilgrim.<sup>49</sup> The old families<sup>50</sup> of Kilkenny, were the principal benefactors of the former chapel; its clergy were also natives of Kilkenny; and, in consequence, the ecclesiastical traditions of the town were more directly transmitted and more faithfully preserved in the beginning of this century than since. During such period, the devout clients of St. Rioch assembled annually, to hold his festival day, and on the site of his old church. It seems evident, that their veneration is but the vestige of a more ancient and extensive practice. We are informed, by Mr. Hogan, that since his paper was written, the picture of St. Rioch has been purchased by the Rev. M. Birch, P.P., for Muckalee parish chapel, so that the memory of this saint has almost perished, in the very place where it was specially designed for preservation.<sup>51</sup>

It may fairly be asserted, that sympathy with the motive power of a man's life is a real necessity for his biographer; yet, even this cannot avail, in many of the previous and subsequent notices, since a defective knowledge of his subject must obstruct the writer's treatment too frequently, although he should most desire elucidation from all extraneous sources. Accordingly, we may fairly state, that it was only possible here, as in various similar cases, to set down a few recorded events, regarding this faithful and holy missionary's career.

---

ARTICLE II.—THE THREE SONS OF LUISSEN, VIZ., LIBER, FAILBHE, AND OILBHE, OF INIS-MOR. Saints Liberius, Albeus and Falbeus—as their names are Latinized—were brothers. We find entered, in the Martyrology of Tallagh,<sup>1</sup> at the 1st of August, a veneration paid to Tri meic Lussen of

with a girdle round the waist. This figure stands erect in a forest, with his left foot resting on a rock, whilst a pilgrim's staff is held in the left hand, a travelling wallet being suspended from a hook near the top of the staff. To the wallet he appears to point attention, with the fourth finger of his right hand. The great peculiarity of this painting is an Irish expression of the countenance, which is homely and familiar. An inscription, “*Eques Foschini, Ulissiponensis, Inv. et Pinxit, A.D. 1807,*” is to be found attached to those three pictures already mentioned.

<sup>48</sup> He has been honoured on the 16th August, on both sides of the Alps, since the middle of the fourteenth century. It is related of him, that falling sick in one of his pilgrimages, he crawled into a neighbouring forest, where a dog used to lick his sores. See Rev. Alban Butler's “*Lives of the Fathers, Martyrs and other principal Saints,*” vol. viii., August xvi.

<sup>49</sup> The inscription already given should seem to imply, that Foschini was designer as well as the painter. This Mr. Hogan considered more than doubtful, as all the French engravings and modern lithographs

of St. Rioch invariably represent him as precisely resembling the St. Rioch on the oil painting now existing in the old church. See “*Kilkenny,*” &c., part i., pp. 23, 24.

<sup>50</sup> Such as the Langtons, Comerfords, Maddens, Shees, and many others.

<sup>51</sup> Mr. Hogan observes, moreover: “*May we not safely infer, that the Bishop who abolished his parish, and suppressed his church (to use the sarcasm of Ledwich), ‘to appease the tutelary saint, and to atone for the sacrilege, founded an altar or chapel’ in St. Mary's Church, ‘and dedicated it to him,’ where his memory was perpetuated and honoured, whence both were subsequently transferred to St. Mary's Chapel, where unfortunately, they now no longer exist.*” For the substance of the foregoing information, and for these notices, the reader is referred to “*Topographical Illustrations of the Southern and Western Suburbs of Kilkenny.*” by Mr. John Hogan, in “*Proceedings and Papers of the Kilkenny and South-East of Ireland Archæological Society,*” vol. ii. New Series, November, 1859, No. 24, pp. 468 to 480.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi.

Innsi moir: *i.e.*, Liber and Failbe and Olbe. So they are called in this Calendar.<sup>2</sup> According to the Martyrologies of Aengus and of Marianus, these were sons to Luscen or Luscin. Whether the latter was the real name of their father, or only an appellation bestowed on him, may be questioned. An Irish Manuscript calls the former of these saints, Mac-an-daill or the son of Luscus.<sup>3</sup> They are said to have been connected with Inismore. The exact position of this island does not appear to have been correctly ascertained. However, it is thought to have been situated in some part of Southern or Western Munster. Another supposition makes it identical with the Island of Inismore, where St. Senan erected a Monastery.<sup>4</sup> A great number of our Islands went formerly by the name of Inis-more or Great Island. A St. Liberius is mentioned, as one of those disciples, left by St. Senan<sup>5</sup> in Inismore monastery, after his own departure from Inis-caorach.<sup>6</sup> From the circumstances of their place, and the date of their festival, Colgan is inclined to consider these saints, as disciples of St. Senan, when he lived at Inismore, and before he became Abbot over Iniscattery. If such were the case, we are furnished with a few meagre notices regarding St. Liberius, who is also called Libernus. It is stated,<sup>7</sup> that St. Senan was at Iniscarra, about A.D. 532, and he appears at no very remote period afterwards, to have founded his establishment at Inismore. That Inis-mor, however, in which Senan founded a monastery, lay far towards the West, and near the Atlantic.<sup>8</sup> A well or spring was found at Inismore, and it supplied the purest water for monastic purposes; while, at the same time, water used in the celebration of the Divine Mysteries was always taken from that fountain. We are told, that while St. Liberius dwelt at Inismore with his disciples, a certain woman approached the fountain, to wash some garments belonging to her child. A saint, named Sedna or Sedonius,<sup>9</sup> who was then or afterwards a Bishop, on seeing this desecration, gave vent to an exclamation, expressive of his anger. St. Liberius or Libernus asked him what had taken place, when his companion related the circumstance of the water being defiled, owing to that woman's action. The saints were moved to indignation, and with intemperate zeal, they invoked punishment upon the woman and her offspring. At this moment, the child, playing near the sea-margin, fell suddenly over a precipitous bank, and was submerged in the waters. The distracted mother ran to St. Senan, and told him how her offspring had been deprived of life, through the imprecations of his disciples. On hearing this, the holy Abbot bitterly reproved his brethren, as being guilty of homicide. He ordered Liberius, who seemed to be a principal instrument in causing the child's death, to do penance on a certain rock, which overlooked the ocean, while

<sup>2</sup> In the Book of Leinster copy they are thus entered: *Ṭṛṇ meic Luffan inṛi moṛi i.e. Liber ocuṛ failbe ocuṛ Olbe.*

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Secunda Vita sive Supplementum Vitæ S. Senani, n. 18, p. 540. (*recte*.) 563.

<sup>4</sup> Colgan does not consider Inismore to have been the same as that Island in the Shannon—bearing a like name—between the city of Limerick and Iniscattery; but, he is under an impression, that it must have been another, near to or within the ancient territory of Corcobhaiscinn, in Killaloe Diocese. He remarks, moreover, that it may have been even a different Island, bearing the name of Inismore. See *ibid.*,

n. 16 p. 539, (*recte*.) 535.

<sup>5</sup> See his Life, in the Third Volume of this work, at the 8th of March, Art. i.

<sup>6</sup> See Colgan's Acta Sanctorum Hiberniæ," viii. Martii. Vita Secunda seu Supplementum Vitæ S. Senani, cap. xxvii., p. 534, (*recte*.) 530.

<sup>7</sup> By Rev. Dr. Lanigan, in his "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. i., n. 10, p. 5.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii viii. Secunda Vita sive Supplementum Vitæ S. Senani, n. 16, p. 539.

<sup>9</sup> See some notices of him in the Third Volume of this work, at the 10th March, Art. i.

he should there expect the judgment of God for his crime. Sedna, who co-operated in the act was then told, that he must not cease to seek for the drowned boy, in the midst of the waves, until the body should be found and restored to his mother. Both obeyed implicitly the command of their superior. Having left Liberius on the rock, according to orders, Sedna<sup>10</sup> proceeded to seek the boy in the midst of the waves. When that child had been submerged for twenty-four hours, he was found yet alive and safe, although tossed about on the water, which he was enabled to repel with opposing arms. Being thus miraculously rescued from what appeared to have been inevitable death, the child was brought to St. Senan, who restored him to the overjoyed mother. All those who were present, were filled with astonishment, at what they had heard and seen. They extolled those wonders, which God was pleased to work through his saints. Afterwards, St. Senan ordered Sidonius to bring Liberius from his position on the rock, saying that this latter disciple had obtained a favourable judge; since through His favour and consideration, those waters which usually covered the rock, on which he stood, did not in the present instance encroach upon him, on any side, for the entire length of his staff.<sup>11</sup> Having returned to the monastery, Liberius complained to St. Senan regarding the inconvenience experienced, in using the water of a well, which was common to the brethren and to seculars. His disciple then requested the Abbot, through the bounty of God, to procure a fountain, which might specially serve for religious purposes. The holy man told him, such a favour would be granted to himself; and that if he wished to dig the earth beneath his feet, through God's goodness, he should procure a fountain of limpid water. St. Liberius then began to dig the earth, with the end of his staff. Presently a rill of clear water burst forth. From him, it afterwards received the name Tibra-Libern, which means, the fountain of Libern or Libernus.<sup>12</sup> On a certain occasion, Bishop Dalan, who appears to have been an inhabitant of Innismore, complained that there was danger of the sea washing away some land, belonging to the monastery. This, he maintained, must cause destruction to the religious establishment of Inismore,<sup>13</sup> the land belonging to which was of a sandy and soluble nature. St. Liberius replied, that the remedy, which must be sought for this dreaded contingency, was to bury his body after death, on that part of the monastic land, which lay nearest to the encroaching waves, saying at the same time, he trusted in the Lord, the earth in that place should not afterwards be washed away, by any ebbing or flowing of the tide. According to this request, his body was deposited in the very spot designated by him, and the water was restrained from its former destructive ravages.<sup>14</sup> A

<sup>10</sup> Although mentioning several bishops, named Sedna or Sedonius, and although he refers us to Sedonius Bishop of Saigir, whose acts are given by him, at the 10th of March; yet, on turning to that date, we find in the Acts of Sidonius, that Colgan is doubtful if he were the same person mentioned in the Prose Life of St. Senan, in connection with this miracle. See "Acta Sanctorum Hiberniæ," viii. Martii, n. 17, p. 539 (*recté*), 535, and x. Martii, p. 572.

<sup>11</sup> It must be remarked, the foregoing miracle is differently related, in the Metrical Life of St. Senan; and St. Finan—supposed to be Abbot of Kinnetty—is there said to have passed an imprecation on the child,

who was drowned, and afterwards rescued through his exertions. See the Life of St. Finan, Abbot of Kinnetty, in the Fourth Volume of this Work, at April 7th, Art. 1.

<sup>12</sup> See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Secunda Vita seu Supplementum Vitæ S. Senani, cap. xxiv., xxv., pp. 533, 534 (*recté*), 529, 530.

<sup>13</sup> The Inchmore here mentioned is supposed to be Inchmore, *alias* Deer Island, in the River Fergus, where this river joins the Shannon. See Dutton's "Statistical Survey of the County of Clare," p. 330.

<sup>14</sup> When treating about the monasteries in the County of Clare, at Inchmore, Archdall places it in Loughrea, on the Shannon

monastery of Inchmore in Lough-Ree—that lake between the counties of Roscommon and Longford—is noticed by Sir James Ware, who adds, that it was founded perhaps by St. Liberius, son of Lossenus. It is suspected, that he confounded the accounts of the two Inismores or Inchmores: viz., that of Clare with that in Lough Ree.<sup>15</sup> With regard to the brothers of St. Liberius, viz., Albeus and Falbeus, we can find no particular account. Colgan seems to think, a certain disciple of St. Patrick, called Liber, left at the church of Kill-glois,<sup>16</sup> in the ancient territory of Dalaradia, may have been identical with one of those sons.<sup>17</sup> We may suppose the death of those three brothers, whose festivals are celebrated on the 1st of August, to have taken place towards, or perhaps not long subsequent to, the middle of the sixth century. Their feast was observed on the 1st day of August, at Inismore, according to all our ancient Calendars. In the Martyrology of Donegal,<sup>18</sup> they are registered at the same date, as Liber, Failbhe, and Oibhe, three sons of Luissen, of Inis-mor.

ARTICLE III.—ST. SARAN, ABBOT OF BANGOR, COUNTY OF DOWN. [*Eighth Century.*] In former times, it is probable, that the acts of many native saints were preserved; although, for want of some fostering care, those records have long since sunk into oblivion. A festival to honour Saran, Abbot of Bennchor, was celebrated at this date, as we find recorded in the Martyrology of Tallagh.<sup>1</sup> Several Sarans are mentioned in our Calendars, and at different dates. Of the early history of the present Saran, no record seems to be extant; but, we may fairly infer, that he belonged to the religious community of the Bangor monks, whose abbot St. Flann of Antrim departed this life, A.D., 722.<sup>2</sup> It is probable, that Saran was appointed his immediate successor. Referring to the present saint, Major-General J. H. Lefroy appears to derive the parochial name of Kilsaran,<sup>3</sup> in the Barony of Ferrard, and County of Louth, from this holy Abbot of Bangor; but, on what grounds, we do not find stated.<sup>4</sup> The death of Saran, abbot of Bangor, occurred, in the year of our Lord 742.<sup>5</sup> His feast occurs at this date, likewise, in the Martyrology of Donegal.<sup>6</sup>

ARTICLE IV.—ST. NATHI, OF CUIL-SACCAILE, IN DALARADIA, COUNTY OF DOWN. We find entered, at the 1st of August, in the Martyrology of Tallagh,<sup>1</sup> that veneration was given to Nathi, Chule Sacaille. This place must probably be identified with Cuil Fuitheirbe, in the Dalaradian territory.

meaning it may be supposed, that expansion or lake, formed by the junction of that river with the Fergus. See "*Monasticon Iibernicum*," p. 47.

<sup>15</sup> "Ware has not the Inchmore in Clare, nor has Harris; Archdall has both it and the one in Roscommon, jumbling together the accounts of them in a manner, which is not worth unravelling."—Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. x., sect. 1, n. 14, pp. 5, 6.

<sup>16</sup> See "*Trias Thaumaturga*." *Septima Vita S. Patricii*. Lib. ii., cap. cxxxi., pp. 146, 147, and nn. 207, 208, pp. 182, 183.

<sup>17</sup> Also *Quinta Appendix ad Acta S. Patricii*, cap. xxiii., p. 267.

<sup>18</sup> Edited by Rev. Drs. Todd and Reeves, pp. 208, 209.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxx. The copy in the Book of Leinster has SARAN BENCHOR.

<sup>2</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 320, 321.

<sup>3</sup> In *IRISH CILL SARAN*.

<sup>4</sup> See "*Journal of the Historical and Archaeological Association of Ireland*," vol. i. Fourth Series. April, 1871. No. 6, pp. 471, 472.

<sup>5</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 342, 343.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. That copy in the Book of Leinster at the Kalends of August has NATHI CULE SACCAILLE.

However, the exact locality is not known. The History of the Saints states in the poem,<sup>2</sup> that there is a Nathi, Bishop, and that he was the son of Senach, sprung from the race of Mesincorb, of Leinster. With this coincides the statement of Roderick O'Flaherty,<sup>3</sup> and of another record to be found in the Book of Lecan,<sup>4</sup> where this saint is called Nathias of Cuil-fothribh, in Dalaradia. Although placed by Rev. William Reeves in his local Calendar, the learned antiquary and topographer does not attempt to identify that spot, where he was venerated.<sup>5</sup> Under the head of Cuil Sacaille—also rendered Cill or Cluian—Duald Mac Firbis enters Nathi, bishop of Cuil Fothairbe, or Fuitirbe, or of Cuil Sacaille, at August 1st.<sup>6</sup> This Nathi's name appears also in the Martyrology of Donegal<sup>7</sup> at the same date, as Nathi, Bishop of Cuil Fuitheirbe.

ARTICLE V.—ST. LACHTEN FOTHIRBE, OR LAICHTEIN. In the Martyrology of Tallagh,<sup>1</sup> at the 1st of August, appears the name of Lachten Fothirbe, as having veneration paid him. A conjecture has been offered by Colgan,<sup>2</sup> that he may possibly be the Lactan or Lactantius, who was the companion and disciple to the illustrious St. Fursej,<sup>3</sup> the Abbot of Lagny. The simple entry of Laichtein occurs in the Martyrology of Donegal,<sup>4</sup> at this same date. This may possibly be the day for his festival, although he is already noticed under the 26th day of June.

ARTICLE VI.—ST. DOLOCHUS OR TOLOCHUS. In our earlier calendars, we do not find any entry corresponding with the present, at this date. However, there is a Dolochus or Tolochus entered at the 1st of August, in the anonymous Calendar of Irish Saints, published by O'Sullivan Beare.<sup>1</sup> The Bollandists<sup>2</sup> allude to this entry, in the Irish tablets, at this same date; but, nothing more could they give regarding his acts, age or *cultus*.

ARTICLE VII.—SUBACH OF CORANN, COUNTY OF SLIGO. According to the Martyrology of Donegal,<sup>1</sup> a festival to honour Subach, of Corann, was celebrated at the 1st of August. In a table appended to this work, he receives the Latin appellation, Hilarius.<sup>2</sup> Corann is now the name given to a barony, in the county of Sligo.<sup>3</sup>

ARTICLE VIII.—ST. SOICHEALL OR SACELL, BISHOP OF BAIŚ-LIAC-MOR, NOW BASLICK, COUNTY OF ROSCOMMON. According to the Martyrologies of

<sup>1</sup> A note by Rev. Dr. Todd has it: "Meaning the Poetical History of the Saints, called the Naomhsenchus."

<sup>2</sup> See "Ogygia," Pars. iii., cap. li., p. 293.

<sup>3</sup> At Fol. 134. *b. b.*

<sup>4</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix LL., p. 379, and *n. (z.) ibid.*

<sup>5</sup> See "Proceedings of the Royal Irish Academy." Irish MSS. Series. Vol. i., part i., pp. 102, 103, 104, 105.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy it reads thus; *Lachten fothirbe*.

<sup>2</sup> See "Acta Sanctorum Hiberniæ." xvi. Januarii. Appendix ad Acta S. Fursæi, cap. vi., p. 96, and xi. Februarii. Vita S. Fursæi, cap. xii., and n. 12, pp. 291, 299.

<sup>3</sup> See his Life, in the First Volume of this work. at the 16th of January, Art. i.

<sup>4</sup> Edited by Rev. Drs. Todd and Reeves, pp. 208, 209.

ARTICLE VI.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium." Tomus i., Lib. iv., cap. xi., p. 50.

<sup>2</sup> See "Acta Sanctorum," Tomus i. Augusti i. Among the premitted saints, p. 3.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

<sup>2</sup> See *ibid.*, pp. 472, 473. The Irish word

Marianus O'Gorman, of Maguire and of Donegal,<sup>1</sup> veneration was given, at the 1st of August, to Soicheall. In the opinion of the compiler of the latter Calendar, he was that bishop Soicheall, who is mentioned as an assistant in the Life of St. Patrick.<sup>2</sup> His church was called Bois-leac-mor, now known as Baslick,<sup>3</sup> in the barony of Castlereagh, and county of Roscommon. It was in the district and deanery of Siol Muiredhaigh, Diocese of Elphin. The remains of the old parish church<sup>4</sup> are situated within a cemetery enclosed by iron railings, and still used for interments.<sup>5</sup> Colgan sets Sacell down as a bishop.<sup>6</sup> Other accounts have him as bishop or abbot.<sup>7</sup> The parish of Baslick is one of considerable extent,<sup>8</sup> and formerly it was a vicarage, as also a part of the benefice and prebend of Ballintober.<sup>9</sup>

ARTICLE IX.—FESTIVAL FOR ST. PEREGRINUS. From one of the Epistles of St. Jerome<sup>1</sup> it would seem, that the British Christians were specially addicted to religious pilgrimage. "Heaven stands open," he says with a touch of irony, "in Britain as well as at Jerusalem;" and, in another place, speaking of pilgrimages, he says, that "the Britons, though divided from the rest of the world, quit their western sun and go in quest of a climate, which they know nothing of, unless by report, and from the history of the Bible."<sup>2</sup> The Irish of a later period were accustomed to emulate their practice. Among the holy pilgrims, Colgan<sup>3</sup> desired to commemorate at the 1st of August,<sup>4</sup> was one, who is claimed to have been Irish, although his family name does not appear to be known. There are so many incongruous statements, however, regarding the period and the acts of this pious hermit, that it becomes difficult to decide on their authenticity or authority. The fame of this holy pilgrim has been set forth by Sylvanus Razzius and Cæsar Franchiotti, when treating about the saints of Etruria. The whole foundation for most of the modern accounts rests on the so-called Life of Peregrinus, printed at Modena, but of very little authority. Some doubts have been entertained regarding his nationality, and we should require better authority for the following statement. At Modena and Lucca, in Italy, was celebrated on this day a festival to honour the Pilgrim son of a King, and who was also a hermit, according to Thomas Dempster,<sup>5</sup> claiming him as a Scottish saint. Again, in his Ecclesiastical History of Scotland, Dempster alludes to an anonymous Italian Life of Peregrinus, which Peregrinus Capius published,

*subach*, signifies "merry" or "joyful."

<sup>1</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (b.) p. 311.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

<sup>2</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. lii., p. 136, and n. 104, p. 177.

<sup>3</sup> Formerly it was in the old barony of Ballintober. See Archdall's "Monasticon Hibernicum," p. 601.

<sup>4</sup> See "Trias Thaumaturga," n. 104, p. 177.

<sup>5</sup> See Lewis' Topographical Dictionary of Ireland, vol. i., p. 188.

<sup>6</sup> See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>7</sup> An abbey was formerly here, during and probably before the eighth century, as we find the death of Cormac, son of Muirghius, Abbot of Baisleac, recorded at A.D. 800. See Dr. O'Donovan's "Annals of the Four

Masters," vol. i., pp. 410, 411.

<sup>8</sup> It comprises 15,396 acres.

<sup>9</sup> See "Parliamentary Gazetteer of Ireland," vol. i., p. 227.

ARTICLE IX.—<sup>1</sup> See "Opera." Epist. : 13. Ad Paulinum.

<sup>2</sup> See *ibid.* Epist. : 17. St. Jerome was born about the year 331, of an honourable and a Catholic family, and he departed this life, on the 30th of September, A.D. 419. See Rev. S. Baring-Gould's "Lives of the Saints," vol. ix. September 30, pp. 450 to 464.

<sup>3</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum."

<sup>4</sup> As stated by Charles McDonnell, Esq.

<sup>5</sup> Thus entered in his Menologium Scottorum: "Mutinæ et Lucæ Peregrini Regis filii et Eremitæ." "Carp."—Bishop Forbes' "Kalendars of Scottish Saints," p. 207.

and which is said to abound in fables. However, in reference to the subject of his special biography, the Scottish writer does not scruple to add inventions of his own.<sup>6</sup> In another work, the Etruria Regalis,<sup>7</sup> Dempster has likewise a notice of this holy pilgrim. The Bollandists have supplied some records regarding him, at this same date;<sup>8</sup> but, his history has become so obscure, that they deem those Acts<sup>9</sup> concerning him to abound in fables. These are published from two different copies, closely agreeing however, and a critical commentary is prefixed in ten paragraphs. In *Les Petits Bollandistes*, "*Vies des Saints*,"<sup>10</sup> are notices of this St. Pérégrin—also called Pélégryn and Pelegrini—the hermit, at this 1st day of August. Various conjectures have been offered regarding the period of St. Peregrinus; while some writers have suggested the fourth century, others have the fifth, sixth or seventh, and others a much later date. His native country has also been questioned. Those Acts which have been published seem to indicate, that soon after the light of the Gospel began to shine in northern Scotia,<sup>11</sup> there was a superior king named Romanus, of illustrious descent, married to a noble spouse, named Plantula, who possessed riches and honours,<sup>12</sup> but for their possessions, they had no heir—a favour they earnestly besought of the Almighty.<sup>13</sup> Their prayers were heard, when they had a heavenly monition, that a son should be born to them, and that his name should be Peregrinus. From his very birth, miracles announced his future sanctity. His education was carefully attended to, and his youthful aspirations were directed less to earthly than to heavenly things. At the age of fifteen, death deprived him of both parents. Then, the barons of the kingdom proposed, that he should reign over them; but, he declared his intention to follow the advice contained in the Gospel: "If you desire to be perfect, go and sell all that you possess and give to the poor, then come and follow me." This he put into practice; and, dividing the proceeds among poor orphans and widows, he took the pilgrim's staff and habit, setting out during the night, and taking his way towards Jerusalem, in order to visit the place where the body of our Lord Jesus Christ had been consigned to the sepulchre. On the way, he underwent great privations, and having fallen into the hands of robbers, they beat him with clubs, and left him only half alive. For this action, they were miraculously punished, but they afterwards repented of their crime, through the exhortation of the holy pilgrim. He travelled into Palestine, and he dwelt in other provinces, during the period of his exile. Much of what is stated, however, regarding his adventures, is clearly fabulous.<sup>14</sup> It is related in the Acts, that Peregrinus visited all the chief places in Judea rendered venerable, owing to their connexion with the Annunciation, Birth, Baptism, Death, Sepulture and Ascension of our Divine Lord; as also that place in the Desert, called Quarantena, where Christ fasted forty days and forty nights; while he went to the oratory of St. Catherine, for whom he entertained a special veneration. His life was also one of continuous austerity,

<sup>6</sup> See "*Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xv., num. 1005, pp. 530, 531.

<sup>7</sup> This work was printed at the expense of Mr. Thomas Coke, afterwards Earl of Leicester. It was published at Florence, in two volumes folio, A. D. 1723.

<sup>8</sup> See "*Acta Sanctorum*," tomus i., Augusti i. De S. Peregrino Confessore apud Alpes, Mutinam inter et Lucam in Italia, pp. 75 to 80.

<sup>9</sup> They are in eighteen paragraphs.

<sup>10</sup> See Tome ix., p. 176.

<sup>11</sup> The Acts state, "*Scotia ab Aquilone sita est.*"

<sup>12</sup> *Les Petis Bollandistes*, write in their "*Vies des Saints*" of Pérégrin; "*C'était un prince issu du sang royal d'Irlande.*"—Tome ix. Premier Jour d'Aout, p. 176.

<sup>13</sup> According to Father Stephen White Peregrinus was son to a king of old Scotia, who resolved as a pilgrim to leave his native country. See "*Apologia pro Hibernia*," cap. iv., p. 40.

abstinence and prayer. He was tempted by the Devil, but the assault was victoriously repelled. In fine, he is said to have spent forty years in a grove and unmolested by any human creature; thus resembling the Israelites, who wandered over forty years through the Desert, before they entered the land of promise. Afterwards, the account has it, that Palestine had been then in the hands of Infidels,<sup>15</sup> when our saint resolved to announce the religion of Christ even in the court of Soldan or Saladin, and among the Saracens. This so enraged them, that he was dragged from a pulpit, with a rope about his neck, into one of their mosques or synagogues, so that he might offer incense to Mahomet. Refusing to do so, he was consigned to a dark and loathsome prison, where he was loaded with chains, and left without food for several days and nights. From this dungeon, he was miraculously released by the Lord. Then follows an account of how the holy pilgrim underwent an ordeal by fire before Soldan and the Saracens, without his suffering any hurt, which caused the king to magnify the Lord of the Christians, and to dismiss his servant, with gifts and honours. Soldan asked his prayers, moreover, and all those Saracens who were spectators of the wonders wrought were wholly astonished. Afterwards, Peregrinus intended to preach the Gospel to other Saracens; but, he heard a voice from heaven, and which proclaimed to him, that he should leave Palestine for Italy, where he was to meet with the place destined for his rest. On the shore, he found a ship ready to sail, and in this he embarked; but, the legend relates, that the Devil raised a storm, and urged the sailors to cast Peregrinus into the sea. This they did accordingly; however, the servant of God was miraculously rescued from the boiling waves. He landed at Ancona, where he was hospitably received by the people, and there he dwelt in an hospital assigned for the poor. Afterwards, he resolved on visiting the shrines of the Apostles St. Peter and St. Paul, as also the tomb of St. Nicholas. It is stated, likewise, that he went to the mountain of Gargano, where the church of St. Michael the Archangel<sup>16</sup> had been built.<sup>17</sup> While he prayed before its altar, he heard the voice of an angel saying to him: "Go to the dark wood and thither you shall safely journey; yet, those passing through it are killed by Devils, whom you shall put to flight from that place, whence you shall attain to the crown of eternal life." When Peregrinus declared his willingness to obey, a bright star was presented to his view, and he was told to follow it for guidance to that wood. The star disappeared, when he had come to the spot indicated, and he heard a voice from heaven saying, "Behold the place of thy trial." On arriving there, he chose for his habitation a solitude among the Italian Alps, near Modena.<sup>18</sup> According to Ferrarius, his hermitage was on a mountain

<sup>14</sup> See "Dempster's *Historia Ecclesiastica Gentis Scotorum*," tomus ii., lib. xv., num. 1005, p. 530.

<sup>15</sup> Some accounts have it, that these were Mahometans, whose celebrated Prophet Mahomet, born in 569, and dying in 632, had founded a new and fanatical sect, that spread over Arabia and throughout the adjoining countries. See Ockley's "History of the Saracens," pp. 5 to 61. Bonn's edition.

<sup>16</sup> His local feast there is thus recorded in the Roman Martyrology, at the 8th of May, in these terms: "In monte Gargano Apparitio Sancti Michaelis Archangeli."—"Martyrologium Romanum Gregorii xiii.," &c. p. 65. *Éditio Novissima*, Romæ, 1878, fol.

<sup>17</sup> This is stated to have existed there

from the fifth century, when St. Michael the Archangel admonished the bishop of Siponto in a vision to erect it. The place is now known as Monte-de-Sant-Angelo, in the Capitanate, near Manfredonia, within the former Kingdom of Naples. This history is confirmed by Siebert, in his Chronicle, but there are conflicting dates for its occurrence among various writers. The learned Mabillon visited that part of Italy, where he made a critical examination of the old records and documents. The place is still one of pilgrimage, and devout clients of St. Michael then continued to frequent his church. See Father John Mabillon's "*Acta Sanctorum Ordinis S. Benedicti*," sec. iii., pars. i., p. 85, n. 4.



called Letho, or Lethus, mentioned by Livy, as that part of the Apennine mountains, where Hannibal passed into Italy, between Modena and Lucca.<sup>19</sup> From him, a chain of the Apennine hills is called Monti di Santi Pellegrini.<sup>20</sup> There, for forty years, he led a most austere and eremitical life, while he was distinguished for his great virtues.<sup>21</sup> In that place, a host of demons sought to terrify the holy pilgrim, by horrible phantasms and noises; but he, invoking the Divine assistance, put them all to flight. Moreover, the whole province of Lombardy, and also those districts of Tuscany and of Romandiola, that had heretofore been subject to demoniac influences, were thenceforth released from such incantations. When the evil spirits had been banished, the holy pilgrim gave thanks to God, and he called that desert *Silva Romanesca*. There, too, he entered a cavern, which had been occupied by a female leopard and by her cubs; while, wonderful to relate! when Peregrinus came thither, they prostrated themselves at his feet, and quietly left of their own accord. Then he took possession of that cave, and there he led a solitary life. Only once each day was he known to partake of food or drink; he fed on wild herbs and roots, which the leopard is said to have brought him, while his drink was simply the dews that came from heaven. Moreover, it is stated, that after a long time had elapsed, Peregrinus left that cavern, and having found a hollow tree near, he entered into the cavity and remained there for seven years, miraculously supported by food and drink from heaven. Next, we are told, that when the Blessed Peregrinus had lived ninety-seven years, nine months and twenty-three days, he wrote on the bark or fibre of wood the series of his actions,<sup>22</sup> setting down an account regarding his birth and native land. Then, he offered up the following address to the Almighty: "O Lord Jesus Christ, eternal Father, hear my prayers; I entreat thy majesty, Lord Jesus, King of Heaven and Earth, who has said to thy Apostles, whatever you shall ask the Father in my name shall be given to you, so do you graciously hear in heaven who-soever shall invoke me against hail or snow, or against plague or tribulation." Immediately, the greatest possible brilliancy of light covered the sky, and a voice from Heaven was heard saying: "O Peregrinus, faithful servant, rejoice and be glad, for thy name is written in the Book of Life, whatever thou prayest for in my name shall be granted you by my Father who is in Heaven. And whoever shall have thee as an advocate must obtain what he justly demands." Then, going on his knees, and raising his hands and arms aloft, Peregrinus gave many thanks to God, and concluded by commending his soul to the Lord. He departed thus happily, and his spirit was conducted to bliss by multitudes of the angelic choirs. One Italian writer<sup>23</sup> has assigned the departure from life of this holy pilgrim, to A.D. 364; but, this early date is not at all probable, and it seems to rest on no reliable authority. Again, Dempster has A.D. 464, as that of his death. In his work on the Saints of

<sup>18</sup> For a description of this city, the reader is referred to the Rev. John Chetwode Eustace's "Classical Tour through Italy," vol. i., chap. vi., pp. 249 to 255. In the large copper-plate map prefixed to that work, may be found the site of San Pellegrino, on the summit of the Apennines, and on the high road leading from Modena to Lucca.

<sup>19</sup> Ferrarius adds: "apud Caferonianæ regionis confinia, cujus caput est Castrum novum."

<sup>20</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome ix., Premier Jour d'Aout,

p. 176.

<sup>21</sup> See Father Stephen White's "Apologia pro Hibernia," cap. iv., p. 40.

<sup>22</sup> However incredible this statement appears to be, Dempster has fastened on it for the additional invention, that Peregrinus wrote on similar material a Book of Prayers and the Mode for Praying, as also another Book of Meditations, which he asserts had been preserved to his own time. See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. xv., num. 1005, p. 531.

<sup>23</sup> Jacobillus, in his *Lives of the Saints of Umbria*.

Lucca, Cæsar Franchiotti has placed the death of this holy pilgrim, at the year 543; yet, even this period cannot be reconciled with the Acts and their narrative as published. According to Ferrarius, he departed this life, on the 1st of August. According to another account,<sup>24</sup> at the time of his death, Geminianus, Bishop of Modena, and Alexius, Bishop of Pisa, with all the other bishops and clergy of Etruria, as also Severinus, Archbishop of Ravenna, and other Cisalpine prelates to the number of twenty-seven, were present to solemnize his obsequies.<sup>25</sup> While some have asserted, that the body of the holy pilgrim had been buried in Lucca, Ferrarius states, that it reposes in that place where he lived so long, and over it a chapel had been erected, on the summit of the mountain. Thither, pilgrims were accustomed to resort, even to the seventeenth century, when he wrote. The ancient chapel of the holy pilgrim had become ruinous, owing to the prevalence of plagues and wars during the middle ages, while those obstacles prevented pilgrims from undertaking distant journeys to it. At length, in the year 1462, a noble family of Lucca undertook the work of restoration.<sup>26</sup> Among the Patrons of the country around Modena and Lucca, this saint is honoured with great devotion. At the 1st of August, in the Rev. Alban Butler's work,<sup>27</sup> we find entered St. Pellegrini or Perigrinus, Hermit. This feast also occurs in the Circle of the Seasons.<sup>28</sup> When conscience appeals to a highly cultivated Christian intellect to labour first for the mansions of the blest, a person so called is ready to forsake home and its natural attractions. As in the present instance, great numbers of holy persons at all times have devoted themselves to serve Christ in foreign lands, and with a truly Apostolic spirit, to bring the blessings of religion and good example to barbarous nations, or into countries already Christian, where there are yet opportunities for serving God and our neighbour, with a perfect detachment from human ties and earthly allurements.

ARTICLE X.—ST. MICA, OF ERNAIDHE, OR ERNIUDHE, PROBABLY URNEY, IN THE COUNTY OF TYRONE. The Martyrology of Tallagh<sup>1</sup> records a festival to honour Mica, of Ernaidhe—usually Anglicized Urney—at the 1st of August. The place here named has been identified with Urney, in the County of Tyrone, by William M. Hennessy; but, there are many other localities in Ireland similarly denominated. In like manner, his feast is entered in the Martyrology of Donegal,<sup>2</sup> as belonging to Irnuidhe. The form of this name, which occurs in Irish topographical denominations, is usually written Urney or Nurney. There is a parish, bearing the latter name, partly within the baronies of Carlow and Forth, but chiefly in the barony of East Idrone, in the present County of Carlow. The western part of Nurney Parish is bounded by the Barrow, and it consists of the beautiful and fertile portion of that river's basin.<sup>3</sup> Besides the village, consisting of about fifty houses, and within an

<sup>24</sup> That of Dempster. See "Historia Ecclesiastica Gentis Scotorum." Tomus ii., lib. xv., num. 1005, p. 531.

<sup>25</sup> The Bollandist editor Father John Baptist Soller sufficiently refutes those absurd figments of Dempster.

<sup>26</sup> The Bollandists add: "Atque hæc de cultu, hactenus perseverante, satis certa sunt, quibus alia multa adjiciunt Mutinenses et Lucenses, ut videre est apud populares historicos Vedrianum et Franciottum, de fundi proprietate, Mutinensine ditioni an Lucensi adscribendus sit, haud obscure decertantes."—"Acta Sanctorum." Tomus

i. Augusti i. De S. Peregrino Confessore, &c. Commentarius Criticus, num. 2, p. 76.

<sup>27</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. viii. August i.

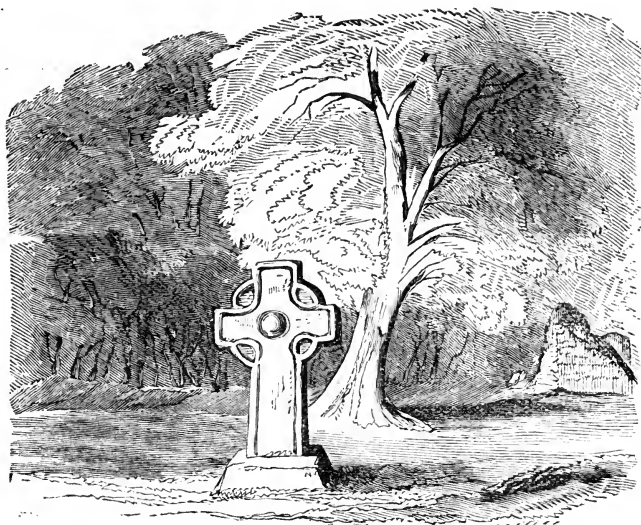
<sup>28</sup> See p. 214.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxx. In the Book of Leinster, at the Calends of August, is the rendering *Micæ* *ayone alias eruaro*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

<sup>3</sup> See "Parliamentary Gazetteer of Ireland," vol. iii., p. 42.

enclosed graveyard, there is a Protestant church of hewn stone, erected in 1788 by a gift of £500 from the Board of First Fruits; but, in the earlier part of this century, its steeple was shattered by lightning, and the Board of Ecclesiastical Commissioners granted £217 for its repair.<sup>4</sup> This was doubtless the elevated site of a more ancient church, every trace of which has now disappeared. Within the graveyard are the remains of a rude stone cross; but, without the boundary wall, and in a valley beneath, there is a very perfect stone cross, rising on a pedestal to the height of about six feet.<sup>5</sup> The edges are raised, and it has a rudely cut boss in the centre, with a



Old Cross, at Nurney, County of Carlow.

circular band connecting the arms at the upper part. Over it rises a very large and finely spreading ash-tree, yet there is no tradition remaining among the villages regarding this cross, which possibly marked a Termon. Near it runs a small rivulet, which afterwards flows onwards towards the River Barrow, about two miles distant. From the graveyard elevation, there is a very picturesque view, over a beautiful and fertile tract, and to a considerable distance. However, it cannot be asserted, that the Mica, venerated on this day, had been in any way connected with this locality.

ARTICLE XI.—ST. CINEADH, OR KINATH, ABBOT OF DURROW, KING'S COUNTY. [*Eighth Century.*] At the 1st of August, Colgan intended to treat concerning Cineadh or Kinath. He was a son to Cumasgach,<sup>1</sup> and he was

<sup>4</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 445.

<sup>5</sup> The annexed drawing, taken by the writer, on the occasion of a visit to the spot in October, 1889, has been transferred by William F. Wakeman to the wood, engraved

by Mrs. Millard.

ARTICLE XI.—<sup>1</sup>See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iv., sect. i., ii., p. 507.

<sup>2</sup> See his Life, in the Sixth Volume of this work, at the 9th day of June, Art. i.

born probably after the beginning of the eighth century. He became abbot of Dearthach or Durrow, in the King's County; and after St. Columbkille<sup>2</sup> the Founder, he is the first abbot there of whom we find record. Cinneadh died, A.D. 788,<sup>3</sup> or *recte* 793.<sup>4</sup>

ARTICLE XII.—THE SONS OF MOCOBHA. The sons of Mocobha are commemorated by Marianus O'Gorman, at this date. We do not learn by what particular names they had been known. In like manner, the Martyrology of Donegal<sup>1</sup> registers, at the 1st of August, as having veneration paid to them, these sons<sup>2</sup> of Mocobha.

ARTICLE XIII.—FEAST FOR A REPUTED ST. DAVIN, COUNTY OF WEXFORD. In Kildavin parish,<sup>1</sup> barony of Forth, and County of Wexford, St. Davin's well—where a patron had been held on the 1st of August—may be seen. This is believed to have been the feast day of a local St. Davin, although his name does not occur in the Irish Calendars.<sup>2</sup>

ARTICLE XIV.—ST. ARUN OR ARUIN, BISHOP OF CLONKEEN. The Martyrology of Tallagh<sup>1</sup> mentions, that veneration was given, at the 1st of August, to Arun, Bishop of Cluain-caoin. There are several Clonkeens in different parts of Ireland. That most celebrated in our ecclesiastical annals appears to have been a place situated in the County of Louth. The name of this saint is also entered, at the same date, in the Martyrology of Donegal,<sup>2</sup> as Aruin, Bishop of Cluain-caoin. To this notice, we find appended the word (*Aron*), italicised and within brackets, in the table postfixed to the Donegal Martyrology.<sup>3</sup> Again, do we read these remarks thus superadded, but in smaller type [Five miles from Athriagh (? Ath-na-riagh) is a wonder-working bell]. The only townland denomination we find corresponding is that of Athry,<sup>4</sup> in the parish of Moyrus,<sup>5</sup> and barony of Ballynahinch, County of Galway.

ARTICLE XV.—ST. COLUMBA OR COLUM, BISHOP, AND SON OF RIAGAIL OR RIANGHAL. The name of Columba, Bishop, and called Mac Riagail, is inserted in the Martyrology of Tallagh,<sup>1</sup> at the 1st of August.<sup>2</sup> According to the O'Clerys, this Colum was the son of Rianghal. Darerca,<sup>3</sup> sister of St.

<sup>1</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 394, 395.

<sup>2</sup> According to Dr. O'Donovan's correction of the date.

ARTICLE XII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

<sup>2</sup> A note by Dr. Todd states at *The Sons*: "This addition is made by the more recent hand, with authority." "Mar. *i.e.*, O'Gorman." See *ibid.* n. 2.

ARTICLE XIII.—<sup>1</sup> Its site is marked on the "Ordnance Survey Townland Maps for the County of Wexford." Sheets 42, 47.

<sup>2</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., p. 366.

ARTICLE XIV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxx. In the Book of Leinster

copy we have the entry of Arun Ep Cluain Cain, at the Kalends of August.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

<sup>3</sup> See *ibid.*, pp. 354, 355.

<sup>4</sup> See "Ordnance Survey Townland Maps for the County of Galway." Sheets 37, 51.

<sup>5</sup> This is one of the most extensive parishes in Ireland, and it is shown on Sheets 23, 24, 25, 35, 36, 37, 38, 49, 50, 51, 52, 62, 63, 64, 65, 75, 76, 77, 78, 89, *ibid.*

ARTICLE XV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxx.

<sup>2</sup> In the Book of Leinster copy, at this date, is the entry Columbae Epri mac Riagail.

<sup>3</sup> Her festival occurs at the 22nd of March. See notices of her, at the same date, in the Third Volume of this work. Art. ii.

Patrick,<sup>4</sup> was his mother following the same authority. He is also styled a bishop. In the Martyrology of Donegal,<sup>5</sup> at this same date, appears the entry of Colum's name, with the names of his reputed father and mother.

ARTICLE XVI.—ST. BEGMARCAH, UA BECCE, OF MAIGHIN. A festival in honour of Begmarcach, Ua Becce, of Maighin, is set down in the Martyrology of Donegal,<sup>1</sup> at the 1st of August. Maighin was the ancient name for Moynes, in the barony of Tyrrawley, and it was situated about a mile south-east from Killala, at the mouth of the River Moy, and in the County of Mayo. A Franciscan Friary for brothers of the Strict Observance was founded there, by Mac William Bourke, in the year 1460;<sup>2</sup> and it flourished for nearly a century, until suppressed in the reign of Queen Elizabeth.<sup>3</sup> The denomination Moynes is however a common one in many other parts of Ireland.

ARTICLE XVII.—FEAST OF THE SONS OF MACCABEE. In the Irish Calendar of St. Ængus<sup>1</sup> and at the 1st day of August is entered a festival for the Sons of Maccabee. To this notice a Latin commentary is found affixed, by way of explanation.<sup>2</sup> There is a full account given by the Bollandists<sup>3</sup> of St. Eleazar Senex, of the seven Machabean brothers and of their mother, who suffered a glorious martyrdom at Antioch, in Syria. Prefixed to their Acts, as contained in the Sacred Scriptures of the Old Testament,<sup>4</sup> they have a previous commentary,<sup>5</sup> setting forth the traditions and writings, relating to that grievous persecution of the Jews, by Antiochus Epiphanes.

ARTICLE XVIII.—FEAST FOR THE ELEVATION OF ST. POPPO'S RELICS. At the 25th of January, when Bollandus gives the Acts of St. Poppo, he alludes to the 1st of August as being the Feast for the Elevation of his Relics. Such a notice is briefly entered by the Bollandists,<sup>1</sup> at this same date.

<sup>4</sup> See his Life at the 17th of March, in the Third Volume of this work. Art. i.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

ARTICLE XVI.—<sup>1</sup> Edited by Rev. Drs. Todd and Reeves, pp. 208, 209.

<sup>2</sup> See Archdall's "Monasticon Hibernicum," p. 507.

<sup>3</sup> An interesting narrative of this religious house and of its fortunes may be found in "The Rise and Fall of the Irish Franciscan Monasteries, and Memoirs of the Irish Hierarchy in the Seventeenth Century," by Rev. C. P. Meehan, M.R.I.A., chap. vi., pp. 60 to 65. Fourth Edition, Dublin, 1872, 12mo.

ARTICLE XVII.—<sup>1</sup> In the "Leabhar Breac" copy is the following stanza, thus translated into English by Dr. Whitley Stokes:—

Do Kl. m August  
 Dornasac moir mbuige  
 La feil mac mochabee  
 Lxxx moir mile.

"To the Kalends of August came much of vigour, at Maccabee's sons' feast, eighty great thousands."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. Part i. On the Calendar of Oengus, p. cxxiii.

<sup>2</sup> Thus: "i.e. in Dalpia (?) civitate Armeniæ in eo die passi sunt. i.e., Machabeus ab oppido Macha a Graeco mace [μάχη], i. pugna ab eo quod ibi multi pugnam faciebant."—*Ibid.* p. cxxvii.

<sup>3</sup> See "Acta Sanctorum," tomus i. Augusti i. De SS. Martyribus Eleazaro Sene, Septem Fratribus Machabæis, et Horum Matre, pp. 5 to 15.

<sup>4</sup> See I. Machabees, i., and II. Machabees, v., vi., viii.

<sup>5</sup> In four sections and thirty-four paragraphs, by Father John Baptist Soller, S.J.

ARTICLE XVIII.—<sup>1</sup> "See Acta Sanctorum," tomus i. Augusti i. Among the pretermitted Feasts, p. 2.

ARTICLE XIX.—<sup>1</sup> See "Acta Sanctorum," tomus i. Augusti i. Among the pretermitted Feasts, p. 3.

ARTICLE XIX.—REPUTED FEAST OF ST. DIUMA. The Bollandists notice,<sup>1</sup> at the 1st of August, that Camerarius has a Festival for St. Diuma,<sup>2</sup> at this date; but they desire to have further enlightenment regarding his sanctity and *cultus*.

ARTICLE XX.—REPUTED FEAST FOR ST. RUMOLD, APOSTLE OF BELGIUM. According to Dempster,<sup>1</sup> who quotes Surius for his authority, there was a feast to commemorate St. Rumold, Apostle of Belgium, on this day. His chief festival falls on the 1st of July, while his Acts are there written.<sup>2</sup>

ARTICLE XXI.—DISCOVERY OF TWENTY BODIES OF URSULINE VIRGINS, AT COLOGNE. The Manuscript Florarius Sanctorum records the Discovery of Twenty Bodies of the Ursuline Saints at Cologne, on the 1st of August. At this same date, the Bollandists<sup>1</sup> simply quote that record, and they refer further notices to the 21st of October, the day for their chief Feast.

## Second Day of August.

### ARTICLE I.—ST. COMGAN, OR COMHDHÁN, THE CULDEE.

WE have often before alluded to that pious fraternity of men, who were so numerous in Ireland during the early ages of her Church, and who served God with such fidelity, as to deserve their distinguishing appellation. One of these occurs, at the present date, in our Irish Calendars. Veneration was given to Comgan the Culdee, at the 2nd of August, as we find entered in the Martyrology of Tallagh.<sup>1</sup> As we have no indication regarding the place where he dwelt, and as the designation of Culdee is too general to afford a clue to his identity, so conjecture has been employed, but in vain, to discover anything appertaining to his place in our ecclesiastical history. The Bollandists have some remarks on St. Comgan, at this date;<sup>2</sup> but, having some doubts, that he had been distinct from a Congan Abbot, venerated on the 13th October, they refer for further consideration of him to that date. They state what Colgan thought, regarding the saint of this name, venerated on the 27th of February,<sup>3</sup> and that he is not likely to have been that Comgan, to whom allusion must now be made. According to ancient accounts, one Degill had married Cumene,<sup>4</sup> the sister of St. Colum-

<sup>1</sup> See also Scottish Entries in the Calendar of David Camerarius, at the 1st day of August, in Bishop Forbes' "Kalendars of Scottish Saints," p. 239.

ARTICLE XX.—<sup>1</sup> Thus: "In Belgio Rumoldi Apostoli Sur."—Menologium Scotorum. Bishop Forbes' "Kalendars of Scottish Saints," p. 207.

<sup>2</sup> See Seventh Volume of this work. Art. i.

ARTICLE XXI.—<sup>1</sup> See "Acta Sanctorum," tonus i. Augusti i. Among the pretermitted Feasts, p. 5.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy is the entry Comgan Celi Oe, at the 2nd of August.

<sup>2</sup> See "Acta Sanctorum," tonus i. Augusti i. Among the pretermitted Feasts, p. 109.

<sup>3</sup> The reader is referred to that date, in the Second Volume of this work, for notices regarding Comgan or Comdhan, Abbot of Gleann-Ussen, or Killeshin, Queen's County. Art. i.

<sup>4</sup> Called Ene by Cathal Maguire.

kille,<sup>5</sup> and they had six holy sons; namely, Comgan,<sup>6</sup> Mernoc or Ernan,<sup>7</sup> Moelchuo,<sup>8</sup> Mirilis,<sup>9</sup> Moeldubh,<sup>10</sup> and Teldubh.<sup>11</sup> Other writers add to these Laisren<sup>12</sup> and Bran;<sup>13</sup> but, indeed, the old authorities are very confusing and contradictory, so far as can be judged from what Colgan has collected regarding them.<sup>14</sup> In the Tract on the Mothers of the Irish Saints, Cuman, the sister of St. Columba, is mentioned as having been mother of the two sons of Degill, *i.e.*, Mernoc and Caisene; while another ancient Tract calls her Cuimne, mother of the sons, Meic Decuil, and who are named respectively Mernoc, Cascene, Meldal and Bran, who was buried in Dairu Calchaich, and these were cousins to St. Columkille.<sup>15</sup> About the Comgan, stated to have been the nephew of St. Columba, we do not meet with any further record regarding him. Neither can we be assured, that he is to be found classed among the Irish saints, although there are Comgans or Comdhans so enumerated. However, this may possibly be the St. Comgan, son of Degill and a nephew of Columkille, by his sister Cumenia.<sup>16</sup> Nor do we even know on what authority, this Comgan has been placed among the disciples of his celebrated uncle. In the Martyrology of Donegal,<sup>17</sup> at the 2nd day of August, there is a notice of St. Comhdhain's festival. More than this it should be useless for us to state.

ARTICLE II.—ST. FECHINE, OR FEICHIN, A PRIEST. The name of St. Fechine, Priest, appears in the Martyrology of Tallagh,<sup>1</sup> at the 2nd of August. Marianus O'Gorman has the Natalis of a saint this same day; and, he is probably the one called Fethchu in the Irish language, and Fethchuo in Latin, according to Colgan.<sup>2</sup> He is called a Presbyter, but beyond this we have no further definite information regarding him. Also in the Martyrology of Donegal,<sup>3</sup> we have the festival of Feichin entered, at the 2nd of August. In another Irish Calendar,<sup>4</sup> this holy man is called a *Sagarth*, meaning "a Priest." This description probably designates the degree of Holy Orders he attained in the Irish Church.

<sup>5</sup> See his Life at the 9th of June, in the Sixth Volume of this work. Art. i., chap. i.

<sup>6</sup> Supposed by Maguire to have been venerated on the 27th of February, where an account may be found at that date, in the Second Volume of this work, Art. i.; however, Colgan thinks his feast referable to the present day, or to the 13th of October.

<sup>7</sup> Colgan is doubtful as to whether his feast should be referred to January 17th, or to August 5th, or to December 23rd, where saints bearing a similar name are found in our Calendars.

<sup>8</sup> As Moelchuo and Moelan are synonymous names, Colgan is at a loss to place his feast on the 4th of January, or on the 17th of May.

<sup>9</sup> In the Irish Calendars, Colgan can find no saint corresponding with this name.

<sup>10</sup> A saint bearing this name is venerated at the church of Cluain-Chonaire, at the 18th of December.

<sup>11</sup> Colgan can find no saint of this name in the Irish Calendars.

<sup>12</sup> A St. Laisren is venerated on the 12th of August, on the 16th of September, and on the 25th of October.

<sup>13</sup> A St. Bran Beg, of Claonadh, in Hi-Foelan, is venerated on the 18th of May.

<sup>14</sup> See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. ii., pp. 477 to 479.

<sup>15</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba." Additional Notes, A., pp. 246, 247.

<sup>16</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 489.

<sup>17</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy we find entered *fechine fac*, for this day.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xii. Martii. De S. Fethuone Sive Fiechnone, Scotorum et Pictorum Apostolo, n. 6, p. 589.

<sup>3</sup> Edited by Rev. Drs. Todd and Reeves, pp. 208, 209.

<sup>4</sup> Thus, in that Irish Calendar, preserved in the Royal Irish Academy, we find *feichin sagart* entered at this date. See Ordnance Survey Common Place Book F., p. 67.

ARTICLE III.—ST. COBHRAN OR COBRAN, OF CLUANA CUANLACH, OR OF CLUAIN-CUALLACHTA. St. Cobran, of Cluana Cuanlach, is venerated on this day, as stated in the Martyrology of Tallagh.<sup>1</sup> If we adopted the first reading so far as the name of his place is concerned, perhaps Cuanlach might be resolved into Loch Cuan, the ancient name for Strangford Lough; yet, it seems correctly to have been Cluain Cuallacta, and we know of no place in Ireland, with which it can be identified. A saint of this name is found, and whose pedigree is given by Colgan, who thinks he may be identical with the present holy man.<sup>2</sup> He was known as Cobhran, the son of Enan, and the nephew of St. Columba,<sup>3</sup> through Minchotha, who was sister to the latter, and the mother of Cobhran. A festival in honour of Cobhran, of Cluain Cuallacta,<sup>4</sup> was celebrated at the 2nd of August, according to the Martyrology of the O'Clerys.<sup>5</sup>

ARTICLE IV.—ST. LONAN, SON OF LAISRE. The Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> record a festival at the 2nd of August, to honour Lonan, son of Laisre. In the table appended to this latter record, the compiler sets down a Lonan, son of Laisre, at the 20th of August; but, the commentator remarks under it, that he is not mentioned in the Martyrology at such a date. Yet, as he is mentioned at August 2nd, the 20th of this same month is probably an error of some transcriber.<sup>3</sup>

ARTICLE V.—FESTIVAL OF ST. THEODOTA AND HER THREE SONS, MARTYRS IN BITHYNIA. In the "Feilire"<sup>1</sup> of St. Ængus, at the 2nd of August, there is a commemoration of St. Theodota and of her three children. Explanatory of this festival, the commentator has a notice, that Theodota suffered in Betania or Bithynia, having been cast into a fire with her three children.<sup>2</sup> The Bollandists have published two ancient tracts,<sup>3</sup> which give the particulars of their glorious martyrdom, together with a previous commentary,<sup>4</sup> in which there is a critical examination<sup>5</sup> regarding the ancient tradition in reference to them.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. At this date in the Book of Leinster copy is the entry Cobhran Cluain Cuallacta.

<sup>2</sup> See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 480. See also cap. x., p. 488.

<sup>3</sup> See his Life, in the Sixth Volume of this work, at the 9th of June. Art. i.

<sup>4</sup> A note by Dr. Todd says at *Cuallacta*. "The second hand adds after this 'Ethelvaldus. Mar.' This is evidently Ethelwald, Bishop of Winchester, commemorated in the Roman Mart. on the first of August."

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. The Book of Leinster copy has also Lonan mac Lappe, at this date.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 208, 209.

<sup>3</sup> See *ibid.*, pp. 434, 435.

ARTICLE V.—<sup>1</sup> In the "Leabhar Breac" copy of the Royal Irish Academy, whence the following stanza is drawn, with a translation

by Whitley Stokes, LL.D.:—

Λαριν μαθηται μοιρηρον  
 θεοτοτα ιμβουοριη  
 λοταρ λαρινμβουοριη  
 ηα τριη μακαριη μαθητηριη.

"With that great mother, Theodota, that dear one, went, besides that victory, those three dear children."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxii.

<sup>2</sup> On the line *λοταρ λαριν μβουοριη* ηη is the comment, "i. martiri [um] qua passa [leg. quod passus?] nocaba cum uii. filiis suis;" while on the last line is the Irish scholion "i. tri meic Theothota," or "*i.e.*, three sons of Theodota."—*Ibid.* p. cxxvii.

<sup>3</sup> See "Acta Sanctorum." Tomus i. Augusti ii. De S. Theodata ac Tribus Filiis Martyribus Nicææ in Bithynia. Item de alia Synonyma cum vii. Filiis Cæsereæ in Mauritania, pp. 147 to 154.

<sup>4</sup> In three sections and thirty paragraphs.

<sup>5</sup> Written by Father John Pinius, S.J.



### Third Day of August.

ARTICLE I.—ST. TREA, VIRGIN, OF ARDTREA, COUNTY OF LONDONDERRY.

[FIFTH CENTURY.]

IF our corporal eyes were always jealously guarded in this world, where sin and disedification so fatally abound, the eyes of our minds should be riveted all the more on visions of inexpressible delights. The present holy virgin seems to have formed by Divine inspiration a resolution, to close one dangerous avenue of the senses against all attractive objects hurtful to the human soul, and thus to preserve her innate modesty, by averting her eyes from gratifications, excited most frequently through a spirit of vain curiosity. She had truly learned to believe, that such self-denial could alone effectively guard her purity of thought and disposition, when she had bent her inclinations to embrace the religious habit and state.

This pious maiden flourished after the time, when St. Patrick commenced his great mission in the north of Ireland. We have seen already, that a St. Trega or Trea, Virgin, was venerated at Ardrea, on a different day from the present.<sup>1</sup> A question may arise, as to whether there had been a double festival instituted to honour the same saint. However, on the 8th of July, there is record of a feast for St. Trega, virgin and patroness of Ardrea Parish, near Lough Neagh. We find, however, that St. Trea inghen Chairthind, or “the daughter of Carthenn,” is recorded in the published Martyrology of Tallagh,<sup>2</sup> at the 3rd of August,<sup>3</sup> without stating the locality to which she belonged.

When blessed Patrick<sup>4</sup> had entered the northern parts of the Ulster province, he met with opposition from a dynast in the region of Hy Tuirtre.<sup>5</sup> He had journeyed by Fersait Tuama, until he rested at a very beautiful locality called Finnabhair.<sup>6</sup> The place formerly called Fersait Tuama,<sup>7</sup> is now known as Toome, near where the River Bann escapes from Lough Neagh and enters Lough Beg, at the division line between the present Counties of Londonderry and of Antrim. The beautiful district alluded to as Finnabhair had the wide-spreading Lough Neagh<sup>8</sup> on the east and Slieve Gullin,<sup>9</sup> a high ridge of mountain, on the west side.<sup>10</sup> It so happened, that two brothers, one named Carthenn the Elder or “major,” and the other known as Carthenn, the younger or “minor,” had lived in this district. The former a wicked man and addicted to the errors of Paganism had banished

ARTICLE I.—<sup>1</sup> See some notices of her, at the 8th of July, in the Seventh Volume of this work. Art. v.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxi.

<sup>3</sup> In the Book of Leinster copy we read ΤΡΕΑ ΙΝ ΔΙΑΤΡΥΝΟ, at the iii. of the Nones.

<sup>4</sup> See his Life, at the 17th of March, in the Third Volume of this work. Art. i.

<sup>5</sup> The Rev. Dr. Reeves has given a very complete topographical and historical description of this ancient territory in the “Ecclesiastical Antiquities of Down, Connor and Dromore.” Appendix BB., pp. 292 to

297, with accompanying notes.

<sup>6</sup> This is translated “the white plain,” and there are several other places having a like denomination in various parts of Ireland.

<sup>7</sup> This is Anglicized “the crossing of Tuaim,” most likely by ferry-boats in former time, at or near the spot where Toome bridge now stands.

<sup>8</sup> Called Eathach in the Tripartite Life.

<sup>9</sup> Called Callan, in the Tripartite Life. It is situated in the south-east of Loughinsholin Barony, County of Derry.

<sup>10</sup> Colgan seems to have inverted the order

his younger brother from that place, in which he exercised complete control. From this district he wished, likewise, that St. Patrick should be ejected. The holy man, like the Apostles, when persecuted in one city left for another, and shaking the dust from of his feet against the tyrannical dynast, predicted that he should fall from power, and serve, with his posterity, under the future rule of the younger Carthenn. He, on the contrary, was virtuous, kindly, and disposed to receive the doctrine of Christ, so that St. Patrick baptized himself, his wife and family. After this time, Carthenn's wife, Mugania, appears to have given birth to a daughter, destined to a life of grace from St. Patrick's prophecy regarding her. She was named Trea or Treha at the baptismal font;<sup>11</sup> but, it is not stated, that she had been baptized by St. Patrick.

Through her father, she descended from the race of Colla Uais, monarch of Erinn.<sup>12</sup> From what has been already stated, it should seem, that she was born about the middle of the fifth century. That she grew up in grace and in the practice of all virtues, is generally conceded. She is classed, among the many holy virgins St. Patrick veiled,<sup>13</sup> during the progress of his great inissionary career.<sup>14</sup> In accordance with his prediction, when St. Trea began to grow up into girlhood, she felt a strong desire to chose the Son of God for her future spouse. The Apostle had already declared, that she should be a woman of great innocence of life, and that her vesture and dowry should come to her with the veil received at his hands. Therefore, when she sought the illustrious saint for this purpose,<sup>15</sup> and stood before him,<sup>16</sup> an angel was seen descending from Heaven, and placing a veil on her head. It completely covered her eyes. St. Patrick then attempted to lift it, so that she might the better see, but the holy virgin exclaimed, "O pious father, why cannot the veil remain as it has been placed, in its right position?" Wherefore, the holy man replied, "It can very properly thus remain, and its mode of being worn shall be pleasing to your spouse." As if the cenobite's veil were glued to the noble lady's face, the writer of the *Tripartite Life and Jocelyn* remark most poetically and approvingly, that it covered her dove-like eyes and her soft cheeks, through the whole remaining term of her life. Thus were her eyes and ears remarkably guarded, lest, through such entrances, any dangerous occasion of sin might bring death to her immortal soul.<sup>17</sup>

We have no further account of the place where she dwelt in the religious state; but, it is most likely within her ancestral territory, and on the height, which now takes its name from her. This Ardrea was situated near Lough Neagh and Lough Beg. It now forms an extensive rural parish, lying chiefly within the barony of Loughinsholin,<sup>18</sup> County of Londonderry, and partly

of position in the case of Lough Eathach and the mountain of Callann in his translation.

<sup>11</sup> See Colgan's "*Trias Thaumaturga.*" *Sexta Vita S. Patricii*, cap. lxxxviii., p. 85, and *Septima Vita S. Patricii*, lib. ii., cap. cxxxviii. to cxl. p. 148.

<sup>12</sup> See Roderick O'Flaherty's "*Ogygia.*" pars. iii., cap. lxxvi., p. 362.

<sup>13</sup> See Colgan's "*Trias Thaumaturga.*" *Quinta Appendix ad Acta S. Patricii*, cap. xxiii., p. 269.

<sup>14</sup> See the *Life of St. Patrick*, in the Third Volume of this work, at March 17th. Art. i., chap. xv.

<sup>15</sup> According to his usual custom, Joceline amplifies on the earlier simple accounts to introduce a legend. On her way, St. Trea

came to a marsh, which prevented her further approach, although she saw St. Patrick far away. Anxious and fatigued, she sat down on the border of this marsh. St. Patrick divining her purpose prayed to God, when the obstacle before her was removed. She and her companions then came to him with dry feet.

<sup>16</sup> At this time she had only completed her tenth year, according to Joceline.

<sup>17</sup> See Colgan's "*Trias Thaumaturga.*" *Sexta Vita S. Patricii*, cap. lxxxviii., p. 85, and *Septima Vita S. Patricii*, lib. ii., cap. cxxxix., p. 148.

<sup>18</sup> This part, containing 18,616a 3r. 11p., is shown on the "Ordnance Survey Townland Map for the County of Londonderry," Sheets 42, 43, 46, 47, 48, 49.

within the barony of Upper Dungannon,<sup>19</sup> County of Tyrone. Here there was an ancient church, which appears to have been formerly under the jurisdiction of the Primate of Armagh; <sup>20</sup> it having been regarded during the middle ages, as a benefice and a rectory belonging to that Diocese.<sup>21</sup> The ancient church is said to have been near the site of the Protestant church,<sup>22</sup> erected in 1830, a small but neat building in the early English style, the principal entrance being a composition of elegant design.<sup>23</sup> Some antiquities



Ardrea Protestant Church, County of Tyrone.

have been found in this parish. The land is chiefly arable, and this is fertile and well cultivated, while tracts of bog are found in various places. The scenery is pleasing, and with various undulations, the surface slopes gently downwards to Lough Neagh.<sup>24</sup> In what particular condition St. Trea lived here has not been specified; but, it is probable enough, she was head of a religious community. Nor does the date of her departure from life appear in our annals. In the Martyrology of Donegal,<sup>25</sup> at this same day, we find her

<sup>19</sup> This portion, consisting of 2,283*a*. 2*r*. 23*l*., is shown on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets, 30, 39.

<sup>20</sup> Formerly there was a Herenach for this church, and in the year 1435, the Registry of Primate Swaye records an ordination by John, Bishop of Connor, at the parish church of St. Feghin, of Termonfechin. On that occasion, among others ordained, William O'Kinnay was admitted to the order of sub-deacon, and he was Herenagh of Ardrea.

<sup>21</sup> See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII.," edited by the Rev. William Reeves, D.D. Additional Notes, E. p. 118.

<sup>22</sup> The accompanying illustration, drawn from a photograph, has been transferred by William F. Wakeman to the wood, engraved by Mrs. Millard.

<sup>23</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 59.

<sup>24</sup> In the Parish of Ardrea, there is a district known as Munterevlin, and called from the Devlin family, formerly most numerous on the western shores of Lough Neagh. See "Letters containing Information relative to the Antiquities of the County of Londonderry, collected during the Progress of the Ordnance Survey in 1834," John O'Donovan's Letter dated Moneymore, Saturday, September 27th, 1834, p. 243.

<sup>25</sup> Edited by Rev. Drs. Todd and Reeves, pp. 210, 211.

name entered as Trea, Virgin, daughter to Cairthenn, of Ard Trea. Whether the 3rd of August, or the 8th of July, be the commemoration for her death, has not been recorded.

ARTICLE II.—ST. DAIRBHILE OR DERBHILEDH, DESCENDANT OF EOCHADH MUIGHMEDHOIN. [*Sixth Century.*] It is mentioned in the Martyrology of Marianus O'Gorman, as likewise by the Commentator on Ængus, that the feast of a St. Derbile occurs on the 3rd of August. According to the Genealogies of the Irish Saints,<sup>1</sup> Derbhilia was the daughter of Cormac, son to Brecch, son of Eochad, son to David,<sup>2</sup> son of Fiach, ancestor of the Hua Fiachrach.<sup>3</sup> St. Derbhilia seems to have flourished in the sixth century, and she lived a religious life, in Erris,<sup>4</sup> a remote part of the County of Mayo. She was contemporaneous with the great St. Columkille;<sup>5</sup> for, by allowing the usual number of thirty years to a generation, and taking her as the fourth in descent from King Dathi, she must have flourished about that period. She belonged, also, to the Second Class of Irish Saints.<sup>6</sup> She appears to have sought out one of the most remote parts of Ireland for the site of her retreat; while she is supposed to have erected an oratory, within that double peninsula off the extreme north-west coast of the County of Mayo, and where connected by an isthmus with the mainland the town of Belmullet<sup>7</sup> stands. This peninsula, known as the Mullet, extends from Erris Head on the north, to the entrance of Blacksod Bay on the south; it being washed on the west and north by the Atlantic Ocean, on the east by Broad Haven and Blacksod Bay, and on the south by the entrance to Blacksod Bay and the Sound of Achill.<sup>8</sup> It is a region rarely visited by the tourist or general traveller. There, it is supposed St. Dairbhile established herself, about the middle of the sixth century; and, tradition has it, that she founded there a religious institution. Her antique church is yet to be seen within the Mullet, a district little explored, and in the extensive barony of Erris.<sup>9</sup> It is remarkable for the Cyclopean character of its masonry; and it is of an oblong shape, about forty feet in length, by sixteen in breadth. It is lighted on the east end by a small, unadorned, and semicircular-headed window, splaying considerably on the inside. The walls are constructed wholly of gneiss or stratified granite, while they are two feet and seven inches in thickness. A doorway in the western wall measures about four feet ten inches in height; while it is only two feet in width, at the spring of the arch, and two feet four inches at the base. The lintel or arch-stone, now greatly time-worn, has a rude architrave in low relief, on either face. A very beautiful illustration of the circular-headed doorway of this church may be

ARTICLE II.—<sup>1</sup> Chapter ix.

<sup>2</sup> Otherwise called Dathy, king of Ireland, who was killed A.D. 428, according to W. H. Hennessy's "Chronicum Scotorum," pp. 20, 21.

<sup>3</sup> See "Colgan's Acta Sanctorum Hiberniæ," Februarii iii. Appendix ad Acta S. Colmani, p. 248.

<sup>4</sup> This district has been well described by John O'Donovan, in "Letters relating to the Antiquities of the County of Mayo, containing Information collected during the Progress of the Ordnance Survey in 1838," vol. i. Letter, dated Westport, June 29th, 1838, pp. 367 to 396.

<sup>5</sup> See his Life, in the Sixth Volume of this

work, at the 9th day of June. Art. i.

<sup>6</sup> See Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," Part ii., sect. i., subs. 2., p. 322.

<sup>7</sup> The town and townland of Belmullet lie within the parish of Kilcommon, and they are shown, on the "Ordnance Survey Townland Maps for the County of Mayo," Sheets 10, 17.

<sup>8</sup> See the Parliamentary Gazetteer of Ireland, vol. ii., p. 827.

<sup>9</sup> It contains 232,888a. 3r. 15p., and it is defined on the "Ordnance Survey Townland Maps for the County of Mayo," Sheets 1, 2, 3, 4, 5, 9, 10, 11, 12, 13, 16, 17, 18, 19, 20, 23, 24, 25, 26, 27, 33, 34, 35, 36, 43, 44, 45, 55, 56, 57.

seen, in the celebrated work of Dr. Petrie.<sup>10</sup> Interlaced tracery is to be found on one of the stones, within the doorway, but at present it is greatly worn. After the famous convention at Drumceat had been over, St. Columba travelled southwards, and at Easdara, now Ballysadare, he convened a synod, in 585, to which many of the Irish saints were drawn, as well from a sense of religious obligation, as to pay their respects to the great Apostle of the Picts and Scots.<sup>11</sup> To this we have already alluded, in the notices given of St. Farannan;<sup>12</sup> and, it seems to have been an event of great historic and ecclesiastical importance, at that time, when it had been convened. Ballysadare, or the Town of the Waterfall of the Oak, takes its name from the waterfall, or rather the series of waterfalls, over which the River Uncia discharges its waters into the sea,<sup>13</sup> southwards from the town of Sligo. Before the rise of Ballysadare, the spot on which it stood was called simply Easdara, or the Cataract of the Oak, without the prefix *Bal*, meaning a town.<sup>14</sup> There, a great number of bishops, abbots, priests and religious assembled, together with a vast concourse of lay persons. The names of many distinguished visitors have been recorded. Colgan seems to identify this saint with the *Derbilía* of Irras, who assisted at that great synod held at Easdra, towards the close of the sixth century.<sup>15</sup> When she departed this life has not been ascertained, but it was probably towards the close of the sixth or the beginning of the seventh century. She seems to have died in the house of her foundation, and within the Mullet. In the cemetery attached to it, she was interred.<sup>16</sup> We read in the Martyrology of Donegal,<sup>17</sup> that veneration was given at the 3rd of August to *Derbhíledh*, who sprung from the race of Fiachra, son of Eochaidh Muighmedhoin. According to some, the present saint is not different from a St. *Darbile*, who is venerated on the 26th of October,<sup>18</sup> and if such be the case, she had a double festival.

ARTICLE III.—THE DAUGHTER OF FACHTNA, OF ERNAIDHE, SAID TO BE URNEY, IN THE COUNTY OF TYRONE. Fairest and most full of consolation to the perfect religious is that morning, when she consecrates her love to Him, who will jealously demand its faithful observance. We find in the Martyrology of Donegal,<sup>1</sup> that a festival was celebrated to honour the daughter of Fechtna, belonging to Ernaidhe, at the 3rd of August. Another rendering of her name is *Facundide*, as found at the alphabetical entries in a table superadded to that Martyrology.<sup>2</sup> In William M. Hennessy's copy

<sup>10</sup> See "The Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion." Part. ii. sect. iii., subs. 2, p. 321.

<sup>11</sup> See Archdeacon O'Rorke's "History of Sligo: Town and Country," vol. ii., chap. xxxiii., p. 329.

<sup>12</sup> In the Second Volume of this Work, at the 15th of February, chap. ii. Art. ii.

<sup>13</sup> "*Daire*, or oak, forms part of the name, because, according to some, the bridge or pass over the river, in olden times, was made by intertwining the boughs and branches of the oak trees that grew on the opposite banks; or according to others, because both sides of the cataract produced superior timber of that species. There are some, however, who maintain a different etymology of the word, and assert that it signifies 'the town

of the cataract of Darra,' an Eiremonian druid, who was slain in the river, by Lewis the Long-handed."—Archdeacon O'Rorke's "History, Antiquities, and Present State of the Parishes of Ballysadare and Kilvornet, in the County of Sligo," chap. i., p. 1.

<sup>14</sup> See *ibid.*, p. 2.

<sup>15</sup> See "Acta Sanctorum Hiberniæ." xv. Februarii. Vita S. Farannani Confessoris, n. 38, p. 340.

<sup>16</sup> See Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," Part ii., sect. iii., subs. 2, p. 322.

<sup>17</sup> Edited by Rev. Drs. Todd and Reeves, pp. 210, 211.

<sup>18</sup> See notices of her, at that date.

ARTICLE III.—Edited by Rev. Drs. Todd and Reeves, pp. 210, 211.

<sup>2</sup> See *ibid.*, pp. 430, 431.

of the work, that place with which the present saint is represented as having been connected, has been identified as Urney, in the County of Tyrone.

ARTICLE IV.—REPUTED FESTIVAL FOR ST. FIACRE, HERMIT. The Cologne edition of Usuard has placed at this date a feast for St. Fiacre, Hermit. The Bollandists<sup>1</sup> also notice it, but they state, that no authority appears for any such feast, except at the 30th of August. At that day, further notices of him may be found.

ARTICLE V.—REPUTED FEAST FOR ST. DOMITIUS OR DERMITIUS. The English Martyrology of John Wilson<sup>1</sup> has a commemoration for the festival of St. Domitius, at this date, and Father Henry Fitzsimon places St. Dermotus, at the 3rd of August,<sup>2</sup> as if this were his chief feast, but not closely observing the distinction. In like manner, Ferrarius in his General Catalogue of the Saints sets down, at this day, a festival for Domitius, a monk and a holy disciple of St. Columba, in Scotia. He seems to have been no other, than that Domitius already alluded to, at the 21st of April.<sup>3</sup> His name, however, should rather be Dermotus, Diormotus or Diermotus;<sup>4</sup> yet, it is not known with certainty, at what particular day this favourite disciple of St. Columba<sup>5</sup> had been venerated. In the Life of that great archimandrite, allusion has been often made to Diermotus, who was one of the twelve monks accompanying him from Ireland to Iona. The Bollandists<sup>6</sup> have some notices of Domitius or Dermotus, at this day, without however assigning his festival to it. Dermotus is also mentioned in that anonymous Calendar of Irish Saints, published by O'Sullivan Beare,<sup>7</sup> at this date.

ARTICLE VI.—REPUTED FEAST OF A ST. MANSUETUS. In the anonymous Calendar of Irish Saints, published by O'Sullivan Beare,<sup>1</sup> there is a St. Mansuetus entered, at the 3rd of August. The Bollandists<sup>2</sup> remark; likewise, that in some Calendars of Irish Saints which they possessed, an entry of some Mansuetus was found, at this same date, but without giving any further information. We are told by Rev. Dr. Todd, that the more recent hand in the Martyrology of Donegal<sup>3</sup> adds after the notice of St. Feidlimidh, Bishop and Patron of Kilmore, and in Roman characters, "S. Mansuetus, episcopus et apostolus, Tullensis, Petri discipulus." This entry, at the 3rd of August, has probably been made by mistake, instead of at September 3rd, on which day he is commemorated in the Roman Martyrology. The saint in question is St. Maunsey, Bishop of Toul, in France, and for further accounts of him, the reader is referred to this latter date.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," tomus i. Augusti iii. Among the pretermitted saints, p. 198.

ARTICLE V.—<sup>1</sup> Wilson places a marginal asterisk to indicate that he was doubtful regarding the day for his feast.

<sup>2</sup> In *Vita S. Columbæ* is referred to, as also the English Martyrology.

<sup>3</sup> See the Fourth Volume of this work, at that date. Art. vii.

<sup>4</sup> See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., num. 45. p. 489.

<sup>5</sup> See the Life of St. Columba, at the 9th day of June, in the Sixth Volume of this

work. Art. i.

<sup>6</sup> See "Acta Sanctorum," tomus i., Augusti i. Among the pretermitted saints, p. 197.

<sup>7</sup> See "Historiæ Catholicæ Iberniæ Compendium," tomus i. lib. iv., cap. xi., xii., pp. 50, 53.

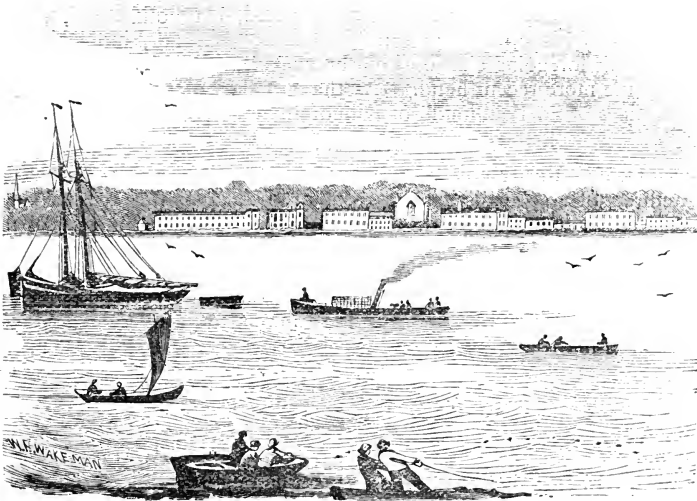
ARTICLE VI.—<sup>1</sup> See *Historiæ Catholicæ Iberniæ Compendium*, tomus i., lib. iv., cap. xi., p. 50.

<sup>2</sup> See "Acta Sanctorum," tomus i. Augusti iii. Among the pretermitted feasts, p. 197.

<sup>3</sup> Edited by Rev. Drs. Todd and Reeves, p. 209, n. 4.

ARTICLE VII.—ST. MOCHUA CROCHAIN. Like the captive bursting his fetters, and escaping the gloom of a dungeon, the servant of God enjoys that summer-light, which enlivens the freedom of life, for time, and for eternity. The entry Mochua Crochain is inserted in the published Martyrology of Tallagh,<sup>1</sup> at the 3rd of August. In that copy contained in the Book of Leinster,<sup>2</sup> the entry seems to be somewhat different. The manner of noticing this saint, at this same date, in the Martyrology of Donegal,<sup>3</sup> is Mochua, *i.e.*, Crocán. Probably the latter denomination is meant for the place where he lived, and it may be identical with Croghan or Crohane. There are several places bearing such names in different parts of Ireland.

ARTICLE VIII.—ST. AODHAN, OF CLUAIN TARBH, OR CLONTARF. In the published Martyrology of Tallagh,<sup>1</sup> this saint is called Aedhan Cluana Tarbh.<sup>2</sup> This latter place is the celebrated village of Clontarf, lying on the



Clontarf, County of Dublin, as seen from the South.

north shore, at the entrance to the River Liffey, and near the City of Dublin. To this historic place—on the ancient plain called Magh n-Elta—allusion has been already made, in the Life of the Blessed Bryan Boroimha, King of Munster, Monarch of Ireland, and Martyr.<sup>3</sup> It should now be a matter of great difficulty to decide, where exactly the former church of Clontarf had been located. The houses in that village range in a low situation along the coast, but they have a picturesque appearance from the Bay of Dublin, especially as woods recede in the background.<sup>4</sup> According

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi.

<sup>2</sup> Thus: Mochua Cochain.

<sup>3</sup> Edited by Rev. Drs. Todd and Reeves, pp. 210, 211.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi.

<sup>2</sup> In that copy contained in the Book of Leinster is written at this date,  $\alpha\epsilon\omicron\alpha\eta\ \epsilon\lambda\ \tau\alpha\eta\beta$ .

<sup>3</sup> See Volume the Fourth of this work, at the 23d of April. Art. i., chaps. viii, ix.

<sup>4</sup> The accompanying illustration has been sketched from the coast-guard station, ou

to the Martyrology of the O'Clerys of Donegal,<sup>5</sup> a festival was celebrated at the 3rd of August, to honour St. Aodhan, of Cluain Cairpré. On what authority this denomination has been substituted for Cluain Tarbh, we cannot discover. There are various districts in Ireland called Carberry, and a still greater number of places known as Cluain or Cloon, either simply or in composition. But among over nine hundred places, so designated on the Ordnance Survey Maps of Ireland, we can find none corresponding with Cluain Cairpré, which seems to indicate, that the O'Clerys have set it down through a mistake.

ARTICLE IX.—FESTIVAL FOR ST. FEIDLIMIDH, BISHOP AND PATRON OF KILMORE DIOCESE. In the published Martyrology of Tallagh,<sup>1</sup> at the 3rd of August, we find that veneration was given to Fethilimmed Cile mair, or Feidlimid of Kilmore.<sup>2</sup> At present, however, this saint's principal festival is observed, at the 9th of this month. The Martyrology of Donegal<sup>3</sup> records, at the same date, Feidlimidh, of Cill-mor. To the original entry in the O'Clery's Calendar, some later scribe has added a notification, that St. Feidlimidh was bishop and patron, with a holiday, fair, indulgence and octave. This foregoing clause within brackets in the original text has been written by the more recent hand.<sup>4</sup> At the 9th day of the present month, further notices of St. Feidlimidh of Kilmore may be seen.

ARTICLE X.—FEAST FOR THE FINDING OF ST. STEPHEN'S RELICS. In the "Feilire" of St. Ængus,<sup>1</sup> at the 3rd day of August, the Finding of St. Stephen's Relics was celebrated. To this are appended some explanatory comments,<sup>2</sup> which undertake to give a brief account of the manner in which they had been discovered.<sup>3</sup> To this festival the Bollandists<sup>4</sup> have allusion, at the present date, but they refer to the 26th day of December, the chief festival of St. Stephen, Protomartyr in the Church, for a fuller account of the Translation of his Relics, when treating about his acts and martyrdom.

the Pigeon House wall, opposite Clontarf, and on the south side of the Liffey, by William F. Wakeman, and by him transferred to the wood, engraved by Mrs. Millard.

<sup>5</sup> Edited by Rev. Drs. Todd and Reeves, pp. 210, 211.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi.

<sup>2</sup> In the Book of Leinster copy we read *fethilimmed cille mair*.

<sup>3</sup> Edited by Rev. Drs. Todd and Reeves, pp. 208, 209.

<sup>4</sup> This is stated by Rev. Dr. Todd, in a subjoined note 5.

ARTICLE X.—<sup>1</sup> In the "Leabhar Breac" copy, we find the following stanza, thus translated into English by Dr. Whitley Stokes, LL.D. :—

*metrapuil in o eoin  
inmen feil conam  
inaprecht conoem  
corpan ræp Zephant.*

"In John's Metropolis (Jerusalem) beloved is the feast with splendour, whereon was found with holiness Stephen's noble body."  
— "Transactions of the Royal Irish

Academy." Irish Manuscript Series, vol. i. Part i. On the Calendar of Oengus, p. cxxii.

<sup>2</sup> At p. cxxvii., *ibid.*, we read the following in Latin, affixed to *metrapuil in o eoin* : "i.e., in Antiochia fuit ciuitas uel Roma uel coronatus interpretatur Johannes cum populo sub corpus Stefani ad Jerusalem tulerunt."

<sup>3</sup> In the lower margin is written : "Do kl. in august 7 rl. Metrapuil indeoin. iohannis .i. in an[t]jocia fuit metropolis et sic inuentum est (i. frith) [corpus Stephani] .i. Lucianus prespiter eclesie quæ est in uilla carpaga in alii ipsi (*sic*) corpus Zephani christianis demonstrauit haud longe ab Jerusalem uilla illa discat (*sic*) sed Gamulel scriba legis qui fuit in uno sepulcro cum Zephano indecauit per uisionem noctis haec Luc[i]ano dicens Ego Gamulel et Nicodemus nepos meus et Abbas filius meus dilectis[s]imus nos omnes in uno sepulcro cum Zephano sumus et manifest[auit] apostolus ut ostensa Zephani manifestentur omnibus."—*Ibid.* p. cxxviii.

<sup>4</sup> See "Acta Sanctorum," tomus i., Augusti iii. Among the pretermitted feasts, p. 198.



## Fourth Day of August.

ARTICLE I.—ST. LUA OR MOLUA, ABBOT OF CLONFERT MOLUA, NOW  
KYLE, QUEEN'S COUNTY.

[SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—AUTHORITIES FOR ST. MOLUA'S ACTS—HIS FAMILY AND RACE—HIS  
BIRTH AND EARLY INDICATIONS OF SANCTITY—MIRACLES WROUGHT DURING HIS  
BOYHOOD.

IT is well that every passing age should learn to know the heroes of the Church and of Christianity. Thus might every generation recognise the sanctity of monastic rule, and the beauty of God's Church. The further study of such subjects must tend to reveal still more the spirit of past piety. Nevertheless, those materials, sought after most carefully and laboriously, when brought forth from the dust of ages, should be passed into the crucible of examination for a loving and an ardent mind. All might be stamped with an impress of the nineteenth century, to effect what must be required, in order to please and instruct the people living in our days. Great masters of a spiritual life, however, often wish to retire into the sanctuary, and to lift up their hands to Heaven, like Moyses, while the people outside are fighting the battle of freedom. Not less do such recluses aid in the spiritual combat, and encourage the sons of life in a struggle with the powers of darkness, than if they were themselves engaged in the most active pursuit of good external objects and still distracted by their varying influences.

Different forms of name have been applied to the present holy Abbot, called Lua, Molua, Lugid, Lugith, Lugaidh, and Luan, in Irish, and these have even received various Latin changes in termination. Several ancient writers have rendered the original name Lua, which in Irish stands for Molua<sup>1</sup>—in English meaning "my Lua"—into Ligidus. Hence, Usher<sup>2</sup> and also Ware<sup>3</sup> speak of Luigidus, as being identical with Molua, Abbot of Clonfert Molua. St. Bernard calls our saint Luanus, in his Life of St. Malachy, Archbishop of Armagh.<sup>4</sup> Colgan also mentions St. Molua, under the same name.<sup>5</sup> Some Manuscript Copies of St. Molua's Acts are extant.<sup>6</sup> There is a Latin Life of St. Molua, among the Burgundian Library Manuscripts, at Bruxelles.<sup>7</sup> In the Manuscript known as the Codex Kilkeniensis, there is a Life of St. Molua.<sup>8</sup> In a Manuscript, belonging to Trinity College, Dublin, there is another.<sup>9</sup> While diversities of statement abound in these, they are for the most part legendary and unreliable, having been compiled by anonymous writers. The Acts of this saint are presented to us

ARTICLE I.—<sup>1</sup> The name given to him by Sir James Ware, in his work, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 17.

<sup>2</sup> See "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. DCVIII., p. 536.

<sup>3</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. xiii., p. 90.

<sup>4</sup> See his Life, in the present work, at the 3rd of November, the date for his festival.

<sup>5</sup> See "Colgan's "Acta Sanctorum Hi-

berniæ," xii. Januarii. De Laidgenno Confessore, p. 57.

<sup>6</sup> In the Manuscript, intituled "Vitæ Sanctorum," ex Cod. Inisensi, belonging to the Franciscan Convent, Dublin, there is a Vita S. Molua Druim-Sneachtæ, pp. 99 and 104. He is identical with the present saint.

<sup>7</sup> The classification is Vol. xxii., at fol. 202.

<sup>8</sup> At fol. 113 to 116.

<sup>9</sup> It is classed E. 3, 11, Vita S. Moluæ, at fol. 92.

by Father Fleming,<sup>10</sup> from an ancient Manuscript, called the Book of Armagh.<sup>11</sup> These Acts he ascribes to an anonymous, but to a faithful and an ancient author. This Life he says was first published by himself. A modern writer of Irish Ecclesiastical History states, that the Life of St. Molua, as published by Fleming, abounds in fables; and, as a consequence, he denies its very great antiquity.<sup>12</sup> The Bollandists have inserted this Saint's Acts in their great collection.<sup>13</sup> His Life was found in an ancient Manuscript<sup>14</sup> belonging to the University of Salamanca, and it was collated with other codices. A previous commentary<sup>15</sup> has been compiled by Father Peter Bosch, S.J. The "Acta Sanctorum Hiberniæ,"<sup>16</sup> as edited by Father Charles De Smet, S.J., and by Father Joseph De Backer, S.J., has two different Acts of St. Ligid, for this date.<sup>17</sup> The latter Life<sup>18</sup> however is only a compendium of the former.<sup>19</sup> An account of St. Ligid, or Molua, is printed by Bishop Challenor, at this date, in "Britannia Sancta,"<sup>20</sup> as also in his "Memorial of British Piety."<sup>21</sup> The Rev. Alban Butler has a few short notices regarding St. Luanus.<sup>22</sup> He is also commemorated in the works of Les Petits Bollandistes,<sup>23</sup> and of Rev. S. Baring-Gould.<sup>24</sup>

St. Molua or Luanus was son of Carthach,<sup>25</sup> commonly called Coche,<sup>26</sup> of the family of Corcoiche,<sup>27</sup> and from the region of Hy-Fidhgente,<sup>28</sup> in the province of Munster. According to one of the most learned of Irish topographers,<sup>29</sup> the country of the Hy-Figiente embraced the greater and better part of the county of Limerick; it extended from the Shannon to the middle of Slieve Loughra, and from Kerry to Limerick. It was also known as Hy-Cairbre Aobhdha. Some of our modern writers, such as Gough, as also McGregor and Fitzgerald,<sup>30</sup> have stated that Cairbre Aobhdha,<sup>31</sup> is

<sup>10</sup> In his "Collectanea Sacra," in 55 paragraphs, pp. 368 to 379.

<sup>11</sup> To this he must have had access through the hereditary keepers.

<sup>12</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., cap. xii., sect. vii., n. 84, p. 207.

<sup>13</sup> See "Acta Sanctorum," tomus i. Augusti iv. De S. Luidio sive Luano Abbate Cluainfertensi in Hibernia, pp. 339 to 352.

<sup>14</sup> Noted as P. Ms. xi.

<sup>15</sup> This is contained in twelve paragraphs.

<sup>16</sup> This valuable work was printed at the expense of John Patrick, Marquis of Bute, at Bruges, in 1888. Imp. 4to.

<sup>17</sup> Ex Codice Salmanticensi, nunc primum integre edita opera. See col. 261 to 288, as also col. 879 to 890.

<sup>18</sup> It is contained, 41 in brief paragraphs.

<sup>19</sup> This is comprised in 69 paragraphs. It differs little from the Bollandist version, but it is more correctly printed.

<sup>20</sup> See part ii., pp. 64, 65.

<sup>21</sup> See at p. 112.

<sup>22</sup> We find set down at this day, St. Luanus, or Ligid, sometimes called Molua. See "Lives of the Fathers, Martyrs and other principal Saints," vol. viii. August iv.

<sup>23</sup> See "Vies des Saints," tome ix., iv. Jour d'Aout, p. 272.

<sup>24</sup> See "Lives of the Saints," vol. viii., August 4, pp. 37 to 40.

<sup>25</sup> He is called the son of Daigri, in the Life, published by the Bollandists.

<sup>26</sup> This appears, likewise, from several other documents, such as the Life of St. Moedoc, at cap. xx., and that of Pulcherius, at cap. xi. In his notes to these Acts, Colgan applies what is said regarding Molua, son of Coche, to the present Molua, whose festival was held on the 4th of August. See "Acta Sanctorum Hiberniæ," Januarii xxxi., p. 210, and n. 21, p. 217; also, Martii xiii., p. 590, and n. 14, p. 597.

<sup>27</sup> In the Life, as published by the Bollandists, it is written Corchode.

<sup>28</sup> After the establishment of surnames, O'Macassy was chieftain there. See O'Flaherty's "Ogygia." Pars. iii., cap. lxxxi., p. 381.

<sup>29</sup> John O'Donovan, LL.D.

<sup>30</sup> In their "History, Topography, and Antiquities of the County and City of Limerick," vol. i., pp. 371 to 373, and note.

<sup>31</sup> In his edition of Camden's "Britannia" in the Third Volume, Gough has stated, moreover, that it was also denominated *Hy dun n'umhain*; and he adds, "both of which names signify the rocky district on the river, being situated on the Shannon; the chiefs of which were the O'Donovans." See p. 516. The learned representative of the latter name, however, thus takes him to task, in rather a sarcastic vein:—So O'Donovan signifies the rocky district on the river! This is truly amusing, but not altogether true; though I believe Donovan, the progenitor of the family, was a *rock in battle* and as stubborn as a *rock*, but I do

now the barony of Kenry. Assuming his identification of its being the barony of Kenry to be correct, the former writer presumes it probable, that it had been the site of an ancient city named by Ptolemy,<sup>32</sup> as being in this part of Ireland, while he adds, likewise, that in this cantred was situated *Brugh righ*, now Brury,<sup>33</sup> an inconsiderable village, but in ancient times the seat of the Kings of Cairbre Aobhdha.<sup>34</sup> The denomination is localised in Bruree Parish, situated partly in Coshma Barony and partly in that of Upper Connello, in the county of Limerick.<sup>35</sup> Its name was derived from a fort, in which the King of Hy-Figeinte resided. Near that ancient fort, the original parish church had been placed.<sup>36</sup> The Messrs. Fitzgerald and McGregor have also stated, that O'Donovan<sup>37</sup> was chief of Kenry.<sup>38</sup> Yet it is well known, that his residence was at Bruree,<sup>39</sup> and without the limits of that district. A statement is made also by these historians, that O'Donovan<sup>40</sup> was killed by Brian Boiromhe.

The whole of this error originated with Dr. Sylvester O'Halloran,<sup>41</sup> who wrote that O'Donovan's country was co-extensive with the barony of Kenry, and that his residence was at Bruree.<sup>42</sup> But O'Halloran is wrong in making

not believe he was a *rocky district*. Is it not much more likely that this chief took his name from the colour of his hair: *oonn* signifies *brown*, and *oubán* means a *dark-haired man*? Beauford, from whom the above derivation of the name is taken, supposed it might be from *oún-na h-abann*, *i.e.*, *the fort of the river; i.e.*, *the hill of the river; i.e.*, *the rocky hill of the river*, and by a little stretch of the meaning the rocky district of the river!"—"Letters containing Information relative to the Antiquities of the County of Limerick, collected during the Progress of the Ordnance Survey in 1840," vol. i., p. 278. John O'Donovan's letter undated, but referring to the parish of Bruree.

<sup>32</sup> Known as the *ἔρεπα Πηγυα* or *Altera Regia* of the celebrated Greek geographer.

<sup>33</sup> With further inaccuracy of statement, in reference to this part of Ireland, Gough has the singular assertion:—"Carrigoginniol is now the barony of Pobal Brien." See Gough's Camden's "Britannia," vol. iii., p. 516. However, in "Letters containing information relative to the Antiquities of the County Limerick, collected during the Progress of the Ordnance Survey in 1840," John O'Donovan writes in reference to Gough and other writers who followed the accounts contained in the "Collectanea":—"This is certainly wrong, for Carraig Og-Coinneal was the name of the rock on which O'Brien's Castle stood, and not the name of a territory, and the present barony of Pubblebrien is not the territory anciently called Eoganacht Aine. It is sickening to have to notice the base blunders perpetuated by the stupid articles on Irish topography in Vallancey's 'Collectanea,' but if I do not point them out now, the opportunity may never offer itself again," vol. i., p. 277.

<sup>34</sup> In this connexion, Gough falls into other mistakes, which are thus corrected by Mr. O'Donovan. The former thus writes:—

"Here Auliff More O'Donoghue, King of *Cairbre Aobhoha*, was slain by Murtoogh O'Brien in 1165."—*Gough*. "This is false; Auliff More O'Donoghue was chief of Kilarney, not of *Hy-Cairbre Aobhoha*."—*O'Donovan*. "The prince of this cantred with his subordinate chiefs O'Cleircine and O'Flannabhra were dispossessed by the Fitzgeralds, now Knights of the Glinn."—*Gough*. "This is false; the Knights of Glyn never possessed the one-tenth of this territory."—*O'Donovan*.

<sup>35</sup> It is shown on the "Ordnance Survey Townland Maps for the County of Limerick," Sheets 38, 39, 46, 47.

<sup>36</sup> Hence, then, the name of this parish is not ecclesiastical in its origin; but it is called *Brugh-righ*, which signifies the Fort of the King, or *Burgum Regis* in Latin. In all the ancient Irish histories, it is celebrated as chief seat of the senior representatives of *Fiacha Figeinte*. The Hy-Figeinte assumed the surname O'Donovan after the reign of Brian Boru.

<sup>37</sup> The fullest information regarding the pedigree of O'Donovan, in all its branches, will be found in the Appendix to Dr. O'Donovan's "Annals of the Four Masters," vol. vi., pp. 2430 to 2483.

<sup>38</sup> See "History of the County and City of Limerick," vol. i., pp. 371 to 373, and note.

<sup>39</sup> At this day, it is no less than 12 Irish miles outside the boundary of the barony of Kenry.

<sup>40</sup> Commenting on this statement, Mr. O'Donovan remarks, that O'Donovan should be written Donovan, as "surnames were not established at this time."

<sup>41</sup> Author of the "General History of Ireland," and a native of Limerick.

<sup>42</sup> Bruree is set down in the Book of Lecan as one of the ports or fastnesses of the King of Cashel, by which it is to be understood that it was one of the *forts in his kingdom*,

his territory co-extensive with the barony of Kenry; for O'Huidhran or O'Heerin places it in altogether a different position.<sup>43</sup> However, far different was the O'Donovan's Hy-Fidhgeinte, or Hy-Cairbre Aobhdha, a territory comprising more than six times the extent of the barony of Kenry. From this territory they had been expelled by the Dal-y-Cais of Thomond. Afterwards, the district was known as the plain of Limerick, and with the establishment of surnames, O'Mackesey was chieftain there.<sup>44</sup> Instead of Hua Fidhgente, Hanmer writes it Hua-Fi.<sup>45</sup> The people there living and known as the Hy-Figinte, are described as being in a country, at the south side of the Shannon, and extending so far as Mount Luachra in the west. It lay within the present county of Limerick, and according to some authorities, a part of it lay within the County of Kerry.<sup>46</sup> Before the arrival of the English, it is stated in Vallancey's "Collectanea de Rebus Hibernicis"<sup>47</sup> followed by other writers,<sup>48</sup> that Limerick County had been a kingdom or large principality, denominated Aine Cliach, or Eoganacht Aine Cliach, by the Irish during the middle ages,<sup>49</sup> This region of Hy-Figinte was never called Aine Cliach, or Eoganacht Aine Cliach, however, for the territory so denominated comprised little more than one barony.

The following are notices of Hy-Figinte, extracted from Smith's Collections for Limerick,<sup>50</sup> and under the heading "Antient Territories" :— "Hy-Figinte, a territory comprehending the north parts of the said barony of Conilloe, and part of Clanmaurice and Ineghticonue, County Kerry. This territory of Hy-Fignata had monarchs of its own, for according to Keating, in the time of Conall Cloan, monarch of Ireland, who began his reign Anno 648, Cuan Conaille, king of this country, was slain at the battle of Cairn Connill."<sup>51</sup>

The chief of Hy-Figeinte is called King of Bruree, and it is added, that he was free of tribute, but he received annual presents from the King of Munster for his services in war.<sup>52</sup> From a passage in the Annals of Inisfallen, given under the year 1200, it is evident, that O'Donovan resumed the possession of his territory, after he had been driven beyond Mangerton by the Dal-y-Cais. When he was finally driven to the south does not appear from

but not inhabited by himself. The antiquities of the parish of Bruree for the most part are old castles.

<sup>43</sup>We are informed by O'Heerin, that O'Donovan possessed free of tribute "the lands along the River Maigue, and all the plains down to the Shannon."

ba leir gan éioir fo'n máig moill  
 17 na cláir ríor co Sionoinn.

Ille regebat agrum quem lambit *Magia* segnis  
 Et campos protensus flumen ad usque  
*Senanum.*

<sup>44</sup> See John O'Hart's "Irish Pedigrees," vol. ii., Part v., chap. ii., p. 15. From the Edition, 1888, 8vo.

<sup>45</sup> See "Chronicle of Ireland," p. 121.

<sup>46</sup> See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii.

<sup>47</sup> See Nos. 11 and 3.

<sup>48</sup> Especially Gough, in his edition of Camden's "Britannia," vol. iii., p. 516.

<sup>49</sup> Gough incorrectly adds, that the chief or king of Aine Cliach, who was named

O'Kierwick or Hy Ciaraigh, descended from Feidhlem, son of Nadfry, King of Munster, who had dynasts or subordinate chiefs of the several cantreds under him, &c."—*Ibid.*

<sup>50</sup> These are still in manuscript, and preserved in the Library of the Royal Irish Academy.

<sup>51</sup> There are several references to Hy-Fidhgeinte in an Irish manuscript copy of Keating's "History of Ireland," in the "Chronicum Scotorum," and in the "Annals of the Four Masters."

<sup>52</sup> These presents are enumerated in the following quatrain, in the "Book of Rights," which is ascribed to St. Benignus :—

"Cuarparcol nuí bhroíca nuí,  
 O nuí éiríoch can imíriú  
 Deic n-inatú boonna deapca  
 17 deich n-geúil can gaobelca."

"The stipend of the King of Bruree  
 From the King of Erin without sorrow  
 Ten tunics, brown red mantles (tunics)  
 And ten foreigners (*i.e.*, foreign slaves)  
 without Gaelic."

any document yet discovered; but, it is evident, he was not in his original territory in 1420, when the poet O'Heerin flourished, who speaks of him as the person to whom this territory *was due*. Still, it appears from his words, that O'Donovan was not then in possession of Carbury Æva.<sup>53</sup>

Many tracts in Ireland were denominated Corcach or Corcoich, which signifies "moor," "marsh," or "low swampy ground;" but, the expression is too general to indicate the exact locality of St. Molua's birth.

As the name Carthar or Carthach was that of several princes and nobles of Munster, it became necessary to distinguish them by surnames or epithets. These, as in many other cases, were often used alone to designate persons, omitting, for the sake of conciseness, their real names. Thus, although Molua's father was a Carthar, yet he might have been more generally called simply Coche.<sup>54</sup> The mother of Lua was named Sochla,<sup>55</sup> from Ossory, in the western part of the Leinster province. Her name is also written Sochte, of the Dadail Birnn race, in Ossory.<sup>56</sup> These people were probably settled in or near the place, which our saint afterwards chose for his foundation at Clonfert Molua. Sochta was the mother of three sons, by her husband Carthach; and of these, our saint was the youngest; but, in fame and sanctity, he was pre-eminent among his brothers. These children were respectively named Lughth, Luger and Johain.<sup>57</sup>

A commentator on the "Feilire" of St. Ængus, and one who is very fond of retailing unreliable legends of the Irish Saints, relates, that when Comgall of Bangor, with his family, was wending his way, it came to pass, that they heard somewhat like the cries of a babe in a bank of rushes, while they saw a service of angels over it a little distance from the road. Then St. Comgall said to a monk of his order: "See thou what is there in that bank of rushes." The man went and giving a kick into the brake of rushes, he beheld a child in the midst, and he took it into his arm-pit. St. Comgall asked what he had found and what he had done. The monk replied, that he had found a babe, and that he had given it a kick. "Where is it," then enquired Comgall. The brother answered, that it was in his arm-pit. "This shall be its name," said Comgall, "My-lua (kick) son of ocha (arm-pit);" and, it is added, that our saint was so named, either because of finding him in the rushes, or because of the kick, which that monk gave to the brake of rushes, in which the babe had been found.<sup>58</sup> Afterwards, as we are told, he was reared by Comgall, so that he grew up very innocent. From

<sup>53</sup> His words are:—

"Θυαλ ο Ο'Θονναβάν ούν κυρη  
Αη τήρ ρι 'να τήρ λονζβυητ  
Ρα λειρ ζαν έτοιρ φο'η μάγζ μοιλλ  
Ιρ να κλάηρ ριορ σο Σιονοιουν."

"O'Donovanus qui quondam in Corci  
arce sedebat  
Pro terra castrorum est hęc regione  
protitus;  
Iile regebat agrum quem lambit Magia  
segnis  
Et campos protensos flumen ad usque  
Senanum."

<sup>54</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., n. 85, pp. 207, 208.

<sup>55</sup> The Rev. J. Holahan states she was from Upper Ossory, and that her name in

Latin was *Larga*, meaning "very great, large; also openhanded, plentiful."—"Notes on the Antiquities of the United Parishes of Ballycallan, Kilmanagh and Killaloe," &c., p. 34.

<sup>56</sup> The Bollandist Life has it: "mater vero ejus Sochte Dadail Birnn Osrigi duxit genus:" &c.

<sup>57</sup> See the Bollandists' "Acta Sanctorum," tomus i. Augusti iv. De S. Lugido sive Luano, Abbate Cluainfertensi, Vita, &c., cap. i., sect. 1, p. 342.

<sup>58</sup> The Commentator afterwards states, that *Mac ochai*; represents "son of armpit;" but, for brevity's sake, Molua was called *Mac ochai*; for by the Irish before his time, *ocha* had been the term for "armpit."—"Transactions of the Royal Irish Academy." Irish Manuscript Series, vol. i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxviii.

the foregoing account, one might be induced to suppose, that Mo-lua had been a foundling; but, it is evidently only another version of a circumstance in his life, and which occurred, when he was delivered up by his parents for tuition to the holy Abbot of Bangor, as hereafter related.

Even in his youth, the holy child was distinguished by the performance of many miracles. He is said to have healed his father Carthach from the effects of a cancer, which necessitated the amputation of his foot; but the son effected a perfect cure, which relieved his parent from all pain, and he even restored the limb. Angels were seen to have charge of the boy, at this early period of his life, and these are said to have been his special guardians in many instances. One day, St. Molua's mother brought him with her to the house of a certain man, to enquire about her cattle, which this person had in keeping. On that occasion, the boy appeared surrounded by a bright flame, to the great astonishment of that man. He requested the child's hand to be placed on his head, on account of his having given such early proofs of sanctity. When the mother brought her child to that pious person, the infant was observed to weep. These tears fell on the man's breast. Being afflicted with a grievous ulcer, and having pains in the head, that patient found instant relief from both maladies. He felt duly grateful for such a cure, while the fame of Molua's sanctity was spread throughout all that neighbourhood.<sup>59</sup>

The earliest occupation of our saint was that of tending his parents' herds and flocks. As his Life informs us, those parents possessed cows, sheep, and swine.<sup>60</sup> One day, while Lugid and his brothers were watching them beside a fire they had kindled, a storm of rain suddenly came on, and the flames were soon extinguished. However, holding one of the dead embers in his hand, an angel appeared and blessed it. Immediately the flame arose, and applied to the embers, these were again brought to a blaze, at which the children warmed themselves. The fire thus miraculously produced is said to have been divided among all the pious people living in that neighbourhood. To commemorate such remarkable event, a monument was afterwards raised on that spot,<sup>61</sup> and this seems to have taken the shape of crosses.<sup>62</sup> It is said, that while Molua and other boys were engaged as swine-herds, the swine strayed from them. However, one of his youthful companions having set out to seek them, he only saw with others a flock of sheep, and these were thought to indicate the future occupation of Molua, who was destined to become, not alone a pastor of sheep, but of men.<sup>63</sup> At one time, Molua was missing, during a whole day and night, his friends being ignorant of what had happened to him. At length, his father discovered him sleeping in a field, but he felt afraid to approach Molua, on seeing a man clothed in white garments before him. For explanation of this apparition, his father went to the cell of the seven brothers, who were priests, and sons of Coelboth.<sup>64</sup> One of these, on hearing about such a miraculous occurrence, returned with him to that place where the boy slept. They found a most fragrant odour proceeding from his mouth. This was said to have continued, to the time of his death. But a relation given us, about the boy

<sup>59</sup> See Fleming's "Collectanea Sacra," Vita S. Molua, cap. ii., pp. 368, 369.

<sup>60</sup> The Life of our saint as published by the Bollandists, cap. i.

<sup>61</sup> This continued to the time, when the writer of St. Molua's Life, as given in the Salamanca Copy, lived.

<sup>62</sup> According to some accounts, these were called the Crosses of Molua. In more than

this instance do we find, in the Lives of the Irish Saints, that similar memorials had been set up, to commemorate certain traditional occurrences.

<sup>63</sup> See "Acta Sanctorum." Tomus i., Augusti iv. De S. Lugido sive Luano Abbate Cluainfertensi. Vita ex antiquo codice, &c., cap. i., sect. iv., p. 343.

<sup>64</sup> Or Coelboth, as given by the Sala-

having tasted nothing but Christ's body and blood in the Eucharist, from that time forward,<sup>65</sup> must be understood, as only referring to his extraordinary fasting and abstinence during his future life. He seemed to live, almost without food.<sup>66</sup> St. Molua afterwards visited the cell of Coelboth's sons frequently; and one of these, an old man, died suddenly in his arms. He was restored to life, however, through the holy youth's prayers.<sup>67</sup> On a summer's day, while Molua bathed in a certain river, an infirm man, whose malady baffled medical skill, went into the water, which flowed from where the boy stood. This invalid had an expectation of being washed by it. Having acted in this manner, his faith in the merits of the saint restored him to perfect health.<sup>68</sup>

The childlike habits of Lua are shown in a narrative, which tells us, that one day he and other boys of his age were employed in making a fanciful beer from blackberry-juice; while he was allowed to become the chief brewer, in mixing water with the pressed blackberries. The mixture soon was converted into wine, of which the other boys drank, and they became inebriated. It so happened, that with an attendant, the son of Dima, named Faolan, and a chieftain from his part of the country, was passing at that very time. Seeing the boys somewhat hilarious, and finding liquor of a good odour before them, they asked Lua for some of it, and they were not refused. The result was, that they became intoxicated, in like manner, and sleep overcame them. While Faolan slept, he had a vision. Our saint appeared to put a golden collar around his neck, and to present him with a *casula*. These were indicative of a state of life, to which Faolan afterwards devoted himself, having received the monastic habit from Molua.<sup>69</sup> He also offered many gifts to the saint. A young virgin, called Finn Cainer,<sup>70</sup> the daughter of Fintan, who was uncle to our saint, had been mute from the time of her birth to the age of sixteen. Having embraced Molua, according to the manner usually employed among near relations, she recovered the use of speech, from the breath of her cousin. Subsequently, she built a nunnery, called Cluain-Clairaidh,<sup>71</sup> where she had many holy females under her rule.<sup>72</sup> Afterwards she became a great saint. So manifestly fabulous are many of the stories relating to Molua, however, that we prefer to pass them over, as not tending either to the instruction or edification of the reader.

## CHAPTER II.

VISIT OF ST. COMGALL, ABBOT OF BANGOR, TO ULSTER, AND HIS FINDING OF THE BOY LUGID—THE LATTER ENTRUSTED BY HIS PARENTS TO THE CHARGE OF COMGALL—LUGID'S MANNER OF LIFE AT BANGOR—HIS MIRACLES—HE IS SENT BY ST. COMGALL TO FOUND A SEPARATE RELIGIOUS ESTABLISHMENT AT DRUIM-SNEACHTA.

As we are informed, at one time, St. Comgall<sup>1</sup> of Ulster visited the province of Munster. Our saint chanced to be sleeping in a field, near which he was passing. Owing to some miraculous circumstance, Comgall's attention was

mancan Manuscript.

<sup>65</sup> In the Salamancan Manuscript, this account is applied to the Priest himself.

<sup>66</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. vi., p. 369.

<sup>67</sup> See *ibid.*, cap. vii., pp. 369, 370.

<sup>68</sup> See *ibid.*, cap. viii., p. 370.

<sup>69</sup> The Bollandists state, Faolan was chief

over Hy-Fidhgente.

<sup>70</sup> Her name has been Latinized as *Can-dida Cannera*, in English, "the Fair Canera."

<sup>71</sup> This place has not been identified.

<sup>72</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. xii., p. 370.

CHAPTER II.—<sup>1</sup> The Acts of this saint

directed towards him. Full of prophetic knowledge, he requested our saint's parents to allow their son to become a student and disciple under his direction. The holy abbot then predicted, that Molua should afterwards found monasteries, and become a spiritual father over many children. Our saint's parents agreed to that request, which was in accordance with the wishes of their son. Accordingly, he set out with Comgall for the province of Ulster.<sup>2</sup> It has been supposed,<sup>3</sup> that Molua could not have become St. Comgall's disciple at an earlier period, than about the year 559. At this time, Molua must have been very young, since the holy abbot of Bangor, as we are informed, commenced his instructions, by requiring his pupil to write the alphabet. Afterwards, Comgall proceeded to teach him more advanced sciences. At one time, the holy abbot found an angel teaching his disciple. Thence forward, Molua was found to possess a penetrating intellect, as also to have well and wisely exercised it. One day, when he had been sent to tend a number of goats, to others they seemed to be a flock of sheep, so long as Lugidius remained over them.<sup>4</sup> Another story is related, about Lugid serving in the monastery and holding an iron ball with a tongs over the fire, in order to heat some liquor afterwards; but, while he was thus engaged in the presence of St. Comgall, he allowed the sphere to drop into the fire. For this negligence, he was gently reprov'd by the abbot, who was holding a small vessel, filled with the liquor, to receive it. In his confusion, Lugid thrust his hand to recover it from the fire, which he did, and thus he brought the heated metal to the table where Comgall was seated, who, unwilling thus to receive it, withdrew his vessel, and the heated ball fell upon the table, through which it burned through and reached the earth beneath it.<sup>5</sup>

No less than fifty monks in St. Comgall's community bore the name of Lugid; and, as our saint served the abbot for a long time, the latter was accustomed to distinguish him as Lugith Maccan, which is supposed to have been a term of endearment. During his stay at Bangor, St. Comgall sent three bands of his disciples, in different directions, through the country.<sup>6</sup> Each of these felt eager to have the companionship of Molua. St. Comgall told our saint, he was at liberty to go with any one of these bands he chose. Going forth in different directions, Molua was seen in company with each party of those monks, to the time when they returned. Afterwards, he was called by many, Gilla na trionbhar, or the "boy of the three bands."<sup>7</sup>

As Bangor lay beside the sea-shore, the monks were accustomed to use fishing vessels; and one day, when they were about to land, Lugid was in their company, while one of the brethren reprov'd him for some fault. He fell on his face immediately, and so continued prostrate unobserved by the others. When these had returned to the monastery, Comgall enquired about the missing Lugid, asking if any of the monks chided him. Then the question having been answered in the affirmative, Comgall directed them to seek the sea-shore again, where the boy was found in the midst of a returning tide, which did not come near him. Then Lugid returned with them

may be found at the 10th of May, in the Fifth Volume of this work. Art. i.

<sup>2</sup> See the Bollandists' Life of St. Luan, cap. ii., sect. xv., p. 344.

<sup>3</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., p. 205.

<sup>4</sup> This account is to be found in his Life, as contained in the Salamancan Manuscript.

<sup>5</sup> The writer of the ancient Life, contained in the Salamancan Manuscript, further

relates: "et usque hodie foramen illud, manet in mensa, et moles instar pugni intrat per illud."

<sup>6</sup> In the Bollandist Life of our saint, we read: "Alio autem tempore misit Congallus ter novem viros de sua familia in tres provincias, scilicet novem viros in unamquamque provinciam diversam, tam in Hibernia, quam in Britanniam:" &c.—"Acta Sanctorum," tomus i., Augusti iv., Vita. &c., cap. ii., sect. 12, p. 344.



to the Abbot Congall.<sup>8</sup> It seems to have been an ancient practice in the monasteries of that time, to send a horse loaded with milk-pails to the pastures where the cows were milked. Once, Ligid was the messenger and driver, when the horses became unruly, and the pails containing milk fell to the ground, where they were soon emptied of their contents. However, Ligid filled the vessels with water, and again placed them on the horse's back, an Angel of the Lord assisting. Again this water was found to be changed into milk, which when brought to the monastery was pronounced to have the flavour of sweet honey and the aroma of strong wine. At another time, when Ligid brought inferior stuff to the mill, in order to have it ground, it was found to produce the very best of flour, which the monastic steward reserved for the Abbot Congall's sole use. Again, the holy superior directed his novice to conduct a paralytic patient from the hospice to another place, and to seek a horse for the purpose. The steward however was engaged at that time, and he had no horse ready; but, Ligid went to the paralytic, and asked him to rise and remove. The latter obeyed that order, and immediately he was restored to the use of his limbs. The modest Ligid requested the man to state—if any person questioned him on the subject—that he had been healed through the merits of St. Congall; however, the man would not conceal the truth, and he ascribed his cure solely to St. Ligid's power of working miracles. While Molua prosecuted his studies at Bangor, the abbot asked his monks, who among them had that night petitioned the Almighty for the gift of superior intellect. All denied having done so, until Ligid acknowledged he had thus prayed, while already he had become versed in every liberal art and science. The abbot took occasion to remind him, that many owed their ruin to the acquisition of learning. To this remark, our saint replied: "If I have my intellect subject to the Almighty at all times, I would not sin against the Lord, nor yield to the devil; they who are without knowledge care not for observing the Lord's will, and they do not resist the devil, but spend their lives in crime." Congall replied; "My son, thou art firm in faith, and by exercise of thy good intellect, thou shalt enter life eternal, through the right path."<sup>9</sup>

Many other miracles are recorded of our saint, during the time he remained with St. Congall.<sup>10</sup> At length, this judicious guardian persuaded him to take holy orders. Having received the several grades, Abbot Congall then told him to return into his own country, and to take some disciples with him, for that there he should found many establishments.<sup>11</sup> By this commission, which these saints received, we are to understand, they were destined, not only to labour in relieving corporal necessities of the poor, but also that they were required to supply them with spiritual food.<sup>12</sup> During a night of the Pasch, while St. Congall was engaged in offering the Holy Sacrifice, Ligid held a lighted candle before him; but, wearied for want of rest, he began to slumber a little, when suddenly the light dropped from his hand into the Easter water, which had been blessed. For this the abbot chid him. However, on taking up the extinguished and wet candle, he blew upon it with his breath, and immediately the light shone. Then, one of the seniors present cried out: "Two such lights cannot remain

<sup>7</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. xviii., p. 371.

<sup>8</sup> See "Acta Sanctorum," tomus i., Augusti iv., Vita, &c., cap. ii., sect. xx., pp. 344, 345.

<sup>9</sup> *Ibid.*, sect. xxi. to xxiv., p. 345.

<sup>10</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, xvii., xix., xx., xxi., xxii., xxiii., p. 372.

<sup>11</sup> We are told, that St. Congall sent our saint, together with many other holy men "ut in diversis locis per Hiberniam Christi famulos nutrent." &c. See Colgan's "Acta Sanctorum Hiberniæ," xii. Martii. Vita S. Mochoemoci, cap. xi., p. 590.

<sup>12</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., n. 88, p. 208.

in the same place.”<sup>13</sup> This expression appears to have been applied to St. Comgall and to St. Molua, while it was even prophetic of what was about to happen.

The following very curious narrative is related by the commentator on the *Feilire* of St. Ængus, and it has connexion with the period when Molua was a student under St. Comgall. One day, both of them went into the church together, and to the latter it seemed that all therein were headless. Comgall sained his disciples eyes to see like himself. “Hence is this,” he said, “namely, my soul-friend has died, and I am without a head and ye are without heads: for a man without a soul-friend is a body without a head. And what are your counsels besides?” “Here is mine for thee” quoth Molua, though he was then young, “namely, take Christ’s Gospel to thee, and let some one uplift it before thee, and kneel to it till thou gettest a soul-friend



Drumsnacht Cemetery, in Farney, County of Monaghan.

out of it.” “Go thou for it,” says Comgall, “for thou are the youngest there.” At once, Molua went and brought it with him. Then Comgall looked upon him and said: “Since it is in thy hand that the Gospel happens to be, it is thou that shalt be my soul-friend.” So that his fosterling Molua became soul-friend to the abbot. Then Comgall saw the head on each one of his congregation inside the church; while all of them saw in like manner.<sup>14</sup>

Receiving the benediction of the abbot and of his monks, Molua left Bangor. Taking some brothers with him, he came to a certain place, which was called *Druim Sneachta*, now known as *Drumsna*, a parish<sup>15</sup> where an ancient cemetery in the Barony and County of Monaghan indicates that site, where Molua founded a monastery. The cemetery is situated about five miles to the west of Monaghan town; it contains no traces of the ancient church, at present, but there are two small old Irish crosses in it, and these

<sup>13</sup> See “*Acta Sanctorum*,” tomus i., Augusti iv., Vita, &c., cap. ii., sects. 14, 15, 16, 17, p. 345.

<sup>14</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. cxxix.

<sup>15</sup> It is shown on the “*Ordnance Survey*

are rather conspicuous objects.<sup>16</sup> They have no inscription. Near that religious house was a lake—it has not since disappeared—and with it is connected a local legend, that while the blessed Ligid walked beside it, he saw two boys swimming, and suddenly a great monster,<sup>17</sup> large as a ship, arose from the deep. He at once shouted to the boys: "Swim towards me, so that I may see which of you shall first arrive," Immediately, in emulation of each other, those boys struck out toward him, the monster following closely. They had now reached the shore, when one of them turning to look behind him fell dead through fear. Then, Ligid, through his miraculous power, restored that boy to life, and making a sign of the cross against the monster, thenceforward he was unable to inflict injury on any person. There the holy founder of that religious house remained some time, and he wrought also many miracles. An angel appeared and told him, that if he continued in this part of the country, he should obtain great possessions, between the lake called Euthath,<sup>18</sup> and that known as Herne.<sup>19</sup> Desirous to obey the instructions of Comgall, however, and not wishing to be troubled with worldly treasures, or the temptations to which he had been subjected,<sup>20</sup> Ligid blessed this place, and resolved on finding one far different for his abode. Afterwards, he is said to have paid a visit to the school of St. Finian of Clonard.<sup>21</sup> This was the site of a very renowned college and monastery,<sup>22</sup> while Ligid desired to study in a place that daily sent out labourers for the Lord's vineyard, to sow good seed.<sup>23</sup> He has been numbered among the disciples of the great Cœnobiarch of Clonard.<sup>24</sup> However, this statement has been questioned by a learned writer, who says if it were true, that he had been at Finian's school, St. Molua must have been born several years previous to the middle of the sixth century. The same writer supposes, that if he were at Finian's school,<sup>25</sup> it must have been in his younger days, and before he became a disciple to St. Comgall of Bangor.<sup>26</sup> From Clonard, it has been said, that Ligid set out for Munster; and so arrived in his native region of Hy-Fidhgente.

There he visited his former acquaintance Faolan, son of Dima, from whom he asked a site, whereon to found a monastery. Being at that moment engaged at some game, the chieftain did not reply to the saint's request, for some time; until one of his companions reminded him, that he should pay more deference to Molua and to the companions who were with him. The chieftain replied, that he rejoiced with all his heart, at their arrival, and that he was reflecting within himself, on the request made by Molua; prophesying at the same

Townland Maps for the County of Monaghan," Sheets 8, 9, 12, 13.

<sup>16</sup> The accompanying illustration, copied from a sketch of the writer taken on the spot, in June, 1878, was drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>17</sup> These sub-aqueous denizens of Irish lakes are called Peisthas by the peasantry.

<sup>18</sup> This former name is now obsolete; but besides a great tract of bog lying in the west and south of Drumsna parish, there are no less than two large and six small lakes within it. See "Parliamentary Gazetteer of Ireland," vol. ii., p. 91.

<sup>19</sup> This form is manifestly a denomination applied to the great Lough Erne, which lies chiefly within the present County of Fermanagh.

<sup>20</sup> The Salamancan Life states: "Sed Ligidius, in illo loco tentatione mulierum

valde gravatus, habitare non potuit."

<sup>21</sup> The Acts of this saint may be found, at the 12th of December.

<sup>22</sup> See Fleming's "Collectanea Sacra, Vita S. Moluæ, cap. xxvi., p. 373.

<sup>23</sup> The Bollandist Life adds: "Ligidius vero in die suo quodcumque semen seminaret, triticum fiebat, et erastino die herba fiebat et operiebat terram."

<sup>24</sup> See Colgan's "Acta Sanctorum Hi bernicæ," xxiii. Februarii. Appendix ad Vitam S. Finniani, cap. iii., p. 405.

<sup>25</sup> However, this statement presumes that Finian had been living at the time. Now it is only mentioned, in the Salamancan Life of our saint, that he went to the school of St. Finian, a name which it bore long after the holy founder's decease.

<sup>26</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., p. 205, and nn. 86, 87, p. 208.

time, in this, his own part of the country, no place should be more renowned than that, which he was destined to occupy, not even the place of his resurrection. Thereupon, the saint asked him, where should be the place for his resurrection; and the chieftain replied, that it should be on the confines of Munster and Leinster. He also said, the saint must build many houses to God's honour, both in his own country and in other places, and whatever would be required for these objects he should furnish. Faolan stated, also, that he himself would become a religious under Molua's rule. All of these predictions were duly fulfilled.<sup>27</sup>

Receiving these prophecies, as inspired of God, the saint gave his blessing to Foelan, and to his people. Then, he came with his monks to that territory, where lived the Dail Birn of Ossory, bordering on Munster and Leinster. He there visited two brothers of his mother, living in the country of Ossory. One of these uncles received him with joy, and bestowed his possessions on the saint. This act, nevertheless, was displeasing to the other, who hoped to inherit them. The latter drew his sword upon the saint, and would have killed him on the spot, but for the interposition of his benefactor; however, he destroyed the cell which Molua had there commenced to build. Molua declared, before the expiration of a month, that he should die, and that his inheritance should pass away. So the event proved, as declared by him.<sup>28</sup> Not wishing to remain longer in that place, an angel appeared to St. Molua, directing him to proceed to the mountain called Smoil, and also denominated Sinnoir. At the foot of it, as intimated, should Molua erect his greater establishment. In obedience to that command, Lugid set out to visit a certain man, named Bledne or Blende, who lived in a place called Rosbilech or Ross Buailleadh.<sup>29</sup>

Meanwhile, an angel of the Lord appeared to Blende, saying: "On to-morrow, the holy Abbot Molua, following five white cows having red ears, shall come to thee. Offer him thy inheritance, for thou shalt be one of his monks." This instruction was obeyed; and the prediction was fulfilled afterwards, when Molua built a cell on the man's property, which was called Ros Buailleadh.<sup>30</sup> Accordingly, Lua set out driving the five cows before him. With his companions, Molua made frequent delays on that journey, to enable his cattle to feed on the pasturage, as he proceeded. For many days, Lugid remained with Bledne; but, for a reason whimsical enough, he seems to have changed his mind with regard to his habitation.<sup>31</sup> It has been supposed, that before our saint departed from this territory, he left some of his disciples behind him as residents.<sup>32</sup>

Thence, Molua set out for Leix territory, and towards that part of it, bordering on the confines of Leinster and Munster. At this time, Berach was ruler over the principality; and from him, our saint sought a place, for erection of a monastery. Having raised to life the son of that ruler, the father was so overjoyed, he made an offering of his own castle, and of its

<sup>27</sup> See "Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. xvii., p. 373

<sup>28</sup> See the Salamancan Life, edited by Fathers De Smedt and De Backer, num. 31.

<sup>29</sup> According to some accounts, this is said to have been the ancient name for Clonsfert Molua. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., n. 91, pp. 208, 209. From the order of the narrative, however, the present writer is induced to draw a different conclusion.

<sup>30</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. xxix., p. 374.

<sup>31</sup> It is thus stated in the Salamancan Life: "Quadam autem die, cum ibi Lugidius audisset balatum ovis, dixit: In hoc loco non ero: ubi enim fuerit ovis, ibi erit mulier: et ubi fuerit mulier, ibi peccatum: ubi vero peccatum, ibi erit diabolus: et ubi diabolus, ibi infernus erit."

<sup>32</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., p. 206.

lands to God and to St. Molua, so that a monastery might there be established. The saint refused this gift, as being one too generous and inviting; but, he asked for a site, on the southern slope of Mount Bladhma, as the Angel of God had directed him. The chief not only granted this request, but imposed on his people the payment of a tribute, to support this intended establishment. Molua blessed the chief, his posterity and people. Hereupon the saint directed his course to that mountain indicated and called also Bladhma. Formerly, this is said to have been the boundary between Leinster and Munster.<sup>33</sup>



Distant View of Slieve Bloom Mountains, Queen's County.

That fine range of mountains, at present called Slieve Bloom, was formerly the dividing line between the territories of Leix and of Ely O'Carroll, as it is at present of the King's and Queen's Counties in Leinster.<sup>34</sup> It reaches from the vicinity of Clonaslee, a village in the barony of Tinnehinch, in the Queen's County, and it extends about sixteen miles, in a south-south western direction, towards the vicinity of Roscrea town, at the northern extremity of the County of Tipperary.<sup>35</sup> Several of the summits vary from about 1,000 feet to over 1,700 feet above the level of the sea, and from many of those heights, the views are most commanding, extensive and magnificent. Those mountains are generally of the sandstone formation,<sup>36</sup> and on the steep

<sup>33</sup> See William Wenman Seward's "Topographia Hibernica" in *loco*.

<sup>34</sup> The western slopes are in the barony of Ballybrit, King's County, whereas, the eastern sides, which are more fertile and productive, lie within the baronies of Tinnehinch, Upperwoods and Clandonagh, Queen's County; while those mountain ranges occupy more or less of the parishes of Letterluna, Kinnety, Roscomroe and Roscrea, in the King's County; and of the parishes of

Kilmanman, Rearymore, Rosenallis, Offerlane and Kyle in the Queen's County.

<sup>35</sup> The accompanying illustration of the Slieve Bloom Mountains as a distant view has been sketched by the writer in October, 1890, from Pass House, a place in the Queen's County, endeared to him by early residence and associations. The sketch has been transferred by William F. Wakeman, to the wood, engraved by Mrs. Millard.

<sup>36</sup> See "The Parliamentary Gazetteer of

western slopes, the soil is mostly of a cold grit, and its quality is argillaceous, being interspersed with rocks of freestone. Light sandy loam, gritty shallow gravel, a stiff yellow clay, and a deep brown clay, with various springs, and wet irreclaimable bog, abound. Several tracts however present good pasture lands, which are grazed all the year round by flocks of sheep and by young cattle. The Slieve Bloom range is possessed of every natural beauty peculiar to mountains, while the varieties of their wilds, with their mineral and vegetable productions, are calculated to excite admiration, and are well deserving attention from the naturalist and lover of beautiful scenery.<sup>37</sup> Only two good roads have been engineered within the present century to cross Slieve Bloom. Formerly, it had only one inner pass, called the Gap of Glandine, which could not admit two horses to travel abreast. Heath and furze usually crown the upper summits, which in many places are wet and spongy. Butter and cheese were largely manufactured on the eastern farms of Slieve Bloom, during the last century ;<sup>38</sup> the latter product is now a thing of the past. With a true instinct for selecting one of the most delightful and extensive views to suit his meditated religious establishment, St. Molua sought the southern lower slopes of Slieve Bloom, whence a charming prospect is opened over the rich valleys of the Rivers Nore and Suir to an almost illimitable distance. Sheltered from the northern blasts, that exposure faces the south.

Coming to the place designed, Molua began to build a large and commodious monastery, not far from the noted highway, called Belaghmore, by the ancient Irish.<sup>39</sup> There, on the borders of Leinster and Munster, and between the regions of Heli, Ossory and Leix, was built the monastery of Clonfert Molua,<sup>40</sup> which signifies, it is said, the "Miraculous Retreat of St. Molua." It was thus named, because of the miracles which were wrought by him there, during his life, and through his intercession after death. A large and famous town grew up, in the neighbourhood of that church. An hospice or a receptacle for pilgrims and strangers was also established in that locality, with the counsel of the brethren, and the approbation of their holy superior.<sup>41</sup> Again Lugid asked them, what land they should set apart for the seniors. They replied, that a field called Fitheth should be selected. Then said Lugid : " Our senior is Christ, give that plot for the use of the guests." When the dwellings for the city were about to be planned, St. Lugid said to his brothers : " In what place shall you build the Abbot's house ? " Having pointed out a site the most suitable in their estimation, Lugid said : " Christ is our Abbot, let us erect there the guest-house." The present ruins of Clonfert Mulloe—now known as Kyle—are to be seen near a high road, not far from Borris-in-Ossory, in the parish of Offerlin, barony of Upperwoods and Queen's County. These remains stand in the centre of an extensive and a quadrangular grave-yard, which is very full of modern

Ireland," vol. iii., p. 251.

<sup>37</sup> See Sir Charles Coote's " General View of the Agriculture and Manufactures of the King's County," chap. i., sect. 4., pp. 9, 10.

<sup>38</sup> See Sir Charles Coote's " General View of the Agriculture and Manufactures of the Queen's County," chap. xiv., sect. 2., p. 180.

<sup>39</sup> Keating states, that *bealach mor* in Ossory was the ancient *rlige sála*, which the Dinneanchus sets down as one of the five principal roads of Ireland. In the Book of Lismore, it is said, that St. Patrick on a certain occasion passed from Achadh-bo to

*rlige sála mo umoir* and thence to Roscrea. See " Letters containing Information relative to the Antiquities of the Queen's County, collected during the Progress of the Ordnance Survey in 1838." Letter of P. O'Keefe, dated Mounrath, Dec. 1st, 1838, pp. 120, 121.

<sup>40</sup> In the Life, the origin of the name is thus explained ; " Cluain ferta Molua, id est, *Latibulum mirabile S. Molua* is quod ipse in sua vita multa miracula in ea fecit, et adhuc gratia Dei per eum patrantur."

<sup>41</sup> See Fleming's " Collectanea Sacra," Vita S. Molua, cap. xxx., p. 374.

graves; while many curiously lichen-covered plain stones, with other limestone inscribed tombs, are placed over them. The situation is an uncommonly delightful one; fertile and fine land being in the immediate neighbourhood. Beautiful and large hawthorn bushes were in and around the burial-ground, and the first time this spot was seen by the writer, these were in full blossom.<sup>42</sup> Then the existing walls seemed to have extended about 32 feet in breadth, by 17 in width, on the interior. These walls were of considerable thickness. The stones, with which they had been built, were of large size on the exterior face, and the mortar appeared to be of a very adhesive quality.<sup>43</sup> Already allusion has been made to Clonfert Molua, now called Kyle,<sup>44</sup> when the old church there had been subjected to much dilapidation.<sup>45</sup> A still more recent visit<sup>46</sup> proved—since that time not so remote—decay or destruction has proceeded, so that now, scarcely a vestige of it remains. In December, 1838, we are informed, that in the gable then standing, there was a large pointed window, widening inside and injured in parts. The old church would appear to have been at that time about 42 feet long, and 20 feet wide on the inside. The walls were then nearly three feet in thickness.<sup>47</sup>

### CHAPTER III.

THE SAINT AND SEVERAL OF HIS DISCIPLES VISIT HY-FIDGENTE—THE GREAT NUMBER OF RELIGIOUS HOUSES FOUNDED BY ST. MOLUA—HIS MANNER OF LIVING AT CLONFERT-MOLUA—HE RELEASES A CAPTIVE FROM THE KING OF IRELAND—SAID TO HAVE BEEN CONFESSOR FOR MANY DISTINGUISHED SAINTS—THE DRUIDS STATED TO HAVE BEEN FORMERLY OCCUPIERS OF CLONFERT MOLUA—THE BULLAUNS—SUPPOSED CONNECTION OF OUR SAINT WITH KILLALOE.

AFTER some time spent at Clonfert Molua, the saint, with many of his disciples, went to Hy-Fidgente, his own part of the country. There, he received several donations from the people. The king asked him, where his house had been built. The saint replied: "I have founded it among many people." Whether this was meant to signify, that it had been erected in a populous neighbourhood, or between the people of Leix, Ossory and Eli, is not very clear, but probably he meant the latter, as the king then said: "Your monks in after time shall suffer many persecutions in that place." Lugidius replied, in the language of our Divine Saviour, "Those who persecute them on earth shall not see my face in heaven."<sup>1</sup> Other accounts have it, that when he went to Hy Fidgente, many monks accompanied him to his own part of the country, where he received oblations of lands and of other effects. There, it is said, he built fine cells and renowned monasteries, which were dedicated to the Almighty, not alone in his native district, but in other places, in which he promulgated his rule, and where he left various congregations.

It has been stated, that our saint established as many as one hundred religious houses. But, a learned writer suggests, that all of these were not founded

<sup>42</sup> In May, 1872.

<sup>43</sup> The upper part of the walls had been removed, however, and all the ancient features were nearly obliterated, when visited by the writer, at that time.

<sup>44</sup> See at the Life of St. Laidgen or Laidgend, of Clonfert Molua, now Kyle, Queen's County, at January 12th, in the First Volume of this work, Art. i.

<sup>45</sup> In May, 1872.

<sup>46</sup> In October, 1890.

<sup>47</sup> See "Letters containing Information relative to the Antiquities of the Queen's County, collected during the Progress of the Ordnance Survey in 1838," vol. i. Letter of P. O'Keefe, dated Mountrath, Dec. 1st, 1838, p. 116.

CHAPTER III.—<sup>1</sup> See "Acta Sanctorum,"

immediately by himself, in all probability; for many might have been foundations of disciples belonging to his order or institution.<sup>2</sup> It seems unaccountable, that the learned Archbishop Ussher<sup>3</sup> has applied St. Bernard's words to a Lua, who is spoken of in the Life of St. Columbanus, by Jonas, and who was undoubtedly a different person from the present saint. In alluding to the monastery of Bangor, as having spread ramifications of religious houses over the rest of Ireland; St. Bernard refers to a St. Luanus, an alumnus of that place, who had the reputation in the twelfth century of having alone founded one hundred monasteries. However, the Luanus alluded to could have been no other than Molua of Clonfert-Molua, of whom we may assert, that he did not go abroad with St. Columbanus.<sup>4</sup> This work he continued in localities, where several congregations and sacred offices were instituted; and where many miracles were wrought by him, during life, and through his invocation, after death.<sup>5</sup> At one time, St. Molaissi was afflicted with an ulcer in the breast, while his mouth was turned away, through pain; yet, he refused to avail himself of natural remedies. St. Molua came to him and enquired if he might be allowed to relieve that part of the body, in which he suffered pain. Molaissi told him, on no account to touch that ulcer; but, to offer up prayers, and to make the sign of the cross over it. Our saint complied with his request. Immediately, all pain vanished from the breast of Molaissi, a radical cure having been effected. Both saints, with their disciples, gave thanks to God, for so propitious an event.<sup>6</sup>

A great number of monks flocked to Clonfert Molua, and placed themselves under the rule of its holy abbot, who received them most affectionately. Indeed, it was his habitual practice, to deal leniently with all his subjects; so that only by mild persuasions, and without asperity of speech or manner, did he seek their spiritual correction or improvement. An anecdote is related, whereby we may understand, he had an indirect and a pleasantly quiet way for administering reproof. A laic, who was probably with him as a novice, seems to have been so eccentric, that he did not wish any other person to live in the house with him. One day, while he was alone, Ligid paid him a visit, and found that he was sitting before the fire warming himself. Then said the laic to him: "Sit down and warm your feet." Ligid replied: "You give me good advice," and he sat down. However, the man went out, and on returning, he found Ligid walking about the fire-place and turning around, so as to obstruct the heat from reaching the owner. Then said the laic to him: "Why are you thus acting, or why do you walk before the fire." Then Ligid replied in a vein of satiric humour: "I do so turn myself, that I may receive the whole benefit of the blaze, and that it alone may warm every part of my body." The reproof was felt, and then that man consented to have another share his place of dwelling.<sup>7</sup>

tomus i., Augusti iv. De S. Luido sive Luano, Abbate Cluainfertensi, Vita, &c. cap. ii., sect. 25 recte, p. 346.

<sup>2</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., p. 206.

<sup>3</sup> He states, in the "Index Chronologicus," at A.D. DCXX.: "*Luanus* (Jonæ in Vita Columbani, *Lua* dictus) *Benchoensis* cenobii apud Hibernos alumnus, claruit: qui *centum* solus monasteriorum founder extitisse dicitur."—"Britannicarum Ecclesiarum Antiquitates," p. 537.

<sup>4</sup> It is plain from his text, that St. Bernard meant Luanus as being a founder of monasteries in Ireland; nor does he speak of Columbanus or other disciples of Comgall that went to the Continent, until after touching upon the foundations of the present saint. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., n. 93, p. 209.

<sup>5</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. xxxi., p. 374.

<sup>6</sup> See *ibid.*, cap. xxxiii., p. 375.

<sup>7</sup> See the Bollandists' "Acta Sanctorum,"



Having approached a spot called Tuaim Domnaich,<sup>8</sup> near which a cross was erected, a certain monk accompanying him felt great contrition, because he had not confessed the sins, committed on that day, to his director. He asked the permission of our saint, that he might be able to repair such a fault. "But, is it so great a sin," said he, "to avoid confession in this life? or is it not quite sufficient, to ask pardon of God for our sins?" Molua said: "If a man do not confess his sins, he cannot obtain pardon, unless the omnipotent God in his mercy shall grant it to the penitent, after inflicting a great punishment of penance on him here, and after a public accusation by the Devil, on the day of future judgment. For, as the pavement of a house is daily covered by the roof, so must the soul be covered by daily confession." The monk, hearing this from his abbot, promised to confess his venial faults, which he afterwards did with great exactness, while the saint and his brethren were greatly rejoiced, because this monk abandoned his former presumption.<sup>9</sup>

A bard named Conan had joined his religious community, but he was not used to manual labour. One day, Lugid said to him: "Let us go together, and do a little work." Taking with them two reaping-hooks, and going into a wood, they found there a great quantity of thistles. Then said Lugid: "Come, and let us cut down this brake of thistles together." Conan answered, "I alone can cut them off;" when Lugid pressing a fork against one of the thistles, the bard soon struck it down. Then the abbot told him to cease work for that day, much to the surprise of Conan, and both returned to the monastery. Going again the next day, they cut down only two thistles; on the third day, they cut down three; and on each succeeding day, they cut down one more in addition.<sup>10</sup> It was probably to give a practical lesson in persevering industry to his monk, that the abbot so willed. In due course, a great clearance was effected, and afterwards the open was characterized as the Road of Conan.<sup>11</sup> One of his monks, named Dochonna, whilst walking with our saint, fell into a deep pit, and his thigh was broken, in three different places. Molua approached, and setting the bones with prayer, Dachonna was enabled to rise, without difficulty. Our saint told him, that this cure should be kept a secret, during the term of his own life. He told Dochonna, also, that whenever he should reveal this miracle to any person, he must immediately die. Such also should have been the case on this occasion, but for a cure which was wrought, through the mercy of God. However, conversing with his brethren a long time after this occurrence, Dachonna told what had been done for him by the abbot, when instantly the limb was broken in three places, as before, and he died shortly afterwards, as the saint foretold. His brethren conceived therefore the highest impressions, regarding the sanctity of their superior.<sup>12</sup> At one time, a monk wished to tack a piece of leather to a shoe, which had been usually worn by the brothers, and Lugid was present. When he joined it to the seam, the monk said: "It should be a good job, if that welt stuck to the shoe." Then said the abbot: "To God all things are possible." Immediately, the leather remained indissolubly united to the shoe, and it so continued.<sup>13</sup>

tomus i., Augusti iv., Vita, &c., cap. iv., num. 25, p. 347.

<sup>8</sup> Rathdowney and Lisdowney lie some few miles to the south of Clonfert Molua, and they seem to have been very ancient places. It cannot be asserted, however, that either was identical with the place here named.

<sup>9</sup> See Fleming's "Collectanea Sacra"

Vita S. Moluæ, cap. xxxii., pp. 374, 375.

<sup>10</sup> See this anecdote related in Rev. S. Baring-Gould's "Lives of the Saints," vol. viii., August 4, p. 39.

<sup>11</sup> The name at present is probably obsolete.

<sup>12</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. xxxiv., p. 375.

<sup>13</sup> See the Bollandists' "Acta Sanctorum,"

One day, St. Sedna,<sup>14</sup> or Setna,<sup>15</sup> Bishop of Saiger,<sup>16</sup> came to our saint towards evening. Molua pressed him to remain, during the night; but, Sedna answered, that this was impossible, as he had promised to revisit Saiger, on that very day. He requested the prayers of St. Molua, that daylight might be continued during the prosecution of his journey; for, although the distance from Clonfert Molua was considerable, yet, he hoped for a miracle, through the merits of its holy abbot. With parting salutations, Sedna prosecuted his journey, and whilst Molua prayed, the sun continued to beam on the bishop and on his companions, until they reached Saiger. The people of that place attributed this miracle, to the merits of their Bishop; their bishop, however, ascribed it to the prayers of St. Molua.<sup>17</sup>

The story is told of a certain captive detained by King Neill, and who was afterwards allowed by him to beg for the price of his ransom. With such an object in view, that man went over the mountains to Clonfert, and there he found Lugid engaged in sowing grain. Of this the abbot gave him a handful, which immediately was converted into gold, and this he was directed to give the king. The latter, on learning how it had been obtained, refused to accept it, but, he told the captive to re-visit Lugid in chains. The abbot was also authorized to set him at liberty. When the gold was brought back, it turned again into grain, and Lugid restored the prisoner to freedom. Going out from his church one day, he found four men behind it, and they desired to become exiles. Lugid said to them: "You think of going into exile, but I say to you, that on the spot where you stand now, there shall your bodies be buried and await the final resurrection." This prophecy was fulfilled. However, they all went in company to Rome, and thence returned together; afterwards, their lives were finished and they were buried in that same place. The O'Clerys inform us, that Molua was Confessor<sup>18</sup> to David of Cill-muine; as also to Maedheóg, to Mochaemhóg, and to Comhgall, according to an ancient quatrain.<sup>19</sup>

The holy Archbishop of Leinster, Moedhog or Ædan,<sup>20</sup> at one time desired making a voyage to Wales, where he might consult with St. David,<sup>21</sup> at Kill-Muini, regarding the person he should adopt as his confessor in Ireland. However, the winds were contrary, and he was admonished by an angel not to venture on the sea, but to select Lugid or Molua, the son of Coche. On this, the prelate, with seven other companions, paid our saint a visit, who hospitably entertained them; and the archbishop having made choice of Molua, as spiritual director, returned with joy to his home, after both saints had given the kiss of peace.<sup>22</sup> On parting, Aid said to Molua, "Come with me, that I may offer you my place before my people." However, the King of Leinster, who was named Brandubh, would not permit

tomus i., Augusti iv., Vita, &c., cap. iv., num. 28, p. 348.

<sup>14</sup> His feast occurs on the 10th of March, at which day notices of him may be found, in the Third Volume of this work, Art. iv.

<sup>15</sup> See Colgan's "Acta Sanctorum Hiberniæ," x. Martii. De S. Sedna sive Sedomio Episcopo et Confessore, p. 572.

<sup>16</sup> See *ibid.*, Martii v., Appendix ad Vitam S. Kierani, cap. v., p. 473.

<sup>17</sup> The author of our saint's life adds, "et nos scimus hoc factum per merita amorum a Domino fuisse."—Vita S. Moluæ, cap. xxxvii., p. 375.

<sup>18</sup> A note by Dr. Todd says he was a "Confessor," or "spiritual director." The

word is *anmcara*, or "soul friend."

<sup>19</sup> It runs in the following strain:—

"Molua was Confessor  
To David across the tranquil sea,  
And to Maedhog, and Mochamhog,  
And to Comghail."

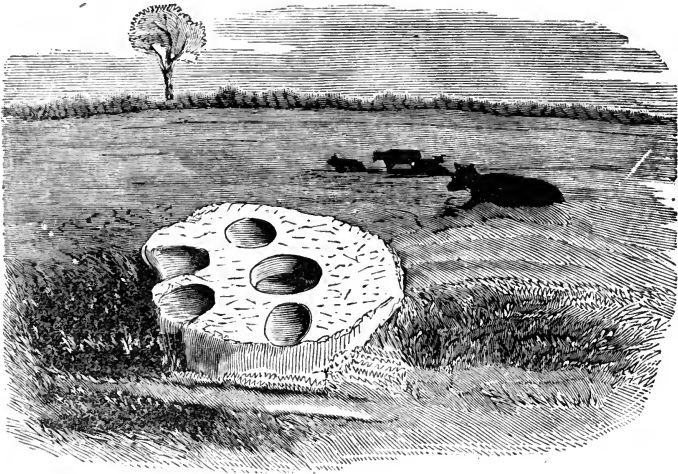
<sup>20</sup> The Acts of this saint are to be found, at the 31st of January, the day for his festival, in the First Volume of this work, Art. i.

<sup>21</sup> His feast occurs on the 1st of March, when his Life may be found in the Third Volume of this work, Art. i.

<sup>22</sup> See Vita S. Moluæ, cap. xl., p. 376.

such a transfer, saying : " I shall not be subject to a subject ; the cleric is too astute, that he might be a middle-man between Aid and his master." Then Lugid replied in a manner sufficiently enigmatical ; however, his words may be interpreted in the sense, that he did not accept the gift offered to him.<sup>23</sup>

There are popular traditions, relating to the earlier possession of Clonfert Molua, by the Druids, and it is said, that there these necromancers practised magical rites, before it had been consecrated by the presence of St. Molua and his monks. About five chains south-west of Kyle graveyard, there is a large irregularly-shaped stone, almost buried in the ground. The part above it measures about five by four feet. It has five circularly-shaped



Stone of St. Molua, Kyle, Queen's County.

holes, which are said to have been impressions of St. Molua's head, knees and elbows when he prayed.<sup>24</sup> This curious relic of a very early but unascertained period lies in the middle of a field, on the opposite side of the road to Kyle grave-yard. It is a sort of large conglomerate rock, and of an irregular shape,<sup>25</sup> cropping up over the surface of the field. This is called "St. Molua's stone ;" and, on it, he is said to have celebrated Mass. Afterwards, that Druid, to whom it had formerly belonged, disappeared from this part of the country, according to the popular tradition. This story is interesting, moreover, as appearing to connect the *bullan* relics with the pagan period of our history ; while all reasonable indications and researches

<sup>23</sup>The words attributed to him are : " Si viros totius mundi in manu propria tenuissem, propter murmuracionem unius viri, si illi displicuisset, illos omnes ex manu mea dimissem. Veruntamen regis, qui hoc prohibuit, de genere non erit rex, et omnes jugulabuntur. (Quod usque hodie completum est :) Nec possum tamen claudere cœlum contra te propter Aidum : ego vero

et Aidus unum cor in terra habemus, et simul erimus in cœlo."

<sup>24</sup>See " Letters containing Information relative to the Antiquities of the Queen's County, collected during the Progress of the Ordnance Survey in 1838," vol. i. Letter of P. O'Keefe, dated Mountrath, Dec. 1st, 1838, pp. 117, 118.

<sup>25</sup>The accompanying illustration of this

point to the same conclusion.<sup>26</sup> That stone is a very curious specimen of the *bullan*<sup>27</sup> or rock-basin memorials, so commonly found in Ireland, and the holes in it have been artificially formed in the undisturbed rock. That stone resembles one known as Leach-na-poll, or "the Flag-stone of the holes,"<sup>28</sup> a red grit flag, near Cong, in the County of Galway; but, the conclusion is unwarranted, that because such specimens of antiquity have been invariably found in immediate connection with the most ancient churches, they might be regarded as primitive baptismal fonts. It is said, moreover, that they have been styled *bullans*, from the Latin word *bullā*, meaning "a bowl."

It has been thought, that the church of Killaloe—in Irish *Kill-da-Lua*, or the "cell of Lua"—had its name from our saint; either on account of his having lived there for some time, or because it had been dedicated to him.<sup>29</sup> Sir James Ware opines, that St. Molua lived there, towards the end of the sixth and beginning of the seventh century;<sup>30</sup> however, he has given us no authority for such a conjecture, and probably, it was founded only on a fancied coincidence with the denomination.<sup>31</sup> His editor Harris falls into an egregious error, when he tells us, that this saint lived at Killaloe, for some time, and about the beginning of this same century.<sup>32</sup> The latter mistake has been too carelessly copied, by another writer on Irish ecclesiastical affairs.<sup>33</sup> Although it is not certain, that our saint gave name to the church of Killaloe,<sup>34</sup> this is not considered, however, to be an improbable conjecture.<sup>35</sup> Nevertheless, there were other saints, bearing the name of Lua or

curious ancient memorial was drawn on the spot by the writer, in October, 1890. Afterwards, it was copied and transferred by William Frederick Wakeman to the wood, engraved by Mrs. Millard.

<sup>26</sup> See a very interesting paper, read before the Royal Irish Academy, June the 11th, 1888, by W. F. Wakeman, F.R.H.A.A.I. It is intitled "On the *Bullān* or Rock-Basin, as found in Ireland; with special Reference to two inscribed Examples." This is accompanied by various lithograph illustrations. See "Proceedings of the Royal Irish Academy." Third Series, vol. i., No. 2, xxvi., pp. 257 to 264.

<sup>27</sup> The Irish word *bullans* has been rendered into English, by the translation "Little holes."

<sup>28</sup> This is figured in Sir William Wilde's "Lough Corrib, its Shores and Islands: with Notices of Lough Mask," chap. vii., p. 164. Dublin, 1867, sm. 4to.

<sup>29</sup> See "Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., p. 206.

<sup>30</sup> See "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 17, as also in his work, "De Hibernia et Antiquitatibus ejus," cap. xxix.

<sup>31</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., n. 96, p. 210.

<sup>32</sup> See Harris' Ware, vol. i., "Bishops of Killaloe," p. 589.

<sup>33</sup> "St. Moluaobhair, the grandson of Eochia Bailldearg, King of North Munster, founded an abbey here about the beginning of the 6th century."—Archdall's "Monasticon Hibernicum," p. 52, and n. (f.) *Ibid.*

<sup>34</sup> The Rev. Dr. Ledwich, however, maintains, that Kill-da-lua "signifies "the church upon or near the water," *i.e.*, the Shannon, while St. Molua was only "an ideal personage." See "Antiquities of Ireland," p. 144.

<sup>35</sup> Referring to the ignorant assumptions of Ledwich, the Rev. Dr. Lanigan observes: "But pray, were there not hundreds of churches near the Shannon and other waters in Ireland; and how has it come to pass, that the church of Killaloe alone has got its name from *water*? Will this charlatan maintain, that there is no such family as *Waters* and that, wherever said word occurs, it must be understood of the element *water*? Supposing even that his derivation of Killaloe is correct, will it follow that no St. Lua or Molua ever existed? Whence then the name of Clonfert-Molua, a place known at this very day? The Luanus of St. Bernard must have been a phantom, notwithstanding all the monasteries, which he or his disciples (phantoms also) had founded. The churches, &c., erected by them must be considered as castles in the air. St. Moedoc of Ferns, Pulcherius, &c., and even Comgall, of Bangor, must likewise be ideal personages, who, as appears from numberless authorities, were connected with Molua. Who can bear with patience the falsehoods and equivocations of an ignorant scribbler, who, while he never ceased to endeavour to cast ridicule upon Vallancey, a man vastly more learned and honest, as dealing in etymologies, recurs himself to the most extravagant and unfounded ones, whenever it suits his vile purpose to do so?" Dr.

Molua, and living about the time of our saint. If Molua Lobhar and Molua of Clonfert Molua were distinct persons, as there is every reason to suppose, it may be fairly admitted, that the Molua surnamed Lobhar was the founder of the church of Killaloe,<sup>36</sup> in the opinion of Rev. Dr. Lanigan, who suggests, likewise, that a Lughaire Lobhar, venerated in the Irish Calendars, at the 11th of May,<sup>37</sup> may possibly have been Lua or Molua Lobhar.<sup>38</sup>

## CHAPTER IV.

MIRACLES WROUGHT BY ST. LUGID OR MOLUA—HIS RELATIONS WITH OTHER IRISH SAINTS—THE RULE OF ST. MOLUA—CLOSING SCENES OF HIS LIFE—HIS LAST VISIT TO ST. CRONAN—HIS DEATH—REVERENCE PAID TO HIS MEMORY—MEMORIALS AND FESTIVALS—CONCLUSION.

THE following legend is only worth insertion, because it introduces some ancient names of places, which still require identification. A certain alumnus of Lugid, who was named Cruimther Lughdech,<sup>1</sup> had been ordained by him. Our saint directed this disciple to settle in a place, called Ochtar Narde,<sup>2</sup> within a district known as Corcho Luigde;<sup>3</sup> and, in view of marking out that spot, Lugid with seven men accompanied him on the road. While travelling through a place, designated Cugenachte,<sup>4</sup> they met a confederated band of men, said to have been of the Devil's school, and having peculiar badges<sup>5</sup> on their heads. When Lugid saw them coming in the distance, to avoid the danger threatened to his fellow-travellers, he blessed these, and immediately they were transformed into blocks of decayed wood. On coming up, the evil-designing wretches said to our saint: "Where are the men we have seen in company with you?" He answered: "They have disappeared." Two of the party then struck the dried blocks of wood, and immediately their hands and feet withered; which judgment coming on them so frightened the rest, that all fled precipitately away, except those two. Asking pardon and healing from Lugid, he had compassion on them. The use of their limbs he restored, and afterwards they became monks. They were associated, likewise, with the priest Luigdech, and with him they remained in Ochtar Narde, to the very day of their death.<sup>6</sup>

Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., n. 97, p. 210.

<sup>36</sup> In the tract, published by General Valancey, in "Collectanea de Rebus Hibernicis," on The Law of Tanistry, Molua Lobhar is called the first Bishop of Killaloe; but, it would have been more correct, according to Rev. Dr. Lanigan, to give him only the title of Abbot.

<sup>37</sup> See a notice of him, at that date, in the Fifth Volume of this work, Art. ii.

<sup>38</sup> However, Dr. Lanigan thus concludes: "The whole subject is so obscure, that I cannot form any decisive opinion on it. Supposing that these Moluas were different, yet they were contemporaries, and hence it may be easily accounted for why they have been sometimes confounded together."—"Ecclesiastical History of Ireland," vol. ii.,

chap. xii., sect. vii., n. 98, pp. 210, 211.

CHAPTER IV.—<sup>1</sup> In the Bollandist Life of our saint, this name is incorrectly set down as Cruimcher Luichteth. Of the many Cruimthers mentioned in the Irish Calendars, we do not find any such title in apposition with the name; nor do we meet with Luigdech, although there are several Lughaidhs.

<sup>2</sup> There seems to be no near approach to this ancient denomination among the local designations on the Ordnance Survey Maps of Ireland.

<sup>3</sup> This district has not been identified.

<sup>4</sup> This place has not been identified.

<sup>5</sup> These are called "vexilla" in Latin, and which probably may be translated into "cockades."

<sup>6</sup> See "Acta Sanctorum Hiberniæ" ex Codice Salmanticensi nunc primum integre

At another time, St. Molua visited St. Eimen,<sup>7</sup> Abbot of Ross Mictreoin,<sup>8</sup> on the River Barrow, and within the territory of Hy Kinsellagh.<sup>9</sup> He and St. Molua were natives of the same territory; but, on the return of Molua to his own people, he found his sister Cron or Croin<sup>10</sup> lying dead, with other women weeping around her bier. Molua said, "May there be everlasting joy for you in Heaven." However, on praying over the deceased, she arose to life. No sooner had St. Molua saluted Croin, than she expressed a wish to die once more, and to remain at rest with the saints. Having participated in the Holy Sacrifice, with the blessing and prayer of Molua, she then slept in peace.<sup>11</sup> Another curious legend is related of the cook in Lugid's monastery wanting milk, as the calves had already drained the cows of their usual supply for the community wants. Lugid desired them to take the vessel in which water had been drawn and to fill it from a well. This water was converted into milk, sweet as honey and exhilarating as wine. On it the brothers supped that same evening. Lugid ordered what remained of the liquid to be poured into the well, near a place called Milsal.<sup>12</sup> Some of the cows having drank from it, their milk retained a similar flavour to that already described. For long afterwards, that fountain imparted a like taste to the milk used in the monastery. However, some laics, having been guilty of shedding blood, drank from it; when the spring went dry very suddenly, and never afterwards did its water flow.<sup>13</sup> While Lugid and two of his disciples sat in a certain place reading, suddenly their master wept, and after a little while, his face beamed with joy. They asked why he felt so and received for reply: "On this day, St. Gregory<sup>14</sup> has been ordained for the primacy in Rome. He wept and refused this honour offered to him by the people, until the Angel of the Lord had been sent to him, commanding that he should fill the See of Peter. Then Gregory rejoiced. When Gregory wept, so did I, and when he rejoiced, I likewise felt overjoyed."<sup>15</sup>

When Lugid was in the city of Benchuir,<sup>16</sup> and had been in charge of keeping the cows apart from their calves, while he read, the animals remained perfectly separated. While he was in Leinster, a certain queen, believed to have been possessed by evil spirits, was brought to him in chains. On praying for her recovery, the *energumena* was healed, and the demons fled from her.

As an instance of the respect in which Lugid was held by Berach, King of Leix, at one time, when the latter entertained the King of Leinster, the liquor served at that feast was aught but agreeable to the taste, and its effects were made manifest by a sickness of the stomach affecting all the guests. On going out of his house, Berach saw a poor man, bearing shoes on his shoulders, while his feet were bare. That person also asked for food. Having enquired why he did not wear the shoes, on such a cold day, Berach

edita opera Caroli de Smedt et Josephi de Backer, c. Soc. Jesu. De Sancto Lugido, num. 44, col. 279.

<sup>7</sup> Also called Emneban in the Salamancan Life of our saint. His feast occurs, on the 23rd of December.

<sup>8</sup> Now known as New Ross, a town in the present County of Wexford.

<sup>9</sup> The most southern division in the Province of Leinster.

<sup>10</sup> There are four virgin saints, designated Croine, noted at different days in the Irish Calendars, but the present holy woman has not been identified with any of them.

<sup>11</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. xli., p. 376

<sup>12</sup> It cannot now be identified, although probably it was in some place near Clonfert Molua.

<sup>13</sup> See the "Acta Sanctorum Hiberniæ," edited by Fathers De Smedt and De Backer, num. 46, col. 280.

<sup>14</sup> He was doubtless Pope St. Gregory I., and surnamed the Great, who presided over the Church from A.D. 590 to the 12th of March, A.D. 604. See an account of him in Rev. John Alzog's "Manual of Universal Church History," vol. ii., Second Period. Epoch i., Part 2, chap. i., sect. 153, pp. 28 to 30. Translated by Rev. F. J. Pabisch and Rev. Thomas S. Byrne.

<sup>15</sup> See the "Acta Sanctorum Hiberniæ,"

received for answer, that Lugid had bestowed both of his shoes on the pauper, who, probably through reverence, would not wear them. One of these Berach took from him, and placing it in the liquor, its quality was restored, and the taste afterwards gratified all his company. A story is told, that Brandubh,<sup>17</sup> King of Leinster, with four hundred of his men, came one Sunday to Lugid, and asked that food should be speedily provided for all of them. Lugid asked a day's delay, but the king required immediate compliance with his demand. Then, Lugid ordered food to be brought. But, when the king had tasted the first morsel, it stuck in his throat, and so continued unextracted the whole of that day, while he suffered great pain, and could neither eat nor drink, nor even sleep, for that whole night. However, when the next day came, Lugid imparted his blessing, and the king recovered. Then bending his knees in reverence to the saint, Brandubh presented many gifts to the community over whom he presided.

In his time lived Scanlan Mor,<sup>18</sup> King of Ossory. It is said, that his wife, called Buonan, died in giving birth to a son, who also was still-born.<sup>19</sup> Through the merits of our saint both were restored to life. Whereupon, the queen presented herself and her son to St. Molua's patronage, while the king himself gave a fertile tract of land, on which his son built a religious house named Ardgboren.<sup>20</sup> When Lugid passed through that territory, on a particular occasion, he was hospitably entertained by the son of Scanlan Mor, who was named Fiachrach,<sup>21</sup> whose daughter had been blind from her youth. According to the custom of that age, the feet of his guest were washed after arrival. Some of that water having been applied to the girl's eyes, she soon obtained the gift of vision.<sup>22</sup> Another time, Lugid came to Crilline<sup>23</sup> mac Ercee, King of Hy-Fithgente, and said to his servant, "Ask the king to meet me outside of his house." But, intent on other affairs, the servant forgot to deliver that message, and Lugid remained expecting Crilline. In the meantime, a fire broke out in the castle, which obliged the king to hasten forth and meet him. Then falling at the feet of Lugid, and recognising his oversight or fault, the fire did little injury to the king's fortification. A certain labourer, who lived with Lugid, and who cultivated land at a place called Froscath, had been murdered by the people of Eugenachte.<sup>24</sup> However, through the merits of St. Lugid he was afterwards restored to life. At another time, our saint came to the city of St. Canice,<sup>25</sup> which was called Aghaboe.<sup>26</sup> Here, three boys of tender age, sons to

ex Codice Salmanticensi, edited by Fathers De Smedt and De Backer, num. 47 cols. 280, 281.

<sup>16</sup> Now Bangor, in the County of Down.

<sup>17</sup> This celebrated king was killed, A.D. 601, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 228, 229.

<sup>18</sup> He is placed the eighteenth in succession from Aengus Osraighe, by John Hogan, and he is said to have reigned over Ossory from A.D. 615 to 640. See "St. Ciaran, Patron of Ossory: A Memoir of his life and Times," Part First, chap. vii., p. 35.

<sup>19</sup> This however seems to be only another version of an account already given.

<sup>20</sup> Such is the narrative, as found in the short Life of our saint published in the "Acta Sanctorum Hiberniæ," ex Codice Salmanticensi, &c. Acta Sancti Moluæ seu Lugidi, num. 27, cols. 886, 887.

<sup>21</sup> Elsewhere I find no record of this

Fiachrach being a son to Scanlan Mor. But, in a Genealogical Table of the Kings of Ossory to the English Invasion, we have his son Faelain succeeding him from A.D. 645 to A.D. 658. See John Hogan's "Kilkeenny: the ancient City of Ossory, the seat of its Kings," &c. Part ii., p. 172.

<sup>22</sup> This is related, likewise, in the short Acts of St. Molua.

<sup>23</sup> His name does not appear to have been elsewhere preserved.

<sup>24</sup> Perhaps the Eoghanachs, or people of the race of Eoghan, son to Niall of the Nine Hostages, and who were very powerful in Ulster. However, it seems most probable, the people of Eoghanacht-Caisil are here meant, as they lived in a district more nearly adjoining Clonfert Molua.

<sup>25</sup> His feast is held on the 11th of October.

<sup>26</sup> The Bollandist Life of our saint reads Acheth boohéle.

one Darius,<sup>27</sup> clasped him about the neck, and with childish affection striking him with the palms of their hands, they called him their father. Those who were near wished to prevent this freedom. But, St. Molua said; "Allow them to manifest their affection towards me, for this they do without guile and through an inspiration of God; since these children shall be holy monks after me, and in my monastery." This prediction was afterwards accomplished.<sup>28</sup> Another time, St. Goban came to St. Lugid, then living at a place called Dolabglas.<sup>29</sup> At supper, the guest was refreshed by his host with water taken from a spring and then blessed. The water afterwards assumed the taste of excellent wine. So impressed was Goban with the merits of Lugid, that he presented the place which belonged to him, as a dependency for the wonder-working host.

According to Sir James Ware, for twenty years before his death, Molua, Abbot of Clonfert Molua, was struck with leprosy, of which disease he died. However, in the Munster Histories referred to in General Vallancey's work,<sup>30</sup> it is related, that Molua-Lobhar, or the Leper, was brother to Aodh-Caomh, King of Cashel, or of all Munster, and son of Conate the grandson of Carthann Fionn, who had been baptized by St. Patrick. Likewise, Aodh-Caomh and Molua-Lobhar, were contemporaries with St. Brendan, of Clonfert. The same account is given of Molua-Lobhar, by Roderick O'Flaherty,<sup>31</sup> who distinguished him from Molua of Clonfert-Mulua, as appears from the manner in which he speaks of the latter.<sup>32</sup> If Molua of Clonfert Molua had been brother to the King of Cashel, such a circumstance could hardly have been omitted, by the author of his Life; and, instead of his parents being called generous or distinguished, some higher epithet should probably have been applied to them.<sup>33</sup>

A herd of St. Lugid, and who is named Cronan, died in a place, called Achthib Critri,<sup>34</sup> when the economus of the holy abbot brought his habit, and spreading it over the dead man, he was immediately restored to life. A mute boy, the son of Maildubh, belonging to the tribe of Maile Andich, was brought to Lugid, who had acquired great repute for possessing miraculous powers. Placing three of his fingers in that youth's mouth, the boy began immediately to speak. Once when the abbot came to a religious establishment, at a place called Cellancroo,<sup>35</sup> he felt thirsty, and asked for something to drink. At that time, some cream was in a vessel, and it had been prepared to churn into butter. Through niggardliness, the draught of milk was withheld; but, afterwards, when poured into the churn, neither milk nor butter came from the vessel. Thenceforwards, poverty fell upon that house, and it was deserted, at a time when the longer Life of St. Lugid had been written. While St. Molua was travelling in the Nan-Desii country, the local chieftain's wife died in child-bed; and the fruit of her womb also happened to be still-born. The chieftain and principal men of the country besought our saint, to interpose his prayers with Heaven; and, on complying with such request, the lady and her son were both restored to life. Full of gratitude for this favour, she offered herself and her child to God and to St. Molua; while the chieftain, named Berchan, bestowed some land, on which

<sup>27</sup> The epithet "Niger" is added in the Bollandist Life of our saint.

<sup>28</sup> See Fleming's "Collectanea Sacra," Vita S. Molue, cap. xlv., p. 377.

<sup>29</sup> This ancient place does not appear to have been identified.

<sup>30</sup> See "Collectanea de Rebus Hibernicis," vol. i., The Law of Tainistry illustrated. No. iv., part ii., chap. i., p. 499. This tract was

written, by the Rev. Dr. Paul O'Brien.

<sup>31</sup> See "Ogygia," pars. iii., cap. lxxxviii., p. 389.

<sup>32</sup> See *ibid.*, cap. lxxxi., p. 381.

<sup>33</sup> An essential difference is founded on Molua-Lobhar having been expressly represented as the son of Conall, while Molua of Clonfert Molua is called the son of Carthar or Coche.



our saint erected a monastery, Afterwards, this place was called Ard-gabhraín.<sup>36</sup> It seems to have been identical with the present Dungarvan, in the County of Waterford. At one time, the Angel of the Lord was sent to Molua, and he said: "If you desire it, this mountain adjoining shall be transformed into fertile land, and it shall be given to you." But, the abbot, desiring only to live a life of privation and of self-denial for his monks, refused to accept such a favour.<sup>37</sup>

The Abbot St. Dagan,<sup>38</sup> when going to Rome, brought with him that Rule composed by our saint for his monks. This being presented and read to St. Gregory—who as we are told was then Pope—on reading it, he said in the presence of all: "The saint, who composed this Rule, hath drawn a hedge around his family, which reaches to heaven."<sup>39</sup> However, in the opinion of a learned Irish Church historian,<sup>40</sup> it is more than probable, that no such transaction took place. As a mark of recognition, the Pope is said to have desired his prayers and benediction to be given to our saint. He felt duly grateful for this honour, conferred by the sovereign father of the faithful.<sup>41</sup>

The Rule of St. Molua divided the monastic day into three parts: one of these was devoted to prayer, another to reading or study, and the third to manual labour.<sup>42</sup> One of the regulations of St. Molua's Rule for his monks is said to have been the perpetual exclusion of woman from his monastery at Clonfert-Molua.<sup>43</sup>

When St. Lúigid came to Toim Domnich one day, he saw there a boy near some calves, and he was engaged in the childish fancy of offering a sacrifice, but the oblation was of clay. This was blessed by our saint, and as stated, it turned into wheat, and from the hand of that boy he immediately received the sacrifice. Afterwards, that boy was known as Do Cumin,<sup>44</sup> son of Male Anfith. While he was in the cell of Echairith one day, Lúigid observed a willow growing near, and not wishing a useless tree to grow before the door of Maidoc, he blessed it, and immediately it was changed into an apple-tree bearing fruit. Among his disciples were three sons of Carthach, and these were named respectively Luger, Lúigid and John, who each led a life of chastity. However, a heavenly message reached our saint from the Lord requiring one of them to return and to become the father of children, who were to be heirs in their own part of the country. Through obedience to that divine mandate, John left the monastery, although otherwise un-

<sup>34</sup> This place has not been identified.

<sup>35</sup> At present this place is unknown.

<sup>36</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. xlvi., p. 377.

<sup>37</sup> An anecdote follows this account, that the servant in his monastery thus asked Lúigid one day, why he had not eaten as the ninth hour had come. For want of some few words in the Latin text, the following answer is not very intelligible: "Non comedam donec \* \* \* illo cibo mel fiat in desiderium magnum."—"Acta Sanctorum Hiberniæ," ex Codice Salmanticensi, &c., edited by Fathers De Smedt and De Backer, S.J., num. 61, 63, cols. 284, 285.

<sup>38</sup> The feast of St. Dagan is held on the 13th of September.

<sup>39</sup> At the year dxcix., it is noted: "Daganus abbas Regulam monasticam a Lúigido sive Molua conditam ad Gregorium I.

Roman detulit: qui ea coram omnibus summopere laudata, salutem auctori per internuntium illum retulit."—Ussher's "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 535.

<sup>40</sup> See the Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., n. 94, p. 209.

<sup>41</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. xlvi., p. 377.

<sup>42</sup> See the Bollandists' "Acta Sanctorum," tomus i., Augusti iv. De S. Lúigido sive Luano Abbate Cluainfertensi in Hibernia, Vita, &c., cap. vi., num. lxiv., p. 350.

<sup>43</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., p. 206.

<sup>44</sup> In the Irish Calendars, a Dachuumme is venerated on the 10th of September. Several Comans or Commans, and Cum-

willing to do so ; and, subsequently, he was the father of two sons there. Once more he returned to visit the holy abbot, who was then sojourning in the Island of Cree. As a reward for his obedience, the saint called him over to that place, where he lived, and which was altogether surrounded with water. John, doing as he had been required, reached the island without a boat, and yet with dry feet.

Finding the day of his departure about to approach, our saint called his monks together, and in giving many other precepts for their guidance, he said to them : " Beloved brethren, till the land and labour well, that you may have a sufficiency for food, for drink, and for clothing ; for where a competence shall be found among God's servants, there must be stability ; where stability is found, there shall be religion, and the end of true religion is life everlasting. My dearly beloved children, let constancy be found among you, and proper silence ; take care of the pilgrims ; and on account of prayer, love to labour with your own hands. Receive strangers always for Christ's sake ; spend the morning in prayer ; read afterwards, and then toil until evening ; while finding time also for God's work, and for other necessities."<sup>45</sup> Thus he exhorted his religious, according to the spirit of his Rule, and with the tenderness of a father, bestowing his last best gifts on his beloved children. When St. Molua was advanced in years, one of his teeth having fallen out, he said to a brother in attendance : " My son, take charge of this tooth, a day shall come, when it may be required, and do not bury it with me." He had a foreknowledge of what should happen. After the death of Molua, some monks visited Ireland, to collect the relics of its saints. When they arrived at Clonfert Molua, to seek for some souvenir of its chief patron, the people felt unwilling to open the reliquary of our saint. However, that brother, in possession of St. Molua's tooth, presented it to those monks, who came in search of some memorial relating to the holy abbot.<sup>46</sup> A short time before the death of our saint, he paid a visit to St. Dagan. From this holy man he learned, that St. Lactan should succeed him in the government of Clonfert Molua monastery. The holy abbot felt greatly pleased at such announcement.<sup>47</sup>

After these admonitions, our saint resolved on paying a visit to St. Cronan,<sup>48</sup> who dwelt in the Island of Cre, or at Roscrea. The Bollandist Life of our saint states, that Cronan was then living in the cell, known as Sen-Ruis or Sean Ross, which is said to have been near the lake, now known in its dried-up state as Monahincha. On telling the holy man, that his end was near, St. Molua received Holy Communion, at his hands.<sup>49</sup> After prayer, and exchanging the kiss of peace, while tears fell down his cheeks, our saint resolved on returning towards Clonfert Molua, which he commended to the care of St. Cronan, that he might defend it against all aggressors. A bog now intervened on the way, and Molua turned a little out of his course towards a cell, which was called Tuaim Dombnaigh.<sup>50</sup> Being wearied, he sat down, on the eastern side of that bog, extending from Roscrea to Clonfert Molua.<sup>51</sup> There addressing a companion, named Stellan,

meins or Cuinmeins, and also Cuimmins are to be found ; but none having the distinction of being the son of Male Aníth.

<sup>45</sup> See Fleming's "Collectanea Sacra," Vita S. Molue, cap. lii., p. 378.

<sup>46</sup> See the short Life of St. Molua, edited by Fathers De Smedt and De Backer, num. 34, col. 888.

<sup>47</sup> See the Life of St. Dagan, at the 13th of September, where this incident is more fully related.

<sup>48</sup> The Acts of this saint occur, at the 28th

of April, the day of his festival, in the Fourth Volume of this work, Art. i.

<sup>49</sup> The Bollandist Life of our saint observes, that Lugid carried the Holy Communion with him.

<sup>50</sup> Otherwise called Doim Donnich, in the Bollandist Life of our saint.

<sup>51</sup> The bog is still there, but the people say in former times, that a lake covered its vast extent, from Monahincha to an elevation known as Rock Forest, not far from Borris-in-Ossory.

who accompanied him, the Blessed Molua said: "If one should see the family of earth and heaven, at the same time, to which ought he go?" Stellan replied, "To that of Heaven." Then said Molua: "Dearly beloved son, give me therefore the Holy Sacrament, for I see the family of Heaven awaiting my departure, so that I may go with them." The saint then received the sacrifice of the Lord's Supper, from the hand of his disciple Stellan. Afterwards, he departed from earth on the day of the Sabbath, according to that Life of our saint, as published by the Bollandists. However, his decease has been very generally assigned to the 4th day of August,<sup>52</sup> and which has been always regarded as his chief festival. The death of St. Molua is referred to A.D. 605, in the Annals of the Four Masters; <sup>53</sup> and Colgan follows their computation.<sup>54</sup> The Annals of Ulster place his departure, at A.D. 608; while Archbishop Usher has the same date.<sup>55</sup> The *Chronicum Scotorum* <sup>56</sup> and Sir James Ware assign his death to A.D. 609,<sup>57</sup> which Walter Harris corrects to 608, by referring to Ussher's statement.<sup>58</sup>

His body was conveyed to the cell of Tuaimdomnaigh, where it remained for some days. Some clue to its exact location is probably afforded from the concluding portion of this statement. In the meantime, as we are told, there was a contention between the people of Munster and Leinster for possession of his relics. The Munster people claimed them, on account of his being born in their province, and because of his having departed this life within it, although on the most extreme part of its boundaries. The people of Leinster claimed them, on account of his long settlement among them, at Clonfert Molua, on the western bounds of their province, and because the site was a gift from Berach, prince over Leix. While that contest prevailed, an angel appeared, and told them to place the body on a waggon. It was also proposed, that two unbroken oxen should be yoked, and allowed to follow any direction they chose. This test was agreed to, when the oxen directed their course towards the monastery of Clonfert Molua, and drew up before its entrance. At this time, St. Manchen,<sup>59</sup> who had one of his eyes injured, approached the coffin; and by contact with the body of our saint, his eye was immediately healed. A number of holy men were present, when St. Molua's body was consigned to a tomb, specially built for this purpose, in a certain part of the monastery. He was buried with due honour.<sup>60</sup> The Angel of God was accustomed to make two visits each week—namely, on each Sunday and Thursday—to the holy abbot Munnu,<sup>61</sup> of Taghmoon, in Hy Kinsellagh; but, he came not on the week when our saint died. Munnu had a revelation, that there was great rejoicing in Heaven, on account of our saint's accession to the angelic choirs. After the interval of a week, that angel again appeared. Then Munnu said, "Wherefore, servant of God, have you not come to me as usual, during the last few days?" The angel answered: "Because on those days the venerable servant of God, Molua, son to Coche, went to Heaven.

<sup>52</sup> It is noted as "2 Non. Aug."

<sup>53</sup> At this year, we read: "Molua, *i.e.*, Lughaidh Mac h Ui-Oiche, first Abbot of Cluainfearta Molua, died." Dr. O'Donovan's Edition, vol. i., pp. 230, 231.

<sup>54</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii," n. 3, p. 58.

<sup>55</sup> See Index Chronologicus in "Britannicarum Ecclesiarum Antiquitates," at p. 536.

<sup>56</sup> See William M. Hennessy's Edition, pp. 72, 73.

<sup>57</sup> See "De Scriptoribus Hiberniæ," lib.

i., cap. iii., p. 17.

<sup>58</sup> See Harris' Ware, vol. ii., "Writers of Ireland," book i., chap. iv., p. 23, and note (z), *ibid.*

<sup>59</sup> There are many saints bearing this name and noted in the Irish Calendar. But, no means are left for determining which of them is here meant.

<sup>60</sup> See Fleming's "Collectanea Sacra," Vita S. Moluæ, cap. liii., p. 378.

<sup>61</sup> His festival occurs, on the 21st of October.

Therefore, the angels did not visit the saints of Ireland, as usual; for, they rejoiced together, on the arrival of Molua among them." Then, St. Munnu said: "Now doth it appear, he accomplished the will of God, in a manner superior to us all. But, go thou to the Lord, and learn for me, on what account the Almighty was more pleased with Molua's approach, that he should in consequence neglect to visit me." The angel obeyed. Within a short time he returned, saying: "This is the reply to thy question. The face of no man was ever suffused with blushes through Molua, for he was mild to all, and governed his monks with great piety and gentleness. With moderation, he drew them to the right path. However, rejoice, also; for you shall find a similar honour in Heaven, since you must endure suffering in this life, and to the hour of your death." On the following Thursday, Munnu was struck with a leprosy, which covered all parts of his body, and thus was he afflicted, for the remaining twenty years of his life.<sup>62</sup> Likewise, it is said, that the Sovereign Pontiff of Rome, St. Gregory, heard angels singing hymns on the day of our saint's departure. Of these, the following was the burthen: "Holy father Molua, I will not pass in silence thy great merits." And that the Pope ordered these words to be reported in Ireland, by pious men.<sup>63</sup>

In relation to the interment of the holy abbot and founder of Clonfert Molua,<sup>64</sup> it may be observed, that the site of St. Molua's grave is still pointed out by the country people of that neighbourhood. It occupies a space about ten or eleven feet in length, between two stones standing erect in the grave-yard at Kyle. Through reverence for the saint, no corpse is permitted to be buried within that enclosure. This may have been the spot, where St. Molua had been laid in the first instance; although, as already related in his Life, he is stated to have been buried in his monastery. It is probable, moreover, that the body had been taken from the original grave, and afterwards had been transferred to a shrine, within the church of his monastery.

St. Molua's bell was preserved in this monastery until the time of its suppression, when the bell was taken in charge by the Duigan family, then owners of the Castle of Clonclouse. It was customary for people to swear on or before that bell. The manner of swearing was to place the right hand on the relic, and to call God and St. Molua to witness the truth of what had been said. The false swearer, according to popular belief, should be immediately, visibly, and terribly punished, and cases have been cited in proof of this belief. The bell descended to the Rev. John Egan, P.P., Dunkevin, King's County. He received it from his grandmother, who was of the Duigan family. The bell was in turn presented by Father Egan to J. L. Cooke, Esq., Parsonstown, in whose museum it was preserved.<sup>65</sup>

In the south-east end of the cemetery, a quadrangular stone hollowed out in the centre, about three feet in length by eighteen or nineteen inches in breadth, is called "St. Molua's Trough." However dry the season may be, the people say it is never known to be without water. This is used to cure sore eyes, head-aches,<sup>66</sup> and other ailments. The trough lies under the boundary

<sup>62</sup> See Fleming's "Collectanea Sacra," Vita S. Moluae, cap. liv., p. 379.

<sup>63</sup> See *ibid.*, cap. lv., p. 379.

<sup>64</sup> The word "Cluain" means a retreat, an enclosure, a solitude. The word "Feart" may imply either a grave or a miracle. It is not easy to determine whether it was from Molua's grave, and not from his miracles, that the place is so named.

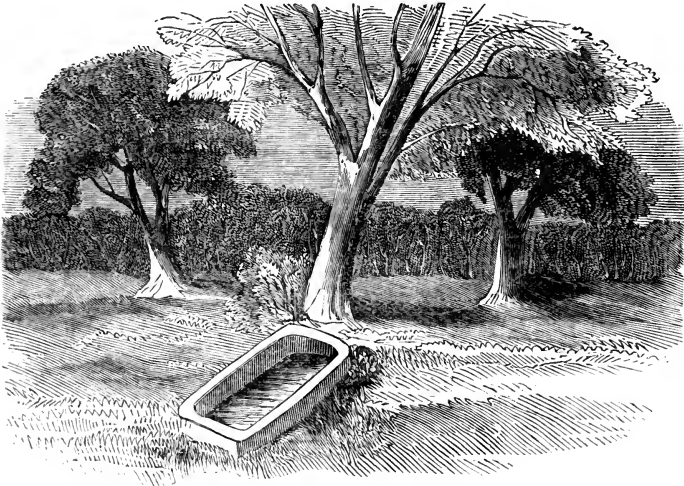
<sup>65</sup> According to an account in *The Kilkenny Journal* of August 7th, 1872.

<sup>66</sup> See "Letters containing Information relative to the Antiquities of the Queen's County, collected during the Progress of the Ordnance Survey in 1838," vol. i. Letter of P. O'Keefe, dated Mountrath, Dec. 1st, 1838, p. 117.

<sup>67</sup> The accompanying illustration of this

hawthorn bushes, and near the fence.<sup>67</sup> The water in it is applied to sores by afflicted persons, who resort thither to perform "stations." The hawthorn-bushes growing over it are covered with rags, appended to the branches, to indicate votive or thank-offerings for the cures there performed.

As we are informed, after the death of St. Molua, a city grew up around Clonfert Molua Monastery. There, too, many miracles were wrought through the intercession of its patron saint, and in favour of several afflicted persons. The older peasantry in the neighbourhood still recollect an eastern window in the ruined church, although the wall is now entirely levelled. Even the site of the former ancient city is traditionally remembered. It lay along the old road, and not far removed from the present burial-ground. Near this spot, too, the former monastic establishment must have been situated.<sup>68</sup> Since the first visit paid to Kyle by the



Trough of St. Molua, Kyle Graveyard, Queen's County.

writer, the existing ruins, as then figured in the first volume of this work, have almost disappeared, and only a few fragments now rise above their foundations.<sup>69</sup> The people about Kyle in the Queen's County stated, that formerly there had been an adjoining burial-place in Kilmartin townland. The site of this was pointed out in 1838, although it was then under cultivation.<sup>70</sup>

One of his many mistakes has been committed by Archdall, in placing the death of this saint at the year 622, he having told us, moreover, that Molua had laboured under a leprosy for the preceding twenty years.<sup>71</sup>

object, drawn on the spot by the writer in October, 1890, has been transferred by William F. Wakeman to the wood, engraved by Mrs. Millard.

<sup>68</sup> These particulars were gleaned on the spot in August, 1872, and from a young man, whose family had resided near the grave-yard for many generations.

<sup>69</sup> Such was the condition in which they were found in October, 1890.

<sup>70</sup> See "Letters containing Information relative to the Antiquities of the Queen's County, collected during the Progress of the Ordnance Survey in 1838." Vol. i., Letter of P. O'Keefe, dated Mountrath, Dec. 1st., 1838, p. 120.

This latter date was the year in which St. Lactan, or Lactean,<sup>72</sup> successor to our saint, died; while, the festivals of both saints falling respectively on the 19th of March, and on the 4th of August, as Archdall relates,<sup>73</sup> it is rather surprising, he should have assigned their deaths to the same year. The natal day of both tends to show an inversion in the order of succession. It is certain, that our saint must have departed this life, in the early part of the seventh century. A St. Lugidus is referred to, in the Paschal Epistle of Cummian,<sup>74</sup> and he is there numbered among the fathers of the Irish Church.<sup>75</sup> This saint, with apparently also a Lugeus, named in the second class of Irish Saints,<sup>76</sup> is said to have been identical with St. Molua or Luanus.<sup>77</sup> It was of some Molua, among those bearing the same name, that Cuimin,<sup>78</sup> of Coindeire, gives the character, that he used to obey the desire and bidding of his tutor, or master. He did the will of his father and mother and of everyone with whom he was in relation, he also was truly penitent for his sins. It should seem, however, that the praises here bestowed have reference solely to the present saint.<sup>79</sup>

In the "Feilire" of St. Ængus,<sup>80</sup> St. Molua Mac Ocha's feast is entered, with a glowing panegyric, at the 4th day of August. A commentary, with some legendary stories, is found annexed.<sup>81</sup> In the Martyrology of Tallagh,<sup>82</sup> at the 4th of August, the simple entry appears of Molua Mac Ochei, Cluana Ferta. He is more fully described in the Martyrology of Donegal,<sup>83</sup> at the same date, as Molua, son of Oche, Abbot of Cluain-ferta-Molua, and of Sliabh Bladhma, and of Druimsnechta,<sup>84</sup> in Fernmhagh.<sup>85</sup> In the anonymous Calendar of Irish Saints published by O'Sullivan Bearé, at the 4th of August, there is a Motua—evidently a mistake for Molua.<sup>86</sup> On this day, also, the

<sup>71</sup> See "Monasticon Hibernicum," p. 379.

<sup>72</sup> See an account of him, at the 19th of March, in the Third Volume of this work, Art. i.

<sup>73</sup> See "Monasticon Hibernicum," p. 379.

<sup>74</sup> As published by Archbishop Ussher.

<sup>75</sup> See "Veterum Epistolarum Hibernicarum Sylloge," Epist. xi., p. 33.

<sup>76</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vii., pp. 205, 207, and n. 101, p. 211, *ibid.*

<sup>77</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 474.

<sup>78</sup> Thus he says:—

CAPAIY MOLUA LAN FEPTAIG,  
UMHALOPO USAPAL IOÐAN,  
- REIY OIDE, REIY CAIY OIDE,  
REIY CAIY IY CAOI A CIONAD.

"Molua, the fully miraculous, loves Humility, noble, pure, The will of his tutor, the will of his parents, The will of all, and weeping for his sins."

A note by Dr. Todd says at *Miraculous*. "The copy of this poem, printed by Dr. Kelly, reads CAPAIY MOLUA CLUANA FEPTA." See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 210, 211, n. d. n. 2.

<sup>79</sup> In another version of the "Calendars of the Irish Saints," edited by the Rev. Dr.

Kelly, this may be seen, at pp. 170, 171.

<sup>80</sup> In that copy preserved in the "Leabhar Breac," Royal Irish Academy, are the following lines in Irish, translated into English by Whitley Stokes, LL.D.:—

DUPTALIO IAPPOCHTAN  
FUM IYMOY AOOCHA  
IN NOEMGEPAIT PISOAI  
MOLUA MAC OCHA.

"Blithe is he after arriving (in heaven): great is my confidence in him, the holy, kingly champion, Molua mac Ocha."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., p. cxxii.

<sup>81</sup> Thus it begins: molua mac Ocha. i. oChLUAN FEPTAI MOLUA AGUR OSEIB BLAOMAI AGUR OTHUM SNECHTAI I FEPTAMUIG. "Molua mac Onchai, that is of Cluain-Fert Molua and of Slieve Bloom and Druim Snechta in Fernmag."—See *ibid.*, p. cxxviii.

<sup>82</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy, MOLUA MAC OCHE CLUAIN FEPTA.

<sup>83</sup> Edited by Rev. Drs. Todd and Reeves, pp. 210, 211.

<sup>84</sup> At present this place is known as Drumsnat, in the Barony of Farney, County Monaghan.

<sup>85</sup> See *ibid.*, pp. 452, 453.

<sup>86</sup> See "Historiæ Catholicæ Ibernix Compendium," tomus i., lib. iv., cap. xi., p. 50.

festival of Luanus, Abbot, appears in the Circle of the Seasons.<sup>87</sup> The commemoration of St. Molua was observed, likewise, in Scotland, on the 4th day of August. Thus, the Kalendar of Drummond has it Prid. Non. Aug.<sup>88</sup>

It has been thought, that not only the parish of Killaloe, in the county of Kilkenny, had been dedicated to the patronage of this saint;<sup>89</sup> but, it is deemed not to be improbable, that Molua himself was the original founder of a church bearing his name near Kilmanagh. His holy well is also known there. The people annually assemble, at the site of the ancient church, on the Sunday next after his feast, to honour his memory by one of these primitive institutions called "Patrons," and there is still preserved of him, in a neighbouring house, the remains of what was once a very beautiful carved life-sized statue.<sup>90</sup> It is now greatly mutilated. When perfect, it represented St. Molua robed as a priest. The front of the chasuble is clearly visible, and proves from its style the figure to be very ancient. The countenance is elegantly formed. A new church was erected by the Rev. Simon Fogarty of Killaloe, and on Sunday, the 4th of August, 1872, it was dedicated to St. Molua, by the Rt. Rev. Patrick F. Moran, Bishop of Ossory, with appropriate ceremonies, and in presence of a large concourse of the clergy and laity.<sup>91</sup> Near Clareen cross-road—Ordnance Townland Sheets for the Co. Limerick, No. 48—in the parish of Emylgrennan, barony of Coshlea and County of Limerick, lies the old grave-yard of St. Molua. Part of the enclosure wall—built by the Kilmallock Poor Law Board—is of Cyclopean masonry; doubtless, the sole remnant of one of the walls of a religious building, which at some remote period must have existed there. A little eastward of that grave-yard is St. Molua's Holy Well. It lies nearly midway, in a large green field; and, singularly enough, it is without a tree or bush of any kind in its vicinity. A well-trodden path around the well shows where the devout pilgrim to this shrine of the old Irish saint moves, while performing his or her devotions. This well—unlike holy wells in other parts of Ireland—is principally visited by persons afflicted with ague or some kindred disease. To be efficacious, it is locally said, the "rounds" must be made on three successive Saturdays; and, even then, the devotions must be accomplished before sunrise. The devotions consist in reciting six Paters and sixty Aves while walking the circular path around the well, after which a Rosary of five Paters and fifty Aves is recited, kneeling at the well. Then, the visitant drinks of the holy-well water, after which some of it is carefully taken away in a corked up bottle, to be used by the sick person at home. A largely attended assembly—locally known as "the pathron"—is held at St. Molua's Well on each recurring 3rd of August. Then the country people for miles around gather there, to reverence the memory of the servant of God, and to implore his protection for themselves and for their families.<sup>92</sup>

<sup>87</sup> See at p. 217.

<sup>88</sup> We find there the following entry: "Apud Hiberniam Sancti Confessoris Molua."—Bishop Forbes' "Kalendars of Scottish Saints," p. 20.

<sup>89</sup> See Rev. J. Holahan's "Notes on the Antiquities of the United Parishes of Ballycallan, Kilmanagh and Killaloe," &c., p. 34.

<sup>90</sup> The Rev. James Graves has pronounced this relic, from the style of its workmanship, to be fully as old as the 13th century:

<sup>91</sup> On this occasion, the dedication sermon was preached by the Rev. Matthew Keefe, P.P., of Aghaboe. The proceedings are well described in *The Kilkenny Journal* of

August 7th, 1872.

<sup>92</sup> That such belief in the efficacy of prayers recited at St. Molua's Well—"paying rounds at St. Molua's Well" as it is locally called—is not confined to persons resident in the neighbourhood is evidenced through one fact related by a reliable person. This person declared, that she knew of persons in America, who being afflicted with ague, writing home to friends in Ireland and having them "pay rounds at St. Molua's Well" for the afflicted applicant, then resident in the United States; and that, on those devout exercises being gone through, the emigrants—for more than one instance had

The memory of this renowned abbot has been consecrated by St. Bernard six centuries after he flourished. Luan had himself founded an hundred monasteries, and these were afterwards filled by thousands of cenobites. The Thebaid re-appeared in Ireland, so that in the history of the Orientals, the West had no longer anything to envy.<sup>93</sup> The holy abbot therefore claims a place among the most illustrious saints of Ireland; <sup>94</sup> and, even had we no such written records regarding his merits in the sight of God, local traditions should probably have preserved his memory for future generations, and faith in the efficacy of his intercession should survive in that place, which has been more especially distinguished by his ministrations and living presence.

ARTICLE II.—ST. MIDNAT OR MIODHNAT, SAID TO BE OF KILLUCAN, COUNTY OF WESTMEATH. In Colgan's opinion Midgnat is the name of a woman. At the 4th of August, the Martyrologies of Tallagh<sup>1</sup> and of Marianus O'Gorman<sup>2</sup> register a festival in honour of Midnat, Cille Lucinne or Kill-liuchaine. This must be Anglicized Killucan. There is notice of a disciple belonging to St. Patrick, and called Midgna,<sup>3</sup> whom he placed in a hermitage called Disert Phadrig, while near it was a fountain and a church, at a place called Cros Phadruig, in the western part of Ireland.<sup>4</sup> A St. Midgna is found, also, among the sons<sup>5</sup> of Darerca,<sup>6</sup> sister to St. Patrick. Colgan seemed to doubt if this saint might not be identical with the present, or another similarly named, at the 18th of November.<sup>7</sup> There is a townland bearing the name of Killucan, in the parish of Kildress,<sup>8</sup> barony of Upper Dungannon, and County of Tyrone; as also one<sup>9</sup> in a parish of the same name, barony of Farbill, and County of Westmeath. There are likewise two Killukin townlands, in two distinct parishes of the same name. Both lie in the barony of Roscommon: one Killukin<sup>10</sup> within the barony of Boyle, and the other<sup>11</sup> within that of Roscommon barony.<sup>12</sup> The Martyrology of Donegal<sup>13</sup> has the simple entry of Miodhnat, at this same date. The local historian of the Diocese of Meath state, that the present saint belonged to Killucan of Killucquin, in the barony of Farrbill, a few miles east of

been quoted—recovered their health through the intercession of St. Molua. How like the beautiful and consolatory doctrine setting forth the efficacy of prayers for the faithful departed in Christ! The foregoing communication was forwarded to the writer by Denis A. O'Leary, Esq., Kilbolane Cottage, Charleville, County of Cork.

<sup>93</sup> See *Le Comte De Montalembert's "Moines de l'Occident,"* tome ii., livre viii., chap. i., p. 368.

<sup>94</sup> See Bishop Challoner's "*Britannia Sancta*," part. ii., pp. 64, 65.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy: *MIONAT CILLE LUCAN.*

<sup>2</sup> See Colgan's "*Trias Thaumaturga*," *Quinta Appendix ad Acta S. Patricii*, cap. iv., p. 231.

<sup>3</sup> See in the Third Volume of this work, at the 17th of March, the Life of St. Patrick, Art. i., chap. xii.

<sup>4</sup> See Colgan's "*Trias Thaumaturga*," *Septima Vita S. Patricii*, pars. ii., cap. lxxxii., p. 141.

<sup>5</sup> As stated in the *Opuscula S. Ængusii*, lib. iv., cap. vi.

<sup>6</sup> See an account of her, in the Third Volume of this work, at the 22nd of March, the date assigned for her festival, Art. ii.

<sup>7</sup> See "*Trias Thaumaturga*," *Quinta Appendix ad Acta S. Patricii*, cap. iv., p. 231.

<sup>8</sup> It is described, on the "*Ordnance Survey Townland Maps for the County of Tyrone*," Sheets 20, 21, 28, 29, 37, 38. The townland of Killucan is on Sheet 28.

<sup>9</sup> The town and townland are shown, on the "*Ordnance Survey Townland Maps for the County of Westmeath*," Sheet 20.

<sup>10</sup> This is noted, on the "*Ordnance Survey Townland Maps for the County of Roscommon*," Sheet 11.

<sup>11</sup> The parish of Killukin, in which this townland is situated, may be examined, *ibid.* Sheets 22, 23, 28, 29. The townland so named is to be found on Sheets 28, 29.

<sup>12</sup> See General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland, p. 575.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp.



Mullingar, and in the County of Westmeath.<sup>14</sup> Although probable enough, this identification does not appear to be absolutely certain. It seems likely, that a second festival of this saint had been observed, on the 18th of November.

ARTICLE III.—ST. BERCHAN OF CLONSOST, KING'S COUNTY. According to the Martyrology of Tallagh,<sup>1</sup> veneration was given at the 4th of August to Bercan, Cluana Sosta. From this same record, a compiler has inserted in the Martyrology of Donegal,<sup>2</sup> and at the same date, [Berchan, *Mar.*, of Cluain-Sosta,]<sup>3</sup> or Clonsost. This locality is said to have been situated within the ancient territory of Leix.<sup>4</sup> But, it must rather be identified with Clonsast, Cloncast, or Clonbollogue, a parish in the barony of Coolestown, in the King's County.<sup>5</sup> There are notices of this saint by Bishop Forbes,<sup>6</sup> at the 4th of August. There is a traditional account of a saint, said to have been a cripple, who while carried about in a sort of wheelbarrow lost his life through an accident, at a place now known as Tubberbarry, near Summer Hill, in the County of Meath. Where he was killed, a well of pure bubbling water sprung up, and it was surrounded by trees. My informant has told me, that on the 4th of August, each year, pilgrimages are made to this fountain by the country people, who have great faith in its curative properties. Perhaps, the saint's name was Barry or Bearach; but, there may be a greater difficulty still, in identifying him with the present St. Berchan.

ARTICLE IV.—REPUTED FEAST OF ST. ANDREW, ARCHDEACON, AND COMPANION OF ST. DONATUS, AT FIESOLE, ITALY. According to the Menologium Scotorum of Thomas Dempster, there was a festival in honour of St. Andrew, Archdeacon and the companion of St. Donatus, Bishop of Fiesole. His body was preserved in the Church of St. Martin, among the mountains in that place.<sup>1</sup> We are told, that pilgrims were accustomed to resort thither on this day, and that miracles were frequently wrought through his intercession. The Bollandists<sup>2</sup> note this entry, likewise; but, with Ferrarius,<sup>3</sup> they deem it better to refer his commemoration to the 22nd of August.

ARTICLE V.—REPUTED FEAST OF ARUIN, BISHOP OF CLUAIN CAIN. Under the head of Cluain Cain,<sup>1</sup> Duaid Mac Firbis enters one Aruin, a

210, 211

<sup>14</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 579.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy: *Berchan Cluana Sasta*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 210, 211.

<sup>3</sup> A note, by Dr. Todd, states at this clause, which was in brackets, that it had been added by the more recent hand.

<sup>4</sup> See Professor O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. i., p. 21.

<sup>5</sup> See at the 30th of April, the notices regarding St. Ciarán of Clonsost, in the Fourth volume of this work.

<sup>6</sup> See "Kalendars of Scottish Saints," p. 279.

ARTICLE IV.—<sup>1</sup> The following is Dempster's account: "Fæsulis Andree Archidiaconi S. Donati socii, cujus corpus in templo S. Martini de Mensula in Fæsulianis montibus maximo concursu, ingenti religione, crebritate miraculorum frequentabatur. B: plene Philippus Villanius in Actis."—Bishop Forbes' "Kalendars of Scottish Saints," pp. 207, 208.

<sup>2</sup> See "Acta Sanctorum," tomus i., Augusti iv. Among the pretermitted saints. p. 313.

<sup>3</sup> In "Catalogus Generalis Sanctorum."

ARTICLE V.—<sup>1</sup> This place has been identified with Clonkeen, County of Louth, by William M. Hennessy in a note.

Bishop, of Cluain Cain, at August 4th.<sup>2</sup> We do not find elsewhere any allusion to him in the Irish Calendars.

ARTICLE VI.—REPUTED FESTIVAL OF A ST. WOLTANUS. In the anonymous Calendar of Irish Saints, published by O'Sullivan Beare, at the 4th of August, we find a St. Woltanus. And, on the authority of the Carthusian Martyrology, at this same date, Father Henry Fitzsimon enters Woltanus, Abbot.<sup>1</sup> To him the Bollandists<sup>2</sup> allude, likewise, as having been inserted in some of the Irish Tablets and Kalendars, yet without any certain knowledge regarding him; they think, moreover, that he must have been confounded with the well-known St. Walthenus,<sup>3</sup> Abbot of Melrose, whose festival is kept on the 3rd day of August.

### Fifth Day of August.

ARTICLE I.—ST. GORMGAL, OF ARDOILEN, COUNTY OF GALWAY.

[TENTH AND ELEVENTH CENTURIES.]

THE practices of penitential customs and a frequenting of the Sacrament of Penance are proved from curious fragments, found in the ancient literature of Ireland, while the ritual observances of our early Church, as also our Annals, furnish corroborative evidence of such devotional exercises. An Irish manuscript, belonging to the library in Basle, contains a long penitential prayer, the language of which has a striking resemblance with the prayers of St. Colgu<sup>1</sup> and of St. Aileran,<sup>2</sup> surnamed the Wise. Like all our ancient prayers, in Irish and in Latin, it is beautifully devotional and suggestive of pious emotions.<sup>3</sup>

<sup>2</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part. i. pp. 100, 101.

ARTICLE VI.—<sup>1</sup> See O'Sullivan Beare's "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 57.

<sup>2</sup> See "Acta Sanctorum," tomus i., Augusti iv. Among the pretermitted saints, p. 311.

<sup>3</sup> His Acts are published by the Bollandists, at the 3rd of August.

ARTICLE I.—<sup>1</sup> See an account of St. Colgu or Colga, in the Second Volume of this work, at the 20th of February, Art. i.

<sup>2</sup> There is a St. Airennan, son of Ui Oidibh, venerated at the 1st day of February. See the Second Volume of this work, at that date, Art. vii. Also a St. Airenna, Bishop of Tamlacht, at February 10th, see *ibid.*, Art. vi. There is also an Ereran of Tech-Ereran, Abbot, in our Calendars, at the 11th of this month. Likewise, an Ereran, lector of Cluainh Eraird, at

the 29th of December. To this latter has been most generally ascribed for special distinction "the Wise," as an epithet.

<sup>3</sup> It thus begins:—

"De conscientia reatu ante Altare,  
 "Domine Deus omnipotens, ego humiliter  
 te adoro,  
 "Tu es Rex Regum et Dominus Domi-  
 nantium,  
 "Tu es arbiter omnis saeculi,  
 "Tu es redemptor animarum,  
 "Tu es liberator credentium,  
 "Tu es spes laborantium,  
 "Tu es paraclitus dolentium,  
 "Tu es via errantium,  
 "Tu es magister gentium,  
 "Tu es creator omnium,  
 "Tu es amator omnis boni,  
 "Tu es princeps omnium virtutum,  
 "Tu es amator virginum,  
 "Tu es fons sapientium,  
 "Tu es fides credentium,  
 "Tu es lux lucis

An elegant and a pious poem had been composed, and Father John Colgan possessed a copy of this tract, on the Relics and Virtues of St. Goringal, Abbot of Ardoilen Monastery.<sup>4</sup> It was addressed to the monks of that house, by its author, who is called Corcran. The writer of this tract is supposed to have been Corcran Cleireach, Anchorite, who died at Lismore, A.D. 1040, according to the Annals of the Four Masters.<sup>5</sup> He is said to have been head of the west of Europe for piety and wisdom.<sup>6</sup> The time in which he lived, his learning, austerity and sanctity, induced Colgan to entertain such an opinion. The latter writer remarks, that although Corcran is merely styled anchorite, in the Annals, yet an insinuation is conveyed, that he was also an abbot. Notwithstanding, a different opinion has been entertained,<sup>7</sup> that as Corcran of Lismore is not specially called an abbot, nor even a monk—although denominated an anchorite—but as he has been styled an *ecclesiastes*, as also a chief master or professor in a public school, in all probability, it has been conjectured, he was a secular priest.<sup>8</sup> To the latter observation of Dr. Lanigan, an objection may be raised, that it is not likely a secular priest should be styled an anchorite. That supposition of Colgan is founded on the practice of many abbots, who were accustomed to live a solitary life, not only before but even after the assumption of their office. This can also be instanced, in several examples, taken from our early Ecclesiastical History. The account of St. Fechin,<sup>9</sup> who lived some centuries before the time of St. Goringal, and, it is said, on this very Island, appears to be a case in point. Probably, the very cashel, church, and cloghans used there by the former served the purposes of the present saints. Roderick O'Flaherty gives a very interesting account of this island,<sup>10</sup> where an eyry of hawks used to be found every year, and where there was water at a considerable elevation. This latter was designated Brian Boramy's Well. Allusion of course is made to the celebrated Monarch of Ireland, whose Life and Acts have been already recorded, at the 23rd of April.<sup>11</sup> There were formerly several penitential stations on this Island; and the highest of these stations, called Trig, commanded a varied and grand prospect over land and ocean.<sup>12</sup> We are informed, by the old writer of St. Fechin's Life, that Inis-Jarthuir had been the more ancient

<sup>4</sup> Tu es fons sanctitatis,

<sup>5</sup> Tu es gloria Dei Patris in excelsis,

<sup>6</sup> To sedes ad dexteram Dei Patris,

<sup>7</sup> In alto throno regnans in saecula,

<sup>8</sup> Ego te peto ut des mihi remissionem omnium peccatorum meorum, Deus meus Jesu Christe.

<sup>9</sup> Tu es qui neminem vis perire sed omnes vis salvos fieri et ad agnitionem veritatis venire.

<sup>10</sup> Tu es qui ore tuo sancto et casto dixisti: in quacumque die conversus fuerit peccator, vita vivet et non morietur.

<sup>11</sup> Ego revertor ad Te

<sup>12</sup> Ideo confiteor tibi Domine Deus meus, qui solus sine peccato es: et obsecro te, Jesu Christe, Deus misericordiarum per passionem et per effusionem sanguinis tui, atque per signum ligni salutiferi crucis tuae ut concedas mihi remissionem omnium peccatorum meorum, non secundum meum meritum, sed secundum magnam misericordiam tuam."

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniae," Februarii xx. Alia Vita seu Sup-

plementum Vitæ S. Fechini, n. 13, p. 141.

<sup>5</sup> See Dr. O'Donovan's Edition, vol. ii., pp. 838, 839.

<sup>6</sup> In note (e), Dr. O'Donovan says: "He was the colleague of Cuan O'Lochain, in the provisional government of Ireland, after the death of Maelsechlainn II., in 1022."—*Ibid.*

<sup>7</sup> By the Rev. Dr. Lanigan.

<sup>8</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xxiv., sect. ii., n. 16, p. 444.

<sup>9</sup> See his Life in the First Volume of this work, at January xx., Art. ii.

<sup>10</sup> See "Chorographical Description of West or H-Iar Connaught." Edited by James Hardiman, pp. 114, 115, and nn. (u, v).

<sup>11</sup> See the Fourth Volume of this work, at that date, Art. i.

<sup>12</sup> See "Letters containing Information relative to Antiquities of the County of Galway, collected during the Progress of the Irish Ordnance Survey in 1839," vol. iii. John O'Donovan's communication received July 12th, 1839, and dated from Taylor's Hill, Galway, p. 84.

name of that island, which was known as Ardoilen in his day.<sup>13</sup> From an early Christian period, a religious occupation of it had taken place. In his Appendix to the Life of St. Eudeus of Arran,<sup>14</sup> Colgan mistakes this for the Island of Ara Chaemhain, in the Bay of Galway;<sup>15</sup> although, in the Life of St. Fechin,<sup>16</sup> he described it correctly enough, as being an Island of the Ocean, on the western shore of Connaught, and distant a few leagues from Imaidh or Immagia. By this term, we are to understand Omev. It is now off the coast of Ballynahinch Barony, and in the County of Galway. This island contains the ruins of a primitive Irish monastery, erected by St. Fechin, in the seventh century. Some of these appear to have remained there even to our own day. Already, in the Life of St. Fechin, Abbot of Fobhar or Fore, County of Westmeath, we have alluded to the interesting group of antiquities still remaining on Ard-Oilean;<sup>17</sup> and around these were the remains of an ancient *Caistel*, or oblong enclosure, which has been very minutely described by Mr. John O'Donovan, when he had been engaged on the staff of the Irish Ordnance Survey. He tells us, that there are three doorways or entrances on the external wall, one door was on the west side, which is 22 inches wide; but, its height could not well be ascertained without great trouble, and by clearing away the stones. The other was in the south-east corner, which was 2 feet 8 inches, in breadth, while the third was near the north-east corner. It was 6 feet wide on the outside, and 4 feet 3 inches on the inside. Immediately to the south of this passage, there was another *Cloghan*, which appeared from its foundations to have been 15 feet long and twelve feet broad. In the west wall, and near the south-west corner, there was a gallery in the thickness of the wall and then called the Prison. It measured 3 feet 9 inches, in height; 3 feet 9 inches, in width, and 21 feet 10 inches, in length. It was originally a little higher, but not much, as Mr. O'Donovan guessed by appearances. It was covered overhead with large flags. North-east of that enclosure, and at the distance of a few perches, were traceable the foundations of a round building, then called the Pound, from an idea, that it was used as such, by the saints on that island. It looked to be of an oval form, and it measured in length 27 feet, and, in breadth, 24 feet. The wall was 5 feet 4 inches in thickness, but no idea could be formed from what remained, regarding the sort of a building it was or for what use it had been originally intended.<sup>18</sup>

A community of monks is said to have been on Ard-Oilean, in the tenth and eleventh centuries. There, they seem to have lived, in houses or cells of a circular or of an oval form, having dome roofs, like those of the ancient Greek and Irish Sepulchres, without any application to the principles of the arch, and without the use of mortar. The whole was encompassed by a broad wall, composed of large stones, but placed together without cement.<sup>19</sup>

<sup>13</sup> See Colgan's "Acta Sanctorum Hiberniæ," Januarii xx. Alia Vita seu Supplementum Vitæ S. Fechini, ex MSS. Hibernicis, cap. xxii., p. 135.

<sup>14</sup> See his Life at the 20th of March, in the Third Volume of this work, Art. i.

<sup>15</sup> See "Acta Sanctorum Hiberniæ," Martii xxi. Appendix ad Vitam S. Endæi Abbatis Araniensis, cap. vii., p. 715.

<sup>16</sup> See *ibid.*, Januarii xx. Alia Vita seu Supplementum Vitæ S. Fechini, cap. xxii., p. 135, and n. 13, p. 141.

<sup>17</sup> See chap. i. There also may be seen an illustration of the ancient church, and the clochans surrounding it. These drawings

by Dr. Petrie are also to be found in the County of Galway Letters, vol. iii., pp. 81, 82.

<sup>18</sup> See "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Irish Ordnance Survey, in 1839," vol. iii. John O'Donovan's communication received 12th July, 1839, and dated from Taylor's Hill, Galway, pp. 83, 84.

<sup>19</sup> See Dr. George Petrie's "Ecclesiastical Architecture and Round Towers of Ireland," part ii., sect. ii., p. 128. A characteristic specimen of one of those cells on Ard-Oilean has been depicted, and described as being

Over those monks, St. Gormgal presided as abbot, while he lived a most ascetic life. He was considered to be among the most saintly men at his time, of whom Ireland could then boast; while his reputation, as a spiritual director of conscience, ranked him in the first place. Having been a contemporary with the holy man Corcran already mentioned, it is also probable, that they were intimately acquainted, and united in bonds of a spiritual friendship. This supposition appears most probable, from the fact that Corcran addressed an elegant and a religious poem to the monks of that island, on which our saint lived. Here a community, on the mixed monastic and anchoritical system, seems to have practised the public and private offices of devotion, according to what we know to have been established in Iona and elsewhere. Thus, in 634, lived Beccan the *Solitarius*; and such in Adamnan's time was Finan the recluse of Durrow, and Ferga of Muirbulemar, in Himba. At Hy, an anchorite held the abbacy in 747; an anchorite was abbot elect in 935; and another became a bishop in 964.<sup>20</sup> It was probably to enter on such a manner of life, that a contemporary of our saint, and named Muiredhach Ua Cricain, in 1007, resigned the successorship of Columcille.<sup>21</sup>

In all allusions made to him, Gormgal is called an *Anmchara*, which manifests the high esteem he held in the hearts of the faithful, as a saintly confidant and as a wise adviser. The old Irish term of *Anmchara*<sup>22</sup>—rendered “souls-friend”—served to designate those, who are now called confessors, and whose mission it is to receive the confessions of the faithful; thus healing through the sacrament of penance those spiritual wounds, inflicted on the soul, after baptism. About the end of the ninth century, some laymen in Ireland were found to assert, that the duty of sacramental confession only regarded clerics, while laymen should be exempt from confessing sins to a priest.<sup>23</sup> Yet, Ussher declares, that it was a custom of the faithful, in our ancient Irish Church, to confess their sins to the priest, that so they might be made partakers of those benefits conferred by the keys, and for the purpose of quieting their troubled consciences.<sup>24</sup>

The death of Gormgal of the High Island, and Chief Anchorite of Erin, has been assigned to the year 1016, in the “*Chronicum Scotorum*.”<sup>25</sup> St. Gormgal died A.D. 1017, according to the “*Annals of the Four Masters*,” or according to Dr. O'Donovan's corrected computation, in the year 1018.<sup>26</sup> The *Annals of Ulster* have his death recorded, at the latter date;<sup>27</sup> and there, too, our saint is styled an *anmchara*, although this latter word is incorrectly translated “anachoreta,” by Rev. Dr. O'Connor, the earlier editor.<sup>28</sup> He probably mistook, in this instance, also, from rendering *Ard-aillen*, by

of mica slate, and square in the interior, nine feet in extent, by seven feet six inches in height, the door-way being only two feet four inches in width, by three feet six inches in height. See *ibid.*, pp. 131, 132.

<sup>20</sup> See Dr. O'Donovan's “*Annals of the Four Masters*,” vols. i. and ii., at these respective dates.

<sup>21</sup> It is stated ἀπὸ Θεοῦ, “for God,” that is, for the sake of uninterrupted devotion.

<sup>22</sup> Written ἀνμῆχαρᾶ, and it characterized a spiritual director.

<sup>23</sup> See Father Stephen White's “*Apologia pro Hibernia*,” cap. v., pp. 59, 60.

<sup>24</sup> See “*The Whole Works of the Most Rev. James Ussher, D.D., Lord Archbishop of Armagh, and Primate of all Ireland.*”

vol. iv. “*A Discourse of the Religion anciently professed by the Irish and British*,” chap. v., p. 288. This tract was first printed in 1631.

<sup>25</sup> See Edition of William M. Hennessy, pp. 258, 259.

<sup>26</sup> The Age of Christ, 1017 (*recte* 1018). The fourth year of Maelseachlainn, Gormgal of Ard-Oilean, chief *anmchara* of Ireland;” [died]. See vol. ii., pp. 790, 791, and n. (k).

<sup>27</sup> See ἀναλὸς ἡλσῶν, or “*Annals of Ulster*,” edited by William M. Hennessy, vol. i., pp. 540 to 543, and No. 11, *ibid.*

<sup>28</sup> See “*Rerum Hibernicarum Scriptores*,” tomus iv. *Annales Ultonienses*, at A.D. MXVIII.

the terms "alta rupes," not deeming it to be a local denomination.<sup>29</sup> Our saint appears to have been interred on the island, called Ard-Oilean.<sup>30</sup> The Blessed Corcran, or Corcranus, a writer of the eleventh century, in his Panegyric on St. Gormgal, and on other holy hermits of the same island, declares, that the following saints rest with him and are commemorated on this day, in that lone island, viz.:—Mælsuthunius, Celecharius, Dubthacus, Dunadach, Cellachus, Tressachus, Ultan, Mælmartinus, Corcomachus, Conmachus, with many other holy men.<sup>31</sup> The record of this holy anchorite is to be found in our later Calendars. According to Marianus O'Gorman, the Natalis of St. Gormgal was observed on the 5th of August.<sup>32</sup> According to the Martyrology of Donegal,<sup>33</sup> veneration was given to Gormghal,<sup>34</sup> at the 5th of August.

It is incalculable what benefits are conferred on the souls of men, through the ministry of a wise and holy Confessor, so that whenever true penitents have earnest recourse to him, both young and old are grounded in their faith and enlightened by the instructions they receive. In the exercise of such useful functions, St. Gormgal spent a great portion of his time; and, notwithstanding his seclusion from the world, in that remote island where he dwelt, the faithful were attracted from great distances to refresh their pious sentiments, and to practise a devotion, which becomes one of our most important sacramental duties. In the minds and hearts of his penitents, he instilled those maxims, of which he had been a recipient long before he became the master of a spiritual life. Revealing, as in the presence of God, and at the feet of his minister, those vices and frailties to which human nature is ever subject; seeking grace and light from on high to amend their future conduct and to have an humble distrust of themselves; many were the sinners he weaned from the error of their ways, and many were the hearts he gained to love and adore the great Author of our being, in whose keeping alone we can truly rest.

#### ARTICLE II.—ST. OSWALD, KING AND MARTYR. [*Seventh Century.*]

This pious king exchanged an earthly for a heavenly kingdom, a transient for a lasting crown. Around it were wreathed the laurels of a royal martyr. During his comparatively short career upon earth, his virtues were most conspicuous, and he adorned that exalted position which he filled. He ruled religiously and justly. A pious man, he was a valiant soldier also, and a wise monarch. Yet, for a time, wickedness prevailed against him; while in the performance of a noble and patriotic duty, he sacrificed his sceptre and his life. It was Colgan's intention to have published the Acts of St. Oswald, at the 5th of August, as would appear from that List of MSS. published by Charles MacDonnell.<sup>1</sup> One of the earliest and most authentic biographers of that illustrious king and martyr was the Venerable Bede.<sup>2</sup> Several Manuscript Acts of Oswald are still preserved. One of these belonged to D.

<sup>29</sup> The eldest representative of the Guinness family has taken the title of Lord Ard Illaun, from this island.

<sup>30</sup> A description of the antiquities on this island has been already given, at the 20th of January, when treating about the early creations there, by St. Fechin, Abbot of Fore.

<sup>31</sup> See "Colgan's Acta Sanctorum Hibernice," Martii xxi. Appendix ad Acta S. Endei, cap. vii., p. 715.

<sup>32</sup> See *ibid.*, xx. Februarii, Vita S. Fechini, n. 13, p. 141.

<sup>33</sup> Edited by Rev. Drs. Todd and Reeves, pp. 212, 213.

<sup>34</sup> A note by Dr. Todd states at Gormghal: "After this name, the more recent hand adds, 'Opualo. Mar.'"

ARTICLE II.—<sup>1</sup> Headed "Cataloges Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum."

<sup>2</sup> See "Historia Ecclesiastica Gentis

Seguier, Chancellor of France; one was kept in the Monastery of St. Maximin at Treves; another belonged to the Church of St. Saviour, at Utrecht; while the Bollandists had a distinct Life of him, in manuscript, and marked as belonging to Gamansius. In Capgrave's "Nova Legenda Angliæ," the Acts of St. Oswald are inserted.<sup>3</sup> This holy king's Acts appear, at this same date, in the "Hystoria Plurimorum Sanctorum," published in Louvain, A.D. 1485.<sup>4</sup> Through the editor, Father John Pinius, the Bollandists have presented us with a previous historic Commentary, in six sections, and fifty-six paragraphs; while a Life of St. Oswald which follows is comprised in five chapters and forty-eight paragraphs.<sup>5</sup> The Life was compiled by a monk, named Drogon, who belonged to the Monastery of St. Winocberg, in Flanders, and it seems to have been written at the request of those religious inmates there; for, they had preserved his relics, from the thirteenth century, with singular veneration.<sup>6</sup> The writer sufficiently indicates, that he drew much of his biographical account from the Venerable Bede. In different hagiographical works, his feast is likewise entered. The Annals of the Cistercian Monks, contain at August the 5th an account of St. Oswald, king and martyr.<sup>7</sup> In the "Church History of Brittany," Dean Cressy has given the acts of this religious monarch.<sup>8</sup> At the 5th of August, the account of St. Oswald, King, appears in the works of Baillet,<sup>9</sup> Bishop Challoner<sup>10</sup> and Rev. Alban Butler,<sup>11</sup> in the "Lives of the English Saints,"<sup>12</sup> in Les Petits Bollandistes,<sup>13</sup> and in Rev. S. Baring-Gould.<sup>14</sup> See, likewise, the "Circle of the Seasons."<sup>15</sup> The Comte de Montalembert, in his charming and celebrated work,<sup>16</sup> has also treated about this monarch, in connexion with Anglo-Saxon Church History. The parents of St. Oswald were Ethelfrid, King of Northumbria, called the Ravager, and Acha, daughter to Ella, King of Deira, and sister to the martyred King Edwin.<sup>17</sup> The elder brother of our saint was named Eanfrid, while he had a younger brother, named Oswy, and a sister named Ebba. All of these children were brought up in the errors of paganism, and amid the seductions of a court, where religion and morality were unknown. Like a rose growing among thorns, as stated, our saint was born, in the year 604. Of his early years, we have little account. Before we proceed to consider the personal career of the present holy man, it will be necessary, however, to premise a few historical notices. The first founder of the great Northumbrian Kingdom, comprising the northern province of Bernicia, and the southern of Deira, was Ida, who left a son, named Ethelric. This prince and the other children of Ida, named Theodric and Occa, were only able to retain possession of the northern part, known as Bernicia. A warlike ruler, named Ælla or Alla, conquered the southern portion called Deira, comprising the present Yorkshire and Lanca-

Anglorum," lib. iii., cap. i., ii., iii., iv., v., vi., ix., x., xi., xii., xiii. The Cambridge edition of 1644 is that referred to in this Life.

<sup>3</sup> See Vita S. Oswaldi, fol. ccliv., *et seq.*

<sup>4</sup> See fol. cv., cvi.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Augusti v. De S. Oswaldo Rege ac Mart., pp. 83 to 103.

<sup>6</sup> The Bollandists had two manuscript copies of this Life belonging to St. Winocberg, and these they collated with another copy belonging to the Monasterium Rubee Vallis.

<sup>7</sup> See vol. viii., pp. 205 to 208.

<sup>8</sup> See Book xv., chap. i., ii., iii., pp. 345 to 350, and chap. x., xi., pp. 358 to 362; as

also, Book xxx, chap. vi., pp. 801, 802.

<sup>9</sup> See "Les Vies des Saints," tome ii., pp. 79 to 81.

<sup>10</sup> See "Britannia Sancta," part ii., August 5, pp. 65 to 72.

<sup>11</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August v.

<sup>12</sup> See vol. i.

<sup>13</sup> See "Vies des Saints," tome ix., v<sup>e</sup> Jour d'Aout, p. 304 and n. 1.

<sup>14</sup> See "Lives of the Saints," vol. viii., August 5, pp. 63 to 74.

<sup>15</sup> At p. 218.

<sup>16</sup> See "Les Moines d'Occident," tome iv., liv. xiii., chap. i., pp. 2 to 37.

<sup>17</sup> The monk Simon of Durham has given

shire. On the death of this latter prince, Ethelfrid, the son of Ethelric, took possession of Deira; and, for twenty-four years, he swayed the destinies of the united Kingdom of Northumbria, then extending from the River Humber to the Forth or Firth or Scotland. However, a contest arose between him and Redwald, king of the East-Angles, which resulted in a decisive battle, fought A.D. 616. In this, Ethelfrid was slain, and Edwin, the son Alla, became King of Northumbria, which he governed for seventeen years.<sup>18</sup> On the death of their father, Ethelfrid, his sons Eanfrid, Oswald and Oswin or Oswy were obliged to fly elsewhere for refuge and safety. These made their escape to and lived for long among the Picts or Scots;<sup>19</sup> but, whether the latter were the ancient Scots of Ireland or those colonists who came thence to settle in Scotland has been disputed. However, if those princes escaped, in the first instance, to Northern Britain; it seems most likely, that to ensure greater safety, they afterwards sailed for Ireland, where the power of the Northumbrian ruler should be unable to procure their arrest. Moreover, we know, that after his death, the sanctity and miracles of St. Oswald were widely diffused by fame throughout Ireland, while his intercession was there piously invoked. During their time of exile, Oswald and Oswy had the great advantage of living among a religious and Christian population. Soon were the princes sufficiently instructed, in a knowledge of the saving mysteries of Divine Faith. They were afterwards baptized. Among his brothers, Oswald was particularly distinguished for virtue and fervour, in the practices of religion. He also became skilled in those manly exercises, which fitted him for that future warlike career, in which the necessities of those times obliged him to engage. The royal brothers lived abroad for a succession of years, during the eclipse of their hereditary claims and fortunes. At this time, the Christian religion had almost disappeared from Northumbria, were it had been propagated by St. Paulinus,<sup>20</sup> and the whole province was a scene of desolation. For the seventeen years his uncle Edwin reigned, Oswald and his brothers had remained in exile among the Scots; but, on the overthrow of the Deirian dynasty, those princes of the Bernician family returned to Northumbria.<sup>21</sup> After his return to England, Eanfrid became King of Bernicia, while Osric was received as King of Deira. Both of these became apostates, and renounced the Christian faith.<sup>22</sup> A united effort was made to surprise Cadwallon in the city of York by Osric, but it signally failed; and while the latter was in an unguarded position, that British king Cadwallon attacked him. Osric was killed. Eanfrid then sued for peace, but he failed to appease the conqueror's thirst for vengeance. Meantime, the tyrant Cathlon or Cadwallon, King of North Wales, had resolved on throwing off the Saxon yoke, and, leagued with Penda, the fierce King of Mercia, he invaded Northumbria. They both ravaged that province, having fought a successful battle at Hatfield Chase, in Yorkshire, on the 12th of October, A.D. 633.<sup>23</sup> There, Edwin and his son Osfrid fell in battle, with a great number of followers.<sup>24</sup> Afterwards, Eanfrid was

us the genealogy of St. Oswald.

<sup>18</sup> See the Chronological Series of Northumbrian Kings given in Alford's very learned work. "Annales Ecclesiastici et Civiles Britannorum, Saxonum," &c., toms iii., pp. 57 *et seq.*

<sup>19</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. i., p. 161.

<sup>20</sup> His feast is kept, on the 10th of October.

<sup>21</sup> See Rev. S. Baring-Gould's "Lives of

the Saints," August 5, pp. 64, 65.

<sup>22</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. i., p. 161.

<sup>23</sup> See Radulfi de Diceto Decani Lundonensis "Opera Historica," edited by William Stubbs, M.A., M.R.I.A., vol. i., p. 110.

<sup>24</sup> See Henrici Archidiaconi Huntendunensis "Historia Anglorum," edited by Thomas Arnold, M.A., lib. iii., sect. 33, pp. 89, 90.



treacherously murdered by his adversary, in 635. On the death of these princes, Oswald was regarded as king over Bernicia and Deira. Trusting in God's providence, and full of courage, he resolved on securing the crown, by a brave effort, and then to restore the reign of religion and morality among his subjects.<sup>25</sup> However, Cathlon had resolved on the invasion of Northumbria, and accordingly, he levied a large army, with which, he devastated that kingdom. To oppose such a force, Oswald could only muster a small but resolute body of soldiers. The Britons were found to have been carelessly encamped in the neighbourhood of Hexam.<sup>26</sup> Both armies met near that great wall,<sup>27</sup> which the Emperor Severus had erected to repel the incursions of the Picts and Scots. That was in the year 635,<sup>28</sup> according to generally received accounts.<sup>29</sup> Portions of the strong rampart were still standing. Selecting an advantageous position, the Anglo-Saxon prince drew his men upon a height, known as Denisesburn, having his flank covered by a part of the Roman wall. He had but few Christians in his army,<sup>30</sup> but on the eve of battle, he was favoured by an extraordinary vision of St. Columba,<sup>31</sup> as already related<sup>32</sup> in our Life of the Apostle of Caledonia. This great patron promised Oswald a glorious victory, in the approaching encounter. On awaking, the king told his vision to the Saxons, who had joined him, and all promised to receive baptism, should he return a victor from the field.<sup>33</sup> Then, erecting a large wooden cross, which had been hastily made, the king set it up with his own hands, while his companions heaped earth around to keep it in position. Prostrating himself before it, he said to his warriors: "Let us all fall on our knees, and together implore of the living and true and Almighty God to defend us in his mercy against the pride and fierceness of our enemy; for that God knows our cause is just, and that we fight for the safety of our nation. Yes, it is for our salvation and for our freedom, that we should fight to-day against those Britons, whom our fathers gloried in challenging, but who now prophesy the extermination of our race."<sup>34</sup> This remarkable event has been commemorated, by the learned and elegant writer Alcuin,<sup>35</sup> in Latin hexameter verse.<sup>36</sup> Early on the following morning, a battle

<sup>25</sup> See Dean Cressy's "Church History of Brittany," Book xv., chap. ii., p. 346.

<sup>26</sup> See Rev. Dr. John Lingard's "History of England," vol. i., chap. ii., p. 90.

<sup>27</sup> In a work by James Raine, "The Priory of Hexam," published by the Surtees Society, a particular description of this remarkable battle-field is given. See vol. i., preface, p. ix. and appendix ii., A.D. 1864.

<sup>28</sup> See "Annales Monasterii de Waverleia," at that date, in "Annales Monastici," edited by Henry Richards Luard, M.A., vol. ii., p. 151.

<sup>29</sup> However, the "Annales Cambrie," edited by Rev. John Williams ab Ithel, M.A., have entered it thus: "CLXXXVII. Annus. Bellum Cantscaul, in quo Catguollan (cum suis) corruit," p. 7. In this work, the enumeration of entries commences at A.D. 444.

<sup>30</sup> See Le Comte de Montalembert's "Les Moines d' Occident," tome iv., liv. xiii., chap. i., p. 60.

<sup>31</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>32</sup> See *ibid.*, chap. xvii.

<sup>33</sup> See Adamnan's "Life of St. Columba," edited by William Reeves, D.D., lib. i., cap.

i., pp. 13 to 15 and notes.

<sup>34</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. viii., August 5, pp. 65, 66.

<sup>35</sup> This celebrated writer of the eighth century was born in Yorkshire, England, about the year 735, or as others state near London, and he was a scholar of the Venerable Bede. Afterwards, he became librarian to Ecbert, Archbishop of York. He then left for France, where he became the friend of the great Charlemagne. He departed this life in the Abbey of St. Martin, at Tours, on the 19th of May, A.D. 804, at the age of seventy years. His works have been collected and published by André Du Chesne, at Paris, A.D. 1617, in fol. To this edition his Life has been prefixed. However, Mr. Troben, Prince-Abbot of St. Emmeran, has since published a more complete edition, at Ratisbon, A.D. 1777, in two folio volumes.

<sup>36</sup> The king is thus introduced addressing his soldiers:—

"Nunc precor, invictas animis assumite  
vires,  
Auxiliumque Dei, cunctis præstantius  
armis,

began, and it was desperately contested. The British king was full of confidence in the result, and already had he boasted, that nothing could resist the forces he led.<sup>37</sup> In forty battles and in sixty single combats, according to the Welsh traditions, their British king Cadwallon had been victorious.<sup>38</sup> In this battle, however, he was vanquished by the greatly inferior force opposed to him, and almost at the first encounter. When the Britons gave way, their great warrior chief Cadwallon was found among the slain.<sup>39</sup> The height on which the battle had been fought was afterwards called Heaven's Field, by the Saxons, who recognised this memorable engagement, as having been obtained through a special intervention of Divine Providence. After that great defeat, the Britons evacuated Northumbria, and withdrew beyond the Severn. Those who remained north of the Dee, in that territory—since divided into the Counties of Chester, Lancaster and Westmoreland—submitted to the Northumbrian sway. Thenceforward, their dominion extended from the Irish Channel to the North Sea, tracing the line of the east coast so far as the Firth near Edinburgh. It is thought, likewise, that a portion of Wales must have paid homage to Oswald, and that even Mercia was subject to his rule. Then, however, he became the undisputed sovereign not alone of Northumbria, but his supremacy was recognised over the whole Saxon Hierarchy, as the sixth of the Suzerains, who were titled in those times Bretwalda.<sup>40</sup> Not only had Oswald learned in hope that heavenly kingdom, which his fathers knew not; but, even in this world, God gave him a kingdom vaster than that possessed by any of his ancestors. He reigned over the four races—who shared Britain among them—the Britons, the Scots, the Picts and the Angles.<sup>41</sup> No doubt, such supremacy was but partially acknowledged, especially beyond the limits of the Anglo-Saxon territory. On the father's and on the mother's side, Oswald had a natural right to join the two kingships of Bernicia and Deira; so that when Northumbria had been united under one sovereign, it could not fail to become at once the chief realm in the Saxon Confederation. He succeeded, moreover, in reconciling and binding together into one state those two distinct races, who had heretofore lived in perpetual conflict and animosity. His first care was to solicit from the Scots a preacher, who might restore the Faith of Christ among the Saxons. However, the one sent, called by some writers Cormac,<sup>42</sup> does not appear to have been well chosen for the mission that awaited him. At length, finding little result from his labours, that man returned whence he came, and reported at a public meeting, that the people among whom he had been sent were of a rough, barbarous and incorrigible

Poscite, corde pio, precibus; prosternite

vestros

Vultus ante crucem, quam vertice montis  
in isto

Erexi, rutilat quæ Christi clara trophæo,  
Quæ quoque nunc nobis præstabit ab hoste  
triumphum.

Tunc clamor populi fertur super astra  
precantis,

Et cruce sic coram, Dominumque Deumque  
potentem,

Populitibus flexis, exercitus omnis adorat."

—"De Pontificibus et Sanctis Ecclesie  
Eboracensis," v. 244.

<sup>37</sup> See Henrici Archidiaconi Huntendunensis "Historia Anglorum," lib. iii., sect., 34, p. 91. Thomas Arnold's edition.

<sup>38</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iv., liv. xiii., chap. i., p. 10.

<sup>39</sup> See Bishop Challoner's "Britannia Sancta," part ii., August 5, p. 66.

<sup>40</sup> Before these monarchs, the Tufa or plume of feathers was borne, and this was an emblem of supreme dominion, which rested chiefly among the Northumbrian kings. See Le Comte de Montalembert's "Les Moines d'Occident," tome iv., liv. xiii., chap. i., pp. 12, 13.

<sup>41</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. vi., p. 174.

<sup>42</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iv., liv. xiii., chap. i., p. 16.

nature.<sup>43</sup> He seems to have had a special affection for Bernicia, his father's country; for, in it he chiefly lived. Its ancient boundaries on the Caledonian side he re-established or extended. He resided usually at Bebbaborough,<sup>44</sup> now Bamborough, in Northumberland. When Oswald had been securely established on his father's throne, he desired to procure Christian missionaries from Iona, in order to spread the faith among his pagan subjects. Notwithstanding the previous failure, still such an appeal was most favourably received by that Scottish or Irish colony. Soon an Apostle was selected to bear the standard of the cross, into the whole northern region of Saxon Britain. A man of meek and humble spirit charitably pleaded for their conversion, and suggested, that a certain degree of toleration should be extended to the Saxons. This discourse pleased the whole assembly, and he was deemed most suited for that apostolic mission. The holy monk, named Aidan,<sup>45</sup> was sent accordingly from the monastic metropolis in Iona, and he was eagerly welcomed by the religious King, to found the church on the north side of the Humber. The new missionary had not yet learned the Saxon language; but, as the King long lived among the Scots, and thoroughly understood their manners, customs and speech, he willingly assumed the office of interpreter. When Aidan preached in the Celtic tongue, to the great chiefs, thanes and officials of the court, Oswald translated the sermons of the bishop, who, as yet, only spoke very imperfectly the Anglo-Saxon language. The King and the bishop rivalled each other in virtue, piety and ardent charity; but, above all things, they were anxious to gain souls to Christ, and soon the powerful nobles became converts, while their example was speedily followed by crowds of their retainers and dependents. Great numbers received instruction and the Sacrament of Baptism, as preparatory to the reception of other sacraments. Not alone Oswald, but the Northumbrian nobles, gave lands and gifts to found churches and monasteries, to which schools were added, so that religion and civilization might progress through all parts of that flourishing kingdom. The noble church of St. Peter in York, begun by King Edwin, was finished by Oswald.<sup>46</sup> New missionaries, full of zeal and fervour, soon began to arrive almost daily from Ireland or Scotland, to second the efforts of the King and of the bishop. Those earnest preachers of the Word soon changed the whole face of that country, and in an incredibly short time, paganism disappeared, while the converts to Christianity gave evidence of their sincerity and perseverance. Nothing could exceed the respect and veneration shown by King Oswald towards the first Bishop of Northumbria, while all their work was done in concert, to promote the best interests of religion. One Easter Day, while Bishop Aidan was seated with him at table, a silver dish containing choice food was set before the King. A blessing was about to be asked on the viands, when a servant entered the apartment, and he told the monarch, that a very great multitude of poor persons were without in the streets expecting entertainment. Immediately, the King ordered that meat set before him to be carried to them, and even the silver dish in which it was served, he caused to be broken and to be divided among them. Delighted with such an act of charity, the bishop took hold of the King's right hand, and he then said, "may this hand never decay."<sup>47</sup> Above all things else,

<sup>43</sup> See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., chap. v., p. 171.

<sup>44</sup> It is said to have been so called from Bebb, a former queen.

<sup>45</sup> His festival occurs at the 31st of this month, when a further account of him may

be found.

<sup>46</sup> See Dean Cressy's "*Church-History of Brittany*," book xv., chap. iii., num. 17, p. 349.

<sup>47</sup> See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., chap. vi., pp. 174, 175.

Oswald was desirous to set a good example for the imitation of his subjects; and this influence was not without its fruit and reward. While ruling his subjects with courage, firmness and justice, he was truly humble, gentle and gracious. He seemed much more concerned to gain an eternal crown than to rule an earthly kingdom. He was remarkable for the cultivation of the more perfect virtues and of the most pious practices. He loved prayer, and he passed whole nights in that exercise. Furthermore, he was lavish in the distribution of alms; while his riches were generously and freely bestowed on the poor and forsaken, on pilgrims and strangers, on the sick and infirm. One of Oswald's great acts was to build the celebrated monastery at Lindisfarne, a small island on the coast of Northumberland, between Berwick on the frontiers of England and Scotland, and Bamborough on the south.<sup>48</sup> That he richly endowed, and there St. Aidan commenced that foundation of religious men, who conferred such benefits and enlightenment on the Northumbrian people.<sup>49</sup> At this time, the kingdom of the West Saxons, and known as Wessex, ranked next to Northumbria in power and influence. The kings of that nation were stated to have sprung from the blood of Odin, and they descended from Cerdic, one of the bravest invaders that landed on British soil. The king of Wessex had a daughter named Kinegilsis or Kineburga, and her Oswald wished to take for his wife; but, previously, he resolved to gain her father and his family over to the Christian religion.<sup>50</sup> About the same time, an Italian bishop had undertaken a mission there, to endeavour, if possible, to convert the pagans of Wessex. These efforts Oswald laboured to second; and he was successful in persuading the King to receive Christian baptism, while for him, the King of Northumbria stood sponsor. In like manner Kinegilsis or Kineburga<sup>51</sup> believed and was baptized. Having gained her affections, both were united in the holy bonds to wedlock, in the year 635 or 636.<sup>52</sup> He returned to Northumbria with his young wife, and in due course she bore him a son, yet little worthy of his sire.<sup>53</sup> This religious Bretwalda<sup>54</sup> had a sister known as St. Abba or Ebba, who presided over a community of nuns at Coldingham, in Northumbria.<sup>55</sup> She survived him over forty years, and her death has been assigned to A.D. 684. Meanwhile, the fierce King of Mercia had viewed with jealousy the growing power of Oswald. He renewed his alliance with the Britons, who were anxious to avenge their former defeat and the death of their renowned king Cadwallon. Penda placed himself at the head of the combined forces. For two years, a destructive war was waged against Oswald. At last, the opposing armies met at Maserfeld, or Masserfeld,<sup>56</sup> said to have been on the western border of Mercia and Northumbria. Some have supposed this place<sup>57</sup> to be identical with Oswaldry, or Oswestry,<sup>58</sup> meaning Oswald's

<sup>48</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iv., lib. xiii., chap. i., p. 20.

<sup>49</sup> See Symeonis Monachi "Opera Omnia," vol. i. Historia Ecclesie Dunhelmensis, edited by Thomas Arnold, M.A., p. 7.

<sup>50</sup> See Willelmi Malmesbiriensis Monachi "De Gestis Pontificum Anglorum," edited by N. E. S. A. Hamilton, lib. ii., pp. 157, 158.

<sup>51</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. vii.

<sup>52</sup> According to Alford's Chronological calculations.

<sup>53</sup> See Le Comte de Montalembert's "Les

Moines d'Occident," tome iv., liv. xiii., chap. i., p. 30.

<sup>54</sup> A term applied to the chief ruler among the early Anglo-Saxon Kings.

<sup>55</sup> See notices of her and of this nunnery in the First Volume of this work, and in the Life of St. Adamnan of Coldingham, at the 31st of January, Art. iii.

<sup>56</sup> In some of the old English Chronicles, this place is also called Makerfeld, and sometimes Mezerfeld.

<sup>57</sup> Such is the opinion of Capgrave, Camden and others. They think, when Oswald had at first defeated Penda, that then he added such part of Shropshire to his Kingdom.

cross,<sup>59</sup> a market town, about eighteen miles from Shrewsbury. Others are inclined to believe that place was at Winwick<sup>60</sup> in Lancashire, where St. Oswald's well was long visited by devout pilgrims. A desperate battle was fought at Maserfeld, on the 5th of August, A.D. 642. Among those who fell on the side of the Mercians was the brother of Penda, with several of his chiefs. However, the victory remained for his standard.<sup>61</sup> After a fierce struggle, Oswald's forces were defeated, when seeing himself surrounded with enemies, and overwhelmed by numbers, he only thought on the supreme necessities of his soldiers who fell around him. "My God! save their souls," were his last dying words, as a forest of arrows and lances pierced his body. Thus he fell fighting for his country and religion.<sup>62</sup> Not satisfied with the death of his heroic rival, the savage Penda caused the head and hands of Oswald to be struck off from the corpse; and, in order to proclaim his victory to all, they were set up on stakes, as a grim memorial of that issue.<sup>63</sup> However, according to Bishop Aidan's prediction, the arm and hand cut off from the body of the King remained incorrupt to the time of Venerable Bede. Various other miracles were wrought at the place where he fell; while cures were wrought on behalf of persons afflicted with different diseases, and even cattle were healed, when the pious King's intercession had been invoked. Even the stake on which his head had been set up was afterwards cut away by various persons, who preserved its pieces as so many prized relics. An Irish priest, on a pilgrimage among the Frisons, told the venerable Bishop Acca,<sup>64</sup> who was a guest of St. Willibrord,<sup>65</sup> that while the great pestilence raged throughout Great Britain and Ireland, a Scottish scholastic, who was very learned, had led a sinful life. He was attacked by the prevailing distemper, and brought to the last extremity, when he cried out in despair, that should he then die his soul must be eternally lost, but he declared, if the Almighty would deign to spare him, for the future term of life, he should change his whole conduct. The attendant who was present then declared, that he had a portion of that wood, and as many miracles had been wrought through the merits of St. Oswald, should the sick man believe in his intercession, he intended to place a little of it in water, and with a benediction to administer it in God's name. The plague-stricken man at once professed his faith in the powerful patronage of St. Oswald, and having taken the draught, he recovered miraculously, and during the whole course of his life which was prolonged, he became a true convert, never ceasing his praise and thanksgiving to the bountiful Creator and to His glorious servant, St. Oswald.<sup>66</sup> Thus perished the renowned Monarch of Northumbria, at the comparatively early age of thirty-eight, and afterwards this saintly King was regarded as a martyr. The scene of his death became hallowed, and in after time, a monastery was built at Oswestry, while the

<sup>58</sup> It is now a parish, in the north division of Salop, and the denomination is a corruption of the Saxon Oswaldstre. See an account of it in Samuel Lewis' "Topographical Dictionary of England," vol. iii., pp. 488, 489.

<sup>59</sup> The Welsh still call this place Croes Oswald.

<sup>60</sup> That the place around was known as Maserfelte appears from an old inscription in Winwick Church. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August v.

<sup>61</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iv., lib. xiii., chap. i., p. 31.

<sup>62</sup> The *Annales de Wintonia* have this event

at A.D. 652, where we find entered "Sanctus Oswaldus rex Northumbriorum passus est," p. 5. See "Annales Monastici," edited by Henry Richards Luard, M.A., vol. ii.

<sup>63</sup> See Dean Cressy's "Church-History of Brittany," book xv., chap. x., num. 12, p. 360.

<sup>64</sup> The feast of this holy prelate is kept on the 20th of October.

<sup>65</sup> His festival occurs on the 7th of November.

<sup>66</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Augusti v. De S. Oswaldo Rege ac Mart. Vita Drogoni monachi, cap. v., num. 40, 41, pp. 101, 102.

<sup>67</sup> See Samuel Lewis' "Topographical Dic-

Church there was known as Blanc Minster.<sup>67</sup> For two years, the sacred remains of Oswald were exposed in the manner already related, being regarded with a sorrowful veneration by his Christian friends, while treated with ignominy and insult by his pagan enemies. The spot where his body fell on the field of battle was long preserved in popular tradition, and frequent pilgrimages were made to that place. Many of the pilgrims took away the very dust from it, and mixing it with water, great benefit was derived thereby to the sick. This custom had prevailed to such a degree, that in the time of Venerable Bede, a hole had been made there deep as a man's height, although the earth had been carried away in several small portions. Various miracles were wrought through his intercession, and many of these are detailed by that eminent church historian.<sup>68</sup> That celebrated battle, in which Oswald, King of the Saxons, fell, has been placed at A.D. 638, in the Annals of Ulster;<sup>69</sup> but it has been antedated by fully four years. After his death, King Oswald, who reigned nine years,<sup>70</sup> was succeeded in Bernicia by his brother Oswy, and in Deira by Oswin,<sup>71</sup> a cousin of the great King Edwin. For six years, both of those princes lived in apparent amity with each other; but, in the seventh year, their secret jealousy broke out into open hostilities, and Oswin was slain in 651. At length, his brother Oswy became the avenger of the good King's death, when, after a restless reign of several years' duration, in 655, the hoary veteran Penda, now in his eightieth year, levied a large army of Mercians, and led his force against the Northumbrians. In vain did Oswy endeavour to propitiate the tyrant, by offering tribute. Roused by despair, Oswy and his son Alchfrid then gathered a small but resolute body of men, and marched to meet the invaders. At Winwidfield,<sup>72</sup> near Leeds, both armies engaged, and the Northumbrians proved victorious. The Mercians in their retreat bore their King Penda along in the disordered ranks. However, he was overtaken by the pursuers and put to death.<sup>73</sup> The head of Oswald was conveyed to the monastery of Lindisfarne, where, with sorrowing respect and yet satisfaction, his friend St. Aidan received such a precious deposit. Afterwards, and it is said owing to a supernatural admonition,<sup>74</sup> the head was put in the same shrine with the body of St. Cuthbert,<sup>75</sup> in 1104.<sup>76</sup> Afterwards, as we are informed, Radolph, Archbishop of Canterbury, examined the reliquary, and found the remains of the latter holy prelate entire, with the head of St. Oswald, King and Martyr, placed within his arms.<sup>77</sup> Both sacred relics were transferred from Lindisfarne, as we are informed, and brought to Durham.<sup>78</sup> In the royal fortress of Bebbaburgh, now Bamborough, in Northumberland, a chapel had been erected, and one in which the King had often prayed. There his hand and arm were placed in a shrine and religiously preserved. However, the King's arm was afterwards transferred to Peterborough,<sup>79</sup> and it is said they

tionary of England," vol. iii., p. 488.

<sup>68</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. ix., x., xi., xii., xiii., pp. 185 to 195.

<sup>69</sup> See the *Annála Uladh*, otherwise *Annála Senart*, edited with a Translation and Notes, by William M. Hennessy, M.R.I.A., vol. i., pp. 106, 107.

<sup>70</sup> Counting from A.D. 633. See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. ix., p. 185.

<sup>71</sup> He is honoured as a saint and martyr, while he has place in some Calendars on the 20th of August.

<sup>72</sup> Now supposed to be Winmore. See William Camden's "Britannia." Edmund

Gibson's second edition, vol. ii., col. 861.

<sup>73</sup> See Rev. Dr. John Lingard's "History of England," vol. i., chap. ii., pp. 96, 97.

<sup>74</sup> According to Capgrave's "Nova Legenda Angliæ," Vita S. Oswaldi, fol. cclvi.

<sup>75</sup> See his Life in the Third Volume of this work, at March 20th, Art. i.

<sup>76</sup> See Les Petits Bollandistes' "Vies des Saints," tome ix., 6<sup>e</sup> Jour d'Aout, p. 304, n. i.

<sup>77</sup> See Willelmi Malmesbiriensis Monachi "De Gestis Pontificum Anglorum," edited by N. E. S. A. Hamilton, Lib. iii., p. 275.

<sup>78</sup> Such is the account given by the English writers.

<sup>79</sup> This is stated by Simon of Durham and

had been surreptitiously conveyed thither. His niece Osfrida, wife of Etheldred, King of Mercia, translated the rest of St. Oswald's body to the monastery of Bardney, in Lincolnshire. However, during the Danish invasions, in A.D. 910,<sup>80</sup> it was found necessary to have the relics of St. Oswald transferred to Gloucester,<sup>81</sup> where the church of St. Peter had been founded by Elffeda, Countess of Mercia, and daughter to King Alfred. During the Danish wars, the church and shrine were greatly injured; but, in the time of Archbishop Turstan, both were restored.<sup>82</sup> A monument was erected to St. Oswald, and it is still to be seen there, in a chapel of the Cathedral between two pillars. In 1221, a part of the relics was translated to the Abbey of St. Winoc's Berg, in Flanders, and with great solemnity, it was deposited there by Adam, Bishop of Terouanne. During the wars in Flanders, consequent on the Reformation, those precious relics of the good and heroic English King were burned by the Calvinists.<sup>83</sup> Not alone in Great Britain, but also in Ireland, the memory of St. Oswald was held in great veneration. Nor was this commemoration owing to the arrival of the Anglo-Normans in the twelfth century, because centuries before that period, he is found inscribed on our ancient calendars. In the "Feilire" of St. Ængus,<sup>84</sup> this monarch is entered at the 5th of August and with commendation of his sanctity. The scholiast adds to this notice, that he was designated Fland Fina ("of the wine") son of Ossa.<sup>85</sup> In the published copy of the Martyrology of Tallagh,<sup>86</sup> the entries for the 5th day of August are wanting, and we are referred to another codex for them. However, in the Book of Leinster copy, at this same date, we find King Oswald<sup>87</sup> heading the list of the Irish Saints. On the Continent of Europe, likewise, St. Oswald was commemorated, especially in Belgium and Germany. At the 5th day of August, his chief festival is noted in the Martyrologies of Usuard and Wandelbert, as also in the Florarium Sanctorum, and in the English Martyrology of John Wilson. In an ancient Manuscript Martyrology, formerly belonging to the Church of St. Mary and the Martyrs at Trèves,<sup>88</sup> his feast is entered.<sup>89</sup> Referring to the account of Venerable Bede, Oswald is commemorated, on this day, in the Roman Martyrology.<sup>90</sup> The feast of St. Oswald is celebrated in the Scottish Calendars, at the 5th day of August: thus, in the Kalendar of Drummond,<sup>91</sup> in the Kalendarium de Hyrdmanistoun,<sup>92</sup> in the Kalendarium

by Ingulph.

<sup>80</sup> See Les Petits Bollandistes "Vies des Saints," tome ix., v<sup>e</sup> Jour d'Aout, p. 304, n. 1.

<sup>81</sup> See the "Polychronicon" Ranulphi Higden Monachi Cestrensis, edited by Rev. Joseph Rawson Lumby, B.D., vol. vi., pp. 60, 61.

<sup>82</sup> See Willelmi Malmesbiriensis Monachi "De Gestis Pontificum Anglorum," edited by N. E. S. A. Hamilton, lib. iv., p. 293.

<sup>83</sup> See Les Petits Bollandistes, "Vies des Saints," tome ix., v<sup>e</sup> Jour d'Aout, p. 304, n. 1.

<sup>84</sup> In the "Leabhar Breac" copy we find the following stanza, and its English translation by Whitley Stokes, L.L.D.:—

CEPAO AN EPENT  
 APOLIG COIMAC COEMOAI  
 LAHOPIALC NOEM NAIME  
 APOLIG SAXAN PAEPPOAI.

"Herentius splendid suffering deserves a loveable commemoration, with holy Oswald whom we implore, over-King of the free Saxons."—"Transactions of the Royal Irish

Academy." Irish Manuscripts, vol. i., part i. On the Calendar of Oengus, p. cxxii.

<sup>85</sup> In Irish FLANO FINA MAC OSSA.—*Ibid.*, p. cxxix.

<sup>86</sup> Thus noticed: "Non. Deest quintus dies videndus in alio codice."—Rev. Dr. Kelly's edition, p. xxxi.

<sup>87</sup> Thus entered, ΟΡΥΘΑΙΟΙ ΡΕΓΙΡ.

<sup>88</sup> Allusion is made to this by Father John Mabillon, "Annales Ordinis S. Benedicti," tomus iii., lib. xlviii., sect. xxxi., p. 637.

<sup>89</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Augusti v. De S. Oswaldo Rege ac Mart. Commentarius prævius, sect. v., pp. 91, 92.

<sup>90</sup> Thus at Nonis Augusti: "In Anglia sancti Oswaldi, Regis cujus actus Venerabilis Beda Presbyter commemorat."—"Martyrologium Romanum Gregorii XIII." jussu editum, &c. Editio novissima, p. 113.

<sup>91</sup> Thus: "Nonæ Aug. Sancti Asvaldi Regis Anglorum."—Bishop Forbes' Calendars of Scottish Saints, p. 20.

<sup>92</sup> Thus: "Nonæ Sancti Oswaldi Regis et Martyris."—*Ibid.* p. 44.

de Nova Farina,<sup>93</sup> in the *Kalendarium de Arbuthnott*,<sup>94</sup> in the *Kalendarium Breviarii Aberdonensis*,<sup>95</sup> and in Adam King's *Kalendar*.<sup>96</sup> It seems probable, that on other days, moreover, there were feasts to commemorate the Translation of different relics of St. Oswald. Various manuscripts preserved in Trinity College, Dublin, have offices, and in different forms, to celebrate this holy King and Martyr.<sup>97</sup> In these are to be found proper lessons. In the Sarum Office he is also commemorated. Various monasteries, churches and chapels, especially in England, have been dedicated to this pious monarch. One of these is known as Kirk-Oswald, near the river Itun, in Cumberland; one was at Silecester, near the Picts' Wall in Northumberland; another was at Bardeney in Lincolnshire; the monastery of Nosthil,<sup>98</sup> in Yorkshire, was consecrated to him; while in Gloucester his memory was preserved, likewise, and in religious memorials.<sup>99</sup> Among the heroes and saints of most enduring fame, the Anglo-Saxons have ever regarded their truly great King Oswald. Moreover, the Universal Church has enrolled him on the list of her holy Martyrs.

ARTICLE III.—ST. ABEL, BISHOP AND CONFESSOR, BELGIUM. [*Eighth Century.*] As the law of nature has had its first Abel, on whom our Divine Redeemer has bestowed the title of Just,<sup>1</sup> so hath the law of grace produced another Abel, in whom justice and holiness so abounded, that such perfections have procured through his ministry the salvation of many others. Because the present saint has been called a Scotus,<sup>2</sup> there are some who contend that he was a native of Scotland; but, besides very ancient tradition and record,<sup>3</sup> all the circumstances of his career serve to assure us, that he was a native of Ireland, for in his day Scotia Minor had few missionaries available for missionary enterprises on the European Continent. However, while Bucelin sets Abel down as a German,<sup>4</sup> Alford classes him as an Englishman,<sup>5</sup> allowing him to have been a disciple of St. Boniface,<sup>6</sup> the great Apostle of Germany, whom he assumes to have been a native of England. The very early account of St. Abel, and formerly to be found at Rheims before the tenth century, was even then lost, when the judicious and critical Fulcuinus or Folquin,<sup>7</sup> who had personally inspected the records of

<sup>93</sup> Thus: "Nonæ Oswaldi Regis et Martyris."—*Ibid.*, p. 74.

<sup>94</sup> Thus: "Nonæ S. Oswaldi Regis et Martyris."—*Ibid.* p. 103.

<sup>95</sup> Thus: "Nonæ S. Oswaldi Regis et Martyris, ix. lect."—*Ibid.*, p. 119.

<sup>96</sup> Thus: "Aug. 5. S. Oualde, King of England, Mart. under Constantine 3."—*ibid.*, p. 159.

<sup>97</sup> In Trinity College, Dublin, a Manuscript, classed B. 3, 9, thus records the office, Augusti 5, Nonas. Sancti Oswaldi, Regis et Mart. ix. Lect. Another Manuscript there, classed B. 3, 12, contains at Augusti 5, Nonas, Oswaldi regis et Mart. ix. Lect. In the latter part of this MS., there is an office for St. Oswald, in iii. Lessons, with a Prayer. Another Manuscript in Trinity College, Dublin, and classed B. 3, 13, contains at August the 5th, Nonas, Sancti Oswaldi regis et mart. iii. Lect.

<sup>98</sup> According to Camden, when treating on Yorkshire.

<sup>99</sup> See Dean Cressy's "Church-History of

Brittany," Book xv., chap. xi., num. 11, p. 361.

ARTICLE III.—<sup>1</sup> See Genesis, iv. 4.

<sup>2</sup> In his "Martyrologium Gallicanum," Saussay writes, "is natione Scotus."

<sup>3</sup> Thus, an early writer, who had the very best sources for information, and who lived little more than two hundred years after Abel's death in the same place, the Abbot of Lobbes, Fulcuinus, states: "hunc eundem Abel, et nostrum fuisse, et Scottum, et episcopum, facili ratione probavimus."—"Chronicon Laubiensi," chap. vii., which work contains an account of its Abbots. This has been published by D'Achery, in his "Spicilegium," tomus vi., pp. 544 *et seq.*

<sup>4</sup> In his Benedictine Martyrology.

<sup>5</sup> When treating about the Third Synod of St. Boniface, held at Mayence, A.D. 745, and in which the name of Abel is met with, in that joint letter of correction to Ethelbald, King of the Mercians.

<sup>6</sup> See his life, at the 5th of June, in the



that ancient church, declares he was a Scot, a bishop, and also an inmate of his own monastery, at Lobbes.<sup>8</sup> Notices of this holy man find place in many collections of Saint history. The accomplished chronicler, Folcuin,<sup>9</sup> mentions him with praise. A single paragraph only is devoted to his record by Molanus.<sup>10</sup> He has been commemorated, likewise, by Father John Mabillon,<sup>11</sup> by Miræus,<sup>12</sup> by Castellan,<sup>13</sup> and by Ferrarius.<sup>14</sup> At the 5th of August, the Bollandists<sup>15</sup> have inserted the Acts of St. Abel, Bishop and Confessor, in a Historic Sylloge of three sections, containing twenty-nine paragraphs.<sup>16</sup> In the sixth volume of the Acts of the Belgian saints, some account of St. Abel, Bishop and Confessor, may be found.<sup>17</sup> This apostolic man is celebrated in the work of Abbé Destombes,<sup>18</sup> and in *Les Petits Bollandistes*.<sup>19</sup> According to some accounts, when he was of an age to travel, following the example of Saints Fursey,<sup>20</sup> Foillan,<sup>21</sup> and Ultan,<sup>22</sup> his compatriots, Abel went to France, in order to serve God in a more perfect manner.<sup>23</sup> Other accounts have it, that Abel was one of the twelve priests that followed the illustrious St. Egbert,<sup>24</sup> afterwards Archbishop of York, when by a Divine revelation he left that monastery in Ireland, over which he presided as Abbot, to go into Gaul, there to preach the Gospel to those idolatrous people who had not yet a knowledge of the true God. Afterwards, Egbert and his companions sought the court of Pepin d'Héristal, who then governed the country in quality of Mayor of the Palace. At that time, Radbod, who ruled over Frisia, had been subdued by him; but, the people there had not yet received the truths of Christianity. Admiring their zeal, that religious potentate sent them thither to preach the Gospel. This was a mission which required great courage and patience, as the inhabitants were very barbarous, and strongly prejudiced against the introduction of any form of worship that tended to overthrow their old superstitious usages and rites. Nevertheless, the fortitude of Abel was such as to brave the perils that there awaited him; for, his life was often in danger, but he feared not death, provided he could accomplish the will of his heavenly Father. He preached the Gospel of Jesus Christ with great force and eloquence, and for long he laboured to gain souls to the Church. It is probable, that Abel had been a religious for some time, in the Abbey of Lobbes;<sup>25</sup> and, Father Mabillon

Sixth Volume of this work, Art. i.

<sup>7</sup> He was Abbot of Lobbes, in the tenth century.

<sup>8</sup> See D'Achery's "Spicilegium," tomus vi., *Chronicon Lobiense*, cap. vii.

<sup>9</sup> He died A.D., 990. See Le Dr. Hoefler's "Nouvelle Biographie Générale" Tome xviii., col. 56, 57.

<sup>10</sup> See the "Natales Sanctorum Belgii," at this day, pp. 171, 172.

<sup>11</sup> In "Acta Sanctorum Ordinis S. Benedicti," sæc. iii., pars. i., Appendix, p. 568.

<sup>12</sup> In *Fastis Belgicis, et Burgundicis*.

<sup>13</sup> In his *Universal Martyrology*.

<sup>14</sup> In "Catalogus Generalis Sanctorum."

<sup>15</sup> See "Acta Sanctorum," tomus i., Augusti v. De S. Abele Episc. Confessore in *Laubiense Cœnobio* in *Hannonia*, pp. 111 to 117.

<sup>16</sup> These have been compiled by Father John Pinius.

<sup>17</sup> See "Acta Sanctorum Belgii Selecta," tomus vi. Augusti v.

<sup>18</sup> See "Vies des Saints des Diocèses de Cambrai et d'Arras."

<sup>19</sup> See *Vies des Saints*, tome ix. v<sup>e</sup> Jour d'Aout, p. 304, as also pp. 332 to 334.

<sup>20</sup> See his *Life*, at the 16th of January, in the First Volume of this work, Art. i.

<sup>21</sup> His feast occurs on the 30th of October.

<sup>22</sup> He is honoured at Fosse, in Belgium, on the 1st of May, at which date his life is to be seen, in the Fifth Volume of this work, Art. iii.

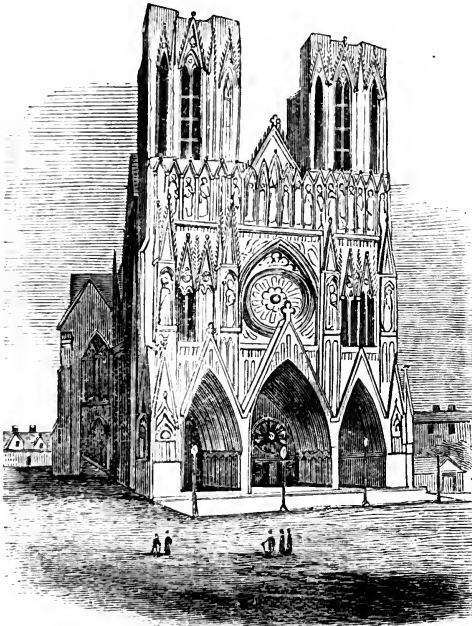
<sup>23</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome ix., v<sup>e</sup> Jour d'Aout, p. 333.

<sup>24</sup> His feast is kept on the 24th April, at which date there are notices of him, in the Fourth Volume of this work, Art. i.

<sup>25</sup> The Bollandists furnish an account of this celebrated abbey when treating on St. Ulgisus, in the "Acta Sanctorum," tomus i., Februarii iv., p. 498, and also in tomus ii., Februarii vii., when giving an account of St. Amulwin, at p. 82.

states, that he flourished there while Erminus<sup>26</sup> was Abbot.<sup>27</sup> This latter holy man ruled for nearly twenty-five years, having departed this life on the vii. of the May Kalends, A.D. 737.<sup>28</sup> Abel is regarded as the Apostle of the Belgic Provinces of Liege and of Hainaut.<sup>29</sup> We are informed, moreover, that he was a man profoundly read in the Sacred Scriptures, and that he was remarkable for his many virtues.<sup>30</sup> The City of Rheims has always maintained a high position among the ecclesiastical centres of Christianity in

France. This ancient city had an existence during the Roman occupation of Gaul. From an early period it kept a succession of prelates,<sup>31</sup> and after the conversion of Clovis it had been selected as that place, where the kings of France were consecrated. The most ancient church there has been dedicated to St. Remy,<sup>32</sup> and it is remarkable for its large nave and fine stained-glass windows. But the great Cathedral of Rheims is one of the most marvellous creations of Gothic design, attributed to Robert de Courcy, its first architect, who began its erection about the commencement of the thirteenth century. It is distinguished above all other buildings for its noble facade, flanked by two stately towers.<sup>33</sup> These, however, are still incomplete, and are thought to have reached only two-



Cathedral of Rheims, France.

thirds of their contemplated height—120 *metres*. The simplicity and proportion of the numberless lines; the solidity of the structure combined with the most graceful details; the delicate and exquisite carving of its statues and bas-reliefs; the intricate tracery and regular forms of its doors, windows and bays; the rare beauty of its stained glass and fine paintings, are altogether subjects for the study and admiration

<sup>26</sup> He is venerated on the 25th of April.

<sup>27</sup> See "Annales Ordinis S. Benedicti," tomus ii. lib. xxi., sect. xxxvi. p. 103.

<sup>28</sup> See *ibid.*

<sup>29</sup> See Saussay's "Martyrologium Gallicanum," at Augusti v.

<sup>30</sup> See Trithemius, "De Viris Illustribus Ordinis S. Benedicti," lib. iii., chap. 298.

<sup>31</sup> The history of this See is obscure, but it is well set forth in Dom. Guillaume Marlot's "Metropolis Remensis Historia a Flo-

doardo primum auctius digesta, demum aliunde accersitis plurimum aucta et illustrata, et ad nostrum hoc Sæculum fideliter deducta," tomus i., Lille, 1666, fol.

<sup>32</sup> St. Remy, or St. Remigius, the chief patron of this city, is venerated on the 1st of October.

<sup>33</sup> The accompanying illustration taken from an approved engraving has been drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

of all beholders.<sup>34</sup> While St. Rigobert<sup>35</sup> was Archbishop of Rheims, one Milo, only a tonsured cleric,<sup>36</sup> had been unjustly intruded there during his lifetime by Charles Martel.<sup>37</sup> This usurpation was long maintained; even after the action taken by St. Boniface,<sup>38</sup> in the council held at Soissons, in 744. After the death of St. Rigobert, St. Abél has been classed in the series of prelates connected with the see of Rheims, according to Fulcuinus. He declares, how he learned from the very erudite Archbishop Adalberon, that Abel had been a bishop of Rheims, while in that see he acquired and ordained in several instances, as had been stated in old records and in tradition.<sup>39</sup> Notwithstanding, many have supposed that Abel was only a chorepiscopus in that city.<sup>40</sup> Moreover, Archbishop Adalberon stated to Fulcuinus, that it was a custom prevailing to his own time in the Church at Rheims, to have the names of all his predecessors enrolled on the Dyptics, so that they should be prayed for among deceased persons during the solemn celebration of Mass. Nevertheless, it was admitted, that Abel's name was not to be found on that list; but, Fulcuinus supposes, that being only for a short time in possession of the See, and for Christ's sake willing to relinquish it, the church records happened to be silent regarding him.<sup>41</sup> That Abel was created Archbishop of Rheims has been stated by Flodoard,<sup>42</sup> in his History of that See; and, as we are informed, when the great Council of Soissons, which opened on the 3rd of March, A.D. 744, assembled under the presidency of St. Boniface. Among the other decrees there passed,<sup>43</sup> it was resolved to appoint suitable prelates to fill some sees which were then vacant, and that of Rheims among the rest. St. Boniface, then apostolic Legate for that part of Europe, knowing well the merits of Abel, whose reputation had been extended throughout all the Low Countries, greatly desired him to succeed in the great metropolitan See of Rheims. Also, Boniface made application to procure the Pallium for him, and at the same time for Grimon, Archbishop of Rouen, and for Hunebert, Archbishop of Sens. However, it seems probable, that the disturbed state of affairs then prevailing,<sup>44</sup> afterwards caused Boniface to ask the Pallium only for Grimon. Besides, we have it on the authority of Flodoard,<sup>45</sup> that certain charters

<sup>34</sup> See Elisée Reclus' "Nouvelle Géographie Universelle," tome ii., liv. ii., chap. xi., sect. v., pp. 705 to 709.

<sup>35</sup> Also called Robert. He had a festival, on the 4th day of January.

<sup>36</sup> Nevertheless, he had become bishop of Treves, and thus he illegally occupied both sees for forty years. St. Rigobert was afterwards permitted to revisit Rheims, but he was not allowed to govern there. He died at Germicourt on the 4th of January A.D. 733. See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix., liv. xli., sect. xxix., pp. 168, 169.

<sup>37</sup> This renowned *Maire du Palais* is greatly distinguished for his victory over the Saracens, in a great battle fought between Tours and Poitiers in 732. He also conquered the Frisons in 733. After the death of King Thierry II., he held the reins of government during the interregnum, under the title Duke of France. He died A.D. 741. See Bossuet's "Abrégé de l'Histoire de France," Liv. i.

<sup>38</sup> See his life, in the Sixth Volume of this work, at June 5th, Art. i.

<sup>39</sup> In the "Spicilegium" D'Acherii, tomus vi., such is the account, and contained in the Chronicon Laubiensi of Fulcuinus, cap. vii.

<sup>40</sup> According to Flodoard, in "Historia Ecclesie Remensis." Lib. ii., chap. xvi.

<sup>41</sup> See D'Acherii "Spicilegium," tomus vi., Fulcuinus, Chronicon Laubiensi., cap. vii.

<sup>42</sup> See "Historia Ecclesie Remensis," lib. ii., cap. xvi.

<sup>43</sup> See a further account of that council, in the Life of St. Boniface, Sixth Volume of this Work, at June 5th, Art. i., chap. iii.

<sup>44</sup> See Longueval's "Histoire de l'Eglise Gallicane," tome iv., liv. ii., A.D. 744, p. 296.

<sup>45</sup> This celebrated and accomplished writer, who flourished from A.D. 894—the year of his birth—to the 28th of March, A.D. 966—the date for his death—among other most valuable works has left us the "Historia Ecclesie Remensis," which was first published at Rheims in 1580, 4to. However, a better addition of Couvenier or Colvener appeared at Douai, in 1617, 8vo.

belonging to the Church of Rheims had the name of Abel as a bishop inscribed in them. Some there are, who question if Abel had attained a higher rank than that of bishop or chorepiscopus;<sup>46</sup> but, it is sufficiently manifest, from the letters of Pope Zachary to St. Boniface,<sup>47</sup> as also from the letters of Pope Adrian to Tilpin, that Abel had been in reality made an Archbishop. Divers opinions have been entertained, notwithstanding, regarding the length of time he remained in that See: one statement has it, that he was appointed in 743,<sup>48</sup> another gives 745;<sup>49</sup> while it is said, again, that from the year 749,<sup>50</sup> Abel was resident in the Church of Rheims, from which he was driven in the year 758. It seems pretty certain, that Abel was not long permitted to enjoy his ecclesiastical dignity in peace;<sup>51</sup> for, the partisans of Milo, desirous of retaining in their possession the revenues of that See, which had been violently usurped, began to persecute the newly-appointed prelate. Even his life was exposed to very great danger from that faction. He had hardly taken possession of his See when opposition commenced. If he be not more generally alluded to by writers as Archbishop of Rheims, it is because the persecution excited against his predecessor; St. Rigobert, still continued, and did not permit Abel to exercise freely the functions of his episcopate. To prevent a great scandal, and indeed to consult for his greater sanctification, the holy Archbishop resolved to retire from that state of confusion and disorder, which could no longer be retained without bloodshed. The old record relating to Abel, and formerly preserved at Rheims, does not furnish any account setting forth the closing period of his career.<sup>52</sup> He is said to have assisted at the Council of Liptines, now Estines, in Hainault,<sup>53</sup> A.D. 743, <sup>54</sup> as also at that of Mayence, A.D. 745. In an Epistle, addressed to Ethelbald, King of the Mercians, from this latter synod, with that of St. Boniface, the name of Abel is added. After withdrawing from his episcopal charge, Abel retired to the Abbey of Lobbes,<sup>55</sup> where he practised all the exercises of an interior and of a monastic life. One account has it, that he arrived there, while St. Theodulf<sup>56</sup> was abbot, and who succeeded St. Erminus,<sup>57</sup> who died about 737. It is generally supposed, that the former prolonged his existence to A.D. 766,<sup>58</sup> while others give him a little later period.<sup>59</sup> Among the religious, none could be found more assiduous in prayer than the exiled Abel was, while he lived in great austerity and mortification, apparently under the rule of St. Theodulf. Although some writers have thought that St. Abel himself was in the list of Abbots over that house; it seems more reasonable to suppose, that he was only assistant abbot there.<sup>60</sup> This, however, did not prevent him exercising

<sup>46</sup> See Baronius, "Annales Ecclesiasticæ," cum notis Pagii, tomus iii., ad Ann. Ch. 743, num. vii.

<sup>47</sup> See Flodoard, "Historia Ecclesie Remensis," cap. xvi., num. 8.

<sup>48</sup> That of Mabillon, in "Acta Sanctorum Ordinis S. Benedicti," sec. iii., pars. i., Appendix, p. 568.

<sup>49</sup> That of Le Cointe, in "Annales Ecclesiastici Francorum," ad Ann. Ch. 745.

<sup>50</sup> See Flodoard's "Historia Ecclesie Remensis," Colvener's edition, in the Catalogue of the Archbishops of Rheims.

<sup>51</sup> See l'Abbé Fleury's "Histoire Ecclesiastique," tome ix. liv. xlii., sect. xxxvii., p. 289.

<sup>52</sup> According to Fulcuinus, Chronicon Laubiensi, cap. vii., in D'Acherii "Spici-

legium," tomus vi.

<sup>53</sup> According to Miræus, "Fasti Belgici et Burgundici," p. 464.

<sup>54</sup> See Sir Harris Nicolas' "Chronology of History," p. 225.

<sup>55</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxii., sect. iv., p. 128.

<sup>56</sup> He is venerated, at the 24th day of June.

<sup>57</sup> His feast occurs, on the 25th of April.

<sup>58</sup> Such is the received chronology for the succession of Abbots at Lobbes.

<sup>59</sup> To A.D. 776. See Les Petits Bollandistes, "Les Vies des Saints," tome vii., xxiv. Jour de Juin, p. 260.

<sup>60</sup> Fulcuinus says: "Habuit etiam Erminus et cooperatores sive successores ejusdem loci gubernatores, et coabbates," &c.

other great functions; on the contrary, his active zeal was afforded more frequent if not greater opportunities, for gaining souls to Christ. He continued to preach the Gospel with great fruit throughout the whole country of Liege and Hainaut.<sup>61</sup> In fine, when he was spent through apostolic labours, and exercises of penitence, in the Abbey of Lobbes, the term of his mortal career was reached on the 5th of August. He died about or a little after the middle of the eighth century.<sup>62</sup> One account has it, that he departed in the year 751;<sup>63</sup> another in 764;<sup>64</sup> while another writer<sup>65</sup> thinks his decease happened towards the year 780. Trithemias asserts, that his feast was observed on the ninth of the October Kalends,<sup>66</sup> which correspond with the 23rd of September. There seems to be no other warrant, however, for such a commemoration of this saint's festival. His body was buried in the church of St. Ursward;<sup>67</sup> and the Canons of Lobbes for a long time religiously preserved the sacred remains.<sup>68</sup> There his tomb was to be seen in the Chapel of St. James, and elevated over the ground, having an archiepiscopal cross described over it, while below are several *fleurs de lis*, which indicated the dignity attaching to his see. Many miracles were afterwards wrought at his tomb, especially in favour of persons who became frenetic. At Lobbes, in the Low Countries, St. Abel was specially venerated.<sup>69</sup> In 1409, his relics were transferred to Buich, in Hainaut, with those of other Saints reposing at Lobbes,<sup>70</sup> to save them from desecration during a war then raging.<sup>71</sup> Since that time, St. Abel's festival had been celebrated there, on the 5th of August, as likewise in the monastery of Lobbes. Charles of Lorraine, Duc d'Aumale, having founded a convent for the Minimes of Andrelec, near Bruxelles, a considerable portion of St. Abel's arm was brought in 1615 to that religious house. The name of this saint has been added by Molanus to the Martyrology of Usuard, at the 5th of August. It is omitted, however, in the Roman Martyrology. But Trithemius and Ferrarius have placed him on their list of saints. He is also recorded by Wion, Dorgan, Menard, Bucelin, Miræus, Saussay, Mabillon, Fisenus and Castellan; all of whom enter his festival at the present date.<sup>72</sup> Henry Fitzsimons' list of Irish Saints includes him, as likewise the anonymous calendar, to be found in the work of O'Sullivan Beare.<sup>73</sup> Owing to the loss of St. Abel's original acts, which seem anciently to have existed in Rheims, few other particulars can now be gleaned regarding him.

ARTICLE IV.—ST. ERNE, OR ERNIN, OF CLUANA RAILGECH OR CLUAIN RAILGHEACH, PROBABLY IN THE COUNTY OF MEATH. The Martyrology of Tallagh<sup>4</sup> registers Erne, of Cluana Railgech, at the 6th of August. This

<sup>61</sup> See Saussay's "Martyrologium Gallianum," at Augusti v.

<sup>62</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xxii., sect. iv., p. 128.

<sup>63</sup> According to Cointius.

<sup>64</sup> This is the opinion of Colvener, in his edition of Flodoard.

<sup>65</sup> Castellain.

<sup>66</sup> See "De Viris Illustribus Ordinis S. Benedicti," lib. iii., cap. 298.

<sup>67</sup> His feast is held, on the 19th of April.

<sup>68</sup> This is stated in the "Chronicon Lobiense." See the Sammarthanni, in "Gallia Christiana," tomus i., p. 480.

<sup>69</sup> See Les Petits Bollandistes. "Vies des Saints," tome ix., v<sup>e</sup> Jour d'Aout," p. 304.

<sup>70</sup> According to Molanus, "In Natalibus Sanctorum Belgii."

<sup>71</sup> The "Chronicon Lobiense" defers this translation to the year 1410. The Bollandists have reference to this translation in "Acta Sanctorum," tomus i, Julii ii. Among the pretermitted feasts, p. 293.

<sup>72</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Augusti v. De S. Abele Epis. Confessore, in Laubiensi Coenobio in Hannonia, sect. i., num. 4, p. III.

<sup>73</sup> See "Historiæ Catholicæ Ibernæ Compendium." Tomus i., lib. iv., cap. xi., xii., pp. 50, 52.

ARTICLE IV. — Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy, we read, ERNE CLUAIN RAILGECH.

place bore also the denomination of Druim Relgrach, and it was situated in the territory of ancient Meath.<sup>2</sup> Marianus O'Gorman furnishes an authority for this statement. This saint assisted at the great synod of Dromceat, held A.D. 580.<sup>3</sup> By one writer<sup>4</sup> we are informed, that St. Ernin was Abbot of Cluain Reilgeach or Druim Reilgeach, in the time of St. Columb,<sup>5</sup> and that he was honoured there on the 5th day of August.<sup>6</sup> This writer, treating of the religious establishments in Westmeath, yet places Cluain Reilgeach or Druim Reilgeach, in Kianechta, a territory of ancient Meath; but, he adds, that the place was probably in Meath, although now unknown. A certain Cruimther Collait is mentioned as having been from Druim Roilgech, as being one of the learned in Erin, and as being a writer, among others, of St. Patrick's miracles.<sup>7</sup> The Rev. Dr. Lanigan<sup>8</sup> also alludes to the same Col-latus, a priest of Druim-relgeach in Meath; but, no more particular identification of the place is given by him. This monastery, as we are told, was situated in ancient Meath.<sup>9</sup> Probably it was in the neighbourhood of Duleek. Such is the identification of Rev. Anthony Cogan, diocesan ecclesiastical historian.<sup>10</sup> The present saint is commemorated by Cathal Maguire and by Marianus O'Gorman.<sup>11</sup> We find it recorded, likewise, in the Martyrology of Donegal,<sup>12</sup> at the 5th of August, that veneration was given to Ernin of Cluain Railgheach.

ARTICLE V.—ST. ECHI, OF CILL-GLAIS, OR KILGLAS, AND OF SENLIS, NEAR SLIABH-BADHBHGHNA. In the Martyrology of Tallagh,<sup>1</sup> at the 6th of August, the name is simply entered Echi of Cille Glais. This feast is entered, also, at the 6th of August, in the copy of the Martyrology of Tallaght, in the Book of Leinster,<sup>2</sup> yet in such a manner as to give the impression that he was a man. However, the probability is, that Echi—as there given—was no other than St. Echea, the sister of St. Laloca of Senlios, in Connaught. Again, as if to increase a confusion of statement, the Bollandists have made Achia, Echea, Ethehea or Laloca one and the same person. Thus, at the 5th of August, they have assigned an alternative feast to this saint,<sup>3</sup> alluding to the fact, that mention had been made of her at the 6th of February, when treating on that day about her brother, St. Mel,<sup>4</sup> Bishop and Patron of Ardagh.<sup>5</sup> However, they can find no other particulars to illustrate her *cultus* or Acts, while allowing that her festival may have been on the 15th of January. Darerca,<sup>6</sup> sister of St. Patrick, was her mother. By referring to the

<sup>2</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, nn. 45 to 49, p. 173.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii, n. 27, p. 339.

<sup>4</sup> See Archdall's "Monasticon Hibernicum," p. 709.

<sup>5</sup> For this statement, Colgan's "Acta Sanctorum Hiberniæ" is quoted. See at the 15th of February, Vita S. Farannani, Confessoris, n. 27, p. 339.

<sup>6</sup> The "Trias Thaumaturga," p. 478, of Colgan, is quoted for this statement.

<sup>7</sup> See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Appendix, No. cvi., p. 608.

<sup>8</sup> See his "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. iv., p. 87.

<sup>9</sup> See Colgan's Acta Sanctorum Hiberniæ," n. 27, p. 339, and "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. ii., num. 10, p. 478.

<sup>10</sup> See "The Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiii., p. 547.

<sup>11</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. ii., num. 10, p. 478.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

ARTICLE V.—' Edited by Rev. Dr. Kelly, p. xxxi.

<sup>2</sup> Thus: echi i cill glais.

<sup>3</sup> See Acta Sanctorum," tomus ii., Maii v. Among the pretermitted feasts, p. 2.

<sup>4</sup> See "Acta Sanctorum," tomus i., Februarii vi., pp. 778 to 782.

<sup>5</sup> His Acts may be found in the Second Volume of this Work, at February 6th, Art. i.

<sup>6</sup> Her festival is celebrated at the 22nd of March, where notices of her are to be found, in the Third Volume of this work, at that date, Art. ii.

life of St. Patrick,<sup>7</sup> the reader may readily perceive what difficulties beset the endeavour to determine the names of Darerca's sons and daughters, or even their exact number, as different writers have given such discordant statements in reference to them. Situated within the ancient territory of Teffia,<sup>8</sup> Kilglas,<sup>9</sup> in the County of Longford, is said to represent now the ancient name of Saint Echi's place.<sup>10</sup> There is another parish called Kilglas,<sup>11</sup> partly in the Barony of Ballintober North, and partly in that of Roscommon, in the County of Roscommon. Another parish,<sup>12</sup> having the denomination, is situated in the barony of Tireragh and County of Sligo. Other townlands, bearing the name of Kilglass, are to be found in the Counties of Galway, Kildare and Limerick. The O'Clerys appear to have been confused, moreover, in drawing up their Calendar. Thus, in the Martyrology of Donegal,<sup>13</sup> it is related, likewise, that veneration was paid at the 5th of August, to Echi of Cill-Gláis. The record adds, and of Senlis, near unto Sliabh Badhbhghna.<sup>14</sup> However, it should rather be stated, that Lalloca, the sister of Achea or Echea,<sup>15</sup> had been venerated at the latter place, Senlios, which was in the province of Connaught.<sup>16</sup>

ARTICLE VI.—ST. DUINSECH, VIRGIN, OF DUNSY ISLAND, COUNTY OF DOWN. The name of this virgin appears in the Martyrology of Tallagh,<sup>1</sup> at the 6th of August, as Dusech for Loch Cuan, the ancient name for that beautiful expanse of water, which is bounded on all sides by the county of Down, in the province of Ulster. Such account gives us to understand, that this holy virgin had formerly lived on Strangford Lough. Its surface is studded with innumerable islets; and the little town of Strangford—so called from its modern name—lies on the west shore. Near it, on an eminence, and not far from the margin of the Lough, rises a tall and squarely-built fortalice—still in a good state of preservation—and known as Audley Castle.<sup>2</sup> It adjoins Lord Bangor's beautiful demesne, and from its topmost parapets, a fine view of Lough Strangford may be obtained.<sup>3</sup> The Island of Dunsay, or

<sup>7</sup> See *ibid.*, at March 17th. Art. i., chap. iii., n. 63.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Vita Septima S. Patricii, pars ii., cap. xxi., p. 132, and n. 58, p. 175.

<sup>9</sup> This parish, lying partly in the barony of Ardagh, partly in that of Moydow, and partly in that of Shrule, is described on the "Ordnance Survey Townland Maps for the County of Longford," Sheets 19, 20, 23, 24. The townland proper is on Sheets 19, 23.

<sup>10</sup> According to a MS. note in William M. Hennessey's copy of the Martyrology of Donegal.

<sup>11</sup> This is shown on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheets 17, 18, 23, 24, 29, 30.

<sup>12</sup> This parish of Kilglas is presented on the "Ordnance Survey Townland Maps for the County of Sligo," Sheets 10, 11, 16, 17, 23. The townland bearing the same name is noted on sheet 16.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 210, 211.

<sup>14</sup> This has been identified at Slieve Baune, in the County of Roscommon. It is

also called Sliabh-Baghna-na-dTuath.

<sup>15</sup> Colgan acknowledges, that he could not find a distinct festival for either of these sisters, unless, indeed, the latter might be identical with Achech, venerated at the 23rd of April. See a notice of St. Aicheach, at that date, in the Fourth Volume of this work, Art. vi.

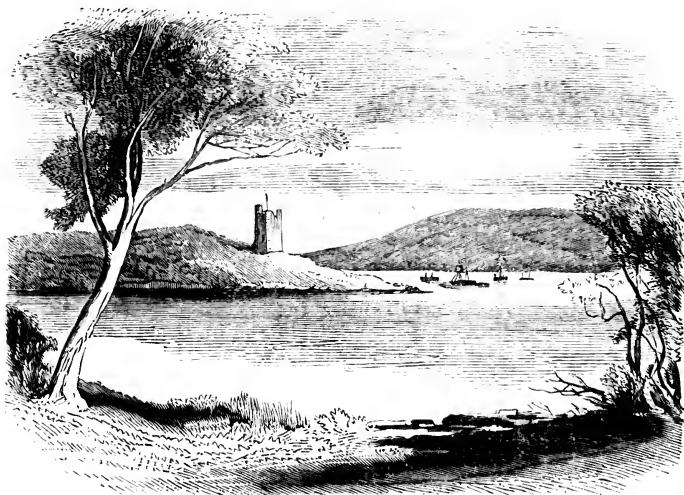
<sup>16</sup> See Colgan's Trias Thaumaturga," Vita Septima S. Patricii, pars. ii., cap. xxi., p. 132, and n. 59, p. 175.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxvi. In the Book of Leinster copy is *Duirrech f Loch Cuan.*

<sup>2</sup> It is said to be the ruin of an edifice, and to have been one of twenty-seven castles, built round Lough Strangford by DeCourcey. This fortified mansion was erected by one of his followers, named Audley, the ancestor of a family long known in that neighbourhood, but now extinct. See "Parliamentary Gazetteer of Ireland," vol. i., p. 106.

<sup>3</sup> The castle and scene on Lough Strangford, here depicted, were sketched on the spot, by W. Gray, Esq., C.E., M.R.I.A., and afterwards drawn by William F. Wake-

Dunsy,<sup>4</sup> in Lough Strangford, appears to have taken its name from this holy virgin.<sup>5</sup> It contains thirty-three acres, and it lies outside Ringhaddy. Southeast is Dunsy rock, half an acre in extent.<sup>6</sup> There is no ecclesiastical building upon the Island at present, nor any popular tradition of such having ever been there;<sup>7</sup> yet, numbers of human bones were discovered, on and around a site, now occupied by a farm-house and in the memory of persons who lived during the early part of this century.<sup>8</sup> Those remains are supposed to indicate the former existence of a burial ground.



View on Strangford Lough, County of Down.

It seems likely enough, that Duinsech lived there at an early period, although the date cannot now be ascertained. Again, it has been stated, that veneration was given to Duinsech, virgin, on Loch Cuan, in Uladh, at the 5th of August. This we read in the Martyrology of Donegal.<sup>9</sup>

ARTICLE VII.—ST. RETHNA RATHNAT, OR RATHNATA, OF CILL-RAITH, IN THE PLAIN OF THE LIFFEY. [*Probably in the Sixth Century.*] We find that a St. Rethna is specially mentioned in the Acts of St. Ita,<sup>1</sup> with whom she was contemporaneous. However, we have reserved for this date those particulars that have a special relation to that holy virgin. In those Acts of St. Ita,<sup>2</sup> she is usually called Rethna; while her name is also found written

man on the wood, engraved by Mrs. Millard.

<sup>4</sup> It is marked on the "Ordnance Survey Townland Maps for the County of Down," Sheets 17, 24. Dunsy Rock is shown on the latter sheet.

<sup>5</sup> In a manuscript note, attached to William M. Hennessy's copy of the Martyrology of Donegal. He adds: "Duinsech og for loc Cuan."

<sup>6</sup> Both Dunsy Island and Dunsy Rock are in the parish of Killinchy and barony of Dufferin.

<sup>7</sup> See Rev. William Reeves' "Ecclesias-

tical Antiquities of Down, Connor, and Dromore." Appendix E, p. 186, and Appendix LL, p. 379.

<sup>8</sup> There was a rector of Kilduney, County of Down, A.D. 1427; and, in the Inquisitions of 1605, the place is called Dunshagh Isle.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 210, 211.

ARTICLE VII.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv., Januarii. Vita S. Itæ, cap. xxi., p. 69.

<sup>2</sup> See her Life, at the 15th of January, i



Rethnata. Another name given to her is Ruthena, as also Rathnota. The Bollandists notice her feast at this date,<sup>3</sup> and merely allude to her as having been a disciple of St. Ita; but, they regret not having found elsewhere anything more reliable as relating to her. Again, we are told, that Raghnaid—identified with the present saint—according to the poem,<sup>4</sup> belonged to the race of Corbmac Cas, son to Oilíoll Olum. Hence, she descended from a Munster family. The holy woman named Rethna in the Acts of St. Ita—lived, however, in the plain of the River Liffey, and probably somewhere within the present County of Kildare.<sup>5</sup> It is probable she had been married, as we are told Rethna had a daughter, and that she was a foster mother also to St. Columbanus,<sup>6</sup> who afterwards became a disciple of the great St. Columkille, in Iona Island. About him, St. Adamnan treats in more than one passage of his biography,<sup>7</sup> and his feast was celebrated on the 26th of September.<sup>8</sup> However, there seem to be objections of date regarding his having been the person designated in the Acts of St. Ita. It is more than likely, that the Leinster Bishop, St. Colman or St. Columbanus,<sup>9</sup> Mac Ua Laoighse, of Oughval, Queen's County, had been the foster-son of Rethna. The daughter being seized with some infirmity, Rathna resolved on bringing her to St. Ita, that through the prayers of this great servant of God, her child might be restored to health. At this time, her foster son, Columbanus—now promoted to the episcopal office—opportunistically returned. He was prevailed upon to accompany the matron and her daughter, on their journey to Cluain Credhuil, now Killady, County of Limerick. Without being informed concerning this journey and its object, St. Ita had a foreknowledge of its taking place; when she told her nuns to prepare baths and a banquet for their expected guests. On their arrival, the holy Abbess and the Bishop gave and received a mutual blessing. As yet, being uninformed regarding the infirmity that afflicted Rathna's daughter, St. Ita alluded to the circumstance, asking her guests whether they preferred this girl should be restored to health, and die in sin, or that she might yet suffer, and enjoy eternal life after her death. Ita remarked at the same time, the Apostle said that virtue shall be perfected in infirmity. The three visitors, including the afflicted maiden, preferred the truly Christian choice, and this girl shortly afterwards departed to a better life. Then, St. Ita told our saint, that she had acted prudently, by taking with her the holy Bishop as a companion of her journey; for otherwise, she should inevitably expose herself to temptations, which persons of her sex ought especially avoid. After a short delay with St. Ita, Rathna asked an opinion from that Abbess, as to whether or not she should pay a visit to a virgin, living in the southern parts of Ireland, and who also was her most dear companion, at a former period. Ita told her not to do so, but to direct her course homewards, while stating, that virgin should meet her on the confines of Leinster and of Munster. Having received a blessing from the Abbess, her guests departed. Afterwards, they met that virgin, who was about to pay Rathna a visit,

the First Volume of this work, Art. i.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Maii v. Among the pretermitted saints, p. 2.

<sup>4</sup> Meaning the Naomhsenchus, or Genealogy of the Irish Saints.

<sup>5</sup> See "Colgan's Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. xxi., p. 69.

<sup>6</sup> Colgan writes in reference to this matter: "Aliis Columbanus (aliis, quod in re idem est) Colmanus appellatur."—*Ibid.*, n. 21,

p. 72.

<sup>7</sup> See Rev. Dr. Reeves' Admanan's "Life of St. Columba." Vita S. Columbe, lib. i. cap. v., p. 29, and n. (d) *ibid.*; also lib. ii., cap. xv., pp. 124, 125, and n. (e) *ibid.*

<sup>8</sup> He is thus identified with St. Colman Eala, Abbot of Lynally, in Westmeath County; but, Rev. Dr. Reeves shows that he was not of age to have been consecrated bishop in St. Ita's lifetime. See *ibid.*, n. (e) p. 125.

according to St. Ita's prediction.<sup>10</sup> It seems probable, that St. Rathna afterwards embraced a religious life. She must have lived in the sixth century. A feast was kept at a place called Kill-Raith, in honour of this holy woman. No doubt, the locality derived its name from a church dedicated to her. It seems most likely, the present Kilrainy,<sup>11</sup> also spelled Kilrenny,<sup>12</sup> a parish and townland in the barony of Carbury, and County of Kildare, is to be identified with that place, and of which she must be regarded as Patroness. The year of her death is unknown. We read in the Martyrologies of Marianus O'Gorman and of Donegal,<sup>13</sup> at the 5th of August, that a festival was celebrated to honour Rathna, Rathnata or Rathnat, of Cill-raith.<sup>14</sup>

ARTICLE VIII.—FEAST OF ST. CASSIANUS, CASSANUS, OR CASSENUM, BISHOP OR PRESBYTER. [*Fifth Century.*] Already notices of St. Cassan have been given, at the 4th of June,<sup>1</sup> which seems to have been his chief festival. A feast has been assigned to St. Cassianus, a Bishop, at the 5th of August, in the Book of Leinster copy of the Martyrology of Tallaght; but there, he seems to have been set down with the foreign saints.<sup>2</sup> This holy man is thought to have lived in the very infancy of our National Church, and he is commemorated by some of the biographers of our glorious Apostle St. Patrick.<sup>3</sup> He was one of St. Patrick's disciples. Some modern writers are careful to record his festival, at the present date. Thus, Henry Fitzsimon and the author of that anonymous Catalogue of Irish Saints, published by O'Sullivan-Beare,<sup>4</sup> mention a St. Cassianus, Cassanus or Cassenus, a holy bishop, according to one account, and a Priest of Domnach-mor, in Magh-Ech-nach,<sup>5</sup> according to another.

ARTICLE IX.—REPUTED FEAST OF SAINTS CASSINUS OR CASSIANUS, AND OF MASLININUS OR MASCULINUS. The Bollandists<sup>1</sup> state, at the 5th of August, that in printed Catalogues of the Irish Saints, they find set down the foregoing names, yet variously spelled. However, they notice that further knowledge of them they could not obtain. To us, it seems probable, that Cassinus or Cassianus may have been intended to represent Cassianus, Cassanus or Cassenus, already noted for this date.<sup>2</sup> The anonymous Irish Calendar, quoted by O'Sullivan-Beare,<sup>3</sup> has Masculinus, at the 6th of

<sup>9</sup> His feast occurs on the 15th of May. See his Acts, at that date, in the Fifth Volume of this work, Art. iv.

<sup>10</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. xxi., p. 96.

<sup>11</sup> This parish is defined on the "Ordnance Survey Townland Maps for the County of Kildare," Sheets 1, 2, 3. The townland proper is on Sheets 2, 3.

<sup>12</sup> Of this parish it is written: "The land is good and almost equally divided between an improving system of tillage and pasture; there is but little bog, and no waste land"—Lewis, "Topographical Dictionary of Ireland," vol. ii., p. 202.

<sup>13</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

<sup>14</sup> A note by Dr. Todd states at *Cill-Raith*: "The second hand inserts again Cile raith, Mar."

ARTICLE VIII.—<sup>1</sup> See, at that date, in the Sixth Volume of this work, Art. xi.

<sup>2</sup> The entry is *Cassianus Ep.*

<sup>3</sup> See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. xciii., cxliv. pp. 86, 96, and n. 104, 153, pp. 113, 115.

<sup>4</sup> See "Historiæ Catholicæ Hiberniæ Compendium, tomus i., lib. iv., cap. xi., xii., pp. 50, 53.

<sup>5</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars. ii., cap. ix., x., xi., lii., pp. 130, 131, 136, and nn. 33, 108, pp. 174, 177.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus. ii., Augusti v. Among the pretermitted feasts, p. 3.

<sup>2</sup> See Art. viii., at the present date.

<sup>3</sup> See "Historiæ Catholicæ Hiberniæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>4</sup> See *ibid.*, cap. xii., p. 55.

August—probably a mistake for the 5th. At the present date, Father Henry Fitzsimon<sup>4</sup> places Masuilinus, a Bishop, on the authority of the Carthusian Martyrology.

ARTICLE X.—REPUTED FESTIVAL OF ST. ALTO, BISHOP AND FOUNDER OF ALT-MUNSTER, BAVARIA. [*Eighth Century.*] Dempster states, that Altho is venerated on the 7th of February, and on the 5th of August,<sup>1</sup> that he flourished A.D. 700, or a little later, and that he wrote the following works:—"Speculum Charitatis," Lib. i.; "Hymnos de Sanctis," Lib. i.; "Ordinationes Claustrales," Lib. i. He is said to have been a Benedictine monk, and the first Abbot of Altomunster, or the Monastery of Altho.<sup>2</sup> Dempster could not find the year when this saint died.<sup>3</sup> The Bollandists<sup>4</sup> note such an entry at the 5th of August; but refer their readers for further notices, at the 9th of February. More will be found regarding him, at the 9th of February,<sup>5</sup> and 5th of September.

ARTICLE XI.—ST. MOLIOPA, PROBABLY OF GORT CIRB, COUNTY OF DOWN. At the 6th of August, the Martyrology of Tallagh<sup>1</sup> inserts the name of Molibha. The place where he was venerated is called Goirt Chirb. It has been conjectured, that this place is probably identical with a Gort Grib, a small townland in the Barony of Lower Castlereagh, in Knock-Breda Union, County of Down.<sup>2</sup> There are no traces of a church there, at present. However, some human remains have been found in one portion of a field, and it was called "the Graveyard."<sup>3</sup> The Martyrology of Donegal<sup>4</sup> records a festival to honour Molioba, of Gort-chirp, at the 5th of August.

ARTICLE XII.—ST. FETHI. We find simply the name Fethi, entered at the 5th of August, in the Martyrology of Donegal.<sup>1</sup> His period does not appear to be known.

ARTICLE XIII.—ST. CELSUS, ARCHBISHOP OF ARMAGH. His feast is usually referred to the 6th of April. But Henry Fitzsimons, in his "Catalogus aliquorum Sanctorum Ibernæ,"<sup>1</sup> places it at this the 5th day of August.<sup>2</sup> Already, we have given his Acts at the 6th of April,<sup>3</sup> to which the reader is referred.

ARTICLE X.—<sup>1</sup> For this account, Winghamensis Monachus is apparently quoted "Lib. de Guelphis Principibus in Ethicone," p. clxxxii.

<sup>2</sup> Viguleius Hundius, "In Metropoli Salzburgensi," and Arnoldus Wion, "Lignum Vitæ," in additions to the Third Book, p. dccccliii.

<sup>3</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. i., num. 11, pp. 11, 12.

<sup>4</sup> See "Acta Sanctorum," tomus ii., Augusti v. Among the pretermitted saints, p. 1.

<sup>5</sup> See a notice of him at that date, in the Second Volume of this work, Art. xiii.

ARTICLE XI.—<sup>1</sup> Edited by the Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy

we have, at this same date, MoLibba Ɔuip Chirb.

<sup>2</sup> See "Ordnance Survey Townland Maps for the County of Down," Sheet 5.

<sup>3</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," pp. 11, 12. It is certain, however, there was a church in that place, A.D. 1306. See n. (k.) *ibid.* Also Appendix LL, p. 379, and n. (a.)

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

ARTICLE XII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

ARTICLE XIII.—<sup>1</sup> See O'Sullivan Beare's "Historiæ Catholice Ibernæ Compendium," tomus i., lib. iv., cap. xii., p. 53.

<sup>2</sup> He quotes for his statement St. Bernard

ARTICLE XIV.—REPUTED FESTIVAL OF A MARTYR, NAMED HERENTIUS. In the Irish calendar of the “Feilire,” the Martyr Herentius is commemorated with praise on this day, and the commentator has a short note of explanation.<sup>2</sup> Elsewhere, I do not find any account of this Martyr.

ARTICLE XV.—REPUTED FEAST OF NINNIUS, A BISHOP. In the Book of Leinster copy of the Martyrology of Tallagh, at the 5th of August, there is an entry for Ninnius, Bishop,<sup>1</sup> among the Irish saints. At this date, we can find no further notice of him.

ARTICLE XVI.—REPUTED FEAST OF DONATUS. In the Book of Leinster copy of the Martyrology of Tallagh, we find Donatus<sup>1</sup> set down—apparently in a list intended for Irish saints—at the 5th day of August. I do not find such a saint in other calendars, and at the present date; although several holy men, named Donatus, are venerated on various different days throughout the year. Among these may be noticed an Irish saint Donatus, Bishop of Fiesole, in Italy, whose feast occurs on the 22nd of October.<sup>2</sup>

ARTICLE XVII.—REPUTED FEAST OF ARADIUS. In the Book of Leinster copy of the Martyrology of Tallagh, at the 5th of August, we find Aradus<sup>1</sup> entered in the list of Irish saints. No other notice do we find of him at this date.

ARTICLE XVIII.—REPUTED FEAST OF ST. COLMAN, OF DRUIM-UIATHE. The Martyrology of Donegal<sup>1</sup> registers a festival, at the 5th of August, to honour Colman, son of Baoth, of Druim-Uaithe. From this entry, as also from subsequent insertions, it seems evident that some of those names found in the Tallagh Martyrology, at the 6th of August, had been transferred from the day preceding,<sup>2</sup> owing to some error of a scribe. To avoid confusion, therefore, we may suppose, that corresponding entries in like manner transposed belong rightly to the later date.

*in vita Malachie.*

<sup>3</sup> See, at that date, in the Fourth Volume of this work, Art. i.

ARTICLE XIV.—<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. cxxii.

<sup>2</sup> He adds at the first Irish line: “i.e. apud Setiam civitatem,” p. cxxix.

ARTICLE XV.—<sup>1</sup> Thus:  $\text{NINNUS EP}$ .

ARTICLE XVI.—<sup>1</sup> Thus:  $\text{DONAT}$ . Immediately on the same line follows  $\text{IRENEI}$ , which we suppose to stand for Ireneus—a distinct Saint—and apparently the Martyr of Axiopolis, commemorated by the Bollandists as Iireneus, in the “Acta Sanctorum,” tomus ii., Augusti v. De SS. Martyribus

Axiopolitanis Hireneo, Eraclo, et Dasio. Ex Hieronymianis, p. 72.

<sup>2</sup> At this date, notices regarding him may be found in the present work.

ARTICLE XVII.—<sup>1</sup> Thus:  $\text{ARAD}$ . On the same line is the entry of  $\text{DAS}$ . The latter to be intended for the name of a foreign Saint, Dasius, a Martyr, whose entry has been inserted in the column as an after-thought, no room having been found for it in the first tracing. He was one of those who suffered at Axiopolis.

ARTICLE XVIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 210, 211.

<sup>2</sup> At the 5th of August, the entry of Irish saints' names is wanting in the Martyrology of Tallagh.

## Sixth Day of August.

### ARTICLE I.—ST. MOCHUA OR CRONAN, BISHOP AND ABBOT OF CLONDALKIN, COUNTY OF DUBLIN.

IN many of those beautiful localities in Ireland, which are more greatly endeared to us in ruin and decay, than if they were still materially flourishing in trade and commerce; we are able to recognize the saint as heir and ancestor, at one and the same time, to the civilization he commenced, and to the Christian sentiments he has perpetuated, even while we gaze upon monuments in a state of demolition, yet still furnished with the majestic forms and hoary weeds, that a long lapse of ages has thrown around them. They teach us, likewise, that we should have but a poor inheritance, if only we held what is done outside of Christianity, and of that Church, which alone embodies its spirit. We are taught, that the revolutions of time are as little capable of destroying religion, as evil influences are powerless to eradicate it. Mysterious are the ways of God in regard to a faithful people, who have cherished the feeling and the sentiment of those pioneers, who set up the Cross of Christ in the wilderness. It proved to be the victorious standard. For when assailed and prostrated occasionally by pagan ferocity and savagery, or by sectarian persecution, its soldiers were undaunted in a strife, enduring for centuries of toil and depression. Still were they destined to triumph through the supernatural influences of Faith, which, enlightening reason, shows at the same time its want of grasp, fully to unravel the natural workings of human intelligence, or to reveal that happy order of events, which is so often evolved, even from political or social disorder.

That St. Mochua lived at an early period in our ecclesiastical annals is sufficiently manifest, from the fact of his being recorded in the "Feilire" of St. Ængus,<sup>1</sup> and at a time when Clondalkin had already been celebrated for its religious establishment. To this is added a comment, that he was the son of Lugdach or Lugaid, and that he was previously called Cronan.<sup>2</sup> According to the O'Clerys,<sup>3</sup> Cronan, or Mochua, belonged to the race of Cathoir Mór,<sup>4</sup> and he was also of the Lagenians. Cainer, of Cluain-da-Saileach, was his mother, and the mother of the other six sons of Lughaidh, who were saints, viz., Lasrain, Bédán, Garbhán, Baothin, Senchán, and Ruadhan. In the Martyrology of Tallagh,<sup>5</sup> we find a festival recorded, at the 6th of August, in honor of Cronan, son of Lugdach. He is the same, we are told, as Mochua, of Cluana Dolcain.<sup>6</sup> This place is now known as Clondalkin, a parish in the barony of Upper-Cross, and County of Dublin.

ARTICLE I.—<sup>1</sup>In the "Leabhar Breac" copy, the following stanza is to be found at the 12th day of August, and it has been translated by Whitley Stokes, LL.D. :—

SÍXTAN EPICOP RUAMACH  
RUC RUAR FÁICHE RUAMACH  
LA MOCHUA CLUÍ BUACHACH  
O CHLUAIN DOLCEAIN DÁLACH

"Sixtus a Roman bishop bore upwards a buoyant troop: with Mo-Chua a victorious

prince, from multitudinous Cluain-Dolcáin." —"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part 1. On the Calendar of Oengus, p. cxxii.

<sup>2</sup>Thus: "Mochua, .i. Mac lugdach qui prius Cronan dictus est."—*Ibid.*, p. cxxix.

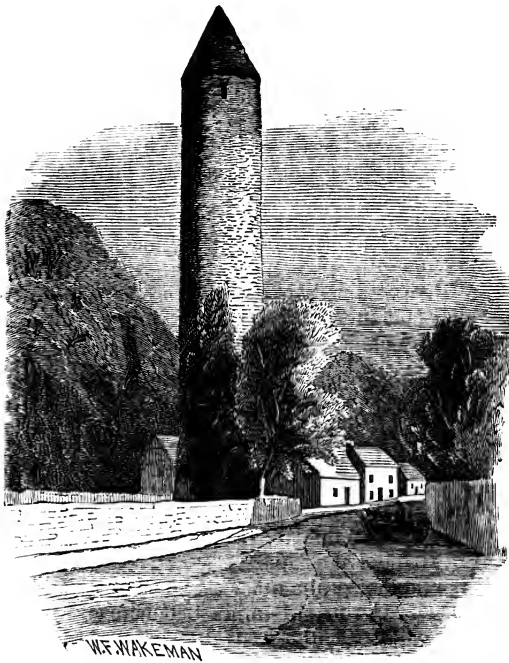
<sup>3</sup>See "The Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 212, 213.

<sup>4</sup>He was Monarch of Ireland.

<sup>5</sup>Edited by Rev. Dr. Kelly, p. xxxi.

<sup>6</sup>The copy of the Tallaght Martyrology in

The first Abbot of this place was St. Mochua,<sup>7</sup> and, it seems probable, he was the founder of a religious establishment there, at a very early period. We are told that he was known, likewise, by the *alias* name of St. Machotus.<sup>8</sup> It is evident, from the accounts contained in the Irish Annals, which record the deaths of many successors in the monastery of Clondalkin, that Mochua cannot have flourished later than the eighth century, while it is quite possible he may have lived in a still earlier age. According to one authority, St. Mochua was a Bishop and Confessor,<sup>9</sup> so that an ancient tradition seems to have prevailed, that he was elected to discharge the episcopal office here; but, whether for his own early religious community, or on behalf of the people residing near Clondalkin, cannot be ascertained. Frequently, in our Irish Annals, we find the abbatial and episcopal offices united in the same person.



Clondalkin Round Tower, County of Dublin.

We have on record the decease of these following Clondalkin Abbots, who succeeded the founder, at the several years hereafter named, viz: Aelbran Ua Lagudon, A.D. 776<sup>10</sup> [*recte* 781<sup>11</sup>]; Ferfuguil or Fearfughuil,<sup>12</sup> Bishop or Abbot, A.D. 784 [*recte* 789]; Feidhlimidh Ua Lugadon, A.D. 796 [*recte* 801]<sup>13</sup>; and Tibraide, son of Rechtabhar, A.D. 828.<sup>14</sup> Lying about four miles south-west of Dublin city, Clondalkin has a Round Tower, still in a good state of preservation. Adjoining it, in a graveyard, are the ruins of an old Church,<sup>15</sup> which is separated from the Round Tower, by the public road, which leads into the town.<sup>16</sup> The etymology of this place has been rendered into English, as meaning, Dolcan's Meadow.<sup>17</sup>

the Book of Leinster copy reads: *Cronam Fila Lugada roem asur Mochua Cluain Oolcan.*

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," x. Martii, De S. Ferfullo Episcopo, n. 1, p. 577.

<sup>8</sup> See John D'Alton's "History of the County of Dublin," p. 712.

<sup>9</sup> Thus in the *Kalendarium Drummondense*, at the viii. of the August Indes (6th day) we read, "Et apud Hiberniam Natale Sancti Episcopi et Confessoris."—Bishop Forbes' "Kalendars of Scottish Saints," p. 20.

<sup>10</sup> According to Colgan's "Acta Sanctorum Hiberniæ," Martii x. De S. Ferfullo Episcopo, n. 1, p. 577.

<sup>11</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 380, 381.

<sup>12</sup> His feast is celebrated on the roth of March, where there are notices of him and of this place, at that date, in the Third Vol. of this work, Art. ii.

<sup>13</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 404, 405.

<sup>14</sup> See *ibid.*, pp. 442, 443.

<sup>15</sup> See Mr. and Mrs. Hall's "Ireland: its

Having established themselves very securely in Dublin, and in other cities around the coast, the Scandinavians meditated the entire conquest of Ireland. Being so near to Dublin, and almost necessary for their preservation within its walls, Clondalkin was held as an outpost and fortified. However, having adopted Christianity, together with its accompanying civilization, at an early period,<sup>18</sup> Clondalkin seems to have still preserved its Irish inmates, in the monastery which had been there founded. It would appear, that Amhlaibh, King of the Danes in Dublin, had a fort or palace here; <sup>19</sup> but, at what period it had been erected does not seem to be known. From him, it was called Dun-Amhlaeibh, signifying Auliffe's, Aulaff's or Amlaff's Fort. In the year 832, Clondalkin was plundered; <sup>20</sup> and, as we are told, by the foreigners.<sup>21</sup> In 865 <sup>22</sup> or 866,<sup>23</sup> Dun-Amhlaeibh was set on fire, and destroyed by the son of Gaithen <sup>24</sup> and by Mael Ciaran, the son of Ronan; while the Scandinavian defenders were slain, and one hundred heads of the foreigners were exhibited—according to the war usage of that period—after their slaughter at Cluain-Dolcain.

That Clondalkin was an ancient episcopal see appears from various entries in the Irish Annals. Besides St. Ferfugil, we read about the death of Bishop Cathal, son to Cormac, who was Abbot of Clondalkin, likewise, and who died A.D. 876, according to Archdall,<sup>25</sup> or 879, according to the Annals of the Four Masters.<sup>26</sup> During the ninth and tenth centuries, the abbatial succession at Clondalkin was kept up by Ronan, son of Cathal, who was abbot here, and he departed this life, A.D. 885.<sup>27</sup> Mælinmhair Ua Glascon, abbot of Cluain-Dolcain, died A.D. 920.<sup>28</sup> Duibhinreach, the son of Ronan, was abbot here, and he died A.D. 938.<sup>29</sup>

In the year 1071, Clondalkin was burned; <sup>30</sup> while the Annals of the Four Masters <sup>31</sup> record at the same date the burning of Kildare and of Glendalough. These fires were probably accidental. About this period, a son <sup>32</sup> of Mældalua appears to have been chosen as an Abbot in Cluain-Dolcain; but, one Ua Ronain had usurped the Abbacy, and this was the occasion of a great scandal. In the year 1076,<sup>33</sup> Clondalkin was again invaded; for, at this date, an army was led by the clergy of Leath-Mhogha,<sup>34</sup> with the son of Mældalua, to Cluain-Dolcain, to expel Ua-Ronain from that place, after he had assumed the abbacy in violation of the right of the son of Mældalua. On this occasion, a church, with its land, at Cluain-Dolcain, was granted to Culdees for ever, together with twelve

Scenery, Character," &c., vol. ii., p. 338.

<sup>16</sup> The accompanying illustration was drawn on the spot, by William F. Wakeman, and by him was transferred to the wood, engraved by Mrs. Millard.

<sup>17</sup> See Dr. O'Donovan's "History of the Four Masters," vol. i., n. (d.), pp. 380, 381.

<sup>18</sup> See J. J. A. Worsae's "Account of the Danes and Norwegians in England, Scotland and Ireland," Sect. i., p. 299.

<sup>19</sup> According to the "Annals of Munster."

<sup>20</sup> See Colgan's "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidæ, cap. xx., p. 633.

<sup>21</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 446, 447.

<sup>22</sup> According to the "Annals of the Four Masters," Dr. O'Donovan's edition, vol. i., pp. 502, 503, and nn. (x, y.) *ibid.*

<sup>23</sup> According to the *Annala tUlaoh*, or "Annals of Ulster," vol. i., pp. 376 to 379. Edited by William M. Hennessy.

<sup>24</sup> He was chief of Leix, in the present

Queen's County, and a most formidable opponent of the Norse and Danish invaders. See "Fragments of Irish Annals," pp. 157, 159.

<sup>25</sup> See "Monasticon Hibernicum," p. 132

<sup>26</sup> See Dr. O'Donovan's edition, vol. i., pp. 528, 529.

<sup>27</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 536, 537.

<sup>28</sup> See *ibid.*, vol. ii., pp. 606, 607.

<sup>29</sup> See *ibid.*, 638, 639.

<sup>30</sup> See Colgan's "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidæ, cap. xx., p. 633.

<sup>31</sup> See Dr. O'Donovan's edition, vol. i., pp. 900, 901.

<sup>32</sup> His own particular name does not appear.

<sup>33</sup> See Colgan's "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidæ, cap. xx., p. 633.

<sup>34</sup> The southern part of Ireland by the great Escair, running from Dublin to the

score cows. These were given as a mulct to the son of Maeldalua.<sup>35</sup> In 1086, the death of Fachna, Archdeacon of Clondalkin, is recorded.<sup>36</sup> In the Annals of the Four Masters, at the same date, he is styled Fiachna Ua Ronain.<sup>37</sup> In the year 1152, when the Synod of Kells assembled, the rural bishopric of Clondalkin was united to the See of Dublin.<sup>38</sup> Afterwards, in 1179, Pope Alexander confirmed Clondalkin, with all its appurtenances, to the See of Dublin; while the old Danish or Irish occupants of a large portion of the land, Macgilleholmoc and Dervorgilla, his wife, surrendered to the use of its Church—expressly called the Church of St. Machotus—all their ancient inheritance.<sup>39</sup> About the year 1184, Prince John, King of Ireland, confirmed by charter Clondalkin and its tithes to the see of Dublin, as did Pope Clement III., in 1187, Pope Celestine III., in 1191,<sup>40</sup> and his successor, Pope Innocent III., in 1218. Clondalkin Church, the old ruins, the Round Tower, and a rude Celtic cross, are shown in Grose's "Antiquities of Ireland."<sup>41</sup> This church was made prebendal by Archbishop John Comyn; and afterwards, Henry de Loundres, who succeeded in the see of Dublin, established the dignity of Dean for St. Patrick's Church, assigning for his support the Church of Clondalkin, with its appurtenances. Furthermore, this locality has an interesting medieval history.<sup>42</sup>

No records, which might serve to elucidate the acts of St. Mochua, founder of Clondalkin, have been preserved. Neither has the year for his happy departure to a brighter and better world been ascertained. At the 6th of August, the Martyrology of Donegal<sup>43</sup> registers the feast of St. Mochua of Cluain Dolcain. He was also venerated in Scotland, at this date, as we find his name in the Martyrology of Drummond,<sup>44</sup> as having been a Bishop and Confessor. Local traditions have survived the lapse of time, and on that day, the people living in and near Clondalkin formerly held a patron at St. Mochua's well, near Celbridge, in the parish of Kildrought,<sup>45</sup> and Donogh-cumper,<sup>46</sup> in the County of Kildare.

ARTICLE II.—THE BLESSED ALEXANDER, A CISTERCIAN MONK, OF FOIGNI, IN FRANCE. [*Thirteenth Century.*] Only a brief notice of this holy solitary has been given, at the 14th of January,<sup>1</sup> as also at the 3rd of May, in this work. At the latter date, the Bollandists<sup>2</sup> have inserted his Acts, drawn chiefly from the work of Thomas Cantipratanus.<sup>3</sup> The Petits Bollandistes<sup>4</sup> have followed, also, this arrangement. The holy servant of God had a sister,

Bay of Galway, divided it from the northern part of the kingdom.

<sup>35</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 910, 911.

<sup>36</sup> In the Annals of Ulster.

<sup>37</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 924, 925.

<sup>38</sup> See John D'Alton's "History of the County of Dublin," p. 714.

<sup>39</sup> See *ibid.*

<sup>40</sup> See "The History and Antiquities of the Collegiate and Cathedral Church of St. Patrick," by William Monck Mason, Introduction, sect. ii., p. 3.

<sup>41</sup> Lieutenant Daniel Grose drew the subject, A.D. 1791. See vol. i., p. 16.

<sup>42</sup> See John D'Alton's "History of the County of Dublin," pp. 710 to 719.

<sup>43</sup> Edited by Rev. Drs. Todd and Reeves, pp. 212, 213.

<sup>44</sup> See Bishop Forbes' "Kalendars of Scottish Saints," Kalendarium Drummond-iense, p. 20.

<sup>45</sup> It is described, on the "Ordnance Survey Townland Maps for the County of Kildare," Sheet 11.

<sup>46</sup> Also shown *ibid.*, Sheets 11, 14, 15.

ARTICLE II.—On this day, Colgan has inserted the account of Blessed Alexander, as given by Thomas Cantipratanus. See "Acta Sanctorum Hiberniæ," Januarii xiv., D. B. Alexan. Monacho Cisterciensi. In Monasterio Fusniacensi quiescente, pp. 64, 65.

<sup>2</sup> See "Acta Sanctorum," tomus i., Maii iii. De Beato Alexandro converso Cisterciensi Fusniaci in Gallia, p. 434.

<sup>3</sup> In his work, De Apibus, lib. ii., cap. 10.

<sup>4</sup> See "Vies des Saints," tome v., III<sup>e</sup> Jour de Mai, p. 300.



known as St. Mathilde, virgin,<sup>5</sup> and both were children of a Scottish King. A very celebrated Abbey of the Cistercian Order was Foigni,<sup>6</sup> and it was situated in the diocese of Laon. There is a fair of St. Alexander, whose feast has been assigned to this day, at Keith, in Scotland.<sup>7</sup>

ARTICLE III.—ST. LUGHAIDH, OF CLUAIN FOBHAIR. The present saint most probably flourished before the tenth century, for his name is commemorated at this date, in our most ancient Irish Martyrologies.<sup>1</sup> It seems to have been Colgan's intention to have edited the Acts of St. Lughidius, on this day,<sup>2</sup> as would appear from the posthumous list of his MSS.<sup>3</sup> He was connected with a place, designated Cluain Fobhair. There is a townland called Cloonfoher, in the parish and barony of Burrishoole,<sup>4</sup> in the County of Mayo; a Cloonfore,<sup>5</sup> in the parish and barony of Rathcline, in the County of Longford; a Cloonfower,<sup>6</sup> in the parish of Termonbarry, barony of Ballintober North, and County of Roscommon, as also a Cloonfower, in the parish of Kilkeevein,<sup>7</sup> and barony of Castlereagh, County of Roscommon. Those denominations are all equivalent to Cluain Fobhair. The Martyrologies of Tallagh<sup>8</sup> and of Donegal<sup>9</sup> mention, that at the 6th of August, veneration was given to Lughaidh, of Cluain Fobhair. In the Irish Calendar, preserved in the Royal Irish Academy, there is a similar entry.<sup>10</sup>

ARTICLE IV.—ST. MASCULINUS OR MASULINIUS, BISHOP. The Carthusian Martyrology and Henry Fitzsimon have Masulinius, a Bishop, at the 5th of August. However, the anonymous Calendar of Irish Saints, published by O'Sullivan Beare,<sup>1</sup> calls him Masculinus, at the 6th of August.

ARTICLE V.—REPUTED FEAST OF ST. BEAN, SON OF NESSAN, BISHOP OF FIODH CUILINN. Under the head of Fiodh Cuilinn, Duaid MacFirbis enters Bean, son of Nessan, bishop, at August 6th.<sup>1</sup> In other Martyrologies, his

<sup>5</sup> See notices of her in this work, vol. i. Art. ix., at the 1st of January.

<sup>6</sup> The Bollandists place it "in Veromanduensis pagi finibus et regione Thieraschiæ, secundo Lapide ab oppido Vervino."—"Acta Sanctorum," tomus i., Maii iii. De Beato Alexandro, &c., p. 434.

<sup>7</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 270.

ARTICLE III.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," ii. Martii, n. 9, p. 453.

<sup>2</sup> According to "Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Mensium et Dierum."

<sup>3</sup> As shown by Charles McDonnell, Esq., in his Paper, read before the Royal Irish Academy.

<sup>4</sup> This parish is of vast extent, comprising no less than 55,239a. 2r. 4p. It is shown, on the "Ordnance Survey Townland Maps for the County of Mayo," Sheets 45, 46, 56, 57, 58, 65, 66, 67, 68, 76, 77. Cloonfoher townland is on Sheets 67, 68.

<sup>5</sup> It is described on the "Ordnance Survey Townland Maps for the County of Longford," Sheets 17, 18.

<sup>6</sup> It is shown on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheet 24.

<sup>7</sup> This parish is described, on the "Ordnance Survey Maps for the County of Roscommon," Sheets 19, 20, 21, 25, 26, 27, 33. The townland of Cloonfower is on Sheets 19, 20.

<sup>8</sup> Edited by Rev. Dr. Kelly, p. xxvi. The copy in the Book of Leinster reads *LUĠARO CLUAIN FOBHAIR*.

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

<sup>10</sup> At the 6th of August *LUĠUIR CLUANA FOBHAIR*. Ordnance Survey Common Place Book, F, p. 68.

ARTICLE IV.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., xii., pp. 50, 55.

ARTICLE V.—<sup>1</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series,

feast occurs at the 8th of this month.<sup>2</sup> The locality of Fiodh Cuilinn is in the present County of Kildare.

ARTICLE VI.—ST. ULTAN, OR ULTANUS. It was Colgan's intention to have published the Acts of a St. Ultan or Ultanus, at the present date, as we find the name on his posthumous list of MSS.<sup>1</sup>

ARTICLE VII.—FEAST OF ST. SIXTUS, POPE. In the Irish Church, the festival of St. Sixtus was commemorated, on the 6th of August, as we find from the "Feilire" of St. Ængus.<sup>1</sup> To this is added, likewise, an explanatory comment.<sup>2</sup> The Acts of St. Sixtus II., Pope, and of his companions, Martyrs, under the Emperor Decius, about the middle of the third century, are given by the Bollandists,<sup>3</sup> from a Manuscript belonging to Fulda, and which has been collated with other Codices. Notes are added. It has been edited by Father John Pinius, S.J., who prefixes a previous commentary, in seven sections, comprising seventy-one paragraphs.

ARTICLE VIII.—REPUTED FEAST OF ST. ACCA, BISHOP OF HEXHAM, ENGLAND. [*Eighth Century.*] According to Camerarius, the festival of St. Acca, Accas, Actas, or Arcas, Bishop of Hexham in England and of Candida Casa in Scotland, was kept on the 16th of January.<sup>1</sup> Again, he had a festival at the 19th of February.<sup>2</sup> At this day, the 6th of August, Dempster assigns him a feast.<sup>3</sup> Another festival was kept in his honour, at the 20th of October.

### Seventh Day of August.

ARTICLE I.—ST CRONAN, OF MOVILLE, COUNTY OF DOWN.

[SEVENTH CENTURY.]

ACCORDING to the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> veneration was given, at the 7th day of August, to Cronan, of Magh-bile. This is said to have been the "Cromanus presbyter," whose name appears in the

vol. i., part i., pp. 110, 111.

<sup>2</sup> See Martyrologies of Tallagh and of Donegal, and also the 8th of this month, where notices of this saint are entered.

ARTICLE VI.—<sup>1</sup> According to "Catalogus Actuum Sanctorum quæ MS. habentur, Ordine Menisum et Dierum."

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. cxxii.

<sup>2</sup> In this form: *Sistan* i., *escop hiróim*. *papa romæ et martir.*—*Ibid.*, p. cxxix.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Augusti vi. De Sanctis Martyribus Romanis, Sixto Papa II. Quarto, Felicissimo et Aga-

pito; item Januario, Vincentio, Magno ac Stephano, pp. 124 to 142.

ARTICLE VIII.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish Saints," pp. 233, 261.

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

<sup>3</sup> See Menologium Scoticum, in Bishop Forbes' "Kalendars of Scottish Saints," p. 208.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, xxxi. In the Book of Leinster copy we find *Cronam maghe bile*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

<sup>3</sup> See Rev. William Reeves' "Ecclesiastical

superscription of that letter written from Rome, A.D. 640.<sup>3</sup> Further particulars relating to this Epistle have been already recorded, in the Life of Diman or Dima Dubh, Bishop of Connor.<sup>4</sup> The holy man Cronan, of Magh-bile, died in the year 647, according to the Annals of Clonmacnoise; but, in A.D. 649, according to those of Ulster,<sup>5</sup> and of the Four Masters.<sup>6</sup>

ARTICLE II.—ST. MOLOCCA OR MOLACCA, OF TULACH-H-OLAINN, OR TULLYALLEN, COUNTY OF LOUTH. The name Molocca or Molacca, of Tulach-h-Olainn, is set down in the Martyrologies of Tallagh,<sup>1</sup> and of Donegal,<sup>2</sup> at this date. In the former of these Calendars, his place is less correctly spelled Thilaigh olaind. The place is now Tullyallen, in the County of Louth.

ARTICLE III.—ST. TEMNEN, OF LINNDUACHIL, OR MAGHERALIN, COUNTY OF DOWN. The name Temnan or Temnen, of Linn Uachaille—now known as Magheralin, in the County of Down—appears in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> at the 7th of August. A saint bearing a similar name, and for the same place, is entered in our Calendars, at the 17th of this month.<sup>3</sup> A doubt can well exist, as to whether or not these names and dates may not represent distinct persons. A probability of such being the case, however, seems a fair inference, from the mode in which their names have been recorded on both days.

ARTICLE IV.—ST. AEDHAN, SON OF MEALLAN. The Martyrology of Donegal<sup>1</sup> records a festival to honour Aedhan, son of Meallan, at the 7th of August. His patronymic only enables us to distinguish him from the various other Irish saints bearing a like name; but, his period and locality seem to be unknown.

ARTICLE V.—FESTIVAL OF ST. BOISIL, PRIOR OF MELROSE, SCOTLAND. [*Seventh Century.*] In his English Martyrology, John Wilson has placed St. Boisil's feast at the 7th of August, and likewise Dempster, as also Philip Ferrarius, in his General Catalogue of Saints. The Bollandists<sup>1</sup> merely notice him at this date, because Dempster and Ferrarius have done so; but, as they state, it is doubtful on what authority, and they refer to their account of him at the 20th day of January,<sup>2</sup> which they suppose to be the

Antiquities of Down, Connor and Dromore," Appendix A, p. 152, and Appendix LL., p. 379.

<sup>4</sup> See his Acts, at the 6th of January, in the First Volume of this work. Art. i.

<sup>5</sup> See the *annala tUlaoih*, Annals of Ulster, edited with a Translation and Notes by Wm. M. Hennessy, vol. i. pp. 108, 109.

<sup>6</sup> See Dr. O'Donovan's edition, vol. i., pp. 264, 265.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, xxxi. In that copy in the Book of Leinster we read *moloce* i.e. o *τΙΛΑΙΣ ΟΛΑΙΝΟ*.

<sup>2</sup> Edited by Rev. Drs. Todd and Reeves, pp. 212, 213.

ARTICLE III.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy we read *Temnan Linn Uachail*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

<sup>3</sup> See the subsequent pages of this work, at that date.

ARTICLE IV.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

ARTICLE V.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Augusti vii. Among the pretermitted saints, p. 181.

<sup>2</sup> See *ibid.*, tomus ii., Januarii xxiii. De S. Boisilo, pp. 540 to 542.

<sup>3</sup> See his Life, already published in the

true order for his festival, and where they treat about this saintly personage. He was a celebrated and holy man, the master of St. Cuthbert,<sup>3</sup> and he ruled as Prior over the well-known monastery erected in the seventh century at Melrose, on the banks of the River Tweed, in Scotland. The name of Mail-ross signifies in the Celtic language, "a naked promontory or neck of land." An abbey was founded here, as early as the commencement of the seventh century. The Venerable Bede, in his life of St. Cuthbert, assures us, that this abbey had been a place of celebrity, in the year 664, when Cuthbert was chosen Prior. The location occupied by the first building is named Old Melrose, and it is situated two miles east of the present village and ruins of



Melrose Abbey, Scotland.

Melrose, on the Tweed. No trace of the first establishment remains, except the fragments of a rock, by which it had been surrounded. However, in after times, David I., King of Scotland, erected a most beautiful structure in the Gothic style for Cistercian Monks, and its ruins are even yet the admiration of all tasteful visitors.<sup>4</sup> Another feast has been assigned him and his companions, in the Scottish Kalendar, *De Nova Farina*,<sup>5</sup> at the Nones or 7th day of July,<sup>6</sup> which is said to have been that for his Deposition.<sup>7</sup> Also, at the 8th of July, the Kalendar of Herdmanston<sup>8</sup> contains an insertion for St. Boisil's festival,<sup>9</sup> but this is in a later handwriting. Again, Hugh Menard, in his *Martyrologium Benedictinum*, enters a feast for him, at the 9th of September.<sup>10</sup> The reader is referred to our biographical notices, at the 23rd

Third Volume of this work, at the 20th of March, Art. i.

<sup>4</sup>The accompanying view, from an approved engraving, has been drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>5</sup>See Bishop Forbes' "Kalendars of Scottish Saints," p. 73.

<sup>6</sup>See also the Seventh Volume of this

work, at that date, Art. viii.

<sup>7</sup>According to Simeon of Durham. See "Monumenta Historica Britannica," vol. i., p. 256.

<sup>8</sup>See Bishop Forbes' "Kalendars of Scottish Saints," pp. 24, 281.

<sup>9</sup>See also the Seventh Volume of this work, at the 8th of July, Art. xiii.

<sup>10</sup>See, at that date, the Ninth Volume of

of February,<sup>11</sup> which is the proper date for his festival, according to Camera-rius<sup>12</sup> and Bishop Forbes.<sup>13</sup>

ARTICLE VI.—ST. SENAN The simple entry of Senan occurs at the 7th of August, in the Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> Colgan also alludes to him,<sup>3</sup> but without any indication as to his locality, or to that period when he lived.<sup>4</sup>

ARTICLE VII.—REPUTED FEAST OF ST. COBTHACH, DISCIPLE OF ST. COLUMBKILLE. At this date, Camerarius assigns Cobthach a festival.<sup>1</sup> The Rev. Dr. Reeves states, however, that he had no authority for so doing.<sup>2</sup> Notices of him may be seen at the 30th of July.<sup>3</sup>

ARTICLE VIII.—ST. CILLIN. Ideal lives are rarely lived for long, and yet more rarely lived out to the end, even with good purposes to guide us from youth. But the true saint realizes the resolutions then formed, and he will effect in after life what he then intended to accomplish. A festival, in honour of Cillin, is inserted in the Martyrology of Donegal,<sup>1</sup> at the 7th of August. The aspirations of this holy man were nobly directed, while his humble yet exalted ambition deserved and received the crown of his earnest hopes.

ARTICLE IX.—REPUTED FEAST OF ST. DONATUS, BISHOP OF FESULÆ, ITALY. In the list of Convæus, we find St. Donatus, Bishop of Fesula, inscribed at the 7th of August.<sup>1</sup> As his feast more properly belongs to the 22nd of October, further notices of him are reserved for that day. We rather believe, that the statement already made has arisen from confounding that St. Donatus, Bishop of Fesulæ, either with St. Donatus,<sup>2</sup> Bishop and Martyr at Arezzo, in Tuscany, or with St. Donatus,<sup>3</sup> Confessor and Monk of Luxeuil, afterwards bishop of Besançon, a disciple of St. Columban.<sup>4</sup> Both of these latter holy men are venerated on the 7th day of August.

this work.

<sup>11</sup> In the Second Volume of this work, Art. x.

<sup>12</sup> See his Kalendar, at that date, p. 104.

<sup>13</sup> See his "Kalendars of Scottish Saints," p. 281.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy we read Senan.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 212, 213. In the Ordnance Survey MS. copy, at this day, we only find the simple entry Senan, p. 68.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. Vita S. Senani. Appendix, cap. i., 541 (*recte*), 537.

<sup>4</sup> In the Irish Calendar, preserved in the Royal Irish Academy, at the vii. of the Ides of August (August 7th), I find only this simple entry, "Senan." Ordnance Survey Office copy formerly. See "Common Place

Book, F," p. 68.

ARTICLE VII.—<sup>1</sup> Page 166.

<sup>2</sup> See Adamnan's "Life of St. Columba," Additional Notes. A. n. (h.), p. 245.

<sup>3</sup> In the Seventh Volume of this work, at that date, Art. iv.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, p. 212, 213.

ARTICLE IX.—<sup>1</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernici Compendium," toms i., lib. iv., cap. x., p. 48.

<sup>2</sup> According to Ughelli, in his "Italia Sacra," he was a native of Nicodemia, who was martyred A.D. 362, during the reign of Julian the Apostate, toms i.

<sup>3</sup> His history is given in detail, with that of others, in a work compiled by the Professors of the College of St. Francis Xavier at Besançon. The title is, "Vie des Saints de Franche-Comté."

<sup>4</sup> See his Life, at November 21st, in the

ARTICLE X.—REPUTED FESTIVAL FOR THE SEVEN SLEEPERS OF EPHEBUS. [*Third Century.*] In the Feilire of St. Ængus,<sup>1</sup> at the 7th of August, we find entered a feast for the Seven Sleepers, at Ephesus. On this, there is an Irish explanation in verse, which serves to indicate their names and history.<sup>2</sup> Again, there is a comment,<sup>3</sup> in the additional notes, with an account regarding a heptad of Christians,<sup>4</sup> who are said to have entered a cave to avoid the persecution under Decius<sup>5</sup> and Valerian, and the cistern<sup>6</sup> was shut over them, for it was not known that they had entered it. It is stated, likewise, that they slept in that place one hundred and fifty-five years, until Christian kings appeared in the world, and when these wished to build cities, they went to that cistern to look for stones, in order to serve for materials or repairs. Then, one of those so long buried there went forth into the city, as was supposed to buy food for his companions. On showing the coins to the citizens, they wondered and said: "O man, you have old silver, and no person will take it from you, since one hundred and fifty-five years have elapsed from the time of Decius, and now we have a Christian King Constantine,<sup>7</sup> the son of Helena." Then the man understood their meaning, and he returned thanks to God. He told the whole story regarding himself and his brethren. Afterwards, these were brought from the cistern and the king came to visit them. They related to him what had happened, and through them the name of God was wonderfully lauded.<sup>8</sup> Nevertheless, there are very different versions of their Legend<sup>9</sup> to be found in Simeon Metaphrastes and other Greek writers. We are told,<sup>10</sup> however, that such accounts were framed

Eleventh Volume of this work.

ARTICLE X.—<sup>1</sup> Thus entered in the Leabhar Breac copy: text and translation of Whitley Stokes, LL.D.

Ólom cuic ar ccc. aib  
 bliadan bñis nonfechtir  
 moípeírrur cenaitíur  
 conatúil in éírríur

"Announce the five and three hundred years—might which thou beheldest—which the seven without disgrace slept in Ephesus."  
 —"Transactions of the Royal Irish Academy." Irish Manuscript Series, vol. i., part i. The Calendar of Oengus, p. cxxii.

<sup>2</sup> The lines thus run in the Leabhar Breac copy:—

Taimne moípeírrur cenéc  
 lxx bliadan níbreac  
 oírríac íu ínéime íolín  
 tall máim íleibe tellín  
 áreacht nanmáno máíroacloíur  
 máxímíanúr málcóur  
 conítántínúr mártíur  
 márcíanúr díomíur.  
 Serápen íoánnéur oll  
 aním oírrí oib cenímíoll  
 nícheil cech áuctar anall  
 híte ím áreacht nanmáno.

—See *ibid.*, p. cxxix.

The following is a literal English translation, as given by Dr. Whitley Stokes: The trance of seven without death. Seventy years—not a lie—

The Sun's King put them under splendour,  
 There is a cave of Mount Coelius  
 Their seven names, as hath been heard,  
 Maximianus, Malchus,  
 Constantinus Martius,  
 Marcianus, Dionysius,  
 Serapion, great Johannes (was)  
 The name of two of them without mistake.  
 No other author hides from that to this:  
 Those are their seven names.

—See *ibid.*, p. cxxix.

<sup>3</sup> Thus: Taimí moípeírrur cenéc 7rl. amal áca íománo. "A trance of seven without death," as is above. See *ibid.*, p. cxxx.

<sup>4</sup> Some accounts have it, that their names were Maximian, Malchus, Martinian, Dionysius, Johnnes, Serapion, and Constantine. Others again state, that their names were Maximilian, Exacustodian, Jamblichius, Martinian, Dionysius, Joannes, and Antoninus.

<sup>5</sup> He was Emperor over the Roman Empire, in the middle of the Third Century.

<sup>6</sup> The Latin clause expresses it: "et cisterna clausa est super eos."

<sup>7</sup> According to other accounts, Theodosius the Younger was the Emperor then living, and about the beginning of the fifth century.

<sup>8</sup> See the "Transactions of the Royal Irish Academy." Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, pp. cxxix., cxxx.

<sup>9</sup> Under the title "Dissertatio de Sanctis septem Dormientibus," a work was published in Rome in 1741, 4to.

<sup>10</sup> By a writer named Morcellius.

by these compilers, after the seventh century, and afterwards that they were introduced to the Slave liturgical books.<sup>11</sup> It is stated, also, that these Seven Sleepers had been buried alive in that cavern they had chosen as a place of refuge, and that two Christian officers of the Emperor took care to engrave on a plate of lead the names of those holy Confessors and Martyrs. This plate was enclosed in a box made of copper, which they sealed, and contrived to place within the cavern before its opening was closed. These Seven Sleepers are said to have been brothers.<sup>12</sup> It is stated, that their messenger to Ephesus was greatly surprised to find no profane temple there, nor any vestige of the worship, which its people formerly practised, in honour of the Pagan goddess Diana. On the contrary, he found a magnificent Christian Church built in that city, while a bishop, who was greatly revered by the inhabitants, presided over that See. Moreover, he heard them speak of the persecutions raised by the Emperor Decius against the Christians and the Martyrs, as if these were events long past. Having informed the citizens of that miracle wrought by the Almighty in favour of himself and his companions, the bishop, chief officers and a great multitude of people were induced to follow him, until he showed them the mouth of the cavern on the side of a mountain, which was near. When the prelate entered first, he found the small coffer, containing the plates of lead with the inscriptions on them, and these he read aloud to all the people who followed him. Then advancing through the interior, soon the six holy ones appeared, with faces preternaturally bright, and their bodies surrounded with aureoles of glory. Maximian, the eldest, related what had happened to them under the Emperor Decius. The living Emperor also came to visit them at their cave near Ephesus, and he learned from them, that the Almighty had deigned to manifest through them the Resurrection of the body to controvert the Sadduceans, a sect of heretics then appearing, and who denied that doctrine. After praying to God, they returned again to sleep, while their souls went to Heaven. The Latin Martyrologists have placed the festival of those Seven Sleepers of Ephesus, at the 27th of July.<sup>13</sup> The Greek Menologies have a feast at the 4th of August,<sup>14</sup> as being that for the day on which they entered the caverns,<sup>15</sup> and other festivals have been assigned to them, on the 22nd and 23rd of October. The first of these latter days is said to have corresponded with the day of their release from the cavern. This place was afterwards resorted to by devout pilgrims, and it is even shown to travellers in the Levant. To explain such a Legend, some writers have asserted that the seven youths were thrown into a miraculous slumber, from which they awoke only after the lapse of two centuries; others again seem to think, that they really died, but that their bodies were preserved from decay, until they arose again to life, and this resurrection caused them to be regarded as Sleepers. Whatever may be thought of the narrative itself, there can be no doubt, it had a very ancient origin, and it was believed at an early period by many, in the countries of the East.

<sup>11</sup> See "Annus Ecclesiasticus Græco-Slavicus," &c., scripsit Joannes Martinov, Casanensis, Presb. S. J. Dies iv., Augusti, Observanda, p. 194.

<sup>12</sup> According to the statement of St. Gregory of Tours.

<sup>13</sup> See the Bollandists' "Acta Sanctorum," tomus vi., Julii xxvii. There we have a previous commentary in seven sections and fifty-four paragraphs, introducing three different Acts, with notes appended.

De SS. Septem Dormientibus, Maximiano, Malcho, Martiniano, Dionysio, Joanne, Serapione et Constantino. Ephesi in Asia Minore, pp. 375 to 397.

<sup>14</sup> At this date, the Bollandists have again alluded to the Seven Sleepers of Ephesus. See *ibid.*, tomus i., Augusti iv. Among the pretermitted saints, p. 311.

<sup>15</sup> See Les Petits Bollandistes, "Vies des Saints," tome ix., xxvii<sup>e</sup> Jour de Juillet, p. 52.

ARTICLE XI.—ST. DAIRE DOR. A festival in honour of Daire Dor is recorded in the Martyrology of Tallagh,<sup>1</sup> at this date.

## Eighth Day of August.

ARTICLE I.—ST. COLMAN, BISHOP OF LINDISFARNE, AND ANCHORITE  
OF INIS-BOFFIN, COUNTY OF MAYO.

[SEVENTH CENTURY.]

### CHAPTER I.

INTRODUCTION—VARIOUS WRITERS OF ST. COLMAN'S ACTS—A NATIVE OF IRELAND—TRAINED AT IONA—SENT AS A MISSIONARY BISHOP AMONG THE NORTHUMBRIANS—ST. WILFRID—HE RETURNS TO ENGLAND AND WISHES TO INTRODUCE IN NORTHUMBRIA THE ROMAN DISCIPLINE—THE CONFERENCE HELD AT WHITBY—DISCUSSION REGARDING THE SCOTTISH AND ROMAN RITES FOR THE OBSERVANCE OF EASTER AND FOR THE FORM OF TONSURE.

THIS pious servant of Christ has occupied a very distinguished place in Irish and British history. His meekness in retiring from a bishopric to embrace a life of perfect seclusion deserves the highest commendation; especially since it was thus intended to promote peace and concord, when opinions and interests could not otherwise be well reconciled. His Acts and virtues, in the first instance, have been recorded by the Venerable Bede.<sup>1</sup> At this day, St. Colman, Bishop of Inis-bo-finde, is specially commemorated, in the "Feilire" of St. Ængus.<sup>2</sup> A comment is added, in Irish, and to state, that he was of Colomb Cille's Hi (Iona), and of Inis-bo-finde, on the sea in the west, in Connemara, in the west of Connaught.<sup>3</sup> A pretty full account of St. Colman—especially in relation to the Paschal observance—is given by Archbishop Ussher.<sup>4</sup> Dean Cressy,<sup>5</sup> has an account of him, as also Bishop Challoner.<sup>6</sup> Although uncertain regarding the date for this holy man's festival; yet, at the 8th of August, the Bollandists<sup>7</sup> notice St. Colman, Bishop of Lindisfarne. As we have already seen, at the 7th day of June, Father Baert appears inclined to confound him with St.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy at this same date, we find inserted, **ÐAÐRÐÐÐÐ**.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 25, 26, pp. 233 to 240.

<sup>2</sup> In the Leabhar Breac copy is the following *rann*, thus translated into English, by Whitley Stokes, I.L.D. :—

feil beoain maic neppain  
noll n hatach mbille  
colman eppcop aille  
o ionr bo finde

"The feast of Beóáin, son of Nessan, a

great—not a prayer to a paltry one, Colmán bishop of praise, of Inis bó finde."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxliii.

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

<sup>4</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 482 to 487, 499.

<sup>5</sup> See the "Church History of Brittany," Book xvi., chap. xvi., xvii., xviii., xix., pp. 398 to 404.

<sup>6</sup> In "Britannia Sancta," part ii., pp. 75 to 78.

<sup>7</sup> See "Acta Sanctorum," tomus ii. Augusti viii. Among the pretermitted saints, p. 325.



Colman, Bishop and Patron of Dromore Diocese.<sup>8</sup> Moreover, at the 18th of February,<sup>9</sup> the Bollandists have treated about him, as it has been the date assigned for his festival; while, and as stated in a previous part of this work, the 7th of March was his feast,<sup>10</sup> according to some of the Scottish Calendarists. There are notices of this holy man, in the work of Rev. Dr. J. F. S. Gordon,<sup>11</sup> and in that of Bishop Forbes.<sup>12</sup>

There were many Irish Saints bearing the name of Colman; but, we find registered in the Martyrology of Tallagh,<sup>13</sup> at the 8th of August, a festival in honour of Colman, Bishop of Iunsi Bo Finni.<sup>14</sup>

That the present saint was a native of Ireland cannot be questioned; but, in what particular part of the Island he was born does not appear to be known. This event took place most probably, after the commencement of the seventh century. He was trained to habits of monastic discipline, in the Island of Iona; whence also he was sent to preach the Gospel among the Angles.

During the early ages of British Christianity, the Scottish settlement of monks on Holy Island, off the coast in Northumbria, gave origin to a See, afterwards transferred to Durham. It received that title from the sanctity of its ancient monastery,<sup>15</sup> founded by St. Aidan,<sup>16</sup> in the seventh century.<sup>17</sup> When Finan,<sup>18</sup> Bishop of Lindisfarne and successor to Aidanus, died, A.D. 660, Colman, on coming from Scotland, was then appointed Bishop. We are told,<sup>19</sup> that on the death of Finan, the Angles swayed between Christianity and idolatry, and that Colmanus was sent by the Scots to keep them steadfast, he being just before consecrated Bishop. In the monastery at Lindisfarne, the celebrated St. Wilfrid<sup>20</sup> had been educated from the time he was fourteen years old, and there he manifested great application, penetration and maturity of judgment, while engaged in the studies of sacred science. However, he had left it to travel into France and Italy for further instruction. Afterwards Colman arrived there. He was very strongly attached to the Irish traditions, in reference both to the time for celebrating Easter, and regarding the mode of tonsure among clerics. Meantime, having made some stay at Canterbury, where he studied the Roman discipline in contradistinction to the Scottish custom, and learned the Psalter according to the Roman instead of St. Jerome's version; in 653, Wilfrid passed with St. Bennet Biscop<sup>21</sup> through Kent, and crossed the seas with him, taking his first journey to Rome. At Lyons, they were detained a whole year by St. Delphinus,<sup>22</sup> surnamed Annemund. While in Rome, Wilfrid diligently studied the Sacred Scriptures, and learned to approve of the Roman calculation for the correct observance of Easter. Leaving that city, after presentation to the Pope, and taking with him several relics, he returned to Lyons, where he remained for three years with St. Delphinus, from whom he

<sup>8</sup> See his Acts, at that date, in the Sixth Volume of this work, Art. i.

<sup>9</sup> See "Acta Sanctorum," tomus iii., Februarii xviii., pp. 82 to 88.

<sup>10</sup> See the Third Volume of this work, at that date, Art. iv.

<sup>11</sup> See Rev. Dr. Gordon's "Scoti Chronicon," vol. i., pp. 60 to 65.

<sup>12</sup> See "Kalendars of Scottish Saints," pp. 303, 304.

<sup>13</sup> Edited by Rev. Dr. Kelly, p. xxxi.

<sup>14</sup> In the Book of Leinster copy, we have the Irish entry Colman; Ep1 mri bo Finni.

<sup>15</sup> See Rev. Courtenay Moore's "Chronicles of SS. Colman, and of St. Colman's, Farahy,

Diocese of Cloyne," p. 6.

<sup>16</sup> See his Life, at the 31st of August, in the present volume, Art. i.

<sup>17</sup> Lindisfarne Monastery was founded about A.D., 635.

<sup>18</sup> See an account of him in the Second Volume of this work, at the 17th of February, Art. xxvi.

<sup>19</sup> In the Breviary of Aberdeen.

<sup>20</sup> His festival is kept on the 12th of October, and the particulars of his Life are well set forth in "Lives of the English Saints," vol. iv. London, 1844, 12mo.

<sup>21</sup> He is venerated on the 12th of January.

<sup>22</sup> He was unjustly put to death by order

received the ecclesiastical tonsure. Afterwards, he was present at the death of that illustrious martyr, about the year 657, and then he judged it necessary to leave France for England, having assisted at the interment of his spiritual father.<sup>23</sup>

The Coronal form of tonsure, and the Roman rule for celebrating Easter had not been observed in Lindisfarne among the Scottish monks, at that time. Whatever may have been the differences between the Scots generally and the Britons or Cymry, Bishop Colman kept his Easter by the same mode of calculations as these did.<sup>24</sup> But, as we have already seen, in the earlier part of the seventh century, such question had been agitated in Ireland, where St. Laserian,<sup>25</sup> Abbot of Leighlin, had been mainly instrumental in procuring the abandonment of the Scottish calculation for that of the Roman, especially in the southern part of the Island, although the northern Irish preserved their own peculiar rite for a longer period.<sup>26</sup>

The first Archbishop of York is said to have been St. Paulinus,<sup>27</sup> who obtained the Pallium from Pope Honorius.<sup>28</sup> From that See he was expelled in 633.<sup>29</sup> Afterwards, the Scotie or Irish episcopacy prevailed in the Anglo-Saxon province of Northumbria for thirty years: Aidan ruling seventeen, Finan ten, and Colman three years. The latter has been confounded with St. Colman, Martyr, of Austria, by Arnold Wion, and he is credited also with having effected the conversion of King Penda. These, however, are incorrect statements.

When Colman had been installed as bishop, Wilfrid also presided over the monastery of Ripon,<sup>30</sup> in Yorkshire, and Agilbert,<sup>31</sup> who had ordained him priest, was Bishop of the Gevisii, among the West Saxons. These latter had been trained to receive the Roman custom in reference to the time for the celebration of Easter; while Colman was accustomed to the Irish tradition and practised its observance. However, the difference of opinion on this important matter had now become very serious in the Kingdom of Northumbria. The monarch Oswi had been instructed and baptized by the Scottish or Irish ecclesiastics; while he had acquired a very perfect knowledge of their language, and he too followed the custom of his teachers. However, his son Alchfrid,<sup>32</sup> having formed the acquaintance of Wilfrid on his returning to England, and recognising in him a holy and learned ecclesiastic, naturally felt an inclination to adopt the instruction, which

of Ebroin, at Challons on the Soane. He is venerated as a Martyr, on September 29th, at Lyons.

<sup>23</sup> See L'Abbé Fleury's "Histoire Ecclesiastique," tome viii., liv. xxxix., sect. xxxv., p. 501.

<sup>24</sup> See T. Canning's "Early History of the Church in Wales and Monmouthshire." A Lecture. Sect. vi., p. 37.

<sup>25</sup> See his Life in the Fourth Volume of this work, at the 18th of April, the day for his feast, Art. i.

<sup>26</sup> See *ibid.*, chap. iii.

<sup>27</sup> His festival is observed on the 10th of October.

<sup>28</sup> He sat in St. Peter's chair from A.D. 626 to 638. See Sir Harris Nicolas' "Chronology of History," p. 209.

<sup>29</sup> Illo pulso, Scotti, Aidanus, Finanus, Colmanus, rec pallio nec urbis nobilitate voluerunt attolli, in insula Lindisfarnensi delitescentes. — Willelmi Malmesbiriensis

Monachi. "De Gestis Pontificum Anglorum," lib. iii., sect. 100, p. 211. Edition, London, 1870, 8vo.

<sup>30</sup> This had been founded by Eata, Abbot of Melrose, in Scotland, and it was subsequently given by Alchfrid or Alfred, King of Deiri, to St. Wilfrid. It is supposed to derive its name from the Latin *Ripa*, on account of its situation on a river bank. See Samuel Lewis' "Topographical Dictionary of England," vol. iii., p. 672.

<sup>31</sup> He spent some time in Ireland, and afterwards he became in succession Bishop of Dorchester and of Winchester. He is venerated as a saint, at the 11th of October, where some notices of him may be found.

<sup>32</sup> He was a natural son of King Oswi, and after the death of Edilwald, legitimate son of the latter, he then reigned over the Deiri, his father ruling over Bernicia. See Dean Cressy's "Church History of Brittany," book xvi., chap. xvi., sect. 2, p. 397.

was deemed to be preferable to the Scottish traditions. His friendship for Wilfrid was secured, as in conversation he learned the events of his life and the extent of his travels on the Continent; and especially was he delighted to hear the accomplished ecclesiastic descant on the civilization existing in Gaul, on the grandeur of Rome, and on the rules laid down by Canon Law.<sup>33</sup> It so happened, that Agilbert paid a visit to the province of Northumbria, accompanied by a priest, named Agatho, and there he had a conference with Alchfried and Wilfrid. The subject of debate between them was chiefly in reference to the difference with regard to the celebration of Easter, and in a minor degree respecting the mode of bearing the tonsure, with certain other ecclesiastical matters. Whereupon, having sought the concurrence of King Oswi, it was resolved to hold a Synod at Streaneshalch,<sup>34</sup> or Whitby,<sup>35</sup> where the holy Abbess Hilda<sup>36</sup> then presided as Abbess over a community of religious women. There, it was agreed, that question was to be debated and determined; while King Oswi and his son Alchfried were present. For the observance of the Roman rite were Bishop Agilbert, with the priests Wilfrid and Agatho, as also Jacobus<sup>37</sup> and Romanus;<sup>38</sup> for the Scottish rite were Bishop Colman and Bishop Cedda,<sup>39</sup>—who had been consecrated by the Scots, and who also became an interpreter for both parties in that Synod—while the Abbess Hilda and her nuns were favourable to their views.<sup>40</sup> It appears, that King Oswi took a leading part in the Synod, and that he opened the discussion very impartially, by stating how desirable it should be, for all those who served the one God to follow the same rule of life, nor was it right to differ in the manner for celebrating the Divine Mysteries, as all hoped to reach the one Kingdom of Heaven; rather was it desirable to investigate what had been the true tradition, so that all might agree to follow it. And, in the first place, he asked his own Bishop Colman to explain the Scottish rite and its origin, so as to give the reason for observing it.<sup>41</sup> Whereupon, Colman said: “The Pasch which I observe has been received by my fathers in the Faith, and who sent me here as a bishop, and all our fathers, men beloved by God, are known to celebrate it in like manner. That no person should condemn or reprove the practice is shown from what is read, that Blessed John the Evangelist, a disciple specially cherished by the Lord, with all those churches over which he ruled, so celebrated it.” These and like arguments were preferred by Bishop Colman. Then the King called upon Bishop Agilbert for his statement as to the origin of his custom, and the authority for sustaining it. Then Agilbert answered: “I beseech you, let my disciple Wilfrid, the priest, answer for me, since all of us on this side coincide in opinion as observers of ecclesiastical tradition; while, as having manifestly a better knowledge of the Saxon tongue, he can more properly explain what we think on the subject, than I could through an interpreter.” Whereupon, the King

<sup>33</sup> See Willelmi Malmesbiriensis Monachi “De Gestis Pontificum Anglorum,” lib. iii., sect. 100, p. 214.

<sup>34</sup> This denomination has been interpreted by Venerable Bede “Sinus Phari.”

<sup>35</sup> Or White Bay, sometimes Latinized “Albus Sinus,” according to Ussher, in “Britannicarum Ecclesiarum Antiquitates,” cap. xvii., p. 482.

<sup>36</sup> She is venerated as a saint, at the 17th of November.

<sup>37</sup> He was Deacon to Paulinus, Archbishop of York.

<sup>38</sup> Although a Scot, he had learned to approve the Roman practice.

<sup>39</sup> Also called Chad, Bishop of London. His festival occurs on the 7th of January, where notices of him may be found in the First Volume of this work, Art. i.

<sup>40</sup> See Matthew of Westminster, in “Flores Historiarum,” at A.D. DCLXIII., p. 217.

<sup>41</sup> See Venerable Bede’s “Historia Ecclesiastica Gentis Anglorum,” lib. iii., cap. 25, pp. 233, 234. Editio Cantabrigiæ, 1644, fol.

invited Wilfrid to speak, and he thus began: "We know that Easter as celebrated by us agrees with that observed by all at Rome, where the Apostles Peter and Paul<sup>42</sup> lived, taught, suffered and were buried; this we have seen practised in Italy and in Gaul, where we have travelled with a desire to study or pray. Wherever the Church of Christ has spread through various nations and languages, in Africa, in Asia, in Egypt, in Greece, in the whole world, we have found one and the same time specified for it, except among the Picts and Britons, living in the two ocean Islands most remote, where even there are many exceptions from their obstinacy, in foolishly opposing a world-wide practice." Afterwards, Colman replied: "It is strange, indeed, that you wish to consider those labours of ours foolish, when we but follow the example of an Apostle, who was worthy to repose on the bosom of our Lord, while all the world knows that his was superior wisdom." Then said Wilfrid: "Far be it from us to accuse John of folly, when he desired to observe the law of Moses literally, Jewish customs prevailing in the churches, while the Apostles were not able to abrogate on a sudden every legal observance, which moreover had a Divine sanction. Wherefore it was necessary, that those images, which had a demoniacal origin, should be repudiated by all those who believed; and lest scandal might come upon those Jews, who lived among the Gentiles, the latter were obliged to observe many of their rites. Hence it happened, that St. Paul circumcised Timothy,<sup>43</sup> that he offered sacrifices in the temple, and together with Aquila and Priscilla at Corinth cut off his hair, as a sign he had made a vow. All of these ceremonies signified little in themselves, but they were done by him, in order to avoid offending the Jews. And, it was for such reason, that the Apostle St. James said to the same St. Paul: 'Thou seest, brother, how many thousands there are among the Jews who believe, and, nevertheless, who are extremely zealous for legal observances. However, notwithstanding such practices of the Apostles in the beginning; yet now that the Gospel has been plainly preached and believed throughout the world, there is no necessity—yea, it should be unlawful—either to be circumcised or to offer God carnal sacrifices. Therefore it happened, that in charitable compliance with the Jewish custom, St. John celebrated the Paschal solemnity on the fourteenth day of the first month at evening, not regarding whether that day happened to be a Sabbath or any other day of the week. But, as for St. Peter, he preached at Rome, and considering that our Lord rose from the dead on the first day of the week, therefore giving the world hope likewise of a resurrection, he understood that Easter was to be thus celebrated, so that according to the legal precept, the fourteenth day of the Moon of the first month was to be expected, as St. John also did in the East. And that day being come, if it so happened, that the next following was Sunday—called in the Scriptures the Lord's Day, or first of the week—then, at evening of the Sabbath day, he began to celebrate the Paschal Solemnity. But, if the next day after the fourteenth of the Moon was not Sunday, but the sixteenth, seventeenth, or so following to the one and twentieth, he waited until Sunday came, and on the Saturday evening before he began the Paschal feast. Thus Easter day, being a Sunday, was observed from the fifteenth of the Moon until the one and twentieth. Neither does this Evangelical and Apostolical tradition dissolve but fulfil the law, by which the Paschal feast is to be observed from the evening of the fourteenth of the Moon of the first month, until the evening of the one and twentieth Moon of the same month, which observance was imitated by all St. John's successors

<sup>42</sup> Their feasts are observed on the 29th of June.

<sup>43</sup> See Acts, xvi., 3.

<sup>44</sup> See his Life, in the Sixth Volume of

after his death, and by the Universal Church throughout the world. And that such is the true Easter, and alone to be observed by all Christians, hath been, not merely ordained, but confirmed, as an ancient practice, by the First General Nicene Council, as Ecclesiastical History informs us. Wherefore, Colman, it is clear, that you Scots neither follow the example of St. John, however you may pretend, and you directly contradict the tradition of St. Peter; so that, in observing Easter, you conform neither to the Law nor to the Gospel. For, observing the Paschal time according to the letter of the Law, St. John disregarded whether or not it happened on the Lord's Day, whereas you keep it only on the Lord's Day. And, St. Peter observed it from the fifteenth to the one-and-twentieth of the Moon; but you from the fourteenth to the twentieth, in so much as you often begin that solemnity on the thirteenth of the Moon at evening, for which the Law itself gives no sanction. Nor did the Lord Himself, the Author of the Gospel, either eat the ancient Pasch on that day, but on the fourteenth of the Moon at evening, or deliver the Sacrament of the New Law to be observed by the Church. Moreover, by your irregular observance, you sometimes exclude the one and twentieth of the Moon from your solemnity, which the Law, nevertheless, commands to be celebrated most solemnly. Thus, as I have stated, you agree neither with St. John nor St. Peter; nor are you conformable either to the Law or to the Gospel." Then Colman replied: "Do you think that Anatolius, a holy man, and much lauded in the said Ecclesiastical History, was contrary-wise to the Law and the Gospel when he wrote that Easter should be observed from the fourteenth to the twentieth day? Or is it to be asserted, that our most reverend father Columba<sup>44</sup> and his successors, men beloved of God, who followed the same order in reference to Easter, thought or acted in any way contrary to the sacred writings? Moreover, many were the heavenly signs and miracles which bear testimony to their virtues; wherefore, not doubting their sanctity, I shall not fail to imitate their lives, morals and discipline." Wilfrid then said: "It is certain Anatolius was a holy and learned man, and worthy of all praise, but what relation have you to him, as you do not observe his decrees? For he followed the right rule in having a cycle of nineteen years to regulate the Easter time, which you either ignore, or as observed by the whole Church of Christ, you contemn, as if it had no special importance. He thus computed the fourteenth of the Moon for Easter Sunday, and he acknowledged that same day the evening Moon as the fifteenth, after the Egyptian manner. So also, he noted the twentieth for Easter Sunday, when the same day set, so that it should be taken as the twenty-first. This proves you to be ignorant of a distinctive rule, that sometimes you have Easter day before the full Moon, that is, you have it when it is only thirteen days old. However, regarding your father Columba and his disciples, whose sanctity you proclaim for imitation, and whose rules and precepts you affirm to be attested by heavenly signs, I can answer, that many on the day of judgment shall say to Christ, that in His name they have prophesied, cast out Devils, and wrought miracles, and to whom He shall answer, that He never knew them. Yet, I am very far from applying this to your Fathers, since it is fair that I should believe what is good rather than evil of persons unknown to me. Therefore, I will not deny they had been devout servants of our Lord, and favoured by Him, since with a pious intention and through rustic simplicity, they served Him. My opinion is, that their erroneous observance of Easter was not prejudicial or dangerous to them, as they had no one to teach them

this Work, at the 9th of June, Art. i.

<sup>44</sup> See Venerable Bede's "Historia Eccle-

siastica Gentis Anglorum," lib. iii., cap. 25, pp. 235, 236.

more perfect rules. And there can hardly be a doubt, had any Catholic skilled in calculation informed them, they would as soon have followed his teaching, since they obeyed those precepts of God which they had learned. Wherefore, if you and your companions henceforth decline to obey the decrees of the Apostolic See—yea, of the Universal Church—and which, moreover, are confirmed by the Holy Scriptures, beyond all question you sin grievously. Even although your fathers were saints, they are too few in number, and living in the corner of a remote Island, to be preferred before the Universal Church, which is spread over the whole world. And, if your Columba—ours also if he be Christ's—had been a saint, powerful in miracles, shall his authority outweigh that of the Apostle, to whom our Lord said, 'Thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it: and to thee I will give the Keys of the Kingdom of Heaven?'"

Having thus ended his discourse, the King addressed Bishop Colman and said: "Tell me truly, were these words spoken by our Lord to St. Peter?" Then Colman answered, that they were so spoken. The King continued: "Can you produce any proof of such great power having been conferred on your Columba?" To this query, Colman replied in the negative. Then the King added: "Do you agree on both sides, that such words were spoken specially to St. Peter, and that the Keys of Heaven's Gates were given to him by our Lord?" All present signified their assent, whereupon the King concluded and said: "And I also assure you, I have no intention to oppose the gate-keeper of Heaven, but according to my knowledge and power, I will obey his ordinances in all things, and fearing that when I come to Heaven's gates, he who keeps the keys may be displeased with me, while there should be no other to let me in."

Such words of the King had great weight with the majority of those who were present. These applauded his speech, and they resolved on relinquishing their former imperfect ritual, and on adopting that rite which had been defended by St. Wilfrid.<sup>45</sup>

At this Synod, likewise, the proper form for tonsure was debated. It is said, that different fashions prevailed in the Eastern and Western Churches.<sup>46</sup> The Roman custom is held to have been derived from St. Peter, and it was intended to represent that crown of thorns which our Saviour bore, the top of the head alone being shaved, leaving below, but above the forehead and ears, the hair in a circle.<sup>47</sup> This form St. Wilfrid derived from St. Dalphinus, the Archbishop of Lyons. Another manner of wearing the tonsure is said to have been derived from St. Paul, and this was practised among the Eastern ecclesiastics.<sup>48</sup> It appears to have consisted in shaving from ear to ear.

<sup>46</sup> St. Gregory of Tours and other writers mention the tonsure as existing in the fifth century. The Council of Trullo, held in the year 690 or 692, has allusion to its establishment in the Greek Church at that time. See L'Abbé Bergier's "Dictionnaire de Théologie," tome iv., pp. 554, 555.

<sup>47</sup> This was ordered by St. Peter, according to some accounts, so that ecclesiastics might be distinguished from laymen as well in the manner of wearing their hair as in their style of dress. Others refer the origin of tonsure to a decree of Pope Anicetus, A.D. 108. This is now a ceremony, which prepares the candidate for Holy Orders, and it

is performed by the bishop with a scissors on the cleric while he recites these words of the Psalmist: "The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me." Psalms, xv. 5.

<sup>48</sup> The Rev. Joseph Bingham asserts, that the habit of shaving the head in tonsural fashion was not practised in the time of St. Jerome, and he quotes the words of the latter in proof, where he comments on the Prophet Ezechiel, lib. xiii., cap. 44. See "Origines Ecclesiasticæ; The Antiquities of the Christian Church," vol. ii., book vi., chap. iv., sec. 16.

Again, there was a custom of shaving nearly the whole head. This latter mode was that prevailing among the Scottish and British monks, while to them any different one seemed an unwarrantable innovation. However, it has been asserted, that in the time of St. Patrick, the Roman tonsure was that form, which had been adopted in Ireland, as read in some ancient Canons; <sup>49</sup> but the date of these has been questioned, as going back to the period of the Irish Apostle. <sup>50</sup> Those who followed the Roman rite, in this matter, were pleased to designate the Irish fashion as that adopted by Simon Magus.

Although this dispute about the tonsure was of less importance, still the Roman Pontiffs had much desired to see it introduced among the Scots and Britons; and this is manifest, from the action of Pope Vitalian, <sup>51</sup> who would not suffer Theodore, <sup>52</sup> Archbishop of Canterbury—shaved after the Eastern manner—to come into Britain, until as ordained sub-deacon, he waited four months to have his hair sufficiently grown such length, as might serve to cut it in the form of a crown. There were other smaller differences about external rites, which have not been thought of sufficient consequence to be recorded. Throughout, that conference was conducted with freedom and decency. <sup>53</sup> However, in all this dispute, so strangely misrepresented and perhaps misconceived by several controversial Protestant writers, nothing transpired to prove that the Scots, Picts or Britons differed in matters of Faith or doctrine from the Universal or Roman Church. On the contrary, while dissenting on the subject of ritual and disciplinary matters, through ignorance or negligence in certain non-essential observances, all sides were believers in the teaching authority of Rome, and its traditions were respected.

## CHAPTER II.

ST. COLMAN LEAVES LINDISFARNE AND RETURNS TO IONA—CHARACTER OF COLMAN—HE LEAVES FOR IRELAND—SETTLES AT INNIS-BO-FINDE—DIFFERENCES BETWEEN THE IRISH AND SAXON MONKS—THE LATTER REMOVE TO MAYO—DEATH OF ST. COLMAN—HIS FESTIVAL AND COMMEMORATION—CONCLUSION.

WHEN the Synod dissolved, Agilbert returned to France, and Colman, unwilling to change his opinions and traditions, soon found that both had been discredited by the Saxon king and by the majority of the ecclesiastics. In the third year of his episcopacy, A.D. 664, <sup>1</sup> which was the twenty-second of King Oswy's reign, Colman felt himself obliged to abdicate his office in Northumbria. He had disciples, however, in sympathy with him, and who resolved to follow his example. The Breviary of Aberdeen states, that in consequence of the envy of the Angles, our saint only presided over them for three years. As we are informed, moreover, Colman did what he could to

<sup>49</sup> Thus is the decree read, "Si non more romano capilli ejus tonsi sint," \* \* \* \* \* pariter à laicis contempnentur, et ab Ecclesia separentur."—Joachimus Laurentius Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula, et Scriptorum quæ supersunt, Fragmenta," p. 2.

<sup>50</sup> See on this subject some learned comments appended, pp. 34 to 38.

<sup>51</sup> After a pontificate of fourteen years and about six months he died in the year 673. See L'Abbé Fleury's "Histoire Ecclesias-

tique," tome viii., liv. xxxix., sect. xlvi., p. 529.

<sup>52</sup> His feast is kept on the 19th of September. At first he was a Greek monk at Tarsus in Cicilia, and he was consecrated bishop on the 26th of May, 668. He presided over the See of Canterbury for twenty-two years; and he died A.D. 690.

<sup>53</sup> See Rev. Dr. Lingard's "Antiquities of the Anglo-Saxon Church," chap. i., p. 38. CHAPTER II.—<sup>1</sup> See Bishop Forbes' "Kalendars of Scottish saints," p. 303.

promote peace between the Scots and Angles.<sup>2</sup> However, the true cause for his retirement was owing to the monks of Farnē wishing to adopt the Roman rather than the Irish rite, regarding the tonsure and celebrating of Easter. Wherefore he brought with him those brothers, who desired a return to Scotia, where further action was intended to be taken. When Colman abandoned that place for his own home, taking with him some of the venerable father Aidan's bones, he left another portion of them in the church of Lindisfarne. A venerable and an amiable man named Eata,<sup>3</sup> who had been Abbot in the monastery of Mailros, was appointed superior over those monks, who chose to remain at Lindisfarne, when the Scottish brothers left it. On his departure, Colman asked and obtained this permission, as a favour from King Oswy; for, Eata had been one of the twelve Anglo-boys whom Aidan had instructed in Christian discipline, during the early period of his episcopacy. That king had always entertained a most kind regard for Bishop Colman, because of his prudence and many virtues. On the departure of Colman, the servant of Christ, Tuda, was appointed bishop over the Northumbrians. He had been educated and consecrated, among the southern Scots.<sup>4</sup> He had also come to Northumbria from Scotia, whilst Colman there presided. Being a good and religious man, he governed only for a short time.<sup>5</sup> Having left some brothers in the church at Lindisfarne, Colman went to the Island of Iona.

Although dissenting from his course of religious discipline, yet Bede pays a very high tribute to the genuine merits of this holy man. The subjects, over whom Colman and his predecessors ruled, manifested their approval of moderation and economy. On the departure of Colman and his monks, few possessions remained in the monastery. The church alone was well appointed. Such things as had been found indispensably necessary for a religious establishment alone remained. The monks never retained money in their possession; for whatever they received from the rich was distributed among the poor. Cattle were kept solely for monastic use. As those monks only used the church for purposes of prayer, and for hearing God's word preached; there was no necessity to take measures for the material wants of their house, or to acquire money. Nor had those monks occasion for the support of human powers. When opportunity permitted, the king himself, with five or six attendants, came to the church, where, having engaged in religious exercises, the company soon departed. If it so happened that the monarch partook of refreshments, he was always satisfied with the monks' plain and simple daily fare. The whole solicitude felt by these teachers of doctrine had been directed towards serving God and not the world, and towards refreshing their souls and not their bodies. During that time, the monastic profession had been held in great reverence.

Whenever the habit of a cleric or religious had been seen, everywhere its owner was welcomed as a special servant of God. Even if a monk were found on his journey, the people ran with heads inclined to receive the sign of the Cross, or hear some word of benediction from his lips. They even treasured in their recollection all exhortations bestowed on them. On Sundays, the people repaired in crowds to the church or monastery; not for purposes of recreation, but to hear the Word of God announced. If any

<sup>2</sup> See *Breviarium Aberdonense*, Pars Hymnalis, vol. lvi.

<sup>3</sup> He is venerated as a saint, on the 26th of October, where further particulars regarding him may be found.

<sup>4</sup> According to Dr. Challenor, this ex-

pression is interpreted as meaning those who dwelt in Munster. See "*Britannia Sancta*," part ii., p. 76.

<sup>5</sup> He was carried off, in the great pestilence, which spread over England in the year 664.



priest happened to visit a hamlet, immediately its inhabitants collected together, and desired to hear him treat on heavenly topics. Nor, had the priest or cleric any other object in visiting villages, than that of preaching, baptising, visiting the sick, or administering to the spiritual wants of the villagers. So far were those missionaries from being actuated by a spirit of avarice, that none of them would accept lands or means for building monasteries, except urged thereto by men in power. These practices were preserved after Colman's time, in the Northumbrian churches. It is declared by Venerable Bede, that not only Colman, but many of his disciples, had been reputed holy. Their miracles and virtues afforded proof of their beatitude. Not doubting they were sanctified denizens of heaven, the holy Abbot himself never ceased desiring to imitate their lives, morals and discipline.<sup>6</sup>

Having resolved on his final place for settlement, Colman on leaving Britain brought with him all the Scots, whom he had collected in the Island of Lindisfarne, as also about thirty brothers belonging to the Anglian nation, and who had been duly instructed in his monastic discipline.<sup>7</sup> From Iona, Colman sailed for Ireland, where he retired to a small island, called in the Scotie language Innisbouvende, *i.e.*, the Island of the White Cow. It was situated on a remote part of the Western shore.<sup>8</sup>

The site of Innisbofinde has been determined. This place is now known as Innisboffin, or Ennisboffin. It is an island and a parish, in the barony of Murisk, at the entrance to Ballynakill harbour, and in the county of Mayo. According to the Anglo-Saxon Chronicle<sup>9</sup> and the Annals of Clonmacnoise, it is stated, that St. Colman, with other holy men accompanying him, left Lindisfarne, and settled on this island in the year 664. However, according to the Annals of Ulster and of the Four Masters,<sup>10</sup> these incidents occurred in 667, or as Ussher states, in 668.<sup>11</sup> These latter dates have been adopted by most of our modern writers.<sup>12</sup> The monastery of this saint was named after the Island, on which it had been built; while the church was named from the saint, as that of Colman of Inis-bo-finne. The ruins of an ancient church are yet seen there, in the townland of Knock.<sup>13</sup> Near it is a holy well, called Tobar-Flannain. Between the townland of Westquarter and Fawnmore, on this island, is situated Loch Bo-finne, *i.e.*, the Lake of the White Cow. A local tradition has it, that an enchanted white cow, in Irish Bo-finne—which gave name to the island—is periodically to be seen emerging

<sup>6</sup> Baert concludes the foregoing account in these words:—“*Discipulis vero ejus ipsique sancto id accomodare liceat, quod de Sanctis Episcopis canit Ecclesia ex sermone S. Maximi; cum dicat Scriptura, Gloria Patris est filius sapiens; quantæ hujus sunt gloriæ, qui tantorum filiorum sapientia & devotione lætatur? Hæc dicta sunt, ut nemo miretur, quod Molani conjecturam secutus, Colmanum, Lindisfarnensem Episcopum, Sanctorum cultu dignum existimaverim.*” See “*Acta Sanctorum*,” tomus ii., vii. Junii. Acta S. Colmani, Appendix, pp. 28, 29.

<sup>7</sup> See Venerable Bede's “*Historia Ecclesiastica Gentis Anglorum*,” lib. iv., cap. 4, p. 270.

<sup>8</sup> See a description of it in “*Letters relating to the Antiquities of the County of Mayo*,” containing Information collected

during the Progress of the Ordnance Survey in 1838,” vol. i. Letter of John O'Donovan, dated Westport, July 14th, 1838, pp. 482 to 485.

<sup>9</sup> Edited, with a translation, by Benjamin Thorpe, vol. i., pp. 54 to 57, and vol. ii., p. 30.

<sup>10</sup> See Dr. O'Donovan's Edition, vol. i., pp. 278, 279, and n. (j) *ibid.*

<sup>11</sup> See “*Primordia*,” and Index Chronologicus, at A. D. DCLXVIII.

<sup>12</sup> See Bishop Forbes' “*Kalendars of Scottish saints*,” p. 303.

<sup>13</sup> For an engraving, representing these ancient remains, and a description of them, the reader is referred to the account of St. Bactan, or Baodan Mor, Abbot of Inismore, or Inis-bo-finne, in the First Volume of this work, at the 14th of January, Art. i.

<sup>14</sup> See Dr. O'Donovan's “*Annals of the*

from its waters.<sup>14</sup> There, St. Colman erected a monastery and established his companions and monks, who were natives of two distinct nations. It is stated, that this foundation took place A.D. 667.<sup>15</sup> Of all the buildings there erected, only a fragment of St. Colman's Abbey now remains.<sup>16</sup>

Some differences afterwards arose among the Irish and the Saxon monks; when many of the inmates left that monastery, and wandered to certain known places. Meantime, the Anglo-Saxon brothers appear to have remained during harvest time, and those who had gone returned again when winter approached. The monks desired to use in common, what the English had garnered. However, Colman found a remedy for such a state of things. Looking around him, for a suitable place in Ireland, where he might erect a monastery, he selected a spot, called Mayo.<sup>17</sup> From that Chief, to whom this district belonged, Colman purchased a part, for the erection of his religious establishment; a condition having been imposed, that the monks, who should settle there, would offer their prayers to God, for the grantor himself. With the aid of that Chief and his retainers, a monastery was there built. The English monks then came to dwell in it, having left Innisbofinde to the Irish. And, even to the time of Bede, Mayo monastery had been always occupied by English monks.<sup>18</sup> It was so noted for the sanctity of its inhabitants, that in the time of St. Cormac and St. Adamnan, it is said to have been the dwelling for one hundred Saxon, *i.e.*, English Saints.<sup>19</sup> This monastery of Mayo became a Bishop's See in course of time, and subsequently it was united to the Archbishopric of Tuam.

Colman died in the year 674, observes a calendarist,<sup>20</sup> and this agrees with our best known Annals.<sup>21</sup> Yet, in the Chronicle of Clonmacnoise, his death is entered at 672, and in the Annals of Ulster at 675.<sup>22</sup> According to Roderick O'Flaherty, he died on the 8th of August, A.D. 676.<sup>23</sup> But Father Stephen White places his demise about the year 680 or 690,<sup>24</sup> which must be a mistake; for elsewhere, we meet with no other account having it so late in the century. Doubtful regarding the particular St. Colman, which a southern Irish diocese claims as Patron, a certain writer states, that he is inclined to connect St. Colman of Lindisfarne with Cloyne, rather than his namesake of Kilmacduagh, the latter appearing to have lived and died within the confines of his own diocese.<sup>25</sup> However, St. Colman of Cloyne<sup>26</sup> was a very distinct person from either of them. At the 8th of August, the Martyrology of Donegal<sup>27</sup> enters the name Colman, Bishop of Inis Bofinne, in Conmaicna mara, in the West of Connaught. This holy man is entered in the Scottish Calendar, and particularly in that of Drummond,<sup>28</sup> at this date. His day has

Four Masters," vol. i., n. (g), p. 279.

<sup>15</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 18.

<sup>16</sup> See a Report on this subject by G. Henry Kinahan, M.R.I.A., July, 1869, in "Journal of the Historical and Archaeological Association of Ireland," vol. i., third series, 1868-69 part ii., p. 348.

<sup>17</sup> "Qui lingua Scottorum Mageo nominatur."

<sup>18</sup> Bede says, that even in his time, they lived there in great continence and simplicity. They were under the rule of a canonical Abbot, after the example of the Holy Fathers.

<sup>19</sup> See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 499.

<sup>20</sup> A note by Dr. Todd says, at such addition: "A.D. 674. This date is added by the second hand."

<sup>21</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 284, 285.

<sup>22</sup> See *ibid.* n. (c.)

<sup>23</sup> See "Chorographical Description of West or II-Iar Connaught," p. 118. Edited by James Hardiman, M.R.I.A.

<sup>24</sup> See "Apologia pro Hibernia," cap. v., p. 66.

<sup>25</sup> See Rev. Courtenay Moore's "Chronicles of SS. Colman, and of St. Colman's, Farahy, Diocese of Cloyne," p. 10.

<sup>26</sup> See his Life, at the 24th of November, the date for his feast.

<sup>27</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

<sup>28</sup> "Apud Hiberniam Natale Sanctorum

been placed at March 7th by Camerarius, who marked him Apostle of the Hebrides, as well as of Northumbria.<sup>29</sup> Notwithstanding such an error of statement, it is evident the memory of St. Colman was held in great veneration in both Scotias; but, in the Scotia of his birth he died and was buried.

ARTICLE II.—ST. DARIA, OR DAIRE, VIRGIN. At the 8th day of August, a festival for Daria, a holy Virgin, is entered in the published Martyrology of Tallagh,<sup>1</sup> as also in the Book of Leinster copy.<sup>2</sup> Marianus O’Gorman and Cathal Maguire have inserted the name of this holy Virgin in their respective Calendars. The Bollandists<sup>3</sup> notice her, likewise, at the 8th of August. There are three saints having this name to be found in the Irish Martyrologies.<sup>4</sup> The first is St. Daria, Virgin, who died in the eighteenth year of her age, and on the 8th of August, as mentioned at this day. The second is St. Daria, Widow, named Bochana, who is venerated on the 2nd of November.<sup>5</sup> The third St. Daria was a widow, likewise, and she was venerated on the 26th of October.<sup>6</sup> It has been thought most probable,<sup>7</sup> that the present holy virgin is more likely than any other bearing the same name and venerated in our Calendars, to have been that St. Daria mentioned in the Acts of St. Brigid,<sup>8</sup> and who was one of her nuns. If so, she is said to have been blind from the time of her birth,<sup>9</sup> and she must have flourished towards the close of the fifth or beginning of the sixth century. The Martyrology of Donegal<sup>10</sup> registers a festival at the 8th of August, in honour of Daire, Virgin. It likewise adds, that from earlier records, her age was eighty years; and, in the Table thereto appended her name is Latinized, Daria, Virgo.<sup>11</sup>

ARTICLE III.—ST. BEOAN, SON OF NESSAN, OF FEIGH CULLEN, COUNTY OF KILDARE. According to the Martyrology of Tallagh,<sup>1</sup> veneration was given at the 8th of August to Beoan mic Nessan, in Fidh Cullend. St. Beóán, the son of Nessan, is commemorated, on this day, likewise, in the “Feilire” of St. Ængus.<sup>2</sup> There is a scholion annexed, stating that he was of Fid Cuillinn in Ui-Foeláin.<sup>3</sup> It is now called Feighcullen,<sup>4</sup> a parish, partly in the Barony of East Ophaly,<sup>5</sup> but chiefly in that of Connell,<sup>6</sup> County of Kildare. It contains a large tract of bog.<sup>7</sup> The O’Clerys state, that he was the

Confessorum Beoain et Colmani Episcoporum.—Kalendarium Drummondense. See Bishop Forbes’ Calendars of Scottish saints, p. 21.

<sup>29</sup> See Scottish Entries in the Calendar of David Camerarius.—*Ibid.*, p. 235.

ARTICLE II.— Edited by Rev. Dr. Kelly, p. xxxi. In this calendar her name is clearly a misprint, as entered “Darii Vir.” This gives the masculine instead of the feminine form for her name.

<sup>2</sup> The entry, there, is likewise  $\Theta\alpha\pi\mu\ \tau\eta\tau\eta$ .

<sup>3</sup> See Acta Sanctorum, tomus ii., Augusti viii. Among the pretermitted saints, p. 326.

<sup>4</sup> See Colgan’s “Trias Thaumaturga,” Tertia Vita S. Brigidæ, n. 67, p. 545.

<sup>5</sup> According to the Martyrologies of Marianus O’Gorman and of Donegal. See notices of her, at the 2nd of November, in the Eleventh Volume of this work.

<sup>6</sup> See an account of her, at that date, in the Tenth Volume of this work.

<sup>7</sup> See Colgan’s “Trias Thaumaturga,” Tertia Vita S. Brigidæ, cap. 124, p. 541,

and also Quarta Vita S. Brigidæ, cap. 89, p. 561.

<sup>8</sup> These of the Third Life of St. Brigid have been attributed to St. Ultan.

<sup>9</sup> See Rev. Baring-Gould’s beautiful legend of Sister Dora. “Lives of the saints,” vol. ii., February i., p. 20.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

<sup>11</sup> See *ibid.*, pp. 398, 399.

ARTICLE III.— Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy we find  $\text{Beoan mic Nessan } \tau\ \text{fio Chuilinn}$ .

<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. cxxiii.

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

<sup>4</sup> It is shown, on the “Ordnance Survey Townland Maps for the County of Kildare,” sheets 17, 18, 23. The Townland proper is on sheet 17.

<sup>5</sup> This portion contains 1,133a. or. 37p.

<sup>6</sup> This portion contains 3,042a. 2r. 17p.

son of Neassan, and that he sprung from the race of Cathaoir Mor, of Leinster. Near the Hill of Allen, in the County of Kildare, Feigh-Cullen was the site of an ancient church, the ruins of which existed within the memory of some still living.<sup>8</sup> The rude Baptismal trough, used at this church in primitive Christian times, is now preserved at Allen. In a field adjoining the church, the foundation of an extensive building can be traced, regarding which, however, history and tradition are silent.<sup>9</sup> A Beoan is set down as a disciple of St. Patrick,<sup>10</sup> but his place was Kill-fiacle in Tipperary;<sup>11</sup> so that he appears to have been distinct from the present saint. The Martyrology of Donegal<sup>12</sup> records him at the 8th of August as Beoan, Bishop of Fidh Chuilinn, in Ui Failge. In the Calendar of Drummond, he is entered at the same date.<sup>13</sup> In conjunction with two other saints bearing the same name, we find a peculiar arrangement, in the table postfixed to this Martyrology.<sup>14</sup>

ARTICLE IV.—BLESSED ULTAN, THE SCOT OR IRISHMAN, MONK OF LINDISFARNE. [*Eighth Century.*] This pious and distinguished Cenobite seems to have been born towards the commencement of the eighth century. He was a Scot by race, according to Hugh Menard.<sup>1</sup> At that period, such a designation implied, that his origin had been derived from Ireland. Harpsfeld has not forgotten to commemorate the virtues and accomplishments of this religious man.<sup>2</sup> His festival has been placed at the 17th of January, by Colgan,<sup>3</sup> for no better reason, than because the first St. Ultan, occurring in the order on our National Calendars, has been assigned to that day. In a passing allusion to this reputed festival,<sup>4</sup> we promised to reserve other particulars—so far as they are revealed for us—to be inserted at the 8th day of August, when his name is inscribed in the Benedictine Martyrology.

ARTICLE V.—ST. CURCACH, VIRGIN, OF CLUAIN-LOTHAIR, NOW CLOON-LOGHER, COUNTY OF LEITRIM. At the 8th of August, the published Martyrology of Tallagh,<sup>1</sup> records the simple entry, Curcach, Cluana Lothair.<sup>2</sup>

<sup>7</sup> See Lewis' "Topographical Dictionary of Ireland, vol. i., pp. 616, 617.

<sup>8</sup> They were pulled down on the occasion of erecting the present Protestant Church. See Right Rev. Michael Comerford's "Collections relating to the Dioceses of Kildare and Leighlin," vol. ii, p. 62.

<sup>9</sup> In the year A. D. 956, a great battle was fought here. It is thus recorded in Dr. O'Donovan's "Annals of the Four Masters." "A victory was gained over the Ui-Dun-chadha, the Ui-Faighe, and the Clann-Ceallaigh, at Fidh-Chuilinn, namely, over Domhnal, son of Lorchan, and Domhnal, son of Maelmorda, by the Ui-Faelain, namely, by Murchadh, son of Finn; in which were slain Cearnach, son of Lorcan, chief of Clann-Ceallaigh, and Nacideanan Ua Domhnaill, and many others of the nobility besides them," vol. ii., pp. 676, 677.

<sup>10</sup> Apostle of Ireland, and whose life is to be found in the Third Volume of this work, at the 17th of March.

<sup>11</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. iii., cap. xxxii., p. 156, and p. 62, n. 186.

<sup>12</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

<sup>13</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 21.

<sup>14</sup> Thus entered:—  
Beoan, bishop of } 8th Aug.  
Fiodh-cuilin, }  
Beoan, bishop of } (*Vitalianus*) 26th Oct.  
Tamlalach, }  
Beoan, bishop } 3rd Dec.  
— "Martyrology of Donegal," pp. 304, 305.

ARTICLE IV.—<sup>1</sup> See his observations on the "Martyrologium Benedictinum," lib. ii., Augusti viii.

<sup>2</sup> See "Historia Ecclesiastica," Sec ix., cap. xiv.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," xvii Januarii. De B. Ultano Scoto, seu Hiberno, Lindisfarnensi Monacho, with notes, p. 109.

<sup>4</sup> At the 17th day of January.

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

<sup>2</sup> In the Book of Leinster copy, the entry of this saint reads, Curcach Cluain Lochup.

<sup>3</sup> The parish so called is described on the Ordnance Survey Townland Maps for the County of Leitrim," sheets 7, 11, 12, 15, 16. The Townland proper is on sheet 11.

<sup>4</sup> See General Alphabetical Index to the

This place must be Cloonlogher, in a parish of the same name,<sup>3</sup> barony of Dromahaire, and County of Leitrim.<sup>4</sup> It is a vicarage in the Diocese of Kilmore, consisting chiefly of mountain land.<sup>5</sup> Her name appears, also, in the Martyrology of Donegal,<sup>6</sup> at this same date, as Curcach, of Cluain-lothair, Virgin. There is a Curcach, daughter to Dael, son of Maisine, and belonging to the race of Colla Menn, adds the calendarist. There is a Cluain Lothaire in Breifne O'Ruairc, and Curcach is patron there, follows the foregoing announcement.

ARTICLE VI.—REPUTED FEAST OF DAIG, SON TO CAIRELL OF INIS-CAIN-DEGHA. [*Sixth Century.*] Under the head of Inis Caindeggha,<sup>1</sup> Duaid Mac Firbis enters Daig, son of Cairell,<sup>2</sup> who died A.D. 586,<sup>3</sup> August 8th. In the “*Chronicum Scotorum*,” his rest is noted at the same year.<sup>4</sup> Nothing more seems to be known regarding him.

## Ninth Day of August.

ARTICLE I.—ST. NATHY, PATRON OF ACHONRY DIOCESE, COUNTY OF SLIGO.

[SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—AUTHORITIES FOR THE LIFE OF ST. NATHI—HIS BIRTH—HIS EARLY TRAINING—THE RELATIONS BETWEEN ST. FINIAN AND ST. NATHI—FOUNDATION OF ACHONRY, AND ST. NATHI PLACED THERE AS PASTOR.

THE dawn of a bright and glorious era was destined for Ireland, when St. Patrick's bark first drew near her shores, and she might well be addressed in these inspired words of Isaias, “Arise, be enlightened; for thy light has come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and Kings in the brightness of thy rising.”<sup>1</sup>

Townlands and Towns, Parish and Baronies of Ireland, p. 269.

<sup>5</sup> See Lewis' Topographical Dictionary of Ireland,” vol. i., pp. 366, 367.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 212, 213.

ARTICLE VI.—<sup>1</sup> Inishkeen, in the County of Louth, according to William M. Hennessy's note.

<sup>2</sup> See “Proceedings of the Royal Irish Academy,” Irish MSS. series, vol. i., part i., pp. 114, 115.

<sup>3</sup> According to Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 212, 213, and n. (k.) *ibid.*

<sup>4</sup> See William M. Hennessy's edition, pp. 62, 63.

ARTICLE I.—CHAPTER I.—<sup>1</sup> Isaias, lx. 1 to 3.

<sup>2</sup> In the “Leabhar Breac” copy is the following stanza, with its English rendering, by Dr. Whitley Stokes:—

feith lac pair antom  
firum fortren munter  
in achur cain clantar  
nahu cneosal cruimther.

“Remember thou the passion of Antoninus (and) of Firmus, a mighty family. In Achad Cain is buried Nathi a pious priest.” “Transactions of the Royal Irish Academy,” —Irish Manuscript series, vol. i., part i. On the Calendar of Oengus, p. cxxiii.

One of the fruits drawn from the Irish Apostle's preaching was revealed in the number of holy converts he made, through the Divine assistance, and from these was drawn many a zealous pastor to guide souls in the way of salvation.

From the earliest times, the present holy man appears to have been held in veneration. Thus, in the "Feilire" of St. Ængus, at the 9th of August, there is a commemoration of Nathi—eulogized as a pious priest. And to this is affixed a comment in Irish that Achad Cain—the name of his place—was Achad Conaire, in Luigni of Connaught.<sup>3</sup> In Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints,"<sup>4</sup> at the 9th of August, St. Nathy, or David, Priest, Patron of the Diocese of Achonry, anciently called Achad, is commemorated. Also notices of him occur in the Rev. Dr. Lanigan's History,<sup>5</sup> in Archdeacon Henry Cotton's Collections<sup>6</sup> and in the Rev. S. Baring-Gould's work.<sup>7</sup>

The birth of this saint,<sup>8</sup> with that of others,<sup>9</sup> is said to have been predicted by a holy abbot in West Connaught, and who is named Corbmac.<sup>10</sup> Such an account is to be met with in an ancient Irish life of the latter holy man, and which is to be found in the Book of Lecan, belonging to the Royal Irish Academy. Nathi is thought to have first seen the light in the earlier part of the sixth century. If a statement, according to which Nathi should have been a priest in 530, were to be admitted, it must follow, that he was born as early, at least, as 500; yet this account can hardly be reconciled with his having lived until Fechin also became a priest.<sup>11</sup> However, not admitting that early date furnished by Sir James Ware, for the erection of Achonry into a See,<sup>12</sup> Nathi is thought to have been born not later than the year 520.<sup>13</sup> He was the son of Conamalius, son of Neill.<sup>14</sup>

St. Nathy is variously called Nathi, Nathin, Nathias, Nathineus, and Nathyus. Dathyus, Dathi, and David are names also applied to him in different accounts where he is mentioned. He bore, likewise, the additional titles of Cruimthir and of Comrah.<sup>15</sup> He appears to have been a native of Lugne territory. It is now commensurate with the barony of Leyny, in the County of Sligo,<sup>16</sup> and Province of Connaught.<sup>17</sup> Some of our writers have

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

<sup>4</sup> See vol. viii., August ix.

<sup>5</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xiii., sect. iii., and nn. 37 to 41, pp. 190 to 193.

<sup>6</sup> See "Fasti Ecclesie Hibernicæ," vol. iv., p. 98.

<sup>7</sup> See "Lives of the Saints," vol. viii., August 9, p. 107.

<sup>8</sup> See Colgan's "Acta Sanctorum Hibernicæ," xxvi. Martii. Vita S. Corbmaci Abbatis, cap. xv., p. 753, and in 31, p. 756.

<sup>9</sup> Namely, Luthrenna, Virgin, the daughter of Failbe, venerated on the 8th of June, at which date, notices of her may be found in the Sixth Volume of this work, Art. ii.; St. Fechin, Abbot of Fore, venerated on the 26th of January, at which date his Acts may be found, in the First Volume of this work, Art. ii.; St. Mobian—surnamed Claireneach—whose feast is kept on the 12th of October, and at this date notices of him may be found in the Tenth Volume of this work.

<sup>10</sup> See the Life of St. Corbmac, at the 13th of December.

<sup>11</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sec. v., n. 40, pp. 192, 193.

<sup>12</sup> See Harris's Ware, vol. i., "Bishops of Achonry," p. 658.

<sup>13</sup> Such is the opinion of Rev. Dr. Lanigan, who remarks that as he had been a priest since the days of Finian of Clonard, who died in 552, and some time prior to his death, Nathi's birth cannot be placed later than 520. See "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. v., n. 40, p. 192.

<sup>14</sup> See Colgan's "Acta Sanctorum Hibernicæ," xxvi. Martii. Vita S. Corbmaci, cap. xv., p. 753.

<sup>15</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernicæ," vol. iv., p. 98.

<sup>16</sup> See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., n. 280, p. xxxix.

<sup>17</sup> This also is agreeing with a statement of the O'Clerys.

<sup>18</sup> His Life may be found, at the 12th of

too hastily assumed that Nathy was a disciple of St. Finian of Clonard.<sup>18</sup> But, he was ordained priest, at or before that time, when the celebrated Abbot of Clonard visited Connaught, as may be read in the published Acts of St. Finian,<sup>19</sup> taken from the Salamanca Manuscript Codex. That visit is incorrectly stated to have been made, so early as about the year 530.<sup>20</sup> However, at this date, St. Finian had scarcely begun to teach at Clonard.<sup>21</sup> A short time before St. Finian's demise, which took place in the middle of the fifth century,<sup>22</sup> seems nearer to the fact. When St. Finian came to that place, where our saint dwelt, he was admonished by an angel to build a church, on a suitable and pleasing site.<sup>23</sup> But, the king of that country—called Luigne, —and who was named Keanfahola,<sup>24</sup> opposed his design. That dynast even wished to expel the saint from his territory. However, in order to move his obdurate heart, and to bend his will to the obedience of Divine Faith, St. Finian wrought a remarkable miracle, by making a sign of the cross over a very large stone. This immediately split into three distinct parts. At such a miraculous exercise of power, the obdurate and inhospitable king changed from being a wolf in human form to becoming a lamb in gentleness and condescension.

Some of our writers<sup>25</sup> make Nathi a disciple of Finian. However, Nathi seems to have been a priest, before Finian had been acquainted with him. About this time, according to the order of narrative in St. Finian's old Life, almost all his celebrated disciples at Clonard had left his school to found establishments of their own. The date for this transaction in Luigne was about the year 550.<sup>26</sup> St. Finian effected the king's conversion through the miracle already related,<sup>27</sup> and at a place called Achad Chonair—and anciently said to have been Achad-Chaion.<sup>28</sup> Struck with admiration, Keonfahola, on bended knees, offered St. Finian that site, where such miracles had been wrought.<sup>29</sup> It was afterwards called Achad-Chonaire, or Achonry, being at present a large parochial division, and the seat of an episcopal see, in Sligo county.<sup>30</sup> In the Annals of Ireland, when Latinized, it is invariably called "Campus Conaril."<sup>31</sup>

Whether the holy Abbot of Clonard erected a church or a monastery there, does not appear to be well known. He was carried off in that dreadful mortality the Crom Conaill, which broke out in Ireland, towards the middle of the sixth century. This is thought to have been a more aggravated form of that disease known as the Buidhe Chonnaill. Contemporaneous authori-

December—the chief day for his festival—in the Twelfth Volume of this work.

<sup>19</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finiani seu Fineni, Abbatis de Cluain-Eraird, cap. xxvi., p. 396.

<sup>20</sup> See "Harris' Ware," vol. i., Bishops of Achonry," p. 658.

<sup>21</sup> According to Rev. Dr. Lanigan's calculations.

<sup>22</sup> The "Chronicum Scotorum" places it at A.D. 551. See edition of William M. Hennessey, pp. 50, 51.

<sup>23</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finiani, cap. xxvi., p. 396.

<sup>24</sup> This proper name is found Latinized *caput lupi*, or "wolf-headed."

<sup>25</sup> Among these are Colgan, Ware, and Harris.

<sup>26</sup> To this period Dr. Lanigan assigns it.

<sup>27</sup> According to the series of his transactions, as given in his Acts, it appears to be one of the last, and just before the close of his life. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. v., nn. 38, 39, p. 192.

<sup>28</sup> See Harris' Ware, vol. i., "Bishops of Achonry," p. 658.

<sup>29</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finiani seu Fineni, cap. xxvi., p. 296.

<sup>30</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iii., n. 40, p. 192.

<sup>31</sup> Little information has been given regarding the place, by Thomas O'Conor, who wrote the account of it in a dissertation, dated 21 Great Charles-street, October 10th, 1836. See "Letters containing information collected during the Progress of the Ordnance Survey in 1836," pp. 388, 389.

ties not only confirm the authority of our Irish records, but serve to throw more light upon the nature of that pestilent affection. The Welsh Annals in particular are explicit upon this subject. It is in these records called *Vall Velen*,<sup>32</sup> the dark coloured yellowness, or the yellow plague.<sup>33</sup> It is further described in the Book of Llandaff as having been called the yellow pestilence, because it occasioned all persons who were seized by it to be yellow and without blood. It was likewise described by other early Welsh writers as a watery cloud, which passed over the face of the country, descending into its valleys, and affecting whatever living creatures it touched with its pestiferous blast, so that they immediately died, or forthwith sickened.<sup>34</sup> This great and widespread pestilence, which marked a special epidemic in the middle of the sixth century, is supposed to have been of the nature of that disease known to the moderns as yellow fever;<sup>35</sup> although, from a description collected<sup>36</sup> from the early writers, as it appeared in the Levant, it would seem to be a true bubonic plague; but, it is not improbable, that the one might have degenerated into the other. Partly contemporaneous with, and succeeding the first Buidhe Chonnail, appeared an epidemic which seems to have been a leprosy. It is denominated in the Irish Annals the *samthrusc*, literally the mange, or scaly leprosy; and, in various authorities, it is denominated *Samtrusc* and *Santhrusc*.<sup>37</sup> Moreover, *Buidhechair* was a term employed, expressive of a greenish yellow colour, perhaps arising from another appearance, which icteric patients assumed<sup>38</sup>. This word is not even yet altogether lost, but it is still occasionally applied to jaundice.

At Achonry, it is stated that St. Finian placed our saint,<sup>39</sup> and probably just before his own death, which has been assigned to A.D. 552.<sup>40</sup> At Achonry, likewise, Nathi discharged the offices of a faithful pastor; but, in

<sup>32</sup> We are informed that "Maileun rex Genedotæ," or Maelgwyn Gwynedh, King of North Wales, died of this plague in A.D. 547, according to the "Annales Cambriæ," edited by the Rev. John Williams ab Ithel, M.A., p. 4. Taliesin, one of the early poets of that country, represented the pestilence under the form of a woman, saying—"A strange creature will come from the marsh of Rhiavedd, to punish the crimes of Maelgwyn Gwynedh; its hair, its teeth, and its eyes are yellow, and this will destroy Maelgwyn Gwynedh." St. Teilo fled from Wales on account of this pestilence. From the account relating to him, as from the Cambrian Annals generally, it would appear that such a disease prevailed first in Wales, and was thence carried here by those of that nation, who departed into distant countries—"some of them into Ireland."

<sup>33</sup> While inaccurate regarding the date for its appearance in Wales, Giraldus Cambrensis, in his Itinerary of Bishop Baldwin, alludes to this disease as the disorder called the yellow plague, while by physicians it was termed the Iliac passion.

<sup>34</sup> In one of the Welsh Triads translated in the "Myvyrian Archæology of Wales," it is referred to as the second great pestilence, or the "yellow plague of Rhos, which was caused by the carcasses of the slain."

<sup>35</sup> Some cases of yellow fever have been

discovered in Ireland, in the earlier part of the present century; but, at present that disease is for the most part confined to the West Indies, or to tropical regions.

<sup>36</sup> By Gibbon.

<sup>37</sup> All these terms evidently show that one of the most striking manifestations of the disease was the yellow colour of the skin. Referring to this plague, as it affected Europe in the middle of the sixth century, Dr. Short states, that "bile was redundant, men looked like charcoal-wood, their countenance was senseless and stern." We find more difficulty in our analysis of the term *Blejed* or *Bleffeth*—applied to it by some annalists—which was in all probability an imported name, and it may be, by a slight transmutation of letters, the Irish acceptance of the Welsh word *Cleved*—sickness generally; and, to this day, in all cases of epidemic disease, the peasantry of Ireland say the person is affected with "the sickness."

<sup>38</sup> The first date assigned to this epidemic, which continued for upwards of twenty years, is A.D. 550.

<sup>39</sup> See likewise Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita Prima S. Fechani, cap. iv., v., p. 130. Vita Secunda S. Fechini, cap. vi., vii., viii., p. 134.

<sup>40</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. viii., August 9, p. 107.



what special capacity has not been decided. The parish itself is of very considerable extent.<sup>41</sup> It consists of two pretty equal divisions; one of moor and mountain; the other of pasture and of arable land. The latter has in past years gained greatly on the former, owing to the industry of the people. Moreover, a fine limestone subsoil greatly facilitates the work of reclamation and improvement. When Achonry had been constituted an episcopal see, however, appears to be unknown. An early date has been claimed for its erection; yet, this is rather doubtful. It has been stated, that long before Achonry became the designation of a parish, it gave name to a diocese.<sup>42</sup> Still, the exact time has baffled the enquiries of our ecclesiastical historians.

## CHAPTER II.

ANCIENT REMAINS AT ACHONRY—CONTEMPORARIES OF ST. NATHI—SCHOOL FOUNDED AT ACHONRY—DEATH OF THE SAINT—HIS FESTIVAL AND COMMEMORATION—CONCLUSION.

THE earlier records of this very ancient church have not been recovered, while the list of its more ancient Prelates is sadly imperfect, and from the sixth to the twelfth century, no account of a bishop presiding over this see has been given.<sup>1</sup> In the ancient annals of Ireland, the Prelates of Achonry are called, for the most part, bishops of Luigne, or Leney, as this was the name of that territory or district it included.<sup>2</sup> Moreover, Achonry is not found among the five dioceses assigned by the Synod of Rathbreasil in 1118 to the Province of Connaught; these dioceses being Tuam, Clonfert, Cong, Killala and Ardcarne. Nor does its area appear to be comprehended in any of those dioceses, unlike Elphin, which is found partly in Tuam, and partly in Ardcarne, though omitted as a separate diocese. The two dioceses which bordered on Achonry were:—first, Ardcarne, stretching from Ardcarne to Slieve-an-iern, and from Ceis Coriann to Huirculten, apparently Cul-nabragher, in the parish of Ballysodare; and, secondly, Killala, extending from Nephin to Assaroe, and from Cill Ard Bille to Srath an Fearainn, no doubt, Srahmore, adjoining Cul-nabragher.<sup>3</sup> Tradition alone seems to affirm Achonry to have been an ancient bishopric. It is now—being called the Diocese of Achonry—united with that of Killala. It occurs under the name of Achadh Chonaire, in our Irish Annals.<sup>4</sup> The people were accustomed to call the cathedral, which was thought to have been founded here by St. Nathi, Teampul Achonra<sup>5</sup>—Teampall being the general name of a church, at which there is a burial. A very small part of the walls now remains at the Protestant parish church, which stands on its site, and it goes under the name of the Cathedral Church of St. Crumnathy.<sup>6</sup> The saint himself was commonly called Comrah, or Cruimther, the latter being only an addition

<sup>41</sup> The Irish-speaking people call this parish *parrocce Aconra*.

<sup>42</sup> See Archdeacon O'Rorke's "History of Sligo: Town and County," vol. ii., chap. xxii., pp. 92, 93.

CHAPTER II.—<sup>1</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernice," vol. iv., pp. 97, 98.

<sup>2</sup> See "Harris' Ware," vol. i., Bishops of Achonry," p. 658.

<sup>3</sup> See Archdeacon T. O'Rorke's "History of Sligo: Town and County," vol. ii., chap. xxiii., pp. 94, 95.

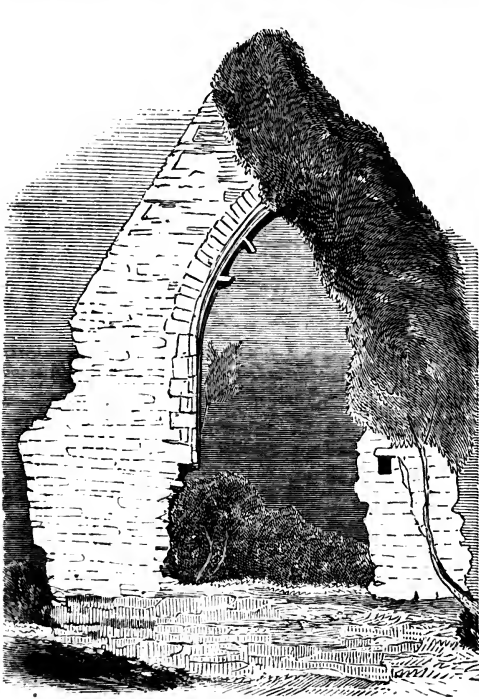
<sup>4</sup> See those of the Four Masters, at the years 1328, 1398, 1409, 1434, in Dr. John O'Donovan's edition.

<sup>5</sup> Written in Irish, *Teampall Aconra*.

<sup>6</sup> See "Parliamentary Gazetteer of Ireland," vol. i., p. 9.

<sup>7</sup> "What *Comrah* signifieth I am not so

of honour to Nathi's name, and signifying in the old Irish the same as Saggart in modern Irish, viz: a Priest.<sup>7</sup> At Achonry some ruins are yet visible, and which represent the mediæval cathedral; but, the sole remains of it, at present, are the east gable and a gothic window, which contains in the upper arch traces of cut-stone mullions.<sup>8</sup>



Ruins of Cathedral Church, Achonry,  
County of Sligo.

Also at Court, a village about three miles west of Achonry, are the steeple and some fine ruins of a Franciscan Monastery,<sup>9</sup> intended for friars of the Third Order, and built by the family of McDonogh, in the first instance; then the O'Haras appear to have been patrons.<sup>10</sup> In this parish, are some ecclesiastical ruins, in the townland of Kilmummin. There is also a remarkable well in the village of Tobbarcorry,<sup>11</sup> which takes its name from that spring.<sup>12</sup>

There is a monastic story, referring to fasting and abstinence, and relating to Colum Cille, Congall, Cainneach and Cruimthear Dathi, or Nathi.<sup>13</sup> By some, it is thought, that St. Nathy was the first Bishop of Achonry.<sup>14</sup> The more probable opinion appears to be,<sup>15</sup> that he remained all his lifetime a priest. He is usually styled Cruimthear Nathi, or "Priest

Nathi," where allusion is made to his name, in the Lives of other Saints.<sup>16</sup> Yet, it may be true, that he was a chorepiscopus, or a rural bishop. In a biography of St. Fechin of Fore, he is styled "Antistes"—the term usually

well informed; but I think it bears the sense of one elected, at least it hath a Religious signification."—Harris' Ware, vol. i., "Bishops of Achonry," p. 658, n.

<sup>8</sup> The accompanying illustration was drawn by William F. Wakeman, on the wood, engraved by Mrs. Millard.

<sup>9</sup> See the "Parliamentary Gazetteer of Ireland," vol. i., p. 535.

<sup>10</sup> See Sir James Ware, "De Hibernia, et Antiquitatibus ejus, Disquisitiones," &c., cap. xxvi., p. 229.

<sup>11</sup> Situated about sixteen miles S.W. from Coloony.

<sup>12</sup> Tradition states, that formerly a cauldron was placed convenient to the well, and was

supplied from its waters, being used by Druids. Hence it is called *Tobar a Coine*, i.e. "Fons lebetis." See "Letters containing Information relative to the Antiquities of the County of Sligo, collected during the Progress of the Ordnance Survey in 1836." Thomas O'Connor's Letter, dated 21 Great Charles-street, Dublin, October 10th, 1836, pp. 388, 389.

<sup>13</sup> See Michael Oge O'Longan's MS., vol. vi., R.I.A. folio paper, containing 360 pp., at p. 118. This MS. was written in A.D. 1795, 1805, and 1815.

<sup>14</sup> Nathi is called only *priester*, in the Life of Finian of Clonard; however, Ware says he cannot believe, but that he was

applied to a bishop; yet, immediately before, he is simply called "presbyter," or "a priest." Moreover, the former title is sometimes found applied to a priest in old records.<sup>17</sup> However, it is an opinion sufficiently well founded, that between the time of our saint and the twelfth century, there must have been bishops in the diocese of Achonry; some of whom most probably resided in that place.<sup>18</sup>

It would appear, that our saint was contemporaneous with St. Atracta,<sup>19</sup> for the name of Nathy occurs in her Acts.<sup>20</sup> No other homonymous saint is known to have flourished in the district of Lugne,<sup>21</sup> where her nunnery was founded,<sup>22</sup> and this circumstance alone seems sufficient to identify him.

It is stated, that Nathi founded a famous school at Achonry. There, the celebrated St. Fechin of Fore<sup>23</sup> was educated. Now, as St. Fechin had been a scholar of Nathi, early in the seventh century, and even a priest before his death, the master must have lived to a very great age.<sup>24</sup> Among St. Nathi's disciples, it is thought, a St. Kenan, mentioned by Ussher,<sup>25</sup> may be enumerated. This holy youth was a native of Connaught, and he was detained as a hostage for some time by Laeghaire, King of Ireland, in the time of St. Patrick. At the intercession, or owing to the interposition, of a holy bishop, named Kistan, he was released from his captivity. Afterwards, he was trained in good morals and letters, by a religious man, named Nathanus. In fine, he went to Gaul, and there he became a monk in St. Martin's monastery, at the city of Tours.<sup>26</sup> When he had been well grounded in ecclesiastical discipline, he returned to Connaught, where he converted many to the Christian Faith. Then he went into Leinster, where he built a church, in a place afterwards called *Sylva Kenani*, or "Kenan's Wood." There he gained many to Christ. In fine, he went to the Eugenic territory,<sup>27</sup> where he destroyed an idol and its altar, and in their places he erected a Christian Church. Over this, he placed his dearly beloved disciple, St. Comgall.<sup>28</sup>

Reasoning on probable supposition, our great ecclesiastical historian thinks this saint survived the ordination of his disciple, St. Fechin of Fore. He lived, in the opinion of Dr. Lanigan, at least, to the year 605, and perhaps to the year 615. The same learned authority supposes him to have attained the age of ninety years, and perhaps even a longer term of

afterwards made bishop of Achonry. See Harris' Ware, vol. i., "Bishops of Achonry," p. 658.

<sup>15</sup> According to Rev. Dr. Lanigan.

<sup>16</sup> It is not only in St. Finian's Life, or relatively in any particular transaction, that he is called *crainthir*, or priest; whereas this is the title, which, as Colgan observes, is given to him *passim*. See "Acta Sanctorum Hibernie," xxiii. Februarii. Vita S. Finiani, n. 29, p. 399.

<sup>17</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iv., n. 37, p. 192.

<sup>18</sup> Archdeacon O'Rorke, in his learned "History of Sligo: Town and County," has left us a very complete account of the diocese, with notices of the bishops of Achonry from the earliest dates to the present time. See vol. ii., chap. xxiii., pp. 92 to 140.

<sup>19</sup> See her chief festival, at the 11th of

August, in the present Volume, Art. i.

<sup>20</sup> See Colgan's "Acta Sanctorum Hibernie," ix. Februarii. Vita S. Atractae, Virginis, cap. xiii., p. 280, and n. 18, p. 282.

<sup>21</sup> Now the barony of Leney, in the County of Sligo.

<sup>22</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. ix., p. 39, and n. 124, p. 43.

<sup>23</sup> See his Acts, at the 20th of January, in the First Volume of this work, Art. ii.

<sup>24</sup> See what is stated, *ibid.*, chap. i.

<sup>25</sup> See "Britannicarum Ecclesiarum Antiquitates." Addenda quaedam Omissa, p. 508.

<sup>26</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. vi., p. 342, and n. 65, p. 345.

<sup>27</sup> So called from King Eugene, whose niece Ethne is said to have been mother of Kenan himself.

<sup>28</sup> Several Irish saints bear this name.

existence, before the period of his death ;<sup>29</sup> since there was no sufficient reason to think, that his disciple, Fechin, reached the age it had been calculated that he did.<sup>30</sup> According to the Calendar of Oengus, Nathi was buried at Achad Cain, or Achonry.

The feast of our saint is kept, according to our Martyrologies and Calendars, on the 9th day of August ; although, it does not appear in the Roman Martyrology. At this same date, in the published Martyrology of Tallaght, is the entry, "Nathi sac, Achadh Conaire ;"<sup>31</sup> and he bears a similar title, in a Latin designation in the Book of Leinster copy.<sup>32</sup> At the 9th of August, in the Martyrology<sup>33</sup> of Donegal, is recorded Cruimthher<sup>34</sup> Nathi, of Achadh-caoin-Conaire, in Lughne, of Connaught. In the Irish Calendar, now preserved in the Royal Irish Academy,<sup>35</sup> at the Fifth of the Ides—corresponding with the 9th of August—we have another entry of this saint's festival. In the "Circle of the Seasons"<sup>36</sup> is his festival, at the 9th of August. In the Scottish Calendar of Drummond, St. Nathi is venerated on the 9th of August.<sup>37</sup> He is honoured, as principal patron of Achonry Diocese. His feast is kept there, as a Double of the First Class, with an Office and an Octave.

To the homes of his flock the true pastor carries joy and consolation. In the Church, the self-sacrificing bishop shines as a beacon to guide storm-beaten and wearied sufferers towards a haven of rest. We have to regret, nevertheless, that in many instances so few records have been left us, to unfold the interior lives of many ancient saints, or even to relate the exact dates and circumstances, which might serve to render their actions more intelligible. In the present case, we have only been able to glean from incidental allusions, which occur in the acts of other Irish saints, those very meagre accounts left us regarding the Patron of Achonry Diocese.

## ARTICLE II.—ST. FEIDHILIMIDH, OR FELIMY, PATRON OF KILMORE PARISH, COUNTY OF CAVAN, AND OF KILMORE DIOCESE.

[PROBABLY IN THE SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—FAMILY RELATIONS OF ST. FEIDHILIMID—PROBABLE PLACE OF HIS BIRTH—THE CONFOUNDING OF KILMORE IN BREFNEV WITH KILMORE DUITH-RUIBH—SUPPOSED CONNEXION OF THIS SAINT WITH THE FORMER PLACE—DESCRIPTION OF KILMORE, IN THE COUNTY OF CAVAN.

A CHRISTIAN education must always be commenced, and from the earliest age of children, within the family circle ; and, afterwards, the pastors of the

<sup>29</sup> The Rev. Dr. Lanigan, alluding to St. Fechin of Fore having been a disciple of our Saint, adds in a note : "From his having been a scholar of Nathi and even a priest before his death, it follows that Nathi must have lived to a great age. Fechin did not die until A.D. 665, when he was carried off by a plague. Now supposing that he lived to the age of 90, he would have been born in 575, and might have been ordained priest in 605."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. v., n. 40, p. 192.

<sup>30</sup> The Rev. Dr. Lanigan adds : "It is very probable, that he did not pass his eightyeth year, in which case he would not

have been still alive in this year ; for, as we have seen, he survived Fechin's ordination."—*Ibid.*

<sup>31</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxxi.

<sup>32</sup> There we read : *натѣ прѣрѣтєр ѡ аснѡ Чонаирє.*

<sup>33</sup> Edited by Rev. Drs. Todd and Reeves, pp. 214, 215.

<sup>34</sup> At this word, Dr. Todd has a note, "This word signifies priest."

<sup>35</sup> There we find, "*Срѡмѣтар натѣ ѡ аснѡ Чонаирє : Луїгнѡб ѡнар.*"—Ordnance Survey Office Copy. Common Place Book, F, p. 69.

Church would willingly assist parents in forming the morals and manners of their offspring. We can hardly doubt, that in the case of the present holy man, as also of his brothers and sisters, such advantages must have been enjoyed.

A few brief and uncertain notices of St. Fedlimid, or Felimy, are all we can find in the writings of Rev. Alban Butler,<sup>1</sup> Rev. Dr. Lanigan,<sup>2</sup> and Rev. S. Baring-Gould.<sup>3</sup> Our ecclesiastical history has left no satisfactory remembrances in reference to the Acts of this saint. Moreover, tradition preserves for us very little, which might serve to throw additional light on the few recorded particulars given to us. Whatever we can glean, from inference, should assign the period of his birth, to the beginning of the sixth century. Our saint is said to have been a brother to St. Diermit, a celebrated abbot of Inis Clothrann,<sup>4</sup> on the mother's side. It would seem, from a Tract, attributed to St. Ængus the Culdee,<sup>5</sup> that Dediva, the lady alluded to, had been married to four different husbands. The father of our saint is thought to have been Carill.<sup>6</sup> From that order, in which her children are set down, it might reasonably be suspected that Fedlimid was older than St. Diermit,<sup>7</sup> because, in the enumeration, the latter is last named among the sons, and also after a daughter of Dediva. We can hardly have any doubt, that his mother was a truly religious woman, who took every care, relating to the spiritual welfare of her children. No less than six of her sons, and a daughter, who is called Femia,—presumed to be sister to Fedlimid, both on the father's and mother's side—are ranked in the list of our national saints. Again, this pious mother, was daughter to Tren, and a grand-daughter to Dubtach Uí Lugair, that celebrated chief poet of Ireland, who was the first to rise and pay his respects to the venerable stranger, St. Patrick,<sup>8</sup> after he had proclaimed the truths of Christianity before the Monarch Laoighaire and the Irish chiefs, assembled at Tara.<sup>9</sup> Thus, sanctity seemed to have been inherited by St. Fedlimid, and by his happy brothers and sister. Mutually these children must have been the cause of great edification, one to the other; while all must have afforded the liveliest satisfaction and happiness to their respective parents. To name their children, and in that order in which they are found recorded, we learn that these were: St. Senan,<sup>10</sup> son of Fintan, St. Manchin,<sup>11</sup> son of Collan, St. Caillin,<sup>12</sup> St. Fedlimid, son of Carill,<sup>13</sup>

<sup>36</sup> See p. 222.

<sup>37</sup> Thus entered: V. Idus Augusti. "Apud Hiberniam Natale Sancti Nathy Presbyteri et Confessoris."—Bishop Forbes' "Kalendars of the Scottish Saints," p. 21.

ARTICLE II.—CHAPTER I.—<sup>1</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August ix.

<sup>2</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. iii., p. 10.

<sup>3</sup> See "Lives of the Saints," vol. viii., August 9, p. 106.

<sup>4</sup> His Acts will be found, at the 10th of January, in the First Volume of this work, Art. i. To these the reader is referred, for an account of his relationship with St. Fedlimid.

<sup>5</sup> On the "Mothers of the Saints of Ireland."

<sup>6</sup> This, however, can only be inferred from the position of his name, immediately before that of Dega, son of Cairill, in the Tract of Ængus, on the "Mothers of the Irish Saints," as found in the "Leabhar Lecain," a Manuscript belonging to the Royal Irish Aca-

de-my.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," x. Januarii. Vita S. Diermitii, n. 5, p. 52.

<sup>8</sup> See his Life in the Third Volume of this work, at the 17th of March, Art. i., chap. ix.

<sup>9</sup> See Rev. Michael J. O'Farrell's "Popular Life of St. Patrick," chap. viii., p. 106.

<sup>10</sup> Said to have been of Laraghbrian, near Maynooth, and venerated on the 2nd of September. For an account of him, see the Ninth Volume of this work, at that date.

<sup>11</sup> Said to have been of Corann, and venerated on the 13th of January. See notices of him in the First Volume of this Work, at that date, Art. x.

<sup>12</sup> Said to have been of Feenagh, County of Leitrim, and venerated on the 13th of November. See an account of him, at that date, in the Eleventh Volume of this work.

<sup>13</sup> The present saint, venerated as Bishop of Cillmor Diutreb, and of Kilmore in Breiffney, venerated August 3rd and 9th.

St. Dagius or Dega,<sup>14</sup> son of Carill, St. Femia,<sup>15</sup> daughter of Carill, and St. Diermaid.<sup>16</sup> All of these appear to have entered into religion, as they are thus characterized; at least, they fought the good fight, and achieved that crown which awaits the victors, in their contests for eternal life.

It seems likely enough, the parents of St. Fedlimid, or Felimy, dwelt in or near the ancient territory of Breifny, comprising the present counties of Leitrim and Cavan; for, so far as we can discover, most of their sainted offspring appear to have found settlements in or near that western province, of which it formerly constituted a considerable portion. Where St. Fedlimid received his early education does not seem to be known, nor when, nor by whom, he had been ordained.

It is quite certain, however, that a mistake has occurred, to most of our Irish historians, in confounding Kilmore of Breifney, and in the county of Cavan, with Kilmore Duithruibh, situated in the county of Roscommon. This latter appears to have been the place with which the present St. Fedlimid had been most associated, while he was living; although, it may well be assumed, he had relations with both Kilmores.<sup>17</sup> In the Irish Calendars, the present St. Fedlimid is said to have been of Cill-mor-Dithruibh. This was thought by Colgan, to express the old name for Kilmore, an episcopal See, in the territory of Breifney, and in the present county of Cavan.<sup>18</sup> In like manner, the O'Clerys<sup>19</sup> have thought the Cavan Kilmore to be identical with Kilmore Deathreib, in the territory of Tir-Briuin, near the Shannon. In this error, they have been followed by Archdall.<sup>20</sup> In Cill-mor-Dithruibh, St. Columkille<sup>21</sup> erected a church before he removed to Scotland.<sup>22</sup> By our greatest of topographical investigators, this place has been identified, however, with Kilmore, near the Shannon, in the territory of Tir-Briuin, in the county of Roscommon.<sup>23</sup> Moreover, the acute and learned Rev. Dr. Reeves also proves its identification with that parish, in the Barony of Ballintobber North. According to some accounts, St. Patrick is said to have founded an Abbey Kilmore, in the County of Roscommon, and the remains of an old church, called Tubber-Patrick, or Patrick's Well—from a fine spring near it—are shown, at Ballycommon. At Kilbride are the ruins of another old church, with traces of a cemetery, said to have been formerly the parochial burial place.<sup>24</sup>

It is generally assumed, that St. Fedlimid selected Kilmore, now known as a parish,<sup>25</sup> partly in the Barony of Clonmahon,<sup>26</sup> but chiefly in that of

<sup>14</sup> Said to have been of Inis-Caoim-Degha, Bishop, and venerated at the 18th of August. See an account of him, in the present volume, at that day.

<sup>15</sup> Or Feme, Virgin and Martyr, venerated at the 17th of September. See an account of her, at that date, in the Ninth Volume of this work.

<sup>16</sup> Of Inisclothan in Lough Ree, venerated on the 10th of January. Such are the identifications of Rev. John Francis Shearman, in "Loca Patriciana," No. 2 Genealogical Tables, p. 24.

<sup>17</sup> See what has been already stated, at the 3rd of August, in the present volume, Art. ix.

<sup>18</sup> See "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. l., p. 350, and n. 108, p. 381. However, he corrects himself in a subsequent passage, Quinta

Appendix ad Acta S. Columbæ, cap. ii., num. 36, p. 494. See, also, the Index Topographicus, to "Acta Sanctorum Hiberniæ."

<sup>19</sup> In the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 214, 215.

<sup>20</sup> See "Monasticon Hibernicum," p. 42.

<sup>21</sup> See his Life, in the Sixth Volume of this work, at the 9th of June, Art. i.

<sup>22</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., chap. 50, n. (g) p. 99. Various other particulars regarding it are there inserted.

<sup>23</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (s.) pp. 327, 328.

<sup>24</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 186, 187.

<sup>25</sup> It is described on the "Ordnance Survey Townland Maps for the County of

Upper Loughtee,<sup>27</sup> in the County of Cavan, to be his chief residence. The magnificent waters of Lough Oughter bound it towards the West.<sup>28</sup> In a beautiful and secluded spot, the old cemetery may be seen, surrounded by high walls on every side, and entered through an iron gate. A shady avenue leads to it from the high road, which conducts to the town of Cavan. The graveyard is evidently very ancient, while numbers of Catholic and Protestant families are still interred within it. It contains several modern tombs, and a few that are old. It must be observed, the graves have been kept reasonably free from desecration or neglect.<sup>29</sup> Within the enclosure was the ancient church, originally erected, it seems probable, by St. Fedlimid. From its size or importance, it obtained the denomination Kilmore, or the "great church,"<sup>30</sup> and from it the parish and diocese were subsequently named. Owing to the many places similarly designated, in different parts of Ireland, this Kilmore has been confounded with other but distinct Kilmores.

The former Catholic church at Kilmore appears to have been reconstructed, and to have been turned into a place for Protestant worship;<sup>31</sup> but, of late years, it has been deserted, since an elegantly designed Gothic ecclesiastical structure was erected to serve for the purposes of a Protestant cathedral.<sup>32</sup> It occupies a very fine site, adjoining Kilmore House and Demesne, the beautiful episcopal residence of the Protestant Bishop of this see. Undulating in surface, rich in soil, well dressed and adorned with magnificent trees, the landscape is all that the eye of taste might desire.<sup>33</sup>

## CHAPTER II.

OPINIONS REGARDING THE ECCLESIASTICAL RANK OF ST. FEIDLIMIDH—THE BEDELL MEMORIAL CHURCH AT KILMORE—ECCLESIASTICAL RUINS IN THE TOWN OF CAVAN—PERSONALITY AND PERIOD OF ST. FEIDLIMIDH—UNCERTAIN ACCOUNT OF KILMORE DIOCESE—COMMEMORATION OF ST. FEIDLIMIDH—CONCLUSION.

REGARDING this patron Saint of Kilmore diocese, little is known; but, a respectable authority thinks it possible, he led there a recluse life, and that he was, perhaps, in charge of a parish. For, we have no certain account, respecting a monastery having been erected at Kilmore,<sup>1</sup> either by St. Fedlimid, or by any other person;<sup>2</sup> yet, as he is traditionally considered to have been a Bishop, our saint might have attained the rank of chorepiscopus. This order prevailed in primitive times of the Irish Church; and many chorepiscopi lived in the beginning of the sixth century. However, so far as we are able to trace from our records, the Diocese of Kilmore appears to be one of the least ancient in Ireland.<sup>3</sup>

Cavan,<sup>1</sup> sheets 19, 20, 24, 25, 26, 31.

<sup>26</sup> This portion contains 3,937 acres and 5 perches of land.

<sup>27</sup> This portion contains 12,948 acres, 3 roods, and 28 perches.

<sup>28</sup> Altogether 2,334 acres are under water, within this parish of Kilmore, and of these 2,154 are on Lough Oughter.

<sup>29</sup> One of the most interesting objects here to attract the visitor's attention is the vault and monument over the remains of William Bedell, the celebrated Protestant Bishop of Kilmore, who died on the 7th of February, A.D. 1641. His ancient tomb was removed from the angle of the graveyard in which he had been interred, and the lead coffin con-

taining the remains had been transferred to a large vault built by the Protestant Primate Beresford. The old tomb was placed over it in a conspicuous position. Its inscription is now barely legible.

<sup>30</sup> See Wm. Wenman Seward's "Topographia Hibernica," at the word *Kilmore*.

<sup>31</sup> It is now used as a Sunday School, and it is attached to an old dwelling, formerly the residence of William Bedell, Protestant Bishop of Kilmore.

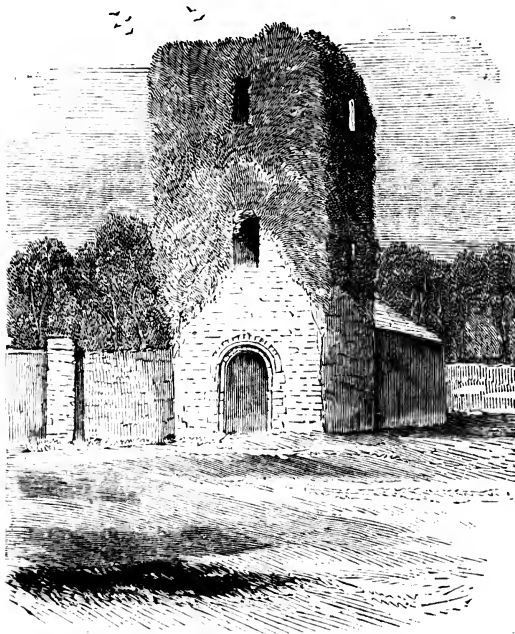
<sup>32</sup> This was erected to commemorate Wm. Bedell, the Protestant Bishop of Kilmore. The character and acts of this eminent and amiable man are well set forth in Henry Joseph Monck Mason's "Life of William

One of the most interesting features of the Bedell-Memorial Cathedral, to which allusion has been already made, is a re-erected old Irish recessed doorway,<sup>4</sup> taken from Trinity Island, near the upper part of Lough Oughter, about five miles from Cavan town. It is the remnant of an ancient church, situated within a still older cemetery, the Island itself containing over 80 acres, and rising in the shape of two high swelling cones over the lake's surface. The soil is of exceeding great fertility.<sup>5</sup> The whole length of the church on Trinity Island interiorly measures 76 feet, by 20 in width.<sup>6</sup> The graveyard

is even yet much used as a family place for interments. The people living on the Island point out a saint's grave in the cemetery,<sup>7</sup> on the south side; but, the name is not now remembered.

In the town of Cavan, about three miles distant, towards the east, are the remains of a Franciscan Friary<sup>8</sup> of the Strict Observance;<sup>9</sup> it is now dismantled, but a large square tower still remains, with a circularly-headed doorway in the lower compartment, over which are two tiers of square windows.<sup>10</sup> The upper part is covered with ivy.<sup>11</sup> A cemetery, enclosed with a high wall, surrounds it.

That our saint was identical with a Feidlimid, or Felim, fifth bishop of Clogher,<sup>12</sup>



Ruins of the Franciscan Monastery of Cavan.

who was buried in the Church of Clunes, near Tigernach, is a supposition of Sir James Ware. This Fedlimid was likewise called bishop of Clunes

Bedell, D.D., Lord Bishop of Kilmore." London, 1843, 8vo.

<sup>33</sup> "Adjoining the demesne on the north-west is Danesfort, the residence of the Dean of Kilmore; and around Crossdoney, or south of Kilmore demesne are numerous villas."—"The Parliamentary Gazetteer of Ireland," vol. ii., p. 515.

CHAPTER II.—<sup>1</sup> Neither Ware, Harris, nor De Burgo have an account of any old monastery at Kilmore in Cavan.

<sup>2</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. iii., p. 10.

<sup>3</sup> See Archdeacon Henry Cotton's "Fasti Ecclesiae Hibernicae," vol. iii., p. 153.

<sup>4</sup> Of this class, this is probably the most beautiful and interesting specimen to be seen in any part of Ireland. It was removed stone by stone, it is said, to the old church at Kilmore, about a mile distant, and there re-erected according to its former appearance. It has since been taken asunder, and placed as an entrance to the vestry, behind one of the transepts to the new Memorial Bedell Cathedral. It has chevron mouldings, with a magnificently rounded arch, recessed over connecting side-moulded and receding jambs. The stones are all finely carved in zig-zag and interlaced patterns; and it contains the most interesting and beautiful details of ancient Irish architecture, the



or Cluain,<sup>13</sup> a church situated near Lough Erne. However, Ware would not undertake to settle this disputed point.<sup>14</sup> Notwithstanding that his observation is only a mere conjecture of Ware, for which no argument can be adduced,<sup>15</sup> the Rev. Alban Butler—a very unsafe authority on matters peculiarly connected with Irish Hagiology—unqualifiedly adopts his supposition, and he tells us, that our saint seems the same, whom the Registry of Clogher styles bishop of Cluain, or Clunes, near Lough Erne, and who was buried there near Tigernach, first bishop of that see.<sup>16</sup> We are told, that St. Fedlimid flourished about the year 540, being contemporary with St. Kieran of Clonmacnois,<sup>17</sup> who died in 548, and with St. Senan of Iniscatty,<sup>18</sup> who died in 544.<sup>19</sup>

By the best informed writers, however, the Cavan Kilmore is not supposed to have been constituted, as a diocese, at so early a period. The pre-

writer has yet seen. The stones seem composed of a reddish gritty substance, weather-worn, yet with the carvings all very sharply defined; except where some damages at the angles have been supplied with a plain coating of cement; executed with good taste and judgment. The upper arch is of considerable height, and the door-way is of sufficient width to afford easy access to the vestry, through a modern door.

<sup>5</sup> Two farmers, with their families, live on that Island, which is divided into a number of beautiful fields, separated by hawthorn hedge-rows.

<sup>6</sup> An *erdomh* or side addition, on the south wall, is 18 feet 6 inches, extending from east to west, and 22 feet, extending from north to south. The western gable is still very perfect, and now covered over with large masses of ivy, which extend over the connecting side walls, that remain for a considerable part at their former height. A pointed window rises over a deformed breach underneath, from which had been removed that most beautiful recessed door-way, to which allusion has been already made.

<sup>7</sup> This is situated on the extreme verge of the Island, and a stone-wall enclosure has of late years been built around it. Human remains and various singular remnants of antiquity have been turned up, in several parts of the Island.

<sup>8</sup> The first religious foundation here about A. D. 1300, by Giolla-Iosa-Ruadh O'Reilly, was intended for Friars of the Order of St. Dominick. See De Burgo's "Hibernia Dominicana," cap. ix., sect. xxv., num. iii., p. 286. However, in 1393, the O'Reilly family expelled the Dominicans, and gave the house to the Conventual Franciscans. It is said afterwards to have passed into possession of the Brothers Minor of the Strict Observance in 1502. See Sir James Ware, "De Hibernia, et Antiquitatibus ejus, Disquisitiones," cap. xxiv., p. 193.

<sup>9</sup> Provincial Chapters of that Order were held here, in 1521, 1539, and 1556. See Archdall's "Monasticon Hibernicum," p. 40, and n. (t.) *ibid.*

<sup>10</sup> According to Archdall's statement, the Friars of the Strict Observance had reformed this monastery before the year 1499; whereas, the O'Clerys have it, that the monastery of the Friars in Cavan was procured from Rome by O'Reilly, for Friars of the Order de Observantia, in opposition to the Friars of the Order de Communi Vita. See Dr. O'Donovan's "Annals of the Four Masters," vol. v., pp. 1262, 1263, and n. (r.) *ibid.*

<sup>11</sup> The accompanying is an illustration, drawn from a photograph, by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>12</sup> According to the Registry of Clogher. The same authority tells us, that a well, called Tibrad Fethlim, or Felim's Well, had been dedicated to him. See Harris' Ware, vol. i., "Bishops of Clogher," p. 178.

<sup>13</sup> At his account of the Kilmore Bishops, Harris has strangely misrepresented Ware's text. Instead of Fedlimid, bishop of Clones, Harris has it St. Dermod, bishop of Clones, &c. Yet, at the Bishops of Clogher, following Ware, Harris himself has not Dermod, but Fedlimid, bishop, at Clones. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii. chap. x., sect. iii., n. 41, p. 12. Also, Harris' Ware, vol. i.

<sup>14</sup> See "Bishops of Kilmore," p. 226.

<sup>15</sup> "Why," asks Dr. Lanigan, "should that prelate of Clones, who was also buried there, have been called Fedlimid of Kilmore? Among the many persons of that name it is easy to find room for one Fedlimid, bishop at Clones, and for another, perhaps only a priest, at Kilmore."—"Ecclesiastical History of Ireland," vol. ii., chap. x., sect. iii., p. 10.

<sup>16</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August ix.

<sup>17</sup> His feast occurs on the 9th of September, at which date his Life may be found, in the Ninth Volume of this work, Art. i.

<sup>18</sup> See his Acts, at the 8th of March, in the Third Volume of this work, Art. i.

<sup>19</sup> See Harris' Ware, vol. i., "Bishops of Kilmore," p. 226.

sent parochial extent runs north-north-west, and it continues along the upper valley of the Erne river, from the vicinity of Ballinagh to the lower part of Lough Oughter. The noble demesne of Lord Farnham forms a considerable portion of this parish.<sup>20</sup> It branches out in many directions, and it embraces several of the little natural lakes, which form so remarkable a feature in this district, owing to their number, and to the extent of surface which they occupy.<sup>21</sup> Along their shores, and on the promontories formed by their inextricable windings, masses of the finest natural timber, in all their pristine vigour, exist; they have been considerably preserved, with those in the demesne, and are connected with it by pleasing rural drives. Especially along the east shores of Lough Oughter are those fine screens of timber to be seen, and extending down to the very margins, where their umbrageous shadows are reflected from that magnificent sheet of water. The ruined castle of Clogh Oughter,<sup>22</sup> standing isolated, on a rocky foundation, rises in ruined and gloomy massiveness, with its thick round walls. Its islet stands well out in the Lough, while tangled brakes and high trees around the old fortalices give it a peculiarly romantic aspect. Previous to the middle of the fifteenth century, the bishops of Kilmore diocese are said to have taken their title from Brefny or Brefne territory. Hence, they were sometimes styled Brefnienses. They were also named Triburnenses, or Bishops of Triburna; because, it is stated, they lived in a small and obscure village, having such name. It is now known as Urney, a few miles north of Kilmore. The first Prelate, called Bishop of Brefny, met with in our Annals, is Florence O'Conacty,<sup>23</sup> who died A.D. 1231.<sup>24</sup> It would appear, that a parish church, dedicated to St. Fedlimid, or Felimy, had been built at Kilmore, previous to the year 1454. Then, with the assent of Pope Nicholas V., Andrew MacBrady, bishop of Triburna, converted it into a Cathedral, and he placed therein thirteen Canons.<sup>25</sup>

Afterwards, Kilmore was found to be a more commodious site for the cathedral church, and this erection of Pope Nicholas V. was confirmed, by Pope Calistus III., in A.D., 1455. It is thought, the Deanery of Kilmore had been constituted, nearly about the same time.<sup>26</sup> After this new foundation, Andrew MacBrady and all his successors in the see, for the most part, took as their title, Bishops of Kilmore, being no longer styled Bishops of Brefny, or Tirburna. These latter designations, even, are supposed to have been of no very remote antiquity; since they are not mentioned in the enumeration of Irish Bishoprics made in a Synod, held under Cardinal John Paparo, in the month of March, 1152.<sup>27</sup> Although Kilmore had been thus

<sup>20</sup> See "The Parliamentary Gazetteer of Ireland," vol. ii., pp. 195, 196, at *Farnham*, and p. 515 at *Kilmore*.

<sup>21</sup> See James Frazer's "Hand-Book for Travellers in Ireland," No. 118, p. 528.

<sup>22</sup> Here the celebrated Irish Confederate General, Owen Roe O'Neill, died of poison, on November 16th, 1649, and he was buried in the Franciscan Cemetery, in the town of Cavan. See Thomas Carte's "History of the Life of James, Duke of Ormond, from his Birth, 1610, to his Death in 1688," vol. ii., p. 83.

<sup>23</sup> In certain Anonymous Annals, quoted by Harris, he is styled Flan O'Connor.

<sup>24</sup> See Harris' Ware, vol. i., "Bishops of Kilmore," p. 226. Referring to Sir James Ware's works, and to Colgan's MSS., at the 2nd of August, we are told, that the festival of St. Fedlimid had been kept with great

solemnity, with an Octave and Indulgence, throughout the diocese of Kilmore, during the 17th century. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August ix.

<sup>25</sup> See Archdeacon Henry Cotton's "Fasti Ecclesie Hibernicæ," vol. iii., p. 155.

<sup>26</sup> To the foregoing account, Harris adds: "Yet there are now neither Cathedral, Chapters, Canons, or Prebendaries, belonging to this See. A small Church at Kilmore, contiguous to the Episcopal House, is a Parish Church, but serves for a Cathedral. The Archdeaconry of Kilmore is ambulatory, and hath no corps; but, the Bishop annexeth that Dignity to any Parish at his Discretion." — Harris' Ware, vol. i. "Bishops of Kilmore," pp. 225, 226.

<sup>27</sup> This is apparently from the Registry of Valuations of the Apostolic Chamber. These

newly erected into a see, and after the middle of the fifteenth century; yet, Father Luke Wadding tells us,<sup>28</sup> at a later period, two bishops were promoted to the see of Triburna, viz., Stephen de Straboniza, and, after his death, Francis Bernard, on the 13th of June, 1509.

In our Martyrologies, the feast of Saint Fedlimid occurs on the 9th of August. We may, therefore, reasonably suppose it to have been the day for his death; but, the year has not been discovered. It is somewhat remarkable, that we do not find his name in the earlier Calendar of St. Ængus. In the published Martyrology of Tallagh,<sup>29</sup> at the 9th of August, we have the simple entry of Feidhilmethie. In the Book of Leinster, the name is written Feidlimthe.<sup>30</sup> The name of St. Fedlimid occurs in the Martyrology of Donegal,<sup>31</sup> at the 9th of August, with these additions, that Feidhlimidh, of Cill-Mór Dithruibh, had Deiti, daughter of Trena, son to Dubhthach h-Ua Lughair, for his mother. On the 9th of August, the feast of St. Fedlimid is celebrated, as a Double of the First-Class, with an Octave, throughout Kilmore Diocese. He is regarded as the chief patron. We may also consider this date to have been his principal festival. The seed that would grow again into life must first pass into the dark bosom of earth. It must fade from view and die; but, if life-enduring, it comes forth with germs producing many-fold. So when the just depart, a happy life begins. Their loss upon earth is their gain in a better and brighter world. To human regards or records they are utterly indifferent, when their merits are written in the Book of Life.

---

ARTICLE III.—TRI H. INGHENA AILALLA. Written in this manner, we have a festival entered in the Martyrology of Tallagh,<sup>1</sup> as edited by the Rev. Dr. Kelly; although we find no corresponding entry, at this day, in the Martyrology of Donegal, edited by Drs. Todd and Reeves.<sup>2</sup>

---

ARTICLE IV.—ST. BARRAN, VIRGIN. The name of Barrán, Virgin, is found in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> at the 9th of August. Nothing more seems to be known regarding her.

---

ARTICLE V.—CRUIMTHER RIAGAN. The Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> mention, that veneration was given to Cruimther Riagan, at the 9th of August. After his name, the Martyrology of Donegal adds, that he was patron<sup>3</sup> of Achadh Conaire, with an Indulgence. These latter observations seem to imply, that he was regarded as a patron Saint, in Achonry, and that certain Indulgences were gained by the faithful, who devoutly celebrated his local festival.

---

were collected by Centius Camerarius, afterwards Pope Honorius III.

<sup>28</sup>In the "Annales Minorum seu Trium Ordinum a S. Francisco Institutorum," toms xv., Anno Christi, 1509, sect. xxxix., p. 411. Editio Secunda, Romæ, 1736, fol.

<sup>29</sup>See Rev. Dr. Kelly's "Calendar of Irish Saints," p. xxxi.

<sup>30</sup>In the Irish characters, Feiolimthe.

<sup>31</sup>Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE III.—<sup>1</sup>See p. xxxi. In the Book of Leinster copy is found *TRH INGHENA AILLA*, at this date.

<sup>2</sup>See pp. 214, 215.

ARTICLE IV.—<sup>1</sup>Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy, *BARRAN THIR* is entered at this date.

<sup>2</sup>Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE V.—<sup>1</sup>Edited by Rev. Dr. Kelly, p. xxxi. The Book of Leinster copy enters *CRUIMTHIR RIAGAN* at this date.

<sup>2</sup>Edited by Drs. Todd and Reeves, pp. 214, 215.

<sup>3</sup>A note by Dr. Todd says at Patron: "The words within brackets are in the more recent hand."

ARTICLE VI.—ST. ULTAN. The Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> record simply the name of Ultan, at the 9th of August.

ARTICLE VII.—ST. LEABAN, OR LAOBHAN. According to the Martyrology of Tallagh,<sup>1</sup> veneration was given at the 9th of August to Leaban. Nothing more seems to be known concerning him. The Martyrology of Donegal<sup>2</sup> gives his name as Laobhan.

ARTICLE VIII.—ST. MOLOCHA, OR MOLOCCA. At the 9th of August, the published Martyrology of Tallagh<sup>1</sup> registers a festival in honour of Molocha.<sup>2</sup> The name is simply entered Molocca, in the Martyrology of Donegal,<sup>3</sup> at this same date.

ARTICLE IX.—ST. MACLIAG. Both the Martyrology of Tallagh<sup>1</sup> and that of Donegal,<sup>2</sup> at this date, enter the name Macliag.

ARTICLE X.—THE FOUR SONS OF ERCAN, OR ERCAIN. The Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> register the Four Sons of Ercan or Ercaïn, at the 9th of August. Whose sons these were does not clearly appear.

ARTICLE XI.—ST. CIARAN, PROBABLY THE PATRON OF KILDACOMMOGE PARISH, COUNTY OF MAYO. It is mentioned in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> that a festival in honour of Ciaran was celebrated at the 9th of August, but where we are not informed. On the roadside, and within a plantation about two miles from Dorrha old church,<sup>3</sup> barony of Lower Ormond, county of Tipperary, two large wells<sup>4</sup> are shown. In one of these, called St. Kyran's Keeve, persons are accustomed to bathe, and this is supposed to be a remedy for various kinds of diseases. People drink the water contained in the Upper Well, which supplies the Keeve by a running stream. Both of these wells are dedicated to St. Kieran.<sup>5</sup> On the opposite side of the road, beneath some aged trees, a stone, with the impression of this Saint's knee is pointed out; but, it is not easy to identify the St. Kyran here venerated. A patron was formerly held on Garland Sunday—said by some persons to have been regarded as the last Sunday of

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy, the entry is ULTAN.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In like manner in the Book of Leinster copy, the name is written Leaban.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi.

<sup>2</sup> The Book of Leinster copy enters the name MoLoce.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. The Book of Leinster copy enters the name MacLiag.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE X.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy is the entry CECHU MAC ERCAIN.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE XI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy the entry is CIARAN.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

<sup>3</sup> This is shown, on the "Ordnance Survey Townland Maps for the County of Tipperary," sheet 5.

<sup>4</sup> See *ibid.*, sheet 4.

<sup>5</sup> Allusion is made to this St. Kieran, by Thomas O'Connor, in a communication dated Roscrea, October 24th, 1840, and found in "Letters containing Information relative to the Antiquities of the County of Tipperary, collected during the Progress of the Ordnance Survey in 1840." Vol. iii.,

July.<sup>6</sup> However, it seems more probable, we should regard Garland Sunday as the first Sunday of August. It is remarkable, that there was a patron round a holy well, on the 9th of August, dedicated to the memory of a St. Kyran, in the parish of Kildacommoge,<sup>7</sup> sometimes called Keeloges, near Foxford, county of Mayo, on the 9th of August. It was on the borders of the baronies of Gallen and of Carna. A lake is also near the well,<sup>8</sup> and it is called Lough Keeraun.<sup>9</sup> The present saint seems likely to have been that traditional patron.

ARTICLE XII.—THE FOUR SONS OF DIOMAN, OF KILMORE, COUNTY OF ROSCOMMON. The Martyrology of Tallagh<sup>1</sup> mentions a festival, at the 8th of August, in honour of Ceithri meic Dimmain. In a later record, their place is fully identified. The Martyrology of Donegal<sup>2</sup> also records, at the same date, the Four Sons of Dioman. It adds, that all of these belonged to Cill-mór Dithruibh, except Cruimther Nathi [and also<sup>3</sup> Cruimther Riagan, but this is not certain]. As we have already seen, at the entry of St. Fedlimidh's name, on this day the present holy men were also—at least in part—connected with Kilmore, a parish in the barony of Ballintober North, and in the county of Roscommon. It is in the diocese of Elphin, and situated a short distance south-east from the confluence of the Boyle and Shannon Rivers.<sup>4</sup> However, it would seem the Calendarist had not very clear information, or notions, on this subject; as apparently mistakes or contradictions may be detected, by comparing his present statement, with some of the previous entries for this day.

ARTICLE XIII.—ST. BRECAN. In a life thoroughly devoted to God's service, this saint exemplified, that the true Christian must be the most earnest and constant worker, be most kind and considerate, and be "out-done by none in good manners." The name Brecan, is inserted in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> at the 9th of August. But, little more seems to be known about him.

pp. 89, 90.

<sup>6</sup> William M. Hennessy, Esq., M.R.I.A., informs me, however, that the First Sunday in August is Garland Sunday. I know of no other St. Ciaran, or Kyran, whose feast so nearly answers this time, as he venerated on the 9th of August.

<sup>7</sup> This parish is partly within the barony of Gallen, and this portion contains 4,656a. 1r. 10p.; while that within the barony of Carna, has only 2,896a. 3r. and 28p. It is shown on the "Ordnance Survey Townland Maps for the County of Mayo," sheets 70, 71, 79.

<sup>8</sup> Such is the substance of a communication addressed to me in a letter of the late Very Rev. Canon Ulick Bourke, P.P., dated, Claremorris, August 3rd, 1884. It is also stated, that many years ago the people used to put butter into the lake; but, their motive for doing so was unknown.

<sup>9</sup> Allusion is made to both, in "Letters relating to the Antiquities of the County of Mayo, containing Information collected during the Progress of the Ordnance Survey

in 1838," vol. ii. Communication of John O'Donovan, dated, Ballinrobe, August 14th, 1838, pp. 368, 369.

ARTICLE XII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy we read *Ceithri mac Dioman*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

<sup>3</sup> A note by Dr. Todd says, at these words: "This is also the second hand. The whole of this paragraph about the Saints of Kilmore must have been written before the Latin reading given above." Allusion is made to this insertion: "Novemdecem Sancti Kilmorenses (quæ Cathedralis sedes est), uno die coluntur."

<sup>4</sup> It is defined, on the "Ordnance Survey Townland Maps for the County of Roscommon," sheets 11, 12, 17, 18.

ARTICLE XIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy the entry is *Breccain*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE XIV.—ST. UDHNOCHTAD. We find the name Udhnochtad, without any further designation, set down in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> at the 9th of August.

ARTICLE XV.—ST. CURITAN. A festival is entered in the Martyrology of Tallagh,<sup>1</sup> at the 9th of August, in honour of Curitan. The Martyrology of Donegal<sup>2</sup> simply records the name, Curitan, at the same date. At the entry of Curitan's name in the Martyrology of Tallagh, it is placed in an order to include all the foregoing saints, together with the Three Daughters of Ailill or Ailalla. There also follows a remark, that all the foregoing belonged to Cill-mor-Ditruib. In the published copy of the Martyrology of Donegal,<sup>3</sup> preceding the foregoing entries in the Irish and English languages, it is stated, in Latin, that nineteen saints of Kilmore, which is an episcopal see, had been commemorated on one day. This entry is so placed, that we are to regard their festivals as referable to the 9th of August.

ARTICLE XVI.—ST. RATHNAT OF CILLE RATHNAITE, NOW PROBABLY KILRENNY, COUNTY OF KILDARE. In the Martyrology of Tallagh,<sup>1</sup> we find that veneration was given to St. Rathnat of Cille Rathnaite, at the 9th of August. It appears probable enough, this place may be identified with the present Kilrenny, a parish in the barony of Carbery, and county of Kildare.<sup>2</sup>

ARTICLE XVII.—ST. COLMAN, SON OF BAOTH, OF DRUIM-RATH, PROBABLY DRUMRAT, COUNTY OF SLIGO. In the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> it is mentioned, that veneration was given, at the 9th of August, to Colman, son of Baoth, of Druim-rath.<sup>3</sup> This is probably identical with Drumrat, a parish in the barony of Corran, and county of Sligo. It lies to the north of the Curlieu Mountains.<sup>4</sup> However, it is also a probable conjecture, that his place may be identified with Drumrath or Drumrany—where there was formerly an ancient monastery—six miles north-east from Athlone, and in the county of Westmeath.<sup>5</sup>

ARTICLE XVIII.—REPUTED FEAST OF ST. SUITBERT, BISHOP OF VERDEN, LOWER SAXONY. Already, at the 30th of April, there is an account of this saint.<sup>1</sup> But, the Bollandists<sup>2</sup> have barely noticed him, at the 9th of August, because Camerarius has done so. They remark, however, that they know not on what authority he thus enters that holy bishop.

ARTICLE XIV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy this name is written *uðnochtain*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE XV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. The Book of Leinster copy reads *comitain*, and after this are inserted the words *hi omner in cill moir ditruib*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

<sup>3</sup> This is said to have been Cill-mor-Dithruibh, wrongly supposed to have been in the County of Cavan.

ARTICLE XVI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy is *Rachnac Cille Rathnaite*.

<sup>2</sup> See Lewis' Topographical Dictionary of Ireland," vol. ii., p. 202.

ARTICLE XVII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy we read *Colman mac Baeth in Druim Rath*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

<sup>3</sup> A note by Dr. Todd says at Druimrath: "The more recent hand adds here, in italic characters, 'Romanus Mar.' See the Roman Mart. at this day."

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (w), p. 291.

<sup>5</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 558, 559.

ARTICLE XVIII.—<sup>1</sup> See, at that date, in the Fourth Volume of this work, Art. viii.

<sup>2</sup> See "Acta Sanctorum," tomus ii., Augusti ix. Among the pretermitted saints,

ARTICLE XIX.—FESTIVAL OF THE MARTYRS, ANTONINUS, FIRMUS AND COMPANIONS. In the Irish Church, at the 9th of August, the feast of Saints Antoninus, Firmus, and Companions, was celebrated, as we find from allusion to them in the “Feilire” of St. Ængus.<sup>1</sup> The Bollandists have an account of St. Antoninus, Martyr,<sup>2</sup> mentioned in the Greek Martyrologies, at this same date; as also of Firmus and Rusticius, with their Companions, Martyrs.<sup>3</sup>

ARTICLE XX.—REPUTED FEAST OF ST. MOCHOAT, CONFESSOR, SCOTLAND. The Martyrology of Aberdeen<sup>1</sup> enters for this day the Festival of St. Mochoat, Confessor. Some think he is the same as Machutus, Maclovius, Maclou, or Malo.<sup>2</sup> His origin and identity have not been sufficiently traced; but, it has been supposed, that St. Mochoat has had his memory in Scotland preserved in the fair of Feil Macoit, at Logierait, in Athol, and which was held on the 22nd day of August.<sup>3</sup> Others identify St. Mochoat<sup>4</sup> with a holy Irish virgin named Mayota or Mazota,<sup>5</sup> who is stated to have been a companion or disciple of St. Brigida<sup>6</sup> of Ireland.<sup>7</sup>

## Tenth Day of August.

ARTICLE I.—ST. BLANE, OR BLAAN, BISHOP OF CEANN-GARADH, NOW KINGARTII, IN BUTE, SCOTLAND.

[SUPPOSED TO HAVE LIVED IN THE SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTION—SOURCES FOR BIOGRAPHY—THE PARENTAGE AND BIRTH OF ST. BLAAN—HIS EARLY EDUCATION—HIS CONNECTION WITH THE ISLAND OF BUTE—FOUNDATION OF DUNBLAINE.

FROM the accounts which have come down to our time, Blane, or Blaen, was illustrious among the Scottish saints. As we have already stated, while some of the Scottish Calendarists—notably Camerarius and Dempster—have placed his festival at the 19th of July,<sup>1</sup> most authorities assign the

p. 399.

ARTICLE XIX.—<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. cxxiii.

<sup>2</sup> See “Acta Sanctorum,” tomus ii., Augusti ix. De S. Antonino Martyre, pp. 413, 414.

<sup>3</sup> See *ibid.* De SS. Firmo et Rustico Mart. Veronæ in Italia, pp. 414 to 423. A Commentary precedes in two sections and twenty-three paragraphs. Their Acts are in two chapters and fourteen paragraphs, with notes.

ARTICLE XX.—<sup>1</sup> Thus: “V. Idus Augusti.—In Scotia Mochoat Confessoris.”

“Proceedings of the Society of Antiquaries of Scotland,” vol. ii., p. 267.

<sup>2</sup> See an account of him, at the 15th of November, the day for his feast.

<sup>3</sup> See “New Statistical Account of Scotland,” Perth, pp. 697, 701.

<sup>4</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” pp. 381, 382, 395, 396, 400.

<sup>5</sup> Her feast is kept, on the 23rd of December.

<sup>6</sup> See her life, in the Second Volume of this work, at the 1st of February, Art. i.

<sup>7</sup> This, too, is the opinion of Mr. Skene.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See some notices of him, at that date, in the Seventh Volume of this work, Art. viii.

<sup>2</sup> See “Acta Sanctorum,” tomus ii.,

10th day of August as that for his principal feast. As in so many other cases, we have greatly to regret, that various contradictory and fabulous accounts have been transmitted to us, regarding this holy bishop, and which contribute so much to obscure his personal history.

From the Aberdeen Breviary, the Acts of this saint are chiefly drawn. The life of St. Blane was written by G. Newton, Archdeacon of Dunblaine, in 1505. Some accounts of him may be found, in the works of Thomas Dempster, of John Leland, and of Bishop Tanner. Some particulars regarding him are to be found, likewise, in the Bollandists.<sup>2</sup> These remarks are contained in eleven paragraphs. Interesting notices of St. Blane are given by Bishop Forbes,<sup>3</sup> in *les Petits Bollandistes*,<sup>4</sup> and in the "Dictionary of Christian Biography."<sup>5</sup> He is noticed, also, in the Works of Bishop Challoner,<sup>6</sup> of Rev. Alban Butler,<sup>7</sup> and of Rev. S. Baring-Gould.<sup>8</sup>

While some writers place the time of St. Blane so early as the fifth,<sup>9</sup> it is more generally thought, that he lived in the sixth century. However, his period of life has given rise to great differences of opinion. That he lived earlier than the beginning of the ninth century is certain, since we find him commemorated in the "Felire"<sup>10</sup> of St. Ængus, on this day. His mother was Ercha, or Erca, of Irish birth; but, her name is written Ertha, in the Breviary of Aberdeen.<sup>11</sup> She was a sister of St. Catan,<sup>12</sup> and thus he was allied to a distinguished Irish family.<sup>13</sup> Far different is the account of Dempster, who calls her Bertha. King Aidan, the son of Gauran, is stated to have been his father or grandfather, and he died in A.D. 604. Wherefore, our saint was probably born at the end of the sixth or beginning of the seventh century.<sup>14</sup> St. Blaán is said to have been uncle to St. Laserian,<sup>15</sup> Bishop and Patron of Leighlin.

St. Blaán was born in the Island of Bute, which lies off the south-western shore of Scotland. In his youth, Blaán was instructed by his uncle, the Blessed Cathan, who lived there, and who is thought to have built the original church of Kingarth, the parish of which seems to have originally included the whole of that Island.<sup>16</sup> The ruins of its ancient church are

Augusti x. De S. Blano seu Blaano Ep.  
Conf. pp. 560, 561.

<sup>3</sup> See his "Kalendars of Scottish Saints," pp. 280, 281.

<sup>4</sup> See "Les Vies des Saints," tome ix. x Jour d'Aout, p. 429.

<sup>5</sup> Edited by Dr. William Smith and Professor Wace, vol. i., p. 319.

<sup>6</sup> See "Britannia Sancta," part ii.

<sup>7</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. viii, August x., pp. 78, 79.

<sup>8</sup> See "Lives of the Saints," vol. viii., August 10, p. 112.

<sup>9</sup> In his List of Scottish Episcopal Succession, the Rev. Dr. J. F. S. Gordon assigns his position as Bishop among the Southern Picts as third in order, and at A.D. 446. See "Scotichronicon," &c., vol. i., p. 25.

<sup>10</sup> In the "Leabhar Breac" copy is the following stanza, with its English translation by Whitley Stokes, LL.D. :—

Croch Lan Laurint Deochain  
Dia choirp an bacalao  
La fluas rlan rær roath  
Blaán cam Chino Sapaó.

"The full cross of Deacon Laurentius to his poor body was hard. With a host sound, noble, fair, Bláán of beautiful Cenn Garad." "Transactions of the Royal Irish Academy," Irish Manuscript series, vol. i., part i. On the Calendar of Oengus, p. cxxiii.

<sup>11</sup> Lect. i.

<sup>12</sup> His feast occurs, it is stated, on the 1st of February, and at that date some account of him may be found in the Second Volume of this work, Art. v.

<sup>13</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii i., De S. Catano, alias Cadano Episcopo, pp. 233, 234.

<sup>14</sup> See Rev. Dr. Smith's and Professor Wace's "Dictionary of Christian Biography," vol. i., p. 319.

<sup>15</sup> His life we have given at the 18th day of April—that for his feast—in the Fourth Volume of this work. Art. i.

<sup>16</sup> For a long period, however, it has embraced only the southern portion, being separated from Rothesay, towards the east, by Loch Ascog and its stream, and towards the west by the Quien Loch and its stream, between the heads of which Lochs the rest of the boundary is drawn unevenly, and it



still to be seen, near the centre of the parish, about two miles north from the head of Kilchattan Bay.<sup>17</sup> The highest elevation in that parish is known as Suidhe Chatain, or St. Chathan's seat, about 520 feet above the sea level.

Afterwards, St. Blane went over to Ireland, for his education in piety and learning. From the Acts of St. Catan, or Caddan, we learn some particulars regarding St. Blaan.<sup>18</sup> He is said to have been a disciple to St. Congall,<sup>19</sup> the celebrated Abbot of Bangor,<sup>20</sup> and also to St. Kenneth—otherwise Cainnech<sup>21</sup>—during the seven years he lived in Ireland. From his connexion with these holy men, St. Blane could hardly have been born before the middle of the sixth century.<sup>22</sup> Some notices, concerning the present holy man, may be found in the Life of St. Laserian, at the 18th of April.<sup>23</sup>

Having remained in Ireland for seven years, under the discipline of most holy masters, St. Blane returned with his mother in a boat without oars to the island of his nativity.<sup>24</sup> On reaching Bute, they were joyfully received by St. Cathan.<sup>25</sup> Under his direction, St. Blann began to cultivate those pious dispositions, which directed his aspirations towards the ecclesiastical state. His master,<sup>26</sup> too, had a Divine inspiration, that he was destined to become a great man in the service of the Church, and this he also predicted. Accordingly, Blaan was promoted to sacred orders, and he was raised to the rank of priesthood. His virtues were so recognised, that certain bishops insisted he should be consecrated like themselves. Although unwilling to assume such an office, yet he was obliged to comply with their wishes. Having been engaged one night to tend the lamps, while the choir had been singing psalms, suddenly the lights went out. He had recourse to prayer for a time. Then, he is said to have struck fire from the ends of his fingers, as when flint is struck with steel. This miracle was wrought on his behalf, so that the brethren could not impute such accident to his idleness or negligence.

After his return into Scotland, he entered among the Scottish Religious, called Culdees, or worshippers of God. These were famous in his day for their sanctity.<sup>27</sup> With them, he behaved in so holy a manner, as to be chosen their Abbot or Superior. Like his uncle, St. Cathan, he appears to have been connected with the Island of Bute, and there St. Blane is reputed to have formerly enclosed land, extending from sea to sea, by certain and apparent boundaries.<sup>28</sup> Near the centre of the southern peninsula, the ruins of St. Blane's church are pointed out on an artificial mound, the level top of which is enclosed by a wall, composed of large stones rudely piled together, and 500 feet in circumference.<sup>29</sup> The whole of this space, which was used as a cemetery, is arched with masonry about two feet beneath the surface.

touches the south end of Loch Fad. See "Origines Parochiales Scotiæ," vol ii, part i., pp. 210, 211.

<sup>17</sup> According to the "New Statistical Account of Scotland." Bute.

<sup>18</sup> See Colgan's "Acta Sanctorum Hiberniæ," i. Februarii, Vita Catani sive Caddani, and nn. 9, 10, 11, 12, 13, pp. 233, 234.

<sup>19</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. viii., August x.

<sup>20</sup> His life has been published in the Fifth Volume of this work, at the 10th of May—the date for his feast. Art. i.

<sup>21</sup> His feast occurs, at the 11th of October.

<sup>22</sup> See "Dictionary of Christian Biography," edited by Rev. Dr. William Smith

and Professor Wace, vol. i., p. 319.

<sup>23</sup> See the Fourth Volume of this work, Art. i., chap. i.

<sup>24</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. viii., August 10, p. 112.

<sup>25</sup> According to Thomas Dempster, in his Ecclesiastical History of Scotland.

<sup>26</sup> Known as Cathanus "Sti. Blaani educator sive magister."—"Dictionary of Christian Biography," edited by Rev. Wm. Smith and Professor Wace, vol. i., p. 319.

<sup>27</sup> See Bishop Challenor's "Britannia Sancta," part ii., p. 79.

<sup>28</sup> According to the "Registrum de Passelet," p. 15.

<sup>29</sup> According to Pennant's "Tour in Scotland and Voyage to the Hebrides, vol. ii., p. 102.

A rude built passage, which seems to have been underground, runs from it to a smaller and lower enclosure of 124 feet in circumference, and locally known as the Nunnery. This was used, apparently, as a burial ground for females. On the north, the Church is approached by a flight of steps leading from a neighbouring wood, in which there is a circular building.<sup>30</sup> This stands at the base of a rocky ridge, about 50 feet high.<sup>31</sup>

Afterwards, St. Blane was judged worthy of being promoted to the episcopal dignity. Being consecrated a bishop, he remitted nothing of his former habits; but, still he continued to live in the midst of his Religious, as one of themselves, practising all the exercises of regular discipline. He is



Cathedral of Dunblane, Scotland.

thought to have selected a site for a monastery, on the banks of the River Allan, and nearly equi-distant from the German and Atlantic Oceans. It was sheltered on most sides by the Grampian and Ochils hills. The River flows beautifully clear, through a rocky channel, in a rapid and turbulent stream.<sup>32</sup> His convent was afterwards erected into a Bishop's See; but, when this occurred has not been ascertained. From him, that place was called Dunblane, or, as sometimes written, Dumblaine. Its Cathedral was dedicated to God in his name; and, he was honoured of old, as a patron of that whole diocese. The See comprehended portions of Perthshire and Sterlingshire. The mediæval cathedral is said to have been founded by a great benefactor of the Church, David I.,<sup>33</sup> King of Scotland, in 1142, and the same monarch is supposed to have nominated its first bishop. It was restored, however, or rather rebuilt, by Clemens, Bishop of Dunblane, about the year 1240.

The greater part of the cathedral has been unroofed, and it is other-

<sup>30</sup> This is sometimes styled the Devil's Cauldron. It is composed of rude stones, 10 feet in height, 30 feet in diameter, with walls nine feet thick, and an entrance nine feet wide. See "New Statistical Account of Scotland." Bute.

<sup>31</sup> From each end a wall runs out, and this is supposed to have marked out the limits of a sanctuary, forming perhaps the remains of the *metæ certæ et apparentes*, attributed to St. Blane. According to Blaeu's "Scotia," the church and nunnery are

wise in a ruinous state.<sup>34</sup> However, the chancel is tolerably preserved, and it is still used as a parish church. The eastern window and a few of the entrances have been partially renewed. Some of the choristers' seats, with those of the bishop and dean, are yet to be seen. These are of oak and quaintly carved. In the nave, most of the prebendal stalls are entire; the entrance and the fine western window have suffered little injury. The roof has fallen in, however, and the building is otherwise much decayed.<sup>35</sup>

## CHAPTER II.

### THE MISSIONARY CAREER OF ST BLANE—HIS MIRACLES—HIS DEATH—FESTIVALS AND COMMEMORATIONS—CONCLUSION.

THE Church of St. Blaan in Cenngaradh is described in that commentary, attached to the Leabhar Breac copy of the Feilire Aengus, at the 10th of August, as being in Gallgaedelaib, or Galloway, in Alba or Scotland;<sup>1</sup> while Dumblane is there stated to have been his chief city.<sup>2</sup> It has been stated, that St. Blaan laboured among the Picts in Scotland.<sup>3</sup> Having been raised to the episcopal dignity,<sup>4</sup> he undertook a pilgrimage to Rome, to obtain a greater knowledge of Christian discipline, and an accumulation of spiritual graces. When he had been thus instructed and exercised, receiving the Pontifical blessing, he returned homewards, taking his way through England. On this journey, he did not use horses, but he travelled on foot. During his progress, he is said to have entered a city in the northern part of Anglia, where men and women were lamenting the death of a certain ruler's son. Moved to compassion, St. Blaan offered up prayers, and the youth was miraculously restored to life.<sup>5</sup> For this miraculous benefit, he received the lordships of Appleby, Troclyngham, Congere, and Malemath, in England.<sup>6</sup> These manors remained the property of the See of Dunblane,<sup>7</sup> to the fourteenth century.<sup>8</sup>

At length, St. Blaan most holily and most happily ended his days

marked as Kilblain and Marg-na-heglis. See "Origines Parochiales Scotiæ," vol. ii., part i., pp. 211, 212.

<sup>34</sup> See the "Imperial Gazetteer of Scotland," vol. i., p. 442.

<sup>35</sup> His reign commenced in 1124, and having governed with justice his people, and increased the prosperity of Scotland, he died A.D. 1153, when he was succeeded by his grandson Malcolm IV. See Rev. Dr. James Taylor's "Pictorial History of Scotland," vol. i., chap. vi., pp. 60 to 68.

<sup>34</sup> The accompanying illustration, from an approved engraving, may serve to give the reader a good idea of its style. The drawing on wood is by Wm. F. Wakeman: the engraving is by Mrs. Millard.

<sup>35</sup> See the "Imperial Gazetteer of Scotland," vol. i., pp. 442, 443.

CHAPTER II.—<sup>1</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (p.) 269.

<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. cxxx.

<sup>3</sup> See Les Petits Bollandistes "Vies des Saints," tome ix., x<sup>e</sup> Jour d'Aout, p. 429.

<sup>4</sup> Camerarius calls him "Episcopus Sidorensis."

<sup>5</sup> The rest of this legend, as found in the Breviary of Aberdeen, is manifestly ridiculous and fabulous. "Sed quia erat una oculatorum privatus, iterum puerum vita privavit, Deumque deprecabatur, ut simul vitam cum oculo restitueret, que et ejus nutu peracta sunt. Verum quia in natura puerum peccantem invenit, denuo eundem respirare et spiritum emittere coëgit, tertioque orans, puerum ter mortuum, ter oculo privatum, et in natura deformem, sanum, incolumem, clarissimis videntem oculis, ac facie venustissima parentibus restauravit; pro quibus Deum in sanctis suis glorificabant."—"Breviarum Aberdonense," Pars Æstiva, Augusti x. Lect. v. vi.

<sup>6</sup> See "Origines Parochiales Scotiæ," vol. i. The preface, p. xxiv., n. 2.

among the Scots. Some writers assert, that he died during the time of King Kenneth III., in the tenth century.<sup>9</sup> Other accounts, however, place him at a much earlier period. Thus, it has been stated, that St. Blann died A.D. 446.<sup>10</sup> This, however, is far antecedent to his time.

His name and festival are entered in most of the Scottish kalendars at this day, viz. : in the *Kalendarium Drummondense*,<sup>11</sup> in the *Martyrology of Aberdeen*,<sup>12</sup> in *Adam King's Kalendar*,<sup>13</sup> in the *Menologium Scoticum* of *Thomas Dempster*,<sup>14</sup> as also in the *Scottish Entries in the Calendar of David Camerarius*.<sup>15</sup> The *Martyrology of Tallagh*<sup>16</sup> registers, at the 10th of August, *Blaan*, Bishop of *Cinngaradh*, in *Gallghaedelaibh Udnochtan*. This latter word is evidently a misplaced addition to the original text. In the anonymous *Calendar of Irish Saints*, as published by *O'Sullivan Beare*, the name of *Blanius* occurs, at the 10th of August. On the authority of *Floratus*, a *Blavius*, Bishop—identical with the present saint—is given at this same day.<sup>17</sup> His name is entered in the *Martyrology of Donegal*,<sup>18</sup> at this date, as *Blaan*, Bishop, of *Ceann-garadh*. It is added, likewise, in *Gall Ghavidhelu*, *Dubblann*<sup>19</sup> was his chief city. In the *Table* postfixed to this *Martyrology*, it is observed, that no notice had been taken of him in the *Roman Martyrology*.<sup>20</sup> Under the head of *Cind-Garad*, *Duald MacFirbis* records *Blaan*, Bishop, from *Cinn Garad* in *Gall Gaedhela*, *Dunblane*, its chief city. He is named *Blaan*, and called the *virtuous of Britain*, at *August 10th*.<sup>21</sup>

Several churches were dedicated to *St. Blane*, in *Bute* and *Argyleshire*. One of these was known as *Kilblane*, a parish in the diocese of *Argyle*, and *Deanery of Kintyre*.<sup>22</sup> The bell of *St. Blane*—a small hand-bell—is still preserved at *Dunblane*. It is marked *H.†B.* It was customary to ring it formerly, at the head of all funeral processions in the parish.<sup>23</sup> This holy bishop lived to perform works, which gave edification to those subjects placed under his rule, while he laboured to render himself deserving of the

<sup>7</sup> So states *John Fordun*, in his "*Scotichronicon*," lib. ix., cap. 21.

<sup>8</sup> In this age flourished *John Fordun*, who furnishes such a statement. See an account of him and of his writings in the "*Dictionary of National Biography*," edited by *Leslie Stephen*, vol. xix., pp. 430, 431.

<sup>9</sup> See *Bishop Challoner's "Britannia Sancta*, part ii., p. 79.

<sup>10</sup> See *Rev. Dr. J. F. S. Gordon's "Scotichronicon*," vol. i. *Episcopal Succession*, p. 25. Also, "*Circle of the Seasons*," p. 223.

<sup>11</sup> Thus: iv. *Idus Augusti*. "*In Britannia Confessoris Blaani*"—*Bishop Forbes' "Kalendars of Scottish Saints*," p. 21.

<sup>12</sup> Thus, at *iiij. Idus Augusti*. "*In Insula de Boit Sancti Blani episcopi et confessoris*."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 267.

<sup>13</sup> Thus: "S. Blane, bischop and confessor in Scotland quhom fra domblane is named vnder kink kennst 3."—*Bishop Forbes' "Kalendars of Scottish Saints*," p. 159.

<sup>14</sup> He thus enters this saint at *August 10th*: "*In Scotia Blaani episcopi et confessoris qui circa annum millesimum vixit*. K. B.T.—*Ibid.*," p. 208.

<sup>15</sup> Thus: "*10 Die. Sanctus Blanus Episcopus Sodorensis. Ab illo ciuitas illa cui*

*Dumblan nomen in Scotia indigitatur*."—*Ibid.*, p. 239.

<sup>16</sup> Edited by *Rev. Dr. Kelly*, p. xxxi. In the *Book of Leinster* copy it reads, *Blaan Episcopi Cinngaradh in Gallgædo*.

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

<sup>18</sup> Edited by *Drs. Todd and Reeves*, pp. 214, 215.

<sup>19</sup> In a note *Dr. Todd* says at this word—*Dubblainn*: "Probably an error of the MS. for *Dunblaan*. The gloss in *Marianus* also reads *Dubblann*, while that on *Aengus* has *Dum Blaen*, a form which is found in many Scotch authorities."

<sup>20</sup> There, also, he is said to have had connection with *Dubblann*, in [*Gall*] *gaidhil*. See *ibid.*, pp. 366, 367.

<sup>21</sup> See "*Proceedings of the Royal Irish Academy*," *Irish MSS. Series*, vol. i., part i., pp. 98, 99.

<sup>22</sup> See an account of it, in "*Origines Parochiales Scotiæ*," vol. ii., part i., pp. 9, 10, and part ii., *Appendix*, p. 820.

<sup>23</sup> See *Notes on the Buidhean, or Bell of Strowan* and other *Primitive Ecclesiastical Bells of Scotland*, by *Dr. Daniel Wilson*, in "*Proceedings of the Society of Antiquaries of Scotland*," vol. i., n. 3, p. 21.

responsibilities unwillingly assumed as superior. To his flock, he broke the bread of life, and preached the words of wisdom, so that when called from earth his virtues were eternally rewarded in the companionship of God's faithful servants.

ARTICLE II.—ST. CUIMMIN, ABBOT OF DRUMBO, COUNTY OF DOWN. Men should love each other, as Jesus Christ hath loved us, according to His particular and specific injunction. He would commend this precept to us all, as a last and dying legacy.<sup>1</sup> The love of God, therefore, and the love of our neighbour are of one and the self-same essential nature—so connected in theory and so intertwined in the souls of faithful men, that they cannot be separated. There was ever a union of both degrees of love in the souls of the saints. The present holy man was one among a band of saintly brothers,<sup>2</sup> who were the sons of Derinilla, surnamed Cethuir-chicheach, or “of the four provinces.” Her holy progeny is noticed by St. Ængus the Culdee.<sup>3</sup> These various brothers are called St. Domangart,<sup>4</sup> St. Ailleán,<sup>5</sup> St. Aidan,<sup>6</sup> St. Muran,<sup>7</sup> and St. Cillen.<sup>8</sup> Although uterine brothers, these were not all children by the same father, for Derinilla is said to have married four different husbands.<sup>9</sup> His place of habitation was Drumbo, Drumboe,<sup>10</sup> or Druimbo, and as Jocelin called it “oppidum Druimbo,” we have sufficient authority for placing a town here, in or before the twelfth century. It is situated within the present County of Down. In the grave-yard stands a considerable portion of a Round Tower,<sup>11</sup> which had the following measurements: viz., 34 feet, 2 inches in height; the diameter at top 8 feet, 5½ inches in the clear; 15 feet 6 inches, out to out; the diameter at the base 8 feet 8½ inches; and 16 feet 8½ inches, out to out. Towards the close of the last century, this Round Tower appears to have been to its full height; at least, no contrary observation is made by Rev. Daniel Augustus Beaufort, LL.D., who had then seen it.<sup>12</sup> St. Patrick<sup>13</sup> is represented as visiting this place, which we learn from his ancient Lives,<sup>14</sup> and as hearing near it several gentiles constructing a rath or wall, on a Sunday.

ARTICLE II.—<sup>1</sup> St. John, xiii., 34, 35.

<sup>2</sup> See what has been already stated, at the observations in connection with St. Machumma or Documma, Bishop of Inis Mahee, at the 31st of January, Art. ii.

<sup>3</sup> In his Tract “On the Mothers of Irish Saints.”

<sup>4</sup> See his Acts, at the 24th March, in the Third Volume of this work, Art. i.

<sup>5</sup> Also called Ailleoc or Oilleoc, venerated on the 24th of July. See at that date, the Seventh Volume of this work, Art. v.

<sup>6</sup> The date of his festival is not known.

<sup>7</sup> Abbot of Fahan. See an account of him at the 12th of March—the date for his feast—in the Third Volume of this work, Art. i.

<sup>8</sup> His festival day has not been discovered.

<sup>9</sup> See Colgan's “Acta Sanctorum Hiberniæ,” xii. Martii. Vita S. Muri, sive Murani, nn. 5, 6, 7, 8, 9, p. 587.

<sup>10</sup> To it allusion is made in “Hiberniæ Antiquæ et Novæ Nomenclatura,” published in 1771.

<sup>11</sup> It is built of rough Greywacke stone: on one side of the entrance—on the right going in—there is a piece of white sand

stone. There is an entrance on its southern side, *i.e.*, an opening about 5 feet from the ground. This opening is about 3 feet in height, and one foot broad; and the bottom of the Tower, that is the ground inside, is one foot below the sill of the entrance. In the interior there are holds in the wall, commencing at about 5 feet from the bottom, continuing above each other in three lines, and distant about 5 feet. They are irregularly placed with respect to their distances from each other laterally, but they are all on the same level. There is a small opening in its eastern side, about 2 feet below its present top. Such is the substance of a description given by Lieutenant Bordes of the Royal Engineers, in a paper intitled “Statistical Returns of Drumbo Parish,” belonging to the Tower.

<sup>12</sup> See “Memoir of a Map of Ireland,” &c. Sect. iv., p. 139.

<sup>13</sup> See his Life, in the Third Volume of this work, at the 17th March, Art. i., chap. xxi.

<sup>14</sup> See Colgan's “Trias Thaumaturga,” Vita Tripartita S. Patricii,] pars. iii., cap. 62, p. 161.

This being a day of rest and devotion for him,<sup>15</sup> he prohibited the labourers from prosecuting their work.<sup>16</sup> They mocked him, however, and would not cease. An abbey or a church is said to have been founded here, during the lifetime of the great Irish Apostle. The printed survey of Down, by Walter Harris, describes the old church ruins at this place, as they were before the middle of the last century.<sup>17</sup> However, careless copyists of monastic story assert,<sup>18</sup> that the ruined church there was the vestige of an abbey founded by St. Patrick,<sup>19</sup> and in the beginning of the seventh century presided over by St. Mochumma.<sup>20</sup> In the Book of Armagh, the patron saint of Ireland is said to have been near "Fretum quod Collum Bovis vocatur."<sup>21</sup> We find John O'Donovan has written: "This Fretum is now Belfast Lough, then called after Drumbo, the nearest and most celebrated town in this part of Uladh. Belfast, after which this strait is now called, was not in existence for centuries afterwards."<sup>22</sup> This place was near the sea, as we are told, at a port in the northern part of Ireland, and opposite the town of Drumbo, called in Latin "Collis Bovis."<sup>23</sup> It has been thought,<sup>24</sup> that the present Drumbo, in the Barony of Upper Castlereagh, can hardly be the spot there alluded to, and it is supposed to be probable, that the inner bay of Dundrum may have been intended.<sup>25</sup> A festival was celebrated at this date, as we find registered in the Martyrology of Tallagh,<sup>26</sup> of Marianus,<sup>27</sup> and of Donegal,<sup>28</sup> in honour of Ciummin, Abbot of Drumbo, in Uladh.

ARTICLE III.—ST. MALCHUS, BISHOP OF LISMORE. [*Eleventh and Twelfth Centuries.*] We learn most about this holy Bishop, through the writings of St. Bernard.<sup>1</sup> Already we have treated about him, at some length, at the 10th of April,<sup>2</sup> on which day he was venerated, according to some Calendarists. Colgan intended publishing a Life of St. Malchus, at the 10th of August, as would seem from his posthumous list.<sup>3</sup> The Bollandists have given his acts,<sup>4</sup> in three paragraphs, at this date. He is noticed, likewise, in the work of Rev. S. Baring-Gould.<sup>5</sup> St. Malchus was born in Ireland, about the middle of the eleventh century. He became a monk at Winchester. From that religious house, he was drawn to preside over the See of Lismore, in the Southern part of Ireland. He was probably the immediate successor of Mac Mic Aeducan, who died A.D. 1113.<sup>6</sup> In or

<sup>15</sup> Joceline states: "Sed ibidem navi quiescens eandem devotione solemnizavit."—*Ibid.*, cap. clx., p. 100.

<sup>16</sup> See Sir William Betham's "Antiquarian Researches." Appendix, p. xi.

<sup>17</sup> See "Ancient and Present State of the County of Down," chap. i., sect. iv., pp. 73, 74.

<sup>18</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., p. 81.

<sup>19</sup> See Archdall's "Monasticon Hibernicum," p. 119.

<sup>20</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xii., De S. Muro sive Murano, p. 587, and n. 5, *ibid.*

<sup>21</sup> Fol. 68o.

<sup>22</sup> These remarks are met with on loose sheets, intitled, "Correspondence, &c., concerning names of Places, Antiquities, &c., Co. Down." They are part of the Irish Ordnance Survey Records.

<sup>23</sup> See Colgan's "Trias Thaumaturga." Probus or Quinta Vita S. Patricii, pars. ii., cap. xxxviii., p. 61, and Jocelyn's or Sexta Vita S. Patricii, cap. clx., p. 100,

<sup>24</sup> By the Rev. William Reeves, D.D.

<sup>25</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix s. pp. 235, 236, and Appendix LL, p. 379.

<sup>26</sup> Edited by Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy, at this date, the reading is *Crinne ab Uroim bo.*

<sup>27</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii, n. 6, p. 59. Colgan here calls him Abbot of Dromore.

<sup>28</sup> Edited by Drs. Todd and Reeves, pp. 214, 215.

ARTICLE III.—<sup>1</sup> In his "Vita S. Malchiæ."

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

<sup>3</sup> See "Catalogus Actuum Sanctorum quæ MS. habentur Ordine Mensium et Dierum."

<sup>4</sup> See "Acta Sanctorum." tomus ii., Augusti x., De S. Malcho Episcopo Conf. Lismori in Hibernia, p. 561.

<sup>5</sup> See "Lives of the Saints," vol. viii., August 10, p. 112.

about the year 1120, St. Malachy O'Morgair<sup>7</sup> became his disciple, and afterwards spent some time with him. At this time, Malchus seems to have been very old; but, he had been distinguished for his learning and his virtues, and even for his miracles. When St. Malchus died has not been ascertained exactly; but, after the year 1130, seems to have been the probable epoch. The name of this holy Bishop is entered, at the 10th of August, in the anonymous Calendar of Irish Saints, published by O'Sullivan Beare.<sup>8</sup> Bishop Malchus is mentioned, at the same date, on Father Henry Fitzsimons' list,<sup>9</sup> where reference is given for further notice of him to St. Bernard's Life of St. Malachy.

ARTICLE IV.—THE ARRIVAL OF ST. MAOLRUAIN, WITH THE RELICS OF VIRGINS AND OF OTHER SAINTS, AT TALLAGH, COUNTY OF DUBLIN. In the Martyrology of Tallagh,<sup>1</sup> we find a festival for this day, as characterized at the head of this paragraph. We learn from the Life of St. Ængus, the Culdee,<sup>2</sup> that he often travelled about, engaged on inquiries, which enabled him to illustrate the Saint-History of Ireland. Doubtless, he failed not to collect some relics of those holy persons, whenever he travelled abroad; and, it is likely, that his distinguished superior and local contemporary, St. Maelruan,<sup>3</sup> who had kindred tastes, made special journeys for similar purposes. One of these returns must have been solemnly commemorated at Tallagh, in the eighth century, and before the death of St. Maelruan, on the 7th July, 792. That commemoration was probably continued annually, on this day, and at that particular place, in recognition of those treasures deposited by the holy founder in the house of his religious community.

ARTICLE V.—FEAST OF ST. LAURENCE, DEACON AND MARTYR. In the Irish Church was commemorated on this day the Feast of that illustrious Deacon, St. Laurence, who submitted to a glorious martyrdom, for the sake of Christ. In the "Feilire" of St. Ængus the festival is entered,<sup>1</sup> and a Latin comment is found affixed in the "Leabhar Breac" copy.<sup>2</sup> The Acts of this holy Deacon are set forth in full by the Bollandists,<sup>3</sup> at the 10th of August, in a previous commentary of twelve sections, containing 128 paragraphs, with a closing Latin hymn,<sup>4</sup> and notes: afterwards, follow Acts from the Martyrology of Ado,<sup>5</sup> and an Account of the posthumous commemorations, miracles, and glories of the Saint, in six sections, containing 59 paragraphs.

ARTICLE VI.—FESTIVAL OF SOLDIERS, MARTYRS. In the general way of commemorating a host of soldiers, who are highly eulogized as martyrs, a festival was celebrated in the Irish Church, on the 10th of August, as we learn from the "Feilire" of St. Ængus. In a comment attached, these are stated to have been seventy in number.<sup>2</sup> However, I cannot find in any

<sup>6</sup> See Harris' Ware, vol. i. "Bishops of Lismore," p. 550.

<sup>7</sup> His feast occurs, on the 3rd of November, at which date his Life may be found in the Eleventh Volume of this work, Art. i.

<sup>8</sup> See "Historiæ Catholicæ Ibernix Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>9</sup> See *ibid.*, p. 55.

ARTICLE IV.—<sup>1</sup> Edited by the Rev. Dr. Kelly, p. xxxi. In the Book of Leinster copy, we find *maelruani cum rr paeliquir*

*panctorum eorun do tamlachtaim uenit.*

<sup>2</sup> See the Third Volume of this work, at the 11th of March, Art. i.

<sup>3</sup> His festival occurs, at the 7th of July, where his Acts may be seen in the Seventh Volume of this work, Art. i.

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. cxxiii.

<sup>2</sup> Thus: "*i.e.* Martir[i]um ejus *i.e.*

other Calendar a similar enumeration of martyr soldiers; but the Bollandists, at this same date, have a feast and notice for seven soldiers, with other martyrs,<sup>3</sup> and, moreover, they have a festival for one hundred and sixty-five soldiers, with other martyrs, for the 10th of August.<sup>4</sup>

## Eleventh Day of August.

ARTICLE I.—ST. ATTRACTA, VIRGIN AND PATRONESS OF KILLARAUGHT, COUNTY OF SLIGO.

[FIFTH OR SIXTH CENTURY.]

### CHAPTER I.

INTRODUCTORY—WRITERS OF ST. ATTRACTA'S BIOGRAPHY—THE PERIOD OF ST. ATTRACTA—SUPPOSED PARENTAGE AND RELATIONS OF THE HOLY VIRGIN—HER EARLY PIOUS DISPOSITIONS—SHE RESOLVES ON LEADING A RELIGIOUS LIFE—SHE RECEIVES THE VEIL FROM ST. PATRICK.

IT is to be regretted, that so many of our earlier saints failed to have the story of their lives recorded; by writers familiar with their company and conversation on earth. Among those pious and meritorious Christians was St. Attracta, of whom only popular traditions have been committed to rather late record. As a consequence, no very reliable materials for her Life remain. Those we possess are of a legendary character; but, the morals culture and patriotism of the reader cannot be injured in the story of a chaste woman's career on earth. In exaggerated tales, religious sentiments may be over-strained, but they usually give right and virtue their due reward, and they often afford examples of retribution against the wrong-doer.

A brief allusion to this holy virgin has been made already, at the 9th of February,<sup>1</sup> which was a festival held in her honour, and where her Life is to be found, in the writings of several hagiologists; but, the 11th of August appears to us, to have been her principal feast. Her Life and Acts<sup>2</sup>—but in a mutilated state—are taken from an old manuscript, which is supposed to have been written by a Cistercian Monk, belonging to the Abbey of Boyle,<sup>3</sup>

Laurentius Archidiaconus Sixti Papa[e] Romæ fuit et sub Decio passus est ba. iii., fuit [sic] sub Décio pasus est in Romæ."—*Ibid.*, p. cxxx.

<sup>3</sup> See "Acta Sanctorum," tomus ii., Augusti x., De S. Laurentio Archidiacono ac Martyre, Romæ, &c., pp. 485 to 532.

<sup>4</sup> By Aurelius Prudentius.

<sup>5</sup> These are set forth in twelve paragraphs, with notes.

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. cxxiii.

<sup>2</sup> See *ibid.*, p. cxxx.

<sup>3</sup> Thus headed: De Sanctis Martyribus Viris XI, et Virginibus XIII, item Afræ et

Militum VII. See "Acta Sanctorum," tomus ii., Aprilis x., p. 533.

<sup>4</sup> See *ibid.* De Sanctis Martyribus Romanis Militibus CLXV. Item de Claudio, Severo, Crescentione, et Romano, pp. 534, 535.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See the Second Volume of this work, at that date, Art. viii.

<sup>2</sup> These are published in Father John Colgan's "Acta Sanctorum Hiberniæ," Februarii ix. Vita S. Attracta Virginis. Partim ex MS. Insulensi, partim ex aliis, pp. 277 to 282. See also n. 1, p. 281.

<sup>3</sup> Its foundation is referred to A.D. 1148. See "The History of Ireland and the Annals of Boyle," &c., by John D'Alton, Esq., vol. i., p. 179.



in Connaught, and who lived after the commencement of A.D. 1100.<sup>4</sup> It was taken from the Book of the Island, but it wants the beginning and conclusion of St. Attracta's Life. Our national Hagiologist, however, has supplied these portions from other sources. Whilst admitting the inferiority of style in this composition, we are told truly, that its literary defects are not even compensated for, by its intrinsic historical value.<sup>5</sup> Thus composed, the Acts of this Saint are given to us by Colgan, at the 11th of February.<sup>6</sup> It was his design, likewise, to have published Acts of St. Attracta, Virgin, at the present day, as we may learn from the list of his MSS. given by Charles MacDonnell, Esq.<sup>7</sup> The original, from which Colgan extracted her Life, is still preserved among the Franciscan Manuscripts, Dublin.<sup>8</sup> The Bollandists have treated, also, about this holy virgin, at the 9th of February. They have a passing allusion to her, also, at this date,<sup>9</sup> under the names Arata, Attracta, and Taharata. However, they have scarcely anything about her, except what they took from Colgan, and they follow him even to her having flourished in the fifth century. To this period, they also assign St. Coeman of Airdne—Coemhain.<sup>10</sup> Only a few remarks about this holy virgin have been given by Bishop Challenor.<sup>11</sup>

Regarding the period, at which this religious woman lived, considerable discrepancy of opinion exists. According to Rev. Dr. Lanigan,<sup>12</sup> St. Attracta flourished in the sixth century, and perhaps at a late period in that age. He remarks, likewise, that although in her Life, as published by Colgan, she is said to have been born in Ulster; nevertheless, from an account given about her having been sister to St. Coeman of Aird-na-Coemhain,<sup>13</sup> it must prove a difficult matter, to reconcile both statements. Such objections are urged, also, in notes to his text, and with much force. After treating about St. Conchenna,<sup>14</sup> who died in 655, the Rev. Dr. Lanigan tells us, there is good reason for supposing, that the celebrated St. Athracta or Attracta lived either at or before such period.<sup>15</sup> The grounds on which this opinion is based are; first, that she is spoken of as being contemporaneous with St. Corbmac,<sup>16</sup> brother to St. Evin,<sup>17</sup> and secondly, that St. Nathy,<sup>18</sup> whom he supposed to have belonged to Achonry, and who lived in the sixth or seventh century, is alluded to in her Acts, as having been a contemporary.<sup>19</sup>

<sup>4</sup> Such is Colgan's statement.

<sup>5</sup> Bishop Challoner, in his "Britannia Sancta, part i., p. 113, pronounces these Acts of the Saint published by Colgan to be of no authority.

<sup>6</sup> See "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Attractæ, &c., pp. 277 to 282.

<sup>7</sup> In "Catalogus aliquorum Sanctorum Hiberniæ, quæ MS. habentur ordine Mensium et Dierum."

<sup>8</sup> In "Vitæ Sanctorum," ex. Cod. Inisensi, we find Vitæ S. Athractæ Virg., in this Codex.

<sup>9</sup> See "Acta Sanctorum," tomus ii., Augusti xi. Among the pretermitted saints, p. 606.

<sup>10</sup> According to the Rev. Dr. Lanigan, they did not examine the history of either saint with much attention. See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect ix., n. 129, pp. 43, 44.

<sup>11</sup> In his "Britannia Sancta," part i., p. 113.

<sup>12</sup> See "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., p. 245, and n. 95, pp. 247, 248, *ibid.*

<sup>13</sup> His festival occurs on the 12th of June, where notices of him may be found, in the Sixth Volume of this work, Art. vi.

<sup>14</sup> See an account of her, at the 13th of March, in the Third Volume of this work, Art. iv.

<sup>15</sup> See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. ix., p. 39.

<sup>16</sup> See his life, at the 13th of December.

<sup>17</sup> Abbot of Ros Glas, and whose feast is on the 23rd of December.

<sup>18</sup> See his Acts, in the present volume.

<sup>19</sup> See the Thirteenth Chapter of St. Corbmac's Life, in Colgan's "Acta Sanctorum Hiberniæ," Martii xxvi. Vita S. Corbmaci Abbatis, cap. xiii., p. 753.

<sup>20</sup> Not finding any king there of this name before about 670, Colgan thought that instead of a king over all Connaught, it ought to be understood a dynast ruling in some part of that Province.

Moreover, Keannfaelaid is said to have been king of Connaught during her time; <sup>20</sup> while, it is manifest, that the author of her Acts meant the well-known king over all Connaught, and bearing that name. <sup>21</sup> Yet, we are not bound to believe, that Athtracta lived so late as his reign, which lasted to A.D. 680, when he was killed <sup>22</sup> by Ulcha-dearg or Redbeard Ua-Caillidhe, one of the Conmaicne-Cuile. <sup>23</sup> Again, St. Attracta is made to be contemporaneous with St. Nathy of Achonry; <sup>24</sup> and, that he was the Nathy alluded to in her Acts is sufficiently clear, from his having lived in that district, in which her nunnery was situated, viz., Lugne or Lugnia. <sup>25</sup>

In making Athtracta a sister of St. Patrick, <sup>26</sup> Harris <sup>27</sup> commits a grave error; for, among all his pretended sisters, no such person as Athtracta is mentioned. <sup>28</sup> Having inferentially assigned this holy virgin to the seventh century, that careless author thinks so little about anachronisms, he again places her in the times of St. Patrick. Whether sister or not, if St. Attracta were only a contemporary with Coeman, <sup>29</sup> we have an additional argument, in favour of her having lived during the sixth century; for, Coeman is said to have been brother to St. Coemghen of Glendalough, <sup>30</sup> and the latter is known to have lived even to the seventh century. <sup>31</sup>

St. Attracta is said to have been the daughter of Talan, and to have had a brother called St. Coeman. These belonged to the race of Irius, and derive their origin from the Province of Ulster. However, other statements are found to differ from the foregoing account of her family and race. By some writers, who have treated on this saint, she is called Taracta, but erroneously, as has been asserted. <sup>32</sup> Her father's name was Talan, said to belong to the race of Irius; <sup>33</sup> yet, no little discrepancy exists, in those accounts given respecting her parentage and genealogy. <sup>34</sup> In one instance, St. Attracta's father

<sup>21</sup> Thus, in her Acts, Keannfaelaid is expressly stated to have ruled the whole province, "tenens totum ejus (Connaciae) principatum universaliter."

<sup>22</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 286 to 289.

<sup>23</sup> These were a sept of Fergus mac Roich's race settled in the present barony of Kilmaine in the County of Mayo. Fergus was ex-King of Ulster in the first century of the Christian era. See Roderick O'Flaherty's "Ogygia," pars. iii., cap. xlvi., pp. 275, 276.

<sup>24</sup> In the present volume, at the 9th of this month, his Acts may be seen, Art. i.

<sup>25</sup> Of this ancient territory the barony of Lency, in the County of Sligo, forms at least a part. "Nathy of Achonry, which is in said barony, is the only saint of that name that flourished in Lugne."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. ix., n. 124, p. 43.

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

<sup>27</sup> See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 270.

<sup>28</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iii., sect. xviii., pp. 125 to 128.

<sup>29</sup> His feast has been assigned to the 12th of June, where notices of him may be found, in the Sixth Volume of this work, Art. vi.

<sup>30</sup> See his life, in the Sixth Volume of this work, at the 3rd of June, Art. i.

<sup>31</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sect. ix., n. 126, p. 43.

<sup>32</sup> Thus, Usuard's continuator, Canisius, Hermanus Greuen, Ferrarius, Fitzsimon, and others, place a St. Taracta among the saints of Ireland, in their Martyrologies, at the 4th of February; but, Colgan says, that they must certainly mean St. Attracta, as the name Tharacta is not to be found among the saints of our island, nor can any name be discovered, bearing any greater affinity to it, than that of Attracta. See Colgan's "Acta Sanctorum Hiberniae," ix. Februarii, n. 1, p. 281.

<sup>33</sup> Most authorities agree, that this virgin was daughter to Talan, and of Ir's race, yet, they differ in recording the name of Talan's father and progenitors.

<sup>34</sup> Seluacius and the Sanctilogium Genealogicum state, that the common father of Talan was, Saran, Prince of Dalaradia, in Ulster, whose father, Coelbadius, the last of Ir's race, was King of Ireland, a short time before the Gospel had been preached in this country. But, the old author of St. Patrick's Tripartite Life states, that Talan, son to Cathbaidh, was father to St. Attracta and St. Coeman. See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars ii., cap. liv., n. 113, p. 178.

is called Tigerna,<sup>35</sup> and in another Saran.<sup>36</sup> According to some writers, our saint was sister to St. Coeman,<sup>37</sup> Abbot of Ardnensis Monastery, near Wexford, and he was likewise the disciple of St. Patrick.<sup>38</sup> However, we had rather follow the opinion of Colgan, that our saint was a contemporary with St. Patrick; since the ancient Lives of our Irish Apostle speak of this holy virgin, as having been his disciple, and as having received the veil at his hands.<sup>39</sup> We know not whether her parents were Pagans or Christians; for, it is stated, that when St. Patrick preached in the wooded region about Moylurg, about A.D. 450, St. Attracta had led a very pious and austere life, at home. An error of Rev. Dr. Lanigan appears, when he makes our saint a native of Ulster.<sup>40</sup> Now, there are circumstances related in her Acts, which indicate, that she belonged to a Tíreragh rather than to an Ultonian family; so that it is a reasonable conjecture to suppose, the Diocese of Killala or the part of Achonry Diocese which adjoins it to have been her birth-place.<sup>41</sup>

In the ancient Life of this Saint,<sup>42</sup> we are informed, that during her tender years, she was most fervent in prayer, that she bestowed frequent alms, and macerated her body by continual fasting. She despised this world's vanities, and lamented the blindness of its votaries, who follow lights that lure only to lead them astray.<sup>43</sup>

When this holy virgin arrived at the age of puberty, her father was desirous to engage her in the state of marriage. This did not accord, however, with her own desire. Being very beautiful, and sought in marriage by several suitors, she felt a Divine inspiration to embrace a religious life. Those writers who hold, that she belonged to the Ulster province, state her coming thence to Connaught to fulfil that object.<sup>44</sup> In consequence of an intention long formed, it is probable, she there sought an opportunity presented to her, especially as another virgin had expressed a similar desire, about the same time, and perhaps a mutual understanding existed between them. St. Patrick—then engaged on his western Irish mission—was preaching in that part of the country. This visit, it is thought, could not have been sooner than the year 435.<sup>45</sup> To avoid her parent's importunities, and taking with her a maid, called Mitain, and a servant-man called Mochain,<sup>46</sup> she left her paternal home,<sup>47</sup> and directed her course towards

<sup>35</sup> In a comment on Marianus O'Gorman's Martyrology, at the 11th of August, the father of our saint is so named, but this statement is at variance with all other authorities.

<sup>36</sup> In the Fifteenth Chapter of St. Corbmac's Life, Attracta is called daughter to Saran. Colgan would not undertake to pronounce a decision on these different statements. See "Acta Sanctorum Hiberniæ," ix. Februarii, n. 2. p. 281.

<sup>37</sup> The Psalter of Cashel, the Martyrology of Donegal, and other authorities, call St. Coeman's father, Talan, son to Dubhtaigh, son to Rossius, of the race of Corb, son to Fergus Rogius.

<sup>38</sup> See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Attractæ, cap. i., cap. iii., pp. 277, 278.

<sup>39</sup> This statement is also made, in the Fourth Lesson of the Second Nocturn of a Divine Office, authorized by an Indult, obtained at Rome, on the 28th of July, 1864.

<sup>40</sup> This he asserts, and assumes, on Colgan's authority, but the latter only states,

that she lived in that province, during St. Patrick's time.

<sup>41</sup> See Archdeacon T. O'Rorke's "History of Sligo: Town and County," vol. ii., chap. xxxiv., pp. 369, 370.

<sup>42</sup> As published by Colgan.

<sup>43</sup> See Colgan's Acta Sanctorum Hiberniæ," Februarii ix. Vita S. Attractæ, cap. iii., p. 278.

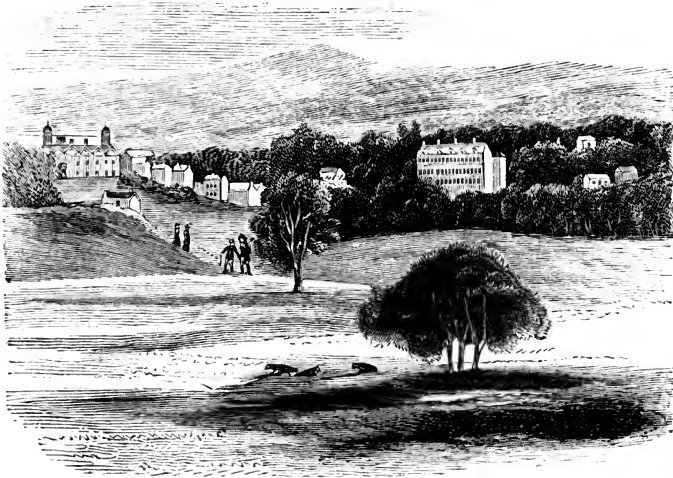
<sup>44</sup> See Very Rev. Archdeacon O'Rorke's "History of Sligo: Town and County," vol. ii., chap. xxxiv., p. 369.

<sup>45</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. ix., p. 240, and n. 75, pp. 242, 243.

<sup>46</sup> It is to be observed, that the Muintir Mochain, or people of Mochain, now Anglicised Mohan or Moghan, are still very numerous in Killaraght and in the northern parts of the County of Roscommon. See John O'Donovan's "Genealogies, Tribes, and Customs of Hy-Fiachrach, commonly called O'Dowda's Country," p. 41, and n. (p). *ibid.*

<sup>47</sup> See Colgan's "Acta Sanctorum Hiberniæ,"

Gregraigne,<sup>48</sup> in the territory of Lugnia, or Lenéy. That place was near Lough Gara, within the present county of Sligo, and in the Province of Connaught. Its chief feeders are the Lung River at its head, and the Breeogue River on its right side; <sup>49</sup> its superfluous waters being carried off by the Boyle River towards the town of Boyle,<sup>50</sup> and the River Shannon. The shores of the Lough, around the embouchures of the Lung and the Breeogue, and in some other places, are so low and marshy, that when freshets occur in those streams, water is thrown back upon the country, to the great damage of the soil. The eastern shores below the



The Town of Boyle, County of Roscommon.

Breeogue are an intricate series of long, ridgy, limestone peninsulæ, alternating with long and narrow bays; while the western shores are overhung, at a little distance, by the somewhat bold and lofty hills of Sligo. On the northern side, the Curlew hills rise to a considerable height.<sup>51</sup> The general character of the lake scenery is rough and rude; still, it is capable of being worked into beauty and picturesqueness, so as to present materials for a good landscape, but for the neglect and tastelessness of the landed proprietors.

When St. Attracta arrived in St. Patrick's presence, the pure virgin signified her intention to consecrate herself entirely to Almighty God. Her companion seems to have been from that part of the country,<sup>52</sup> likewise, and both were united in desire and act.<sup>53</sup>

niæ," ix. Februarii. Vita S. Attracta, cap. iv., p. 278.

<sup>48</sup> Now Coolavin barony in the County of Sligo. The former name somewhat survives in the denominations of Greggans and of Gregaduf. See Ven. Archdeacon T. O'Rourke's "History of Sligo: Town and County," vol. ii., chap. xxxiv., p. 370.

<sup>49</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., p. 246.

<sup>50</sup> The accompanying view of the Town of

Boyle, drawn by William F. Wakeman on the wood, has been engraved by Mrs. Millard.

<sup>51</sup> See James Fraser's "Hand-book for Travellers in Ireland," No. 99, p. 461.

<sup>52</sup> Jocelyn calls the virgins here mentioned, "de Gregri," but Colgan observes, "recte Gregraigne." See "Trias Thaumaturga," Vita Sexta S. Patricii, cap. cxii., p. 90, and n. 124, p. 114.

<sup>53</sup> See *ibid.* Vita Tripartita S. Patricii,

Our great Apostle accordingly prepared to receive their religious profession.<sup>54</sup> When relating these events, referring to this holy woman, Joceline does not mention her by name; <sup>55</sup> but, the author of St. Patrick's Tripartite Life <sup>56</sup> expressly names St. Attracta, in the account of this miraculous reception. She and her companion, accordingly, and at the hands of the great Irish Apostle, were professed, and in the following manner. Whilst in the act of consecrating those virgins, a veil fell from Heaven on St. Patrick's breast. He received it with great devotion, and presented it to the virgin, he had last consecrated. This was St. Attracta, according to some accounts. But, as we are told, the spouse of Christ, with unfeigned humility, said to the saint: "Since this good and perfect gift has descended from the Father of Light, I do not consider it intended for me, a sinner; yet, in my opinion, you who have received should retain it, or present this veil to my companion, who is more holy than I am." Pleased with our saint's humility, the Apostle then placed the veil upon her head, and, he told her, she should wear it, until introduced to the bridal chamber of her heavenly spouse.<sup>57</sup> The virgin at length yielded to his request, and wore that veil, until the day of her death.<sup>58</sup> The foregoing miraculous occurrence is differently related, however, by the author of St. Patrick's Tripartite Life, where it is stated, that a *casula*, sent from heaven, fell at the time of her religious profession between the Irish Apostle and the virgin. This was attributed by him as a favour to indicate her great sanctity, while the humble nun ascribed it to the superior merits of St. Patrick.<sup>59</sup>

## CHAPTER II.

AFTER HER PROFESSION, ST. ATTRACTA FOUNDS A CONVENT NEAR LOUGH GARA—THE HOUSE OF HOSPITALITY—HER VISIT TO ST. CONNALL DROMA—SHE DELIVERS LUGNA FROM A MONSTER—VISIT OF ST. PATRICK TO THAT DISTRICT—HER MIRACULOUS PROTECTION OF THE MEN OF LUGNA.

BESIDE Lough Techet, now Lough Gara, St. Patrick established a convent, and at a place, which from our saint was afterwards known as the church of St. Attracta. Having founded a nunnery there, St. Patrick appointed St. Attracta to rule over it as Abbess,<sup>1</sup> some other pious women becoming inmates of her house at the same time. He is said, likewise, to have left a teisc and a chalice with Attracta.<sup>2</sup> A mistake has been committed by Sir James Ware,<sup>3</sup> who has placed the nunnery of St. Attracta in Roscommon

lib. ii., cap. liv., p. 137.

<sup>54</sup> In the Annotations of Tirechan in the Book of Armagh, Father Edmund Hogan, S.J., has succeeded in deciphering the following lines, which relate to St. Attracta:—

"Et perrexit ad tra-

ctum *Gregirgi*, et fundavit aeclesiam in *Drum-*

[*w*] *ae*, et fontem fodivit in eo [loco et aqua non] exflu

[*iz*] in se et de se, [sed] plenus semper et perennis

est. Et aeclesiam posuit in cella *Adrochtae*

[filiae Tal] ain, et ipsa accepit pallium de manu Patricii."

—"Documenta de S. Patricio," p. 76.

<sup>55</sup> In his *Vita S. Patricii*, cap. cxii. See Colgan's *Trias Thaumaturga*, p. 90.

<sup>56</sup> In lib. ii., cap. liv., p. 137, *ibid.*

<sup>57</sup> Allusion to these circumstances is more briefly made in the Second Nocturn of our Saint's approved office.

<sup>58</sup> See Colgan's "Acta Sanctorum Hiberniae," Februarii ix. *Vita S. Attracta*, cap. ii., p. 247.

<sup>59</sup> See Colgan's "Trias Thaumaturga," Septima *Vita S. Patricii*, pars. ii., cap. liv., p. 137.

CHAPTER II.—<sup>1</sup> It has been stated, A.D. 470. See M'Parlan's "Statistical Survey of the County of Sligo," p. 107.

<sup>2</sup> See the Irish Tripartite Life of St. Patrick, as translated by William M. Hennessy, for Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," part ii., p. 408.

County; and, he has thus led other writers astray—notably Harris<sup>4</sup> and Archdall.<sup>5</sup> However, her place was in reality known as Killaraght,<sup>6</sup> in the barony of Coolavin and County of Sligo. Hence, in due course of time this locality took the designation of Kill Attracta, or Killaraght, on account of the establishment and name of its holy Abbess. It is in the south-east part of the half barony of Colooney, and situated on Lough Gara. This is now a parish church, in the diocese of Achonry.<sup>7</sup>

We learn little more regarding her, except from those acephalous Acts, furnished by Colgan. It must be our endeavour to extract from these, some few subsequent particulars, which are of much interest, could we only have a certainty they had been derived from authentic sources. After relating the flight of this Virgin from her friends, and her arrival in the province of Con-naght; we are told, that Attracta not only vowed perpetual chastity, but resolved, moreover, on cultivating the virtue of hospitality, to a very great extent.<sup>8</sup> For this purpose, she designed taking up her residence at a place, where seven roads should appear within view, or meet, that thus it might be likely, numbers of persons should pass the spot. Towards all of those way-farers, she intended to minister the necessaries of life, by establishing there a common hospice or house of reception for strangers.<sup>9</sup> Her servant, named Mochain,<sup>10</sup> who had accompanied Attracta from her own part of the country, and who already had been made aware of her intention, went out one day, at an early hour of the morning.<sup>11</sup> When the sun had risen, Mochain betook himself to the deep recesses of an adjoining wood. There he discovered the meeting of seven roads, which appeared to have been formed, by frequent journeys made through that part of the country. Immediately he thought, that there God must have designed to satisfy the wishes of his mistress, and that He had designated such place as the site for her future habitation. It seemed a most convenient spot, likewise, for the establishment of one of those ancient Bruigheans,<sup>12</sup> or houses for hospitality,<sup>13</sup> which formed a peculiar feature of former Irish society.<sup>14</sup>

<sup>3</sup> See "De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 227.

<sup>4</sup> See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 270.

<sup>5</sup> See "Monasticon Hibernicum," p. 612.

<sup>6</sup> As to Kilaraght of Roscommon, which also Archdall has, it had either nothing to do with St. Attracta, or undoubtedly it was not her original nunnery. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. v., sect. x., p. 245, and n. 95, pp. 247, 248, *ibid.*

<sup>7</sup> See M'Parlan's "Statistical Survey of the County of Sligo," p. 107.

<sup>8</sup> In the second Nocturn of our saint's approved office, we have the following narrative: "Hospitalitatis quoque gratia enituit et seipsam suasque opes in sublevandis indigentium miseris alacriter impendit. Pauperes et agrotos undequaque accedentes Christi charitate amplexa est et eosdem tum terrena ope sublevavit tum veris fidei thesauris divites effecit."

<sup>9</sup> The Acts of our saint state, that she designed establishing a "commune synochen," at this place. By this term, we are to understand, that it was to be a xenodochium, or a hospital, for poor travellers or strangers.

<sup>10</sup> That such was the name of the servant may be inferred from his being called in the Acts, "prædictus servus."

<sup>11</sup> The words used in the Acts are, "manicatione summa jam facta," on which Colgan remarks, that this strange word "manicatio" appears to be derived from "mane," or rather from the word "manicare," used by the ancients.

<sup>12</sup> The Manuscript classed No. 24 in the Royal Irish Academy, contains certain curious genealogical and topographical notices of Irish families and places, with an account of some ancient farm-mansions or Bruigheans in Ireland.

<sup>13</sup> In these a Brugad lived, and he presided over the Bhaile or Townland. His title came from the Brugh or village which usually surrounded his farm-house. The institution dates from the time of Ollamh Fodhla, King of Ireland, A.M. 3882 to A.M. 3922. These Brughaidhs were bound to serve the Ard-Righ. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 52 to 55.

<sup>14</sup> A most learned Irish historian, philologist, scientist and statist, the late much-lamented and accomplished William K. Sullivan, Ph. D., tells us, that the Brugh or

Soon the servant returned to his mistress, and, falling before her on his knees, he related what he had seen. Then, accompanying him to the spot, *Attracta* gave thanks to God, with outstretched hands, believing her desires were about to be accomplished, as to the choice of a location for her intended establishment. She is said to have bestowed a tract of land upon her servant, at that place; recommending the practice of the virtue of hospitality to him and to his successors, that thus they might obtain favours from God, on the great accounting day. She asked leave from the inhabitants of that district, to erect a habitation there, and this permission they eagerly accorded. The saint was much beloved and respected by the natives of that country. They admired her great virtue and prudence; they consulted her upon all their important undertakings; and they held her in as much esteem, as if she had been born there, and had constantly resided among them. Moreover, they erected a church in that place, which was dedicated in her name, as also in honour of the Most Holy Trinity, and of the Blessed Virgin.<sup>15</sup>

Some short time having elapsed, after our saint's arrival in this part of *Connacht*, she resolved also on making a tour through that province, to discover a suitable place for the erection of a nunnery. The virgin is said to have directed her course towards the habitation of *St. Connell Droma*,<sup>16</sup> called son to her mother.<sup>17</sup> He lived at *Drumconnel*, now commonly called *Drum*. On account of her discovering a pleasing site in the neighbourhood of his church, *Attracta* wished to found an establishment on that spot, which was in the neighbourhood of *Boyle*, in the County of *Roscommon*.<sup>18</sup> Her visit there took place during *Lent*, when, immersed in cold water, *St. Connell* was thus in the habit of reciting his hours, whilst the penitential season continued. Conjecturing that *St. Attracta* desired to have an oratory erected on the site which pleased her so much, *St. Connell* naturally concluded, that she was the strange virgin, whose arrival had been predicted by some true prophets, and who should be a *Morning Star*, on account of her devotion and service to God.<sup>19</sup> But, it would appear, notwithstanding the high opinion

village, where the *Bruighfers* or local rich farmers dwelt, had a political importance not enjoyed by the chieftain's manorial clansmen. The inhabitants of the former by forming partnership could elect a representative *Bruighfer* or *Aire*, for the *District Assemblies*, and thus enjoy the full rights of citizenship by deputation. The people there owed allegiance only to the *Righ* of their *Tuath*, and thus the germs of a representative system had been formed. The *Bruighfers* were local magistrates; while one of these held the important rank of head or provincial, and to his residence was attached a *Forus* or *Forum*, where the election of the *Righ Tuatha*, and of his *Tanáiste* or successor took place, and where public Assemblies were held. The *Bruigh* of such a magistrate, together with its neighbouring village, might be considered as a royal borough. This title is still preserved in *Bruree*, a small town in the present County of *Limerick*. See *Eugene O'Curry's* "Manners and Customs of the Ancient Irish," vol. i., Introduction, pp. clx., clxi.

<sup>15</sup> See *Colgan's* "Acta Sanctorum Hiberniæ," Februarii ix. Vita S. *Attractæ*, cap. v., p. 278.

<sup>16</sup> *Colgan* is of opinion, that the *St. Connell* here mentioned was the *Abbot of Kill-chonail*, in the territory of *Mainech* or *Hy-Many*; for the church of *St. Dachonna* or *Machonna*, which is said to adjoin that of *St. Connell*, stood in the same region, and not far from *Kill-chonail*.

<sup>17</sup> *Colgan* cannot say why this holy man was called "filius matris S. *Attractæ*," in the Acts of our saint; he can only discover, that a *St. Connell*, son to *Aidus*, son to *Saran*, whose *Natalis* was celebrated in *Cluain-dallain*, on the 2nd of *April*, according to *Marianus*, the *Martyrology* of *Tallagh*, and the commentator on *Ængus*, had been cousin-german to *St. Attracta*, on the father's side, if with these authorities, already mentioned, we would say, *Attracta* was daughter to *Talain*, the son of *Saran*. See "Acta Sanctorum Hiberniæ," Februarii ix., n. 11, p. 281.

<sup>18</sup> See *Very Rev. Archdeacon T. O'Rorke's* "History of *Sligo*: Town and County," vol. ii., chap. xxxiv., p. 370.

<sup>19</sup> Et nimirum, "quia donec stellas cœli, maris, et arenas, arborum frondes, densata nemora numerari contingat, miraculorum ejus opera diversa, cujuslibet

entertained of this virgin's sanctity, St. Connall felt unwilling she should erect a building in the neighbourhood of his church. Wherefore, he sent a certain Dachonna<sup>20</sup>—said to have been of Eas-Dachonna,<sup>21</sup> now Assylin—to entreat her in a humble manner, to abandon such design. That messenger saluted her in a religious manner, on the occasion of his visit, and he explained its object. The virgin is said to have replied: "Since for the love of God, I am required to live in this place, I shall do as you require, and shall not refuse to obey your directions. However, in an especial manner, St. Connall, who sent you on this errand, shall hear the indignant expression of my opinion, and if it please God, I earnestly wish, that one inhabitant of Lugna, who shall come to his church for the sake of fasting, shall obtain from the Almighty, as much benefit, as a hundred other persons would."<sup>22</sup> Moreover, I desire, that the father and son together shall never serve there, at one and the same moment. In like manner, I wish that meal, wheat, or barley, may not increase for his church. And, I also desire, that the sound of a bell may be heard between you and St. Connall's habitation, so that your respective offerings shall be diminished, or altogether disappear."<sup>23</sup> St. Attracta is said to have spoken many things, which were disagreeable to Dachonna, and which are not written in her Acts. We are told, also, that her desires were fulfilled—at least in part; for, a monastic establishment had been erected between the houses of Connall and of Dochonna.<sup>24</sup> This deprived both from receiving adequate offerings of the faithful.<sup>25</sup>

It is said, that in the region, called Lugna, a monstrous beast<sup>26</sup> destroyed

infirmittatis speciei, non valebunt numerari contingat, divina co-operante clementia, quia quibuscumque ægritudine quavis oppressis reconciliatiosis antidotum deposcentibus eam mente intenta præbet opportunam."—Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Attractæ, cap. vi., p. 279.

<sup>20</sup> Colgan says, he has discovered a Saint Dachonna, who is often called Mochonna. There is a church, dedicated in his name, in Clonfert Diocese, and not far from the Kill-Chonail, already mentioned, in a previous note. Marianus and the Martyrology of Tallagh mention a saint bearing this name, at the 17th of February, and at the 6th of September, or on the 16th of November. See "Acta Sanctorum Hiberniæ," ix. Februarii, n. 12, p. 281.

<sup>21</sup> See Ven. Archdeacon T. O'Rorke's "History of Sligo: Town and County," vol. ii., chap. xxxiv., p. 370.

<sup>22</sup> It is evident from this, and from a few similar passages in our saint's Acts, that they must have been written by a native of Lugna district, or, at least, by one, who desired to please the people living in that part of the country. In all likelihood, the Acts were composed in or near the bounds of ancient Lugna.

<sup>23</sup> The word "primitiis," occurring in our saint's Acts, may be considered as equivalent to certain first fruits, offerings, or gifts, that were presented through the piety of the faithful. Inhabitants, living in this part of the country, presented the first lambs of each flock, the first calves of each herd, or

the first offspring of their domestic animals to holy persons living among them, besides other gifts, on public occasions. An instance of this kind will be found, in the Acts of St. Grellan, Patron of Hy-Many, at the 17th of September.

<sup>24</sup> The monastery constructed between the residences of both these saints was that of Each-Drum, which was inhabited by monks, or that of Slepte, occupied by nuns. Both these places named, adjoined houses of those saints alluded to in the text.

<sup>25</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii ix. Vita S. Attractæ, cap. vi., vii., pp. 278, 279. Also nn. 13, 14, p. 281.

<sup>26</sup> The Very Rev. and Ven. Archdeacon T. O'Rorke has a very rational and probable surmise, that this beast was only one of those wild wolves or boars then infesting the country, and exaggerated by the imagination or subsequent traditions of the peasants to a "non-descript monster, half dragon and half bear." He also observes that the people of England had a notion that such *bestiæ* were rather uncommon in Ireland. Thus, Geoffrey of Monmouth relates, that one of those fierce Irish monsters came "ex partibus Hibernici maris," to the British coasts and constantly swallowed a number of the inhabitants. On hearing about it, their King Morvidus bravely encountered him alone, but having spent all his darts in a vain attempt, the monster then approached, and opening its jaws, devoured him as if he were but a small fish. See "Historia Britonum," p. 51.

<sup>27</sup> In the parish of Kilmacteige, there may be seen a wild and romantic glen, called the



many people; and that others were obliged to fly for protection from its ravages, to the caves and mountains. The king of that country, who was named Bec, hearing about the miraculous power with which our saint was gifted, sent various messengers to her, and besought her interposition, in ridding his territory of the monster. He also requested *Attracta* to favour him with an interview. We are told, that when the king's messengers visited her, our saint was found in an oratory engaged at prayer, and when they had delivered the humble supplication of their prince, she exclaimed, "*Deo gratias.*" The messengers then informed her, that their master had a secret to reveal, which he would alone trust to her discretion, and he hoped to prevail upon her to visit some excellent men. The virgin told them to return and inform their master, that on the following day, God willing it, she would visit him; and these messengers then returned, relating what had occurred, and what they had seen. The king felt consoled, and on the day following, whilst expecting this virgin's arrival on the area or court-yard, near his habitation, he saw our saint slowly approaching, with a small number of holy attendants. No sooner had he recognised *St. Attracta*, than prostrating himself before her, the king kissed her feet, and related the calamities that had befallen himself and his people, owing to the monster's cruelty. "But," said he, "your fame for sanctity, having been diffused throughout all Ireland, has become known to me, and I feel assured, that you will be able to obtain from God whatsoever you earnestly ask of Him. Fully understanding this, I desire that the inhabitants, living in this part of the country, may become devoted to you and to your successors, and that they may be relieved from oppression, through those prayers you offer fervently before God's throne. Moreover, should it come to pass, that we receive assistance through your earnest prayers, my royal will and bounty decree, that you and those who may hereafter occupy your station, shall possess as a free gift from me and from my successors, that land which is now held by the monster." To these words our saint replied: "He who created the world out of nothing, and who formed man to His image from the earth's slime, can instantly effect your present deliverance." Having thus spoken, our saint is said to have proceeded towards a boundary wall, without which the monster lay. Here, falling on her knees, with a wrapt expression of countenance, *Attracta* earnestly and mentally prayed the Almighty, that He would manifest His glory in accomplishing the king's desires.

The virgin then beheld the strange figure and fierce expression of the dragon.<sup>27</sup> On being roused, this monster roared like a lion, gnashing his tusks, which were sharp as those of a boar, but of greater length. His hair stood upright, and it is said, sparks of fire proceeded from his horrible and deformed body. His ears are said to have resembled those of a ram in breadth; his eyes were large, glaring, and full of flame; his nostrils were dilated; his hair resembled that of a horse; his neck was erect, and his head of a fawn-colour. His feet, likewise, bore him swiftly forward, as with a curved neck he rushed forth to devour the holy virgin. Having approached the monster, and having armed herself with a sign of the cross, *St. Attracta* extended her staff towards him. The beast having seized it with open jaws, immediately dropped lifeless on the ground.<sup>28</sup> In memory of that signal deliverance, it is stated, that there a church was afterwards built to her

Gap, and near *St. Attracta's Well*, the local peasants point out the former haunt of this monster, in a place known as *Lug na Paiste*, the Hollow of the Beast. See *Ven. Archdeacon T. O'Rorke's "History of Sligo :*

*Town and County,"* vol. ii, chap. xxiv, p. 152.

<sup>28</sup> See *Colgan's "Acta Sanctorum Hiberniæ,"* Februarii ix. *Vita S. Attractæ,* cap. viii., p. 279.

honour.<sup>29</sup> This relation is to be found, more briefly recorded in the approved Office of our saint.<sup>30</sup>

About this time, or shortly afterwards, St. Patrick came to that part of the country, as he had occasion to ordain some Priests, and to consecrate Bishops, for their special ministerial work. He requested St. Attracta's presence, whilst engaged in those sacred offices. But, when all the ministers were vested, for offering up of the Holy Sacrifice of Mass, it was discovered, whilst the chalice was being placed on the Altar, a patena belonging to it was accidentally lost or misplaced. St. Patrick was about to remove his vestments, when St. Attracta approached, telling him, that as he had commenced a holy celebration, he should not desist therefrom, since the Lord would be able to supply what was wanting. Hereupon, St. Patrick and his assistants, having commenced the Confession or Confiteor,<sup>31</sup> our holy virgin, who was present, felt something rest upon her shoulders. On removing it with her hands, she found a patena, marked with the impress of a cross. This she presented on bended knees to St. Patrick, who proceeded with the ceremonies of Mass, and the consecration of some candidates for Holy Orders. After these rites were concluded, St. Patrick said to our saint: "It is manifest, that the Lord God hath granted this happy event to your prayers, and to me it is evident, that the image, which this day has been found marked on the patena, must be preserved, because it is a gift granted thee from on high. This holy cross shall receive its name from thee, and the Irish shall ever hold it in veneration, as you have excelled so many others in sanctity, and in the performance of miracles. And, at present, we bless and consecrate it in honour of the God, who hath sent it to us, and whose name be for ever glorified."<sup>32</sup>

Some time after this occurrence, the Chiefs of Lugna district having collected a number of fighting men approached a place, where the king of Connaught held some of their people as hostages. These they released by force. Afterwards, they ravaged that part of the king's dominions. Hereupon, the Connaught hosts were armed by chiefs, who pursued the people of Lugna to Techet.<sup>33</sup> There the fugitives were cooped up on all sides, so that no means for escape were afforded them. The deep waters of that beautiful lake lay before, and the infuriated enemy encircled them on their flanks and rear. Even then, the wars of Pagan kings and chiefs were continued by those who flourished, at the dawning of the Christian era.<sup>34</sup> The chief of Lugna,

<sup>29</sup> This was in a place known as Glenvoagh, but no trace of the church now exists there, or in the traditions of the people; but, probably it formerly stood near St. Attracta's Well, yet frequented by numbers on the 11th of August, the day for her feast. Even the day before and the day after it, many engage there in practices of devotion. "So dear is this saint's day to the parishioners, even now, that emigrants from Kilmacteige, not unfrequently, send remittances from America to young folks at home, to make things pleasant for them on the Patron's Day."—Ven. Archdeacon T. O'Rorke's "History of Sligo: Town and County," vol. ii., chap. xxiv., p. 152.

*Lectio VI.*

<sup>30</sup> "Inter innumera vero, quæ a Sancta Attracta mira patrata narrantur, insigne imprimis miraculum est quo territorium Lugnæ in provincia Connaciæ ab horrendo monstro liberavit. Tota siquidem illa regio belluæ

hujus feritate devastata est, et incolæ adeo terrore perculti sunt ut a terribili ejus aspectu ad montes et cavernas confugerent. Attractam tandem supplices rogarunt ut in tanta afflictione opem sibi et auxilium ferre dignaretur. Respondit inclyta Virgo: potens est Deus, qui mundum ex nihilo creavit et hominem de limo terræ ad suam imaginem plasmavit, etiam regionem istam de tanta peste omnino liberare. Tunc genua flectens omni fiducia Deum precabatur: Antequam vero suis precibus finem apposuit, jam exauditiæ sunt apud Dominum, et sæva belluæ rugitus emittens et torvo collo in ipsam Sanctam irruens divina virtute interit."

<sup>31</sup> According to the anonymous author of St. Attracta's Life.

<sup>32</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii ix. Vita S. Attractæ, cap. ix., x., p. 279.

<sup>33</sup> Now Lough Gara.

<sup>34</sup> The small 4to paper Manuscript, in the

being near St. Attracta's nunnery, turned towards it, and having had an interview with the holy virgin, he exposed to her the forlorn condition of his troops. Immediately she went forth, and having passed through the beleaguered army's ranks, she encouraged them in these words: "Be not afraid, but rather do as I advise you; trust only in that God who is the Creator of all things, who is able to deliver you from every danger, and whose servant, also, I am." Hereupon, the troops being much encouraged, she proceeded: "Follow me, and let none of you look back; but, advance after me in a forward direction." Subsequently, she approached the shore, and fell upon her knees, with her eyes directed towards heaven. She prayed to God, that He would deign to conduct those trusting in Him, through a like watery passage, as the Israelites had safely journeyed, amid the waters of the Red Sea, thus escaping from their pursuers, through the Almighty's power and goodness.

Immediately, the waters divided, and a passage was made to the opposite shore, through which all the people of Lugna marched, taking over even their hostages and spoils. There was only one exception. A man had been drowned, and he was servant to a certain musician. But, the master of this servant entreated from the virgin a restoration to life of this drowned man, and he told her, at the same time, he would exercise his bardic skill to her discredit, in case her efforts were not successful. The virgin said, that not only would she procure the restoration of his servant, but, that the master himself should be admired by all, on account of his melodious strains. The bardic attendant was accordingly restored to life; yet, whether this servant is to be confounded with a St. Foelan,<sup>35</sup> who was restored to life, at the same time, from a death by drowning, can hardly be ascertained, on account of the confused narrative and desultory style in which the anonymous author couches our saint's Life. However, we are told, that having prayed for that drowned man, an angel of the Lord appeared to the holy virgin, and he said to her: "The Almighty hath delayed, but thou hast obtained thy request. Go to a place near thy own habitation, where St. Foelan,<sup>36</sup> the man of God, lies drowned; and, in God's name, arouse him from his sleep, that yet he may be vivified by the Divine Spirit, as he is a brave athlete of Christ."<sup>37</sup> According to the Angel's admonition, Attracta proceeded to the place indicated, where she found him lying asleep.<sup>38</sup> Three stones were laid in a peculiar manner over his hands and mouth. After the virgin placed her hand on him, he appeared to awake as if from an ecstasy, and thus he was miraculously restored to life.<sup>39</sup>

Royal Irish Academy, marked 33-4, contains a copy of the *Leabhar Gabhala*, or Book of Conquests, with several historic and poetic references to the Christian period and heroes of Irish history.

<sup>35</sup> There were many saints named Foelan or Foillan in our Martyrologies; but, it is no easy matter to determine which of them he was. Colgan says, that the period seems to indicate St. Foilan, son of Ængus, who flourished about this time, and who was venerated at Kill-foelan, in Leinster, and at Rathcann in Albania, on the 20th of June, according to Marianus, the Martyrology of Tamlacht and the continuator of Ængus.

<sup>36</sup> In the *Calendar* and *Martyrologies*, other Foelans or Foillans are found, at the 9th of January, 31st March, 5th of May, 6th and 23rd June, 24th of August, 30th and

31st of September, 9th and 31st of November. See "*Acta Sanctorum Hiberniæ*," Februarii ix., n. 16, p. 282.

<sup>37</sup> Perhaps on account of these great labours undergone by him in the conversion of Albania, or British Scotland, he is called "*fortis Dei athleta*."

<sup>38</sup> Allusion is made to this narrative, in the Sixth Volume of this work, at the 20th of June, where there are notices of St. Faolan of Rath Erann, in Scotland, and of Cill Fhaelain, in Leix, Queen's County, Art. ii.

<sup>39</sup> The narrative thus concludes:—"Ac eumdem in eo comitatu diu tenuit. Similiter famulum tympanistæ sibi vivum restituit; at sic omnes Lugnenses non sunt bene Regi Connachtæ respectuales."—"Acta Sanctorum Hiberniæ," Februarii ix. Vita S. Attractæ, cap. xi., xii., pp. 279, 280.

## CHAPTER III.

MIRACLES OF ST. ATTRACTA—KING KEANNAELID AND ST. ATTRACTA—KING HUALGARG WAGES WAR AGAINST THE MEN OF LUGNA—DEATH OF ST. ATTRACTA—HER FESTIVALS AND COMMEMORATIONS—THE WELL OF ST. ATTRACTA—PLACES NAMED AFTER THIS HOLY VIRGIN—CONCLUSION.

NEXT follows, in the old Life of St. Attracta, a relation of several miracles, alleged to have been wrought by the saint. However, this constant recourse to such narratives, as has been well observed, deprives her Acts of much historic value.<sup>1</sup> At the instance of a king, who, at that time, is said to have ruled over Connaught, and who was named Keannfaelaid,<sup>2</sup> one of these miracles is recorded. Our Irish national hagiologist forms an opinion, that he must have been a petty dynast, who was set over some part of the province, as the King of Connaught bearing this name, and called son of Colgan, did not flourish until about A.D. 670. At this latter date, we cannot suppose St. Attracta to have been living, if we allow her to have been a contemporary with St. Patrick, who is said to have died in the year 493.<sup>3</sup> In this miracle, Nathy's name is also mentioned; and if, as Colgan conjectures, St. Nathy of Achonry be meant,<sup>4</sup> we will find renewed difficulty, in reconciling the narrative, with other portions of our saint's Acts. The better way to get rid of these difficulties would be, to treat such portion of Attracta's Life with distrust and disregard; as being not only a jumbling of inconsistencies, in any historical point of view, but as containing many particulars, which evidently savour of fable.

According to the Legend of her Life, a certain King Keannfaelid<sup>5</sup> was importuned by subordinate chiefs to erect a magnificent castle, which should excel in beauty of appearance and arrangement all other structures in that part of the kingdom. Wherefore, in compliance with their request, this prince issued an edict, that all persons, within his dominions, whether enjoying ecclesiastical immunities, or possessed of civil rights, or even those ranked in servile condition, should lend assistance in constructing that building, which was necessary as a suitable residence for the King. That royal edict was proclaimed throughout different parts of Connaught. St. Attracta was made acquainted by letter with its purport. The messenger who brought such intelligence said, that the King would expect her co-operation, in common with that of other saints within his kingdom, to supply what was necessary for the erection of his building. On receiving this message, Attracta immediately proceeded to the King, and represented her immunity from such an exaction. At the same time, however, she offered an equivalent, in procuring for him by miracle various treasures from distant lands. Her

CHAPTER III.—<sup>1</sup> See the Very Rev. and Ven. Archdeacon T. O'Rorke's "History of Sligo: Town and County," vol. ii., chap. xxxiv., p. 374.

<sup>2</sup> There was a monarch of Ireland, known as Ceannfaeladh, the son of Blathmac, who began his reign in 670, and after three years, he was slain by Finnachta Fleadhach, A.D. 673, in a battle at Aircealtair in Tigh-Ua Maine. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 280 to 283.

<sup>3</sup> See Colgan's "Acta Sanctorum Hibernie," Februarii ix., n. 17, p. 282.

<sup>4</sup> This holy disciple of St. Patrick must have flourished in the fifth century, according to received opinion.

<sup>5</sup> In our Irish Annals, at the year 649, is commemorated a Ceannfaeladh, son of Colgan and Maenach, son of Baeithin, chief of Ui-Briuin. He gained the battle of Airthler-Scola, over Marcan, son of Toimen, chief of Ui-Maine. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 264, 265. Afterwards, he appears to have become King of Connaught, and he was slain in 680, by Ulcha-dearg [Redbeard] Ua Cailidhe, [one] of the Conmaicne Cuile. See *ibid.*, pp. 286 to 289. He seems most likely to have been the person alluded to, by the writer of St. Attracta's Life; but, he must have flourished after her period, if we admit her to have been the contemporary of

offer was rejected, by this haughty and indignant potentate. Whereupon, in great mental disquietude, the virgin proceeded to a neighbouring wood, accompanied by St. Nathy and a few servant men, with their horses; so that the quantity of wood demanded as her quota might be felled. The virgin ordered her servant to load their horses with wood. When they were brought, at the saint's command, one of the servants, moved by the wretched condition of his horse, cried out: "As our animals are too weak to bear their burdens, if you desire it, those deer within sight, that are rubbing themselves against trees, would bear timber to the haughty king." Wherefore, the saint fell upon her knees, and prayed that her servant's suggestion might be carried out; when, on the instant, these wild deer came in a tractable and quiet manner to Christ's servant, receiving their burden, and bearing their respective loads with docility along the road. It is said, that cords which fastened their wood were broken on the way, nor was it possible to procure others to secure their burdens. Having reproached her servants for their negligence, our saint drew out some of her own hair, and although these hairs appeared of a very fine description, they are said to have furnished a medium for securing the loads, until deposited at the very place required by the king. We are next told, that when this dynast beheld the manner in which those piles of wood were drawn, he felt inflamed with anger, which appeared in his features. Wishing to manifest his contempt and dislike for the holy virgin, he endeavoured to excite all the town dogs to worry the deer and tear them to pieces. On the contrary, *Attracta* prayed that the horses belonging to the king's and queen's residence, being seized with madness, should kill those dogs. All instrumental in urging on the latter animals were instantly put to death, having been trodden down by the horses, or torn to pieces by the dogs. But, the deer safely returned to their forest, having first, in a suppliant manner, licked the hem of our saint's garment. The dogs are said to have been changed into stones. These were pointed out, at a time when this legend was written. It was then believed, that these objects should so remain to the Day of Judgment. St. *Attracta*, full of grief and indignation, then said to the King: "Because you have despised the Church, and myself, the servant of that God, by whom you were created, you shall be reduced to a state of servitude, and you shall be exiled from the province of *Connaught*; strangers will seize on your substance, and you shall have none to assist you; but, the devil shall be on your right hand, and another man shall receive your kingdom. Your heirs shall fail, moreover, in having possessions on this earth."<sup>6</sup>

Towards the conclusion of our saint's *acephalous Acts*, we are told, that a certain king named *Hualgarg*,<sup>7</sup> and descended from the renowned family of *Breffny*,<sup>8</sup> not satisfied with being acknowledged the ruler over his own paternal

St. Patrick.

<sup>6</sup> This narrative, which Colgan justly designates "*insula narratio*," on the margin, thus proceeds: "*Quo audito ait Rex; obsecro te Dei famula quatenus digneris anathemati finem ponere. Hac conditione, inquiens, hoc anno et quodcumque de sanguine tuo venerit, qui pro poenitentia dederit eleemosynam hanc in honore meo mihi ant vices meas in terris gerenti, scilicet septem plenitudines cyphi potus mei desuper auratas, ac septem plenitudines cæmeterii mei vaccarum. His itaque decretis tota munitio Regis fuit, sine desuper ejecto combusta est pariter et destructa.*"—Colgan's

"*Acta Sanctorum Hiberniæ*," Februarii ix. Vita S. *Attractæ*, cap. xiii., xiv., pp. 280, 281.

<sup>7</sup> This *Hualgarg's* name could not be found in any of the different catalogues of *Connaught* kings in Colgan's possession, although he is said to have ruled over all that province, *Lugnia* alone excepted. This district was formerly the patrimonial inheritance of the *O'Haras*, and its position is shown on the Map prefixed to "*The Genealogies, Tribes and Customs of Hy-Fiachrach*," commonly called *O'Dowda's Country*," edited by John O'Donovan. See also p. 493.—*Ibid.*

<sup>8</sup> This ancient territory comprised the pre-

territory, brought all the people of Connaught under his sway, excepting those of Lugnia, who were remarkable for their resolute character. The latter waged war against that prince, but we do not learn with what exact result, as the sentence which terminates St. Attracta's unfinished biography is so obscurely worded or incomplete, that no precise meaning can be derived from its construction or literal translation.<sup>9</sup>

This holy virgin was called to the joys of Heaven, after the performance of numerous miracles and the exercise of many virtues. We are ignorant regarding the year or even the day of St. Attracta's death, although few Irish saints have left after them such vivid traditions and so many lasting memorials. To this very day, her life and miracles form much of the folk-lore among the people of Coolavin.<sup>10</sup> According to most probable accounts, she flourished in the fifth century, and about the year 470.<sup>11</sup> In the foreign calendars, her name is written Tarachta or Tarahata. No saint so named is mentioned in any Irish document, and hence Colgan justly inferred, that she was no other than St. Athracha.<sup>12</sup> One of the virgins veiled by St. Patrick at Cregi was St. Attracta, who is thus noted,<sup>13</sup> but without her feast being assigned, in Father Henry Fitzsimon's "List of Irish Saints."<sup>14</sup> Her name is written Etrachta, Virgo, in the published Martyrology of Tallaght,<sup>15</sup> as also in that copy of it found in the Book of Leinster.<sup>16</sup> The Martyrologies of Tallaght, of Marianus O'Gorman, of Maguire and of Donegal record her festival at the 11th of August.<sup>17</sup> She is mentioned, in the Martyrology of Donegal,<sup>18</sup> at this same date, as Athracht, Virgin, daughter of Tighernach, of Cill Saile, in Crich Conaill.<sup>19</sup>

She was venerated after her death, as patroness of the church of Kill-Athracha or Killaraght,<sup>20</sup> and, in the townland so named, the modern church is built on the site of an old church, none of which now remains, but burials are still continued in the church-yard. In the same townland was the well of St. Athracha,<sup>21</sup> at which the people of that neighbourhood were accustomed to perform stations, on the 11th of August, which seems to have been traditionally and locally regarded as the holy virgin's chief festival. It was situated on the south side of Killaraght townland,<sup>22</sup> on the road from Boyle to Frenchpark, and very near the boundary between Killaraght and Kilnaman-

sent counties of Leitrim and Cavan.

<sup>9</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii ix. Vita S. Attractæ, cap. xv., p. 281, and n. 19, p. 182.

<sup>10</sup> See Ven. Archdeacon O'Rorke's "History of Sligo: Town and County," vol. ii., chap. xxxiv., p. 367.

<sup>11</sup> Colgan refers for proof of this statement to the beginning of her published Acts, where it is related, that she received the veil from St. Patrick, who was then engaged preaching the Faith in Ireland. See "Acta Sanctorum Hiberniæ," Februarii ix. Vita S. Attractæ, cap. xv., p. 281, and n. 20, p. 282.—*Ibid*

<sup>12</sup> The Bollandists do not controvert his opinion.

<sup>13</sup> Joceline's Life of St. Patrick is quoted for this statement.

<sup>14</sup> See Catalogus aliquorum Sanctorum Ibernæ, in O'Sullivan Beare's "Historiæ Catholicæ Ibernæ compendium," tomus i., lib. iv., cap. xii., p. 53.

<sup>15</sup> Edited by Rev. Dr. Kelly, p. xxxi.

<sup>16</sup> There noted *Ετραχταε ττηρ*.

<sup>17</sup> See Colgan's, "Acta Sanctorum Hiberniæ," Februarii ix., n. 21, p. 282.

<sup>18</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

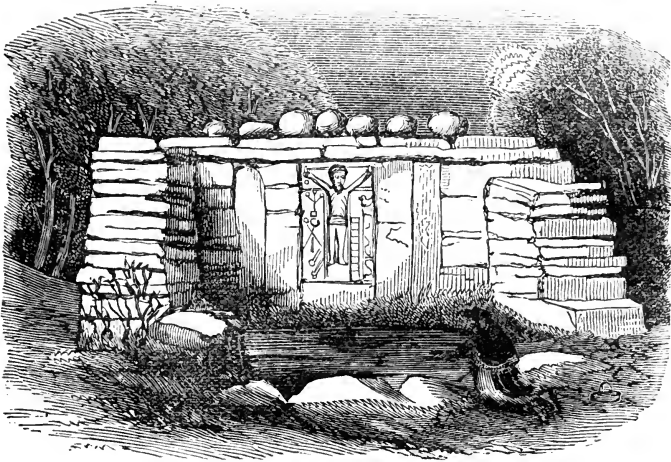
<sup>19</sup> A note by O'Donovan at *Crich Conaill* states, "Probably Conaill Muirtheimne."

<sup>20</sup> The Patron Day there was on the 11th of August, which was called by the people St. Araght's (*Ατραχτ*) day, when visited by Mr. Patrick O'Keefe, in 1836, to discharge duties in connection with the Irish Ordnance Survey. See "Letters containing Information relative to the Antiquities of the County of Sligo, collected during the progress of the Ordnance Survey in 1836. Vol. i., Letter dated Boyle, September 23rd, 1836, p. 233.

<sup>21</sup> The accompanying illustration was drawn on the spot by William F. Wakeman, and afterwards transferred by him to the wood, engraved by Mrs. Millard.

<sup>22</sup> On the Name Book of the Irish Ordnance Survey, the well is designated

agh parishes. Her memory is perpetuated by other ecclesiastical foundations in the diocese of Achonry. Within a few paces of the ruins of Benada Abbey,<sup>23</sup> County of Sligo, there is a convent, with its neat chapel and commodious schoolroom, having the sign of man's redemption conspicuous over its roof. That convent, built and endowed by private generosity, is occupied by nuns of the Order of Charity.<sup>24</sup> At a short distance to the west of the convent is the chapel of Tourlesheane, dedicated to St. Attracta, the patroness of the Diocese of Achonry. The chief surviving popular tradition about this saint is, that she commenced making a passage across Lough



Holy Well of St. Attracta.

Gara, at Eanach mic an Aroo,<sup>25</sup> now Anagh townland, and which she continued to the distance of about three-quarters of a mile, towards the County Roscommon. Some state, it comes from Kilfree parish. Then follows an idle legend, accounting for the stoppage of that work. The residents in its neighbourhood state, that the causeway is yet passable, so far as it goes. It resembles an eel-weir in appearance. However, the people generally believe it to be a work of nature. Attracta next went to the Faelins, in Kilcoleman parish,<sup>26</sup> at the Lower Lake, and there commenced the same work, which she only extended to the distance of a quarter of a mile. There she was again interrupted, by the same cause as before. She then relinquished the undertaking for ever. This latter piece of work is likewise still visible. In our annals, also,

in Irish characters *Ṭobar Aṛṛaṛt*.

<sup>23</sup> This house was founded for Augustinian Monks, in 1423. See Archdall's "Monasticon Hibernicum," p. 628.

<sup>24</sup> Attached to it is said to be that land, of which the Augustinian Friars were formerly dispossessed.

<sup>25</sup> In Irish characters *ḂanaḂ mic an Aṛoo*.

<sup>26</sup> This is situated partly in the barony of Costello, containing 10,953a. 2r. 8p., and this is shown on the "Ordnance Survey

Townland Maps for the County of Mayo," sheets 63, 64, 74, 83; partly in the barony of Frenchpark, containing 1,628a. 1r. 12p., and this is marked on the "Ordnance Survey Townland Maps for the County of Roscommon," sheets 8, 14; and partly in the barony of Coolavin, containing 5,511a. 2r. 1p., and this is shown on the "Ordnance Survey Townland Maps for the County of Sligo," sheets 44, 45, 46, 47.

<sup>27</sup> The death of Benedict O'Mochain,

we have allusion to this place, under its ancient denomination, even to the fourteenth century.<sup>27</sup> The place of this holy virgin retained the name Kill Athracta, in Colgan's day, and it was situated in Achonry Diocese. Moreover, there was a chapel, bearing her name, in the parish of Bal and Diocese of Tuam. A commentary, appended to Marianus, at the 11th of August, states, that the Natalis of this virgin had been celebrated, in the church of Kill-Saile, in the region of Crichchonull.<sup>28</sup> The parishes of Killaraght and Kilcolman adjoin each other, but both are divided by the waters of Lough Gara. They are situated in the Barony of Coolavin, and on the most southern extremity of Sligo county.<sup>29</sup> There is an island in the north part of Lough Gara, and another in the south part of the same lough—both within Kilcolman parish—which are respectively called Clochan Athracha or Araght. The patron day of the parish of Kilcolman is the same as that of Killaraght, *i.e.*, the 11th of August, the patron day—the people state—of Tober Araght, a holy well in the south end of Clogher townland, and on the north side of the road from Gurteen to Ballaghadereen.<sup>30</sup> Besides the foregoing, there is a Killaraght, in the parish of Kilmacteige.<sup>31</sup> There is a Toberaraght, in the parish of Kilturra;<sup>32</sup> a Toberaraght, near Tobercurry,<sup>33</sup> in the parish of Achonry; a Toberaraght, in the parish of Drumrat; and a Toberaraght, in the parish of Kilbeagh.<sup>34</sup> Moreover, females in that part of Ireland are accustomed to receive and revere the Christian name of Attracta or Atty. These are memorials which must transmit her memory to future times, as they have preserved it undimmed to the present date.<sup>35</sup>

On this day, the feast of St. Attracta is celebrated as a Double of the Minor Rite, in the Diocese of Achonry, by permission of his late Holiness Pius IX., granted on the 28th of July, 1864, at the request of the former Bishop of the diocese then living. She is the special patroness of Killaraght parish, in the County of Sligo; and, it was then agreed, that when a church should have been erected to her honour, in that town, on regular application to the Holy See, her festival might be raised to the dignity of a greater Rite. An Office of Nine Lessons, with the Second Nocturn Proper, and a Mass, taken from the Common of Virgins, with a proper Prayer, were then allowed for the Diocese of Achonry. As a Double Festival, this commemoration of St. Attracta has been extended, on this day, the 11th of August, to the whole Church of Ireland. We learn, from the continuator of Usuard, who places her festival at this date, that St. Arata, virgin and nun, was invoked for the liberation of captives, and for the staying from men of pestilence.<sup>36</sup> The cross

Archdeacon of Cill-Athtracta, is recorded at A. D. 1361. See "Annals of Loch Cé." Edited by W. M. Hennessy, vol. ii., pp. 22, 23.

<sup>28</sup> See "Acta Sanctorum Hiberniæ," Februarii ix. n. 7, p. 281.

<sup>29</sup> A part of Kilcolman parish forms the most eastern extremity of Mayo County. Killaraght lies to the east of Kilcolman.

<sup>30</sup> See "Letters containing Information collected during the Progress of the Ordnance Survey for the County of Sligo, in 1836." Vol. i., p. 233 to 236, Patrick O'Keefe's Letter, dated Boyle, September 23rd, 1836.

<sup>31</sup> In the barony of Leyny, and it is shown on the "Ordnance Survey Townland Maps for the County of Sligo," sheets 23, 24, 30, 31, 36, 37, 42.

<sup>32</sup> This parish, partly in the barony of Costello, is marked on the "Ordnance Sur-

vey Townland Maps for the County of Mayo," sheets 51, 52; and partly in the barony of Corran, and this is shown on the "Ordnance Survey Townland Maps for the county of Sligo," sheets 38, 39.

<sup>33</sup> This town and townland, in the barony of Leyny, are marked on the "Ordnance Survey Townland Maps for the county of Sligo," sheet 38.

<sup>34</sup> This is in the barony of Costello, and it is described on the "Ordnance Survey Townland Maps for the County of Mayo," sheets 51, 52, 62, 63, 64, 72, 73, 74.

<sup>35</sup> See Ven. Archdeacon T. O'Rorke's "History of Sligo: Town and County," vol. ii., chap. xxxiv., p. 367.

<sup>36</sup> In the Bollandists' "Acta Sanctorum," tomos ii. Augusti xi. Among the pre-termitted saints, p. 606.

<sup>37</sup> One of these named Domhnall O'Mo-



of St. Atracta had long been preserved in her place, and the O'Mochains<sup>37</sup> or Moghans were the hereditary keepers of that relic. But, it is not known to be in existence, at the present time.<sup>38</sup>

The many virtues of this holy woman shone with increased lustre, and she became more generally known, as she passed through her happy life. Deeper knowledge of her most firm and beautiful character was ever followed by deeper reverence and affection. All who visited her were charmed with her gracious demeanour, her gentleness, and affability. To the poor and forlorn she was the tender compassionate friend and mother, ever ready to listen to their sorrows, to advise them in their difficulties, and to relieve them in their wants. By her instruction and example she guided many others on the road to eternal happiness.

ARTICLE II.—ST. AIRERAN OR ERERAN, THE WISE, OF TIGH ERERAN, OR TYFARNHAM, IN WEST MEATH, AND OF TALLAGH, COUNTY OF DUBLIN. A holy and child-like simplicity of manner and feeling, combined with solid common sense and virtuous dispositions, are qualifications requisite to form the perfect religious. A seeming contrariety in his character constitutes the greatest charm, and in our early Christian society many venerable persons were so distinguished. We cannot doubt, from the epithet bestowed on the present distinguished ecclesiastic, but that with great sanctity he united great judgment and ability, natural and acquired. He thought of the Lord in goodness, and sought Him in simplicity of heart.<sup>1</sup> Already, at the 10th of February, some account of Airennan or Airendan, Bishop of Tallagh, in the County of Dublin, may be found,<sup>2</sup> but whether he be the same as the holy and Wise man, venerated on this day, is rather questionable. The first noticed is titled a Bishop, while the present saint only obtains the designation of Abbot. In the "Feilire" of St. Ængus,<sup>3</sup> at the 11th of August, there is a commemoration of St. Aireran. It is stated, likewise, that for wisdom he was famous. An Irish comment is affixed, however, in which the scholiast expresses doubt, as to his particular place.<sup>4</sup> At this same date, a festival occurs in the Martyrologies of Tallagh,<sup>5</sup> to honour Aireran, denominated The Wise. He is said, also, to have been Abbot of Tamlachtan,<sup>6</sup> for Macileruain. The Bollandists<sup>7</sup> have a passing allusion to Aileranus or Eleranus the Wise, at this date; but, they regret not being able to find much matter for the elucidation of his Acts. Again we are told, that he was Abbot of Tamlacht, next after Maelruain, in the Martyrology of Donegal,<sup>8</sup> while that of Tallagh seems to intimate, that he

chain was Abbot of Boyle, and he died in the year 1441. He is styled "head of the wisdom, knowledge and instruction of Connaught." See Dr. John O'Donovan's "Annals of the Four Masters," vol. iv. pp. 922, 923.

<sup>38</sup> See John O'Donovan's "Genealogies, Tribes, and Customs of Hy-Fichrach, commonly called O'Dowd's country," pp. 41, 42, and n. (p).—*Ibid.*

ARTICLE II.—<sup>1</sup> Wisdom i., 1.

<sup>2</sup> See, at that date, in the Second Volume of this work, Art. vi.

<sup>3</sup> In the "Leabhar Breac" copy, we find the following stanza, and thus rendered into English by Whitley Stokes, LL.D. :—

Ṣurō airerān inoecnaī  
 aracla naccelar  
 la ualruān nroān  
 tpuibctur epēn tpebar.

"Beseech Aireran of the wisdom whose fame is not hidden, with Valerian the pure, Tiburtius the strenuous and prudent."—*"Transactions of the Royal Irish Academy,"* Irish Manuscript Series, vol. i. On the Calendar of Ængus, p. cxxiii.

<sup>4</sup> The English translation is *Airerān, i.e.,* of Tech Airerāin in Meath, and lector of Cluain was he. Or in Clondalkin. Or (he was) Abbot of Tamlacht, Maelruain." See *ibid.*, p. cxxx.

<sup>5</sup> Edited by Rev. Dr. Kelly, p. xxxi.

<sup>6</sup> In the Book of Leinster copy is the entry *airerān rāpientur ec ab tamlacht pro maelruain.*

<sup>7</sup> See "Acta Sanctorum," toms ii., Augusti xi. Among the pretermitted saints, p. 607.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

was Abbot for Maelruan, but this probably conveys the same meaning. There is a place in the County of Westmeath, formerly written Tigh-Airindan, where there had been a religious establishment, so early as the ninth century, if not before that period. It was so called to the present century,<sup>9</sup> although generally anglicized Tifarnan or Tyfarnham.<sup>10</sup> This is the name of a townland and parish, in the barony of Corkaree, and the place lies about five and a half miles, north-east from Mullingar.<sup>11</sup> Making allowance for probable misspelling, it would seem this was the locality in which the present saint lived, and after whom it received a local designation yet subsisting. From this place, it is possible he proceeded to Tallagh, in the County of Dublin. He was there, it is stated, in company with the holy founder, St. Maelruan,<sup>12</sup> and probably with St. Ængus the Culdee.<sup>13</sup> It appears, he succeeded as Abbot of that monastery, immediately after the death of Maelruan. Again, according to some writers, he had been identical with the St. Airennan,<sup>14</sup> who, as Bishop of Tallagh, is venerated at the 10th of February. If such conjecture be correct, there must have been a double festival instituted to honour him. However, this festival may have been held, on one of these days, associated with his name, in that particular locality of Meath, while on the other day, his memory may have been separately commemorated at Tallagh. This distinguished man flourished—it has been thought—late in the eighth and he died early in the ninth century. There is also a St. Aireran or Aileran, surnamed “the Wise,” who is venerated on the 29th of December,<sup>15</sup> and he presided as Abbot over Clonard, in the County of Meath. To all men, the present holy man was ever the same—the true, perfect religious, whose very appearance commanded respect and won esteem. His character was one very rarely found, combining high qualifications of mind and a clear penetrating intellect, with the most beautiful simplicity of character and disposition.

ARTICLE III.—ST. ÆNGUS, OR MACCRIDHE, OF MOCHTA, OF LUGHMHAGH, OR OF LOUTH, COUNTY OF LOUTH. No one could be more thoroughly impressed with the responsibility and dignity of his mission than was this saint, and, for that reason, his every-day existence exemplified the disciple earnestly striving to walk at a humble distance in the footsteps of his Master. We read, in the Martyrology of Donegal,<sup>1</sup> that at the 11th of August was venerated one called Maccridhe, *i.e.*, “son of the heart,”<sup>2</sup> of Mochta, of Lughmhagh. This title he obtained, because he was a dear pupil to St. Mochta. Ænghus was his first name.<sup>3</sup> Whether the present saint had been connected with St. Mochta of Louth,<sup>4</sup> or with his locality, does not appear to be very

<sup>9</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 608.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters, vol. i., pp. 526, 527, and n. (h.)—*Ibid.*

<sup>11</sup> This parish is marked, on the "Ordinance Survey Townland Maps for the County of Westmeath," sheets 7, 11, 12. 18. The townland proper is on sheet 12.

<sup>12</sup> See notices of this saint, at the 7th of July, in the Seventh Volume of this work, Art. i.

<sup>13</sup> See his life, at the 11th of March, in the Third Volume of this work, Art. i.

<sup>14</sup> See notices of him, at that date, in the Second Volume of this work, Art. vi.

<sup>15</sup> His Acts are set down at that date, in the Twelfth Volume of this work.

ARTICLE III.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

<sup>2</sup> A note by Dr. Todd states at this denomination, Son of the heart, *i.e.*, "son of affection or adoption."

<sup>3</sup> Here, as Dr. Todd remarks, the more recent hand adds: "Potius S. Ailbeo ut constat ex ejus vita," meaning that Maccridhe was rather the pupil and adopted son of St. Ailbe, and not of St. Mochta of Louth."

<sup>4</sup> His Acts may be seen at the 19th of August—the date for his feast—in the present volume.

<sup>5</sup> It is classed in the catalogue, vol. iv.,

certain. This is probably the St. Maccretius, whose Acts Colgan had prepared for publication at the 11th of August, as we learn from the posthumous list of his Manuscripts. And, we find, moreover, that Brother Michael O'Clery has left a tract, which he transcribed, while it is among the Manuscripts, preserved in the Burgundian Library of Bruxelles.<sup>5</sup> It is intitled, "S. Macrecii Vita."<sup>6</sup> For want of a more perfect description, we can only surmise, it must have reference to the present saint. Some extracts from it are given, by Professor Eugene O'Curry,<sup>7</sup> who transcribed a copy of it, from the Manuscript in question.<sup>8</sup> We are informed, that Mac Creiche lived in the time of St. Ailbhe,<sup>9</sup> Bishop of Imleach-Jubhair, now Enly, and who, according to the Annals of the Four Masters, died A.D. 541.<sup>10</sup> During his life, a terrible pestilence, known as the *Crom Chonnaill*, broke out, and spread over Ireland, and this caused the death of great numbers of its inhabitants.<sup>11</sup> It is stated, in the ancient Irish Life of St. MacCreiche, of Thomond, that the *Crom*, or, more correctly, *Crumh Chonnaill*—which in the passage referred to means an animal of the maggot kind—was destroyed by a fiery bolt from heaven, through the prayers of the saint in Magh Uladh, in Kerry. The plague in question was also called *Buidhe Chonnaill*.<sup>12</sup> There can be no doubt, but that its ravages must have proved fatal in most instances, as the mortality was so great. A very interesting account of the first *Buidhe Chonnaill*<sup>13</sup> has been given by Sir William R. Wilde, in his Treatise on the History of Irish Diseases.<sup>14</sup> He tells us, that the term *Buidhe Chonnaill* has been, even by writers of authority, long misunderstood, several supposing that *Connall* was a man's name, whereas it is the stalk of corn, and more particularly the stubble, which assumes a blay or grayish-yellow appearance, after being cut; and the term may have been applied from the similitude of the colour of the skin to the yellow hue of recent stubble. *Crom Chonnaill* is a synonyme for the same disease, in perhaps a more aggravated form, *crom* or *cron* being a dull-black or dark-grey colour, and *buidhe* a bright-yellow, as people still say in popular language, the yellow jaundice, *Galar Buidhe*, and the black jaundice, *Galar Dubh*. The earliest appearance of the terrible epidemic, known as the *Buidhe Chonnaill*, is said to have been the first special pestilence, recorded in the Irish Christian annals. It commenced about the year 539, and it lasted nearly thirty years.<sup>15</sup> It was preceded by famine, and followed by

part i. Nos. 2324-2340.

<sup>6</sup> Fol. 89.

<sup>7</sup> See "Lectures on the Manuscript Materials of Ancient Irish History." Appendix CLI., pp. 630 to 632.

<sup>8</sup> See *Ibid.* Appendix CLVII., p. 647.

<sup>9</sup> His feast occurs on the 12th of September, at which date notices of him may be found.

<sup>10</sup> See Dr. O'Donovan's edition, vol i., pp. 182, 183.

<sup>11</sup> The Annals of Ulster and of Clonmacnoise state, that the disease was preceded by a famine, the dates varying from A.D. 535 to 539, and this great plague is said to have commenced in Ireland, at Glasnevin, now a village a short distance to the north of the city of Dublin, and where at that time St. Mobhi had his seminary. He numbered St. Columbkille among his pupils. It spread thence upon all sides over the island, and carried off many men of high repute, whose names are specified. References to these persons not only authenticates the

circumstance, but leave a record of the localities which it visited, with the duration and extent of the epidemic.

<sup>12</sup> In the Cambrian Annals this epidemic is styled *Vall Velen*, *Lalwellen* or *Vad Velen*—*flava pestis*—expressive of the same disease known in Ireland as *Buidhe Chonnaill*.

<sup>13</sup> Acknowledgments are made to Professor O'Curry for reference to the *Crumh Chonnaill*, as found in the Irish Life of St. MacCreiche.

<sup>14</sup> This appeared in Reports of the Irish Census of 1851, part v., published by authorization of the Imperial Parliament.

<sup>15</sup> A multitude of records, relating to the ravages of this disease in other countries as well as in Ireland, during this period, are collected by Sir Wm. R. Wilde from various sources. Reference is also made to Adamnan's "Life of St. Columba," edited by Rev. Dr. Reeves, and then in preparation, by the Irish Archaeological Society.

ARTICLE IV.—<sup>1</sup> Edited by Drs. Todd and

leprosy. The disease was called *Blefed Crom Chonnaill*, or *Buidhe Chonnaill*—literally, the corn or stubble and coloured yellowness—or *Buidhechair*, jaundice. It was probably a form of yellow fever, or the bilious remittent, still observed to prevail as an epidemic, especially in the West Indies and in the southern parts of America. The date for this saint's death is not known, but he flourished in the sixth century.

ARTICLE IV.—ST. LIADHAIN, ABBESS, OF KILLYON, KING'S COUNTY. [*Fifth or Sixth Century.*] This holy woman, according to received traditions, must have flourished during the very infancy of Christianity in Ireland. According to the Martyrology of Donegal,<sup>1</sup> a festival was celebrated, at the 11th of August, to honour Liadhain, daughter of Eochaidh. She descended from the race of Laighaire, the son of Niall. We are told, she was mother to Ciaran of Saigher,<sup>2</sup> and the first Abbess among the virgins—*i.e.*, female—saints of Ireland.<sup>3</sup> There was a religious establishment at a place called Killiadhuin, supposed to have been founded by the present saint, and named after her. It is now identified with Killyon, near Seir-Kieran.<sup>4</sup> Two acres of land are said to have been under the old buildings; but, only a small portion of the walls are now to be seen.<sup>5</sup> Already allusion is made to this place, on the banks of the small stream, called the Camcor River.<sup>6</sup> At one time, John O'Donovan thought the parish of Killyon,<sup>7</sup> in the barony of Upper Moyfenrath, in the County of Meath, had been that specially dedicated to St. Lidania.<sup>8</sup> This parish of Killyon is bounded on the north by the parish of Killacconnican; on the east by the parishes of Castlerickard and Clonard; on the south by the latter parish, and on the west by the County of Westmeath. There were detached portions of this parish within that of Clonard. However, this opinion of Mr. O'Donovan was afterwards retracted,<sup>9</sup> although, as he supposes, and with a great possibility of conjecture, that the parish of Killian, in the County of Meath, had also been dedicated to the present saint. The remains of an ancient church are in a cemetery. There was a holy well in the churchyard, at the gable of the old church. This was said to have been dedicated to the Virgin Mary; but, as the traditions were just extinct in the district, when he visited that locality, Mr. O'Donovan could place little reliance on them. Under the rule of St. Liadhain or Liadania, lived St. Brunsecha,<sup>10</sup> a holy virgin. Both are supposed to have flourished in the fifth or sixth century.

ARTICLE V.—ST. LELIA, VIRGIN, DIOCESES OF LIMERICK AND KERRY. It is greatly to be lamented, that any clue to a recovery of the once well-known

Reeves, pp. 216, 217.

<sup>1</sup> His Acts are to be found, in the Third Volume of this work, at the 5th of March, Art. i.

<sup>2</sup> See Donegal Martyrology, pp. 432, 433.

<sup>3</sup> In the Barony of Ballybritt, King's County.

<sup>5</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. ix., p. 509.

<sup>6</sup> In the Fifth Volume of this work, at the 29th of May, when treating about St. Brunsecha, Virgin, of Magh-Trea, and of Killyon Parish, King's County, Art. i.

<sup>7</sup> This Killyon parish contains an area of 4,316 acres, 2 roods, 5 perches. It is

described on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 35, 40, 41, 47. The townland proper is on Sheet 41.

<sup>8</sup> See "Letters containing Information relative to the Antiquities of the County of Meath, collected during the Progress of the Ordnance Survey in 1836." John O'Donovan's letter dated Nuaghcoghghail, Novane, or Navan, and written underneath in pencil marks, "Received at the O.S.O., 15th August, 1836," pp. 214 to 216.

<sup>9</sup> On the 13th February, 1838.

<sup>10</sup> See an account of her, at the 29th of May, in the Fifth Volume of this work, Art. i.

memorials of many an Irish saint cannot be better traced, at present. Thus, the pious Lelia, a Virgin, has been specially commemorated, in the Dioceses of Limerick, and of Kerry, from a former period. Her Acts are not discoverable, at the present time. Latterly, a Double Office, but of the Common Lessons, has been obtained, by authority of the Roman Pontiff, for her feast, at this date. An Office and a Mass have been extended, likewise, to the other Irish Dioceses. According to a local tradition, in Limerick, she was a sister to St. Munchin, Patron of the Diocese; <sup>1</sup> and, it is said, her place is now known as Killeely. <sup>2</sup> This parish is situated, partly within the North Liberties of Limerick City; <sup>3</sup> but, chiefly does it lie, in the barony of Bunratty, and County of Clare. <sup>4</sup> Near Killarney, this virgin is reputed to be the titular <sup>5</sup> of an old church, which is now called Killilee. This latter local denomination is not found noted down, on the Irish Ordnance Survey Maps. Besides the foregoing places, there is a Killilagh parish, <sup>6</sup> in the barony of Corcumroe, County of Clare. It seems likely enough, judging from the original compounds and the existing euphony of parts, that these places were formerly under this holy woman's patronage, especially as her memory is partially preserved so vividly in peasant traditional lore, throughout the south-western parts of Ireland. Perhaps, indeed, we may be justified in associating them with scenes in the life-actions of the devout Lelia. However, her era and her locality have not been distinctly revealed to us; but, there is good reason for supposing, that she lived at a remote period, and most probably, she led a life of strict observance, if she did not preside over some religious institution, in the province of Munster. It may be possible, her name was connected with other places in Ireland. There is a parish, denominated Killely, or Killila, in the Barony of Ballaghkeen, County of Wexford. There is another Killily, or Killeely, partly in the Barony of Loughrea, partly in that of Kiltartan, but chiefly in that of Dunkellin, County of Galway. <sup>7</sup> This latter place, especially, may have derived its name from St. Lelia. Perhaps, some legends of the people might give us a little more light, regarding her; but, it is to be feared, we are not likely to ascertain anything, which could satisfactorily restore her holy manner of living to our records. In Pustet's new edition of the "Vesperale Romanum," in the Supplement, will be found St. Lelia's commemoration. It seems strange, that her name or festival does not appear, in our Irish Calendars or Martyrologies.

ARTICLE VI.—ST. TELLA, VIRGIN, OF INIS DAIGHRE, PROBABLY INISH-TERRY, COUNTY OF ROSCOMMON. In the Martyrology of Donegal, <sup>1</sup> at the 11th of August, we have inserted the name Talla, Virgin, of Inis Daighre, as having been venerated. This place, no doubt, is identical with Inis-Doighre, mentioned in the Annals of the Four Masters, <sup>2</sup> at A.D. 1343. If so, Dr.

ARTICLE V.—<sup>1</sup> Another tradition states that she was a sister to a St. Rush, from whom Kilrush, in the County of Clare, is named.

<sup>2</sup> Such was the account, given to the writer, by Rev. P. Meehan, D.D., Parish Priest of St. Patrick's Parish, Limerick city, in August, 1872.

<sup>3</sup> This division of the parish is situated within Limerick city bounds, in part, and within Publebbrien Barony, in part, and it is defined, on the "Ordnance Survey Townland Maps for the County of Limerick, Sheets 4. 5. Lying northwards from this, the other and much larger portion is defined on the

"Ordnance Survey Townland Maps for the County of Clare," Sheets 52, 53, 62, 63.

<sup>4</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 139.

<sup>5</sup> Information furnished to the writer, by the Most Rev. David Moriarty, Bishop of Kerry, in a letter, dated April 15th 1873.

<sup>6</sup> Its bounds are marked, on the "Ordnance Survey Townland Maps for the County of Clare," Sheets 4, 8, 14, 15.

<sup>7</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 139, 146, 147.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

<sup>2</sup> See O'Donovan's Edition, vol. iii., pp.

O'Donovan says, it is probably that Island in the River Boyle, now known as Insterry.<sup>3</sup> Todile is mentioned in the Martyrology of Tallagh,<sup>4</sup> and it is probably intended to specify the present saint, under such a designation.

ARTICLE VII.—ST. DONNAN.—In the Martyrology of Donegal,<sup>1</sup> a festival is set down at the 11th of August, in honour of Donnan. It is probable, says the Calendarist, that this was Donnan the Deacon, son of Beoaidh, brother to Ciaran,<sup>2</sup> of Cluain-mic-Nois.<sup>3</sup> There is a Beoaidh, descended from the race of Corc, son of Fergus, son of Ross, son of Rudhraighe. Donnán was at Cluain-mic-Nois along with Ciaran, as the History of the Saints states. In the published Martyrology of Tallagh,<sup>4</sup> at this date, there is what we may consider an incorrect entry, and set down as “Inghena Dondain,” meaning the Daughters of Dondain. However, in the Book of Leinster copy, we have “Ingena Donnán,”<sup>5</sup> the proper reading.

ARTICLE VIII.—ST. MIANACH.—The simple entry, Mianach, is set down in the Martyrology of Donegal,<sup>1</sup> at the 11th of August. There was a Maenach, son of Siadhail, who was one of the wisest men of his time, being regarded as a saint. He was Abbot over the monastery of Disart-Diarmada, now Castledermot, in the beginning of the tenth century. He was greatly respected both by the clergy and laity of that period, and his friendly offices were requested to establish a peace between King Cormac Mac Cuillinán<sup>2</sup> and the King of Leinster.<sup>3</sup> It cannot be asserted, however, that he was identical with the present Mianach.

ARTICLE IX.—THE DAUGHTER OF SENACH.—The esteem in which this religious woman was held is evinced by the veneration paid her. Many had personally known and loved her. Not a few looked upon it, as a special privilege, to have been permitted to know her. Thus, honour was given to the daughter of Senach, at the 11th of August, as appears in the Martyrology of the O'Clerys.<sup>1</sup> Another rendering of her name was Senochide, as intimated at the proper place of entry, in a table affixed in this latter work.<sup>2</sup> But, in the Martyrology of Tallagh,<sup>3</sup> the entry is “Ingena Senaich,” which means the Daughters of Senaich.

580, 581.

<sup>3</sup> See *ibid.*, n.(y.) and “Ordnance Survey Townland Maps for the County of Roscommon,” Sheet 7.

<sup>4</sup> Edited by the Rev. Dr. Kelly, p. xxxi. In the Book of Leinster Copy, the reading is  $\tau\omicron\upsilon\upsilon\iota\lambda\iota\alpha$ .

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

<sup>2</sup> See his Acts, at the 9th of September, in the Ninth Volume of this work, Art. i.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>4</sup> A note by Dr. Todd regarding Nois, the latter part of this word, states, that it had been omitted in the text, by an obvious error of the scribe.

<sup>5</sup> In the Irish characters *Inghena Donnán*.

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

<sup>2</sup> See his Life, at the 14th of September.

<sup>3</sup> There is a pretty full account of this transaction and subsequent matters in reference to the celebrated battle of Ballymoon, in the “Three Fragments of Irish Annals,” copied from Ancient Sources, by Dubhaltach Mac Fribisigh, and edited with a translation and notes, by Dr. John O'Donovan, pp. 200 to 221.

ARTICLE IX.—<sup>1</sup> See “The Martyrology of Donegal,” edited by Drs. Todd and Reeves, pp. 216, 217.

<sup>2</sup> See *ibid.*, pp. 430, 431.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxii. In the Book of Leinster copy, the entry is *Ingena Senaich*.

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

<sup>2</sup> In the Book of Leinster copy the entry

ARTICLE X.—THE DAUGHTERS OF DUTU.—The Martyrology of Tallagh<sup>1</sup> enters “*Ingena Dutu*,”<sup>2</sup> while that of Donegal<sup>3</sup> also mentions a festival, at the 11th of August, to honour the Daughters of Dutu. More we cannot find regarding them; nor, as in the previous case, can we learn anything about their parentage or race, their number, their period, or the place where respectively their virtues and labours were exercised.

ARTICLE XI.—ST. FINNEACHT, VIRGIN.—We find, that veneration was given to Finneacht, Virgin, at the 11th of August, as is mentioned in the Martyrology of Donegal.<sup>1</sup> In that of Tallagh<sup>2</sup> there seems to have been a mistake committed, in entering her name as *Indecta Vir.*, which latter contraction stands for Virgin.

ARTICLE XII.—ST. BANBNATAN, OR BANBHNAT, VIRGIN.—The name of Banbnatan appears in the Martyrology of Tallagh;<sup>1</sup> and, in that of Donegal,<sup>2</sup> at the 11th of August, she is entered as Banbhnat, Virgin. Yet, there appears to be no further account, which might serve to elucidate her family or origin; neither do we know the time when she flourished, nor the locality in which she lived.

ARTICLE XIII.—FEAST OF ST. VALERIAN.—In the “*Feilire*” of St. Ængus, the feast of St. Valerian, the Pure, is entered at the 11th of August.<sup>1</sup> To this, the Scholiast on the *Leabhar Breac* has added a Latin comment.<sup>2</sup> Elsewhere, I cannot find a saint so designated at this day. If fully published, our Manuscript Irish documents should—as in the present instance—place many a lost name on historic record.

ARTICLE XIV.—FEAST OF ST. TIBURTIUS.—In the *Feilire* of St. Ængus,<sup>1</sup> at the 11th of August, a festival for St. Tiburtius is noted. This appears to have been the Martyr, who, with his father, Chromatius, and other companions, suffered for the Faith in Campania, and whose Acts are given<sup>2</sup> by the Bollandists,<sup>3</sup> at this day, with a previous commentary.<sup>4</sup>

is *ingena Dútu*.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

ARTICLE XI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxi. Also in the Book of Leinster copy, we have *indeccta uir*.

ARTICLE XII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii. In the Book of Leinster copy the reading is *banbnatan*.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

ARTICLE XIII.—<sup>1</sup> See “*Transactions of the Royal Irish Academy*,” Irish Manuscript Series, vol. i. On the Calendar of

Ængus, by Whitley Stokes, LL.D., p. cxxiii.

<sup>2</sup> Thus: *Ualiran, i.e., uxor ejus Cicilia conuertit eum ad Christum et fratrem ejus.*—*Ibid.* p., cxxx.

ARTICLE XIV.—<sup>1</sup> See “*Transactions of the Royal Irish Academy*,” Irish Manuscript Series, vol. i., part i. On the Calendar of Ængus, p. cxxii

<sup>2</sup> In two chapters and fourteen paragraphs.

<sup>3</sup> See “*Acta Sanctorum*,” tomus ii., Augusti xi. De S. Tiburtio Mart., et S. Chromatio Patre ejus, cum sociis Romæ et in Campania, pp. 613 to 624.

<sup>4</sup> In four sections, and thirty-six paragraphs.

## Twelfth Day of August.

### ARTICLE I.—ST. MUREDACH, FIRST BISHOP AND PATRON OF KILLALA DIOCESE.

[PROBABLY IN THE SIXTH CENTURY.]

#### CHAPTER I.

INTRODUCTION—PERIOD OF ST. MUREDACH—HIS FAMILY AND DESCENT—HIS RECORDED PRESENCE AT EASDARA OR BALLYSDARE—HE BLESSES THE PORT OF KILLALA.

WHEN giving an account of our great Apostle's progress through the province of Connaught, the author of St. Patrick's Tripartite Life tells us, that on coming to a pleasant spot, where the River Muadius or Moy empties into the ocean, the saint built a noble church, called Kill-Aladh,<sup>1</sup> now Killala. It stood on the south bank of the Moy River. Over this church, he placed one of his disciples, named Muredach, as its first bishop. As he had been consecrated by St. Patrick,<sup>2</sup> according to the account,<sup>3</sup> this present holy man should have flourished during the fifth century. However, such statement has been contradicted. In a few meagre notices respecting our saint,<sup>4</sup> by the Rev. Alban Butler, he follows what Harris had already written.

In his journey towards Connaught, about A.D. 434, St. Patrick is thought to have continued there for the ensuing seven years, namely to A.D. 441.<sup>5</sup> Therefore, it is supposed, the erection of Killala church may safely be referred to some one of those intermediate years.<sup>6</sup> It has been advanced, that St. Muredach, the first bishop of Killala, had not been born at such an early period, and that he did not flourish until the sixth century.<sup>7</sup> Moreover, his recorded pedigree refutes the supposition of his having been contemporaneous with St. Patrick. The generally accurate historian, Rev. Dr. Lanigan, states it to be an error, that St. Muredach's appointment over the See of Killala should be ascribed to the earlier time.<sup>8</sup> He was rather contemporaneous with St. Columkille,<sup>9</sup> who flourished during the sixth century. The holy Muredach is stated to have been son of Eochaid, son to Alild, son of Guaire, son to Lugid, son of Laoighaire, son to Niall of the Nine Hostages, &c., according to the Sanctilogium Genealogicum,<sup>10</sup> which thus weaves his pedigree.<sup>11</sup> Wherefore, in tracing his descent from Leogaire, King of Ireland, Muredach appears the sixth in generation. Such a place in order may well synchronize with the middle and close of the sixth century.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. lxxxv., p. 141.

<sup>2</sup> See his Life in the Third Volume of this work, at the 17th of March, Art. i.

<sup>3</sup> See Harris' Ware, vol. i., "Bishops of Killala," p. 649.

<sup>4</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August xii.

<sup>5</sup> See Index Chronologicus ad ANN. ccccxxxiv., p. 517, Ussher's "Britannicarum Ecclesiarum Antiquitates."

<sup>6</sup> See Harris' Ware, vol. i., "Bishops of Killala," p. 649.

<sup>7</sup> See "Ecclesiastical History of Ireland," vol. i., chap. v., sect. xii., p. 253.

<sup>8</sup> See *ibid.*, vol. ii., chap. xii., sect. i., and n. 13, pp. 183, 186.

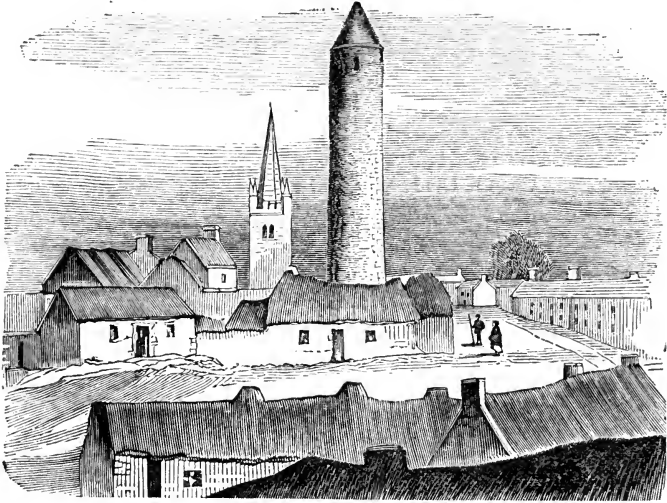
<sup>9</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>10</sup> Chapter iii.

<sup>11</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii xv. Vita S. Farannani Confessoris, Ex Hibernico versa, n. 21, p. 339.



He is spoken of as being one of those persons, assembled at Easdara or Ballysodare, in Sligo County,<sup>12</sup> for the purpose of paying respect to the Apostle of the Picts. This was on the occasion of St. Columba being at that place, soon after the dissolution of a celebrated assembly held at Drumceat.<sup>13</sup> Already, an account of the synod convened at Easdara has been given, in connexion with the Acts of St. Farannan;<sup>14</sup> and among the notables named, as assisting thereat, is Muredach of Killala,<sup>15</sup> in Tyr-Amhalgaidh. Therefore



View of Killala, County of Mayo.

it would seem, that towards the close of St. Columba's life, our saint had been bishop there, and that he had the honour and pleasure of greeting the great Apostle of Caledonia.

However, we have no reliable account, regarding the exact period of St. Muredach's promotion, nor is there any statement to fix those years, during which he ruled over the See of Killala. Nevertheless, we read in the Life of St. Corbmac,<sup>16</sup> that St. Patrick, St. Brigid,<sup>17</sup> St. Columkille, St. Cannech,<sup>18</sup>

<sup>12</sup> The notice there given of him is thus expressed in the ancient Life: "Muredachus de Kill-aíadh in Tyrámhalgaidh," &c. See cap. xii., p. 337.

<sup>13</sup> After referring to the Life of St. Farannan, as published by Colgan, at the 15th of February, Dr. Lanigan adds:—"It may be objected, that in said Life other persons are named as present at Ballysodare, who certainly could not have been there at that time. But there are other convincing arguments to show, that Muredach did not live prior to St. Columba's time."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. i., p. 184.

<sup>14</sup> See the Second Volume of this work, at the 15th February, Art. ii., chap. ii.

<sup>15</sup> Already in the Life of St. Kellach or Cellach, Abbot and Martyr of Killala, a view is presented of an approach to the town, in the Fifth Volume of this work, at the 1st of May, Art. i. Here, a different point of view shows the Round Tower, Church Spire and Town. It was drawn on the spot by William F. Wakeman. The engraving is by Mrs. Millard.

<sup>16</sup> Some of our Calendarists place his festival, at the 26th of March. However, his Acts have been reserved for the 13th of December, which is another festival day, on which he was venerated.

<sup>17</sup> See her Life, in the Second Volume of this work, at the 1st of February, Art. i.

<sup>18</sup> See his Acts, at the 11th of October,

and St. Muredach, bishop, had blessed the port of Killala. It does not seem probable, that Muredach should have been placed so low down in the list of these names, had he been contemporaneous with St. Patrick.

## CHAPTER II.

SITUATION OF KILLALA—THE NATALIS AND COMMEMORATIONS OF ST. MUREDACH—THE PERIOD OF HIS DEATH UNRECORDED—BRIEF HISTORIC NOTES REGARDING THE SEE OF KILLALA—CONCLUSION.

THE town of Killala is situated on the River Muad or Moy, in Mayo County, and it lies very near to the Atlantic Ocean. Our ancient annalists sometimes called the prelates over this See the Bishops of Tirawley. They were likewise called Bishops of O'Fiakra-mui, or Hy-Fiachrach, on the River Moy, from a territory distinguished by that name.<sup>1</sup> This is said to have extended along the river in question. This territory was distinct from another, in the province of Connaught, and southwards in the County of Galway.<sup>2</sup> The latter was known as O'Fiakra-Aidne.

As the Natalis of a saint is understood to coincide with the day of his death, the 12th of August apparently commemorates the anniversary of St. Muredach's demise, as of his festival;<sup>3</sup> but, we cannot find any date or year to determine the period for his existence. St. Muredach's Natalis was celebrated in Killala Church and See, on the 12th of August, according to the Tallaght Martyrology.<sup>4</sup> At this date, according to Marianus O'Gorman, the feast of St. Muredach is celebrated in the diocese and church of Killala.<sup>5</sup> The continuator of Ængus also notes his festival at this day. In the Irish Calendar belonging to the Irish Ordnance Survey, on the day before the August Ides—12th of the month—there is a festival to honour Muireadhach, Bishop of Cille Haladh.<sup>6</sup>

After the rule of St. Muredach over the See of Killala, the names of only two or three bishops can be found, as his successors, before the Anglo-Norman Invasion of Ireland.<sup>7</sup> After that period, we find the church of Killala—or as it is usually written Cill-Alaidh—had its special canon-choristers and herenachs. The "Annals of Loch Cé"<sup>8</sup> contain entries of their deaths.<sup>9</sup> The

the day for his feast.

CHAPTER II.—<sup>1</sup> The fullest account of this region is that contained in "The Genealogies, Tribes and Customs of Hy-Fiachrach, commonly called O'Dowda's Country." Now first published from the Book of Lecan, in the Library of the Royal Irish Academy, and from the Genealogical Manuscript of Duaid Mac Firdis, in the Library of Lord Roden, with a Translation and Notes, and a Map of Hy-Fiachrach, by John O'Donovan. Dublin: Printed for the Irish Archaeological Society, MDCCCLIV., 4to.

<sup>2</sup> See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., M.R.I.A., p. xliii., nn. 326, 327.

<sup>3</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. i., and n. 15, pp. 184, 186.

<sup>4</sup> In the published Martyrology of Tallagh,

we find this following entry, at the 12th of August: "Murchadh (Muiredhech potius) o Cill alaidh." See Rev. Dr. Kelly's "Calendar of Irish Saints," p. xxxii. In that copy, contained in the Book of Leinster, we read: *μυρεαδω ο κιλ αλαιω.*

<sup>5</sup> Colgan's "Acta Sanctorum Hiberniæ," Februarii xv. Vita S. Farannani Confessoris, Ex Hibernico versa, n. 21, p. 339.

<sup>6</sup> Thus entered in the Irish characters, *μυρεαδωε εαρη κιλε χαλαω.* "Common Place Book F," p. 7.

<sup>7</sup> See Harris' Ware, vol. i., "Bishops of Killala," pp. 649, 650.

<sup>8</sup> Edited by W. M. Hennessy, M.R.I.A.

<sup>9</sup> See vol. i., at A.D. 1235, the death of Isaac O'Maellaghair, pp. 320, 321, and of Maelpatraic Mac hEli, at A.D. 1257, pp. 422, 423. Both of these were airchinnechs. At A.D. 1328, the death of a learned and accomplished canon-chorister, Maurice O'Gibillan, is recorded. He was a pro-

engraved arms of this See—prefixed to the account of its bishops in Harris' Ware—are: bearing sapphire, a crozier in pale, topaz, suppressed in the fess point by a Bible expanded, and with clasps proper.<sup>10</sup> In Killala diocese, this saint's memory is recorded and honoured with the celebration of a First-Class festival, and an octave. An indulgence commences also on the day already named, and it continues during that octave.

ARTICLE II.—ST. MUREDAC, OF INISCAOIN, IN LOUGH ERNE, COUNTY OF FERMANAGH. In the Martyrology of Tallagh, at the ii. of the Ides, or 12th of August, we meet with the name Murchadh, or rather Muiredhech of Kill alaidh.<sup>1</sup> It is possible, the present saint may not have been distinct from him. However, as their localities and pedigrees are distinguished, we have only to relate what has been stated by other writers. St. Muredac of Iniscaoin is said to have been son to Endeus, son of Corbmac, son to Fergus, of the Colla Dachrioch race. He was brother to St. Mochoemoc, whose feast is kept on the 13th of April;<sup>2</sup> and, like the latter, his memory was venerated at Iniscaoin, or Iniskeen, on Lough Erne.<sup>3</sup> His brother is supposed to have been Abbot there,<sup>4</sup> and to have flourished in or about the seventh century. Whether the present holy man held such a responsible office or not, we can now hardly ascertain. However, they must have been contemporaries. Inishkeen is situated, about two miles southwards from Enniskillen town, within the parish of Enniskillen, barony of Tirkennedy, and County of Fermanagh, as marked on the Ordnance Survey Townland Maps for the latter county.<sup>5</sup> This island is situated in the narrow part of Lough Erne, and it is of considerable extent; being separated from land on every side, by a channel of moderate width. A grave-yard is marked on the map at this island's north-eastern extremity. According to Mr. O'Donovan, Iniskeen was formerly denominated Inis Cavin.<sup>6</sup> There is also an island, called Inishkeen, situated in Upper Lough Macnean, which separates Fermanagh county from that of Leitrim. This island last-named belongs to the former county; but, it does not appear to have any associated historical notices. There is another island, called Inis caoin, or Inishkeen, in Lough Melvin, which also separates the counties already named. This is situated within the bounds of Leitrim county. It is covered with wood of considerable size, and the neat cottage of a caretaker has been built upon it. There was formerly a friary on this island.<sup>7</sup> The ancient territory of Cuil or Coole was partly comprehended within the present barony of Tirkennedy, in the county

fessor of Ogham writing, of philosophy, of poetry, and of other arts. See pp. 608, 609.

<sup>10</sup> Killala is valued in the King's books by an extent, returned Anno 28 Eliz. at £23 6s. 8d., sterling. In a marginal note affixed to the copy of Harris' Ware, in the writer's possession, and formerly belonging to Mr. Patrick Lynch, we read in the handwriting of this capable scholar: "Here are a Dean, Archdeacon, Provost, and the two Prebendaries of Kilncharpy and Killanley."

ARTICLE II.—<sup>1</sup> "Murchadh (Muiredhech potius) o Cill alaidh."—Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxxii.

<sup>2</sup> See an account of him, at that date, in the Fourth Volume of this work, Art. i.

<sup>3</sup> See Colgan's "Acta Sanctorum Hi-

berniæ," xxi. Martii. Appendix ad Acta S. Endei, cap. iv., p. 713.

<sup>4</sup> See Archdall's "Monasticon Hibernicum," p. 262.

<sup>5</sup> See sheet 27.

<sup>6</sup> See Letter dated Enniskillin, October 12th, 1834, in "Letters containing Information relative to the Antiquities of the County of Fermanagh, collected during the Progress of the Ordnance Survey." One volume, p. 7.

<sup>7</sup> See the County Fermanagh Extracts. One volume, formerly belonging to the Office of the Irish Ordnance Survey, and now preserved in the Library of the Royal Irish Academy, p. 63.

<sup>8</sup> This conclusion was arrived at by John

of Fermanagh.<sup>8</sup> The feast of St. Muredac of Iniscaoin was observed on the 12th of August.<sup>9</sup>

ARTICLE III.—ST. MOLAISSÉ OR LAISREN, PATRON OF INIS-MUIREADHAGH, NOW INNISMURRY, COUNTY OF SLIGO. [*Sixth Century.*] Over most of our Saints' Lives, the impenetrable mist of ages has fallen. We cannot roll away the darkness, nor even guess what are the interesting concealments. Nevertheless, isolated incidents, full of life and character, are well worth contemplating and investigating, even though they are too meagre to be woven into a connected biography of some particular saint. The historian need hardly enquire, what the Irish Church ought to have believed; but, he interrogates her monuments and records, to learn what may have been her actual doctrines and teaching.<sup>1</sup> Thus, the most striking and remarkable point, in the old Irish Litanies, is in the circumstance, that they comprise numerous invocations to a vast number of dead saints.<sup>2</sup> Hence, the celebrated Litany of St. Ængus, as a doctrinal relic of our ancient literature, could not be looked upon with much favour by those who pretend to inherit the doctrines of our early Irish Church. Its testimony is clear and objective. But, whether the piety of Ængus deserves sympathy, or whether his invoking saints be a remarkable circumstance, is clearly one thing; and the fact, that Ængus did invoke saints is altogether another matter. Nor is this an isolated document, and unsupported by other evidence, to establish the veneration of many holy persons, whose light and fame have been eclipsed, like those stars that are in distant space and surrounded by orbs of greater brightness or magnitude. The remote Island of Innismurry is celebrated in Irish legend and is still remarkable for the manners, dress, and customs of its inhabitants.<sup>3</sup> But, until it was selected as a lonely site for the establishment of a religious settlement, it seems to have had little or no historical or traditional renown. In the ancient record of St. Ængus' "Feilire,"<sup>4</sup> St. Laisren of the Isle of Muredach is commemorated with a special eulogy, on

O'Donovan, who travelled in 1834, through the parish of Enniskillen, while he got some of the native Irish people to pronounce for him in Irish many of the local denominations. He writes: "It would appear from the names of some places, and from traditions in the country, that it was anciently in the territory of *Cuil*. The names I allude to are Castle-Coole, the splendid and gorgeous palace of Lord Curry (*rectius* Lowry), which is called by the Irish *caisleán na cúile*, *i.e.*, the castle of Coole territory. The Annals always prefix the article to the name of this territory as *maguibíre na cúile*, *i.e.*, Maguire of the Coole: *O'Caissidhe na cúile*, *i.e.*, O'Cassidy of the Coole. In like manner the Irish people of Enniskillen parish always insert the article *na* in the name of Castle Coole. Again, there is a proverbial expression current in the parish, that Carrickmacmea townland in Enniskillen (in Irish *Ceathrú na mic méit*, *i.e.*, Mc Mea's Quarter), is the best quarter in Coole. It rhymes thus:—

"Ceathrú na mic méit, ceathrú na gáid  
na cúile."

—John O'Donovan's Letter, dated Enniskillen, Friday, October 17th, 1834. "Letters containing Information relative to the Antiquities of the County of Fermanagh." One Volume, p. 16.

<sup>9</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Appendix ad Acta S. Endæi, cap. iv., p. 713.

ARTICLE III.—<sup>1</sup> See Most Rev. Dr. Moran's "Essays on the Origin, Doctrines, and Discipline of the Early Irish Church," Essay on Teaching of the Ancient Church of Ireland, regarding the Blessed Eucharist, chap. iv., p. 220.

<sup>2</sup> The Rev. Mr. King seeks to discredit the historic importance of this document, where he says, that the piety of Ængus is such, as can meet with little sympathy, in the mind of a well-instructed and enlightened Christian. See Rev. Robert King's "Primer of the History of the Church of Ireland," vol. i., book ii., chap. xi., p. 255.

<sup>3</sup> See Miss Owenson's "Patriotic Sketches of Ireland, written in Connaught," vol. i., sketch ix., p. 47, n.

<sup>4</sup> In the "Leabhar Breac" copy, is the following stanza, at this date, and it has

the 12th of August. In the scholion annexed, he is called Molaise, son of Declain, of Inis Muiredaig in the north.<sup>5</sup> A festival occurs in the Martyrology of Tallagh,<sup>6</sup> at the 12th of August, in honour of Molaise mac Deglain, of Inuse Muiredhaigh.<sup>7</sup> This place is now known as Innismurry, an island in the parish of Ahamlish,<sup>8</sup> barony of Lower Carbery, and county of Sligo.<sup>9</sup> One of the most interesting monographs on Irish topography and antiquities we possess is that written by William F. Wakeman, on Inis Muiredaich, now Inismurry.<sup>10</sup> To this we are indebted for many of the succeeding notices, which must necessarily be abbreviated; while under the different headings here presented, every class of monumental remains described may be found on this singularly interesting island. 1. The Caiseal, or Stone Fort, with its Cellæ. The opinion is, that the great walled enclosure here belongs to the class of antiquities known as the Dun, Caher, Lis or Cashel, and that its origin must be referred to old Pagan times, when it had been intended for a military fortification. It presents somewhat the figure of a rude triangle,<sup>11</sup> with the corners rounded off, while it is composed of uncemented and undressed stones. The present height of this cashel ranges from seven to thirteen feet, while there were four entrances through the thickness of the walls, varying from seven to fifteen feet wide, with traces of inclines on the interior, and several chambers or covered passages.<sup>12</sup> The Cellæ resemble the clochans, so commonly met with, especially in the western and south-western parts of Ireland. Those, too, are built of stones and without cement. Rude door-ways pierce the walls.<sup>13</sup> 2. Teach Molaise, the oratory or dwelling of St. Molaise, called after the island patron, is still well preserved; but, its proportions are extremely small, measuring internally only eight feet, ten inches, in length, by seven feet, ten inches, in breadth. The side walls are of great thickness, in order to sustain a stone roof, which still remains unimpaired, although the storms and frosts of full twelve hundred years have done their worst upon it.<sup>14</sup> Entered by a doorway in the western end, it is

been translated into English, by Whitley Stokes, LL.D. :—

Ἐῶσαν Λαιρην ἴσπε  
 μῦρεδαῖς μοῖ μοχταε  
 Cocleir noeim nadoithbe  
 Feil Segem pochLai.

“The calling of Laisrén of the Isle of Muredach, the great and magnified: with a holy train that ebbs not, the feast of famous Segéne.”—“Transactions of the Royal Irish Academy.” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiii.

<sup>5</sup> See *ibid.*, p. cxxx.

<sup>6</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>7</sup> In the copy of the Tallagh Martyrology contained in the Book of Leinster the reading is *MoLairi mac Declain moi muire-daig.*

<sup>8</sup> It is described, on the “Ordnance Survey Townland Maps for the County of Sligo,” sheets 1, 2, 3, 4, 5, 6, 8. Inismurray is shown on sheet 1.

<sup>9</sup> See Lewis’ “Topographical Dictionary of Ireland,” vol. ii., pp. 24, 25.

<sup>10</sup> This appeared in “The Journal of the Royal Historical and Archæological Associa-

tion of Ireland, vol. vii., Fourth Series, 1885, 1886. It is preceded by a Map of the island, drawn on a scale of six inches to one statute mile. Afterwards follows among the Proceedings and Papers the Article “Inis Muiredaich, now Inismurray, and its Antiquities,” pp. 175 to 332. A great number of engravings, from drawings made on the spot by Mr. Wakeman, serve to illustrate fully this highly interesting Tractate.

<sup>11</sup> The ground plan has been drawn, by Mr. Wakeman, and presented in an engraving, while two engravings represent external views of the Cashel, as it appeared before the alterations recently made by the Board of Public Works. It appears the latter body—as in, so many other instances—has contrived to transform the original structure in an attempted restoration.

<sup>12</sup> Several of the details have received illustration, and in a most ample manner.

<sup>13</sup> There are engravings representing Toorybrenell, or the School-house, Trahauna-chorres, or the Lent Trahaun, as also Teach-an-alais, or the Sweat-house.

<sup>14</sup> Two different engravings, and from opposite points of view, are given of the exterior. Other details of the building have also received illustration,

lighted by a single window in the opposite gable, at a considerable distance from the ground. Mortar, composed of lime, was freely used throughout this building; but, in the eastern end, there is an altar constructed of rude stones of various sizes and roughly laid together without any kind of cement.



Interior of Teach Molaise on Ennismurry.

was the Teampull Mor, or great church of the establishment. There is a legend on Inismurray, that St. Columkille and St. Molaise were partners in the erection of this church, but that owing to the difference in their respective dispositions—the one being impetuous and enterprising, the other mild and retiring—they could not always thoroughly agree, and so Columba made up his mind to leave the Island. This church measures twenty-five feet, six

The effigy of an ecclesiastic carved in oak, and about four feet, eight inches, in height, at present occupies a position in an angle of Teach Molaise.<sup>15</sup> The natives on the Island assert, that it is a statue of their patron Saint Molaise. It is rudely carved, and it seems to have been a work executed about the commencement of the fifteenth century.<sup>16</sup> The statue appears to have been subjected to some rough usage, for, at present, the facial features and hands have disappeared. It now stands in the angle of the oratory.<sup>17</sup> 3. Teampull-na-b Fear, or the Church of the Men.<sup>18</sup> It is sometimes styled the Monastery; and, it is also known as Teampull Molaise.<sup>19</sup> It has been supposed, that this

<sup>15</sup> The accompanying illustration shows the interior of Teach Molaise, with the altar and effigy of St. Molaise. It was drawn on the spot by William F. Wakeman, and by him transferred to the wood, engraved by Mrs. Millard.

<sup>16</sup> The natives hold an opinion, that the statue is the work of the Goban Saor, a famous craftsman, who is thought to have flourished in the sixth century.

<sup>17</sup> A drawing of this statue, by Mr. Wakeman has been engraved.

<sup>18</sup> It has been observed, that cemeteries connected with the ecclesiastical ruins have

been appropriated respectively to males and females. See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 24, 25.

<sup>19</sup> A well-known and an established usage, dictated alike by religious propriety and sentiment, as also reaching from remote times, yet prevails in all the Catholic churches and chapels throughout Ireland, where no family pews or seats have been provided: there is a marked separation of the sexes—the men standing and kneeling on the Epistle side of the nave and transept, while the women occupy the Gospel side.

<sup>20</sup> The burial-ground for females is at

inches, in length, while it is twelve feet in breadth; and like every other Irish temple of its class and period, its plan is a plain quadrangle, with a square-headed doorway in the west gable and a window to the east. It is a remarkable fact, that in the extensive cemetery, which surrounds this Church of the Men, no woman is permitted to be interred.<sup>20</sup> 4. Teampull-na-Teinidh or Church of the Fire. This structure is thought to be less ancient than the other ecclesiastical buildings remaining on the island, and not dating beyond the fourteenth century, while it may have been built at a period considerably later, yet probably it stands on the site of a still earlier structure. This building is oblong in form, measuring internally seventeen feet, four inches, in length, by eleven feet, four inches, in breadth, while the walls are two feet in thickness.<sup>21</sup> 5. Teampull-na-mBan or Church of the Women, is sometimes called Teampull Muire, or Church of Mary, by the islanders. It stands at a little distance to the north-west of the cashel. It measures twenty-eight feet in length, by thirteen in breadth. This building appears to have undergone different modifications since the period of its first erection. Interesting Leachta and other monuments are found in the immediate vicinity of this church.<sup>22</sup> 6. Within or without the Caiseal are a number of Altars, most of them bearing very ancient and curiously-carved crosses of stone.<sup>23</sup> 7. Two remarkable monuments of the class of Holestones, which were held in high veneration on account of certain supernatural powers they were supposed to possess, are to be found on the Island. Those are upright pillars and square in form, many examples of which are to be met with in various parts of Ireland. 8. Eight memorial Leacs, bearing inscriptions in Irish or Latin, are described, while their respective carvings are faithfully represented in several engravings. 9. Uninscribed monumental stones are numerous, and their several carvings are represented, many of these being incised crosses on slabs, while some of them are very graceful in form. 10. Several Bullauns, or rude font-like objects of stone, the precise use of which has not as yet been ascertained; although it seems most likely, they were holy-water fountains, as they are generally found in close proximity with our ruined churches, nor do they appear for the most part to be very ancient. Even still, many of those have been brought from their neglected position in the open grave-yards, and have been again set up for holy-water stoups, in several of our modern churches and chapels. 11. The Sacred Wells, with their coverings of stone, on Inismurray are chiefly Tober Molaise or St. Molaise's Well, near the Cashel, and on the opposite side of the Island Tober-na-coragh, or the Well of Assistance, on the opposite side of the Island.<sup>24</sup> St. Molaise's Well is covered by a stone-roofed, bee-hive-shaped, mortarless structure, measuring internally seven by six feet. The doorway is a truly Cyclopean work. It is six feet in height, three in breadth at the lintel, and four at the base. Five stones lead from this opening to the water, which is neither abundant nor palatable. 12. The Leachta, or Stations,

Teampull-na-mbhan or the Women's Church, situate some distance outside the Cashel. It is universally believed by the islanders, that if a woman be buried in the men's ground the corpse must be removed during the night by unseen hands to the women's cemetery, and *vice versa*. A similar arrangement for separate interments of both sexes seems to have prevailed on the Western Islands of Scotland.

<sup>21</sup> A drawing of the interior of this building, with other associated details, has been given

by Mr. Wakeman, with a minute description of their several features.

<sup>22</sup> An illustration, drawn by Mr. Wakeman, is given with the text.

<sup>23</sup> Descriptions and illustrations of these various objects, with much curious information regarding them, are furnished by Mr. Wakeman, in his learned contribution on the Antiquities of Inismurray.

<sup>24</sup> Descriptions and illustrations of both wells have been furnished by Mr. Wakeman.

with their monuments, are very numerous on the Island, and they too have been well described. Numerous illustrations have also been furnished, and these bring the various objects very vividly before the mind of the reader, who desires to be fully conversant with the local scenes and antiquarian objects. There St. Molaisse is regarded as the patron. This saint appears to have been the son of Degill, and of Cumenia, sister to St. Columkille.<sup>25</sup> This island lies out amid the stormy billows of the Atlantic Ocean,<sup>26</sup> about four or five miles off the western coast, and two leagues N.N.E. from Ballyconnell point. Here St. Columkille erected a religious establishment, in conjunction with St. Molaisse. To the latter was relinquished its government. On this island may yet be seen remains of their old religious buildings. These are of the rudest possible construction. In one of them, resembling a fort and built of rough stones, there is shown a figure of the traditional and venerated patron St. Molaisse. His chapel or oratory—a mere alcove—is not capable of accommodating many persons. Its east end was covered with very fine flags. The whole is surrounded with a wall enclosing about half an acre. There are several compartments excavated in the rock, which appear to have been intended as cells for solitary prayer. One of these cells is covered with a flag; in size and form it resembles a mill-stone. Near it is a large flag-stone, supported on eight upright stones, about two feet high, and on which are placed several other stones, about which the people have some very curious traditions. After the lapse of centuries, the pilgrim who visits this lonely island may yet find—

“The peaceful mound, the mouldering cross,  
And every stone whose rudely-sculptured form  
Hath braved the rage of many a winter’s storm.”<sup>27</sup>

At this same date, the Martyrology of Donegal<sup>28</sup> registers Molaisse, *i.e.*, Laisren, son of Deglan, of Inis Muireadhagh, in the north.<sup>29</sup> The Kalendar of Drummond also records his feast, at this day.<sup>30</sup> Here indeed, amid the wildest scenic solitudes, the adventurous tourist must be filled with thoughts, which neither tongue can express nor pen adequately describe. A long lapse of centuries has affected great changes. No longer on lone Inishmurry does the monk pursue his round of daily duties; his holy exercises are over; the chaunted praises of God are no more heard in the deserted oratory. Lights have long been extinguished on the altar, and only a few islanders wander among the ruins, filled, however, with reverence towards the memory of former monastic inhabitants.

ARTICLE IV.—ST. SEIGHIN, ABBOT OF IONA, AND FOUNDER OF THE CHURCH ON RATHLIN ISLAND, COUNTY OF ANTRIM. The festival of the celebrated Segene, is commemorated on this day, in the “Feilire” of St. Aengus.<sup>1</sup> The commentator observes, that he was Abbot of Hi of Colomb

<sup>25</sup> See Colgan’s “Trias Thaumaturga,” Quarta Appendix ad Acta S. Columbae, cap. x., p. 491.

<sup>26</sup> See an interesting description of this Island, with illustrations of antiquities there remaining, in Major W. G. Wood-Martin’s “History of Sligo, County and Town, from the earliest Ages to the close of the Reign of Queen Elizabeth,” book ii., chap. iv., pp. 149 to 163.

<sup>27</sup> See Mrs. Henry Tighe’s “Poems.” Lines written in the church-yard at Malvern.

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

216, 217.

<sup>29</sup> In a note, Dr. O’Donovan says at these words: “the north, *i.e.*, the north of Connacht.”

<sup>30</sup> See Bishop Forbes’ “Kalendars of Scottish Saints”: Pridie Idus. “In Hibernia Natales Sanctorum Confessorum Laisriani et Segnini,” p. 12.

ARTICLE IV.—<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. cxxiii.



Cille.<sup>2</sup> The Martyrology of Tallagh<sup>3</sup> mentions, that veneration was given at the 12th of August to Segene, Abbot, Iac.<sup>4</sup> The Bollandists<sup>5</sup> have a notice of Segenus or Segeneus, Abbot of Hy, at the 12th of August, while remarking, that Dempster and Camerarius noted it at the 7th of April; but, they express a doubt, regarding the propriety of numbering him in a Catalogue of the Saints. He is called Segineus, son of Fiachrius, son to Feradac, son of Fergus, son of Conall Gulban.<sup>6</sup> A commentator on the Donegal Martyrology makes Seghin the son of Fachtna; while the Irish Saints' Genealogies state, he was son of Fiachra, or of Ronan. Segeni, Abbot of Ia, is commemorated on the same day, in the Festilogium of the Psalter of Cashel.<sup>7</sup> He was nephew to Laisren, the third Abbot of Iona. He is said to have built a church on Rachrainn, Ragharee or Rathlinn Island, A.D. 630,<sup>8</sup> 632,<sup>9</sup> 634,<sup>10</sup> or 635,<sup>11</sup> according to various statements. Dr. O'Connor, however, considers him to be only the restorer of this church. This idea he appears to have entertained, because St. Columkille<sup>12</sup> is said to have been the original erector of Rachrainn church.<sup>13</sup> But, it would appear from Prince O'Donnell's Life of St. Columkille, as also from various other authorities, that the Island of Rachrainn, on which this holy man built the church, belonged to the east of Bregia.<sup>14</sup> It was, in fact, the ancient name of Lambay Island, off the coast of the County Dublin.<sup>15</sup> Adamnan refers to Segene as being the informant of Failbeus, his own immediate predecessor, for certain particulars which are set down in the Life of St. Columba. The Venerable Bede mentions him as presbyter and abbot.<sup>16</sup> He succeeded Fergna Brit, in the year 623;<sup>17</sup> and thus, he was the fifth abbot, in order of time, who followed after St. Columba. He ceased to rule the community at Iona in 632. He was a zealous advocate for the old Irish Paschal observance. He was addressed in 634 by Cumman, in an Epistle on the Paschal observance.<sup>18</sup> The clergy of Rome, in 640,<sup>19</sup> wrote to him another epistle on that same subject.<sup>20</sup> The death of this present saint took place in the year 642, according to the Annals of Inisfallen, or A.D. 651,<sup>21</sup> according to Ussher;<sup>22</sup> or A.D. 652, according to the Annals of Tighernach,<sup>23</sup> and of

<sup>2</sup> See *ibid.*, p. cxxx.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>4</sup> The Book of Leinster copy has Segeni ab 1ae.

<sup>5</sup> See "Acta Sanctorum," tomus ii., Augusti xii. Among the pretermitted saints, pp. 698, 699.

<sup>6</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. iii., num. 39, p. 482.

<sup>7</sup> See *ibid.*, pp. 468, 469.

<sup>8</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 250, 251.

<sup>9</sup> According to the Annals of Clonmacnoise.

<sup>10</sup> As stated in the Annals of Tighernach and of Ulster.

<sup>11</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, at A.D., DCXXXV.

<sup>12</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>13</sup> See Colgan's "Trias Thaumaturga," Quarta Vita or Adamnan's Vita S. Columbæ, lib. ii., chap. xli., p. 361.

<sup>14</sup> This was formerly a district belonging to ancient Meath.

<sup>15</sup> See the Quinta Vita or O'Donnell's Vita S. Columbæ, lib. i., cap. lxxv., p. 400, *ibid.*

<sup>16</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 5.

<sup>17</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes (O), p. 373.

<sup>18</sup> See Ussher's Works, vol. iv. "Veterum Epistolarum Hibernicarum Sylloge." Epistola, xi., p. 432.

<sup>19</sup> See the Life of St. Diman or Dima Dubh, Bishop of Connor, at the 6th of January, in the First Volume of this work, Art. i.

<sup>20</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. 19.

<sup>21</sup> Ussher states, that Segenius died in the year 651—"qui nostræ æræ DCLII. est"—according to the Annals of Ulster—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 502. Elsewhere, making this saint fourth Abbot of Iona, he is said to have ruled over the Abbey from A.D. 623 to 652, a period of 29 years, *ibid.*, cap. xv., p. 367.

<sup>22</sup> See also, Ussher's Index Chronologicus,

Ulster.<sup>24</sup> He is registered in the Martyrology of Donegal,<sup>25</sup> at the same date, as Seighin, son of Fochtua, Abbot of Ia-Colum-Cille. Also his feast is recorded, at this day, in the Kalendar of Drummond.<sup>26</sup>

ARTICLE V.—FEAST OF THE TRANSLATION OF ST. WALDETRUDE'S RELICS. At the 9th of April, we have given the Life of this holy woman,<sup>1</sup> and there it is mentioned, that her Relics were translated on the 12th of August. It is supposed, by Colgan,<sup>2</sup> that such translation only meant the removal of a portion of her sacred remains, and the event is referred to A.D. 1250, by Miræus. Also, in more than one copy of Usuard's Martyrology, and in the Florarium Sanctorum, as likewise in Ferrarius, Wion and Menard, the present festival is recorded, as the Bollandists<sup>3</sup> observe.

ARTICLE VI.—REPUTED FEAST OF ST. BERTELLINUS. It would seem, that Colgan had been doubtful, whether the Acts of this St. Bertellinus should be inserted at the 12th of August, or at the 9th of September. His name is at the latter day, in the List of Manuscripts Colgan had prepared for publication. At that later date, likewise, the reader may find further notices of him in this work.

ARTICLE VII.—REPUTED FEAST OF ST. WIBERT OR WIGBERT. In the Lubeck-Cologne edition of Greven, and in other documents, a festival is assigned to St. Wibert or Wigbert, as the Bollandists<sup>1</sup> notice, at this date; but, his feast is more properly referred to the 13th of August.

ARTICLE VIII.—COMMEMORATION OF ST. URSULA AND OF HER COMPANIONS. According to Greven and other records of Cologne, the Bollandists<sup>1</sup> entered at the 12th of August, the commemoration of St. Ursula and of her Companions, who were Martyrs. However, they refer further treatment of their Acts to the 21st of October, the date for their chief festival.

### Thirteenth Day of August.

ARTICLE I.—ST. IMAR O'AEDHACAN, ABBOT OF ARMAGH.

[ELEVENTH AND TWELFTH CENTURIES.]

A life, spent in the persistent practice of good works and mortification, is the surest guarantee for its happy close. Many worldly-minded Christians, with all their efforts to reform, only choose in Magdalene's penitence the perfumes she poured on her Redeemer's feet. But, the

p. 538.

<sup>23</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," Appendix O, p. 375.

<sup>24</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dro-more," Appendix T, p. 249. Also Appendix LL, p. 379.

<sup>25</sup> Edited by Drs. Todd and Reeves, pp. 216, 217.

<sup>26</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 12.

ARTICLE V.—<sup>1</sup> See the Fourth Volume

of this work, at that date, Art. i.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," iii. Februarii. Translatio S. Waldetrudis Abbatissæ, p. 249.

<sup>3</sup> See Acta Sanctorum," tomus ii, Augusti xii. Among the premitted feasts, p. 698.

ARTICLE VII.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Augusti xii. Among the premitted feasts, p. 699.

ARTICLE VIII.—<sup>1</sup> See "Acta Sanctorum," tomus ii., Augusti xii. Among the premitted feasts, p. 699.

greatest saints desire to encounter fearlessly the more austere ordeal of earnest, painful and meritorious works.

The chief and earliest notice of Imar O'Headacan is that contained in the writings of St. Bernard.<sup>1</sup> The name of this holy man in Irish is written Imhar Ua h Aedhagain; and this has been Anglicised into Ivor O'Hegan.<sup>2</sup> He was born, most probably about or after the middle of the eleventh century; and, it seems likely, from the family name, that his birth took place in the northern part of Ireland. However, we have no record to guide us in determining the locality. There can scarcely be a doubt, that from an early age, he was a true servant of Christ, and that he began to manifest those special indications of a vocation, which taught him to resolve on leaving the pomps and vanities of the world. He was also remarkable for his intellectual gifts; and, at the period when he lived, opportunities for obtaining an excellent education were not wanting.

We are informed, that Imar O'Aedhacan or O'Hegan embraced a religious life. This profession was probably made at Armagh; and there, he seems to have practised those exercises of devotion, which made him a distinguished member of that community to which he belonged. He became Abbot over the monastery of St. Peter and St. Paul, at Armagh. During his incumbency, St. Machabeo<sup>3</sup> or Gilda Machai-beo—afterwards his successor<sup>4</sup>—and the great St. Malachy O'Morgair<sup>5</sup> became his disciples. In the Life of this latter celebrated prelate, as given by his friend, St. Bernard, founder and Abbot of Clairvaux, Imar O'Aedhacan is especially lauded for his extraordinary retirement, vigils and fasting, which were united with prayer, and the manifestation of great virtues. Through the advice of Imar, St. Malachy O'Morgair was persuaded to offer himself as a candidate for holy orders, which, through sincere humility, he had previously declined.

From the time of St. Patrick,<sup>6</sup> the Primacy of the Irish Church had been vested in the See of Armagh; and, this place had grown into such esteem, as a consequence, that tributes were paid to it, from the other dioceses and districts throughout Ireland. Thus, it was intended by the faithful to maintain the dignity of the Prelates and religious establishments that had been there, during the lapse of centuries. Pilgrims were accustomed to flock thither, and to offer their prayers at the various shrines. In the local monasteries, famous schools of learning had attracted scholars, even from distant countries.

The church at Armagh is said to have been originally constructed of willows, or wattles, like most of the primitive churches, before the use of stone and mortar was known.<sup>7</sup> This latter statement may well be questioned, so far as Ireland is concerned; since proofs sufficient and material monuments remain to establish the fact, that some of the most primitive of our Christian churches had been built of stone, cemented with mortar. However, in districts where wood most abounded, it was found to be more desirable, in early times, to hew and to use it for the erection of ordinary houses, and even for the building of churches and monasteries. But, as ages succeeded, and as

ARTICLE I.—<sup>1</sup> See "Opera Omnia," tomus ii. Vita S. Malachix, cap. xi.

<sup>2</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (n), p. 1046.

<sup>3</sup> See an account of him in the Third Volume of this work, at the 31st of March, the date for his festival, Art. ii.

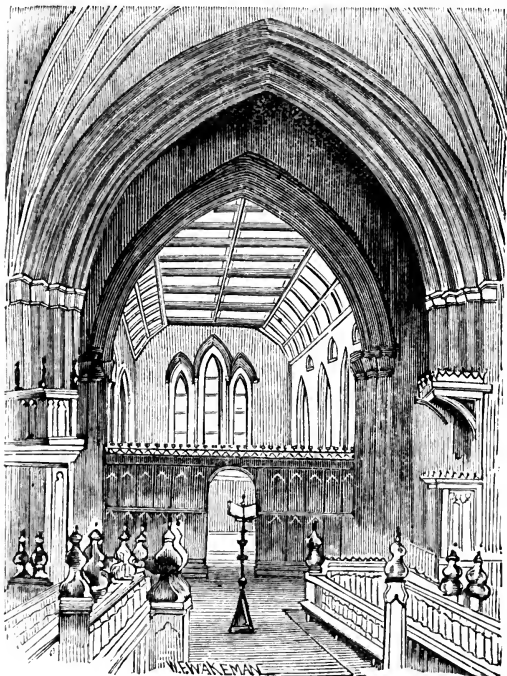
<sup>4</sup> See Colgan's "Acta Sanctorum Hibernix," Martii xxxi. De S. Machabeo Abbate Ardmachano, pp. 795, 796.

<sup>5</sup> His Life may be found, in the Eleventh Volume of this work, at the 3rd of November, the day for his feast.

<sup>6</sup> See his Life, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>7</sup> Treating of Armagh and about its origin, Sir Charles Coote states: "Thence it was named Drumsallech, the high place of willows; but Ware says this name refers to the vicinity of the town, which was crowded

the advantages and convenience of using stone for building material were the more appreciated, all the chief erections were thus solidly constructed, although wood and thatch were mostly employed for their roofing. No doubt, the far greater number of habitations at Armagh, when it grew to be a considerable city, were built of wood, or they might have been composed of mud walls, with very inflammable materials for covering; and these conditions seem to account for the numerous and destructive conflagrations occurring there, and recorded in our Annals.



Interior View of Armagh Protestant Cathedral.

The Great or Metropolitan Church of Armagh—the foundations for which had been laid probably about this period when our saint flourished—stood upon the site of the present Protestant cathedral. In Catholic mediæval times it was served by a Chapter of Canons, who had revenues set apart for the becoming and public celebration of the Divine Offices; but, since the period of the Reformation, the revenues have been devoted to the maintenance of other services. The body of this structure, and especially the interior, has undergone different changes and repairs—notably in the present century—and these have been described in various publications.<sup>8</sup>

Our saint appears to have been Abbot, from the commencement of the twelfth century, if not before that period. After his appointment to this dignity, various fires are recorded, as having occurred at Armagh. One of these took place in the year 1112.<sup>9</sup> Another destructive fire broke out in 1116, when, according to our Irish Annals, the great house<sup>10</sup> of the Abbots at Ard Macha, with twenty houses about it, were burned.<sup>11</sup> A fire also broke

with willows growing on the banks of the River Callen.—“Statistical Survey of the County of Armagh,” chap. xii., part iii., sec. i., pp. 307, 308.

<sup>8</sup> Already different illustrations of Armagh and of its Cathedral have appeared, in former volumes of this work. The accompanying illustration, from a photograph, represents an interior view of the choir, rood-screen, and stalls. It has been drawn on the wood,

by William F. Wakeman, and it was engraved by Mrs. Millard.

<sup>9</sup> See Dr. O'Donovan's “Annals of the Four Masters,” vol. ii., pp. 992 to 995, and n. (f), *ibid.*

<sup>10</sup> From this statement we may infer, that the building was a large one; and probably besides providing for the Abbot's accommodation, it contained cells or chambers for his whole community.

out in 1121.<sup>12</sup> Probably, during the latter of these fires, the great monastery of St. Peter and St. Paul had been destroyed. This disastrous accident obliged its holy abbot to exert all his energies to repair the loss, which fell most heavily on the religious community to which he belonged. Nor does it appear, that much time was passed, until he commenced and completed the work of restoration. The church having been rebuilt by St. Imar O'Aedhacan, it was consecrated on the 21st of October,<sup>13</sup> in the year 1126,<sup>14</sup> by Ceallach, successor of St. Patrick, in the See of Armagh. It was called the Regles of Peter and Paul. It seems then to have been surrounded by a number of separate habitations, in which the monks lived as anchorites; and they assembled there to engage in the public exercises of prayer and sacrifice.

The Abbot had his dwelling near the church of St. Peter and St. Paul, where he practised the usual devotions. In the year 1134, this saint undertook a pilgrimage to Rome, in which city he died.<sup>15</sup> Nor does he seem to have long survived his advent to that city; since the date last mentioned is that assigned for his departure from this life. Marianus O'Gorman and the O'Clerys<sup>16</sup> have set down this holy Abbot in their respective Martyrologies. His festival has been celebrated, on the 13th day of August,<sup>17</sup> probably the date for his death.

Much as the city of Armagh may have improved in the style and character of its more modern buildings for the past few centuries, yet must we regret, that so many venerable ecclesiastical structures and establishments of the earlier ages have now totally disappeared. Among these were the church and monastery re-erected by our saint. Some of their ruins existed in the beginning of the last century. The Presbyterians of the Congregation at Armagh built their new church in 1722,<sup>18</sup> on the site of the ancient church and monastery of St. Peter and St. Paul, it being in part erected with the ruined materials.<sup>19</sup> A nearly similar result might be chronicled, regarding numbers of the ancient monuments formerly in Ireland.

---

ARTICLE II.—ST. WIGBERTUS OR WICKBURTUS, MISSIONARY IN FRISIA. [*Eighth Century.*] The earliest notices of this holy man are to be found in

<sup>11</sup> We learn, however, that a great portion of Lismor-Mochuda, was burned in the beginning of the Lent of this year.—See *ibid.*

<sup>12</sup> See *ibid.*, pp. 1012, 1013, and n. (o), *ibid.*

<sup>13</sup> Or twelfth of the Calends of November.

<sup>14</sup> See *ibid.*, pp. 1022 to 1025. See also note (b), *ibid.*

<sup>15</sup> See *ibid.*, pp. 1046, 1047.

<sup>16</sup> They enter him simply as *tomhan tla h aedagán*, at this date. See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 218, 219. To his name is affixed the note "of Kilmore," by John O'Donovan, the meaning of which is not so obvious, unless it may signify, that he was from or had some connection with Kilmore.

<sup>17</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxxi., n. 3, p. 796.

<sup>18</sup> See Thomas Whiterow's "Historical and Literary Memorials of Presbyterianism in Ireland (1623-1731)," chap. xlvii., p. 343-

<sup>19</sup> In reference to these, Dr. Stuart relates the following amusing anecdote: "While the workmen were engaged in preparing the materials, Dean Swift, accompanied by a friend, went to the place, and found the masons busily occupied in smoothing a number of curiously-carved stones, adorned with grotesque heads and the figures of cherubs, which probably had been sculptured in the days of Imar O'Haedagain. 'See,' said Swift, 'these fanatic Puritans are chiselling Popery out of the very stones.' 'Pray,' added he, addressing himself to a sawyer, who was then cutting some timber on the premises, 'how much do you earn per day?' 'Fifteen pence, please your Reverence,' 'Fifteen pence! why, I can get in Dublin a better sawyer to work all day for tenpence.' 'And I, please your Reverence, can produce a parson who preaches better sermons than the Dean of St. Patrick's, though he is only paid £40 a-year, whilst the Dean receives £700.' Pleased with the sawyer's humour, the Dean presented him with half-a-crown."—"Historical Memoirs of the City of Armagh," chap. xxvi., pp. 489, 490.

the writings of Venerable Bede.<sup>1</sup> The Petits Bollandistes<sup>2</sup> have inserted some accounts of this missionary and confessor when treating about St. Wigbert or Wictberecht, Abbot of Fritzlar, in the Electorate of Hesse, at the 13th of August. They mention, that Mabillon speaks of several saints bearing this name; and, in the first place, about the present one, who is the most ancient, and who went from Ireland to Frisia. Molanus devotes a paragraph to this St. Wigbert, at the 13th of August,<sup>3</sup> and he is represented as a Martyr in Fostelandia. Also, Miræus, Wilson, Ferrarius, Menard, and Ghinius have a similar record regarding him. Colgan intended publishing the Acts of St. Wigbertus, Martyr, at the 12th or 13th of August.<sup>4</sup> Nevertheless, some erroneous tradition must have been put into circulation; for, although this holy missionary laboured among a pagan people for some time, his blood was not shed for Christ on the field of his gospelling. The Bollandists have notices of this holy man, at the 13th of August,<sup>5</sup> while they are careful to distinguish him from another St. Wicbert, Wichbert, Wippert, Wigberch or Vigeberrecht—as he is variedly called—and whose feast occurs, especially in Germany, on this same day. More complete details regarding the latter have been recorded,<sup>6</sup> and he was likewise an Anglo-Saxon. This coincidence of names and of festivals, on the same day, has caused much confusion of statement by writers who have referred to them. The last named, Wigbert, was Abbot over two monasteries, which he built in Germany: first, over Fritzlar, three miles from Cassel, and afterwards over Ortdorf, in the same province of Hesse.<sup>7</sup> The saint connected with Ireland by residence seems to have been an Anglo-Saxon, by birth and race; and, most probably, he was born towards the close of the seventh century. This holy servant of Christ, at an early age, evinced a great contempt for the world's enjoyments; and, in after years, he was distinguished for his great learning. When St. Egbert<sup>8</sup> went to Ireland, where he lived the life of a recluse, St. Wicbert was one of his companions there; but, whether or not both left England at the same time is not so clear. However, St. Wigbert lived in Ireland for many years, which he spent in humble retirement, and serving God as a hermit. About the year 690, St. Willibrord,<sup>9</sup> St. Suitbert,<sup>10</sup> and several other missionaries, set out from Ireland to preach among the old Continental Saxons; and, with great zeal, they spread truths of Christianity, chiefly among the people of the Low Countries. Desirous, no doubt, of emulating their fervour and labours, notwithstanding his love for holy solitude, still the saint resolved to engage in a great work of active charity; and, his soul yearned to spread Christianity among those gentiles of northern Europe. With such an object in view, he went to Frisia, where he preached the Gospel among the pagans for two

ARTICLE II.—<sup>1</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. 10, p. 403.

<sup>2</sup> See "Les Vies des Saints," tome ix., xiii<sup>e</sup> Jour d'Aout, p. 532.

<sup>3</sup> See "Natales Sanctorum Belgii," p. 176.

<sup>4</sup> This appears from the list of his posthumous Manuscripts: "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

<sup>5</sup> See "Acta Sanctorum," tomus iii., Augusti xiii. Among the pretermitted saints, p. 2.

<sup>6</sup> See *ibid.* De S. Wigberto Presb. Conf. in Germania. A previous commentary is given in eight paragraphs. Then follow his

Latin Acts by Servatus Lupus, Abbot, with a Preface and three chapters, containing thirty paragraphs, illustrated with editorial notes by Father John Baptist Soller, pp. 132 to 137.

<sup>7</sup> See notices of him, in Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August xii.

<sup>8</sup> See his Life, in the Fourth Volume of this work, at the 24th of April, the day for his feast, Art. i.

<sup>9</sup> See his Life, at the 7th of November, the date for his feast.

<sup>10</sup> See the Third Volume of this work, at the 1st of March, the day for his festival, Art. ii.

whole years. At that time, Radbod was their ruler, and he was hostile to such efforts. Wherefore, meeting with little encouragement or success in the work of conversion, Wigbert returned to that place whence he proceeded, when trying to fill the office of missionary. There once more he gave himself to the Almighty, in the true spirit of recollection and prayer. That he became an Abbot has been stated, but on no good authority can such a conjecture be founded. Nevertheless, his example and virtues led many to imitate him, and he laboured with great fruit among those people, who knew him so well, and who could thus appreciate his merits. Nor is there any warrant for styling him a Martyr, as some writers have done; since it is most probable, he passed the remainder of his days peaceably in Ireland. His death has been assigned to A.D. 747; however, this date refers rather to Wigbert, whose Acts have been written by Servatus Lupus,<sup>11</sup> a priest who lived under Rabanus Maurus,<sup>12</sup> at Mentz, and who afterwards was Abbot at Ferrieres.<sup>13</sup> In the Calendar of National Missionary Saints compiled by Convæus, St. Wicbertus is set down as a Martyr, in Fostilandia. But, no date has been mentioned for his festival.<sup>14</sup> In the anonymous Calendar of Irish Saints, published by O'Sullivan Beare,<sup>15</sup> at the 13th of August, the name of Wickbertus occurs. He is also commemorated, at this date, in the "Circle of the Seasons."<sup>16</sup>

ARTICLE III.—ST. MAIDOC, OR MODEMOC, ABBOT OF FIDDOWN, COUNTY OF KILKENNY. In the copy of the Martyrology of Tallagh, found in the Book of Leinster, at this date, a feast is entered for this saint.<sup>1</sup> The published Martyrology of Tallagh,<sup>2</sup> also, at the 13th of August, registers a festival in honour of Momedoc Feda duin, or Fiddown, County of Kilkenny. Some notices of him have been already given, at the 18th of May.<sup>3</sup> At the 13th of August, in the "Feilire"<sup>4</sup> of St. Ængus, there is commemoration of Momedoc, with a distinctive eulogy. An Irish comment is attached, and which states, likewise, that he was of Fidh Dúin, in the south of Ossory.<sup>5</sup> He is also commemorated, at this date in the Kalendar of Drummond.<sup>6</sup>

ARTICLE IV.—ST. MOLACCA, SON OF CAIRTHENN. Veneration was given, at the 13th of August to Moloca mac Cairthen, as we find entered in the published Martyrology of Tallagh.<sup>1</sup> In the Martyrology of Donegal,<sup>2</sup>

<sup>11</sup> His works were published and edited by Baluse.

<sup>12</sup> See an account of his Life and works, in the Second Volume of this work, at the 4th of February, Art iv.

<sup>13</sup> This place is three leagues from Montargis, in Gratinos, in the diocese of Sens. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August xii.

<sup>14</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernix Compendium," tomus i., lib. iv., cap. x., p. 48.

<sup>15</sup> See *ibid.*, cap. xi., p. 50.

<sup>16</sup> See p. 226.

ARTICLE III.—<sup>1</sup> Thus: momeoc feoa uuin.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>3</sup> See the Fifth Volume of this work, at that date, Art. iv.

<sup>4</sup> In the "Leabhar Breac" copy is the following *rann*, with English translation by

Whitley Stokes, LL.D. :—

hipolituy martuy  
 Damirbail achroien  
 Corluag sobul ugal  
 momoeoc moio n fæseol.

"Hippolitus the martyr, marvellous was his troop. With a host vast, noble, My-Mæddoc, diadem of the Gael."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiii.

<sup>5</sup> See *ibid.*, p. cxxxi.

<sup>6</sup> See Bishop Forbes' "Kalendars of Scottish Saints," thus, at the Ides of August: "Apud Hiberniam Sancti confessoris Momedoc Natale celebratur," p. 21.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii. In that copy found in the Book of Leinster, we read, moloca mac Cairthno, and under this latter word is Ceacpen.

<sup>2</sup> Edited by Rev. Drs. Todd and Reeves, pp. 218, 219.

this saint is set down as Molacca, son of Cairthenn. There is a Molaga, of Saingel, adds the Calendarist, and who tells us that he belonged to the race of Conall Eachluath, who was of the posterity of Corbmac Cas, son to Oilíoll Olum. There are different holy men bearing the name of Molacus or Molagius, tantamount to Molacca. Colgan supposes the present may possibly be identified with a Molocus, surnamed the Devout, of Inis-tiprad, near Limerick, and who assisted at the obsequies of St. Senan, Abbot of Iniscathy, about the middle of the sixth century.<sup>3</sup> He is recorded by Marianus O'Gorman, at the same date.

ARTICLE V.—ST. BRIGID OF CUAINAOI, OR CLUANA DIALAMA. At the 13th of August, St. Brigid of Cluana dialama is in the Rev. Dr. Kelly's version of this Martyrology.<sup>1</sup> In that copy contained in the Book of Leinster, the place is differently entered.<sup>2</sup> Her location is styled Cluain-dioluma, by Colgan. It does not appear with what existing townland denomination the name Cluain-dioluma or Cluana dialama can be identified. At the 13th of August, the Martyrologies of Marianus O'Gorman, of Charles Maguire, and of Donegal,<sup>3</sup> record a festival for St. Brigid of Cluainaoi or Cluain-ai. There is a church, called Cluainaoi, in the diocese of Derry. In the county of Londonderry alone, there are no less than four townlands, respectively called Clooney. Another Clooney was near Clonard in Meath,<sup>4</sup> and it is the only place so denominated in that county.

ARTICLE VI.—ST. DIANLANN. The simple entry, Dianlann, appears in the Martyrology of Donegal,<sup>1</sup> at the 13th of August. Elsewhere, no notice of such a saint is to be found; and, I am inclined to think, that a mistake has been made by the O'Clerys, in setting down the name of a saint, for that of the place Diamluma, as noted already in connection with the St. Brigid, venerated on this day.

ARTICLE VII.—ST. LUCAN.—We find the simple record, Lucan, in the Martyrology of Donegal,<sup>1</sup> at this date. Nothing more seems to be known regarding him.

ARTICLE VIII.—FEAST OF ST. HIPPOLITUS AND OF HIS COMPANIONS, MARTYRS, AT ROME. In the Irish Church, at the 13th of August, the festival of St. Hippolitus, with that of his companions, in number nineteen, and of either sex, was observed. They suffered under the Emperor Decius,

<sup>3</sup> See "Acta Sanctorum Hiberniæ," viii. Martii. Vita S. Senani, cap. xliii, and n. 31, pp. 533, 536.

ARTICLE V.—<sup>1</sup> See "Calendar of Irish Saints," p. xxxii.

<sup>2</sup> Thus: *Brigitæ Cl. Dianluma.*

<sup>3</sup> Edited by Rev. Drs. Todd and Reeves, pp. 218, 219.

<sup>4</sup> "Ut constat ex Vita S. Columbæ de Tirdaglas, caput 26."—Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigitæ, cap. i., p. 612.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 218, 219.

ARTICLE VII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 218, 219.

<sup>2</sup> A note, by Dr. Todd, at the denomination Lucan: "After this word the second hand adds *Μομαεδογ*. *Mar., An., M. Tam. Ex S. Anæ Mart.*, 'mo maëdoγ mionn *Ἰαοιθεαλ,* 'amog for a féil, ('Momaedog chief of the Gael,' this is his festival), *et est alius a sequente 15, etiam a Fernensi 31 Jan.*, meaning that the Momaedog ('my little Aedh') is different from the Aedh mentioned on the 15th of this month, and from Aedh or Moedhog of Ferns, Jan. 31."



at Rome.<sup>1</sup> For a full account of these soldiers of Christ, who vanquished in their blood, the reader is referred to the Bollandists,<sup>2</sup> who record their Acts,<sup>3</sup> at this date, as given in Ado's Martyrology, and by Petrus Calus or Calotius,<sup>3</sup> of the Order of Preachers. A previous commentary, in Four Sections and of Forty-five paragraphs, serves to elucidate their history.

---

### Fourteenth Day of August.

---

#### ARTICLE I.—ST. FACHTNA, OR FACHTNAN, FIRST BISHOP AND PATRON OF THE DIOCESE OF ROSS.

[SIXTH CENTURY.]

#### CHAPTER I.

INTRODUCTION—RACE AND ORIGIN OF ST. FACHTNAN—HIS EARLY YEARS UNNOTICED—HE FOUNDS A MONASTERY AT ROSS AND A CELEBRATED SCHOOL—FIRST BISHOP OF ROSS—LEGENDS REGARDING HIM—RESTORATION OF HIS SIGHT.

IT is greatly to be regretted, that so many of our Irish Saints, whose names and festivals have come down to our times and with a veneration growing as ages advance, should yet remain devoid of any distinctive record, to give details regarding their personal traits of character and of their life-labours. The more have we to lament these losses to our ecclesiastical history, when such holy persons are venerated, not alone in parishes and particular localities, but when they are reverently commemorated as Patrons of our Dioceses. Yet, in the latter case, as in the present instance, only a few indirect allusions in the Lives of other saints give any clue to the period and incidents, which serve as the sole memorials for a few brief and unsatisfactory conjectural observations.

About the beginning of the sixth century, St. Fachtna or Fachtnan<sup>1</sup> must have been born; but, what concerns his parentage<sup>2</sup> and native place has not transpired.<sup>3</sup> It is something, however, to avail of, that the Acts of other saints, who were his contemporaries, have been preserved, and that those narratives refer to him, in a casual manner, to note his age and place of residence. Still in obscurity are the incidents of St. Fachtnan's early youth and education, and even of his ordination as a Priest, as also of the opening events of his career when a missionary. Although it has been stated, that our saint had been educated by St. Barr<sup>4</sup> or Finnbar,<sup>5</sup> who established a school at Loch-Eirce;<sup>6</sup> yet, the latter is thought to have lived after his time.<sup>7</sup> Some of our ancient Calendars state, that Fachtna Mongach was Abbot of Dair Inis Maolanfaidh, in the country of the Decies, in Munster, and that he was iden-

ARTICLE VIII.—<sup>1</sup> See the "Feilire" of St. Engus, in "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., pp. cxxiii., cxxxi.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Augusti xiii. De Sanctis Martyribus Romanis Hippolyto, Concordia, ac XIX. aliis, pp. 4 to 15.

<sup>3</sup> He flourished, about the end of the

thirteenth century.

ARTICLE I.—CHAPTER I.—<sup>1</sup> By Dr. Meredith Hanmer he is also called Faughua and Faughuanus. See "Chronicle of Ireland," pp. 118, 119.

<sup>2</sup> In the Book of Lecain, however, he is said to have belonged to the sept of Lugad.

<sup>3</sup> According to some accounts, Fachtnan was surnamed Mongach, or *hairy*, as authors

tical with Fachtnan, Bishop of Ros-alethir,<sup>8</sup> and, if such were the case, it seems most likely that the period of his abbacy at Molana preceded that of his episcopacy. However, this identity does not seem to be very certain; while much confusion has prevailed regarding the accounts transmitted to us by previous writers.

That Saint Fachtnan of Ross was a bishop depends on good authority; but, when or where he was consecrated does not appear. Many of our writers on the Acts of the Saints do not even mention him, and notices are even omitted by the Bollandists. An opinion has been very generally entertained, that he became Abbot of Dairinis Moelanfaidh, now Molana, a small island in the River Blackwater, and within the present County of Waterford.<sup>9</sup> This statement, likewise, has been drawn from the ancient Calendar of Cashel, which seems to contain a local tradition. The question, however, is open to further investigation.

Treating about the Bishops of Ross,<sup>10</sup> we are told, by Sir James Ware,<sup>11</sup> that St. Fachtnan flourished in the beginning of the sixth century. The place is also known as Rosscarbery, from the former district in which it was situated; and even still it gives name to the Barony of East Carbery, where we find it placed, in the County of Cork. The usual signification of Ross is "a promontory," or "peninsula;" in a secondary sense "a wood," but it also has other significations. By some accident of custom, as we are told,<sup>12</sup> the two chief meanings are now restricted in point of locality; for, in the southern half of Ireland *ros* is generally understood in the sense of "wood;" in the north such application is lost, and it means only "a peninsula."<sup>13</sup> However, as Ross stands on a rocky eminence, and as wooded banks flank the long and narrow bay which lies near it, the name is at present appropriate under either application. The situation of the town on the sea and its environs is very beautiful; but that inlet, which bears the name of Roscarbery harbour, is both narrow and shallow in that part which approaches the town.<sup>14</sup> We are told, moreover, that this ancient foundation was near the Vergivium sea.<sup>15</sup> The parish of Ross is situated, partly in the barony of East Carbery,<sup>16</sup> and partly in the barony of Ibane and Barryroe,<sup>17</sup> in the West Riding of the County of Cork. When Ross obtained episcopal rank, St. Fachtnan is supposed to have been consecrated as first bishop of that See.<sup>18</sup> From a period very

explain it, while others think his appellation should be written Mac Mongach, or *son of Mongach*. See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iv., p. 193.

<sup>4</sup> He is styled incorrectly St. Finlass of Cork, in a brief notice of saints, in Rev. S. Baring-Gould's work, "Lives of the Saints," vol. viii., August 14, p. 140.

<sup>5</sup> His Life is set down, at the 25th of September, in the Ninth Volume of this work, Art. i.

<sup>6</sup> According to an ancient Life of this saint, quoted in Colgan's "Acta Sanctorum Hiberniæ," Martii xxvi. De S. Garvano Abbate, p. 750.

<sup>7</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iv., p. 193, and n. 44, p. 195.

<sup>8</sup> This is expressly stated in the Calendar of Cashel.

<sup>9</sup> See Rev. S. Baring-Gould's "Lives of the Saints," vol. viii., August 14,

p. 140.

<sup>10</sup> According to Walter Harris: "Ross signifieth a verdant plain; or, as some say, a place where Heath or Broom grows," &c.—Harris' Ware, vol. i., "Bishops of Ross," p. 583.

<sup>11</sup> At cap. xxix.

<sup>12</sup> In Dr. Patrick W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. iii., p. 429.

<sup>13</sup> Yet in three examples quoted, Ross has the signification of "a peninsula," in the South of Ireland.—*Ibid.*

<sup>14</sup> See "Parliamentary Gazetteer of Ireland," vol. iii., p. 157.

<sup>15</sup> See Sir James Ware's "De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 200.

<sup>16</sup> This portion of it contains 12,403a. or. 19p.

<sup>17</sup> This portion of it contains only 947a. or. 35p.

<sup>18</sup> See Archdeacon Cotton's "Fasti Ecclesiæ Hibernicæ," vol. i., p. 348.

remote, it was the head of an episcopal district, as it is at present. It has been advanced, as highly probable, that the See of Ross had existence before 569 or 570, because the death of St. Ita,<sup>19</sup> Patroness of Killeedy parish, has been generally assigned to that period, and she is stated to have lived contemporaneously with the present saint. That ancient city formerly possessed a celebrated monastery, and a flourishing academy. St. Fachnan is thought to have founded that monastery, about the middle of the sixth century,<sup>20</sup> and no doubt, a school was then deemed to be a necessary adjunct to that religious institute. The college,<sup>21</sup> which Fachannan established at Ross, was considered one of the most celebrated, as it was one of the best frequented, in Ireland.<sup>22</sup> We are told, that St. Brendan,<sup>23</sup> Bishop of Kerry, acquired a knowledge of liberal sciences in this academy.<sup>24</sup> If we are to attach any credit to such a statement, it should follow, that the school of St. Fachnan must have been in operation early in the sixth century, since St. Brendan is generally thought to have been born towards the close of the fifth century, and to have died soon after the year 570, at an advanced age.

A tradition prevailed among the peasantry, during the last century, that St. Fachnan used to pray daily on the side of a hill, half-a-mile eastward from Ross. One day, he left an office-book there, and the night following, it happened to be very rainy. Nevertheless, the book was not wet, for to preserve it, as the legend states, the angels built a small chapel over it, said to have been only twelve feet long and eight broad. About the close of the seventeenth or beginning of the eighteenth century, a sick person vowed to build a church should he recover. He was thus fortunate, and to fulfil his vow, that oratory of St. Fachnan was repaired.<sup>25</sup>

That our saint had presided over a school at this place before the birth of St. Mochoemoc,<sup>26</sup> whose name is Latinized Pulcherius, is stated, in the Acts of the latter holy man. Even then, the reputation of its president had extended far and wide over Ireland, for learning and sanctity. We are told, in the Life of St. Mochoemoc, that St. Fachnanus was a wise and an upright man, who lived in a monastery, which he had founded, and at the place called Ross alithre.<sup>27</sup> It was situated near the sea, in the southern part of Ireland. By some mischance, he was deprived of the use of sight, and he prayed, that the Almighty would be pleased to restore him, by indicating the means necessary to be adopted. An angel was sent from heaven to direct him in this extremity.<sup>28</sup> After the angel left him, St. Fachannan did not know a certain Beoanus,<sup>29</sup> an artisan, to whose wife he had been directed, nor did he

<sup>19</sup> Her Life is given at the 15th of January, in the First Volume of this work, Art. i.

<sup>20</sup> A mistake has been committed by Charles Smith, who states, that St. Fachnan founded here an Abbey for Regular Canons, the ruins of which remained in his time. See "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. iv., p. 260.

<sup>21</sup> By Dr. Meredith Hanmer, it is called from an old author "magnum studium scholarium," which he translates into English "a great Unversitie."—"Chronicle of Ireland," p. 118.

<sup>22</sup> See Sir James Ware's "De Hibernia et Antiquitatibus ejus," cap. xv., p. 67.

<sup>23</sup> The Acts of St. Brendan are given in the Fifth Volume of this work, at the 16th of May, Art. i.

<sup>24</sup> See Dr. Meredith Hanmer's "Chronicle of Ireland," p. 119.

<sup>25</sup> See Charles Smith's "Ancient and Present State of the County and City of Cork," vol. i., book ii., chap. iv., pp. 259, 260.

<sup>26</sup> See his Acts in the Third Volume of this work, at the 13th of March, Art. i.

<sup>27</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xiii. Vita S. Mochoemoci, cap. iv., pp. 589, 590.

<sup>28</sup> The Angel said: "Non poteris sanitatem oculorum invenire tuorum, nisi oculos et faciem tuam laueris lacte vberum vxoris Beoani artificis, quæ etiam nunquam peperit; sed dono Dei modo sanctum habet in vtero conceptum."—*Ibid.*, p. 589.

<sup>29</sup> No further account of him seems to be extant.

<sup>30</sup> See her Acts, in the First Volume of

even learn in what part of Ireland this artist lived. Ignorant of such particulars, Fachannan took a resolution of visiting St. Ita,<sup>30</sup> who was endowed with the spirit of prophecy, that she might enlighten him on the subject. After a journey of five days, he came to Corco-baiscind.<sup>31</sup> Here some of his disciples heard certain persons, within a mill, calling Beoanus, the artisan, by name. On enquiring if Beoanus, the artisan, and his place of residence could be found, one of those men present, directed their attention to a woman, then going towards a town. They said she was wife to Beoanus, the artist. Then, one of St. Fachannan's disciples followed her, and courteously requested her to stop for a while, until their venerable superior should come to salute her. Immediately she stood, and declared it would afford her the greatest possible happiness, to receive that salute from God's holy servant. When St. Fachannan came up, and asked if she was wife to Beoanus, the artificer; that previously unknown woman gently and modestly replied in the affirmative. The legend states, that when Fachannan had followed the angel's directions, his sight was miraculously restored. On beholding objects around him, the saint gave thanks to God, and he blessed the woman Nessa, as likewise the child then in her womb. With the blessing of this woman and of St. Ita, as we are told, St. Fachannan and his disciples returned to their monastery rejoicing.<sup>32</sup>

## CHAPTER II.

PERIOD OF ST. FACHTNA LIVING AT ROSS—HIS DEATH—FESTIVAL—COMMEMORATIONS—SUCCESSORS IN THE SEE OF ROSS—RELIGIOUS FOUNDATIONS THERE—CONCLUSION.

AN opinion is held,<sup>1</sup> that our saint established himself at Ross,<sup>2</sup> before the year 570;<sup>3</sup> although some modern writers conjecture his monastery had not been founded there, until many years subsequent to that period.<sup>4</sup> It seems rather strange, Sir James Ware should in one place remark,<sup>5</sup> that Fachannan founded the monastery of Ross, about the end of the sixth century;<sup>6</sup> although, in another work of the same writer,<sup>7</sup> he is said to have flourished, in the beginning of that same century. It has been stated,<sup>8</sup> likewise, that St. Fachannan flourished in 590.<sup>9</sup> It is probable, indeed, that he was still alive in that year; but he had lived long before it.

this work, at the 15th of January, Art. i.

<sup>31</sup> A territory, commensurate with the present Baronies of Clonderalaw, Moyarta, and Ibrickan, in the south-west of the present County of Clare. The district was so named from Cairbre Baschaoín, brother of Cairbre Musc, and he was the progenitor of the Corca-Baiscinn race. See "The Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrín," edited by Dr. John O'Donovan, p. lxxi., n. 616.

<sup>32</sup> See Colgan's "Acta Sanctorum Hiberniæ," xiii. Martii. Vita S. Mochoemoci, cap. iv., pp. 589, 590. †

ARTICLE I.—CHAPTER II.—<sup>1</sup> By Rev. Dr. Lanigan. See "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iv., n. 43, p. 194.

<sup>2</sup> Called by old writers Ross-alithre.

<sup>3</sup> To this year, the death of St. Ita has been assigned.

<sup>4</sup> In Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 266.

<sup>5</sup> When treating about religious foundations, in the County of Cork.

<sup>6</sup> See "De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 200.

<sup>7</sup> When giving the account of the Bishops of Ross, at cap. xxix.

<sup>8</sup> By Colgan, in his "Trias Thaumaturga," Index Chronologicus.

<sup>9</sup> The Rev. Dr. Lanigan remarks: "From these few words of Colgan, Archdall (at *Molana*) deduced, by a strange sort of logic, that Fachannan founded the abbey of Ross, about 590."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iv., n. 44, p. 195.

We cannot find any account of his decease in our Irish Annals. We are told by Sir James Ware,<sup>10</sup> that he flourished in 599, but this is probably only a conjecture. It is even doubtful if he were living, at this latter date. However, the 14th of August was the day for the festival of St. Fachtnan, Bishop of Ross, as entered in our ancient Calendars. Thus—especially if we assume that he was Fachtna Mac Mongaich—he was commemorated in the Feilire of St. Ængus,<sup>11</sup> in the Martyrology of Tallaght,<sup>12</sup> in the Calendar of Cashel, in the Martyrologies of Marianus O’Gorman, and of Cathal Maguire.<sup>13</sup> In the Calendar of Drummond, at this date,<sup>14</sup> the Festival of St. Fachtna, Confessor—without further designation—is commemorated. In the Diocese of Ross, the Feast of St. Fachtnan—or as Latinized—Fachananus, as Bishop and Confessor, is kept on the 14th of August; it being a Double of the First Class, with an Octave. The Lessons of his Office are taken from the Common; yet, De Burgo has no notice whatever of St. Fachananus, nor of his office.<sup>15</sup>

After the death of St. Fachannan, his school at Ross maintained a high celebrity,<sup>16</sup> and great numbers of students were accustomed to resort thither, in order to be qualified for the public functions of life. It is stated, that Finchad,<sup>17</sup> one of St. Barr’s disciples, succeeded St. Fachtnan in the See of Ross. Afterwards, there appears to have been no further record of its Bishops to the time of one Dongal Mac-Folact, said to have been the twenty-seventh Bishop of the See from the Patron Saint;<sup>18</sup> while all of those belonged to the same family or sept.<sup>19</sup> Again, we are informed, that in the twelfth century, one Benedict was Bishop over this See in 1172, and that he sat for eighteen years afterwards, while Maurice, who succeeded, died in 1196. Afterwards, a record of the Bishops of Ross has been well preserved;<sup>20</sup> and we learn, that after the Anglo-Norman Invasion, the Bishop there had a demesne, which was exempt in the Charter of King John, in which he confirmed to Adam Roch the cantred of Rosselihar,<sup>21</sup> with all its appurtenances.

Ross is considered to have been one of the principal Irish schools, by Sir James Ware;<sup>22</sup> and, because it was an ancient seat of learning, it held an

<sup>10</sup> See “De Scriptoribus Hiberniæ,” lib. i., cap. xliii., p. 96.

<sup>11</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxxi.

<sup>12</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>13</sup> See Colgan’s “Acta Sanctorum Hiberniæ,” Martii xliii. Vita S. Mochoemoci, n. 7, p. 596.

<sup>14</sup> Thus at xix. Kal. Sept.: “Apud Hiberniam Sancti Confessoris Fachtnæ.”—See Bishop Forbes’ “Kalendars of Scottish Saints,” Kalendarium Drummondense, p. 21.

<sup>15</sup> In “Officia Propria Sanctorum Hiberniæ.”

<sup>16</sup> See Ussher’s “Primordia,” cap. xvii., p. 907.

<sup>17</sup> He is styled, “S. Finchadius de Domhnach-mor.” See Colgan’s “Acta Sanctorum Hiberniæ,” Martii xxvi. De S. Garvano Abbate, p. 750. Yet, there is no clue to his identity, under the designation of Donoughmore, in any of our Irish Calendars.

<sup>18</sup> See Roderick O’Flaherty’s “Ogygia,” pars. iii., cap. lxvii., p. 330.

<sup>19</sup> As proof of this O’Flaherty quotes an

Irish distich from the Book of Lecain, which he thus translates into Latin:—

“Dongalus a Fachtna, ter nonus Episcopus, extat  
Lugadia de gente, dedit cui Rossia  
mitram.”

The Rev. Mr. Duncan has thus paraphrased it in English:—

“Hail, happy Ross I who could produce  
thrice nine,  
All mitred sages of Lugadia’s Line,  
From Fachtnan, crowned with ever-  
lasting praise,  
Down to the date of Dongal’s pious  
Days.”

—See Harris’ Ware, vol. i., “Bishops of Ross,” p. 584.

<sup>20</sup> See *ibid.*, pp. 584 to 588.

<sup>21</sup> In other records it is called “Rosyllidir. Comput. Joh. Samford in Offic. Remgm. Ad Ann. 50 Edw. I.

<sup>22</sup> See “De Scriptoribus Hiberniæ,” lib. i., cap. xiv., p. 96.

honourable place in the esteem of all.<sup>23</sup> According to an old tradition, the town of Rossai Lithry had been walled about by a lady of that country; but, in the seventeenth century, scarcely could the former foundations be seen.<sup>24</sup> In it, there was also a Benedictine Monastery,<sup>25</sup> which owed obedience to the Benedictine Abbey of St. James, without the walls of Wurtzburgh, in the province of Mentz, in Germany.<sup>26</sup> The ruins of Roscarbery Abbey are situated on a rocky height near the cathedral, and these consist of two sides of a chapel, exhibiting marks of a rude and comparatively high antiquity. Near the east end of the north wall, there is a small and narrow window; and on the south side, there is a round-headed doorway, built with well-squared sandstone, but destitute of artistic decoration. The stones in the walls are unhewn, yet they are properly embedded in a cement of lime, gravel and small stones. The inside of the walls appears to have been covered with a thick coat of lime and gravel, worked into a plaster.<sup>27</sup> It is said, the episcopal town of Ross received the affix, alithre, or alithri—which is now spelled, oilithre—on account of its having been a great resort for pilgrims, and also to distinguish it from many other places, called Ross, in different parts of Ireland.<sup>28</sup> The old cathedral here has undergone alterations, at different times; the nave is the oldest part; but, it now possesses hardly any architectural interest. A tower rises from the west end, and this is surmounted by a spire of hewn stone, about fifty feet in height; these additions, however, are quite modern, as compared with the body of the cathedral. To this church was formerly attached besides the Bishop, a Chapter of Canons, consisting of a Dean, Chantor, Chancellor, Archdeacon and Treasurer, with five Prebendaries.<sup>29</sup> There is an Inquisition extant,<sup>30</sup> and setting forth, the ancient franchises of the See, viz., wrecks of the sea, &c.<sup>31</sup>

From our Annals, we learn, that Ross-Carbry suffered much from hostile raids, in past ages; and especially, in the feuds between the Mac-Carthys and O'Driscolls, it was nearly destroyed. Our saint was one of those memorable scholars of the sixth century, who imparted to Ireland its best and greatest pride in antiquity, by rendering it the seat of learning and sanctity in ages, during which the neighbouring nations were plunged in mental darkness, and had no other boast than that of triumphant bloodshed.<sup>32</sup>

---

ARTICLE II.—ST. FACHANANUS, BISHOP OF KILFENORA DIOCESE. [*Probably in the Sixth or Seventh Century.*] Still less do we know regarding the present than we can learn in reference to the preceding holy Bishop. However, as popular tradition has held this saint in veneration, and has

<sup>23</sup> See "De Hibernia et Antiquitatibus ejus," &c., cap. xxvi., p. 200.

<sup>24</sup> See Dr. Meredith Hanmer's "Chronicle of Ireland," p. 118.

<sup>25</sup> Sir James Ware mistakes, when he sets this down as a foundation for Augustinian Canons. See "De Hibernia, et Antiquitatibus ejus," &c., cap. xxvi., p. 200.

<sup>26</sup> See Father Ward's or Father O'Sheeran's "Sancti Rumoldi Martyris Inclyti, Archiepiscopi Dublinensis, Mechliniensium Apostoli," &c. Dissertatio Historica, Art. xiv., sect. 10, pp. 292, 293.

<sup>27</sup> See the "Parliamentary Gazetteer of Ireland," vol. iii., p. 157.

<sup>28</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iv.,

n. 43, p. 194.

<sup>29</sup> These were Timoleague, De Insula, Carrogranemore, Templebryan, and Donaghmore. The Diocese, moreover, was divided into three Rural Deaneries, viz., Artagh, Tirerril and Carbury. See Harris' Ware, vol. i., "Bishops of Ross," p. 583.

<sup>30</sup> Among the Records of the Court of King's Bench, in Dublin, Anno 29, Edw. I., Memb. 20.

<sup>31</sup> Charles Smith produces from the King's Books a statement of the Diocese of Ross, in the "Ancient and Present State of the County and City of Cork," vol. i., book i., chap. ii., pp. 72 to 74.

<sup>32</sup> See "Parliamentary Gazetteer of Ireland," vol. iii., p. 158.

placed him for Patron over the Diocese of Kilfenora; nothing appears to disturb such claims on our respect, at the present time, as for many long ages past those distinctions have been sufficiently established. Like many other saintly persons, unrecorded in our Calendars, his name has solely remained, and it has been associated with that See as its special guardian. The time when he lived is likewise unknown, and even the early history of his diocese is buried in obscurity. As the Patron Saints of Ross and Kilfenora Dioceses have been named Fachtnan and Fachananus, and as their festival occurs on the 14th of August, it is very generally supposed, and accepted as proved, that the same individual must have been the founder of both Sees. That St. Fechnan or Fechnan of Ross should not be confounded with a St. Fachannan or Fachnan, to whom Kilfenora church has been dedicated,<sup>1</sup> is an opinion also entertained; and, it is thought probable enough, they may have been different persons. The Rev. Dr. Lanigan can hardly believe, that Kilfenora had not a Fachnan or Fachtna of its own. Among the real or pretended disciples of St. Barr,<sup>2</sup> we find, besides Fachnan of Ross, a St. Fachna seu Facundus de Ria.<sup>3</sup> These are related to have been distinct persons;<sup>4</sup> and, it cannot be doubted, that the latter existed in olden times, probably in the seventh century.<sup>5</sup> Yet, nothing more particular appears to be known about St. Fachna de Ria. The origin of Kilfenora See is also buried in obscurity; and, our Annals are silent regarding its early prelates. In the Book of Valuations of the Apostolic Chamber, compiled by Centius Camerarius—afterwards Pope Honorius III.—it is styled Cellumabrach, *recte* Cill-Fionnabrach.<sup>6</sup> In the distribution of the ancient Irish Bishoprics, made by Cardinal Paparo in 1152, this was assigned as a suffragan See to the Archbishopric of Cashel; but, since the Restoration of King Charles II., it has been annexed to the ecclesiastical Province of Tuam.<sup>7</sup> This diocese comprehends only the Baronies of Corcomroe and Burren, which are in the north-western division in the County of Clare. The former city or town of Kilfenora has now dwindled into an insignificant village. It is situated in the present barony of Corcomroe, and as the cathedral had been dedicated to St. Fachnan, so he is generally deemed to have been its first

ARTICLE II.—<sup>1</sup> Thus the Rev. Dr. Lanigan argues: "That Fachnan of Ross did not found that See, or even a monastery there, is evident from its not being mentioned in the Calendars, when treating of him, notwithstanding the care taken not to omit that, besides Ross, he had governed also a house in Darinis. Why not mention, likewise, Kilfenora, had he been there? especially as it became an episcopal See. It may be said, that Fachnan was revered there not as founder of the See, but as the saint in whose name the church was dedicated, long perhaps before there was any bishop of Kilfenora."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iv., n. 51, pp. 196, 197.

<sup>2</sup> His feast occurs at the 25th of September, where his Acts may be found, in the Ninth Volume of this work, Art. i.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," at the 26th of March, where among the disciples of St. Barr or Finnbar, we find enumerated, "S. Fachna seu Facundus de

Ria; S. Facundus de Ros-alither. De S. Garvano Abbate, p. 750.

<sup>4</sup> The latter is alluded to in Ussher's "Primordia," cap. xvi., p. 791.

<sup>5</sup> The Rev. Dr. Lanigan asks and adds: "Why may we not suppose, that he was the founder of Kilfenora? Its very name seems to lead to this conclusion, Fachnan is often called Fechnan. Kilfenora is a compound name, thus probably formed; Kil-fen (a contraction of Fechnan)—o de, or from Ra, or Ria."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iv., p. 194, and n. 51, pp. 196, 197.—*Ibid.*

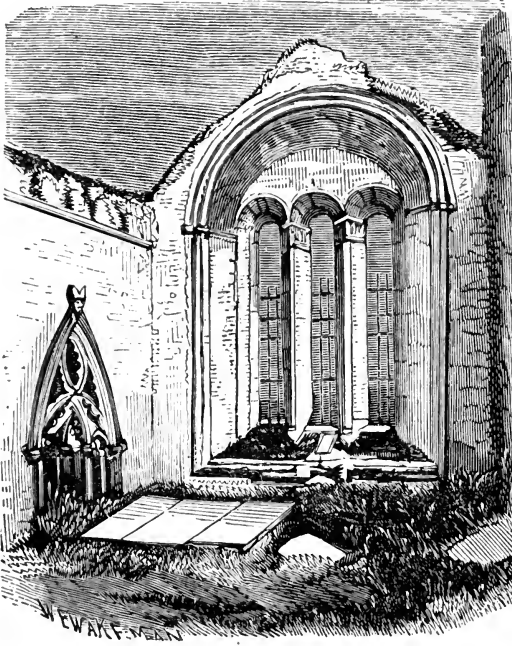
<sup>6</sup> This is the name it bears, in our Irish Annals.

<sup>7</sup> See Harris' Ware, vol. i., "Bishops of Killfenoragh," p. 622.

<sup>8</sup> The accompanying illustration, taken from a photograph, presents an interior view of Kilfenora church, and it has been drawn on the wood by William F. Wakeman. The engraving is by Mrs. Millard.

<sup>9</sup> See James Frazer's "Handbook for

founder. The church was called Fenabore, and this is Latinized Finaborensis. The Bishop of this See was also called the Bishop of Corcomroe.



Interior of Killfenora Cathedral.

ture stood on the site of one having a much earlier date ; and that it served for the purposes of the former Diocesan Cathedral seems to be established, since it still remains within the ancient cemetery, now enclosed with a good stone wall. As the definite information about Fachananus is wanting, so the exact year of this saint's death is not known. It would appear, however, that he lived, at least until the close of the sixth century. This is proved from the following circumstances, if these particulars have a special reference to him. Our saint, it is assumed, must have been alive, in the year 587, as the Irish Annals state, that Colman,<sup>10</sup> son of Fearadhach, chief of Ossory, died in the year 601.<sup>11</sup> Now, Fachannan is said to have lived fourteen years prior to the death of this prince. We are told, in the Life of St. Pulcherius,<sup>12</sup> that on a certain occasion, Colman,<sup>13</sup> prince of Ossory,<sup>14</sup> chased a fugitive and

The place is undoubtedly one of high antiquity, and at present interesting ruins of a former cathedral church are there.<sup>8</sup> According to some accounts,<sup>9</sup> these ruins are portions of an ancient Abbey that stood here, before both the town and abbey had been burned by Murrough O'Brien, in 1055. A considerable part of the walls still exists ; while a circular-headed and triplet window, and within those fine ecclesiastical ruins, its mullions are well preserved. This striking architectural feature is deeply recessed in a framing of moulded chamfers. Several old tombs and many with inscriptions are to be met with, in the interior of the church. There can hardly be a doubt, that this mediæval structure

Travellers in Ireland," Route No. 74, p. 385.

<sup>10</sup> According to the copy of Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, n. 46, p. 375, with Roderick O'Flaherty's MS. note appended. This copy at present belongs to the Dublin Society's Library.

<sup>11</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 230, 231.

<sup>12</sup> See an account of him in the Third

Volume of this work, at the 13th of March, the date for his feast, Art. i.

<sup>13</sup> He was father to the celebrated Scanlan, prince of Ossory, who reigned over that principality, for more than thirty years. See Adamnan's "Vita S. Columbæ," lib. i., cap. xi.

<sup>14</sup> The Mac Gillaphadreig—*anglice* Fitzpatrick—family claims descent from Cinn-



an enemy, named Finanus, to St. Pulcherius' monastery, where refuge was sought. There Colman violated the right of sanctuary, by searching every building in connection with it, so that he might slay that adversary. Whereupon, St. Pulcherius said to the prince: "I have preferred against you three petitions to God; two of these have been denied, but the third request has been granted. The first petition was for a speedy death; yet, the Almighty has been pleased to grant you, through St. Fachannan,<sup>15</sup> a life of fourteen years not expired. The second petition was, that you should not obtain heaven;<sup>16</sup> yet, on account of St. Kainichus,<sup>17</sup> eternal life will be granted you. The third petition was—and the Lord has assented at present to it—that before the end of this month, you may be banished from your kingdom." On hearing these words pronounced, the chieftain repented. He presented offerings to God and to St. Pulcherius. The latter then said to him: "You shall be deprived of your rule, and scarce escape with life, still, as you have many holy men friendly to you, in three days your sway shall be recovered, and my friend St. Canicus, now an old man, shall assist you in all matters." Filled with joy, the prince retired, after hearing this prophetic declaration. He also received a blessing from St. Pulcherius.<sup>18</sup> It is thought<sup>19</sup> this latter saint could scarcely have founded his monastery, before A.D. 580. On such *data*, we find St. Fachannan alive, after this period. In the Third Index of Colgan's work,<sup>20</sup> there is a distinction drawn between the Fachnan here spoken of and the Fachnan of Ross, mentioned in a former part of the Life of St. Pulcherius; yet, this does not seem probable,<sup>21</sup> nor indeed is it likely, in the chapter of accidents, that two different saints, bearing so exceptionally similar and scarce a name in our Calendars, and whose festivals fall on the same day, can be regarded, moreover, as existing contemporaries. That some early monastic establishment had been here located seems to be certain, although we cannot discover the name of the founder nor the date for its foundation. It was probably one of those peculiarly constructed Irish religious institutes, comprising a group of cells, in close proximity with the church. We can only learn, that in the year 1055, the Abbey and town of Kilfenora were burned, by Murrrough O'Brien,<sup>22</sup> as we glean from the Annals of Munster. It is only in the thirteenth century that we have any accounts of the bishops, who presided over this See,<sup>23</sup> now a suffragan one, in the ecclesiastical province of Tuam. The Martyrology of Tallaght only gives two Fachtnas, besides the Fachtna Mac Mongach of Ros Ailithir, or Roscarberry, and whose name occurs, at the 14th of August. One of the former is designated Fachtna Eps, of Uachongbhail, Reidbaircend, and he was venerated on the 19th of January. The festival of the other Fachtna o Chraebhaig is set down at the 3rd of March.<sup>24</sup> Neither of these appears to have been identical with St. Fachannan, patron saint of the dioceses of Ross and Kilfenora. The history of the See of Kilfenora—or as Ware calls it, Fenabore—is so obscure, that he was not able to decide by whom it was founded. In

aela, brother to this Colman. See O'Donovan's "Annals of the Four Masters," vol. i., n. (s), p. 230.

<sup>15</sup> It may be, that the present narrative applies to St. Fachtnan, Patron of Ross Diocese; and, if, as many think, he did not differ from the Patron of Kilfenora Diocese, the account in like manner has reference to the latter saint.

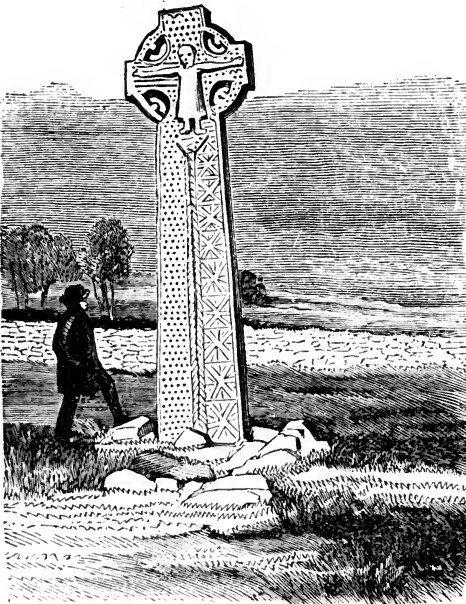
<sup>16</sup> On this passage, Colgan justly observes, that this petition or imprecation may appear harsh and cruel to some; still, as it was only

comminatory, as seems from the sequence, while from similar examples found in the Acts of our saints, and from other ecclesiastical documents, many obvious difficulties can be solved, in reference to it.

<sup>17</sup> St. Canice, Patron of Kilkenny Diocese, whose Life may be found at the 11th of October, the date for his festival.

<sup>18</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xiii. Vita S. Mochoemoci, cap. xxx., p. 594. In a note, appended to the account contained in our text, we are

one place,<sup>25</sup> he says, it may be judged that St. Fachnan was the founder. In another,<sup>26</sup> he merely states, that its cathedral was dedicated to his memory. He clearly seems to have meant St. Fachnan of Ross. And so the matter appears to be understood at present; in the diocese of Kilfenora; whereas, the festival of the patron saint is kept there on the 14th of August, as if St. Fachnan of Ross was he also of Kilfenora. But, says Rev. Dr. Lanigan, it is much more probable, that they were different persons.<sup>27</sup> However this may be, it seems, that in the choir of the Cathedral of Kilfenora, the alleged tomb of St. Fachnan is pointed out;<sup>28</sup> so that popular tradition distinguishes him from St. Fachnan, Patron of Ross, who as already stated is reputed to have been there buried. Several old Irish crosses are still to be seen in the graveyard at Kilfenora. One of these is remarkably high, and evidently of antique workmanship, while the style of carving is very quaint, and in some respects rather original.<sup>29</sup> Between the circular-connections at the arms, a rude representation of the crucifixion is figured. The cross itself is not well proportioned in all its parts, nor has it any of the interlacing ornaments so peculiar to other monuments of its kind. The feast of St. Fachnan is observed, on the 14th of August, as a Double of the First Class, with an Octave, in the diocese of Ross and Kilfenora; for, it is generally assumed, that the same person was a Bishop over either See, at some period of his life, or that he had been established at Ross, and had been afterwards accepted as Patron for both dioceses. It seems



Cross at Kilfenora.

well nigh impossible to unravel this mystery, at the present time; since not only are our records wanting for its elucidation, but even our traditions afford no clue, from which a satisfactory conclusion may be drawn.

told, this transaction must have occurred before A.D. 590, as afterwards, the Colman alluded to lived fourteen years. See nn. 31, 32, *ibid.*, p. 597.

<sup>29</sup> By Rev. Dr. Lanigan.

<sup>20</sup> The "Acta Sanctorum Hiberniæ," Tertius Index Historicus.

<sup>21</sup> On this matter, the Rev. Dr. Lanigan argues: "if that were the case, would not the author of said Life, who in both places exhibits Fachnan as a great saint, have given us some clue towards discovering that he alluded to more than one of that name?

particularly as the Life is written with great order, regularity, and a cautious precision in discriminating, when necessary, certain names by the addition of a surname or some other distinctive mark, lest the reader might confound different persons together."—*"Ecclesiastical History of Ireland,"* vol. ii., chap. xii., sect. iv., and n. 49, p. 196.

<sup>22</sup> See Rev. Mervyn Archdall's "Monasticon Hibernicum," p. 52.

<sup>23</sup> See Harris' Ware, vol. i., "Bishops of Kilfenoragh," pp. 622 to 626.

<sup>24</sup> See Rev. Dr. Kelly's "Calendar of

ARTICLE III.—ST. FACHTNA, BISHOP AND ABBOT OF DAIRINIS MAELANFAIDH, IN HY KINSELLAGH, OR IN THE COUNTY OF WATERFORD, [Sixth Century]. When the reader has studied the remarks already offered in connection with St. Fachtna or Fachtnan of the diocese of Ross, and also those relating to St. Fachananus, patron of the diocese of Kilfenora; he may in the relation which here follows form some judgment, as to whether the present holy Abbot of Dairinis Maelanfaidh had a distinct place in history, or whether he should not be regarded as one and the same person, especially with the patron of Ross. Indeed, the latter appears to have been an opinion formed by the compiler of a very ancient record, and known as the Calendar of Cashel. Of course, there is the alternative suspicion, that confused traditions, or similarity of name and of festivals occurring on the same day, may have occasioned some mistake. If they be identical, however, the following remarks are necessary to present some additional biographic particulars. The festival of Fachtna of Maelanfaid's Dairinis, said to have been the son of a wright or carpenter, has been set down in the "Feilire" of St. Ængus,<sup>1</sup> at the 14th of August. In the comment annexed, he is called bishop and abbot of Dairinis, in Hui Cinnsealaig.<sup>2</sup> We are told, moreover, in a comment, that when Fachtna was born, much hair was on him.<sup>3</sup> It is difficult to form a conception of his personal appearance, from such an indefinite description; but, it seems likely, that the remarkable characteristic manifested at the time of his birth must have continued during the remainder of his life. However, we need not necessarily suppose more, than that his head was covered with a remarkably fine growth of hair, when he was an infant; and probably, according to Irish custom, he then received that *soubriquet*, which was never afterwards abandoned. In the Martyrology of Tallagh,<sup>4</sup> at this day, there is an entry regarding Fachtna, son to Mongan, of Ros Ailithir, in T-sair.<sup>5</sup> His Acts—if written—are not now attainable. We have only some scattered notices, regarding him, through various sources. According to received tradition, however, he was a Bishop and Confessor. In other instances, our saint is called Fachtna Mongach and Fachtnan mhic Mongaigh, the meaning of his surname having different interpretations. In the former case, Mongach, signifying the "hirsute" or "hairy," is supposed to have been applied, on account of Fachananus having been born with hair.<sup>6</sup> In the latter case, we

Irish Saints, pp. xiii., xvii., xxxii.

<sup>1</sup> See Antiquities, cap. 29.

<sup>2</sup> When treating on the Bishops.

<sup>3</sup> See his "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iv., n. 51, p. 196.

<sup>4</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., p. 409.

<sup>5</sup> The accompanying drawing of this cross on the wood, by William F. Wakeman, and taken from a photograph, has been engraved by Mrs. Millard.

ARTICLE III.—' In the "Leabhar Breac" copy, we have the following stanza in Irish, and thus translated into English by Whitley Stokes, LL.D:—

LAGAIRN FURCUNATŌ  
 DAFRANNGŌ LŪ LONGAIG  
 MACC INCPAEN CAIN CIMBŌ  
 PEIL FACHTNAI MAICC MONGAIG.

"With the calling of Fortunatus over a sea of shipful ocean, the wright's son (*mac int-*

*sair*) a fair captive: the feast of Fachtnae the hairy child."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiii.

<sup>2</sup> See *ibid.*, p. cxxxi.

<sup>3</sup> It is added, that on this account, everyone used to say of him "*mac mongach*" (hairy child).—*Ibid.*

<sup>4</sup> That copy contained in the Book of Leinster records FACHTAN MAC MONG. O ROS AILITHIR.

<sup>5</sup> "Fachtna mac Mongan o Ros Ailithir in t-sair."—Rev. Matthew Kelly's "Calendar of Irish Saints," p. xxxii.

<sup>6</sup> At the 14th of August, we find his festival thus noticed in the Martyrology of Cashel: "S. Fachtdani, Episcopi de Ros alicthir in occidentali plaga Momoniae fuit etiam Abbas de Dar inis Maelanfaidh in regione Desiorum in Momonia, dictusque Fachtna Mongach, quia cum cesarie natus."

<sup>7</sup> On this subject, Colgan observes, that if

have an entry, distinguishing the feast, "Fachtnæ micmongaigh," as contained in the Martyrologies of Tallagh and of Marianus O'Gorman; while Selbach and the *Menologium Genealogicum* write: "mhic Monaigh," that is, "son of Moenach or Moenaigh."<sup>7</sup> However, Moenach<sup>8</sup> or Moenaigh was probably the name of his father, and he is said to have been descended from Lugad, surnamed Mac Conn, King of Ireland. Moreover, he is stated to have had for a son St. Cassan, who had seven other holy brothers.<sup>9</sup> Now, this statement appears to give us a clue to the paternity of the present saintly bishop and abbot; for it is likewise related, that no less than seven brothers of Fachnan are enumerated among the saints of Ireland. These were St. Brandubh, bishop,<sup>10</sup> St. Cassan,<sup>11</sup> St. Calchin,<sup>12</sup> St. Lochan,<sup>13</sup> St. Iugna,<sup>14</sup> St. Manchin<sup>15</sup> and St. Moluan.<sup>16</sup> Their descent is said to have been derived from one Maconius, son of Macniadh, and a celebrated Irish hero.<sup>17</sup> Although Ussher mentions Fachtna or Fachnan amongst the pupils of St. Barr or Finbarr of Cork,<sup>18</sup> Dr. Lanigan thinks our saint must have lived prior to the time of his supposed master. Our judicious ecclesiastical historian maintains, that little or no reliance can be placed on the lists of St. Finbarr's disciples.<sup>19</sup> These, he says, have been made up at random. Wishing to honour St. Barr, it has been supposed, that their compilers placed thereon the names of many distinguished men, of whom they had heard, but without taking into account the adjuncts of time and place. According to some accounts, St. Fachnan Mongach was abbot over Molana, in the County of Waterford, A.D. 590; and, about the said time, he is said to have founded the Abbey of Ross-Alithri, in the County of Cork.<sup>20</sup> In the latter assumption, this saint cannot be different from the Patron of that See, about whom we have already treated, at the present date. Before our saint settled at Ross, it is asserted, that he was probably for some time abbot of Darinis Moelan-faidh, now Molana. This is a small island surrounded by the River Blackwater. It is within the demesne of Ballinatrav,<sup>21</sup> in the present County of

we credit the expositor of the Martyrology, and the interpolator of *Cathal Maguire*, there is no material difference: Mongaigh being an adjective, and he adds, "ut dum dicitur, *Fachtuani mhic Mongaigh*, sensus sit *Fachtuani filii Criniti*; quia nempe cum *crinibus natus*."

<sup>7</sup> There is a Moenach, son of Carell, and he is called the father of St. Fachnan, Bishop of Ros-aillitheir, in Munster, by Colgan, in the "*Acta Sanctorum Hiberniæ*," Martii xxviii. De S. Cassano, Episcopo et Abbate, cap. v., p. 781.

<sup>9</sup> See what is stated, in the Third Volume of this work, at the 28th of March, when treating about St. Cassan, of Iomdual, or Imduail, and supposed to be of Donaghmore, County of Meath, Art. iii., n. 14.

<sup>10</sup> His festival occurs, at the 3rd of June. See at that date, the Sixth Volume of this work, for notices of him, Art. iv.

<sup>11</sup> Although four saints of this name are noted in the Irish Calendars; still among them, the brother of St. Fachanan has not been identified.

<sup>12</sup> No saint called Calchin, or as Latinized Calchinus, can be identified in the Irish Calendars.

<sup>13</sup> Five saints called Lochan or Loichen are to be found on the Irish Calendars, and

enerated respectively on the 12th and 20th of January, 17th of April, 12th of June, and 31st of December.

<sup>14</sup> There are festivals for three Iugnas on the Irish Calendar, viz., at 20th of January, 25th April, and 31st of December.

<sup>15</sup> There are festivals for St. Manchans or Manchines on the Irish Calendar, at January 2nd, 13th, 24th, February 14th, March 23rd, 24th, May 1st, October 21st, November 12th, December 2nd, 4th, 29th.

<sup>16</sup> There are five Moluas on the Irish Calendar, with festivals respectively at June 4th, August 4th, October 15th, November 21st, December 21st.

<sup>17</sup> According to the last chapter of the "*Menologium Genealogicum*."

<sup>18</sup> "S. Facundus de Ros-alither" is named in the *Vita S. Barrii*—which Colgan intended to have published at the 25th of September—as being one of Finbarr's disciples. See "*Acta Sanctorum Hiberniæ*," Martii xxvi. *Vita S. Garvani*, p. 750.

<sup>19</sup> He assigns as a sufficient reason, that Colgan's enumeration differs materially from that adduced by Ussher.

<sup>20</sup> See Rev. Samuel Hayman's "*New Handbook for Youghal*," p. xv.

<sup>21</sup> The seat of Mr. Smyth.

<sup>22</sup> In the Martyrology of Cashel, already

Waterford.<sup>22</sup> The ruins of this abbey are still well preserved, and in the interior is a modern statue of the founder; while within it, Raymond Fitz William, surnamed le Gros,<sup>23</sup> the companion of Strongbow, was interred.<sup>24</sup> From the hills, which here rise over the river to a considerable elevation, magnificent views of this district and of the estuary to the sea can be obtained.<sup>25</sup> Most interesting details of Raymond Fitz William le Gros and of the various branches and descendants belonging to his family, have been preserved by a learned scion of his race.<sup>26</sup> However, it is not at all very certain, that the St. Fachnan or Fachtna, of Dair Inis, in Waterford, is identical with a St. Fachannan, who is venerated as the chief patron of the dioceses of Ross and of Kilsfena. In the Irish Calendars, there are four saints bearing the name of Fachtna; and they are thus distinguished, viz.: Fachtna, Bishop of Nua-chongbail—Latinized Facundus—who is venerated on the 19th of January,<sup>27</sup> Fachtna, of Crebeg, venerated at the 3rd of March,<sup>28</sup> Fachtna, bishop of Dairinis, venerated at the 14th of August,<sup>29</sup> and Fachtna, of Cill-Tomma, who is venerated at the 14th of November.<sup>30</sup> Now, it may be seen, that none of the foregoing places named appear to have any connection with Ross or Kilsfena; besides, it may be remarked that Fachtna—the name entered in all our accessible Irish Calendars—differs in spelling from Fachtnan or Fachannan. Moreover, St. Fachtna, Bishop and Abbot of Dairinis Maelfaith, in Hy-Kinsellagh, has been confounded with St. Fachannan, patron of the dioceses of Ross and of Kilsfena. Thus, in one place, viz.—at Molana, County of Waterford—Archdall tells us, that the festival of St. Fachtna was held on the 19th of January;<sup>31</sup> whereas, in another passage, viz.—at Ross, County of Cork—the same writer tells us, that this saint's festival was observed on the 14th of August,<sup>32</sup> as stated in an old Calendar.<sup>33</sup> Under the name of Moelfaith, Colgan has no account of this saint. But, he makes mention of several saints, called Moeloc,<sup>34</sup> or Mailoc,<sup>35</sup> which, he observes,

quoted, we have it stated, that he was abbot "de Dar-inis Moelfaith, in regione Desiorum, in Momania."

<sup>23</sup> He was appointed viceroy of Ireland in 1177; and he left two sons—the elder William Fitz Raymond le Gros, ancestor to the family of Grace, Barons of Courtstown and Lords of Grace's Country in the County of Kilkenny—the second son Maurice Fitz Raymond, ancestor to the family of Fitz Maurice, Earls of Kerry and Marquesses of Landsdown. See J. N. Brewer's "Beauties of Ireland," vol. ii., p. 116, *et seq.*

<sup>24</sup> A representation of this reputed tomb, as also of the statue of St. Molanfaide, is to be seen in J. R. O'Flanagan's "Blackwater in Munster," pp. 33, 34.

<sup>25</sup> See James Fraser's "Handbook for Travellers in Ireland," Route 51, p. 285.

<sup>26</sup> See Sheffield Grace's "Memoirs of the Family of Grace." This rare book, profusely illustrated with elegant views and historic portraits, was published by the author in London, 1823, 4to.

<sup>27</sup> See an account of him, and of his place, at that date, in the First Volume of this work, Art. ii.

<sup>28</sup> See notices of him, at that date, in the Third Volume of this work, Art. xiv., and the references to St. Critan, Criotan, or Finncriidan, of Craibhaigh, or Creebee, in

the First Volume of this work, at the 15th of January, Art. ii.

<sup>29</sup> The saint about whom we treat, at this day.

<sup>30</sup> The reader is referred to that date—in the Eleventh Volume of this work—the day for his feast.

<sup>31</sup> For this he quotes Ward, p. 160 (*recte* 159), as an authority.

<sup>32</sup> See "Monasticon Hibernicum," pp. 77 and 695.

<sup>33</sup> However, Father Hugh Ward, or Father O'Sheerin, the editor of his posthumous work, draws a distinction between both of those saints, on the page referred to. See "Sancti Rumoldi, Martyris Inclyti, Archiepiscopi Dubliniensis, Mechliniensium Apostoli," &c. *Dissertatio Historica*, sect. ix., num. 9, p. 159.

<sup>34</sup> See "Acta Sanctorum Hiberniæ," Januarii xxix. Vita S. Gildæ Badonici, n. 4, p. 188.

<sup>35</sup> The Rev. Dr. Lanigan remarks: "One of them was probably the founder of that monastery; for *faidh* is, I believe, a surname, *fada* or *fad*, "long." At what time he lived, I cannot form any conjecture; and, for aught I know, he might have belonged to the fifth century."—"Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. vi., n. 47, p. 195.

is the same as Moelan. We are told, that Darinis had a church, dedicated to St. Molanfide, who founded it in the sixth century.<sup>36</sup> There is another Darinis, near Wexford, in which a monastery was founded, and most probably by St. Coeman, or St. Cayman,<sup>37</sup> about the beginning of the sixth century;<sup>38</sup> and not, as Archdall thought,<sup>39</sup> by St. Nemhan,<sup>40</sup> who lived in the seventh.<sup>41</sup> Owing to the similarity of name, both of those places have been often confounded by writers who treated on Irish ecclesiastical history and antiquities.

ARTICLE IV.—ST. WERENFRID, PRIEST AND CONFESSOR, MISSIONARY IN FRISIA. [*Eighth Century.*] This holy man was one of the many missionaries that left the theological schools of Ireland, to carry the message of Gospel peace to the intellects and souls of unbelievers in distant countries. Like many such preachers, although almost unknown in the country he had left, memorials have been preserved among those people who had profited by his teaching. A most ancient manuscript, belonging to the church of Utrecht, furnished Surius with matter to introduce at this day the Acts of St. Werenfrid. On this day, Greven, Molanus, and several other Martyrologists, assign a festival for St. Werenfridus; and the Bollandists, while transferring notices of him to the 27th of this month, still mark his feast at this date.<sup>1</sup> In the work of Bishop Challenor, we find an account of St. Werenfrid, Priest and Confessor, at the 14th of August.<sup>2</sup> The Petits Bollandistes<sup>3</sup> also notice St. Werenfrid or Guerfroy, at this date. He was an Englishman by birth, and probably he was born in the kingdom of Northumbria. For greater improvement in the science of the saints, he forsook country and friends, to dedicate himself wholly to the service of his fellow creatures. He thereupon passed over into Ireland, where he served God in solitude and recollection. He is said to have been one of those twelve apostolic men belonging to the English nation, who were destined for a missionary career. With their leader St. Willebrord,<sup>4</sup> these were sent out of Ireland by St. Egbert.<sup>5</sup> These were destined to carry the word of life to the Frisons, Saxons, and other pagans in Germany. The exact time of St. Werenfrid's arrival there, is not so well known. He was one of those Gospel preachers, however, to whom the Netherlanders were indebted for their Christian teaching. He particularly planted the faith and church of Christ in the Isle of Batavia or Betuwe. He likewise converted the inhabitants of Medemblick, Durostadt, Elst, and Westerwort. His admirable virtues were very remarkable. The writer of his Acts assures us, that it was impossible to express how rich he was in all good work, and how careful he had been in administering comfort to the afflicted. He was incomparable for his humanity, while he was an exemplar of charity towards the poor. He was assiduous in his watching, and rigorous in his fasting. He was diligent in prayer, and he excelled in chastity. In fine, he

<sup>36</sup> See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 266.

<sup>37</sup> See an account of him, in the Sixth Volume of this work, at the 12th of June, Art. vi.

<sup>38</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii xxiii. Vita S. Finiani, n. 6, p. 397.

<sup>39</sup> See "Monasticon Hibernicum," p. 735.

<sup>40</sup> See some notices of him, in the Third Volume of this work, at the 8th of March, the date for his festival, Art. vii.

<sup>41</sup> See "Ecclesiastical History of Ireland,"

vol. ii., chap. ix., n. 121, and chap. xii., sect. iv., and n. 47, pp. 193 to 196.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," toms iii., Augusti xiv. Among the pretermitted saints, p. 146.

<sup>2</sup> See "Britannia Sancta," part ii., pp. 82, 83.

<sup>3</sup> See "Les Vies des Saints," tome ix., xiv<sup>e</sup> Jour d'Aout, p. 533.

<sup>4</sup> See an account of him, at the 7th of November, the date for his feast.

<sup>5</sup> See his Life, at the 24th of April, in the Fourth Volume of this work, Art. i.

<sup>6</sup> See Bishop Challenor's "Britannia

was conspicuous for all good qualities. Great success attended his labours in gaining souls to Christ. In a good old age, he received the reward of his labour. He departed some time in the eighth century. His body was interred at Elst. There formerly stood a collegiate church dedicated to God in his name. This was much frequented, because miracles were often wrought within it. St. Werenfrid's feast is kept as a Double in the diocese of Utrecht, on the 27th day of August. The 14th was the day of his decease, however, according to the best accounts.<sup>6</sup> He is likewise entered in the anonymous Calendar of national saints, at the 14th of August, as published in O'Sullivan Beare's work.<sup>7</sup>

ARTICLE V.—SAINTS ECHLECH, CUIMMEIN AND COEMHAN, THREE SONS OF DAIGHRE. In the Martyrology of Tallagh,<sup>1</sup> Cummine, Caeman and Aicclig, are the names set down in separate lines and in the preceding order, but without any further designation of their parentage. In that copy, contained in the Book of Leinster, they are placed in like order.<sup>2</sup> In the Martyrology of Marianus O'Gorman,<sup>3</sup> these saints are commemorated at this date. In the Martyrology of Donegal, the entries for this day commence with the word Midhaighre,<sup>4</sup> which is found enclosed within brackets.<sup>5</sup> There is a parish dedicated to a saint having the name of Cummein, and which is called Kilcummin.<sup>6</sup> It is situated in the barony of Magunihy, County of Kerry. The old church belonging to this parish is situated on a ridge of fertile land, within the glebe of Kilcummin. In 1841, it measured on the inside 56 feet in length, and 19 feet 6 inches in breadth. Its side walls were 3 feet 5 inches in thickness, and 10 feet in height; being built of green unequally sized stones, cemented with lime and sand mortar. The west gable was destroyed nearly down to the ground; only 3 feet of its height then remaining, but the other walls were nearly perfect. The internal portion of the east window was disfigured, but its external part was in a state of excellent preservation. The window, measuring 5 feet 2 inches in height, and 11 inches in width, was pointed and formed of cut lime-stone; the sill was 4 feet 8 inches, from the outside ground level. At the distance of 8 feet from an east gable, there was a window in the south wall. This had been destroyed on both sides, with the exception of one stone left on either external side. These were chiselled lime-stones, and the distance between them was only 7 inches.<sup>7</sup> A rude

Sancta," part ii., pp. 82, 83.

<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," toms i., lib. iv., cap. xi., p. 50.

ARTICLE v.—<sup>2</sup> Edited by the Rev. Dr. Kelly, p. xxxii.

<sup>3</sup> Thus entered: CUMIN COEMAN, AICCLIG.

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii. De S. Cumiano Episcopo, n. 6, p. 59.

<sup>5</sup> Dr. Todd says: "This name is added by the more recent hand, quoting 'Mar.' as authority. But Mar. O'Gorman, at least in Mr. Curry's copy of the Brussels MS. mentions not 'Midhaighre,' but meic Daigre, i. e., 'the sons of Daigre.' There is therefore some confusion."

<sup>6</sup> In a superadded comment, the Rev. Dr. Reeves continues: "It is evidently an error for meic Oaighe, and a blundering anticipation of the CUMIN COEMAN, four lines lower down."

<sup>6</sup> This parish is of great extent and very irregular in form, being bounded on the north, by the parishes of Ballincuslane, Dysert, Killeentierna; on the west, by the parishes of Kilcredane and Aghadoc; on the south, by the parishes of Killarney, part of Aghadoc, and Killaha; and on the east, by Cork county. In Irish, this parish is called CILL CUMMIN, which means the "church" or "cell of St. Cummin."

<sup>7</sup> "At the distance of 12 feet 6 inches from the west gable there is a doorway on the south wall; its internal part, which is formed of hammered stones, forms a segment arch at top, and measures 5 feet 10 inches in height, but its breadth cannot be determined, as its east side is destroyed. On the outside it is pointed, and formed of cut lime-stone, and measures 5 feet 8 inches in height, and 3 feet 5 inches in width. There was another doorway on the north wall, at the distance of 9 feet from the west gable, but it

representation of the head and face of St. Cummin—as is believed—was carved on brown sand stone, which projected from the wall, near the northern extremity of the east gable and on the outside. There was also a large graveyard attached to this church. In the townland of Gortnagowan, in the east division of this parish, there stood a *caher* or circular stone fort, called Caher-Crowderg, *i.e.*, the Fort of the Red-handed.<sup>8</sup> On the eastern side of it, a holy well lay, at which stations were performed by the peasantry, on May eve. They also drove their cattle into the fort, and made them drink the water of this holy well, which was believed to possess the efficacy of preserving their animals from all contagious distempers, during the ensuing year.<sup>9</sup> Colgan thinks St. Coeman, a deacon, and a disciple of St. Patrick, to be identical with one of these saints. He was set over the church of Ard-lice, commonly called Sean Domhnach.<sup>10</sup> In the O'Clerys' Calendar of Donegal,<sup>11</sup> we find the three sons of Daighre,<sup>12</sup> Echlech, Cuimmein and Caemhan, had veneration given them at the 14th of August.

ARTICLE VI.—ST. DINIL. In the copy of the Tallagh Martyrology, to be found in the Book of Leinster,<sup>1</sup> there appears to be a correct entry of this name and feast, occurring on the 14th of August. We have more confusedly recorded, also, in the published Martyrology of Tallagh,<sup>2</sup> Dinil Mac antsair Eps, ocus Abb. Hence, it would seem, that being denominated “son of the carpenter,” he is likewise recognized as a bishop and an abbot. These latter appellations, however, seem more properly belonging to a different saint.<sup>3</sup> The Martyrology of Donegal<sup>4</sup> merely registers Dinil,<sup>5</sup> at this same date.

ARTICLE VII.—ST. BROCAN OR BROEADH, SON OF LUGDACH. The Martyrology of Tallagh<sup>1</sup> enters a festival at the 14th of August in honour of

is now filled up with rude mason-work, and there is a vault built up against it on the inside. It was formed of cut lime-stone on the inside, and of hammered stones on the outside. . . . In the townland of Kilquan in this parish is an old graveyard, in which a church formerly stood, but no part of its walls is now visible. And there is a similar graveyard in the townland of Freemount, but no remains of a church; the church which stood in this latter graveyard was called Knockacappul church.”—“Letters containing Information relative to the Antiquities of the County Kerry, collected during the Progress of the Ordnance Survey in 1841.” Letter of Mr. O'Donovan, dated Killarney, August 30th, 1841, pp. 191 to 193.

<sup>8</sup> “We have no historical reference to this fort unless it be the *Teamhair Luachra* of the ancient writers; but it is now difficult to determine whether it is, or not, as the name *Teamhair Luachra* is no longer remembered. The mountainous district of *Sliabh Luachra* on which *Teamhair Luachra* was situated, is well known, and forms a Roman Catholic parish, comprising the parish of Kilcummin, and a considerable

portion of that of Killaha. But *Sliabh Luachra* was originally a far more extensive district than it is considered at present. Dr. Smith shows it as east of the Blackwater River in Cork. And the engraved map from the Down Survey places a part of the mountain of *Sliabh Luach*, in the parish of Ballycaslane, in the barony of Trughanacmy.”—*Ibid.*, p. 194.

<sup>9</sup> See *ibid.*, pp. 193, 194.

<sup>10</sup> See Colgan's “*Trias Thaumaturga.*” *Septima Vita S. Patricii*, lib. ii., cap. xlviii., p. 136, and n. 88, p. 177.

<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 218, 219.

<sup>12</sup> A note by Dr. Todd states at Daighre, “The more recent hand adds here, ‘*Sed Marian videtur alios vocare mic an t-Saoin.*’ There is nothing, however, in Mr. Curry's copy of M. O'Gorman about Mac an t Saoir (son of the carpenter). In the *Mart. Taml.*, we find ‘*Dinil mac an t Sair eps. et abb.*’ but in O'Gorman he is simply called Dinil, *meic Daighre la Dinil*, ‘sons of Daighre with Dinil.’”—*Ibid.*, p. 219.

ARTICLE VI.—<sup>1</sup> Thus: *Ḑinil mac in t-Ḑair.*

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxii.



Brocan mac Lugdach. Therefore, we learn that he was the son of Lugdach, or perhaps more correctly of Lughdu.<sup>2</sup> At the same date, the simple entry Brocadh,<sup>3</sup> appears in the Martyrology of Donegal.<sup>4</sup>

ARTICLE VIII.—REPUTED FEAST OF FORTY MARTYRS, IN MAYO, IRELAND. According to Chrysostom Henriquez,<sup>1</sup> in the very celebrated Monastery of Mayo, and during the reign of Queen Elizabeth, no less than forty monks belonging to the Cistercian Order, together with their Abbot, suffered for the Faith; but, the Bollandists<sup>2</sup> who allude to his statement at this day, treat it with doubt, since he does not give any date for the occurrence, nor do they find any corroborated account from Irish authorities. Although Queen Elizabeth<sup>3</sup> was a notorious persecutor of the Catholics,<sup>4</sup> during her reign; yet, she had little power to exercise her authority over those living in Mayo, and, moreover, in our Irish Annals, no allusion whatever is to be found regarding such an event. Besides, the concluding portion of that narrative is evidently fabulous.

ARTICLE IX.—REPUTED FEAST OF SILVESTER SCOTUS. At the 14th of August, the Bollandists remark,<sup>1</sup> that Camerarius has entered a festival for Silvester Scotus. Whether venerated as a saint or otherwise they desire further information.

ARTICLE X.—REPUTED FESTIVAL OF BETTA, FIRST APOSTLE AMONG THE MERCIANS. [*Seventh Century*]. Already at the 11th of February, some notices of this holy Missionary have been given.<sup>1</sup> At the present date, however, Dempster<sup>2</sup> and Camerarius<sup>3</sup> have given him a feast, as the Bollandists remark,<sup>4</sup> at the 14th day of August.

<sup>3</sup> They are also apparently misplaced, as they now read in the Book of Leinster copy, coming immediately after the entry already given, and in this form: mac in t̄ræit̄ Epr̄ ās̄ur̄ Abb. ōair̄ t̄m̄r̄ Mæliandaro.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 218, 219.

<sup>5</sup> A note by Dr. Todd at Dinil, "Here the more recent hand has 'Mar et M. Tam. quod vocat mac an t̄s̄aor̄.'"

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> In the Book of Leinster copy, we read: Broccain mac Lugou.

<sup>3</sup> A note by Dr. Todd, at Brocadh, states, "The more recent hand adds Brōḡán, mac Luḡóac̄ (Brogan, son of Lughaidh), Mart. Taml."

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 218, 219.

ARTICLE VIII.—<sup>1</sup> He thus relates: "In Hibernia passio quadraginta monachorum cœnobii Magiensis, Ordinis Cisterciensis, qui simul cum suo abbate pro fide feliciter occubuerunt. Nam cum hæretici in eorum monasterium armata manu irruerent, ipsi

ante venerabile Sacramentum hostem expectantes, intrepidi eorum se gladiis objecerunt, seque invicem ad mortem pro Christi amore tolerandam invitantes, capitis obruncatione vitam finierunt. Sed eodem die, resumtis miraculose capitibus, Vesperas in honorem Deiparæ Virginis in choro suaviter cecinerunt."

<sup>2</sup> See "Acta Sanctorum," tomus iii., Augusti xiv. Among the pretermitted feasts, p. 145.

<sup>3</sup> She reigned over England and Ireland, from November 17th, 1558, to the 24th of March, 1603.

<sup>4</sup> In the "Analecta Sacra Nova et Mire, de Rebus Catholicorum in Hibernia, pro Fide et Religione gestis," and published at first in 1617, although numerous instances are adduced in proof, yet there is no mention made of such martyrdom. See new edition of that work, by Most Rev. Patrick F. Moran, Bishop of Ossory.

ARTICLE IX.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Augusti xiv. Among the pretermitted saints, p. 145.

ARTICLE X.—<sup>1</sup> See the Second Volume

ARTICLE XI.—FEAST OF ST. FORTUNATUS, MARTYR IN SYRIA. In the "Feilire" of St. Ængus,<sup>1</sup> at the 14th of August, the feast of St. Fortunatus, a martyr in Syria, is announced. With other companions in martyrdom, the Bollandists, at this same date, present us with a few notices of them, as found in ancient Martyrologies.<sup>2</sup>

---

## Fifteenth Day of August.

---

ARTICLE I.—ST. MACCARTHEN, BISHOP OF CLOGHER, COUNTY OF TYRONE.

[FIFTH AND SIXTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—AUTHORITIES FOR HIS ACTS—FAMILY AND DESCENT OF ST. MACCARTHEN—A DISCIPLE OF ST. PATRICK—A CONSTANT COMPANION OF THE IRISH APOSTLE—PROPHECY OF ST. PATRICK IN REFERENCE TO THE SEES OF CLOGHER AND OF DOMNACH-MOR MUIGETOCHUIR.

EVERY bishop in the Church is a direct and lineal descendant from the Apostles, thus establishing the teaching and missionary character of his glorious office. How numerous have been the labourers thus established in the Lord's vineyard, and how extended the fields on which they have wrought, may be gleaned from general ecclesiastical History. Restricting our regards to Ireland alone, we find a long list of holy chief pastors to adorn her annals. Like the Apostles, all virtuous missionaries cast away not only the open but the occult occasions of sin, thus doing nothing unworthy of their ministry, and rejecting everything that might bring with it disgrace or the ruin of souls. Moreover, they engaged on active duties to procure their own and the salvation of others, while leading most exemplary lives. Such models for admiration and imitation have flourished in the primitive Christian times, while in all our Irish dioceses, as patrons, many bishops and saints are still venerated, as in the present instance.

The "Feilire"<sup>1</sup> of St. Ængus—having no festival, at the 24th of March,

of this work, at that date, Art. xi.

<sup>2</sup> In his Menologium Scotorum, he writes: "XIV. In Northumbria Beati Bettæ gentis Apostoli, qui cum S. Aidano e Scotia veniens innumeram multitudinem pio labore convertit et Penda rege presente baptizavit. B. F."—Bishop Forbes' "Kalendars of Scottish Saints," p. 208.

<sup>3</sup> He also has a feast for this saint, at the 11th of February. See "De Duplici Statu Hominis, veteris simul ac novæ Ecclesiæ, et Infidelium Conversione," lib. i., pars. ii., cap. iii., sect. 2, p. 147.

<sup>4</sup> See "Acta Sanctorum," tomus iii., Augusti xiv. Among the pretermitted saints, p. 145.

ARTICLE XI.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiii.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Augusti xiv. De SS. MM. Fortunato, Eusebio, Titulo et Conditore, in Syria, p. 149.

ARTICLE I.—CHAPTER I.—In that copy contained in the "Leabhar Breac," we find at this date the following Rann, rendered into English prose by Whitley Stokes, LL.D. :—

himoipeil aharthmet  
 fírmachair arnathair  
 Corlois rís nan clochar  
 fep sa chrich cain cathair.

"On a great feast is her commemoration, our Father's true Mother. With a king's host—right splendid assembly—Fer-dá-chrich ('man of two districts') a fair shield?" "Transactions of the Royal Irish Academy," Irish Manuscript series, vol. i., part i. On the Calendar of Oengus, pp. cxxiii., cxxiv.

in any way relating to St. Maccarthen—yet, at the 15th of August commemorates with eulogy Fer-dá-chrích—the title usually applied to the Patron Saint of Clogher diocese. The scholiast has affixed an explanatory comment,<sup>2</sup> to the entry. At the 24th of March, Father John Colgan published a fragmentary Life of St. Maccarthen, from a Salamancan Manuscript.<sup>3</sup> Archbishop Ussher had seen a copy of our saint's Acts, different, perhaps, from the mutilated one, which fell into Colgan's hands, as that learned British Church historian cites passages from it, which are not found in his copy.<sup>4</sup> Still nothing prevents our assuming, they may both have been copies of an identical work, especially as the acephalous and incomplete Acts given by Colgan have nothing referring to particulars extracted by Ussher. Yet, these we must suppose essential, to complete even the most meagre biography of our saint. There is an acephalous Latin Life of St. Mac Cartinius among the Burgundian Library Manuscripts, at Bruxelles.<sup>5</sup> This has lately been published, by Fathers Carolus de Smedt and Joseph de Backer,<sup>6</sup> under the auspices of the Rt. Hon. John Patrick Marquis of Bute. It was Colgan's intention also to have published these Acts of St. Maccarthinin, at the 15th of August, as we learn from the posthumous list of Manuscripts published by Charles M'Donnell, Esq.<sup>7</sup> The Bollandists<sup>8</sup> have given us Acts<sup>9</sup> of this saint, at the present date. A brief and previous commentary is added with notes postfixed. In the works of Bishop Challoner,<sup>10</sup> of Rev. Alban Butler,<sup>11</sup> of Les Petits Bollandistes,<sup>12</sup> and of Rev. S. Baring-Gould,<sup>13</sup> some notices of this saint may likewise be found.

The following lengthened genealogy of St. Maccarthen of Clogher, called also Aidus, is taken from an ancient Manuscript authority.<sup>14</sup> From it we are informed that St. Maccarthen, or Aidus, Bishop of Clogher, was the son of Caerthen, son to Cannech, son to Fethlim, son to Eochad, son to Clothchuo, son to Cared, son to Fieg, son to Mail, son to Carthac, son to Larius, son to Lugid, son to Laren, son to Loga, son to Cultre, son to Cluan, son to Conle, son to Alild, son to Corpre, son to Lugad, son to Med, son to Dubius, son to Robric, son to Tressac, son to Lugna, son to Mattha, son to Fethlim, son to Salius, son to Clothad, son to Clothal, son to Roe, son to Carthac, son to Clithram, son to Eochad,<sup>15</sup> son to Mured, son to Cared Bressal, son to Almon, son to Moethgelt, son to Rohiel, son to Cermad, son to Irial, son to Degad, son to Reosorcha, son to Roedorcha, son to Mured, son to Ammasius, son to Singitt, son to Inbotha,

<sup>2</sup> Thus at Ferdachrich : .i. abb Ɔαιϣησϣι. Ɔερ Ɔά Ɔριϣ .i. Ɔαιϣησϣ ηο Ɔαϣαρϣα. The following is the English translation given: "i.e., abbot of Dairinis, *fer dá chrích*, i.e., a champion or enthroned."—*Ibid.*, p. cxxxi.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," Martii xxiv. De S. Macarthenno Epis. Clochorensi. Ex Variis. To this has been subjoined an Appendix, in four chapters, pp. 737 to 742.

<sup>4</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 445.

<sup>5</sup> It is in vol. xxii., and it commences at fol. 190.

<sup>6</sup> In "Acta Sanctorum Hiberniæ," ex Codice Salmanticensi, cols. 799 to 804.

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

<sup>8</sup> See "Acta Sanctorum," tomus iii.,

Augusti xv. De S. Maccarthenno Ep. Conf. Clochoræ in Hibernia, pp. 208 to 210.

<sup>9</sup> These are taken from the Salamanca Manuscript.

<sup>10</sup> See "Britannia Sancta," part ii., p. 83.

<sup>11</sup> See "Lives of the Fathers, Martyrs, and other principal Saints," vol. viii., August xv.

<sup>12</sup> See "Les Vies des Saints," tome ix., xve Jour d'Aout, p. 545.

<sup>13</sup> See "Lives of the Saints," vol. viii., August 15, p. 148.

<sup>14</sup> Known as the Sanctilogium Genealogicum.

<sup>15</sup> According to the O'Clerys, the pedigree of Aedh, Bishop Mac Cairthinn, of Clochar, is traced to Eochaidh, son of Muiredach, and from Eochaidh to Heremon.

<sup>16</sup> See Colgan's "Acta Sanctorum Hiber-

son to Tigernmas, son to Follac, son to Ethriel, son to Iriel, son to Erimon, son to Milesius, the Spaniard.<sup>16</sup> The Calendar and Psalter of Cashel trace the genealogy of this saint, in a shorter manner, and with some slight variations. This they appear to do, by omitting some links in the generations and progenitors of our saint, as found in the foregoing line, and by inserting others omitted. Thus, the Calendar of Cashel makes our saint the son of Cannech, omitting Caerthen, the name of his father, as given in the Sanctilogium Genealogicum, and it makes Clodhchuo, the fourth immediate progenitor of Maccarthen, instead of the fifth, as given in this last-named work.<sup>17</sup> Then Clodhchuo is said to have been the son of Ared, son to Mailed, son to Bressal, son to Buan of Clogher, descended from the sons of Damienus, in Orgiell. The Psalter of Cashel agrees with the Sanctilogium Genealogicum, in the names and order of our saint's ancestors, back to the same Clothchuo, who is then said to have been son of Ared, son to Mailed, son of Bressal, son to Buain, &c., of Dal Buain Arad or Ararenses.<sup>18</sup> Colgan appears to prefer the Calendar and Psalter of Cashel authorities for the pedigree of this saint.<sup>19</sup> Besides, Ussher quotes an ancient Life of our saint, in which he is said to have been descended from the noble family of the Aradenses.<sup>20</sup> This holy man's name is generally found written, in all our ancient records, Epscop Mac Cairthin or Mac Cairthind.<sup>21</sup> It has long since been suggested,<sup>22</sup> that the name of Maccarthen is identical with Mac Carron, so common in the neighbourhood of Errigal Truagh. This opinion has been adopted, also, in an Essay on St. Maccarthin, delivered by Rev. Philip Connolly, P.P., Clogher, A.D. 1873, in St. Maccarthen's church. In the Martyrology of Tallagh, at the Ninth Kalends of April—the 24th of March—the entry of this saint's feast is Esp. Mac Cairtind.<sup>23</sup> Our saint is related to have had a brother, who likewise had been called Maccarthen,<sup>24</sup> and he is said to have been placed over the church of Donnach-mor-Muige-tochuir,<sup>25</sup> in Inishowen.<sup>26</sup> This has been denied,<sup>27</sup> however, on the following grounds: first,

niae," xxiv. Martii, Appendix ad Acta S. Macaerthenni, cap. ii., p. 740.

<sup>17</sup> See *ibid.*, pp. 740, 741.

<sup>18</sup> This family is supposed to have derived its name from Ared, mentioned by the Calendar and Psalter of Cashel, as father to Clodhchuo.

<sup>19</sup> The reason chiefly given is because St. Maccarthen's own race has been traced back to the aforesaid Buan. He is also of opinion, that either Carthac or Larius, mentioned in the Sanctilogium Genealogicum, had been the father to that Buan. This he shows in his Appendix to our saint's Life, *ibid.*, cap. ii., p. 741.

<sup>20</sup> See Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 445.

<sup>21</sup> Thus, in the Irish Tripartite Life of St. Patrick, translated into English, by William M. Hennessy, and published by M. F. Cusack in "The Life of St. Patrick, Apostle of Ireland," part ii., pp. 431, 438, 451.

<sup>22</sup> By the late Very Rev. Mr. M'Loughran, P.P., of Tempo. A learned correspondent adds: "A glance at an Irish grammar will show that *ai* with an *a* unaccented as the *ai* in wassail (Wossail), and that *t* aspirated or *th* is pronounced as *h*, and that *a* aspirated at the end of a word is not sounded, but that it only lengthens the sound of the pre-

ceding vowel diphthong."—Letter of Rev. Daniel O'Connor, dated October, 1874.

<sup>23</sup> See Rev. Dr. Kelly's "Calendar of the Irish Saints," p. xix.

<sup>24</sup> This account has been taken from the Tripartite Life of St. Patrick; also known as the Septima Vita S. Patricii, in Colgan's "Trias Thaumaturga." See pars. ii., cap. cxxi., cxxiii., p. 145.

<sup>25</sup> See *ibid.*, nn. 173, 174, p. 181.

<sup>26</sup> An account of this saint—thought by Colgan to have had his festival on the 24th of March, and by him also conjectured to have been thus distinguished from his brother St. Maccarthen, Bishop of Clogher, venerated on the 15th of August—may be found in the Third Volume of this work, at the 17th of March, Art. i., and in the Life of St. Patrick, chap. xiv., as also at the 24th of March, in the same volume, Art. x. This is indeed a very probable supposition, and it is the more entitled to respect, as Colgan himself was a native of Donagh, or Carn-donagh, as it is more generally called. For a long time, this was a separate episcopal seat, although it has long since been united with the See of Derry, being now one of its parishes. There are several interesting monuments and antiquarian relics here, which are very fully described in the "Life

because there is but one Maccarthen or Carthen in Tirechan's list; also, in the fragment of the Life of Maccarthen of Clogher,<sup>28</sup> there is no allusion to a brother Maccarthen; nor does Ussher,<sup>29</sup> who had a Life of him, mention any such brother.<sup>30</sup> These negative reasons are by no means conclusive, for it may be urged, that Tirechan did not give all St. Patrick's disciples in his list, but only some of the most remarkable among them; Colgan's Life of our saint is a mere fragment; and, moreover, it does not treat on the principal portion of Maccarthen's Acts, when he was in the vigour of manhood, or in his early youth; besides, Ussher does not profess to treat fully, on the several histories of different Irish saints, but only adducing short extracts from some of their Lives in his possession, and that merely for historic illustration.

However this may be, Aidus, the son of Coelbadius, is said to have founded a church at Domhnach-mor-muighe Tachair, which was within his own patrimony, and to St. Patrick he left the regulations affecting it. In the dispositions and arrangements of that church, the Irish Apostle spent forty days, and therein he left as bishop St. Macarthen, one of his own disciples. It is stated, likewise, that the present Protestant church now occupies the site of that one originally erected in the time of St. Patrick,<sup>31</sup> and now known as Donagh or Carndonagh.

We have no account left us giving the name of St. Maccarthen's mother. We are told, that his first and real name had been Aid, Aed,<sup>32</sup> Aedus or Aidus; yet, this appellation which he received at baptism was merged afterwards into Macarthen or Maccaerthen, which signified "son of Caerthen." He is also called Kerthen or Carthen.<sup>33</sup> But, such an error is supposed to have occurred, by omitting the prefix, Mac, which should have completed his patronymic and popular name. His Christian baptism took place, according to the Irish Tripartite Life of St. Patrick, when the latter had been engaged on his mission, at Druim-Dara or Druim-lias,<sup>34</sup> in the territory of Callraidhe, and at that time the place was presented to St. Patrick for ever, and there he left St. Benen, his *dalta* or foster-child.<sup>35</sup> It seems probable, that on the occasion, Aed travelled thither from the Northern parts of Ireland, attracted by the fame of our Irish Apostle, whose convert he then became. Afterwards, Aed became one of his most devoted and faithful followers.

The Tripartite Life of St. Patrick would seem to imply, that the two

of John Colgan, O.S.F.," by the Rev. James M'Laughlin, P.P., Termon Mongan, chap. ii., pp. 174, 175, published in the "Franciscan Tertiary" for October, 1892, No. 6.

<sup>27</sup> By Rev. Dr. Lanigan.

<sup>28</sup> Published by Colgan, at the 24th of March.

<sup>29</sup> In his "De Britanniarum Ecclesiarum Primordiis," cap. xvii., p. 856.

<sup>30</sup> The succeeding assumption is purely gratuitous, nor is it even adduced with an appearance of probability, as stated by the learned Irish ecclesiastical historian. "The good people of that church in Inish-owen wished, I dare say, to claim the honour of its having been governed by the celebrated prelate of Clogher; but the compilers of the Tripartite, finding this could not accord with the circumstance of his life, and striving to patch up the business, introduced the second Maccarthen. And we may observe that the real Maccarthen was most probably too young, at the period we are treating of, to be

a bishop, for he lived until A.D. 506."—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. ii., n. 14, p. 264.

<sup>31</sup> See the valuable local historical and descriptive work "Inis-Owen and Tircconnell: Notes, Antiquarian and Topographical," by William James Doherty, First Series, sect. xi., p. 44.

<sup>32</sup> According to the Register of Clogher, as stated by Sir James Ware.

<sup>33</sup> By Jocelyn. See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. cxliii., p. 96.

<sup>34</sup> Now Drumlease, in the barony of Dromahaire, in the County of Leitrim.

<sup>35</sup> See "The Life of St. Patrick, Apostle of Ireland," by Miss M. F. Cusack, part ii., p. 431.

<sup>36</sup> See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, pars ii., cap. cxxiii., p. 145.

<sup>37</sup> When treating of St. Maccarthen, at the

Maccarthens, who were brothers, had been consecrated bishops, by St. Patrick;<sup>36</sup> and, that they laboured zealously with that glorious Apostle in gaining over their countrymen to the Faith. Certain writers maintain, that our saint had been engaged for some time, as a regionary bishop; he not being attached to any fixed See, and travelling much in company with St. Patrick. This mistake seems to have arisen from the narrative, which introduces us to the occasion for their first meeting in Connaught, and which then anticipates in statement our saint's episcopal consecration. Elsewhere, we are likely to find a truer account, that having served the Irish Apostle for a considerable time as his disciple, and in the capacity of a priest, he was afterwards elevated to the episcopal rank.

The Acts or circumstances connected with St. Macarthen's childhood and early education are not recorded. Some are of opinion, that our saint had been a disciple to St. Patrick, before this latter holy personage had come into Ireland, to preach the Christian religion, and that when St. Patrick arrived on the shores of his native country, this intimacy must have had its first origin. Indeed, the conjecture does not appear consonant with the particulars related in his Acts. We are told, in our Irish Apostle's Life, that he visited Rome on one or two occasions, after he had here announced the Gospel. It may be, that Maccarthen—the name by which he is best known—had accompanied him thither; and such a journey might have been misconceived, so as that it had been assigned to an earlier period of his life. One account has it, that he accompanied St. Patrick from Italy to Ireland, having been his constant companion.<sup>37</sup> Notwithstanding such statement, and the fact, that our saint had been advanced in years, when St. Patrick set him over the church of Clogher, nothing very certain can be determined on this point. However, Maccarthen was a very constant companion of the Irish Apostle, while the latter was engaged on his missionary travels;<sup>38</sup> and, we are led to infer, that soon after he began to preach the Gospel in Ireland, the two sons of Carthen must have become his disciples, since during his stay in Connaught they have been represented officiating as bishops.

So far as we can understand the very confused account regarding our saint,<sup>39</sup> contained in the Tripartite Life of St. Patrick,<sup>40</sup> we are informed, that while St. Patrick was in that province,<sup>41</sup> Enda or Enna, who was son to Niall the Great, came to welcome him on his arrival, at a place called Aileach Airtich.<sup>42</sup> St. Patrick asked him for a site on which to build a church, over which he intended to place one of his disciples. This chieftain returned an evasive answer, by enquiring, if local clergy could not be found for that particular district. On the day following, Enda returned bringing with him his son Eochacius,<sup>43</sup> or Eochan, surnamed Luscus, in order that he might be

24th of March, the Martyrology of Salisbury makes such a statement. See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. De S. Macarthenno Episc. Clochorensi. Ex variis, cap. iii., p. 737.

<sup>36</sup> See Bishop Challenor's "Britannia Sancta," part ii., p. 83.

<sup>37</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. cxxiii., pp. 145, 146, and nn. 179, 180, 181, 182, 183, p. 181.

<sup>40</sup> The reader is referred to the Life of St. Patrick, chap. xiv., xvi., at the 17th of March, in the Third Volume of this work, Art. i., for previous notices of St. Maccarthen.

<sup>41</sup> It must be observed, that in the Tripartite Life, as in several other Acts of St. Patrick, the order of narrative and chronological and chorographical incidents or allusions are frequently found to be inverted. And here, it seems to us more likely, this portion of the narrative has reference to a subsequent period, and probably the incident mentioned in the text happened when St. Patrick subsequently visited Ulster.

<sup>42</sup> This place does not appear to have been identified.

<sup>43</sup> "Qui quiescit in Inbher."—Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. cxxiii., p. 145.

<sup>44</sup> Jocelyn relates these particulars more

consecrated bishop by St. Patrick. At the time, however, this saint chanced to be absent, having retired to pray at a spot where he might not suffer interruption. But, having met the two bishops, Maccarthen and other disciples of St. Patrick, who were engaged instructing and baptizing the people, Enda preferred a request, that his son might be elevated to the episcopal rank, by the two former. St. Maccarthen of Clogher told him, that St. Patrick must first be consulted on the matter; but, when he found that his brother maintained the propriety of assenting to Enda's request, he also yielded. Eochod was then consecrated bishop. When St. Patrick afterwards learned what had been done, he bitterly reprov'd the consecrating bishops, for their uncanonical proceedings; and, he then declared in a spirit of prophecy, and as a retribution for their acts, that the See of one should never enjoy peace and concord, nor that of the other power and riches.<sup>44</sup> This prophecy was afterwards verified; for, the See of Clogher,<sup>45</sup> over which our saint presided, was disturbed by discord and contention; while that of Domnach-mor Muige-tochuir—over which his brother ruled—was afterwards found in straitened and impoverished circumstances.<sup>46</sup>

## CHAPTER II.

SERVICES RENDERED BY ST. MACCARTHEN TO ST. PATRICK—APPOINTMENT OF ST. MACCARTHEN TO THE SEE OF CLOGHER—THE ANCIENT TERRITORY OF ORIEL OR OIRGHIEL—EOCHOD RULER OF THAT TERRITORY—ANECDOTES IN THE OLD ACTS OF ST. MACCARTHEN.

OUR saint continued to assist St. Patrick in all his ministerial labours, and to accompany him during his journeys. On several occasions, when the great

briefly, while not giving the names of the several persons mentioned in the Tripartite Life of St. Patrick. See *ibid.*, Sexta Vita S. Patricii, cap. cxxiii., pp. 92, 93.

<sup>45</sup> The Calendar of Cashel derives the name of this See and city, Clochar from Cloch-oir, which word means "the golden stone," "quo Gentiles habebant idola aurea et argentea." This derivation is confirmed by an extract from the Martyrology of Maguire, as given by Colgan. "Item oppidum Clochar appellari a Cloch-oir, id est, lapide aureo, nempe auro et argento cœlato, qui asservatur Clochariæ ad dextram ingredienti Ecclesiam; et quem Gentiles auro obtegebant, quia in eo colebant summum partium Aquilonarium Idolum, Cermad Clestach, nuncupatum."—Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. Appendix ad Acta S. Macartheni Episc., cap. i., p. 740.

<sup>46</sup> See Colgan's "Trias Thaumaturga," Vita Septima S. Patricii, pars ii., cap. cxxiii., pp. 145, 146. The foregoing relation might help us, in determining the antiquity of this Life of our national Apostle, attributed to St. Evin, who died at or before the commencement of the seventh century. This chapter thus closes: "Et ad Episcopum sic or-

dinum, quem istius fulminæ sententiæ fulgura non reliquerunt intactum ait; Sanctuarium, in quo Clerici tam temere ordinati ossa sepelientur, erit latronum duorum, a patrato homicidio redeuntium, domicilium: & a quodam filio lucis, qui in partibus Australibus nascetur, annis cxx. possidebitur, & postea mihi restituetur. Quæ omnia esse certo oraculo prædicta, rerum probavit eventus. Nam Eochani Episcopi ossa primo in colle amoeno recondita, postea translata sunt ad humilem vallem: & in priori loco solebant esse latrones & homicidæ residere. Et Ecclesia concessa fuit S. Kieranò filio Fabri; sed postea ad Patricii successores devoluta." In a note on this passage, Colgan remarks: "Duo hic sunt observanda. Primum, Sanctum Kieranum filium Fabri, Abbatem Cluanensem in Media, licet ipse ejusque parentes fuerint ex domo Rodericiorum in Ultona oriundi; eum tamen in regione Mediæ fuisse natum, ut habet ejus vita, cap. i., & hinc dici ipsum in partibus Australibus nascendum. Secundum est, illa verba *annis cxx.*, non esse, cum immediate præcedentibus, sed cum sequentibus construenda. Non enim sensus est quod *Kieranus sit annis cxx.*, nascendum post tempus hujus prophetiæ, sed quod *annis cxx* ille

Apostle, worn down with age and infirmity, felt a difficulty in proceeding on foot over rugged and marshy places,<sup>1</sup> St. Maccarthen bore him on his shoulders, with ever willing zeal, affection and care.<sup>2</sup>

Such kind of labour he most cheerfully performed, until his own strength and years declined. At this period, we are introduced to events recorded in an acephalous and a mutilated Life of our saint, published by Colgan.<sup>3</sup> In it we are told, that on a certain occasion, having carried his master over a river, and deposited him safely on its bank, he manifested signs of fatigue, by his heavy breathing.<sup>4</sup> The Apostle drew from him a confession of his great debility, and advanced age, with a desire he felt and expressed, to avoid the labour of further travel, by being stationed in some place where he should be enabled to serve God, and at the same time, not be separated by too great a distance from his beloved master. This desire met with approval from St. Patrick, who said, "Go in peace, my son, and erect a monastery for thyself, on the street before the royal seat of Urgall, where the place of thy glorious resurrection shall be. The habitations of worldlings shall be made desolate, but thine shall be augmented continually; and from thy holy cemetery, many shall arise to a life of felicity. Take this staff, with which my steps are supported, during my journeys, and this shrine, which contains relics of the Holy Apostles, the Blessed Virgin's hair, the Holy Cross of our Lord, and other memorials connected with His sepulchre." Having said these words, our saint was dismissed with the kiss of peace, and with a blessing pronounced on him.<sup>5</sup> A few days after this occurrence, St. Patrick, who then governed the See of Clogher, set Maccarthen over it, and according to Jocelyn's account—which seems a very probable one—it was only at that time our saint had been consecrated bishop, having received from the Irish Apostle a chrisimal, which was also a gift from Heaven.<sup>6</sup>

In St. Patrick's time, Oriel comprised that district in which Clogher is situated. It has been stated, that St. Patrick first governed the See of Clogher; but, regarding the circumstances which brought about its foundation we have no account. The denomination, Clochar-na-righ, or "Clogher of the Kings," was derived from the circumstance, that it had been regarded as the chief city of an ancient territory, formerly known as Ergal,<sup>7</sup> and the people of which were distinguished as Orghialla. Formerly the district had very enlarged dimensions. At the present day, two parishes retain the etymon of this old territory. The River Blackwater divides them. Errigal Keerog<sup>8</sup> lies in the County of Tyrone, while Errigal Truagh<sup>9</sup> lies in the

locus ab ipso ejusque successoribus possidebitur: cum S. Kieranus anno ætatis 33, & Christi 548 decesserit: & sic non fuerit natus post annos cxx. ab adventu Patricii in Hiberniam, qui in an. 432, incidit."—*Ibid.*, nn. 182, 183, p. 181.

CHAPTER II.—<sup>1</sup> Hence, he is called the staff of St. Patrick's declining years, in our Irish Apostle's Acts.

<sup>2</sup> According to the O'Clerys, Bishop Mac Cairthinn was champion to Patrick, and he used to carry him over every rugged place.

<sup>3</sup> See "Acta Sanctorum Hiberniæ," Martii xxiv. De S. Macærthenno Epis. Clocherensi. Ex variis, cap. vii. to xiv., pp. 738, 739.

<sup>4</sup> See "Acta Sanctorum Hiberniæ," ex Codice Salmanticensi, Acta Sancti Maccartini, num. 1, col. 799.

<sup>5</sup> The Tripartite Life of St. Patrick and

Jocelyn, both substantially agree in giving this account of our saint's appointment to Clogher See.

<sup>6</sup> "Et cum consecrasset eum in Episcopum, contulit ei chrisatorium, quod cœlitus sibi destinatum susceperat."—Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxliii., p. 96.

<sup>7</sup> This name is thought to have been derived from *Aire-gal*, i.e., "a bright" or "clear fishing weir." This was probably the spot, called Ath-Ergal, or "ford of the Ergal," situated on the Abbain-Mor, or "great River," now the Blackwater, in Ulster. See in "The Northern Star" of June, 1871, a communication, signed "Oriel," the Rev. Daniel O'Connor's *alias*.

<sup>8</sup> This is said to have been called after the patron St. Dachiarog.

<sup>9</sup> It was also called Trinch Ched Chla-



County of Monaghan. From the date of the first establishment of Clogher See, the rule of its bishops was commensurate with the civil district. This became contracted in the course of time. The ruling prelate is often called "Bishop of Ergal." Sometimes, he was styled "Bishop of Clones," or "Cluaineois," but in modern times, he was always called "Bishop of Clogher." In the eleventh century, this See embraced the Sees of Ardstraw and of Louth. Formerly, however, Ardstraw was a distinct Bishop's See, and Eoghan or Eugenius was its first bishop. The period of its annexation to Clogher is uncertain. In like manner, our Irish Apostle erected an independent See at Louth, anciently called Lughmagh, "the plain of Lugh." He was probably some local chieftain. This See appears to have had its own bishop, at least down to A.D. 1044.<sup>10</sup> Soon afterwards, Louth merged into the See of Clogher. When it had thus gathered under its wings both the Sees already mentioned, the bounds of Clogher diocese on the east and west reached from one ocean to the other, from where the Saimer River flows into the sea near Bundoran to Clogher Head and the mouth of the Boyne, taking in the celebrated Abbey of Mellifont. About the twelfth century, Clogher became divested of Louth; and, in the thirteenth century, the See of Ardstraw was annexed to Derry. Yet, even after losing these wings, the extent of Clogher diocese was very great, and it included powerful tribes of the Colla Dacrioch extraction.<sup>11</sup> It also possessed many among the foremost churches, monasteries and other religious houses in Ireland. The descendants of Niall of the Nine Hostages, who from him were called the O'Neills, afterwards added it to their own territory, known as Tyrone.<sup>12</sup> To St. Maccarthen has been attributed the erection of a monastery in Clogher; this opinion; however, is grounded more upon supposition than on any positive certainty.

About this time, Eochod, son to Crimthan, had been the ruler of Orgiell<sup>13</sup> in which region of Ulster, Clogher was situated.<sup>14</sup> It is said to be known on Ptolemy's map as *Regia*. The ancient dwelling place of the kings of "Ergal" undoubtedly stood on the lofty earthwork or *Dun*—supposed to be the ancient Rathmore<sup>15</sup>—within the modern demesne or grounds of the Protestant

daigh, *i.e.*, "the district of the hundred forts," or "hillocks."

<sup>10</sup> Then Mael Mocta of Louth died, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 844, 845.

<sup>11</sup> Such as the Mac Mahons, Maguires, Mac Kennas, &c.

<sup>12</sup> See the letter of Mr. O'Donovan, dated Cootehill, May 27th, 1835, in "Letters containing Information relative to the Antiquities of the County of Armagh and Monaghan, collected during the Progress of the Ordnance Survey in 1835," p. 131 B.

<sup>13</sup> See Colgan's "Acta Sanctorum Hiberniae," xxiv. Martii, n. 10, p. 739.

<sup>14</sup> The most ancient form of the name "Clogher," as given by Adamnan, is Clochur Filiorum Daimeni. Eochaidh was sixth in descent from Collada Crioch. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. v., and n. (c), pp. 111, 112.

<sup>15</sup> Under the signature "Sacerdos," the Very Rev. Daniel O'Connor, P.P., of Emyvale, has contributed a learned article to "The People's Advocate," Monaghan. It appeared in the number for Saturday, February 24th, 1877. From it we take the

following extract: "To the east of Rathmore, in the hollow ground fronting the Palace, are to be seen two adjoining springs of limpid water, tastefully surrounded by a brick-work enclosure. They still are called to this day "The Sisters," and were so called on account of a convent which stood on the sloping ridge towards the south of these springs—which ridge of hill is yet called the "Nun's Hill." This hill would seem to correspond with the ancient name *Drumdubhan*, on which stood a celebrated convent. The visitor to these historic spots must feel, in traversing this sacred ground, that here indeed is a "City of the dead;" a locality more hopeless of exploration than the ruined cities of Pompeii and Herculaneum. Something has been already done towards casting light on the ancient history of this remarkable locality in papers contributed to the "Northern Star," in 1870, entitled "Clogher-na-righ." I have seen the MS. of a very erudite and carefully prepared "Lecture on the Life and Times of St. MacCartin," from the pen of the learned and respected parish priest of Clogher, the Rev. Philip Connolly, and it is a pity that this MS. should remain unpub-

bishop of Clogher.<sup>16</sup> There is scarcely a doubt, but it was the Rath-mor or great fortress of Magh-Leamhna,<sup>17</sup> built by Queen Bainé,<sup>18</sup> during the Pagan period of Clogher. It is called by the Four Masters *Rath-mor*, at Clogher. This Queen Bainé was buried on a hill<sup>19</sup> about two miles north of Clogher, and on the summit of which there is a sepulchral enclosure, or cromlech. Her name is identified with this hill, which is called Knockmany.<sup>20</sup> The earthwork or fortress in Clogher is surrounded by a deep fosse, and there yet appear in the vicinity of it traces of water-courses—an ancient method of fortifying princely residences in Ireland. This hill is now called “Castle Hill.”<sup>21</sup> From the beautiful and commanding hill of Knockmany,<sup>22</sup> may be had charming views of Clogher and an extensive part of the ancient kingdom of Ergal.

St. Cinnia<sup>23</sup>—otherwise called Ricinne from her royal descent—was the

lished, as it clearly sets forth the leading facts regarding the religious foundations at Clogher—the cradle of Christianity in this extensive diocese.”

<sup>16</sup> The present residence of Ellison Mac-cartney, Esq., M.P.

<sup>17</sup> It was otherwise called Clossach, in the County of Tyrone and Diocese of Clogher. It is shown on an old Map of Ulster, preserved in the State Papers Office, London. See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 46, 47, and n. (o).

<sup>18</sup> She is said to have been the daughter of Scal, and she was mother of Feidhlimidh Reachtmhar, or the Law-giver, Monarch of Ireland from A.D. 111 to A.D. 119. Her father Scal Balbh is said to have been King of Finland. See Roderick O'Flaherty's “Ogygia,” pars iii., cap. lvi., p. 303.

<sup>19</sup> In Irish, it is written Cnoc mBáine. In the “Journal of the Royal and Historical and Archaeological Association of Ireland,” for the year 1876, there is an interesting Paper, by William F. Wakeman, on “The Megalithic Sepulchral Chamber of Knockmany, County Tyrone, with some Remarks on Dolmens in Fermanagh and its borders.” So far as the description of the monument goes, nothing could be better told. The engravings also, of this Sepulchral Chamber and of two of its Sculptured stones, appear to be artistic and of great interest and importance. The great Dr. O'Donovan, who in the domain of Irish topography and archaeology had certainly no superior, failed to identify *Cnoc-baine*, which occurs in the “Annals of the Four Masters,” under the year 111 of the Christian Era. He says, that the name of *Cnoc-baine*, a hill in Clossach, is now obsolete. See vol. i., n. (g), p. 102. Had Mr. Wakeman learned the history of that celebrated monument before his article was written, the account could have been rendered more complete. In the article already referred to, writing of this hill, he justly says, “such a site in the times of carn building and cremation could hardly fail to have been chosen by a primitive people as a fitting spot whereon to deposit the ashes of

their illustrious dead.”—Vol. iv., Fourth Series, p. 96.

<sup>20</sup> The Rev. Mr. O'Connor was the first to identify this place with Cnoc Baine, in the newspaper article already alluded to: “It requires very little knowledge of Irish etymology to perceive the close resemblance between the original name *Cnoc-baine*, and the modernized form of it, Knockmany. Nor will it excite surprise to be told that as they are one and the same name, so they designate one and the same place. The *locale* of this hill, as given by the Four Masters, was in Magh Leamna (pronounced Moy Leney).

The name of Queen Bainé is also preserved in the townland denomination of Mullaghbeney, a hill convenient to Knockmany. The late William Carleton, who was a native of this neighbourhood, has connected these hills, and in fact, all the notable parts of this locality, with his undying stories. Even the Witch “Anyia,” of whom he writes in his “Legend of Knockmany,” when divested of the exaggeration of the folk-lore of the neighbourhood, is no other than the historical Queen Bainé. At the foot of Mullaghbeney lies the townland of Killaney, so called, probably, after St. Endens, brother of St. Fanchea. \* \* \* There we find it stated that St. Fanchea was founder and superioress of a convent of religion at Rossory, near Enniskillen, and that Rathmor, near Clogher, was her birth-place. Her *natale* is commemorated on the 1st of January.”

<sup>21</sup> Castle Hill or Rathmor, at Clogher, singularly resembles the ancient ruins in the plain of Donagh Moyne, called Maighen or Mannan Castle, the ancient Donnach Maighen.

<sup>22</sup> Celebrated in elegant verses by the late William Carleton.

<sup>23</sup> See an account of her, in the Second Volume of this work, at the 1st of February—the date for her feast, Art. iii.

<sup>24</sup> St. Cetemana was the first Irish virgin who received the veil, and from the hands of St. Patrick himself. She was placed by him over the nunnery of Drumdubhain, near

daughter of Echodius, the dynast of that territory. She was placed there by St. Patrick, and left under the care of St. Cetemaria.<sup>24</sup> Echodius himself was unwilling to become a Christian, but he was induced by the Irish Apostle to permit his daughter to take the veil and to consecrate her virginity to God. The descendants of Eochod were called in later times Clann-Daimhin, represented so late as the fourteenth century by the family of Dwyer. The famous Glen of Altadaven, about four miles to the south-east of Clogher, still retains the name of that once powerful clan. The Glen of Altadaven is partly celebrated for the romantic wildness and beauty of its scenery, and it adjoins Lough Mor, the source of the Abhain Mor or Blackwater.

On one occasion, according to St. MacCarthy's fragmentary Life, Eochod ordered a beast, which had been useful in carrying necessities for the monastery, to be driven from a pasture and tied to a stone. Suffering from hunger, this poor animal commenced a piteous lowing, which, when a Magus in the prince's confidence had heard, he said to Eochod: "Know, that thou hast incurred a great loss, because thou hast ordered the bishop's ox to be tied. For, wheresoever this animal's lowing was heard, that land shall be in the bishop's possession." This prophecy is said to have been afterwards fulfilled; but, fearing its verification, Eochod then sent his youthful son, Corpre, with orders to expel God's servant from his possession. However, his queen forbade her boy to convey this message to the saint; lest his malediction should follow, rather than a benediction, she hoped to procure for her son. Nevertheless, the father urged Corpre to execute his commands. The son went through obedience, although with unwillingness, which was manifested by a flood of tears. The queen was greatly moved, on witnessing these signs of reluctance, and she gave an apple to the child on his departure. When the boy came to the middle of a highway, he lost that apple, and he vainly searched for it a long time. The disturbance of his mind at length induced him to fall into a profound sleep. A great number of persons on foot and on horseback passed by, without seeing or injuring him, and without even disturbing his repose. Wondering what delayed his son so long, Eochod sent messengers after him. They returned without being able to find him. This failure plunged the king and his entire court into the greatest sorrow. Their grief was only dispelled on the following day, by the return of his boy, who, after awaking from sleep, immediately found the apple he had before vainly sought. Being questioned about the cause of his delay, he related what had occurred during his absence, declaring that during his sleep, he believed himself to have been covered by the bishop's mantle, whilst a fragrant odour was diffused around the place of his repose.<sup>25</sup> Nevertheless, supposing that magic arts had been employed to effect this miracle, Eochod again sent one of his people to extinguish the fire in our saint's monastery, and to expel him from Orgiell territory. However, as this messenger was about to execute the dynast's order, he felt his hands unable to move. Thus finding chastisements of Heaven visited on him, falling on his knees before the servant of God, Eochod humbly implored forgiveness. This being freely granted, his punishment was remitted, and he returned, relating all that had occurred. Still unchanged in purpose, the dynast resolved in person to execute his intentions. With drawn sword, he was about to deal a fatal stroke against our saint, when he became rigid as a marble statue, being unable to move hand or foot, whilst at the same time he was deprived of the use of speech. His queen followed her husband, to

Clogher—probably that place in the demesne called the Nun's Hill. Near it are two enclosed wells or springs, called "the Sisters."

<sup>25</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. De S. Macaerthenni Epis. Clochorensi. Ex variis, cap. viii., pp. 738, 739.

defeat, if possible, such murderous intentions. Seeing him thus visibly punished for his impious attempt, she gave away to tears, and prayed our saint to restore him. The saintly bishop, moved by her passionate request, sprinkled the husband with holy water, and immediately Eochod recovered his former faculties. When understanding had resumed the place of passion in the king's mind, he fell prostrate on the earth before the man of God, and promised faithfully to perform whatever might be required. Afterwards, he bestowed lands on Maccarthen, for the use of his newly-founded monastery.<sup>26</sup>

One day, whilst our saint had been engaged in the study of Sacred Scripture, the shades of night began to approach. But, the Almighty, who had regard for his servant's pious wishes, and for a regret he would have felt in being obliged to desist from study, diffused a light, powerful as that of the noon-day sun, around the monastery, and this continued during the whole night. We are told, that on one occasion, St. Maccarthen commenced a sermon at day-break, and continued it during a whole night, until morning again dawned.<sup>27</sup> Although he excelled as a preacher of God's word, yet it is difficult to believe, that such extraordinary physical and mental exertion could naturally be endured, without some periods of interruption.

In the exercise of merciful works and of hospitality, our saint was ever engaged. At one time, some strange guests came to visit him, when his stores of provision had been exhausted. Our saint besought the Lord, who provides for the meanest wants even of the brute creation, to extend his compassion on this occasion, for the relief of his servants' necessities. His prayers were heard, and relief was miraculously afforded. We are told, in his Acts, that corn had been rained down from Heaven on his monastery, during a whole night, whilst a most clear fountain sprung up in a place heretofore devoid of water. The bread produced from this grain tasted sweet as honey, and the water even had a vinous taste. All who were cognizant of that miracle admired those wonders God is pleased to work through his saints; and, after the Israelite manner, the guests fed upon this miraculous manna, and drank of the desert water.<sup>28</sup>

### CHAPTER III.

ST. MACCARTHEN'S SPIRIT OF PROPHECY—HE HEALS A DEMONIAK—HE IS STATED TO HAVE BEEN ABBOT OVER DAIRINIS—DEATH OF ST. MACCARTHEN AND HIS FESTIVALS—MEMORIALS OF THE SAINT—HIS NEW CATHEDRAL—LIST OF THE EARLY BISHOPS OF CLOGHER—CONCLUSION.

BESIDES the many other graces St. Maccarthen had received from the Almighty, the spirit of prophecy was also granted to him in a special degree. A certain penurious and hard-hearted man once had been asked by the holy bishop, for permission to graze an ox—which he kept for monastic uses—on a farm belonging to the avaricious proprietor. But, when he refused this trifling request, St. Maccarthen declared in a spirit of prophecy, that

<sup>26</sup> See *ibid.*, cap. ix., p. 739.

<sup>27</sup> See the Bollandists' "Acta Sanctorum," tomus iii., xxiv. Martii. De S. Maccarthenno, Ep. et Con. Clochoræ in Hibernia, Acta Mutila, sect. 4, p. 209.

<sup>28</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. De S. Macaerthenni Epis. Clochorensi. Ex variis, cap. xii., p. 739.

CHAPTER III.—<sup>1</sup> See Colgan's "Acta

nine warriors would behead him, and that he should be ignorant of the time when, and the place whence, these men would come. He also declared, that because of his refusal to provide for that animal, the man's farm should also become the property of his monastery. These predictions were exactly fulfilled; for some time afterwards, nine men beheaded that avaricious person, and brought his head, wrapped up in a covering, to a place some short distance removed from the scene of his execution. Here, they ignominiously cast it aside, and immediately departed. The author of our saint's mutilated Acts declares, that by these and like miracles, the servant of Christ during his lifetime illuminated the world, like its bright luminary, the sun; and that, when about to leave this earth, he wrought many miracles.<sup>1</sup> A few of these he promised to relate; but, the reader's curiosity must rest satisfied with a narration of the following miracle, which is all that has escaped the wreck of time, in a published form.

An inhabitant of Clogher diocese had a wife, possessed by an evil spirit. Having imprisoned her in a certain part of Clogher city, he cohabited with another woman. At the end of a year, he released the demoniac from prison, and brought her to his own house, where he kept her bound. The unhappy woman, whilst in this state, saw a man of reverend appearance approach her, and surrounded with a preternatural brightness. Struck with admiration, she cried out: "Who, sir, art thou? or what dost thou seek?" He answered: "I am Bishop Maccarthen, who come to free thee from thy infirmity; to-morrow shalt thou be liberated and restored." This promise was exactly fulfilled; for, at dawn on the following day, the afflicted woman received health of mind and body, to the great astonishment of all her acquaintances. Being released from her bondage, she lived afterwards with her husband, and in the same house.<sup>2</sup> Lands were bestowed on St. Maccarthen, likewise, for the use of his newly-founded monastery.

We are told, that our saint had been called Ferdachrich,<sup>3</sup> from the circumstance of his living at two different places, and of having administered in succession the affairs of two churches, namely those of Darinis and of Clogher.<sup>4</sup> In confirmation of this assertion, Colgan cites Marianus, and his scholiast, at the 15th of August.<sup>5</sup> According to these authorities, our saint was Abbot of Darinis.<sup>6</sup> This, however, is incorrect, and founded upon some erroneous tradition. He was Abbot of Dairinis at first, as understood by the O'Clerys, from two Irish quatrains.<sup>7</sup> Of these, an English translation has been furnished.<sup>8</sup> However, it has been denied by Rev. Dr. Lanigan, that Mac-

Sanctorum Hiberniæ," xxiv. Martii. De S. Macaerthanno Epis., cap. xiii., p. 739.

<sup>2</sup> This account ends the fragment of our saint's Life, as published by Colgan. See *ibid.*, cap. xiv., p. 739.

<sup>3</sup> A note referring to this St. Aedh, bishop of Clogher, written partly in Irish and partly in Latin, is found in the Table postfixed to the Donegal Martyrology. It is thus translated into English by Dr. Todd. [*i.e.*, Firda-chrioch and Maccarthinn; at the present day he is commonly called Bishop Cairthinn in Clochar; the same who is commonly called, from the last name, *Maccartinus*.] See *ibid.*, pp. 356, 357. Again he is identified with Aodh, pp. 438, 439.

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. De S. Macaerthenno

Epis., cap. i., p. 737, and nn. 2, 3, 4, 5, p. 739.

<sup>5</sup> See *ibid.*, n. 5, p. 739.

<sup>6</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. Appendix ad Acta S. Macaerthenni Epis., cap. i., p. 740.

<sup>7</sup> See "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 218, 219.

<sup>8</sup> Thus:—

"Aedh was his name in reality,  
Grandson of Aithmet, good was his  
deed,  
True brother, after victory with  
fame,  
To Maelruain, our teacher.

"Fer-da-chrioch was his name at first  
I will tell you his history;  
His name at Clochar was sweet,  
After that, Bishop Mac Cairthinn."

carthen was called Ferdachrioch ; such a term, in his opinion, better suiting the circumstances of St. Tigernach, his successor, who was Bishop of Clones and of Clogher.<sup>9</sup> Neither was St. Maccarthen abbot of Dairinis in Wexford. The mistake has been ascribed<sup>10</sup> to the scholiast of Marianus O'Gorman. Neither did he govern *Damhlinis*, or Devenish, in Lough Erne, since it was not founded for many years after his time, and St. Laisre *alias* Molasse<sup>11</sup> is known to have been its founder. The Calendar of Cashel seems to distinguish the names, Ferdacroich and Maccarthen.<sup>12</sup> We do not know the age our saint had attained at the time of his death. Still, from the principal circumstance mentioned in his Life, we learn, that he was well advanced in years, before his appointment to Clogher See, he being old when St. Patrick was aged and infirm. Might he not have attained an extreme old age, likewise, and have not been too young to assume a bishopric, when St. Patrick had visited Inish-owen? It is generally stated, that St. Maccarthen departed this life, in the year 506,<sup>13</sup> being then advanced in years, when he was succeeded by St. Tighernach,<sup>14</sup> who died A.D. 550, on the Nones of April.<sup>15</sup>

So far as can be ascertained, the grave of St. Maccarthin, according to the uniform tradition of the place, was just adjoining the spot, where a large white-thorn bush stood some years ago in the burial-ground to the north of the present Protestant church, and convenient to the graveyard wall of enclosure.<sup>16</sup> For a long time, the peasants were in the habit of taking with them some of the earth from the grave of St. Maccarthin, and this goes to strengthen that tradition regarding the locality of the holy bishop's grave.

His festival is celebrated at Clogher, on the 24th of March, which is thought by some writers, to have been the day of his death.<sup>17</sup> According to the Martyrology of Salisbury, and the testimony of Ussher, cited in a foregoing note, our saint's Natalis is assigned to that date. This also agrees with the account in St. Maccarthen's Acts, according to the last-named authority. He is venerated as the patron saint of Clogher diocese ; and, a Double Office of the First-Class is recited by the clergy of that diocese, on the 24th of March.

Another festival in honour of this saint, was kept on the 15th of August, according to several Irish Martyrologies. In the "Feilire" of St. Ængus,<sup>18</sup> at the 15th of August, is commemorated Fer-dá-chrich—rendered "man of the two districts." The commentator adds, that he was abbot of Dairinis, while the designation Fer dá chrich is interpreted "a champion" or "enthroned."<sup>19</sup> The Martyrologies of Tallagh,<sup>20</sup> of Marianus O'Gorman, of Maguire, and of

<sup>9</sup> See "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. ii., n. 15, p. 436.

<sup>10</sup> By Rev. Dr. Lanigan.

<sup>11</sup> His feast occurs, at the 12th of September.

<sup>12</sup> "S. Ferdachrichus, Episcopus de Colchar, post Episcopum Maccarthenium."—Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. Appendix ad Acta S. Maccaethenni Episc. Clochorensi, cap. 1, p. 740.

<sup>13</sup> Ussher says, treating of St. Maccarthen, "quem ante Moctheum ix. videlicet Kalendas Aprilis anno Domini DVI., obiisse legimus."—"Britannicarum Ecclesiarum Antiquitates," cap. xviii., p. 445.

<sup>14</sup> See his Acts, in the Fourth Volume of this work, at the 4th of April, Art. i.

<sup>15</sup> See *ibid.*, at the 5th of April, Art. iii.

<sup>16</sup> It is nearly opposite to the residence of Mr. James McAleer, as Rev. Daniel

O'Connor states in the letter already quoted.

<sup>17</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. Appendix ad Acta S. Maccaethenni, Episc. Clochorensi, cap. i., p. 740.

<sup>18</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, pp. cxxiii., cxxiv.

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

<sup>20</sup> In the Martyrology of Tallagh, at the ix. of the Kalends of April—March 24th—I find the festival of "Esp. mac Cairind." And in the same Martyrology, at the xviii. of the Kalends of September—August 15—we read, "Firdacroich et S. Sarani et filiarum Carpre." See Rev. Dr. Kelly's "Calendar of Irish Saints," pp. xix., xxxii. In the Book of Leinster copy of this Martyrology, I find at the former date *Ep. mac Carthno*, and at the latter day only the

Donegal, as also the Calendar of Cashel, enter our saint's festival at this day. In the Irish Calendar, belonging to the Ordnance Survey Office, Phoenix Park, we do not find any notice whatever regarding St. Aidus or Maccarthenn, at the 24th of March. In the Irish Calendar at the xvii. of the Calends of September—August 15th—we find notices of our saint.<sup>21</sup> Without giving this saint's festival day, and on the authority of Jocelyn,<sup>22</sup> Father Henry Fitzsimon seems to mention him under the name of Kirtemius.<sup>23</sup> In the Scottish Menologies, the feast of this saint is entered, at the present day. Thus, in the Calendar of Drummond,<sup>24</sup> we find it recorded. The Rev. Alban Butler,<sup>25</sup> notes St. Mac Cartan, Confessor, otherwise called Aid or Aed, Bishop of Clogher, at the 15th of August. Also, in the "Circle of the Seasons,"<sup>26</sup> his feast is thus entered.

We are told, that a relic of this saint, called Cloc Firdachrioch, or "the bell of Ferdachrioch," was preserved at Tamlacht, over which St. Maelruan, his relative, ruled as abbot.<sup>27</sup> Regarding the fate of the Cloch-oir, we have now no certain information.<sup>28</sup> The ancient Cloch-oir is not to be confounded with the stone still preserved at the Protestant church of Clogher,<sup>29</sup> and which leans against the north side of the church opposite the door of the present post-office. This stone is the shaft of the old market cross—the socket of which stands at the palace entrance. A Latin hymn,<sup>30</sup> in praise of St. Mac Carthinn, has been composed, according to a very probable opinion, by Right Rev. Patrick Cullen, Bishop of Clogher.<sup>31</sup> It is in ten stanzas, and preserved in the Diocesan Library of Cashel.

The old Irish Genealogies enumerate several saints, who belong to the family or race of the present holy bishop: thus, Saints Boga, Colma, or Columba, and Lassara, virgins,<sup>32</sup> St. Colman,<sup>33</sup> St. Coman or Colman Elo,<sup>34</sup>

entry *Ἐρωσέρυχ*.

<sup>21</sup> Thus: "Ἀσὸ Ἐρρ ἰ. Ἐρρ ἠααααα-  
ham οCλoάap ἀγυρ ἔρ ὠα ἔρoά αἰmm οἰle  
an ταν ποβα abb Ὀαρῖνρε οCγ εam ταιγ-  
ετορ ἀρ na ἠαναιβ ἔe. ἀεσ βα he Δ αἰnr  
ἰαρ βῆτορ: ἠα ἀτέμro βα ματέ ἀγμορ ἑρορ  
βηέap ἰαρ βυαῖθ εο βῆτοῖ οο μαολῖαν  
ἀταρῖ πορρεαολ ἑρορ 2 ἔρoα Δ αἰmm  
ἀρεεγ: ἠnr ἑροῖοῖβ ἀμοιέε Δ αἰmm  
αCλoάap babin: ἰαρῖnr Ἐρρ ἠαCαpταῖn."  
—Ordnance Survey Office Copy, Phoenix  
Park, "Common Place Book F," pp. 70, 71.

<sup>22</sup> See Colgan's "Trias Thaumaturga,"  
Vita Sexta S. Patricii, cap. cxliii., p. 96,  
and n. 151, p. 115.

<sup>23</sup> See O'Sullivan Beare's "Historiæ  
Catholicæ Iberniæ Compendium," tomus i.,  
lib. iv., cap. xiii., p. 55. Catalogus aliquorum  
Sanctorum Iberniæ.

<sup>24</sup> As follows— xviii. Kal. Sept.: "Eodem  
Die apud Hiberniam Natale Sancti Con-  
fessoris Firdachrich."—Bishop Forbes'  
"Kalendars of Scottish Saints," p. 21.

<sup>25</sup> See "Lives of the Fathers, Martyrs  
and other principal Saints," vol. viii.,  
August xv.

<sup>26</sup> See p. 228.

<sup>27</sup> See Colgan's "Acta Sanctorum Hiber-  
niæ," xxiv. Martii. Appendix ad Acta S.  
Macarthonni Epis., cap. i., p. 740.

<sup>28</sup> But a local tradition, according to Very  
Rev. Daniel O'Connor, has it, that at the  
time of the Reformation, the guardians of  
the sacred depositories at Clogher, in order

to avoid desecration at the hands of the  
modern Iconoclasts, concealed the most  
valuable relics, such as the *Domnach  
Airgid*—the history of which O'Curry gives  
—the bell of St. Mac Cartain, which is said  
to have been concealed in a lake, or marsh,  
to the west of the church, and opposite the  
residence of the late learned and esteemed  
P.P., the Rev. Philip Connolly, and the  
*Cloch oir*, which was thrown into a cavern  
or well under the street near the present  
market-house of Clogher.

<sup>29</sup> This is a popular misconception, accord-  
ing to what is stated in Lewis' "Topographi-  
cal Dictionary of Ireland," vol. i., p. 342.

<sup>30</sup> See "Irish Ecclesiastical Record,"  
vol. v., January, 1869, pp. 185 to 187. A  
translation of it occurs in the number for  
March, 1870, vol. vi., pp. 275, 276.

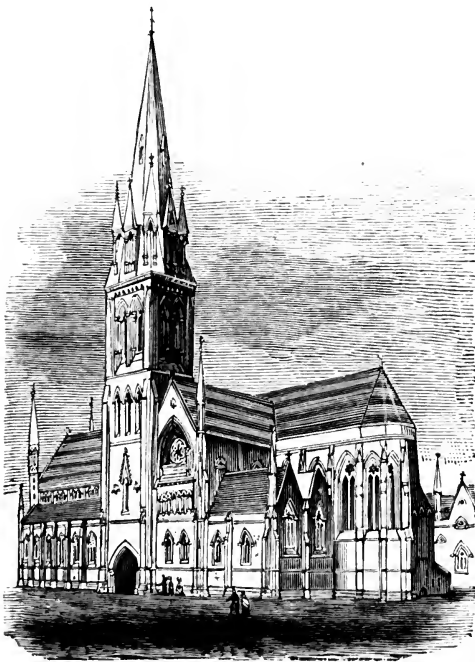
<sup>31</sup> He presided in that See from A.D. 1519  
to A.D. 1534.

<sup>32</sup> These were daughters to Comgell, son  
of Fingalach, son to Deman, son of Nua-  
thal, son to Mutalan, son of Cantalan, son  
to Fiengalach, son of Nied, son to Buan,  
from whom the Dal-Buan issue. They are  
venerated at Lettir, in Dalriada, on the 22nd  
of January. See, at that date, the First  
Volume of this work. Art. iv.

<sup>33</sup> He was son to Lugneus, son of Cass,  
son to Rectatius, son of Cannech, son to  
Buan. His feast is supposed to have been  
either on the 21st of February, or on the  
30th of March. The reader is referred to

St. Dabyus, or Mobyus, or Mobyteus,<sup>35</sup> St. Macnessius or Coeman,<sup>36</sup> St. Maelruan,<sup>37</sup> St. Mugenia or Libania,<sup>38</sup> St. Senan,<sup>39</sup> St. Thian or Thius.<sup>40</sup> Besides these are added St. Brandubh, Bishop,<sup>41</sup> St. Cailin or Cailan,<sup>42</sup> St. Cassin,<sup>43</sup> St. Guasacus,<sup>44</sup> St. Cualan or Colan,<sup>45</sup> St. Manchan,<sup>46</sup> St. Lochan,<sup>47</sup> St. Moluan.<sup>48</sup> Moreover, St. Guasacht,<sup>49</sup> Bishop of Granard, and his two sisters named Emerica,<sup>50</sup> the children of Milchon or Milchuo,<sup>51</sup> besides his own homonymous brother St. Maccarthen,<sup>52</sup> Bishop of Domnach in Gleann Tochair, are noted in this connection.<sup>53</sup> Among the foregoing is to be classed a holy woman, known in tradition by the name of St. Cera,<sup>54</sup> and who is said to have been the spiritual sister of Saints Mac Carthinn and Tigernach, as also who was regarded as the patroness of the old territory called Crich Muighdorn.<sup>55</sup>

Of late years, a magnificent cathedral has been erected near the town of Monaghan, and dedicated to St. Maccarthen. The foundation stone was laid on the 21st June, 1861.<sup>56</sup> The ground upon which the cathedral stands



St. Maccarthen's Cathedral, Monaghan.

was secured by the late Most Rev. Dr. M'Nally, then Bishop of Clogher. However, owing to the heavy initial expenses of so responsible an undertaking, the work had made but little progress, at the time of Bishop M'Nally's death in 1864. The Most Rev. Dr. Donnelly warmly took up the task, which his predecessor was called away from, and by his energy in collecting funds from the British Isles, America, and Australia, he has succeeded in accomplishing his highly meritorious object. The building is mediæval Gothic, and it is very beautifully situated on an eminence, just outside the town of Monaghan. It is surrounded by eight acres of ground, from which is obtainable an excellent view of the town and surrounding country. In the grounds fronting the main entrance, there is a fine colossal statue of St. Maccarthen, wrought from Carrara marble. The saint is

the Second Volume of this work, at the 18th and 21st of February, Art. i., but there the reputed pedigrees differ from that here given. See, also, the Third Volume of this work, at March 30th, where there are two Colmans, Arts. vi. and xv.

<sup>34</sup> He was son to Beogna, son of Mochta, son to Cunned, son of Ængus, son to Fieg,

son of Mail, &c. He is venerated at Lynamally, on the 26th of September. See his Acts, at that date, in the Ninth Volume of this work.

<sup>35</sup> He was son to Congell, son of Erc, son to Arad, son of Columb, son to Cannech, son of Buan. His feast occurs at the 22nd of July. See the Seventh Volume of this



represented in the attitude of blessing the diocese.<sup>57</sup> The main entrance to the cathedral, approached by a broad flight of steps, is surmounted by a tympanum, in which is set a bas-relief in white marble, representing Christ handing the keys to St. Peter, while in niches on either side are finely executed

work, at that date, Art. i.

<sup>36</sup> He was son to Fabricius, son of Fieg, son to Mail, &c. But some intermediate links seem to be wanting in this pedigree. He was bishop of Connor, where his feast is observed on the 3rd of September. See his Acts, at that date, in the Ninth Volume of this work.

<sup>37</sup> He was son to Colman, son to Senach, son to Egneth, son of Mochta, son to Cunned, son of Ængus, son of Fieg, son to Mail. He was venerated at Tallagh, on the 7th of July. See the Seventh Volume of this work, at that date, Art. i.

<sup>38</sup> Said to have been daughter to Eochad, son to Muredach, son of Caread, son to Bressal, son of Almon, &c. However, it is supposed some links are wanting in this genealogy, since she does not appear to be the immediate daughter of Eochod, the son of Mured, but of some other Eochod derived from him. Her festival has been assigned to the 27th of January. See the First Volume of this work, at that day, Art. vii.

<sup>39</sup> He was son to Fintan, son of Strened, son to Glinder, son of Corc, son to Cunned, son of Ængus, son to Fieg, son of Mail, son of Carthac, &c. His festival occurs on the 2nd of September. See the Ninth Volume of this work, at that date.

<sup>40</sup> He was son to Finan, son of Cassan, son to Fergus, son of Nied, son to Buan, &c. He was venerated in the Ards of Ulster, on the 27th of June. At that date, in our Calendars, I can find no mention of him; but, most probably, he is the St. Thiu, venerated at the 24th. See Sixth Volume of this work, Art. i. The foregoing pedigrees were drawn by Colgan from the Sanctilogium Genealogicum; the saints who immediately follow are said to have descended from the same Eochod, although their pedigrees are not fully given.

<sup>41</sup> He is thought to have been venerated at Loch Ramor in Ulster, on the 6th of February, as Colman or Coluim. See the Second Volume of this work, at that date, Art. vii.

<sup>42</sup> For his feast reference is given to the 19th and 20th of July. But at these dates and at that month no corresponding name is in our Calendars. We suspect June must be meant, as at the 19th of June, a St. Coelan or Caolan is noted. See the Sixth Volume of this work, Art. ii.

<sup>43</sup> Thought to be the St. Cassin, son of Neman, and venerated on the 1st of March. See in the Third Volume of this work, at that date, Art. vii.

<sup>44</sup> Supposed to be identical with St. Guasacht afterwards mentioned.

<sup>45</sup> He is thought to be identical with

Cuculan, a bishop, noted in the Carthusian Martyrology, as having been venerated in Ireland on the 18th of February. Under the name of Culan he is mentioned by Canisius and Ferrarius, at the same date. Or it may be, he is the same as the Colan, noted in the Martyrology of Tallagh, at the 16th of September. See the Second Volume of this work, at the 18th of February, Art. ii. See, likewise, the Ninth Volume of this work, at the 16th of September.

<sup>46</sup> A conjecture has been offered, that he may have been the same as Manchan, the son of Indagius, venerated on the 24th of January, according to the Martyrologies of Tallagh and of Marianus O'Gorman. See the First Volume of this work, at that date, Art. i.

<sup>47</sup> Thought to be the St. Lochan or Loichein, venerated in the territory of Hi Uetheach, and whose feast is on the 12th of January, or on the 12th of June. See the First Volume of this work, at January 12th, Art. v., and the Sixth Volume, at June 12th, Art. x.

<sup>48</sup> Supposed to have had his festival on the 15th of October, or on the 21st of November.

<sup>49</sup> His feast is held on 24th of January, according to the Irish Calendars. See the First Volume of this work, at that date, Art. iv.

<sup>50</sup> Their festival occurs on the 11th of December. See the Twelfth Volume of this work, at that date.

<sup>51</sup> He was the son of Buan.

<sup>52</sup> As we have already seen, it has been conjectured, that his feast belonged to the 24th of March; but, nothing can be positively determined, as regards the exact date. See the Third Volume of this work, at that date, Art. x.

<sup>53</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii. Appendix ad Acta S. Maccarthenni, cap. iii., pp. 741, 742.

<sup>54</sup> Her festival occurs, at the 9th of September, where other notices of her may be found.

<sup>55</sup> This is shown in a paper, contributed by Very Rev. Daniel Canon O'Connor, P.P., of Errigal Truagh to the *People's Advocate*, Monaghan, January 2nd, 1892.

<sup>56</sup> The accompanying illustration, representing this noble cathedral, is copied from a fine engraving, and drawn by William F. Wakeman on the wood, engraved by Mrs. Millard. For the engraving, the writer is indebted to Very Rev. Daniel O'Connor, P.P., Emyvale.

<sup>57</sup> This statue was executed by the Italian sculptor, Pietro Lazzerini.

<sup>58</sup> All these statues were executed by Pietro

statues of St. Peter and St. Paul. The front is surmounted by two turrets, which have an altitude of 100 feet, and these are flanked by turrets of a smaller size. At the south front is the spire, which is octagonal in form, and it is embellished with angled turrets resting on pillars of polished granite. It is constructed of Dungannon stone, with facings of Armagh limestone, and its apex is crowned with a metal cross. The spire rises to a height of 250 feet, and it can be seen from a long distance, as the traveller approaches Monaghan. Above the entrance, at the base of the tower, and supporting the spire, is a marble bas-relief, representing the Blessed Virgin and Child. Both north and south transept gables are furnished with niches to accommodate fourteen statues, seven on either side. On the south side are statues in Carrara marble of St. Tigernach, St. Ultan, St. Columkille, and St. Dympna, patroness of the diocese; Heber MacMahon, the soldier Bishop of Clogher; Dr. Charles M'Nally, who laid the foundation stone of the church; and the Most Rev. Dr. Donnelly, the present bishop, holding a finished model of the building in his hand. On the other side are statues of biblical personages, Abraham, Moses, David, Isaias, Jeremiah, St. Joachim, and St. Anne.<sup>58</sup> The sacristies, chapter-room, etc., are on the east side of the building, which is altogether 190 feet long, 75 feet to the roof of nave, while the cathedral is capable of accommodating, at least 1,200 worshippers.

On entering this noble structure, a beholder is struck at once by the perfection in which everything has been carried out, even to the minutest particular. The costly stained glass windows,<sup>59</sup> which entirely surround the interior, shed a devotional light, in unison with the pious surroundings; the lofty vaulted roof, at the same time, giving the nave a most imposing appearance. The roof of red pine, with moulded ribs, is supported on circular columns with carved capitals, from which spring graceful Gothic arches. The walls above are pierced by clerestory windows. The passages of the flooring are tiled with tessellated borders, and underneath the seats is timber flooring. The church is furnished with an admirable heating apparatus. The vestibule is laid with mosaics of various rich marbles, in the centre being a monogram of the letters S. M. C. interlaced round a cross. It would be difficult, indeed, to convey a true impression of the magnificence of the work within the choir and around the high altar, as also in the four side chapels, respectively dedicated to the Blessed Virgin, the Blessed Sacrament, St. Joseph, and St. Benedict Joseph Labre.<sup>60</sup> The entire floor of the sanctuary, measuring some fifty feet by thirty, is constructed of marble, no less than fifteen different kinds of that stone being

Lazerini, and they are excellently finished.

<sup>59</sup> The valuable stained glass windows are all the gifts of friends belonging to the diocese, many of them living in America and in other distant places.

<sup>60</sup> Count Botto, an Italian contractor, had entrusted to him the construction of the altars and sanctuary, and personally he superintended the carrying out of this part of the work. The high altar is approached by three Carrara marble steps, and the table of the altar itself is supported on six pillars of Mondragone marble. Underneath the table are three panels of Carrara marble executed in bas-relief. The central one is a reproduction of Leonardo Da Vinci's Last Supper; on the right and left are representations of the Pelican and her Young, and the Chalice, Vine and Wheat. The tabernacle, which is octagonal in shape, is an ex-

quisite and a costly addition to the altar. The door is of bronze, while the pediment surmounting it and the panels at either side are exquisitely inlaid with coloured marbles and precious stones. The lofty baldachino over the high altar is supported on four Gothic four-foil marble columns with moulded annulets inlaid, and capitals decorated in gold and sympathetic colours. The architrave is also carved, and above are oil paintings of the Blessed Trinity, St. Peter, and St. Paul. The side chapels, which are divided from the high altar, and from one another, by Gothic grills, are little gems of art. The *reredos* in each case is of inlaid Carrara marble. In front of the sanctuary—one at either side of the nave and the two others in the aisles—are four life-size marble statues of the Sacred Heart, St. Patrick, St. Bridget, and St. John the Baptist.

used for the purpose. The bishop's throne in the sanctuary is in perfect keeping with the general architecture of the church. It is constructed of Carrara marble, while the seat, back, and arms are upholstered in old gold. The canons' stalls are of solid polished oak, inlaid with walnut, and they are beautifully carved.<sup>61</sup> The pulpit, in its gracefulness and embellishment, is in keeping with all the other appointments within the sacred building.<sup>62</sup> On Sunday, the 21st of August, 1892, the solemn dedication of the cathedral took place, in presence of a crowded congregation of prelates, priests and laity, assembled from all parts of Ireland, and even from the most distant countries. The Most Rev. Archbishop of Armagh, Dr. Logue, performed the ceremony of dedication; the Most Rev. Archbishop of Dublin, Dr. Walsh, sang the High Mass; the Most Rev. Bishop of Raphoe, Dr. O'Donnell, preached the dedication sermon, while the Most Rev. Bishop of Clogher, Dr. Donnelly, presided on the throne. A vast number of people thronged the cathedral grounds, as room was not available for all within that spacious building.<sup>63</sup>

The Catholic Church of Clogher has been dedicated, likewise, to St. Mac Carthenn. Moreover, the fine Diocesan Seminary of St. Macartan—occupying a most eligible site in the immediate neighbourhood of Monaghan—renders the best services possible to the cause of higher Catholic education. Other churches, chapels and schools, belonging to the diocese, have been dedicated, in great number, to the patron saint.

It is thought, that among the existing Sees of Ireland, Clogher may claim to have been first governed by St. Patrick, before he concluded on fixing his primatial See at Armagh. The government of Clogher, also, the Irish Apostle relinquished to St. Maccarthenn, it would seem, when he had resolved on finally selecting his metropolitan seat. After our saint, the holy bishop Tigernach,<sup>64</sup> his immediate successor, ruled to A.D. 550, when he died. A thoroughly reliable record of the succeeding prelates has not been preserved, as may be seen, from the varying list furnished by Father John Colgan, and from that found in the Registry of Clogher, as given in Harris' Ware.<sup>65</sup> According to the latter Register, St. Sinell<sup>66</sup> succeeded St. Tigernach; then Deodeagha Mac Cairvill;<sup>67</sup> next Feidlimid or Felim;<sup>68</sup> next St. Ultan,<sup>69</sup> fifth Bishop of Clogher from St. MacCarthin. He is different from St. Ultan, brother of St. Fursey. He is said to be entombed near the sepulchre of St. Mac Carthin at Clogher. Afterwards follow the names of Sethne, Earch, Eirglean, Cedach, and Crimer-Rodan, about whom nothing is noted, not even the years when they lived. Next comes St. Laserian, otherwise called Molaisre,<sup>70</sup> Abbot of

<sup>61</sup> These were the work of Messrs. Brien and Keating, Wexford, who also supplied the exquisitely carved oak frames for the Stations of the Cross, as also the oak furniture for the chapter-room and vestries. The Stations themselves are of coloured plaster in relief.

<sup>62</sup> The foregoing description is taken from the *Freeman's Journal and National Press* of August 20th, 1892.

<sup>63</sup> See *Freeman's Journal and National Press* of Monday, August 22nd, 1892.

<sup>64</sup> See his Acts at the 4th of April, in the Fourth Volume of this work, Art. i.

<sup>65</sup> See vol. i., "Bishops of Clogher," pp. 177 to 179.

<sup>66</sup> To his memory the church of Clarinslochtain is said to have been dedicated, as also a fountain called Glais-Dergain.

<sup>67</sup> To him, we are told, the church of Iniscain, in the diocese of Clogher, is consecrated, and a fountain called Glanognagan.

<sup>68</sup> He is said to have been buried in the church of Clunes near Tigernach, and to him was consecrated Tibrad Felim or Felim's Well.

<sup>69</sup> There are several saints bearing this name in the Irish Calendars.

<sup>70</sup> He died on the 12th of September.

<sup>71</sup> He is intended by the Registry of Clogher to represent St. Enda, of Aran Island, venerated on the 21st of March; but, as he is stated to have lived during the lifetime of St. Patrick, it is evident, says Sir James Ware, that Ende could not be correctly placed on that list in a chronological order.

<sup>72</sup> Several saints of this name are in the

Devenish; then the mere names of Tigerna and Altigerna occur. Afterwards, St. Ende or Enna<sup>71</sup> Mac Conail, St. Ronan,<sup>72</sup> and St. Ædan or Aidan,<sup>73</sup> are placed. Then, we are told, that Maelcob or Maelcab succeeded and flourished in the year 640.<sup>74</sup> Next in succession is St. Adamnanus, called Legate of Ireland, and reckoned one of the Bishops in this See. It is doubtful whether he be the same as Adamnanus,<sup>75</sup> Abbot of Hy. The times agree well enough. To him was consecrated the burying-place, at the upper end of the great street in the city of Clogher, and on the north side.<sup>76</sup> Afterwards is recorded Dianach<sup>77</sup> and Altigren. Immediately afterwards, a huge anachronism is permitted, in placing St. Kieran of Clonmacnoise,<sup>78</sup> son to the Artificer. Next comes Conail; then Airmeadach;<sup>79</sup> then Faeldobar, who died on the 29th of June,<sup>80</sup> 731; next Cunnacht; next Maelmochair; next Synach; next Artgail Mac Dairin; next Cairbre; next Maelduin; next Dermod; next Conaid I.; next Moraind; next Dubroith.<sup>81</sup> After these, we find entered Ailil, called in the Annals of Ulster, Scribe, Bishop and Abbot of Clogher, who died in 868.<sup>82</sup> Then follow Cairbre the Second, and Ængus.<sup>83</sup> Immediately in succession appears Cendfaelad<sup>84</sup> or Cenfail, the son of Lorcan, called Comorban of Clunes and Clogher, who died in 929.<sup>85</sup> Afterwards follow Conaid II.; next Tomultach; next Cellach; next Murigach; afterwards Odo O'Buigil; and then Mac-Mal-Josa O'Cullean.<sup>86</sup> The list of prelates taken from the Registry of Clogher being exhausted, we are brought to the twelfth century, when Christian O'Morgair,<sup>87</sup> brother to the celebrated St. Malachy O'Morgair,<sup>88</sup> Archbishop of Armagh, ruled over the See of Clogher, from 1126 to 1139. There was a celebrated and zealous bishop of this See, called Aodh, or Hugh O'Kelly, also known as Bishop of Oriel or Airghiall, and head of the Canons of Erin. He died, as some say, in 1180; but, as more generally stated, in A.D. 1182. The day of his death is not recorded.<sup>89</sup>

The Catalogue of Prelates, as given by Colgan, differs in many important respects from that in the Registry of Clogher, and it is much briefer. It is also better sustained, by the authority of our Irish Annals. Thus, after St. Tighernach, he places Liberius, who died on the 2nd of November,<sup>90</sup> although the year is uncertain. Next comes St. Aitmetus, whose feast is on the 2nd of Feb-

Irish Calendar.

<sup>73</sup> His festival is said to have been on the 31st of August.

<sup>74</sup> He is said to have been son to Hugh, King of Ireland.

<sup>75</sup> He was venerated on the 23rd September.

<sup>76</sup> We are told, moreover, that he left to his church a brass bell, to be rung every morning through the streets of Clogher.

<sup>77</sup> To him, the church of Domnach-morgaigne is said to have been dedicated.

<sup>78</sup> His feast occurs, on the 9th of September.

<sup>79</sup> He is said to have written a Life of St. Patrick.

<sup>80</sup> On that day, his festival was celebrated. See the Sixth Volume of this work, Art. iii.

<sup>81</sup> About these, we find no further notice.

<sup>82</sup> In Dr. O'Donovan's "Annals of the Four Masters," his death is placed at A.D. 867. See vol. i., pp. 510, 511.

<sup>83</sup> About these, nothing is noted.

<sup>84</sup> We are informed, that in the Martyrology of Killeen—now a lost book—the memory of a Cenfaelad is commemorated on 7th of April. In other Irish Martyrologies, we do not find the entry of such a saint, at that date.

<sup>85</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 624, 625.

<sup>86</sup> Of these latter, nothing more particular has been noticed. See the list of Bishops, taken from the Registry of Clogher, in Harris' Ware, vol. i., "Bishops of Clogher," pp. 177 to 179.

<sup>87</sup> His feast occurs on the 12th of June. See at that day, in the Sixth Volume of this work, Art. i.

<sup>88</sup> His feast is held on the 3rd of November.

<sup>89</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i. part i., pp. 84, 85, and n. 3. Also, Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 60, 61. And "Harris' Ware," vol. i. "Bishops of Clogher," p. 180.

ruary.<sup>91</sup> Then comes Hermetius,<sup>92</sup> and afterwards Feldobbar, who died on the 29th of June,<sup>93</sup> A.D. 731. Next, he names Artgal, Abbot of Clogher, and son of Damenius, who died in 765.<sup>94</sup> Then Moran, son of Indract, Abbot of Clogher, who died in 841.<sup>95</sup> Then Ailild, Scribe, Abbot, and Bishop of Clogher, who died in 867.<sup>96</sup> Then follows Kenfail, the son of Lorcan Comorbán of Clunes and Clogher, who died in 929.<sup>97</sup> Next is Conaing O'Donnallan, Archenach or Chief Prince of Clogher, who died in 959.<sup>98</sup> Next follows the name of Muredach O'Cuillen, who was slain in 1126.<sup>99</sup> Afterwards comes the name of Christian Hua Morgair, who died 1138.<sup>100</sup> Now, it is plain, that the foregoing list of prelates, as given by Colgan, must be quite imperfect. In general, from the death of St. Patrick to the death of Muredach O'Cuillin takes more than 600 years; and, during this period, there is only a list of twelve Bishops.<sup>101</sup>

Truly great men love labour and privation, even crosses and tribulations, because they aim at noble results to be achieved through them. As carrion flies are known to corrupt the most wholesome meats and alight upon the sweetest and most luscious preserved fruits, so do the multitude of worldlings seek only the world's creature comforts, its allurements, and its pleasures. Consuming such luxuries, men of idle and vicious habits live for a short time, and then worthlessly disappear. The indusrious bee fastens for a while on the most bitter herbs and thence extracts honey, to be stored within the hive. It is thus a true servant of God labours through the short spring and summer of his existence, that he may rest and enjoy himself, when the autumn or winter days close the harvest of his painstaking duties. In the present instance, a holy bishop voluntarily encountered toils, in a spirit of humility and charity, until old age and rest came upon him; they soon passed away, in this life; but, everlasting happiness and reward succeeded for him in Heaven.

ARTICLE II.—FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY INTO HEAVEN. The Dormition or Assumption of the Blessed Virgin Mary into Heaven appears to have been held as a great Festival in Ireland, and at a period so very remote, that we cannot arrive at its origin. Thus, in the Calendar of St. Ængus—which was compiled at least so early as the beginning of the ninth century—it is celebrated in Irish verse, at this date, and in his Feilire.<sup>1</sup> To such entry, the scholiast has added two notes.<sup>2</sup>

<sup>90</sup> According to Marianus O'Gorman and others. See also the Eleventh Volume of this work at that date.

<sup>91</sup> See the Second Volume of this work at that date, Art. vi.

<sup>92</sup> His feast—if he had one—is uncertain.

<sup>93</sup> See at that date, in the Sixth Volume of this work, Art. iii.

<sup>94</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i. pp. 366, 367.

<sup>95</sup> According to the "Annals of the Four Masters," the true year as we are told was A.D. 842.

<sup>96</sup> According to the "Annals of the Four Masters."

<sup>97</sup> According to the "Annals of the Four Masters."

<sup>98</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 678, 679.

<sup>99</sup> See *ibid.* pp. 1022, 1023.

<sup>100</sup> See Colgan's "Acta Sanctorum Hi-

berniæ," Martii xxxiv. Appendix ad Acta S. Maccarthenni, cap. vi., p. 742.

<sup>101</sup> It is also to be noticed, that from the death of Conaing O'Donnallan to that of Muredach O'Cuillin, there is a period of 167 years, and this proves there must have been some intermediate Bishops. Also from the death of Artgal to that of Moran, 76 years intervene; while there are 62 years from the death of Ailild to that of Kenfail. See "Harris' Ware," vol. i., "Bishops of Clogher," p. 179.

ARTICLE II.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i. part i., on the Calendar of Ængus, by Whitley Stokes, LL.D., p. cxxiii.

<sup>2</sup> Thus given, at the word *moíreil*: "i. dormitatio maria (e) hic ut beata dicit *7gg* (?) assumptio sancta (e) maria (e) dei genetricis uel mater melruain dicitur hic quia *mœl-*

Among the Irish peasantry, Lady Day in Harvest has long been held in special veneration.<sup>3</sup> Moreover, several wells were dedicated to the Blessed Virgin Mary, and to these the people were accustomed to make pilgrimages, on the annual recurrence of this Festival. These practices were usually denominated Patrons, and several instances of their localization could be cited. About two miles from Aghada, not far from Cloyne, county of Cork, and in the midst of a marshy field, far removed from the busy haunts of men, springs a beautiful little well of limpid water, round which on the 15th of August the people assemble to pay their rounds and offer prayers. One solitary tree, the only one that meets the eye on this secluded spot, overshadows the well, and it is covered with pieces cloth in all colours. These pieces of cloth have been tied to the branches of the tree by the grateful pilgrims, who have experienced the beneficial influence of the water beneath. There is an old ruin, quite close to the well, standing amid the silent graves of a cemetery, long since abandoned as a final resting-place for man. The well springs from the centre of the field and it is surrounded by a neatly whitewashed wall of about three feet in height. Forty years ago, there was no more famous meeting-place in the whole south of Ireland for country people than the well at Kilteskinn; but, of late years, it has ceased to be so generally frequented.<sup>4</sup> In Ballyhea parish, a patron was formerly held at Our Lady's Well, on the 15th of August; but, the Catholic clergy, wishing to prevent scenes of disorder at the place, had the patron converted into a cattle fair, which was instituted at Charleville.<sup>5</sup> Many similar celebrations took place on this day, but the open-air meetings have been nearly altogether discontinued. However, throughout Ireland the Feast of the Assumption of the Blessed Virgin Mary is held as a holyday, to assist at Mass, and abstain from servile works, it being a Double of the First-Class, with an Octave and a Proper Office. It commemorates an ancient tradition in the Church, and a pious belief among the faithful, that the glorified body of the Holy Mother of God had been rescued from the corruption of the tomb and assumed into Heaven soon after her death, as one of the many singular and miraculous prerogatives conferred upon this glorious Queen of Angels and of Saints.

ARTICLE III.—ST. SARAN. Veneration was given at the 15th of August to Saran, as we find recorded in the Martyrology of Tallagh,<sup>1</sup> as also in that of

ruain doc (t) or ejus fuit no siur maelruain."

As the sense is not so very intelligible, we here present a probable explanation, rather than a translation, in English. The scholiast states this to have been a festival for the Dormition of Blessed Mary, as some unknown writer has called her; or, the Assumption of Holy Mary, Mother of God; or, the Mother of Maelruain she is here called, because Maelruain was her Doctor—possibly meaning that he was specially devout to her, or inspired by her to teach—or, perhaps, adds the commentator, she was Maelruain's sister. The other note to *amathar* is "i iesu christi bas muire allaasin," and its literal translation given by Whitely Stokes is, ".i.e. of Jesus Christ. Mary's death on that day."—*ibid.* p. cxxxi.

<sup>3</sup> The following Irish *poem* is in reference to "Lady Day in Harvest":—

ATA ABLA BOG A'R BURDE AN  
 TA CAER IR OUBA CERAIB AN  
 TA ZEIMPE BO A'R LAOIG AN  
 LA FEILE MUIRE FOIMAR

"The apple is soft and yellow (*i.e.* ripe),  
 The berry is black (ripe) on the branch,  
 The cow and the calves are bellowing,  
 At Lady Day in Harvest."

<sup>4</sup> See the *Cork Weekly Herald* of August 20th, 1887.

<sup>5</sup> Letter of Denis A. O'Leary, Esq., Kilmolane Cottage, Charleville, County Cork, and dated, December 14th, 1887.

ARTICLE III.—<sup>1</sup> Edited by the Rev. Dr. Kelly, p. xxxii. In that copy contained in the Book of Leinster, we find what seems to us unintelligible, the following entry for him, *ET SEI EPAN*; but, it seems to mean, that his locality was Tisaran.

Donegal.<sup>2</sup> We find no less than twelve saints bearing the name of Saran in the Irish Calendars, and of these only six are distinguished by any epithet, applied to them, viz. : at January 8th, Saran of Cuil-creamha ; at the 13th, Saran, bishop ; at the 20th, Saran ; at March 1st, Saran, bishop ; at May 15th, Saran of Inis-mor ; at July 30th, Saran ; at August 1st, Saran of Bennchor ; at the 15th, Saran ; at September 16th, Saran ; at 21st, Saran, son of Tighernan ; at 23rd, Saran ; and at October 22nd, Saran.<sup>3</sup> A saint of this name was venerated, as patron of Tisarn parish,<sup>4</sup> in the barony of Garrycastle, King's County ; and, as we suppose, this is likely to have been the individual. The name of this parish may be rendered into English, "The House of Saran."<sup>5</sup> At present, and west of the River Brosna, Ti-Saran old church lies in the centre of Moystown demesne, and it is in ruins ; while Tobar Saran,<sup>6</sup> *Fons S. Sarani*, lies 500 links south-west of the stables belonging to Moystown house. At this well, stations were performed some time back ; but, St. Saran's festival-day is not any longer remembered, in that locality.<sup>7</sup>

ARTICLE IV.—FEAST OF CARPRE'S DAUGHTERS. In addition to the Festival and veneration observed at this date, as we read in the published Martyrology of Tallaght,<sup>1</sup> for Firdacrioch et St. Saran, the Daughters of Carpre are likewise commemorated. In that copy, contained in the Book of Leinster,<sup>2</sup> they are also noticed, at the 15th of August. Further light we cannot obtain, regarding these holy women, who are not mentioned at this date, in the Martyrology of Donegal.<sup>3</sup>

ARTICLE V.—ST. COLMAN, OF ACHUD. Although not inserted in the published Martyrology of Tallaght,<sup>1</sup> at this date ; yet, in that found in the Book of Leinster,<sup>2</sup> is an entry noting Colman of Achud. The place presents a difficulty of identification. The name of Colman simply is inserted in the Martyrology of Donegal,<sup>3</sup> at the 15th of August.

ARTICLE VI.—REPUTED FEAST OF ST. SYLVESTER, COMPANION OF ST. PALLADIUS. Dempster has one of his usually inaccurate statements about St. Sylvester, the companion of St. Palladius, at the 15th of August.<sup>1</sup> The Bollandists observe,<sup>2</sup> at this date, that Ferrarius in his General Catalogue has

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 220, 221.

<sup>3</sup> See also Colgan's "Acta Sanctorum Hiberniæ," xvii., Februarii. De aliis diversis Sanctis Athrumiæ quiescentibus, num. 4, p. 367.

<sup>4</sup> Its limits are shown on sheets 13, 14, 21, 22, "Ordnance Survey Townland Maps for the King's County."

<sup>5</sup> The Irish name should be *Teach (tí) Saráin*, *i. e.*, Tectum Sancti Sarani.

<sup>6</sup> In Irish characters written *Tobar Saráin*.

<sup>7</sup> See "Letters containing Information relative to the antiquities collected during the progress of the Ordnance Survey for the King's County, in 1828," vol. i. T. O'Connor's letter, dated Banagher, January 10th, 1838, pp. 159, 160.

ARTICLE IV.—<sup>1</sup> Edited by Rev. Dr.

Kelly, p. xxxii.

<sup>2</sup> Thus, *et Firdacriom Carpree*.

<sup>3</sup> As edited by Rev. Drs. Todd and Reeves. See pp. 218, to 221.

ARTICLE V.—<sup>1</sup> Published and edited by Rev. Dr. Kelly. See p. xxxii.

<sup>2</sup> Thus noted *Colman o Achud*.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 220, 221.

ARTICLE VI.—<sup>1</sup> Thus in the Menologium Scotorum : "In Scotia Silvestri presbyteri, qui S. Palladii comes contra Pelagianos strenue depugnavit. B.C."—Bishop Forbes' "Kalendars of the Scottish Saints," p. 208.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Augusti xv. Among the pretermitted feasts, p. 199. They add, "unde non magis decemur quam ex Camerario die precedenti."

<sup>3</sup> To this statement, the letters B.C. are

a notice of St. Sylvester, a priest of Scotia. According to Dempster's account, St. Sylvester is said to have strenuously contended against the Pelagians.<sup>3</sup> Yet, Dempster has no special article on this Sylvester, in his Ecclesiastical History of Scotland.

ARTICLE VII.—ST. CORMACHUS OR CORMACUS, BISHOP OF MURLACH OR ABERDEEN. [*Eleventh and Twelfth Centuries*]. At the 15th of August, David Camerarius has notification of a Feast for St. Cormachus or Cormacus, Bishop of Murlach or Aberdeen.<sup>1</sup> The Bollandists have a notice of this saint,<sup>2</sup> at this date, and on the same authority; but, they remark, that neither in Dempster, nor in their Manuscript Copy of the Aberdeen Missal, is there any allusion to him. He is stated to have been Bishop of Murlach,<sup>3</sup> and to have died A.D. 1122.<sup>4</sup> This is doubtless the Cormacus, the learned and holy successor of Saints Beanus and Donortius, regarding whom Dempster avers,<sup>5</sup> that he wrote a Book of Pious Sermons, and that he governed the church of Murthlach, in the year 1041. For these statements, he refers to a work of Hector Boethius, on the Bishops of Aberdeen, as also to his History of Scotland.<sup>6</sup>

### Sixteenth Day of August.

#### ARTICLE I.—ST. LUGHAN OR LUGAIN.

**D**ARK and evil are the works of men recruited from the dens of vice, and much misery have thousands brought upon the world; but, those who have been trained and schooled in the Church give their talents and virtues to the cause of justice, of charity, and of order. Much could we desire to learn more regarding the personal merits and actions of the latter class, yet such gratification cannot always be attained. A festival in honour of Lughan is found set down in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> at this date. Lughan Si is found written, in the first-mentioned record.<sup>3</sup> In that copy, contained in the Book of Leinster, the entry is somewhat different, at the 16th of August. The references to this holy man are so brief and obscure, that we cannot even conjecture his station in the Irish Church, his place, nor his period. The latter, however, seems to have been in the earlier eras of our ecclesiastical history. Almost every country in Europe can point

affixed, but the reference we have not been able to ascertain.

ARTICLE VII.—<sup>1</sup> Thus, in his Scottish Entries of the Kalendar:—"15 Die. Sanctus Cormachus vel Cormacus Episcopus Murthacensis vel Aberdonensis."—Bishop Forbes', "Kalendars of Scottish Saints," p. 239.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Augusti xv. Among the pretermitted feasts, p. 199.

<sup>3</sup> According to the "Collection for a History of the Shires of Aberdeen and Banff," published by the Spalding Club, Aberdeen, 1843. View of the Diocese of Aberdeen, p. 143.

<sup>4</sup> See Bishop Forbes' "Kalendars of Scot-

tish Saints," p. 316.

<sup>5</sup> In "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., num. 260, p. 156.

<sup>6</sup> Reference is made to "Scotorum Historiae," page ccxlv.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 220, 221.

<sup>3</sup> Thus entered, *LUĜAN AGUR PCIN OAIN.*

ARTICLE II.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 220, 221.

<sup>2</sup> See "Acta Sanctorum," tomus iii., Augusti xvi. Among the pretermitted saints, p. 261.



out the mouldering ruins of church and cloister, overthrown and laid desolate by the destroying hand of war, or by the no less relentless onslaught of heresy. But in no other country has such destruction befallen the sacred edifices of religion as in Ireland, and with them have perished most of our precious records, containing memorials of our sainted men. In the first place, much of this loss to religion, civilization and learning dates from the inroads and marauding of the Danish pirates; and lastly, from the law-established religion of England in the sixteenth century, and which visited the holy places of Ireland with such a spirit of fell destruction, as neither Goth, Vandal, nor Dane had ever paralleled.

ARTICLE II.—REPUTED FEAST OF ST. DEGHA, BISHOP. The Martyrology of Donegal<sup>1</sup> mentions, that veneration was given to Degha, a Bishop, at the 16th of August. Moreover, the Bollandists state,<sup>2</sup> that St. Dega Maccayrill, an Irish Bishop, has been noticed at this date, but that his festival is more properly referable to the 18th of this month. For the same day, further notices of him are reserved in succeeding pages.

ARTICLE III.—REPUTED FEAST OF ST. IERON. The Bollandists notice an entry of St. Iheron's festival in the Carthusian Matric., Utrecht, on the 16th of August; but they state, that it properly belongs to the following day.<sup>1</sup> In the posthumous list of Colgan's Manuscripts, we find the Life of St. Ieron, ready for publication at this date.<sup>2</sup> But, we incline to the opinion, it should have been placed at August 17th.

ARTICLE IV.—ST. CONAN. At the 16th of August, the name Conan, without any further designation, is found entered in the Martyrology of Donegal.<sup>1</sup> His position in the Church, and his place, are not known.

ARTICLE V.—SAINTS MARINUS AND ANIANUS. At the 16th of August, Colgan intended to have published the Lives of Saints Marinus and Anianus, as we learn from the posthumous list<sup>1</sup> of his Manuscripts. Elsewhere, I have not been able to find any account, that might serve to explain their connection with Irish hagiology.

ARTICLE VI.—FESTIVAL OF MOELCOISNE, OF CILL-MOELCOISNE, IN HY-MANY, CONNAUGHT. The commentator on the "Feilire" of St. Ængus, as found in the "Leabhar Breac" copy, at this 16th day of August, remarks: Moelcoisne, moreover, of Cell Moelcoisne in Hy-Many of Connaught on the same day as Mary, the Lord's Mother.<sup>1</sup> However, neither on the Irish Map, prepared by Dr. O'Donovan, and prefixed to his edition of "The Tribes and

ARTICLE III.—<sup>1</sup> See "Acta Sanctorum," tomus iii., Augusti xvi. Among the pretermitted feasts, p. 261.

<sup>2</sup> According to Charles MacDonnell's "Catalogus Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

ARTICLE IV.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 220, 221.

ARTICLE V.—<sup>1</sup> See that published by Charles MacDonnell, Esq., "Catalogus

Actuum Sanctorum quæ MS. habentur, ordine Mensium et Dierum."

ARTICLE VI.—<sup>1</sup> The following is the Irish entry: moelcoisne om. ocluil moelcoisne in hurb mame connacht for aenla ocu? maria mater domini.— "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Ængus, by Whitley Stokes, LL.D., p. cxxxi.

Customs of Hy-Many, commonly called O'Kelly's Country,"<sup>2</sup> nor in the Treatise itself, is there any mention of Moelcoisne, or of his place, Cell Moelcoisne. Moreover, on the Irish Ordnance Survey Maps for that district, we cannot discover any parochial or townland denomination, coinciding in spelling or pronunciation, with the latter place. However, as our Irish Ordnance Survey Maps are as yet exceedingly defective, in giving all the locally preserved and traditional names of places, it is quite probable, such an etymon may still be preserved by the peasantry, in some part of that extensive district.

ARTICLE VII.—FESTIVAL OF THE BIRTH OF MARY. In the "Feilire" of St. Ængus,<sup>1</sup> at the 16th of August, is entered a feast to commemorate the birth of the Blessed Virgin Mary. Elsewhere, the writer cannot find such a festival, nor allusion to the circumstances there presented.<sup>2</sup>

ARTICLE VIII.—REPUTED TRANSLATION AND FESTIVAL OF ST. DAVID, BISHOP OF MENEVIA. In the additions to Greven's Carthusian Martyrology, Bruxelles, the Translation of St. David, Bishop of Menevia, is mentioned, at the 16th of August. The Bollandists note this entry,<sup>1</sup> likewise, and as his chief feast is on the 1st of March, the reader is referred to the latter date for particulars of his Life.<sup>2</sup>

## Seventeenth Day of August.

ARTICLE I.—ST. IERO OR HIERO, PRIEST AND MARTYR AT  
EGMOND, HOLLAND.

NINTH CENTURY.

### CHAPTER I.

INTRODUCTION—NOTICES OF ST. IERO—HIS PARENTAGE AND COUNTRY—HIS EARLY EMBRACING THE ECCLESIASTICAL STATE—ORDAINED PRIEST—HE RESOLVES TO ENTER ON A MISSIONARY CAREER IN HOLLAND—HIS LABOURS AND SUCCESS—SCANDINAVIAN INVASION—ST. IERO IS SEIZED BY THE DANES AND BROUGHT TO TRIAL.

THE public veneration given to St. Iero, Jero, or Hieron, Priest and Martyr, in Holland, is of very ancient date, and he is to be found

<sup>2</sup> Published from the Book of Lecan, for the Irish Archæological Society, Dublin, 1843, 4to.

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

La croich do bhun  
Cocheir naochair oichmarice  
Sein muire mino nuagbailce  
Noemmathair moirgmarice.

"At Adrion's cross, with a train that loved not theft, the birth of Mary, a virginal, strong diadem, holy Mother of my Prince."  
—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiv. To this stanza a short note is affixed, on the right margin of the Manuscript at Sein Muire .i. comemorationis, p. cxxxii.

<sup>2</sup> However, the following notice, at the 16th of August, as found in Les Petits Bolland-

recorded in Martyrologies and Calendars, as also in various Manuscripts of remote writing, as in some belonging to Harlaem, to Utrecht, and to other places. An ancient Manuscript Breviary, the *Florarium Sanctorum*, and the additions to *Usuard*, have notices of him. St. Iero, like many other holy men, resolved on leaving his native country to gain souls to Christ. He was also ready to lay down his own life, in the effort to spread the Gospel among the Gentiles.

From the more ancient memoirs of this holy martyr the mediæval and more recent notices have been drawn. In the "*Natales Sanctorum Belgii*," St. Ieron is mentioned, at the 17th of August, in two paragraphs.<sup>1</sup> This account Molanus has taken, from a Manuscript belonging to Egmond. Likewise, Sueder, Bishop of Utrecht, mentions this holy martyr, with great commendation, and in a decree, dated November 15th, 1429. In the "*Historia Martyrum Batavicum*," appended to Peter van Opmeer's celebrated work,<sup>2</sup> "*Opus chronographicum Orbis Universi, a Mundi Exordio usque ad Annum MDCXI.*,"<sup>3</sup> we find published, *Vita S. Jeronis*, and rendered in heroic Latin verse. This latter was composed, by William Hermann Goudan Erasmus.<sup>4</sup> The fullest mediæval account of St. Iero—but probably not the most reliable—is that given by John Gerbrand,<sup>5</sup> who was prior of the Carmelite Convent, at Leyden, in 1495. And this was first published, in his "*Chronicon Belgicum*."<sup>6</sup> Molanus has treated about St. Ieron or Hieron, at the 17th of August.<sup>7</sup> Likewise, in "*Batavia Sacra*,"<sup>8</sup> there is a brief account relating to the Life and Passion of this holy Martyr, as also to those circumstances connected with the discovery and preservation of his relics. The Bollandists have inserted his Acts, at this date.<sup>9</sup> These, given in two chapters,<sup>10</sup> have been taken from John of Leyden's *Belgic Chronicle*,<sup>11</sup> and they are preceded by an introductory commentary.<sup>12</sup> Dean Cressy has an account of St. Ieron, whom he calls an English Priest.<sup>13</sup> The Right Rev. Dr. Challenor has a record of this saint, both in the "*Britannia Sancta*,"<sup>14</sup> and in the "*Memorial of British Piety*."<sup>15</sup> In the latter work, St. Ieron is called a native of Great Britain.<sup>16</sup> The *Petits Bollandistes* notice also the feast of St. Ieron (*Hiero*), at this date.<sup>17</sup>

distes, may serve to show, that a feast of the Blessed Virgin Mary was thus commemorated: "Ce jour, d'après une pieuse tradition, on fit l'ouverture du sepulcre de la très-sainte Vierge; et, comme elle était montée au ciel au jour précédent, on ne trouva que son suaire qui exhalait une délicieuse odeur."—"Les Vies des Saints," tome ix., xvi<sup>e</sup> Jour d'Aout, p. 593.

ARTICLE VIII.—<sup>1</sup> See "*Acta Sanctorum*," tomus iii., Augusti xvi. Among the pretermitted feasts, p. 260.

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

ARTICLE I.—CHAPTER I.—<sup>1</sup> See pp. 179, 180.

<sup>2</sup> The writer was born at Amsterdam, on the 13th of September, 1525, and he died on the 9th of November, 1595, at Delft. See M. Le Dr. Hoefer's "*Nouvelle Biographie Générale*," tome xxxviii., cols. 708, 709.

<sup>3</sup> This was published at Amsterdam, in 1611, in fol., with engravings.

<sup>4</sup> Father Peter Bosch, S.J., found among the papers collected by Rosweyde what seemed to be a copy of this *Vita S. Jeronis*;

but, not being able to procure a copy of Opmeer's great work, he could not pronounce with certainty on the matter.

<sup>5</sup> He is praised by Trithemius, as being a studious and learned man, in "*Catalogus Scriptorum Ecclesiasticorum*."

<sup>6</sup> Lib. v., cap. 24, 33, and lib. vii., cap. 20, 21, 22, 23, 24.

<sup>7</sup> See "*Indiculus Sanctorum Belgii*," p. 44 b.

<sup>8</sup> Namely, Bishop Sueder's Decree, at p. 216.

<sup>9</sup> See "*Acta Sanctorum*," tomus iii., Augusti xvii. De S. Jerone Præsb. Martyre in Hollandia, pp. 475 to 479.

<sup>10</sup> Containing fourteen paragraphs.

<sup>11</sup> At the year 847.

<sup>12</sup> Comprised in eight paragraphs. Father Peter Bosch, S.J., is the editor.

<sup>13</sup> See "*Church History of Brittany*," book xxvii., chap. ix., p. 714.

<sup>14</sup> See part ii., p. 83.

<sup>15</sup> See p. 117.

<sup>16</sup> In this statement, Dr. Challenor seems to have followed the statement of John Gerbrand of Leyden.

From the ancient Manuscript History,<sup>18</sup> found at Egmond, it would seem, that this priest was a Scotus or an Irishman by birth,<sup>19</sup> and that he was of noble parentage.<sup>20</sup> He is related, likewise, to have been an only son of his father and mother; but, resolving to avoid the snares and illusions of this world, he joined a society of religious, and zealously endeavoured to emulate the virtues of his brethren. This happened, as we are informed, while he was very young; but, when he advanced in years, he also grew in wisdom and in sanctity. Having a vocation for the ecclesiastical state, he went through the various preparatory grades of orders.

In due course, he was ordained a priest. He commenced a missionary career as a preacher in Holland,<sup>21</sup> and this took place towards the middle of the ninth century.<sup>22</sup> When his mission opened, pagan rites and the worship of idols prevailed in those northern parts of Europe. Gradually, he won over converts to the true Faith, and then very sedulously he began to ground them in those principles which should guide their future course of life.

He converted many souls from darkness and error, especially in Frisia.<sup>23</sup> Notwithstanding the known ferocity of the people living in that region, he gained upon their affections, and rendered many of them most acceptable to God. After some time spent on these labours, St. Iero seems to have settled in a place named Noortwyck—at present the village of Noordwyk-Binnen in the province of South Holland<sup>24</sup>—about six miles N.N.W. from Leyden.<sup>25</sup> The place in which he lived lay on the shores of the North Sea.

However, a storm of invasion was about to burst forth, and a host of Scandinavian plunderers descended on the shores of Holland, about the year 856, when many men and women were killed, while others were taken as captives. The invaders subjected the whole country to robbery and spolia-tion. Especially were the Christians objects of aversion to them.

While Iero laboured on that mission, these Danish and Northmen ravages served to interrupt the good he had accomplished. Moreover, he was speedily apprehended, and brought for trial before the Danish leader. Rejoicing that he was deemed worthy to suffer for the sake of Christ, Iero prayed while he was being conducted to the tribunal for examination: "O Lord, lead me in thy justice because of my enemies; conduct my ways in thy sight." It would seem, that many in the crowd who followed him cried out: "Remove this man from life, nor suffer him longer to continue the enemy of our gods." Others demanded, that he should endure the most exquisite tortures, so that the people of Holland, who loved him, might be deterred by the example made from following him as their Christian leader.

<sup>17</sup> See "Vies des Saints," tome ix., xvii<sup>e</sup> Jour d'Aout, p. 625.

<sup>18</sup> It is quoted by Molanus.

<sup>19</sup> This opinion seems to have been contested, and authors are divided on it. Thus, John Gerbrand of Leyden, states, that he was "in Anglia juxta seculi dignitatem parentibus nobilibus progenitus;" and again, the Bollandists had some papers, drawn up by D. Lindan, Bishop of Ruremonde, containing nine Lessons, in which he is also said to have been an Englishman. However, William Goudan Erasmus, in his poem, and Peter van Opmeer, in his work on the Martyrs of Belgium, rendered into Dutch, and published at Amsterdam, in 1700, First part, p. 95, make him a Scotus. Some of the more ancient Manuscript

accounts are silent as to the exact place of his nativity.

<sup>20</sup> John Gerbrand writes of him, that in baptism he received the name of Jeron, which was intended to prelude the merits of his future holy life: "dicitur enim Hieron, quasi sanctus totus." However, Father Bosch disputes such interpretation, or that he was of Greek origin, the name having been anciently written without an aspirate.

<sup>21</sup> See Bishop Challenor's "Britannia Sancta," part ii., p. 83.

<sup>22</sup> Circa A.D. 847, according to the "Chronicum Belgicum" of Joannes Gerbrandus a Leydis.

<sup>23</sup> The Frisons occupied that district, now known as North Holland, and also they

## CHAPTER II.

EXAMINATION OF ST. IERO, AND HIS DEFENCE BEFORE THE DANISH LEADER AND HIS COUNCIL—HE IS CONDEMNED TO DEATH—HIS MARTYRDOM—DISCOVERY OF HIS SACRED REMAINS—TRANSLATION OF HIS BODY TO EGMONT—DISCOVERY OF HIS HEAD AND ITS PRESERVATION—HIS FESTIVAL AND COMMEMORATIONS—CONCLUSION.

AFTER many persecutions visited upon him by the barbarians, St. Iero was at last thrust into a dark prison. There he remained until the day following, when he was brought to trial. The pagans had resolved on urging him to renounce Christianity, and to embrace the worship of idols. However, he employed the sublime words of the Psalm: "Lord, I shall walk in the light of thy presence, and I shall rejoice in thy name all the day." When brought before the Danish leader and his council, the former asked if the wounds he received on the day before had made any impression on him. Then the man of God cheerfully answered: "Not alone have they not filled me with sorrow, but they have strengthened my resolution, for it is written, according to the number of griefs in my heart, thy consolations have rejoiced my soul." Next the President asked about his condition and his religion. St. Iero immediately answered: "Not alone am I of a respectable but of a distinguished family; I have worshipped Christ as the true God from my infancy, and never shall I bend the knee to false idols, because the Lord my God hath said in the Gospel, 'Thou shalt adore the Lord thy God, and him only shalt thou serve.'" Then said the leader: "Hear me, and sacrifice to our gods, so that what remains of your life may be enjoyed to old age, and that you may possess our friendship." Whereupon St. Ieron answered: "You counsel a foolish course, and make a doubtful promise, saying, leave God the Creator, unwillingly, and our sacred rites, which have lasted for ages, and sacrifice to demons, so that my life may last to old age; whereas, He is omniscient, and having established all things, He alone knows what is to happen." Then returned the President: "I desire, that you explain to me, who that God is, whom you state to be alone worthy the praise of every creature."

Thus invited, the pious servant of God was enabled to make a full profession of his Faith in the following words: "It has been written, give not holy things to dogs, nor cast pearls before swine, and therefore, never from me shall you learn the truth with polluted ears. Yet, as some are standing around, and whom I know to be predestined for eternal life, for their sakes, shall I give a summary of my religion. We believe in the Father, from whom is all paternity named in Heaven and on earth, according to the Apostle; also, in His Son and in the Holy Ghost, regarding whom the Psalmist proclaims, in the word of the Lord, the Heavens are established, and through the breath of His Spirit exist all their powers. The indivisible Trinity of those divisible Persons, a Unity of substance, we venerate; while in this Trinity, none are foremost or last, none greater or lesser, but all three persons are co-eternal and co-equal; so that all shall perish, who believe or adore any God, or place hope of salvation, save in this One and Triune God." While these words of Faith were spoken, all the Christians present rejoiced: in some their Faith was strengthened; from the minds of others, a love of their false deities was driven, while fear of suffering was removed from the spirits of many, who surrounded that tribunal.

were north of the chief embouchure of the River Rhine. See "Atlas Classica," plate xxiii.

<sup>24</sup> See "Gazetteer of the World," vol. x., p. 605.

<sup>25</sup> Formerly known as Lugdunum Batavorum.

Nevertheless, the President unwilling to be convinced resolved not to hear any further arguments that reflected on his idolatry, or that might prevail over the reason of any who were present. He therefore ordered the saint to be handed over to the executioners, and to be tortured, before he should be put to death. When led to punishment, St. Iero is stated to have prayed: "Take not from my soul thy mercy, nor thy truth from much counsel. Wherefore, O Lord, I entreat thee, withdraw not thy bounties from me, but may thy mercy and thy truth always support me." While reciting pious ejaculations of this sort, the holy martyr was subjected to the most extreme tortures. In fine, he was beheaded, having nobly professed his Faith, in the midst of all these sufferings.

According to the general opinion, St. Iero obtained the crown of martyrdom, at Nordovyck, or Nordwis. The few Christians who were then spectators of that scene contrived to steal away the body of the holy man, and to bury it with all becoming respect in a newly made grave. He appears to have suffered martyrdom about the year 855, and we are informed, that the day was the 16th of the September Kalends<sup>1</sup>—corresponding with this date for his festival.

After these events, one hundred years had elapsed, and the place of St. Iero's burial appears to have been forgotten or neglected, when in the year 955, a pious and an humble layman, named Nothbod,<sup>2</sup> who lived near the spot, had a vision one night, during which a venerable man of large stature, and having a beautiful countenance, appeared to that agriculturalist. This apparition so unusual filled him with fear and astonishment. Nevertheless, the figure spoke and said: "Fear not, nor be under any apprehension, dear brother, for the labour of thy hands hath sanctified thee, and the charities thou hast bestowed have cleared thy soul from the stains of sin, so that thou art worthy to behold the face of thy fellow-servants, now reigning with the Almighty, and to hold communion with them. Wherefore, it has been granted me, one of these servants, to appear in a vision to thee, through God's grace; and, learn now, that thou art to raise my remains, so long neglected, and to manifest in a public manner my deserts in the kingdom of Heaven." Fearing this apparition and these words might be designed to ensnare him through some illusion of Satan, Nothbod first armed himself with a sign of the cross. Then comforted with the sweet tone of speech heard, he enquired who the spirit was, and he received for answer: "O good man, I congratulate you on the faith you have in that sign of the holy cross, as a shield against every diabolic effort. Not as you think am I a phantasm, I was conceived like you in sin, but, I was born, so that I should suffer the tribulations of humanity, and now justified through the grace of God, I enjoy the happiness of eternal life." He then related, how having loved and served God, he had been brought through the palm of martyrdom to the rewards of Heaven. He added moreover: "Now go to the village called Noortwyck, and there shall you find my tomb, composed of small stones, and formed in the barren sand. Bear my remains to the place called Egmond, which has been rescued from the foulness of idolatry, through the distinguished merits of St. Adalbert.<sup>3</sup> Do not hesitate to deposit them, in the sanctuary of that place; for, He who enabled

ARTICLE I.—CHAPTER II.—<sup>1</sup> According to John of Leyden: "ad patriam cœli susceptus est sexto decimo Kalendas Septembris."

<sup>2</sup> He is said to have maintained himself by the labour of his hands, and yet to have laid by something to distribute for the necessities of the poor; thus making a friend to

himself with the mammon of iniquity, so that he might lay up treasures in Heaven, where the moth and rust do not consume, and where thieves cannot break through nor steal.

<sup>3</sup> His festival is held, on the 25th of June. See his Life at that date, in the Sixth Volume of this work, Art. iii.

me to overcome earthly trials has also desired them to be preserved in such a tabernacle." Having spoke these words, the apparition vanished.

However, the pious countryman resolved to wait a further confirmation of this command, while he prayed to the Almighty most earnestly, with humility of spirit and contrition of heart, and with fasting, that the vision might be repeated a second and a third time. Again, St. Iero appeared, and Nothbod was warned, that he should not be so slow, in manifesting obedience to the will of God, and that he should not contemn the divine mandate, lest he might suffer punishment in the next life for such inexcusable neglect. Yet, was the admonition disregarded, until it happened, that thieves stole some horses from the pasture of a certain man while he was asleep. They were concealed in a recess the robbers had selected for that purpose. On missing those animals, the owner collected a band of friends and servants, to search for them. After great fatigue, towards the decline of day, that company reached a very intricate place, from which they saw no outlet, and they were wearied. There, the man told his friends to rest and to take some refreshment. Afterwards, they fell asleep. Meantime, St. Iero appeared to one of these men, who was just and holy, and he said: "Arise, and tell Nothbod, that no longer must he delay to fulfil the divine commands; for, in the eastern part of the plain, and to the right hand of it, from the place where he sleeps this night, he shall find my tomb. And, as unbelievers demand a sign, when morning dawns, go to the adjoining wood, where without doubt you shall find the horses that have been lost."

On awaking, this man told his companions to arise, as the Almighty had even deigned to discover that place, where the horses should be found. Having entered the wood a little distance from the highway, the horses were met with, and tied to stakes, as they had been left by the robbers. This fulfilment of the prediction caused the man to relate all he had learned in the vision to Nothbod, and those directions he had received. This was a source of great joy to Nothbod, because additional evidence had been procured, to corroborate what had been already manifested to him. When the others had left for home, both of these taking sacks with them began to dig in the spot shown to them. Soon they found a box, containing the precious remains of St. Iero, and to their great joy. At once, they conveyed a special message to St. Baldric,<sup>4</sup> the holy bishop of Utrecht, and to Theodric II., Count of Holland, that they should come to the spot, so soon as they possibly could, and that the relics might be brought to that destined place, where they were to be held in special veneration.

The Count was a man distinguished for his religious life, as had been the saintly prelate, and both were greatly rejoiced to hear about the discovery of St. Iero's relics; but, before proceeding further, a three days' fast was directed for observance in the whole diocese. Then they approached the tomb, whence proceeded a fragrant odour, and they gave praise to the Almighty, for thus manifesting his power and goodness. The remains of St. Iero were then raised, and at first placed in fine linen, while hymns and canticles of praise were sung, as a procession formed along the road which led by the sea. Great crowds of men and women assembled, at a grove, which was called Rynmeer. Then, another great miracle was witnessed. A coffin was wanting to enclose the relics, and to their great amazement, one was seen floating on the sea-waves, and it was suddenly cast on shore.

<sup>4</sup> Bishop Sueder of Utrecht, who wrote in 1429, states that Odilbald, the twelfth bishop of that See, was then actor in this case; however, the Bollandists prefer the

statement of John Gerbrand of Leyden, as given in the text. Balderic was the fifteenth bishop of Utrecht, and his period corresponds with that of Theodric or Thierry II.,

The body of this holy martyr was afterwards translated to Egmont,<sup>5</sup> by Count Theodoric II., where in the Benedictine Abbey of St. Adalbert,<sup>6</sup> it has been since preserved, with every mark of respect and religious veneration. There are three villages named Egmont, in the province of North Holland, and a few miles west of Alkmaer. That lying nearest to the sea is called Egmond-aan-Zee;<sup>7</sup> further inland, and on the other side of a sand-hill ridge, is Egmond-opden-Hoef;<sup>8</sup> and about one mile or more, south of it, stands Egmond-Binnen or Inner Egmont.<sup>9</sup>

The saint's head had not been found, however, when the body had been taken from its tomb; but, many years afterwards, it pleased the Almighty to show his wonders to the people of Noortwyck, who resolved on building a church on that spot where St. Iero's relics had so long lain. When the workmen opened a foundation for the altar, to their great joy they found the skull of the holy martyr. Then, without any human agency, the bells of the village church began to ring. The people were in admiration, and said that angels were causing this joyous chime. They gave praise to Almighty God for his bounties to them. Taking the venerable head, it was deposited with becoming honour and ceremony within the sanctuary. In times subsequent, innumerable bands of pilgrims flocked to St. Iero's shrine, even from the most distant places, to pray and to ask many temporal and spiritual favours, through his intercession. Nor were miracles wanting to confirm the fame of his sanctity.

On the 15th of November, 1429, to encourage devotion towards our saint, Bishop Sueder of Utrecht issued a Decree or Pastoral, in which it was announced, that the festival of St. Iero should be observed each year, with like-solemnity as that of St. Laurence, the martyr, throughout his diocese.<sup>10</sup> Moreover, he granted an Indulgence of Forty Days to all, who should visit the parochial church of Noirtich (Noordwyck), on his Feast-day, or on any other occasion of a procession in it, or for the celebration of Mass there in his honour, or who should contribute means or ornaments for the decent maintenance of the church.

Throughout Holland, the festival and reverence for St. Iero have long been observed. Among the people, moreover, a belief grew up, that through his pious invocation objects lost were sure to be recovered.<sup>11</sup> It seems to be in allusion to this belief, that St. Jeron has been represented in art, as a Priest, with hooded falcon on his hand and bearing a sword;<sup>12</sup> also, in a Priest's

Count of Brabant.

<sup>5</sup> "Qui pagus est Hollandiæ in diocesi Harlemensi, comitatus titulo clarus."—Miræus, "Fasti Belgici et Burgundici," p. 479.

<sup>6</sup> See Dean Cressy's "Church-History of Britany," book xxvii., chap. ix., p. 714.

<sup>7</sup> Here in October, 1799, a bloody but an indecisive battle was fought between the Gallo-Batavian and Anglo-Russian armies. It was soon afterwards followed by the more decisive battle at Kastricum, and the capitulation at Zip, when the Anglo-Russians were obliged to evacuate Holland. See M. A. Thiers' "Histoire de la Revolution Française," tome x., chap. xviii., p. 331.

<sup>8</sup> In 1573, it was destroyed by the Spaniards, and the ruins of the old town are still conspicuous.

<sup>9</sup> See "Gazetteer of the World," vol. v., p. 159.

<sup>10</sup> The bishop writes: "Tenore præsentium ordinamus in virtute sanctæ obedientiæ, et sub excommunicationis poena, quam contradictores et rebelles incurrere volumus, stricte præcipiendo mandantes, quatenus ex nunc in antea perpetuis futuris temporibus dies dicti sancti martyris JERONIS ad instar diei sancti Laurentii martyris, singulis annis in octava sancti Laurentii in singulis parochiis dictarum terrarum Noirt-Hollandiæ, West-Frisiæ, et circumjacentium locorum tam in choro quam in foro solemniter celebratur."—"Batavia Sacra," p. 216.

<sup>11</sup> Molanus observes: "Multi enim ejus beneficio res suas deperditas recuperarunt." Unde versus extat: "Rebus in amissis Jeron sæpissime fulget. Litterati autem, aliqui in suis carminibus eum Hieronem appellare malunt."—"Natales Sanctorum Belgii," p. 180.

<sup>12</sup> See "Die Attribute der Heiligen,"



cassock over a suit of armour, and a falcon on his left hand, not hooded, his right hand holding up the cassock, so as to display the armour on his right leg;<sup>13</sup> likewise, in a Priest's cassock, with a falcon on his left hand.<sup>14</sup> While the sword was emblematic of his martyrdom; the falcon—a bird said to have a peculiar instinct of searching for things buried—represents the other prevailing popular tradition.

In the Martyrologies of Holland, Belgium and France, the feast of St. Ieron is this day commemorated. Likewise, in the Calendars of Galesinus, of Wion, of Bucelin, and in other Martyrologies, the feast of St. Iero or Hieron is set down, at the 17th of August. In Father Stephen White's work,<sup>15</sup> this saint is called Vero—probably through a misprint—and his martyrdom is assigned to this day. Convæus registers at this date St. Ieron, an illustrious martyr, at Egmond, in Holland. In the anonymous Catalogue of national saints, published by O'Sullivan Beare, we find Hieron, at the 17th of August. In like manner, on the authority of Molanus and Floratius, Father Henry Fitzsimon<sup>16</sup> enters Iheron, presbyter et martyr, at this same date. In his *Menologium Scotorum*, Thomas Dempster has classed this holy martyr, at the 17th of August,<sup>17</sup> of course claiming him to be a Scotus belonging to Scotland.

In the foregoing narrative, we have to admire the manner in which the Almighty is pleased to manifest his providential regard for the honour of those who are faithful to him until death, and to make known their merits on earth, for the edification of the Church Militant, as they are rewarded for ever in Heaven, and understood by the Church Triumphant, consisting of the Angels and Saints. No longer do these blessed spirits desire human applause, nor do they ambition honours among mortals; neither envious nor jealous of those happy favours already obtained by others who rejoice before the throne of God, they have no desires that are not gratified, and no void of soul that is not filled with delights, which cannot be described or even conceived. What was all earthly suffering as compared with their present glory and happiness?

ARTICLE II.—ST. ERNAN, OF TORACH, NOW TORY ISLAND, COUNTY OF DONEGAL. A festival to honour Ernán is inserted in the Martyrology of Tallagh,<sup>1</sup> at the 17th of August. He is called the son of Colman, in the *Sanctilogium Genealogicum*. According to the O'Clerys, he sprung from the race of Eoghan, son to Niall. From Eoghan he was the fifth in regular descent. He was born, most probably, in the beginning of the sixth century, and in the northern part of Ireland. He became a disciple of St. Columkille.<sup>2</sup> Isolated, as Tory lies out in the ocean, it seems to have a history, and dating from a remote period.<sup>3</sup> In the beginning of the sixth century, it was occupied

Hanover, 1843.

<sup>13</sup> According to Roodscreen, Suffield.

<sup>14</sup> See Rev. Dr. F. C. Husenbeth's "Emblems of Saints," edition of Rev. Dr. Augustus Jessopp, p. 113.

<sup>15</sup> See "Apologia pro Hibernia," cap. iv, p. 42.

<sup>16</sup> See "Historiæ Catholicæ Ibernæ Compendium," toms i., lib. iv., cap. x., xi., pp. 48, 50, 55.

<sup>17</sup> Thus is his festival noted: "XVII. Egmondæ Hieronis presbyteri, Cymbrorum Apostoli et martyris, magnorum operum viri

cujus caput Northvvici, passionis loco, requiescit. VV. ML. et ut dicebat ille. Gh. *Rebus in amissis Hiero sapissime pollet malim cum ratione et majori Sancti laude Rebus in amissis Hiero sanctissime polles.*"—Bishop Forbes' "Calendars of Scottish Saints," p. 208.

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii. In that copy, as found in the Book of Leinster, at this date, the entry is Ernán.

<sup>2</sup> See his Life, in the Sixth Volume of this work, at the 9th of June, Art. i.

by the pagans, and it belonged to a chief, named Alild. This Island is in the parish of Tullaghobegly, and barony of Kilmacrenan, being about nine miles from the nearest part of the Donegal coast. On the way, a vessel passes three smaller islands, named Innisbofinn, Innisdooney—on which there is a cemetery—and Innisbeg. There are two villages on the Island of Tory; one called the East Town, and the other the West Town. This latter is the principal one, containing the Round Tower and the Ecclesiastical ruins.<sup>4</sup> Steep rocks line the shores of this remote Island,<sup>5</sup> which at certain times is inaccessible from the mainland; and a yacht or boat can only touch in a small cove,<sup>6</sup> romantically situated and sheltered by cliffs, at a place called Port-Doon, from its proximity to an ancient Dun or stronghold. The Island of Tory is of very irregular shape;<sup>7</sup> it is about three miles in length by one mile in breadth, in its widest part; its superficial contents being about 1,200 acres, of which 200 may be considered arable or pasture land. The soil is generally held by the inhabitants on the old "rundale" tenure; each tenant having a portion of every kind of land, but no one a permanent possession of any separate part. This almost inaccessible spot is one of the earliest places mentioned in the bardic history of Ireland, and it is the first referred to as being a stronghold of the Fomorian or African pirates, who made descents on the coasts of Ireland at a period so remote, that now it seems impossible to bring chronology to bear on it. In the accounts of those pirates, it is called *Torinis*, or "Island of the Tower;" in other tracts, it is *Torach*,<sup>8</sup> or the "Towery;" while the inhabitants of the adjoining coasts of Donegal think it has derived this name from the tower-like cliffs, by which it is guarded on every side. This seems to be the correct explanation of the latter name; for there are many lofty, isolated rocks on the opposite coast, and called by the natives *tors* or "towers." A remarkably lofty one on the east side of this Island itself is called *Tormor*, or "the Great Tower."<sup>9</sup> The Nemedians are also mentioned in connection with this Island, by the ancient bards and chroniclers.<sup>10</sup> As we have already seen, St. Columba<sup>11</sup> founded a church on Tory or Torry Island; off the north-western coast of Donegal, about the middle of the sixth century. According to some accounts, he also founded a religious house beside it. Whether St. Ernan accompanied his master to this Island, in the first instance, does not appear; but, he was selected to plant Christianity there, and afterwards he was recognised as the local patron. He was the first Abbot over the monastic establishment, on the Island of Tory

<sup>3</sup> There is an account of "The Island of Tory; its History and Antiquities," by Edmund Getty, M.R.I.A., in the "Ulster Journal of Archaeology," vol. i., pp. 27 to 37. Belfast, 1853, *et seq.* 4to.

<sup>4</sup> A very interesting lithographed view of these objects, of part of the sea, and of distant mountains, is shown at p. 31.

<sup>5</sup> An admirable map of the Island, lithographed, is to be found, at p. 27, and a wood-cut illustration occurs at p. 29.—*Ibid.*

<sup>6</sup> This is partially protected from the Atlantic waves, by a high pinnacle of rocks, called *Tor-a-hauv*.

<sup>7</sup> A very accurate map of Tory Island illustrates the contribution of Mr. Getty. See part ii., at p. 106, with a wood-cut illustration of a section on the shore.

<sup>8</sup> So is it called, in the Irish Life of St. Columba, and in the "The Battle of Magh

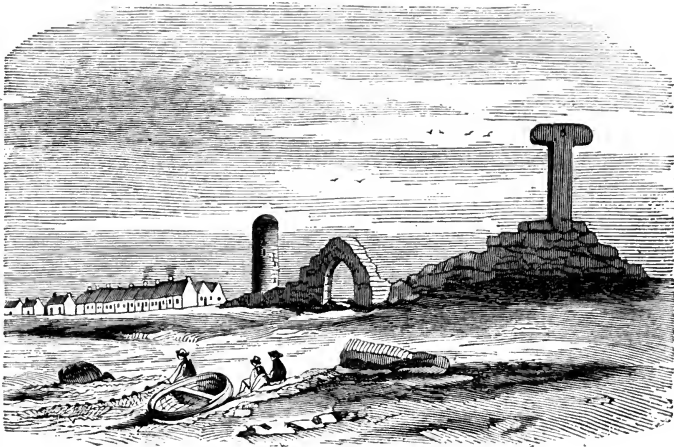
Rath," translated with notes by John O'Donovan, pp. 106, 107, n. (x).

<sup>9</sup> Mr. O'Donovan adds: "But though this is the true interpretation of its more modern name *Torach*, still I am convinced, that it was also called *Torinis*, i.e., Tower Island, from a cyclopean tower or fort erected on it at a very remote period, of which no vestige is now traceable, and not, as some have supposed, from St. Columbkille's *Cloigtheach*, or ecclesiastical round tower which still remains."—*Ibid.* p. 107.

<sup>10</sup> See the "Ulster Journal of Archaeology," vol. i. The Island of Tory: its History and Antiquities, by Edmund Getty, M.R.I.A., part ii., Pagan period, pp. 106 to 116.

<sup>11</sup> The feast of this great cœnobiarch is kept on the 9th of June. See his Life in the Sixth Volume of this work, at that date,

or Torry.<sup>12</sup> Beside the village of thatched cottages are the Round Tower and a ruined church.<sup>13</sup> Of these, with other antiquities, the fullest description, and with admirable illustrations, have been given by Edmund Getty, M.R.I.A.<sup>14</sup> Only the fragments of two very small churches were found there by Mr. Hills.<sup>15</sup> After a careful examination of the Irish churches, this writer did not find except, perhaps, in one instance, the remains of seven churches only, in any one of eight particular places which had been visited by him. He therefore



Village and Ruins on Tory Island, County of Donegal.

concludes, that the name "Seven Churches," had no foundation in fact, and that its acceptance was only a fallacious popular opinion. The name of this saint is already recorded, in the Martyrology of Donegal,<sup>16</sup> at the date, August 17th, as Ernan, of Torach. The historic *memoranda* of this very interesting Island is well set forth in the "Ulster Journal of Archæology,"<sup>17</sup> by a gentleman of acknowledged antiquarian research.

ARTICLE III.—ST. AMOR, OR AMATOR, FIRST ABBOT OF AMORBACH, BAVARIA. [*Seventh and Eighth Centuries.*] Nothing seems to be known with certainty, regarding the country of St. Amor's birth; yet, according to what appears to be an ancient tradition, he has been called a Scot, and if this statement be well founded, we should most probably claim him as an

Art. i., chap. vi.

<sup>12</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba." Additional Notes, G, p. 279.

<sup>13</sup> Already, in the Sixth Chapter of St. Columba's Life, at the 9th of June, have we presented an enlarged illustration of the Round Tower. Here—but from a different point of view—it is grouped in the background; the village, church and station cross appearing in the foreground. The drawing on the wood is by William F. Wakeman; the engraving was executed by

Mrs. Millard.

<sup>14</sup> See the "Ulster Journal of Archæology," vol. i., The Island of Tory; its History and Antiquities, part iii., Ecclesiastical Period, pp. 142 to 158.

<sup>15</sup> See an Article in the "Gentleman's Magazine," part i., 1864. "Notes on the Architecture of Ireland," sect. v., pp. 551, 552.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 222, 223.

<sup>17</sup> See Edmund Getty's article, "The Island of Tory; its History and Antiquities," part iii., Ecclesiastical Period, pp. 152 to 158.

Irishman. His personal history is equally obscure, as no early Acts of his Life have been hitherto discovered. The earliest known account of St. Amor is that to be found in the Chronicle of Meginfrid of Fulda, who flourished towards the close of the tenth century. From this, Trithemius<sup>1</sup> seems chiefly to have drawn his notice of the saint. There are some notices of this saint in the works of Wolfgangus Lazius,<sup>2</sup> of Joannes Georgius ab Eckhart,<sup>3</sup> and of Father Ignatius Gropp.<sup>4</sup> The Bollandists have given the Acts of this holy Abbot, at the 17th of August,<sup>5</sup> the day assigned for his festival. These are in the form of a historical and critical commentary, comprised in seven sections, and containing seventy-one paragraphs. Notices of him are to be found, likewise, in *Les Petits Bollandistes*,<sup>6</sup> and at this date. He is regarded as a Scotus—which in his early period meant an Irishman—by some old writers, yet they have not given us the exact place of his birth. Whether Amor or Amator was his original name has not been established; but, if he were a Scotus, it seems most likely, that he had a different name, and bearing a more Celtic form, before he left Ireland, as the Continental people often changed the etymons of our missionaries, who went amongst them, into other designations more conformable to their usages or dialects. In the country of his adoption, Amor was also designated the Pilgrim, which means, that he came thither as a stranger. His being styled a Scotus caused Thomas Dempster and David Camerarius to claim him as a native of Scotland. According to other writers, he was a native of Aquitaine,<sup>7</sup> and such is the statement of Gropp,<sup>8</sup> who only gives it, however, from popular tradition. He argues, moreover, that the name Amor or Amator, like that of Amandus or Amatus, with others similar, might betray his Aquitainic origin. This, however, is a very delusive supposition, as is the same deduction from Amantia, the reputed name of his mother. This holy man is supposed to have been born, towards the close of the seventh century, trusting to certain statements of writers regarding him. He is thought, also, to have embraced the monastic state in Fossey. He became a disciple of St. Pirmin,<sup>9</sup> also a Scot, but at what time does not appear; yet, he is said to have then governed that cœnobium. With Saints Firmin and Burchard,<sup>10</sup> St. Amor preached the word of God, in the dark forests of Bavaria.<sup>11</sup> He strenuously wrought there, and he became so zealous in gaining souls to Christ, that he was regarded as an Apostle among his fellow labourers. To St. Pirmin has been generally attributed the founding of Amorbach monastery. It was

ARTICLE III.—<sup>1</sup> In the First Book of his Annals.

<sup>2</sup> "De Gentium aliquot Migrationibus, Sedibus fixis, Reliquiis, Linguarum Initiis et Immutationibus ac Dialectis," lib. vii., p. 231. This learned work in Twelve Books was published at Bale, 1557, and 1572, fol. Also at Francfort, 1600, fol.

<sup>3</sup> In "Commentarii de Rebus Francie Orientalis et Episcopatus Wirceburgensis," tomus i., lib. xxi., cap. xxxiv. Würzburg, 1727, two folio volumes.

<sup>4</sup> In "Ætas mille Annorum antiquissimi et regalis Monasterii B. M. Virg. in Amorbach, Ord. S. Benedicti in Archidicœcesi Moguntina Gloria et Honore coronata atque historica Methodo adumbrata, etc., ex ejusdem Monasterii Chartis et Documentis aliisque probatis Autoribus eruta et probata," pars. i., cap. i. This fine folio work, with plates, was published at Francfort in 1736.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Augusti xvii. De S. Amore vel Amatore, Primo Abbate Amorbacensi in Franconia, pp. 460 to 475.

<sup>6</sup> See "Les Vies des Saints," tome ix., xviii Jour d'Aout, p. 626.

<sup>7</sup> This probably arose from the circumstance, that some writers have confounded St. Amor of Amorbach, venerated on this day, with St. Amor of Aquitaine, venerated on the 8th of October. However, they were both distinct persons.

<sup>8</sup> In "Ætas mille Annorum antiquissimi et regalis Monasterii B. M. Virg. in Amorbach," &c., pars. i., cap. i., sect. 6.

<sup>9</sup> See an account of him, at the 3rd of November.

<sup>10</sup> The feast of this holy man is celebrated on the 14th of October.

<sup>11</sup> See *Les Petits Bollandistes* "Vies des Saints," tome ix., xviii Jour d'Aout, p. 626.

situated at the Odenwald forest, between the Rivers Neckar and Maine, and on the confines of the Dioceses of Wurtzburgh and Mayence. To the latter it is subject.<sup>12</sup> Amorbach is now a town of Bavaria, and in the circle of the Lower Mayne, about twenty miles south of Aschaffenburg, and having a population of nearly 3,000.<sup>13</sup> According to a conjecture of Joannes Georgius ab Eckhart, the name of this place is derived from these two words, Amer or Ammer, a species of cherry, and Bach, which means a rivulet, so that in combination, he resolves them into the designation of Amorbach. However, this derivation appears to be extremely far-fetched, and hardly warranted, since the more modern name of the rivulet is admitted to have been changed into Mudt.<sup>14</sup> Whether Amor left the monastery at Fossey of his own choice, to attach himself to the mission at the Odenwald, or whether he had been called there by order of his master, St. Pirmin, has not been determined. In the year 724, it is said that St. Pirmin left Amorbach to the charge of St. Amor, and then went himself to Reichenau,<sup>15</sup> an Island in Lake Constance, where he established a celebrated monastery. It has been stated, on the best and oldest authorities,<sup>16</sup> that the Blessed Amor, the disciple of St. Pirmin, had been set over the monastery of Amorbach, as its first Abbot.<sup>17</sup> St. Amor is thought by some, to have been the first founder and Abbot of the ancient monastery at Amorbach, which is supposed to derive its designation from him. This latter opinion was a long-prevalent tradition among the people; and, to it, the learned local historian Gropp assents.<sup>18</sup> Whether or not such a name had been given to that place, while the saint was alive, or after his death, is unknown. Some have imagined, that it was so called, by Suibert, the successor of St. Amor, in the monastery, to commemorate his master and to honour him.<sup>19</sup> While he had charge of this establishment, at the earnest request of St. Pirmin and of his monks, Duke Charles and Count Ruthard founded a new monastery. St. Amor superintended its erection, and when it had been completed, he was again appointed to the government of that house. A very particular friendship was established between our saint and the holy man Burchard, who at that time was engaged in spreading Christian truths among the people at Wurtzburg.<sup>20</sup> There can be no doubt, but by counsel

<sup>12</sup> Father Ignatius Gropp very exactly describes its location and surroundings in his learned work, "Ætas mille Annorum antiquissimi et regalis Monasterii B. M. Virg. in Amorbach," &c., pars. i., cap. i.

<sup>13</sup> See "Gazetteer of the World," vol. i., p. 233.

<sup>14</sup> He adds: "Vetustissimum interim est hoc cœnobium, et Scotos primos incolas habuit, qui regionem, circa Verdam Saxoniam sitam, sub Carolo Magno ad fidem Christi converterunt, atque episcopatus ibi fundamenta jecerunt."—"Commentarii de Rebus Franciæ Orientalis et Episcopatus Wirceburgensis," tomus i., lib. xxi., cap. xxxiv. p. 361.

<sup>15</sup> It lies four miles W. N. W. of Constanz. See "Gazetteer of the World," vol. xi., p. 254.

<sup>16</sup> Meginfrid, the chronicler and Monk of Fulda, has been quoted by Trihemius, for this statement. He flourished towards the close of the tenth century. Two other ancient records, quoted by Father Gropp in his History of Amorbach, confirm the foregoing account.

<sup>17</sup> On the authority of Cratepolius and Crantz, Bucelin has stated this in his Benedictine Martyrology.

<sup>18</sup> He adds: "Megenfridus chronographus et monachus Fuldensis, qui anno CMXC. floruit, sanctum Amorem primum abbatem fuisse, et loco nomen indidisse scribit. Varium exhinc appellationem sortitum est, quæ variè scribitur ac pronunciat: AMARBARICUM, AMARBARACUM, AMARBACUM, AMERBACUM, AMERBACHTIUM, AMERBACUM, AMENBACHTIUM, &c. Communissime et certè AMORBACUM, cujusmodi appellationis originem ab antiquissimis temporibus per traditionem continuam edocti sumus."—"Ætas mille Annorum antiquissimi et regalis Monasterii B. M. Virg. in Amorbach," &c., pars. i., cap. i.

<sup>19</sup> Another conjecture of Gropp is adduced, that pilgrims to the place so named it, to mark their sense of the great sanctity of their holy patron while he was living, and the many miracles wrought there through their invocation after his death. See *ibid.*

<sup>20</sup> This is stated, in a Manuscript Chroni-

and mutual aid, both took part in those pious works, which were agreed upon for the spiritual good of their respective communities. It has been shown by the Bollandist Father Guilelmus Cuper, that some writers have confounded our saint with another St. Amor of Aquitaine and a confessor, whose feast occurs on the 8th of October. The latter was venerated in the ancient Benedictine Abbey of Munster-Bilsen,<sup>21</sup> and regarding him, an account may be found in the learned work<sup>22</sup> of the Jesuit Father Barthélemy Fisen. However, Molanus draws the distinction between both saints.<sup>23</sup> But Ferrarius,<sup>24</sup> while he gives two distinct entries of both saints, at the 8th of October;<sup>25</sup> yet, in his notes, at the mention of St. Amor, the Abbot,<sup>26</sup> that writer states, they were but one and the same person. Such a statement is devoid of proof, and indeed the distinction has been solidly established by Father Ignatius Gropp, and by other writers. The mistake is accounted for in this manner. About the year 1446, a certain John Keck, a secular priest, in consequence of the great popular veneration for St. Amor at Amorbach, yet finding no written Life of him, or nothing but what came down in local tradition, felt greatly desirous to prosecute further enquiries about him, and thus to satisfy a pious curiosity, he entertained a desire to gather further information. Having heard, at last, that a St. Amor was venerated with great devotion at Munster-Bilsen, where his remains were preserved in a convent of nuns, he went thither, and learned that the Legend of St. Amor's Life was extant. That he procured, and thought it had reference solely to St. Amor or Amorbach. He then requested some relics of their patron from the nuns, and the Abbess complied with his request. All this was accomplished by Keck, in perfect good faith, and satisfied that his devout intention had been fulfilled. Wherefore, he endeavoured to reconcile the Acts of St. Amor of Aquitaine, with what had been locally related of St. Amor at Amorbach; and, to promote still more devotion to the latter, he committed to writing those false accounts, which have led later writers to repeat his error. While presiding over the monastery of Amorbach, the holy Abbot Amor was most desirous of establishing a school there for the instruction of boys, knowing well that the young are like to soft wax, which can be moulded easily to receive whatever impressions are made, and therefore, that Christian principles and practices must be instilled into their minds, and with great diligence, during their tender years. Nor did he neglect to provide for the teaching and training of young girls. His methods for instruction were wisely planned, because he managed to

cle of Wurtzburg.

<sup>21</sup> He led a solitary life for some time in the vicinity of Maestricht. His sanctity and miracles caused him to be venerated by the people. He was buried at Bilsen, and some time after his interment, the sacred remains were transferred to the Abbatial Church of Munster-Bilsen, Latinized Belisia and Bellua. See *Les Petits Bollandistes*, "Vies des Saints," tome xii., viii<sup>e</sup> Jour d'Octobre, pp. 153, 154.

<sup>22</sup> The first edition of "Sancta Legia, Romanæ Ecclesiæ Filia; sive Historia Ecclesiæ Leodiensis," was issued at Liege, in 1642, fol. The second edition was published in the same city in 1696, folio, and having for its title: "Sancta Legia, Romanæ Ecclesiæ Filia, sive Historiarum Ecclesiæ Leodiensis, Partes duæ; Quarum prima ab ipso Auctore aucta fuit atque recognita, et secunda nunc

primum in lucem prodita;—Flores Ecclesiæ Leodiensis, sive Vitæ vel Elogia Sanctorum et aliorum qui illustriori virtute hanc Diocesines exornarunt." At p. 448, in the latter part, the notes on St. Amor of Aquitaine are contained.

<sup>23</sup> In his work, "De Natalibus Sanctorum Belgii," at the 8th of October, where after eulogizing St. Amor of Bilsen, he adds in a note: "Fuit et alius ejus nominis Sanctus, primus abbas Amorbachii, discipulus sancti Pirminii, quem Alemannia celebrat."

<sup>24</sup> In "Catalogus Generalis Sanctorum."

<sup>25</sup> There we read: "Belisæ apud Tungros sancti Amoris presbyteri. Amorbaci in Germania sancti Amoris abbatis."

<sup>26</sup> He writes: "Sed hic idem est cum superiore; nam fuit primus abbas Amorbacensis, et Belisæ obiit."

cheer and encourage youth, by his gracious and agreeable manners; he was playful and bland among his pupils, so that he was loved for his amiability and accessibility at all times. The children soon learned to delight in his society, and to feel happy when he taught them their prayers, catechism, and even higher subjects for their instruction; while they willingly practised those rules he laid down, for the regulation of their lives and conduct. He had another object in view, which was to gain the affections of the parents, through the love he bore their children. Moreover, while the parents began to admire and practise the habits of their innocent offspring, they also judiciously left to Amor their direction and proficiency in sacred and secular instruction. Whenever any of his youthful disciples happened to be sick, the holy Abbot was sure to visit them, and always to afford both spiritual and material comfort and consolation. He was most solicitous to press on the people the necessity for having children newly born baptized without delay, and especially when they were weakly or ill. Frequently, in such cases, and through his merits, their parents believed, that on being entered within the Christian fold through his ministry, their children also received bodily health and strength. So holy was Amor esteemed, that his time was greatly taken up with the reception of people, who flocked to him from all parts, to be healed of various diseases, through his prayers and merits. Especially those attacked with fever sought his aid. Through the efficacy of his prayers and pious manner of living, a well which sprang near the church of the old monastery at Amorbach was reputed holy, and the people were accustomed to frequent it, for the purpose of being relieved from various distempers.<sup>27</sup> It was dedicated to the Blessed Virgin Mary, and to that chapel which was near it, after the foundation of his new monastery, the saint was accustomed to resort and pray to the Mother of our Lord.<sup>28</sup> So grateful were the people living in the Odenwald Forest for the care and attention bestowed upon themselves and their families, that they soon endowed the newly built monastery with tracts of land, then mostly covered with trees and thorns, and little cultivated. Nor was much time allowed the monks to labour in the fields about their new settlement. However, they rented those fields and lands to tenants, who were anxious to settle near them, and houses were built for their residence. In those early ages, the monasteries had a special attraction for the faithful, as charities were liberally dispensed by the monks to their neighbours in many acts of kindness. As time rolled on, the forests and wastes were cleared, and brought into cultivation, while the surrounding population progressively increased. It is thought, by some, that the original foundation of that chapel was due to St. Pirmin and to his monks, who gave it the first dedication title. Afterwards, it was made a dependency on the monastery in Amorbach parish, and it became known as St. Amor's chapel, because he and his monks went thither in procession to pray at the Blessed Virgin's shrine. It was a journey of about one-half hour from the larger monastery. It has been stated, that St. Amor ruled as Abbot over the monastery of Amorbach forty three years.<sup>29</sup> His sanctity has been established by many miracles wrought during his lifetime. Long did the holy Abbot labour in the good work of assisting his poorer neighbours, while he did not neglect the important duties of teaching his monks by word and example the higher Christian precepts. In fine, it

<sup>27</sup> The people called it in their language zu Sanct-Amors-brunn.

<sup>28</sup> Father Gropp adds: "ut merito sacra illa ædicula ob sancti Amoris frequentiam et impetratam saluferam fonti virtutem a

posteris AD FONTEM SANCTI AMORIS appellata sit."

<sup>29</sup> Such is the statement of Meginfrid, and it is confirmed by two old records quoted by Father Gropp.

may be said, that St. Amor's monastery was the cradle of religion and learning, from which bishops, pastors and doctors of the church were drawn. Many of these were renowned for their sanctity. They largely contributed to the conversion of different nations, and some of them obtained the laurel of martyrdom.<sup>30</sup> St. Amor is said to have attained to the eighty-third year of his age, and this has been inferred from the *data* set down in his traditional acts. The death of this holy Abbot has been generally referred to A.D. 767 or 777.<sup>31</sup> He departed this life on the 17th of August, about the year 767 according to the calculation of Gropp, and in the seventy-third year of his age.<sup>32</sup> On this day, his commemoration is found in the Benedictine Martyrologies of Bucelin and of Benedict Cherle. However, the Bollandist Father Guilielmus Cuper thinks it not unlikely he may have lived to A.D. 777.<sup>33</sup> About two hundred years after the foundation of Amorbach, the Huns or Hungarians over-ran nearly all parts of Germany, putting the inhabitants to the sword, and reducing their habitations to ashes. About the beginning of the tenth century, the Diocese of Wurtzburg was exposed to their ravages. Thus, in 910, in 915, and in 923 especially, they subjected eastern France, Alsace, the Suevi and Saxony to their sway;<sup>34</sup> and during some one of those years, Amorbach was invaded, some of its monks were killed, and others sought safety in flight, while the house itself was set on fire. Such outrages were repeated in succeeding ages, even when the monastery had been partially rebuilt. No doubt, many of the early charters and records of this house had been destroyed during these mediæval ravages. If any remained, they were probably wholly lost, when the peasant rebellion during the Brandenburg and Swedish wars broke out, Germany having suffered for a long time during the Reformation disturbances in the sixteenth century. The people, in succeeding times, observed the practice of visiting that place as pilgrims,<sup>35</sup> and the fame of St. Amor in their estimation became so established, that crowds flocked to celebrate his festival, as well in the cloisters, as in the town itself, and with great solemnity. Moreover, as mementoes of their visit, various votive presents and tokens were set up in his old chapel; while many of these showed manifest signs of age and decay, in the fifteenth century. St. Amor's virtues and miracles were so divulged, that people came from the most distant places to pray at his well. This fountain was within the sacred edifice itself, and on the northern side. It flowed in a clear and full stream. A stone, level with the pavement of the church, covered it; but, this caused no obstruction to those who passed near; while a round excavation, about one foot in diameter, allowed access to the water, which could be drawn by means of a cup fastened to the orifice. Through a subterranean channel, the outflow came into a cistern before the church door, in which the pilgrims often washed themselves,<sup>36</sup> and returned rejoicing to their homes. A metrical

<sup>30</sup> Father Gropp adds to the foregoing account: "In hoc uno Sanctorum adeo Patrum successores et filii infelices sumus, quod tantarum virtutum et præclarè gestorum cognitio ad nos integra non pervenit, temporum ac bellorum injuriis plurimum oblitterata."

<sup>31</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome ix., xvii<sup>e</sup> Jour d'Aout, p. 626.

<sup>32</sup> See "Ætas mille Annorum antiquissimi et regalis Monasterii B. M. Virg. in Amorbach, &c., pars. i., cap. i., p. 37.

<sup>33</sup> See his disquisition on this subject, in

"Acta Sanctorum," tomus iii., Augusti xvii. De S. Amore vel Amatore, Primo Abbate Amorbaccensi, &c., sect. iv., pp. 468, 469.

<sup>34</sup> According to Trithemius.

<sup>35</sup> Father Gropp relates, that when Ludovicus was Abbot over Amorbach, in the year 1273, a certain noble Henricus de Rosenberg lived at the church of St. Amor, and this is found mentioned in an old Manuscript.

<sup>36</sup> In doing so, they thus invoked the Holy Trinity, "In the name of the Father, and of the Son, and of the Holy Ghost."

<sup>37</sup> This has been inserted by Father Gropp



description of the site, with miraculous properties of this holy well, has been composed in Latin Hexameter verse, at considerable length, and as found in an ancient Manuscript.<sup>37</sup> From the local allusions, it may be suspected this had been the composition of one familiar with the surroundings, and probably he was a monk, belonging to the monastery at Amorbach. Another short Latin poem or anagram, supposed by Gropp to have been written by the same person, is extant.<sup>38</sup> The celebrated monastery of Amorbach is at present the residence of the Prince of Leiningen.<sup>39</sup> The monastery of Amorbach, and the well of St. Amor, had been objects for the veneration of pilgrims who went thither to pray. Many of these had been afflicted with various diseases, and we have recorded the names of persons who received benefits and relief, at different dates, from A.D. 1446 to the year 1712. The particulars are set down, by Father Ignatius Gropp, as taken from an account of the Priest, John Keck, who lived towards the close of the fifteenth century, as also from the statements of later writers. However, many others could be recorded,<sup>40</sup> which were solely written not on parchment or paper, but in the grateful hearts of the faithful, who received such benefits through St. Amor's intercession, and which favours continued to be granted even down to the present time.

ARTICLE IV.—ST. TEMHNEN, MONK AND MARTYR, OF MAGHERALIN. This holy martyr seems to have flourished at an early period in the Irish Church. The "Feilire"<sup>1</sup> of St. Ængus, on this day, gives "the death of Teimnen, the Monk." The scholiast adds, that he was a martyr from Linn Luachain, on the brink of Cassan Linde.<sup>2</sup> "Temmian, mon,"—for monachus, "a monk"—is the simple record in the Martyrology of Tallagh,<sup>3</sup> at

in his History already mentioned.

<sup>38</sup> It is addressed to young people thus :—

"Fons sancti Amoris peregrini salutifer  
et dos."

By a transposition of the letters, it is rendered :—

"Morsus infantis ægri sano ; certè prodest,  
fili."

Afterwards, the poet explains his own meaning more fully in the following verse :—

"INFANTIS ÆGRI morbus dum pectora  
mordet.

Mordet et exilem, quæ tegit ossa,  
cutem.

DOS ego magna adsum, MORSUS  
sacroque repente,

HOS (CERTÈ PRODEST) SANO  
liquore meo.

Ergo veni dilecte, veni formosule  
FILLI

Sanantem succum si sitis, inde  
bibe."

<sup>39</sup> See Les Petits Bollandistes "Vies des Saints," tome ix., xviii Jour d'Aout, p. 626.

<sup>40</sup> Father Gropp adds : "Alia testantur appensæ in ejus sacello variæ imagines, figuræ cereæ, fulcra subalaria, aliaque hujus-

modi anathemata, quæ singulis annis afferri et appendi ibidem solent in perennem recuperatæ sanitatis alteriusve beneficii testem et memoriam."—"Ætas mille Annorum antiquissimi et regalis Monasterii B. M. Virg. in Amorbach, Ord. S. Benedicti in Archidiœcesi Moguntina Gloria et Honore coronata atque historica Methoda adumbrata, etc., ex ejusdem Monasterii Chartis et Documentis aliisque probatis Autoribus eruta et probata," pars. i., cap. i., pp. 42, *et seq.*

ARTICLE IV.—<sup>1</sup> In the "Leabhar Breac" copy, are the following stanza, and the English translation of Whitley Stokes, LL.D., at the 17th of August :—

Rocher Mammey martyry  
morppein ipsoich caLaro  
Lacleiy cam cen chinaro  
Taimchiu Teimnen manary.

"Mammes the martyr suffered great pain on a hard cross : with a fair, crimeless following Monk Teimnén's bed-death."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiv.

<sup>2</sup> See *ibid.*, p. cxxxi.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxii. In that copy of the same Martyrology, as found in the Book of Leinster, we read *TEMIANI MONACHI.*

<sup>4</sup> By a more recent hand, that has added

the 17th of August. In reference to this holy man, it has been suggested,<sup>4</sup> first, that the *Temhnen* here mentioned may be the same as St. Hieron, a priest who was martyred by the Norsemen in 856, and who is commemorated, on this day,<sup>5</sup> in Holland; or secondly, that the name may not be different from that of Ernan, diminutive from *Iern* or *Heronn*, meaning "iron."<sup>6</sup> However, he is sufficiently well distinguished in the entries given from two of our most ancient Calendars. There is, therefore, no necessity to seek for any foreign saint, nor for any person bearing the name Ernan or Ferreolus. But there seems, nevertheless, some confusion, as we have already had Temnen, of Linn Uachaille, at the 7th of August.<sup>7</sup> It is possible, that there may have been two bearing a like name, and that by an error in the gloss of Marianus O'Gorman, they are both said to be of Linn Uachaille. In the Martyrology of Tamlacht, at 7th August, we have "Temnanus Linn duachil," and at the 17th of August, "Temmianus monachus," which seems to indicate that they were two different persons. In the text of Marianus O'Gorman, we have simply "Temnan," in both places; but, in both, the gloss tells us, that he was of Linn Uachaille.<sup>8</sup> His name occurs in the Martyrology of Donegal,<sup>9</sup> at this same date, under the title of Temhnen, Monk and Martyr, of Linn Uachille.<sup>10</sup> This place has been now identified with the present parish of Magheralin or Maralin, lying partly in the Barony of O'Neilland East, County of Armagh, but chiefly in that of Lower Iveagh, County of Down.<sup>11</sup> This old church of Linn Uachille has often been noticed in our Annals, as having been despoiled by the Northmen.<sup>12</sup> It is probable, that during one of their forays, the saint here named had obtained his crown of martyrdom.

ARTICLE V.—ST. BECCAN, POSSIBLY OF KILBEGGAN, COUNTY OF WESTMEATH. The Martyrology of Tallagh,<sup>1</sup> simply enters the name Beccan, Sci, at the 17th of August. Except the inference, that he flourished—probably before the ninth century—no other conjecture appears safe to hazard. We have already seen, at the 5th day of April,<sup>2</sup> that a St. Becan or Began, the son of Cule, was venerated, and he was connected with Imlech-Fiaich,<sup>3</sup> in Fera-Cul-Breagh, now Emlach, in the present County of Meath. Although, according to some conjectural accounts, he is thought to have founded a monastery at Kilbeggan, in the present County of Westmeath; yet, of the different saints bearing this name and mentioned in our Irish Calendars, all have some distinction of epithet, but none are remarked as having been connected with Kilbeggan. It seems most probable, however, that this place

a note at this saint's name in the O'Clerys' copy of the Martyrology of Donegal.

<sup>5</sup> See his Acts, in Art. i., at this date.

<sup>6</sup> This same name is Latinized *Ferreolus* by Adamnan, in *Vita S. Columbæ*, lib. iii., cap. 23, p. 237, Rev. Dr. Reeves' edition.

<sup>7</sup> See at this date, in the present Volume, Art. iii.

<sup>8</sup> "An idem et Hieron, Mart, Holland, ane tēpnan fīor acá an, quasi diminutivum ab Heronn. Ferreolus, unde Ieronn juxta Adamnan," which may be translated—"Is he the same as Heiron, a martyr of Holland? or is the name that is here Ernan, a sort of diminutive from Heronn, *Ferreolus*, unde Ieronn according to Adamnan."

<sup>9</sup> Edited by Drs. Todd and Reeves, pp. 220, 221.

<sup>10</sup> A note by Drs. Todd and Reeves, tells us at this word, *Linn Uachaille*, that the more recent hand has written here an explanatory or an enquiring note, the substance of which has been embodied in our text.

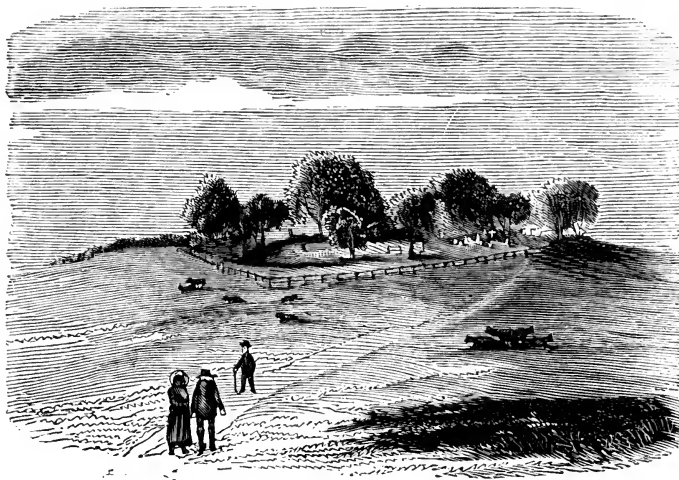
<sup>11</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 334.

<sup>12</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (i), pp. 110, 111, and Appendix LL, p. 379.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii. In that copy found in the Book of Leinster, we also find *Beccan*, without the addition of *Sci*, which stands for "saint."

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

took its denomination from a church built there by, or dedicated to, a St. Beccan. Now, two differently entered saints of this name occur, on this day, in our Calendars, and as they have no distinction of patronymic or of place, it may be, that one or the other had been connected with Kilbeggan. Beside this town, and on an eminence within some rich pasture fields, the old cemetery is to be seen. There it was lately enclosed with a strong iron and wire fence, having an entrance-gate between cut-stone piers.<sup>4</sup> The grave-yard is full of modern head-stones, but few vestiges of ancient ones are now



Kilbeggan Old Graveyard, County of Westmeath.

to be seen. This is said to have had a church on its site, and the place is yet called The Relick, or Reilig,<sup>5</sup> which signifies a graveyard. Near this, a Cistercian monastery<sup>6</sup> appears to have been founded,<sup>7</sup> by the Dalton family,<sup>8</sup> about the year 1200, and it was supplied with monks from the Abbey of Mellifont, in the County of Louth. We have a record of some Abbots, who governed that house in Kilbeggan, to the last Abbot, whose possessions were confiscated, after Inquisition made,<sup>9</sup> during the reign of King Henry VIII.<sup>10</sup> From the enumeration given, it would seem, that it had acquired a very ample revenue from houses and lands. It is stated, that the Abbot and Canons had voluntarily surrendered this Abbey to him, with its church, belfry and cemetery.<sup>11</sup> In the time of Queen Elizabeth, some of these

<sup>3</sup> See Rev. Anthony Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. xxiii., p. 136.

<sup>4</sup> The accompanying illustration of this burial-place was sketched by the writer on the spot in August, 1888. It was afterwards drawn on the wood by William F. Wakeman, and engraved by Mrs. Millard.

<sup>5</sup> The term is said to be a derivative from the Latin word *Reliquiæ*, signifying "remains."

<sup>6</sup> Of this, however, there is no account in the tract of Sir James Ware, "*Coenobia Cisterciensia Hiberniæ.*"

<sup>7</sup> It was called the Abbey of the River of God.

<sup>8</sup> According to Allemande.

<sup>9</sup> On the 30th of November, 1539.

<sup>10</sup> See Mervyn Archdall's "*Monasticum Hibernicum*," pp. 717, 718.

<sup>11</sup> According to an Inquisition taken in the third year of Edward VI.'s reign.

<sup>12</sup> At the annual rent of £6 15s. as stated

possessions were rented to Robert Dillon and to his heirs, *in capite*.<sup>12</sup> King James I. granted<sup>13</sup> the site and landed property of the monastery to Sir Oliver Lambert, who is said to have pulled down its walls.<sup>14</sup> At this same date, the Martyrology of Donegal,<sup>15</sup> records Beccán. Then adds the Calendarist: this may be Beccan, son to Saran, who descends from the race of Colla-da-chrioch.

ARTICLE VI.—ST. BECCAN. There is another Beccan mentioned in the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> at the 17th of August. In that copy of the former, inserted in the Book of Leinster,<sup>3</sup> we find also the double entry of such a name, but without further designation, in either case.

ARTICLE VII.—ST. TOCHA, OR TUCHAI. The name of Tuchai, was venerated at the 17th of August, as we find in the Martyrology of Tallagh.<sup>1</sup> In that of Donegal,<sup>2</sup> the name is written Tocha.

ARTICLE VIII.—ST. FORTHETO. We have reason to suspect, some incorrection has been admitted, in entering a saint's name here, and in the present form. Veneration was given to Fortheto, at the 17th of August, as we read in the published Martyrology of Tallagh.<sup>1</sup> It must be admitted, however, that the name is given with identical spelling in that copy found in the Book of Leinster,<sup>2</sup> and at this same date. The O'Clerys seem to have had doubts about admitting that unusual form of an Irish name into their Calendar.

ARTICLE IX.—ST. EOIN OF ST. JOHN'S, COUNTY OF DOWN. It should be understood, that the proper name Eoin, in Irish, is equivalent to the English name John. The Martyrology of Tallagh<sup>1</sup> records a festival at the 17th of August, to honour St. Eoani mic Carlain.<sup>2</sup> In the beginning of the fourteenth century, his place seems to have been known as the Chapel of Styoun, now St. John's Point. This is a detached townland in the parish of Rathmullan.<sup>3</sup> At this same date, the name occurs in the Martyrology of Donegal,<sup>4</sup> Eoin, son of Carlan, of Tigh-Eoin, in Uladh. This place has been identified with St. John's, in the County of Down.<sup>5</sup> In the year 1183, it would seem to have been designated Stechian, in the time of James I. Stion, and at the time of the Dissolution, it was called the Chapel of St. John of Jerusalem. This ancient chapel belonged to a very antique class of ecclesiastical build-

in the Chief Remembrancer's Office.

<sup>13</sup> By letters patent, in the fourth year of his reign.

<sup>14</sup> See Rev. Anthony Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., pp. 176, 177.

<sup>15</sup> Edited by Drs. Todd and Reeves, pp. 220, 221.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 220, 221.

<sup>3</sup> Thus written, Beccáin.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii. In the copy, as found in the Book of Leinster, at this date, we have

the entry TUCHAI.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 222, 223.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> Thus FORTHETO.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> A similar notice occurs in the Book of Leinster copy SCI EOANI MIC CARLAIN, at this same day.

<sup>3</sup> See "Ordnance Survey Townland Maps for the County of Down," sheet 45.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 220, 221.

<sup>5</sup> By William M. Hennessy.

ings. It measured only 20 by 13 feet, in the clear. Better than a century ago, the walls were entire.<sup>6</sup> But now, the east wall has been demolished to the foundation, and with it the east window, small and narrow, terminating in an acute angle, formed by two inclined flags. The doorway, in the west wall, is 5 feet, 6 inches, high; 2 feet, 1 inch wide, at the top, but gradually dilating to the threshold, where it is 3 feet in breadth. In the south wall, near the south-east angle, there is a window 2 feet, 5½ inches high; 1 foot, 4 inches wide, at top, and 1 foot, 9 nine inches, at bottom. In both instances, the aperture is surmounted by a single flag, instead of an arch.<sup>7</sup>

ARTICLE X.—FESTIVAL OF ST. MAMMES, MARTYR, IN CÆSAREA, CAPPADOCIA. The festival of St. Mammes, the Martyr, was honoured in Ireland, probably before the eighth century, and on the 17th of August, when it is noticed in the “Feilire” of St. Ængus.<sup>1</sup> The scholiast has added, likewise, some comments<sup>2</sup> to that record. At this date, the Bollandists<sup>3</sup> have entered, on authority of an ancient Calendar, a St. Mammes with others at Alexandria; but, they have doubts, if he be at all a different person from St. Mammes, a Martyr of Cesarea, in Cappadocia, whose feast is also set down for the 17th of August. A very elaborate previous commentary<sup>4</sup> is prefixed to the Passion<sup>5</sup> of the last-named holy Martyr, containing a Prologue, with two chapters;<sup>6</sup> besides some previous observations<sup>7</sup> on a History of the Translation of his relics to the Lingones,<sup>8</sup> a people of Champagne,<sup>9</sup> in France, are added. That History<sup>10</sup> was written,<sup>11</sup> by some priest of Langres, but his name is unknown.

ARTICLE XI.—FESTIVAL OF THE TRANSLATION OF ST. DAVID'S RELICS, ARCHBISHOP IN WALES. In Greven's additions to the Carthusian Martyrology, Bruxelles, is an entry, at the 17th of August: “Translatio divi Davidis archiepiscopi in Wallia.” This is noted, likewise, at the same date, by the

<sup>6</sup> See Harris “History and Antiquities of the County of Down,” p. 271.

<sup>7</sup> See Rev. William Reeves' “Ecclesiastical Antiquities of Down, Connor and Dromore,” n. (s), pp. 33, 34, and Appendix LL, p. 379.

ARTICLE X.—<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. cxxiv.

<sup>2</sup> In Latin thus: “Roches Mammes martir 7rl. qui mulsit lac a ferinis et cui euangelium datum est et passus est sub [au] riano imperatore in ciuitate Capadociae prouinciae et puer erat annorum .xv. quando passus est. Vel Mammes .i. sanctus fil Longbardaib .i. anni hiFrangaib 7 nobilis martir et confessor fuit sicut incolae loci ill [i] us affirmant.”

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Augusti xvii. De Sanctis Martyribus Alexandrinis Mammete Disco seu Diseo et forte Disca et Mammita cum sociis suis, p. 418.

<sup>4</sup> In five sections and fifty-two paragraphs.

<sup>5</sup> Auctore, Godefrido Lingonensi episcopo, ex codice MS. Carthusiae Divionensis.

<sup>6</sup> Comprising nineteen paragraphs, with accompanying annotations.

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

<sup>8</sup> See Tacitus, Historiarum, lib. iv., cap. 57. Now les Langrois, their chief city is Langres.

<sup>9</sup> See Pliny, “Historia Naturalis,” lib. iv., sect. 31.

<sup>10</sup> The Bollandists observe: “*Et in Bibliotheca Floriacensi Joannis à Bosco typis edita b pag. 226, et sequentibus xysti dextri.*”

<sup>11</sup> A preface of the author, in two paragraphs, and in three chapters, comprising twenty additional paragraphs, together with notes of the editor, Father John Pinius, S.J., may be found. See “Acta Sanctorum,” tomus iii., Augusti xvii. De Sancto Mamante vel Mammete Martyre, Cæsareæ in Cappadocia, pp. 423 to 446.

ARTICLE XI.—<sup>1</sup> See “Acta Sanctorum,” tomus iii., Augusti xvii. Among the pretermitted saints, p. 416.

<sup>2</sup> See also, the Third Volume of this work, for that date, Art. i.

Bollandists,<sup>1</sup> who refer for further particulars to his Acts, published on the 1st day of March.<sup>2</sup>

ARTICLE XII.—THE FINDING OF ST. LIVINUS, MARTYR, IN BELGIUM. In the Florarium Sanctorum, at the 17th of August, is entered S. Livini Inventio. It is to be presumed, this is a feast, designed to commemorate the Finding or Translation of St. Livinus' relics. The chief Festival of this holy Irish Martyr is held on the 12th day of November, at which date the Bollandists<sup>1</sup> promise to give his Acts.<sup>2</sup>

## Eighteenth Day of August.

ARTICLE I.—ST. DAIGH OR DAGEUS, BISHOP, OF INIS-CAOIN-DEAGHA, NOW INISKEEN, IN THE COUNTY OF LOUTH.

[FIFTH AND SIXTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—ANCIENT ACTS OF ST. DEGA—PEDIGREE AND BIRTH OF ST. DAIGH—HIS EARLY EDUCATION—PROPHECY OF ST. MOCHTA—STUDIES OF ST. DAIGH AT DEVENISH—HIS ARTISTIC WORKS—EARLY PROFICIENCY OF THE IRISH IN VARIOUS ORNAMENTAL PRODUCTIONS.

THAT the present saint had been greatly venerated in Ireland, and also from the early times of Christian regeneration, may well be inferred, from those acquirements and miraculous powers attributed to him, in the old Acts of his Life, which still remain. In the most ancient of our Irish Calendars, his Feast has been inserted; while allusions to him are contained in the Lives of other Irish saints, who were his contemporaries. We cannot be sure, however, that the Acts of St. Daigh or Dega, which have come to us, were written at a time very nearly approaching his period; nor indeed, can we regard all they contain, as worthy of our credence. Nevertheless, they have a value for their subject matter, as also for their allusions to persons and places, which must serve for throwing some light on this saint's personal history. Already, at the 19th of February, a Feast has been set down for St. Daigh or Dagaëus, Bishop, while a doubt is implied, that he had been a different person from the present holy prelate;<sup>1</sup> and indeed, he seems to have been so far distinguished, as he has been called the son of Nennaill, whereas the present saint is known as the son of Cairill. However, some mistake may have been committed, in reference to the record of his patronymic.

The very fact of St. Daigh Mac Cairill having been inserted in the "Feilire"<sup>2</sup> of St. Ængus, at the 18th day of August, with a distinguished

ARTICLE XII.—<sup>1</sup> See, "Acta Sanctorum," tomos iii., Augusti xvii. Among the pretermitted feasts, p. 418.

<sup>2</sup> See, likewise, the Eleventh Volume of this work, for the Life of St. Livinus.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See the Second Volume of this work, at the 19th of February, Art. xi.

<sup>2</sup> In the "Leabhar Breac" copy, we have the following *rann*, thus translated into

English by Whitley Stokes, LL.D. :—

MAC CRESEIN MEINOC  
MOYAIR FIOBAC FAIRNOC  
DAIFER PAICH OIARCUINNO  
DAIG MOY MARCH MACC CAIRILL.

"Creséne's son, my Ernóc, a troop that magnified God. A man of grace for our wheat was Daig, the good and great son of

eulogy, is proof sufficient of his having a legitimate claim on our veneration, and it gives, likewise, the correct date for his Festival. A scholiast has added further particulars, regarding his descent,<sup>3</sup> place,<sup>4</sup> and profession.<sup>5</sup> It is evident, that the most ancient Acts of this holy man were not written by a *synchronus*, from certain allusions to matters, which took place long after the time of St. Daygæus. It would seem to have been Colgan's intention, as we learn from his posthumous list of Manuscripts,<sup>6</sup> to have issued the Acts of St. Dagous, the present saint, at the 18th of August. The Bollandists' writers have published, with a previous commentary in ten paragraphs, the Acts of St. Dega Maccayrill, Bishop and Confessor, in two chapters and seventeen paragraphs, at the 18th of August.<sup>7</sup> These have been taken from a Salamancan Manuscript in their possession, and they are a production of some anonymous writer. The Acts of St. Dagæus are contained, also, in a Manuscript,<sup>8</sup> belonging to the Burgundian Library at Bruxelles;<sup>9</sup> and these have been lately edited<sup>10</sup> by Fathers Carolus de Smedt and Joseph de Backer, at the expense of the Right Hon. John Patrick Marquis of Bute. Bishop Challoner merely observes, at this date, that the Life of St. Dega, written by one of his countrymen, is but modern, and full of nothing but prodigies.<sup>11</sup> However, this description is not quite correct, as it contains some statements of historic interest and value. At this date, likewise, the Petits Bollandistes have some brief notices of St. Dagée Maccayrill.<sup>12</sup>

The old Acts of our saint state, that his father's name was Cayrell, son of Dorona;<sup>13</sup> while his mother is called Dechidu, the daughter of Massan. The father is said to have been the fifth in descent from Niall of the Nine Hostages.<sup>14</sup> According to the O'Clerys,<sup>15</sup> he belonged to the race of Eoghan, son to Niall; while Dedi, daughter of Trian, son to Dubhtach Hui Lughair, was his mother.<sup>16</sup> She had been married to four different husbands, and in the first instance, to Cayrell or Cairrell, as the name is indifferently written; and by him, she had two children, renowned for their sanctity, the present saint, and his sister Feme, Virgin and Martyr.<sup>17</sup> According to some accounts, their

Cairrell."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiv.

<sup>3</sup> He is said to have been son of Coirell, son to Laisrén, son of Dablán, son to Eogan, son to Niall of the Nine Hostages, son of Echaid Muidmedon.

<sup>4</sup> It is stated to have been Inis Cain Dega, in Conaille Muirthemne.

<sup>5</sup> The commentator notes in Irish, what is here rendered into English: "Daig, son of Coirell, a smith and an artist and a choice scribe was this Daig. He it is that made 300 bells and 300 croziers and 300 Gospels, and chief artist to Ciarán of Saigir was he."—*Ibid.*, pp. cxxxi., cxxxii.

<sup>6</sup> In "Catalogus aliquorum Sanctorum Hiberniæ quæ MS. habentur."

<sup>7</sup> See "Acta Sanctorum," tomus iii., Augusti xviii. De S. Dega Maccayrill Ep. Conf., pp. 656 to 662.

<sup>8</sup> It is classed vol. xxii.

<sup>9</sup> They differ not from the Life of our saint previously published by the Bollandists.

<sup>10</sup> Among the "Acta Sanctorum Hiberniæ," ex codice Salmanticensi, &c., cols. 891 to 902,

<sup>11</sup> See "Britannia Sancta," part ii., Aug. 18, p. 88.

<sup>12</sup> See "Vies des Saints," tome x., xviii<sup>e</sup> Jour d'Aout, pp. 2, 3.

<sup>13</sup> This statement differs from that given by the commentator on the "Feilire" of St. Ængus, who relates, that Coirell or Cayrell, was son of Laisrén, son to Dablán, son of Eogan, &c.

<sup>14</sup> He was King over Ireland, from A.D. 379 to 405. See Dr. O'Donovan's "Annals of the Four Masters," vol i., pp. 126, 127.

<sup>15</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 222, 223.

<sup>16</sup> This granddaughter of Dubhtach Hui Lughair was a very remarkable personage in Irish hagiology, and for the fullest and most satisfactory account of her and of her family connections, the reader may consult a work, which for genealogical research and completeness—especially in reference to the pedigrees of our national saints—is one of the most valuable histories yet published. We allude of course to our dear deceased friend's book, the "Loca Patriciana," of Rev. John Francis Shearman. See No. v., pp. 86 to 88.

brother was St. Diarmaid or Diermit,<sup>18</sup> Abbot of Inis Clothrann in Lough Ree ; but, this seems a doubtful matter, as may be inferred from what has been stated already in his Acts, occurring, at the 10th of January, the date for his festival.<sup>19</sup> This saint's name has been given variedly as Dega, Daigh, Dageus, Daygæus and Daganus. He was born in the territory of Kiennacta<sup>20</sup> Breagh, sometimes called Kiennacta Arda. This territory was situated in the eastern part of the kingdom of Meath, and a sub-section of this people was also seated in Fingal, northwards from the city of Dublin.<sup>21</sup> It is also to be distinguished from the Kiennacta of Uladh, now the barony of Keenaght, in the County of Londonderry.<sup>22</sup> Daigh had an uncle, named Lassrian,<sup>23</sup> who ruled as Abbot over the monastery of Damhinis, now Devenish ; but who happened to be there, in a little monastery, at the time of Dega's birth, and in that he was baptized.

While yet a boy, his parents placed their child under the care of his uncle Lasarian to be instructed in letters. It appears, that abbot had a brother, who was a deacon, and through whose training, likewise, Dega made great progress in his studies. One day, having occasion to visit St. Mochta,<sup>24</sup> who lived in his monastery at Louth, the deacon brought Dega with him. When these visitors arrived at the guest-house, the boy was left there, and the deacon went to see the venerable senior Mochta, so that he might confer with that Abbot about some matters of business. Meantime, while they were thus engaged, it appeared to the monks, that the house in which the boy was left had been surrounded with flames, which they ran at once to extinguish. There Dega was found, but uninjured by that fire. Whereupon, they hastened to their holy Abbot with an account of such a remarkable occurrence. Then, in the spirit of prophecy, Mochta said : "That boy shall be inflamed with the fire of the Holy Spirit, and therefore not inaptly shall he be called Dayg," which in the Scottish language, means 'a great flame.' Then, the holy Abbot ordered the boy to be brought to him, and he was received with great joy. Taking him by the hand, Mochta said : "This is the physician, whom I have seen formerly in the spirit, and who is destined to heal my three infirmities." These were pains in the head, in the heart, and in the reins. Whereupon, placing the boy's hand on those parts affected, St. Mochta was immediately healed. Wherefore, blessing the hand, which had wrought those cures, the holy Abbot said : "Many a church vessel and ornament in gold, in silver, in brass, and in iron, shall proceed from that hand, and moreover, many an elegant volume shall it write. That hand also shall administer the

<sup>17</sup> Her festival day was held on the 17th of September, where some notices of her may be found, in the Ninth Volume of this work.

<sup>18</sup> Father John Francis Shearman says, that the old church of Kildiermitt, on the east side of Tara Hill, and over Comtown Harbour, is the only reminiscence of this saint now in Hy Kinsellagh, County of Wexford.

<sup>19</sup> See the First Volume of this work, at that day, Art. i.

<sup>20</sup> It was so called, after a renowned warrior, named Kien, or Cian, who was killed in battle, and on whose son Tadhg, the territory of Ciannaclita in Magh Breagh, was bestowed by Cormac, son of Art, monarch of Ireland, A.C. 227. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 110, 111.

<sup>21</sup> See Roderick O'Flaherty's "Ogygia," pars. iii., cap. lxxviii., p. 332.

<sup>22</sup> This territory belonged to the O'Conors, of Gleann Geimhin, who were of the race of Cian, son of Oilíoll Olum, King of Munster, in the third century ; but, they were dispossessed by the O' Cathains or O'Kanes, of the race of Eoghan, a short time previous to the English invasion. See "The Topographical Poems of John O'Dubhagain, and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., p. xvi., n. 69.

<sup>23</sup> The feast of this saint occurs on the 12th of September, and may be found in the Ninth Volume of this work, Art. i.

<sup>24</sup> His Life may be seen, on the day succeeding—that for his festival—in the present Volume, Art. i.

<sup>25</sup> See "Acta Sanctorum," tomus iii.,



Body and Blood of Christ to me in the Holy Communion, when I am about to be called out of this world. Moreover, that hand shall fashion the reliquary in which my mortal remains are to be enclosed, and whatever may be useful in such way, it shall likewise accomplish.<sup>25</sup> This prediction was afterwards fulfilled.

Afterwards Daig became a celebrated artificer. This holy man is said to have fashioned no less than one hundred and fifty bells,<sup>26</sup> and one hundred croziers. He likewise made cases or covers for sixty Gospels—*i.e.*, books containing the writings of the four Evangelists.<sup>27</sup> Besides these, it is stated, that he manufactured shrines, cases, chalices, pyxes, dishes, altariola, baculi, crucifixes, and chrysmals. We are informed, moreover, that while some of these were plainly made, others were highly wrought with gold, silver and precious stones, which were added as ornaments to them.<sup>28</sup> This holy man particularly distinguished himself by his assiduity in transcribing sacred books, as by his ingenuity in making elegant covers for them. Also, bells, cymbals, and utensils he fashioned, for the service of the Church, and many of these he distributed gratis in various parts of Ireland.<sup>29</sup>

That the ancient Irish excelled in art—especially in that relating to ecclesiastical designs and objects—has been sufficiently established, in the writings of some modern archæologists and artists. From the fifth to the end of the eighth century, the art of illuminating manuscripts had attained to great perfection in Ireland,<sup>30</sup> as proved from the Book of Kells and from many others, which have come down to our times. The covers for those manuscripts, as also for bells, are well worthy of examination. Various works in stone and metal, yet remain; but, in many instances, only in a fragmentary state, in our fields or in our museums.<sup>31</sup> Several of those exhibit wonderful skill in manipulation, and a characteristic taste in the people who executed them, while the designs are such as to render them models for the very best workers in metal, at the present day. In the twelfth century, regarding the exquisite skill of Irish scribes in producing manuscripts, Giraldus Cambrensis testifies to such a fact,<sup>32</sup> as well as those writers, who in our own days have generally treated on such

Augusti xviii. Vita S. Dega Maccayrill, Ep. Conf., auctore anonymo, cap. i., num. 3, p. 659.

<sup>26</sup> From the very earliest Christian times in Ireland, the use of bells in connection with the primitive churches and monasteries was known. "Bells were used to denote the hours of devotion in the monastic societies of Northumbria, and as early as the sixth century in those of Caledonia."—Rev. H. T. Ellacombe's "Church Bells of Devon: with a List of those in Cornwall, to which is added a Supplement on various Matters relating to the Bells of the Churches," pp. 4, 5. Exeter, 1872, 4to.

<sup>27</sup> Such is the O'Clerys account, and in confirmation of it they quote an Irish quatrain, of which the following is an English translation:—

"Thrice fifty bells, victorious deed,  
With one hundred strong-ringed  
croziers,  
With sixty perfect gospels,  
By the hand of Daigh alone."

—The "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 222, 223.

<sup>28</sup> See the Bollandists' "Acta Sanctorum," tomus iii., Augusti xviii. De S. Dega Maccayrill, Ep. Conf., Vita, auctore anonymo, cap. i., p. 659.

<sup>29</sup> See Colgan's "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Dagæo Episcopo, p. 374.

<sup>30</sup> See I. O. Westwood's "Palæographia Sacra Pictoria: being a Series of Illustrations of the ancient Versions of the Bible, copied from Illuminated Manuscripts, executed between the fourth and sixteenth centuries." See the Gospels of Mæiel Brith Mac Durnan, the Book of Kells, Irish Manuscripts and Irish Biblical Manuscripts. This fine and valuable work has no paging. London, MDCCCXLIII—MDCCCXLV., Imp. 4to.

<sup>31</sup> See various illustrations and descriptions, in Henry O'Neill's "Fine Arts and Ancient Civilization of Ireland."

<sup>32</sup> In his remarkable account of the Book of Kildare. See "Topographia Hibernica," *Distinctio Secunda*, cap. xxxviii., xxxix.

subjects.<sup>33</sup> Nor is this very wonderful, when we consider the degree to which letters and science had been elevated in the Irish schools.<sup>34</sup>

## CHAPTER II.

AFTER THE CONFERENCE WITH ST. MOCHTA, DAIGH RETURNS TO DEVENISH—HE NEXT PROCEEDS TO ST. COMGALL AT BANGOR—HE TRAVELS WITH SOME COMPANIONS TO ST. KIERAN AT CLONMACNOISE—THIS HOLY ABBOT DIRECTS HIM TO FOUND A MONASTERY IN THAT PLACE WHERE HE HAD BEEN BORN—THERE HE MEETS ST. COLUMBA—HE BUILDS A RELIGIOUS HOUSE AT INISHKEEN—DESCRIPTION OF THIS PLACE—SEVERAL MIRACLES WROUGHT BY ST. DAIGH—HE IS SAID TO HAVE ATTENDED ST. MOCHTEUS IN HIS LAST ILLNESS.

HAVING heard the prediction of St. Mochta already related, the Deacon asked him further questions, regarding the boy's future vocation. Then said Mochta: "Between me and the mountain northwards, he shall found a beautiful monastery." The Deacon then asked, if that should be under his jurisdiction. Mochta replied: "No, for during last night, in a vision, I saw the boy delivered by the Lord of Heaven into the hands of a certain young man, who shall be born after some years." That person of whom the holy Abbot spoke was thought to have been no other than St. Kieran,<sup>1</sup> the renowned Abbot of Clonmacnoise.

Whereupon, that deacon, with the boy Dageus, returned to his brother St. Laserian,<sup>2</sup> the Abbot and founder of a monastery at Daimhinish, now Devenish, in Lough Erne. We learn, that adjoining the great monastery at that place, there was a smaller one,<sup>3</sup> apart from it, and which was a school. In this, Dageus fully learned the arts of writing, and of metal-working, as also the knowledge of literature. There, too, he was obliged constantly to reside; and, on a certain occasion, when the monks slept, he was enjoined by the Abbot Laserian to keep watch, for the protection of that house. However, the pupil only hung his cape on a wooden peg, when so ordered; and, for that night, nothing occurred to do any injury to the place or to its inhabitants. However, on the next day, the Abbot upbraided him for his disobedience. Whereupon, Dageus prophetically stated, that never should that little monastery be exempt from some damage.

Afterwards, having obtained the requisite permission from St. Lassrian, the youth went to the monastery of St. Comgall,<sup>4</sup> at Bangor.<sup>5</sup> There he was initiated to the rule and discipline established by that holy Abbot. By day

<sup>33</sup> See Sir William Betham's "Irish Antiquarian Researches," p. 244; Henry Shaw's "Handbook of Mediæval Alphabets," London, 1853; Henry Noel Humphreys' "Illuminated Works of the Middle Ages;" the "Evangelia Augustini Gregoriana," edited by James Godwin, Fellow of Cambridge University; M. Digby Wyatt's "Handbook to the Byzantine Court in the Crystal Palace, at Sydenham," and his "Art of Illuminating;" Silvestre's "Palæographia Universelle."

<sup>34</sup> The Rev. Dr. Ferdinand Keller, of Zurich, and Dr. Waagen—both excellent critics on ancient styles of art—bear willing testimony to the superior designs of the Irish schools.

CHAPTER II.—<sup>1</sup> His Life is given, in the Ninth Volume of this work, at the 9th of September, the day for his festival. Art. i.

<sup>2</sup> He died A.D. 563, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 202, 203.

<sup>3</sup> It is called "monasterium," in the Latin Life.

<sup>4</sup> The Life of this holy Abbot has been already given, in the Fifth Volume of this work, at the 10th of May, Art. i.

<sup>5</sup> As we have already stated, the foundation of this monastery has been referred to A.D. 551, or to various other later years down to A.D. 561. See *ibid.*, chap. ii. The death of St. Comgall is referred to the beginning of the seventh century. See chap. iv.

he studied and exercised his art of metallurgy; while his nights were spent in writing, with the exception of a few hours left for sleep. There, too, with his own hands, many utensils for the monastery were fashioned. Three cymbals or small sounding bells he wrought for St. Comgall;<sup>6</sup> and finally, he transcribed a most elegant Book of the Gospels, while he designed a truly artistic cover, or case, which he manufactured to enclose it.

Having spent several years in the Cœnobium at Bangor, the blessed Daigh, knowing that he had been consigned by Divine Providence to the care of St. Kieran of Clonmacnoise, and to his successors, left the former place with a prayer and benediction to seek the latter holy master. To him it had been revealed, by the Almighty, that certain holy visitors were on their way to his monastery. Having finished the celebration of Mass, the Abbot went forth to meet them. Last in the train of his companions was Daigh, who carried their vestments and books. While on his way from St. Comgall's monastery to that of St. Kieran's, Daigh tasted neither food nor drink, remarking that without the head the body should not be able to take nourishment. Whereupon, Kieran said: "I wonder to see the great gift of the Holy Spirit not coming hither before those clerics arriving but after them." Then Dageus approaching him fell on his knees, humbly and gratefully resigning himself to the rule of his new master. As St. Kieran is said to have departed this life, A.D. 548,<sup>7</sup> the visit of our saint to him must be placed in all probability, previous to, or, at least, in that year. While at Clonmacnoise, our saint must have rendered himself useful to the community in various ways. Thus, Dageus is said to have been smith to St. Kieran,<sup>8</sup> which only means, however, that he exercised the art of working in the precious metals, and chiefly for ecclesiastical purposes.

Not long afterwards, the holy Abbot of Clonmacnois directed him to return and to found a monastery of his own, in the territory where he was born. We find it called Inyscam,<sup>9</sup> in the old copy of our saint's Acts, while a modern writer<sup>10</sup> calls it Iniskin, and places it in the upper half-barony of Dundalk, County of Louth. The name is also written Inishkeen, Enniskeen, or Inniskeen.

The foregoing location, however, is a mistake, as the site is really in the Barony of Farney, and County of Monaghan. A remarkable Round Tower stands in the cemetery, where the Protestant church of unknown date has been erected.<sup>11</sup> The door of the Round Tower is on a level with the ground; thus differing from most of its class, and probably, it is not of very remote antiquity.<sup>12</sup> It has also a window, nor does it seem to be of equally graceful proportions with the oldest remaining in Ireland. Contiguous to it, there is a circular mound, enclosed with lime and stone walls, having some resemblance to one near Aghavoe in the Queen's County.<sup>13</sup> In after time, this saint's name is found associated with the place, called Inis-caoin-Deghadh,<sup>14</sup>

<sup>6</sup> The writer of our saint's ancient Acts states, that these were preserved in great veneration to the time when he wrote, "quæ usque hodie in magno habentur."

<sup>7</sup> According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 184, 185.

<sup>8</sup> See Evelyn Philip Shirley's "Some Account of the Territory or Dominion of Farney," chap. vii., p. 184. London, 1845, 4to.

<sup>9</sup> Probably the error of a scribe.

<sup>10</sup> See Archdall's "Monasticon Hibernicum," p. 465.

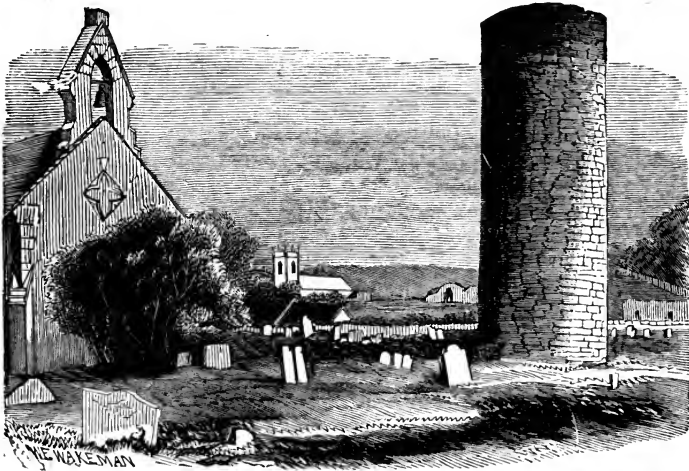
<sup>11</sup> See "Parliamentary Gazetteer of Ireland," vol. ii., pp. 182, 183.

<sup>12</sup> The illustration here presented is from a photograph, and drawn by William F. Wakeman, on the wood, engraved by Mrs. Millard.

<sup>13</sup> According to the Statist of the County of Monaghan.

<sup>14</sup> "Deghadh" was probably the bishop's

after him. Inishkeen Glebe contains 69a. 2r. 3p.,<sup>15</sup> and it was in the ancient diocese of Clogher, being a rectory and a separate benefice. The River Fane runs through this parish; its course on the eastern boundary is very rapid, and it is crossed near the church by an excellent stone bridge of five arches. The river takes an eastward course, through the County of Louth, and it falls into the Bay of Dundalk. That place selected for St. Daigh's foundation was in the ancient territory of Orgiel or Oriel; and, in Colgan's time, it had only a parish church,<sup>16</sup>



Inniskeen Church and Round Tower, County of Monaghan.

When Daigh arrived there, he found Columba<sup>17</sup> at that place, when both united in blessing it,<sup>18</sup> and the monastery which was there to be founded. The latter holy man prophesied: "Many souls shall pass from this sacred spot to the kingdom of Heaven." We are told, however, that the secular brothers of our saint were jealous, because he had resolved to settle and build his monastery there. They even entered into a conspiracy to kill him. We are told in the Acts, that Naindeich, the son of Mayne, and one of his disciples, resolved to sacrifice his own life to save that of his master. Whereupon, assuming the Abbot's cape, the brothers rushed upon him with their spears, but these struck on it in vain. However, both Naindeich and the Abbot forgave their evil intent, especially when filled with compunction

real name, which has been latinized into Dagaues; so that Iniscaoin-Deghadh means the Iniscaoin of Dagaues, and was thus distinguished from Iniscaoin, an island in Lough Erne.—Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xiv., n. 246, p. 79.

<sup>15</sup> It is marked in the parish of Inishkeen, and barony of Farney. See "Ordnance Survey Townland Maps for the County of Monaghan," sheet 29.

<sup>16</sup> See Colgan's "Acta Sanctorum Hiber-

niæ," Supplementum Vitæ S. Berachi, ex Codice MS. Hibernico Ecclesiæ ejusdem Sancti, n. 4, p. 348.

<sup>17</sup> This was probably the celebrated Abbot of Iona, whose Life has been given in the Sixth Volume of this work, at June 9th, the day for his feast, Art. i.

<sup>18</sup> If this Columba happened to be the founder of Iona, the incident here related most probably occurred before he left Ireland for Scotland about A.D. 562.

<sup>19</sup> Probably the old territory of Beare,

for their crime, those brothers fell on their knees to ask pardon from Daigeus. He imposed on them as a penance, that they should leave that part of the country, for a place called Beyr<sup>19</sup> or Beare, in the southern parts of Ireland, whence they were not to return. There the posterity of those brothers lived, at that time when the old Acts of our saint were written.<sup>20</sup>

A college or monastery is mentioned, as having been governed by him;<sup>21</sup> and, according to the old Acts of our saint, he lived in a little monastery called Deleenna. However, as this place cannot well be identified, we do not think it is different from Inish-caoin, which seems to have been his permanent place of residence. It is also stated, that St. Berach,<sup>22</sup> of Cluain Coirphti, was his disciple. The Irish Life of Berach,<sup>23</sup> is quoted as authority for this statement. We have already seen, that in connection with St. Daigh's monastery, in Magh Muirtheimhne,<sup>24</sup> there was a mill, not alone for the community use, but for that of people residing in the neighbourhood. There a miraculous occurrence is stated to have occurred, through the agency of St. Berach, when he is said to have brought to life a woman and her son.<sup>25</sup>

The performance of that remarkable miracle, as given in the Irish Life of St. Berach, published by Colgan,<sup>26</sup> is fraught with incidents which seem to be irreconcilable with the account of this same legend, in the old Acts of St. Dega Maccayrill. In the latter, we are told, that the woman, who went to have some grain ground in the mill, had been wounded by a certain man; but, St. Daigh having sent his disciple St. Berach to her, she was healed. Having left her son behind, when she returned to her home, he was accidentally drowned in the mill-race. In great grief for his loss, when the body had been found in the river, the mother went in tears to St. Daigh, who, compassionating her distress, sent his disciple to that place where the corpse lay in the bed of the stream. Berach then prayed with great fervour for the boy's recovery, and he was restored to life. Moreover, Berach declared, that thenceforward, no other person should ever be drowned in that part of the river. In commemoration of such a wonderful event, the spot was afterwards called the Piscina of Berach, in popular tradition, even to that time, when the old Acts of St. Dega Maccayrill were written.

While Dageus was in the monastery of St. Finnian,<sup>27</sup> at Clonard,<sup>28</sup> St.

once in possession of the O'Driscolls, but from which they had been expelled by the O'Sullivans, after the English Invasion. It is commensurate with the present barony, so called, in the County of Cork. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin," p. lxxvii., n. 576.

<sup>20</sup> See "Acta Sanctorum," tomus iii., Augusti xviii. De S. Dega Maccayrill Ep. Conf. Vita auctore anonymo, num. 4, 5, 6, 7, p. 659.

<sup>21</sup> See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Supplementum Vitæ S. Berachi, ex Codice MS. Hibernico Ecclesiæ eiusdem Sancti, cap. iii., p. 345.

<sup>22</sup> See the Life of this saint, in the Second Volume of this work, at the 15th of February, Art. i.

<sup>23</sup> See Colgan's "Acta Sanctorum Hiberniæ." Supplementum Vitæ S. Berachi, cap. iii., v. pp. 344, 345.

<sup>24</sup> This territory is also called Conaille

Muirtheimne, from the descendants of Conall Cearnach of the Clann Ruidhraidhe race, and it reached from the mountain of Bregh, near Drogheda, to the neighbourhood of Dundalk, taking in the County of Louth, and some part of Monaghan County. See the "Leabhar na ċ-Ceart, or Book of Rights," edited by John O'Donovan, pp. 166, 167, n. (i).

<sup>25</sup> See the account given in the Second Volume of this work, at the 15th of February, Art. i. St. Berach or Berachius, Abbot, Patron of Kilbarry, County of Roscommon, chap. i., ii.

<sup>26</sup> See "Acta Sanctorum Hiberniæ," xv. Februarii, Supplementum Vitæ S. Berachi, cap. iv., pp. 344, 345.

<sup>27</sup> This saint had a festival on the 23rd of February, at which date, in the Second Volume of this work, some notices of him may be found, Art. ix. However, his chief festival was kept on the 12th of December.

<sup>28</sup> Saint Finian, founder of Clonard, died

Ruadhan<sup>29</sup> was also there; when a candle having been accidentally extinguished in presence of the latter, our saint blew his breath upon it, and the flame once more appeared. Again, in a convent of the holy daughters of Fintan,<sup>30</sup> one of them died. However, it so happened, when St. Daigh came to that monastery, the dead sister was miraculously restored to life. Whereupon, the nuns of that house placed it afterwards under the guardianship of St. Daigh and of his successors.

A saint, named Cayrell,<sup>31</sup> who ruled over a monastery called Metheus,<sup>32</sup> asked the holy Abbot of Inishkeen to make a small altar;<sup>33</sup> but the latter excusing himself, that he had not materials for such a purpose, the legend relates, that a lump of gold fell from Heaven on his bosom. From this, the required object was fashioned, and with what remained of that precious metal, so miraculously obtained, land was bought, and it was called the Field of Gold. Whereupon, St. Cayrell gave himself and his place over to the rule of St. Daigh.

While Daigh was at Inishkeen, or it may have been at the place of St. Cayrell, the chief of Ui Crimthann<sup>34</sup> held in captivity the only son of a woman, who besought the saint to intercede on his behalf. Instead of granting the mother's prayer for his release, that most cruel chief put her son to death. Notwithstanding, Daigh raised him to life; and, in due course, the chief and his posterity ceased to rule in that territory. When the holy Abbot left that place, he found dead, on the way, three daughters<sup>35</sup> of a certain man, named Columba. These he raised to life, and afterwards he instructed them in literary science. He founded a nunnery for them, likewise, and it was thenceforth known as the house of Columba's Daughters.<sup>36</sup> Although this Dagaues is called bishop, yet it does not appear that he was one, when he attended Mochtheus in his last illness.<sup>37</sup> Owing to this circumstance, he must have been a priest before A.D. 535, the year assigned for Mochtheus' death.<sup>38</sup>

A.D. 548, according to some writers; others have it at A.D. 552, or even later. Yet, the acts of our saint do not say, that when he was in that monastery the founder of it was living.

<sup>29</sup> Abbot of Lorha, County of Tipperary. His feast was held on the 15th of April, and on that day his Life is given in the Fourth Volume of this work, Art. i. He died A.D. 584, according to the Annals of Tighernach.

<sup>30</sup> Under such designation we do not find any entry of a feast to them in the Irish Calendars.

<sup>31</sup> A St. Cairell, Bishop of Tir-rois, is venerated on the 13th June, at which date notices of him may be found, in the Sixth Volume of this work, Art. i. Tir-Rois is said to have been in the County of Monaghan; and probably it was inhabited by the Feara Rois, or men of Ross, comprised within the parishes of Carrickmacross and Clonany, in that county, with parts of the adjoining Counties of Meath and Louth, although its exact limits have not yet been determined. See Dr. O'Donovan's "Leabhar na 5-Cearc, or Book of Rights," n. (m.) pp. 154, 155.

<sup>32</sup> This place has not been identified. However, there was a sept, known as the Ui-Meith-Macha, descended from Muiread-

hach-Méith (the Fort), son of Imchadh, who was the son of Colla-da-Crioch. This people had been seated in the parishes of Tullycorbet, Kilmore, and Tehallon, in the barony and County of Monaghan. See Dr. John O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," p. xxii., n. 127.

<sup>33</sup> The Latin word used is "altarium." <sup>34</sup> The Crimthanni are said to have been a people living in Ulster, according to Colgan's "Acta Sanctorum Hiberniæ." Index Quintus Topographicus, p. 873. However, there was a small territory called Chrimthann in Southern Orgiell, now belonging to the Barony of Slane. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. iii., cap. ii., p. 149, and n. 11, p. 184. See also Roderick O'Flaherty's "Ogygia," pars. iii., cap. lxxvi., p. 364. This seems likely to have been that place mentioned in the text.

<sup>35</sup> Their feast was celebrated on the 13th of September, at which date notices of them may be found in the Ninth Volume of this work.

<sup>36</sup> In Irish written, Thigh Ingen Colum, and Anglicized, Tech-ingen-Colum.

<sup>37</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii, Vita S. Mochtei Episcopi Lugmadensis, cap. xx., p. 731.

However, it is difficult to reconcile this statement with that of his having spent several years in the cenobium at Bangor, which was not founded before the middle of the sixth century, and where he seems to have made his studies preparatory to receiving Holy Orders. Nevertheless, supposing St. Daigh to have lived to between eighty and ninety years of age, he might have been that person who as a priest attended Mochtheus, during his last illness.

### CHAPTER III.

THE FAME OF ST. DAIGH BECOMES DIFFUSED THROUGHOUT IRELAND—MANY HOLY PERSONS PLACE THEMSELVES UNDER HIS DIRECTION, AND LANDS ARE BESTOWED ON HIM FOR THE FOUNDATION OF RELIGIOUS HOUSES—HE RAISES SEVERAL DEAD PERSONS TO LIFE—HIS DEATH—HIS FESTIVALS—CONCLUSION.

It had been publicly spread abroad, that St. Daigh performed several great miracles,<sup>1</sup> and his fame was soon extended to the most distant parts of Ireland. Several holy virgins desired to place themselves under his rule and direction. Among these Cumena,<sup>2</sup> Lassara,<sup>3</sup> his sister,<sup>4</sup> and Dulvina<sup>5</sup> are mentioned by name. The Abbot of Clonmacnois, who was named Oenu,<sup>6</sup> objected to that proceeding. Wherefore he sent messengers to remonstrate, but having had a premonition regarding their coming, St. Daigh ordered the nuns to receive them humbly and to serve them courteously. We are told, that one of those sisters bore fire on her bosom, without any injury occurring to her person or garments, while another carried water, as if it were enclosed in a sound vessel. These miracles caused the messengers to repent for their errand. But, the blessed Daggeus brought those pious nuns towards the northern parts; and, having built for them different houses, in divers places, with other virgins, they served God in the religious state.

Proceeding with a holy virgin, named Cunne,<sup>7</sup> to a place called Eda,<sup>8</sup> the son of a chief belonging to that district had been drowned, at the mouth of a certain river, which flowed through it, and where a great quantity of fish

<sup>38</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xiv., p. 76.

CHAPTER III.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," xix. Februarii. De S. Dagæo Episcopo, p. 374.

<sup>2</sup> In our Irish Calendars, we find the names of three holy women, named Cumman. One is St. Cumman, virgin, of Daire-inghen-Aillen, whose feast occurs on the 29th of May, and of whom some notices may be found at that date, in the Fifth Volume of this work, Art. ii. Another is Cumman Beg, virgin, of Cill-Cuimne, venerated on the 14th of June, and of whom a notice may be found at that date, in the Sixth Volume of this work, Art. ii. The third is Cumman, or Cumana, venerated at the 6th of July, and of whom some account may be seen, in the Seventh Volume of this work, Art. iv.

<sup>3</sup> No less than fourteen holy virgins called Lassar, or Lassara, occur in our Calendars. 1. Lassar of Achadh-foda, at January 6th. 2. Lassar, virgin, of Gleann-Medhoin, at February 18th. 3. Lassar, virgin, at March

29th. 4. Lassar, virgin, at April 18th. 5. Lassar, at July 23. 6. Lassar, of Tioprat-Ros-Rain, at July 27th. 7. Lassar of Cill-Archalgach, at August 20th. 8. Lassar, of Cluain-mor, at September 15th. 9. Lassar, daughter of Lochan, at September 30th. 10. Lassar, of Achadh-beithe, at November 13th. 11. Lassar, daughter of Fionntan, March 23rd. 12. Lassar, virgin, at May 7th. 13. Lassar, virgin, at May 11th. 14. Lassar, at May 14th.

<sup>4</sup> This relationship to our Saint does not appear in any other account of his family descent.

<sup>5</sup> We cannot find this name inscribed on any of our Irish Calendars.

<sup>6</sup> He seems to have been St. Oenna MacUaLaighisi, Abbot of Clonmacnois, who died A.D. 569. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 206, 207.

<sup>7</sup> This name we do not find in our Irish Calendars.

<sup>8</sup> We are not able to identify the locality as here given.

had been usually taken. Him St. Daigh restored to life. Whereupon, the chief granted that land and estuary to them and to their successors. After our saint went to the land of Lugne,<sup>9</sup> in Connaught, he visited the monastery of the sons of Flescaig,<sup>10</sup> and that of the holy virgin Riteilla.<sup>11</sup> There he was reverently received. During the time of his repast, a cup was wanting, until a golden vessel came to him from Heaven. This was afterwards sold, on behalf of the monks there living. Subsequently, Daigh went to the lands, where dwelt the posterity of Ailell.<sup>12</sup> There Cathbot<sup>13</sup> was chief, and his son Diarmit had recently departed. However, through a miracle, he was once more restored to life. Having been instructed in the liberal sciences, Diarmit<sup>14</sup> lived in a monastery of his foundation. We might pass over some of those miracles attributed to the saint, but for the names of former places, with which they are said to have been connected. While Daigh was at a certain monastery, called Cruymterfit,<sup>15</sup> the Almighty was pleased to work a miracle, on behalf of the brethren; for, some thieves having removed the bottom from a milking-pail, still it was brought filled with milk from the byre or cattle-shed to the monastery.

Thence going into the territory of Corprorum,<sup>16</sup> he there founded a monastery. Not having beer to entertain the guests, at that place, on a certain occasion, water was converted into wine. At one time, St. Daigh preached the word of God with such fruit, that certain thieves who had stolen horses were moved to penitence, and they made restitution of them to the proper owners. Afterwards, they became clerics, receiving the habit from our saint. He then visited Sectan,<sup>17</sup> from whose name the Monastery of Sectan<sup>18</sup> was derived. Thence he went to the monastery of St. Cayrlan,<sup>19</sup> who happened to have died that very night. However, Daigh restored him to life, for which reason, Cayrlan placed himself and his monastery under our saint's rule.

In the plain of Conall,<sup>20</sup> he found a dropsical man, named Celcar, whom he healed; and, in gratitude for such a favour, that man bestowed land on the saint and his successors. Coming to a strait, bearing the Latin name, Stagnum Rudi,<sup>21</sup> he passed it with dry feet, not finding a boat in which to

<sup>9</sup> The name of this territory, commensurate with the limits of the Diocese of Achonry, in the Counties of Sligo and Mayo, has been derived from Luigh, son of Cormac Gaileang. The name of Luighne is still preserved in the barony of Leyny, in the County of Sligo. See the "Leabhar na g-Ceart, or Book of Rights," edited by John O'Donovan, pp. 103, 104, n. (h).

<sup>10</sup> Nothing seems to be known regarding them or their place.

<sup>11</sup> This name does not appear in our Calendars.

<sup>12</sup> The special locality does not seem to be known, but it appears to have been in Hi-Oilill territory.

<sup>13</sup> He does not appear to be otherwise known.

<sup>14</sup> The names of several Diarmits are inscribed on our Calendars. 1. Diarmait, son of Eochaidh, bishop, at January 6th. 2. Diarmait, bishop, of Inis-Clothrann, at January 10th. 3. Diarmait, priest, at January, 15th. 4. Diarmait, son of Mechar, bishop, at January 16th. 5. Diarmait, bishop, at April 24th. 6. Diarmait, bishop,

of Disert Diarmada, at June 21st. 7. Diarmait, of Gleann h-Uissin, bishop, at July 8th. 8. Diarmait, son of Luchraid, at September 28th. 9. Diarmait, bishop, at October 12th. 10. Diarmait, bishop, at December 12th. 11. Diarmait, bishop, at December 20th.

<sup>15</sup> This place has not been identified.

<sup>16</sup> Under this form of name—probably the error of some copyist—the territory cannot be found.

<sup>17</sup> His name does not appear in our Calendars.

<sup>18</sup> This place is unknown.

<sup>19</sup> Only one bearing this name, St. Caorlan, Bishop of Ardmaccha, is found in the Irish Calendars at the 24th of March, and he lived contemporaneously with our saint. His death took place A.D. 587, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 212, 213. See an account of him, in the Third Volume of this work, at the 24th of March, Art. viii.

<sup>20</sup> Known as Magh Muirtheimne, to which territory allusion has been already made.

<sup>21</sup> The modern equivalent does not seem



cross. Afterwards, journeying through Mydluaca,<sup>22</sup> he found the trunk of a huge tree obstructing the travelled road, and through his prayers, Angels came to remove it. A St. Lonocus<sup>23</sup> asked our saint to construct a little altar for him. But, not having the requisite materials for that purpose, Daigh prophetically announced, that when digging a grave for the first man buried in his new cemetery, it should be found. This was a mass of gold, which having been so obtained served for the purpose required. He also wrote a Book of Gospels for St. Lonocus.

Afterwards, St. Daigh went to the monastery of his disciple St. Diarmit;<sup>24</sup> and that very night, while the Office of Matins was being celebrated, three bright stars were seen ascending towards the sky from a place, called in Latin, Terra Magna.<sup>25</sup> Then Diarmit asked our saint what that remarkable vision portended. He replied: "Three pure souls have now gone to the heavenly mansions." Afterwards, going to the aforesaid place, three daughters of Erclay,<sup>26</sup> who lived under the rule of the holy virgin Daretha,<sup>27</sup> had been killed by robbers. Those holy virgins St. Daigh restored again to life.

It is not probable, that St. Daigh lived to the extreme old age of one hundred and forty years assigned in his Acts; and, it may be supposed, the compiler had formed this on some computation of his own, as other Irish accounts, not drawn from his record, hardly seem to warrant that conclusion. It may be allowed, however, that he lived to a good old age.<sup>28</sup> The present saint is incorrectly said to have been called Daghous, of Cluainchaoin, in the Queen's County—a mistake in local identification—by Archdall.<sup>29</sup> For such a statement he cites Vard or Ward<sup>30</sup> as an authority; but, the latter gives no place, although he mentions the festival of Daghæus, at the 18th of August.<sup>31</sup> The year of our Lord, when he resigned his spirit, is said to have been 586.<sup>32</sup> This holy man was the same as Dagaëus or Daygeus, from whom St. Mochtheus of Louth received the holy viaticum;<sup>33</sup> and, therefore it must follow, that Daigh lived long after his ordination. According to our Annalists, he did not die until 586.<sup>34</sup>

At the 19th of February, Colgan has a brief notice regarding a bishop Dagaëus, whose name was generally marked in the Irish Calendars, at that day. He thinks it very probable, that he could have been no other than the Dagaëus named at the 18th of August. It is not unusual to meet with more than one festival, and marked for one and the same saint. As we have already seen, the feast of this saint has been set down, and with eulogy, in the metrical Calendar of St. Ængus, at this day. At the 18th of August,

to be known.

<sup>22</sup> We cannot find an equivalent for this denomination, unless it be a copyist's misspelling—as probably it is—for Midhluaichra, somewhere north of Tara, and through which one of the five great roads to the north of Ireland led. This was known as the Slighe Midhluaichra, although its exact position has not been determined. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., p. 104, n. (n).

<sup>23</sup> We cannot find his name on the Irish Calendars.

<sup>24</sup> Who he was does not appear.

<sup>25</sup> The present name is now unknown to us.

<sup>26</sup> Their names or the patronymic do not appear in the Irish Calendars.

<sup>27</sup> This name does not occur in the Irish

Calendars.

<sup>28</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. xiv., p. 76.

<sup>29</sup> See "Monasticon Hibernicum," p. 593.

<sup>30</sup> At p. 158.

<sup>31</sup> See "Sancti Rumoldi Martyris Incltyti, &c., Acta," &c. Dissertatio Historica, sect. 9, num. 9.

<sup>32</sup> According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 212, 213.

<sup>33</sup> See the Life of Mochtheus, given by Colgan, at the 24th of March, in "Acta Sanctorum Hiberniæ," cap. xxi., p. 731.

<sup>34</sup> At A.D. 586, the Four Masters as quoted by Colgan have "Dagaëus Episcopus, filius Carelli obiit die 18 Aug."—*Ibid.*, n. 20, p. 732.

likewise, the Martyrology of Tallagh<sup>35</sup> mentions, that veneration was given to Daigh Mac Cairill, of Innse cain.<sup>36</sup> In the Calendar of Cashel, he is noticed at this day.<sup>37</sup> Also, Joannes Kirkestede, Martyr, alludes to his veneration, in the Tract "De Præcipuis Hiberniæ Sanctis Præsulibus."<sup>38</sup> In the English edition of Withford's English Martyrology, published at London in 1526, this holy man's feast is set down at the 18th of August, with a eulogy stating, that in his youth he wrought many miracles, afterwards that he raised from the dead thirteen persons, besides performing many other notable actions, and that he died in the one hundredth and fortieth year of his age, being distinguished for his sanctity and perfection. The Martyrology of Donegal,<sup>39</sup> at the same date, records Daigh, son of Cairill, Bishop of Inis-cain-Degha, in Conaill Muirtheimne. This holy man was venerated, likewise, in Scotland, and his feast is entered at the 18th of August, in the Calendar of Drummond.<sup>40</sup>

The old writer of this saint's Acts states, that human capacity or memory could not relate all the miracles he wrought, through the co-operation of Divine Grace. His great works were the foundation of monasteries in various parts of Ireland, healing the sick from divers diseases, liberating captives, and even raising the dead to life. Moreover, with his own hands forming many things for use in the churches, his days passed without reproach, until after a life greatly prolonged, he happily slept in Christ.

ARTICLE II.—ST. ERNIN OR MERNOG, OF RATHNOI, NOW RATHNEW, COUNTY OF WICKLOW, AND OF KILLDREENAGH. [*Sixth and Seventh Centuries.*] The lesson of this holy man's Acts shows us, that in all times some of the greatest saints have been born with poor surroundings and prospects in life. Still the Almighty has providentially arranged to bring them to a superior station, and to perform their work well, while serving all the great requirements of religion. At the 18th day of August, St. Ængus enters the feast of St. Ernóc in his "Feilire,"<sup>1</sup> and to this a commentator adds an explanatory scholion.<sup>2</sup> In the Martyrology of Tallagh,<sup>3</sup> at the 18th of August, a festival is also entered in honour of Ernin Mac Creisin, of Raithnui, in h-Garrchon.<sup>4</sup> Hence, it would seem that Creisin is to be regarded as his father. At this date, the Bollandists<sup>5</sup> observe, that their predecessors had found the name of a certain Irish Erenæus, at the 14th of February, according to Thomas Dempster's arrangement; but, they deferred further notice of him, to the 26th of April, the date for his feast given by Camerarius,

<sup>35</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>36</sup> The Irish in the Book of Leinster copy, at xv. of the September Kalends, this same day, is *ḶḶḶ mac Cairill in Inne Cain.*

<sup>37</sup> There he is said to have been "faber tam in ferro quam in are, et scriba insignis."

<sup>38</sup> In these words: "Daigeus Monachus et Episcopus Hiberniæ, super mare siccis pedibus ambulavit: et Abbatem quandam et sex alios mortuos a morte suscitavit."

<sup>39</sup> Edited by Drs. Todd and Reeves, pp. 222, 223.

<sup>40</sup> Thus, at xv. of the September Kalends: "Eodem quoque die apud Hiberniam Natale Sanctorum Confessorum Dega et Ernine."—Bishop Forbes' "Kalendars of Scottish Saints," p. 22.

ARTICLE II.—<sup>1</sup> See "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. cxxiv.

<sup>2</sup> This is partly in Irish, and partly in Latin. The English translation is "*My Ernóc, i.e., Ernin, i.e., a pious son (was) he. Or Cresin nomen patris ejus. Or Ernine son of Cresine of Rath Noe in Hui Garrchon in Fotharta of Leinster and of Cell Draignech in Hui Dróna besides.*" On the lower margin is another brief note, thus translated into English: "Son of Cressine, my Ernóc, etc."—*Ibid.*, p. cxxxi.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>4</sup> In the Irish text of the Book of Leinster copy the entry reads thus: *Cernne mac Creisin o Raith nui in h. Garrchon.*

<sup>5</sup> See "Acta Sanctorum," tomus iii., Augusti xviii., p. 518.

while waiting for some more certain evidences to establish better his veneration. Their notices were further deferred to this day, the 18th of August, as Colgan indicated his feast; and, as no better account of him could be furnished, at the latter date, they place him among those saints whose festivals are pretermitted. We find, that an Ernan, called the son of Degill and of Cumenia, was also a cousin to St. Columba,<sup>6</sup> who, was brother of Cumenia. However, the patronymic of the present saint sufficiently distinguishes him from St. Columba's relative. The present Ernan must have been born, probably after the middle of the sixth century,<sup>7</sup> judging from the recorded date for the arrival of St. Columkille<sup>8</sup> on a visit to Clonmacnoise, while St. Alither<sup>9</sup> was Abbot there, and while Ernen, son of Cressen, was then a poor boy.<sup>10</sup> He was little esteemed by the community, although his dejected look and threadbare dress caused him to be well known to the monks.<sup>11</sup> However, he eagerly desired to welcome the illustrious visitor, with the rest of those who came forth to meet him; while barriers had been erected to restrain the pressure of a crowd collected, as the ecclesiastics moved in procession singing hymns and psalms. But, such was Ernan's humility, that he sought to avoid the public gaze. Still, he desired much to steal unobserved, and to kiss the hem of St. Columkille's garment. Having approached from behind, the great Abbot had an inspiration which caused him to stop, and to place his hand on the neck of the boy, whom he brought before his eyes. The ecclesiastics and monks who were present, wondering at the interruption, asked Columba to send away the miserable and forlorn boy. However, the holy Abbot checked them, and then, turning to the youth, desired him to extend his tongue. Having done so, the saint blessed it, and prophesied thus: "Although this boy seems ungraceful and miserable, condemn him not; for he shall please and not displease you, in a time to come; he shall make daily progress in virtue and holy conversation; so that henceforward, his wisdom and prudence are destined to improve. He shall become a worthy member in this congregation, while the Almighty shall cause his tongue to speak words of eloquence and of sound doctrine."<sup>12</sup> This authentic statement, Adamnan<sup>13</sup> received from a predecessor in the monastery at Iona, namely, St. Failbe,<sup>14</sup> who heard Ernan himself relate this prophecy, in the presence of St. Seghine,<sup>15</sup> Abbot over Iona from 623 to 652. Notwithstanding, the foregoing circumstantial narrative, this saint is said to have been the maternal uncle of St. Columba,<sup>16</sup> who is named Ernanus, and who was the companion of his migration to Scotland.<sup>17</sup> Now this departure for Iona

<sup>6</sup> See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., num. 52, p. 490.

<sup>7</sup> Possibly about the year 570.

<sup>8</sup> See the Life of this holy Abbot, at the 9th of June, the day for his festival, in the Sixth Volume of this work, Art. i., chap. xv.

<sup>9</sup> At the 12th of May, in the Fifth Volume of this work, some account of him may be seen, Art. i.

<sup>10</sup> The rule of St. Alither over Clonmacnoise commenced A.D. 585, and continued to A.D. 599.

<sup>11</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. iii., and nn. (a, b, c, d, e, f, g, h, i, k, l), pp. 23 to 26.

<sup>12</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. iii.,

p. 340.

<sup>13</sup> He ruled over Iona monastery as Abbot from 679 to 704. His feast occurs on the 23rd of September, where his Life may be found in the Ninth Volume of this work, Art. i.

<sup>14</sup> He governed Iona from A.D. 669 to 679. His feast occurs at the 22nd of March, where notices of him may be found, in the Third Volume of this work, Art. i.

<sup>15</sup> He has a festival, at August 12th, where notices of him may be seen in the present volume, Art. iv.

<sup>16</sup> See "Memoir of the City and North-Western Liberties of Londonderry," part ii., sect. 2, p. 27.

<sup>17</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. xlv., p. 348, and n. 95, pp. 379, 380.

must have taken place, probably before the period of the present saint's birth. This identification, and family relationship, however, would appear to have been a mistake of Colgan.<sup>18</sup> We are at a loss to know the particulars of our saint's early life, or where he had studied. It may have been at Clonmacnois, and under the direction of his senior and contemporary, the Abbot St. Alither. However, he appears to have lived afterwards at Rath Noi, and most likely he built a church there. Through all the churches of Ireland, he was celebrated.<sup>19</sup> The place here mentioned, in connection with him, is the present old village of Rathnew,<sup>20</sup> in the County of Wicklow, while



Village and Graveyard of Rathnew, County of Wicklow.

the district of Ui Garrchon, in which it is situated, extended through the barony of Newcastle, and along the sea-shore. It is one of the few ancient places, that has escaped the chicanery and land-grabbing greed in Ireland, and which have served to confiscate commonage tenures of so many villages and lands throughout the Island, especially during the last two centuries. The villagers are free of rent, and prize their small huts and gardens to that degree, that they are disinclined to part with them for almost any money consideration. The old church ruins and burial-ground, about two miles north-west of Wicklow town, are situated in the very midst of an irregularly built group of cabins, on the high road leading towards Dublin. Only a fragment of the east gable now appears standing; but, the church formerly consisted of a nave and choir. Since their decay those walls, now level with the ground, sufficiently reveal the dimensions and plan. Interiorly, the nave measured

<sup>18</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," n. (a), p. 87.

<sup>19</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. i., cap. iii., p. 340.

<sup>20</sup> This is the head of a parish so named, and the latter is described on the "Ordnance Survey Townland Maps for the

County of Wicklow," sheets 19, 24, 25. The town and townland proper are marked on sheet 25.

<sup>21</sup> The accompanying illustration was sketched on the spot, by Wm. F. Wakeman, April 24th, 1891; it was afterwards transferred by him to the wood, engraved by Mrs. Millard.

58 feet in length, by 20 feet in width ; while the choir was 19 feet in length, by 20 feet in breadth. The cross wall was about two and a-half feet in thickness ; but, all the outer walls, on an average, were nearly three feet. The graveyard is enclosed with a modern wall, and the ground-surface is considerably elevated over the adjoining lanes.<sup>21</sup> The burial-ground is still much used for interments. Some pieces of dressed stones, used for former doorways or windows, lie at the head of certain graves.<sup>22</sup> The people of Rathnew village and neighbourhood have no more special or interesting traditions regarding the church, than its being of extreme antiquity, and as they state, almost as old as the time of St. Patrick.<sup>23</sup> The scenery around Rathnew is exquisite, as any to be found in the picturesque and romantic County of Wicklow. The fine woods and beautiful demesne of Rosana are very near this village. It is said, that a saint named Ethernanus, or more properly Ernan, wrote St. Columba's Life,<sup>24</sup> and, moreover, that he was nephew to the great archimandrite, on the side of his sister. This statement, however, seems to rest solely on the authority of Dempster. The spot known as Cill-draighnech, according to the O'Clerys,<sup>25</sup> in Ui-Drona, is said to have been a place, having some connection with the present saint. It is now called Killdreenagh,<sup>26</sup> a townland in Dunleckney parish, County of Carlow. The Ui Drona, or posterity of Drona, descended from Cathaeir Mor, and besides possessing the territory alluded to, they held part of the diocese of Kildare and Leighlin, lying near the western side of the River Barrow, and around the town of Graiguenamanagh.<sup>27</sup> Ui-Drona is now represented by the baronies of Idrone in the County of Carlow. This is the identification of his place, as arrived at by the Calendarists of Cashel and by Marianus O'Gorman.<sup>28</sup> However, we believe, the Cill-draighnech having more immediate reference to our saint was the Killadrina, or Killadrenan, not far from Rathnew, and in the County of Wicklow. Of this, a notice and an illustration have been already furnished, when treating about St. Coemgin or Kevin, Abbot of Glendalough, at the 3rd day of June.<sup>29</sup> The Annals of Ulster record the death of St. Ernin, at A.D. 634.<sup>30</sup> Those of Tighernach have placed it at A.D. 635.<sup>31</sup> The Four Masters have no record of this saint. St. Ernan, *i.e.*, Mernog, is recorded also in the Martyrology of Donegal,<sup>32</sup> at this day, as having belonged to the locality of Rath Noi, in Ui Garrchon, *i.e.*, in Fortharta,<sup>33</sup> of Leinster. The Martyrology of Marianus O'Gorman,<sup>34</sup> and his scholiast, as also the Calendar of Cashel<sup>35</sup> and Feilire of St. Ængus, accord his festival to the 18th of August. St. Marnan's, or Marnock's festival is

<sup>21</sup> There are two Rev. Mr. Kavanaghs interred within the choir. The date of death inscribed on their headstones is 1717 and 1753 respectively.

<sup>22</sup> Such is the substance of information and of descriptive particulars obtained by a visit to this place in April, 1871.

<sup>23</sup> See Colgan's "Trias Thaumaturga," Appendix Tertia ad Acta S. Columbæ, pars. i., p. 470.

<sup>24</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 222, 223.

<sup>25</sup> See "Ordnance Survey Townland Maps for the County of Carlow," Sheet 16.

<sup>26</sup> See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (k), p. 212.

<sup>27</sup> See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, n. 29, pp. 373, 374.

<sup>28</sup> In the Sixth Volume of this work, Art. i. See the Fifth Chapter of his Life.

<sup>29</sup> See the ἀνάλια ὑλάσῃ, or "Annals of Ulster," edited by William M. Hennessy, vol. i., pp. 102, 103.

<sup>30</sup> See Dr. O'Conor's "Rerum Hibernicarum Scriptores," tomus ii.

<sup>31</sup> Edited by Drs. Todd and Reeves, pp. 222, 223.

<sup>32</sup> For its supposed position in Wicklow, see Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (d), p. 207.

<sup>33</sup> "Erninius id est Mornocus de Rath-noi in Hi-Garrchon, id est, in Fotharta Lageniæ, et de Kill-Droigneach in Hi-Drona."

<sup>34</sup> "Erneneus, id est Mernocus filius Cresseni, de Rath-naoi in Hy-Garrchon in Lagenia, et Kill-Droigneach in Hi-Drona."

referred by Bishop Forbes, to the 1st of March, or to the 18th August,<sup>36</sup> where he is identified with St. Ermenus or Ernin, *i.e.*, Mernog of Rathnoi in Ui Garchon, *i.e.*, in Fotharta, Leinster, and of Cill-draighnech in Ui Drona. This saint is known in Scotland as Marnan, or with the diminutive termination as Marnoch or Marnock. However, although the Scottish saint Marnan or Marnock is praised for his episcopal virtues and his gift for preaching the word of God, and so far resembling the Irish St. Ernan, yet it is not probable they could have been one and the same person. Of late years, a handsome Catholic Chapel has been built at Rathnew, by Rev. Canon William Dillon, P.P. of Wicklow, and it has been dedicated to St. Ernin. It may be well to observe, that the word Mernoc is a contraction of Mo-Ermin-occ. Such a name is preserved in the two Kilmarnocks and also in Inchmarnoc, Scotland.<sup>37</sup> The prefix *mo*, signifying "my," and the suffix *occ*, meaning "little," indicate the idea of affection and familiarity, as annexed to the original name.<sup>38</sup>

ARTICLE III.—ST. FEIDLIMIDH, SON OF CRIMHTHANN, KING OF MUNSTER. At this date, the name of Feidhlimidh has not been entered in the Martyrology of Tallagh; but, it has been introduced into copies, transcribed after the death of Saints Maelruin and Ængus, at the 28th of the present month. This prince is called Feidhlimidh, Mac or son of Crimhthainn. He ruled as King of Munster. This prince is said to have been the best of the Irish in his time; and yet, he died of an internal wound, inflicted through the miracle of God and of St. Kiarain. An Irish elegy was composed after his death. He departed this life, on the 18th of August, A.D. 845.<sup>1</sup> Another day has been assigned, as the festival for this pious prince of Munster, *viz.*, the 28th of August. To this latter date, the reader is referred for some notices concerning him.

ARTICLE IV.—REPUTED FEAST OF SALUST, COMPANION OF ST. DYSIBOD. At the 8th of July, where the Acts of St. Disibod are to be found, allusion has been made already to one of his missionary companions, named Salust.<sup>2</sup> Camerarius has given him a festival, at the 18th of August. However, the Bollandists,<sup>3</sup> having no memorial of his sanctity or veneration, merely note the entry of his name, as found in the "Vita S. Disibodi," published by Surius.

ARTICLE V.—REPUTED FEAST OF ST. JERON OR HIERON, MARTYR, IN HOLLAND. On the 18th of August, in a Calendar, noticed by the Bollandists,<sup>4</sup> was found an unwarranted feast set down for St. Jeron or Hieron, Martyr, in Holland. However, it seems to have been a mistake, as his true festival was on the day preceding, where we have already inserted his Acts.

ARTICLE VI.—ST. RONAN. There are several saints bearing this name, included in the Irish Calendars; but of most, we have nothing left to determine their identity or period, or even the localities with which they were

<sup>36</sup> See "Kalendars of Scottish Saints," p. 392.

<sup>37</sup> In the Breviary of Aberdeen, the festival of a St. Mernoc, patron of Kilmarnock, was celebrated on the 25th of October.

<sup>38</sup> See Rev. William Reeves' Adamnan's "Life of St. Columba," n. (i.), pp. 25, 26.  
ARTICLE III.—<sup>1</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i.,

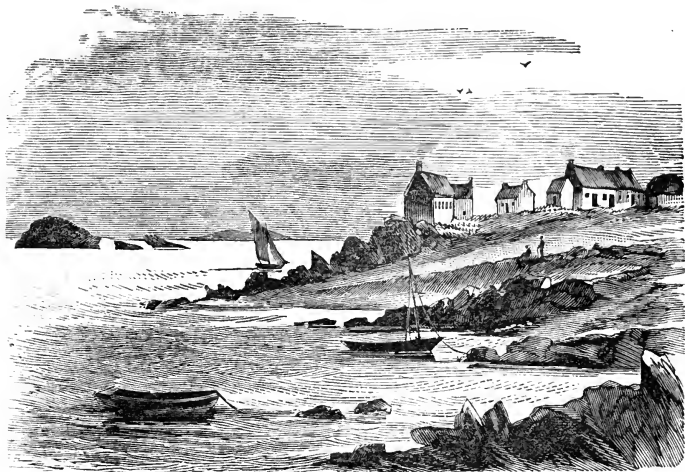
pp. 472, 473.

ARTICLE IV.—<sup>2</sup> See the Seventh Volume of this work, at that date, Art. ii., Life of St. Disibod, Bishop and Confessor, chap. ii.

<sup>3</sup> See "Acta Sanctorum," toms iii., Augusti xviii. Among the pretermitted saints, p. 518.

ARTICLE V.—<sup>4</sup> See "Acta Sanctorum,"

respectively connected. At the 18th of August, the Martyrology of Donegal<sup>1</sup> registers a festival in honour of Ronan, having in like manner, no further designation. In Scotland, also, this name appears to have been known, and it is found as a compound word in local denominations. On the east side of Iona, there is an old church, Tempul Ronain, and a village at a landing place, called Port Ronan,<sup>2</sup> a little to the south of the cathedral and chief group of antiquities there. Tempul Ronain was formerly a parish church, dependent on the Monastery of Iona. It had a nunnery connected, in which several prioresses are said to have been buried.<sup>3</sup> Towards the close of the last cen-



St. Ronan's Bay and Village, Iona.

tury, the nunnery church was quite entire, one end of it being arched and very beautiful; then also stood the parish church entire, but tottering.<sup>4</sup> This was a building about the size of St. Oran's chapel, and north-east of the nunnery, but inside of its enclosure.<sup>5</sup> It is not known, however, to which of the saints named Ronan, this place had been dedicated.

ARTICLE VII.—ST. COLMAN, OF CHULE OR CUILE. According to the Martyrologies of Tallagh<sup>1</sup> and of Donegal,<sup>2</sup> veneration was given to Colman, of Chule or Cuil, at the 18th of August. There was an ancient castle, and perhaps a church, at Coole, in the old territory, known as Dealbhna Eathra, otherwise Delvin Mac Coghlan, included in the present barony of Garrycastle, King's County.<sup>3</sup>

tomus iii., Augustii xviii. Among the pre-  
mitted feasts, p. 518.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd  
and Reeves, pp. 222, 223.

<sup>2</sup> The accompanying illustration is from a  
sketch taken on the spot, by Miss Mary  
McHardy. It was transferred by William F.  
Wakeman to the wood, and it was engraved  
by Mrs. Millard.

<sup>3</sup> According to Martin's "Description of  
the Western Isles of Scotland," p. 262.

<sup>4</sup> See "Old Statistical Account of Scot-

land," chap. xiv., p. 202.

<sup>5</sup> See Rev. Dr. Reeves' Adamnan's "Life  
of St. Columba." Additional Notes P,  
Topographia Hyensis, sect. i., p. 416.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr.  
Kelly, p. xxxii. In the Irish of the Book  
of Leinster Copy, the entry is Colman  
Chule, at the xv. of the September Kalends.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp.  
222, 223.

<sup>3</sup> See Dr. O'Donovan's "Annals of the  
Four Masters," vol. v., n. (y), p. 1346.

ARTICLE VIII.—ST. ODHRAN. The simple entry, Odhran, occurs in the Martyrology of Donegal,<sup>1</sup> at the 18th of August. Nothing more particular is on record regarding him.

ARTICLE IX.—ST. MARTAN. We read in the Martyrology of Tallagh,<sup>1</sup> that a festival in honour of Martan was celebrated at the 18th of August.<sup>2</sup>

---

## Nineteenth Day of August.

---

ARTICLE I.—ST. MOCHTA OR MOCHTEUS, BISHOP OF LOUTH,  
COUNTY OF LOUTH.

FOURTH AND FIFTH CENTURIES.

### CHAPTER I.

INTRODUCTION—SOURCES FOR THE ACTS OF ST. MOCHTA OR MOCHTEUS—HIS ORIGIN AND BIRTH—HE LEAVES BRITAIN FOR IRELAND—HIS STUDIES THERE—HIS JOURNEY TO ROME AND PURSUITS—HE RECEIVES THE SOVEREIGN PONTIFF'S BENEDICTION AND RETURNS WITH TWELVE DISCIPLES TO IRELAND.

TO enjoy the greatest of temporal blessings, health, and its usual concomitant, a good old age, the moral laws of temperance, industry and regularity of life must co-operate. We must be self-denying and even conquer our natural inclinations, for the sake of best observing both the moral and the physical laws of our being. As a general rule, a man who best obeys the moral law for adequate religious reward best obeys the other, for social and economic reasons. Hence it so frequently happens, that even those who practise penance and mortification, within reasonable limits, and who otherwise lead holy lives, are allowed by the Almighty to remain long in this world, before they are called to enjoy the rewards of eternal life. In the present instance, the servant of God whose Acts are here under consideration lived for many years, according to received traditions; it may be, that these have been exaggerated, but it seems most likely that, the patriarchal St. Mochta's days were long in the land, which he blessed and improved by his Christian career and faithful ministry.

The only old authority—if it can be so called—for St. Mochta's Acts is a Latin Life, but apparently not very ancient, and written long after his time. However, this Life has been chosen for most of the statements which refer to his early period, and it has been printed by our later hagiographers. Those Acts, although short, seem to have been composed by a foreigner, and they are crammed with fables.<sup>1</sup> Therefore, we have reason to mistrust many improbable accounts which they present. This chief ancient Life of St. Mochteus was written by some anonymous author, and it was published from

---

ARTICLE VIII.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 222, 223.

ARTICLE IX.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> In Irish, the entry is *martan*, in the

Book of Leinster Copy.

ARTICLE I.—CHAPTER I.—<sup>1</sup> Such is the statement of Rev. Dr. Lanigan. See "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. vii., n. 75, p. 349.



a Salamancan Manuscript by Colgan, at the 24th of March.<sup>2</sup> At that day, notices of this holy man have been already set down, as relating to one of his festivals, in the Third Volume of this work;<sup>3</sup> but, the present date appears to have been regarded as his chief feast. Archbishop Ussher states, that he used some Manuscript, from which his account of this saint, called Mochteus, was taken;<sup>4</sup> but, it does not appear to have been materially different from the fore-mentioned Life of our saint, and to this he makes additions, by quoting from later writers. The Bollandists have published the Acts of St. Mochta, in a more enlarged form.<sup>5</sup> To these, they add a Previous Commentary,<sup>6</sup> besides notes.<sup>7</sup> Some notices regarding this saint have been set down by Bale<sup>8</sup> and Pitts,<sup>9</sup> in their respective collections. From Colgan's collections, Bishop Challoner<sup>10</sup> and the Rev. Alban Butler<sup>11</sup> have given some notices of this saint. Likewise, the Rev. Dr. Lanigan<sup>12</sup> and Rev. S. Baring-Gould<sup>13</sup> have accounts of him. At this date, also, a notice of him occurs in the Petits Bollandistes.<sup>14</sup> In the Codex Salmanticensis, a Manuscript<sup>15</sup> preserved in the Burgundian Library at Bruxelles, there are Acts of St. Mocteus; and this Manuscript has been published<sup>16</sup> by the Right Hon. John Patrick, Marquis of Bute, it having been edited by the Jesuit Fathers Carolus de Smedt and Joseph de Backer. Various Lives of St. Patrick<sup>17</sup> serve in a measure to illustrate St. Mochta's Acts; while allusions to him are to be found, in the Lives of other Irish saints.

This patriarch's name is found under various forms. It is usually Latinized Mochteus. He may be the Maucteus or Mochod who is named in the Annals of Ulster.<sup>18</sup> By Joceline, he is called Mocteus.<sup>19</sup> Other writers name him Macteus, Mauctanus, and Mochthæus. In some editions of Adamnan, his name is written Mauctaneus,<sup>20</sup> and in others Maucteus.<sup>21</sup> The latter is the form adopted by Henricus Canisius. Also, his name has been written Maveteus. By Pitts and other writers, such as Possuevin, Bale, Gesner, his name is given Maccæus. This name is commonly written Mochta in Irish, and sometimes Machta. Some writers have asserted,<sup>22</sup> that his proper name was Bacchiarus, and that his cognomen was Maccæus. However, Colgan supposes such variation to arise from the carelessness of scribes; by substi-

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xxiv. Martii. Vita S. Mochtei Episcopi Lugmadensis, pp. 729 to 737.

<sup>3</sup> See Art. ix.

<sup>4</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 444 to 446.

<sup>5</sup> See "Acta Sanctorum," tomus iii., Augusti xix. De S. Mocteo vel Mochteo, Episcopo Lugmadensi in Hibernia, pp. 736 to 747.

<sup>6</sup> In four sections and thirty-five paragraphs.

<sup>7</sup> These Acts are edited by Father John Pinius, S.J.

<sup>8</sup> See "Scriptorum Illustrium Majoris Britanniae, quam nunc Angliam et Scotiae vocant, Catalogus," cent. i., cap. xlvi.

<sup>9</sup> See "Relationum Historicarum de Rebus Anglicis," num. xxxvii.

<sup>10</sup> See "Britannia Sancta," part ii., p. 89.

<sup>11</sup> "See "Lives of the Fathers, Martyrs and other principal Saints," vol. vii., August xix., p. 89.

<sup>12</sup> See "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. xii., pp. 308 to 312.

Also, chap. vii., sect. vii., pp. 346, 347, 349.

<sup>13</sup> See "Lives of the Saints," vol. viii., August 19, p. 182.

<sup>14</sup> See "Vies des Saints," tome x., xix<sup>e</sup> Jour d'Aout, p. 19.

<sup>15</sup> It is classed vol. xxii.

<sup>16</sup> Under the title "Acta Sanctorum Hiberniæ," ex Codice Salmanticensi, &c. See cols. 903 to 914.

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

<sup>18</sup> See at A. D. 471, 511, 527.

<sup>19</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxxxiv., cxxxv., pp. 94, 95.

<sup>20</sup> As in that of St. Columba's Acts taken "ex Membranis Augia Divitis, in Germania," and edited by Colgan, in "Trias Thaumaturga," Quarta Vita S. Columba, Secunda Præfatio, p. 336.

<sup>21</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Secunda Præfatio, p. 6.

<sup>22</sup> Among these are Pitts, Gesner and Bale.

tuting B for M, and *chi* for *chte* or *cte*, besides setting up *ri* for *n*; thus presenting Bacchiarius, or as Honorius has it Baccæianus, when Machtheanus, or as Adamnan writes this name Mauctaneus, should be read. Moreover, to account for the mistakes that have been made regarding the spelling of his name, or the rendering of it under such very distinct forms; Colgan offers a supposition, that it may have arisen, because works or a work written may have been found, in some instances, now under the name of Bacharius; and again under that of Mocteus.

The present saint has probably been confounded with Bacharius,<sup>23</sup> a Christian philosopher, who is noticed by Gennadius<sup>24</sup> of Marseilles, who flourished towards the close of the fifth century, under the empire of Anastasius. That Bacharius is stated to have been desirous of serving God by a pilgrimage undertaken to preserve his own integrity of life, and to have written useful works, only one of which on Faith, had been read by Gennadius.<sup>25</sup> Another writer of the twelfth century,<sup>26</sup> known as Honorius, a priest and scholastic of the church Augustodunensis, in Burgundy, seems to have copied the foregoing account of Gennadius, when treating about Bacharius, regarding whom little appears to be known. Yet, it is stated, that he was a Briton, by Bale<sup>27</sup> and Pitts,<sup>28</sup> educated in the Monastery at Bangor, and a disciple of St. Patrick. By Miræus, he is called an Irishman, and he is thought to have flourished about the year 440. He is also called Maccæus;<sup>29</sup> yet not by the two earlier writers that have here been named. By Bale, he is designated Bacharius Maccæus; by Pitts, Bacharius Maccæus; and by Gesner, Barcharius Maccæus; while by others, he is called Baccarius and Bacchianus. The name is also found written Baitharius, Batchianus and Batchanus. Nevertheless, Possevin distinguishes Baccarius, from Maccæus, the Briton, and the disciple of St. Patrick, regarding whom he does not profess to know so much as should lead him to pronounce any opinion.<sup>30</sup> The learned Muratori is of opinion, that Bacharius, whose little tract on Faith, or as sometimes called the Apology,<sup>31</sup> had been edited by him,<sup>32</sup> was not a Briton, although he could not determine to what other country that writer belonged.

<sup>23</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxiv. Appendix ad Acta S. Mochtei, cap. 4, p. 735.

<sup>24</sup> He was a Priest, who wrote various works, but of these none have been preserved, except a book, sometimes quoted as "De Viris Illustribus," and sometimes "De Scriptoribus Ecclesiasticis," with another, intitled "Epistola de Fide mea," and sometimes known as "Libellus de Ecclesiasticis Dogmatibus." The first of these works contains one hundred short notices of ecclesiastical writers from about A.D. 392 to A.D. 495. See Dr. William Cave's "Scriptorum Ecclesiasticorum Historia Literaria," vol. i., pp. 464, 465.

<sup>25</sup> It is added: "in quo satisfacit Pontifici Urbis, adversus querelos et infamatores peregrinationis suæ, et indicat, se non timore hominum, sed Dei, eam peregrinationem suscepisse, ut exiens de terra sua, et cognatione sua, coheres fieret Abrahæ patriarchæ."—Miræus, "Bibliotheca Ecclesiastica," cap. xxiv., p. 50.

<sup>26</sup> See an account of himself and of his writings in Cave's "Scriptorum Ecclesiasti-

corum Historia Literaria," &c., vol. ii., p. 213.

<sup>27</sup> See "Scriptorum Illustrium Majoris Britanniæ, quam nunc Angliam et Scotiam vocant, Catalogus," cent. i., cap. xlvi.

<sup>28</sup> See "Relationum Historicarum de Rebus Anglicis," num. xxxvii.

<sup>29</sup> See Cave's "Scriptorum Ecclesiasticorum Historia Literaria," vol. i., p. 429.

<sup>30</sup> He writes: Quod autem asserant ipsum edidisse librum de fide perseverante: alterum vero de judiciis nativatum; illam si recte probaverit, hæc autem si improbaverit, potuit scribere commode atque orthodoxe; sed in auctore ignoto nihil prescribo. Vixisse ferunt an. CDLX.—"In Apparatu Sacro."

<sup>31</sup> This Manuscript was found in the Ambrosian Library, at Milan; and Muratori thought that it was at least one thousand years old, judging from the form of the letters. He believed, likewise, that Bacharius must have written it about A.C. CCCXC.

<sup>32</sup> In his collection, "Anecdota quæ ex Ambrosianæ Bibliothecæ Codicibus nunc primum eruit, Notis et Disquisitionibus auxit." Ludivico Antonio Muratori, tomus

Before our saint was ushered into the world, his future holiness had been indicated in a miraculous manner.<sup>33</sup> The name given to his mother is Cumain or Cumman, by one authority,<sup>34</sup> while the name of his father appears to be unknown. His coming into this world may probably be referred to the beginning of the fifth century. St. Mochteus was a Briton by birth, according to the account contained in his Acts, and as found in other ancient writings.<sup>35</sup> His father and mother appear to have been Christians; but, we are not informed about that particular part of Britain in which they dwelt. They resolved, however, on leaving their own country for Ireland, and as thought by some, because of the devastations caused by wars, which there prevailed.<sup>36</sup> There is an account of a St. Maccæus leaving Ireland with St. Patrick,<sup>37</sup> and intending probably to have special identity with the present holy man, and a reference is made to his Life; but, as no such statement is contained in these Acts, nor is it found in any other author, or calendarist, so it may be dismissed as unworthy of credence.<sup>38</sup>

Our saint was only an infant, when his father and mother resolved on leaving their own country for Ireland. A Magus of great fame and in high estimation there named Hoa was a relation, and he resolved to accompany them. It so happened, that a storm came on at sea, which caused the sailors to fear for the safety of their ship. Then Hoa commanded the mother of the child to immolate him to the angry spirit of the waters, so that the other passengers might be saved. As he was her lord, she durst not disobey such orders; but, having already formed an opinion regarding the miraculous gifts bestowed upon her infant, she first placed his hand in the water. Instantly, the rage of the winds ceased, and the sea-waves became smooth; when a light breeze sprang up, and wafted them onward to the shores of Ireland. The pilgrims landed, and formed their dwelling in Magh Conall. There Mochta lived in the house of that Magus.

Another account has it, that Maccæus, confounded with Bacharius, received his early education in the school of Laon, the chief city of a province so called in Spain, where he became a poet and a mathematician. It is stated, that seeing his own country a prey to continuous calamities, imploring the Divine assistance, he undertook long journeys as a pilgrim. Nor was his conduct free from the censure of calumniators, who attributed his wanderings to a spirit of inconstancy, levity and vanity. Whereupon, he wrote a book or "Apologia suæ Peregrinationis," in which he pleads, that his journeys were undertaken and accomplished solely through the love of God, and for the salvation of his own soul, as also to alleviate the condition of his afflicted country.<sup>39</sup> But, it seems to be established pretty clearly, that we are not to accept these statements, as referring to our saint.

ii., Prolegomina, pp. I, *et seq.* This valuable collection appeared at Milan, in two vols., 1697, 1698, 4to.

<sup>33</sup> "Horis etenim regularibus materno exultabat in utero."

<sup>34</sup> That of the Martyrology of Tallagh, at the 24th of March. See Rev. Dr. Kelly's "Calendar of the Irish Saints," p. xix.

<sup>35</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. iii., cap. lxvii., p. 162.

<sup>36</sup> Speaking of Bacharius or Maccæus, Bale writes: "Inaudita enim illis diebus tyrannide (ut in historiis docent Gildo, Gualfridus et Beda) Hunni, Picti et Scoti Britannos per Maximum regem attenuatos opprime-

bant, et ob id aufugisse Bacharium ex patria suspicabantur quidam," &c.—"Scriptorum Illustrium Majoris Britanniae, quam nunc Angliam et Scotiam vocant, Catalogus," cent. i., cap. xlvi.

<sup>37</sup> Thus does Camerarius write at the 7th of October: "S. Maccæus cum S. Patricio Scotia egressus."

<sup>38</sup> See Colgan's "Acta Sanctorum Hiberniae," Martii xxiv. Appendix ad Vitam S. Mochtei, cap. i., p. 732.

<sup>39</sup> Afterwards, it is related, that finding himself still an object of suspicion to other men, he went for solace to Leo I., then the common Father of all and the Roman Pontiff.

It is related in his Acts, that Mochta was taught the rudiments of learning in Ireland, by an Angel, and from a *ceraculum*.<sup>40</sup> On one occasion, while he was in an open field, that Angel advised him to visit Rome, there to learn the Holy Scriptures, since he was destined to instruct many in the future, and to become their model for imitation. Wherefore, following such direction, the saint applied himself to the prescribed studies, while each day he was favoured more in the sight of God and man, becoming wiser and holier, as he gave edification by his life and discourse. Moreover, disciples flocked to him, as to a fountain of wisdom, thence to draw perfection in Faith, word and work. It is stated, that when St. Mochta visited Rome, Pope St. Leo I.<sup>41</sup> and surnamed the Great,<sup>42</sup> then filled the Papal chair. At that time, a prejudice appears to have prevailed in Rome against the Scots, from whom the heresiarch Celestius traced his descent;<sup>43</sup> and, it is supposed, that St. Mochta may have found it necessary to vindicate the sincerity of his Faith, by presenting a profession of it to the Sovereign Pontiff.<sup>44</sup> Then the Acts state, that having acquired a store of knowledge, and being distinguished for his moral character, he was raised to the episcopacy by the Sovereign Pontiff.<sup>45</sup> However, his claim to the episcopal character has been called in question,<sup>46</sup> as the Acts are not reliable, and good reasons have been advanced for supposing he did not aspire beyond the grade of a priest. It has been remarked, that Adamnan, when writing of him, does not give St. Mochta the title of Bishop.<sup>47</sup> In the Book of Sligo,<sup>48</sup> he is styled simply *sacerdos*. In the Martyrology of the Cathedral Church of the Most Holy Trinity, Dublin, at the xiv. of the September Kalends, St. Mochtheus is styled simply a Confessor, without any other designation.<sup>49</sup> He is dignified with the title of Archbishop to St. Patrick, by the author of the Tripartite Life.<sup>50</sup> Although many of the Irish Calendars style this saint a bishop,<sup>51</sup> yet the authorities here cited limit his rank to the priesthood.

St. Mochta is said in his Acts to have presented the *ceraculum* received from that Angel to the Pope. Afterwards, receiving the Apostolic benedic-

<sup>40</sup> This was a species of waxen tablet, on which the ancients were accustomed to trace letters, before the invention of printing. Even they used such *ceracula*, for the inscribing of wills and other important documents.

<sup>41</sup> Such is the statement given by Gennadius, Honorius, John Capgrave and other writers, regarding Baccharius Maccæus, the Briton, as related by John Pitts, in his work "Relationvm Historicarvm de Rebus Anglicis," toms i., num. 37. Paris, 1613, 4to.

<sup>42</sup> He governed the Church from A.D. 440 to 461. See Sir Harris Nicolas' "Chronology of History," p. 210.

<sup>43</sup> Nor could this prejudice have been mitigated, owing to the peculiar style and vehemence with which St. Jerome inveighs against him: "Satan, though silent himself, barks through a huge and corpulent mountain dog, who can do more damage with his claws, than even with his teeth; for he is by descent of the Scotie nation, which is adjoining Britain, and like another Cerberus, according to the fables of the poets, must be struck down with a spiritual club, that thus he may be silent for ever with his master Pluto." See "Commentaria in Jeremiam," Præfatio.

<sup>44</sup> See Rev. Dr. Moran's "Essays on the Origin, Doctrines and Discipline of the early Irish Church," part iii., chap. i., p. 94.

<sup>45</sup> As his name is not given, so it seems impossible to discover the period when St. Mochta lived in Rome, if indeed we are not to regard this as a groundless legend.

<sup>46</sup> Yet, the Calendar of Cashel and the Donegal Martyrology speak of him as a bishop, and are followed by the Four Masters and Colgan. Ware also mentions him by that title.

<sup>47</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. xii., n. 125, p. 310.

<sup>48</sup> As quoted by Ussher, in "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 445.

<sup>49</sup> See Rev. J. H. Todd's introduction to the "Book of Obits," and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ's Church, Dublin, p. lxi., and subsequently, p. 147.

<sup>50</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xviii., p. 167.

<sup>51</sup> See Colgan's "Acta Sanctorum Hibernæ," Martii xxiv. Appendix ad Vitam S.

tion, and accompanied by twelve disciples,<sup>52</sup> he prepared for a return to Ireland.<sup>53</sup> As at so many other periods of his career, an incredible incident occurred on this voyage, when the Legend of his Acts relates, that one of his companions, named Edan,<sup>54</sup> who had been left behind through accident, yet was miraculously conveyed to Ireland, even before Mocteus, whom he there received at the port of arrival.

## CHAPTER II.

AFTER ARRIVING IN IRELAND, ST. MOCHTA BUILDS A CHURCH AT KILMORE—HIS AUSTERE MANNER OF LIVING—HE REMOVES TO LUGHMADH OR LOUTH—ST. MOCHTA A DISCIPLE OF ST. PATRICK—INTIMACY BETWEEN HIM AND THE IRISH APOSTLE—FOUNDATION OF A MONASTERY AT LOUTH—HIS RULE AND ATTRIBUTED WRITINGS.

ST. MOCHTA is said to have entered Ireland, at Omeath,<sup>1</sup> in the present County of Louth. Probably his passage was directly across the Irish Sea from Britain. There, in a grove, he began to build a monastery, which, in course of time, was known as *Cella Magna*, in Latin. This may be rendered *Kilmore*, in Irish, or the "Great Church," in English. According to *Colgan*,<sup>2</sup> that church may be identified with *Kilmore Aedhan*, where St. Aidan is venerated on the 2nd of November.<sup>3</sup> He became ruler over it, while his life and actions themselves furnished a rule for the religious community there formed. He walked in justice and holiness before God; and besides the ordinary rule he observed, Mochta practised special devotions, thus being so far in advance of others, that it was found difficult to emulate his virtues. He appears to have lived on a vegetable diet, for *Cuimin*, of *Condeire*,<sup>4</sup> states in the poem which begins, "Patrick of the fort of Mocha, loves," that Mochta was one hundred years, without eating a bit of rich food, or fat of any kind. With the statement so exaggerated, that our saint lived for three hundred years, another poem confirms the foregoing tradition,<sup>5</sup> regarding his great abstinence.

Mochtei, cap. i., pp. 732, 733.

<sup>52</sup> This number of missionaries is given in several instances, where the Propagation of the Faith was concerned, both in Ireland and in distant countries. It was intended to represent the college of the Apostles, who were the first great preachers of the Gospel in different countries during the first century of the Church.

<sup>53</sup> On the passage over the Legend of our saint's Acts, it states: "Cumque ad Hibernicum mare, oblitus cujusdam Edani causa de quadam fratribus segregati, navem ascendit; cui deinde navigium clamanti, abscisso arboris ramo, vice navis uti præcepit. Obtemperat Magistri jussis, non diffidens in ejus meritis, ramo supersedet, æquora permeat; sed et navem prævenit, atque in portu Magistrum excipit."

<sup>54</sup> Taken this Edan to have been one of the four and twenty saints bearing the same name, and registered in the Irish Calendars, *Colgan* supposes he must have been the son of *Ængus*, and patron saint of *Kill-mor*

*Aedhain*, in *Hua-Meth*, venerated on the 2nd of November. As it was in this district St. Mocteus built his first church, so it seems probable his disciple should also have had connection with it. See "Acta Sanctorum Hiberniæ," Martii xxiv., Vita S. Mochtei Episcopi Lugmadensis, n. 4, p. 731.

CHAPTER II.—<sup>1</sup> The *Regio Meatheorum*, commonly called in Irish *Hua-Meth*, was in the Diocese of Armagh in Ulster. Its name was obtained from the descendants of *Muir-eadhach Meith*, the son of *Iomchadh*, who was the son of *Colla da Crioch*. See the "*Leabhar na h-Éireann*, or Book of Rights," edited by John O'Donovan, n. (a), p. 148.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," xxiv. Martii, Vita S. Mochtei Episcopi Lugmadensis, nn. 4, 5, p. 731.

<sup>3</sup> See an account of him, at that date, in the Eleventh Volume of this work.

<sup>4</sup> See Rev. Dr. Kelly's "Calendar of Irish Saints," pp. 160, 161.

<sup>5</sup> This is to be found in the "Martyrology of Donegal," at the 19th of August, and the

The saint did not remain long in that place he had first selected, as the inhabitants compelled him to leave; but, the reasons for their action are not stated. However, guided in a supernatural manner, and leaving a portion of his monastic property to the monks, St. Mochta brought other holy men with him, to another locality, which he knew to have been that destined for him by the Almighty. To those left behind him, these words were addressed: "The little spring-well of this place shall belong to me, and it shall follow me, to serve my monks and those who shall come after my time." Whereupon, he went to a spot named Lugmud or Lughmadh,<sup>6</sup> then belonging to the Magi. He may thus be regarded as the founder and patron of Louth Church, which was thus designated. It is more generally written Lugh, in our ancient documents, and it lay within that fertile and wide plain of southern Ulster, formerly called Conaille, and at a subsequent period Machaire Oirgiall.<sup>7</sup> It was anciently an episcopal See,<sup>8</sup> but afterwards, it was united to that of Armagh. From Lughmadh, the whole of Louth County is now named. We are told, that a well at Kilmore followed our saint through subterranean passages, and issued forth at that place indicated.

That Mochta applied himself as an assistant in St. Patrick's labours<sup>9</sup> seems to be generally admitted. It is probable, moreover, that the Irish Apostle had already preached in this part of Ireland, and that he had an establishment, at a place, called Ard-patrick from himself.<sup>10</sup> Neither is it unlikely, that our saint served there for a time under his illustrious master, before he undertook the erection of any independent church. However that may be, we find Mautaneus,<sup>11</sup> or Mochta, called a pilgrim from Britain, a holy man, and a disciple of St. Patrick, the great primitive bishop.<sup>12</sup> He is named in the second place,<sup>13</sup> among the domestics of St. Patrick, in the Book of Sligo, and under the appellation of Mochta Lugh, Priest. In another instance, he is called the "archipresbyter" of St. Patrick.<sup>14</sup>

When Mochteus became the illustrious Apostle's disciple, on a certain occasion, the master read for him that portion of the Book of Genesis, in which it is related, that before the Deluge, the early inhabitants of the earth attained the age of nine hundred, and even more years; nevertheless, St. Mochta raised an objection, that such an age seemed incredible, as the human body, composed of flesh, bones, nerves and skin, was so fragile, and liable to a much earlier decay. To this observation St. Patrick replied, that the whole

following is an English translation of the stanza:—

"The teeth of Mochta, of good habits,  
Three hundred years durable the  
rigour,  
Without a word of error escaping  
from them,  
Without a bit of fat passing down  
them."

<sup>6</sup> However, this appears to have been an erroneous rendering for Lugh-magh, interpreted "the Plain of Lug," or perhaps more correctly Lubh-magh, meaning "the grassy Plain." See Colgan's "Acta Sanctorum Hiberniæ," xxiv. Martii, Vita S. Mochtei Episcopi Lugmadensis, n. 7, p. 731.

<sup>7</sup> This is rendered into the Plain of the Oirgiall or of the Orientals.

<sup>8</sup> There was a Monastery of Canons Regular established here by Donat O'Carroll,

King of Oirgiall, and Edan O'Kelly, Bishop of Clogher, A.D. 1148. See Sir James Ware, "De Hibernia et Antiquitatibus ejus," cap. xxvi, p. 175.

<sup>9</sup> See his Life, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>10</sup> See *ibid.*, chap. xxi.

<sup>11</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>12</sup> Cummian, in his Paschal Epistle, written about A. D. 634, calls him "Sanctus Patricius papa noster." See Ussher's "Veterum Epistoliarum Hibernicarum Sylloge," Epis. xi., p. 32.

<sup>13</sup> See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xviii., p. 445.

<sup>14</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xviii., p. 167.

<sup>15</sup> See "Britannicarum Ecclesiarum Anti-

of the Canonical Scriptures had been inspired by God, and traced with his finger, so that in no one case could they be derogated from or discredited. Moreover, he argued, that the Omnipotent could as readily prolong the life of man to a thousand years as to a single day, according to that of the Psalmist. "A thousand years before His eyes are but as yesterday, which has passed away." While hesitating about or discussing that question, St. Patrick pronounced the following prophecy: "Since you are incredulous regarding what is contained in the Sacred Scripture, you shall have this confirmed by personal experience, as three hundred years on earth shall be the term of your own life, nor shall you enter into God's glorious kingdom until that be completed." This prediction, it is said, was realised, and Mochta in course of time repented of his error. However, Archbishop Ussher<sup>15</sup> very properly observes, that such a fable may be classed with other incredible prodigies<sup>16</sup> inserted in Jocelyn's Life of St. Patrick.

While residing in his monastery at Ard-Patrick, the blessed Apostle, as we are told by Jocelyn, proposed to build a church, in a place sufficiently fair and fitting, which was afterwards called Ludha.<sup>17</sup> But an angel then appearing enjoined that he should desist therefrom, saying: "Soon shall a servant of the Lord arrive from Britain, named Mocteus, who, for the sake of God deserting his country and his parents, shall come into Hibernia, where in this place shall he build and dwell, and finish his days in piety." Then, obeying the angel, St. Patrick turned unto the eastern side of the place, and there built to the honour of the God of Jacob a tabernacle.<sup>18</sup> And Mocteus coming to Louth erected an oratory or a cell, and all other offices fitting for a monastic establishment. Often, St. Patrick was wont to visit him, and to confer with him on things pertaining unto God. They usually met at a place called Leach-Mochta.<sup>19</sup> On a certain day, while they were sitting together, and communing about God, St. Patrick received from the hands of an angel the Divine command, that he should absolutely confer on Mocteus that place which he had built, with all matters pertaining thereto, and that he himself should fix his cathedral seat in Ardmachia, afterwards called Armagh. And Patrick willingly did as the Lord had enjoined, although Mochta proposed to resign Louth to the Irish Apostle. But, St. Patrick declared, the will of the Lord should not be changed. Thereupon, Mochta said: "If I shall depart before you from this life, I commend my religious family to your care." Then replied Patrick: "And, I commend mine to you, should I be called before you to the Lord." Accordingly, as St. Patrick died first the death of the just, so Mochta is said to have ruled after him in the See of Armagh, to which his disciple, St. Benignus, was afterwards elevated. Thence retiring, St. Patrick commended unto Mocteus twelve lepers, to whom he had ministered in Christ; when Mocteus assumed the care and the custody of all these matters.<sup>20</sup> Now, as our saint survived the Irish Apostle, it may seem strange not to find his name on the Catalogue of Archbishops and Primates of Armagh;<sup>21</sup> but, this is accounted for on a supposition that Mochta may have held the office as Vicar but for a few days, and

quitates," cap. xvii., p. 445.

<sup>16</sup> Here Archbishop Ussher quotes Guilielmi Thyraei, "Discursibus Panegyricis de S. Patricio," pp. 124, 125.

<sup>17</sup> In the Tripartite Life of St. Patrick, however, it is called Lugmhaugh.

<sup>18</sup> Jocelyn states, that in his time, it was called after St. Patrick.

<sup>19</sup> In English "St. Mochta's Rock." See

Colgan's "Trias Thaumaturga," "Vita Tripartita S. Patricii," pars. iii., cap. lxxvii., p. 162.

<sup>20</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxxxiv., pp. 94, 95.

<sup>21</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 454.

<sup>22</sup> See Colgan's "Acta Sanctorum Hiber-

until St. Patrick's regular successor had been duly elected and consecrated. We find Sechnall and Sen-Patrick preceding St. Binen or Benignus, and probably as co-adjutors to the Irish Apostle, while their deaths occurred before he had been called away from this life.<sup>22</sup>

The foundation of Louth monastery must have been after the middle of the fifth century. The year 454 is thought to have been the latest probable date for St. Patrick's erection of Armagh See. Now, it seems likely, the foundation of Louth monastery by Mochta must have been subsequent to that epoch, since he should be too young, when the Irish Apostle lived at Ardpatrick, to have been the superior over a monastery. At A.D. 454—allowing Mochta to have lived one hundred years—the saint could not have been more than nineteen years old, if his death occurred in 535.<sup>23</sup>

The first work in which Mochta engaged, after coming to Lugmud, was to lay out a cemetery. Then the Angel again gave him the *ceraculum*, to which allusion has been already made. He also lighted a fire. On seeing it, the Magi said: "Unless that fire be extinguished immediately, ours shall fail, and that must perpetually last." Whereupon, they endeavoured to extinguish it by pouring water, but the more did they bring, the more that fire increased. Then disappointed, they left that place, and there Mochta began to build, and he succeeded in erecting a noble monastery. So great was the reputation of St. Mochta in all parts of Ireland, that as bees flock to a flower-garden, so did disciples come to range themselves under his guidance, and to embrace that austere discipline recommended to them by his example and precepts. As an effulgent star, he shone brightly above others, and he seemed to think of nothing more than of arriving at perfection. Soon an immense number of fervent disciples were under his direction. This saint is classed among the founders of religious orders in Ireland; and, he is said to have had among his disciples no fewer than one hundred bishops and three hundred priests,<sup>24</sup> whom he trained up in all sanctity;<sup>25</sup> and who, going forth from his school, wonderfully propagated the kingdom of Christ. Nor is it necessary to suppose, that all of these were in Louth, at the same time.<sup>26</sup> However, they promoted and practised Gospel works, removed Gentile superstitions, and substituted Christian observances; they brought many into the true fold, and these were regenerated in the waters of Baptism, while it pleased the Almighty to confirm their ministry by the gift of miracles.

niæ," Martii xxiv., Vita S. Mochtei Episcopi Lugmadensis, n. 10, p. 731.

<sup>23</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. xii., p. 308, and n. 124, p. 310.

<sup>24</sup> This is affirmed in an Irish Poem, which the O'Clerys quote in their entry regarding St. Mochta's feast, at the 19th of August.

<sup>25</sup> In a note to that copy of the "Feilire" of St. Ængus, contained in the "Leabhar Breac," there is the following quotation from an Irish poem:—

ni rbo bochtai do mochtai  
 luibairi liff  
 ccc. raccart ar cet epcop  
 araeu fuff.  
 ochtmoza paenclano palmach  
 acheaglach aoble pemeano  
 cenar cenbuain centcipao  
 cen gnimhao acht maó lergeano.

It is thus translated into English:—

"No poverty had Mochta  
 In the burgh of Louth,  
 Three hundred priests and one hundred  
 bishops  
 Together with him.  
 Eighty psalm-singing noble youths,  
 His household, vastest of courses!—  
 Without plowing, without reaping,  
 without kiln-drying.  
 Without work save only reading."

"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus. By Whitley Stokes, LL.D., p. cxxxii.

<sup>26</sup> Colgan remarks, that in those early days of the Irish Church, the number of episcopal Sees was very great, as was the number of cities, towns and villages, and besides the



Lest his verbal instructions and precepts might be forgotten, Mochta wrote a Rule of Holy Institutes, so that not only the living generation of his community, but those who were to succeed, should be guided in the true ways of salvation. This Rule afterwards bore his name.<sup>27</sup> However, it does not seem to have been preserved. Among the most valuable of those ecclesiastical fragments of ancient Irish literature we possess, may be classed that Formula of Faith, ascribed to St. Mochta of Louth,<sup>28</sup> and which was first published by the learned Muratori, in his *Anecdota Ambrosiana*.<sup>29</sup> It was discovered by him among the Manuscripts,<sup>30</sup> which belonged to the celebrated monastery of Bobbio,<sup>31</sup> originally founded by the great Irish cœnobiarch, St. Columbanus,<sup>32</sup> in the sixth century. The Codex, from which it has been copied, must have been written in the eighth century.<sup>33</sup> Not only is it a most ancient expositor of the doctrines taught in the early Church of Ireland, but it has passing ecclesiastical and historic allusions of great value for the investigation of its state and condition. In it, the writer expounds the doctrine of the Church regarding the Most Holy Trinity, and as a defence against the dangerous errors then propagated by Eutyches<sup>34</sup> and the Novatians.<sup>35</sup> He also laments, that what was the error of a particular individual, Celestius,<sup>36</sup> should not be imputed to his country, which at that time was only on the way to truth and still free from heresy.<sup>37</sup> He also deprecates the prejudice against the province to which he belonged, and from which he came as a pilgrim.<sup>38</sup> The intrinsic evidence contained in that tract seems to point the allusion to Britain, at that time a Roman province. The teaching of the Irish

monasteries, that had their own proper bishops. Similar accounts are contained, in the Acts of our Irish Saints, regarding such places as Clonard, Bangor, and several other localities that might be named.

<sup>27</sup> He is therefore regarded as one of the great cœnobiarchs of the Irish Church.

<sup>28</sup> Under the name of Bachiarius Maccuus, and thought to have been written about A.D. 460. "The intrinsic arguments which Muratori and others refer to are all in favour of his claims to Irish birth."—Rev. Dr. Moran's "Essays on the Origin, Doctrines, and Discipline of the Early Irish Church," chap. ii., n., p. 239.

<sup>29</sup> See vol. ii., pp. I, *et seq.*

<sup>30</sup> These were afterwards transferred to the Ambrosian Library at Milan. On occasion of a visit to that place, in October, 1886, the courteous Librarian offered an opportunity for the examination of the fine collection of Manuscripts and books under his custody, but the writer had to regret a want of time to inspect those valuable deposits.

<sup>31</sup> There Muratori states, it was a Codex traced more than one thousand years before he wrote.

<sup>32</sup> See his Life, in the Eleventh Volume of this work, at the 21st of November.

<sup>33</sup> So it is stated, by Montfaucon, who describes this Manuscript in his "Museum Italicum," p. 18.

<sup>34</sup> At first Eutyches, a priest of Constantinople, strenuously defended the Catholic faith in the Council of Ephesus against

Nestorius; but, about the year 448, he fell into various errors, and especially against the doctrine of the Incarnation of Christ, in which he denied the distinction of the Divine and human nature. See Cave's "Scriptorum Ecclesiasticorum Historia Literaria," vol. i., pp. 439, 440.

<sup>35</sup> From Novatian these heretics of the third century took their name, and in lapse of time added other errors to those received from their chief. In the East, they continued to the seventh century, and later still in the West. See L'Abbé Bergier's "Dictionnaire de Théologie," tome iii., pp. 472 to 474.

<sup>36</sup> That Celestius, called a Scot by the ancient writers, was originally from Hibernia is shown by Ussher, in the quotations he presents in "Britannicarum Ecclesiarum Antiquitates," cap. viii., pp. 112, 113.

<sup>37</sup> He thus argues: "Si pro culpa unius totius Provinciæ anathematizanda generatio est, damnetur et illa beatissima discipula, hæc est Roma, de qua nunc non una, sed duæ vel tres, aut eo amplius hæreses pullulant; et tamen nulla earum Cathedram Petri, hoc est sedem Fidei, aut tenere potuit, aut movere. Damnentur postremo et omnes Provinciæ, de quibus diversi erroris rivuli manaverunt."

<sup>38</sup> To this objection he admirably answers: "Verumtamen si magnopere quæritur, ubi natus sim, accipiatur mea, quam in Baptismi nativitate respondi; non enim mihi Patria confessionem, sed confessio Patriam dedit; quia credidi, et accepi."

<sup>39</sup> This profession of Faith states:

theological schools in reference to the Sacrament of Penance is laid down there, and it is described as the only means of salvation left the sinner, who has made a shipwreck of his baptismal innocence.<sup>39</sup> He also declares the Old and New Testament should be received with equal reverence, and that all Scripture not agreeing with the Sacred Canons should be rejected.<sup>40</sup>

He is said to have written an Epistle,<sup>41</sup> but the genuineness of it has been contested. This attributed tract appears, however, to have been written by a Priest, and if the production of this saint—which may well be doubted—either he was not advanced to the grade of a bishop, or he wrote, at least, before attaining the latter dignity. Other works have been attributed to him, but not on sufficiently good grounds, and these are thus enumerated, by Colgan, in the following order. I. De Fide contra Querulos,<sup>42</sup> lib. i. II. De Reparatione Lapsi, sive de Fructu Pœnitentiæ ad Januarium,<sup>43</sup> lib. i. III. De Fine Salamonis,<sup>44</sup> lib. i. IV. Chronicorum,<sup>45</sup> lib. i. V. De Judiciis Nativitatum,<sup>46</sup> lib. i. VI. Quædam ad Theologiam Spectantia.<sup>47</sup> However, it is thought, that these, or, at least, some of them, may not be different from what Mocteus is supposed to have written regarding Faith and on receiving the Fallen.<sup>48</sup> Yet, Sir James Ware was in error, when he supposed a passage in the Ulster Annals referred to the present Mochta,<sup>49</sup> where it was stated, at the year CDLXXI., that the first prey was taken from Ireland, by the Saxons, and this is set down on the authority of Macteus.<sup>50</sup> However, the Mocteus here indicated differed from our saint, since he was a bishop, scribe, and anchorite, at Magh,<sup>51</sup> and who died A.D. 889.<sup>52</sup> This latter learned man must have written some Chronicle, and he refers to Cuanach's writings for confirmation of his statement.<sup>53</sup> The present holy man is to be distinguished, likewise, from St. Mochta *de Insula*,<sup>54</sup> son of Cernachan, who died in 922,<sup>55</sup> at his church of Inis Mochta, now Inishmot, in the County of Meath.

"Pœnitentiam peccatorum plenissima fide suscipimus ac veluti secundam gratiam suscipimus, sicut Apostolus ad Corinthios dicit: *Volui per vos venire, ut secundam gratiam habeatis.*"

<sup>40</sup> The whole text of that valuable tract has been published in an accessible form by Rev. Dr. Moran, in his "Essays on the Origin, Doctrines, and Discipline of the Early Irish Church." Appendix, No. V., pp. 297 to 303.

<sup>41</sup> It was headed with these words: "Maucteus peccator presbyter, sancti Patricii discipulus, in Domino salutem." See Sir James Ware, "De Scriptoribus Hiberniæ," lib. ii., cap. i., p. 106.

<sup>42</sup> This is stated on the authority of Genadius, Honorius and Possuevin.

<sup>43</sup> This is given on the authority of Possuevin, Miræus, Gesner, Bale, and other writers. It has been published in the "Bibliotheca Patrum," tomus iii., Cologne edition. This tract indicates, that the author was a learned man, profoundly versed in a knowledge of the Sacred Scriptures, as also, an elegant and a judicious writer.

<sup>44</sup> This is stated, on the authority of Fulbertus Carnotensis, Epist. 64.

<sup>45</sup> For this statement, reference is made to Sir James Ware, and to the Ulster Annals.

<sup>46</sup> For this Possuevin, Gesner, Bale, Pitts and other writers, are mentioned.

<sup>47</sup> Harpsfeld is quoted.

<sup>48</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxiv. Appendix ad Vitam S. Mochtei, cap. iv., pp. 735, 736.

<sup>49</sup> See "De Scriptoribus Hiberniæ," lib. ii., cap. i., p. 106.

<sup>50</sup> To this is added, "Sic in libro Cuanach inveni." The Cuana or Cuanus here alluded to was a learned Bishop of Louth who died in the year 823. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 434, 435.

<sup>51</sup> His death is placed at A.D. 893, in the "Chronicum Scotorum," pp. 172, 173. William M. Hennessy's edition.

<sup>52</sup> He is also called the foster-son of Fethghna. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 544, 545.

<sup>53</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxiv. Appendix ad Vitam S. Mochtei, cap. iv., p. 736.

<sup>54</sup> See an account of him, at the 26th of March, in the Third Volume of this work, Art. vii.

<sup>55</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 610, 611, and n. (c), *ibid.*

## CHAPTER III.

MIRACLES WROUGHT BY ST. MOCHTA—HIS MANNER OF LIVING AT LOUTH—HIS PREDICTIONS—HE SURVIVES TO A GREAT AGE—HIS DEATH—COMMEMORATIONS IN THE CALENDARS—MEMORIALS OF THE SAINT—CONCLUSION.

SEVERAL wonderful miracles performed by this saint are recorded. Among these, it is related, that the Magus Hoa had an unmarried daughter, whom Mochta had converted to the Christian faith. Her parents wished her to espouse a certain nobleman. But, having received a zone from the saint, and desirous of keeping her vow of perpetual virginity, she bound the zone around her waist. The very night appointed for her marriage, that virgin was found dead. According to the custom of those times, she was waked for seven days, before her consignment to the tomb. Then, some of her friends said: "If Mochteus could bring her to life, we should give her to him and to God." Having heard of this, the saint came near the deceased, and praying fervently, that virgin was restored to life. Afterwards, she presented herself and all she possessed to him and to God; while she lived thirty additional years, and employed herself in making habits for the monks. The same Hoa had been espoused to the daughter of a certain Magus, and her name was Brigit.<sup>1</sup> However, he was afflicted with an infirmity, which caused him to keep his bed for one whole year. During this time, as his lawful wife, she affectionately ministered to him, while she moved him to embrace the true faith, and to receive Baptism, stating that he should live and be saved as a consequence. He yielded to her persuasions. Mochta was called to give him the necessary instructions and to administer Baptism. Then he said: "Believe that after this, you shall obtain not temporal but eternal salvation. This is the living and saving, your wife Brigit promised you, for, after seven days hence, you shall be removed from this life." Meantime, Hoa devoutly performed penance, and died within the term prescribed. Then, Brigit bestowed her farm on the servant of God, and wished to live under his rule. But, Mochta said: "Your future resurrection shall be in your own country: there near the house of your parents, shall you build a cell, in a place surrounded by a thicket, and in the middle of it grows a tree, where a fierce boar now tamed lies at the roots. That animal shall be served up as food for those building your cell." As predicted, all this happened.

Next have we the account of a certain robber condemned to death, by a king named Ailell.<sup>2</sup> On account of his afflicted parents, our saint petitioned for his release, but could not obtain it. The robber had a large stone

CHAPTER III.—<sup>1</sup> In the times of St. Patrick and of St. Mochta, three virgins, bearing this name, were known in Ireland. First, the celebrated St. Brigid, Patroness of Kildare, venerated at the 1st of February; secondly, St. Brigid, daughter of Daire, and belonging to the royal family of Leinster, venerated at the 13th or 24th of May; and thirdly, St. Brigid, daughter of Aid, descended from a Dalaradian family, and whose feast occurs, on the 30th of September. The known circumstances of her Acts preclude the suspicion of the first-named being identical; but, Colgan hesitates between the two latter, as being that

Brigit mentioned in the text. However, it seems just as likely, that her name has not been at all inscribed on the Irish Calendars.

<sup>2</sup> No attempt has been made to discover who this king may have been, or where he ruled. There was a monarch of Ireland, Oilioll Molt, the son of Dathi, and who reigned from A.D. 459 to A.D. 478. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 144 to 151. His period well corresponds with the times of St. Mochta. Another Ailill, King of Leinster, flourished somewhat later, and he appears, likewise, to have been a contemporary.

suspended from his neck, and he was then thrown into the sea. Nevertheless, Mocteus brought him to life, and afterwards as a monk, he became a model of perfection. Another equally stupendous miracle is related, in reference to a disciple of St. Patrick, named Fintan,<sup>3</sup> who had been torn into pieces by some enemies. These left the remains among rocks, in the bottom of a deep valley, while his illustrious master was celebrating the Lenten fast and contending with demons on the top of Cruachan Mountain. Our saint brought Fintan to life, and so restored him, that not even the trace of a wound was to be seen on his body. Afterwards, some time having elapsed, he became abbot over a monastery, in Latin called *Cella Orientis*, and in Irish known as Kill Oirthir.

One night when the festival of Christmas was being celebrated in the monastery of St. Mocteus, the holy Priest Corban<sup>4</sup> arrived there to the great joy of the monks. While engaged celebrating the nocturnal Lauds, in one of the choirs distinct from that of St. Mochta, there was a boy, who had a remarkably clear voice. Whereupon, our saint asked Corban<sup>5</sup> if his boy had as clear a voice as another called to him, and who had not yet learned the alphabet. Having brought to him the person designated, and signing his mouth with a cross, Mocteus then said: "Sing the Psalms like to that boy." Ibar<sup>6</sup> was the youth thus called, and without more ado, he began to sing so clearly, that his voice filled the whole church. Afterwards, he became a bishop.

The Legend of our saint's Acts states, that certain monks coming to Louth, no bread was ready for their entertainment, but the abbot ordered a calf to be killed. In the morning, however, the calf was found with its mother. In the land of Hi-Meith,<sup>7</sup> he converted to a monastic life some pagan homicides, who had carried the heads of those killed to a house of hospitality belonging to a certain man. He entered there with his disciples and others

<sup>3</sup> Among the twenty-three or twenty-four saints, named Fintan, in the Irish Calendars, Colgan thinks it most likely, he may be identified with St. Fintan, the son of Fergus, son to Endeus Niadh. His grandfather lived about the year of our Lord 430. and Illand, King of Leinster, who died A.D. 506, is said to have been his cousin-german, on the father's side. These lived contemporaneously with St. Patrick and St. Mochta. Reference is further made by Colgan to the feast of a St. Fionntain, at the 19th of September, and to a St. Fionntain, at the 1st of October.

<sup>4</sup> Colgan supposes him to have been the Cerban, bishop of Feart-Cearbain, who died at Tara, A.D. 499 (*recte* 504), according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 160, 161, and n. (n). It is also thought, he may be identical with St. Curfin, or Cuirbin, the Pious, whose feast occurs at the 20th of July. Notices of him may be found, in the Seventh Volume of this work, at that date, Art. ii.

<sup>5</sup> He is supposed to have been interred at Feart-Cearbain, Anglicized "the grave of Cerban." This was the name given to a church, situated to the north-east of Tara Hill, but it is now totally effaced. See Dr. George Petrie's "History and Antiquities of Tara Hill," p. 200. The position of

the church is marked, however, on plate vii., facing p. 128, *ibid.*

<sup>6</sup> According to Colgan, this does not seem to have been the Bishop Ibar, the son of Lugne, and who is said to have preached the Gospel in Ireland before the time of St. Patrick. His festival is given in our Calendars, at the 23rd of April, where his Acts may be seen, in the Fourth Volume of this work, Art. ii. Colgan thinks, however, that the present Ibar may be identical with another so named in the Kalendar of Camerarius, at the 22nd of March. In the Third Volume of this work, at the same day, he is mentioned, in Art. xii.

<sup>7</sup> There were two territories bearing this name in Oirghialla: one of these is sometimes called *Ui Meith Tire*, from its inland situation, and sometimes *Ui Meith Macha*, from its contiguity to Armagh; while the latter is called *Ui Meath Mara*, from its contiguity to the sea. The latter was more anciently called *Cuailgne*. Its name and position are preserved in the Anglicized name of O'Meath, a district in the County of Louth comprising ten townlands, situated between Carlingford and Newry. See the *Leabhar na g-Ceart*, or Book of Rights, edited by John O'Donovan, n. (a), pp. 148, 149.

<sup>8</sup> The writer adds: "Tunc aliis vana

in company, being invited by the host. By him and by his wife, they were courteously received, and from a vessel filled with butter, they were abundantly served. On seeing this, admiring their liberality, Mocteus blessed some of that butter, and said to the woman: "Put this small portion into the vessel, yet let no one but yourself know or see, and then distribute largely to the poor of Christ and to all needing it. The more of it you distribute, the more shall it multiply." This promise was fulfilled, and for four consecutive years of liberal distribution that butter lasted.<sup>8</sup>

At one time, making a journey by night, and much fatigued, Mocteus and his companions slept in the open air. Meantime, robbers came and took away their horses; but, having travelled on their backs the whole night, those thieves found when morning came, they were still quite near the abbot and his monks. Wishing to restore the animals, those robbers found themselves unable to get down. Then, conscious of what had happened, Mocteus said to his monks: "Go to that place, where your horses have been tired with vain labour, and release those wretches who still remain on their backs." Whereupon, the delinquents came to St. Mochta, and repented of their crime. Afterwards, being converted, they served God under his religious rule. On another occasion, when King Aedh,<sup>9</sup> the son of Colcan, offered St. Mocteus some land, he refused to take it with these words: "In the northern part of Ireland shall be born a saint, named Columba, one the elect and beloved of God, and to whom by Him is that land allotted, for not only Hibernia but Britannia shall serve that saint." One day, while travelling with his monks, the saint looked askance, and said: "Go, brothers, and bring me the infant you shall find in that cottage." They entered accordingly, and brought away a child as he desired, when the servant of God admiring his beauty called him Luchar.<sup>10</sup> In course of time, progressing in knowledge and holiness, he was promoted to the episcopacy. Afterwards, seeking a place suitable for his occupation, Mochta said to him: "Go to a spot between the mountain and the sea, where a wolf shall meet you, laying aside his ferocity, and there build your cell."

The ministry of Angels was accorded to St. Mochta, and what could not be done through human agency, they often enabled him to accomplish. In one instance, while with his monks, Mocteus spent the Easter morning walking round their cemetery in prayer, he saw a child playing there, and he was reproved. Then, the child replied: "You should rather have fulfilled a promise made to St. Treanan,<sup>11</sup> that you would celebrate the Easter with him." Whereupon, the man of God was elevated in the air by Angels, and brought over a long way to St. Treanan. Having celebrated Mass, he again was returned to his monks. Afterwards, he celebrated Mass for them. Thus, as a burning and shining light, his whole time was spent in heavenly contemplation and in the active exercises of religion.

curiositate videntibus, tanta cessavit gratia."

<sup>9</sup> He was chief of Oirghialla and of all the Airtheara or the people of Orior, and he died on a pilgrimage at Cluain-mic-Nois, A.D. 606, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 232, 233. As Mochta died about 535, that king, who is said to have retired from the world to lead a religious life, must have attained an extraordinary age, to have been able to offer such a gift to our saint.

<sup>10</sup> According to Colgan, he must have been, either a St. Luachair, venerated at

Cill-Elgraighe, at the 23rd of December, or a St. Lugair, surnamed the Leper, venerated on the 11th of May.

<sup>11</sup> For reference to him, Colgan directs his readers to the Acts of St. Trien or Trienan, Abbot of Kill-Elga, at the 22nd of March, and to those of St. Trian, Bishop, at the 23rd of March, as also to those of St. Trenan, Monk, at the latter date. To St. Trien or Trienan, of Kildalky, he seems to refer for identity the saint whose name occurs in the text. In like manner, notices of these several saints may be found, in the Third Volume of this work, at March 22nd,

The holy prelate Daygeus<sup>12</sup> was his disciple, and preaching to the monks at Bangor he bears this testimony: "I give thanks to my God, that I see you like the last class of St. Mochta's monks. For he had three orders of monks succeeding him: the first, distinguished for angelic purity; the second, for apostolic acts; the third, as holy martyrs prepared to shed their blood for Christ." A life abundant in virtue was that spent by St. Mochta, while he was at Louth. There he is thought to have exercised the offices both of Bishop and Abbot. Some writers have even stated, that he succeeded St. Patrick, in the government of the See of Armagh. Nevertheless, this does not seem to have been the case, since his name is not found inscribed on the Catalogue of the Archbishops at that place;<sup>13</sup> but, Colgan inclines to an opinion, that such omission may be accounted for, as he only held that See for a few days, and until the proper successor to the Irish Apostle had been elected and consecrated.<sup>14</sup> The fame of Mochta was so exalted, that he is panegyricized as a chief man among the priests of Ireland.<sup>15</sup> The Martyrology of Donegal quotes an old poem regarding St. Mochta.<sup>16</sup> The account given of him in it shows, that there were three score seniors in his house, or those who did not perform any labour, except the occupation of repeating psalms and prayers. Those seniors abode continually within the conventual precincts, as contradistinguished from those who were engaged at manual labour out in the fields.<sup>17</sup> A panegyrist of Mochta states, that he never uttered a false word or an ignorant one; nor did he eat one morsel of fat, or that on which there was fatty moisture during the whole term of his long life. His predictions are also stated to have been admirably verified. He prophesied thus regarding St. Columkille, as Adamnan had been informed on the testimony of learned ancients. "In the last ages of the world," he said, "a son shall be born, whose name Columba shall be announced in every province of the Ocean's Islands; and, he shall brilliantly enlighten the last days of the world. Our little monastery shall have only a small field, with a hedge separating them;<sup>18</sup> he shall be a man very dear to God and having great merit in his sight."<sup>19</sup> However, it must be quite incorrect to state,<sup>20</sup> that such a prophecy was pronounced two hundred years before the birth of St. Columba.<sup>21</sup> This account seems to have been drawn from an Irish Life of

Art. iii., and at March 23rd, Art. ii., iii.

<sup>12</sup> The feast of St. Dageus is held on the 18th of August. See an account of him, in the present volume, and on the previous day, Art. i.

<sup>13</sup> See in Archbishop Ussher's work, "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 454.

<sup>14</sup> See "Acta Sanctorum Hiberniæ," Martii xxiv., Vita S. Mochtei Episcopi Lugdamensis, n. 10, p. 731.

<sup>15</sup> By Prince O'Donnell, he is styled, "Hiberniensium sacerdotum primicerius."—Colgan's "Trias Thaumaturga," Quinta Vita S. Columbæ, lib. i., cap. iii., p. 389.

<sup>16</sup> See the edition of Rev. Drs. Todd and Reeves, pp. 222 to 225.

<sup>17</sup> Note of Rev. Dr. Reeves, n. 2, p. 223.

<sup>18</sup> Nevertheless, there seems to remain no record of any church or lands belonging to St. Columba having been near to St. Mochta's church of Louth, nor an account of any other church under this saint's patronage, except Louth and Kilmore, in the

Barony and County of Monaghan. The ancient chapel of Ardpatrik, which lay about half-a-mile south-east, and Cnoc-na-seagain, where the Abbey of Knock was founded, A.D. 1148, are both in the parish of Louth. One of these may have been originally appropriated as in the text.

<sup>19</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," Secunda Præfatio, pp. 6, 7, and n. (r).

<sup>20</sup> This is the account given by O'Clery, in a loose sheet of paper, which has been found in his Manuscript copy of the "Martyrology of Donegal," and which is found repeated in the work, as edited by Rev. Drs. Todd and Reeves. See pp. 152 to 154, and nn. 5, 6, also pp. 224, 225, and n. 3.

<sup>21</sup> As Mochta was a disciple of St. Patrick, and as St. Columba was born about A.D. 520, this could not have been the case. Besides, St. Cuiimin, in his Vita S. Columbæ, cap. ii., more accurately places the date, at sixty years only having elapsed. See Colgan's "Trias Thaumaturga," Vita

St. Columkille; and allusion is probably made to that of Prince O'Donnell, which has been abridged by Colgan, but, the date is not there to be found.<sup>22</sup> Even, the prophecy of St. Mochta is differently given, and it is said to have been pronounced by him, in the Island of Iona, long before Columba took possession of it.<sup>23</sup>

Although St. Mochta lived probably to a great age, we cannot accept the extraordinary term of years given to him, by some writers. It may be, that he attained the age of one hundred years, as Cuimin of Connor states.<sup>24</sup> He is therefore usually styled *longævus*. Nor are we obliged to accept the O'Clerys' statement, that three hundred years was his age, when he went to heaven, A.D. 534,<sup>25</sup> since these comparatively modern writers relate it, in quoting an old Irish poem.<sup>26</sup> From bards and story-tellers, among mediæval writers, Jocelyn<sup>27</sup> probably inferred, that Mochta lived three hundred years. However, Colgan<sup>28</sup> rejects such a nonsensical statement. He quotes the Irish distich, already given in a previous note, whence we may conclude, that his age did not exceed one hundred. This was certainly an age to entitle him to the epithet of "*longævus*."

When Mocteus found the last days of his long life approaching, St. Dageus came to administer the Holy Viaticum to him, and having devoutly received it, our blessed and venerable saint happily departed.<sup>29</sup> As generally stated, his death occurred in the first half of the sixth century.

The date of St. Mochta's death, and also that for his festival, have been set down at the 14th of the September Kalends—August 19th—A.D. 532, in the "*Chronicum Scotorum*."<sup>30</sup> The old Chronicle of Tighernach and the Annals of the Four Masters record his death at 534.<sup>31</sup> It is said, that St. Mochteus departed to our Lord, on the 19th of August, A.D. 535.<sup>32</sup> His

Secunda S. Columbæ, cap. ii., p. 325.

<sup>22</sup> See what has been set down already in the Life of St. Columkille or Columba, Abbot of Iona, and Apostle of Caledonia, chap. i., and nn. 185 to 191, at the 9th of June, in the Sixth Volume of this work.

<sup>23</sup> See Colgan's "*Trias Thaumaturga*," Quinta Vita S. Columbæ, lib. i., cap. iii., pp. 389, 390.

<sup>24</sup> In his Poem on the Characteristic Virtues of Irish Saints occurs this verse:—

Carar mochta lúgmairg  
Tné seact ir tné maḡair,  
ḡan mīr n-annluinn ina óirp  
na boct fīr né éas bliaóain.

Thus rendered into English:—

"Mochta of Lugh-magh loved,  
By law and by rule,  
That no rich food his body should  
enter,  
For the space of one hundred years."

—Rev. Dr. Matthew Kelly's "*Calendar of Irish Saints*," pp. 160, 161.

<sup>25</sup> See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 176 to 179.

<sup>26</sup> Its concluding verse has been omitted by Colgan, who nevertheless quotes it. The translation is given, in the following lines, to be found in the "*Martyrology of Done-*

gal," as edited by Rev. Drs. Todd and Reeves, at the 19th of August:—

"A man of three score, a man of three  
hundred,  
Blessed be God! how old the set of  
teeth!  
Not more has the youth under valour  
How lasting the ancient tooth."

The Irish letter *f* which follows in the original indicates, that the poem is completed. According to Rev. Dr. Todd: "It is the initial letter of its first word, which, according to custom, is repeated at the close, as a mark of completion."

<sup>27</sup> See Colgan's "*Trias Thaumaturga*," Vita Sexta S. Patricii, cap. cxxxv., p. 95.

<sup>28</sup> See "*Acta Sanctorum Hiberniæ*," xxiv. Martii. Appendix ad Vitam S. Mochtei, cap. iii., p. 734.

<sup>29</sup> See the Bollandists' "*Acta Sanctorum*," toms iii., Augusti xix. De S. Mocteo vel Mochteo Episcopo Lugmadensi in Hibernia. Vita auctore anonymo, cap. ii., num. 17, p. 746.

<sup>30</sup> See William M. Hennessy's edition, pp. 44, 45.

<sup>31</sup> See Dr. O'Donovan's edition, vol. i., pp. 176, 177.

<sup>32</sup> See Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other principal saints*," vol. viii., August xix.

death happened in A.D. 534 or 536, as stated in the Annals of Ulster.<sup>33</sup> But, Archbishop Ussher, according to his computation, changes both dates respectively to A.D. 535 or 537.<sup>34</sup> Also, Sir James Ware tells us,<sup>35</sup> he governed the See of Louth to A.D. 535, *alias* 534, when he departed this life. Other accounts have 537,<sup>36</sup> as the date for his death.

The Irish Calendars, at the 24th of March,<sup>37</sup> and at the 19th of August, have two festivals, as already mentioned, to commemorate St. Mochta or Mochteus. In the "Feilire" of St. Ængus,<sup>38</sup> the feast of this saint is commemorated, at the 19th of August.<sup>39</sup> At the 19th of August, likewise, the Martyrology of Tallagh<sup>40</sup> simply records the name, Mochta of Lugmadh. Marianus O'Gorman places his festival at the same date,<sup>41</sup> and with a eulogy which expresses the local veneration in which he was held. In the Martyrology of the Cathedral Church of the Holy Trinity, Dublin, the feast of this holy man is entered at the xiii. Kal. Septembris, as follows: "Et in Hibernia; *santi* Mochthei confessoris."<sup>42</sup> He is described more fully, in the Martyrology of Donegal,<sup>43</sup> where his feast is entered at this date. This holy man was commemorated, likewise, in the Scottish Calendars. His feast, at this date, is entered in the Kalendar of Drummond.<sup>44</sup> Also, at the 13th of the September Kalends, both Archbishop Ussher<sup>45</sup> and Sir James Ware,<sup>46</sup> have placed his festival; but, they appear to have committed a mistake—they should have noted xiv. Kal. Septembris, a date which corresponds only with the 19th of August. In the Circle of the Seasons,<sup>47</sup> the festival of holy Mochta

<sup>33</sup> Thus we read: "Dormitatio Mochtae discipuli Patricii, xvi. Kal. Sept. sic ipse scripsit in epistola sua, *Mochteus* [Macutenus-Ann. Ult.] peccator prespiter, sancti Patricii discipulus, in Domino salutem."

<sup>34</sup> To the Annals of Ulster account he adds within a parenthesis ("hoc est, usitate nostræ ære DXXXV. vel DXXXVII.")—"Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 445.

<sup>35</sup> See "De Scriptoribus Hiberniæ," lib. ii., cap. i., p. 105.

<sup>36</sup> See Bishop Challoner's "Britannia Sancta," part ii., p. 89.

<sup>37</sup> At the 24th day of March, Colgan thus writes: "*Duo ut minus S. Mochtei festa olim in Hibernia solere celebrari tradunt nostra communiter, etiam per antiqua Festilogia. Primum hæc 24 Martii: quo de ipso sic scribit Martyrol. Tamlact. ante annum 735 compilatam; S. Mochteus Lugmadensis: Cumain nomen matris ejus. S. Ængussius. Mochteus fidelis et deuotus. Marianus Gorm. Mochteus Lugmadensis, Pater egregiæ familie. Calend. Cassel. Mochteus Episcopus Lugmadensis. De eodem similia habent Maguir et Martyrol. Dungall eodem die.*"—"Acta Sanctorum Hiberniæ," xxiv. Martii. Appendix ad Vitam S. Mochtei, cap. i., p. 732. In the published "Martyrology of Donegal," however, there is no notice of this saint, at the 24th of March. See the edition of Rev. Drs. Todd and Reeves.

<sup>38</sup> In the "Leabhar Breac" copy is the following stanza, with its equivalent translation into English, by Whitley Stokes, LL.D.:—

Cròch inmarcti mairn  
Cocleir combuair blairthe  
Mochta moir mairh rithbe  
Enan Droma Rairthe.

"The cross of the martyr Magnus, with a train victorious, blooming, Mochta the great good chieftain, Enan of Drum Roithne."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiv. An explanatory scholion is found attached. See *ibid.*, p. cxxii.

<sup>39</sup> Differently translated from the Feilire is Colgan's version referring to this saint, viz.: "Mochteus, magnus, egregius et longævus."

<sup>40</sup> Edited by Rev. Dr. Kelly, p. xxxii. At the xiv. Kal. of September, in the Book of Leinster copy we find *mochta lugmaio*.

<sup>41</sup> Thus: "Mochteus episcopus lucerna Lugmadensium."

<sup>42</sup> See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," edited from the original Manuscript in the Library of Trinity College, Dublin, by John Clarke Crosthwaite, M.A., and Rev. Dr. James Henthorn Todd, p. 147.

<sup>43</sup> Edited by Drs. Todd and Reeves, pp. 222, 223.

<sup>44</sup> Thus at xiv. Kal. Sept.: "Apud Hiberniam Natale Sanctorum Confessorum Mochtae et Enaim."—Bishop Forbes' "Calendars of Scottish Saints," p. 22.

<sup>45</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 445.



is entered, and at this day. Evidently confounding a Maccaeus Vates, and a disciple of St. Patrick, with the present holy man, Thomas Dempster has a festival for him, at the 11th of April,<sup>48</sup> where he is connected with the Island of Bute in Scotland.<sup>49</sup> He is followed by Ferrarius.<sup>50</sup> But, as Colgan observes, taking the liberty of fixing saints, with their places and festivals, to suit his own fantasies, Dempster is not to be trusted in such a statement. Again, a festival has been assigned to him, at the 5th of October, yet on no better grounds of probability.

According to Ussher, this holy man's memory was celebrated to his own day, in the counties of Louth and Cavan.<sup>51</sup> Moreover, in the western part of Louth County, there were ruins of St. Motti's chapel—as the place was designated by the peasantry—and these were within half-a-mile from Ardpatrick. The remains measured twenty-seven feet in length, by seventeen in width. We are informed, that St. Mochta, the last survivor of St. Patrick's disciples, was patron of the old church at Clonsilla,<sup>52</sup> a few miles west of Dublin City. The church was a plain building, surrounded with trees. His memory has been preserved there to the present century, and a well, dedicated to him, is shown in that locality.<sup>53</sup>

The successors of St. Mochta at Louth are called abbots, in the Irish Annals, until the ninth century. At this period, bishops begin to appear among them.<sup>54</sup> However, Colgan states, that a See was established at Louth, from the time of our saint; not alone as appears from his Life, but as shown from the Register of the Apostolic Camera, in which it is represented as one of the suffragan dioceses, belonging to the Archbishopric of Armagh. He appends a chronological Catalogue of the many Abbots and Bishops, noted down in reference to this place, and to be met with in the Annals of the Four Masters, as also other incidents of a local character. Having first noticed the erection of a noble church at Louth, by Bishop Edan O'Kelly, and by Donagh O'Carroll, chief of Orgiel, in 1148,<sup>55</sup> when it was consecrated by St. Malachy O'Morgair,<sup>56</sup> Archbishop of Armagh; he ends this account with an interesting allusion to some relics, which had been there preserved, in the thirteenth century,<sup>57</sup> and formerly brought from Rome by St. Mochta, according to the received tradition.<sup>58</sup> The subsequent Annals of this celebrated Priory are interesting, down to the period of the Reformation;<sup>59</sup> its Priors were Barons of Parliament; while its possessions and endowments were very considerable, as shown by the Inquisitions.

<sup>46</sup> See "De Scriptoribus Hiberniæ," lib. ii., cap. i., p. 105.

<sup>47</sup> See p. 232.

<sup>48</sup> See the Fourth Volume of this work, at the 11th of April, Art. xii.

<sup>49</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 196.

<sup>50</sup> In "Catalogus Generalis Sanctorum."

<sup>51</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 445.

<sup>52</sup> This townland, in a parish bearing the same name, and in the barony of Castleknock, is shown on the "Ordnance Survey Townland Maps for the County of Dublin," sheet 13. The parish is marked on sheets 13 and 17.

<sup>53</sup> See John D'Alton's "History of the County of Dublin," p. 574.

<sup>54</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi.,

sect. xii., n. 125, p. 310.

<sup>55</sup> An endowment of land was attached to it. This church stood on the hill of Knock—formerly known as Cnoc-na-sean-gan—near the town of Louth; but scarcely a vestige of it now remains. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1082, 1083, and n. (s).

<sup>56</sup> See his Acts, at the 3rd of November in the Eleventh Volume of this work, Art. i.

<sup>57</sup> At A. D. 1242, it is noted: "Capitulum seruatur Lugmagiæ per Archiepiscopum Ardmachanum et Abbates Canonicorum Regularium Hiberniæ: in quo elevata sunt multe Sanctorum reliquiæ, per S. Mochteum olim Roma asportatæ."

<sup>58</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xxiv. Appendix ad Vitam S. Mochtei, cap. v., pp. 736, 737.

<sup>59</sup> See Archdall's "Monasticon Hibernicum," pp. 469 to 479.

Passing away from life, this holy man slept sweetly in the Lord, with other honoured pastors of the Church, who had laboured strenuously to promote God's honour and man's salvation. For this purpose, Mochta left country and kindred. Hence, he is variously called a proselyte, a pilgrim, a stranger, or a convert to the true religion. His actions and words gave edification in the land of his adoption, where many profited through his labours, zeal and edifying example. This saint was specially admired for his purity of life and conversation. Therefore, being under angelic tuition while young, the Angels received him with rejoicing, when the term of his earthly career had come to a close.

ARTICLE II.—FESTIVAL OF ST. CUMMIN, OR CUMIANUS, A BISHOP, AND A MONK AT BOBBIO, IN ITALY. [*Seventh Century.*] The acts of this holy man have been already recorded, at the 9th of June.<sup>7</sup> Yet, it is not sufficiently certain, that such was really the feast of this Cumianus; neither can the present date be assigned for it, unless we interpret a line on his tomb, as specially referring to his death<sup>2</sup> or deposition, but this seems to be the correct reading. As much as is known about the present history of St. Cummin has been already set down. The present day, however, is thought by some to have been that of his death, and as a consequence, for his proper feast. At the 19th of August, the Bollandists<sup>3</sup> refer to a Scottish or Irish bishop, said to have been venerated, likewise, at the 9th of June, but whose name is not found inscribed on the regular calendars. They refer, likewise, to a Cemianus, a monk in Scotia,<sup>4</sup> noted by Ferrarius,<sup>5</sup> at this day. They incline to an opinion, however, that he may not have been distinct from the present holy man. The Rev. Alban Butler has entered a somewhat lengthened notice of this St. Cummin, or Cumin,<sup>6</sup> whom he styles a bishop, in Ireland, at the 19th of August. According to that author, he was son to Fiachna, king of West Munster, and born in the year 592.<sup>7</sup> Then, he is said to have embraced a monastic state early in life, and after some years to have become Abbot of Keltra, an island in Lough Dearg, upon the River Shannon, sixteen miles from Limerick. Moreover, he is held by some writers to have been the same Cumin, who wrote an epistle to Segienus, the fourth Abbot of Hy, who died A.D. 651. That *Epistola Paschalis* has been preserved for us by Archbishop Usher.<sup>8</sup> The tract manifests not alone a very thorough study of the Sacred Scriptures and of the early Christian Fathers, but a learned knowledge of the cycles and epacts.<sup>9</sup> The leading idea conveyed in it is to induce the monks of Iona, whose authority bore great weight in the Irish and Pictish Churches, to join with the Roman and universal Church, regarding the time for celebrating Easter. Such conformity he urges with strength of reasoning, and with admirable persuasiveness and piety. However this may

ARTICLE II.—<sup>1</sup> See the Sixth Volume of this work, at that date, Art. iv.

<sup>2</sup> It occurs in the last Latin hexameter line of his epitaph, thus:—

“XIV. Kal. Septemb. Fecit Joannes.”

This, however, has been read, as referring to the date, placed by the artist for completing or erecting the tomb.

<sup>3</sup> See “Acta Sanctorum,” tomos iii., Augusti xix. Among the pretermitted saints, p. 697.

<sup>4</sup> See *ibid.*, p. 698.

<sup>5</sup> In “Catalogus Generalis Sanctorum.”

<sup>6</sup> See “Lives of the Fathers, Martyrs and other Principal Saints,” vol. viii., August xix.

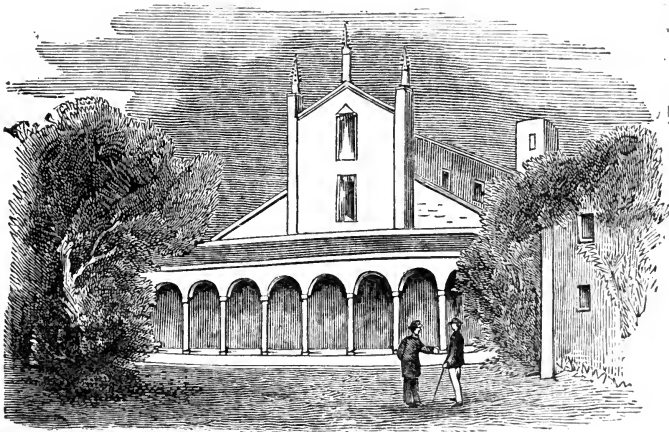
<sup>7</sup> This account appears to have been taken from that found in Cave's “Scriptorium Ecclesiasticorum Historia Literaria,” &c., where at A.D. 640, he is called “Cumianus, seu Comminus, cognomento Fota, seu Fada, i.e., Longus.”—Vol. i. Sæculum Monotheliticum, p. 584.

<sup>8</sup> See “Veterum Epistolarum Hibernicarum Sylloge,” Epist. xi., pp. 24 to 35.

<sup>9</sup> See Fabricius' “Bibliotheca Mediæ et Infermæ Latinitatis,” vol. i., lib. iii., p. 1237.

be, the St. Cummin, or Cumianus, venerated on this day, appears to have been consecrated as bishop, in some part of Ireland.

This holy man probably resigned the episcopal dignity, to become a monk at Bobbio.<sup>10</sup> It is now a town of good size, and the capital of a province so named, in Sardinia. It is romantically situated on the Trebbia River, at the foot of the Apennines, and about forty-five miles north-east from Genoa. It is also the seat of a bishop.<sup>11</sup> Sometimes, the wide bed of the River Trebbia spreads out to a great extent, after floods come down from the mountains, while, at other times, a tiny stream only flows. The mountain torrent of Bobbio joins that river, near the town so called. This place has peculiar claims on the veneration of Irishmen, its history being so intimately connected with the great St. Columban.<sup>12</sup> The town was situated, within the ancient territory of Liguria.<sup>13</sup> The banks of the Trebbia are lined with rows of tall poplar trees. The Cathedral and the Church of San Colombano are the two buildings of greatest interest in Bobbio. A treatise known as *Liber de Penitentiarum Mensura*<sup>14</sup> has been written by one Cumman; <sup>15</sup> but, whether he is to be regarded as identical with the present holy man or otherwise has not been determined. The present church of St. Columban



The Church of San Columbano, Bobbio.

stands in the upper end of Bobbio. The deserted monastic buildings are now grouped around it. That church is a Lombardic building, restored in the seventeenth century. What remains of the more ancient buildings are, the bell tower, the subterranean church or crypt, the sacristy, the old refectory, the wood-house and the cellars. Like most of the Lombardic buildings, it

<sup>10</sup> See Ughelli's "Italia Sacra," tomus iv., Bobienses Abbates, col. 959.

<sup>11</sup> See "Gazetteer of the World," vol. ii., p. 787.

<sup>12</sup> His Life may be read, in the Eleventh Volume of this work, at the 21st of November, Art. i.

<sup>13</sup> This extended from the Apennines, in northern Italy, to the Tuscan Sea. On the

sea-shore, it presents a southern aspect, and it is now known as the Riviere di Genova.

<sup>14</sup> It has been preserved in "Bibliotheca Patrum," &c., tomus xii., p. 41.

<sup>15</sup> The reader is referred to what has been already written regarding it, in the Sixth Volume of this work, at the 9th of June, Art. iv.

<sup>16</sup> The accompanying illustration, copied,

has a porch, the *atrium*, or Paradise, as it was called.<sup>16</sup> The interior of this church is very beautiful, and a descent is made to the crypt, by two flights of stairs passing by the right and left of the choir. They meet on a landing place under the sanctuary. Thence a broad staircase leads down to the lower church, called the Tuburio or Scurolo. In the centre of the crypt is the stone, which formerly covered the grave of St. Cummian. Formerly, it was laid horizontally on the floor. At present, it is fixed erect into that wall, which stands to the left of the altar, *in cornu evangelii*.<sup>17</sup> The inscription on the stone may be divided into two parts: the first portion, in rude Latin hexameters, contains a eulogy of the saint; the second, in three lines, gives the date for the entombment, called the Deposition, and the name of that artist who sculptured the work.<sup>18</sup> It would seem from the eighth line of the inscription, that Cummian spent seventeen years at Bobbio, and not twenty, as has been stated in the Chronicle of Bobbio, as well as in the office lesson, still recited in the diocese. If the period of seventeen years be accepted as true, then the saint must have been seventy-eight years of age, at the time of his arrival there, since he reached the extremely advanced term of ninety-five years when he died. The inscription on St. Cummian's tomb has been translated into English by Miss Stokes.<sup>19</sup> Again, on the tomb itself, there is no stop after the word Cumianus, and near the closing line, we should read, "Depositus est hic Dominus Cumianus Episcopus XIV. Kal. Septembris." Above this tomb, there is a sarcophagus, projecting from the wall, and it is said to contain the bones of the present saint.<sup>20</sup> On affirmation

with kind permission of the authoress, is taken from the highly-interesting work of Miss Margaret Stokes, "Six Months in the Apennines, or a Pilgrimage in search of Vestiges of the Irish Saints in Italy." London, 1892, 4to. The drawing on wood, by William F. Wakeman, has been engraved by Mrs. Millard.

<sup>17</sup> Miss Stokes writes: "The ornamental border below the inscription is turned the wrong way, and the two doves at each side of the monogram of Christ, as they are now placed, rest on their heads with their legs in the air. And as we are now considering this ornamental border, we may further observe, that the said monogram is of a very ancient and primitive form. It is formed of two Greek letters, I *Iota*, and X *Chi*, entwined in a circle, so as to resemble a wheel with six rays. From the feet of the doves spring two branches of vine, which intertwine so as to form a beautiful series of ovals enclosing fruit and leaves alternating with stars. These branches meet at the other end of the marble, where they encircle a two-handled chalice. At each end the design is broken, which leads to the conclusion that this was but a portion of a larger monument or sarcophagus, along the ends of which this entwined border was continued."

<sup>18</sup> This inscription has been inaccurately copied, and even set up in type, so as to obscure its meaning. Miss Stokes professes to render the correct reading, from a personal examination, and by taking a copy, in 1889, as now printed in her work.

<sup>19</sup> The following is her version:—

1. "Here the sacred members of the

- blessed Cummian are dissolved.  
 2. Whose soul penetrating to Heaven rejoices with the Angels.  
 3. He was great in dignity, high-born and beautiful.  
 4. Scotia sent him here to the boundaries of Italy in his old age.  
 5. He stayed at Bobbio, constrained by the love of the Lord,  
 6. Where serving the Rule of the Venerable Columbanus  
 7. In watching, fasting, unceasing sedulous praying  
 8. Four Olympiads and the compass of one year,  
 9. He lived in such happiness we may believe him now to be blessed.  
 10. Merciful, prudent, pious to the brethren, peaceful with all men,  
 11. The years of his life were ninety  
 12. And one lustrum and four months.  
 13. O worthy Father, be a powerful intercessor  
 14. For the most glorious King Luitprand, who, to thee  
 15. Devoted, decorated this precious stone tomb  
 16. That it might be manifest where the precious body lies.  
 17. Deposited here is Lord Cummian  
 18. Bishop — XIV. Kalends of September.  
 19. Master John made this."  
<sup>20</sup> It has been pictured by Miss Stokes, and the stone seems to be covered with the peculiar interlaced Celtic style of carving. See her work, "Six Months in the Apennines," pp. 154 to 156, and pp. 170 to 176.  
<sup>21</sup> According to Dr. O'Donovan's "An

of the reasonable supposition, that a date on his tomb has reference to the exact day of his death, his principal feast must be assigned to the 19th of August. He is said to have departed this life A.D. 661,<sup>21</sup> or the following year.<sup>22</sup> This, however, supposes him to have been identical with St. Cummine Fada;<sup>23</sup> but, we are of opinion, that they are both to be distinguished. Another interpretation has been given, however, to the inscription on the tomb at Bobbio, that a Translation of St. Cumian's Relics took place there on this day.<sup>24</sup> He is honoured in Ireland and in Italy, on the 19th of August.<sup>25</sup> At this date, his festival is registered, in the "Circle of the Seasons."<sup>26</sup>

ARTICLE III.—ST. ENAN, PATRON OF DRUMRATH, COUNTY OF WESTMEATH. [*Sixth Century.*] The present holy servant of God flourished so early as the sixth century. In the "Feilire" of St. Ængus, the festival for Enan of Droma Raithe is to be found entered, at the 19th of August.<sup>1</sup> In a comment, we find an explanation, that Droma Raithe is the same as Druim Fota Talman, in the West of Meath, while he is said to have been Enan, son of Ernin, son of Cael, son of Aed, son of Artchorp, son of Niacorp.<sup>2</sup> The published Martyrology of Tallagh<sup>3</sup> registers a festival in honour of Enan, of Druimraithe, in Westmeath. A similar entry is to be found in the copy of that Martyrology contained in the Book of Leinster,<sup>4</sup> at the xiv. of the September kalends. At the 19th of August, the Martyrology of Donegal<sup>5</sup> also enters the festival for St. Enan of Druimrath. Postfixed to this Martyrology, there is a similar entry, in which the *Martyrologium Genealogicum* is quoted as authority, by the compiler of an alphabetical table.<sup>6</sup> Our saint is called Henan, in the Life of St. Aidus, of Killare,<sup>7</sup> and there are different readings, for the name of this hermit, in the Codex Insulensis, and in the Salamancan Manuscript.<sup>8</sup> The Bollandists allude merely to the present St. Henan or Enan, at the 19th of August;<sup>9</sup> promising if further information were to be procured, that allusion should more fully be made to him, at the 18th of September, when, according to some Irish Calendars, he had another festival. It is stated, that he belonged to the race of Eochaidh Finnua-thairt, from whom Brigid<sup>10</sup>

nals of the Four Masters," the death of St. Cummine Foda, son of Fiacha, Bishop of Cluainfearta-Breanainn (Clonfert), is set down at this year, but on the 12th day of November. See vol. i., pp. 270 to 273, and nn. (a, b.) *ibid.*

<sup>22</sup> See Dr. William Cave's "Scriptorum Ecclesiasticorum Historia Literaria," &c., vol. i., p. 584.

<sup>23</sup> See Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 503, and Index Chronologicus, p. 539.

<sup>24</sup> According to Dordaigne, in his *Memoire*. See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii, Vita S. Cummiani, n. 6, p. 59.

<sup>25</sup> See Rev. Dr. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. viii., August xix.

<sup>26</sup> See p. 232.

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. cxxiv.

<sup>2</sup> See *ibid.*, p. cxxxii.

<sup>3</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>4</sup> Thus: ENAN OṀOMA RATHI.

<sup>5</sup> Edited by Drs. Todd and Reeves, pp. 224, 225.

<sup>6</sup> But, in a note, added by Dr. Todd to such statement, he says, in the copy of that treatise, as found in the Book of Lecan, there is nothing concerning Enan of Druimraithe, in Westmeath. See *ibid.*, pp. 408, 409.

<sup>7</sup> See Colgan's "Acta Sanctorum Hiberniæ," xviii. Februarii, Vita S. Aidi Episc. et Confessoris, cap. xxxvi., p. 421.

<sup>8</sup> As cited by Colgan; for he is furthermore styled Dionotus and Dienoc. See *ibid.*, n. 27, p. 423.

<sup>9</sup> See "Acta Sanctorum," tomus iii., Augusti xix. Among the Pretermitted Saints, p. 699.

<sup>10</sup> See the Life of this Saint, in the Second Volume of this work, at the 1st of February, the date for her festival, Art. i.

descends. If so, he was son of Ernin, son to Calius, son of Aid, son to Sanius, son of Arturus Corb.<sup>11</sup> We are informed from other sources, how this saint lived the life of a hermit, and at a place, called Drumrath. Here he was visited by St. Aidus,<sup>12</sup> or Aedh, surnamed MacBricc, a remarkable and holy prelate of the ancient Irish Church. He resided at Killare, or Killair, now a village, not far from the celebrated Hill of Uisneach, and supposed by Camden<sup>13</sup> to have been the ancient Laberus, noted by Ptolemy.<sup>14</sup> The place in which St. Enan or Henan dwelt is now known as Drumrath, or Drumraney. The Irish denomination of this locality means in English, the Ridge-Rath.<sup>15</sup> It belonged to the Meath diocese, and it is situated in that part of Westmeath, formerly called Cuircne.<sup>16</sup> According to Archdall's statement, the place of this saint is identical with Drumraney, which lies about six miles north-eastwards from Athlone, in the Barony of Kilkenny West, County of Westmeath.<sup>17</sup> Others locate it, in the adjoining barony, called Brawney.<sup>18</sup> When St. Aidus, Bishop of Killare, paid a visit to our saint, at Drumrath, he had nothing for the prelate's refreshment but herbs and water. Seeing this condition of affairs, Aidus smiled, and said to the servant of Enan, "Go, brother, and bring us more palatable food." Returning to a place indicated, the servant found it filled with all varieties of meat. On seeing and hearing these events, those who were present, at that time, cried out, "Wonderful is the Lord in His Saints."<sup>19</sup> From Killare to Drumrath or Drumraney, the distance is not very considerable; and, from all we can learn, it is extremely probable, that a holy friendship and an intercourse had been kept up by St. Aid with his neighbour, St. Enan. Moreover, it seems not unlikely, that our saint had a small community under his charge, at the latter place.<sup>20</sup> We are told, there is a holy well in this parish, near the churchyard, which is extensive. This well had been dedicated to St. Enan.<sup>21</sup> Our national Hagiologist informs us, that the entertainer of St. Aidus was no other than the present St. Enan, also called Henan.<sup>22</sup> It seems probable, that St. Aedh,<sup>23</sup> surnamed Mac Bric, lived at Rahugh or Rathugh, a parish

<sup>11</sup> See Colgan's "Trias Thaumaturga." Appendix Quarta ad Acta S. Brigidae, cap. iii., p. 613.

<sup>12</sup> He had a double festival; an account of him may be found at the 28th of February, in the Second Volume of this work, Art. viii.; his chief festival, however, seems to have been the 10th of November, where more detailed particulars are set down.

<sup>13</sup> See Gough's Camden's "Britannia," vol. iii. Westmeath.

<sup>14</sup> See J. N. Brewer's "Beauties of Ireland," vol. ii., p. 249.

<sup>15</sup> The term *Rath* forms or begins the names of about 700 townlands in Ireland. It has the general meaning of "Fort" in English. See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iii., chap. i., p. 265.

<sup>16</sup> See Colgan's "Acta Sanctorum Hiberniae," xxviii. Februarii, n. 27, p. 423.

<sup>17</sup> See Archdall's "Monasticon Hibernicum," p. 710.

<sup>18</sup> "It is a vicarage in the diocese of Meath, and according to Dr. Beaufort's *Mem.* is in the barony of Brawney. Here is a celebrated monastery, founded in 588, in honour of *St. Enan*; it was burned to the ground with 150 persons in it by the *Ostmen*, A.D. 946."

—Seward's "Topographia Hibernica," Art. *Drumraney*.

<sup>19</sup> See Colgan's "Acta Sanctorum Hiberniae," xxviii. Februarii, Vita S. Aidi, cap. xxxvi., p. 421.

<sup>20</sup> After the Anglo-Norman Invasion, Sir Henry de Lion, who was Secretary to John, King of Ireland, obtained a large grant of land at Drumrath in the year 1185; it being part of the ancient territory of the powerful sept of O'Melaghlin, MacGeoghegan, and others. That newly acquired tract was afterwards known as the Dillon's Country. The same Sir Henry de Lion built a castle at Drumrath, in which his posterity lived, for many succeeding ages. At a later time, the family name was changed to Dillon. See J. N. Brewer's "Beauties of Ireland," vol. ii. p. 250.

<sup>21</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern, vol. ii., chap. xix., p. 505.

<sup>22</sup> See Colgan's "Acta Sanctorum Hiberniae," xxviii. Februarii, n. 27, p. 423.

<sup>23</sup> In Rev. W. J. Rees' "Lives of the Cambro-British Saints," there is in Latin, Vita S. Aelui, at pp. 232 to 250. An English translation is given at pp. 554 to 574. His feast is set down at ii. Kal. Martii.

in the barony of Moycashel, and County of Westmeath, at that time; or he may have lived at Killare, in the barony of Rathconrath, in the same county. A famous monastery existed at Drumrath, when the ancient biographer of St. Aidus wrote, and it was built in honour of our saint;<sup>24</sup> but, Archdall had no authority for assigning its erection, to the year 588.<sup>25</sup> A monastery is said to have been founded here in honour of St. Enan, and sometime in the sixth century.<sup>26</sup> In the Irish Annals, there is an account regarding the death of an Abbot of Druim-ratha;<sup>27</sup> and, he flourished in the eighth century. But, as there was another Druim-ratha,<sup>28</sup> in the district of Legny, in the province of Connaught, it cannot be asserted positively, that the individual noticed belonged to Drumrath, in Westmeath. We are told, that the festival of St. Enan used to be celebrated at Drumrany, on the Sunday after the 18th of September.<sup>29</sup> Nevertheless, according to St. Ængus and Marianus O'Gorman, our saint's festival was celebrated at Drumrath, on the 19th of August;<sup>30</sup> although the same St. Ængus and the Tallagh Martyrology<sup>31</sup> state, that his natal day was kept, on the 18th of September.<sup>32</sup> There is no mention of our saint, however, at this latter day, in the copy of the Irish Calendar, formerly belonging to the Ordnance Survey Office, Phoenix Park, and now deposited in the Library of the Royal Irish Academy. However, the patron saint of Drumrany is said to have been St. Winoc,<sup>33</sup> whose memory was celebrated there, on the 18th September. His day fell on that date, and his pattern was held on the Sunday following. His well is called Tober-Enain,<sup>34</sup> and it lay in the townland of Drumrany, near the old church. It was "smothered up,"<sup>35</sup> according to the phraseology of the country people, about the year 1817.<sup>36</sup> The Oratory of Drumraithe was burned by the Ostmen, about the middle of the tenth century; while seven score and ten persons perished in it.<sup>37</sup> This happened in the year 943; when, as the Annals of Clonmacnoise<sup>38</sup> state, the Danes brought a great prey from Dromrahe. The church-yard solely remains, and now undistinguished by monastic ruins; however,

<sup>24</sup> Colgan's "Acta Sanctorum Hiberniæ," xxviii. Februarii. Vita S. Aidi, cap. xxxvi., p. 421.

<sup>25</sup> See Archdall's "Monasticon Hibernicum," p. 710.

<sup>26</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 558.

<sup>27</sup> Namely, Flaithgheal, son of Taichleach, who died A.D. 788, according to Dr. O'Donovan's Annals of the Four Masters," vol. i., and n. (a), pp. 394, 395.

<sup>28</sup> Said to have been built by St. Fechin, of Fore, who flourished in the seventh century. See Colgan's "Acta Sanctorum Hiberniæ," Januarii xx. Supplementum Vitæ S. Fechini, cap. viii., p. 134.

<sup>29</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 519, 520.

<sup>30</sup> In the Irish Calendar, at the xiv. of the Calends of September, (August 19th), I find: "Enan Opoma Raite in Iartar Mroë." Ordnance Survey Office copy, Phoenix Park. Common Place Book F., p. 72.

<sup>31</sup> In the published Martyrology of Tallagh, I meet at the xvii. (*recte* xiv.) of the Kalends of October, (September 18th), the feast of

"Edain Droma Rathe."—Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xxxiv.

<sup>32</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxviii. Februarii, n. 27, p. 423.

<sup>33</sup> This denomination, however, is thought to be a corruption from St. Finian; but, in our Irish Calendars, we do not find a saint bearing the latter name, at the 18th of Sept.

<sup>34</sup> According to Mr. John O'Donovan, who states it should be *recte* Fionan, from which one might suppose, that *Enan*, Fionan, and *Winoc* are synonymous.

<sup>35</sup> It was thus stated, by George Lennon, Esq., when John O'Donovan visited the place to obtain antiquarian information for purposes of the Irish Ordnance Survey.

<sup>36</sup> See "Letters containing Information relative to the Antiquities of the County of Westmeath, during the Progress of the Ordnance Survey, in the year 1837," vol. i. Mr. John O'Donovan's Letter, dated Athlone, September 6th, 1837, p. 46.

<sup>37</sup> This happened, A.D. 946, according to Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 660, 661.

<sup>38</sup> They place this event at A.D. 943. See *ibid.*, n. (x), p. 661.

the memory of St. Enan, even after such a lapse of time, is still revered by the faithful inhabitants of that vicinity.<sup>39</sup>

ARTICLE IV.—REPUTED FEAST FOR ST. MAGNUS, EARL OF ORKNEY, MARTYR. At the 16th of April, the acts of this holy man have been already given;<sup>1</sup> but, he had a feast at the 19th of August,<sup>2</sup> according to the Scandinavian Kalendar, in the *Fasti Danici* of Olans Wormius.<sup>3</sup> It seems most likely, however, that he has been confounded with a St. Magnus, Bishop of Anagni, and Martyr, whose festival was held on the present day, and who suffered, about the year 250,<sup>4</sup> during the persecution of the Emperor Decius.<sup>5</sup> Or it is possible, that St. Magnus, Martyr at Cæsarea in Cappadocia, may have been mistaken for him. The festival of this latter holy Martyr was kept, likewise, on the 19th of August.<sup>6</sup> In the “Feilire” of St. Ængus, at the 19th of August, there is a festival noted for the Martyr St. Magnus, with a train of victorious and blooming companions.<sup>7</sup> To this, however, is added no further explanation. No doubt, his metrical eulogy is intended to refer to one or other of the holy martyrs just noticed; although, it seems most probable, that St. Magnus, bishop of Anagni, is the one to whom allusion has been made in the “Feilire.”

ARTICLE V.—REPUTED FEAST OF ST. SOLONIUS OR SOLON, AN EARLY COMPANION OF ST. PALLADIUS, IN WICKLOW. [*Fifth Century.*] In Dempster’s *Menologium Scotorum*,<sup>1</sup> there is a festival at the 19th of August, at Mar, in Scotland. Ferrarius follows this account.<sup>2</sup> The Bollandists<sup>3</sup> have allusion to this Solonius, at the same date, with a remark, that they desired to have more certain and definite information regarding his *cultus* and acts. He must have flourished in the fifth century, if we are to accept the statement, that he buried St. Palladius,<sup>4</sup> whose death has been assigned to a date somewhat later than A.D. 432. We are informed, however, that in one of the churches, founded by Palladius, and named *Domnach-arda*, in Hy

<sup>39</sup> See Rev. A. Cogan’s “Diocese of Meath, Ancient and Modern,” vol. iii., chap. lxxiv., pp. 558, 559.

ARTICLE IV.—<sup>1</sup> See the Fourth Volume of this work, at that date, Art. ii.

<sup>2</sup> See Rev. S. Baring-Gould’s “Lives of the Saints,” vol. iv., April 16th, p. 211.

<sup>3</sup> Published at Hafnia, 1643.

<sup>4</sup> See Les Petits Bollandistes, “Vies des Saints,” &c., tome x., xix. Jour d’Aout, p. 17.

<sup>5</sup> The Bollandist, Father Guilielmus Cuper, introduces short Acts of this saint, with a previous Commentary in four sections and sixty-three paragraphs, which exhaust nearly all the information that can be gleaned regarding his *cultus*. The Acts, in two chapters and seventeen paragraphs, preceded by a short prologue, and with notes added, follow. See “Acta Sanctorum,” tomus iii., Augusti xix. De S. Magno Episc. et Mart. in Italia, pp. 701 to 717.

<sup>6</sup> The same editor introduces his Acts, in seven paragraphs, with annotations, and a previous Commentary is comprised in five paragraphs. See *ibid.* De Sancto Magno Martyre Cæsareæ in Cappadocia, pp. 717 to 719.

<sup>7</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. cxxiv.

ARTICLE V.—<sup>1</sup> Thus entered:—xix. “In Marria Solonii Presbyteri, qui S. Palladium Apostolum sepelivit, B.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 209.

<sup>2</sup> See Colgan’s “Trias Thaumaturga,” *Secunda Vita S. Patricii*, cap. xxiv., p. 13, and n. 33, p. 18.

<sup>3</sup> See “Acta Sanctorum,” tomus iii., Augusti xix. Among the pretermitted Saints, p. 698.

<sup>4</sup> See his Life, at the 6th of July, in the Seventh Volume of this work, Art. i.



Garrchon, on the eastern coast of Ireland, he left his disciples Sylvester<sup>5</sup> and Salonus, who were there buried. Their remains were preserved in that church, until they were removed, at the close of the sixth century, to the Inch or Holm of Baethin,<sup>6</sup> in the parish of Dunganstown, and County of Wicklow. In that locality, those saints were venerated until the year 770 or 774, when the church there experienced the fate of the Churches of Glendalough and of some other sanctuaries in that district of country.<sup>7</sup>

## Twentieth Day of August.

ARTICLE I.—ST. COINCHENN OF CHAELCHAD OR CAELACHADH,  
CORCADUIBHINE, COUNTY OF KERRY.

EIGHTH CENTURY.

**M**ATERIALS for any memoir of this holy virgin are extremely meagre, as but a few references to her are to be found in our Calendars and Annals. In the published Martyrology of Tallagh,<sup>1</sup> a St. Conchan of Chaelchad is inserted at this date. It seems most probable, that the local name should have been written Chaelachad. In that copy found in the Book of Leinster, at the 13th of the September Kalends, the spelling is slightly different.<sup>2</sup> Marianus O'Gorman has notices of her at this day. She would seem as Conchind of Cill-Achaid to have had another festival at the 28th of April.<sup>3</sup> This pious lady was a daughter to Kellach<sup>4</sup> or Cellach Cualann, a King of Leinster, who died from A.D. 712<sup>5</sup> to 714.<sup>6</sup> She was a sister to St. Keantigerna,<sup>7</sup> who is venerated at the 7th of January. Her father was ancestor of a tribe, called the Ui-Ceallaigh Cualann, seated in the northern part of the present County of Wicklow.<sup>8</sup> It may be suspected, that this holy daughter of Kellach had been identical with St. Conchenna, Virgin, who is said<sup>9</sup> to have been venerated at Ceall Achaidh Conchinn, or Coincheann.<sup>10</sup>

<sup>5</sup> The feast of this saint is placed at the 14th of August, by Dempster, and by Ferrarius, at the 15th. By Colgan his feast has been given for the 10th of March, at which date some account of him may be found, in the "Acta Sanctorum Hiberniæ," De S. Syvestro S. Paladii Socio et Hiberniæ Apostolo, pp. 570, 571.

<sup>6</sup> See an account of St. Baoithin, of Ennisboyne, Co. Wicklow, in the Fifth Volume of this work, at the 22nd of May, Art. ii.

<sup>7</sup> See Rev. John Francis Shearman's "Loca Patriciana," No. iii., p. 31.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, xxxii.

<sup>2</sup> Thus: Comchano o Chaelchao.

<sup>3</sup> See the Fourth Volume of this work, at that date, Art. vii.

<sup>4</sup> See Colgan's "Acta Sanctorum Hiberniæ," vii. Januarii. De S. Kentigerna Vidua, n. 8, p. 22.

<sup>5</sup> The Annals of Clonmacnoise have the death of Ceallagh Cwallan, King of Leinster, at A.D. 712. The Four Masters enter the

death of Ceallach Cualann, son of Gertride, King of Leinster, at A.D. 713. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 312, 313, and nn. (f, h,) *ibid.*

<sup>6</sup> The Annals of Ulster have his death at A.D. 714.

<sup>7</sup> See a notice of her in the First Volume of this work, at that date, Art. ii.

<sup>8</sup> Twelve generations of his lineal descendants are thus named, by Duall MacFirbis: "Cathal" [chief of Ui-Ceallaigh Cualann], "son of Amhalgaidh, son of Tuathal, son of Culochair, son of Madudan, son of Raghallach, son of Flann, son of Dubhdraitheach, son of Madudan, son of Cathal, son of Ceallach, son of Edersgel, son of Ceallach Cualann."

<sup>9</sup> By Colgan, in his "Acta Sanctorum Hiberniæ," xvi. Martii, Vita S. Abbani, cap. xx., p. 615, and n. 17, p. 622.

<sup>10</sup> The place is thought to have derived its name from this virgin, who was venerated, says Colgan, on the 28th of April.

<sup>11</sup> Before the Anglo-Norman Invasion,

It was situated in the territory of Corcadiubhne,<sup>11</sup> now the barony of Corcaguiney,<sup>12</sup> in the extreme western part of the County of Kerry. This place has been incorrectly identified by Archdall<sup>13</sup> with Killeagh, a small village, on the west side of Youghal Bay, in the County of Cork.<sup>14</sup> Yet, this statement is directly contradicted and rectified in another part of the same work.<sup>15</sup> The author does not even appear to have noticed his counter-statements. The denomination Cill-achaidh, now Anglicised Killahy, signifies "the Church of the Field,"<sup>16</sup> and in Irish local names it has been generally softened down to Killeigh. As we are particularly informed, the present Killeagh lay within the region of Corcadiubhne, in the western part of Munster. However, we fail to find such a locality in the present Corcaguiney barony, County of Kerry. St. Abban<sup>17</sup> founded this place originally for ecclesiastics, as we are informed in his acts, and for those persons he left there; while he prophesied, that in course of time, their habitation should be called after a St. Finian,<sup>18</sup> not then born. This prophecy was afterwards fulfilled. Therefore, in the denomination Kilfinian, we may probably find that of Ceall Achaid Conchenn merged. In the barony of Trughanacmy and parish of Kiltallagh, there is a Killegh,<sup>19</sup> as also in the barony of Magunihy, and parish of Molahiffe, we find a townland so named.<sup>20</sup> As these places are all in the County of Kerry, and immediately adjoining the barony of Corcaguiney, towards the east, perhaps we may conjecture the former territory of Corca Duibhne to have been anciently more extensive than has been generally represented. The present holy woman's death is referred by the Annals of the Four Masters to A.D. 738.<sup>21</sup> In the Martyrology of Donegal,<sup>22</sup> it is mentioned, that Coinchenn, of Cael-achadh, had a festival, at the 20th of August. This saint seems to have been venerated, also, on the 28th of April; and, as Archdall states,<sup>23</sup> but without sufficient authority, at Corcaguiney, in the County of Kerry.

ARTICLE II.—ST. LASAR, OR LASSAR, VIRGIN, OF CILL ARCALGACH, NEAR LOUGH LENE, COUNTY OF WESTMEATH. There are many models of saintliness in humble and obscure life, which prove that wonderful and almost exhaustless charity may be distributed from the scantiest stores. Not only over persons of the humbler class, but over many in a superior social position, most beneficent influences are exercised by God's servants. Troubled

this territory was held by the Ui Failbhe or O'Falvys. Afterwards, the MacCarthys and O'Sullivans among the Irish became more powerful there, as also the Anglo-Norman families of the Fitzgeralds, Ferriters, Husseys, Trants, and others, who settled there, and who were supported against the O'Falvys, by the Earl of Desmond. See Dr. O'Donovan's *Leabhar na 5-Ceart* or Book of Rights, n. (e), pp. 47, 48.

<sup>12</sup> See "The Annals of Ireland," &c., with Annotations by Philip MacDermot, Esq., M.D., and Owen Connellan, Esq., *note* at p. 178.

<sup>13</sup> See "Monasticon Hibernicum," p. 73.

<sup>14</sup> Some curious particulars are related concerning a nunnery at this place, in M. de la Boullaye le Gouz's "Tour in Ireland, A.D. 1644." Edited by T. Crofton Croker,

chap. vi., p. 33, and n. 70, *ibid.*

<sup>15</sup> See "Monasticon Hibernicum," p. 303.

<sup>16</sup> See Dr. Patrick W. Joyce's "Origin and History of Irish Names of Places," part iii., chap. ii., p. 304.

<sup>17</sup> See Acts of this saint, at the 27th of October.

<sup>18</sup> Colgan supposes him to have been St. Finan of Kinnetich, whose feast occurs on the 7th of April.

<sup>19</sup> Described on the "Ordnance Survey Townland Maps for the County of Kerry," sheet 47.

<sup>20</sup> See *ibid.*, sheet 48.

<sup>21</sup> See Dr. O'Donovan's edition, vol. i. pp. 340, 341.

<sup>22</sup> Edited by Drs. Todd and Reeves, pp. 224, 225.

<sup>23</sup> See "Monasticon Hibernicum," p. 303.

spirits are calmed and afflicted souls are comforted by the lowliest.<sup>1</sup> Especially such must be the case, when pious women renounce the deceitful ways of this world, to lead lives wholly devoted to religion, and resolving in retirement to secure their own salvation and the happiness of others. A festival in honour of Lasar, of Chill Arealgach, is registered in the published Martyrology of Tallagh,<sup>2</sup> at the 20th of August. Again, at the 13th of the September Kalends, that copy in the Book of Leinster spells the entry in a manner somewhat different.<sup>3</sup> At this same date, the Martyrology of Donegal<sup>4</sup> mentions Lassar, Virgin, of Cill Arcalgach,<sup>5</sup> on the brink of Loch Lebenn, in Meath. Her place of residence must be sought for within or on the banks of the present Lough Leane—known in our ancient annals as Loch Lephinn or Loch Leibhinn. It is now called Lough Lene, about two miles and three quarters of a mile in length, by one mile in width; and for its extent, it is one of the loveliest of the numerous lakes in Westmeath. It contains two wooded islets; and, on one of these, it is said a monastery formerly existed.<sup>6</sup> In the Acts of St. Finian,<sup>7</sup> the holy Bishop of Clonard,<sup>8</sup> allusion is made to a certain Lassara, a virgin, who was remarkable for the many miracles she wrought, and who built a church at a place called Daire mac Aidmécain.<sup>9</sup> There seems to be a great distinction in orthography, however, between Cill Arcalgach and Daire mac Aidmécain. Colgan is of opinion, that the virgin of this latter place was descended from the race of Laeghaire, the son of Niall. Lough Leane lies about one mile south of Fore Village, in the barony of Demifore, and in the northern part of Westmeath County. On an island of this lake lived Diarmaid, King of Meath, in the time of St. Fechin, who died A.D. 664. According to local tradition, the tyrant Turgesius had a residence on this same island.<sup>10</sup> On the summit of an adjoining hill, a conspicuous mound is still shown as Turgesius' Fort, by the country people.<sup>11</sup> The Irish Calendar now preserved in the Royal Irish Academy<sup>12</sup> has a notice of this person,<sup>13</sup> as Lasar, Virgin of Cill Arcalgach, on the border of Locha Leibhean. We cannot attempt further to identify her, nor to know the period in which she lived.

ARTICLE II.—<sup>1</sup> For a pugnacious example in modern times, the pious reader may peruse that edifying Life of Marie-Eustelle Harpin, the seamstress of St. Pallaix, called the Angel of the Eucharist, London, 1872, second edition.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>3</sup> Thus: *Λαρραο ο Cill Arcalgach.*

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 224, 225.

<sup>5</sup> In Dr. O'Donovan's "Annals of the Four Masters," we read at A.D. 742, that Dunlaing, son of Dunchu, and chief of the Cinel-Ardghail, died. The learned editor could not determine the situation of that tribe. See vol. i., pp. 344, 345, and n. (n.) *ibid.* In another work, which appeared at an earlier date, the same editor states, that Ardghal is a territory in East Meath, although its exact position has not been determined. See *Leabhar na h-Éireann*, or the Book of Rights, n. (d.) p. 179. It may be asked, if the territory of Ardghal might not rather be found in Westmeath, and have some connexion with the Church of Arcalgach?

<sup>6</sup> See James Frazer's "Hand Book for Travellers in Ireland," route No. 127,

p. 554.

<sup>7</sup> This saint has a double festival: one at the 23rd of February, where some notices of him may be found, in the Second Volume of this work; the other and chief feast is held on the 12th of December, when his life is given.

<sup>8</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii, Vita S. Finiani seu Finneni, Abbatis de Cluain-eraird, cap. xxii., p. 395.

<sup>9</sup> Colgan was unable to identify this place; nor could he find the particular Feast-day of the St. Lassara, to whom it belonged. There are many bearing such a name in our Irish Calendars. See *ibid.*, nn. 26, 27, p. 399.

<sup>10</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (r), pp. 501, 502.

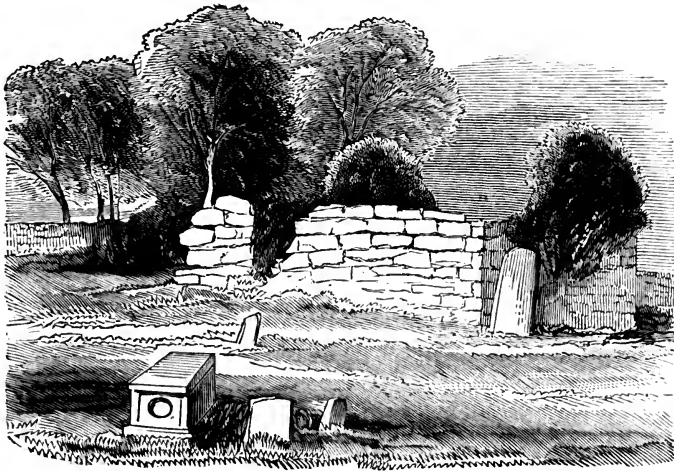
<sup>11</sup> See James Frazer's "Hand Book for Travellers in Ireland," route No. 127, p. 554.

<sup>12</sup> In that copy, taken for the Irish Ordnance Survey. Common-place Book F, p. 72.

<sup>13</sup> It is similar to that in the Martyrology of Donegal, but there her family descent is not given.

ARTICLE III.—<sup>1</sup> See notices of him at that

ARTICLE III.—ST. MOTHRIANOC, OR MOTRENÓG, ABBOT OF RUSCAIGH, OR RUSGACH. No amount of mere mechanical labour can give the true artist's perfect finish to his work of art, and no effort of natural power can infuse the glow of charity essential for a fervent master in spiritual matters. The present holy personage was one, who guided others in the ways of a religious life; nor can we have any doubt, that he was distinguished as a leader in the degrees of perfection. The present saint seems to have had a double festival; for, he is commemorated, likewise, at the 2nd of February,<sup>1</sup> as St. Mothrianoc, son of Ængus, of Ruscach. However, his race and descent do not appear to have been more remotely revealed. Nor do we know the age in which he lived. Veneration was given, at the 20th of August, to Mothrianoc of Ruscaigh, as we find recorded in the Martyrology



Kilroosk old Church, County of Leitrim.

of Tallagh.<sup>2</sup> In that copy, contained in the Book of Leinster, a like entry is to be found, at the 13th of the September Kalends.<sup>3</sup> The Martyrology of Donegal,<sup>4</sup> at the same date, registers the name, as Motrenóg, son of Aenghus, Abbot of Ruscach. Where his religious establishment existed admits of much doubt. In the parish of Tarmonbarry, and in the barony of North Ballintobber, County of Roscommon, is the rather modern small village of Roosky;<sup>5</sup> but, in part it extends to the County of Leitrim side, on the River Shannon,<sup>6</sup> in the barony of Mohill.<sup>7</sup> This denomination appears to resemble closely that of the ancient Ruscaigh or Ruscach. At Roosky are rapids on

date, in the Second Volume of this work, Art. vii.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>3</sup> Thus: *mothrianoc ruscaig*.

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 224, 225.

<sup>5</sup> This western division of the townland so named contains 209a. 2r. 6p., and it is shown on the "Ordnance Survey Townland Maps for the County of Roscommon,"

sheets 18, 24.

<sup>6</sup> This portion of the townland contains 119a., and it is shown on the "Ordnance Survey Townland Maps for the County of Leitrim," sheets 32, 33.

<sup>7</sup> There is a substantial limestone bridge and swivel, connected with the Shannon Improvements, across the river. See James Frazer's "Hand Book for Travellers in Ireland," No. 95, Dublin to Sligo, p. 437.

the River Shannon.<sup>8</sup> Again, on a beautiful elevation, near the town of Manorhamilton, in the northern part of the County of Leitrim, there is an ancient cemetery still much used for interments, and a few fragments remaining of an old church called Killroosk within it. That old building had been constructed solidly, with finely dressed and large limestones.<sup>9</sup> The situation is a solitary one, and it opens upon a district of country presenting some of the most romantic scenery in Ireland. A small stream murmurs in the valley below, while down the towering cliffs, rising over Lough Glenade, tumble cascades from almost perpendicular rocks. Thence onward towards Manorhamilton flows the Bonnet River, in a southern course, and by Dromahaire, into the head waters of Lough Gill. Except what has been stated already at his other festival, occurring on the 2nd of February, little more can be added to our notice of this holy Abbot.

ARTICLE IV.—ST. HADOUIN, CHADOIN, AUDOIN, OR HARDOUIN, BISHOP OF MANS, FRANCE. [*Seventh Century.*] The present holy man is called Chadoin or Hardouin, Haduindus, Chadœnus, Caduindus and Harduinus, Hadwinus, and Clodoenus, by Baillet,<sup>1</sup> who places his chief festival, at the 20th of August;<sup>2</sup> although he has given a previous but a brief notice of this saint, at the 20th of January.<sup>3</sup> Hadouin, Chadouin, Audoin, Chadanus, and Caduindus are other forms of his name. He is also called Audouin. At the 20th of August, the Petits Bollandistes<sup>4</sup> have notices of St. Hadouin, Bishop of Mans, and these are drawn chiefly from Dom Piolin's "Histoire de l'Eglise du Mans." His feast had been noted by the Bollandists, for the 20th of January. There, however, it had been omitted,<sup>5</sup> although attention was afterwards called to the circumstance in a supplementary notice.<sup>6</sup> He is said to have been a noble; and according to some writers, he was a Gaulish-Frank by birth. He is said, by some writers, to have gone from Ireland to France. The people called Cenomani belonged to Gallia Celtica, and they were so called from their chief city Cenomanum, now known as Le Mans, in the former Province of Maine, and now in the Department of Sarthe. The town is about 53 miles N.N.W. from Tours. Under the Romans, it was a place of considerable importance, and in the era of Charlemagne, it was one of the largest and richest towns in the Empire.<sup>7</sup> It is still a great centre for railway communication,<sup>8</sup> possessing many branches of manufacture, with a large and growing population. The Bishopric of Mans was frequently governed by an Irish prelate, and Bishop Hadouin or Chadoin was the twelfth in succession.<sup>9</sup> After the death of St.

<sup>8</sup> See "Parliamentary Gazetteer of Ireland," vol. iii., pp. 155, 156.

<sup>9</sup> In June, 1879, the writer sketched this old church of Killroosk on the spot. The sketch was afterwards drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

ARTICLE IV.—<sup>1</sup> See Adrian Baillet's "Vies des Saints," tome ii., pp. 326, 327. See edition of 1739, Paris, 4to.

<sup>2</sup> See edition of 1701, Paris, 8vo, tome viii., at pp. 649 to 652.

<sup>3</sup> Thus given: "RENOU. \* Saint HADOUIND ou Saint CHADOIN, Lat. HADWINDUS évêque du Mans. Voyez an xx jour d'Aout. See *ibid.*, tome i., xx Janvier, p. 495.

<sup>4</sup> See "Les Vies des Saints," tome x., xx<sup>e</sup> Jour d'Aout, pp. 93, 94.

<sup>5</sup> See "Acta Sanctorum," tomus ii. Appendix, p. 1140.

<sup>6</sup> In the new edition of the Bollandists, published by Victor Palmé, Paris, we read, in the Appendix to tomus ii.: "Ad xx Januarii. Pag. 615, col. 2. *post* S. Fechinum *adde* [S. Haduindus, Episcopus Cenomannensis in Gallia.]" See p. 761. Afterwards we find: "S. Haduindi, Episcopi Cenomannensis, Vita alia est ea, quæ laudatur ut melior supra in præsentî tomo pag. 402, num. 4." See p. 780.

<sup>7</sup> See "Gazetteer of the World," vol. ix., p. 105.

<sup>8</sup> See it noted on Black's "General Atlas of the World," sheet 14.

<sup>9</sup> See Adrien Baillet's "Vies des Saints," tome ii., p. 326.

Bertrand,<sup>10</sup> in the year 623, the virtues and talents of Hadouin, united to his distinction of family, caused him to be chosen as Bishop over the church of Mans.<sup>11</sup> With one single exception, all his predecessors in that see are honoured as saints by the Church. Soon after Hadouin's consecration, he seems to have made the acquaintance of Lonegisilus or Leonogisilus,<sup>12</sup> a holy German exile, who had left his noble and wealthy parents. These desired to have him continue a pagan. However, he resolved on embracing the Christian Religion, and having sought the companionship of Christians, he was instructed in letters by them, and baptised. Afterwards, he greatly desired to build a cell or monastery for himself; and going to Mans, he was most graciously received by Hadoind, to whom he opened his mind, and subsequently he visited Buxiacum.<sup>13</sup> There, the clergy and people desired him to remain, and they were willing to aid him in erecting a monastery. When he sought Hadoind to obtain his permission, the holy bishop greatly approved that project, and giving thanks to God ordained him a priest.<sup>14</sup> Hadoind also bestowed the canonical village of Buxiacum, with its lands and appurtenances, to Lonegisilus, with the condition, that these were to be subject to the mother church of Mans, as also the monastery, with all its possession, which might accrue in future times. To this condition Lonegisilus agreed, and a deed was prepared,<sup>15</sup> to prove the fact; while it was attested by a notary of King Clotaire, and who is named Count Buccellinus.<sup>16</sup> His election was confirmed by Clotaire II.<sup>17</sup>, nor was the See long vacant, it is thought, before Hadouin took possession. About eighteen or twenty months after his consecration, the First Council of Mans was held, A.D. 625.<sup>18</sup> At that he assisted; and in it were framed twenty-five disciplinary canons or rules. Among the many holy prelates assembled at that council were St. Sulpicius of Bourges, St. Arnoul, of Metz, St. Modoald of Tréves, and St. Cunibert of Cologne.<sup>19</sup> When he became bishop, Hardouin laboured energetically to promote religion throughout his diocese. He founded several monasteries, and he took care to have their inmates live in the strict observance of rule. He was chiefly instrumental in establishing the monastery of Boisseliere, of which St. Longils became the first Abbot. Well knowing that study and science should distinguish the clergy, Hadouin was specially desirous of preserving for his diocese the memory of those great exemplars of virtue, who flourished in the Church of Mans before his time. He caused one of his diocesan clergy to write the Acts of St. Domnole for

<sup>10</sup> This holy Bishop ruled for a long time over the See of Mans. He died in extreme old age, June 30th, in the year 623. He is honoured, likewise, on the 6th of June, and on the 3rd of July.

<sup>11</sup> See "Histoire Literaire de France," tome iii., vii. siecle, p. 548.

<sup>12</sup> This holy Abbot of Boisselière is venerated on the 2nd of April. He is also called St. Longis. He attained a great age, and died about the year 653.

<sup>13</sup> Also called Buxiacum or Buxidus (Boisselière), in Le Sonnois, at Mans, and where a parish church had been dedicated to St. Lonegisilus.

<sup>14</sup> These particulars are known from the deed of Lonegisilus, executed A.D. 625, and to be found in the "Vetera Analecta," edited by Father John Mabillon, toms iii., p. 151.

<sup>15</sup> This document thus ends: "Actum Sagonna (Sogne) mallo publico. Data viii. Kalendas Decembris, anno XLII. (sic legendum videtur, non LII.) regnante Chlothario rege."

<sup>16</sup> See Mabillon's "Annales Ordinis S. Benedicti," toms i., lib. xi., num. 1, pp. 330, 331.

<sup>17</sup> He died about the commencement of the year 628, at the age of forty-four, and he was buried at Saint-Germain-des-Près, near Paris. See Henri Martin's "Histoire de France," tome ii., Première Partie, liv. x., pp. 133, 134.

<sup>18</sup> Flodoard gives the names of the prelates present, and all we really know about it, in his work, Chonicle, lib. ii., cap. v.

<sup>19</sup> See "Histoire Literaire de France," tome iii., vii. siecle, pp. 532 to 534.

the edification of those coming after him. Furthermore, Bishop Hadouin applied to the collection of Lives and Legends of Saints, who had then acquired a great reputation for extraordinary virtues, especially in the churches of Gaul. It is only just to suppose, that to his zeal and diligence, the preservation is due of many historic accounts, regarding those pious personages, who have rendered the Church of Mans so illustrious among all others in that part of France.<sup>20</sup> In a place formerly called Aurion—now Evron<sup>21</sup>—the holy Bishop built a church and a monastery. These were dedicated to the Blessed Virgin Mary, for whom he entertained a most tender devotion. It is stated, that Hadouin was induced to establish those foundations, owing to a vision he had with regard to relics brought to that place by a pilgrim.<sup>22</sup> The first Abbot set over that monastery was Agobert. Hadouin caused monks from the Abbeys of St. Vincent and of St. Peter and St. Paul, at Mans, to take up their residence in that house. There they lived, under the rule of St. Benedict, and in their church the Divine office was regularly recited. From the year 632 to 636, wars had prevailed between the Franks and Bretons, while the diocese of Mans frequently became the theatre of such hostilities. During these disorders, the churches and monasteries were pillaged. So far as he could effect it, Bishop Hadouin laboured to restore their fallen state, and especially did he endeavour to repair the monasteries, then the chief cradles of religion and civilization. For such works of piety, he has received the eulogies of many ancient historians. Thinking his death was near, in the fifth year of the reign of Clovis II., he prudently resolved to settle all his worldly affairs, so that his mind should be turned with greater freedom to dwell on the rewards he expected in a better life. On the 6th of February, A.D. 642, the Bishop made his will, in which he bequeathed rich gifts to his monastery of Notre-Dame at Evron, and in which all his property was left to the mother-church, and to the principal monasteries of the city and diocese of Mans. The executors of this will were Bodilon, a kinsman, and Audrann.<sup>23</sup> In the year 644, no less than twelve ecclesiastical divisions in the kingdom of Clovis II. were represented in the Third Council of Chalons on the Saone;<sup>24</sup> but as our saint could not assist in person, he sent thither the Abbot Chagnoald in his name.<sup>25</sup> He lived for many years afterwards; but, as the exact duration of his episcopacy has not been determined, the number cannot be stated with certainty.<sup>26</sup> The fullest Life of St. Domnole,<sup>27</sup> Bishop of Mans, and who died in 581, was written during the episcopacy of St. Hadoin, his successor, and at the request of this latter prelate by an anonymous author, probably one of the clergy belonging to the church of Mans.<sup>28</sup> Towards the closing years of Hadouin's

<sup>20</sup> See the *Petits Bollandistes*, "Les Vies des Saints," tome x., xx. jour d'Aout, p. 93.

<sup>21</sup> "A dix lieues du Mans." Baillet's "Les Vies des Saints," tome viii., xx. Aoust, p. 650.

<sup>22</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xi., num. li., p. 331.

<sup>23</sup> See Mabillon's "Vetera Analecta," tomus iii., p. 160.

<sup>24</sup> See Adrien Baillet's "Les Vies des Saints," tome viii., pp. 650, 651.

<sup>25</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xiii., num. xxx.

<sup>26</sup> "Les uns veulent qu'elle ait été de 47 ans onze mois et 24 jours, les autres de 29 ans onze mois et 23 jours, d'autres y

ajoutent encore une année, trompez sans doute par une mauvaise édition de la vie de nôtre saint, qui par une autre erasur porte que sa mort arriva le xx. jour de janvier. Suivant la second opinion qui nous parôit la plus vraisemblable, nous croyons que saint Chadouin mourut l'an 653, parce qu'il semble qu'il avoit été ordonné évêque vers la fin du mois d'Aoust de l'an 623, deux mois environ apres la mort de saint Bertran son prédécesseur, et non pas au mois de janvier de l'année suivante."—Adrien Baillet's "Les Vies des Saints," &c., tome viii., xx. Aoust, p. 651.

<sup>27</sup> Venerated on the 6th of May.

<sup>28</sup> See "Histoire Littéraire de la France, tome iii., vii. siècle, p. 548.

<sup>29</sup> This seems to have preceded the great

life, and in the year 651, a great famine prevailed in Gaul.<sup>29</sup> Soon afterwards, a dreadful pestilence followed it, and this proved to be so malignant and contagious, that its death-bearing results were terrible to all there living. St. Hadouin died on the twelfth day of the September Kalends, August 20th, about the year 653 or 654. According to his desire, this holy Bishop was interred in the basilica of St. Victorious. Nevertheless, according to his will, he desired interment in the church of St. Peter and St. Paul, formerly known as the Church of the Apostles, and which had been built or restored by St. Bertran. However, it is supposed, that from the church of St. Victor, the remains of St. Chadoin had been transferred to that more ancient church of the Apostles, where many of the preceding bishops of Mans had been buried. In the Martyrology of Castellan, the holy Bishop called Chadoin or Haduin, Bishop of Mans, is commemorated on the 20th of August; and, at this day, the Bollandists enter his feast,<sup>30</sup> on the same authority, although they notice another festival for him, and a commemoration at the 20th of January. In the time of the Emperor Louis le Debonnaire,<sup>31</sup> the remains of St. Julien, St. Turibe, St. Pavas, and St. Liboire were found in the old Church of the Apostles, with those of St. Hadouin. The remains of the latter holy Bishop<sup>32</sup> were better preserved than those of the others. Then St. Aldric<sup>33</sup> solemnly transferred the remains of all those saints to the cathedral, dedicated to St. Gervais and St. Protais; and having elevated those of St. Julien—as the first bishop and apostle of that district—on a credence, which stood on the right side of the high altar, the remains of the other saints were deposited in a less conspicuous position. That translation of the saints' bodies, on the 25th of July, was afterwards annually commemorated in the diocese of Mans.<sup>34</sup> There the memory of St. Hadouin is especially honoured.

ARTICLE V.—REPUTED FEAST OF ST. BRIGID, AT FESULA, ITALY. [*Ninth Century.*] The present St. Brigid is to be distinguished from the holy Patroness of Ireland,<sup>1</sup> so named, and from another St. Brigid, venerated at the 14th of March.<sup>2</sup> In Dempster's "Menologium Scotorum,"<sup>3</sup> at the 20th of August, there is a feast set down for St. Brigid, a noble Scottish virgin, who came to her brother St. Andrew,<sup>4</sup> an Archdeacon, in a miraculous manner. He lived in the mountains at Fesula in Italy, with St. Donatus.<sup>5</sup>

Buidhe Connail or Yellow Plague, in Ireland and Great Britain, and which prevailed A.D. 664. See Dr. O'Donovan's "Annals of the Four Masters, vol. i., pp. 274 to 277, and nn. (q, r, s, t, u, w,) *ibid.* See also Rev. J. A. Giles' "Miscellaneous Works of Venerable Bede," vol. ii., "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxvii., pp. 380, 381.

<sup>30</sup> See "Acta Sanctorum," tomus iv. Augusti xx. Among the pretermitted feasts, p. 2.

<sup>31</sup> Son of the celebrated Charlemagne, who reigned from A.D. 814 to 840, when he died on the 20th of June. See Henri Martin's "Histoire de France," tome ii., liv. xiv., pp. 365 to 408.

<sup>32</sup> His body was found to be rose or flesh coloured, about two hundred years after his death. Moreover, the pontifical dress, in which he had been buried, was still entire and undecayed. See Les Petits Bollandistes.

"Les Vies des Saints," tome x., xx<sup>e</sup> jour d'Aout, p. 94.

<sup>33</sup> He was the twenty-third Bishop of Mans.

<sup>34</sup> See Adrien Baillet's "Les Vies des Saints," tome. viii., xx. Aoust., p. 642.

ARTICLE V.—<sup>1</sup> See her Life in the Second Volume of this work, at the 1st of February, Art i.

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

<sup>3</sup> The entry is as follows:—"xx. In montibus Foesulanis Brigide virginis, quæ ad fratrem suum Archidiaconum S. Andream e Scotia venit, et magna Christianæ vitæ continentia hic obiit. B."—Bishop Forbes' "Kalendars of Scottish Saints," p. 209.

<sup>4</sup> See his Life, in the present volume, at the 22nd of August.

<sup>5</sup> The feast of St. Donatus, Bishop of Fiesole occurs on the 22nd of October, where his Life may be found.



We have already treated about the holy virgin St. Brigid, who lived in a hermitage near the source of the little river Sieci,<sup>6</sup> where during her old age, she sought in a thick forest, among the higher Apennines, a place where she might lead a solitary life. There she desired to live, in penitence and prayer. She found a cave,<sup>7</sup> at a lonely place called Opacum, near Lobaco, high among the mountains.<sup>8</sup> There she passed a term of years, and died, during the latter half of the ninth century.<sup>9</sup> The inhabitants of that country, venerating her as a saint, buried her remains, and built a church in her name, on the site of her hermitage. This was called S. Brigida. Her Natalis was celebrated there in after years with great solemnity. The Pieve or parochial district of Lobaco owns two filial parishes, St. Brigid at Lobaco, and St. Minatus at Pagnoli. Again, there is an ancient Church of San Martino, of Tours, beneath the shelter of the walls of Castel Lobaco;<sup>10</sup> and here, also, the memory of our Irish St. Brigid was held in especial reverence. In his "Historia Ecclesiastica Gentis Scotorum,"<sup>11</sup> Dempster asserts, that her festival was observed on the 1st of February, that she was renowned for sanctity in 802, that she was miraculously brought to Italy, that her writings have perished, and that he is unable to find when she died. It seems very probable, however, that our Irish St. Brigid's festival abroad may have been confounded with that of the great St. Brigid, Patroness of Ireland; otherwise it is difficult to conceive how such a coincidence could have occurred, as to cause both their feasts to fall on the same day.

ARTICLE VI.—REPUTED FEAST OF DONART, BISHOP OF MURTHLAC AND ABERDEEN, SCOTLAND. The Scottish historian Hector Boece alluding to Bean,<sup>1</sup> a former bishop of Murthlach and Aberdeen, states, that he was succeeded in that sacred office by Donortius, who lived in the see for no less than forty-two years, and who died with the reputation of sanctity. Camerarius<sup>2</sup>

<sup>6</sup> In the Florentine Val d'Arno, and surrounded by the most romantic mountain scenery.

<sup>7</sup> In her delightful volume, "Six Months in the Apennines," Miss Margaret Stokes has furnished a faithful description of it in her Letter from Florence, dated January, 1890, pp. 270 to 276.

<sup>8</sup> St. Brigid's hermitage is near the present church of the Madonna del Sasso. A path and a flight of steps lead down to it from the priest's garden. A little altar in the side of that cave now bears the inscription, sculptured on a shield:—

"Grotta nella quale S. Brigida sorella  
di S. Donato  
Faceva penitentiis nel secolo nono."

However, a mistake has occurred here, in making St. Brigid sister of St. Donatus, and not, as was the case, to his Archdeacon St. Andrew. An engraving of the cave, Fig. 93, may be seen in Miss Stokes' work, at p. 275.

<sup>9</sup> See Miss Margaret Stokes' "Six Months in the Apennines," pp. 250 to 253.

<sup>10</sup> The present little church of S. Martino in Baco rises beneath the old low square tower of Castel Lobaco, and near it is a grove of tall cypress trees. The church is a simple quadrangular building, without transepts or side aisles; the porch and a tiny round apse at the east end, with an old baptismal font on the north wall, are the only features of interest it now possesses. The priest's house and garden are annexed to it. An engraving, Fig. 92, Church of St. Brigid at Lobaco, is to be found in Miss Margaret Stokes' very interesting book; as also another, Fig. 91, representing San Martino a Lobaco, with an outline sketch of the surrounding scene.

<sup>11</sup> See toms i., lib. ii., num. 166, p. 93.

ARTICLE VI.—<sup>1</sup> King Malcolm is said to have founded the episcopal See of Mart-hillach (Mortlach) in the seventh year of his reign, and to have nominated Beyn to be its first bishop. See Joannis de Fordun, "Chronica Gentis Scotorum," lib. iv., cap. xl., pp. 182, 183. The English translation of this edition has his notice, at p. 175.

<sup>2</sup> Thus at the 19th of August, in his Calendar is entered "Sanctus (*sic*) Donotius Episcopus Aberdonensis."

and Dempster<sup>3</sup> notice him at the 19th and 20th of August. Ferrarius and Castellan appear to accept them as authorities. The Bollandists, who found his name inscribed at the 19th of August, in a Manuscript Kalendar of Irish Saints which they possessed, still notice him at this date,<sup>4</sup> but they cautiously refrain from placing Donortius among the Beatified.<sup>5</sup> His period is said to have been A.D. 1098. However, we are told, his history rests on the doubtful authorities of Dempster, Camerarius, Conæus and Leslie, drawing their information from Boece.<sup>6</sup>

ARTICLE VII.—REPUTED FESTIVAL OF ST. STOLBRAND, MARTYR, ISLAND OF MAY, SCOTLAND. [*Ninth Century.*] According to Camerarius,<sup>1</sup> St. Stolbrandus was a Bishop and Martyr, massacred by the Danes in the Island of May,<sup>2</sup> Scotland. The Bollandists have a notice of him, at the 20th of August, quoting that author.<sup>3</sup> However, we can only refer to what has been already written, at the 4th of March,<sup>4</sup> regarding St. Adrian and his companions, martyrs at that same place, and in the ninth century.

ARTICLE VIII.—COMMEMORATION OF ST. MALACHY O'MORGAIR, ARCHBISHOP OF ARMAGH. [*Twelfth Century.*] The additions to Usuard enter a commemoration for St. Malachy O'Morgair,<sup>1</sup> whose chief feast is celebrated on the 3rd of November, according to the Roman Martyrology. The Bollandists<sup>2</sup> thus note the present feast.

ARTICLE IX.—FESTIVAL OF THE MARTYRDOM OF DIOSCORUS, MARTYR AT ALEXANDRIA. At the 20th of August, the Irish Church commemorated St. Dioscorus, Martyr, at Alexandria, as we find him eulogized by St. Ængus, in the "Feilire."<sup>1</sup> To this entry of his name, a comment has been added.<sup>2</sup>

<sup>3</sup> In his "Menologium Scotorum," at the 20th of August, we find "Aberdoniæ Donortii episcopi Murthlacensis, qui S. Beano successit. B."—Bishop Forbes' "Kalendars of Scottish Saints," pp. 209 and 239.

<sup>4</sup> See "Acta Sanctorum," tomus iv., Augusti xx. Among the pretermitted Saints, p. 2.

<sup>5</sup> Thus the opinion is written: "Utinam nobis licuisset inspicere documenta è quibus illum accepit Ferrarius, vel addidisset ipsemet, cujus temporis ac notæ ea fuerint; quæ siquidem satis antiqua ac bona esse constaret, præsum hunc aliis Sanctis annumerassemus: verum quia novimus, hagiologos quosdam nimis esse faciles ac profusè liberales in multiplicando titulum sancti; liceat nobis desiderare certiora testimonia, quibus verus, legitimus ac religiosus hujus viri cultus antiquus et immemorabilis stabiliri queat."

<sup>6</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 326.

ARTICLE VII.—<sup>1</sup> At the 20th day of August, in his Calendar is entered: "Sanctus Stolbrandus Episcopus et Martyr à Danis in Maia Insula."—Bishop Forbes' "Kalendars of Scottish Saints," p. 239.

<sup>2</sup> According to the Breviary of Aberdeen, Pars Hyemalis, fol. lxii. b.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Augusti xx. Among the pretermitted saints, p. 2.

<sup>4</sup> See the Third Volume of this work, at 4th of March, Art. ii.

ARTICLE VIII.—<sup>1</sup> See the Eleventh Volume of this work for his Life, at the 3rd of November, Art. i.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Augusti xx. Among the pretermitted feasts, p. 5.

ARTICLE IX.—<sup>1</sup> The following Irish stanza is transcribed from Leabhar Breac copy: the English translation furnished by Whitley Stokes, LL.D. :—

Rocher moir Diacorur  
Ar Cruic cinz arferou  
Pampil breo irampu  
Comorrluaguo zelou.

"Greatly suffered Dioscorus for Christ—a champion who is most manly. Pamphilus, flame that is most marvellous, with a great, fair host."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiv.

The Bollandist Father Joannes Pinius commemorates this holy martyr, at the same date, on the authority of various martyrologies; although he states, that the age, when this athlete of Christ lived, was totally unknown to him, as were also his acts.<sup>3</sup>

ARTICLE X.—FEAST OF ST. PAMPHILIUS, BISHOP AND MARTYR. In the “Feilire” of St. Ængus, at the 20th of August, the Festival of St. Pamphilius has been honoured.<sup>1</sup> He was both a Bishop and Martyr.<sup>2</sup> He seems, Father Joannes Pinius states, to have been venerated with many holy martyrs—called confessors—at Synnada, in Phrygia, according to Raban and other Martyrologists, at this same date, as seen in the “Acta Sanctorum” of the Bollandists.<sup>3</sup> Little appears to have been known with certainty about Pamphilius and his companions;<sup>4</sup> yet, the scholiast on the Leabhar Breac copy of the “Feilire” calls Pamphilus a Bishop and a Martyr.

### Twenty-first Day of August.

ARTICLE I.—ST. SINACH OR SENACH, BISHOP OF CLONARD, COUNTY OF MEATH.

[SIXTH CENTURY.]

NOTHING can be more remarkable than that air of solitude and desertion, which at present surrounds the site of places, once hallowed by the living presence of our saints, and where they had gathered around them so many disciples and scholars, to learn discipline and wisdom in their cloisters and schools. Such is the feeling that must fill the pious pilgrim, who visits the sites of those holy places. But for the authentic records of our ecclesiastical annals, we might well be inclined to question their populousness and celebrity in past ages. These remarks are especially applicable to the place of this saint.

In the Martyrology of Tallagh,<sup>1</sup> a festival is entered at the 21st of August, in honour of Sinach, Bishop, it is said, of Cluand Iraird.<sup>2</sup> In the very early metrical Calendar of St. Aengus, and known as the “Feilire,”<sup>3</sup> we are

<sup>2</sup> In Latin: “Prespiter qui habebat centum monachos in Thebaide Ægypti.”—*Ibid.*, p. cxxxii.

<sup>3</sup> See “Acta Sanctorum,” tomus iv., Augusti xx. De Sancto Dioscoro M. Alexandria, p. 35.

ARTICLE X.—<sup>1</sup> See “Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., pars i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxiv.

<sup>2</sup> See *ibid.*, p. cxxxii.

<sup>3</sup> See tomus iv., Augusti xx. De SS.

partim Martyribus, partim Conf. Piricio, Arco, Maximo Confessore, Pamphilio, Colouo, Confessore. Item de Diomedea, Agatico, Zelo, Synnadæ in Phrygia, p. 36.

<sup>4</sup> Father Pinius observes, that those, not specially noted as Confessors, it seems to him, may be regarded as Martyrs.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> In the Book of Leinster copy, at this same date, we read Sinach ep̄ Cluand Iraird.

<sup>3</sup> In that copy found in the “Leabhar

recommended on the 21st of August, to ask the prayers of the eloquent bishop of Clonard, Senach. It seems probable, likewise, that some further light has been afforded, regarding his connexion with another place in ancient Meath. A commentator on the copy of this calendar, found in the *Leabhar Breac*, has added, that Senach was tutor of Ailbe, and successor of Finden, and that his place was in Cluain Fota Fine, in Fir Tulach, *i.e.*, Cluain Fota Librein.<sup>4</sup>

St. Senach was born, probably about the earlier part of the sixth century. When the holy founder of Clonard, St. Finian, had established his celebrated school there, he became tutor to many of the great saints of Ireland. The family origin of the present holy person is not known; but according to the following account, Senach appears to have been abducted from his parents, if they were then living, and at a very early age.

In the Life of St. Finnian,<sup>5</sup> of Clonard, it is stated,<sup>6</sup> that at one time, some wicked persons came by night to the place where he then dwelt, called Escair Branain;<sup>7</sup> and they brought with them a boy, who being wearied with travelling was left upon the glebe, belonging to St. Finnian's Church. This holy man, on the following morning, came to the boy, and after giving him proper instructions, he received tonsure, at the instance of the abbot. We are told, that having a prophetic knowledge, this boy should succeed as abbot; St. Finnian gave him every necessary instruction, and imbued his mind with a knowledge of letters. Following the order of the biographical narrative, we are led to infer, that the early lessons of Senach were received at Escair-Branain or Ard-bren-n Domnuich, and which at a later time received the denomination of Airdleac.<sup>8</sup> It is supposed, that St. Finian did not leave that place, until about A.D., 530;<sup>9</sup> when, it is likely, those then under his tuition followed their master to his new foundation at Clonard.<sup>10</sup>

It would appear, that our saint afterwards studied at Clonard,<sup>11</sup> and that St. Finian reposed great confidence in him. Here, too, Senach had the great advantage of companionship with that galaxy of holy, learned and eminent men, who subsequently shed such a lustre on the glorious Irish Church of the sixth century.<sup>12</sup>

We are told, that St. Finnian, wishing to know how his disciples were

Breac," the following stanza occurs, at this date, and the English translation is given by Whitley Stokes, LL.D. :—

Ḷṡṡ ṡṡṡ ṡṡṡṡṡ  
 ṡṡṡṡṡṡṡṡ ṡṡṡṡṡṡṡṡ  
 Ḷṡṡṡ ṡṡṡṡ ṡṡṡṡṡ  
 Ḷṡṡṡṡ ṡṡṡṡṡ ṡṡṡṡṡ.

"Beseech on Vincentius' feast to help thy soul bishop Senach the eloquent, of vast Clonard."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxiv.

<sup>4</sup> See *ibid.*, p. cxxxii.

<sup>5</sup> His Life is written, at the 12th of December, the date for his chief feast.

<sup>6</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finniani seu Finnici Abbatis de Cluain-Eraird, cap. xvii., p. 395.

<sup>7</sup> We are informed, that this place was

within the bounds of Meath, and not far from the River Boyne; while it seems to have preceded in date the foundation of Clonard, although afterwards a dependency of the latter monastery. In the Litany of Ængus, he invokes the prayers of twelve belonging to St. Finnian's family, interred at Ard-bren-ndomnuich.

<sup>8</sup> See *ibid.*, n. 21, p. 398.

<sup>9</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sect. viii., p. 465.

<sup>10</sup> Archbishop Ussher places the foundation of Clonard, at A.D. 544. See "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, p. 530.

<sup>11</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finniani, cap. xix., p. 395.

<sup>12</sup> See Rev. Anthony Cogan's "Ecclesiastical History of the Diocese of Meath, Ancient and Modern," vol. i., chap. ii., p. 12.

employed, sent Senach one day to see them at their several tasks. Our saint found them all engaged at work, although differently employed; some being occupied in manual labour, while others were studying the Holy Scriptures. Among them, St. Columba,<sup>13</sup> son to Crimthann, was found in prayer, with his hands extended towards Heaven, while birds alighted on him. When Senach related this circumstance to his master, Finnian said: "He it is, who shall administer the holy Sacrament to me, at the hour of my departure."<sup>14</sup> It seems most likely, that Senach lived under the rule and discipline of his celebrated master, St. Finian, until the latter departed this life, on the 12th of December, and about the middle of the sixth century.<sup>15</sup> Senach profited so much by those lessons of piety and of learning he had received in earlier years, that in course of time, he became the chosen successor of Finnian.<sup>16</sup>

Whether or not, Senach immediately succeeded St. Finnian, as Abbot of Clonard, is unknown; however, our saint enjoyed this dignity not long after his death, and we may suppose, his character well qualified him. He also discharged the office of Bishop. The Martyrology of Donegal,<sup>17</sup> at the 21st of August, styles him Senach, Bishop, of Cluain-fhoda Fine, in Fir-tulach, *i.e.*, Cluain-fhoda Librein. However, an error committed by the commentator on the "Feilire" of Ængus, as found in the Leabhar Breac copy, appears to have led the O'Clerys to mistake the locality, which had special connexion with the memory of this holy prelate. We do not know of any Finnen connected with Cluain-fhoda Fine or Cluain-fhoda Librein, now Clonfad, in the barony of Fertullagh, and county of Westmeath,<sup>18</sup> whereas St. Finian was the well-known patron of Clonard in the county of Meath. To this latter place must be assigned the present holy man, notwithstanding contrary statements. But, it must not be forgotten, that the relics of St. Finian were long preserved at Clonfad,<sup>19</sup> and it is thought, also, that he founded its monastery, although St. Etchen<sup>20</sup> is held to have been its chief patron. The present saint seems to have succeeded soon after St. Finian's death, and to have had a long term of rule, both over the monastery, and as bishop. He died on the 21st day of August, A.D. 587.<sup>21</sup> At this same year is the following record, "St. Seanach, Bishop of Cluain-Iriard, died."<sup>22</sup> Probably this saint was connected both with Clonfad, or Cluain-foda-fine in Westmeath, as likewise with Clonard, in the county of Meath.<sup>23</sup> The monastery of Cluain-foda Librein is supposed to have perished during the Danish wars, although it seems to have remained to the close of the tenth century.<sup>24</sup> Under the head of Cluain Foda-Fine,<sup>25</sup> Duaid Mac Firbis likewise

<sup>13</sup> His festival occurs, at 13th of December.

<sup>14</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finniani, cap. xx., p. 395.

<sup>15</sup> While the Four Masters place his death at A.D. 548, the Annals of Inisfallen have it A.D. 551, and Rev. Dr. Lanigan, at A.D. 552. See "Ecclesiastical History of Ireland," vol. ii., chap. x., sect. v., p. 22, and n. 74, pp. 24, 25.

<sup>16</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finniani, cap. xvii., p. 395.

<sup>17</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

<sup>18</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 452.

<sup>19</sup> This is a locality, about five miles and a-half south-east from Mullingar, in the county of Westmeath, and making some claims to have been an ancient bishopric. See "Parliamentary Gazetteer of Ireland," vol. i., p. 440.

<sup>20</sup> See an account of him, in the Second Volume of this work, at the 11th of February, Art. ii.

<sup>21</sup> See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii. Vita S. Finniani, Appendix, cap. i., p. 406.

<sup>22</sup> See Dr. O'Donovan's Annals of the Four Masters," vol. i., pp. 212, 213.

<sup>23</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. LXXIV., p. 555.

<sup>24</sup> See *ibid.*, p. 556.

enters Senach, bishop, adding that he was from Cluain-foda-fine, in Fera tulach, *i.e.*, Cluain foda-Librein. We are informed, moreover, that the comarb and disciple of St. Finnen of Clonard, was this bishop Senach.<sup>26</sup> The feast of St. Senaich is entered in the Kalendar of Drummond<sup>27</sup>, at the 21st of August.

ARTICLE II.—ST. CELBA, OR CAELBADH, OF CILL-CAELBADH, PROBABLY KILBEG OR KILMAINHAMBEG, COUNTY OF MEATH. The published Martyrology of Tallagh,<sup>1</sup> registers Celba, at the 21st of August. In that copy, contained in the Book of Leinster, this name is united with that of another saint,<sup>2</sup> at the present date. From the following account of his locality, lying on the north side of Ceananus, now Kells, in the County of Meath, it may be possible to identify his church. The Martyrology of Donegal<sup>3</sup> mentions Caelbadh, of Cill Caelbaidh, on the north side of Ceananus,<sup>4</sup> as having been venerated, at this same date. Kilbeg<sup>5</sup> or Kilmainham-beg,<sup>6</sup> a parish in the barony of Lower Kells, and in the County of Meath, seems to be the most probable identification for the site of this saint's former church. It appears also to have given name to that place.

ARTICLE III.—ST. MASSE, OR MAISSE, VIRGIN. Sheltered from the baneful influence of a corrupt world, this holy Virgin grew each day in goodness, unconscious of evil, and in innocence like the angel who watched over her. The name of Masse occurs in the Martyrology of Tallagh<sup>1</sup> at the 21st of August. Both in the published and unpublished copies, this name is united with that Celba, already noticed. Nothing, however, seems to be known, regarding her place or period. The name of Maisse, Virgin, appears in the Martyrology of Donegal,<sup>2</sup> at the 21st of August. In the table, superadded to this latter work, after her name, we find the word *species* occurring.<sup>3</sup>

ARTICLE IV.—ST. UNCAN OR UNCHAN TUGHNEDA. No doubt, from his early days, the ambition of this saint received a right direction. Yet those and his subsequent years are buried in obscurity. According to the published Martyrology of Tallagh,<sup>1</sup> veneration was given to Unchan

<sup>25</sup> Now Clonsfad in the barony of Fartullagh, County of Westmeath. See William M. Hennessey's note.

<sup>26</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 102, 103.

<sup>27</sup> Thus: "xii. Kal. Sept.—Item apud Hiberniam Sancti Episcopi et Confessoris Senaich."—Bishop Forbes' "Kalendars of Scottish Saints," p. 22.

ARTICLE II.—<sup>1</sup>Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> In this manner Celbae agur marre.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

<sup>4</sup> The ancient name for Kells.

<sup>5</sup> "A Commandery for Knights of the Order of St. John of Jerusalem was founded here, in the reign of Richard I. by Walter

de Lacy, Lord of Meath; and a lease of it was granted, in the year 1500, by the Prior of Kilmainham, to Peter Barnwell of Stackallen."—"Parliamentary Gazetteer of Ireland," vol. ii., p. 363.

<sup>6</sup> See an account of its history in Archdall's "Monasticon Hibernicum," pp. 551 to 554.

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

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

<sup>3</sup> See *ibid.*, pp. 440, 441. Dr. Reeves interprets this word as the Latin equivalent for her name, Maisse, which in Irish signifies *beauty*. *Speciosa* occurs in the Martyrology of Molanus, at the 18th March.

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

Tughneda,<sup>2</sup> at the 21st of August. It seems a difficult matter to identify his place, at present, or to find the time when he flourished. The simple entry, Uncan, appears in the Martyrology of Donegal,<sup>3</sup> at this same date. In life, he must have been respected, and his time must have been greatly spent in prayer for himself and others.

ARTICLE V.—ST. MOGIN MOR, OR MOGHIN. The name of Mogin Mor, is set down in the published Martyrology of Tallagh,<sup>1</sup> at the 21st of August.<sup>2</sup> The suffix Mor, signifying “great,” seems to indicate, that he was a person of distinction. However, in the O’Clerys’ Calendar,<sup>3</sup> he is called simply Moghin, on this day.

ARTICLE VI.—REPUTED FEAST OF ST. SEVILON, A SCOTTISH BISHOP, OF VERDA, SAXONY. Ferrarius quotes a Calendar and the Scottish Breviary, for the festival at the 21st of August of St. Sevilon, one of those, who, in the time of Charlemagne, brought the Faith to the Saxons. He is said to have been a Bishop of Verda, in Saxony. He is commemorated by Dempster. However, the Bollandists,<sup>1</sup> who note such particulars, at this date, desire to acquire further information regarding him. At the 21st of August, Dempster introduces the name of Ceuilon, Bishop of Verda, into his Menologium Scotorum.<sup>2</sup> In his Ecclesiastical History,<sup>3</sup> St. Cevilo is reckoned the fifth bishop of that place, which See the Scots held for many years.<sup>4</sup> We do not find on what authority Dempster makes him a student of medicine, and the author of a Book intitled “Dubiorum in Hippocrate Locorum Explanationem,” as also four Books, “Lectonem Sacrorum.” He is said to have lived, in the year 827.<sup>5</sup>

ARTICLE VII.—REPUTED FESTIVAL OF ST. MAZOTA, VIRGIN. The Bollandists<sup>1</sup> remark, that Castellan has commemorated St. Mazota, a Virgin, in Scotia, at the 21st of August; while Dempster mentions her at the 22nd and 23rd of December.<sup>2</sup> This appears to have been the Mayota or Mazota, connected with Abernethy, and the dedication of the neighbouring lands to St. Brigid,<sup>3</sup> and of which we have record in the Pictish Chronicle.<sup>4</sup> The story in the legend of the Breviary of Aberdeen is different.<sup>5</sup> The proper date for her feast appears to be December 23rd, where further notices of her may be found.<sup>6</sup>

<sup>2</sup> In the Book of Leinster copy, we find uncan Tugneoa.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

ARTICLE V.—Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> In the Book of Leinster copy, at this same date, moꝝin moꝝ is entered.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

ARTICLE VI.—See “Acta Sanctorum,” tomus iv., Augusti xxi. Among the pretermitted Saints, p. 397.

<sup>2</sup> Thus: “Verdæ Ceuilonis episcopi, qui unus ex iis fuit, quos historia loquitur Scotos a Carolo Magno, ob bellicam in Saxonis fortitudinem, præmio honoratos et hic collocatos, B.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 209.

<sup>3</sup> See “Historia Ecclesiastica Gentis Scotorum,” tom. i., lib. iii., num. 357, p. 197

<sup>4</sup> See Albertus Crantzius, “Metropolis,” lib. ii., cap. xxx., and Suffridus Petrus, “De

Origine Frisonum,” lib. i., cap. xv.

<sup>5</sup> Dempster adds to the foregoing accounts: “Hic est ex illis Scotis quibus ‘Carolus Magnus’ domita Saxoniam, ‘dignitates concessisse,’ scribit Philippus Belforestus lib. i. Hist. Carolor. et alii historici Galli. Alter ei synonymus tum vivebat.”

ARTICLE VII.—See “Acta Sanctorum,” tomus iv., Augusti xxi. Among the pretermitted feasts, p. 397.

<sup>2</sup> See “Menologium Scotorum,” in Bishop Forbes’ Kalendars of Scottish Saints, p. 222.

<sup>3</sup> See her life in the Second Volume of this work, at the 1st of February, Art. i.

<sup>4</sup> See William F. Skene’s “Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History,” pp. 6, 28, 399.

<sup>5</sup> See Pars Hyemalis, fol. xxii.

<sup>6</sup> See also an allusion to her, at the 14th March, in the Third Volume of this work, under the heading Art. ix., St. Brigida or Brigid.

ARTICLE VIII.—FESTIVAL OF ST. VICENTIIUS. In the "Feilire" of St. Ængus, the feast of St. Vincentius is noted, at the 21st of August.<sup>1</sup> The Irish commentator on that copy in the *Leabhar Breac* adds, as a conjecture, that he was a Bishop, or that he may be Unnint who is in *Tagmad*.<sup>2</sup> It does not appear to be a very easy task, to discover the identity either of the person or the place, to which allusion is here made. A St. Vincent, with other companions, who were martyrs in Spain, has a festival at this date; but, the only knowledge regarding them has been a few brief notices drawn from ancient Martyrologies.<sup>3</sup>

ARTICLE IX.—REPUTED FEAST OF ST. MOCHTEUS, ABBOT. The Bollandists<sup>1</sup> observe, that Whitford has set down the feast of St. Mochteus, Abbot in Ireland, at the 21st of this month. However, the true date is the 19th, on which day an account of him may be found,<sup>2</sup> and in that connexion, we have endeavoured to elucidate his Acts.

ARTICLE X.—FEAST OF ST. FINCANA, A VIRGIN AND AN EREMIT. This holy Virgin, said to have been daughter to St. Doneualdus,<sup>1</sup> is recorded by Camerarius,<sup>2</sup> at the 21st day of August, in his Calendar. She is stated to have lived a solitary life, and to have been an eremite. She flourished in the eighth century, as her father is said to have lived during the reign of Eugenius VII., King of Scotland.<sup>3</sup> He was also called Nectan, and he is stated to have reigned but two years, viz.: from A.D. 761 to 763.<sup>4</sup> A writer, who has ably treated the social state of Scotland at different eras, remarks, that its caves and rocks retain traces of the early teachers of the Gospel of peace, while the old markets all over the country were named after them;<sup>5</sup> and he adds, that there were few places of any note that were not associated with the name of some early saint.

ARTICLE VIII.—<sup>1</sup>See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Ængus. By Whitley Stokes, LL.D., p. cxxiv.

<sup>2</sup> See *ibid.*, p. cxxxii.

<sup>3</sup> See the Bollandists' "Acta Sanctorum," tomus iv., Augusti xxi. De SS. Julio, Juliano, Vincentio, Augurio et Eulodio Martyribus in Hispania, p. 424.

ARTICLE IX.—<sup>1</sup>See "Acta Sanctorum," tomus iv., Augusti xxi. Among the pretermitted feasts, p. 396

<sup>2</sup> In the present volume, Art. i.

ARTICLE X.—<sup>1</sup>Donevald is styled of the Den of Ogilvy, and he is mentioned by Hector Boece, in "Scotorum Historiæ," lib. ix., fol. clxxxvii., Editio 1520, fol.

<sup>2</sup> Thus: "Sancta Fincana virgo Eremita filia sancti Doneualdi, de quo supra."—Bishop Forbes' "Kalendars of Scottish Saints," p. 239.

<sup>3</sup> This is stated by Hector Boece: "Vivente autem Eugenio septimo valuit plurimum ad commovendos ad pietatem homines

Doneualdi Scotici sanguinis viri sanctitas, qui in solitudine Ovggilluy sex prope passuum millibus ab Alecto oppido inter Pictos vitæ sanctimonia insignis vixit. Huic novem erant filia Mazoto majori nomen, Fincanæ alteri: cæterarum nomina vetustas abolevit. His arcissima vita degentibus panis ordeaceus cibus fuit, et aqua potum: semel que duntaxat in die exiguo reficiebantur cibo, perpetuæ fere orationi aut rei rusticæ quo tenuem vitam sustentarent deditæ."

<sup>4</sup> See in the series of The Historians of Scotland, and ably edited by the late learned William F. Skene, *Johannis de Fordun "Chronica Gentis Scotorum,"* lib. iii., cap. xlvi., p. 131, Edinburgh, 1871, 8vo. Also the English translation by the same scholarly editor, John F. Fordun's "Chronicle of the Scottish Nation," book iii., chap. xlvi., p. 125, Edinburgh, 1872, 8vo.

<sup>5</sup> See Dr. John Mackintosh's "History of Civilization in Scotland," vol. i., chap. i., Introduction, sect. viii., p. 135.

ARTICLE I.—<sup>1</sup>This has been stated by



## Twenty-second Day of August.

ARTICLE I.—ST. ANDREW, DEACON AND CONFESSOR, OF FIESOLE,  
IN ITALY.

[NINTH CENTURY.]

### CHAPTER I.

INTRODUCTION—WRITERS OF ST. ANDREW'S ACTS—HIS FAMILY AND BIRTH IN SCOTIA—HIS EARLY PIETY—THE DISCIPLE OF ST. DONATUS—BOTH RESOLVE TO LEAVE IRELAND AND TO BECOME PILGRIMS—THEY TRAVEL TO ITALY AND ARRIVE IN FIESOLE—ACCOUNT OF THAT ANCIENT CITY—ST. DONATUS MIRACULOUSLY DESIGNATED AS ITS BISHOP.

ENJOYING not alone the comforts but the luxuries of life, many truly pious souls have treated them as but the accidents of birth; nor do they regard such possessions as objects that can confer real happiness. With regard to the present holy man, while his rank and station were assured to him in his own country, still having a holier purpose in view, he had no ambition to enjoy ease and rest, but rather to seek in self-denial and labour his own and the salvation of his fellow-men. Therefore entertaining wise considerations did he abandon family and home, for the uncertain fortune that awaited him in distant lands. There, too, obtaining sufficient for sustenance in the work of a noble ministry, he lived in almost absolute privation of earth's goods; yet, treated and trusted, with more spiritual honour and affection, than the great ones of this world, he felt rich in the rewards of the true Christian life, and in the hopes of his heavenly inheritance.

The Life of this holy pilgrim—an exile from his native country—has been specially written in Italian by Philippus Villanus.<sup>1</sup> When treating about his sister, St. Brigid, of Opacum, at Fiesole, in Italy, Father John Colgan,<sup>2</sup> and the Bollandists<sup>3</sup> have not omitted to draw their account, mainly from that Life. Filippo Villani was a Florentine gentleman of an ancient and respectable family, the son of Matteo, and the nephew of Giovanni Villani,<sup>4</sup> who wrote a much esteemed History of Florence.<sup>5</sup> This begins with the foundation of that city, and it continues to the year of his death, A.D. 1348.<sup>6</sup> His brother Matteo continued it to A.D. 1363, the year when he died. Afterwards, his son Filippo added forty-two chapters, and ended it with the year 1364.<sup>7</sup> The

Franciscus Cataneus Diacettius, Bishop of Fesulæ, in an Italian Preface to the Lives of Saints belonging to his Church. This is likewise stated by Placidus Puccinellus and by other writers.

<sup>2</sup> See "Acta Sanctorum Hiberniæ," i. Februarii. De S. Brigida Virgine Ecclesiæ Opacensis apud Fessulas in Italia Patronæ, pp. 236 to 238.

<sup>3</sup> See "Acta Sanctorum," tomus i., Februarii i., Vita S. Brigidæ, Virginis, Fesulis in Etruria, pp. 243 to 247.

<sup>4</sup> He was born at Florence, about the year 1280, and he was considered to have

been one of the most learned men of his time.

<sup>5</sup> It is remarkable for the elegance and purity of its style; and besides the affairs of Florence, it recounts the principal events referring to other countries. This general Chronicle has been always regarded as a source for study by more modern Italian historians. See Tiraboschi's "Storia della Letteratura Italiana," tomo v.

<sup>6</sup> See M. le Dr. Hoeffler's "Nouvelle Biographie Générale depuis les Temps les plus reculés jusqu'à nos Jours," tome xlvi., cols. 159, 160.

<sup>7</sup> The "Storie Fiorentine" of Villani was

latter wrote in Latin the Lives of illustrious men belonging to Florence; but the original Manuscript of that work has not been hitherto discovered.<sup>8</sup> Two different copies of St. Andrew's Life—the authorship attributed to Filippo Villani—were in possession of the Bollandists, with two shorter Lives, very similar to each other, and which seem to have been intended as panegyrics of the saint. They were written for one of his festival celebrations. Those appear to have been abbreviated from the longer Acts. At the 22nd of August, the Bollandists publish the Latin Acts of St. Andrew,<sup>9</sup> from a Manuscript of Placidus Puchinellus, and which they had obtained.<sup>10</sup> These have been edited by Father Guilielmus Cuper, who has prefixed a Previous Commentary,<sup>11</sup> and added notes. The editor, however, proposes some difficulties, regarding the authorship of those Acts, owing to the introduction of the name Leonardus, in the Prologue, and that person to whom the tract had been dedicated. If he were Leonardus Bonafides, the Carthusian, who became Bishop of Cortona, and who erected a chapel to St. Andrew, in the church of St. Martin de Mensula, it is quite evident, that Filippo Villani, who lived in the fourteenth century, could not have been the writer. So that, either another and a different Filippo Villani must be found; or a different Leonardus, than he who constructed a chapel for the relics of St. Andrew in the Monastery of St. Martin of Mensola, in order to synchronise the author and his patron. The Irish Franciscan Fathers of St. Isidore, at Rome, had a copy of St. Andrew's Life,<sup>12</sup> and of this the Bollandists obtained a transcript.<sup>13</sup> The posthumous list, referring to Colgan's unpublished Lives of Irish Saints, contained the name of St. Andreas, as if intended for printing, at the 22nd of August.<sup>14</sup> Father Stephen White records him, likewise, as one of the Irish saints who went abroad.<sup>15</sup> In Butler's work,<sup>16</sup> at the 22nd of August, is found a very brief notice of St. Andrew, Deacon, and Confessor. There is a brief account of this holy bishop of Fiesole in "Les Vies des Saints," in the Petits Bollandistes, at the 22nd of August.<sup>17</sup> Later, still, a very interesting account of St. Andrew has been inserted in a work, written by Miss Margaret Stokes.<sup>18</sup>

This Irish or Scottish gentleman was born, probably towards the close of the eighth or beginning of the ninth century. In what part of Ireland, his birth took place, has not transpired, nor have we been able to find his pedigree, through any process of onomancy. From early youth, he felt a truly

published for the first time at Venice, in folio, liv. I.-X., A.D. 1537, and at Florence in 1554, Liv XI., XII., 8vo. Afterwards at Venice both appeared in 4to form, A.D., 1559. The continuation by Matteo was published at Venice in 1562, 1581 in 4to; while that of Fillippo appeared at Florence, 1557 in 4to. Muratori has included these works in his great collection "Rerum Italicarum Scriptores," &c., toms xiii. and xiv.

<sup>8</sup> The Abbé Mehus found an Italian translation of it, but not literal or exact. This has been published by Mazzuchelli in 1747 at Venice, in 4to, and he has added notes to it.

<sup>9</sup> See "Acta Sanctorum," toms iv., Augusti xxii. De S. Andrea Confessore, prope Fæsulas in Etruria, pp. 539 to 548.

<sup>10</sup> A Prologue in three paragraphs, precedes four chapters, and an additional twenty-six paragraphs.

<sup>11</sup> This is in two sections and fifteen

paragraphs.

<sup>12</sup> It was marked in the Library 4, num. 32.

<sup>13</sup> It bore this title: "Vita et Miracula S. Andreae de Scotia, scripta vetusto Italico idiomate per Philippum Villanum, dedicata Leonardo de Jacobo Buonafedi, extracta seu exscripta ex vetusto codice MS. monasterii sancti Martini de Maiana (the Bollandist editor here adds *for-san* & Mensula *legendum est*) Ordinis monachorum nigrorum sancti Benedicti prope Fæsulas."

<sup>14</sup> "See Catalogus Actuum Sanctorum quæ MS. habentur Ordine Mensium et Dierum."

<sup>15</sup> See "Apologia pro Hibernia," cap. iv., p. 40.

<sup>16</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. viii.

<sup>17</sup> See tome x., xxii' Jour d'Aout, p. 106.

<sup>18</sup> See "Six Months in the Apennines," from pp. 227 to 276.

fraternal affection for his sister, St. Brigid,<sup>19</sup> and her virtues were justly calculated to cement their mutual endearment. Andrew was the elder of the two, while he was also her constant guide and counsellor.<sup>20</sup> They were the children of noble and virtuous parents. Both Andrew and Brigid were accustomed from their earliest youth to pause at the church door, to enter it and to pray, when they walked together on their way to school. This service they repeated each hour they could save from sleep. From his youth, Andrew was comely in features, modest in dress and gestures, and grave in deportment. Moreover, he loved practices of penance and mortification, while he was accustomed to fast very rigorously. He carefully avoided the company and conversation of those, who might be likely to endanger his morals.<sup>21</sup> Besides, the youth of Andrew was spent in the study of letters and in the exercises of piety.<sup>22</sup>

There were none, however poor and miserable, who left the house in which he lived un comforted, so deeply were compassion and the love of unhappy persons rooted in his heart. Meanwhile, his parents were careful that he should be taught the art of riding, and such other accomplishments as befitted his high rank. Time passed on, and a distinguished teacher of Divine philosophy, named Donatus, arrived near their place. He came from many miles distant. Hearing of Andrew's great promise, Donat formed his acquaintance, took him to his school, and soon a life-long friendship was established between them. The kindly greeting he received gave Andrew heartfelt satisfaction, and afterwards, he received lessons from that Christian philosopher, named Donat, or Donatus,<sup>23</sup> who is thought to have been educated at Iniscaltra or Holy Island, on Lough Derg, a wide-spreading lake on the River Shannon. This conclusion has been drawn from the circumstance, that a Latin hexameter poem, giving the Life of St. Brigid of Kildare,<sup>24</sup> had been written by Caolan, who calls himself a monk of Iniscaltra, and to that Donatus of Fiesole has added the Prologue.

One day, while Donatus and Andrew were standing at the entrance of that cashel surrounding their monastery, and discoursing as was their custom on various matters human and divine; the former revealed to his disciple a desire he had long entertained, to journey into distant lands, and especially to visit all the holy places throughout Italy. Then, he resolved on seeking a spot, where his family and friends could not find him. There, too, he purposed devoting the remainder of his life to God's service. Unable to part from his beloved master, Andrew prayed that he might become the companion of Donat's travels. At last, it was arranged, they should pay no heed to the opposition of their families and friends, but set out at once after taking their final leave. Great was the grief of Brigid, when she heard of that project, and she cried out: "Brother dear, why dost thou leave me? When shall we see each other again?" At last, with much gentleness, Andrew put his sister from him. Then, in a spirit of resignation, she said: "Go in peace, and pray to God for me abandoned here in sorrow." Afterwards, accompanied by their families and friends, they went to the sea-coast, where a ship was waiting to receive them on board.

<sup>19</sup> See her Life in the Second Volume of this work, at the 1st of February, Art. iv. Also, further notices of her, in the present Volume, at the 20th of August.

<sup>20</sup> See Miss Margaret Stokes' "Six Months in the Apennines," p. 230.

<sup>21</sup> See the Bollandists, "Acta Sanctorum," Augusti xxii. De S. Andrea Confessore, &c. Acta, cap. i., sect. 4, p. 542.

<sup>22</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., xxii<sup>e</sup> Jour d'Aout, p. 106.

<sup>23</sup> His feast occurs on the 22nd of October, at which date his Life may be seen.

<sup>24</sup> See it in Colgan's "Trias Thaumaturga," Sexta Vita S. Brigidæ, pp. 582 to 598.

<sup>25</sup> See Les Petits Bollandistes, "Vies des

Both the master and the scholar thus left their own country of Scotia, and travelled to Italy.<sup>25</sup> They had very scant provision for their journey, intending as pilgrims contented and humble in spirit to travel on foot from place to place, while resting in those monasteries, containing relics of the saints. They often turned aside to visit certain hermitages, in almost inaccessible places, and where they might hold converse with holy anchorites.

After such adventures, they at length crossed the Alps, and travelled to a resting spot among the Apennine Mountains of Italy. In those journeyings, Donatus was the guiding spirit, who directed their course. The city he went to, in fine, was situated in Etruria; and under the appellation of Fæsule,<sup>26</sup> it was one of the twelve cities of that province, being the most distinguished by its celebrity and beautiful situation, as also for the presumed skill of its denizens in the interpretation of omens and prognostics.<sup>27</sup> With the rest of Etruria, it submitted to the Roman power, and it was colonized by Scylla.<sup>28</sup> Fiesole had survived the general desolation of Italy, during the fifth, sixth, seventh and eighth centuries. At the time Donatus and Andrew entered that city as pilgrims and rested in the public hospice, discord and dissensions had followed those devastations caused by the Northmen, and the city had been deprived of its Bishop. The people were anxious about the appointment of his successor, and they earnestly prayed the Almighty to send them a good chief pastor. A wonderful miracle revealed to them, that two holy strangers had just arrived; and, it is stated, all the bells of the city began to ring, without human agency; while a voice from Heaven was heard, "Receive the stranger who approaches, Donatus of Scotia, and take him for your shepherd!" This was accepted as a manifestation of God's holy will.<sup>29</sup> At the same moment, the lamps in all the churches were suddenly extinguished, but only to be succeeded by a miraculous light, which spread over the whole horizon.

With the multitude of the inhabitants, those pious pilgrims sought the chief temple, and there admiring the faithful at their devotions, at first it was supposed that congregation had been collected on the occasion of some great local festival. However, one of the crowd noticing the strangers asked Donatus their names and whence they came. He answered modestly, "We are both Scots; my companion is named Andrew, and I am Donatus; we are both as pilgrims travelling to Rome." That person, who had heard the voice from Heaven, immediately cried out: "Citizens, that man is present, who has been called by the Almighty." Public excitement and joy then reached the highest pitch of enthusiasm, and rushing to embrace him, the people exclaimed with one voice, "Father Donatus, as you see, the Lord hath given thee to us. Have pity on our people, and effectively remove the discord and scandal that have hitherto prevailed. Have compassion also on our labours, and do not decline, we humbly request, that mercy which Heaven has thus manifested." In vain he protested, even with tears, to be allowed to proceed as an humble pilgrim to Rome, and he tried by various arguments to dissuade

Saints," tome x., xxii<sup>o</sup> Jour d'Aout, p. 106.

<sup>26</sup> According to Machiavelli, this city was more ancient than Florence. See "Istoria Fiorentino," tom. i., lib. ii., p. 36, Ed. Londra, 1747.

<sup>27</sup> See Rev. John Chetwode Eustace's "Classical Tour through Italy, An. MDCCCLII.," vol. iii., chap. x., p. 368.

<sup>28</sup> The colonists he placed there afterwards formed the main body of the ruffians collected by Cataline for his army. See C. Sallustii Crispi, "Catalina," cap. xliii., lix., lx.

<sup>29</sup> Such is the account as contained in the work of the monk Blasius, Vita Donati Epis. et Conf., a Manuscript in the Laurentian Library, Florence, Pluto, Codex ix., col. 47 b.

the people from their purpose. However, the faithful would hear of no refusal; and, at last, knowing it to be in accordance with the Divine will, he yielded to their request. Accordingly, Donat was elected Bishop of Fiesole, where his virtues and merits rendered him so pleasing to the Almighty,<sup>30</sup> that he has since been venerated as its patron saint. No sooner did he assume that sacred office, than he laboured to discharge all its duties with a zeal, prudence and moderation, which gained him the affections of his flock. His noble simplicity of character and his affable manners were united with a piety and judgment, altogether amiable and admirable. The good he encouraged, the bad he reprehended; his advice was wise and his judgments were just; he was liberal in bestowing alms; he was assiduous in prayer; he was eloquent in exhortation, and true in word; mild and benignant in courtesy to all; it is not surprising, that he gained the affections both of his clergy and the people.<sup>31</sup>

## CHAPTER III.

ST. DONATUS INDUCES ANDREW TO RECEIVE DEACON'S ORDERS—THE HOLY DISCIPLE BECOMES A GREAT FAVOURITE WITH THE PEOPLE OF FIESOLE—HE RESTORES A NOBLE LADY TO HEALTH—AFTERWARDS, HE IS PROMOTED TO THE OFFICE OF ARCHDEACON—HE RESTORES THE ANCIENT CHURCH OF ST. MARTIN DE MENSOLA—THERE HE GATHERS AROUND HIM A COMPANY OF MONKS—HIS GIFT OF MIRACLES.

OWING to the persuasion of St. Donat, Andrew became a Deacon to serve the church of Fiesule. At first, he was reluctant to accept that grade of orders, as through sincere humility he did not think himself worthy to advance from the ranks of the laity. However, under the precept of obedience, united with argument and persuasion, he at length conformed to the wishes of his spiritual guide and master. His compliance likewise gave great satisfaction to the clergy and people of Fiesole, among whom he lived, and with whom he was especially popular. In his new position, he endeavoured to emulate the examples of the holy Levites, St. Stephen<sup>1</sup> and St. Laurence,<sup>2</sup> especially in looking after the wants of the poor, and in cheerfully devoting himself to the other various duties assigned him. Thus, the faithful disciple who had followed Donatus from Ireland remained at his side until death, serving him in humility and goodness. Such was his modesty and wisdom, that he was loved and trusted by the people of Fiesole no less than by his master. Furthermore, Donatus had desired to promote him to the office of Archdeacon, so as to raise his rank and esteem in the people's eyes.

It so happened, that while Andrew was still a deacon, the beloved daughter of a noble and wealthy inhabitant of Fiesule had become paralyzed, while all that medical skill could avail had been tried in vain for her recovery. At last, the father kneeling besought Bishop Donatus, and earnestly implored him to visit his house, and to place his hand on the girl's head. The Bishop extended his hand, and raising the suppliant, by a sudden inspiration, he called Andrew to their presence. He then declared, that for his deacon was

<sup>30</sup> See *Les Petits Bollandistes*, "Vies des Saints," tome x., xxii<sup>c</sup> Jour d'Aout, p. 106.

<sup>31</sup> See "Acta Sanctorum," tomus iv., Augusti xxii. De S. Andreae Confessore, &c. Acta, cap. i., pp. 543, 544.

CHAPTER II.—<sup>1</sup> The festival of this first Martyr is celebrated, on the 26th of December.

<sup>2</sup> This holy Martyr's feast occurs on the 10th of August.

<sup>3</sup> For a very complete account of such

reserved that gift of healing, and then asked Andrew by a precept of obedience, to part with the noble for his house, and to effect the cure. Andrew obeyed accordingly, and when they had both entered the house, that girl was found reclining on a couch. The holy deacon fell upon his knees, and extending his hands towards Heaven prayed with great fervour; then, as if moved by a sudden impulse, he arose, and cried out with a loud voice: "Daughter arise, for our Lord Jesus Christ hath healed thee." Immediately she arose, to the great astonishment of all present. Then, in a transport of gratitude, she threw herself at the feet of Andrew, kissing them, giving thanks to God and to his servant, through whose intervention she had been restored to strength. Soon the fame of that miracle spread abroad, and especially was Bishop Donatus gratified with the result. Knowing that Andrew was now a choice favourite of Heaven, he pressed on him the acceptance of the highest office in his church. The holy disciple had still a lowly opinion of his own merits; however, he humbly submitted his own will to that of his beloved Bishop. He was accordingly promoted to be Archdeacon, under him, in the church at Fæsule.

When the seat of empire had been transferred from Rome to Constantinople, a period of gradual decay commenced,<sup>3</sup> and this was soon followed by the invasion of successive hordes of barbarians, who swarmed into the fertile and civilized provinces of Italy.<sup>4</sup> Constant warfare left many of the cities desolate, and especially the churches were subjected to demolition and spoliation, even after the establishment of Christianity.<sup>5</sup> In the year of our Lord 395, the Emperor Theodosius divided the Imperial provinces into the Eastern or Byzantine Empire, and into the Western or Latin Empire. The invasions of the Huns<sup>6</sup> were followed by those of the Goths,<sup>7</sup> and afterwards these barbarians subverted the Roman Empire.

It happened one day, that the two attached friends, Donatus and Andrew, were walking together round the foot of a hill at Fiesole, when they came to the banks of the little river Mensola, which flows beneath a certain height. It was crowned by a church dedicated to St. Martin. Ascending the hill, they found that ancient sanctuary in ruins, and on inquiring the cause of this desolation from people in the neighbourhood, they learned that it had been laid waste in former days by the barbarous soldiers of Totila.<sup>8</sup> As he stood in his sadness among the broken walls, and bewailed the destruction of that temple, the Bishop wept, and then in silent prayer Donatus entreated of God, to send someone who would restore His church. The deacon Andrew, standing by, and seeing the tears of his most holy father, inquired the cause for his sorrow. Then, lifting up his voice to Heaven, Donatus cried aloud: "Behold how Thy sanctuaries are laid low, and Thy high places are made desolate, and Thy temple has become the den of robbers and of wicked men, who show tyranny against Thy house before the eyes of

events, the reader may consult Le Sieur Le Nain Tillemont's "Histoire des Empereurs," &c. Second edition, Bruxelles, 1732 *et seq.* fol.

<sup>4</sup> See Le Beau's "Histoire du Bas Empire," tome vi., edition de M. de Saint-Martin, Paris, 1827, 8vo.

<sup>5</sup> See Le Sieur Le Nain Tillemont's "Memoires pour servir a l'Histoire Ecclesiastique," Bruxelles, 1732, *et seq.* fol.

<sup>6</sup> Their King Attila was called "the Scourge of God" by the Christians. See

De Guignes' "Histoire des Huns," &c., Paris, 1756, 4to.

<sup>7</sup> The Goth Jornandes gives their early achievements in Italy, in his Treatise "De Rebus Geticis."

<sup>8</sup> This renowned Gothic leader invaded Italy, during the reign of the Emperor Justinian, and towards the middle of the sixth century. The destruction of the city of Florence and of its neighbouring towns is to be found set forth in Ughelli's "Italia Sacra," tom. iii., col. 5.

all men." Hearing these words, and filled with the zeal of charity, Andrew humbly offered to the bishop his earnest service for the restoration of the temple, and then, fixing his eyes on the ground, awaited his pleasure and commands. Donatus praised the devotion of the holy man, whose offer corresponded with his own thought. He made the sign of the cross, with hands stretched over him. Blessing him in God's name, the Bishop said, that henceforth he was free to devote himself to a pious work, and that when he had restored the monastery, he might therein dedicate the remaining days of his life to the Lord, along with such of the brethren as he should chose.

The basilica of St. Martin had almost gone into ruin at that time, but St. Andrew restored it suitably to serve for purposes of public worship. Though the work seemed arduous for a poor and needy man; yet, strengthened by the holy bishop, Andrew began to clear the sacred place from brambles and from thorns, to search for the ancient foundations, and to dig out the stones of the old walls, hidden under the rubbish. He also prepared new stones, cement, and other things necessary for the building, and with sedulous care. He sought alms from pious and faithful persons in the neighbourhood around; he hired builders, with whom he laboured himself, continually prosecuting these labours in the restoration of the church, so far as his little body attenuated by fasting allowed.

In a short time, the basilica was not only restored, but enlarged; moreover, the man of God bought lands sufficient for his small company of monks, with such sums as he could save by a holy parsimony, or earn through his own labours, and that of his brethren. During their labours, they lived on a most scanty subsistence, rejecting all superfluous things, that might soften and enervate the rigour of their penitence. After the completion of their work, he distributed the surplus funds among the poor, not allowing those offerings he received to be hidden in chests, even to the amount of one iota; for the man of God thought avarice one of the greatest sins of which an ecclesiastic could be guilty.

Having thus established his monastery near that of his master Donatus, Andrew led a holy life in that place, until he attained a good old age. Were we to relate all the miracles which God deigned to grant, in return for the prayers of this holy man, the account should expand beyond those limits usual in sacred writings. In San Martino a Mensola, St. Andrew drew around him a number of devoted men, who, invested with the religious garb, led a life of austerity and purity. Nor can the pen record those glorious deeds of his old age. His gift of working miracles was very extraordinary. He cast out demons, gave sight to the blind, health to the fevered, and strength to the infirm, so that they might live to render thanks to their Creator. Even the afflicted, who touched only his garments, received spiritual comfort, and often bodily health.<sup>9</sup> At San Martino de Mensola<sup>10</sup> the holy man lived, and there, too, he expected, with a tranquil mind, the approach of his latter end.

<sup>9</sup> See the Bollandists' "Acta Sanctorum," tomus iv., Augusti xxii. De S. Andrea Confessore, &c. Acta, cap. ii., pp. 544, 545.

<sup>10</sup> The history and description of this church—with accompanying illustrations—are given in Miss Margaret Stokes' interesting work. There we are told, that several years after its foundation, it was ceded to

the Benedictines of the Badia of Florence, along with all its annexations. About the year 1070, Abbot Pietro II., with the consent of his monks, instituted a Benedictine cloister there, granting to those clerics the old church and monastery. The buildings at San Martino a Mensola were restored, towards the end of the thirteenth century. See "Six Months in the Apennines," p. 266.

## CHAPTER III.

SUPERNATURAL PREMONITION OF ST. ANDREW'S DEPARTURE—PROBABLE PERIOD OF HIS DEATH—HIS SISTER BRIGID IS MIRACULOUSLY TRANSPORTED FROM IRELAND TO HIS DEATH BED—THEIR LAST INTERVIEW—HIS DEATH AND BURIAL—RECOVERY OF HIS RELICS—MIRACLES WROUGHT AT HIS TOMB—HONOURS PAID TO HIM AFTER DEATH—CONCLUSION.

THUS favoured with supernatural powers by the Almighty, the mind of His holy servant Andrew received spiritual illumination also regarding his approaching dissolution. Having contracted a fever, he called all his brethren together, and affectionately exhorted them to preserve their souls in patience and perseverance, while always fearing the judgment of God. Moreover, he desired them to serve the Lord in that place which he had selected. His moving admonitions greatly affected the children of his household, especially as they now understood their superior's term of life was fast drawing to a close.

It seems to be pretty well established, that St. Donatus and St. Andrew lived together in Fiesole about the middle of the ninth century; although no certain date can be assigned for their respective dates of death. Nevertheless, as Grausolphus, Bishop of Fiesole, was present at the Council of Rome, held in 826,<sup>1</sup> most likely he was immediately succeeded by Donatus, who flourished there as Bishop forty-seven years,<sup>2</sup> and he was again succeeded by Zenobius Fesulanus, who, among other Bishops, subscribed an Epistle, which issued from the Council of Ravenna, A.D. 877.<sup>3</sup> It seems very probable, as Andrew is said to have survived his master Donatus, and as he was a junior in age to him, that the date for his death must have been towards the close of the ninth century.

Having outlived the holy Bishop Donatus, his faithful friend and master, St. Andrew was afterwards called to bliss. Just before his departure, the memory of his childhood and of his native country came to his mind, and above all others, he thought on his dearly loved sister Brigid, whom he had left behind in Ireland, and whom he had not beheld for upwards of forty years. He longed greatly to see her before his death. Mercifully willing to comfort Andrew, the Lord was pleased to gratify that earnest desire. At this time, Brigid was seated at her retired home, where she lived usually on a frugal meal of salad and of small fishes. Then an angel came to her chamber, and bore her in a miraculous manner to the bedside of Andrew. The monks who stood around his couch were quite amazed, and they were struck dumb at her appearance. In like manner, trembling and awe-struck, Brigid gazed upon her aged and dying brother, as also on those who were there in their strange costumes. She thought it was a vision. However, on lifting up his eyes, Andrew knew what had happened, and looking upon her, he said in tender tones: "Brigid, my beloved sister, long have I wished in my soul to see thee before I die, but all my hope was fading out as death approached, and I remembered the great distance between us. But the fount of eternal love has granted to me, a sinner, this great favour that thou hast now known.

CHAPTER III.—<sup>1</sup> Under Pope Eugenius II., sixty-two bishops there assembled, and chiefly these were from Italy, and from the provinces, which were subject to Louis, Emperor of the French. See L'Abbé Fleury's "Histoire Ecclesiastique," tome x., livre xlvi., sect. xi., pp. 250, 251.

<sup>2</sup> According to the account contained in his Acts.

<sup>3</sup> This year from the 22nd of July it was held to September, and it was occupied on discipline. See Sir Harris Nicolas' "Chronology of History," Chronological List of Councils, p. 231.



Fear not, for it is in very deed and truth Andrew of Ireland, thy brother, whom thou beholdest before thee. Now thou shalt but for a short time see him, whom thou hast thought had long departed from this world. I trusted that God would grant my dying request through thy merits; I always hoped thou wouldst come, a solitary and a penitent, to this place, where far from my country, I have passed my days a feeble soldier, so that my shortcomings might be filled up by the measure of thy virtues. Behold herein the mercy of God. Fear not, but pray for me with all the fervour of thy soul. Behold the hour is at hand and my summons has come. Abandon thy amazement, and know that what thou here seest is true."

Then, awaking as it were from sleep, Brigid wept through joy, and fervour, and grief; kissing her brother's hand, she held it tightly, but could not speak, so choked was she by sobs and sighs. She folded her brother in a chaste embrace, and crying out in prayer, she bathed him with her tears. Then wearied in this hour of sorrow, she was at first silent, but afterwards kneeling, she thus broke forth in prayer: "All powerful God, who alone doest marvels, whom the powers of Heaven serve, whom the elements obey, on whom all creatures justly wait, I give Thee thanks with praise and blessing, since Thou hast vouchsafed to Thy handmaiden to lead her to the presence of her brother. All honour and glory be unto Thee." Then turning to the dying man, she said: "O most holy brother, long years ago the best guide of my youth and the director and guardian of that life which through thy holy persuasion I have dedicated to the Lord, now I both rejoice and mourn at the same moment. For when I see thy weakness, I pity thee in my affection, and yet I grieve and mourn that thou shouldst go so soon from this miserable world wherein thou leavest me unconsolated. But, when I see with what great striving thou hast resisted the temptations of this life, and hast defeated the evil one, and in thy good deeds art justified before the Lord, I exult and rejoice. For the rest, I do but say: whatsoever days remain for me, after thou hast gone, I am resolved to dedicate to thy just will, following in thy footsteps so far as the weakness of my sinful frame allows. I will tarry patiently in this place, whither the angel of the Lord has borne me, so long as God wills, but praying of thee, dearest brother, to entreat of Him, that He may grant a man's strength to aid my woman's frailty. And now, my brother! be strong in the Lord, and show in death that strength in the cross, which thou didst bear in life."

We have already seen in the Acts of this holy sister, St. Brigid, how she was thus miraculously conveyed from Ireland to Fiesole, and how she appeared at her brother's bed-side to console him when death was approaching. She then expressed her intention of remaining in that place, and of devoting the remainder of her days to the service of the Almighty. When she had spoken, and in the manner already related, the man of God, strengthened by his sister's words, raised himself on his knees from the hair couch on which he lay, and having clasped his hands on high, so far as his failing strength allowed, he bade farewell to his sister and to his brethren. Then raising his eyes to heaven he prayed, "Receive into thy bosom, O Jesus Christ, my Lord and Saviour, the spirit of Thy servant Andrew." Then having covered his eyes, he straightway died. The brethren, who with his sister were praying around him and expecting the hour of his departure, suddenly beheld a splendour of light descend upon the man of God from heaven. Owing to excessive brilliancy, it was more than their eyes could endure, and at the same time, the whole house was filled with a fragrant odour. When that great light returned to the heaven whence it came, and when they could look upon the holy corpse again, they saw Andrew laid

upon the bed, as if in sleep, his arms folded and crossed upon his breast. The monks then, according to their usual custom, reverently carried the body thence, and laid it on a bier opposite the altar, until such time as they could duly celebrate the funeral obsequies.

Meanwhile, all the people of Fiesole, male and female, young and old, as if summoned by a heavenly trumpet, left the city and hastened in crowds to the monastery of St. Martin on the Mensola. Moreover, crowds assembled from regions round about, to that place where the body lay. They kissed Andrew's hands and feet, in their reverence and devotion, carrying away with them as relics whatever little fragments of the holy man's garments they could secure.

His body was buried in a chapel of the basilica of St. Martin, which he had restored.<sup>4</sup> At the shrine of St. Andrew, many miracles were afterwards wrought, in favour of the infirm and afflicted; while numbers of the faithful from the country around, and pilgrims from afar, were accustomed to frequent his chapel, and to pray for spiritual and temporal blessings, through his merits and intercession.

When consigned to the earth, no particular mark seems to have indicated that exact spot where his body lay; or, at least, in course of time, all memory of it had passed away from popular traditions. However, a miracle revealed the secret, when a married lady of rank and great beauty, but of light character, died. She had been buried over the coffin of St. Andrew, and before his altar. In a vision, the holy man thrice appeared to a priest, who was chaplain to certain nuns at Fiesole, and warned him, that the remains of that lady should be removed, and that the chapel should be purified. As the priest at first had neglected that warning, he was suddenly struck with epilepsy, to the great horror of the nuns, who poured forth their prayers to St. Andrew for his recovery. He was thus restored to his former condition, when that priest declared what had happened in the vision. Then it was resolved, that the mortal and putrid remains of that lady should be removed, and this labour was effected with some difficulty and loathing by the grave diggers. Nevertheless, when that work had been accomplished, on digging somewhat deeper, the workmen found St. Andrew's coffin, in which his remains were freshly preserved, and from which an agreeable odour then emanated.<sup>5</sup> This event took place in the year 1285. The remains of St. Andrew were therefore raised from that grave, in which they had been so long buried, and with great solemnity, they were placed before the high altar.<sup>6</sup> A handsome shrine had been prepared for their reception; and thenceforward, the veneration for our saint became more extended.

It is stated in the Latin Life of this saint, the miracles then wrought so frequently were notified by testimony sufficiently convincing to the sovereign Pontiff at Rome, who did not hesitate canonically to inscribe Andrew's name in the Catalogue of the saints. However, confirmation of such statement is otherwise wanting; yet, it seems to have been derived from an ancient local tradition. About the year 1380, a certain noble Florentine matron, having experienced the efficacy of St. Andrew's intercession, ordered a silver bust of the holy patron to be made, and on it were inscribed these characters: "D. Andreae natione Scoti, S. Donati

<sup>4</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., xxii<sup>e</sup> Jour d'Aout, p. 106.

<sup>5</sup> See the Bollandists' "Acta Sanctorum," tomus iv., Augusti xxii. De S. Andrea

Confessore, prope Fesulas in Etruria, Acta, cap. iv., sect. 27, 28, 29, pp. 547, 548.

<sup>6</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., xxii<sup>e</sup> Jour d'Aout, p. 106.

Episcopi Fæsulani concivis, discipuli, comitis, ac Levitæ. Claruit circa Annum dccclxxx." This she brought, and with gratitude she placed it in the church of St. Martin at Mensula. However, as that sanctuary had been exposed to various depredations, the Benedictine monks at Florence translated it thither to their abbey, and for greater security, in it, they enclosed the middle part of St. Andrew's head. On solemn festivals, and on the octave of the Festival of the Assumption of the Blessed Virgin Mary, that relic was exposed on the high altar of their church; for veneration of the faithful.

From a time very remote, the people of Florence, of Fesule, and of that country around, had established a Confraternity, which assembled in the Church of St. Martin at Mensola, on Sundays and on Festival Days, to practise devotions, and to ask the intercession of St. Andrew. In lapse of time, that religious confraternity had dissolved; but, in 1473, a pious servant of God resolved on its revival, by associating women with men to perpetuate more those devout exercises. However, even the latter sodality fell away, owing to the casualties of intestine wars and pestilence. It was again revived, in 1600, owing to the pious zeal of Father Luke Bartolino, Abbot of the Florentine monastery, and he also ordered the ancient tomb of St. Andrew in the middle of St. Martin's Church to be restored.<sup>7</sup> Honours were likewise paid to the memory of St. Andrew, long after his death, by the noble family of Mazzini, and in the Church of St. Donninus,<sup>8</sup> where they erected a chapel dedicated specially to him. Also Leonardus Bonafides,<sup>9</sup> afterwards raised to the see of Cortona,<sup>10</sup> took care that a chapel in honour of St. Andrew should be erected in the Church of St. Martin de Mensula; and, he transferred the relics of our saint to the altar of that chapel with great solemnity. The Roman Pontiffs also granted various indulgences to the faithful who devoutly visited his shrine. Moreover, Leonardus restored the chapel of St. Andrew, and erected a marble altar in it, which was consecrated<sup>11</sup> in 1602, on the xv. of the August Kalends. In fine, about the year 1613 or 1614, certain workmen repaired the confraternity room and chapel of St. Andrew, in which they were accustomed to assemble, and to celebrate the Office of the Blessed Virgin Mary, who, with St. Andrew, was regarded as their particular patron.<sup>12</sup>

It may be inferred from the foregoing narrative, that the local veneration for St. Andrew has been observed, especially in the country around Fesule, from the ninth to the present century. In the Calendars, he has been recorded, and in many of them with high eulogy. Thus, the Florentine copy of Usuard has the feast of St. Andrew, deacon and minister to St. Donatus of Scotia, at the 22nd of August. While Dempster<sup>13</sup> and Camerarius<sup>14</sup>

<sup>7</sup> The following inscription was placed there :—

D. O. M.

M. H. E. Virorum Societatis S. Andreæ  
de Scotia, P. A. D. 1600.

D. O. M.

M. H. E. Mulierum Societatis S. Andreæ  
de Scotia, P. A. D. 1600.

<sup>8</sup> Probably St. Donninus or Donnin d'Avrilly, Martyr, and formerly honoured especially at Puy, on the 16th of July.

<sup>9</sup> He was a Carthusian monk.

<sup>10</sup> He resigned that see, however, and died at the extreme age of ninety-five in the

house of his order, A. D. 1545.

<sup>11</sup> The consecrating prelate was "R. D. Alexander Burghus, Burgi S. Sepulchri episcopus," as we learn from an inscription on that altar.

<sup>12</sup> We are told by Placidus Puccinello, that the feast of St. Andrew was then celebrated as a Double on the 23rd of August, "eo quod pridie propter Octavam Assumptionis Deiparæ impediatur."

<sup>13</sup> In "Menologium Scoticum." See Bishop Forbes' "Kalendars of Scottish Saints," pp. 207, 208.

<sup>14</sup> In his work, "De Scotorum Pietate," lib. iii,

assign the feast of St. Andrew, Archdeacon of Fesule, to the 4th of August, nearly all other Calendarists are agreed, that his festival belongs more properly to the present date. At the 22nd of August, this holy Archdeacon is commemorated by Philip Ferrarius,<sup>15</sup> in words of eulogy, and he is followed by Castellan. That this was his true festival has been shown by Placidus Puccinello, in the Life of St. Andrew, which is written in Italian. He proves it to have been an ancient custom for the Benedictine monks of the Abbey at Florence to expose, on the 22nd of August, a part of St. Andrew's head for public veneration of the faithful each year, on the high altar of their church. Moreover, on that same day, the Florentine monks went to the Church of St. Martin at Mensula, and there with the congregation, St. Andrew was solemnly revered by them, while the other part of his head was carried around in religious procession. Nor is this proof weakened owing to the circumstance, that a confraternity of working men, instituted to honour their patron saint, have selected the first Sunday after the 22nd of August for a special religious ceremony; because they deemed Sunday to be a more suitable day for collecting a greater number of people to join in their devotions, and to add much more to the solemnity. This saint is probably the Andreas mentioned in Henry Fitzsimon's list, but without a date for his festival being assigned.<sup>16</sup> A notice of him occurs in the "Circle of the Seasons," and also at the present date.<sup>17</sup>

Long after St. Andrew's time, we learn from certain Manuscripts remaining to our own days, that the people of Florence, Fæsule and the neighbourhood, were accustomed to assemble, and to celebrate his Festival with great devotion, as also to hear his panegyric pronounced by eloquent preachers. Although nearly forgotten in his native country, or at least not honoured in a similar manner; yet, among the heavenly choirs, and in the assembly of the saints, his glory remains perpetually preserved, while his virtues on earth have only their transitory record.

## ARTICLE II.—ST. GUNIFORT, MARTYR, IN ITALY.

*PROBABLY IN THE FOURTH OR FIFTH CENTURY.*

### CHAPTER I.

INTRODUCTION—THE ANCIENT ACTS OF ST. GUNIFORT—VARIOUS WORKS IN WHICH HE IS COMMEMORATED—HIS NATIVE COUNTRY AND FAMILY—HIS EARLY PIETY—HIS BROTHER GUINIBALD AND HIS TWO SISTERS RESOLVE ON LEAVING THEIR HOMES TO SEEK MARTYRDOM AND TO SERVE THE LORD IN A STRANGE LAND—THEY ARRIVE AMONG THE TEUTONS—THERE THEY ARE PERSECUTED, AND THE SISTERS SUFFER MARTYRDOM—THE BROTHERS ARE APPREHENDED, BUT REFUSE TO RENOUNCE THEIR FAITH—THEY ARE SPARED FOR FURTHER SACRIFICES.

WHEN we find human praise and ornamental garlands wreathed for great worldlings in literary works of distinguished excellence or preserved on durable monuments of brass; we may wonder, indeed, that the heroic actions of those soldiers of Christ, who suffered for His sake, have been passed over by authors in silence, since such records abound in glorious examples for mankind, and present noble models for the faithful. In pros-

<sup>15</sup> See "Catalogus Generalis Sanctorum Italiae."

<sup>16</sup> See "Historiæ Catholicæ Ibernæ

Compendium," tomus i., lib. iv., cap. xii., p. 52.

<sup>17</sup> See p. 235.

perity, they teach us humility, in adversity, they encourage us to fortitude. Moreover, while we extol the memory of the martyrs and saints, honour and praise is also rendered to the Almighty, and edification is given to the minds of all true Christians.

As the narrative in the old Acts of Gunifort<sup>1</sup> is rather diffuse, abounding in Scriptural quotations and pious reflections, as also digressive in imaginary dialogues and situations, which do not seem always based on authentic information supplied to the writer;<sup>2</sup> we shall only select those statements, that should amply gratify a desire to learn the most exact legend of his life and martyrdom. The Acts of St. Guinefortus, Martyr, have been published<sup>3</sup> almost from the very infancy of printing, and in the fifteenth century, by Boninus Mombritius,<sup>4</sup> or Mombrizio, a distinguished poet and scholar of Milan. He collected this account from an ancient Passionarium, found in a vellum Manuscript, preserved among the Lateran archives, and which he printed during the Pontificate of Pope Sixtus IV.<sup>5</sup> This holy martyr St. Gunifort is specially mentioned by Peter Paul Bosca in his Martyrology of the Church of Milan; as likewise, by Joannes Baptista Carisius<sup>6</sup> and by Aloysius Tattus, in his Martyrology of the Church of Como, in Italy. Also Ferrarius,<sup>7</sup> Jacobus Gualla,<sup>8</sup> and Petrus Galesinius have notices of him, at the present date, in their respective Martyrologies. In his "Historia Ecclesiastica Gentis Scotorum," Thomas Dempster inserts an account of St. Gunifort.<sup>9</sup> The Bollandists, likewise, present their Acts of St. Gunifort, at the 22nd of August.<sup>10</sup> These Acts, in two Chapters, have a Prologue, and are comprised in seventeen paragraphs.<sup>11</sup> Their author is unknown, nor can it be discovered when or where he lived. The editor, Father William Cuper, S.J., has given a previous critical commentary in fifteen paragraphs, and he has added notes. A brief account of St. Gunifortis is given by Rev. S. Baring-Gould.<sup>12</sup> Among the list of lives unpublished by Colgan, as we find from Charles MacDonnell's paper, is the name of St. Gunifort, and entered for the 22nd of August.<sup>13</sup>

With the history of the present holy man is associated that of a saintly brother, named Guiniboldus, and two sisters, whose names are unknown; but, all of these suffered death, for the sake of Christ. The period when these holy persons flourished has been contested by several writers. While

ARTICLE II.—CHAPTER I.—<sup>1</sup> We learn from them, that they had been composed at a time, when the ancient Roman denomination of Ticinum had been changed to the more modern one of Papia or Pavia,

<sup>2</sup> We can infer, from a certain passage in those Acts, that they were composed as a panegyric, and delivered on the feast-day of the glorious Martyr Guinifortus, from these added words, "cujus hodie festum celebramus."

<sup>3</sup> In that collection, known as "Sanctuarium, sive Vitæ Sanctorum," which appeared in two folio volumes, at Milan, A.D. 1479, and it is a very rare work. The Acts of St. Guinefortus are contained in tomos i., fol. cccxxxviii., *et seq.*

<sup>4</sup> He was born, A.D. 1424, at Milan, and he belonged to a patrician family. He was the author of many esteemed works. His death is supposed to have occurred, about the year 1482. See Michaud's "Biogra-

phie Universelle, Ancienne et Moderne," tome xxviii., pp. 590, 591.

<sup>5</sup> He reigned from A.D. 1471 to 1484. See Sir Harris Nicolas' "Chronology of History," p. 211.

<sup>6</sup> In his "Diarium Sacrum Ecclesiæ Mediolanensis," at the 22nd of August.

<sup>7</sup> In his "Catalogus Generalis Sanctorum Italiæ," at the 22nd of August.

<sup>8</sup> In "Sanctuarium Papie," lib. vi., cap. ix.

<sup>9</sup> See tomos i., lib. vii., num. 575.

<sup>10</sup> See "Acta Sanctorum," tomos iv., Augusti xxii. De S. Guniforto Martyre Ticini in Italia, pp. 524 to 530.

<sup>11</sup> They have been taken from Boninus Mombritius.

<sup>12</sup> See "Lives of the Saints," vol. viii., pp. 235, 236.

<sup>13</sup> In "Catalogus Actuum Sanctorum quæ Ms. habentur, Ordine Mensium et Dierum."

some assert their deaths must have taken place during the persecution<sup>14</sup> of the tyrant Maximian,<sup>15</sup> and allege good reasons for their opinion ; others<sup>16</sup> refer their martyrdom to the times of Honorius<sup>17</sup> and of Theodosius II.,<sup>18</sup> sur-named the Younger. These latter, however, were Christian emperors. There are writers, such as Galesinius and Ferrarius, who consider their martyrdom to have occurred, at a time when the Arian heresy prevailed ;<sup>19</sup> but, it seems to be sufficiently well established, that paganism was in the ascendant throughout the whole Roman Empire when they suffered for the Faith. It is strange that Castellán,<sup>20</sup> who enters St. Gunifortus in his Martyrology, at the 22nd of August, as he found it in the Roman Martyrology, could have confounded the present holy man with St. Cucufas,<sup>21</sup> Latinized Cucufatus, whose festival occurs on the 25th of July.<sup>22</sup> Moreover, he has thought it established, that at Ticinum<sup>23</sup> or Pavia the latter saint's relics had been translated, and that the festival of Cucufas' translation thither had been kept there on the 22nd of August, but under the name of St. Gunifortus.<sup>24</sup> However, such a very improbable statement leans upon no reasonable grounds, while it is opposed to all written and oral traditions of the historians and people of Pavia. Nor is there any resemblance in the names of St. Cucufatus and Gunifortus, whereby they might be mistaken one for the other. Moreover, such a rash opinion has been well refuted by the Bollandist Fathers Bosch<sup>25</sup> and Cuper.<sup>26</sup>

According to Dempster, who has an account of him,<sup>27</sup> the Martyr St. Gunifort and his two sisters were natives of Scotland. However, only in a general way do the most ancient accounts term them Scoti, or Scots ; and, it is now universally conceded, by the modern historians of Ireland and of

<sup>14</sup> Such is the opinion of Tattus, in his Annals of Como, published A.D. 1663, lib. iii., cap. xxxvii., *et seq.*

<sup>15</sup> This persecutor strangled himself in February, A.D. 310. See M. Le Dr. Hoefler's "Nouvelle Biographie Générale," tome xxxiv., col. 484.

<sup>16</sup> Such is the statement of Thomas Dempster.

<sup>17</sup> He succeeded his father, Theodosius the Great, with his brother Arcadius, A.D. 395. They divided the Empire between them. Honorius fixed his seat of power at Rome, and became the first Roman Emperor of the West. Arcadius selected Constantinople for his capital, and became first ruler of the Eastern Roman Empire. Honorius died of a dropsy, in the thirty-ninth year of his age, A.D. 423. See the "Popular Encyclopædia, or Conversations Lexicon," vol. iii., pp. 787, 788.

<sup>18</sup> He was the son of Arcadius, and grandson to Theodosius the Great. He was born on the 10th of April, A.D. 401. He died on the 28th of July, A.D. 450. See Charles Knight's "English Cyclopædia of Biography," vol. v., col. 1006.

<sup>19</sup> This mistake seems to have occurred, because in the saint's panegyric his persecutors have been called heretics. However, even Ferrarius himself, in the Acts of St. Daniel the Martyr, at this same day, seems to consider that the terms *heretici* and *idolatri* are sometimes confounded in ancient

acts of the saints.

<sup>20</sup> The French Martyrologist.

<sup>21</sup> See a brief account of him in Les Petits Bollandistes, "Vies des Saints," tome ix., xxv<sup>e</sup> Jour de Juillet, pp. 33, 34.

<sup>22</sup> At that date, in the "Acta Sanctorum" of the Bollandists, tomus vi., his Acts have been edited by Father Boschius, S.J.

<sup>23</sup> A city in Insubria, Italy.

<sup>24</sup> This opinion is set forth, at the 15th day of February, p. 656, in his Universal Martyrology.

<sup>25</sup> At the 25th day of July, in a previous commentary to the Acts of St. Cucufatus, he shows how different are the countries and the places, where he and St. Gunifortus suffered martyrdom, as also how diverse are the particulars set down in their respective Acts.

<sup>26</sup> At the present date.

<sup>27</sup> In the "Menologium Scotorum," at the 22nd of August, is the following notice:—"Mediolani Gunifortis martyris qui cum duas sorores in Germania barbarorum gladio interemptas amisisset, et frater ipsius Comi occubisset caesus pro Christo, ipse sagittis confixus a paganis, inde Ticinum abiit, et in paupertina vetulæ domo animam beatam coelo reddidit, et tugurium illud in templum versum est, et ille civitatis patronus colitur, actaque in sanctuario Papiæ extant. M."—Bishop Forbes' "Kalendars of Scottish Saints," p. 209.

<sup>28</sup> Not undertaking to settle the question,

Scotland, that long after the introduction of Christianity to both countries, the terms *Scotus* and *Scoti* applied in use, only to a native or natives of Ireland.

However, those pious brothers and sisters were Scots<sup>28</sup> by race, and of a noble family, as declared in their ancient panegyric. Whether their parents had been Christians is not distinctly stated. Still, it is related, that inspired with a desire to gain over souls to Christ in Pagan lands, and if necessary in this endeavour to encounter martyrdom; the two brothers and their two sisters resolved on leaving their parents, friends, and native country to make that heroic sacrifice. Their parents and friends remonstrated in vain, offering various inducements and persuasions, to divert their minds from such a purpose.

Having borne with this opposition for a long time, in the kingdom of Scotia; at length, they were resolved to seek escape from such importunities, and all four left their native country to journey afar in strange and distant lands. After enduring much fatigue in their travels and many hardships, through the Providence of God directing, they came to the territory of the Pagan Teutons.<sup>29</sup> There the fury of persecution beset the most holy brothers, Guinefortus and Guiniboldus, with their two devoted sisters. These latter were remarkable, not alone for beautiful features, but for their purity of heart and strength of mind. By the ferocious Teutons, this noble band of brothers and sisters had been subjected to every species of insult and injury. At length, both of the holy sisters were martyred in the territory of the Teutons; yet, that particular kind of death they endured has not been recorded. However, they thus escaped all temporal torments, and passed to the embraces of their Divine spouse, Jesus Christ. Their sacred remains appear to have rested in the place of their martyrdom, although no knowledge of the exact spot has been preserved.

The two surviving brothers grieved that their beloved sisters had been thus deprived of life, or rather that these had preceded them, in obtaining the glorious crown of martyrdom. The brothers even reproached the cruel Teutons, according to the Legend, that they were not offered up as sacrifices at the same time for the cause of Christ. For using these words, although threats and angry manifestations were returned, yet the Pagans could not but admire their wonderful fortitude and courage. They deigned, even, to ask for an explanation of the Faith that was in them; and, the holy brothers gratified them in that respect, but apparently without making much impression on their obdurate and stony hearts. Nevertheless, the Teutons persisted in requiring that they should offer sacrifice to idols. The holy brothers then declared their resolution to die, rather than do so. Whereupon, admiring their resolution, and knowing them to be good men, the Teutons would not put them to death.<sup>30</sup>

as to whether these saints were natives of Scotland or of Ireland, the editor Cuper refers in his commentary to what Father Bollandus had already written on such a subject, in the earlier volumes of his great collection, when this matter had been more earnestly and ignorantly discussed than it is at present.

<sup>29</sup> In the anonymous Acts of our saint they are designated Theotonicis, a term equivalent to Tutones, and a name applied by Latin writers to the people of Germany.

<sup>30</sup> The Acts then state: "Unde Christi martyres maxime turbati dicebant. Servi Christi sumus, qui natus est de Virgine, et pro eo mortem subire cupimus. Deinde his verbis se vicissim alloquuntur: Nos infeliciores mulieribus sumus: sorores namque nostræ coronam martyrii a Deo sibi promissam accipere meruerunt."—"Acta Sanctorum," tomus iv., Augusti xxii. Acta S. Guniforti Martyris, auctore anonymo incerta ætatis, cap. i., num. 1 to 9, pp. 527, 528.

## CHAPTER II.

THE BROTHER SAINTS GUINIFORT AND GUINIBOLD LEAVE GERMANY FOR NORTHERN ITALY—THEY ARE ARRESTED AT COMO, AND GUINIBOLD IS THERE MARTYRED—GUINIFORT ESCAPES TO MILAN, WHERE HE IS CONDEMNED TO DEATH—LEFT FOR DEAD, HE NEVERTHELESS SURVIVES AND ENTERS PAVIA, WHERE HE DIES OF HIS WOUNDS—HE IS BURIED IN THE CHURCH OF ST. ROMANUS—MIRACLES WROUGHT AT HIS TOMB—COMMEMORATION OF HIS FEAST—CONCLUSION.

AFTER the death of their sisters, the two noble brothers, Guinifort and Guinibold,<sup>1</sup> filled with the heroic desire to gain like them the crown of martyrdom, resolved on travelling to Italy, where persecution raged against the Christians at that period. This seems to have been during the time of the Pagan Emperors; and before the Arians had attempted to spread their errors there, notwithstanding a doubtful observation contained in the Acts of our saints, which might lead the reader to suppose that their persecutors were heretics.<sup>2</sup>

Their journey was made accordingly to the city of Como,<sup>3</sup> where the Roman authority then prevailed, and where the followers of Christ were daily subjected to torments and death. However, they were not afraid to appear in the public places of the pagans, at Como,<sup>4</sup> and to announce themselves Christians, while reproaching the lictors for great cruelties towards their brethren in the Faith.<sup>5</sup> To the authorities they were then denounced, and the Prætor ordered them to be arrested and brought before him. At that time, Guinifort and Guinibold were found preaching the doctrines of Christ to a great multitude of willing listeners in the public streets. However, the brothers did not obey that first summons, and [the Prætor's emissaries returned to him with a report, that they disregarded his threats, and that nearly all the inhabitants<sup>6</sup> followed them.

Whereupon, the chief magistrate at Como ordered a great number of armed men to proceed thither, and making them prisoners, to bring them into his presence. Being asked whence they came, and why they attempted to seduce the people, the brothers courageously replied: "We are Scots by race, and Christians by profession; but, we seduce not your people, rather do we invite the sons of God to the country of eternal happiness." Then the Prefect asked whom did they regard as the sons of God, when they immediately replied, "Those whom He hath redeemed with His most precious

CHAPTER II.—<sup>1</sup> By some writers they are named Winifortis and Winibald. See Rev. S. Baring-Gould's "Lives of the Saints," vol. viii., p. 235.

<sup>2</sup> These words are, "cum gravis infidelium hæreticorum oriretur persecutio;" but the context afterwards clearly shows, that their persecutors were in the habit of sacrificing to idols.

<sup>3</sup> It is situated at the south-west extremity of the beautiful Lago di Como, and it is built around the semicircular termination of that lake. The Romans called it Comum or Novicomum. In the Middle Ages, it was the capital of a small republic belonging to the Ghibelline party. It was taken and burnt by the Milanese in 1127 and again in 1271. See "Gazetteer of the World," vol. iv., pp. 634, 635.

<sup>4</sup> The Latin writers usually style it Novocomum.

<sup>5</sup> The narrative contained in the anonymous Acts indicates a period when idolatry still prevailed in Northern Italy, and especially in Como.

<sup>6</sup> In the anonymous Acts of our saint, they are called Cumani, instead of their proper designation Comenses. The Cumani were a people of Campania; their city of Cuma being celebrated as the residence of the Cuman or Cumæan Sybil. There were various other Sybils in different places, and a curious account of them may be found in Dr. Augustus Jessopp's edition of Very Rev. Dr. F. C. Hussenbeth's "Emblems of Saints." Third edition, Appendix 1. Iconography of the Sibyls, by W. Marsh, pp. 403 to 426.

<sup>7</sup> The day and year of his martyrdom



blood." Filled with rage, on receiving such a reply, the tyrant commanded them to be led through the public streets of that city, and afterwards to be decapitated. Thinking that by ordering one to be sacrificed in presence of the other, the survivor might be moved through fear of death to apostatize; while the brothers were congratulating each other, that they were to suffer martyrdom together, Gunibold was beheaded,<sup>7</sup> at the place of public execution, and Guinifort was released for that time. During the night, the Christians came stealthily and removed the remains of the martyr Gunibold for interment. From that to the present period, his sacred relics have remained at Como.

It does not seem likely, that Guinifort long survived. However, filled with zeal to preach the words of life, he went alone to Milan, where he converted many to the true Faith, for which he still desired to suffer, and to share the glorious crowns of his beloved sisters and brother.<sup>8</sup> Nor were his hopes long deferred, for having been apprehended once more, Guinifort was again brought before the judges, and ordered by them to sacrifice before their idols.<sup>9</sup> He replied: "I desire most earnestly to sacrifice myself to the living God." "Whom do you call the living God?" asked his persecutor. He then answered: "Jesus Christ is the living God and man, who created and redeemed me with His precious blood." Then, the pagan judge commanded him to be conducted without the city, and to be beheaded. Moreover, while he was led to that place destined for his execution, the lictors were ordered to inflict severe stripes upon him, and to discharge arrows against his body. That cruel sentence they strictly obeyed. They struck him repeatedly with stones and arrows, until he was all covered with wounds.<sup>10</sup> Fainting through loss of blood, the glorious Martyr fell to the ground, before he arrived at the place destined for his execution. Then he exclaimed: "O Lord, King of eternal glory, O clement Father, receive my body and soul, which I offer to Thee as a sacrifice." He then lay prostrate on the earth, and apparently lifeless. Thinking he was dead, the persecutors left him there, and then departed.

After remaining for some time in that state of helplessness, it pleased the Almighty to give Guinefort strength to rise; yet, although thus severely injured and acutely suffering, with arrows fixed in his body and which he could not extract, he was enabled nevertheless to reach the noble city of Papia. In the Roman times, it was called Ticinum after the river Ticinus,<sup>11</sup> now the Tesino, which flows by its walls; but, between the sixth and eighth centuries, the ancient name disappeared, and it assumed the appellation of Papia, softened by Italian euphony into Pavia.<sup>12</sup> There a pious Christian woman, who

have not been recorded, nor is any date for his festival known.

<sup>8</sup> In his poetic Martyrology, at this date, Brautius commemorates these four:—

"Germano passo, geminisque sororibus, arsit  
Martyrio, donec fossus et ustus obit."

<sup>9</sup> This statement reveals the circumstance, that the martyrdom of our saint occurred when the people of Milan were for the most part idolaters, and not during the time of the Arians, as Jacobus Gualla relates, in his work, "*Sanctuarium Papiæ*," lib. vii., cap. ix.

<sup>10</sup> His panegyrist states, "hinc atque inde sanctissimum Martyrem sagittis repleverunt, ut quasi ericius videretur."

<sup>11</sup> It is thus celebrated in the poem of C. Silius Italicus:—

"Cæruleas Ticinus aquas et stagna vadoso  
Perspicuus servat turbari nescia fundo,  
Ac nitidum viridi lente trahit amne  
liquorum."

—"Punicorum," lib. iv., vv. 82-84.

<sup>12</sup> See Rev. John Chetwode Eustace's "*Classical Tour through Italy*, An. MDCCCII.," vol. iii., chap. xv., pp. 507 to 509.

dwelt near the Church of St. Romanus, received him with great charity and veneration, while she tended him with great care for the three days he survived in her house. But then his time had arrived to receive the eternal crown, and departing this life, his soul ascended to join his sisters and brother in Paradise. At that moment, the wonders of the Almighty were manifested on behalf of his devoted servant; for the Angels of Heaven stood around the sacred remains, filling the whole house with resplendent light, and with a most fragrant odour. At the same time were heard these joyous words of Divine praise: "Blessed be the Lord, who is always glorious in His saints."

In the Panegyric of St. Guinefort, we are told, that he was interred on the eleventh of the September Kalends (August 22nd), in the Church of St. Mary, near the Church of the great St. Romanus, where afterwards the Almighty was pleased to work many miracles, in honour of His holy Martyr. Many blind persons visiting his tomb were restored to sight. Numbers of lepers and other infirm persons, on going there, were also restored to health, through the prayers of St. Guinifort. These miracles shed no slight lustre and renown on Pavia, the city in which his relics had been preserved. Without the walls of Pavia is a church dedicated to St. Gunifort; but at Milan, where he suffered for the Faith, although the common people usually called him Bonifort, little was known regarding him, and such was likewise the case in respect to his brother the Martyr Guinibold at Como.<sup>13</sup>

The present holy Martyr is commemorated in the Roman Martyrology,<sup>14</sup> on the 22nd August. Besides, on this same day, various ecclesiastical writers have noted his feast, which appears to have been celebrated, not on the day of his death, but on that of his interment at Pavia. Among these writers are the author of his ancient Acts, Pietro Paulo Bosca, Joannes Baptista Carisius, Aloysius Tatti, Jacobus Gualla, Petrus Galesinus, and the Bollandists. Philip Ferarius,<sup>15</sup> and Father Stephen White<sup>16</sup> also commemorate him. Dempster—who claims him as a Scot, together with his brother St. Gunibold and his sisters—agrees as to the date for his feast.<sup>17</sup> Gunifort, also called Gunifortis and Gunifortus in ancient writings, was regarded with special veneration in the city of Pavia.

Among the courageous and zealous Irish Martyrs who suffered for the Faith, the holy brothers Guinefort and Gunibold, with their two nameless sisters, deserve to be held in especial veneration. From the society of family and of friends, and from the attractions of home, they resolved to take up their cross and to follow Christ. Faithful to Him in their lives and deaths, their sacrifice was accepted, and their final reward had been secured, when their sufferings were over in this world, and crowned with the laurel of martyrdom.

ARTICLE III.—ST. BEOGHNA, ABBOT OF BANGOR, COUNTY OF DOWN. [*Sixth and Seventh Centuries.*] Doubtless where he had so long, as student, priest, and high official, discharged his duties with honour to himself and with benefit to all who came within the sphere of his influence, the memory of this holy abbot must have been held in benediction. In a misplaced manner, the published Martyrology of Tallagh<sup>1</sup> enters this saint, as Beogaes,

<sup>13</sup> Such are the statements of Pietro Paulo Bosca, in his "Martyrologium Mediolanense."

<sup>14</sup> Thus: "Papiae sancti Guniforti Martyris."—"Martyrologium Romanum," p. 122. Editio novissima Romæ, 1878-fol.

<sup>15</sup> In "Catalogus Generalis Sanctorum Italiae."

<sup>16</sup> "See "Apologia pro Hibernia," cap. iv., p. 39.

<sup>17</sup> See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vii., num. 575, p. 309.

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

<sup>2</sup> Thus Beogaer mac Daigre ab Benn.

Abb. Bennchoir. Another entry is evidently allowed to intervene, between the first and the last of these denominations. In that copy contained in the Book of Leinster, his name and that of his father are given.<sup>2</sup> The name of the latter, according to that record was Daigre. His record and feast are set down by Marianus O'Gorman, at the 22nd of August.<sup>3</sup> The present holy man was born, probably in the early half of the sixth century. It seems quite likely, that his religious profession must have been made under St. Comgall,<sup>4</sup> the first founder of Bangor, and who was called away from this life, on the 10th of May, A.D. 601.<sup>5</sup> Soon after his decease, it would appear, that St. Beoghna was elected to succeed him. However, he did not long survive his illustrious predecessor. The age of Christ, when the holy man resigned his spirit to heaven, was 605, according to the Annals of the Four Masters.<sup>6</sup> At this date of August 22nd, in the Martyrology of Donegal,<sup>7</sup> we likewise find a festival recorded, in honour of Beoghna, Abbot of Bennchor, after Comhgall. In that carefully compiled Calendar, referring to the Diocese of Down, Connor, and Dromore, his feast has been registered for this day.<sup>8</sup>



Coolbanagher Old Church, Queen's County

ARTICLE IV.—ST. SINCHE, DAUGHTER OF ANNUDH, OF CUIL-BENNCUIR PROBABLY COOLBANAGHER, QUEEN'S COUNTY. At the 22nd of August, in the published Martyrology of Tallagh,<sup>1</sup> appears a festival in honor of Sae Sinche. We read this entry somewhat differently, in that copy contained in the Book of Leinster,<sup>2</sup> and at this same date. The Martyrology of Donegal,<sup>3</sup> on

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii xxviii. De S. Sillano sive Silvano Abbate Benchoirensi, nn. 6, 7, p. 424.

<sup>4</sup> See his Life in the Fifth Volume of this work, at the 10th of May, Art. i.

<sup>5</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap x., sect. xii., p. 63, and n. 207, p. 69.

<sup>6</sup> See Dr. O'Donovan's Edition, vol. i., pp. 230, 231. An oversight or a misprint occurs in the English translation, where his

feast is set down at the 12th, instead of the 22nd, of August.

<sup>7</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

<sup>8</sup> See Rev. William Reeve's "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL, p. 379.

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

<sup>2</sup> Thus: Cumen 45ur ꝑce Sinchi.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

this day, records the name as Sinche, daughter of Annudh, of Cuil-benchuir. This place may probably be identical with Coolbanagher, or Coolbenger, a parish in the barony of Portnahinch, in the northern part of the Queen's County.<sup>4</sup> The old church of Coolbanagher<sup>5</sup> yet remains in a ruinous state, and its surrounding graveyard is now used as a place of burial. Tradition assigns to the building an early date of erection. There are two divisions in this church yet visible—most probably the nave and choir. A wall appears to have separated both, but a large pointed doorway afforded a communication. The nave, on the outside, measures thirty-two feet in length by twenty-two feet in breadth. The outside wall of the choir measures twenty-eight feet, in length, by sixteen feet, in breadth. The inside of the building is filled with loose stones and rubbish. A narrow low door, now stopped up with masonry, appears beneath an overshadowing mass of ivy, on the western gable; and a door seems to have been subsequently opened, on the southern side wall, probably, when the former one had been closed. A splayed window opened on either side of the nave. A splayed and ruinous east window formerly lighted the choir, the side walls of which are now nearly level with the ground. There are no tombs, at present, in the graveyard or church, but such as bear modern inscriptions. The old building is apparently of very great antiquity.<sup>6</sup> Nothing seems to be known, however, regarding the period at which this holy virgin flourished.

ARTICLE V.—ST. CUMMENE OR CUMMEIN. In that copy of the Martyrology of Tallagh, found in the Book of Leinster, the entry of Cummen's name is united with that of Sinche.<sup>1</sup> In the published Martyrology of Tallagh,<sup>2</sup> at this same date, the entry is Cummene ocus Sae Sinche. According to the Martyrology of Marianus O'Gorman,<sup>3</sup> as also of an Irish Kalendar in the Royal Irish Academy,<sup>4</sup> veneration was given to a St. Cummene or Cuimein, at the 22nd of August. There is a Killcummin, near Killala, and in the churchyard of that place is shown Saint Commyn's tomb.<sup>5</sup> Anciently there was a chapel, at a place called Glennahania, in the Deanery of Kells, and County of Meath. Perhaps also there was a monastery. The place called Tempull Cummain, and the holy well near it, still known as Tobar Cummain, remain. Pilgrimages used to be made thither,<sup>6</sup> and when funerals are passing by, the *De Profundis* is yet entoned by the procession-

<sup>4</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 396.

<sup>5</sup> It adjoins the ruins of Coolbanagher Castle, near the great Heath of Maryborough. In Sir Charles Coote's "Statistical Survey of the Queen's County," we are simply informed that "at Coolbanagher are the ruins of a church and also of a castle," chap. xi., sect. iv., p. 136.

<sup>6</sup> These are some descriptive particulars, noticed during a visit to the spot, on the 10th of December, 1853. On that occasion, the writer took a pencil sketch of the old church ruins, as they appeared from the south-east side of the building. It has since been drawn on the wood, by William F. Wake-man, and it has been engraved by Mrs. Millard. It serves for the accompanying

illustration.

ARTICLE V.—<sup>1</sup> In this manner, Cummen  
 597 see Sinchi.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>3</sup> See Colgan's "Acta Sanctorum Hiberniæ," xii. Januarii, n. 6, p. 59.

<sup>4</sup> There we find but the simple entry, Cummein, at the xi. of the September Kalends, corresponding with the 22nd of August. A copy of this kalendar was made for the Irish Ordnance Survey. See Common-Place Book F., p. 72.

<sup>5</sup> See "Transactions of the Royal Irish Academy," vol. ix. An article written by Rev. James Little, with an engraving, may be found there at p. 3.

<sup>6</sup> On what particular day, however, seems to have been forgotten.

ists.<sup>7</sup> But, whether the place had been dedicated to the present holy person, or to one of many other saints bearing this name, cannot be satisfactorily ascertained. The Martyrology of Donegal<sup>8</sup> records Cummein simply, at the 22nd of August.

ARTICLE VI.—ST. SEDRACH, BISHOP. The published Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> register Sedrach, at the 22nd of August. The former Calendar designates him as a bishop, and this is found, likewise, in that copy of the Tallagh Martyrology, contained in the Book of Leinster,<sup>3</sup> at this same date. The see over which he presided is not known, nor the date for his episcopacy.

ARTICLE VII.—REPUTED FEAST FOR THE SONS OF DAIGHRE. It seems likely, that the present is a misplaced insertion, and a mistake committed by modern transcribers. We read in the Martyrology of Tallagh,<sup>1</sup> that a festival in honor of MacDaighri, or the sons of Daighre, was celebrated at the 22nd of August. We think their names have been very incorrectly entered in this record, having been interposed between St. Beoghna and his place and office as Abbot of Bangor.<sup>2</sup> The Martyrology of Donegal,<sup>3</sup> at the same date, records, The Sons of Daighre.<sup>4</sup>

ARTICLE VIII.—REPUTED FEAST OF ST. TIMOTHY, THE DISCIPLE OF ST. PAUL. In the "Feilire" of St. Ængus,<sup>1</sup> at the 22nd of August, there is a commemoration of St. Timothy, the Disciple of St. Paul, with an observation which seems to indicate, that it was a day of special observance in the Irish Church. A comment is attached to the two first Irish words of the *rann*, by the unknown scholiast.<sup>2</sup> The Bollandists, at this date, give the Apocryphal Acts, by an anonymous writer, of St. Timothy,<sup>3</sup> a Martyr in Rome; while these are preceded by a commentary of a critical character,<sup>4</sup> and written by Father John Pinius, in which an enquiry is instituted regarding

<sup>7</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xvi., p. 288.

<sup>8</sup> Edited by Rev. Drs. Todd and Reeves, pp. 226, 227.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

<sup>3</sup> Thus entered: Σεδραχ Επισ.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> Our opinion is, that the reading should be, Beogaes, son of Daigre, Abbot of Bennchor.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

<sup>4</sup> A note by Dr. Todd, says at Daighre, "The more recent hand has written in the margin, in Irish characters, 'Uide an idem qui 14 hujus.' 'Consider if they are the same, who are mentioned on the 14th of this month.'"

ARTICLE VIII.—<sup>1</sup> In the "Leabhar

Breac" copy is the following *rann* in Irish, with the postfixed English translation by Whitley Stokes, LL.D. :—

Αταϊς ιτγε Τιμουθαι  
 Ουλται ποιλ κοναη  
 Συρο μακκαρισ κονοη  
 Ινοοειμ Εμελιανη.

"Pray for the prayers of Timothy the fostering of Paul with splendour: beseech the youths with holiness of the holy Emelianus."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxv. <sup>2</sup> Thus: "Αταϊς ιτγε .i. ad [discipulum dixit uel escop (sic) ad corpus dixit."—*Ibid.* p. cxxxii.

<sup>3</sup> In three paragraphs, with annotations.

<sup>4</sup> This is in two sections, embracing 19 paragraphs. See "Acta Sanctorum," tomos iv., Augusti xxii. De S. Timotheo Martyre Romæ, pp. 530 to 535.

their genuineness, and as to whether the saint noticed has not been confounded with St. Timothy, the Disciple of St. Paul. In the notes regarding pretermitted feasts, they allude also to this controverted subject, and to the authorities on which such insertion is made.<sup>5</sup> The principal festival of St. Timothy, the Disciple of St. Paul, is kept however on the 24th of January.

ARTICLE IX.—FESTIVAL OF ST. EMILIANUS AND COMPANIONS, MARTYRS. In the Irish Church, at an early period, the Festival of St. Emilianus and his Companions, who were Martyrs, was kept on the 22nd of August, as we learn from the "Feilire" of St. Ængus.<sup>1</sup> An explanation is added, in a brief note<sup>2</sup> by the Scholiast, in Irish and Latin. Elsewhere, we do not find this feast, on the 22nd of August, except in that copy of the Tallagh Martyrology, contained in the Book of Leinster.

ARTICLE X.—REPUTED FEAST OF THE BLESSED MONK, QUADANOC. According to Dempster,<sup>1</sup> the Blessed Quadanoc was a monk and disciple of St. Winnoc, and he was venerated at Audomaropolis, now Saint Omer,<sup>2</sup> on the 22nd of August.

ARTICLE XI.—REPUTED FEAST FOR THE BIRTH] OF ST. PATRICK, AT KILPATRICK, IN SCOTLAND. This day is said by Dempster<sup>1</sup> to have been the anniversary of St. Patrick's Birth, at Kilpatrick, in Scotland.

ARTICLE XII.—REPUTED FEAST OF ST. BARR, BISHOP. The Bollandists,<sup>1</sup> at the 22nd of August, enter the feast of St. Barr, a Bishop, in Scotia, on the authority of Ferrarius, quoting from a Scottish Menology, and from the Martyrology of Canisius.<sup>2</sup> However, recognising this holy man, as being identical with St. Barr, First Bishop and Patron of Cork, they remit his Acts to the 25th of September,<sup>3</sup> his proper Festival.

<sup>5</sup> They state: "Romæ, Timothei discipuli sancti Pauli Apostoli fit mentio in Martyrologio Rhinoviensi et apud Florentinum in textu Martyrologii, quod in lucem dedit."—*Ibid.*, pp. 488, 489.

ARTICLE IX.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxv.

<sup>2</sup> It may thus be rendered in English: Seven sons with Emelianus, *i.e.* youths or sons of grace, *i.e.* seven sons of Emilianus, with eight sons. See *ibid.*, p. cxxxii.

ARTICLE X.—<sup>1</sup> In his "Menologium Scotorum," we find this entry:—"XXII. Audomaropoli Beati Quadanoci monachi S. Vvinoci socii, sanctitate inclyti. B." See Bishop Forbes' "Kalendars of Scottish Saints," p. 209.

<sup>2</sup> The capital of Artois, in France.

ARTICLE XI.—<sup>1</sup> Thus do we find an entry in his "Menologium Scotorum," for the month of August.—XXII. "Eodem die ad Kilpatrick in Scotia nativitas Patricii et in Hiberniam navigatio, cujus memoriam servat scopulus in Glotta, qui in medio flumine situs impune plenis velis illatas naves innocuus excipit, nec laedit. C."—Bishop Forbes' "Kalendars of Scottish Saints," p. 209.

ARTICLE XII.—<sup>1</sup> See "Acta Sanctorum," tomus iv., Augusti xxii. Among the pretermitted Saints, p. 491.

<sup>2</sup> To this the following observation is appended, "sicut additur in notis, et citatur lib. 2., Hist. Scot."

<sup>3</sup> At that day, likewise, his Life is given in the Ninth Volume of this work.

## Twenty-third Day of August.

ARTICLE I.—ST. EOGAN OR EUGENE, BISHOP OF ARDSTRAW, AND  
PATRON OF DERRY.

[FIFTH AND SIXTH CENTURIES.]

### CHAPTER I.

INTRODUCTION—ACTS OF ST. EUGENE AND AUTHORITIES FOR HIS LIFE—HIS FAMILY AND BIRTH—HIS DOUBLE CAPTIVITY—EDUCATION IN BRITAIN—HIS RETURN TO IRELAND—HE FOUNDS THE MONASTERY OF KILNAMANAGH IN LEINSTER—ST. EUGENE GOES TO THE NORTH OF IRELAND AND FOUNDS A MONASTERY AT ARDSRATHA—HE BECOMES THE FIRST BISHOP OF THAT EARLY SEE—HIS MANNER OF LIVING WHILE THERE—HE ENJOYS PROPHETIC GIFTS.

**U**NDER the ceaseless labours of blessed Patrick, Ireland soon became a favoured spot in the vineyard of the Church, when sainted men, like the Apostles of old, left all things at his preaching to follow Christ. Princes and nobles were not ashamed to lay aside the pomps of royalty, and to put on the humbler garb of the Christian missionary. Tender virgins were crowding to the cells of Brigid—the Mary of Erin—and consecrating their lives to the service of God and of His poor. Those were truly the ages of faith, when churches and monasteries rose as if by magic on every mountain and in every valley; when the music of sacred hymns and of Divine psalmody was borne on every breeze, and when that golden era foretold in burning words by Isaiah of old seemed to be fully realized in this Island. “The land that was desolate and impassable, shall be glad, and the wilderness shall rejoice, and flourish like the lily.” Whether viewed in a political or religious aspect, Derry is a spot dear to the heart of the annalist, for hallowed reminiscences cluster round it, and the golden glory of bygone days sheds still their lustre on the See of Eugene and the city of Columkille. From immemorial ages, the “place of the oaks” was sacred; for here, even the Druids, it is traditionally held, had one of their most famous colleges.<sup>1</sup> From the Holy Island—for such formerly Derry was—went forth the royal poets, the sage legislators, the learned astronomers, and the well-instructed annalists. There the mystic rites of Druidism were once studied, and there in after times the young aspirant to the priestly dignity underwent his long and arduous novitiate.

The festival of St. Eogan or Eugene dates from a very early period in the Irish Church, and it was held on this date.<sup>2</sup> The learned hagiologist,

ARTICLE I.—CHAPTER I.—<sup>1</sup> According to John Toland, in his “Critical History of the Celtic Religion and Learning: containing an Account of the Druids,” &c. First Letter, pp. 44, 45, note 1.

<sup>2</sup> Thus in the “Feilire” of St. Ængus, in the Leabhar Breac copy, we have the following entry, the English translation being supplied by Whitley Stokes, LL.D.:—

Lapaig purpinnatí  
imallunú lín cacha

fopænlicth luao betha  
feil eogain arpo rracha.

“At the passion of Fortunatus, with whom went warriors, on one festival—a world’s talk—the Feast of Eogan of Ard Sratha.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxv.

<sup>3</sup> See “Catalogus Actuum Sanctorum quæ Ms. habentur, ordine Mensium et Dierum.”

Colgan, had intended to publish the Acts of St. Eugene, at the 23rd of August, as may be inferred from his list of unedited Manuscripts.<sup>3</sup> However, these Acts of St. Eugenius, bishop of Ardsrara, are preserved in the Burgundian Library at Bruxelles.<sup>4</sup> They have since been edited and published<sup>5</sup> by Carolus de Smedt and Joseph de Backer, Bollandist Fathers, under the auspices of the Right Hon. John Patrick, Marquis of Bute. At the 23rd of August, the Bollandists<sup>6</sup> present us with Acts of St. Eugene, by some anonymous writer.<sup>7</sup> A previous commentary<sup>8</sup> is added, with several notes, by Father William Cuper, S.J. These Acts were composed as a panegyric on the saint, and evidently they were intended to serve as a sermon for his festival.<sup>9</sup> Briefly, too, does Bishop Challoner enter his record at this day.<sup>10</sup> The Rev. Alban Butler has a short article in reference to him at this same date,<sup>11</sup> as likewise the Rev. S. Baring-Gould,<sup>12</sup> and the Petits Bollandistes.<sup>13</sup> The Life and Acts of St. Eugene are involved in much obscurity, since the most ancient memoir we possess seems to have been written centuries after his period, and it abounds in legends. Still, it must be observed, there are certain coincidences that correspond or are not irreconcilable with synchronous persons, times and places, as gleaned from independent records.

Eugene belonged to a Leinster family, on the paternal side. He sprung from the race of Laeghaire Lorc, son to Ugainé Mór, from whom the Leinstermen are descended, according to the O'Clerys.<sup>14</sup> The scholiast on the "Feilire" of Ængus<sup>15</sup> has a remark, that as learned persons reported, Eogan was the son of Bishop Erc of Slane;<sup>16</sup> but he adds, and that is the Deacon Mochua, who belonged to Cluain in Leix.<sup>17</sup> However, he appears more reconciled to the following paternity. We are informed, that Cainnech of Leinster was father of Eugenius, while his mother is named Muindecha, and she belonged by race to the territory of Mugdarnia,<sup>18</sup> in the present county of Down. The illustrious St. Kevin of Glendalough<sup>19</sup> was a near relative. The relationship between St. Kevin and Eugene seems to have been that of first cousins; our saint, however, being in the first degree, nearer to their common stem. Eugene was the sixtieth in descent from Miledh or Milesius. Kevin was the sixty-first, his mother Caemell having been married to Coemloga, son to Coemfada, the brother of Cainech, father to St. Eugene. Now, Cainech is said to have been the son of Cuirp, son to Fergus Lamderg,

<sup>4</sup> In a volume, classed xxii., at fol. 216.

<sup>5</sup> In a work intitled "Acta Sanctorum Hiberniæ," ex Codice Salmanticensi, &c. See cols. 915 to 924.

<sup>6</sup> See "Acta Sanctorum," tomus iv., Augusti xxiii. De S. Eugenio vel Eogaino Episcopo Ardsrathensi, pp. 624 to 627.

<sup>7</sup> These are in sixteen paragraphs, and taken from a vellum Manuscript belonging to their Library, classed P. Ms. 11, "a folio. 215 verso."

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

<sup>9</sup> This may safely be concluded from the sentence with which they end.

<sup>10</sup> See "Britannia Sancta," part ii., p. 95.

<sup>11</sup> See "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August xxiii.

<sup>12</sup> See "The Lives of the Saints," vol. viii., p. 251.

<sup>13</sup> See "Les Vies des Saints," tome x., xxiii<sup>e</sup> Jour d'Aout, p. 135.

<sup>14</sup> See "The Martyrology of Donegal," with the Irish text, translated by John O'Donovan, LL.D., M.R.I.A., and edited by Rev. Dr. James Henthorn Todd and by Rev. Dr. William Reeves, pp. 226, 227.

<sup>15</sup> 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. cxxxii.

<sup>16</sup> His festival occurs at the 2nd day of November, where some account of him may be found.

<sup>17</sup> Among the many saints of this name, found in the Irish Calendar, it is not easy to determine if any one among them can be identified with the Deacon Mochua here mentioned.

<sup>18</sup> See the "Acta Sanctorum Hiberniæ," ex Codice Salmanticensi, Acta Sancti Eugenii, num. 1, col. 915.

<sup>19</sup> See his Life, at the 3rd of June, in the Sixth Volume of this work, Art. i.



son of Fothad, son to Eochaidh Lamdoit, son to Fothadh, son of Eochaid Lamderg, son to Messincorb, son of Cucorb, son of Mogh Corb, son to Conchobar Abraidhruadh, son of Finn File, son to Rosa Ruadh, son of Fergus Fairghe, son to Nuada Nect, son of Sedna Siothbac, who was the forty-fourth in descent from Miledh, or Milesius, King of Spain.<sup>20</sup> Such is the regal and distinguished line through which our saint's ancestry has been traced.

It seems probable, that towards the close of the fifth century, Eugene was born; or at least, his nativity may be referred to the early part of the sixth.<sup>21</sup> It has been stated by Colgan,<sup>22</sup> that Eugene was one of St. Patrick's disciples; <sup>23</sup> but, this statement rests on no good authority. Moreover, the same writer elsewhere has named him <sup>24</sup> among the disciples of St. Finian of Clonard.<sup>25</sup> However, his account of the Abbot Monenus being the master of Eugene in Britain <sup>26</sup> accords with ancient Acts, which we deem it better to follow.

While yet of tender years, Eugene, with a great number of other boys and girls, received his early education with the youthful Tighernach,<sup>27</sup> in the school at Clones. From that place, the child was carried away captive to Britain by marauding pirates, and Tighernach also shared this captivity.<sup>28</sup> We are informed, that the holy and wise Neunyo,<sup>29</sup> also called Maucenus,<sup>30</sup> and who was in Rosnat monastery,<sup>31</sup> procured their liberation from the King of Britain. Afterwards, he took charge of their religious training, and he found them to be docile students. For some years, they were under the tutelage of St. Ninnian, together with a holy youth named Corpre,<sup>32</sup> who was afterwards bishop of Coleraine, in Ireland. A second time, Eugene, with his companions, was carried into captivity and brought to Brittany—supposed to be in Gaul<sup>33</sup>—as the pirates were from this latter country. They were detained as slaves in Armorica, by a Gallic King, who obliged them to work in a mill. The passion for reading was still strong with the three holy youths, Tighernach, Eugene and Corpre; but one day, while thus engaged, the milling business appears to have been suspended, when the king's steward surprised the students, and roughly ordered the work to proceed. When he

<sup>20</sup> See the Genealogical Tables illustrating "Loca Patriciana," No. iv., as compiled by the Rev. John F. Shearman, for "The Journal of the Royal Historical and Archæological Association of Ireland," vol. ii., fourth series, No. 16, p. 544.

<sup>21</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iii., p. 190.

<sup>22</sup> See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

<sup>23</sup> See the Life of St. Patrick, at 17th of March, in the Third Volume of this work, Art. i.

<sup>24</sup> See "Acta Sanctorum Hiberniæ," xxiii. Februarii, Appendix ad Vitam S. Finniani, cap. iii., p. 406.

<sup>25</sup> Notices of him may be found in the Second Volume of this work, at the 23rd of February, as also at the 12th of December.

<sup>26</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii i. De S. Moineno sive Monennio Episcopo Cluanfertensi, p. 438.

<sup>27</sup> See his Life, at the 4th April, the day for his feast, in the Fourth Volume of this

work, Art. i.

<sup>28</sup> See further particulars, regarding Tighernach's captivity, in chap. i., *ibid.*

<sup>29</sup> Identical with St. Nennius, Abbot of Candida Casa, whose feast occurs at the 16th of September, where notices of him may be found.

<sup>30</sup> Probably the mistake of a scribe for Mansenus. He is said to have been the master of St. Eudeus of Aran, venerated on the 21st of March.

<sup>31</sup> This was only another name for Candida Casa or Whitethorn, in Scotland. This identification both of Neunyo and of Rosnat, as found in the text, renders what has been regarded as doubtful, in the Life of St. Tighernach, at the 4th of April, sufficiently clear, as he and our present saint had one and the same master in Britain.

<sup>32</sup> The festival of St. Coirpre, bishop of Cuil-Raithin, or Coleraine, occurs on the 11th of November, where some notices of him may be found.

<sup>33</sup> See Bishop Challoner's "Britannia Sancta," part ii., p. 95.

<sup>34</sup> The compiler of our saint's Acts writes :

left, the youths piously besought the Almighty, to give them a respite from labour, and an opportunity for reading. Instantly, the Angels of God appeared, and kept the mill-wheel revolving, while the youths were reading. When the king was informed about this circumstance, he declared that they should return to Rosnat monastery to continue their studies. Having thus recovered miraculously their freedom, they were again restored to their beloved master, giving thanks to God for the favours bestowed on them. After obtaining his liberty from the king, Eugene studied for some years in the monastery of Rosnat. At length, with the earnest recommendation and prayers of his monks, Nennius was induced to sail for Ireland, with both of his disciples, Tighernach and Eugene. They founded monasteries afterwards in the territory of Lagenia, now Leinster.

It was on this occasion, that Eugene established the monastery of Kilnamagh,<sup>34</sup> in Cualann<sup>35</sup>—the modern district of Wicklow—and he there led a life of sanctity, mortification and prayer. Over that house he presided as Abbot, for fifteen years, enjoying a character without stain or reproach. There, too, he moulded the minds of many most illustrious prelates and saints, of whom not the least distinguished is said to have been his nephew, Coemghen or Kevin,<sup>36</sup> who, for his singular and unearthly beauty, was stated by the legend to have been baptized by an angel.<sup>37</sup>

In obedience to a Divine admonition, Eugene set out for the north to preach the Gospel. Still, it was with some degree of regret; especially as his monks sorrowfully asked him who should be their Abbot, if he departed from them. Their holy superior replied: "Let each one of you become Abbot, and prior, and minister; I, although absent in the body, shall be with you in spirit. I shall hear what you say, even when spoken in whisper, and still more when you speak aloud."<sup>38</sup> About the same time, St. Tighernach left Leinster, and in conjunction with St. Eugene, he founded a celebrated monastery at Clones, otherwise denominated Gaballiuense;<sup>39</sup> while another religious domicile was founded at a place, the Latin equivalent of which is *Sylva humilis*.<sup>40</sup> Both of those holy prelates continued that tender affection and firm friendship they had early formed as school-fellows; and as their respective places were not very far apart, they often enjoyed each other's society, and formed a spiritual alliance in their companionship. Seeking a suitable place to fix his own residence, Eugene, the son of Caineach, in obedience to orders received, established a monastery at Ardstraw. This is at present the name of an extensive rural parish, and it is merely an anglicized form of the ancient Ard-straha,<sup>41</sup> which means the height by or

<sup>34</sup> Eugenius quidem in regione Cualand locum sanctum, qui Cella Monachorum vocatur, construxit,<sup>35</sup> &c.

<sup>35</sup> The territory of Cualann lay along the east coast in the present county of Wicklow.

<sup>36</sup> See the Life of St. Coemghen or Kevin, Abbot of Glendalough, at the 3rd of June, in the Sixth Volume of this work, Art. i.

<sup>37</sup> Kevin, however, was not baptized by an angel, but by St. Cronan, who said on the occasion, "He shall be called what he is, Coemghen, that is *fair born*, for he shall be exceedingly comely.

<sup>38</sup> The Acts then state: "Quod veraciter completum est; non solum enim cantus, sed et voces quamvis parvas, quas illi in cella monachorum peccata confitendo proferebant,

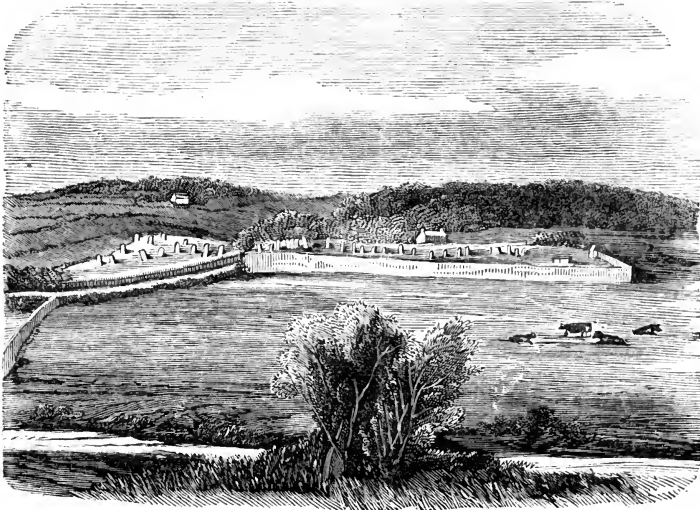
Vir admirabilis in Ardstratensi monasterio, quod multis passuum millibus ab alio distat, quasi in aurem dicerentur, audiebat."

<sup>39</sup> According to the old Acts of our saint.

<sup>40</sup> This place cannot be identified by such a name. Perhaps the Irish equivalent might be Kylebeg, or "the little wood."

<sup>41</sup> Most of all the places in the parish have retained their old Irish appellations. However, Newtownstewart is an exception. Its ancient name, according to Lewis, was Lislas, but this is evidently a mistake for Lis-glas, which means Green Fort. This will appear the more probable from a number of other forts or raths being scattered through the immediate neighbourhood, and from some of them still retaining their dis-

near the bank of the river.<sup>42</sup> This explanation thoroughly accords with its situation; for near the little River Derg, and on a considerable elevation, are to be traced some ecclesiastical remains, where a road leading to Urney cuts a cemetery into two distinct parts. Both of these are largely availed of for interments.<sup>43</sup> While one cemetery is used for Catholic burials, the other is used for Protestants. The small village near it is now called Ardstraw-Bridge, and the parish itself is partly in the barony of Omagh, but chiefly in that of Strabane, in the County of Tyrone.<sup>44</sup> The scenery of this parish is



Cemeteries at Ardstraw, County of Tyrone.

diversified and of strongly-featured contour, so as to be rich in the number, and not poor in the character, of its landscapes.<sup>45</sup> There, too, it is believed, that St. Eugene established a primitive See, after he had been consecrated a Bishop.

Considerable doubt exists as to the precise year of his coming to Tyrone; for while some represent him as having been the disciple of St. Patrick, others with more probability assert, that he was the contemporary of St. Columkille,<sup>46</sup> St. Kevin, and St. Canice.<sup>47</sup> This appears the more certain, from

tinctive appellations of White Fort, Grey Fort, &c. That Lis-glas must have been very ancient and a considerably important place appears from the many castles or strongholds that were built around it, and from its being the only place—even in comparatively late times—where there was a bridge leading from all the districts of Munterloney and beyond it to Derry.

<sup>42</sup> Much of this local information is taken from a very interesting communication intitled "Newtownstewart and its neighbourhood;" a historical sketch which appeared in the *Londonderry Journal* of August 30th, 1871. It was written by Rev. John Keys O'Doherty, P.P., of that place, and since

Bishop of Derry. It is written with great care and ability, as also by an adept deeply learned on the subject of Ireland's history and antiquities.

<sup>43</sup> The accompanying illustration, from a sketch by the writer, on the 10th of June, 1879, represents their respective situations, from the valley to the river. That sketch has been drawn by William F. Wakeman on the wood, engraved by Mrs. Millard.

<sup>44</sup> See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 57, 58.

<sup>45</sup> See the "Parliamentary Gazetteer of Ireland," vol. i., pp. 65, 66.

<sup>46</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art. i.

the date of his death, which the Irish authorities fix at a late period in the sixth century; while the year 617, or 618, of the Christian era, has even been stated for that event, by some of our annalists. The ancient parish of Ardstraw possesses peculiar interest for students of our early Church history. That place Eugene selected for his residence, and like many bishops of the period, he wielded episcopal as well as abbatial jurisdiction, according to the prevailing opinion. It is somewhat remarkable, however, that in the old panegyric of Eugene, as published, he is not styled *Episcopus*, nor is there any express mention of his having governed a see. However, the epithets, applied both to him and to St. Tigernach as *sancti pontifices*, appear to warrant such assumption. While distinguished for his great virtues and embracing a monastic life, Eogan founded or helped to found various monasteries in Ireland, after returning from Gaul. While St. Tigernach and St. Eugene were sojourning at the Little Wood, when the latter was about to depart for Ardstraw, they both took a ramble towards a small eminence, where sitting down they entered on a course of pious conversation. Then having separated, a minister of Eugene recollected that he had left behind a small vessel, from which it was his custom to sprinkle infirm persons with holy water. The next day, Eugene and his minister returned to that same place, when to their great surprise, a fox was found dead, with the vessel belonging to Eugene near him, and which he had attempted to gnaw. It was perfectly preserved, however, owing to the saint's merits. Even a thong of leather attached was found uninjured between the animal's teeth. Another time, when both of those holy prelates were on a customary visitation of a small nunnery, denominated Rosscay,<sup>48</sup> in the territory of Meath, they found the minister of the Abbess Mossera and of her nuns dead. However, St. Tigernach desired Eugene to place his baculus on the body of the deceased. A great miracle followed, when that servant came to life, and he was restored to his former state of health.

In the monastery at Ardstraw, Eogan led a most holy life, being distinguished for his miracles and for a spirit of prophecy. Instances of the latter gift are furnished, in the case of a wicked Gentile prince, named Amalgid, who had ordered a spear having five points on it to be made, and with this he resolved on immolating innocent victims, in accordance with some pagan custom or superstition, which held possession of his mind. On hearing about such intent, the charitable Abbot went to him, entreating that he should not put it into execution; nevertheless, the cruel tyrant would not be diverted from his purpose. The saint declared, that should he do so, on the third day after the evil deed had been committed, the prince himself must die pierced by that same spear. Such prediction was accordingly fulfilled.

This primitive saint is said to have foretold, likewise, that but a few years should elapse before the coming of St. Columkille into this world,<sup>49</sup> Already have we related the circumstances,<sup>50</sup> under which such a prophecy had been pronounced, in the Life of that saint, by Prince O'Donnell. In all essential particulars, the narrative contained in the old Acts of St. Eogan is corroborative, but more detailed in some matters. One Lugid,<sup>51</sup> with his son Fiachne, visited his monastery, and the latter killed one of the monks, at the

<sup>47</sup> His feast occurs at the 11th of October, where his Acts may be seen.

<sup>48</sup> The exact locality is not known.

<sup>49</sup> See Colgan's "Trias Thaumaturga," Vita Quinta S. Columbæ, lib. i., cap. xiii., p. 391.

<sup>50</sup> See the Sixth Volume of this work, at

the 9th of June, Art. i., Chap. i.

<sup>51</sup> In our saint's Acts he is called "Secneii filio," another form for Sethna, the brother of Fedhlimid, who was father to the great St. Columba. Consequently the latter was cousin-german on the father's side to this Lugid.

door of the oratory in Ardstraw, his father approving that base act. The murderer died nine days after the deed, according to our saint's prophecy, nor were more than five of his posterity destined to survive him. In penitence for that deed, Lugid declared he should bestow a scruple of silver every third year on the church of Ardstraw, and that gift should also be binding on his posterity. This was to accrue to Eogan and to his successors there.<sup>52</sup> We are led to the calculation, that such incidents must have taken place early in the sixth century, as the date set down for St. Columba's birth varies from A.D. 518 to 522.

## CHAPTER II.

VARIOUS MIRACLES OF ST. EUGENE—HIS LAST ILLNESS AND EDIFYING DEATH—HIS COMMEMORATION IN THE IRISH CALENDARS—ANTIQUITY OF ARDSTRAW AS AN EPISCOPAL SEE—A MONASTERY CONTINUED THERE TO A MUCH LATER PERIOD—TRANSFER OF THE SEE AT ARDSTRAW TO RATHLURY, AND FINALLY ITS INCORPORATION WITH DERRY DIOCESE IN THE TWELFTH CENTURY—NOTICES OF THE LATTER SEE, OF WHICH ST. EUGENE IS CHIEF PATRON—CATHEDRAL OF ST. EUGENE IN DERRY—CONCLUSION.

OWING to the circumstance, that St. Patrick, the great Apostle of Ireland, had a disciple named Eugene, and connected with the northern parts of Ireland, some writers have too hastily concluded, that he was identical with the present saint. However, it is expressly mentioned in his Tripartite Life, that Eugene was placed over a church, founded at Dun-cruthen,<sup>1</sup> otherwise Dunbo,<sup>2</sup> with which our saint does not appear to have had any special connection.<sup>3</sup> It is generally admitted, moreover, that about the year 540, St. Eoghan or Eugene, of Ardstraw, flourished.<sup>4</sup> Various of his miracles are related in the old Acts; but, as some of those marvels are of a legendary character, they may be passed over as not worthy of being here recorded. It is told, that in a certain town named Lettach,<sup>5</sup> one hundred persons of both sexes had been surrounded by pirates; but, having sent word to the holy man, that they were likely to be captured or in danger of perishing, he passed unnoticed through the enemy's camp, and having baptized them, all were brought away unseen by the pirates and were thus saved. Again, it is stated, that while Eugene was travelling through a great wood, which stretched for sixty thousand paces<sup>6</sup> along the River Bann,<sup>7</sup> he met a miserable

<sup>52</sup> The Acts of our saint add, Eogan had declared, also, that none of Lugid's posterity should reign in his principality, but when Lugid complained on this score, he received for reply, "Thy posterity shall be councillors and judges there, but no one of thy family shall rule in thy sept, unless with their permission." We are told, moreover, that such prediction was fulfilled.

CHAPTER II.—<sup>1</sup> This denomination may be Anglicized, "the Fort of the Cruithneans," a tribe very powerful in the North of Ireland, in the time of St. Patrick.

<sup>2</sup> Now a parish in the diocese and county of Derry, bordering on the Atlantic Ocean, and about forty miles distant from Ardstraw.

<sup>3</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. cxxv.,

p. 146, and nn. 187, 188, 189, pp. 181, 182.

<sup>4</sup> Ussher states, that he was contemporaneous with St. Comgall of Banchor and with St. Canice of Achadh-bo. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 495, 496.

<sup>5</sup> Under this form, the place has not been identified.

<sup>6</sup> Representing sixty miles. In point of fact, the whole course of the River Bann, upper and lower, from its rise in the Mourne Mountains, County of Down, to its embouchure into the Atlantic Ocean near Coleraine, including its expansion of Lough Neagh, measures considerably more than 80 miles. See "Parliamentary Gazetteer of Ireland," vol. i., p. 216.

<sup>7</sup> There can be no question, but that the

pauper, who was a leper, on the way. As a charity, he bestowed the two chariot horses he used on that poor mendicant. Such self-sacrificing act was made known by a revelation to St. Corpre, Bishop of Coleraine, who sent two other horses to supply the place of those which had been given away. At another time, on the approach of Easter, Corpre borrowed a Book of Gospels from Eugene, as Eastertide approached, and when the latter wanted it, on the very night of that festival, the Angels of God left it once more on his altar. While the holy Bishop was journeying through a wood called Croibeth,<sup>8</sup> in company with a boy, he recited the fifty Psalms, and afterwards the Lord's Prayer, so far as the words, "sed libera nos a malo." The boy then answered Amen, when an extraordinary echo resounded those concluding words throughout the forest.

On a certain occasion, the holy man, with his retinue, was uncourteously treated at a town,<sup>9</sup> where he arrived towards evening, and where fifty persons of both sexes were assembled at a banquet. There he was denied hospitality, so that he was obliged to remain in the open air all night. He spent it awake, and while fasting he prayed. However, he predicted, that for the future, such a feast should not there take place, nor should the land about it prove fertile. His prophecy was fulfilled, even to that time when the saint's eulogy had been pronounced. However, on the day following, one of the feasters named Caitne, and whose wife is called Brig, invited him and his companions to their house, where dinner had been prepared for their labourers. This dinner consisted of beef and swine's flesh, with beer for their drink. Of such viands, Eugene and his companions partook, having blessed them before and after partaking of their meal. Afterwards, the saint blessed that house, and the cellars of his kind entertainers. He predicted, moreover, that such food and drink should serve their household, so long as no irreverent remark was made regarding them. This condition was observed, only from the Kalends of November to the Pentecost succeeding.<sup>10</sup> The panegyrist of our saint declares, in closing his account of the miracles Eugene wrought during life, that he only recounted a few of those merits, with which the subject of his discourse was so remarkably favoured by the Almighty.<sup>11</sup>

It is stated, that Eugene was living, about the year 570.<sup>12</sup> Having attained a mature term of years, and a full measure of merit in the sight of God, he was happily called out of this world, some time in the sixth century.<sup>13</sup> Having been seized with a grievous infirmity, which grew on him day by day, calling his monks around him, he received Extreme Unction and the Holy Viaticum, with sentiments of the most pious resignation. When such religious rites had been administered, his monks separated into two choirs, and standing, they alternately chaunted appropriate psalms. During that pious and solemn celebration of the Divine Office, Angels received the soul of Eogan, and bore it to Christ, whom he had so long and so faithfully

alluvial banks of this noble river were formerly thickly wooded, although few traces of the primitive forest now remain.

<sup>8</sup> The situation of this wood is not known.

<sup>9</sup> In the panegyric, no name has been given to it.

<sup>10</sup> The narrative ends in the following sentence: "Tunc enim quidam stultus ait: Male vivimus, quia toto hoc anno dimidio carne tantum vescimur; et ex illa die præfata cibaria disparuerunt."

<sup>11</sup> See the Bollandists' "Acta Sanctorum,"

tomus iv., Augusti xxiii. De S. Eugenio vel Eogano Episcopo Ardsrathensi in Hibernia. Vita auctore anonymo, pp. 626, 627.

<sup>12</sup> See the Genealogical Table to illustrate No. iv. of Loca Patriciana in "The Journal of the Royal Historical and Archæological Association of Ireland," fourth series, vol. ii., No. 16, p. 544.

<sup>13</sup> See Bishop Challoner's "Britannia Sancta," part II, p. 95.

<sup>14</sup> See the Bollandists' "Acta Sanctorum,"

served. It is most generally allowed by our writers, that St. Eugene of Ardstraw died some time in the sixth century;<sup>14</sup> although other authorities have prolonged his life to the seventh. He is said by Walter Harris to have died, in the year 570,<sup>15</sup> and for this statement Ussher is quoted; although he has no such notice of Eugene, in his Chronological Index, for that year. In like manner, following Harris, Archdall at Ardstraw<sup>16</sup> misrepresents the words of Ussher, in assigning his death to A.D. 570. It would only be safe to affirm, that probably the holy bishop flourished at such a period.<sup>17</sup> The Annals of Clonmacnoise state, that Eugene died so late as A.D. 618. Nevertheless, both Ussher<sup>18</sup> and the Bollandists notice the difficulty of reconciling that date, with the period of his consecration. He must have lived, far beyond the allotted term of extreme old age, should it be received.

The published Martyrology of Tallagh,<sup>19</sup> at the 23rd of August, inserts a festival in honor of Eoghan, Bishop of Arda Sratha. Somewhat differently spelled is that entry, in the Book of Leinster, at x. of the September Kalends.<sup>20</sup> He is recorded, in the Martyrology of Donegal,<sup>21</sup> at the same date, as Eoghan Bishop, of Ard-Sratha,<sup>22</sup> in Cinel Moain, in Ulster. It is generally thought, that he died on the 23rd of August; for then his festival occurs in all the Calendars.<sup>23</sup> In the Diocese of Derry, the feast of this holy Patron is celebrated on that day for a Bishop and Confessor, as a Double of the First Class with an octave.

Long after the time of the first founder, there were bishops in the ancient see of Ard-sratha. Thus, at the year 678, the death of Maelfothartaigh, and at the year 705, on the 26th of November, the death of Coibhdeanach; as also at the year 878, the death of Aenghus, son to Maelcaularda, successor of Bishop Eoghan, of Ardsrath, died.<sup>24</sup> The Abbots of that place are traced downwards to a still later period. Thus, Maelpadraig, son of Morann, Abbot of Druimcliabh and Ard-sratha, died A.D. 921.<sup>25</sup> The parish of this place was the principal seat of a tribe called the Ui-Fiachrach-Arda-sratha, who gave a territorial name to it and to the neighbouring district. The family of the Ua-Criochan were chiefs there, prior to the Anglo-Norman Invasion.<sup>26</sup> The See of Ardstraw embraced the greater part of County Derry, and it is stated, that the Bishop was also superior of all the houses belonging to the Columbian Order. Thus, the abbots of that church, as we have seen, were occasionally of the episcopal order. It is stated, that the family of Ua-Forannain were herenachs of Ard-sratha, in the tenth, eleventh, and twelfth centuries. As a consequence of its ecclesiastical importance, the termon land of the church was very extensive, containing sixteen bali-

tomus iv. De S. Eugenio vel Eogaino Episcopo Ardsrathensi in Hibernia. Commentarius Prævius, num. 1, 2, 3, pp. 624, 625.

<sup>15</sup> See Harris' Ware, vol. i., "Bishops of Derry," p. 286.

<sup>16</sup> See "Monasticon Hibernicum," p. 679. He cites Ussher, p. 495, for this statement; but, on referring to that page, there is indeed mention of this saint, yet no date given for his death.

<sup>17</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., sect. iii., p. 190.

<sup>18</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 495, 496.

<sup>19</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>20</sup> Thus: EOGAN EP ARD SRATHA.

<sup>21</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

<sup>22</sup> See also Duaid Mac Firbis in "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 86, 87, and n. 15.—*Ibid.*

<sup>23</sup> See "Circle of the Seasons," p. 236.

<sup>24</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 286, 287, 306, 307, 526, 527.

<sup>25</sup> See *ibid.*, vol. ii., pp. 608, 609.

<sup>26</sup> See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII.," edited by Rev. William Reeves, D.D., p. 10, n. (q).

boes,<sup>27</sup> whereas the average of other churches was only four. It is generally believed, that Ardstraw remained an independent episcopal See for the lapse of seven centuries.<sup>28</sup> There exist as yet certain Fragments, taken from a Book,<sup>29</sup> relating to the names, divisions and bounds belonging to the Parochial church of Ardstraw. After Saint Eugene's demise, the see was transferred, it is said, to Rathlury, the modern Maghera. However, it is not by any means clear, that such transfer ever took place. Rathlury—or the fort of St. Luroch—was a house of great consequence, and the custodian bishop, no doubt, resided there for a time; but, he did not cease in consequence to be Bishop of Ardstraw, any more than those Popes who resided at Avignon ceased to be Bishops of Rome. However, long after the death of our saint, the monastery of Ardstraw continued to be a place of great importance, as we find from various references to it in the Annals of Ireland, during the Middle Ages.<sup>30</sup> Who were St. Eugene's immediate successors in the see of Ardstraw, it is now impossible to state, for no records known have handed down all their names to posterity.<sup>31</sup> It is equally difficult to determine the precise boundaries of that ancient diocese, for as a general rule the modern sees are made from a union of many minor bishoprics. Thus we have Ardstraw, Clonleigh, Rathlury, Coleraine, and it may be several others, all conjoined to form the present diocese of Derry. Though Eugene is usually ranked as the first bishop of Derry diocese, yet he was only Bishop of Ardstraw. Derry as a diocese did not come into existence till a long time subsequent to his death. Nor does it seem to have been permanently defined, until the incumbency of German O'Cearbhallain, who filled the see from 1230 to 1279,<sup>32</sup> and who annexed to his diocese the territory about Ardstraw, called Hy-Fiachrach, in the north-west to Tir-Eoghan, which he took from the see of Clogher, about the year 1250, as also a portion of Tir-Connall, which he wrested from Raphoe.<sup>33</sup> Afterwards, Ard-sratha became subject to the Bishops of Derry,<sup>34</sup> as we find recorded in several mediæval documents. Finally, the see first established at Ardstraw by Eugene was fixed at Derry, as being a

<sup>27</sup> Their names, as recited in the charter of the See, were: Listrykillin [*now Killen*]; Cooleraglasse; Kilshroghlo [*Kilstrule*]; Lisaffertie; Carnekernan [*Carnakenny*]; Praluske [*Brocklis*]; Crossegoala, Burrinacreeny, Curranefarne, Coolegarr, Doonyenan, Cavanescrivy, Bemelad, Laragh, and Shanmullagh.

<sup>28</sup> See Maghtochair's "Inishowen: its History, Traditions and Antiquities," chap. xviii., p. 196.

<sup>29</sup> It is to be found in a folio paper Manuscript, belonging to Trinity College Library, Dublin, and classed E. 3. 10. It has traces of Archbishop Ussher's handwriting. Annals and Obits of the sixteenth century, relating thereto, are likewise to be seen.

<sup>30</sup> To verify these statements, the reader may consult the "Annals of the Four Masters," and the record of Primate Colton's Visitation, A.D. 1397.

<sup>31</sup> However, we find in the Martyrology of Donegal, under date November 26th, "Corbdeanach, Eps. Arda-Stratha;" but no account of the period when he flourished.

<sup>32</sup> See Harris' Ware, vol. i., "Bishops of Derry," p. 288.

<sup>33</sup> See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII.," edited by the Rev. William Reeves, D.D. Additional Notes, E., p. 115.

<sup>34</sup> According to an Inquisition taken at Dungannon in 1609, the following tributes were exacted: "The parishes of Ardsragh, conteyninge four ballibetaghies and eight balliboies, wherein is both a parson and a vicar presentative, and that one-third parte of the tiethes is paid to the parson, an other third parte to the viccar, and an other third parte to the herenagh, wwho paid out of his third parte, unto the said lord bushopp of Derry for the tyme beinge, twentie shillings per ann., and that the said parson and viccar paid twoe shillings a peece to the said lord bushopp of Derry for proxies, and that the charge of repairinge and mainteyninge the parishes church was equallie to be borne by the said parson, viccar, and herenach of that place, and that in this parishes is one sessiagh of glebe, belonging to the said viccar thereof."—"Ulster Inquisition," Appendix No. ii.

<sup>35</sup> See Colgan's "Trias Thaumaturga,"



place of greater importance and celebrity. Its Christian growth may be said to date from the time of Columkille. But that transfer of episcopal jurisdiction is held to have occurred about the twelfth or thirteenth century. That Island, known as the Doire-Calgach, is said to have been bestowed upon St. Columb, by his royal kinsman, Aid; and, there he established a monastery, where he gathered round him crowds of holy men,<sup>35</sup> who, wearied with the turmoils of the world, sought in that retreat for the peace and consolations of religion. However, it must be observed, that in the time of St. Columba, and for nearly a thousand years later, Derry and the lands adjacent were within the territory of the Kinel-Owen, or people of Eoghan, another son of Niall the Great, to whom the Aileach Tir or country of Aileach, which included Derry and the barony of Inishowen, was given as a patrimony for his descendants.<sup>36</sup>

It is stated, that the See of Derry was first established, A.D. 1158.<sup>37</sup> The successor of St. Columkille,<sup>38</sup> Flaithbertach O'Brolchain—also the name is written Flaherty O'Brollaghan<sup>39</sup>—and now Anglicized Bradley, it is said, was a man of great note at the time when he lived. The person, named by the Annalists as his successor in the see, is styled Bishop of Derry and Raphoe; but, it is by no means certain, that he ever held either See, and most improbable that he held both Sees united. The five succeeding bishops are all styled Bishops of Tyrone or Ardstraw; and it would appear, that this ancient See of St. Eugene was not properly amalgamated with that of Derry till 1295, when Henry of Ardagh,<sup>40</sup> Cistercian monk, was elected by the Dean and chapter of Derry. A sad account of religious persecution and intolerance follows during the seventeenth and eighteenth centuries. The Catholic clergy and laity were not even allowed to reside within the walls of Londonderry. They were obliged to assemble, during that period, in out of the way places, to celebrate the Divine mysteries.<sup>41</sup>

Quinta Vita S. Columbæ, lib. i., cap. xlviii., p. 397.

<sup>35</sup> According to the Book of Lecan, fol. 70. See "Memoir of the City and North Western Liberties of Londonderry," parish of Templemore, part ii., sect. i., p. 18.

<sup>37</sup> "By a decree of synod held in 1158, Brigh-mac-Thaig, in Meath, in which Gelasius, the Primate, and Christian, Bishop of Lismore, and Legate Apostolic, with twenty-five other bishops assisted, the Episcopal See of Derry was founded, and Flaithbert O'Brolchain, Abbot of Derry, a learned man, was preferred to the See, and its cathedral was erected by him, with the assistance of Maurice M'Laughlin (O'Neill), King of Ireland, A.D. 1164."—Rev. Thomas Walsh's "Ecclesiastical History of Ireland.

<sup>38</sup> See his Life in the Sixth Volume of this work, at the 9th of June, Art. i. He is said to have founded a Monastery called Cella Nigra, for Canons Regular, at Derry, A.D. 545. It was the parent house, whence originated the Monastery of St. Peter and St. Paul, at Armagh, as appears from the Register of John Bole, Archbishop of Armagh. See Sir James Ware, "De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 184.

<sup>39</sup> Recording his death in 1175, the Four Masters write thus: Flahertach O'Brol-

chain, coarb of Columkille, tower of wisdom and hospitality, to whom for his wisdom and great virtues, the clergy of Ireland had presented a bishop's chair (See), and who had been offered the superintendance of the monastery of Iona, after having borne the pains of a long infirmity with patience, died most piously in the monastery of Derry. He was succeeded in the Abbey by Gilla Mac Laig O'Branan. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 48, 49.

<sup>40</sup> His family name was Geraghty, and he was a member of a distinguished Connaught family. From his death in 1297, there is no difficulty in finding the links of the episcopal chain, snapped afterwards asunder for a time by the cruel murder of Bishop Redmond O'Gallagher, who, as the Four Masters tersely state, "was killed by the English in O'Kane's country, on the 15th of March, 1601." O'Gallagher was translated from the diocese of Killala, and he seems to have succeeded Dr. Eugene O'Doherty, who was consecrated Bishop of Derry in 1558, and who died in 1569. This latter bishop was a near kinsman of the ill-fated Sir Cahir, and accompanied him to Derry in 1566, to meet the lord deputy Sydney. See Rev. Charles P. Meehan's "Flight of the Earls," p. 288. Note, 2nd Ed.

Between the years 1840 and 1850, great exertions were made to collect funds for building a new Cathedral in honour of God and of St. Eugene,<sup>42</sup> just outside the walls of Derry. Soon after the latter year, the foundation stone was laid by the Most Rev. Dr. Kelly, Bishop of the Diocese, a number of priests and a vast concourse of people being present. The building was prosecuted with spirit and zeal for a great number of years, to avoid incurring a crushing debt during its erection. In the beginning of 1873, the works had nearly approached completion. On Sunday the 4th of May following, the grand ceremonies of a dedication took place, the Most Rev. Dr. Kelly, Bishop of Derry, officiating.<sup>43</sup> A Pontifical High Mass was celebrated, at which the Most Rev. Dr. Lynch, Coadjutor Bishop of Kildare and Leighlin, preached; while in the evening at Vespers, the Most Rev. George Conroy, Bishop of Ardagh, was the preacher.

The nave of the church is most spacious, and it is sufficient to accommodate an immense number of people. It is 160 feet in length, and 35 feet in breadth. It is approached through the grand entrance, at the base of the spire. The groined roof is supported on a double series of massive stone pillars. All along each side are the heads in stone, representative of saints and benefactors of the Church.<sup>44</sup> The chancel is worthy of note for its richness and unrivalled elegance. The railings which separate the chancel from the other parts of the church are in Caen stone and formed of Irish and Sicilian marbles. They present a series of Gothic-headed arches, enriched with carvings. A polished Sicilian marble slab is supported upon a red marble shaft, placed between each arch. The high altar is graceful, yet varied in a most artistic manner. Its rustic spirals and numerous clusterings are very beautiful. It is composed of Caen stone, Irish red and green, and Sicilian marbles. It is twelve feet long on the table, which is one continuous slab of polished marble. The tabernacle and thrones are, like the altar, a mass of clusterings and displaying beautiful designs. On the Gospel and Epistle side of the tabernacle are placed three canopies, with gablets,<sup>45</sup>

<sup>42</sup> The old people living in Derry could tell of attending Mass on the top of Greenan Hill, at Creggan Burn, and at Ballymagroarty, when Father O'Donnell, afterwards Bishop of Derry, officiated. Toleration at first, and liberty at length were granted. With the lingering memories of bygone days still living within them, the Catholic people once more assembled for divine worship on the site of the Dew-Regles—the Black Abbey Church—of St. Columkille. A little covering formed of boards sheltered the celebrating priest, and his timid flock knelt on the damp grass among the waving osiers, with which the spot was overgrown. In 1784, Dr. Lynch, a priest of the parish of Templemore, set about building a chapel, which was completed in two years. Towards the erection of this, the Earl of Bristol, then Protestant Bishop of Derry, contributed 200 guineas. In the time between 1810 and 1812, a new aisle and galleries were added, and the entire building then was estimated as having cost £2,700. Great it was for its time, and truly zealous were the priests and laics who struggled so nobly for its erection.

<sup>43</sup> An illustration of this structure has been

presented already in the Sixth Volume of this work, and at the 9th of June, in the Life of St. Columkille or Columba, Abbot of Iona, and Apostle of Caledonia, chap. xvi. There, however, a mis-statement has been made, that the Derry Cathedral had been dedicated to that saint, and not to the Patron St. Eugene.

<sup>44</sup> Several prelates were also present, besides the Most Rev. Dr. McGettigan, Archbishop of Armagh, and Primate of all Ireland; together with a large attendance of Clergy, and a densely crowded congregation.

<sup>45</sup> The organ was built by Messrs. Telford and Telford, of Dublin, and its erection was superintended by Mr. John Horan of Londonderry. Many of the foregoing and succeeding particulars are taken from a description in the *Freeman's Journal* of January 29th, 1873.

<sup>46</sup> In a space between the gablets, on a marble shaft, stands an angel. The sculptures in the lower part, under the string-course, are as follows: 1st panel, under the figure of St. Eugene, on the Gospel-side of the altar. Subject—The Cottage of Nazareth. 2nd subject—The finding of our Blessed

&c., and finials, supported by six red marble columns, having carved capitals. The altar of the Blessed Sacrament, and the altar of the Blessed Virgin, on either side, are each elaborately carved, and composed of Caen stone and of Irish marbles.<sup>46</sup> The sculptures and columns are most beautiful.<sup>47</sup> The pulpit is in stone, the same as the altars, and struck out in panels carved in relief. It is approached by a flight of steps in stone, with a richly-wrought balustrade. It is of the same material as the railings, and it is a perfect mass of carving, supported upon marble columns with capitals.<sup>48</sup> In seven of its sides are deeply-sunk niches with canopied heads and carvings,<sup>49</sup> supported by triplet columns, and with crocketed hood-mouldings.<sup>50</sup>

Like the charming flowers, that cover the face of our fair Island on each returning May-day, and whose places and forms soon fade even from our view, are many of our holy countrymen. The fragrance of their virtues however remains, and after death again they arise and bloom in a state of immortality, while their remembrance is still treasured among our best inheritances. Their examples yet inspire us to labour for the heavenly crown. We should bear in mind to attain such a reward, that four things especially concur in justification: the infusion of grace, the motion arising from grace and free-will, contrition and the pardon of sin.<sup>51</sup> The saints had an early intuition of God's purpose to make them vessels of election; they corresponded with the Divine call with alacrity and zeal; they were humble and contrite; while such dispositions were sure to give them place among the true followers of Christ on earth, and a high degree of happiness and glory among the beatified in Heaven.

ARTICLE II.—THE SEVEN BISHOPS OF AELMHAGH, *i.e.* AT DONIHNACHMOR, PROBABLY IN THE COUNTY OF LEITRIM. The mystic number seven marked some of the most important events and regulations among the Jews. Thus, the seventh day was the Sabbath; the seventh year was the sabbath of the land, in which the people were commanded not to sow the land, nor to prune the vineyards. And again, when seven weeks of years—(*i.e.* forty-

Lord in the Temple. 3rd subject—The Marriage Feast at Cana. The next panels, which form the altar front, are filled with medallions, with floriated crosses, and the I.H.S. carved therein. 7th subject—Our Blessed Lord giving sight to the Blind. 8th subject—Healing the Paralytic. 9th subject—The Raising of Lazarus. 1st. Above the string-course, on the Gospel-side, St. Eugene, the patron saint of the diocese. 2nd. Group of adoring angels. 3rd. Group—The Nativity of our Blessed Lord. 4th. Group of adoring angels. Here comes the Throne. 5th. Group of adoring angels. 6th. Group—The Presentation of our Blessed Lord in the Temple. 7th. Group of adoring angels. 8th. Figure under canopy; St. Columkille, in a monk's garb, with a crown at his feet.

<sup>46</sup> Chiefly Galway green and Cork red.

<sup>47</sup> For particulars stated in the text, see the *Londonderry Journal* of May 5th, 1873. This admirable description was written by the Very Rev. and learned Parish Priest of Newtownstewart, at that time, and since he has been elevated to the episcopal see of

Derry, as the Most Rev. John Keys O'Dogherty, D.D.

<sup>48</sup> Its design and execution are the work of Messrs. Early and Powell, Dublin.

<sup>49</sup> The subjects are as follows: Our Blessed Lord's Sermon on the Mount. St. Peter preaching. St. Patrick preaching before the Kings of Tara. SS. Matthew and Mark. SS. Luke and John. St. Patrick. St. Bridget.

<sup>50</sup> The *Irish Builder* of 1873, thus describes the pulpit:—"The base of the work is stunted and stooled to receive the bases of the pillars or shafts, upon which are placed the caps, each one of which is carved in natural and conventional foliage, all different in design. Upon the capitals is placed a boldly projecting cornice in one stone, which serves for the platform of the pulpit. Above this line, it assumes the octangular form."

<sup>51</sup> See "Cistercian Legends of the Thirteenth Century," translated from the Latin, by Henry Collins, p. 19, London, 1872. 12mo.

ARTICLE II.—<sup>1</sup> See Leviticus, xxv.

nine years)—were past, the people were ordered to hold the jubilee on the fiftieth year, when "remission was to be proclaimed to all the inhabitants of the land."<sup>1</sup> But, it is needless to multiply examples from the Old Testament, where the word occurs nearly one hundred times, as a sacred and peculiar mode of enumeration. So are we struck with the use of the word *seven*, in our old Litanies and Calendars. It is entered in the published Martyrology of Tallagh,<sup>2</sup> that veneration was given at the 23rd of August, to Sect—Septem—nosp. Domnaighmoir, Elmaighi. Somewhat differently is this entered in the Book of Leinster copy of the Martyrology, at the same date.<sup>3</sup> This place, or its equivalent, Aelmhagh, signifying "Plain of the Lime," was in Calraighe; but, we are not told, in which of the many districts thus called in Ireland it had been situated.<sup>4</sup> There were several tribes called Calraidhe or Calry, and so noticed as being descended from Lewy Cal.<sup>5</sup> The names of the places so called serve to perpetuate the memory of those clans. Thus, one of them settled in the ancient Teffia, and the denomination is locally preserved in Slievegolry,<sup>6</sup> near Ardagh, in the County of Longford.<sup>7</sup> Moreover, Calry, in the County of Sligo, and it is thought Calary in Wicklow, still preserve the names of those tribes. Although in the notice of Aelmhagh, at A.M. 3790, Dr. O'Donovan does not attempt to identify Aelmhagh, in Calraighe;<sup>8</sup> yet, when he meets an account of the Calraighe of Aelmhagh, at A.D. 781, he says, this Sept was probably one, otherwise called Calraighe-an-Chala, and seated in the barony of Clonlonan, in the County of Westmeath.<sup>9</sup> Under the heading of Domhnach-mor-Aolmaighe, Duald Mac Firbis records the seven bishops of Domhnach-mor-Aolmaighe, at August, 23rd.<sup>10</sup> In that old Irish Litany,<sup>11</sup> ascribed to St. Aengus, there is an invocation of the seven bishops of Domnach Calliraigi—most probably referring to those of Aelmaighe, although the latter denomination has not been introduced.<sup>12</sup> The history of those bishops we are unable to unfold; nor is it possible for us to state when they lived, or if all had been contemporaries. It seems

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>3</sup> Thus: Secht n epp' Domnaig moir elmaige.

<sup>4</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (a), p. 50.

<sup>5</sup> He was the grand-uncle of Maccon, King of Ireland, in the third century.

<sup>6</sup> Namely, Sliabh g Calraidhe, or "Mountain of the Calry people."

<sup>7</sup> "There is a townland called Drumhalry (Druim Chalraidhe, the ridge of the Calry), near Carrigallen in Leitrim; and another of the same name in the parish of Killoe, county Longford; which shows that Calry of north Teffia extended northward as far as these two townlands."—Dr. Patrick W. Joyce's "Origin and History of Irish Names of Places," part ii., chap. ii., p. 119.

<sup>8</sup> In his edition of the "Annals of the Four Masters," at A.D. 239, Dr. O'Donovan says a place called Allamagh was probably intended for Ealamhagh, *i.e.*, the plain of the River Allo, in the County of Cork. See vol. i., n. (t), p. 112.

<sup>9</sup> See *ibid.*, n. (h), p. 387.

<sup>10</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 106, 107.

<sup>11</sup> A copy of this is to be found—but

defective in the commencement—in the Leabhar Breac, a Manuscript belonging to the Royal Irish Academy. This valuable MS. has been transcribed by Mr. Joseph O'Longan, and in conjunction with Professor Bryan O'Looney, it has been carefully collated with the original, and published under direction of the late Sir Samuel Ferguson, by the Royal Irish Academy in a fine folio volume in 1876. However, a perfect copy of the Litany is to be found in the Book of Leinster, a Manuscript belonging to the Library of Trinity College, and with the ten missing *folia*, belonging to the Library of the Franciscans, Merchant's-quay, Dublin, published by the Royal Irish Academy, Dublin, in a fine folio volume, 1880, under the able editorship of Robert Atkinson, M.A., LL.D. The work itself was transcribed from the originals, by Mr. Joseph O'Longan, who departed this life before the publication appeared.

<sup>12</sup> The reader who desires a fuller acquaintance with the Litany itself, may find the Irish text published, with an English translation and a critical description of it, in "The Irish Ecclesiastical Record," vol. iii., May and June Numbers, 1867.

<sup>13</sup> William M. Hennessy, M.R.I.A.

most probable, however, that they were commemorated, as having passed out of this world, in successive periods, and as having been buried subsequently in the place which has been mentioned. We are assured by Duaid Mac Firbis, and by his learned Irish topographical commentator,<sup>13</sup> that Domhnach-mor-Aelmhagh or Aolmaighe is in Breifne-O'Ruiarc; and consequently, that it is now known as Donaghmore,<sup>14</sup> in the barony of Dromahire, and County of Leitrim.<sup>15</sup> We find recorded, likewise, in the Martyrology of Donegal,<sup>16</sup> at this same date, The Seven Bishops, of Aelmhagh, *i.e.*, at Domhnach-mor.

ARTICLE III.—REPUTED FEAST OF ST. BARREA, BISHOP. On authority of the Carthusian Martyrology, at the 23rd of August, Henry Fitzsimon, S.J., enters Barrea, Bishop.<sup>1</sup> The Bollandists, at this same date, cite the same authority for a festival to "S. Barræa episcopus martyr";<sup>2</sup> but, remarking, also, that his festival is noted at the previous day, in Scotia or Hibernia, and without the title of Martyr. They consider him to be identical with St. Barr; Bishop and Patron of Cork, whose chief feast is celebrated on the 25th of September; and therefore, to this latter day, they defer further notices regarding him.<sup>3</sup> However, the Bishop of Cork alluded to has not the designation of Martyr applied to him, in our ancient Irish Calendars.<sup>4</sup> At the 23rd of August, Thomas Dempster enters St. Barr, a bishop and confessor.<sup>5</sup>

ARTICLE IV.—ST. NECTAN, BISHOP OF ABERDEEN, IN SCOTLAND. [*Twelfth Century.*] In the Scottish Calendar of David Camerarius, at the 23rd of August, there is mentioned a St. Nectan, Bishop of Aberdeen. We do not know if his origin be referable to Ireland or to Scotland. There are some special notices of this holy man, in the admirable work of Bishop Forbes.<sup>1</sup> However, this saint's name—like that of many Irish saints venerated in Scotland—does not appear in our native Calendars. We are told,

<sup>14</sup> In the parish of Cloonclare. It is represented on the "Ordnance Survey Townland Maps for the County of Leitrim," sheets 11, 12.

<sup>15</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., p. 85, and n. 18. Also, allusion to this place occurs at the 14th of December.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

ARTICLE III.—<sup>1</sup> See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., chap. xii., p. 52.

<sup>2</sup> There is no warrant for the latter epithet, in the Calendar of Fitzsimon, which we have seen; however, there were various editions of this work, as we learn from the researchful and interesting sketch of Father Fitzsimon's Life, by Father Edmund Hogan, S.J., and postfixed to this editor's valuable and learned publication, "Words of comfort to persecuted Catholics: written in Exile, anno 1607. Letters from a cell in Dublin Castle, and Diary of the Bohemian War of 1620," by Father Henry Fitzsimon, Priest

of the Society of Jesus. Illustrated from contemporary Documents, correspondence of Irish Jesuits, and Government Officials. In giving a list of his writings, Father Hogan states: "4. Catalogue of the Saints of Ireland, MS., finished the 9th April, 1611; ed. in 1611 or 1612, says Dr. Rothe. The Bollandists cite the editions of 1611 and 1619; there were also those of Douay, 1615 and 1619; Liege, 1619; Lisbon, 1620; Antwerp 1621; Antwerp, 1627; also at Antwerp in *Vindicia Ibernica*, 1621; and in Rome, 1690, in Porter's *Annales*."—Sect. 18, pp. 281, 282.

<sup>3</sup> See "Acta Sanctorum," tomus iv., Augusti xxiii. Among the pretermitted Saints, p. 554.

<sup>4</sup> See his Life, written at the 25th September, in the succeeding Volume of this work, Art. i.

<sup>5</sup> See Menologium Scotorum, in Bishop Forbes' "Kalendars of Scottish Saints," p. 209.

ARTICLE IV.—<sup>1</sup> See "Kalendars of Scottish Saints," pp. 239, 419.

that he was bishop of Mortlach, in the reign of King David, and that he was translated to Aberdeen, in the year 1136.<sup>2</sup> In a charter of that king, he is mentioned, as obtaining certain lands given to God, to St. Mary, to St. Machar, and to Nectan, Bishop of Aberdeen, and to be held in sole and free alms.<sup>3</sup> We are informed, that he was in such favour with King David,<sup>4</sup> that the latter consulted him in all affairs of moment, and that on his wise counsels the monarch was always accustomed to act.<sup>5</sup>

ARTICLE V.—FEAST OF ST. FORTUNATUS AND OF HIS COMPANIONS, MARTYRS. In the early Irish Church, as we learn from the "Feilire" of St. Ængus, the feast of St. Fortunatus and of his companions, Martyrs, was held on the 23rd of August.<sup>1</sup> All that can possibly be known, regarding these holy persons who underwent martyrdom at Aquileia and Rome, in Italy, has been given by the Bollandists,<sup>2</sup> at this same date. Those saints are mentioned in that ancient Martyrology, which Florentinius has attributed to St. Jerome.

### Twenty-fourth Day of August.

ARTICLE I.—ST. PATRICK, ABBOT AND BISHOP OF RUIS DELA,  
PROBABLY ROSSDALLA, COUNTY OF WESTMEATH.

[PROBABLY IN THE FIFTH CENTURY.]

IT very frequently happens, that the few glimmerings of historic light coming down to our times, and in reference especially to the Saints of Ireland, have to be interpreted by conjectures, which are neither satisfactory nor reliable. There were three distinct Saints thus named, and thus distinguished, viz., St. Patrick, the great Apostle of Ireland, St. Patrick Senior, and St. Patrick Junior.<sup>1</sup> No doubt, a considerable amount of error has crept into medieval chronicles, when dealing with former loose traditions in reference to those holy persons. This St. Patrick, Abbot and Bishop of Ruis Dela, is probably confounded with a certain St. Patrick Senior, who is supposed to have presided over Glastonbury Abbey, in England, and who is said to have been there interred. By many old writers, even this latter was confounded with the great Irish Apostle. This subject has been

<sup>2</sup> See "View of the Diocese of Aberdeen," p. 143.

<sup>3</sup> See "Registrum Episcopatus Aberdonensis," vol. i., p. 4.

<sup>4</sup> He ascended the Scottish throne, A.D. 1124, and reigned to A.D. 1153. See Rev. Dr. James Taylor's "Pictorial History of Scotland," vol. i., chap. vi., pp. 60 to 66.

<sup>5</sup> According to the Scottish Entries in the Calendar of David Camerarius.

ARTICLE V.—<sup>1</sup> See "Transactions of the Royal Irish Academy," vol. i., part i., Irish Manuscript Series. On the Calendar of Oen-

gus. By Whitley Stokes, LL.D., p. cxxv.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Augusti xxiii. De SS. Fortunato, Hermone, Xisto, Martiale, Hermogero, Item de SS. Laurentio et tribus Pueris Habundo, Innocentio, ac Merendino, pp. 587 to 589.

ARTICLE I.—<sup>1</sup> The reader may find quite a different account, and distribution, in an Essay on the Three Patricks, Palladius, Sen Patrick, and Patrick MacCalphurn, Apostle of Ireland, in the Fifth Century, by the Rev. John Francis Shearman, in "Loca Patri-ciana," &c., part xiii., pp. 395 to 454.

investigated by one of our ablest historical critics;<sup>2</sup> still much uncertainty prevails regarding the conclusions arrived at, in the endeavour to separate their respective acts, or to establish their periods in point of time, and the places associated with their memory.<sup>3</sup> According to the Rev. Dr. Lanigan, the existing varieties of statement and obscurities of legendary traditions point to the conclusion, that *San* or the *senior* Patrick is not to be distinguished from the illustrious St. Patrick, the Apostle of Ireland.<sup>4</sup> His arguments, however, are not conclusive. Already have we discussed this subject, but in a brief and cursory manner, in a previous division of this work.<sup>5</sup>

It has been stated, that Glastonbury, centrally situated in Somersetshire, England, was formerly distinguished for its celebrated Abbey. A very remote origin has been assigned to the original foundation; but, it is now difficult to separate its authentic from its legendary history.<sup>6</sup> In the most ancient charters of the monastery, Glastonbury is styled the fountain and origin of all religion in the realm of Britain. It claims to have been founded by Joseph of Arimathea,<sup>7</sup> whom Philip the Apostle of Gaul sent to preach the Gospel there. It is related, likewise, that when the first church had fallen into ruins, Devi, Bishop of Saint David's, rebuilt it on the same spot.<sup>8</sup> Subsequently, when it had decayed, twelve persons from the north of England effected once more the work of restoration.<sup>9</sup> Moreover, a tradition prevailed, that St. Patrick came thither from Ireland, about A.D. 439, and spent thirty years of his life in that monastery,<sup>10</sup> where he formed the brethren, who had previously lived in huts scattered round the church, into a regular community. There, too, he is said to have died, and to have been buried.<sup>11</sup> However, all this account seems to be apocryphal; and the

<sup>2</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. ii., and nn., 13, 14, 15, 16, 17, 18, 19, 20, 21, pp. 324 to 331.

<sup>3</sup> In Archbishop Ussher's work, "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 464, he refers to a Glastonbury poetaster's account of them.

"Sunt hujus nominis, tene certissimè,  
Tres Sancti Præsules: primus Hiberniæ  
Archiepiscopus; alter Averniciæ.  
Quâ natus fuerat ternus Hiberniæ  
Archiepiscopus primus Hiberniæ.  
Is primus postea Abbas Glastoniæ,  
Natus Britannia præclaro genere:  
Ut sua Vita declarat optime."

<sup>4</sup> See "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. ii. pp. 323 to 325.

<sup>5</sup> See the Third Volume, at the 17th of March, Art. i., Life of St. Patrick, Apostle and Chief Patron of Ireland, chap. xxv.

<sup>6</sup> See Samuel Lewis, "Topographical Dictionary of England," vol. ii., pp. 296 to 298.

<sup>7</sup> It is rather a remarkable coincidence in connexion with this place, that his festival has always been held on the 17th of March, which is also the day for St. Patrick's chief feast. Hence may have arisen the tradition of the Irish monks at Glastonbury, that their great Apostle died, and was interred there, as their Patron's festival had been

observed in the monastery from very remote times.

<sup>8</sup> See the Third Volume of this work, at the 1st of March, Art. i., Life of St. David, Archbishop of Menevia, and Chief Patron of Wales, chap. iii.

<sup>9</sup> On this whole subject of enquiry, regarding the antiquity and traditions of Glastonbury, the reader is referred to Archbishop Ussher's very learned dissertation in "Britannicarum Ecclesiarum Antiquitates," cap. vi., pp. 53 to 73.

<sup>10</sup> Before the foundation of the monastery by King Ina, it is stated, that there had been an ancient Church at Glastonbury, and which had been dedicated to the Blessed Virgin Mary, and to St. Patrick.

<sup>11</sup> In giving the history of Glastonbury, William of Malmesbury, only mentions this account with hesitation. "Jacet ibi Patricius, si credere dignum, natione Britto, beati Germani Autisiodorensis discipulus, quem, a Papa Celestino ordinatum episcopum, Hiberniensibus misit apostolum. Qui, cum multis annis in conversione illius gentis suo agente labore, Dei gratia cooperante, non nichil promovisset, tandem annosæ peregrinationis tedio simul et vicino senio admonitus, patriam redeundum ratus, ibi diem clausit."—Willelmi Malmesbiriensis Monachi "De Gestis Pontificum Anglorum," lib. ii., p. 197. Edited from the Autograph Manuscript by N. E. S. A. Hamilton, London, 1870, 8vo.

real foundation of the monastery of Glastonbury has been referred to Ina, King of the West Saxons, who flourished towards the close of the seventh and beginning of the eighth century.<sup>12</sup> The monastery, at the time of its first foundation, appears to have been colonised chiefly with monks from Ireland, and to it great numbers of pilgrims came from our Island, so that it was designated Glastonbury of the Irish.

The Bollandists have some observations regarding two different saints, named Patrick, at this date; one of these is supposed to have been connected with Glastonbury monastery in England,<sup>13</sup> while the other was Abbot, in the territory of Nivernais, a tract lying between the Rivers Loire and Allier, in Gaul.<sup>14</sup> Thus, in addition to the ancient Martyrology of Usuard, edited by the Bollandists,<sup>15</sup> there is an entry at the 24th of August, regarding the deposition of St. Patrick, Abbot, in the monastery of Glastonbury, in Britain. Regarding him, they avow entire ignorance as to whom and in what position he had been.<sup>16</sup> But, at this very same day, another St. Patrick is venerated, and who was born in Auvergne, the son of wealthy and highly distinguished parents. He retired from the world and took refuge in the monastery of the holy Abbot Porcian, and in a place still called after him Saint Pourçain, in the department of Allier,<sup>17</sup> there to form his conduct of life to the practice of all virtues.<sup>18</sup> Afterwards desiring to lead a solitary life, and having obtained leave from his master, together with Germanus and his nephew Germanion, Patrick retired to a desert place near the present town of Nivernois, where he spent the time in constant prayer, fasting and vigils.<sup>19</sup> To compensate him for such sacrifices, the Almighty was pleased to grant him the gift of miracles, and to reserve for him the glory of converting to Jesus Christ the inhabitants of that territory.<sup>20</sup> However, this St. Patrick—although apparently confounded with different persons bearing the same name in our island—does not seem to have had any particular connexion with Ireland.

<sup>12</sup> His reign over the West Saxons, lasted from A. D. 688 to 726. See John Speed's "History of Great Britaine," &c. The Seventh Booke, chap. vii., pp. 306, 307.

<sup>13</sup> See notices of him in "Acta Sanctorum," tomus iv., Augusti, xxiv. Among the premitted Saints, pp. 741, 742.

<sup>14</sup> No ancient acts of this saint survive; but, Father William Cuper, S. J., has a Dissertation, "De Sancto Patricio Abbate in Territorio Nivernensi Galliæ," and it treats about the veneration, incidents and probable period of this saint, in a Historic Sylloge of nine paragraphs. See *ibid.*, pp. 781 to 783.

<sup>15</sup> From the copy of a Manuscript described as belonging to Rosweyde, "et de quo agit in præfatione ad eundem Usuardum, pag. lvii."

<sup>16</sup> They add a conjecture: "suspicari quis posset, hunc esse ipsum abbatem synonymum Nivernensem, de quo supra; imperito aliquo pro *Nivernis* legente vel substituente *Hibernis*; qui agi ratus de Patricio Hibernorum apostolo, traxerit eum in Britanniam ad monasterium Glastoniense, ejusque præfecturam."

<sup>17</sup> One of the most central in France,

composed of the eastern section of the ancient Bourbonnais, and of a small portion of Auvergne. It is intersected from north to south, by two low ranges of granitic mountains, whose highest summits do not exceed 2,300 feet. These separate the basin of the Allier from that of the Loire on the east, and from that of the Cher on the west. The mineral springs of this district have long been celebrated; those of Nérès, Bourbon-l'Archambault, and Vichy, are the most frequented. See "Gazetteer of the World," vol. i., p. 172.

<sup>18</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., xxiv<sup>e</sup> jour d'Aout, p. 166, note 1.

<sup>19</sup> According to Andreas Saussay, in his "Martyrologium Gallicanum," at the 24th of August.

<sup>20</sup> Before the year 1793, his precious relics reposed in a curious crypt under the sanctuary of that church, which had been dedicated to him, and now known as Saint-Parize of the Diocese of Nevers. But during that period of folly and impiety, his relics were dispersed. See Monseigneur Crosnier's "Hagiologie Nivernaise," which treats of this saint.



The published Martyrology of Tallagh<sup>21</sup> records, at this present date, a St. Patrick, Abbot and Bishop of Ruis dela. In like form, he is commemorated in that copy contained in the Book of Leinster.<sup>22</sup> This appears to have been the holy personage, distinguished in other ancient records as Sen Patraic. The Calendar of Cashel, which is reputed to be a work of the eleventh century,<sup>23</sup> and consequently written after the promulgation of certain presumed Glastonbury fables, has an account of this Saint, as having been connected with the latter ancient place, as also with Ros-Dela, in the territory of Magh-lacha. This denomination most probably may be identified with Rosdalla,<sup>24</sup> a townland in the parish of Durrow, near Kilbeggan, and in the County of Westmeath. The Irish etymon Ros-Deala means in English, "Deala's Wood."<sup>25</sup> It is clear, that both Fiech and his very ancient scholiast distinguished Sen Patrick from the great Irish Apostle; and the latter supposes the Senior Patrick to have been at Ros-Dela and Glastonbury, while doubtful as to which of these places may possess his remains.<sup>26</sup> There appears to exist no old or authentic account of the Irish Apostle having ever been at Glastonbury, notwithstanding the received local tradition; nor do any of his ancient Lives record such a sojourn, so that the Charta S. Patricii,<sup>27</sup> or Epistola de Antiquitate Avalonica,<sup>28</sup> may be regarded as spurious, and it indeed bears internal evidence of not being a genuine deed. It may have been the case, that in after times one of the early colony of Irish monks, named Patrick, had been called to preside over the monastery of Glastonbury; and such had been the reverence entertained for the illustrious Irish Apostle,<sup>29</sup> and the desire to regard him as their chief patron, it seems probable enough, that some historic doubts arose on the subject of identification, and which might have been resolved in favour of such adoption. Still it is more than likely, that another and a different Abbot Patrick was there, and such a conclusion is also in accordance with very early traditions. The choice of acceptance, however, appears to be between a Senior and a Junior Patrick. From all that we can learn, both lived contemporaneously with the Apostle of Ireland, and both are classed among his disciples; but, we cannot know much more regarding their personal acts.

Among the disciples of the great Irish Apostle, and venerated on the 24th of August, we find a St. Patrick, Senior, said to have been nephew of the former, whose sister was his mother.<sup>30</sup> From the title given to him, we should be led to suppose, not that he was the first in order of time or missionary career; but, either that he had relative priority of some other

<sup>21</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>22</sup> Thus, ΠΑΤΡΙΚΟΣ ΑΒ ΑΓΥΡ ΕΠΙ ΡΥΙΡ ΔΕΛΑ.

<sup>23</sup> See Colgan's "Acta Sanctorum Hiberniæ," Januarii i. De S. Fanchea Virgine, ex Vita S. Endei, n. 25, num. iv., p. 5.

<sup>24</sup> We find no account of this place as a religious site in the work of Archdall, nor even in the exhaustive and researchful work of Rev. Anthony Cogan, "The Ecclesiastical History of the Diocese of Meath, Ancient and Modern."

<sup>25</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (u.), p. 866.

<sup>26</sup> See Colgan's "Trias Thaumaturga," Hymnus seu Prima Vita S. Patricii Hiberniæ Apostoli S. Fieco Episcopo Sleptensi Authore, p. 3, and Scholia Veteris Scholiastæ, n. 29 ff, p. 6, *ibid.*

<sup>27</sup> This is to be found in William of Malmesbury's treatise, De Antiquitate Ecclesiæ Glastoniensis, in Gale's "xv. Scriptores." It has been given also by Archbishop Ussher in his "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 456.

<sup>28</sup> It was never heard of until after the Norman Invasion of England. It received the latter title from the old name of the Avalonia island, on which the monastery of Glastonbury was situated.

<sup>29</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. ii., n. 17, p. 328.

<sup>30</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

<sup>31</sup> Thus is it entered in the "Leabhar

Patrick, as to the period when he lived, or perhaps because he attained to an extraordinary age. The feast of Old Patrick is commemorated in the "Feilire" of St. Ængus,<sup>31</sup> at the 24th of August. To this notice, the Scholiast in the "Leabhar Breac" copy has attached comments, in Irish and Latin.<sup>32</sup> From the date of his festival, it seems to be established, that in the eighth or ninth century, in the Irish Church, Old Patrick was distinguished from the great Apostle of Ireland, in ecclesiastical traditions. Moreover, we may infer from the record in the "Feilire," that he must have lived, at latest in the eighth, if not in some previous century.

As an early writer of the Acts and Miracles of the illustrious Apostle of Ireland, Jocelyn alludes to a St. Patrick,<sup>33</sup> who is called the Filiolus or "little son" of St. Luman,<sup>34</sup> Bishop and nephew to the great St. Patrick. At least, such appears to be the inference and relationship, as drawn from the Latin context of that narrative.<sup>35</sup> However, "filiolus" may be understood, as meaning not the carnal but the spiritual or religiously adopted son of St. Luman. Wherefore, should we credit the local tradition, as handed down by Jocelyn, this Patrick must be considered as the one who went to Glastonbury, on the death of his uncle, the great St. Patrick. He was buried there, we are told, and his memory was likewise held in veneration. Moreover, that little son has been called Patrick Junior, and he is distinguished, both from the Irish Apostle and from Patrick Senior.<sup>36</sup> A Patrick Junior flourished, it is possible, as Abbot of Glastonbury; and it is stated, about the year 850.<sup>37</sup> This calculation, however, should remove him far from the fifth or sixth century; so that consequently, he could not have been nephew to the Irish Apostle.

A very ancient tradition has been given in the Irish Hymn or Metrical Life of St. Patrick, attributed to his disciple St. Fiech, Bishop of Slebthe, in which it is stated, that the Irish Apostle when he died went to another Patrick, and that together they ascended to Jesus, the Son of Mary.<sup>38</sup> If we take the commentator's explanation of this verse, that other Patrick alluded

Breac" copy, with the English translation furnished by Whitley Stokes, LL.D.:—

Ḷḁḁḁḁḁ ḁḁḁḁḁ Zenatḁ  
ḁḁḁḁḁḁ ḁḁḁḁḁ  
Sen ḁḁḁḁḁ cḁḁḁ cḁḁḁ  
Coemḁḁḁ ḁḁḁḁḁ.

"With the heap of Zenobius' (?) host, whose stories were famed, Old-Patrick, champion of battle, loveable tutor of our sage."—"Transactions of the Royal Irish Academy," vol. 1., part 1., Irish Manuscript Series. On the Calendar of Oengus, p. cxxv.

<sup>32</sup> Thus to Sen ḁḁḁḁḁ is the comment of attempted identification, as rendered in English: "i.e., in Glastonbury of the Gael in Saxon-land. Old-Patrick of Ros Dela in Mag Locha, *sed uerius est* that he may be in Glastonbury of the Gael in the south of Saxon-land. (For Irishmen formerly used to dwell there in pilgrimage.) But, his relics are in Old-Patrick's stone-tomb in Armagh." Again, that Scholiast connects the sage with the period of Patrick of Armagh, of whom our present saint was the loving tutor and contemporary. To this is added in Latin, "i.e., in Britannia Sancti

Patricii episcopi doctoris Patricii." See *ibid.*, pp. cxxxii., cxxxiii.

<sup>33</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. clxxxvi., p. 106, and nn. 177, 178, p. 116.

<sup>34</sup> His feast occurs on the 17th of February, where an account of him may be found, in the Second Volume of this work, at that date, Art. iii.

<sup>35</sup> The words of Jocelyn are: "Quatuor tamen codices de virtutibus et miraculis ejus partim Latinè partim Hibernicè conscripti reperiuntur, quos diversis temporibus quatuor discipuli ejus, videlicet beatus Benignus successor illius, et sanctus Mel Episcopus, et sanctus Lumanus Pontifex nepos ejus, et sanctus Patricius filiulus ejus, qui post dissesum patris sui Britanniam remeans in fata decessit, et in Glouconensi Ecclesia sepultus honorificè, conscripsisse referuntur."

<sup>36</sup> See Archbishop Ussher's *Britannicarum Ecclesiarum Antiquitates*, cap. xvii., p. 464.

<sup>37</sup> According to Archbishop Ussher. This writer quotes as an authority Ranulph of Chester, in his "Polychronicon," lib. v., cap. 4. Still we do not find the words there quoted in Gale's edition of the xv. *Scriptores*.

to was *sen* or the *senior* Patrick, whose death was waited for by the Irish Apostle's spirit, from the seventeenth of the April Kalends to the end of the following August. Wherefore, it should be inferred, that the Irish Apostle pre-deceased the *sen* or *senior* Patrick.<sup>39</sup> About the latter much controversy has been raised. Marianus states, that he was of Ros-dela, in the country of Mag-lacha, and where he is thought to have been interred. There he is placed, also, by the Calendar of Cashel and by Fiech's Scholiast, in a particular passage. They add, however, that it is nearer the truth to suppose he was not buried there, but at Glastonbury, a city in the southern territory of the Saxons.<sup>40</sup> The place called Ros Daela is said to have been in Westmeath; but, the exact spot has not been more particularly specified. Ros-dela was in Ossory according to Colgan.<sup>41</sup> There he places also Mag-lacha,<sup>42</sup> yet he has a Mag-lacha in Thomond.<sup>43</sup> In this territory, we find a Mag-lacha, which was the birth-place of St. Senan of Inniscathy.<sup>44</sup>

An old Catalogue of the Prelates,<sup>45</sup> in the See of Armagh, names Sechnall<sup>46</sup> as immediately succeeding the great founder, and reigning there for six years,<sup>47</sup> while Sen Patraic, a domestic of the Irish Apostle,<sup>48</sup> is represented as immediately succeeding him, and ruling there for ten years. This Sean Patraic is called the head of the wise Seniors of St. Patrick's household.<sup>49</sup> However, notwithstanding the order of succession, as given for the See of Armagh, the Annals of the Four Master place the death of Old Patrick at A.D. 457, when that See was founded,<sup>50</sup> and during the lifetime of Patrick, son of Calphurn, son of Potaide, Archbishop, first Primate, and chief Apostle of Ireland, whose death they record at A.D. 493,<sup>51</sup> or thirty-six years later. These are inconsistencies of date and statement resting most probably upon false historical assumptions. It is possible, nevertheless, that the Patrick of Ros-dela was the real Patrick of Glastonbury; yet, it should not be safe to advance such an opinion, with any degree of certainty, as we know so little about his rank and position, or even of his period. In a lengthy note, Colgan examines the statement of Fiech regarding the two Saints, named Patrick, and who went together to heaven. He rejects the opinion of the scholiast, that San Patrick could have been the one to whom allusion was made; <sup>52</sup> in the first place, because he is said to have pre-deceased the Irish

<sup>39</sup> Thus runs the translation into Latin by Colgan, of the Irish strophe:—

Quando decessit Patricius,  
Venit ad Patricium alterum  
Et simul ascenderunt  
Ad Jesum filium Mariæ.

—“Trias Thaumaturga,” Hymnus seu Prima Vita S. Patricii Hiberniæ Apostoli. S. Fieco Episcopo Sleptensi Authore, strophe 33, p. 3.

<sup>39</sup> The Rev. Dr. Lanigan maintains, that Sen Patrick is not to be distinguished from the Irish Apostle. See “Ecclesiastical History of Ireland,” vol. i., chap. vii., sect. ii., pp. 323 to 325.

<sup>40</sup> See Colgan's “Trias Thaumaturga,” Prima Vita S. Patricii. Scholia Veteris Scholiastæ, n. 29 ff., p. 6. See, also, Notæ in Scholiastem S. Fieci, n. 48., p. 10.

<sup>41</sup> See the Index Topographicus to “Trias Thaumaturga,” p. 716.

<sup>42</sup> See *ibid.*, p. 715.

<sup>43</sup> See “Acta Sanctorum Hiberniæ,”

Index Topographicus.

<sup>44</sup> See his Life, at the 8th of March, in the Third Volume of this work, Art. i.

<sup>45</sup> This appears to have been found in the Psalter of Cashel.

<sup>46</sup> Otherwise Secundinus, and called Primate of Armagh by some writers. His festival occurs, at the 27th of November, where his Acts are to be found, in the Eleventh Volume of this work.

<sup>47</sup> See Ussher's “Britannicarum Ecclesiarum Antiquitates,” cap. xvii., p. 454.

<sup>48</sup> See Harris' Ware, vol. i., “Archbishops of Armagh,” p. 34.

<sup>49</sup> According to the Irish poem of Flann, on the Household of St. Patrick, as preserved in the Book of Lecan, fol. 44 b.

<sup>50</sup> See Dr. John O'Donovan's edition, vol. i., pp. 142, 143 and n. (c).

<sup>51</sup> See *ibid.*, pp. 154 to 159.

<sup>52</sup> See “Trias Thaumaturga,” Hymnus seu Prima Vita S. Patricii Hiberniæ Apostoli S. Fieco Episcopo Sleptensi Authore, Notæ Aliæ in Fiecum, n. 22, p. 7.

Apostle, and secondly, because a St. Patrick, Bishop of Nivernais, died on the 16th of March, and a St. Patrick, Bishop of Nola, had his festival on the 17th, the anniversary of the Irish Apostle's death. Either of the latter two, he supposes, might have been him spoken of as ascending with St. Patrick to heaven. The only ancient authority we find for making the present holy man a bishop, as well as an abbot, is the Martyrology of Tallagh. The "Feilire" of Ængus has no other distinction for him, than that he was tutor of the great St. Patrick. Nor do we find Ros-Dela noted in any of our ancient records, as the seat of a bishop. Nevertheless, under the head of Ros-dela, Duall MacFirbiss enters, Old Patrick, a bishop and an abbot of Ros-dela, in Magh Lacha, at August the 24th.<sup>53</sup>

Whosoever of the different Patricks venerated as saints in Ireland the present may have been, it is supposed probable, and accordant with an ancient tradition, that he went from Ireland to Glastonbury, there to seek peace and rest. A cause for his removal has also been assigned. On account of the rebellious people he met with, that St. Patrick is said to have left Ireland,<sup>54</sup> and to have sought the monastery of Glastonbury. There he died, on the feast of St. Bartholomew, the Apostle.<sup>55</sup> Wherefore, it has been supposed, that the festival of the second St. Patrick or the Minor had been held also on that same day. He was regarded as an Abbot but not as a Bishop, and to him we are told the Purgatory of St. Patrick should be ascribed. Moreover, the Abbey of Glastonbury is thought to have numbered holy Sen-Patrick<sup>56</sup>—called by St. Ængus "the tutor of our apostle"—among its abbots. Another office he is said to have held, as being head of the Irish Apostles' Seniors.<sup>57</sup> It is stated, besides, that this pious man resigned his charge at Glastonbury, and that he went to Ireland with his great disciple. Here, too, he laboured in the conversion of our nation. At the close of his life, it is thought he returned to his monastery at Glastonbury.<sup>58</sup> The Patrick, who was nephew to the great Irish Apostle, according to Jocelin,<sup>59</sup> after the death of his uncle, retired to Glastonbury, and was there buried. In this point, he is followed by the Bollandists. They add a circumstance, however, directly opposite to what he states; for they make this Patrick succeed his uncle in the See of Armagh and govern it for ten years. Now Jocelin only states, that after the uncle's death, he went straight to Britain, and remained there for the rest of his life.

To avoid the many difficulties that occurred on this subject, the Bollandists gave a new turn to the name *Sen-Patrick*.<sup>60</sup> According to them, it does not mean Patrick, senior, or the *Elder*, but the son of Sannan, called *Deacon Sannan*. A Patrick who was the son of Sannan, and called Deacon Sannan,

<sup>53</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 126, 127.

<sup>54</sup> See "Polychronicon Ranulphi Higden Monachi Cestrensis," together with the English Translations of John Trevisa and of an unknown writer of the Fifteenth Century. Edited by Rev. Joseph Rawson Lumby, B.D., Fellow of St. Catherine's College, and late Fellow of Magdalen College, Cambridge, vol. v., lib. v., cap. iv., pp. 304 to 307.

<sup>55</sup> This festival occurs, on the 24th of August.

<sup>56</sup> According to a gloss on the "Feilire" of St. Ængus, in the "Leabhar Breac," copy R.I.A.

<sup>57</sup> This is expressed, and with eulogy, in an old Irish verse thus quoted and translated by Archbishop Ussher:—

SEAN PÁTRIC POELA FLOGACH, CEANO  
 AYPÁRICHÍ FENOPACH.

Senex Patricius mitis, comites aggregans,  
 caput sapientum Seniorum ejus.

<sup>58</sup> See Rt. Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. ii., pp. 23, 24.

<sup>59</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. clxxxvi., p. 106.

<sup>60</sup> See the "Acta Sanctorum," tomus ii., Martii xvii. De S. Patricio, Episcopo, Apostolo, et Primate Hiberniæ, pp. 517 to 592.

is said to have been a brother of the apostle,<sup>61</sup> so that *Sen-Patrick* has thus been made the same as *San-Patrick*; or Patrick, son of Sannan. In the first place, according to Dr. Lanigan,<sup>62</sup> there were no nephews of St. Patrick in Ireland; secondly, all the Glastonbury stories and the passages of our writers concerning *Sen Patrick* relate to a Patrick the Elder. Nothing is more evident, he thinks, than that such a name was a mere abbreviation of Patrick senior.

Treating of divers persons called Patrick,<sup>63</sup> Colgan found himself greatly perplexed. Wishing to maintain the existence of a Patrick senior, in St. Patrick's the apostle's time, he says, that the former was first at Ros-dela, then Bishop of Armagh, and afterwards at Glastonbury. Moreover, he strives to find out another Patrick, who went to Glastonbury, but in the ninth century. It has been stated by Ranulph of Chester, that the minor or second Patrick was not a bishop, but an abbot. Probably, in consequence of the circumstances mentioned in the Polychronicon, the Glastonbury monks supposed he was the same as St. Patrick, the Irish Apostle. However, the real St. Patrick, venerated by the Glastonbury monks, was that one mentioned by Ranulph, of Chester; or, he was some other Patrick, perhaps of the seventh or eighth century, that died on the 24th day of August.<sup>64</sup> According to Archbishop Ussher, that St. Patrick, who left Ireland for Glastonbury, died there on the viii. of the September Kalends, A.D. 850.<sup>65</sup> However, we must look to a much earlier period for his decease, if we are to regard him as the Old Patrick, commemorated on this day in the "Feilire" of Ængus. Whoever the Sen Patraic had been, he appears to have received honours in the ancient Irish Calendars, on the 24th of August. Thus, the Feilire of St. Ængus, as also the Calendars of Cashel and of Marianus O'Gorman, or his Scholiast,<sup>66</sup> affix to that day the death of Patrick senior. Under the head of Glaistember,<sup>67</sup> Duaid MacFirbis enters this Patrick, as a bishop, at August the 24th.<sup>68</sup> However, there is no ancient authority to support the statement, that he of Glastonbury had been a bishop; since it cannot be maintained that he was identical with the illustrious Apostle of Ireland. On the ix. of the September Kalends—August 24th—and on the Natale of the Apostle St. Bartholomew<sup>69</sup> in Judea, the Calendar of Drummond<sup>70</sup> places the Natale of a St. Patrick, bishop and confessor in Britain. By the Calendar of Cashel, the senior Patrick is said to have been buried at Glastonbury, in Wales,<sup>71</sup> but more properly it should be in Somersetshire, England. While some of his relics are said to have been preserved in this place; the remainder are thought to have been kept, at Armagh, in a shrine.<sup>72</sup>

<sup>61</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 429.

<sup>62</sup> See "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. ii., n. 21, pp. 330, 331.

<sup>63</sup> See "Acta Sanctorum Hiberniæ," Februarii, xvii. De S. Patricio Ostiario, p. 366.

<sup>64</sup> According to the opinion of Rev. Dr. Lanigan. See "Ecclesiastical History of Ireland," vol. i., chap. vii., sect. ii., n. 20, pp. 329, 330.

<sup>65</sup> See "Britannicarum Ecclesiarum Antiquitates," Index Chronologicus, A.D. DCCCL., p. 543.

<sup>66</sup> See Colgan's "Acta Sanctorum Hiberniæ," Februarii xvii. De S. Patricio Ostiario, nn. 6, 7, p. 366.

<sup>67</sup> Glastonbury in England. See William M. Henessey's note.

<sup>68</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 112, 113.

<sup>69</sup> In the Celtic Calendar of Culross, his name is written Parthaloin.

<sup>70</sup> Thus: ix. Kal. Sept.—"In Britannia Natale Sancti Patricii Episcopi et Confessoris."—Bishop Forbes' "Kalendars of Scottish Saints," p. 22.

<sup>71</sup> These words occur at 24th August: "Senior Patricius Ros-dela in regione de Mag-lacha jacet: sed secundum aliquos, et verius quod Glastenberia apud Gallo-Hibernos, quæ est civitas in Boreali Regione Saxunum, et Scoti eam inhabitant." See Colgan's "Trias Thaumaturga," Prima Vita S. Patricii, n. 48, p. 10.

<sup>72</sup> See Right Rev. Patrick F. Moran's "Irish Saints in Great Britain," chap. ii., p. 24.

Surrounded as the foregoing questions are with uncertainties and doubts, we have thus endeavoured to place those statements regarding the present venerable man, in that order which we deem most likely to awaken further interest and curiosity among historic investigators, because our own researches have neither been satisfactory nor conclusive to ourselves. Both his identity and period have still to be reliably established; but, it appears to us, the attempt can hardly result in a successful issue. As in so many other cases, where we are obliged to deal with brief records of holy men, and with the obscurities of their personal history; nevertheless, such subjects for enlightened investigation had a real existence, and also a character for holiness, in their time, which cannot be disturbed or invalidated by any future enquiries.

ARTICLE II.—ST. PATRICK, SURNAMED OSTIARIUS. [*Probably in the Ninth Century.*] As in the former case, much difficulty is experienced in the endeavour to distinguish the period and locality of this saint. Colgan<sup>1</sup> gives rather a confused account of this saint, at the 17th of February; <sup>2</sup> which day, and also that of August the 24th, were specially dedicated to his memory. From the title given to him, we should be inclined to believe, that he had not attained to Major ecclesiastical Orders, and that he only held the rank and exercised the office of Door-keeper in the Church at Trim. His history is not well known, from the casual allusions to him that we have as yet procured. In the Martyrology of Tallagh, contained in the Book of Leinster, a St. Patrick, styled Ostiarius, and also Abbot of Armagh, is recorded at the 24th of August.<sup>3</sup> This holy man is supposed to have been born about the beginning of the ninth century. An interpolator of the chronicle written by William of Malmesbury relates, that he discharged episcopal duties, about the year of our Lord 850.<sup>4</sup> By Colgan, he is distinguished from St. Patrick, the Apostle of Ireland, from Sen Patrick, and from Patrick junior. It is stated by Stanihurst, that the present holy man left a book of Homilies; but, for this there is no certain evidence, as the book is not extant.<sup>5</sup> Our great Irish hagiographer supposes our saint to have been identical with Maelpadraig or Patricianus,<sup>6</sup> son of Finncha, who was bishop, scribe, anchorite and intended Abbot of Armagh; and who died, A.D. 861, according to the Annals of the Four Masters.<sup>7</sup> However, this conjectural identification is by no means certain. According to Ranulph Higden, the Monk of Chester, a second or minor Patrick, distinct from the great Irish Apostle, and an abbot but not a bishop, flourished at Glastonbury about the middle of the ninth century, and having been engaged on the Irish mission, he died there on the 24th of August.<sup>8</sup> To this saint, the origin of what has been called St. Patrick's Purgatory is attributed, by certain writers.<sup>9</sup> However, we have already seen, some accounts will have it, that St. Patrick, the Apostle of Ireland, was the first to have visited Lough Derg, County of Donegal, in the

ARTICLE II.—<sup>1</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. De S. Patricio Ostiario, p. 366.

<sup>2</sup> At that date, likewise, the reader may find a brief allusion to him, in the Second Volume of this work, Art. v.

<sup>3</sup> The entry thus runs: ΠΑΤΡΙΚΗ ΟΥΣΤΙΑΡΙΟΥ ΑΣΥΡ ΑΒ ΑΡΩΜΑ.

<sup>4</sup> Colgan's "Acta Sanctorum Hiberniæ," xviii. Februarii. De S. Patricio Ostiario, n. 12, p. 366.

<sup>5</sup> See James Wills' "Lives of Illustris

and Distinguished Irishmen," vol. i., part i., p. 224.

<sup>6</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii, n. 11, p. 366.

<sup>7</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 496, 497.

<sup>8</sup> See the "Polychronicon," edited by Rev. Joseph Rawson Lumby, B.D., vol. v., lib. v., cap. iv., pp. 304 to 307.

<sup>9</sup> See James Wills' "Lives of Illustris and Distinguished Irishmen," vol. i., part i., Second Period, p. 224.

early Christian times,<sup>10</sup> and to have erected there a penitential resort, which afterwards became very famous.<sup>11</sup> Again, it is stated, that St. Beoc or Dabeoc<sup>12</sup> lived there after St. Patrick, while he was celebrated for his virtues and the austerity of his life. He is also regarded as the first to have built a monastery and a cell there. Besides, he is recognised as the chief patron of Lough Derg.<sup>13</sup> On Saint's or St. Davog's Island, where it is supposed he was buried, still the outlines of several ruins may be traced; while there is a paved way or old road from the graveyard of Templecarn to that point in the townland of Seedavoge, that juts into the lough, close upon the island.<sup>14</sup> The first accounts we have regarding the Purgatory of St. Patrick<sup>15</sup> are supposed to have been composed at no very early date. About the middle of the twelfth century lived the monk Henry of Saltery,<sup>16</sup> in Huntingdonshire, England, who heard from another English monk, Gilbert of Lud, the story of an Irish soldier named Owen.<sup>17</sup> The latter related many wonderful things that had happened to him, and the visions he beheld in the cavern of St. Patrick, on St. Daveog's Island on Lough Derg. These visions were committed to writing by Henry of Saltery,<sup>18</sup> and different versions of them were soon circulated in Ireland, the British Islands, and throughout Europe.<sup>19</sup> Those accounts are classed among the sources whence Dante derived some of his poetic ideas for writing the *Divina Comedia*.<sup>20</sup> Several Treatises on the Purgatory of St. Patrick are to be found, not only in our chief public Libraries at home, but also in those on the Continent. Thus, in the Burgundian Library, at Bruxelles, there are such tracts;<sup>21</sup> and, among these, there is a large vellum folio, bound in wood, and attributed to the pen of "Henricus Saltereyensis." It is said to have been written at the commence-

<sup>10</sup> See the Third Volume of this work, at the 17th of March, Art. i., the Life of Saint Patrick, Apostle and Chief Patron of Ireland, chap. xiv.

<sup>11</sup> However, the Purgatory of St. Patrick is not mentioned in any of his early Lives.

<sup>12</sup> See an account of him at the 1st of January, on the 24th of July, and at the 16th of December. These three distinct festivals were formerly observed in his honour at Lough Derg.

<sup>13</sup> For the fullest accounts of this celebrated island, the reader is referred to Very Rev. Daniel O'Connor's "Lough Derg and its Pilgrimages."

<sup>14</sup> "This neck was anciently connected with the island by a wooden bridge supported by stone pillars, a part of which can yet be seen when the water is clear."—William James Doherty's "Inis-Owen and Tirconnell: Notes, Antiquarian and Topographical," First Series, sect. xxxix., p. 201.

<sup>15</sup> In the twelfth century, as Jocelyn relates, there was a Purgatory of St. Patrick on the very summit of Cruachan-aigle, and to which pilgrims resorted to perform works of penance, in fasting and in watching, to escape the gates of hell, through the merits and prayers of St. Patrick. "Referunt etiam nonnulli, qui pernoctaverant ibi, se tormenta gravissima fuisse perpassos, quibus se purgatos a peccatis putant, unde et quidam illorum locum illam Purgatorium S. Patricii vocant."—Colgan's "Trias Thau-

maturga," *Sexta Vita S. Patricii*, cap. clxxii., p. 103.

<sup>16</sup> He seems to have flourished in the time of King Stephen. This tract is addressed to the Abbot Henry de Sartis.

<sup>17</sup> He was cellarer to the monastery built by Gilbert de Luda.

<sup>18</sup> He states likewise, he had assurance of the truth of these visions by an Irish bishop, one of the companions of St. Malachi, and who told several similar stories.

<sup>19</sup> The narrative of St. Patrick's Purgatory has been printed in almost every language of Europe.

<sup>20</sup> See Ozanam's "Œuvres Complètes," tome v. *Des Sources Poétiques de la Divine Comédie*, sect. iii., p. 437.

<sup>21</sup> In the Eighth Volume of Manuscripts, which is a large folio, appear "Collectanea" of the Lives and Acts of Saints for the month of March; probably, it formed part of the Bollandist collection, although it has not their library mark. In the 3201 number, stated in the "Inventaire" to be "Vita S. Patricii," under this title will be found four different lives of the Saint. The second life bears date 1641, and the third is extracted from Camden. There are also two copies of the "Purgatory;" the first, "ex MS. Hiber. Min. Lovanii;" and the other, "ex MS. Maximini Treveris." This volume has been recently bound, and Mr. Bindon was unable to discover any name or date, &c., indicating the compiler, or where it was written.

ment of the fourteenth century.<sup>22</sup> Again, there is a Treatise in old French,<sup>23</sup> the commencement of which is ornamented with a drawing of the Purgatory,<sup>24</sup> representing the souls in torment.<sup>25</sup> In the Libraries at Bamberg,<sup>26</sup> at Basel,<sup>27</sup> at Berne,<sup>28</sup> at St. Gall,<sup>29</sup> at Geneva,<sup>30</sup> at Heilsbronn,<sup>31</sup> and at Wurtzburg,<sup>32</sup> there are various Manuscripts describing the Purgatory of St. Patrick. At Salmansweiler Convent, Wurtemberg, there is a Manuscript Purgatorium Sancti Patricii Episcopi; as likewise two others,<sup>33</sup> having relation to what happened to a certain George of Hungary, in the Imperial Library at Vienna. The Vision of Tundal<sup>34</sup> likewise seems to have been framed on this model, and it soon became known on the Continent of Europe.<sup>35</sup> The Purgatory of St. Patrick is described in the Golden Legend of Jacobus de Voragine,<sup>36</sup> and it is printed for the greater part in Matthew of Paris.<sup>37</sup> This subject is very fully treated by Father John Colgan, who lived in that part of Ireland in which Lough Derg is situated, and who gives a special account of the mode and prescriptions for carrying out the exercises of the pilgrims thither, in his own time.<sup>38</sup> Our saint is numbered amongst the Patron Saints of the Church of Trim, in Meath County, by the Martyrology of Tallagh.<sup>39</sup> This holy man is said to have been buried at Trim, with eighteen other saints, whose memories are venerated on the 17th February, and on the 24th of August.<sup>40</sup> At the latter date, his feast is said to have been inserted in the Martyrology of Sarum.<sup>41</sup> The published Martyrology of Tallagh states, at the 24th of August, that Patrick, surnamed Ostiarius, had been Abbot of Armagh,<sup>42</sup> while he is distinguished from another St. Patrick, who is like-

<sup>22</sup> It is classed Vol. xxiii., No. 7806. The last piece in this volume is a copy of the "Purgatory of St. Patrick," commencing thus: "Patri suo peroptato in Christo." It has no illuminations, nor could Mr. Bindon find any trace of the Irish character or language.

<sup>23</sup> In the volume xxvii will be found No. 9035, which is a French translation of the Purgatory of St. Patrick, and begins, "Moult de fois allant demander."

<sup>24</sup> The dimensions of this drawing are about four inches by two and a-half: it is rather well executed, but it presents nothing remarkable in appearance.

<sup>25</sup> This MS. is of the fifteenth century.

<sup>26</sup> There is one MS. intitled, S. Patricii Episcopi in Hibernia constituti circa A.D. 430, Liber de Purgatorio; and another, Patricius S. Irland, de Purgatorio.

<sup>27</sup> There is a MS., De Patricii Purgatorio.

<sup>28</sup> There is a French MS. of the fifteenth century, Le Purgatoire de S. Patrice.

<sup>29</sup> There is a MS., Patricii Purgatorium.

<sup>30</sup> There is a Description du Purgatoire de St. Patrice, in Manuscript.

<sup>31</sup> There is a MS., Patricius de Purgatorio.

<sup>32</sup> There is a MS., David Scotus de Purgatorio Patricii.

<sup>33</sup> One is a MS., "Historia eorum que contingerunt Georgio de Ungaria filio cujusdam Magnatis Ungarici in Purgatorio S. Patricii. Visiones Georgii militis in purgationi S. Patricii." Again, there is "Narratio Georgii Hungari S. Patricii Purgatorium in Hibernia visitante, Anno 1353," Germanicè.

<sup>34</sup> Mr. Turnbull has published the "Vision of Tundale, together with metrical moralization and other fragments of ancient Poetry," Edinburgh, 1843.

<sup>35</sup> See *ibid.*, p. 458.

<sup>36</sup> See Jacobus de Voragine, "Legenda hæc aurea nitidis excutitur formis claretque plurimum censoria castigatione: usque adeo ut nihil perperam adhibitum semotumve: quod ad rem potissimum pertinere non videant offendi possit." Lugduni et Parrhisii, 1505, 4to.

<sup>37</sup> See "Chronica Majora," vol. ii., pp. 192 to 263. Edited by Henry Richards Luard, M.A.

<sup>38</sup> See "Trias Thaumaturga" Sexta Appendix ad Acta S. Patricii. This Treatise is divided into four parts, with a Prologue and Notes, pp. 273 to 289.

<sup>39</sup> At the xiii. of the Kalends of March (February 17th), the following entry occurs, in the published Martyrology of Tallagh: "Loman in Ath Truim cum sociis, *i. e.*, Patricii Hostiarii, Laurech mac Cuanach, Fortchern ocus Colochtra, Aedha, Aedha, Aedha Cormaci Eps, Conani, Cuimaeni Eps, Lacteani sac, Ossani, ocus Sarani Conaill ocus Colmani, ocus Lactani Eps, Finnseghí Vir. Hi omnes in Ath Truim requiescunt." —Rev. Dr. Kelly's "Calendar of Irish Saints," &c., p. xvi.

<sup>40</sup> Colgan's "Acta Sanctorum Hiberniæ," xxvii. Februarii, nn. 13 and 16, p. 366.

<sup>41</sup> See James Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part ii., p. 224.



wise venerated on this day. We do not find this saint's name occurring at either of these days, in the copy of the Irish Calendar, formerly belonging to the Ordnance Survey Office, Phoenix Park. Neither is it to be met with, in the Martyrology of Donegal.<sup>43</sup>

ARTICLE III.—ST. RODAN, BISHOP OF KILL-RODAN, COUNTY OF SLIGO. [*Fifth Century.*] This holy man is supposed to have flourished in the early times of Irish Christianity. Although the Martyrology of Tallagh has celebrated his festival, at the 18th of January;<sup>1</sup> yet, we are informed, that it is more correct to follow the authority of Marianus O'Gorman, and to place St. Rodan's feast at the 24th of August.<sup>2</sup> At first, he was a shepherd or caretaker of cattle, and while leading that pastoral or eremitical life, he was constantly engaged in prayer. From that humble position, St. Patrick<sup>3</sup> rescued him, to serve in the works of his great mission. It would seem, that his early education had been neglected, supposing this to have been the man to whom allusion has been made. After learning the rudiments, when he had been sufficiently instructed, from being a tender of flocks, Rodan became a spiritual shepherd. In the Tripartite Life of St. Patrick, he is styled the noble presbyter Rodan,<sup>4</sup> and a church was erected for him, and for other disciples,<sup>5</sup> in the territory of Hua Noella,<sup>6</sup> by the illustrious Apostle of Ireland. That region is now represented by the modern barony of Tirerrill, in the present County of Sligo. There, in a place called Domhacha,<sup>7</sup> St. Patrick erected a church, which went by the name of Sencheall Dumhaighe. Among the disciples of St. Patrick, we meet with a saint of this name. He is called Bishop of Seancheall, in Connaught.<sup>8</sup> His feast has been assigned to the 24th of August.<sup>9</sup> It is also probable, that he was the Bishop of Rodan of Muraisk,<sup>10</sup> a district in the barony of Tireagh, and county of Sligo. It extended from the River Easkey to Dunnacoy.<sup>11</sup> He was set over the church of Kill-Rodain—called after him—in the former territory of Myresch-aigle.<sup>12</sup> At present, the site of Kill-Rodain has not been discovered, nor is it known how long he lived in that place. In the Irish Life of St. Patrick, his church in

<sup>42</sup> At the ix. of the Kalends of September, August 24th, we there find, separate entries of two distinct Patricks, who are placed in different lines, and, in the following order: "Patricii Abb oculus Ep. Rius dela." Afterwards, "Patricii hostiarii oculus Abb, Aird-macha." See Rev. Dr. Kelly's "Catalogue of Irish Saints," &c., p. xxxii.

<sup>43</sup> Published by Rev. Drs. Todd and Reeves.

ARTICLE III.—<sup>1</sup> See what has been already stated regarding St. Rottan, venerated at 18th of January, in the First Volume of this work, Art. vi.

<sup>2</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, n. 150, p. 115.

<sup>3</sup> See his Life, March xvii., in the Third Volume of this work, Art. i., chap. xiii.

<sup>4</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. xli., p. 135.

<sup>5</sup> Besides St. Rodan, the noble priest, are named Macetus, Cetchenus, and Matona, the sister of Benignus. To Matona, St. Patrick and St. Rodan gave the veil of virginity, and to the care of Rodan she was committed.

<sup>6</sup> Likewise known as Tir-Oilella, the land or territory of Oilell. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., n. 254, p. xxxvi.

<sup>7</sup> In the district of Murrisk, there is still a townland called Dunheakin.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix, and Acta S. Patricii, cap. xxiii., p. 266.

<sup>9</sup> See *ibid.*

<sup>10</sup> *Muirisc* in Irish signifies the "Sea-plain," in English.

<sup>11</sup> See John O'Donovan's *Leabhar na F-Ceart*, or the Book of Rights, n. (e), p. 19.

<sup>12</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. liii., p. 136, and cap. xcix., pp. 142, 143. This, however, is a wrong interpretation, as that Myresch-Aigle was in Mayo. It also led Dr. O'Donovan astray, in his "Genealogies, Tribes, and Customs of Hy-Fiachrach, commonly called O'Dowda's Country." *Addenda*, P., n. (q), p. 471.

<sup>13</sup> See Miss M. F. Cusack's "Life of St.

Muirisk is called Cillespuig-Rodain;<sup>13</sup> and in an Irish Poem, quoted in the Annals of the Four Masters,<sup>14</sup> the present holy man is called Rodan, son of Braga, while he is described as St. Patrick's shepherd. This holy bishop, during his life, and also after his death, was distinguished by miraculous favours, procured through his merits.<sup>15</sup> It is mentioned in the Martyrology of Marianus O'Gorman, as also in that of Donegal,<sup>16</sup> how a festival in honour of Rodan, a Bishop, was celebrated at this date. The name of Rodan is found Latinized Romulus, in some Calendars.

ARTICLE IV.—ST. MERCHARD OR YARCHARD, OF KINCARDINE, SCOTLAND. [*Probably Fifth or Sixth Century.*] The present holy man is found among the Saints of Scotland; but, we are doubtful as to whether or not his origin should be referred to Ireland. Under various forms of name, such as Merchard, Yarchard, Irchard, Erthad, and Erchad, he is presented to our notice. The Bollandists have the fullest statements regarding him, at the 24th day of August.<sup>1</sup> These are contained in a historic Sylloge,<sup>2</sup> consisting of eleven paragraphs. However, the Breviary of Aberdeen, which was printed in the year 1509, is alleged to be their chief authority for his Acts. Already, at the 24th of July, Dempster has placed the festival of this holy bishop, named Erthad,<sup>3</sup> and his Natalis is also set down at this date. Ferrarius has followed such statement.<sup>4</sup> By Camerarius, Erchadus or Erthadus is noticed, at the 24th of August.<sup>5</sup> Again, a learned Scotch Jesuit, Father Patrick Ninian Wemyss, had given a Scottish Menology to the Bollandists, and in it was found, at this same date, the name of Bishop Erthad, which he states to have been thus entered in the Scotch Festilogies. Bishop Forbes has some biographical particulars regarding Merchard or Yarchard;<sup>6</sup> and, on the authority of the Aberdeen Breviary, this Irchardus is stated to have been born in Tolmaid,<sup>7</sup> in Kincardin Oneyll,<sup>8</sup> among barbarous and untaught people. There from his early days, he rebuked unbelievers, and he preached virtue. He likewise addicted himself to the practices of prayer, vigils and fasting. He was ordained a Priest by St. Ternan,<sup>9</sup> who made him coadjutor and penitentiary, in all the provinces under his jurisdiction.<sup>10</sup> It is stated, that soon afterwards, Yarchard went

Patrick, Apostle of Ireland." William M. Hennessy's translation of the Tripartite Life, part ii., p. 2.

<sup>14</sup> See Dr. O'Donovan's edition, vol. i., at A. D. 448, pp. 138, 139.

<sup>15</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxlii., p. 96.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

ARTICLE IV.—<sup>1</sup> See "Acta Sanctorum," tomus iv., Augusti xxiv. De S. Irchardo, seu Ethardo vel Erchado, Ep. et Conf. in Scotia, pp. 773, 774.

<sup>2</sup> Compiled by Father William Cuper, S.J.

<sup>3</sup> See a notice in the Seventh Volume of this work, at that date, Art. xiii.

<sup>4</sup> In "Catalogus Generalis Sanctorum."

<sup>5</sup> In his book, "De Scotorum Fortitudine, Doctrina, Pietate, ac de Ortu et Progressu Hæresis in Regnis Scotiæ et Angliæ," lib. iii., p. 168.

<sup>6</sup> See "Calendars of Scottish Saints," pp. 397, 466.

<sup>7</sup> The Bollandists remark, that this place was unknown to them.

<sup>8</sup> Kincardine-O'Neil forms the south-western district of Aberdeenshire. It comprehends all the upper part of the basin of the River Dee, as much of the central portion of that basin as belongs to Aberdeenshire, a small part of the lower portion of that basin, and a small part of the right side of the central portion of the basin of the Don. See "The Imperial Gazetteer of Scotland, Topographical, Statistical and Historical," vol. ii., p. 223.

<sup>9</sup> His festival is kept, on the 12th of June. At that date, notices of him may be found, in the Sixth Volume of this work, Art. ii.

<sup>10</sup> St. Ternan lived in the fifth century, and he was the disciple of St. Palladius, who became Apostle of the Picts, in 431, as may be seen in Acts of the latter, at the 6th of July, in the Seventh Volume of this work, Art. i.

<sup>11</sup> This statement, to be found in the

to Rome, where he was consecrated bishop by Pope Gregory,<sup>11</sup> who gave him faculties for a mission in his own country, and who bestowed his blessing, when the saint took his departure. On returning to Scotland, he passed through the province of Pictavia or Poitou in Gaul.<sup>12</sup> There he found many of the Picti or natives of Poitou, who had been subjugated by the Galli. He remained among those people for three years. St. Yarchard was the instrument chosen by the Almighty for restoring them to their belief,<sup>13</sup> owing to the prudence and sanctity he manifested, and as due also to his spirit of faith and prayer.<sup>14</sup> Afterwards, he fell sick, but he humbly besought God to spare his life, until he returned to his own country. He passed through the countries of Anglia and of Scotia, and preached along the way. At length, he came to the hill of Kincardine Oneyll. There he was honourably received by his compatriots.<sup>15</sup> He was a bishop at Kincardine, in the Diocese of Aberdeen. His memory was deemed to be worthy of pious veneration and celebration, in that place. The despicable and vain desires of this world he thought deserving only of his disdain, while attached to heavenly delights, his most pure life was prolonged in the presence of Christ, so that he obtained the lasting and great happiness of life eternal.<sup>16</sup> When St. Yarchard perceived that his death was approaching, he desired his body to be placed in a chariot drawn by two horses. His remains were ordered to be deposited where the chariot stopped. When this order was obeyed, and the corpse had been deposited on the chariot, it is said to have moved to a considerable distance beyond the River Dee, when mechanically it ceased to proceed. There the body was taken from the bier and interred. In that place, called Kincardin,<sup>17</sup> a fine church was afterwards erected, and there the Saint was specially venerated, as it had been considered the spot miraculously designed for his sepulture. Besides Kincardine Oneyll, asso-

Breviary of Aberdeen, is irreconcilable with the account of Yarchard having been the disciple of St. Ternan. Pope St. Gregory I., or the Great, did not ascend the pontifical throne, until A.D. 590, and he died on the 12th of March, A.D. 604. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. iii., March xii.

<sup>12</sup> According to an Irish Tract on the Picts, and a legend contained in the Book of Lecain, the progenitors of the Picts came originally from Thrace, under the guidance of six brothers, and these passed through the Romans until they came to Gaul, where they built the city of Pictaris, thus called from the Picts. Thence they passed into Ireland, and finally a colony went into Scotland. But, other versions of this story are to be found in "Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History," edited by William F. Skene, LL.D. See Preface, sect. iv., pp. xcvi., xcvi.

<sup>13</sup> Long before this time, St. Hilary, Bishop of Poitiers, had laboured there in the effort to expel Arianism from his diocese, and "in January of the year 367, or, as some think, 368, he died at Poitiers, amidst the honour and respect of all."—Very Rev. Canon Richard Travers Smith's "Church in Roman Gaul," chap. xviii., p. 223. London, n. d., 8vo.

<sup>14</sup> In the fifth century, the heresiarchs Pelagius and Celestius had spread many errors on the doctrine of Divine Grace, while in Gaul and Britain, Pelagianism, as the heresy had been generally called, greatly prevailed. These are probably the errors to which allusion is here made. See Vossius, "Historia de Controversiis quas Pelagius ejusque Reliquiæ moverunt," Leyden, 1618, 4to.

<sup>15</sup> See the "Breviarium Aberdonensis," Pars Æstiva, lect. v., fol. lxxxix.

<sup>16</sup> The Aberdeen Martyrology thus states it: "Qui caduca et vana huius mundi calcando et celestibus desideriis inherendo pauper Christi purissimam in presente elegit vitam ut largam eterne vite consequeretur beatitudinem." See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 267. Calendar of Scottish Saints, communicated by David Laing, Esq., F.S.A., Scotland, and extracted from the Aberdeen Martyrology.

<sup>17</sup> This parish of Kincardine-O'Neil is situated in the Kincardine-O'Neil district of Aberdeenshire. The River Dee traces the south-western boundary, dividing this parish from Aboyne and Birse. See an excellent account of it in "The Imperial Gazetteer of Scotland, Topographical, Statistical and Historical," vol. ii., p. 223.

<sup>18</sup> This lies wholly in Inverness-shire.

ciated with him in the Breviary of Aberdeen, there was a parish of Kincardine,<sup>18</sup> at the time of the Reformation, annexed to Abernethy,<sup>19</sup> on the River Spey, and a sea-port town bearing that name,<sup>20</sup> in the parish of Tulliallan in Perthshire; another parish was in Ross-shire,<sup>21</sup> fourteen miles from Tain; another was in Monteith district,<sup>22</sup> two miles from Doune; and lastly, that county,<sup>23</sup> which takes its name from the ancient castle, which was once a royal residence. These various local dedications manifest the great influence this holy bishop exercised during life, the cause of that honour in which he was held after his decease.<sup>24</sup> In the Martyrology for the use of the Church of Aberdeen,<sup>25</sup> the feast of St. Yarchard is set down at the ix. day of the September Kalends, or at the 24th of August. Notwithstanding the foregoing statements, Dempster will have it, that St. Irchardus or Ethardus, had been noted among Scottish writers,<sup>26</sup> and venerated on the 4th of July, while he flourished in the year 933, and while Malcolm I. was King over Scotland.<sup>27</sup> Were we to admit his account, it is clear, the Saint who is there introduced cannot be classed with the present St. Merchard or Yarchard; while even the *data* furnished by the Breviary of Aberdeen shows its chronology and personages introduced to be irreconcilable. However, it seems most probable, the present holy bishop's time may be referred to the fifth or sixth century.

ARTICLE V.—ST. SEGIN OR SEIGHEIN. Scant justice has been meted to many of our holy men, in human records; although their careers were not unnoted by traits of a sublime and noble character, during their life-time. The Martyrologies of Tallagh<sup>1</sup> and of Donegal<sup>2</sup> register Segin or Seighein, as having been venerated at the 24th of August; but, without giving further information regarding him.

ARTICLE VI.—ST. FAELAN OR FOILANUS, CONFESSOR. At the 24th of August, a festival in honour of Faelan or Foilanus, a confessor, is set down in the Martyrologies of Tallagh,<sup>1</sup> of Marianus O'Gorman, of Cathal Maguire,<sup>2</sup> and of Donegal.<sup>3</sup>

<sup>18</sup> This highland parish is partly in Morayshire and partly in Invernessshire. It is sometimes known as the united parish of Abernethy and Kinchardine or Kincardine.

<sup>20</sup> It stands on the shore of the Frith of Forth, and about 22 miles south-west of Perth.

<sup>21</sup> This Kincardine lies on the northern border of Ross-shire, and it comprises two detached portions of Cromartyshire.

<sup>22</sup> It is situated about the middle of the southern verge of Perthshire.

<sup>23</sup> Kincardineshire is popularly called the Mearns, and it is a maritime county on the east side of Scotland. It is naturally divided into four districts—the Grampian, the Deeside, the How of Mearns and the Coast-side.

<sup>24</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 466.

<sup>25</sup> The Martyrology of Aberdeen states at ix. Kl. Septembris:—"In Scotia Sancti Yarchardi episcopi apud Kyncardin Aberdonensis dyocesis. Cuius memoria pie censetur esse veneranda et laudibus dignis

extollenda."

<sup>26</sup> According to Dempster, he wrote *Lecturas in Biblia*, lib. i.; *De Divina Essentia*, lib. i.; and *Allegorias Sacras*, lib. i. See "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. v.

<sup>27</sup> He was assassinated, A.D. 953, at Fetteressoe, by one of the Moray men, in revenge for the death of his chief Cellach. See Rev. Dr. James Taylor's "Pictorial History of Scotland," vol. i., chap. iv., p. 35.

ARTICLE v.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii. In the Book of Leinster copy we find entered at this date *Segim*.

<sup>2</sup> Edited by Drs. Todd and Reeves, p. 226, 227.

ARTICLE VI.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii. In the Book of Leinster copy *Faelani*.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. De Inventione S. Foillani, Appendix, cap. i., p. 104.

<sup>3</sup> Edited by Drs. Todd and Reeves, p. 226, 227.

ARTICLE VII.—ST. ABBAN. A festival in honor of Abban, is met with in the published Martyrology of Tallagh<sup>1</sup>, at the 24th of August. The same entry is to be found in the Book of Leinster copy.<sup>2</sup>

ARTICLE VIII.—REPUTED FEAST OF ST. GELDARIUS, OR GILDARIUS. The simple entry, Geldarius, without any other designation, appears in the published Martyrology of Tallagh,<sup>1</sup> at the 24th August. In like manner, the name is entered in the Book of Leinster copy,<sup>2</sup> and as classed among the Irish Saints. This is probably the St. Gildard, a priest, who formerly gave singular edification to the inhabitants of the parish of Lurcy-le-Bourg,<sup>3</sup> in the diocese of Nevers, France, and where he died on the 24th of August. The Bollandists have notices of him, taken from old Martyrologies, on this day.<sup>4</sup> Little seems to be known, regarding his personal history. In some of the ancient Martyrologies, his name is associated with that of St. Patrick, Abbot, in the territory of Nivernais. Thus, in the editions to the Martyrology of Usuard, edited by the Jesuit Father Soller, we find such entries in the Codex of Centule,<sup>5</sup> and in that of Rheims.<sup>6</sup> Likewise, in the Martyrologium Parisiense, published in 1727; having set down the feast of St. Patrick of Nivernais, at the 24th of August, an addition of St. Gildard's feast is prescribed.<sup>7</sup> However, in other Martyrologies, his name, profession and feast are separately entered. The Latin name of his place, Luperiacum,<sup>8</sup> within the former territory of the Ædui, had been a fortified town, and it was surrounded with walls. Such strongholds were known by the term *Burgos*. Hence it came to be called Lurcy le Bourg, in modern French. The Martyrologium Parisiense has a marginal note, which places the present saint in the seventh century; yet, this chronotaxis is set down, without sufficient authority. St. Gildard died on the 24th of August; but, as the festival of St. Bartholomew fell on the same day, his feast had been transferred to the 31st of the present month.<sup>9</sup> St. Gildard was buried in the Church of St. Loup, near Nevers. It is a curious subject for enquiry, to learn how his name had been inserted in the Martyrology of Tallagh, as if he were to be classed among the Irish Saints.

ARTICLE IX.—ST. FATHNA, A BISHOP AND CONFESSOR. The identity of the present holy Bishop has not been ascertained. In the anonymous list of our Irish Saints, published by O'Sullivan Beare,<sup>1</sup> there is a St. Fathna

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> Thus noted *Abban*.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxii.

<sup>2</sup> It is there written *ΣΕΛΛΑΡΗ*.

<sup>3</sup> Nièvre, arrondissement de Cosne, canton de Prémy.

<sup>4</sup> See "Acta Sanctorum," tomus iv., Augusti xxiv. De S. Gildardo Presbytero, Luperiaci in Territorio Nivernensi Gallie. Sylloge de loco, cultu, ætate, ac mendosis annuntiationibus, pp. 840, 841. This is contained in six paragraphs, written by Father John Pinius, S.J.

<sup>5</sup> Thus: "In territorio Nivernensi, sanctorum Patricii abbatis, et Gildardi presbyteri confessorum."

<sup>6</sup> Thus: "In territorio Nivernensi, sanctorum confessorum Patricii abbatis et Gil-

dardi presbyteri."

<sup>7</sup> Among the *Addenda et Emendanda*, at p. xii., is inserted: "Item in territorio ejusdem civitatis, castro Luperiaci, sancti Gildardi presbyteri, cujus nomine extitit intra diocesim abbatia tempore Caroli Crassi imperatoris."

<sup>8</sup> In his "Notitia Galliarum" Hadrianus Valesius thus derives the town denominations: "A Luperco vel Luperco nomen accepit. Ex Luperiaco Loperciacum factum; ex Loperciaco, sublatis duabus litteris, Lorciacum; ex Lorciaco, Leurcy *o* in *eu* converso."

<sup>9</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., xxxie Jour d'Aout, p. 349.

ARTICLE IX.—<sup>1</sup> See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

registered, at the 24th of August. Likewise, on the authority of the Carthusian Martyrology and of Floratius, we find Fathna, a Bishop, entered on Father Henry Fitzsimon's list.<sup>2</sup> The Bollandists, at this date, also cite these authorities;<sup>3</sup> but, they seem to entertain a doubt, that he may have been identical with St. Fachnan or Fachananus, Bishop and Confessor, who is venerated on the 14th of this month.<sup>4</sup> He is patron of the church and diocese of Kilfenora,<sup>5</sup> but we cannot be at all certain the present Fathna is the same person.

ARTICLE X.—TRANSLATION OF ST. CUTHBERT'S RELICS. Such is the title of a festival announced in Colgan's list of unpublished MSS., from which we may infer, that our great national hagiologist had intended the publication of some narrative memoirs referring to some particular Translation of St. Cuthbert's Relics. The life of this holy man has been already set forth, at the 12th of March, the day for his chief festival.<sup>1</sup> Among the many translations of his relics that took place after his death, elsewhere I cannot find one noted for this date. Doubtless, from the Irish, the disciples of St. Cuthbert learned the practice of erecting Celtic crosses, as most graceful and fitting emblems to commemorate the dead. Accordingly we read, that St. Ethelwold, his successor over the See of Lindisfarne, placed a cross, elaborately fashioned from stone, over the grave of St. Cuthbert.<sup>2</sup> This seems to have been inscribed, as well with the name of Cuthbert, as with that of its erector, Ethelwold.<sup>3</sup> When the Pagans devastated Lindisfarne church, they broke off the head of this cross; but, by an ingenious artifice, it was afterwards joined, by an infusion of lead, to those parts remaining. When dangers threatened again from the Northmen, the cross was borne away by the Christians of Northumbria, with the body of St. Cuthbert, to some place of concealment, or for greater security. In the time of Simeon of Durham,<sup>4</sup> this lofty cross was to be seen in the cemetery, attached to Durham Cathedral, and having the names of both holy bishops of Lindisfarne inscribed—a precious memorial of the past! At the present day, an antiquary may seek, in vain, for a single vestige of this monument in or near the majestic Cathedral of Durham. It is said, that in 1829, the body of St. Cuthbert was found in Durham Cathedral, and thence conveyed to the British Museum, where it now reposes.<sup>5</sup> But, we find no confirmation of such statement.

ARTICLE XI.—FEAST OF THE MARTYRDOM OF ST. ZENOBIUS AND OF HIS COMPANIONS, AT ANTIOCH. In the ancient Irish Church, there was a

<sup>1</sup> See *ibid.*, cap. xii., p. 54.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Augusti xxiv. Among the pretermitted Saints, p. 742.

<sup>3</sup> See some account of him, in the present Volume, and at that date, Art. ii.

<sup>4</sup> Among the Proper Masses for Patron Saints and Titulars of France and Ireland, printed at Paris, A.D. 1734, is noted his Mass "in festo sancti Fachnani, episcopi et confessoris, ecclesie et diocesis Fenabonensis patroni."

ARTICLE X.—<sup>1</sup> See the Third Volume of

this work, at that date, Art. i.

<sup>2</sup> See the Bollandists' "Acta Sanctorum," tomus ii., Februarii xii. De S. Ethelwoldo Episcopo Lindisfarnensi in Anglia, sect. 4, 5, p. 605.

<sup>3</sup> His feast occurs on the 12th of February, and he died about A.D. 740.

<sup>4</sup> See "Historia Dunelmensis," lib. i., cap. xii.

<sup>5</sup> See "Lives of the Saints," enriched with Fifty-one full-page Miniatures, in Gold and Colours, the Text within engraved Borders, from Ancient Books of Devotion, p. 84.

festival to commemorate the sufferings of St. Zenatius—more correctly—of St. Zenobius and of his companions<sup>1</sup> in martyrdom, at Antioch, at this date. All that can well be known regarding them has been set down by the Bollandists,<sup>2</sup> at the 24th of August, when they are mentioned in some of the old Martyrologies.<sup>3</sup>

## Twenty-fifth Day of August.

ARTICLE I.—ST. MICHAN, PATRON OF ST. MICHAN'S PARISH, AND  
CHURCH, IN THE CITY AND COUNTY OF DUBLIN.

[PROBABLY IN THE TENTH OR ELEVENTH CENTURY.]

### CHAPTER I.

INTRODUCTION.—ST. MICHAN—UNCERTAINTY REGARDING HIS AGE AND RACE—HIS  
COMMEMORATION AND HIS CHURCH IN DUBLIN—ORIGIN OF OSMANTOWN—ST.  
MICHAN'S PARISH DURING THE MIDDLE AGES—VENERATION OF ST. SYTH OR OSYTH.

IT appears rather strange, that a Saint, intimately connected with a city, which contains so many records of its early history, should have left little trace of his own personality to our time. The forms of his name are very various—Thus, Michanus, Mighan, Myghan, Michee, and Mahano are found in different mediæval documents, which have reference to him and to the well-known church and parish of which he is the patron. The name Michanus is entered at this date, in the anonymous calendar, published by O'Sullivan Beare.<sup>1</sup> For all that is personally known of the present holy man, we might end the account in a very few paragraphs.<sup>2</sup> But the history of his parish, and of the churches there dedicated to him, may have some interest for our readers.

ARTICLE XI.—<sup>1</sup> See "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Angus, by Whitley Stokes, p. cxxv.

<sup>2</sup> See "Acta Sanctorum," tomus iv., Augusti xxiv. De SS. Zenobio, Capitulino, Emerita, Italica, Item de SS. Juviano et Julio, MM. Antiochiæ. Cultus ex apographis Hieronymianis, pp. 767, 768.

<sup>3</sup> The commentary on these is written by Father John Pinius, S.J.

ARTICLE I.—<sup>1</sup> See "Historiæ Catholice Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>2</sup> The Bollandists alluding to him, at the 25th of August, relate, that they had an apocryphal "Vita Sancti Micheæ," but that it abounded altogether in fables; and to prove this statement, they adduce some specimens of absurd narratives drawn from it. This tract was contained in a drawer, among other Manuscript Lives of Irish Saints, received from Father Henry Fitzsimon, and it was marked ✠ M.S. 167 A. That "Vita Sancti Micheæ" was to be found

at fol. 20 et seq. In it, the father of St. Michee is stated to have been King over the Chananeans, and his name was Obeth, the son of Eliud; while his mother was named Alipia, and she was daughter to the King of Arabia. For twenty years she was sterile, when an angel predicted the birth of Michee, and the boy was afterwards baptized by Magonius, Bishop of Alexandria. When he was seventeen years old, Obeth died, then Michee was offered succession over the Kingdom of Chananeum, but this he refused. He then went to the city of Alexandria, where he received the monk's habit from the bishop, and he was initiated to the priesthood, in the thirtieth year of his age. Then returning to his native country, he was consecrated bishop, and governed in that capacity for twenty-two years. Afterwards he left that place under angelic guidance. The narrative then continues in the original Latin: "inde perveniens ad ripam Nili fluminis, sociis LX sibi assecutis, fluminis impetum benedictionis oppositione constringens, cum omni comitatu suo securus

Whether St. Michan is to be regarded as a Danish or an Irish saint is a matter contested. One of our most learned Irish antiquaries seems inclined to think he was of the former race.<sup>3</sup> If we are to follow the prevailing popular opinion of the inhabitants of Dublin, in the sixteenth century, we are likely to concur in the statement of Rev. Dr. Meredith Hanmer, who calls St. Michan a "Dane and Bishop."<sup>4</sup> Notwithstanding the latter distinction accorded him, and for which Hanmer appears to have had even documentary warrant, it does not seem likely, that Michan had been advanced to the episcopal dignity. A very probable opinion may be formed, as the name Michan, in any of its forms, is not found historically to have been at all common in Irish families,<sup>5</sup> that the present holy man was of Danish origin, and born in Dublin, which in his time had been colonized by Scandinavians, who had embraced the Christian faith. The period when he flourished is unknown.

His name occurs in the Calendar prefixed to the Martyrology of Christ Church, Dublin, under 25th August—viii. Kal., Sept.—as *S. Michee Confessoris*; while he is described in the Martyrology itself in these terms, and at the same date: "Eodem die; sancti Michee *episcopi*, confessoris."<sup>6</sup> However, we are told, that the insertion of the word *episcopi* is in a more recent hand.<sup>7</sup> In the Calendars prefixed to two ancient Breviaries—one of these belonging to St. John's Church, Dublin, the other to Clondalkin—and now in Trinity College Library, Dublin, the word "Episcopi" is inserted before "Confessoris." By some writers, he is regarded, as not having advanced beyond the grade of priest; and this opinion is altogether probable, since no record presents his parish in the character of having been a primitive See. St. Michan must have lived in the eleventh or perhaps the preceding century; but the year for his decease has not been recorded.

The Danes or Ostmen, who had settled in Dublin, and who had surrounded their city with walls, embraced Christianity in the tenth and eleventh centuries.<sup>8</sup> Their conversion from Paganism placed them on more friendly

pertransiit. Deinde ad littus Maris Rubri cum sociis veniens, secundum illud Israëlitici populi, ab expugnatione Pharaonis per Dominum salvati, sic (*sicco*) vestigio transitum fecit." The narrative then continues, that having spent two months at Jerusalem, there he continued to exercise the patriarchal ministry for seven years. During that time, he was directed by an angel to Mount Sion, and there he was shown that tree, from which the precious wood (of the cross) had been cut. By order of the angel, he also cut three *baculi* from it, and the angel took a fourth *baculus*. Subsequently, Michee is sent to Constantinople, and there he presided over that church. Again, having spent seven years there, he passed over the Alps. Furthermore accompanied by seven thousand companions he travelled over Gaul, the angel accompanying him, and coming to the English sea, he found no ships in which to cross; yet, with his companions, Michee passed over with dry feet. With such abbreviated notice of the narrative, the Bollandists derisively close their account, thinking they had already given more than sufficient of such absurdities. See "Acta

Sanctorum," toms v., Augusti xxv. Among the pretermitted Saints, p. 3.

<sup>3</sup> Thus William Monck Mason writes "that parish, north of the Liffey (which was so certainly appropriated to them that it still retains the name of Ostmanstown,) is dedicated to St. Michan, a saint not known in Ireland."—"The History and Antiquities of the Collegiate and Cathedral Church of St. Patrick." Introduction, sect. i., p. 2.

<sup>4</sup> Following this tradition, the Rev. Thomas Walsh makes him a Dane, in his "History of the Irish Hierarchy and Monasteries of Ireland," p. 645. New York, 1855, 8vo.

<sup>5</sup> Unless it may be rendered by the well known Irish name of Meehan.

<sup>6</sup> See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin." Edited from the Original Manuscript in the Library of Trinity College, Dublin, by John Clarke Crosthwaite, A.M., &c., with an Introduction, by James Henthorne Todd, D.D., V.P.R.I.A., pp. 68 and 149.

<sup>7</sup> See Introduction, *ibid.*, p. lxx.



relations with the Irish. Many of the Dublin Ostmen then chose to live on the north side of the Liffey, about 1095;<sup>9</sup> and owing to this circumstance, all that district near the river was known by the denomination of Ostmantown—afterwards corrupted to Oxmantown Green. These residents are thought to have built the Church of St. Michan. This church was dedicated to him, on the 14th of May,<sup>10</sup> and Dr. Meredith Hanmer places the foundation of St. Michan's Church on the Fair Green or Commune, afterwards called Ostmontowne Green. This parcel of land is said to have been given by Murchard or Moragh,<sup>11</sup> King of Leinster, for that purpose.<sup>12</sup> The festival of St. Michan was celebrated always on the 25th of August, and it seems to have been held as a general holy day in that parish, to refrain from servile works. Doubtless religious ceremonies were also prescribed, for its greater solemnity. In the year 1565,<sup>13</sup> we have a glimpse of the manner in which St. Michan's feast had been observed in Dublin, or at least in that parish of which he was patron.<sup>14</sup>

The parish of St. Michan, during six centuries, was the only parish on the north side of the River Liffey, and it is supposed to be coeval with the earliest parishes in the City of Dublin "Within the Walls." About the year 948, a Benedictine Abbey,<sup>15</sup> since known as St. Mary's Abbey, was founded on the northern bank of the Liffey.<sup>16</sup> It was endowed with all the rich and fertile pasture land, stretching eastwards along the banks of the River Liffey, so far as the Tolka.<sup>17</sup> The parish of St. Michan is one of the oldest parishes in Dublin. It extended from the River Liffey northwards, so far as Little Cabra; and from St. Mary's Abbey it reached westward, to Oxmantown Green.<sup>18</sup> In Archbishop Alan's Register, the church is called "Ecclesia

<sup>9</sup> For an account of the Ostmen of Dublin and their conversion to Christianity, the reader is referred to Charles Halliday's "Scandinavian History of Dublin," Book ii., chap. vi., pp. 122 to 142.

<sup>10</sup> According to Stanihurst, in his Description of Ireland.

<sup>11</sup> This statement we find in the calendar of the Obits and Martyrology of Christ Church already referred to, "ii Id Maii, Dedicacio Ecclesie Sancti Michee;" but the year has not transpired. See at p. 65. There is no notice of this feast in the succeeding old Martyrology, but it has been added in the more recent hand.

<sup>12</sup> It seems most probable that Dermot MacMorrough or Diarmaid na nGall, who died A. D. 1171, is here alluded to.

<sup>13</sup> See Rev. Dr. Meredith Hanmer's "Chronicle of Ireland," p. 194. Edition of 1809, Dublin, 8vo.

<sup>14</sup> Sir Peter Lewis, who was Chantor of Christ Church Cathedral, and who was also architect of the great bridge at Athlone, tells us how St. Michan's Day was observed in his time:—"Saturday, 25th August, Sanct Myghan's Day, hollyday with all my masons, except Donyll Ogge and his boy wrought all this day having stonys in the churche tyll night, the wages per diem, xijd." This entry was made in his Diary, in the year 1565. For several other curious particulars concerning Sir Peter Lewis, whose effigy in stone formerly adorned the great bridge he "finished in les than one year,"

and of that "unclean, selfish, cunning and voracious reptile," the RAT, who caused his death, see the late Rev. John S. Joly's very interesting brochure on "The Old Bridge of Athlone," Dublin, 1881.

<sup>15</sup> This is to be found in the Diary of Sir Peter Lewis, now preserved in the Library of Trinity College, Dublin, in the Manuscript classed E, Tab. 2, No. 21.

<sup>16</sup> An interesting account of this Abbey and of the Abbey of the Virgin Mary, that succeeded it, may be found in Archdall's "Monasticon Hibernicum," pp. 132 to 147.

<sup>17</sup> The history of this remarkable religious foundation has been amply set forth, in a volume published by the Master of the Rolls, and learnedly edited by John T. Gilbert, Esq., F.S.A.

<sup>18</sup> All the ground lying westward of St. Mary's Abbey contained dense oak forests, the timber of which the Danish inhabitants of Dublin availed themselves for building dwellings, and for exportation. The Rev. Meredith Hanmer, D.D., in his "Chronicle of Ireland," tells us under Anno 1095, that "King William Rufus, by licence of Murchard, had that frame which made up the rooffe of Westminster Hall, where no English Spider webbeth or breedeth to this day," and that "the faire greene or Commune, now called Ostomontowne-Greene, was all wood, and hee that diggeth at this day to any depth shall finde the ground full of great rootes." See pp. 194, 195, Edition of 1809.

<sup>19</sup> In some of the City of Dublin mediæval

S. Michie,"<sup>19</sup> and "Ecclesia S. Micheani."<sup>20</sup> And in the Calendar prefixed to the Martyrology of Christ Church, the 14th of May is assigned as the date for the dedication of the Church of St. Michan:—"ii Id Maii, Dedicatio Ecclesiæ Sancti Michee."<sup>21</sup> In the *Repertorium Viride* of Archbishop Alan,<sup>22</sup> it is likewise noticed as "Ecclesia de Sto Mahano."

By virtue of an act of Parliament, passed in England A.D. 1534, King Henry VIII. was made supreme head of the Church of England upon earth, and the First Fruits of all ecclesiastical promotions were granted to him. A similar act was passed in the Irish Parliament, A.D. 1537, which ordained that King Henry should be styled supreme head of the Church of Ireland upon earth, and to have the First Fruits, &c., of all ecclesiastical promotions. Also, a law was made, that no person or ecclesiastic should, upon any pretence whatsoever, appeal to Rome, under a heavy penalty. About the same time, the Church of St. Michan became one of the three prebendal churches assigned to Christ Church Cathedral, by Archbishop Brown, the first Protestant Archbishop of Dublin. From that period, we have two rival ecclesiastical churches: the Church of Ireland as by law established, yielding her allegiance to the Crown of England; and the Roman Catholic Church, subject to the Roman Pontiff.

Before the year 1610, St. Michan's Church is represented as being in Ostman or Ormuntown, on the north bank of the river Liffey, and on the very boundary line of the ancient city.<sup>23</sup> The former church of this parish is said to have been a fine building and one of the largest in Dublin. It was attached to the present imposing square tower, a mediæval structure. However, the body of the former church was taken down after the year 1820, and the present erection was substituted.<sup>24</sup> The adjoining cemetery and the vaults beneath the church have been for many years favourite places for burial, especially with the parishioners. In 1659, a Census was taken of St. Michan's Parish, by Sir William Petty, and it was found to contain a population of only 1,173 souls, although it then embraced a very large area of northern Dublin. However, owing to the salubrity of its air, Oxmantown became one of the most fashionable suburbs near the city, and when new streets were laid out in it, the population soon began to increase. Sir Humphrey Jervis, a wealthy alderman of Dublin, had acquired a very considerable part of St. Mary's Abbey estate, including the ruined Abbey itself, and he was a public spirited citizen, who resolved on the improvement of that property.<sup>25</sup> Towards the close of the seventeenth century, several streets were laid out, and houses were built rapidly, on the northern side of the Liffey; especially after the building of Essex Bridge<sup>26</sup> across the River, in

Documents, we find allusion to the parish of St. Michan. Thus, we have reference to certain tenures there and to their occupants, in 1244, mentioned in the Dublin White Book. At fol. 61 ro. we read, after the enumeration: "Et iste predictæ quatuor terre iacent in parochia Sancti Michani, in villa Ostmanorum."—"Historic and Municipal Documents of Ireland, A.D. 1172-1320," p. 477. From the Archives of the City of Dublin, etc. Edited by J. T. Gilbert, F.S.A., London, 1870, 8vo.

<sup>19</sup> At A.D. 1530, fol. 75 a.

<sup>20</sup> At fol. 147 a.

<sup>21</sup> See Rev. Dr. Todd's Introduction, pp. xviii, and n. (e.) *ibid.* Also p. 65.

<sup>22</sup> See an account of him, in John D'Alton's "Memoirs of the Archbishops of Dublin," pp. 184 to 196.

<sup>23</sup> As shown on Speed's Map of Dublin, then published.

<sup>24</sup> An illustration of St. Michan's Church, as it now stands, may be seen in the *Dublin Penny Journal* of January 4th, 1834. See vol. ii., No. 79, p. 209.

<sup>25</sup> However, we are told by Walter Harris, that afterwards he lay in gaol for many years, but the cause for his imprisonment is not stated.

<sup>26</sup> It was so named in compliment to Arthur Capel, Earl of Essex, and then Lord Lieutenant of Ireland.

1676.<sup>27</sup> Sit Humphrey Jervis<sup>28</sup> and Sir Hugh Stafford,<sup>29</sup> with others, formed a company, and opened with the erection of Capel Street, so called in honour of the Viceroy. Several other streets were then formed.<sup>30</sup>

Such was the rapid increase of population on the north side of the city, and so great the extent of St. Michan's parish, that, in order to give church accommodation to the inhabitants, an Act of Parliament was passed in the year 1697,<sup>31</sup> by which two new Protestant parishes were formed out of it—St. Paul's, on the west; and St. Mary's, on the east—the old parish of St. Michan's being still retained in its almost primitive position. In the useful comparative and coloured map of the city's increase, published by Mr. William Wilson in 1798, St. Michan's lay far within the city boundary of 1763.<sup>32</sup>

A somewhat remarkable feature attached to the church of St. Michan is, that its founders dedicated the building to St. Michan, and the south aisle to *St. Syth*, or *Osyth*.<sup>33</sup> In the vestry-books of St. Michan's parish it is often referred to as "St. Syth's Aisle." Here stood the "Counting Table," and doubtless, here also were held the meetings of a guild which was called after her name. St. Osyth was a daughter of Redwald, King of East Anglia, who married a king of the East Angles, but the same day she obtained his consent to live always a virgin. That king, confirming her in such religious purpose, bestowed on her the manor of Chick. Having made a vow of virginity, she retired to Chick, now a parish in the hundred of Tendring, County of Essex. There she founded a church and a nunnery, and she presided over them for several years with great sanctity; but these were afterwards plundered by the Danes, who beheaded the foundress near an adjacent fountain.<sup>34</sup> This happened about the year 870, during the inroads of Hinguar and Hubba, the barbarous Danish leaders. For fear of the Northmen pirates, her body, after some time, was removed to Ailesbury, and it remained there forty-six years, after which it was brought back to Chick or Chich,<sup>35</sup> near Colchester, and which was remarkable for its noble Abbey of Regular Canons in times long past, while its name has been derived from St. Osyth, the patroness.<sup>36</sup> This

<sup>27</sup> See an interesting account and a view of this bridge in Walter Harris' valuable work, "The History and Antiquities of Dublin, from the earliest Accounts." Appendix, sect. xiii., pp. 474 to 478.

<sup>28</sup> After him Jervis-street has been named, and also Jervis-quay, since changed to Lower Ormond-quay.

<sup>29</sup> From him Stafford-street took its name.

<sup>30</sup> For the dates and original names of many, the reader is referred to an interesting and useful book of Rev. Dr. M'Cready, "Dublin Street Names, Dated and Explained."

<sup>31</sup> The 9th year of King William III. Until this time, St. Michan's was the only Dublin parish, on the north side of the River Liffey.

<sup>32</sup> See Hely Dutton's observations on Mr. Archer's "Statistical Survey of the County of Dublin," chap. v., sect. 2, pp. 109, 110, and annexed maps.

<sup>33</sup> An attempt has been made to explain this two-fold dedication, by the following conjecture. In a sermon preached by the Rev. Dr. Robert Walsh in St. Michan's

Church, on 10th May, 1891, he says—"Some Ostmen burned and plundered the Church of St. Osyth, near Colchester, and then started for Ireland, and possibly the voyage was stormy and perilous, and conscience pricked them, . . . and that they dedicated the south aisle to St. Syth's memory."

<sup>34</sup> See Samuel Lewis' "Topographical Dictionary of England," vol. iii., Art. OSYTH, ST., CHICH, pp. 489, 490.

<sup>35</sup> According to Camden, this place was called St. Osithe's.

<sup>36</sup> At page 97 of Dr. Meredith Hanmer's "Chronicle of Ireland" (Edition of 1809), we find the following notice of Saint Sith:—

"Capgrave writeth the life of Saint Sith (otherwise called *Osiith*) that was brought up under *Modwen*, that she was a King's daughter and borne in England. *Leppeloo* the Carthusian and other forraigne Writers say little of her saving that the Danes (being Heathens), cut off her head, and that shee took her head in her armes, carried it uprightly three furlongs off, knockt at the church doore (being lockt), with her bloody hands,

house continued till the dissolution of the monasteries, and it was famous for the possession of relics, which were honoured with the performance of many miracles. The festival of this holy virgin, variedly called Osyth, Syth, Sitha, Scite, is noted on the 13th of May, in some of our Martyrologies<sup>37</sup> and Calendars.<sup>38</sup> Her festival was celebrated with an Office of Nine Lesson, as we find in a Manuscript Breviary<sup>39</sup> of the fifteenth century, and now preserved in the library of Trinity College, Dublin. In the original hand of this Manuscript is the entry "Scite Virginis, ix. lc." This Breviary was written in Ireland, as appears from an entry on the first leaf; and there is, therefore, some reason to think, that Sitha may be an Irish saint, although no other native Calendar to which the writer has access contains her name, nor is she mentioned by Ængus, Colgan, or any other authority. The introduction of her name into the Calendar, as appears from the recent entries in the Christ Church volume, and in the Chain-Book of the Dublin Corporation, must have taken place, at least in the Diocese of Dublin, about the end of the fifteenth century.<sup>40</sup>

St. Syth's Guild had been organized at an early period in Dublin,<sup>41</sup> as we find allusion to it in several mediæval documents, and especially in the Old Vestry Book of St. Michan's Parish. From the latter it would appear, that the Guild of St. Syth was identical with the Corporation of Shoemakers. This guild possessed considerable property<sup>42</sup> in Oxmantown, on the east side of Smithfield; it had two chaplains, also, to attend to its spiritual needs.<sup>43</sup> After the Reformation, the Protestant incumbent of this sub-urban parish was the celebrated Doctor Meredith Hanmer, a Vicar-Choral of Christ Church, Dublin, and a Prebendary of St. Michan's in that Cathedral Church; he was also Archdeacon of Ross and Treasurer of Waterford. In 1571, he compiled a "Chronicle of Ireland," but it is untrustworthy as a history of early times, in many of the statements it contains. The preacher who ministered in St. Michan's, during the Cromwellian period, received his stipend from the revenues of St. Sythe's guild.

and there fell downe." Here in a foot-note Hanmer adds: "The reader is not bound to believe this." "The Martyrologe of Sarum confoundeth *Dorothy*, and Saint *Sith* thus; The 15 of Januarie, the feast of Saint *Dorothie*, otherwise called Saint *Sith*, is kept in Ireland, who refused marriage, fled into a Monasterie, where the devill appeared unto her, and there mine Author left her."

<sup>37</sup> In the introduction to The Obits and Martyrology of Christ Church, written by the eminent and Very Rev. Dr. James Henthorn Todd, St. Syth is thus mentioned:—"iii Id. Maii (May 13). Eodem die Sancte Sithe Virginis." See p. lxi. These words are added in the margin, and in a hand of the sixteenth century, as we are there informed.

<sup>38</sup> In the Calendar, also at page 65, her feast is added by a recent hand:—"Sithé Virginis ix. lc."; and in the Calendar prefixed to the Chain-Book of the Corporation of Dublin, the words "Sancta Sitha Virgo" occur at 3 Id. Maii, in a modern hand.

<sup>39</sup> Classed B. Tab. 3, No. 10.

<sup>40</sup> The passage Dr. Todd refers to is found

in the same volume at "g iii Id. Maii. Marie ad martires. Com. . . . Sithe virginis, ix. lc." See p. 65.

<sup>41</sup> Most of foregoing particulars have been gleaned from various sources by the Rev. Dr. W. Reynell, and have been published in the "Irish Builder" of May 15th, 1891. See Vol. xxxiii., No. 754. The article is headed St. Sythe, and dated St. Sythe's Day, 1891.

<sup>42</sup> Some of this is shown on a Map of Portion of the Lands and Premises, the Property of the parish of St. Michael the Archangel, Dublin, surveyed by John Gibson, March, 1709, and copied from the vellum original, which is bound up with the Vestry Book. See a trace of this Map in the *Dublin Builder* of May 15th, 1891.

<sup>43</sup> In the Dublin Diocesan Register, we find that William Howard, M.A., was licensed by the archbishop to the second chaplaincy—"Locus 2di Cappelani Guildi St. Sythæ, in parochiæ Sti Michani,"—on the nomination of the master, wardens, brothers, and sisters of the same. This entry bears date 19 July, 1640. See Dublin Titles, Book i,

## CHAPTER II.

LATER HISTORY OF ST. MICHAN'S PARISH—CATHOLIC AND PROTESTANT DIVISIONS—  
CATHOLIC AND PROTESTANT CHURCHES THERE—MEMORIALS OF ST. MICHAN—  
CONCLUSION.

WITH the enormous increase in houses and population which sprung up in those new streets, a proportional increase of Roman Catholic inhabitants took place also; and a similar division of parishes for the Catholics was deemed necessary to be formed. In 1707, the Most Rev. Edmond Byrne, Catholic Archbishop of Dublin,<sup>1</sup> by collation, dated 16th October, 1707, divided the Catholic parish of St. Michan's into three—viz., St. Michan's, St. Paul's, and St. Mary's. He allotted to each certain new boundaries, so as to distinguish them from the Protestant parishes, which had been marked out only a few years previously. The Catholic parish of St. Paul was the first in this new department, and it was bounded on the east by Church-street (west side), Glassmanogue to Broadstone; north, by Little Cabra, and so on to the Viceregal Lodge in the Phoenix Park; and on the south by the River Liffey so far as the old bridge at Church-street. About 1708, a new chapel was erected, or rather an old stable was converted into a chapel.<sup>2</sup> In course of time, however, the chapel was found to be wholly inadequate to accommodate the number of worshippers who frequented it, when it was deemed necessary to seek a more convenient and public site, in 1835.<sup>3</sup> In 1729, the boundaries of St. Mary's Catholic Parish, in the city of Dublin, were defined for the Rev. John Linegar, P.P.,<sup>4</sup> and they were then very extensive. In order to accommodate the increasing numbers of parishioners, in the new parish of St. Mary, a chapel was built on an obscure site<sup>5</sup> at the reer of Upper Liffey-street, and about equidistant between the reeres of the houses in Mary-street and Abbey-street. It was popularly known as "Liffey-street Chapel." In 1797, the Most Rev. John Thomas Troy, Archbishop of Dublin, made Liffey-street chapel the metropolitan chapel of Dublin, in lieu of Francis-street Chapel,<sup>6</sup> which, until that time, was the chief or metropolitan chapel. In 1826, on the opening of the Metropolitan Church of the Conception, Marlborough-street,<sup>6</sup> Liffey-street chapel was finally closed.

Early in the last century commenced an active crusade to prevent the growth of Popery, and a Committee of the Irish House of Lords was appointed to take measures for that purpose. Returns were ordered, on the 4th of November, 1731, of the number of Mass-houses in the city of Dublin

CHAPTER II.—<sup>1</sup> His period of incumbency lasted from 1707 to 1724.

<sup>2</sup> This was situated at the reeres of the houses now known as Nos. 11 and 12 Arran-quay, and it was approached from Church-street, by a long and narrow passage, recently closed up. That building, having become ruinous, was taken down and rebuilt in the year 1785. It was provided with a new principal entrance from Arran-quay, through a passage under the house No. 12. This house is remarkable in history as being that in which Edmund Burke, the great statesman, was born.

<sup>3</sup> Then, the Very Rev. William Yore, P.P.,

built the present handsome new church of St. Paul, facing on Arran-quay, the old chapel having been converted into a school-house.

<sup>4</sup> Subsequently, he became Archbishop of Dublin, on the death of Most Rev. Edward Murphy, that same year.

<sup>5</sup> During the Penal times, and until the passing of the Catholic Emancipation Act in 1829, the Roman Catholics were prohibited from having their places of public worship fronting any street, but they were tolerated in doing so since the passing of the Catholic Relief Bill in 1791.

<sup>6</sup> The foundation stone of this pro-Cathedral was laid in 1816.

and in the suburbs thereof, and such of them as had been built since the first year of the reign of King George I. Also it was required, to learn the number of Priests officiating at each Mass-house, the number of private Popish chapels, and of all reputed Nunneries and Fryerys, as also of all Popish schools within the said City and its Liberties.

In the summary of returns made, the parish of St. Paul<sup>7</sup> is represented as having one private chapel and one Nunnery; in St. Michan's there were three public Mass-houses,<sup>8</sup> two Nunneries,<sup>9</sup> and ten schools<sup>10</sup>; while in St. Mary's, there were one Mass-house, twelve priests, two private chapels, and three schools.<sup>11</sup> The western boundary of the Protestant parish of St. Michan extends from the southern end of Church-street along Arran-quay to Lincoln-lane, thence to Phoenix-street, through the middle of Smithfield, portion of Redcow-lane, and so continues until it joins the parish of Grange-gorman at the east side of Richmond Penitentiary.<sup>12</sup>

This parish, in its integral state, is one of the oldest on the north side of the River Liffey; but since it was divided into Roman Catholic parishes, in the year 1707, it contains only about one-half—on the eastern side—of its original area. Yet the small portion of the original parish that it now contains is full of interest to the antiquary, as well as to the historian, in many ways, more especially as including the following noted places: the Broad Stone;<sup>13</sup> the Old Dominican Priory,<sup>14</sup> which before and after the

<sup>7</sup> From this parish, there are no official returns.

<sup>8</sup> Two of these had been built before the reign of King George I., and one of these was in Mary's-lane, and another on Arran-quay. Another in Church-street had been erected since the commencement of his reign. But no return could be made of the number of priests officiating in them.

<sup>9</sup> One of these was in King-street, and in it there was a private chapel.

<sup>10</sup> Two of these were Latin or classical schools: one of them was kept by Phill. Reilly on the Inns, and the other by one Murphy, in Bow-lane. In Church-street were three English Schools, kept respectively by M'Guire, Lyons and Kearnan. One English School was in Pill-lane, one by Neal in Hamon-lane, one by M'Gloughlin in Phrapper-lane, one by Ward, and one by Burke in Mary's-lane, and one by Gorman in Bow-lane. The foregoing information was furnished by W. Percival, Minister of St. Michan's, and by his Churchwardens, James Carson and Thomas Hewlett.

<sup>11</sup> However, the report from the Rector of St. Mary's, W. Crosse, and of his Churchwardens, Richard Dawson and George Tucker, is very meagre, and it runs in this fashion: "In obedience to yor Lordships' command, we, the Minister and Churchwardens of St. Mary's parish, Dublin, have made enquiry concerning ye Mass Houses wth in ye said parish, and cannot find more than one situate in Liffey-street, behind Mary-street and Abbey-street. This Mass House was very recently erected, since ye accession of his present Majesty to the Throne, and is supply'd by the Registered Priest, and no other yt we know of. We

know of no Nunneries, Fryerys, or Popish Schools wth in ye said Parish; neither have we sufficient knowledge of private Popish Chappels wch may be in ye Houses of persons of that communion, so as to be able to make a return of them." Whether owing to good feeling towards and want of zeal against the persecuted Catholics of that day, or owing to fidelity on the part of these latter, not to betray the interests of the Church and of their co-religionists, the aforesaid inquisition is creditable to all the parties concerned, in frustrating the prosecution of an odious task.

<sup>12</sup> Therefore it contained the three chapels and nunnery given in the above report, viz.: Arran-quay chapel; St. Michan's, in Mary's-lane; the Capuchins' chapel, in Church-street then building; and the private chapel belonging to the convent in Channel-row, now North Brunswick-street, where the Christian Brothers' School now stands. The foregoing particulars are abridged, chiefly from an admirable and a learned article, "St. Michan's Roman Catholic Church, Dublin: Its History, Past and Present," published in *The Irish Builder*, vol. xxxiv., No. 781, July 1st, 1892.

<sup>13</sup> On the north, the former boundary of this parish was the "Broad Stone," which, in olden times, was also the extremity of the Liberties of the City of Dublin. That crossing had been placed over the Bradogue Stream, and it formed a kind of bridge for the accommodation of man and beast. The stream has since been covered over, and utilized as a sewer for the northern extension of the metropolis. The Broad Stone is mentioned by Sir James Ware, when describing the former ceremony of Riding the City Fran-

Reformation<sup>15</sup> underwent so many vicissitudes; <sup>16</sup> and the Granary of St. Mary's Abbey, on the north-western side of George's-hill, and on the south side of Cuckoo-lane.<sup>17</sup> In this mysterious vault, there are still traces of three passages, and diverging in three different directions.<sup>18</sup> The various divisions bear a strong resemblance to an ecclesiastical crypt, and having apparently a nave,<sup>19</sup> chancel,<sup>20</sup> and choir.<sup>21</sup> A chancel-arch<sup>22</sup> divides the nave from the chancel. The site under the crypt was originally the northern

chises, as one of the civic boundaries of Dublin.

<sup>14</sup> About the year 1218, the Cistercians of St. Mary's Abbey built a chapel on the north bank of the River Liffey, and which they dedicated to St. Saviour; but, on the coming of the Dominicans into Ireland a few years later, they gave it to them, on condition that the Dominicans should offer a lighted taper on the Feast of the Nativity, yearly, at St. Mary's Abbey, as an acknowledgment that this monastery did originally belong to the Cistercian Order. A Dominican Monastery was founded here in the year 1224, by William Mareschall, Earl of Pembroke, "for the health of his soul and that of his wife." On the 1st of May, 1238, the church was founded and dedicated to St. Saviour, and in it were interred many persons of rank and influence. In the year 1316, on the approach of Edward Bruce, with his army of Scots, the citizens of Dublin destroyed the church of the friary, and made use of the stones in repairing the city walls and extending them from Wormwood Gate towards the quay, and at Winetavern-street. King Edward II. afterwards commanded the Mayor and citizens to restore the church to its former state. A bridge which had been erected in the time of King John was swept away in a flood A.D. 1385; but, with the assistance of their generous benefactors, the Dominicans built a new bridge, connecting Church-street with Bridge-street, on the former site. Their new Church of St. Saviour was solemnly consecrated on the 5th of the Ides of July, 1402, by Thomas Cranley, Archbishop of Dublin.

<sup>15</sup> On the suppression of the monasteries, Patrick Hughes, the last prior of the Dominican house, surrendered it to the Crown on 8th of July, in the thirty-first year of the reign of King Henry VIII. The monastery and its possessions were afterwards parcelled out among the favourites of King Henry and of Queen Elizabeth. Lord Chancellor Allen and the judges of the other courts obtained "the scite and precincts of the monastery and church, with the steeple and cemetery, and the edifices, mills, orchards, and gardens belonging to it, and fifteen messuages in the parish of St. Michan; one messuage in St. Patrick-street, one messuage in New-street, and the moiety of a meadow called Ellen Hore's Mead, *alias* Gibbet's meadow." Afterwards, Queen Elizabeth, in the twentieth year of her reign, granted to Gerald

Earl of Kildare, divers gardens, and an orchard containing three acres. Seven years later, she gave to Anthony Deering one messuage, lying on the east side of the churchyard of St. Michan, and a moiety of Ellen Hore's meadow, all being "parcel of the possessions of the Dominican friery." In 1612 (9 James I.), the whole site of the monastery and church was appropriated to the lawyers, and formed what was called the "Old King's Inns." In the reign of Charles I., the Duke of Ormonde became possessed of the Earl of Kildare's part of the property, a portion of which he laid out for building, and opened a new street, which he named Charles-street, in honour of the king. The remaining portion he laid out for a public market, which, although it has been long discontinued as such, still retains his name. The Duke also caused the banks of that part of the Liffey adjoining to be walled in, and a new bridge to be erected over the river leading from Charles-street to Woodquay. This was known as "Ormonde Bridge."

<sup>16</sup> Before the suppression of monasteries, in the sixteenth century, the Mayor, Recorder, and Aldermen of the City of Dublin were obliged to assist at High Mass in the Church of St. Saviour, and to hear a sermon on the duties of magistrates preached in the church of this house on every Michaelmas Day. In 1662, the Court of Claims sat here, and in 1688, the Court of Grace; and during the abode of James II. in Ireland, he held a Parliament in the Cloisters. He also restored to the Dominicans their ancient priory, which was occupied only a short time; for, on the accession of William III., they were again obliged to desert it, and to seek a more safe retreat in Cook-street, over the water. The foundation-stone of the present Four Courts was laid by the Duke of Rutland, on the 13th of March, 1786, on the site of the old King's Inns; and, in 1802, the foundation-stone of the new buildings in Henrietta-street was laid. The former bridge over the Liffey fell in 1806, its foundations having been undermined, by a great flood in the river; and, in 1813, the foundation of a new bridge was laid a short distance westward from the old bridge. The new erection was opened on St. Patrick's day, 1816, and since it has been named Richmond Bridge. See an article by Mr. Edward Evans, in the *Irish Builder* of July 15th, 1892, and from which the preceding

boundary of the gardens belonging to the Dominican Priory; but subsequently, it was granted to the Benchers of Kings Inns.<sup>23</sup> The Granary and other of the above-mentioned places are described in a Deed or grant made in 1611 by King James I.<sup>24</sup>

Within the Parish of St. Michan, from the introduction of the English Reformation into Ireland, until about the beginning of the last century, the Catholics had no permanent or fixed place where they could assemble for Divine Service. They met most usually in private houses or in retired chambers, situated in back lanes, where they were denounced as recusants, and were subjected to fines and imprisonment for refusing to assist at Protestant worship. However, they had a brief respite from persecution during the reign of King James II., who founded a Benedictine Nunnery in Channel-

accounts are abridged.

<sup>17</sup> This crypt now built up is situated within a large void space, or yard, popularly known as "Bayly's Timber Yard," so called after Mr. Elisha Bayly, who, for upwards of half a century, carried on the business of cabinet-maker and timber merchant. Underneath this yard is a large crypt, or vault, 122 ft. long, varying in width from 15 ft. to 32 ft., and about 14 ft. in height. It is approached from the yard by a flight of stone steps, about seventeen in number, at the south side. At the bottom of these steps is a vaulted hall, 6 ft. square, and at the western end a well about 8 ft. deep, approached by stone steps. The well is now dried up and has been so for many years past; although, strange to say, the water once more sprung up for a brief period, and again disappeared. The crypt is traditionally said to have been a storehouse for the poor in times of war and famine, belonging to and supposed to lead from George's Hill to St. Mary's Abbey. The original entrance to this singularly constructed place was by a narrow circular hall, and by a rather mysterious staircase, at the eastern end from George's Hill. There are traces of these yet extant in the crypt below. It is thought, that some centuries ago, when the bed of the River Liffey was shallow, or in some parts not more than a stream, there was from this and from St. Mary's Abbey, a subterraneous passage by which the monks of the Abbey walked unobserved in procession, on different special festivals, to the Priory of the Holy Trinity, now Christ Church Cathedral.

<sup>18</sup> First, towards the South-west, supposed to lead to the Dominican Priory, on the site of which stands the present Four Courts; secondly, north, *via* Anne-street, towards the Abbot's Garden, or Anchorite's Park," now the King's Inns, Henrietta-street; and thirdly, south-east toward St. Mary's Abbey.

<sup>19</sup> The nave, which seems to have a modern addition, is 74 ft. in length, 18 ft. in breadth, and about 15 ft. in height. The original nave was only 44 ft. in length, and it has 5

circular-headed bays on each side, the width of nave between bays being 24 ft. What appears to be the new addition to the nave at the western end is much narrower than the original part, it being 30 ft. in length, and 15 ft. in width.

<sup>20</sup> The length of the chancel is 27 feet, 6 inches.

<sup>21</sup> The width of the chancel and choir is 32 ft., and in height from floor to ceiling about 11 ft. The choir is 15 feet in length.

<sup>22</sup> The chancel arch, which is groined, springs from the floor-level, and it is the same width as the nave, but it is 4 ft. lower than the crown of nave.

<sup>23</sup> Duhigg states that "in 1639 Ormond Market was then part of the gardens of King's Inns; when laid out to its present use after the Restoration, its original name was *New Market*, but when the river was quayed in, the Viceroy's [Ormond] name extended to both. About the year 1634, the summer houses were new built and it thus resembled the Temple Garden toward the river, and Gray's Inn, where it fronted Cuckoo-lane, and the adjacent Villages of *Grange Gorman* and *Glasmainoge*."

<sup>24</sup> This was made to Thomas Hibbotts and William Crowe, Esqrs., viz., a mansion or house called the Abbott's Lodging, within the site of St. Mary's abbey, Dublin; a garden called the Abbott's garden; a large orchard called the Common Orchard; the Ashe Park, a granary called the Garnell over the outer gate; 4 messuages lately called the Abbott's stable, lying on the western side of the south gate near the river Liffey, all within the precinct; the Anchorist's or Ankaster's park without the wall, N.—the site of the Church of the said monastery, the Church porch, Church-yard, the dorture, and a ruinous tower and a court in the western part thereof, and a small piece of ground called Shillingfoord's Garden, all within the precinct, and all other hereditaments within the said site, which were ever in the tenure of Robert Piphoe, Esq., and Sir Edward Waterhouse, Knt., to hold, &c. See an article by Mr. Edward Evans in the *Irish Builder* of August 1st, 1892

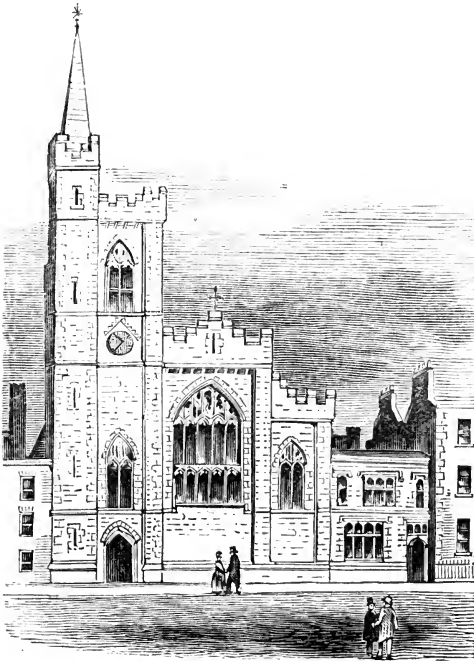


row, in 1689, and to this was added a private chapel for the nuns; but after his reverses at the battle of the Boyne, that chapel was converted into secular use for the Catholic parishioners. When the Rev. Dr. Cornelius Nary, a very learned and distinguished priest,<sup>25</sup> had been appointed to take charge of the parish in 1702, notwithstanding the existence of the penal laws, he ventured to build a new chapel for the accommodation of his flock. It was situated on the south side of Mary's-lane; and on the north-west corner of Bull-lane. This was popularly known as Mary's-lane Chapel. For the long period of thirty-six years, the Rev. Dr. Nary governed this parish. He died in the year 1738. Several other zealous pastors succeeded him.<sup>26</sup>

The old Mary's-lane Chapel had been used by the Catholics until the beginning of the present century, when finding it in a state of decay, the Rev. Christopher Wall, P.P., resolved on the erection of a more suitable and commodious building. Accordingly, a public meeting was called, at which resolutions were passed for the proposed purchase of a piece of ground, on which a new parochial church and presbytery should be placed. A large

sum was subscribed. Soon a site was selected and purchased. The building was commenced about the year 1811, and it was finished before 1814. The east end of the church terminated in a blank wall, which separated it from or rather united it with the presbytery, erected after the year 1820, and which faced on Halston-street. The plot of ground on which both stand was sold on the 30th of April, 1853, in the Incumbered Estates Court, when it was purchased in trust for the parishioners.

The front entrance of that Catholic Church, dedicated to St. Michan and built in Gothic style, is situated in a backward street—off North King-street, and known as North Anne-street, on the northern side of the River Liffey. The Ven. and Very Rev. Arch-



St. Michan's Catholic Church, Dublin.

<sup>25</sup> A brief Memoir has been published by Walter Harris—who was probably personally acquainted with him—and a list of his different writings has been given in Harris' Ware, vol. iii., "The Writers of Ireland," Book i., pp. 299, 300.

<sup>26</sup> A very interesting and accurate account of these will be found in a valuable tract published by William J. Battersby, "The

Jesuits in Dublin; or, Brief Biographic Sketches of those deceased Members of the Society of Jesus, who were born or who laboured in the Irish Metropolis, with an Account of the Parish of St. Michan, their ancient residence, presenting Details of its Abbey, Priory, Churches, Convents, Schools, Pastors, Curates, Religious," etc. Dublin, 1854, 12mo.

deacon James M'Mahon, P.P., erected a new Presbytery for the curates of the parish in Halston-street, and a handsome Gothic church, which was dedicated to St. Joseph, on Berkeley-road. Afterwards, the Very Rev. Robert F. Canon Conlan, P.P., who succeeded in 1890 to St. Michan's division of the old parish—a new parish of St. Joseph having been formed around the recently-erected church—resolved on demolishing the former presbytery, with a view of enlarging St. Michan's Church, by extending it to Halston-street. Accordingly on the Sunday, November 14th, 1891, His Grace Most Rev. William J. Walsh, Archbishop of Dublin, presided at a public meeting of the parishioners, who subscribed over £1,000, after the ceremony of laying the foundation-stone of the new building had taken place. By this most desirable improvement, the church has been lengthened over thirty feet; while the addition comprises exteriorly a lofty tower and belfry turret,<sup>27</sup> with two entrances to the church from Halston-street, and interiorly, a chancel, with two side chapels, elegantly designed and suitably decorated, has been constructed. The chancel window, erected in the perpendicular Gothic style, has a very imposing appearance. The tower rises to a height of ninety-four feet, and it comprises five stories. The main entrance has a double-bayed window over it; while a similar window is placed on the corresponding compartment, beside the large chancel-window. Triple lancet windows are in the tower, and lighting the bell-ringing chamber. Above this, there is a circular chiselled limestone case for a clock. The tower-turrets and gables are crenellated; the whole frontage presenting a very imposing appearance.

The immediate substratum of the entire of the district occupying both sides, in immediate contiguity with the River Liffey, is composed of a bed or series of veins of sand. It varies in depth from 6 in. to 10 ft. or 12 ft., and this occurs more particularly on the northern side, where it stretches away to a very considerable distance from the river. St. Michan's Protestant Church is built upon that bed of sand; the foundations, as a matter of course, were excavated through it, and laid upon a substratum of hard tenacious clay. The vaults underlying that church have been for centuries the receptacle of dead bodies;<sup>28</sup> and, while some of those have been enclosed for particular families, others have received indiscriminately the coffins and remains of various individuals. A remarkable feature of those vaults is the antiseptic property they possess for preserving the bodies of those persons therein deposited. A cemetery also surrounds the church; and, for a long series of years, it has been used as a favourite place for interment, by the Catholics and Protestants of St. Michan's Parish. If we could at all regard the Bollandists' Latin "*Vita sancti Micheæ*" as a safe authority, St. Michan was buried in his parochial church at Dublin. Moreover, he died on the viii. of the September Kalends, according to the same account;<sup>29</sup> yet, probably, these statements are in accord with a reliable popular and local tradition of remote origin.

<sup>27</sup> The accompanying illustration of the New Façade in Halston-street has been copied from a lithograph, which appeared in the *Irish Builder* of October 1st, 1892, and which is given as a frontispiece to an interesting brochure, "The History of the Roman Catholic Church and Parish of St. Michan, Dublin," written by Mr. Edward Evans, and issued, Dublin, 1892, 4to. From it many of the previous statements have been drawn. Mr. William F. Wakeman trans-

ferred that sketch to the wood, engraved by Mrs. Millard.

<sup>28</sup> Several of these were persons of celebrity. Among them were the two brothers, John and Henry Shears, who were executed as rebels in 1798, and of whom very full and interesting memoirs are contained in Dr. Richard R. Madden's "United Irishmen, their Lives and Times." Second edition, London, 1860, 8vo.

<sup>29</sup> The Latin "*Vita sancti Micheæ*" ap-

As has been already stated, at this date, in the ancient Martyrology of the Cathedral Church of the Holy Trinity, and now known as Christ Church, Dublin, there is a record of St. Michan, Confessor.<sup>30</sup> A more recent hand has there inserted his title as a Bishop.<sup>31</sup> In the Martyrology of Donegal,<sup>32</sup> at the 25th of August, we find that a festival was celebrated to honour St. Michan of Cill Michen, in Ath-cliath, now Dublin city. No records seem to have been preserved, and which might serve to attest the year, when St. Michan's Church had been first erected; but, it is not probable, that an earlier building stood on the site of its present vaults. However, the upper structure was remodelled or repaired at different periods.<sup>33</sup> Nor is there good warrant for the statement, that St. Michan's body is yet preserved in one of the church vaults.<sup>34</sup> It is altogether probable, however, that the holy ecclesiastic himself may have built that church during his life-time, and that he may have been buried therein, or at least, in the cemetery adjoining. It is likely, moreover, that the original church and cemetery were laid out, at one and the same time.

There is a place called Cloonymeaghan, in the barony of Corran, and county of Sligo, and it has been rendered<sup>35</sup> "Cluain-michan, *i.e.*, the retreat of Mhican." According to tradition, it is stated, that St. Mhican, the patron of a parish in Dublin, which bears his name, was a bishop and confessor, and perhaps an abbot. There by a Bull,<sup>36</sup> dated 16th December, 1488,<sup>37</sup> Pope Innocent VIII. granted a license, permitting Eugene MacDonagh<sup>38</sup> to found a monastery in that place, for Dominican friars. In the registry of the order which had been preserved in Sligo, it is recorded that Bernard MacDonagh, the son of Dermot, called the prior, and a reader of divinity

pears to conclude with the following: "ORATIO: Deus, qui beatum Micheam pontificem tuum inter innumera mirabilia spaciosum mare sicco vestigio transire fecisti: concede, quaesumus, nos ejus interventu ab omnibus nequitiiis peccaminum liberatos esse, secum in aeterna laetitia congaudere. Per Dominum nostrum," &c. Concluding their notices of him, the Bollandists state: "Præter hæc, nihil novimus de isto qualicumque Michea, quo vel historiam ejus a fabulis expurgemus, vel cultum ipsius comprobemus."—"Acta Sanctorum," tomus v., Augusti xxv. Among the pretermitted Saints, p. 3.

<sup>30</sup> See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin," edited by John Clarke Crosthwaite, A.M., and Rev. Dr. James Henthorn Todd, pp. 68 and 149.

<sup>31</sup> Among notices of the pretermitted Saints by the Bollandists is found the following, "Michanus aliquis notatur ex variis Kalendaris in nostro Ms indice sanctorum, de quo supra."—"Acta Sanctorum," tomus v., Augusti xxv., p. 4.

<sup>32</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

<sup>33</sup> When making some alterations in the interior an ancient stone figure of an ecclesiastic was found in one of the side walls, and it is now visible; but, it has no inscription or special indication to denote

the individual, whose memory it had been intended to commemorate. Many have thought, that it was designed as a sculptural representation of St. Michan himself.

<sup>34</sup> See Mr. and Mrs. Hall's "Ireland: its Scenery, Character," &c., vol. ii., p. 312.

<sup>35</sup> By the Rev. Thomas Walsh, in his "History of the Irish Hierarchy and Monasteries of Ireland," County of Sligo, p. 645.

<sup>36</sup> This granted faculties to erect three new Dominican houses in Ireland—one in Kildare, another in Meath, and the third in Cloonymeaghan, in the diocese of Achonry. See Bishop De Burgo's "Hibernia Dominicana," cap. vii., Num. vii., p. 75.

<sup>37</sup> My attention was first directed to this passage, by Mr. Edward Evans, in a letter headed 40 Corn-market, April 2nd, 1891. He adds: "If St. Michan was born in the town or county of Sligo, and embraced Christianity there, about the ninth century, and founded an anchorite or monastery there, he should be co-temporary with St. Osith of Colchester. This event would to a certain extent explain why a church was erected to his memory in Dublin two centuries later, at a time when the Danes of this country all embraced Catholicity, and had it doubly dedicated to him and to St. Osith."

<sup>38</sup> In the Constitution of the Pope, he is called Eugenius Macdonchard.

<sup>39</sup> However, De Burgo maintains, that it

there, founded the monastery of Clunimhilian, which afterwards became a cell to that of Sligo.<sup>39</sup> Although suppressed at the time of the Reformation,<sup>40</sup> the remains of the church and the conventual buildings are still in a good state of preservation. The plan was much the same as the ruined Dominican buildings at Sligo, and having the conventual buildings towards the north. However, all the parts were smaller, as also less ornate, not having any of the elaborate and artistic carving, which forms so conspicuous a feature in the famous cloisters of Sligo.<sup>41</sup> Cloonymeighan cemetery is now the chief burying place for the united parishes of Cloonogh-hill, Kilshalvy and Kilturra.

In his day, the prophet Micheas lamented, that the holy men had perished from earth, and that none were found to be upright among men; while he was left as one to glean in autumn only the few remaining grapes, when there was no cluster to eat. Moreover, he complained, that the wicked lay in wait for blood, and that every one of these hunted his brother to death, while the evil of their hands was called good, when unrighteousness abounded. Still hoping for the coming of his Saviour, and the taking away of iniquity, the prophet had confidence in the Divine mercy and promises, which should restore to Israel her true inheritance.<sup>42</sup> Happily for us, living in a more enlightened age, the dark night of persecution has ceased, and that sacrifice offered by St. Michan on the spot, hallowed by so many Catholic associations, has been renewed and perpetuated by zealous pastors, even to the present day.

---

ARTICLE II.—ST. SILLAN, BISHOP AND ABBOT OF MAGH-BILE, OR MOVILLE. [*Sixth and Seventh Centuries.*] In the published Martyrology of Tallagh, a notice of this holy prelate's parentage and place of residence will be found.<sup>1</sup> At the viii. of the Kalends of September, or the 25th of August, his name is likewise to be met in the Tallagh Martyrology contained in the Book of Leinster; and there, besides his being called Bishop and Abbot of Magh-Bile, he is said to have been son to Findchain.<sup>2</sup> In the Tripartite Life of St. Patrick,<sup>3</sup> we are informed, that when the Irish Apostle directed his course to the northern parts, he came to a territory known as Bredach,<sup>4</sup> where he found three Deacons, his own nephews, and who were the sons of his sister. There ruled Olild, son of Eugene, and there, too, on the Lord's Day, he celebrated the Holy Sacrifice and pointed out a spot on which a

---

was an independent house, although owing to the fewness of conventuals of its own, it was ruled for some time by fathers of the Sligo community. See "*Hibernia Dominicana*," cap. ix., sect. xxxix., p. 327.

<sup>40</sup> It was then granted to the Taaffes, from whom, with the rest of the property, it passed to the Earl of Shelburne, except about two acres under and around the ruins. Those belonged to the Dodwells, and were transmitted by them to their relative, Mr. Creighton.

<sup>41</sup> See Ven. and Very Rev. Terence O'Rorke, D.D., Archdeacon of Elphin, P.P. of Ballysadare and Kilvarnet, in his "*History of Sligo: Town and County*," vol. ii., chap. xxvi., p. 193.

<sup>42</sup> See Micheas, vii.

ARTICLE II.—<sup>1</sup> "Sillani mac Finncoin Ep. ocus Abb. Maighi Bile." See Rev. Dr. Kelly's "*Calendar of Irish Saints*," &c., p. xxxiii.

<sup>2</sup> Thus reads that entry: SILLAN MAC FINNCOIN EPP AGUR ABB MAIGHBILE.

<sup>3</sup> See his Life at the 17th March, in the Third Volume of this work, Art. i., chap. xiv.

<sup>4</sup> So called from a stream that enters Lough Foyle, in that place. This territory comprised about the eastern half of the barony of Inishowen, and County of Donegal. This little river and Bredach-Glyn still retain the former name. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., n. (t), p. 1015.

church should be built. There, also, the Apostle initiated Ængus,<sup>5</sup> the son of Oilill, to Holy Orders. Afterwards, that place was known as Domnach bile;<sup>6</sup> but, who the first pastor of this Church had been is not recorded. The present holy man must have been born about the middle of the sixth century. Where his birth took place does not seem to be known, but probably it was in the northern part of Ireland, and most likely he was trained in a school established in Moville, County of Donegal, at a very early date. However, others consider him to have been connected with Magh-bile, or Moville, in the County of Down. By one well conversant with the language of Ireland, it is stated, that Magh Bhile signifies the *plain of the ancient tree*, and as he believes, the early Christians in this island always took advantage of some site of pagan worship, at or near which to erect their churches; it is conjectured, that the church site of Magh-bhile was selected for such a purpose, on account of some "sanctuary of trees" that grew on the plain, regarded as a *Fidh-nemhedh* or "sacred wood."<sup>7</sup> A modern and local writer conjectures, that this saint must have been Bishop over Inishowen. There is strong intrinsic evidence, in some archæological remains found within the grave-yard of Donagh, to indicate that this locality had been formerly the seat of an episcopal church and a residence. Besides many other curious monuments of art, ancient and modern, a stone is pointed out, whereon the figure of a bishop, clothed in pontifical dress, with a crozier in his hand, is represented.<sup>8</sup> A monster appears ready to devour him. Behind this figure are two angels, bearing a cross, which is surmounted by a crown. These figures are allegorical. Another figure resembles a round-tower. There is also an Irish Cross, with four points deeply indented within a circle. This monument seems of remote antiquity, and it is thought to date so far back as the fifth or sixth century.<sup>9</sup> It would seem that St. Sillan flourished towards the close of the sixth and the beginning of the seventh century. About this time, he lived in or presided over the ancient monastery founded at Moville.<sup>10</sup> Tighernach and the Annals of Ulster simply style him abbot. The Annals of the Four Masters<sup>11</sup> and of Inisfallen, at 613, call him both bishop and abbot; but the territory in which he actually lived has not been indicated. In our Calendars, Martyrologies, and Annals, Maghbile is often mentioned, and in a general and an absolute manner, without any allusion to a second monastery of that name.<sup>12</sup> However, Harris has the two Movilles or

<sup>5</sup> He is said to have been venerated as a Saint, on the 18th of February, at Druim Bearta. See a further account of him, at that date, in the Second Volume of this work, Art. ix.

<sup>6</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. cxxii, p. 145.

<sup>7</sup> Thus writes William James Doherty: "A tract in the "*Book of Ballymote*" referring to the Argonautic expedition, the sacred shrine, where Polites and Priam were killed by Pyrrhus, is called by the name of *Fidh-nemhedh* by the Irish translator, as equivalent for 'the very aged laurel' that spreads its branches over the altar, and which embraced the Penates in its shades."—"Inisowen and Tirconnell: Notes, antiquarian and topographical," sect. iv., pp. 14, 15.

<sup>8</sup> The Inishowen anonymous antiquarian states: "It is most likely the oldest-Christian monument in the North of Ireland, and was

probably set here before the Roman alphabet was used in Ireland, as there are no characters upon it. It is 3½ feet long, 11 inches broad, and a foot thick." It lies opposite the south side wall, and not far from the corner of a Protestant church, within the old grave-yard. It is shaded by giant ash trees.

<sup>9</sup> See Maghtochair's "Inishowen: Its History, Traditions and Antiquities," chap. xi., pp. 112, 113, and chap. xviii., p. 196.

<sup>10</sup> It is stated by William James Doherty, that the patron Saint of Maghbile in Inisowen is Finnian, or Finianus, abbot and bishop, and that he is venerated in the Irish calendar on the 11th of February. See "Innisowen and Tirconnell: Notes, antiquarian and topographical," sect. iv., p. 15.

<sup>11</sup> See Dr. O'Donovan's edition, vol. i., pp. 240, 241.

<sup>12</sup> In consideration of such omission, and as a faithful chronicler, Ware was right in

Maghbiles, while he attributes the foundation of both these to St. Finnian.<sup>13</sup> Archdall goes further, and pretends to give the names of some of the abbots of Moville in *Donegal*.<sup>14</sup> It seems very probable, that he was led astray by the *Index Topographicus* to Colgan's "Acta Sanctorum Hiberniæ," in which Finian is mentioned as having been at both Maghbiles. The compiler of that Index<sup>15</sup> was deceived by the identity of names. Some difficulty has been presented, in ascertaining Siollan's exact place. Archdall<sup>16</sup> places this saint over Moville, on Lough Foyle, in Inisowen. This monastery of Domnach-bile, commonly called Maghbile, he says was founded by St. Patrick. On other and apparently more reliable authority, the St. Sillan or Siollan commemorated at this day was placed over Maghbile or Moville, near the head of Strangford Lough, in the County of Down.<sup>17</sup> However, that writer is supposed to have confounded Maghbile or Movill in Donegal with the former place, owing to a similarity of names. Indeed, Archdall seems to have been led astray by a statement of Colgan,<sup>18</sup> that Donnaghbile was afterwards called Magh-bile, and that a monastery was there placed.<sup>19</sup> It would be still more incorrect to state, that St. Patrick placed over it, Ængus, son of Olild.<sup>20</sup> It might be more probable, that after arriving at mature age, Ængus founded Donnaghbile, in Bredach,<sup>21</sup> some years after the visit of St. Patrick to Inishowen. Some doubts are expressed, as to whether Moville in Donegal had been ever a monastery; for, although adopting the affirmative opinion, Colgan could not make any person abbot over it.<sup>22</sup> There can be no question, however, but this excellent topographer and antiquary had a perfect local knowledge of the spot; and, even later, tradition and old monuments existing serve an important purpose, in giving more than probability to his opinion. Moville in Down was a well-known monastery, governed by St. Finian or St. Finnen<sup>23</sup> in the sixth century. It continued to flourish, until the period of the Reformation, when in 1542 it was suppressed.<sup>24</sup> Formerly Moville, in Inishowen, formed but one parish, until the year 1788, when it was divided into two Protestant parishes. These were denominated Upper and Lower Moville. According to

making but one *Maghbile* or *Movill*, viz.: that of Down. See "De Hibernia et Antiquitatibus ejus," cap. xxvi., p. 181.

<sup>13</sup> Not having in his day any better guide, Harris as editor should have adhered to Sir James Ware, his author.

<sup>14</sup> There we find an entry of such names as Finian, Siollan, Aengus M'Lonigsy, &c. Now these are the same identical persons, whom with many others he reckons at Moville, in Down.

<sup>15</sup> It does not appear to be established, that this person could have been Colgan himself.

<sup>16</sup> See "Monasticon Hibernicum," p. 103.

<sup>17</sup> See Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," pp. 151, 152.

<sup>18</sup> See "Trias Thaumaturga," Septima Vita S. Patricii, n. 177, p. 181.

<sup>19</sup> This erection, however, Colgan does not ascribe to St. Patrick, who probably only fixed on the site when he visited that part of the country. On that spot, a church and monastery might have been afterwards built.

<sup>20</sup> This Ængus, grandson of the dynast Eugene, is merely said to have been initiated

to clerical orders, by St. Patrick. Such form of expression implies simply receiving tonsure. See the Vita Tripartita S. Patricii, par. ii., cap. cxxii., p. 145.

<sup>21</sup> "In the *Leabhar-Leacan* is set forth the genealogies of the Kinel Owen, with the families belonging to the tribe called *na-Bredach*, from their ancestor, Eoghain Bredach. The O'Duibhdarmas, or collateral branch of the tribe of *na-Bredach*, of the race of Owen (pronounced *De-year-ma*) anglicized MacDermott, were ancient chiefs of Bredach, and formerly a numerous tribe in the south-east of Innisowen. The name is still extant in the peninsula, after a lapse of many centuries." — William James Doherty's "Inis-owen and Tirconnell: Notes, Antiquarian and Topographical," sect. iv., p. 15.

<sup>22</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. 1, chap. vi., sec. ii. and n. 17, pp. 262 to 265.

<sup>23</sup> His festival is kept on the 10th September.

<sup>24</sup> See Archdall's "Monasticon Hibernicum," pp. 124, 125.

<sup>25</sup> See Maghtochair's "Inishowen: Its

the Catholic arrangement,<sup>25</sup> even yet, the whole forms but one parish, containing over 35,000 acres. At the year 613, the Annals of Innisfallen call this saint, a bishop and an abbot, when recording his death. This event is placed at 618, by the O'Clerys, both in the Martyrology of Donegal, and in the Annals of the Four Masters.<sup>26</sup> According to the statements of Tigernach, the Chronicon Scotorum, and the Annals of Ulster, his demise is recorded at 619.<sup>27</sup> Under the head of Magh-Bile,<sup>28</sup> at this date, Duaid Mac Firbis enters Siollan, who is called the son of Fionchan. He is, likewise, styled bishop and abbot of Magh, or Maigh-Bile. Without particularizing his locality, at this same date, the Martyrology of Donegal<sup>29</sup> designates him, Siollan, Bishop and Abbot of Magh-bile. The Irish Calendar, belonging to the Irish Ordnance Survey Records<sup>30</sup> and that at present preserved in the Royal Irish Academy, has a notice of this saint, at the 25th of August. At Kilsheelan,<sup>31</sup> a station on the Waterford and Limerick Railway, not far from Clonmel, the patron saint's day is on the last Sunday of August. There are two belfry-opes in the west gable of the old ruins. It has been conjectured,<sup>32</sup> that the present saint may have been the patron. It seems difficult, however, to connect him with this distant spot in the south of Ireland. Probably it had been some other saint, and bearing a like name.

ARTICLE III.—ST. BROCCAN OF MAIGHIN, OR BROGAN OF IOMDAN. St. Brocan of Maighin occurs in the published Martyrology of Tallagh,<sup>1</sup> as having a festival on this day. Somewhat divergent is the entry of his festival, on the viii. of the September Kalends, in that copy contained in the Book of Leinster.<sup>2</sup> The form of name Maighin or Moyne is very common in Irish topographical designations; and it is often compounded with other terms. The present Maighin is probably identical with Moyne, near the mouth of the River Moy, and in the northern part of Mayo County. The name Brogan of Iomdan<sup>3</sup> is set down in the Martyrology of Donegal,<sup>4</sup> as having been venerated at the 25th of August.

History, Traditions and Antiquities," chap. xv., xvi., pp. 158, 170.

<sup>26</sup> See Dr. O'Donovan's Edition, vol. i., pp. 240, 241.

<sup>27</sup> See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix A., p. 152, and Appendix LL., p. 379.

<sup>28</sup> See "Proceedings of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i., pp. 120, 121.

<sup>29</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

<sup>30</sup> In this Irish Calendar, at the viii. of the Kalends of September (August 25th), we find, "Siollan ep. asur abb moighe bile do. Di., 618." See Ordnance Survey Office Copy, Common Place Book, F., p. 73.

<sup>31</sup> A townland so named, in the barony of Ifa and Offa East. It is described on the "Ordnance Survey Townland Maps for the County of Tipperary," sheet 84. The parish

so called, in which it is situated, is shown on sheets 77, 78, 83, 84, *ibid.* It also extends into the barony of Upperthird, and this latter portion is noted on the "Ordnance Survey Townland Maps for the County of Waterford," sheets 2, 6.

<sup>32</sup> By the Rev. D. B. Mulcahy, C.C., Loughgiel, Pharis, Co. Antrim, that the place may have received its name from this saint. He says that CILL-C-SILLAN is called Killeelan by the Irish-speaking people. Letter of the 17th October, 1874.

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

<sup>2</sup> There he is thus noticed: Broccan in 5an—probably an error of the scribe.

<sup>3</sup> A note by Dr. Todd says at *Iomdan*: "So says the gloss in Mar. O'Gorman; the M. Taml calls him 'Broccanus i Maighin;' *i.e.*, Broccan in Maighin."

<sup>4</sup> Edited by Drs. Todd and Reeves, pp. 226, 227.

ARTICLE IV.—REPUTED FEAST OF ST. BAREAS. In the anonymous list of Irish Saints, published by O'Sullivan Beare,<sup>1</sup> we find a St. Bareus, at the 25th of August. We think this to have been a mistake of entry, as no other warrant for it can be discovered in our Calendars.

ARTICLE V.—FESTIVAL OF ST. BARTHOLOMEW, MARTYR. The festival of St. Bartholomew, Martyr, was observed in the early Irish Church, on the 25th of August, as may be found in the "Feilire" of St. Ængus.<sup>1</sup> There his name takes the Irish form Parthalon. To this, the scholiast has added an explanatory note in Latin.<sup>2</sup> Wherefore it seems we are to regard him as St. Bartholomew, the Apostle, and whose Acts are fully set forth by the Bollandists,<sup>3</sup> at this date. These Acts have a previous learned commentary<sup>4</sup> by the editor, Father John Stilling, S.J.; and they are followed by a narrative<sup>5</sup> of the posthumous honours, translations, relics and miracles of this celebrated Apostle of the Indies.

### Twenty-sixth Day of August.

ARTICLE I.—ST. AIREID, OR EREAD, OF ARDRINNIGH.

[POSSIBLY IN THE SIXTH OR SEVENTH CENTURY.]

THE Almighty and Omniscient Lord of Heaven, of Earth, and of the Universe, is always ready to aid us by His strength and graces, as also to know how far we are able to fulfil his designs in regard to our own true interests and capabilities; and so recognising His power and wisdom, with the division of labour allotted, His faithful servants in this world are careful to imitate the example of workmen, who toil from day to day, in order to carry out the designs of an accomplished Architect, who alone understands the whole plan of that edifice He intends to raise. Therefore, has time been divided into days, which are to be spent in cheerful and trusting toil, with a proportionate reward; while patience and perseverance must increase the latter, and diminish the former, until the last day arrives and

ARTICLE IV.—<sup>1</sup> See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

ARTICLE V.—<sup>1</sup> It is thus entered in the Irish verse, and the English translation is by Whitley Stokes, LL.D. :—

Ropnech rcel achepta  
cech leach coral ruamach  
Iapmorchpoich ropizao  
in parthalon buaoach.

"The story of his suffering was spread out on every side to the streamy sea: after a great cross the victorious Bartholomew was crowned."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus,

p. cxxv.

<sup>2</sup> Thus: "Apostolus, *i.e.* uiuus sepultus et in India passus. In India Parthalomeus apostolus. Apud Cartaginem sanctorum martirum tricentorum qui beatus exercitus massa candida nuncupatur eo quod in clibanum calcis accensi dispersi sunt."—See *ibid.*, p. cxxxiii.

<sup>3</sup> See "Acta Sanctorum," tomus v., Augusti xxv. De S. Bartholomæo Apostolo, Albanopoli in Armenia vel Albania, pp. 7 to 108.

<sup>4</sup> This is in eleven sections and 113 paragraphs.

<sup>5</sup> This is comprised in several Parts, Chapters, and Sections, containing in all 282 paragraphs.



the work has been completed. Thus, were the saints accustomed to spend their period of probation on earth, not in despair or discouragement at the labour to be undertaken and accomplished, but seeking only to begin and end each day for His glory, without anxious ponderings on the future. They knew, however, that their burden of succeeding days and seasons should find change and rest, so that for them the morning of eternity must dawn, and at no distant date. With such reflections to afford them abundant consolation, so many of our holy men innocently and unobtrusively passed their barely recorded existence, full of gratitude for the mercy and goodness of our Lord Jesus Christ, who marked them for His own, when they had with humble trustfulness and fidelity devoted themselves wholly to His service. As in so many other cases, much uncertainty prevails, in the effort to discover particulars relating to the present saint. The name of Eread or Eread, a Priest, occurs, as Colgan tells us, in the Martyrologies of Tallagh, and of Marianus O'Gorman, at the 26th of August.<sup>1</sup> However, it must be observed, that in Dr. Kelly's edition of the Tallagh Martyrology, no mention of St. Aireid or Eread is found at this day. Nor is there such an entry, in that copy contained in the Book of Leinster. In a Life of St. Maidoc, Bishop of Ferns, contained in the collection of British Saints by John Capgrave and John of Tinmouth, allusion is made to a St. Aireid. He is said to have lived at a place called Ardrinnigh,<sup>2</sup> some distance from the mountain Beatha or Betha,<sup>3</sup> on the confines of Cavan and Monaghan counties. Nevertheless, in the Life of St. Maidoc, published by Colgan, although that place is named, there is no mention made of Aireid, in connection with it.<sup>4</sup> He is thought to have been miraculously visited there by St. Maidoc,<sup>5</sup> Bishop of Ferns, with whom he is presumed to have lived contemporaneously. Still, this is by no means certain, from any evidence we have been able to procure. Again, Colgan guesses this saint may be identical with Egreas,<sup>6</sup> a reputed brother to St. Gildas the Wise.<sup>7</sup> However, such a conjecture is rather far-fetched, and apparently relying only on the chance of the name Egreas being resolvable into Egred or Eread, and a supposition, that Egred<sup>8</sup> being a disciple of St. Ailbe,<sup>9</sup> the time should well synchronize with that of Glidas Badonicus. The feast of Aireid, Priest, is met with in the Donegal Martyrology,<sup>10</sup> but, further light is wanting to establish his period and even identity.

ARTICLE I.—<sup>1</sup> See "Acta Sanctorum Hiberniæ," Januarii xxix. Vita S. Gildæ Badonici Abbatis et Confessoris, ex Bibliotheca Floriacensi, edita a Joanne de Bosco, Cælestino Lugdunensi, n. 5. p. 188.

<sup>2</sup> See Colgan's "Acta Sanctorum Hiberniæ," Januarii xxxi. Vita S. Maidoci seu Moedocii Archiepiscopi Fernensis seu Lageniæ, ex Codice Kilkenniensi, cap. viii., p. 209.

<sup>3</sup> It extends across a portion of the parish of Clones, belonging to the County of Fermanagh. Slieve Beatha is rendered "Bith's Mountain," from the belief that an ancient colonist of Ireland so named is buried within a *carn* which still surmounts it. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 1, 2, and nn. (f, g), *ibid.*

<sup>4</sup> Colgan says he fears Capgrave incorrectly substituted Aireid for Ardrinnigh; or at least, that Ardrinnigh was put for Ard—Airdh. See "Acta Sanctorum Hiberniæ," Januarii xxxi. Vita S. Maidoci, &c., n. 13, p. 216.

<sup>5</sup> See his Life, at the 31st of January, in the First Volume of this work, Art. i.

<sup>6</sup> See "Acta Sanctorum Hiberniæ," xxix. Januarii. Vita S. Gildæ Badonici Abbatis et Confessoris, ex Bibliotheca Floriacensi, edita a Joanne de Bosco, Cælestino Lugdunensi, cap. ii., p. 181.

<sup>7</sup> See his Life, at the 29th of January, in the First Volume of this work, Art. i.

<sup>8</sup> This is drawn from a Life of St. Ailbe, edited by O'Suillevan: "Cum Albius in Prato Bovis esset, vir quidem sanctus cum ut ibi construendæ cellæ locum sibi donet, præcatur. Albius, re ad discipulum suum Egredium relata, quam ipse ibi conditam habebat, cum omnibus supellectilibus et possessionibus suis totis viro sancto relinquens, alio cum discipulis migrat."—Cap. xiv.

<sup>9</sup> His festival occurs on the 12th of September.

<sup>10</sup> Edited by Drs. Todd and Reeves, pp. 228, 229.

ARTICLE II.—ST. FOILAN OR FAELAN, OF CLUAIN-MHAOSCNA PROBABLY CLONMASKILL, IN FEATULLAGH, COUNTY OF WESTMEATH. Reference has already been made to St. Foillan or Faelan, Abbot, at the 9th of January.<sup>1</sup> He probably had a double festival. However, the reader is referred to what has been already written regarding his name and place. At the 26th of August, veneration was given to Faelan, Cluana Moescna, as we find recorded in the published Martyrology of Tallagh.<sup>2</sup> In the manuscript copy of this Calendar contained in the Book of Leinster is found a similar entry;<sup>3</sup> while in a marginal note, the commentator has stated in more detail, that place with which he had been connected.<sup>4</sup> The Calendars of Cashel and of Marianus O'Gorman have his commemoration this day. When the monastery was founded at Cluain Mecsna, in the barony of Fertullagh, County of Westmeath, does not appear to be clearly known.<sup>5</sup> In the Martyrology of Donegal,<sup>6</sup> this present saint is designated in like manner, Faelan, of Cluain Moescna, in Fir-Tulach, in West Meath.<sup>7</sup> Whether the present saint is identical with, or distinct from, the Faelan venerated at the 9th of January, cannot be very clearly ascertained, inasmuch as the name has been associated with the same place, although on different days. It is probable, however, we may have only one saint of the name, connected with this place, while two distinct festivals may have been assigned to him.<sup>8</sup>

ARTICLE III.—ST. COMGALL UA SARAIN. The Book of Leinster<sup>1</sup> and the published<sup>2</sup> Martyrologies of Tallagh record a festival in honour of Comgall H. Sarain, at the 26th of August. His place and period are unknown. At the same date, in the Martyrology of Donegal,<sup>3</sup> is the entry of Comhgall Ua Sarain.

ARTICLE IV.—FESTIVAL OF ST. QUINTUS AND OF HIS COMPANIONS, MARTYRS. The feast of St. Quintus and of his companions was celebrated in Ireland, on the 26th of August, as entered in the "Feilire" of St. Ængus.<sup>1</sup> There is also a commentary annexed.<sup>2</sup> An account of St. Quintus or

ARTICLE II.—<sup>1</sup> See the First Volume of this work, at that date, Art. iv.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>3</sup> Thus, fealan Cluain Moescna.

<sup>4</sup> Thus, fealan Cluain Moescna, i.e. in feaib mro i.e. i feaib Tulach. roem asur Crunomel mac Ronan asur beppuch i rochin tuain omc.

<sup>5</sup> See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. LXXIV., p. 556.

<sup>6</sup> Edited by Drs. Todd and Reeves, pp. 228, 229.

<sup>7</sup> In his copy of this work, kindly lent to me by the owner, William M. Hennessy adds a manuscript note: "Cluain measkna. There is a Clonmaskill, in Castletown-delvin."

<sup>8</sup> See Colgan's "Acta Sanctorum Hibernæ," xvi. Januarii. Vita S. Foiliani, Appendix, cap. i., p. 104.

ARTICLE III.—<sup>1</sup> At the vii of the September Kalends (August 26th) we read in this Martyrology of Tallagh: Comgall h. Sarain.

<sup>2</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 228, 229.

ARTICLE IV.—<sup>1</sup> In the "Leabhar Breac" copy is the following *rann* at that day, with the English translation furnished by Whitley Stokes, LL.D. :—

Buaid pais Quinti martir  
 Dia chelebrao comeir  
 for neam corlog ropoil  
 roorebraing iartorobeil.

"The victory of Martyr Quintus' passion, to celebrate it arise thou: into heaven with a very clear host he sprang after difficulty." "Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxv.

<sup>2</sup> This, however, is not very intelligible, and it occurs on the lower margin of the "Leabhar Breac" copy, thus: "Buaid pais Quinti martir 7rl. comeir, i.e., erigsin [si] surrexeris in feria hujus quanto magis in festis apostolorum et martirum et ceterorum."—See *ibid.*, p. cxxxiii.

Quintinus, and his companions in suffering—so far as it can be collected from ancient records—has been given by the Bollandist Father John Pinius, S.J., at this day.<sup>3</sup> This statement is contained in three paragraphs.

ARTICLE V.—REPUTED FEAST OF PEREGRINUS. On the authority of Camerarius, the Bollandists have entered at the 26th of August the festival of a Peregrinus, or a pilgrim, whose proper name is not given, but who is said to have been servant to one Roman, the son of a King over the Scots.<sup>1</sup> About him little of an authentic character appears to be known.

## Twenty-seventh Day of August.

ARTICLE I.—ST. AUXILIUS, BISHOP OF KILOSSEY, COUNTY OF KILDARE.

[FIFTH CENTURY.]

### CHAPTER I.

INTRODUCTION—FAMILY AND ORIGIN OF ST. AUXILIUS—HIS EARLY CONNEXION WITH ST. PATRICK—QUESTION AS TO THE TIME OF ST. AUXILIUS HAVING BEEN ORDAINED AND CONSECRATED—PROBABLE PERIOD OF HIS ARRIVAL AS A MISSIONARY IN IRELAND.

ALTHOUGH this saint was not a native of Ireland, yet, from a relationship he bore to our great Irish Apostle, the part he performed in spreading the Gospel throughout this Island, and also his connexion with one of our earliest Sees, as its Bishop, Auxilius justly claims his place, in the Calendars, recording our national saints. It is difficult, however, to reconcile various conflicting accounts having reference to this early Irish missionary.<sup>1</sup> Already, at the 19th of March, there is a brief allusion to St. Auxilius, and to his place, Kilossey, in the County of Kildare,<sup>2</sup> as that day has been noted for his festival.<sup>3</sup> However, another has been assigned to him, at the present date, where his parentage is inserted, in the Irish Calendars; and this latter seems to be his principal feast.

<sup>3</sup> See "Acta Sanctorum," tomus v., Augusti xxvi. De SS. Poelano vel Heclano, Mercurio. Item Basilla, Maximiliano, Quinto vel Quintino. Item Sevo, Victore; Primo, Victore, ac Militibus forte xxv., Martyribus. Ex apographis Hieronymianis, p. 812.

ARTICLE v.—<sup>1</sup> Thus does that account run:—"S. Peregrinus S. Romani Scotorum regis filii famulus legitur apud Camerarium, qui lectorum mittit ad Vitam ejus per Peregrinum Carpium, Tabulas Lucenses et Mutinenses." See "Acta Sanctorum," tomus v., Augusti xxvi. Among the Pre-termitted Saints, p. 761.

ARTICLE I.—<sup>1</sup> A very interesting account of St. Auxilius, and of his Church—variously called Killossy, Killussy, Ceallusal, Killuas-suille, Killaussille, and in modern times Killashee—has been given by Rev. Denis Murphy, S.J., M.R.I.A., in the "Journal of the County Kildare Archæological Society," vol. i., No. i., Killashee Church, pp. 13 to 18.

<sup>2</sup> See the Third Volume of this Work, at that dat., Art. vi.

<sup>3</sup> His name is there entered simply Auxilius, in the Martyrology of Tallagh.

<sup>4</sup> As already stated in the Life of St.

The present St. Auxilius, or Auxilinus, as sometimes called, is said to have been a nephew to the illustrious Apostle of Ireland; and, to have been the son of his sister Liemania, by a man named Restitutus, who was of Lombardic origin.<sup>4</sup> She is related to have been twice married; in the first instance, to a man named Conis,<sup>5</sup> and by him her children were Mel,<sup>6</sup> afterwards Bishop of Ardagh, Rioch,<sup>7</sup> Abbot of Inisboffin, in Lough Ree, and one called Nuna.<sup>8</sup> The second husband of Liemania was called Restitutus, according to the opinion most received. By our native Calendarists, St. Auxilius is called son of Hua Baird,<sup>9</sup> which designation has been applied also to Restitutus, while it is said to be referable to his race, and to the country from which he came. By her husband Restitutus, Liemania,<sup>10</sup> thought to have been sister to St. Patrick,<sup>11</sup> had seven sons, and our Saint, moreover, had six brothers, who are thus named: <sup>12</sup> St. Secundinus, whose feast is kept on the 27th of November,<sup>13</sup> and St. Nectan, commemorated on the 2nd of May,<sup>14</sup> according to the Irish Calendars, likewise, Dabonna,<sup>15</sup> Mogornanus,<sup>16</sup> Dariocus,<sup>17</sup> and Lugna<sup>18</sup>—all of whom are said to have been venerated as saints.

However, the real parentage of the present holy man, Auxilius, seems to rest merely on conjecture. The Scholiast on the Martyrology of Tallagh calls Auxilius the brother of St. Patrick the Bishop, while the latter is said to have addressed him, and to have named him, styling Auxilius his own comorban.<sup>19</sup> This, however, can only indicate, that our saint was brother to St. Patrick, in the great works of the ministry, since the latter is afterwards designated his spiritual father.

Whatever may be thought about his origin and relationship, it would appear, that Auxilius became attached to St. Patrick, in his earlier years; and, it is stated, that he was companion of the Irish Apostle on his way to

Patrick, Apostle and Chief Patron of Ireland, in the Third Volume of this work, at the 17th of March, several contradictory accounts have been given, regarding the Sisters of St. Patrick, and about their offspring. See especially chap. iii., and nn. 62, 63, 64, 65, 66, 67, 68, 69, and 70.

<sup>5</sup> However, according to some accounts, Conis was married to Darerca, also called the sister of St. Patrick.

<sup>6</sup> His feast occurs on the 6th of February, where notices of him may be found in the Second Volume of this Work, Art. i.

<sup>7</sup> See his Acts, in the present Volume, at the 1st of August, the date for his festival, Art. i.

<sup>8</sup> We suspect Munis is here meant. See the account in Rev. Denis Murphy's article on Killashee Church, in the "Journal of the County Kildare Archæological Society," vol. i., No. i., p. 14.

<sup>9</sup> Thus in the Martyrology of Tallagh, he is called, "Usaille mac h Baird," at the vi. of the Kalends of September, or the 27th day of August. See Dr. Kelly's "Calendar of Irish Saints," p. xxxiii. With this account the entry in the O'Clerys' Calendar agrees.

<sup>10</sup> No festival has been assigned to her in the Irish Calendars.

<sup>11</sup> See his Life at the 17th of March, in the Third Volume of this work, Art. i. This re-

lationship, however, is not well established. See chap. iii., n. 64, *ibid*.

<sup>12</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii xix. Vita S. Auxilii, cap. i., p. 657, and nn. 1, 2, pp. 658, 659.

<sup>13</sup> See an account of him, at that day, in the Eleventh Volume of this work.

<sup>14</sup> See a notice of St. Neachtain, at that day, in the Fifth Volume of this work, Art. i.

<sup>15</sup> His name is not found in the Irish Calendars.

<sup>16</sup> Not met with in the Irish Calendars.

<sup>17</sup> Under this title not known to our Calendarists.

<sup>18</sup> At the 20th of January, there is a notice of a St. Lugna, Priest of Cilltarsna, in the First Volume of this work, Art. v., but he is not known to be identical with the present Lugna. Again, at the 25th of April, in the Fourth Volume of this work, there is a Lugna, of Letir, Art. vi., who seems to have been a different person. At the 31st of December, Lugna the Deacon is honoured with a festival, but his personality has not been determined.

<sup>19</sup> The words are thus given by Colgan: "Patricius dixit; Auxilinus tuum nomen apud nos; ordinatus es meus Comorbanus et amice filius sororis et Episcopus et Spiritualis Pater."—"Acta Sanctorum Hiberniæ," Martii xix. De S. Auxilio Episcopo, n. 3, p. 659.

Rome.<sup>20</sup> Here, we are told, that Auxilius received a call to orders, at the time the Irish Apostle was consecrated Bishop, by Pope Celestine,<sup>21</sup> and which is usually held to have been late in 431 or early in 432.<sup>22</sup> Yet, there are conflicting accounts, about this ordination, as also regarding other particulars, connected with the biography of our saint. According to the Tripartite Life of St. Patrick, the foregoing statement must be received,<sup>23</sup> and it is also said, the consecration of our Irish Apostle with the ordination of Auxilius, and of other companions, took place, before St. Germanus, Bishop of Auxerre,<sup>24</sup> and Amathus,<sup>25</sup> King of Rome.<sup>26</sup> The more ancient Lives of St. Patrick, and his Confessions, however, seem to indicate, that this consecration and ordination took place, in some part of Gaul.<sup>27</sup> Even there is an account, contained in the Book of Armagh, that Auxilius when a boy had been the Exorcist of St. Patrick, who did not advance him to higher orders until the Irish Apostle preached the Gospel in the Liffey plain.<sup>28</sup>

There is a grave doubt, as to whether Auxilius accompanied St. Patrick from Rome to Ireland in 432; although such a statement seems to be favoured in some Lives of the Irish Apostle.<sup>29</sup> Others are silent in reference to such a matter. An opinion has been advanced, that this saint and some other attendants of St. Patrick might have arrived with the latter in Ireland, and have aided the work of his mission, in a subordinate capacity.<sup>30</sup> Afterwards, on seeing the great success, that attended his labours, and wishing to have some Bishops placed over newly-projected sees, the great Apostle possibly sent Auxilius, Isserninus,<sup>31</sup> and Secundinus,<sup>32</sup> to Gaul, or to Great Britain, there to receive episcopal consecration. According to an established usage in the Church, the presence of at least three prelates is required at the consecration of each Bishop.<sup>33</sup>

In that Table, postfixed to the Martyrology of Donegal, as edited by Drs. Todd and Reeves, we find some observations introduced within

<sup>20</sup> See Colgan's "Trias Thaumaturga," *Secunda Vita S. Patricii*, cap. xxvi., pp. 13, 14.

<sup>21</sup> He died on the 6th of April, A.D. 432. See Fleury's "Histoire Ecclesiastique," tome vi., liv. xxvii., sect. xv., p. 155.

<sup>22</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xviii., p. 195.

<sup>23</sup> See Colgan's "Trias Thaumaturga," *Septima Vita S. Patricii*, pars. i., cap. xxxix., p. 123.

<sup>24</sup> His festival occurs on the 31st of July.

<sup>25</sup> Colgan says that some call the king, Amator, but he is perhaps more properly named Amatus. We are referred to the Second Life of St. Patrick, in the notes, num. 38, for further particulars regarding him. See "Acta Sanctorum Hiberniæ," xix. Martii. De S. Auxilio Episcopo, n. 4, p. 659.

<sup>26</sup> However, the old scholiast in the Hymn of St. Fiach has it, "Amato Rex Antissiodorensis Episcopus est qui eum ordinavit," when alluding to St. Patrick. See Colgan's "Trias Thaumaturga," *Hymnus seu Prima Vita S. Patricii Hiberniæ Apostoli*, n. 142, p. 5.

<sup>27</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. iv., sect. xviii., xix., xx., and notes pp. 198 to 206.

<sup>28</sup> See Rev. Denis Murphy's article on Killashee Church, in the "Journal of the County Kildare Archaeological Society," vol. i., No. i., p. 15.

<sup>29</sup> See Colgan's "Trias Thaumaturga," *Septima Vita Patricii*, pars i., cap. xxxix., xl., p. 123.

<sup>30</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vi., sect. i., pp. 259, 260.

<sup>31</sup> His name does not appear in the Irish Calendars.

<sup>32</sup> He is also called Seachnall, in the Irish Calendars, and his feast is set down at the 27th of November.

<sup>33</sup> Devoti remarks, when treating on this subject, that in the ancient Church examples are found of episcopal consecrations, at which, only the consecrating Bishop had officiated; but, although this act seems irregular, the consecration itself may not be regarded as null. Sometimes, for just reasons, the Apostolic See has permitted episcopal consecration by one Bishop to take place, "presentibus duabus, tribusve Dignitatibus, si ad earum vim tres episcopos omnino necessarios esse arbitretur." See "Institutionum Canoniarum Libri iv.," tomus i., lib. l., titulus iv., sect. i., iv., n. 1, p. 239.

<sup>34</sup> See *ibid.*, pp. 360, 361.

brackets,<sup>34</sup> and which seem to imply a doubt, that Auxilius may not have been identical with a saint named Cobran or Cobuir.<sup>35</sup> The former name Cobran of Cluain occurs in the Calendar at the 19th of July,<sup>36</sup> and the latter is called Cobuir,<sup>37</sup> son of Goll, at the 30th of that same month.<sup>38</sup> While in the body of that work, no observation occurs at the former date; at the latter, a recent hand has inserted a note, which states, that Cobair means "aid" or "help" in Irish, while a suggestion is made, that possibly it may have been a Celtic form of the Latinized name Auxilius. However, owing to the names of places and of parentage given for Cobran and Cobuir, it should seem, that both must be distinct from the present saint.

## CHAPTER II.

THE MISSIONARIES, SAINTS AUXILIUS, ISSERNINUS AND SECUNDINUS—TRAVELS OF ST. PATRICK INTO LEINSTER—HE SETS AUXILIUS OVER A CHURCH FOUNDED AT KILLOSSY—DESCRIPTION OF THE PLACE—THE SYNOD OF THE BISHOPS, PATRICK, AUXILIUS AND ISSERNINUS—DEATH OF ST. AUXILIUS—HIS COMMEMORATIONS IN OUR CALENDARS—HISTORIC NOTICES OF KILLOSSY—CONCLUSION.

ACCORDING to some accounts, Saints Auxilius, Isserninus and Secundinus did not accompany the Irish Apostle, when he first set sail to accomplish the objects of his glorious mission; but, they arrived five years later, according to the calculation of Archbishop Ussher.<sup>1</sup> It is related, that these three saints, already mentioned, were sent as auxiliaries to St. Patrick in Ireland, only about A.D. 438<sup>2</sup> or 439.<sup>3</sup>

Having passed from Hy Garchon, the district surrounding the modern town of Wicklow, the Irish Apostle appears to have crossed the mountains, and journeyed into North Leinster.<sup>4</sup> He there visited Naas, the chief residence of Dunlaing, where his sons were converted and baptised. Afterwards, St. Patrick received great encouragement to lay down the foundations of various churches, and over these, having marked out their termons, he set his disciples to complete them and to preside. The "Book of Armagh" states, that he went into the plain of the Liffey, and ordained Auxilius, who, when a boy, had been the exorcist of Patrick, and Isserninus and Mactaleus,<sup>5</sup>

<sup>35</sup> Thus are the sentences inserted:— "[Auxilius, Bishop, co-apostle and companion of Patrick; he is in O'Gorman, but not mentioned by Usuardus. See Cobran, 19th July, and Cobair, 30th July.]"

<sup>36</sup> The reader is referred to what has been stated regarding him, at that day, in the Seventh Volume of this work, Art. iv.

<sup>37</sup> Called Cobarchar, in the Martyrology of Tallagh.

<sup>38</sup> See some notices of him, at the 30th of July, in the Seventh Volume of this work, Art. ii., and n. 4, *ibid.*

CHAPTER II.—<sup>1</sup> See "Brittannicarum Ecclesiarum Antiquitates," cap. xvii., p. 438.

<sup>2</sup> The Bodleian Codex of *Annales Ultionienses*, has this statement at An. ccccxxxix. "Secundinus, Auxilius, et Isernius, mittuntur S. Epi. ipsi in Hiberniam, in auxilium

Patricii." However, at the last word, the Clarendon Codex has "Ad ann. ccccxxviii., referuntur secundum aliam librum."—Rev. Dr. Charles O'Connor's "Rerum Hibernicarum Scriptores," tomus iv., p. 1, and n. 8, *ibid.*

<sup>3</sup> The Bodleian copy of *Annales Inisfalenses* has at An. ccccxl. kl. i. f. S. inus [Secundinus], Auxiliarius [Auxilius], 7 Isernius mittuntur in auxilium Patricii, nec tamen tenuerunt Apostolatam nisi Patricius solus."—*Ibid.*, tomus ii., p. 2. The Dublin copy of those Annals has not the foregoing entry.

<sup>4</sup> See the Life of St. Patrick, Apostle of Ireland, at the 17th of March, in the Third Volume of this work, Art. i., chap. xvii.

<sup>5</sup> His feast occurs on the 11th of June, where notices of him may be found, in the Sixth Volume of this work, Art. i.

in the little cell of Cuillin.<sup>6</sup> From Archbishop Ussher's account, we may fairly infer, that Auxilius was consecrated Bishop, about A.D. 448.<sup>7</sup> The names of Auxilius and of Secundinus are in the list of the four hundred and fifty Bishops, said to have been ordained in Ireland, by St. Patrick himself.<sup>8</sup> Another conjecture is, that Auxilius, Isserninus and Secundinus had been consecrated Bishops, previously to this period, although they had not been appointed to fixed sees.<sup>9</sup>

There are no ancient records known to exist and which serve to reveal the founder of a church at Killossey; unless, indeed, we may assume from the old name it bears of Ceall Uassaille, that its origin could be traced back to the present saint. We are informed, according to legendary accounts, that towards the close of the last century, St. Patrick founded an abbey in that district, which was anciently denominated Magh Laisagh, situated in Magh Libhiadh, the old name for the N.E. parts of the County of Kildare.<sup>10</sup> Following the Tripartite Life, Archbishop Ussher says,<sup>11</sup> that St. Patrick appointed Auxilius Bishop of North Leinster. Our saint, having had his share in labours of the Irish mission, was at length set over a church, in that plain, bordering on the River Liffey. From him, likewise, this church was called, Kill-Auxaile or Killasaille,<sup>12</sup> which means the "church" or "cell of Auxilius."<sup>13</sup> This place was afterwards known as Kill-ussi or Killosy, in the County of Kildare. The Third Life of St. Patrick states, that St. Patrick ordained his disciple Auxilius,<sup>14</sup> when the sons of Dunlinge made their profession of faith, and that Fiach<sup>15</sup> of Slebti was ordained at the same time. The present church at Killashee is a comparatively modern building; but the uncommon feature it presents is that of the bell-tower, the lower part of which is square, and the upper part round.<sup>16</sup> The tower is much older than the present church; it belonged to an earlier building, as may be seen by the drip-stones, which mark the height and pitch of the former roof. But to determine the date of its erection, with any sort of precision, is not any easy task.<sup>17</sup> In a Life of St. Patrick, it is stated, that he

<sup>6</sup> Now known as Kilcullen, in the County of Kildare.

<sup>7</sup> Supposed to have been the year of Secundin's death. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 430.

<sup>8</sup> The Fourth Life of St. Patrick states particularly, that when he came into the province of Leinster, he built innumerable churches, and ordained Bishops, Priests and others of inferior ecclesiastical rank. See Colgan's "Trias Thaumaturga," Quarta Vita S. Patricii, cap. lxxv., p. 44.

<sup>9</sup> See the Article on Killashee Church, written by Rev. Denis Murphy, S.J., M.R.I.A., in the "Journal of the County Kildare Archæological Society," vol. i., No. i., pp. 15, 16.

<sup>10</sup> Such is the statement of William Beaufort, A.B., who again tells us, that the O'Kellys were chiefs of that district, and were stated to have founded a monastery there, so early as the eighth century. He also adds, that the church and other buildings there, "according to the fashion of the country, were most probably erected of wood, and denominated from the district Ceallmagh Laisagh or Cillmoilaisy, and from thence Killmollosy or Killosy, or the

Church of Magh Laissy." See a Memoir respecting the Antiquities of the Church of Killosy, in the County of Kildare, with some conjectures on the origin of the ancient Irish Churches. By Mr. William Beaufort, A.B., in "Transactions of the Royal Irish Academy," A.D. M.DCC.XC., Vol. iii., Antiquities, pp. 82, 83.

<sup>11</sup> In his Index Chronologicus, at A.D. CCCCLVIII. See "Britannicarum Ecclesiarum Antiquitates," p. 518.

<sup>12</sup> It is also written Ceall-uasall.

<sup>13</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii, xix. Vita S. Auxilii, cap. iv., p. 658.

<sup>14</sup> See Colgan's "Trias Thaumaturga," Tertia Vita S. Patricii, cap. lviii., p. 25.

<sup>15</sup> His feast occurs, on the 12th of October.

<sup>16</sup> There is an engraving—from a view taken by Lieutenant Daniel Grose in 1792—of Killosy Church, County Kildare, in Grose's "Antiquities of Ireland," vol. ii., p. 84.

<sup>17</sup> See Rev. Denis Murphy's article, "Killashee Church," in "Journal of the County Kildare Archæological Society," vol. i., No. i., pp. 17, 18.

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

consecrated as Bishop, a holy and pious man, named Auxilius, one of his disciples; but, we may well believe, that instead of consecrating our saint, at that time, he was merely installed Bishop of this see, his call to the episcopacy having previously taken place.<sup>18</sup> The Tripartite Life of St. Patrick has no mention of our saint's ordination; but, it states, that the Irish Apostle left Auxilius at Killossy, and Iserninus at Killcullen.<sup>19</sup>

Of this Saint's succeeding Acts, as Bishop of Killossy or Killashee,<sup>20</sup> we know little, nor the length of time he presided over that primitive see. It is likely enough, he gathered around him a number of pious men to follow the rules of a monastic state. A monastery seems to have been established here from an early period, and it was one of the religious institutions of Ireland plundered by the foreigners, A.D. 824, when such devastations were general throughout the length and breadth of the land.<sup>21</sup> However, it was soon restored, and at A.D. 827, the death of Mael Dobharchon, one of its Abbots, is chronicled.<sup>22</sup>

That St. Auxilius was considered one of the most effective labourers, in establishing the Irish Church, would appear from his being called, in conjunction with St. Patrick and St. Isserninus, to preside over a synod held at Armagh. The Acts of this remarkable assembly are known, under its title, "the Synod of Bishops, *i.e.*, of Patrick, Auxilius and Isserninus."<sup>23</sup> Their Decrees relate to discipline and rules of life, which serve to reveal the many early customs and usages that then prevailed in the Irish Church.<sup>24</sup> It has been supposed, that this early Synod, held by the three great Fathers of the Irish Church, must have assembled after A.D. 448, the year assigned for the death of St. Secundinus, as there is no mention of him, although the names of Auxilius and of Isserninus are given. Sir James Ware has about 450 as the probable era. Nor could it have been later than 459, the year usually set down for the death of Auxilius. Wherefore, an intermediate year 455 has been thought of, as one probably more reconcilable with the time, when it had been convened. Neither is the place known. Although Auxilius has been styled the *co-episcopus* and *comorban* of St. Patrick, yet we are not to understand by such terms, that he acted for the Irish Apostle in the see of Armagh, or therein succeeded, as the words might seem to imply; but rather, that he assisted contemporaneously in spreading the Gospel in that part of Leinster, to which he had been assigned.

One of St. Patrick's Lives relates, that after many miracles wrought by Auxilius, he happily terminated life at Ceall-vsaille, in the plains of Leinster. It is stated, also, that the Bishop Auxilius, the nephew of St. Patrick, ended his days in the city of Ceall-Usall, which had been called after him.<sup>25</sup> It is

History of Ireland," vol. i., chap. vi., sect. i., p. 260.

<sup>19</sup> Thus do we find it expressed: "In ecclesia, quo, ex ejus nomine denominationem, sumens, Kill-ausaille vulgo vocatur, reliquit S. Auxilius; in Kill-cuillin S. Isserninum."—Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xviii.

<sup>20</sup> For an illustration of Killashee Church and Round Tower, County of Kildare, the reader is referred to the Third Volume of this work, at the 19th of March, Art. vi.

<sup>21</sup> See "Wars of the Gædhil with the Gaill," edited by Very Rev. James Henthorn Todd, D.D. There, however, the place is called Orllasaile, while other authorities have Cellusaile, such as Keating, and the

Book of Leinster.

<sup>22</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 442, 443.

<sup>23</sup> In Spelman's "Concilia, Decreta, Leges Ecclesie Angliæ," tomus i., published in 1639, at London, the Decrees of this Synod are given.

<sup>24</sup> Besides issuing the text of these Decrees, the learned Spanish priest, Joachim Laurence Villanueva, has amply annotated them in his work "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula, et Scriptorum quæ supersunt, Fragmenta; Scholiis illustrata," pp. 1 to 102.

<sup>25</sup> "Episcopus, S. Patricii nepos, in civitate quo Ceall-Usalli nomen ab eo accepit, vitam finiit."

<sup>26</sup> At this year we read: "Saint Usaille



generally considered, moreover, that St. Auxilius died after the middle of the fifth century; but, differences of statement have been made regarding the precise year. The Annals of the Four Masters agree with some of the ancient Irish Annals, in placing the date at A.D. 454.<sup>26</sup> But the Annals of Ulster, cited by Ussher, refer his death to the year 460,<sup>27</sup> which is pronounced by Dr. O'Donovan<sup>28</sup> to be the correct date.

A festival in honor of Usaille mac h Baird is inserted in the Martyrology of Tallagh,<sup>29</sup> at the 27th of August. Our Saint's memory is also revered, on the 19th of March, according to our Irish Martyrologists, cited by Colgan; on the 16th of September, as stated in his text, but on 16th of April, as found in a note.<sup>30</sup> It is unnecessary to say, that his feast will not be found in the Irish Calendar, at the 16th of September, which is inserted in Colgan's text, as a festival of St. Auxilius—this being one of the many typographical errors so frequently met with in his printed works. As the Scholiast on the Martyrology of Tamlacht treats of him on the 19th of March alone, Colgan is of opinion, that the latter must be the proper date for his principal festival. Thus our Irish Hagiologist places his Acts, at the 19th of March. Under the head of Cill Usaille, Duald Mac Firbis records Usaille (Auxilius) bishop, son of Ua Baird, at August 27th. We are told there, that Cill Usaille<sup>31</sup> is in Leinster.<sup>32</sup> This saint is designated Usaille, son of Ua Baird, Bishop, of Cill Usaille, in Leinster, in the Martyrology of Donegal,<sup>33</sup> at the same date. A commentator, in the Table appended to this record of our national saints, seems to have entertained quite a different opinion, regarding the locality where he had been venerated. While calling him the son of Ua Bhaird—thus agreeing with the Tallagh Martyrology's account—we are told, Ussaille is identical with Osaille, in Mar. KI.<sup>34</sup> This commentator says, that without any doubt, he was Abbot of Cill Om Baird in Conaille, *i.e.*, Cinel Conaill,<sup>35</sup> near Bally Ui Bhaioighill, a good parish, in the diocese of Raphoe. In the Irish Calendar, compiled for the Irish Ordnance Survey Office, at the vi. of the September Kalends (August 27th) we have an entry of this saint's feast, in a peculiar form.<sup>36</sup> But, no notice is there taken of Auxilius, at the xiv. of the April Kalends (March 19th) nor at the xiv. of the May Kalends (April 16th).

Throughout the earlier middle ages, we have occasional historic allusions

Bishop of Cill Usaille, in Liffe (died) on the twenty-seventh of August."—Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 142, 143, n. (z).

<sup>27</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 431, and Index Chronologus, A.D. CCCLX., p. 521.

<sup>28</sup> See "Annals of the Four Masters," vol. i., pp. 142, 143.

<sup>29</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>30</sup> See Colgan's "Acta Sanctorum Hibernie," xix. Martii. Vita S. Auxilii, cap. viii., p. 658, and in nn. 6, 7, 16, p. 659, we are told, that the Martyrologies of Tamlacht, Dunegall and Marianus O'Gorman, treat of our Saint, on the 19th of March, and at the 16th of April.

<sup>31</sup> Now Killosey, near Naas, in the County Kildare.

<sup>32</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 98, 99.

<sup>33</sup> Edited by Drs. Todd and Reeves, pp.

228, 229.

<sup>34</sup> In a note here, Dr. Todd observes: "This perhaps, signifies 'in Mariani Kalendario'; although in Mr. Curry's transcript of the Kalendar of Marian O'Gorman, the name is written *Usaille*. In the text, p. 229 *supra*, the name is written *Usaille*. Auxil, a Latinized form of the name, occurs in Mar. Gorm., and *Auxilinus* in the Mart. Taml., at the 19th of March."—*Ibid.*, pp. 476, 477.

<sup>35</sup> But in a memorandum, found in the Preface to the Martyrology of Donegal, p. xxxix., the writer seems to have experienced great difficulty in his efforts to identify this place. He thus writes, "Cill Bhaird, in Leinster, no question; perhaps, Cill Bairdne or Cill hi m Baird, is in Upper Connacht." See *ibid.*, p. xxxix.

<sup>36</sup> Thus: tuaraille ep̄p̄ mcaosa b "o." See Common Place Book F," p. 73. This copy is now kept in the Royal Irish Academy.

to the place, where our saint's memory had been venerated. Still the annalistic accounts are rather meagre. A writer of the last century<sup>37</sup> relates, that the monastery at Killossy in 833 was burned to the ground by the Danes. At the year 870, we have recorded the death of Loingeach, son of Faeillen, Abbot of Cill-Ausaille.<sup>38</sup> It was a second time, with Cillcullen or Killcullen, destroyed in 984, by the same raiders, under the command of Ambrose, son of Godfrey, when one thousand persons were taken prisoners, and the entire district was destroyed. After that period, as we are told,<sup>39</sup> the church was rebuilt with lime and stone, in the then new mode of architecture, of which the tower is supposed to remain as a monument. It is related, likewise, that an army was led by Aedh, son of Niall to Leinster, when Cill Ausaille and other churches were plundered, in the year 874.<sup>40</sup> In the year 1035, Cill-Usaille and Clenadh were plundered by the foreigners; but the son of Donnchadh, son of Domhnall, overtook them, and made a great slaughter of them.<sup>41</sup> According to the "Liber Regalis Visitationis," of 1615, Killosoie is returned as an inappropriate rectory, and the church chancel was then in good condition.<sup>42</sup> During the last<sup>43</sup> and present century, it was regarded as a Protestant church in the Diocese of Kildare.

As our glorious Apostle St. Patrick had studied under two great masters of the spiritual life, St. Martin of Tours and St. Germanus of Auxerre, and had learned the practice of strict discipline and the exercises of piety to disengage him from all worldly pursuits, so was he prepared for that extraordinary mission for which Providence had specially designed him. In turn, he was able to collect a holy company of disciples to receive instruction and to share his labours. Among them the present saint was most distinguished and trusted for his zeal and fidelity, while his wisdom was approved in the difficult task of framing constitutions, suited to the needs of a transition state from paganism to Christianity. Having been chosen to take charge of souls, during life he ministered to the requirements of his flock, and like a true pastor, his spirit passed from earth to heaven among his people, to whom he left an example for their imitation and for the practice of their descendants.

ARTICLE II.—ST. MALRUBIUS, HERMIT AND MARTYR. [*Tenth and Eleventh Centuries.*] At the 21st of April, we have already noted the festival of a St. Maelrubha or Malrubius, connected with Ireland and Scotland, and who was a Martyr, according to some accounts<sup>1</sup>; yet, it would seem, that his memory has been confounded in tradition with another bearing that name, and whose feast belongs to the 27th of August. The present saint's name has been variedly written Malrubius, Malrub, Maelrubius, Maelrubba, Maolrubha, and Melriga,<sup>2</sup> with many other popular transmutations, which it has under-

<sup>37</sup> William Beaufort, A. B., who wrote in 1790. This account is preceded by a beautiful copper-plate engraving of Killossy ruins at the period already named.

<sup>38</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 516, 517.

<sup>39</sup> By William Beaufort, A. B.

<sup>40</sup> See the "Chronicum Scotorum," edited by William M. Hennessy, pp. 164, 165.

<sup>41</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 830, 831.

<sup>42</sup> The vicar was then William Mann, a reading minister, and its yearly value was £6. The Church was also supplied with books.

<sup>43</sup> See Archdall's "Monasticon Hibernicum," p. 332.

ARTICLE II.—<sup>1</sup> See the Fourth Volume of this work, for notices of him at the 21st of April, Art. i.

<sup>2</sup> A learned Scottish Jesuit, Father Patrick Ninian Wemyss, thus writes about the present holy man: "Sispicor, hanc Malrubium eundem esse cum famoso illo Rossensium eremita, de quo mira narrantur, quem illi Melrigam vocant: quia narravit mihi P. Macra noster, eis in oris missionarius, et amicus meus, Rossos suum eremitam latine Rufum dicere: jam Malrubius et Rufus non multum discrepant."

gone in Scotland.<sup>3</sup> In the Registry of Aberdeen, at xvii. Kal. Septembris, is set down the festival of St. Malrubius of Appihors, which is clearly intended for Applecross, a well-known place in Scotland. The Martyrology of Aberdeen, at the vj. Kl. Septembris, has a commemoration of this holy athlete of Christ, and of the place where he was interred.<sup>4</sup> The Bollandists have notices of St. Malrubius, Monk and Martyr, at the 27th of August.<sup>5</sup> These consist in the proper Lessons for the Saint's Office, taken from the Breviary of Aberdeen, together with a previous commentary,<sup>6</sup> by Father John Pinius, S.J. At the present date, also, in the Rev. S. Baring-Gould's "Lives of the Saints,"<sup>7</sup> the account of Maelrubha has been entered, with the supposition that he was the same person as the Maelrubha mentioned in the Irish Martyrologies, at the 21st of April. The Rev. Alban Butler has notice of a festival for St. Maelrubius, whom he distinguishes from a saint of the name, venerated on the 21st of April.<sup>8</sup> Most assuredly the dates A.D. 721 and A.D. 1040, with different festival days, are quite sufficient to distinguish both Saints; yet, it must be confessed, other circumstances of their lives seem so identical, that it will be found difficult to avoid their being considered one and the same person. In the Life of St. Columban,<sup>9</sup> by Jonas, there is mention of a certain disciple named Summarius. The parish of Keith has him for a tutelar Saint. He is also named Samarive; and on the 27th August, which is called Samarevis day, there is a fair at Forres. Thomas Innes considers this saint to be identical with St. Malrubius, the Hermit, called in Irish Sa-Maruve.<sup>10</sup> As the present saint is stated in his Proper Office, to have been an old man at the time of his death—the date of which has been fairly well defined—we may consider him to have been born about or after the middle of the tenth century. He is said to have led a heremical life in Mernia, a district of Scotland, and within the ancient Kingdom of Albania or Alban.<sup>11</sup> In the First Lesson of the Aberdeen Breviary, which contains his Office, we are informed, that this holy man lived for a long time under monastic rule, and wearing the monk's habit. His life was spent in preaching the Gospel to pagans, and having instructed many of these in the doctrines of Faith, they were brought to embrace Christianity. This did not happen, however, without many trials and adversities which he personally endured. By Grevan, the present holy man is stated to have been an abbot.<sup>12</sup>

<sup>3</sup> For these various changes the reader is referred to what has been already written, at the 21st of April, when treating about St. Maelrubius, or Maolrubha, of Bangor, County of Down, and of Applecross, Scotland.

<sup>4</sup> This account runs in the following terms: "In Scotia Sancti Malrubij martyris sepultus apud Appilhorss Rossensis dyocesis. Cuius tanto sperabatur in patribus illis beatitudo in patria quanto eiusdem miranda apud illam indomitam gentem comprobatur probitas et patientia."—"Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 267.

<sup>5</sup> See "Acta Sanctorum," tomus vi., De S. Malrubio Monacho et Martyre in Marnia Scotiae Provincia, pp. 131, 132.

<sup>6</sup> In five paragraphs.

<sup>7</sup> See vol. viii., August 27, p. 346.

<sup>8</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. viii., August xxvii.

<sup>9</sup> See his feast, at the 21st of November,

in the Eleventh Volume of this work, Art. i.

<sup>10</sup> See, A Description of the Parish of Keith, taken from a MS. account of Scottish Bishops, in the library at Slaines.—"Illustrations of the Topography and Antiquities of the Shires of Aberdeen and Banff." Edited by Joseph Robertson, vol. ii., p. 240.

<sup>11</sup> Its situation and description may be found, by referring to the map in "Celtic Scotland: a History of Ancient Alban," by William F. Skene, vol. i., book i., chap. vii., p. 340. The chief stronghold of the men of Moerne was Dun Fother or Dunotter, situated on the east coast over the German Ocean. The men of Moerne "appear to have occupied an important position in the population of the Kingdom of Alban throughout the entire history of her kings."—*Ibid.*, p. 383.

<sup>12</sup> Thus: "In Scotia Malkubii abbatiss." The *k* appears to have been wrongly inserted for *r* in giving the Saint's name.

Some of the Norwegians had come as sea-pirates to the coasts of Ross, and hearing that Maelrubius had been engaged in bringing over many of their compatriots from gentile superstitions to the true Faith, they resolved on putting him to death. Whereupon, drawing their swords, those cruel men attacked him, and having mortally wounded him, they left the meek and patient Martyr of Christ to perish in the dense woods, a prey for dogs and wild birds. While he lay almost as if dead during three whole days, his friends knew not what had become of him. Nevertheless, the Angels of God were known to have visited and consoled His pious servant. Moreover, a miraculous light surrounded the place where he fell, and this attracted persons to it. There Maelrubius was found in his last agony. However, he had time to receive the Holy Viaticum; and then praising the Lord, with patience and resignation, his spirit departed to obtain an eternal reward. The scene of his martyrdom is said to have been within Nairn, and not far from Inverness.<sup>13</sup> However, it is also related, that the remains of this holy Martyr had been removed to Appilcroce, now Applecross,<sup>14</sup> where they were interred. Besides, the faithful resolved on commemorating the memory of this saint, by erecting a chapel of hewn wood on that spot where his martyrdom took place. It was known as Urquhard, and afterwards a parochial church was there erected to his honour.<sup>15</sup> This appears to have been the origin of the present Urquhart-and-Loggie-Wester, a parish chiefly in the south-east of Ross-shire, but comprehending also the well-known detached district of Nairnshire called Ferrintosh.<sup>16</sup> The year 1024 has been very generally assigned as the correct date for the Martyrdom of St. Maelrubius. Thus, the Bollandists had two Manuscript Lists<sup>17</sup> of Scottish Saints, which affirmed it; and besides these, they possessed another Manuscript collection,<sup>18</sup> including an account of the Saints of England, Ireland, and Scotland.<sup>19</sup> Wherefore according to their computation, his death must have occurred during the reign of Malcolm II. as King over Scotland.<sup>20</sup> He is said to have ruled from A.D. 1005<sup>21</sup> to A.D. 1034.<sup>22</sup> The martyrdom of St.

<sup>13</sup> According to Father Patrick Wemyss, S.J.

<sup>14</sup> This is a parish in Koss-shire, and extending for about twenty-five miles along the West Coast. It is a considerable distance from Nairn.

<sup>15</sup> In the Manuscript copy of the Aberdeen Breviary, which the Bollandists possessed, they found three Middle Lessons from the Office of St. Rufus interpolated, after what has been given in the text. These are apparently referable to St. Rufus, Martyr, venerated at Capua, in Italy, on the same day. It seems probable, the Scottish compiler of that copy confounded Maelrubia with St. Rufus, owing to a fancied similarity of name.

<sup>16</sup> See "Gazetteer of the World," vol. xiii., p. 297.

<sup>17</sup> One of these has it, "S. Malrubus heremita et Martyr in Mernia Scotiæ regione"; the year added is MXXIV. In another compiled by Father Patrick Ninian Wemyss is found, "S. Malrubius eremita et Martyr sub Malcolm II., anno Christi MXXIV."

<sup>18</sup> Thus marked ✠ Ms. 167.

<sup>19</sup> This was transcribed with the heading "Sanctorum Scotorum Vitæ ex Breviario

in usum insignis ecclesiæ Cathedralis Aberdeenensis, adeoque totius ecclesiæ Scoticanæ, impensis Valteri Chempman Edinburgensis mercatoris typis mandati Kal. Februarii anno a Christo nato MDIX. At p. 129 of the Jesuit MS., is the title Vita S. Malrubii abbatis, a Danis Martyrio coronati, heremitiæ (Marne) in Scotia sub rege Malcolm II., anno MXXIV., Augusti XXVII.

<sup>20</sup> According to John Lesley, Bishop of Ross, when Grimus had been killed in battle A.D. 1016, Malcolm II. ascended the throne; and although for a great part of his life distinguished for his virtues and glorious deeds, yet when old he became avaricious and tyrannical. Then certain persons, in revenge for injuries inflicted on their friends, conspired to effect his destruction in his fort of Glamis in Angus, after a reign of thirty-one years. See "De Origine, Moribus, et Rebus Gestis Scotorum," lib., v. p. 202.

<sup>21</sup> See William F. Skene's "Celtic Scotland: A History of Ancient Alban," vol. i., book i., chap. viii., pp. 384 to 398.

<sup>22</sup> This is the year assigned for his death in the Chronicon of Marianus Scotus. "1034 Moelcoluim Rex Scotiæ obiit 7 Kal. Decembri."

Malrubius is said by some writers to have occurred, during the reign of King Duncan over Scotland, and this lasted from 1034 to 1040,<sup>23</sup> when he was slain by his own general, Macbeth, on the 14th of August. This usurper succeeded him in the Kingdom and ruled afterwards for seventeen years.<sup>24</sup> Malrubius is stated by Rev. Alban Butler<sup>25</sup> to have been martyred by the Norwegians, about the year 1040.<sup>26</sup> This account accords, also, with that given in his Proper Office and by Camerarius. In Adam King's Calendar, at the 27th of August, this saint, called Malrube, is stated to have been martyred during the reign of King Malcolm III. over Scotland.<sup>27</sup> If such were the case, it should bring the death of Malrubius to a much later period.<sup>28</sup> It would seem, that the bounds of a sanctuary surrounded the Church of Applecross<sup>29</sup> in former times, and the ecclesiastical lands extended around it, for the distance of six miles. This tract enjoyed special religious immunities. Notwithstanding, the Danes invaded that part of the country, and entering on the church-lands, they spoiled them of provisions by violence, and drove away several head of cattle from the ecclesiastical farms; although it was a time of scarcity for the monks and people there living. However, the inhabitants and owners took up arms to rescue the prey, and to punish the depredators, who succeeded in reaching their ships, having taken their plunder on board. Then they hoisted sail. Although the winds were light and the sea calm; yet, their vessels sunk in the waves, and in presence of their pursuers, who viewed that fate reserved for their rapine. Other miracles are related, as due to the merits of this holy martyr. When a great number of the Islanders<sup>30</sup> had conspired to make an inroad on the inhabitants of Ross, while these were engaged in celebrating the annual festival of St. Maelrubius, in his church at Contan;<sup>31</sup> the marauders stole upon them unawares, and under darkness of the night, fire was set to the building. Then over one hundred Christian men and women perished in the flames, or by the sword, when they thought to escape.<sup>32</sup> However, St. Maelrubius appeared in a vision to the relations of those who had been slain. Soon the people of Ross collected their forces. Although their adversaries greatly outnumbered them, and were better inured to war,

<sup>23</sup> See William F. Skene's "Celtic Scotland: A History of Ancient Alban," vol. i., book i., chap. viii., p. 399.

<sup>24</sup> Such is the account given by Marianus Scotus: "1040 Donnchadh rex Scotiæ in autumnno occiditur (19 Kal. Sept.) a duce suo Macbethad MacFinnloech, cui successit in regnum annis 17."

<sup>25</sup> In "Lives of the Fathers, Martyrs, and other principal Saints," vol. viii., August xxvii.

<sup>26</sup> Lesley and Adam King are quoted as authorities.

<sup>27</sup> Thus is he noticed: "S. Malrube, heremite et mart. be ye daneis at Marne in Scot. vnder King Malcolme 3."—Bishop Forbes' "Kalendars of Scottish Saints," p. 160.

<sup>28</sup> According to the Scottish historians, the monarch Malcolm III., surnamed Cean Mor, was inaugurated King over Scotland, at Scone, on the 25th of April 1057. He instituted various social usages and laws. He was twice married: his first wife was Ingibiorg, the widow of Thorfinn, a Scoto-Norwegian potentate, and on her decease,

he married the celebrated Queen Margaret, daughter to the Saxon King Eadward Aetheling. He had a prosperous reign of thirty-five years, when he died A.D. 1092. See an account of him in "Rerum Scotticarum Historia," auctore Georgio Buchanano Scoto, lib. vii., pp. 195 to 200. Trajecti ad Rhenum, 1697, 8vo.

<sup>29</sup> An interesting account of this extensive parish, called by the Gaelic inhabitants Comrich or Comaraich, may be found in the "Imperial Gazetteer of Scotland," vol. i., pp. 59, 60.

<sup>30</sup> These were probably people belonging to the race of sea-rovers.

<sup>31</sup> This church, as also that of Urchart, is placed in the province of Ross, and near the German Ocean, by Blavius in his Geographical Maps of the Kingdom of Scotland, vol. vi., and before p. 14.

<sup>32</sup> The parish of Contan is situated in the centre and south-east of Ross-shire. An interesting account of it may be found in the "Imperial Gazetteer of Scotland," vol. i., pp. 298, 299.

<sup>33</sup> This is related in the Eighth Lesson of

still the Islanders were repulsed with such slaughter, that of five hundred, only about thirty escaped with their lives, and these were subsequently reduced to the condition of slaves.<sup>33</sup> At another time, a parish priest, who celebrated the divine mysteries on the solemn festival of St. Maerubius, warned his parishioners to abstain from servile works on that day. But, as it occurred in the time of harvest, his parishioners disregarded such a mandate, and began to reap their corn during that afternoon, with the exception of one pious man, who resolved on keeping the day according to the priest's injunction. It so happened, that as if by spontaneous combustion, the houses of all those villagers took fire, his alone being excepted, although it adjoined the others.<sup>34</sup> Moreover, when the reapers sought to save their domestic utensils and effects, by removing them in an opposite direction to that where the wind was blowing; suddenly it veered about, seized on their furniture which had been removed, and finally consumed all but what belonged to that devout man, who had shown such special reverence towards our saint.<sup>35</sup> According to Camerarius, Malrubius had his feast assigned to the 27th of August.<sup>36</sup> In Dempster's "Menologium Scotorum," at the 27th of August, there is an entry of this holy martyr's feast.<sup>37</sup> Camerarius has a similar account at this same day, and he states, that St. Malrubius was celebrated in Mernia,<sup>38</sup> or the Mearns. Throughout the district of Ross-shire, his memory was also held in great veneration; but, it seems to be very probable, that the martyr Malrubius had been confounded with the earlier saint bearing a like name, and commemorated on the 21st of April.

ARTICLE III.—ST. AEDHAN OR AIDAN, POSSIBLY AT CLONTARF, COUNTY DUBLIN. The simple notice of Aidan appears in the published Martyrology of Tallagh,<sup>1</sup> at the 27th of August. The same mode of entry is to be found in that copy contained in the Book of Leinster.<sup>2</sup> There is a saint having this name, and also called Mocukein, or belonging to the race of Kien, nephew to St. Columkille,<sup>3</sup> and son of his sister Sinecha.<sup>4</sup> However, it cannot be said, that he was identical with the present Aidan. There is likewise an Aedhan, son to Lughar,<sup>5</sup> and sprung from the race of Eochaidh Finnfuathart, son of Feidhlimidh Reachtmair, son to Tuathal Teachtmair, from whom Brighet descends.<sup>6</sup> As we have already found, there are several holy men, named Aedh, Aedhan or Aidan, in our Irish Calendars, at different days of the year; many of those are distinguished by parentage or place, while some are simply noted—as in this instance—without any such clue to

the proper Office, and the following sentence concludes: "Immo omnes tanquam non videntes stupore formidinis perculti sunt, et pluribus adversariis beatus vir baculum gestans manu visus est."

<sup>34</sup> This description seems to picture an unsettled state of society, when people chose to live in small communities as affording better protection for life and property, than if they resided on their several land holdings.

<sup>35</sup> See "Acta Sanctorum," tomus vi., Augusti xxvii., De S. Malrubio Monacho et Martyre, p. 132.

<sup>36</sup> "Celebris habetur in Mernia."—"De Scotorum Fortitudine Doctrina et Pietate," &c., p. 168.

<sup>37</sup> Thus: "In Scotia Malrubi Eremitae, K."—Bishop Forbes' "Kalendars of Scot-

tish Saints," p. 209.

<sup>38</sup> Thus: "27 Die. Sanctus Malrubius Martyr a Noruegis celebris habetur in Mernia."—*Ibid.*, p. 240.

ARTICLE III.—Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus *ibid.*

<sup>3</sup> See his *Life*, at the 9th of June in the Sixth Volume of this work, Art. i.

<sup>4</sup> Colgan thinks he may be identical with the present saint. See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 487.

<sup>5</sup> His full pedigree is given in the Irish Menologic Genealogies, cap. xiv.

<sup>6</sup> See the *Life* of St. Brigid, Patroness of Kildare, in the Second Volume of this work, Art. i.

their recognition. According to Colgan, the Aidan, belonging to St. Brigid's family, seems to have been venerated at a Cluain Tarbh—now probably Clontarf, County Dublin—either on the 27th of August, or on the 4th of September.<sup>7</sup> In the Martyrology of Donegal,<sup>8</sup> at this same date, is entered Aedhan, but without any peculiar recognition of family descent or place of residence.

ARTICLE IV.—THE BLESSED MAELBRIGID, PRIEST, AT ARMAGH. [*Eleventh and Twelfth Centuries.*] There is an account of a holy man, named Maelbrighde MacDoilgen, or the son of Dolgen, in the Irish Annals. He was born in the year 1052, as may be inferred from the statements given. He became a priest A.D. 1080, and he appears to have been attached to the Church at Armagh. He is mentioned, as having been a noble priest, and as having been the senior of the priests of Ireland.<sup>1</sup> Towards the close of his life occurred those disagreeable and factious proceedings, whereby a dominant faction resisted St. Malachy O'Morgair<sup>2</sup> in his efforts to take possession of the See of Armagh, to which he had been elected as the chosen successor of Celsus, both by the clergy and people. In his industriously compiled Chronicle of the Primate Archbishops, illustrious men and incidents relating to the ancient Church of Armagh, Colgan has recorded the present distinguished Priest.<sup>3</sup> He died in the fifty-second year of his priesthood, and in the eightieth of his age, on the 27th of August, 1132.<sup>4</sup> Although desiring to know on what grounds Maelbrigidus is called *beatus* by Colgan, the Bollandists<sup>5</sup> have noticed him at the 27th day of August, that assigned for his death.

ARTICLE V.—ST. DAGAN OR DEGEMAN, WALES. This holy man, who is classed among the Saints of Ireland, seems to have chosen Wales as the country for his mission. It is related, that he passed over the river Severn on a hurdle made with branches of trees. He then retired into a vast wilderness, covered with briars and brushwood. There he spent a life of prayer and contemplation.<sup>1</sup> In Wales, he is honoured on the 27th of August.

ARTICLE VI.—FESTIVAL OF ST. RUFINUS AND OF HIS COMPANIONS, MARTYRS. In the early Irish Church, on the 27th of August, was celebrated the Feast of St. Rufinus and of his holy companions, who were Martyrs, as we find from the "Feilire" of Ængus.<sup>1</sup> The names most nearly approach-

<sup>7</sup> See "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. 3, p. 613.

<sup>8</sup> Edited by Drs. Todd and Reeves, pp. 228, 229.

ARTICLE IV.—<sup>1</sup> It does not seem likely, that such a statement is to be received in an absolute sense; for it is hardly probable there were not priests in Ireland, at that time, his senior in years.

<sup>2</sup> See his Life, at the 3rd of November, in the Eleventh Volume of this work, Art. i.

<sup>3</sup> See "Trias Thaumaturga," Septima Appendix ad Acta S. Patrici, Pars Tertia, p. 303.

<sup>4</sup> See Dr. O'Donovan's "Annals of the

Four Masters, vol. ii., pp. 1040, 1041.

<sup>5</sup> See "Acta Sanctorum," tomus vi., Augustii xxvii. Among the pretermitted feasts, p. 3.

ARTICLE V.—<sup>1</sup> See Right Rev. Patrick F. Moran's "Early Irish Missions," No. 1. Fruits of Irish Piety in the British Church, p. 17.

ARTICLE VI.—<sup>1</sup> In the "Leabhar Breac" copy, it is thus entered in Irish. The English translation is by Whitley Stokes, LL.D.:—

Ḷṛṛṅṅ ṽṽ ṽṽṽṽṽ ṽṽṽṽṽ  
ṽṽṽṽṽ ṽṽṽ ṽṽṽṽṽ  
ṽṽṽṽ ṽṽṽ ṽṽṽ ṽṽṽṽṽ  
ṽṽṽ ṽṽṽ ṽṽṽ ṽṽṽṽṽ.

ing on this day are St. Rufus, said to have been a Bishop and Martyr, at Capua, in Italy<sup>2</sup>; as also an apparently distinct St. Rufus, associated in martyrdom with St. Carpon, Carponius or Carphorus, in the same city of Capua, in Italy. In like manner, he is venerated, on the 27th day of August.<sup>3</sup>

## Twenty-eighth Day of August.

ARTICLE I.—FESTIVAL OF FEIDLIMIDH, SON OF CREMHTHANN,  
KING OF MUNSTER.

[EIGHTH AND NINTH CENTURIES.]

**A**LTHOUGH we find various allusions to the subject of our present memoir, in the Annals of Ireland; yet, those accounts are brief and disconnected, so that it is a difficult matter from such notices, to form an exact judgment regarding this King's career and character. That his life and actions can be generally approved must be a subject for discussion among modern historians, since we find many conflicting opinions brought down to us by tradition. At this date, Colgan had promised to treat at some length on this prince, who is said to have descended from a high worldly rank, that he might be exalted in the court of Heaven. This change of purpose seems to have occurred, only towards the close of his life. His reign was marked by broils and contentions; but, he usually came off victorious, as we find recorded in the Irish Annals. The national and social state of Ireland, and the position he filled, may have rendered some of those intestine wars evils that could not well be avoided; but ambition and greed are likely to have influenced his conduct, before penitence and contrition enabled this prince, to repair in a great measure the bloodshed and wrongs he had inflicted on others. Notwithstanding such a record, he is praised by several of the Munster bards and chroniclers, while his name has been inscribed among those, whose festivals are commemorated in our Calendars.

Veneration was given, as we are told, to Feidhlimidh MacCrimthain, at the 28th of August. Thus is he noticed in the Martyrology of Tallagh.<sup>1</sup> In the Book of Leinster copy, his name is found contracted,<sup>2</sup> at this date. He descended from the race of Aenghus, son to Naetfraech, son of Lughaidh, as stated by the O'Clerys. His father's name was Crimthann, and he is

<sup>1</sup> "The troop of the purified martyr Rufinus, the fair with melodiousness, to the holy rampart of the King of Clouds went through keenest spear-points."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxv.

<sup>2</sup> The Bollandist Father John Stilling, S.J., has a dissertation, or Sylloge Historico-Critica, in the "Acta Sanctorum," tomus vi., Augusti xxvii., De S. Rufe Episcopo Martyre Capuæ in Italia, pp. 9 to 11. This is in eleven paragraphs, and there an attempt has been made to elucidate his Acts,

and to examine the various notices of him in ancient records.

<sup>3</sup> The same Father John Stilling has edited the "Passio" of both these Martyrs in the "Acta Sanctorum," tomus vi., Augusti xxvii., pp. 16 to 20. Under the heading, De SS. Rufo et Carpone, Carponio, vel Carphophoro Martyribus, Capuæ in Campania Italia, he has a previous commentary in eight paragraphs, and in these he critically examines what has been stated regarding them by earlier writers.

ARTICLE I.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus *ferolmno macCrimh.*



said to have been of Claire.<sup>3</sup> His son, who afterwards ascended the throne of Munster, was born probably towards the close of the eighth century. The young prince appears to have received a liberal education; for it is related, that he was an excellent scribe—which means according to Irish acceptance—a writer, although none of his compositions have come down to us. Nor is the school in which he studied known. It is stated, also, that Feidhlimidh entered into Holy Orders,<sup>4</sup> and that afterwards he presided as Archbishop<sup>5</sup> over Leath Mogha,<sup>6</sup> otherwise in the See of Cashel. However, there is no sufficient warrant for such a statement. Moreover, in his enumeration of the Archbishops of Cashel, Sir James Ware does not record any earlier bishop than Cormac MacCullinan,<sup>7</sup> who flourished towards the close of the ninth and beginning of the tenth century.<sup>8</sup>

From what has been stated in the Irish Annals regarding Feidhlimidh, we are led to infer, that he must have succeeded in the principality of Munster, in or about the year 820.<sup>9</sup> He was remarkable for personal courage and force of character—qualities which were sufficient to excite the admiration of his followers, and to cause his interested and over-partial panegyrist in prose and verse to overlook or conceal his many deficiencies. Having been recognised as a King over Ireland, by some authorities, without defining the term or the number of years;<sup>10</sup> his reign has been synchronized with the period when Gaithen,<sup>11</sup> the son of Cionaedhe, was chief over Laeighis or Leix, a territory contained within the present Queen's County. He is also noticed, as having lived about that period, when the death of the Ostman tyrant Turgesius took place. Moreover, he is supposed by Giraldus Cambrensis to have been a King over Ireland, and the seventeenth predecessor of Roderick O'Conor,<sup>12</sup> the latest recognised monarch, who died towards the close of the twelfth century.<sup>13</sup>

Our native Annalists, for the most part, do not class Feidhlimidh among the supreme monarchs of Ireland; although some of the Munster chroniclers and bards, who state that he ruled twenty-seven years over that province, reserve seven of these for jurisdiction over all the other provincial kings and chiefs of the nation.<sup>14</sup> This claim nevertheless can hardly be

<sup>3</sup> See the "Chronicum Scotorum," edited, with a translation by William M. Hennessy, M.R.I.A., pp. 146, 147.

<sup>4</sup> See Rev. Dr. Jeffry Keating's "History of Ireland," part ii.

<sup>5</sup> This is a mistake of Mr. O'Daly. In his time, Cashel had not been erected into an Archiepiscopal See.

<sup>6</sup> The south half of Ireland was generally so called in ancient times.

<sup>7</sup> See his Life in the Ninth Volume of this work, at the 14th of September, when he is commemorated as a saint and martyr, in the Irish Calendar.

<sup>8</sup> In his Preface to "Archiepiscoporum Casseliensium et Tuamensium Vite," Sir James Ware writes:—"Atque in hac indagine eò libentius desudavi, quia omnia penè vetera utriusque sedis monumenta (Casseliensis scilicet et Tuamensis) sive per incuriam et negligentiam, sive per bellorum rabiem perierunt, vel saltem per invidiorum malitiam hodie diletescunt."—Ad Lectorem, Dublini, 1626, sm. 4to.

<sup>9</sup> At this time Conchobhar, the son of

Douchadh, had begun to reign, A.D. 819, according to Roderick O'Flaherty, and was regarded as king over Ireland for the ensuing fourteen years. See "Ogygia," pars iii., cap. xciii., p. 433.

<sup>10</sup> See Colgan's "Trias Thaumaturga," where allusion is made to him, in Septima Vita S. Patricii, pars iii., cap. xxvi., p. 155.

<sup>11</sup> In St. Patrick's time, the Irish Apostle is said to have foretold the destruction of Rath-Bacain, then building, by "ventus ab inferno exortus." A scholiast on the Tripartite Life refers the fulfilment of that prophecy to Goithin, "enim vox Hibernica ex suo etymo venteum vel ventuosum denotat." This is said to have occurred "regnantibus Fedhlimidio et Conchonario," i.e., over Ireland.

<sup>12</sup> See Giraldi Cambrensis "Opera," edited by James T. Dimock, M.A., vol. v. "Topographia Hibernica," Dist. iii., cap. xlv., p. 188.

<sup>13</sup> By the Irish historians his death is referred to A.D. 1198.

<sup>14</sup> Thus, in an Irish poem by John

allowed; but, having been a highly successful raider in his time, provincial tradition probably assigned that elevation to him, and caused it to be circulated for belief in other districts of the country. However, it cannot be doubted, that he not only exercised the power and privileges of a King throughout the province of Munster for a long period; but, his influence and fame as a warrior caused him to be feared and respected, even by the recognised sovereign of Ireland, and by all the subordinate kings and chiefs.

Our Annals contain many brief records of his acts. Thus, in the year 823, it is related, that the Law of Patrick was established over Mumhan<sup>15</sup> by Feidhlimidh, son of Crimthann.<sup>16</sup> He is said to have immediately succeeded Fiacha Airtre,<sup>17</sup> who ruled for fourteen or fifteen years over that province,<sup>18</sup> but, the date for whose death we have not been able to ascertain. The Law of Patrick to which allusion has been made seems referable to some tribute or contribution allowed by the other provinces of Ireland, and as an acknowledgment of primacy over the Irish Church, in the See of Armagh. We find frequent allusion in the Annals, to visits made by the Archbishops and Abbots, to different places and at various times, in order to renew or establish that Law. Moreover, the kings and chiefs of those territories and districts were ready to enforce the obligations it involved, so far as their power extended. It is less pleasing for us to recount the many destructive raids or expeditions noted in our Annals.

In the year 823, we read that Galinne of the Britons<sup>19</sup> was burned by Feidhlimidh, son of Crimthann, with its whole dwelling-place and the oratory.<sup>20</sup> Other authorities place that incident at earlier periods.<sup>21</sup> It would seem, that the King of Munster had planned another expedition for the invasion of Connaught. That very same year 823,<sup>22</sup> we find a victory was gained by Cathal, son of Ailill, over Feidhlimidhin Magh-Ai, where many fell.<sup>23</sup> However, this reverse of his career is stated to have occurred in

O'Dugan, and intituled *Ῥίοςζα ῖν Εἰβήρ*, or Kings of the Race of Eibhear, with a translation by Michael Kearney, A. D. 1635, and edited by John O'Daly, allusion is thus made to him at pp. 20, 21 :—

Α ρεαετ ρίεαθ βα ρεθῶμ τεααν  
 ρεθῶμ ρῖν ρλαε εἰρεααν ;  
 Σιαρῶν μαε αν τ-ραοῖρ σα ζυῖν,  
 ζυῖρ εἰτε τρε αοῖθ να ρολυε.

It is thus translated into English :—

“ Ffeilimidh, fitt a Monarch to be,  
 Of Ireland all, to Twenty,  
 Adding 7 yeares over Mounster  
 raigned,  
 Ere Kyaran him killed most basely.”

<sup>15</sup> The Irish term for Munster.

<sup>16</sup> See the “*Chronicum Scotorum*,” edited by William M. Hennessy, pp. 130, 131.

<sup>17</sup> Said to have been of the progeny of Chuiric or Corck.

<sup>18</sup> According to John O'Dugan's poem *Ῥίοςζα ῖν Εἰβήρ*.

<sup>19</sup> Otherwise called Galinne na m Bretann, the old name for Gallen, in the barony of Garrycastle, in the King's County. It derived such denomination, because St. Canocus, a Welshman, had erected there a

monastery for British monks, towards the close of the fifth century.

<sup>20</sup> See the “*Chronicum Scotorum*,” edited by William M. Hennessy, pp. 132, 133.

<sup>21</sup> Thus the Annals of Clonmacnois, under the year 820 :—“Galen of the Welshmen was altogether burnt by Felym mac Crivhan, both houses, churches, and sanctuary.”

At A. D. 822, the Annals of Ulster record :—

ζαλιννε να μ βρεταν εχυρτμ ερε ο ρεθῶμῖθ cum tota habitacione ρυα, et cum ορατορῖο. See *Annala Uladh*, or Annals of Ulster, edited, with a Translation and Notes, by William M. Hennessy, vol. i., pp. 316 to 319.

<sup>22</sup> According to the account, which is contained in the “*Chronicum Scotorum*.” However, we find no entry of this contest, in the “*Annals of the Four Masters*.”

<sup>23</sup> This is commemorated in the succeeding Irish lines :—

Ῥοβταρ τρενα Connachta α μαῖεθ ἡῖ,  
 ἡἰβοαρ ραννα ρια ρεθῶμῖθ.

Thus rendered into English :—

“Strong were the Connachtmen in  
 Magh Ai ;  
 They were not weak against Feidh-  
 limidh.”

834, by the O'Clerys,<sup>24</sup> and it is related by an Irish poet,<sup>25</sup> to have been at a place named Loch-na-Calla, or Lake of the Shouting, owing to the rejoicing of the Ui-Maine, on account of their victory over Feidhlimidh. The name of that place seems now to have become obsolete. Moreover, the Annals of Clonmacnoise relate, that Delvin Beathra<sup>26</sup> was burned by King Felym or Feidhlimidh, son of Crimhtann, in 823; while those of the Four Masters place this event in 824;<sup>27</sup> and those of Ulster have it at A.D. 826. Although undoubtedly remarkable for his prowess in arms and for personal valour, yet the King of Munster is not noticed in our Annals, for exercising either against the Danes or Norwegians, whose inroads upon various parts of Ireland are recorded during his career. He wanted the spirit of patriotism to render his deeds heroic; nor can it be said, that the reigning monarch Conchobhar was energetic or capable in suppressing such raids. Rather were internecine contests, among the Irish kings and princes, events most prominent during this period. In 824, there was a royal meeting at Biorra or Birr,<sup>28</sup> between Conchobhar, son of Donnchadh, King of Ireland, and Feidhlimidh, King of Munster, according to the Annals of Clonmacnoise; this event is noticed in the Annals of the Four Masters,<sup>29</sup> at the following year; while the Annals of Ulster have it at A.D. 826. The objects had in view for holding this meeting, nor the subjects there discussed by the monarch and by his nominally subordinate prince, have not been disclosed in any account with which we are familiar; but, it seems probable enough, that the King of Ireland suspected and feared the aspiring and ambitious aims of the Munster potentate, and sought explanations or some sort of understanding to restrain his acts, or to divert them into a more desirable course of policy. Weighed in the scale of subsequent events, there are just grounds for supposing, that Feidhlimidh was anxious to employ means, and to seek aid beyond his own province, for acquiring sway over the rest of Ireland. If we are to receive the account of the Rev. Dr. Keating, Feidhlimidh received provocations from the northern half of the Island, which was known under the designation of Leath Cuin. Carrying his arms into that part of the country, he sorely distressed its inhabitants, and he plundered without distinction from Birr to Teamhair Breag. We are told, moreover, that he met with opposition at Tara, and which he overcame with some difficulty. In a conflict, his forces engaged Jonrachtach, the son of Moalduin.<sup>30</sup> This seems to have been intended for what is related, at the year 828, when the Annals of Clonmacnoise record the coming of the forces of Munster and of Leinster to Fynore<sup>31</sup>—also called Finnabhair-Breagh—to

<sup>24</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 450, 451, and nn. (i, k), *ibid.*

<sup>25</sup> The following Irish lines are quoted:—

ROBTAIR TRÉN CONNAÉTA, HÍ MAÍG NÍ  
NIRTAIR FANNA,  
ABHÁD NÉC NE FEIDLÍMÍD, CIO DÍÁ TÁ  
LÓC NA CALLA.

Thus rendered into English by Dr. O'Donovan:—

"The Connaughtmen were mighty; in  
Magh-I they were not feeble;  
Let any one inquire of Feidhlimidh,  
whence Loch-na-calla is (named)."

<sup>26</sup> Otherwise called Dealbh-na-Eathra, the ancient name for the present barony of Garrycastle, in the King's County. See the *Leabhair na g-Ceart*, or Book of Rights, edited by John O'Donovan, n. (k), p. 183.

<sup>27</sup> See Dr. O'Donovan's edition, vol. i., pp. 436, 437, and n. (x), *ibid.*

<sup>28</sup> In the barony of Ballybrit, King's County.

<sup>29</sup> See Dr. O'Donovan's edition, vol. i., pp. 440, 441, and n. (h), *ibid.*

<sup>30</sup> According to Rev. Dr. Keating, he lost his life in this battle, but such a statement is not to be found in other accounts. See "History of Ireland," part ii., at the reign of Niall Caille.

<sup>31</sup> Now Fennor, near Slane, County of Meath.

destroy, prey and spoil Moybrey.<sup>32</sup> This account is set down at A.D. 829, in the Annals of the Four Masters;<sup>33</sup> while the Annals of Ulster place it at A.D. 830. Again, the burning of Fore by Feidhlimid is recorded as having occurred at A.D. 830.<sup>34</sup> The Annals of the Four Masters,<sup>35</sup> at A.D. 831, have an account of the burning of Tearmann-Chiarain by this king; and also of the plundering of Dealbhna-Beathra three times. The Annals of Clonmacnoise, however, place these events at A.D. 829.

It would appear, that similar devastations were continued by him the year following, 832,<sup>36</sup> when a great number of the family of Cluain-mac-Nois<sup>37</sup> were slain, and all their termon was burned by Feidhlimidh, to the very door of their church. It is stated, that while this king was brave in action, generous in success, and unbroken in adverse fortune, he secured the co-operation and retained the fidelity of the two great provinces of Munster over which he reigned; and being munificent, insinuating, amiable, religious, but not pious, he for a considerable time gained friends, in all the other provinces of Ireland. He is said to have occasionally made the clergy instruments of his ambition, and to have harassed them in turn when they would not go all his lengths. Moreover, as we read, he treated the family of Dearmach, or Durrow,<sup>38</sup> in like fashion, as he did that of Clonmacnoise, and also to the door of its church. The Annals of Ulster place such outrages, at this same year,<sup>39</sup> while those of Clonmacnois refer them, to A.D. 830. In the meantime, during the reigns of Aedh Ornidhe and of Concobhar, monarchs of Ireland, the Northmen, while making inroads on the country, received no opposition from the King of Munster, who covered the south, and who was powerful enough to have prevented their incursions. It is even stated, that through interested motives, he basely enjoyed the miseries of his countrymen.<sup>40</sup>

The Annals of Ulster place the death of Concobhar mac Donncha, King of Ireland, at A.D. 832.<sup>41</sup> The same year is stated to have been the first for his successor, Niall Caille, son to Aedh Oirdnaidhe; but, the true year, as we are told, is A.D. 833.<sup>42</sup> In the "Chronicum Scotorum,"<sup>43</sup> at the year 836, is an entry regarding the taking of the oratory at Cill-dara,<sup>44</sup> against Forannan,<sup>45</sup> Abbot of Ard-Macha, with the congregation of Patrick besides, by Feidhlimidh, son of Crimhthann, by battle and arms; and, as stated,

<sup>32</sup> Also called Magh Breagh, a large plain or level territory in East Meath, which contained five cantreds. See "The Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., n. 11, p. iii.

<sup>33</sup> See Dr. O'Donovan's edition, vol. i., pp. 444, 445, and n. (b), *ibid.*

<sup>34</sup> See "Chronicum Scotorum," edited by William M. Hennessy, pp. 138, 139.

<sup>35</sup> See Dr. O'Donovan's edition, vol. i., pp. 446, 447, and n. (k), *ibid.*

<sup>36</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 446, 447, and n. (q), *ibid.*

<sup>37</sup> Situated on the east bank of the River Shannon, in the barony of Garrycastle, King's County.

<sup>38</sup> In the barony of Ballycowen, King's County.

<sup>39</sup> See the *annála tUlaoh*, or Annals of Ulster, edited by William M. Hennessy, vol. i., pp. 332, 333.

<sup>40</sup> See Charles O'Connor's "Dissertations on the History of Ireland," &c., sect. xvi., pp. 223, 224. Third edition, Dublin, 1812, 8vo.

<sup>41</sup> See *annála tUlaoh*, or Annals of Ulster, edited by William M. Hennessy, vol. i., pp. 330, 331.

<sup>42</sup> Such is the chronology of Roderick O'Flaherty in his *Carmen Chronographicum, Ogygiæ sææ summam complectens*, at A.D. 833:—

"Calneus ornidid regnavit patre Niellus  
Autumnis tredecim flumine: raptus equo."  
Pars secunda, p. 456.

<sup>43</sup> Edited by William M. Hennessy, pp. 140, 141.

<sup>44</sup> Now Kildare.

<sup>45</sup> Also called Faranan. He is said to have been Archbishop of Armagh from A.D. 834 to A.D. 848, when he abdicated that see to make room for Dermot O'Tigernach. See Harris' *Ware*, vol. i., "Archbishops of Armagh," p. 45.

they were taken prisoners with their submission. This is related to have happened, A.D. 835,<sup>46</sup> in the "Annals of the Four Masters." The "Annals of Ulster" agree with this latter date;<sup>47</sup> while those of Clonmacnoise have A.D. 833, for such transaction. In 836<sup>48</sup> occurred the plundering of the race of Cairbre Crom<sup>49</sup> by Feidhlimidh, son of Crimthann.

In the year 837,<sup>50</sup> a great royal meeting between Niall Caille and Feidhlimidh, son of Crimthann, took place at Cluain-Conaire-Tomain, now Cloncurry, in the County of Kildare. The "Annals of Ulster" agree with this date;<sup>51</sup> while those of Clonmacnois have A.D. 835. It is stated, that the Monarch of Ireland had invited the King of Munster to that interview, in hopes of compounding their mutual differences, in order that they might act in concert against their common enemy the Northmen.<sup>52</sup> Instead of effecting such a salutary measure, as appears by what follows, ambition urged the latter treacherous potentate, to take advantage of the difficulties besetting the Monarch, and to supplant him, if possible, in the government of the whole kingdom. In the year 840,<sup>53</sup> an army was led by Feidhlimidh to Carman;<sup>54</sup> while another army was led to meet him by Niall to Magh-ochtair, a plain in the barony of Ikeathy and Uachtarfaine or Oughteranny, in the north of the present County of Kildare.<sup>55</sup> A mysterious allusion by some Irish poet to this encounter states, that the crozier of the devout Feidhlimidh was left in the shrubbery, which by right of the battle of swords, Niall by force bore away from them.<sup>56</sup>

It is stated in the old Annals of Innisfallen, that Feidhlimidh, son of Crimthann, received homage from Neill, son of Aedh, King of Tara, in the year 824—but more correctly in 840—and that Feidhlimidh then became sole Monarch of Ireland, and sat in the seat of the Abbot of Cluain-fearta.<sup>57</sup> However, although the King of Munster aspired to such a position, it is a mistake of writers on Irish historical matters to suppose he ever attained it.<sup>58</sup> At the year 843,<sup>59</sup> the Annals of Clonmacnoise<sup>60</sup> relate the burning of the

<sup>46</sup> See Dr. O'Donovan's edition, vol. i., pp. 452, 453, and n. (p), *ibid.*

<sup>47</sup> See *AnnaLa Ulaoih*, or Annals of Ulster, edited by William M. Hennessy, vol. i., pp. 336, 337.

<sup>48</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 456, 457, and n. (g), *ibid.*

<sup>49</sup> A term applied to the inhabitants of Ui-Maine in Connaught. See their genealogy in "Tribes and Customs of Hy-Many," commonly called the O'Kellys' Country, edited by John O'Donovan, pp. 24 to 59.

<sup>50</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 456 to 459.

<sup>51</sup> See *AnnaLa Ulaoih*, or Annals of Ulster, edited by William M. Hennessy, vol. i., pp. 340, 341.

<sup>52</sup> See Charles O'Connor's "Dissertations on the History of Ireland," sect. xvi., p. 224.

<sup>53</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 460, 461, and n. (h, i, l, k), *ibid.*

<sup>54</sup> Said to have been Carman-Magh-Ochtar. There were two places so named in the present County of Kildare; the first Carman in the south and the second in the north of that County. Wherefore, Dr. O'Donovan was wrong in taking Carman here to have been the same as Loch-Garman,

the old name for Wexford. See *AnnaLa Ulaoih*, or Annals of Ulster, edited by William M. Hennessy, vol. i., n. 11, p. 345.

<sup>55</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 212, 213, and n. (m).

<sup>56</sup> The words as given in the text of Dr. O'Donovan are these:—

bachall feolimir righis forragbair  
ir na oroghuis  
Duir fucc niall co neart uata, a ceart  
an ceta clorohuis.

This we are told is inserted in a modern hand, in the Stow copy of the Annals. Dr. O'Donovan remarks on it: "The reader must bear in mind that Felim, son of Crimthann, was Abbot or Bishop of Cashel, in right of his crown of Munster."

<sup>57</sup> See the *Leabhar na h-Sean-Sean* or Book of Rights, edited by John O'Donovan. Introduction, p. xvi, n. (f).

<sup>58</sup> See L'Abbé Ma-Geoghegan's "Histoire de l'Irlande, Ancienne et Moderne," tome i., Seconde Partie, chap. v., p. 380.

<sup>59</sup> In Dr. O'Donovan's "Annals of the Four Masters," this event is referred to A.D. 844. See vol. i., pp. 470, 471.

<sup>60</sup> See *ibid.*, n. (m).

Termon lands belonging to St. Kieran,<sup>61</sup> without respect of place, saint, or shrine; on which account, Feidhlimidh incurred a merited punishment, inflicted by the patron saint of Clonmacnoise. After his return to Munster the following year, he was overtaken by a flux, which brought him to the grave.<sup>62</sup>

Notwithstanding his irregularity and great desire of spoil, the Annals of Clonmacnoise state, that Feidhlimidh was by some numbered among the scribes and anchorites of Ireland. It is generally believed, that Feidhlimidh governed the province of Munster for twenty-seven years. After such a term of rule, he voluntarily abdicated his temporal state, for a more spiritual life; and, to atone for his former excesses, he resolved to spend the remainder of his days in works of penance. He therefore embraced the austere life of an anchorite—but in what place we are not informed—and he thus prepared for his last end, distinguished by virtues and merits, so that he deserved to be classed among the saints.<sup>63</sup> In Dr. O'Donovan's "Annals of the Four Masters,"<sup>64</sup> it is said he died on the 18th (? 28th) of August, A.D. 845, and of his internal wound, inflicted through the miracle of God and of St. Ciaran. Moreover, some lines from an Irish poem are quoted,<sup>65</sup> which are in a strain both of lamentation and of eulogy. Notwithstanding that the career of Feidhlimidh mac Crimthainn appears to have been one of turbulence and depredation, and that his death is said to have been brought about, as a punishment for his sacrileges; it seems strange, that when recording his death, at A.D. 846, the Annals of Ulster describe this Munster potentate as an excellent scribe and anchorite.<sup>66</sup> With the high eulogy of being the best of the Scoti, a scribe and an anchorite, the "Chronicon Scotorum" enters the demise of this prince, at A.D. 847;<sup>67</sup> while the author quotes some lines<sup>68</sup>

<sup>61</sup> His feast occurs, on the 9th of September.

<sup>62</sup> The popular tradition was, that while taking rest in his bed, St. Kieran appeared to him in his habit, and with a pastoral staff. With the latter he gave King Fedlim a thrust, which caused an internal wound, and from this stroke he never afterwards recovered.

<sup>63</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars iii., nn. 53, 54.

<sup>64</sup> See vol. i., pp. 472, 473.

<sup>65</sup> They are thus given:—

Ὀυρραν Ἀ θεο το περόλιμιό το τοννβάρ  
 βά ποή ποσ βάιθε,  
 πο σεαρα βρόν σ ειρμοννέαιβ, ναο  
 μαρ mac Crimthainn Claire.  
 Δρ πυαιετιό σο ζηαιρέαλαιβ ταν σο  
 ανιc αν σεσενβαιό  
 Ρο ρσαιέ άρ Ἀ η ειρνο υαιζ οη υαιρ  
 αββαέ πεόλιμιό.  
 ηι σεαχαιό ηρηεό ηζι μαρβαν βαο  
 ηηηζηεαρ,  
 ρλαιε ριαλ πο ηηζ ηαιβηηε cοβραε  
 ηοcοη ζηγεηχαιρ.

Thus rendered into English:—

"Alas! O God, for Feidhlimidh; the  
 wave of death has drowned him!

It is a cause of grief to the Irish that  
 the son of Crimthann of Claire  
 lives not.

It was portentous to the Gaoidhil  
 when his last end arrived;

Slaughter spread through sacred Ire-  
 land from the hour that Feidhlimidh  
 died.

There never went on regal bier a  
 corpse so noble;

A prince so generous under the King  
 of Ailbin never shall be born."

<sup>66</sup> At A.D. 846, "Feidhlimidh mac Crimthainn, rex Muman, optimus pausavit scriba et ancorita."—Dr. Charles O'Conor's "Rerum Hibernicarum Scriptores," tomus iv., Annales Ultonienses.

<sup>67</sup> See edition of William M. Hennessy, M.R.I.A., pp. 146 147.

<sup>68</sup> These are:—

Ὀυρραν Ἀ θεο το περόλιμιό,  
 τονν βάρ βαποη πουβάρθε;  
 ρσεαρα βρόν σ ειρμοννχαιβ  
 ηαο μαρ mac Crimthainn Claire.

The following is an English translation:—

"Alas! O God! for Feidhlimidh;  
 The cold wave of death has drowned  
 him;  
 It is a cause of grief to the men of  
 Erinn,  
 That the son of Crimthann of Claire  
 lives not.

of an Irish poet, in lamentation for his death. The Martyrology of Donegal<sup>69</sup> also records him at the 28th of August, as Feidhlimidh son of Cremthan, King of Munster.

From all we can learn, this King was distinguished by intellectual gifts, and by energy of natural disposition; yet neither of such qualifications could entitle him to our respect, did he not feel remorse for various misdeeds, and repent for a long catalogue of crimes, which were perpetrated during the time he was invested with temporal dominion. Like another royal penitent, before he had been called out of this world, Feidhlimidh in the trouble of his soul and body recognised his own weakness and dependence,<sup>70</sup> having recourse to humble supplication, that the Lord should not rebuke him in indignation, nor chastise him in wrath, while he had renounced the works of iniquity, and had shed tears of remorse for his many transgressions. Thus it happened in the case of Mary Magdalen, who from being a great sinner, afterwards became a great saint; and with St. Paul, who from being a bitter persecutor of Christians afterwards became a glorious Apostle in the Church. To the last moment of life, God is merciful to even the greatest sinners, and accepts their sincere repentance with forgiveness, while if they persevere in justice to the end, He has promised also to them the rewards of Heaven.

ARTICLE II.—FEAST OF ST. FLANNAN, BISHOP, OF KILLALOE. Because a Festival and Mass have been assigned for St. Flannan, Bishop and Confessor, as also the special Patron of the Church and Diocese of Killaloe, at the 28th of August, by the Rev. Nicholas Anthony Kenny,<sup>1</sup> the Bollandists<sup>2</sup> have the Acts of St. Flannan,<sup>3</sup> Bishop of Killaloe, at this day.<sup>4</sup> Probably it was the date on which some translation of his relics took place. By referring to his Life, which is given at the 18th of December, further particulars may be found, to throw some light on his personality and period. Already, when treating about the Blessed Bryan Boroimha, King of Munster, Monarch of Ireland, and Martyr, at the 23rd of April,<sup>5</sup> allusion has been made to the origin of Killaloe, in the sixth century, said to have been founded by, and to have derived its name from, St. Lua<sup>6</sup> or Molua.<sup>7</sup> There are to be seen, at the present day, some very remarkable antiquities, and surrounded by the most romantic and charming scenery, along the banks of the River Shannon,<sup>8</sup> The situation of the town is very picturesque, being erected

<sup>69</sup> Edited by Drs. Todd and Reeves, pp. 228, 229.

<sup>70</sup> Psalms, vi.

ARTICLE II.—<sup>1</sup> In a tract intitled, "Missæ propriæ Sanctorum Patronorum ac Titularium Franciæ et Hiberniæ," published at Paris, A.D. 1734.

<sup>2</sup> See "Acta Sanctorum," tomus vi., Augusti xxviii. De S. Flannano Ep. et Conf. Laoniæ in Momoniæ Hiberniæ, pp. 488 to 491.

<sup>3</sup> These have been compiled by Father John Pinius, S.J., in two sections, and nineteen paragraphs.

<sup>4</sup> They had not been able to ascertain if any other day had been dedicated for his commemoration, and therefore accepted the publication of his Mass, at this date, as confirmatory of a solemn and public veneration for the Saint, in his native country.

<sup>5</sup> See at that date, the Fourth volume of this

work, Art. i., chap. i.

<sup>6</sup> Thought to have been St. Lua or Molua of Clonfert Molua, whose feast occurs on the 4th of August, and whose Life may be seen at that date in the present volume, Art. i.

<sup>7</sup> In the Irish Calendars, a St. Molua is venerated at the 4th of June; St. Molua of Clonfert Molua, at the 4th of August; a St. Molua, at the 15th of October; a St. Molua at the 31st of November; and a St. Molua of Munghairit, at the 21st of December. *Mo* is but a term of endearment prefixed to the proper name Lua.

<sup>8</sup> The river here is wide, but shallow, and broken by rapids. It is spanned by a narrow bridge having nineteen arches. A view is drawn by Samuel Lover, Esq., R.H.A., for "The Irish Penny Magazine," to illustrate a historic article of John Dalton. See vol. i., Illustrations of Irish Topography. No. xxii., Killaloe, pp. 169 to 171.

on the ascent of a hill; and it is backed by a range of encircling mountains. To St. Lua has been attributed the erection of an undoubtedly ancient oratory,<sup>9</sup> the remains of which stand on Friar's Island in the river and near the eastern shore.<sup>10</sup> Interesting views of the former ecclesiastical erections at Killaloe have been presented by T. Crofton Croker in his illustrated work, descriptive of many localities and customs of Munster.<sup>11</sup> The most ancient insular oratory consisted of a nave and choir; the nave measuring on the inside 21 feet 8 inches in length, and 12 feet 7 inches in breadth; while the choir measures 10 feet 11 inches in length, by 6 feet 8 inches in width. The



Ancient Island Oratory, at Killaloe.

east window is round-headed, on both sides, and constructed of chiselled brown sand-stone, extending the entire thickness of the wall. It measures on the inside 4 feet 7 inches, in height, and one foot 9 inches in width, at the springing of the arch, and two feet at the bottom. It is placed at the height of six feet from the level of the ground, on the outside; while there it measures only one foot 9 inches in height; in width it is only 8 inches at top and 10 inches at bottom. At the distance of 2 feet 9 inches from the middle gable, there is a quadrangular doorway, on the south wall of the choir, constructed of chiselled grit, measuring on the inside 5 feet 7½ inches in height, and in width one foot 10 inches at top, and 2 feet 2 inches at bottom. Broken on the outside, the dimensions seem to have been nearly the same as those on the inside. The height of the side-walls of this choir is 8 feet and the roof is about the same height. The choir-arch is semicircular, and constructed of chiselled brown sand-stone; it seems to have consisted originally of several concentric little arches, but only the outermost or highest arch now remains. It measures 8 feet 6 inches in height to the vertex, and 3 feet 8 inches in width. The west gable of the nave is now destroyed,<sup>12</sup> as are also the south wall—except five feet of its height—

height of the side-walls of

<sup>9</sup> This has been called from him Mollua's oratory. See the Rev. Philip Dwyer's "Diocese of Killaloe from the Reformation to the close of the Eighteenth Century," chap. i., Introductory, p. 3.

<sup>10</sup> A drawing of this ruin, and taken on the spot, by William F. Wakeman, has been

transferred by him to the wood, engraved by Mrs. Millard. It forms the subject of the present illustration.

<sup>11</sup> See "Researches in the South of Ireland," chap. iii., pp. 55, 56.

<sup>12</sup> It was blown down, on the night of the 6th of January, 1839.



and the north wall—except six feet of its height. The island on which the ruins stand contains about one acre and a half of land. This insular oratory of considerable beauty is undoubtedly the oldest ecclesiastical structure now to be found in Killaloe. There was a door-way on the west gable, now destroyed. Three of its cut stones on one side remain, but not in their original position, and the lintel is to be seen on the ground; it is a block of brown sand-stone chiselled, and measuring 4 feet 3 inches in length, one foot 10 inches in thickness, and one foot 6 inches in breadth. From the impression of the stones on which it rested, and from this lintel it appears, that the door-way was one foot  $11\frac{1}{2}$  inches in width at the top. The walls of the nave in this building are 3 feet 2 inches in thickness, and built of large brown sand-stone blocks, cemented with lime and sand mortar.<sup>13</sup> Another interesting, larger and more ornamented building, with a stone-roof, has been ascribed also to St. Molua.<sup>14</sup> Having some of its features evidently borrowed from the older oratory, it still stands within the town, and in a good state of preservation.<sup>15</sup> By some writers, however, it is thought that on its site was the church originally erected by St. Flannan.<sup>16</sup> Afterwards was erected the mediæval cathedral,<sup>17</sup> a small Gothic edifice, in the form of a cross, with nave, transepts and a choir, having a plain square battlemented tower, supported by four arches, in the centre of the cross.<sup>18</sup> The town and its churches are said to have been burned on various occasions. In the year 1054, it is related, that a bridge had been erected at Killaloe by Turlough O'Brien. The material with which it had been constructed was wood. In the year 1170, the Hy-Maine made an inroad upon Ormond, which they plundered, and also they destroyed the wooden bridge, at Cill-Dalua.<sup>19</sup> This does not appear to have been re-erected for a long time afterwards, as in the beginning of the fourteenth century, the passage over the Shannon here was only known as Clarisford, from Thomas De Clare, who had obtained possessions in the east of Clare, from one of the Thomond princes.<sup>20</sup> It is stated, that while St. Lua<sup>21</sup> was the first to have founded a monastery at Killaloe, St. Flannan became his disciple, and succeeded him. He is said to have been consecrated as first Bishop of Killaloe,<sup>22</sup> of which diocese he is regarded as the

<sup>13</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. ii. Letter of John O'Donovan, dated Nenagh, October 13th, 1840, pp. 28 to 30.

<sup>14</sup> See Very Rev. P. White's "History of Clare and the Dalcassian Clans of Tipperary, Limerick and Galway," chap. i., p. 8. This valuable work, dealing chiefly with the civil history of the county, contains an ancient and a modern map, coloured, which greatly serve to show the student of its contents the former Irish divisions as compared with the modern localities. Dublin, 1893, 8vo.

<sup>15</sup> It has been already illustrated and sufficiently described, in the Fourth Volume of this work, at the 23rd of April, Art. i. The Blessed Bryan Boroimha, King of Munster, Monarch of Ireland, and Martyr, chap. i.

<sup>16</sup> Attached to the stone-roofed church, on the north side of the cathedral, another building appears to have stood, because on the east gable are seen marks left by the roof of a structure somewhat smaller in size. Some suppose it was the choir, and others

that it was an edifice of much greater antiquity than that which now remains. See James Frost's "History and Topography of the County of Clare, from the earliest times to the beginning of the 18th century," with map and illustrations, chap. x., p. 175. Dublin, 1893, 8vo.

<sup>17</sup> It is said, by Donald, King of Limerick, about A.D. 1160.

<sup>18</sup> The architectural peculiarities of this building have been well described by Mr. Bell.

<sup>19</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 1178, 1179.

<sup>20</sup> See "The Parliamentary Gazetteer of Ireland," vol. ii., p. 451.

<sup>21</sup> According to Archdall, who cites the Collectanea, vol. i., p. 439, and Ware's Bishops, p. 589, this saint is called Molua-lobhair, the grandson of Eochu Bailldearg, King of North Munster. See "Monasticum Hibernicum," p. 52.

<sup>22</sup> About A.D. 639, after his consecration at Rome. See James Frost's "History and Topography of the County of Clare," &c., chap. x., p. 157.

Chief Patron. In the remarkable stone-roofed church at Killaloe, it is supposed his remains were first deposited, although afterwards translated to the more modern Cathedral.<sup>23</sup>

ARTICLE III.—FEAST OF QUIRIACUS AND OF HIS COMPANIONS, MARTYRS. According to the “Feilire”<sup>21</sup> of St. Ængus, at the 28th of August, the Festival of Quiriacus and of his companions was celebrated in Ireland. At this date, the Bollandists<sup>2</sup> have the simple record, “Quiriaci M. translatio.”<sup>3</sup> However, there are no other special Acts or memorials of Quiriacus given by them at this date.

ARTICLE IV.—FESTIVAL OF SAINT HERMES, MARTYR. In the Irish Church, Hermes was commemorated as a Martyr, at the 28th of August, as found in the “Feilire” of St. Ængus.<sup>1</sup> In a comment attached, we are informed, that being a Roman Prefect his martyrdom occurred in Afri, under the Emperor Aurelian.<sup>2</sup> However, this latter account is incorrect; for, it is only recorded in the Acts of Pope St. Alexander I.,<sup>3</sup> that the latter had converted Hermes, a rich patrician and prefect of Rome from paganism to Christianity, together with his wife, children, and his sister Theodora. Afterwards Hermes liberated over twelve hundred of his slaves, with their wives and children. Whereupon, when it was known, that he had become a Christian, Pope Alexander was apprehended and cast into prison, by order of the Emperor Aurelian.<sup>4</sup> The tribune Quirinus had reproved Hermes for becoming a Christian, and thus subjecting himself, not only to lose his pretorship, but even to expose himself to the persecution then prevailing. Nevertheless, when Hermes had related the miracles wrought by Alexander, and had even convinced Quirinus, that through angelic aid the Pope had been able to leave the prison, and to come into his own house, where Hermes then was present; notwithstanding his previous strong prejudices against the Christians, Quirinus himself became a convert and was baptized, together with all the other members of his household. Then it is related, that when Aurelianus heard of what had transpired, he ordered Hermes to be beheaded. Afterwards his remains were brought by his sister Theodora,

<sup>23</sup> See “The Irish Penny Magazine,” vol. i. Illustrations of Irish Topography, No. xxii., p. 169.

ARTICLE III.—<sup>1</sup> In the “Leabhar Breac” copy is the following notice at this date. The English translation is by Whitley Stokes, LL.D. :—

Ronan Quiriacus  
Conacleir cain cathlaic  
Crimir Ceairr nochneio  
intairuairie dh Ængus.

“May Quiriacus protect us, with his train fair Catholic. Hermes suffered a great wound: (Augustine) the conspicuous out of Africa.”—“Transactions of the Royal Irish Academy,” Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, pp. cxxv., cxxvi.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Augusti xxviii. Among the pretermitted

feasts, p. 141.

<sup>3</sup> To this is added, by way of reference—“*ex Usuardo monasterii S. Martini Tornaci.*”

ARTICLE IV.—<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., pp. cxxv., cxxvi.

<sup>2</sup> See *ibid.*, p. cxxxiii.

<sup>3</sup> He sat in the chair of St. Peter from A.D. 109 to A.D. 119.

<sup>4</sup> However this statement is irreconcilable with the time allowed for the Emperor Aurelian, who was not born for a long period after the death of Pope St. Alexander I. That Roman Emperor is thought to have been born about A.D. 212, and he died after a reign of five years in March, 275. Flavius Vopiscus, a Latin historian, who lived at Rome towards the close of the third century has written an interesting “Vita Aureliani.”

and buried on the Salarian Way, not far from the city of Rome, on the V. of the September Kalends, which corresponds with the 28th day of August. The foregoing is in substance what the Bollandist Father John Stilting relates of him at this date,<sup>5</sup> where he gives a critical and historic commentary on his Acts.

ARTICLE V.—FESTIVAL OF ST. AUGUSTINE. As in the Universal Church, the great St. Augustine was commemorated in Ireland, on the 28th of August. We find him mentioned with distinctive praise<sup>1</sup> in the “*Féilire*”<sup>2</sup> of St. Ængus. The Acts of this celebrated Doctor and Father of the early Church are very fully given, at this date, by the Bollandists;<sup>3</sup> and, a Previous Commentary by Father William Cuper introduces them, in various learned dissertations, comprising sixty-five sections and 842 different paragraphs.

### Twenty-ninth Day of August.

ARTICLE I.—ST. WINOC, CALLED BISHOP OF RATH-ESPUIC-INNIC, OR ST. UINDIC OF TEAGHNEATHA, OR TYNAN, COUNTY OF ARMAGH.

[FIFTH CENTURY.]

WHEN with indomitable zeal, St. Patrick preached the word of God throughout Ireland, he found there numerous disciples, who accepted his teaching and profited by his example. Their names are also recorded in the lists of our National Saints; although, indeed, their acts seem discoverable in many instances, only as episodes among those given in Lives of the great Apostle. An instance occurs in the case of the present holy man. By Colgan, he is styled St. Uindic, Bishop of Rath-Easpuic Innic.<sup>1</sup> He is also called Winnoc. In O’Sullivan Beare’s Catalogue, this Saint’s name is likewise entered.<sup>2</sup> However, very little is known regarding his early history,<sup>3</sup> or the place where he was born. He flourished in the fifth century.

This Saint is registered as one of St. Patrick’s disciples;<sup>4</sup> but, when he became attached to the Irish apostle is uncertain. The following anecdote has been preserved for us, in the Acts of St. Patrick,<sup>5</sup> and, it serves to give us an idea, that while a confidential friend and esteemed highly by the great Patriarch of the Irish Church, Winnoc well deserved that trust, owing to

<sup>5</sup> See “*Acta Sanctorum*,” tomus vi., Augusti xxviii. De S. Hermete Martyre Romæ. In three sections and forty paragraphs, pp. 142 to 151.

ARTICLE V.—<sup>1</sup> He is not named, but called “the conspicuous one from Africa,” which a commentator thus explains in Latin: “*i. e.* Augustinus episcopus in hoc die Beda testante in Chronico.”

<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. cxxvi., and n. at p. cxxxiii.

<sup>3</sup> See “*Acta Sanctorum*,” tomus vi., Augusti xxviii. De S. Aurelio Augustino,

*Illustri Ecclesiæ Doctore, et Hipponensi Episcopo, Hippone-Regio in Africa*,” pp. 213 to 460.

ARTICLE I.—<sup>1</sup> See “*Trias Thaumaturga*,” Septima Vita S. Patricii, pars. ii., nn. 222, 223, p. 183.

<sup>2</sup> See “*Historiæ Catholicæ Ibernæ Compendium*,” lib. iv., cap. xii., p. 57.

<sup>3</sup> See Miss M. F. Cusack’s “*Life of St. Patrick, Apostle of Ireland*,” n. 9, p. 443.

<sup>4</sup> See Colgan’s “*Trias Thaumaturga*” Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 265.

<sup>5</sup> See the *Life of St. Patrick, Apostle of Ireland*, in the Third Volume of this work, at the 17th of March, Art. i.

his spirit of devotion and true humility. At one time, St. Patrick and St. Winnoc sat together, when engaged at a religious conference.<sup>6</sup> While speaking of the Deity, and of things which especially concerned Him, these holy councillors referred to the Divine precept of charity, and they remarked that both by word and work were they bound to part with their garments, to clothe persons, who were in need of such comforts. At that moment, a cloak appeared to descend from Heaven, and it fell between them. This portent they regarded, both as an approval of their pronounced sentiments, on the part of the Most High, and as an earnest of those rewards, which they should not fail in obtaining, from the Father of lights, to recompense their future sacrifices. The saints felt greatly rejoiced and comforted; but their minds were filled with divergent opinions, regarding that miracle. Each one ascribed it to the other's merits. St. Patrick asserted, that this gift was intended for Winnoc,<sup>7</sup> who had perfectly renounced all his worldly possessions, for the sake of Christ. On the other hand, St. Winnoc alleged, that it had been sent to St. Patrick, who, although possessing everything yet kept nothing; for, he had left himself naked for God's sake, while clothing numbers, who were poor and naked. While such discussions, dictated by sincere humility on both sides, continued, the cloak was again elevated towards Heaven, and it suddenly disappeared. But, in its stead, two cloaks were next seen to descend from above. These were intended respectively for both Saints; and thus, all reason for future discussion on that point was removed, owing to this celestial indication, that both were eminently deserving Divine approbation.<sup>8</sup> At this time, both were probably in the north-eastern part of Ireland, and, it is thought, in that district known as Hua Dercachain, said to have been in Dalaradia.<sup>9</sup> However, this meeting possibly took place among the Oirghialla, a powerful tribe, descended from the three Collas,<sup>10</sup> who conquered the ancient Ultonians.<sup>11</sup> The country of this sept originally comprised the greater part of Ulster;<sup>12</sup> and the three

<sup>6</sup> See Colgan's "Trias Thaumaturga," Tertia Vita S. Patricii, cap lxxi., p. 27.

<sup>7</sup> Also called Vinnoc, Innoch or Indich. See the Life of St. Patrick, Apostle and Chief Patron of Ireland, at the 17th of March, in the Third Volume of this work. Art. i., chap. xv.

<sup>8</sup> See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap cxlix., pp 97, 98.

<sup>9</sup> However, the church, afterwards known as Rath-Easpuic-Innic—so called from St. Winnoc—could not be identified in this region. See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore." Appendix T., sect. vi., p. 251.

<sup>10</sup> These renowned brothers and heroes, sons of Eochaidh Doimhlen, flourished in the early part of the fourth century. In A.D. 322, the eldest of them, known as Colla Uais or Colla the Noble, having slain Fiacha Sraibhtine, King of Ireland, in a battle fought at Dubhchomar—supposed to be the confluence of the Rivers Boyne and Blackwater in Meath—obtained the sovereignty by that conquest. However, after a reign of four years only, he and his brothers were banished into Alba or Scotland, A.D. 326, by Muireadh Tireach, when he became King of Ireland. Afterwards a treaty of friend-

ship was entered into between the exiled chiefs and the king; so that after a year's absence, they returned and took military service under him, remaining faithful to their engagements. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 122 to 125, and nn. (l, m, n, o, p, q, r, s), *ibid.*

<sup>11</sup> About the year 331, the three Collas destroyed the Ulster fortress of Eamhain-Macha, or Emania, having killed Fearghus Fogha—the last King of Ulster who resided there—in a battle fought at Achadh-leithdheirg, situate in the territory of Fearnbhagh, now the barony of Farney, in the County of Monaghan. Colla Meann fell in that battle. Afterwards, the other Collas wrested from the Ultonians that portion of the Ulster province, lying westwards of Glenn Ríghé, Lough Neagh and the Lower Bann. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by John O'Donovan, LL.D., n. 103, p. xix.

<sup>12</sup> Shortly after the introduction of Christianity, the descendants of Eoghán, son to the monarch Niall of the Nine Hostages, deprived the Oirghialla, of the present counties of Londonderry and Tyrone; afterwards, these tribes were confined to the pre-

Collas, viz. Colla Uais,<sup>13</sup> Colla Dachrich<sup>14</sup> and Colla Meann,<sup>15</sup> were the ancestors of distinguished northern clans. According to Marianus O'Gorman, the church of Teaghneatha—situated within that territory and in the Diocese of Armagh—was connected in an especial manner with St. Uindic or Winnoc. In mediæval documents, this place has been written Twinha;<sup>16</sup> and it is now represented by the modern townland<sup>17</sup> and parish<sup>18</sup> of Tynan, in the baronies of Tyranny and Armagh, County of Armagh. The place itself is but an insignificant village, and it is on the road leading from Middleton to Charlemont, about one half-mile eastward from the Ulster Canal, running beside the course of the River Blackwater. The village of Tynan is situated on an eminence, and it has a Protestant episcopal church, which is a handsome structure, having a steeple. It is placed within an enclosed grave-yard, probably the site of St. Winnoc's ancient church. This was formerly a parish of considerable extent and importance. In the Taxation of Pope Nicholas, A.D. 1291, it is noticed as belonging to the Colidei or Culdees of Armagh, who are said to have retained possession of it for some years after the Reformation. It was united with Derrynoose, in the 14th and 15th of King Charles II.; but, that union was severed by an Act passed the 8th of Queen Anne, in the Irish Parliament. Later still, the district parishes of Killyleagh and Middleton have been separated from Tynan. In the latter village, there is a handsome rectory.<sup>19</sup> This place and the Saint in connection with it have been rendered "Winnic of Tynan," in the diocese of Armagh, by the Rev. William Reeves, and by Dr. John O'Donovan. The remains of an ancient stone cross,<sup>20</sup> highly ornamented, and which originally stood within the grave-yard, have been built into the wall of the church-yard, for their greater preservation.<sup>21</sup> In the early part of this century, an oblong stone, about 18 inches square and four feet long, was set on a large block-stone, and capped with another which was square, having its faces concaved. This was covered with a smaller stone. No characters could then be traced on that relic.<sup>22</sup>

sent counties of Louth, Armagh, Monaghan, and Fermanagh.

<sup>13</sup> From Colla Uais, the eldest of these brothers, sprung the MacDonnells, Mac Dugalds, and MacAlisters of Scotland. It is stated, also, that the families of O'Floinn or O'Lynn, of Magh Line or Moylinny, and of MacAedha or Magee of the Island of Rinn Sibhne, now Island Magee, belonged to the race of Colla Uais.

<sup>14</sup> From the Colla Da Chrioch came the families of MacMathghamna or MacMahons, the MacUidhir or Maguires, the O'h-Anluain or O'Hanlons, the MacAnna or MacCanns, and other Oirghialla or Oriel families.

<sup>15</sup> The race of Colla Meann were the inhabitants of Crioich Mughdhorn or Cremorne, in the County of Monaghan. They did not belong to the mountainous country of Mourne, in the east of Ulster, which was inhabited by the ancient Ulta, and not by the Oirghialla, as stated in Roderick O'Flaherty's "Ogygia," pars iii., cap. lxxvi., p. 363.

<sup>16</sup> See "Acts of Archbishop Colton in his Metropolitan Visitation of Derry, A.D. MCCCXCVII.; with a Rental of the See Estates at that Time," edited with an intro-

duction and notes by the Rev. William Reeves, D.D., M.R.L.A., n. (z), p. 25.

<sup>17</sup> It is described on the "Ordnance Survey Townland Maps for the County of Armagh," Sheets 11, 15.

<sup>18</sup> The parish also takes in a part of Armagh barony, and its bounds are altogether shown on Sheets 11, 15, 19, *ibid.*

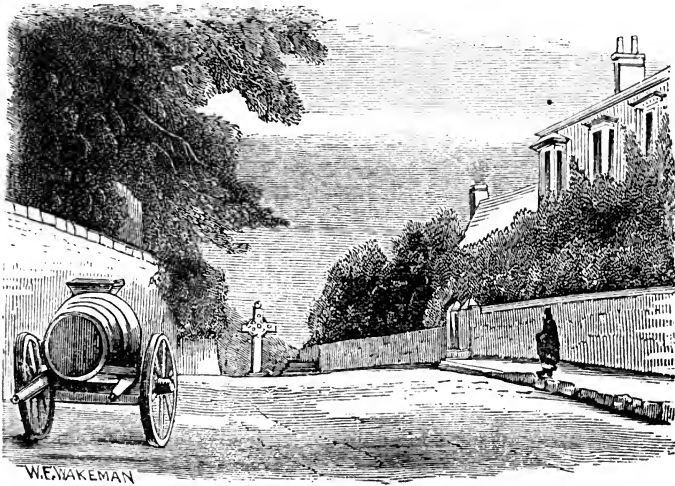
<sup>19</sup> Before his promotion as Protestant Bishop of the Dioceses of Down, Connor, and Dromore, the Right Rev. William Reeves—so distinguished as an Irish ecclesiastical archaeologist—was Rector of this parish and lived in the rectory. The accompanying illustration of the place, from a photograph taken on the spot, was drawn on the wood by William F. Wakeman. This has been engraved by Mrs. Millard. An interesting Life of Bishop Reeves has been written by Lady Ferguson.

<sup>20</sup> This is said to have been thrown down and defaced by Cromwell's soldiers.

<sup>21</sup> See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 663, 664.

<sup>22</sup> See Sir Charles Coote's "Statistical Survey of the County of Armagh," Part iii., sect. ii., p. 328.

The whole province of Ulster was originally known as Uladh ; but, after the destruction of the royal fortress of Eamhain Macha by the thrée Collas,<sup>23</sup> A.D. 332, the name was applied only to the eastern part of the province, viz. Down and Antrim. It was bounded on the west by the Lower Bann, and Lough Neagh, and by Gleann Righe, through which an artificial boundary had been formed. This is now called the Dane's Cast. For the sake of distinction, those Irish historians and topographers, who have written in the Latin language, use the term *Ultonia*, to denote the entire province of Ulster, and *Ulidia*, to distinguish the more circumscribed territory to the east.<sup>24</sup>



Tynan Cemetery, Cross and Rectory, County of Armagh.

Besides the large district of the Oirghialla, there were two other great divisions in Ulster, and known as Dalriada and Dalaradia. Dalriada has been so called from the people who formerly possessed it, and who were descendants of Cairbre Riada, a hero distinguished in our Annals ; the word *Dal* in Irish meaning "people,"<sup>25</sup> and *Riada*<sup>26</sup> being his cognomen. In a secondary and figurative sense, *Dal* signifies a district, division or part allotted to a race or posterity, and claiming descent from a particular eponymous. It is so applied in various cases. The territory of Dalaradia,<sup>27</sup> in like manner, was named from another founder, known as Fiacha Araidhe,

<sup>23</sup> For a full account of them and of their descendants the reader is referred to Roderick O'Flaherty's "Ogygia," pars iii., cap. lxxv., lxxvi., pp. 359 to 366.

<sup>24</sup> See John O'Donovan's *Leabhar na h-Éireann*, or Book of Rights, n. (e), pp. 36, 37.

<sup>25</sup> See Roderick O'Flaherty's "Ogygia," pars iii., cap. lxiii., p. 322.

<sup>26</sup> He is alluded to by Venerable Bede, as invading the Pictish country with an expedition of Scots, "qui duce Reuda de Hiber-

nia egressi, vel ferro, vel amicitia sibimet inter eos sedes quas hactenus habent vindicarunt : a quo videlicet duce usque hodie Dalreudini vocantur ; nam lingua eorum Dal partem significat."—"Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i.

<sup>27</sup> See a fuller account of this territory and its sub-divisions, in the Life of St. Patrick, Apostle of Ireland, chap. xv., n. 70, at the 17th of March, in the Third Volume of this work, Art. i.

<sup>28</sup> See Rev. Dr. Reeves' "Ecclesiastical

who flourished in the third century of the Christian era. It lay south of the former district, from which it had been separated by the River Ravel in former times.<sup>28</sup>

The country of the Hua Dercachein likewise formed a sub-division of the ancient territory of Uladh.<sup>29</sup> This sept or tribe-land is mentioned in the Irish Annals<sup>30</sup> as having a chief, who ruled over the Ui Earca Chein<sup>31</sup> and Leath Chathail.<sup>32</sup> From this it would appear, that both territories were conterminous,<sup>33</sup> and not in the barony of Antrim, as Colgan supposed. The Hy-Nerca-Chein are said to have descended from Cruitine, son to Eoghán Sriabh, son of Duach Galach, King of Connaught, who flourished in the fifth century;<sup>34</sup> but, no account is given, as to when that clan settled in the County of Down, and it seems to have been long after the time of St. Patrick. Nevertheless, we are informed, that at Rath-Easpuic-Innic, St. Patrick built a church, and this is said to have been situated in the territory of Hua-Derca-Chein.<sup>35</sup> According to one account, this district<sup>36</sup> lay in the present barony of Castlereagh, County of Down, and adjacent to Strangford Lough.<sup>37</sup> The Genealogies of the Hy-Earca-Chein are to be found in the Book of Lecan.<sup>38</sup> The more ancient line of chiefs in the territory of Leath Chathail or Lecale belonged to the Uilta or Clanna Rudhraidhe. Over Rath-Easpuic-Innic, however, and in the district of Dalaradia, the Apostle of Ireland is said to have appointed Vinnoc, as Bishop.<sup>39</sup>

The real territorial denomination of the county of Ui Dearca Chein was Breadach. Previously to the seventeenth century, this was the name of a parish in the Barony of Upper Castlereagh, and now incorporated with Cnoc: thus known at present as Newtown-Breda or Knockbreda.<sup>40</sup> The burial-ground of Knockbreda is still called Bradach, and it lies within Belvoir Park, the seat of Sir Robert Bateson.<sup>41</sup> A portion of the old church walls remains within the original cemetery.<sup>42</sup> There is also a small Island, called Bradock, within the parish of Killinchy and barony of Dufferin, near the west shore of Strangford Lough.<sup>43</sup> The church founded here was called afterwards Rath-easpuic-Innic, from the Bishop Vinnoc.<sup>44</sup> It is supposed

Antiquities of Down, Connor, and Dromore," Appendix G<sup>o</sup>., pp. 334 to 348.

<sup>29</sup> See John O'Donovan's *Leabhar na Ĝ-Ceart*, pp. 160 to 163 and n. (y), *ibid.*

<sup>30</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 118, 119, and n. (t), *ibid.* Here, however, Dr. O'Donovan adopts the local identification of the Ui Earca Chein, as furnished by Colgan.

<sup>31</sup> They are stated to have been placed near the Kinel-Aeugusa, a tribe of the Clanna Rury, and who were descendants from Aengus, the second son of Maecobha.

<sup>32</sup> This means Cathal's half, and it is now the barony of Lecale, in the County of Down. The Chiefs of that district also descended from Cathal (*aguo* Leth-Chathail), the son of Muireadhach, son of Aengus, the son of Maecobha, son to Fiachna, son of Deman, King of Ulidia, who was slain in the battle of Ardcoran in Dalriada, A.D. 627, according to the genealogy given by Duall MacFirbis. Lord Roden's MS. p. 508.

<sup>33</sup> Thus we find an entry, regarding MacGill-Muire, or Cu-Uladh O'Morna, chief of Hy-Nerca-Chein and of Lecale, who was slain by his own kinsman, A.D. 1391. See

Dr. O'Donovan's "Annals of the Four Masters," vol. iv., pp. 722, 723.

<sup>34</sup> See *ibid.*, n. (m).

<sup>35</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, n. 221, p. 183.

<sup>36</sup> Various called in English records Anderken and Sluthenderkeys.

<sup>37</sup> See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland." Note by William M. Hennessy 9, p. 443.

<sup>38</sup> See fol. 142. a. b.; and also MacFirbis' Genealogical MSS., p. 513.

<sup>39</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. cxxxiii., pp. 146, 147.

<sup>40</sup> See John O'Donovan's *Leabhar na Ĝ-Ceart*, pp. 172, 173., and n. (s), *ibid.*

<sup>41</sup> See Rev. William Reeves' account in "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (u), p. 15.

<sup>42</sup> See "Ordnance Survey Townland Maps for the County of Down," Sheet 9.

<sup>43</sup> It is shown on Sheet 17, *ibid.*

<sup>44</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. cxxxiii., p. 147.

<sup>45</sup> It is situated in the parish of Tullyna-

to be represented by the present Castle Espie, the ruins of which—lying in a large rath on the western shore of Strangford Lough—are in a townland<sup>45</sup> bearing the same name, and it has always been ecclesiastical property.<sup>46</sup> It seems sufficiently probable, that while St. Vinnoc had been connected with Teaghneatha or Tynan, he had charge, moreover, of Rath-Easpuic-Innic, which gave him claim to be regarded as one of our primitive Irish bishops.

In identifying Hua Dercachein with the valley of the Braid, in the County of Antrim, Colgan has fallen into an error.<sup>47</sup> It seems rather to have been a tract in the northern part of the County Down, or on the confines of Down and Antrim.<sup>48</sup> The Mac Giolla Muire, Anglicized Gillimury, were chiefs of that tribe.<sup>49</sup> After the English invasion, their territory was much circumscribed by the Whites and Savages, and afterwards by the O'Neills of Clannaboy and the Mac Artains. In the beginning of the fifteenth century, the Mac Gilmories or Gilmores were stout opposers of the English.<sup>50</sup> The O'Guillemers appear to have been chief settlers here, and in the Great Ardes, to the close of the sixteenth century, according to an old Manuscript Description of Ireland written in 1598.<sup>51</sup>

However, notwithstanding the foregoing false conjectures as to locality, St. Vinnoc was venerated on the 29th of August, at a church belonging to the Diocese of Armagh, commonly called Tuighnean, but more correctly Teagh-neatha.<sup>52</sup> Such is the identification of Marianus O'Gorman, in connection with his entry of St. Uinnic in the Calendar. The published Martyrology of Donegal<sup>53</sup> registers a festival in honor of Uindic, of Tuighneatha,<sup>54</sup> at this same date. Moreover, Uindic, Bishop of Rath-Easpuic-Innic, has been placed, by Rev. William Reeves, among the Saints of Down, Connor and Dromore, in that Calendar which he has compiled for these Dioceses.<sup>55</sup> The day for his festival, is the 29th of August.

It is only by the perfect study of ourselves, we are enabled fully to recognise our own weakness; and such meditation was ever the care of the holy ones on earth. Thus did the present saint learn true wisdom, and with it he was deeply imbued with the spirit of profound humility. Our exact knowledge of the nothingness and vanity of self-esteem inspires us all the more to trust in the Almighty alone, to supply by His graces what is still wanting to render us more perfect, and to purge from our souls the meanness of pride by constant cultivation of salutary thoughts, which regard our total dependence on Him.

ARTICLE II.—FEAST OF NINE HUNDRED MARTYRS. Remarking on the perishable nature of regal and earthly grandeur, an early English poet<sup>1</sup> considers

kill, barony of Lower Castlereagh, and it is described on the "Ordnance Survey Townland Maps for the County of Down," Sheets 10, 11.

<sup>46</sup> See Miss M. F. Cusack's "Life of St. Patrick, Apostle of Ireland," William M. Hennessy's note 9, p. 443.

<sup>47</sup> "Hodic vocatur *Braige-Dercan*: estque vallis in Baronia Andromensi Diocesis Connerensis, olim dicta *Glann Fada na Feine*, i.e. vallis longa Feniorum."—"Trias Thaumaturga," Septima Vita S. Patricii, n. 221, p. 183.

<sup>48</sup> See Rev. William Reeve's "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix GG., n. (a), p. 339.

<sup>49</sup> According to the Registry of John

Prene, Archbishop of Armagh, from A.D. 1439 to 1443. Patricius Palladius O'Gilmore was chief parishioner of Bredac in 1442.

<sup>50</sup> See Sir James Ware's "Annals of Ireland," at A.D. 1407.

<sup>51</sup> This is quoted in Dubourdieu's "Statistical Survey of the County Antrim," chap. iv., sect. 5, p. 629.

<sup>52</sup> See Colgan's "Trias Thaumaturga," Tertia Vita S. Patricii, n. 69, p. 34.

<sup>53</sup> Edited by Drs. Todd and Reeves, pp. 228, 229.

<sup>54</sup> A note by O'Donovan states, "Tuighneatha: i.e. Tynan, Co. Armagh."

<sup>55</sup> See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix, LL. with n, (b), pp. 379, 380.



the glories of birth and state as only shadows and unsubstantial frivolities. Military heroes, too, may triumph over other men, but they must stoop to conquer themselves, sooner or later. Little reason have those conquerors to boast of their mighty achievements, for the garland soon withers on their brows. Perhaps again, on the blood-stained field, the victor himself must lie as a victim.<sup>2</sup> While the human sacrifices made by man's ambition offend the God of humanity, who abhors violence and bloodshed; the blood of His martyrs rises as incense before His throne, and endears for ever the memory of His faithful and devoted champions. On the 29th of August, the early Irish Church celebrated a feast for "nine hundred with virginity," according to the "Feilire" of St. Ængus.<sup>3</sup> This festival is also found recorded in many ancient Martyrologies; yet, not in the same manner, nor on the same day.<sup>4</sup> In the Martyrology of Florentinius, on the 29th of August, their feast is coupled with that of the Natalis of St. John the Baptist,<sup>5</sup> and to the entry a comment is added.<sup>6</sup> However, the name of that place where they suffered is not given in the foreign Martyrologies, so far as can be known.<sup>7</sup> The Bollandists<sup>8</sup> enter their festival, at the 29th of August, with some notices by Father John Pinius, S.J. This martyrdom seems referable possibly to an event which happened in Wales, and which is thus related by Venerable Bede.<sup>9</sup> Having stated, that with the assistance of King Ethelbert, St. Augustine, the Apostle of the Southern Saxons, drew to a conference the British bishops or doctors,<sup>10</sup> and to a place thenceforward known at Augustine's Ac or Oak, on the borders of the Wiccii

ARTICLE II.—<sup>1</sup> James Shirley, who flourished in the sixteenth and seventeenth centuries. His poems were published in London, 1846, 8vo. A more complete edition of his Dramatic Works and Poems, edited by A. Dyce, appeared in six 8vo. volumes, London, 1833.

<sup>2</sup> Moralizing on the delusive fame that so often flatters human ambition, truly does the poet conclude:—

"All heads must come  
To the cold tomb;  
Only the actions of the just  
Smell sweet and blossom in the dust."

<sup>3</sup> In the "Leabhar Breac" copy is the following entry, at that date. The English translation is by Whitley Stokes, LL.D. :—

Aṽṽṽṽṽ Cṽṽṽṽ ṽṽṽṽ  
ṽṽṽṽṽṽṽ ṽṽṽṽṽṽ  
ṽṽ. ix. cṽṽṽṽṽṽ  
ṽṽṽṽṽṽṽṽ ṽṽṽṽ.

"Announce the Passion of John Baptist, a flame with piety, with nine hundred with virginity, at Elijah's ascension."—"Transactions of the Royal Irish Academy," vol. i., part i. On the Calendar of Oengus, p. cxxvi. A comment is added on the word Heli or Elijah, thus: ".i. propheta .i. dormitio helesi hic .i. in hoc die .i. eliuatio eius in paradisum."—*Ibid.*, p. cxxxv.

<sup>4</sup> In a Martyrology, to which the name of St. Jerome is prefixed, and which D'Acbery declares to be very ancient, this feast has been assigned to the 30th of August, in these words, "Et alibi, natalis Sanctorum Non-

gentorum Martyrum, qui eadem die passi sunt."—"Spicilegium," tomus iv.

<sup>5</sup> Thus: "In Provincia Palestina civitate Sebastia natalis sancti Joannis Baptistæ, et aliorum natalis sanctorum cm Martyrum, qui eadem die passi sunt."

<sup>6</sup> This states: "Ita sancti Martyres nongenti cum celebritate S. Joa. Baptistæ connectuntur, ut non modo eodem die, sed eodem etiam loco videantur adscribi. Tantam cœlitam turbam hic silet Martyrol. Corbiense, quod eam sequenti die recensent. Non tacuit tamen Martyrol. vetustissimum, et cum passione quidem S. Joannis Baptistæ copulavit; non tamen locum signavit, quem Martyr. Corbeiense incertum notat alibi (?aliorum) sequenti die. Reliqua edita Martyrologia eodem prætereunt."

<sup>7</sup> Thus, at this date, Greven, in his additions to Usuard, states merely: "Item sanctorum Martyrum nongentorum, qui eodem die passi sunt."

<sup>8</sup> See "Acta Sanctorum," tomus vi., Augusti xxix. De SS. Nongentis Martyribus, ex Martyrologiis Hieronymianis, p. 513.

<sup>9</sup> See "The Miscellaneous Works of Venerable Bede," edited by Rev. J. A. Giles, D.C.L., vol. ii. "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. ii., pp. 172 to 179.

<sup>10</sup> With these were associated Scots, likewise, as stated in the Annals of Waverley: "Augustinus, episcopus Anglorum habita synodo cum Britorum et Scotorum episcopis, quia sacerdotes et monachos invenit adversarios æquitatis, quos voluit habere socios prædicationis, terruit eos vaticinio futuræ super eos calamitatis."—"Annales Monas-

and West Saxons; he vainly endeavoured to persuade them, that they should observe Easter after the Roman usage, and abandon their own traditions, as also he wished them to join with him in missionary enterprise among the Saxons. They refused these proposals. Whereupon, St. Augustine declared, in case the Britons would not preach the way of life to the English nation, that at the hands of the Saxons they should themselves suffer death. This conference was held about the year 603; and that prophecy seemed to be fulfilled in 613, when the warlike King of Northumbria, Ethelfrid,<sup>11</sup> raised a large army, and marched at their head against the Britons or Welsh, towards the city of Carlegion,<sup>12</sup> called by the English Legacestir, now Chester. At that time, it was reported, that in the Monastery of Bangor Isoed,<sup>13</sup> there was so great a number of monks, that it was divided into seven parts, and none of these contained less than three hundred men, all living by the labour of their hands, and a "præpositus" or prefect was over each division. Many of those monks came with the Welsh soldiers, and they fasted for three days. Under the protection of a chief named Brocmail, they withdrew from the field of battle, to offer up their prayers to God for the success of their countrymen. On his approach, King Ethelfrid<sup>14</sup> observed this unarmed band, and being informed regarding the occasion of their coming, he said, "If then they cry to their God against us, although they do not bear arms, yet in truth they fight against us, because they oppose us by their prayers." He then ordered them to be attacked first. Brocmail and his soldiers, left to defend them, sought safety for themselves in flight, leaving the monks unarmed and exposed to the swords of their enemies. About twelve hundred of those who came to pray are said to have been pitilessly slain, and only fifty of the number escaped the swords of the conqueror. Ethelfrid also destroyed the rest of their army, yet not without considerable loss of his own forces.<sup>15</sup> Chester was taken, and thence marching forward, Bangor Isoed was utterly demolished. The scattered ruins demonstrated to subsequent generations the extent of that celebrated monastery.<sup>16</sup>

This place is said to have been occupied by the Romans, at an early date, and it is also uncertain, when the religious community of monks had been first established here; but, Bangor Isoed appears to have been erected into an episcopal See, about A.D. 550, when Deiniol or Daniel, abbot of the monastery, then became its first bishop. He is stated to have built a

terii de Waverleia," p. 149, in the *Annales Monastici*," vol. ii., edited by Henry Richards Luard, M.A.

<sup>11</sup> In his account of the Northumbrian Kings, Roger de Hovenden states: "Octavus in regno claruit Ethelfridus fortissimus regum, qui viginti et octo annis regno potitus est."—"Chronica," edited by Wm. Stubbs, M.A., vol. i., Pars Prior, p. 3, London, 1868, 8vo.

<sup>12</sup> In Latin "Civitas Legionum," or City of the Legions. By the Britons this city was called Caerlleon-ar-Ddyrdwy.

<sup>13</sup> This is a parish in the union of Wrexham, in the hundred of Bromfield, County of Denbigh, and in the township of Bangor, in the hundred of Mallor, County of Flint, North Wales. This is generally thought to have been the Borium or Bonium of Antonine. It received the adjunct of Isoed to distinguish it from the City of Bangor, in Carnarvon-

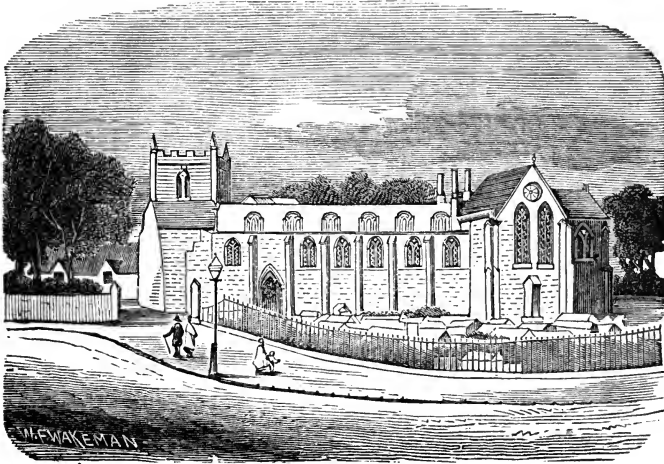
shire. The foundation of the religious institute there has been ascribed to Lucius, King of Britain, under whose auspices Christianity was firmly established among the Britons.

<sup>14</sup> By Richard of Chichester he is styled "Athelfridus Northumbrorum Rex fortissimus et paganus ferocissimus ac gloriæ cupidissimus, qui plus omnibus Anglorum primatibus gentem vastabat Britonum," &c.—"Speculum Historiale de Gestis Regum Angliæ," vol. i., lib. ii., cap. xiii., p. 84. Edited by John E. B. Mayor, M.A.

<sup>15</sup> Venerable Bede adds: "Sicque completum est præsagium sancti pontificis Augustini, quanvis ipso jam multo ante tempore ad cœlestia regna sublato, ut etiam temporalis interitus ultionem sentirent perfidi, quod oblata sibi perpetuæ salutis consilia spreverant."

<sup>16</sup> See Rev. Dr. Lingard's "History of England," vol. i., chap. ii., p. 82.

college there, for the instruction of youth. Others mention, that Dunothus, abbot of Bangor Iscoed, founded a small establishment on or near the site of the present Cathedral,<sup>17</sup> and placed in it monks taken from that monastery. Thither, it is stated, the fifty monks, who saved themselves from that slaughter by flight into the mountains, afterwards returned, and founded with other religious brethren an establishment called Ban-cor, the present city of Bangor, so delightfully situated in a picturesque valley, bounded on the south



Bangor Cathedral, Wales.

by lofty and precipitous rocks, and having at the eastern extremity a fine opening towards the adjacent straits of Menai, and commanding an extensive view of the beautiful bay of Beaumaris, bordered on the opposite side by the rocky shores of Anglesey and the town of Beaumaris.<sup>18</sup> The Anglo-Saxon Chronicle, which places the massacre at A.D. 606, states, that the number of priests slain at Chester was two hundred.<sup>19</sup> In the "Annales Cambriae,"<sup>20</sup> however, there is no record given of that massacre; neither is it mentioned in John Capgrave's "Chronicle of England."<sup>21</sup> According to other accounts, no less than nine hundred<sup>22</sup> monks of Bangor monastery are said, on one day, to have obtained the crown of martyrdom, at the hands of Pagan spoilers. It was probably the case, that other spectators of the fight with them were included in the slaughter.

Some writers have doubtless grossly exaggerated the number of monks

<sup>17</sup> The accompanying illustration from an approved view has been drawn by William F. Wakeman, on the wood, engraved by Mrs. Millard.

<sup>18</sup> See Samuel Lewis' "Topographical Dictionary of Wales," vol. i., pp. 59 to 66.

<sup>19</sup> Their chief is named Scromail (Brocmal), who escaped thence with some fifty. See edition of Benjamin Thorpe, vol. i., p. 38, and vol. ii., pp. 18, 19.

<sup>20</sup> Edited by the Rev. John Williams ab Ithel, M.A., Rector of Llanymowddwy, Merionethshire.

<sup>21</sup> Edited by the Rev. Francis Charles

Hingeston, B.A.

<sup>22</sup> "Nongentos," according to the calendars. Their festival is entered at the 29th of August.

<sup>23</sup> Thus Ralph Higden, monk of Chester, states: "Ibi enim circiter mille ducentos monachos de monasterio Bangornensi, qui pro militibus suis orandum juxta urbem venerant, interfecit, solis quinquaginta cum duce Brocinayl de acie fugientibus."—"Polychronicon," Ranulphi Higden Monachi Cestrensis: edited by Rev. Joseph Rawson Lumby, B.D., vol. v., lib. v., cap. x., p. 420.

that were slain on this occasion, by estimating it at twelve hundred,<sup>23</sup> or thereabouts.<sup>24</sup> This statement is adopted by Henry of Huntingdon in his "Historia Anglorum."<sup>25</sup> The monastery of Bangor (Iscoed) is said to have been deserted after this massacre, the poor remnant of monks fleeing to Bardsay. However, Brochwael, the Prince of Powys, roused to desperation, collected a great army, and to his standard flocked the men of Cornwall and Siluria, while the King of North Wales entered into the alliance. Thus strengthened, another battle was fought, in which Ethelfred—known by his *soubriquet* the Ravager—is said to have been routed, with the loss of ten thousand men.<sup>26</sup> The festival for Nine Hundred Martyrs<sup>27</sup> is recorded in the Martyrology of Donegal,<sup>28</sup> at the 29th of August; and this entry appears to have been drawn from the previous statements of the Feilire Aengus, and of Marianus O'Gorman.

ARTICLE III.—ANNIVERSARY OF SAINT ADAMNAN'S OR EUNAN'S REPUTED TRANSLATION TO HEAVEN. The 29th of August, a Festival assigned for the Decollation of St. John the Baptist, is reputed also to have been a feast for the temporary translation of St. Adamnan's soul to heaven. Such is a statement contained in the Vision of Adamnan.<sup>1</sup> For a further account of this celebrated Abbot, the reader is referred to his Acts, which will be given, at the 23rd of September,<sup>2</sup> the date for his chief Festival.

ARTICLE IV.—FESTIVAL FOR THE MARTYRDOM OF ST. JOHN THE BAPTIST. In the ancient Irish Church, St. John the Baptist was specially venerated. Thus we find from the Metrical Calendar of St. Ængus, that not only was the Feast of his Nativity celebrated;<sup>1</sup> but, also in the "Feilire,"<sup>2</sup> at the present day, the Festival of his Decollation or Martyrdom was kept. From further comments on such entry, as found in that copy of the "Feilire," contained in the "Leabhar Breac," we are furnished with a eulogy in Irish verse of this great Saint.<sup>3</sup> This has been literally translated into English, by Whitley Stokes, LL.D.<sup>4</sup> There are likewise some curious

<sup>24</sup> This is the statement in the "Chronia Majora" of Matthew of Paris, "viros circiter mille ducentos," &c., vol. i., p. 260. Edition of Henry Richards Luard, M.A.

<sup>25</sup> See lib. iii., sect. 16, pp. 78, 79. Edited by Thomas Arnold, M.A.

<sup>26</sup> See Charles Wilkins' "Wales, Past and Present," chap. viii., p. 55.

<sup>27</sup> A note by Dr. Todd says at *Martyrs*: "This addition is in the more recent hand. The 900 martyrs are commemorated on this day in the Feilire of Aengus and in Mar. O'Gorman."

<sup>28</sup> Edited by Rev. Drs. Todd and Reeves, pp. 228, 229.

ARTICLE III.—<sup>1</sup> In Irish, *fiú Adamnan*.  
<sup>2</sup> See the Ninth Volume of this work, Art. i., at that day.

ARTICLE IV.—<sup>1</sup> On the 24th of June.

<sup>2</sup> See "Transactions of the Royal Irish Academy," vol. i., part i. On the Calendar of Oengus, by Whitley Stokes, LL.D., p. cxxvi.

<sup>3</sup> Thus:—

Dichenas eoin inman ain  
 macpuroa (*sic*) mapuib  
 seabarten irribcha real  
 ainm inphicha arhaonaiceo.  
 mapobuileo mapobich  
 mapocudao teno in fath  
 amac ramla ruairc inlia  
 n-bia arbruaich amra cobruach.  
 inna somain acht maō bec tob  
 teno brach[a] bpeoro  
 labra fpiu nocotechta  
 inuegaro echta eoin.

<sup>4</sup> The following is his version:—

"The beheading of John the loveable,  
 splendid,  
 . . . . . in Arabia  
 Sebasten,—the course is written—  
 The name of the village where he was  
 buried.

Irish traditions, which refer to the time, and to the place where St. John the Baptist suffered,<sup>5</sup> as also to the place where he was buried,<sup>6</sup> and besides to those places, which are said to have contained his relics.<sup>7</sup> Moreover, there are allusions to the old popular belief about the Besom which is to come out of Fanait, and to cleanse Ireland, in vengeance for the slaying of John the Baptist.<sup>8</sup> This plague is supposed to precede the end of the world; and St. Colum Cille,<sup>9</sup> Aireran of the Wisdom,<sup>10</sup> Riagail<sup>11</sup> and Moling<sup>12</sup> are credited with prophecies regarding it. The Roman Martyrology<sup>13</sup> and Greek Menologies, as the Bollandists remark, notice on the 29th of August the Festival for the Decollation of St. John the Baptist. For particulars regarding him, they refer to what had been previously stated, at his chief Feast occurring on the 24th of June.<sup>14</sup>

“ There has not been struck, there has not been slain,  
There has not been axe-hewn—hard the cause—  
His like—pleasant the flood—  
Nor will there be on (this) marvellous Earth till Doom(sday).

“ The world’s women, save few of them,  
In the fire of Doom shall burn :  
Speech with them is unmeet  
After the slaughter of John.”

<sup>5</sup> The commentator on the “ Feilire ” of Ængus in the “ Leahbar Breac ” remarks, that John the Baptist was so called, because he was the first to perform the ceremony of Baptism, or because he baptised Christ. Then he adds : “ unde decollatio eius vere hic fuit, sed inuentio capitis eius in secunda uice quoniam in autumnio passus est sed in uere id est ante pascha in edisa ciuitate fenicæ provincie et in sequente pascha post annum Christi passus est et eliuatio eleæ profetæ et dormitatio Helesie profetæ 7. dec. martires cum eo.”

<sup>6</sup> “ Hic Johannis sepultus est in Sebastia.” And again, the following *rann* from an Irish poet is presented :—

SALIURA CEANO COBHAI  
ROCHUINOIS CEANO MIC ZACHARI  
EON DAURTAIR EAGMAC OO OIA  
ROONACT IN SEBASTIA.

It is thus rendered into English by Whitley Stokes, LL.D. :—

“ Saliusa (Salome), strong with foot,  
Asked the head of Zacharias’ son :  
John Baptist, a good son of God,  
Was buried in Sebastia.”

<sup>7</sup> The Latin scholiast already alluded to states : “ Inuentio corporis eius hic memoratur non decollatio eius uere uel decollatio ut in martyrologio est. decollatio sanctissimi Joannis baptistæ qui primo in Samaria sepultus est. sed nunc in Alexandria reliquiæ eius absque capite reseruantur. caput haudem de Ierussolis ad Phœnicie urbem delatum est.”

<sup>8</sup> It is stated, that the Besom of Fanait is

to come in the spring season, and on a Tuesday after Easter at the time of Terce.

<sup>9</sup> To him is attributed the saying, “ Like the grazing of two horses in a yolk will be the diligence with which it will cleanse Ireland.”

<sup>10</sup> He is said to have predicted : “ Two alehouses shall be in one burgh side by side : he that shall go out of one house into the other will not find anyone before him alive in the house into which he shall go, and afterwards he will not find anyone alive in the house out of which he shall go, such will be the swiftness with which the Besom shall come out of Fanait.”

<sup>11</sup> Riagail said : “ Three days and three nights and a year will this plague be in Ireland. When a boat shall be clearly seen on Loch Rudraige from the door of the refectory, then will come the Besom out of Fanait.”

<sup>12</sup> This is rendered in Irish verse as follows :—

HI FEIL EÓIN TICFA TRÉIR  
SÍRFEIR ÉIRIÑO ANRÓEIR  
ÓIRIAC LONO LOIRFEIR CACH RONIC  
CEN CHOMAINO CEN FÁCABAIAC.

It is thus translated into English :—

“ On John’s festival will come an onslaught

Which will search Ireland from the south-east :

A fierce Dragon that will burn every-

one it reaches,

Without communion, without sacrifice.”

<sup>13</sup> At the 29th of June (Quarta Kal. Sept.) the following entry is to be found in the “ Martyrologium Romanum ” : “ Decollatio sancti Joannis Baptistæ, quem Heródes circa festum Paschæ decollari præcepit : cujus tamen memoria hac die sollemniter cõlitur, quando ejus venerandum caput secundo inuentum fuit : quod póstea Romam translátum, in Ecclesia sancti Silvéstri ad Campum Mártium summa pópuli deuotioe asservátur.”—Editio nouissima, Romæ, 1878, p. 126.

<sup>14</sup> See “ Acta Sanctorum,” tomus vi., Augusti xxix. Among the pretermitted feasts, p. 495.

ARTICLE V.—FEAST OF THE TRANSLATION OF ST. CUTHBERT'S RELICS AT DURHAM. Four hundred and eighteen years after St. Cuthbert's death<sup>1</sup> the monks of Durham opened his sepulchre. This incident has been recorded by an eye-witness,<sup>2</sup> probably the historian Simeon of Durham. It took place on the 29th of August, in the year 1104, when the new Cathedral of that city had been nearly completed by William, the second bishop of that see, after the Norman Conquest. Hitherto, the relics of the saint had been preserved in the old church, and then it was resolved to have them translated to the new building, which had a society of monks destined for its services. Previously some doubts had existed, that during some of the previous removals, and owing to the devastations of the Danes, the sacred remains had been destroyed. However, following the received tradition regarding the place of deposition being under a mass of masonry, the prior Turgot, with ten associates, solemnly opened in the silence of night a large and ponderous chest beneath, and which had been previously covered with leather, strongly secured with plates and nails of iron. To separate the top from the sides required their utmost exertions. Within that chest, they discovered a second chest of a size more proportionate to the human body, and wrapped in a coarse linen cloth, which had been dipped in melted wax. The monks feared, nevertheless, to open it; but Turgot ordered them to remove the smaller chest from behind the altar to a more convenient place in the middle of the choir. Then they unrolled the cloth, and with trembling hands raised up the lid. But instead of the object of their search, they found a copy of the Gospels, lying on a second lid, which had not been nailed, but which rested on three transverse bars of wood. By the aid of two iron rings, fixed at the extremities, it was easily removed. Then to their great astonishment, the body was disclosed, lying on its right side, and apparently entire. Afterwards, filled with emotion at such a sight, the monks retired a few paces, and falling prostrate on the floor, they recited the seven penitential psalms. Then they arose, approached the body, lifted it up respectfully, and placed it on a carpet spread over the floor. In the coffin, they found a great number of bones wrapped in linen. These were thought to be the mortal remains of other bishops of Lindisfarne, which had been deposited in the same chest, to facilitate conveyance, when the former monks had been compelled to leave their ancient monastery. These they collected, and removed to a different part of the church. As the hour of matins had then approached, the monks hastily replaced the body in its coffin, and carried it back to its former situation behind the high altar. The evening next succeeding, and at a like hour, they resumed investigation, and the body was again placed on the floor of the choir. Then it was found, that a linen robe, a dalmatic, a chasuble and a mantle had originally covered it. A pair of scissors, a comb of ivory, a silver altar,<sup>3</sup> a patine, and a small chalice,<sup>4</sup> remarkable for the elegance and richness of its ornaments,

ARTICLE V.—<sup>1</sup> The Life of St. Cuthbert has been already given in the Third Volume of this work, at the 20th of March, Art. i.

<sup>2</sup> See an interesting account of the Translation in Rev. John Lingard's "Antiquities of the Anglo-Saxon Church," chap. viii., pp. 160 to 163.

<sup>3</sup> The altar was a flat plate of silver, on which it was customary to consecrate the Holy Eucharist. A similar altar made from two pieces of wood, fastened with silver nails, and bearing the inscription, "Alme

Trinitati. Agiæ. Sophiæ. Sanctæ Mariæ." was found on the breast of Acca, Bishop of Hexham, when his tomb was opened, about the year 1000. See Simeon of Durham, "Historia Regum," sect. 36, p. 33. Symeonis Monachi "Opera Omnia," vol. ii., edited by Thomas Arnold, M.A., London, 1885, 8vo.

<sup>4</sup> The very ancient and anonymous author of Vita S. Cuthberti, published by the Bollandists, states, that the Eucharist was enclosed in the chalice, "oblatis super

had been buried with the remains. Having surveyed the body until their veneration and curiosity were satisfied, they restored it to that tomb, in which it had formerly reposed. The following morning, the monks were eager to announce the discovery of the two preceding nights, and a solemn act of thanksgiving was performed to publish their triumph and to silence the doubts of incredulous persons. However, the abbot of a neighbouring monastery entertained a rational scepticism, as he alleged, that the tomb had been opened in the dead of night, none but a few of the monks of Durham being permitted to be present. Suspicions and altercations continued almost to the day for celebrating the translation, when many of the nobility and clergy of the neighbouring countries had been invited to assemble. Alexander, brother to the King of Scots, and Radulfus, abbot of Seez, in Normandy, were present. The latter prevailed on Abbot Turgot to exhibit the chest and to open the lid, in presence of the incredulous. By permission of Turgot, the abbot of Seez then approached, raised up the body, and proved the flexibility of the joints, by moving the head, the arms, and the legs.<sup>5</sup> At this sight, every doubt vanished; the most incredulous confessed themselves satisfied. Afterwards, the *Te Deum* was chaunted, and that Translation of St. Cuthbert's relics was performed, with the accustomed ceremonies.<sup>6</sup>

ARTICLE VI.—REPUTED FEAST OF ST. FIACRIUS, OR FIACRE. At the 29th of August, Camerarius has entered a feast for St. Fiacrius,<sup>1</sup> said to have been son of Eugenius IV., King of Scotland. On this authority, and at this date, the Bollandists<sup>2</sup> notice him, likewise, but properly refer his festival and acts to the following day.

### Thirtieth Day of August.

ARTICLE I.—ST. FIACRE, HERMIT, AT BREUIL, FRANCE.

[SEVENTH CENTURY.]

#### CHAPTER I.

INTRODUCTION—MANUSCRIPT AND PRINTED AUTHORITIES FOR ST. FIACRE'S ACTS—  
HIS COUNTRY AND PARENTAGE—HE LEAVES IRELAND AND TRAVELS TO FRANCE  
—HE ARRIVES THERE DURING THE EPISCOPATE OF ST. FARO.

IT seems strange to state—but it is no less true—that missionaries exiled from their beloved native land, homes and families, and the founders of distant religious colonies, feel a happiness more sublime and refined in those mysterious transports of soul, which spring from their charity and self-

sanctum pectus positis.”—“Acta Sanctorum,” tomus iii., Martii xx.

<sup>5</sup> Speaking of this exposition, the historian, Simeon of Durhan, writes of himself, “incorruptum corpus ejus, quadringentesimo et octavo decimo dormitionis ejus anno, quamvis indignis divina gratia videre et manibus quoque contrectare donavit.”—“Historia Dunelmensis Ecclesie,” lib. i., cap. x., p. 34. Symeonis Monachi “Opera Omnia,” vol i., edited by Thomas Arnold,

M.A., London, 1882, 8vo.

<sup>6</sup> See the Benedictine “Acta Sanctorum,” tomus ii., sæc. ii. Translatio S. Cuthberti, p. 294.

ARTICLE VI.—<sup>1</sup> Thus: “29 Die. Sanctus Fiacrius Eugenii Scotorum Regis hoc nomine quarti filius.”—Bi-hop Forbes’ Kalendars of Scottish Saints,” p. 240.

<sup>2</sup> See “Acta Sanctorum,” tomus vi., Augusti xxix. Among the pretermitted saints, p. 496.

denial, than do the rich and favoured ones of this world, in their foolish pride and selfish indulgence. The great pastors of souls not only experience but communicate happiness to others, and thus earn the respect of all, who admire greatness of thought, united with efforts for good. The temperance of their living, and the zeal that consumes them for the honour and glory of God, indicate true philosophy and devotion to duty harmoniously combined. Our Irish missionaries not only introduced the germs of a spiritual life among those peoples into whose lands they journeyed; but even, as colonists, their labours cannot be underrated in an industrial point of view. There is much to be related, regarding this holy man's life, as he became very celebrated; but more still has been placed on record, and referring especially to those miracles, wrought through his intercession, for long centuries after his death.

Several manuscript lives of this holy hermit are yet extant, and to be found in various public libraries, as at Oxford,<sup>1</sup> while this Life<sup>2</sup> has been printed in John Capgrave's work,<sup>3</sup> and thence borrowed by Messingham;<sup>4</sup> another at Utrecht,<sup>5</sup> and this, different from the former, has been published by Surius;<sup>6</sup> also, at Montpellier;<sup>7</sup> one at Bruxelles,<sup>8</sup> belonging to the Jesuit Library;<sup>9</sup> while at Dijon, also, there is a tract, which has been published by the Bollandists,<sup>10</sup> in reference to miracles wrought by St. Fiacre.<sup>11</sup>

Brief particulars of our saint's life are given in many French Breviaries. Thus, those of Burgundy<sup>12</sup> and of Auxerre<sup>13</sup> have lessons proper for his feast.<sup>14</sup> In the Breviary of Meaux—in which diocese this saint is specially venerated—we find proper Lessons for his Office at the Sunday after the 30th of August; and these contain the chief incidents of his life, briefly narrated, with some interesting particulars about the local respect which has been constantly paid to his relics after death. Those lessons have served to

ARTICLE I.—CHAPTER I.—<sup>1</sup>In a Cottonian MS. classed Tiberius E. I. ff. 223b. 224; and in a Bodleian MS., classed Tanner 15, vell. folio, xv. cent.

<sup>2</sup>It begins with these words, "Sanctus Fiacrius Confessor, vir vita venerabilis:" and it ends with this sentence, "et floruit circa annum Domini sexcentessimum vicesimum secundum."

<sup>3</sup>See "Nova Legenda Angliæ," fol. 147.

<sup>4</sup>See "Florilegium Insulæ Sanctorum," p. 390. Messingham introduces some other miracles of St. Fiacre, taken from Surius, which are not in Capgrave; also an extract from the Breviary of Burgundy, and a hymn beginning, "Lucernæ novæ specula."

<sup>5</sup>Headed, Vita S. Fiacrii Confessoris et Eremitæ, and it is in a beautiful manuscript belonging to the cathedral church in that city. It begins with the words, "Beatus Fiacrius, ex Hibernia nobilibus orta parentibus." It ends with this sentence, "quod de singulis non est nostræ possibilitatis cribere."

<sup>6</sup>In "De Probatis Sanctorum Vitis," at the 30th of August, tomus iv., p. 329.

<sup>7</sup>It is preserved among the MSS. of Bibliothéque de l'Ecole de Médecine, and it is classed MS. Bibl. da Roi, 5361 .5. olim Philiberti de la Mare, vell. xiv. cent.

<sup>8</sup>This has been written by an anonymous author.

<sup>9</sup>It contains a diffuse Prologue, which begins with "Egregius Christi Confessor, Fiacrius perfectus evangelicæ institutionis discipulus enituit." The Life itself commences, "Beatus Fiacrius, Eremita magnificus, in Meldensi territorio." It ends with these words, "qui cum Patre et Spiritu Sancto vivit et regnat Deus per infinita sæcula sæculorum. Amen." The Bollandists have printed this Life, in their collection of Saints' Acts.

<sup>10</sup>See Miracula S. Fiacrii facta Divione, in Sacello Ducis Burgundiæ auctore anonymo ex MS. Divionensi. This begins with "Mirabilis Deus in Sanctis suis, qui virtutem eis tribuit faciendi miracula." Its ending is "cum gaudio ad propria remeavit."

<sup>11</sup>See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 272 to 274.

<sup>12</sup>It thus commences the narrative: "Beatus Fiacrius, in Hiberniæ partibus, relicta patria in Meldensi territorio, sub B. Faronis Episcopi protectione consistens innumeris florebat virtutibus," &c.

<sup>13</sup>His life is presented in this Breviary, at some length.

<sup>14</sup>See Messingham's "Florilegium Insulæ Sanctorum," Vita S. Fiacrii, p. 392.

<sup>15</sup>See Supplement to Irish edition of the



form a portion of our Offices for Irish Saints; and, at this day, the Feast of St. Fiacre is observed as a Double, in Ireland. Here we find this holy man's name Latinized Fiacrius and Fefrus. The observation occurs, likewise, that he was a native of Ireland, which country received the name of Scotia, from ancient writers.<sup>15</sup> Hildegarius, Bishop of Meaux, who flourished in the ninth century, lauds St. Fiacre in his Life of St. Faro. Falconius, a sub-deacon and poet of Meaux, who lived in the eleventh century, likewise celebrates our saint.<sup>16</sup>

Almost from the commencement of printing, the publication of saints' lives began to become popular; and accordingly, with others of the class, St. Fiacre has been introduced into such collections, by John Capgrave,<sup>17</sup> and by Lippeloo.<sup>18</sup> Surius<sup>19</sup> has published Acts of this holy man, in eight paragraphs, at the 29th of August. He also relates some of this saint's miracles. In his usual ignorant manner, Dr. Meredith Hanmer<sup>20</sup> has a notice of this saint, and in it are several incorrect statements. Messingham has published his Acts, and Mabillon alludes to him.<sup>21</sup> In the Benedictine Collection<sup>22</sup> they are also included, and Dom. Michel Toussaint-Chrétien du Plessis<sup>23</sup> has specially commemorated him, in relation with the ecclesiastical history of Meaux.

The Bollandists<sup>24</sup> have published the Acts of St. Fiacrius from an ancient manuscript, written by some unknown author.<sup>25</sup> A previous commentary,<sup>26</sup> with two Appendices,<sup>27</sup> and accompanying Notes, has been given by them. However, the editor, Father John Stilting, S.J., remarks that the writer of St. Fiacre's Acts—manuscript copies of which the Bollandists possessed—lived at a time remote from the subject of his biography, and therefore they were not to be implicitly relied upon as authentic in all particulars. However, the miracles related were of a different complexion, since they seem to have been transcribed from ancient local records, and furnished by contemporary writers, as having a knowledge of what they attested. Nevertheless, those Acts of our saint, published by the Bollandists,<sup>28</sup> had been written<sup>29</sup> previous to the Preface, which bears the stamp of its having been simply a eulogistic

Roman Breviary, at the 30th of August, *Lect. iv.*

<sup>15</sup> Both these writers certify, that the province of Meaux had been rendered famous for the miracles and signs, wrought through the intercession of St. Fiacre. See "Breviarium Meldensis," *Lect. vi.*

<sup>17</sup> See "Nova Legenda Angliæ," fol. cxlvii., cxlviii., quinto decimo, Kal. Septembris.

<sup>18</sup> See "Vitæ Sanctorum," tomus iii., pp. 644 to 646.

<sup>19</sup> See "De Probatis Sanctorum Vitis," vol. iv., Augusti xxix., p. 329.

<sup>20</sup> See "Chronicle of Ireland," pp. 156, 157.

<sup>21</sup> See "Annales Ordinis S. Benedicti," tomus i., lib. xii., sect. vi., pp. 343, 344.

<sup>22</sup> In the "Acta Sanctorum Ordinis S. Benedicti," tomus ii., we find entered, the Life of St. Fiacre, Hermit, with a historic notice, in three paragraphs; the Life itself being in 17 paragraphs, pp. 598 to 602.

<sup>23</sup> In his "Histoire de l'Eglise de Meaux," avec un Volume de Pieces justificatives, two volumes, Paris, 1731, 4to.

<sup>24</sup> See "Acta Sanctorum," tomus vi.,

Augusti xxx. De S. Fiacrio Eremita Conf. in Territorio Meldensi in Gallia, pp. 598 to 620.

<sup>25</sup> These have been divided into seven chapters by the Bollandist editor, Father John Stilting, S.J., and they are comprised in sixty-nine paragraphs, with a Prologue in five paragraphs.

<sup>26</sup> In three sections and thirty-one paragraphs.

<sup>27</sup> One of these is from a manuscript of Dijon, in two chapters and twenty-six paragraphs; while the other Appendix is extracted from Du Plessis' "Histoire de l'Eglise de Meaux," and containing an account of several miracles wrought through St. Fiacre's intercession, in six paragraphs.

<sup>28</sup> "Codex noster, qui notatur ✠ Ms. SS. totus est de S. Fiacrio."

<sup>29</sup> The miracles followed the Life in manuscript, and afterwards: he Office and Mass of St. Fiacre, apparently drawn from the Life, or perhaps from more ancient Acts, which may also have furnished materials for that Life. However, the Office, Hymn and Mass contain the same particulars in substance as are found in the Life.

discourse, probably delivered on the occasion of some festival or celebration of Fiacre. The Acts agree with the Life of our saint published by Surius, only they are more prolix, and contain a greater number of miracles. Another manuscript of Dijon, containing Acta S. Fiacrii, had been sent to the Bollandists by Father Chifflet. This contained similarly recorded miracles as those in the former tract, and in part, those miracles specially wrought in the chapel of the Duke of Burgundy at Dijon.<sup>30</sup> Again, Father Papebroch had transcribed the Life and Miracles of St. Fiacre, from a manuscript of Dominus le Maire, so far as could be ascertained by Father Stilling, since the proper name had been ambiguously written. The two latter Lives differed from the former one, in stating, that St. Fiacre derived his descent from the Scottish royal family, and that he had collected disciples around him in the desert.<sup>31</sup>

Moreover, Baillet,<sup>32</sup> Bishop Challoner,<sup>33</sup> and the Rev. Alban Butler,<sup>34</sup> have commemorations of St. Fiacre, at the 30th of August. A Life of this saint had been prepared for publication, at this date, by Colgan, as we find from the posthumous list of his MSS. Several small Lives of St. Fiacre have been published in France for popular reading, as also for the use of pilgrims to his shrine.<sup>35</sup> Many of these contain prayers and hymns, in honour of the holy hermit. The Abbé Godescard,<sup>36</sup> as also Richard et Giraud,<sup>37</sup> have notices of him in their respective works. In more recent years, several writers have added much to our knowledge of St. Fiacre. Among these may be mentioned Mons. Jubinal,<sup>38</sup> Bishop Forbes,<sup>39</sup> Les Petits Bollandistes,<sup>40</sup> M. le Dr. Hoefler,<sup>41</sup> Rev. S. Baring-Gould,<sup>42</sup> and Rev. Mr. Olden.<sup>43</sup> His Eminence Cardinal Moran has given a very interesting biography of St. Fiacre.<sup>44</sup> An account of Saint Fiacre de la Brie, has been furnished by Joseph Casimir O'Meagher, in a paper read<sup>45</sup> before the Royal Irish Academy,<sup>46</sup> and from which several interesting memorials of him are to be related.

Nearly all hagiographical writers are agreed, that St. Fiacre or Fiachra was born in Ireland, and of illustrious parentage,<sup>47</sup> in what particular locality

<sup>30</sup> In this manuscript, some errors were corrected, and that portion of it published by the Bollandists had been compared with that Life given by Surius, and found in the other manuscripts.

<sup>31</sup> It was not deemed necessary to publish those manuscript lives in full, in order to avoid repetitions, but the miracles which did not appear in the fully published Life were added by the Bollandist editor.

<sup>32</sup> See "Vies des Saints," tome ii., pp. 493, 494.

<sup>33</sup> See "Britannia Sancta," part ii., Aug. 30, pp. 102, 103; and "A Memorial of British Piety," p. 122.

<sup>34</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints, vol. viii., August 30.

<sup>35</sup> One of these, the gift of the distinguished Irish poet, Denis Florence MacCarthy, is in the writer's possession. It is intitled, "La Vie de Saint Fiacre, Confesseur, Patron de Brie, avec des Avertissements aux Pelerins." A Troyes, 1751, 18mo.

<sup>36</sup> In his "Vies des Princesaux Saints." Mois d'Août 30.

<sup>37</sup> In "Bibliothèque Sacrée."

<sup>38</sup> He has published a curious *Mystère de*

Monsieur Saint Fiacre, which dates back to the fifteenth century, in his "Mystères inédits du xve Siècle."

<sup>39</sup> See "Kalendars of Scottish Saints," pp. 338 to 341.

<sup>40</sup> See "Vies des Saints," tome x., xxxe jour d'Août, pp. 333 to 337.

<sup>41</sup> See "Nouvelle Biographie Générale," tome xvii., col. 614 to 616.

<sup>42</sup> See "Lives of the Saints," vol. viii., August 30, pp. 384 to 386.

<sup>43</sup> In Leslie Stephens' "Dictionary of National Biography," vol. xviii., pp. 396, 397.

<sup>44</sup> See "Irish Ecclesiastical Record," vol. xii., June, 1876, pp. 361 to 368.

<sup>45</sup> On the 9th of November, 1891.

<sup>46</sup> See "Proceedings of the Royal Irish Academy," Third Series, vol. ii., No. 2, sect. xiii., pp. 173 to 176.

<sup>47</sup> "Sainet Fiacre, l'illustre et miraculeux Patron de Brie, nasquit en Hibernie, de parens nobles et riches, avec lesquels il demeura jusqu'à ce qui inspire d'une lumiere d'en haut, il sortie comme un autre Abraham de son pays, et du milieu de ses parents," &c. — Gautier's "Fleurs des Vies des Saints." Traduction de l'Espagnole du Livre de Pierre Ribadeneira, p. 829.

or year is uncertain; for nothing authoritative has been recorded, in reference to these subjects, in his early Acts. The *Breviarium Meldensis*, which contains the proper Office of St. Fiacrius, states, that he was from Hibernia, called by the ancients Scotia.<sup>48</sup> Nevertheless, a difference of statement prevails regarding the question as to whether this holy missionary had been a native of Ireland or of Scotland. Among writers of the latter nation, Hector Boece relates<sup>49</sup> that St. Fiacrius was son of Eugenius, King of the Scots, who was succeeded on the throne by his eldest son, Ferquhard. Next to him are mentioned his brothers Fiacrius<sup>50</sup> and Donevaldus. John Lesley has a similar statement;<sup>51</sup> and, it seems to have been followed, by many other Scottish writers. But, nearly all the Irish and French authors<sup>52</sup> who have treated on the life and mission of St. Fiacre state, that he was born in Hibernia. The Irish genealogist, Duaid Mac Firbis, even gives his pedigree thus:—Fiachra, son of Colman, son of Eoghan, son of Biodan, son of Oiloil, son of Suibhne, son of Maelduin, son of Fionn, son of Inchada, son of Colla-da-crioch; who we know was fifth in descent from Conn of the Hundred Battles.<sup>53</sup>

Some of the modern French writers of St. Fiacre's Life, accepting the statements of Boece, and mistaking the application of Scotia to Ireland in his time, have confounded his origin and race in a manner, so as to render their narrative unintelligible.<sup>54</sup> From other incidents which are mentioned, it seems probable, however, that St. Fiacre was born, either towards the close of the sixth or the beginning of the seventh century.<sup>55</sup> The proper name of this saint in Irish is said to have been Fiachra, making Fiachrach in the genitive case;<sup>56</sup> and the most celebrated eponymous of the name known in Irish history is Fiachra, the son of Eochaidh Muighmheadhoin,<sup>57</sup> who was the progenitor of several distinctive tribes.<sup>58</sup>

A very interesting window of the sixteenth century, at the Church of St. Maclou, in Pontoise, represents the legend of St. Fiacre, from his earlier to his later years, as popularly received at the time of its erection. Unfortunately half the window is destroyed; but what is left purports to exhibit eight

<sup>48</sup> Thus "Fiacrius, qui et Fefrus, erat ex Hibernia, quam veteres Scotiam appellabant, nobilibus ortus parentibus," &c. — *Dominica ultima Augusti, in Festo S. Fiacrii, Brigensis Anachoretæ Patroni. Ad Officium Nocturnum. Lect. iv.*

<sup>49</sup> See "*Scotorum Hystoria*," lib. ix., p. 173.

<sup>50</sup> The accidental agreement of his name with that of our saint was probably the sole foundation for supposing them to have been one and the same person.

<sup>51</sup> See "*De Origine, Moribus et Rebus gestis Scotorum*," lib. iv., pp. 155, 156.

<sup>52</sup> Borrowing from the Scottish writers, one French account has it, that Fiacre was the eldest son of Eugene IV., "*Roi d'Ecosse.*"

<sup>53</sup> See Joseph Casimir O'Meagher's paper on Saint Fiacre de la Brie, read November 9th, 1891, before the members of the Royal Irish Academy. See "*Proceedings of the Royal Irish Academy*," Third Series, vol. ii., No. 2, sect. xiii., p. 173. I know not, however, on what authority the "*Martyrology of Donegal*" is cited for making St. Fiacre, the son of Colman, son of Eogan, of the race of Colla-da-Crioch, as I cannot

there find such a passage.

<sup>54</sup> Thus one account has it: "St. Fiacre étoit Ecoissois d'origine, mais né en Hibernie," &c.

<sup>55</sup> In the account of St. Fiacre, written by Most Rev. Patrick F. Moran—since, His Eminence the Cardinal Archbishop of Sydney, N.S.W.—he states: "St. Fiachra, better known by the name of Fiacre, by which he was designated on the Continent, was born about the year 590, of a princely family in the north of Connaught."—"Irish Ecclesiastical Record," vol. xii., June, 1876, p. 361.

<sup>56</sup> See "*The Genealogies, Tribes and Customs of Hy-Fiachrach*, commonly called O'Dowd's Country," with Translation and Notes, and a map of Hy-Fiachrach, by John O'Donovan, pp. 2 *et seq.*, and Addenda F., p. 409.

<sup>57</sup> He was King of Connaught, and he was raised to the throne of Ireland in the year 358. See Roderick O'Flaherty's "*Ogygia*," pars. iii., cap. lxxix., pp. 373 to 378.

<sup>58</sup> Such as the Hy-Fiachrach—to whom he gave name—the Hy-Amhalgaidh, the Hy-Ceara, and several other families.

scenes taken from his life, and explained by French inscriptions.<sup>59</sup> One of those pictures shows St. Fiacre, in his younger days, going to school, in order to be instructed in the Catholic faith. St. Fiacre or Fiachra is also styled Fefrus by some writers,<sup>60</sup> and he is recognised under the different appellations of Fiacer,<sup>61</sup> Feacar,<sup>62</sup> Ficker,<sup>63</sup> and by corruption of Scottish traditions, as Fiancorus,<sup>64</sup> Fithoc, Futtach,<sup>65</sup> Muffett,<sup>66</sup> from Mofutack<sup>67</sup>, and Musset.<sup>68</sup>

It has been supposed, by Mabillon,<sup>69</sup> that Fefrus, and not Fiacrius, had been the original name given to our Saint, and the one by which he was earliest known; because he has been so named by the author of the Life of St. Faro, who is said to have been Hildegard, Bishop of Meaux, a writer of the ninth century, and by Fulcoïn, a Latin poet, who lived in the eleventh century. However, these arguments have little weight, as the first writer lived two hundred years after the death of St. Fiacre, and the latter six hundred; besides Fefre does not appear to have been a name known to the Irish,<sup>70</sup> but rather it is likely to have been a Gallic corruption of the original Fiacre, the name by which our Saint is called by nearly all other writers. According to some statements,<sup>71</sup> he had been educated by Conan, the holy Bishop of Soder,<sup>72</sup> together with his supposed brothers, Ferquhard and Donevald. The former, who immediately succeeded his father, Eugenius IV., on the Scottish throne, is said to have been a great favourer of Pelagianism, and to have maintained friendly intercourse with the British priests, also infected with that heresy. After the unhappy death of Ferquhard, his brother Donevald<sup>73</sup> was saluted as king. In the year 637, he fought the battle of Roth, and devastated unjustly the province of Domnail, son of

<sup>59</sup> The inscriptions are as follows :—

1. "Comme Saint Fiacre en son jeune age alloit à l'escole pour appendre la foy catholique."

2. "Comme le père de Saint Fiacre, duc de Hybernie, le voulut marier, avec . . . Damoiselle, fille" (the rest is illegible).

3. St. Fiacre is represented departing from his parents, but the inscription is destroyed.

4. "Comme Saint Fiacre arriva à la mer et pria un marinier de le passer en France."

5. "Comme Saint Fiacre, après avoir passé la mer vint à Saint Pharon, évesque de Meaux, et lui fit prière . . . ."

6. "Comme Saint Pharon donna congé à Saint Fiacre d'aller faire un hermitage au bois pour soy y tenir."

7. "Comme Saint Fiacre abattit grand nombre de boys et a tant fâché bequenaude qui le reprint et accusa à Saint Pharon."

8. "Comme Saint Pharon consola Saint Fiacre, et le reprint de son découragement."

<sup>60</sup> Such as by the writer of the Vita S. Faronis, attributed to Hildegard, Bishop of Meaux, and by Fulcoïn, who thus celebrates our saint, in Latin verse :—

"Heredem Fefrum dedit in quibus esse beatum.

Huic Broilum tribuit, qui templum condidit illic.

Hic duxit vitam, vitam finivit ibidem.  
Meldica nunc signis floret provincia Fefri."

<sup>61</sup> See "Old Statistical Survey of Scotland," vol. vii., pp. 211, 213.

<sup>62</sup> See Stewart's "Metrical Chronicle of Scotland," vol. viii., p. 513.

<sup>63</sup> St. Ficker's Bay, on the river Dee, near Aberdeen.

<sup>64</sup> See Stewart's "Metrical Chronicle of Scotland," vol. viii., p. 513.

<sup>65</sup> So named in the Dunkeld Litany. See "View of the Diocese of Aberdeen," p. 252, and also Gordon's Map of Scotland, of 1652.

<sup>66</sup> In the "Retours," Kincardine, pp. 95, 162.

<sup>67</sup> In Blaeu's Atlas—the honorific *mo* being a prefix.

<sup>68</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 339.

<sup>69</sup> See "Acta Sanctorum Ordinis S. Benedicti," sæc. ii., pp. 598 to 618.

<sup>70</sup> This erroneous opinion has been entertained by Du Plessis.

<sup>71</sup> That of Hector Boece, in his "Scotorum Hystoria," lib. ix., p. 173.

<sup>72</sup> See "Lives of the Saints; enriched with Fifty-one full-page Miniatures, in Gold and Colours, the text within engraved Borders, from Ancient Books of Devotion," p. 259.

<sup>73</sup> He is called "Domnallum Breccum nepotem Aidan," by Adamnan, in his "Vita S. Columbæ," lib. i., cap. 10.

Aedh. Having reigned for fifteen years, Donevald or Domnall Brecc fell in a battle, fought at Sraithcair-maic, in the month of December, A.D. 642.<sup>74</sup> The conqueror, on that occasion, was Hoan, King of the Britains.<sup>75</sup> Moreover, a St. Syra<sup>76</sup> is said to have been a sister of those brothers, while she was also educated by St. Conan. But, we find quite a different account, regarding the education of St. Fiacre, who is stated to have been under the care of St. Cuanna, who was in his time famous for learning and sanctity, and who attracted numerous disciples to his monastery at Kilcoona, on the shore of Loch Orbsen.

The thoughts of Fiacre were turned to a religious life in solitude; and he resolved on leaving the tumult of this world, when he was ordained a priest.<sup>77</sup> At an early age, likewise, he desired to abandon the society of his friends and familiars.<sup>78</sup> It is again stated, that he left his native district, and the school of St. Cuanna, to fix his first hermitage on the banks of the River Nore, and in the present County of Kilkenny. As the memory of our Saint is honoured in Kill-Fiachra or Kilfera on the 30th of August—the same day on which his festival is marked in the Martyrologies of Marianus O’Gorman and of Donegal—it has been conjectured, that it had been the spot hallowed by his virtues and penitential austerities during his lifetime. There, too, is to be seen the ruins of an old church, which had been dedicated to St. Fiachra, while a little to the south of it is the holy well of St. Fiachra.<sup>79</sup> There St. Fiacre became celebrated, and many disciples are said to have flocked around him, and disturbed the life of retreat he purposed to lead.<sup>80</sup> Our Saint even desired, more securely to enjoy the pleasures of a contemplative life. Hence, he resolved to leave his native Island.<sup>81</sup> According to one account, which does not seem to rest on his earliest Acts, St. Fiacre communicated that purpose to his sister, St. Syra, who approved of his design, and who shared his desire to abandon the allurements of the court of their father, Eugene IV., King of Scotland. Keeping their secret from him, they stole away towards the sea-coast, to find a vessel in which they could embark.<sup>82</sup> But, it does not at all appear, that St. Syra was a fellow-traveller with her brother on this occasion; it is thought to be more probable, she followed him to that place where he settled, at a subsequent time, and when he had established there a religious institute. However, the statement that St. Syra was a sister of St. Fiacre rests on no historic foundation, and it must be rejected as a fable.<sup>83</sup>

<sup>74</sup> According to the Ulster Annals.

<sup>75</sup> See Ussher’s “Britannicarum Ecclesiarum Antiquitates,” cap. xv., p. 372.

<sup>76</sup> Some doubt exists as to whether she is to be distinguished from a St. Syria, venerated at Troyes on the 8th of June. See the Sixth Volume of this work, at that date, for the reputed Feast of St. Syria, or Syria, Virgin, at Meaux, or Troyes, France, Art. iii. The Feast of St. Syra has also been referred to the 23rd of October.

<sup>77</sup> See the account of Most Rev. Patrick F. Moran, D.D., in “The Irish Ecclesiastical Record,” vol. xii., June, 1876, p. 361.

<sup>78</sup> Afterwards, it is stated, “S’en vint en France, pour viure en solitude, incogneu des hommes.”—Gualtier’s “Fleurs des Vies des Saints,” Traduction de l’Espagnole du Livre de Pierre Ribadeneira, p. 829.

<sup>79</sup> See the account of St. Fiacre, in “The Irish Ecclesiastical Record,” vol. xii., June, 1876, pp. 361, 362.

<sup>80</sup> Mabillon takes care to distinguish St. Fiaca, of Leinster, and who administered Holy Viaticum to St. Comgell, Abbot of Bangor, from our saint. See “Annales Ordinis S. Benedicti,” tomus i., lib. xii., sect. vi., p. 344.

<sup>81</sup> It is stated—but we know not on what authority—that he remained for some time in Iona, attracted thither by the fame of the miracles and virtues of its holy founder.

<sup>82</sup> See Les Petits Bollandistes, “Vies des Saints,” tome x., xxxe jour d’Aout, p. 333.

<sup>83</sup> Among some Notulæ Historico-criticæ, attached to the Pars Estiva of the Meaux Breviary, ed. 1834, is the following: “*Ad ultimam Dom. Aug. in Festo S. Fiacrii. Quidquid aliter dixerit auctor Historiæ Eccl. Meld. t. i., not. 30, non constat S. Fiacrio exiitisse sanctam sororem Syram nomine, quæ fuerit monialis Faronis et deinde Cathalauni Abbatissæ. De ea omnino siletur apud Gall. Christ.*”

Almighty God, who had inspired St. Fiacre with this resolution of expatriation, directed his way to France. He was associated with some holy companions, it is stated, during the journey. Nor is it known with certainty from his earliest Acts, that he had been a monk before leaving Ireland.<sup>84</sup> At this time, St. Faron or Faro,<sup>85</sup> who was of noble family, and who had previously been distinguished as one of the paladins in the army of King Clothaire, had retired from the ambitious pursuits of worldlings in camp and court, to embrace an ecclesiastical career. Those pious strangers from Ireland, arrived in the diocese of Meaux,<sup>86</sup> during the time of St. Faro's Episcopal Rule.<sup>87</sup> It does not seem to be known for a certainty, that he was Bishop of Meaux, before the death of Clothaire II., King of France.<sup>88</sup> The latter event is generally referred to A.D. 628.<sup>89</sup> About that time, however, St. Faro had built a monastery in the environs of Meaux, desiring much to have religious, who should give shining examples of virtue, and with whom he could confer on heavenly subjects.<sup>90</sup> This holy prelate entertained an especial affection for those pious men of the Scottish nation,<sup>91</sup> who then began to invade France in such numbers, either to serve God in a missionary capacity, or in the monastic state.

## CHAPTER II.

FAVOURABLE RECEPTION OF ST. FIACRE BY THE BISHOP OF MEAUX—THE IRISH SAINT OBTAINS POSSESSION OF BRIE TO FOUND HIS HERMITAGE—HE THERE ESTABLISHES A HOUSE OF HOSPITALITY—HIS TASTE AND SKILL IN GARDENING AND AGRICULTURE—ENLARGEMENT OF HIS FARM—MIRACULOUS CLEARANCE OF THE FOREST—ST. FIACRE IS SECURED IN THE LOVE AND RESPECT OF ST. FARO—RELIGIOUS RULE OF ST. FIACRE.

OTHER misleading and legendary accounts have it, that St. Syra, with three companions, set out from Meaux to visit her brother, from whom she learned many lessons of heavenly wisdom. Having lived some years with St. Fara, it is stated, she afterwards proceeded to Troyes,<sup>1</sup> where she ruled as abbess over a community for a long time, and guided many souls to God. Her virtues are highly extolled in an ancient hymn.<sup>2</sup> However, this holy Virgin

<sup>84</sup> Mabillon writes: "Demigravit ex Hibernia nondum Benedictinis institutis informata, an jam monachus, incertum."

<sup>85</sup> The festival of this holy Bishop is held on the 28th of October. He died A.D. 672. See Baillet's "Vies des Saints," tome iii.

<sup>86</sup> The city of Meaux is situated on a height over the river Marne, and it is still an episcopal see, with a noble cathedral. See Murray's "Handbook for Travellers in France," sect. ix., route 165, pp. 613, 614, tenth edition.

<sup>87</sup> See "Breviarium Meldensis," lect. iv.

<sup>88</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xii., sect. v., p. 343.

<sup>89</sup> See M. Le Dr. Hoefler's "Nouvelle Biographie Générale," tome x., col. 900.

<sup>90</sup> See Les Petits Bollandistes "Vies des Saints," tome xiii., xxviii. jour d'Octobre, p. 90.

<sup>91</sup> This is mentioned in the Life of St. Faro, attributed to Hildegard, Bishop of Meaux.

CHAPTER II.—St. Syra's festival is there

kept on the 8th of June. Before the French Revolution, many convents in France honoured her as patroness.

<sup>2</sup> Therein she is thus addressed:—

"O Syra, virgo pura,  
Regis Scotorum filia,  
Sancti Fiacrii soror,  
Tu es stella eximia,  
Præfulgens virginum gemma,  
Campaniæ laus et honor,  
Ad sepulchrum confugiunt  
Tuum populi et sentiunt  
Sanitatis remedium."

<sup>3</sup> As for instance: "Saint Fiacre l'anchorète avait une sœur, nommée Syra. Elle mourut dans le diocèse de Meaux, ou elle est honorée comme vierge. Quelques auteurs font mention d'une lettre que cette sainte reçut de son frère, et qui renfermait des maximes de morale."—M. le Dr. Hoefler's "Nouvelle Biographie Générale," tome xvii., col. 615, 616.

is not to be regarded as the sister of our Saint, notwithstanding the assertions of French writers, and which are very commonly received.<sup>3</sup>

Having thus resolved to settle in France, St. Fiacre and his sister Syra—so runs the legend—sought St. Faro's direction. By the holy Bishop of Meaux, they were most favourably and hospitably received. He heard their petition with pleasure. The Princess Syra asked for admittance to a convent, where with other pious virgins she might devote herself to the service of Jesus Christ, whom she had chosen for her spouse. The bishop had a saintly sister named Fare,<sup>4</sup> who was then Abbess over a monastery, which from her was afterwards called Faremoutiers,<sup>5</sup> and Syra was placed under her direction.<sup>6</sup>

The following account, however, is more in accordance with St. Fiacre's earliest Acts. On first beholding the innocent and religious countenance of our Irish Saint, the Bishop of Meaux eagerly enquired about his parentage, native country, his present purpose, and his object in making this journey to France. The prelate promised, furthermore, that on learning these particulars, and the name of his favoured guest, he would be ready to afford suitable counsel. St. Fiacre immediately answered, "Most Reverend Father, Hibernia, the Island of the Scots, gave birth to me, and to my progenitors. My name is Fiacre, and as I desire to lead a solitary life, I have left my country and my parents, that I may find a suitable place for a hermitage. Now, I most earnestly entreat your bounteous protection. If you know of any forest, near this place, and in which I might devote myself to prayer, you will not, I trust, hesitate to inform me." Thereupon, Faro replied, with manifest pleasure: "I have, indeed, a certain wood, which is my own property, and not far from this place. The inhabitants call it Broilum,<sup>7</sup> or Brodolum,<sup>8</sup> and I believe it to be a spot, in every respect suitable for the exercise of an eremitical life. If you desire to see it, we shall proceed thither." He then brought our saint to the wood, now known as La Brie,<sup>9</sup> between Meaux and Jourarre,<sup>10</sup> a town lying about eleven miles eastward from the latter city.<sup>11</sup> The dense forest which was there, and its convenient situation,<sup>12</sup> suited admirably the purpose of our saint to lead an eremitical life.

On their arrival at the spot designated, the holy Bishop Faro said: "Dearly beloved brother, by hereditary right this place belongs to me, and if it please you to live here, I most cordially and instantly grant you, whatever portion of land may be necessary for your purposes." St. Fiacre fell upon his knees, and with tears of gratitude offered his thanks to the prelate. He said at the same time, that place met his expectations in every particular, and especially, as it was removed, in a great measure, from the busy haunts of men. These matters having been thus settled, both of the holy men

<sup>4</sup> Also called St. Burgundofara. Her festival occurs on the 7th of December.

<sup>5</sup> In Latin, *Fara Monasterium*.

<sup>6</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., xxx<sup>e</sup> jour d'Aout, p. 333.

<sup>7</sup> The name of the place, as written by Mabillon, was Broilum. See "Annales Ordinis S. Benedicti," tomus i., lib. xii., sect. vi., p. 344.

<sup>8</sup> The Acta of our saint, by the anonymous writer, as published by the Bollandists, have Prodilum; but this is evidently a mistake for Brodilum, which is given in the Breviary of Aberdeen. See "Acta Sanctorum," tomus vi., Augusti xxx., cap. i.,

num. 9, and n. (e), pp. 605, 607.

<sup>9</sup> Brie was a district in the ancient province of Champagne and Isle de France; but now comprised in the department of Seine-et-Marne, Aisne, and Marne-et-Aube.

<sup>10</sup> See Le Comte de Montalembert, "Les Moines d'Occident," tome ii., liv. vii., chap. iii., p. 436.

<sup>11</sup> See "Gazetteer of the World," vol. vii., p. 409.

<sup>12</sup> "Sylvis circumpositis tectum, et ab urbe Jatino duabus leucis distantem."—"Breviaryum Meldensis," Pars Estiva.—In Festo S. Fiacrio, lect. iv.

<sup>13</sup> In the Acts of our saint, the term used

returned to the city of Meaux, while their conversation was on divine subjects, as they journeyed along. The very next day, having obtained leave of absence, and having sought a benediction from St. Faro, the Irish pilgrim returned to the site designated. No sooner had this grant been made to him, than Fiacre set about the construction of an oratory,<sup>13</sup> having first effected a clearing of the rough places,<sup>14</sup> in the midst of the forest. To the Blessed Virgin, Mother of God, that religious institute was specially dedicated. But for his own manner of life, he wished to lead that of a recluse. There he lived in a cell or oratory<sup>15</sup> apart from general intercourse with men, although, he frequently received visitors or guests, and especially penitents. To all, he exercised a truly Irish hospitality, and in accord with the practice of the monastic establishments in his own country. He there founded an hospital for the entertainment of pilgrims, travellers and poor people; while he received all strangers coming to him with great charity and urbanity.

Towards himself he was most mortified. The practice of austerities, vigils and fasting, joined with prayer, enabled him to attain the highest virtues. Although practised in seclusion, these diffused his reputation for sanctity through the most distant parts of that country, which became his by adoption. His time was divided between contemplation and prayer; the cultivation of his garden; and exercises of charity towards his neighbours, who resorted to him for advice or direction.<sup>16</sup> His fame went abroad, and thousands came from the most distant parts, to see the good saint. But, the poor seem to have been the objects of his chiefest solicitude.

In his retirement, St. Fiacre indulged his taste and skill in gardening, and that healthy exercise was a labour he specially loved. The manner in which his fruit-trees, shrubs, vegetables and flowers were cultivated excited the admiration of all beholders. "If a man sows," he used to say when strangers praised his lovely garden, "it is God who giveth the increase; if man plants, it is God who bringeth the flowers and the fruits." He is said to have been a great botanist, and to have surrounded his hermitage with flowers. These acquisitions prove his taste and love for natural science. The afflicted and suffering in mind or body, believing in his miraculous gifts, soon flocked to his hermitage in great numbers. Those who were very infirm were brought thither by their relations or friends. Numbers of sick and demented persons attended the place of his retreat; lame, blind, deaf and dumb, all received health and strength through his prayers, and by the imposition of his hands.

In his garden, he cultivated roots for the refreshment of poor travellers. Wherefore to provide better for their support, he judged it necessary to procure a larger tract of land, than he at first possessed; that by his own labours and those of his brethren, he might be able to cultivate all kind of vegetables, and thus minister to the wants of necessitous individuals. St. Faro had already given him permission, to appropriate so much of the wood, as he desired.<sup>17</sup> However, our humble eremite, would not presume to encroach on this privilege, without again referring the matter to his benefactor.

is "monasterium"; but in the Middle Ages, as Du Cange remarks, that word was often used for an oratory, as seems to be the signification in the present instance.

<sup>14</sup> See Rev. Henry Sebastian Bowden's "Miniature Lives of the Saints for Every Day in the Year," vol. i., March 17, p. 154.

<sup>15</sup> Also dedicated to the Blessed Virgin Mary. See "Breviarium Meldensis," Pars Estiva. In Festo S. Fiacrii, lect. iv..

<sup>16</sup> See Bishop Challoner's "Britannia Sancta," part ii., p. 102.

<sup>17</sup> In two manuscript Lives of our saint, in possession of the Bollandists, Fiacre is said to have received from the Bishop an instrument "quod Gallice BESSA vocatur," and this was intended to mark out the ground, which had been granted to him. The word means *beche* in French, and the English meaning is "a spade."



The latter renewed permission to fell any quantity of timber, that might be necessary for the proposed enlargement of his farm, telling him at the same time, he was at liberty to possess all the land he might be able to surround with a furrow in one day. After returning thanks for such a favour, our Saint is said to have marked out that furrow with his staff. A deep trench opened beneath the line he traced, and the woods within that enclosure miraculously disappeared.<sup>18</sup> Long afterwards, the ditch was shown by the local peasantry.<sup>19</sup> While his work was in progress, and beholding the results, a certain woman immediately brought word to the bishop, that our Saint had been seen by her in the act of using incantations, and witchcraft, while performing that miracle. Her representations at first made an unfavourable impression on the mind of St. Faro; and emboldened by her successful accusation, with insolence in her words and gestures, she soon returned bearing a message from the Bishop, that Fiacre should desist from the work he had commenced. This order he obeyed on the instant. She also announced, that the Bishop would come to see what had taken place. Somewhat saddened by this news and disconcerted, Fiacre sat down on a stone that was near, awaiting the result. This stone was afterwards preserved with religious veneration, and according to popular tradition, it became hollowed into the form of a chair, so that the saint might the more easily rest in it. In course of time, when a church had been built in his honour at that place, the stone was removed to it, and preserved in attestation of the miracle wrought.<sup>20</sup> Meanwhile, when St. Faro arrived, he soon learned the true state of affairs; and the holy Bishop, much pleased with the ready obedience shown by our Saint to his mandate, was immediately reconciled to his humble subject. Having beheld those wonderful miracles wrought through the servant of God, that prelate conceived even a greater love and friendship for him than at first; so that afterwards, Fiacre was still more honoured, through the constant familiarity and respect shown him by the illustrious prelate.<sup>21</sup>

Several pious disciples placed themselves under the direction of the holy Eremit, who had thus founded his religious establishment at Breuil, in the district of Brie, and which has since his time taken the name of Saint-Fiacre. We are led to the inference, that he drew up a strict rule of life for his monks.

Moved by that action of the woman, it is said that St. Fiacre made an ordinance, which excluded all females from his Monastery.<sup>22</sup> Through his prayers, it was held he obtained a request, that some bodily infirmity should befall those women, who wilfully dared to disregard his regulation.<sup>23</sup> However, interpreted by popular tradition, his real motive appears to have been rather guided by the example of the Cœnobiarchs in Ireland, who were

<sup>18</sup> Thus was interpreted, that profound impression, produced by the labours of monastic pioneers, on the popular mind. See Le Comte de Montalembert's "Les Moines de l'Occident," tome ii., livre vii., chap. iii., p. 437.

<sup>19</sup> See Mabillon's "Acta Sanctorum Ordinis S. Benedicti," tomus ii., p. 573.

<sup>20</sup> The parochial church of Brie yet retains this relic. There, too, the sites of the saint's hermitage and enclosure are traditionally pointed out; but no remains of the ancient buildings are now to be seen.

<sup>21</sup> See Les Petits Bollandistes "Vies des Saints," tome x., xxx<sup>e</sup> jour d'Aout, pp. 334,

335.

<sup>22</sup> The following distich refers to this incident:—

"Fœmina quæ læsit blasphemæ murmure  
Sanctum,  
Fecit quod sancti non intret fœmina tem-  
plum."

These lines occur in "De Gestibus Francorum," lib. iii.

<sup>23</sup> "Orat ne loci intret limina  
Immunis ulla fœmina,  
Hoc est causa cur fœminæ  
Arcentur ejus limine."

—Hymnus S. Fiacrii, ex ejus Officio desumpta.

careful to remove any cause for temptation or human frailty from the precincts of their respective monasteries.<sup>24</sup>

It is related, that a certain noble lady, wishing to learn what should be the consequence of disobedience to St. Fiacre's rule, urged a servant-maid to venture within the monastery, yet against her own wishes. However, that servant escaped uninjured, while her mistress lost an eye, as a punishment for her temerity. Another woman, on daring to place one foot within the forbidden threshold, was immediately afflicted with a tumour, that ascended from the offending member through her entire body, which became affected in a similar manner.<sup>25</sup>

### CHAPTER III.

VISIT OF ST. KILIAN TO ST. FIACRE—FABULOUS STORY OF THE LATTER BEING OFFERED THE CROWN OF SCOTLAND—HIS LIFE IN SOLITUDE—HIS DEATH AND BURIAL—TRANSCIENCE OF HIS RELICS—VARIOUS MIRACLES AND INCIDENTS—MEMORIALS OF THE VENERATION PAID TO ST. FIACRE—COMMEMORATIONS OF HIS FEAST—CONCLUSION.

AMONG others of his contemporaries, attracted by the popular report of St. Fiacre's sanctity, was his own countryman and kinsman, St. Kilian<sup>1</sup> or Chillen,<sup>2</sup> who had made a pilgrimage to Rome. He deviated, however, from the direct route on returning, and bent his course towards Meaux. By St. Fiacre, he was most affectionately received, and for some days the pilgrim remained with him, not alone giving information regarding their friends and native country, but also engaged much in religious conversation and study on the most elegant passages of Holy Scripture. Another curious incident is related,<sup>3</sup> and to the effect, that St. Fiacre, a "Scot of Ireland," when he met St. Kilian in France, thus asked him: "My dearest brother, what brought you into these *barbarous* nations?" The natural answer to such a query may be imagined, that it was his desire to serve God with less attachment to the situations of ease and enjoyment in which worldlings most delight. Commending each other to the care of Almighty God by mutual prayer, those holy relatives parted, having given and received the kiss of peace.<sup>4</sup>

To the regions of romance we may fairly relegate one of the stories told regarding our Saint, by some of the Scottish<sup>5</sup> and French writers.<sup>6</sup> Thus, it is stated, that while Fiacre enjoyed in tranquillity the delights of his beloved

<sup>24</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., pp. 488, 489.

<sup>25</sup> See Messingham's "Florilegium Insule Sanctorum." Vita S. Fiacrii ex Capgravio, pp. 390, 391.

CHAPTER III.—<sup>1</sup> His festival occurs on the 13th day of November. His Life and Acts are to be found at that date.

<sup>2</sup> We are told by Mabillon, that this was the Scottish St. Chillenus whom St. Faro sent to preach the Gospel in Artois. See "Annales Ordinis S. Benedicti," tomus i., lib. xii., num. vi., p. 344.

<sup>3</sup> See Ward's or O'Sheerin's "Sancti Rumoldi Martyris Inclyti Archiepiscopi Dubliniensis, Mechliniensium Apostoli," &c.

Dissertatio Historica, Articulus xiii., sect. x., p. 270.

<sup>4</sup> The "Histoire de Saint Kilien Evêque, Missionnaire de l'Artois au VII<sup>e</sup> Siècle," has been elegantly and learnedly written by A. Cuvillier, and published at Lille, 1861, 12mo.

<sup>5</sup> Hector Boece seems to have been the first to chronicle the succeeding narrative in his "Scotorum Hystoria," lib. ix. He is followed by John Lesley, but in briefer fashion, in his work, "De Rebus Gestis Scotorum," lib. iv.

<sup>6</sup> Thus Saussay, in his Martyrologium Gallicanum," and other writers adopt the Scottish accounts, without examination as to whether or not they agree with the most ancient manuscript Lives of the Saints.

solitude, the King of Scotland, his reputed father, died, and his younger son Ferchard succeeded him on the throne. However, having become infected with the Pelagian heresy,<sup>7</sup> which had then spread over the kingdom of Scotland, and having been addicted to crimes, which drew the hatred of the people on him, a public assembly of the state was convened. Then he was deposed and cast into prison. After some deliberation, as to the choice of a successor, and as the reputation of St. Fiacre for justice and for every other virtue was extensively known, the assembly unanimously resolved to offer him the crown. Accordingly, ambassadors were sent to Clotaire II.,<sup>8</sup> King of Neustrie, in order to urge him for the influence he possessed—to engage that Fiacre would consent to accept the position of King, and remove from his hermitage.<sup>9</sup> Having had an intimation of these proceedings, the Saint was much troubled in mind; but, he besought the Almighty in tears and prayers, that he might not be brought away from his favourite solitude, which had become so delightful to him, or to obtain honours which for love of Him had been already abandoned, and which when attained were full of peril to the possessor. Whereupon, his prayers were heard, and immediately he was covered with a leprosy, which rendered him an object of horror to all beholders.<sup>10</sup> When the ambassadors then approached him, their purpose was altogether changed; and now they felt interiorly moved to press their suit very coldly, as they believed such a person was utterly removed from the list of those, who were desirable candidates for the Scottish monarchy. They even wished Fiacre should decline acceding to the prayer of their petition. Nor were they long about learning his decision, when thus addressing them: “Know that this pest, with which I am covered, is not the result of natural causes, but a grace of the Almighty conferred on me the more to confirm my humility, and be persuaded that I prefer this small cell to the greatest kingdom in the universe. When here, I work out my salvation with assured hope; while taking the sceptre you now offer, my soul should be exposed to numberless dangers.” Satisfied with such refusal, the ambassadors took their leave. He then remained undisturbed as before in his beloved hermitage. Yet, as the Almighty had only afflicted him with the leprosy for a time, in order to favour his aspiring after true humility; no sooner had the Scottish messengers departed, than Fiacre’s face and body resumed their natural beauty.<sup>11</sup> Totally irreconcilable with the old legend of his acts, as also with probability, is the statement, that he left France and returned to Ireland, where, according to an unauthenticated account, he became abbot of a monastery, and attended St. Congel—we may assume the

<sup>7</sup> This derived its nomenclature from Pelagius, as he had been called in Rome; but he is supposed to have been previously named Morgan. According to St. Augustin, in his epistle to Paulinus, 106, the heresiarch was called Pelagius Brito, to distinguish him as had been thought from another Pelagius of Tarentum. See Stillingfleet’s “Origines Britannicæ, or the Antiquities of the British Churches,” chap. iv., pp. 180, 181.

<sup>8</sup> He was son of Chilperic or Childeric I. and Frédégonde. He succeeded his father as king of France in 584, when only four months old, and he reigned under the guardianship of his mother. He died A. D. 628, in the 45th year of his age.

<sup>9</sup> In the Salle de Cathéchisme of the Cathedral at Meaux, there is a rude oil

painting of this imaginary incident, viz., the deputation before St. Fiacre, who is represented as a good-looking young man, wearing a white robe over which there is a black scapular, and holding a spade in his right hand. The deputation, three warriors, offer him golden vessels. A turbaned negro holds their horses; but, with his left hand, St. Fiacre motions away the proffered gifts. To the left of the picture, are three kneeling women supplicating the saint not to leave La Bric. The figures are life-size. This curious picture is over two hundred years old.

<sup>10</sup> This incident, as given in the narrative of Boece, has been omitted by Lesley.

<sup>11</sup> See Les Petits Bollandistes, “Vies des Saints,” tome x., xxxc<sup>e</sup> jour d’Aout, p. 335.

proper rendering to be St. Comgall of Bangor<sup>12</sup>—during his last illness, and in whose honour he built a monastery.<sup>13</sup>

The Saint continued to be a hale old man, worshipping God in singleness of heart, until his latest moments. This enjoyment of health was the natural result of his regulated temperance of living, and in the physical exertion of labour, which he loved to exercise in the open air. He seems to have lived a very retired life in his oratory of Breuil for many years, and in it they were finally closed. Rendered illustrious by the performance of so many miracles, St. Fiacre departed to a life of glory, in the seventh century.<sup>14</sup> It should prove a matter of great difficulty, to ascertain the exact period of his release, which is not recorded. Nor do we know on what authority, it is stated, that he died on the 18th of August, although his festival is celebrated on the 30th of this month.<sup>15</sup> That his soul went to Heaven, on the 30th of August, has always been current in tradition; the year is thought to have been, about A.D. 670, apparently named for no better reason, than because St. Faro, his contemporary, died about that time. However, even the true date for St. Faro's death has not been discovered; while that of St. Fiacre may have been either before or after the departure of his friend and patron, the Bishop of Meaux.<sup>16</sup>

His body was interred within his Oratory,<sup>17</sup> and in the Chapel he had built to honour the Blessed Virgin. There it lay until A.D. 1234, when Peter, Bishop of Meaux, removed it from that place of deposition, and exposed it for veneration by the faithful. A priory was built after the death of St. Fiacre, at that place where he died. Since then, the priory and church have been destroyed; yet the faithful continue to visit the site, and they frequent the parish church of Breuil to venerate the relic of Fiacre, presented to its priory by Monseigneur Séguier, Bishop of Meaux. However, through respect for the saint's memory, women do not enter the precincts of his former residence, nor the chapel in which he had been interred.<sup>18</sup> Afterwards, the priory of Breuil became a dependency on the monastery of St. Faro, which was in charge of the Benedictines.<sup>19</sup> In the year 1313, Adam Faronian, Abbot, ordered thenceforth that nine choir-monks and a prior from his monastery, with one lay-brother and one lay-sister, should live in St. Fiacre's establishment, and that they should serve under regular observance. For their maintenance, it was regulated, that they might receive offerings of the faithful, which were presented as tokens of reverence towards the head of St. Fiacre.<sup>20</sup>

<sup>12</sup> See his Life in the Fifth Volume of this work, at the 10th of May, Art. i.

<sup>13</sup> Yet such is the narrative given by Dr. Meredith Hanmer;—"In an ancient manuscript Legend of the Life of St. *Congellus* or *Comgallus*, I finde that Saint *Fiacre* returned into Ireland, and became Abbot of Airard in Leinster, upon the River of Berba, now called the Barrow, in the Barony of Odrone, and that he went to the Abbey of Beanchor in Ulster to visite *Congellus*, at whose hands *Congellus* received the Sacrament, and gave up the ghost. There, also, it is further alledged, that this *Fiacre* builded a Monasterie in Leinster, in the honour of Saint *Congellus*."—"Chronicle of Ireland," pp. 156, 157.

<sup>14</sup> The "Breviarium Meldensis" states: "Ad superos ut creditur, tertio Kalendas Septembris anno circiter sexcentesimo

septuagesimo evolavit, et in ecclesiola sua sepultus est," &c. Pars Estiva. In Festo S. Fiacrii, lect. v.

<sup>15</sup> See Rev. S. Baring-Gould's "Lives of the Saints," August 30, vol. viii., p. 385.

<sup>16</sup> See the Bollandists' "Acta Sanctorum," tomus vi., xxx. Augusti. De S. Fiacrio Eremita Conf., &c. Commentarius Prævius, sect. iii., num. 31, p. 604.

<sup>17</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., jour d'Aout xxx<sup>e</sup>, p. 335.

<sup>18</sup> Anne of Austria, Queen of France, having made a pilgrimage to St. Fiacre's Shrine, was satisfied with praying at the door of his oratory. See Les Petits Bollandistes, "Vies des Saints," tome x., xxx<sup>e</sup> jour d'Aout, pp. 335, 337.

<sup>19</sup> See Mabillon's "Acta Sanctorum Ordinis S. Benedicti," Sæculum secundum, Acta S. Fiacrii, p. 600.

Numbers of persons had been long accustomed to visit the oratory of Breuil, specially connected with his name and celebrity, for the purpose of offering vows and praying before his altar. And scarcely throughout France was any other saint more distinguished than Fiacre for the miracles wrought through his intercession, nor was any other locality more frequented by the faithful.<sup>21</sup> St. Fiacre is said to have been blessed, or beatified, especially in France.<sup>22</sup> During the middle ages, his acts were dramatized in a Sacred Mystery<sup>23</sup> for the edification of the people.

Many illustrious miracles are recorded of our Saint, by his biographers. Those remarkable manifestations of his efficacy are to be found especially recorded in those Latin Acts, as published by the Bollandists.<sup>24</sup> We can only present a few, in attestation of that popular veneration he secured during the time of his pilgrimage on earth, and which has continued even to the present day. A certain man, living at Montinaco,<sup>25</sup> had two children, a long time labouring under infirmity. In order to obtain their restoration, the father resolved on bringing them to St. Fiacre. Being mounted on a beast of burden, and placing one of those children before and another behind, he had just left Meaux, and was passing over a bridge on the way. A number of spectators happened to be present, at that moment. The animal stumbled and fell with his burden into the River Materna, now the Marne, which was very deep at this place, while the current was very rapid. The father and his children immediately cried out, "O holy Fiacre, succour us." Having risen to the surface of the water, beneath which he was plunged, and unable to swim, and nevertheless holding his children, who were apart, one by the right, and the other by the left arm, they were all enabled to reach the bank in safety. The father attributed this wonderful rescue to the invocation of St. Fiacre; and, at this same instant, his children were restored to health, those who were present crying out, that it was a truly providential escape. The fame of that miracle soon spread through the city of Meaux. Afterwards, the father and his children prosecuted their journey to the monastery of Fiacre, where they made a vow before his shrine, and then joyful for such preservation, they returned safely to their home, with hearts full of gratitude towards the Saint.

But a still greater miracle has been attributed to the intercession of the Blessed Fiacre. On another occasion, at Noyon,<sup>26</sup> while four boys were bathing in the River Isara,<sup>27</sup> venturing into deep water, they were drowned; and when women who witnessed the occurrence raised an outcry, the people of that town came forth in great numbers. At once, taking to their boats with boat-hooks, certain fishermen vainly endeavoured to rescue the bodies of those boys from the sixth hour until sunset. Two mothers of the boys drowned now arrived, and were distracted with grief at their loss. At length,

<sup>20</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xii., num. vi., p. 344.

<sup>21</sup> See "Breviarium Meldensis," Pars Estiva, lect. v., vi.

<sup>22</sup> See "Historiæ Catholicæ Iberniæ Compendium," tomus i., lib. iv., cap. xi., p. 50.

<sup>23</sup> In Mon. Jubinal's "Mystères inédits du xv<sup>e</sup> Siècle," there is published a "Mystère de Monsieur Saint Fiacre," dating from the fifteenth century, and perhaps of still earlier composition.

<sup>24</sup> See "Acta Sanctorum," tomus vi., xxx. Augusti. Acta S. Fiacrii, Auctore anonymo, pp. 604 to 616. Other miracles

are related in two appendices, pp. 616 to 620.

<sup>25</sup> Such is the spelling in the Acts as published by the Bollandists; but in two other Manuscripts, as also in those Acts published by Surius and Mabillon, it is written Montiacio. The Bollandist editor conjectures, that the village of Montigny, between Meaux and Lagny, is here probably designated.

<sup>26</sup> This town formerly belonged to the Province of Picardy.

<sup>27</sup> Also written Ysara, or Ysera. It is now known as L'Oise, and it falls into the River Seine.

one of the mothers, who had been restored to health at his shrine, invoked the name of Fiacre, and adjured him, that he would show forth God's power, in this similar conjuncture of her misery. After her prayer, the boys were restored to life. Then was it declared, that they owed this miraculous event to the prayers of our Saint.<sup>28</sup>

While seven travellers were coming from St. Denis, and passing by the Monastery of Breuil, four of the number proposed a visit. The other three said: "We are not suffering from any malady, and we have no occasion to go to the Monastery of St. Fiacre, for he only receives infirm travellers, and especially *ficosi*."<sup>29</sup> Go, ye, therefore to him, as you have a necessity for so doing, and we shall proceed to our homes." However, those four setting out were derided by their companions, who said: "Let the blind go to the physician of the blind." Instantly the scoffers were deprived of sight. The blind men, filled with consternation, then called upon their companions, who were hastening towards God's servant; but, supposing this call to be only a continuation of their former derision, the cry was not adverted to, until the four returned from their visit. Then these found, that their blind companions were wandering at random through the fields, not knowing where to turn, yet penitent for their faulty indiscretion. The three blind men were afterwards led to the monastery of our Abbot; when imploring St. Fiacre's intervention on their behalf, they were again restored to the use of sight.<sup>30</sup>

In the Hymn of St. Fiacre's Sacred Office are enumerated the various diseases which were removed through his intercession.<sup>31</sup> A very remarkable case of such efficacy was that of a man living at Amiens, and who suffered from a most painful polypus, which grew to such a size, that it not only deformed his face, but even impeded his respiration to such a degree, that his voice was scarcely intelligible to listeners. Moreover, so disagreeable was the odour arising from the ulcer, that he was shunned by all, except an only sister, who ministered to his wants. However, in that state of misery, he resolved on making a pilgrimage to the shrine of St. Fiacre, and he went thither with bare feet, the more to manifest his reverence and devotion towards the holy Patron. On his arrival at the church, he prayed fervently for recovery before the shrine, and then fatigued with the length and hardship of his journey, he fell into a deep slumber before the tomb of the saint. On awaking, to his great relief and joy, the mass of corruption had issued from his nostrils, without causing any pain or injury. Going forth from the church, and washing his face with water, he found that a perfect cure had been miraculously accomplished. Filled with gratitude to the Almighty and to his holy servant Fiacre, again the pious pilgrim returned to pray before the saint's tomb. Afterwards, he returned to his home, and neither interiorly or exteriorly was any mark of that disorder visible on his face. The cure of a man named Odo from a similar disease, and through the intercession of St. Fiacre, is likewise recorded. Odo felt so grateful for his recovery, that he spent some years willingly devoting himself to labour for the monks living in the monastery. Afterwards, he married, and resided in a village called

<sup>28</sup> By Surius and Mabillon, the foregoing miraculous incident is more briefly narrated.

<sup>29</sup> The nature of their infirmity is expressed by the term applied to them in Latin, "*Viscosi*," and it is repeated in other forms. The word "*fico* i" means "filled with sores," or "scabby," or "having the piles."

<sup>30</sup> An account of these different miracles

may be seen in Surius, "*De Probatiss. Sanctorum Vitis*."

<sup>31</sup> "*Virtutum fulget titulus,  
Medetur cæcis oculis,  
Polypo, fico, calculis,  
Febribus, morbis singulis.*—

Hymnus S. Fiacrii.

ex ejus Officio desumpto.

<sup>32</sup> He adds, "*Multa enim milia utrisque*

Columnes. The anonymous writer of St. Fiacre's Life declares, that he had seen many others who were healed from the same disorder of polypus, and through the merits of God's servant. That it was impossible to write about each instance,<sup>32</sup> he states; but, several cases are left on record, which abundantly manifest miraculous assistance afforded by the saint to his devout clients.

The founder of the Trinitarian Order, St. John of Matha,<sup>33</sup> cherished a special devotion for St. Fiacre. Not satisfied with emulating his virtues at a distance, he wished to erect a hermitage so near as he could to Breuil, that thus the site of St. Fiacre's former habitation, and where his relics had been preserved, might prove a constant stimulus to popular piety.<sup>34</sup>

In the fourteenth century, Edward the Black Prince ravaged that country about Meaux, but he spared the sanctuary at Breuil. He caused the shrine of the saint to be opened, however, and extracted a portion of the relics, which he desired to bring with him to England. When passing through Normandy, he deposited those relics on an altar at Montloup, not far distant from Tournay, where a chapel had been erected in honour of St. Fiacre. No strength of man was able afterwards to remove the relics from that altar. The death of the prince soon after took place.<sup>35</sup> The French people regarded this result as a punishment for his want of due reverence towards the shrine of our saint.<sup>36</sup>

When King Henry V.<sup>37</sup> of England took advantage of the dissensions which arose in France, owing to the insanity of its King, Charles VI., and had resolved on the conquest of that country, he landed with an army of nearly 50,000 men, on the 21st of August, 1415, on the site, where Havre de Grâce was built during the succeeding century. On the 25th of October following, he was victor in the celebrated battle fought at Agincourt. He then marched to Calais, and re-embarked for England, with the prisoners of distinction he had captured. Soon afterwards, he concluded a truce for two years, with King Charles VI. However, having organized a second expedition to forward his ambitious views, he landed once more in Normandy, on the 1st of August, 1418. A treaty was concluded at Troyes, on the 21st of May, 1420, whereby he was recognised as heir to the French monarchy, having married the Princess Catherine, daughter to Charles VI. Nevertheless, the French nobles and people were soon in revolt; while the Scots, guided by a sound policy, despatched a considerable army to aid their allies, and to cement still more that friendship, which had so frequently protected them from the ambitious designs of the English. Leaving his uncle, the Duke of Exeter, in Paris, Henry again hastened to England, and returned with additional reinforcements. At this time, several places in France had

sexus ad monasterium prædicti sancti conveniunt, et singuli gaudentes referunt per ejusdem sancti suffragia a diversis infirmitatibus se esse curatos.<sup>32</sup>—“Acta Sanctorum,” tomus vi., Augusti xxx. Acta S. Fiacrii, auctore anonymo, cap. iv., sect. 35, 36, 37, p. 610.

<sup>33</sup> He was born June 24th, 1169, and he died on the 21st of December, 1213. His festival is kept on the 8th of February. See Rev. Alban Butler's “Lives of the Fathers, Martyrs, and other principal Saints,” vol. ii., February viii.

<sup>34</sup> This is related in the “Annales Ordinis SS. Trinitatis,” auctore Bonaventura Baro, Ord. Min. Romæ, 1684.

<sup>35</sup> He died on Trinity Sunday, A.D. 1376, and he was buried in Canterbury Cathedral, where his monument is still to be seen. The exploits of this valiant prince are fully related in Sir John Froissart's “Chroniques de France, d'Angleterre, d'Ecosse, d'Espagne, de Bretagne, de Gascongne, Flanders, et Lieux d'alentour,” chap. cxx. to cccxxv.

<sup>36</sup> He had sunk into a mortal languor, which was soon followed by his death. See Dean Milman's “History of Latin Christianity,” vol. viii., book xiii., chap. vi., pp. 172, 175. (Fourth Edition.)

<sup>37</sup> His reign commenced on the 21st of March, 1413.

<sup>38</sup> See Michaud's “Biographie Universelle,

proclaimed the Dauphin as the true heir to the French throne. The Duke of Clarence, King Henry's brother, was sent to Anjou, to effect the submission of that province. He met a corps of the Scots' troops at Baugé, in 1421; and having ordered an attack, he was defeated, and killed in that encounter. Nevertheless, King Henry V. arrived in time to arrest the consequences of that defeat. He besieged Meaux, which held out against him for eight whole months.<sup>38</sup> To be revenged of the Scots, for having served in the French armies, and reputed St. Fiacre to have been of their race, he allowed his soldiers to pillage the monastery, and to commit other great disorders in the environs of Meaux.<sup>39</sup> However, the English King was punished for that act of irreligion, in the opinion of the Catholic French.<sup>40</sup> Some time afterwards, he was attacked by a *fistula*<sup>41</sup>—called the malady of St. Fiacre—and having retired to the *chateau* of Vincennes, near Paris, he expired there on the 31st of August, 1422, in the tenth year of his reign, and the thirty-fourth of his age.<sup>42</sup>

In the tenth year of his pontificate, Pope Gregory IX.<sup>43</sup> granted indulgences, at the request of the Abbot and community of St. Fiacre, to all those duly penitent, and who had confessed, when assisting on the anniversary of the Translation of his relics, and visiting his church. This concession had reference to a magnificent ceremony, on the Feast of the Most Holy Trinity, A.D. 1234, when at the request of Raynald, Abbot of St. Faro, and of his monks, Peter de Cuisy, Bishop of Meaux, elevated the relics of St. Fiacre, from their shrine, when an arm was separated from the body, and honourably placed in a new reliquary. This was publicly exhibited to the people, in a field near the town of Brie.<sup>44</sup> The Bishop also ruled, that the head of St. Fiacre—which appears to have been kept in a separate shrine—should be brought each year in solemn procession to that same place, and shown to the faithful, on the Festival of the Most Holy Trinity. During that day and the Octave succeeding, the Bishop granted a forty days' indulgence, to all who should be present, with the requisite dispositions.<sup>45</sup> A panegyric of the saint seems to have been always preached on the annual recurrence of that Festival.

In the year 1468, the monks of La Brie spent a considerable sum on the decoration of St. Fiacre's shrine.<sup>46</sup> Ten years afterwards, King Louis XI. of France had it covered with silver plates. This reliquary was made in the form of a Gothic church. The ridge-pole was covered with *fleurs-de-lys* and

Ancienne et Moderne," tome xix., Art. Henri V., p. 170.

<sup>39</sup> "Quhen King Hary had destroyit sindry boundis of Britane with gret heirschippis and slaughter, he invadit the landis and kirk of Sanct Fiacre and be vengeance of God he was striken with sic infirmite that na ingine of man might cure him."—Boece's "History of Scotland." Bellenden's translation, vol ii., p. 492. Edition of 1821.

<sup>40</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., xxx<sup>e</sup> jour d'Aout, p. 336.

<sup>41</sup> John Lesley thus writes: "Ille ergo morbi vehementia acius conflictatus, in hanc vocem prorupissee dicunt, Scotos eo usque Anglis esse infestos, ut non solum in hac mortalitate vivi, dum per corporis concretionem affectionibus possint indulgere, sed etiam mortui, ac in divorum numerum repositi, in cœlis, ubi nullus affectioni locus

esse potest, eos aliquo detrimento afficiant" —"De Origine, Moribus, et Rebus gestis Scotorum," lib. vii., pp. 269, 270.

<sup>42</sup> The Life of this monarch has been very fully written by P. F. Tytler, in two volumes. "Henry of Monmouth, or Memoirs on the Life and Character of Henry V. as Prince of Wales and King of England." London, 1838, 8vo.

<sup>43</sup> He sat in the chair of St. Peter from A.D. 1227 to A.D. 1241. See Sir Harris Nicholas' "Chronology of History," p. 209.

<sup>44</sup> See Du Plessis, "Histoire de l'Eglise de Meaux," tome ii., p. 133.

<sup>45</sup> His Pastoral concludes with "Datum Anno Domini MCCXXXVII. mense Maio."

<sup>46</sup> This is proved from a Receipt given by the widow of Peter le Maistre, a goldsmith, who had wrought the greater part of that shrine. See Du Plessis, "Histoire de l'Eglise



decorated with dolphins, to represent the arms of the King of France. On the side of the shrine, and carved in low relief, some of the most striking passages of St. Fiacre's life are portrayed. One of the figures represents Becnaude insulting the saint, another the wicked woman vomiting a serpent, while a third depicts a sick woman lying on a bed and invoking the just man whom she had slandered.<sup>47</sup>

A considerable distribution of St. Fiacre's relics seems to have taken place, at different periods after his death. Thus, in the fifteenth century,<sup>48</sup> the chin of the holy eremite was preserved in the chapel at Monte Louveto, a Priory of the Benedictines, in the diocese of Rheims. Also, the Abbey of St. Faro, at Meaux, the Abbey of Faremoutier, and other churches, obtained portions of his remains at various times.<sup>49</sup> In the village of Planq, near Douay, some portions of the saint's body had been preserved; and to visit the church in which they were kept, a great concourse of pious pilgrims resorted, especially patients afflicted with hæmorrhoids or piles. Also, the Dominicans at Douay had some of his relics. Moreover, the Benedictines of Blangiencensis, in Artois, had some particles of his bones in their abbey.<sup>50</sup>

In the year 1557, on the 28th of December, the head of St. Fiacre was carried away by robbers from his oratory, and it was never afterwards recovered. During the disturbances in France, consequent on the Reformation, the shrine and relics were removed in 1562.<sup>51</sup> The monks at La Brie were expelled from their monastery in 1565. They then hid the shrine of St. Fiacre in a small hut, which had been erected on the side of their pond. Afterwards, they carried it to the chateau Ville-ma-réuil, and for their own safety took to the woods. A native of St. Fiacre, and a Canon of Meaux, named Dalibert, discovered the place of their retreat, and advised the monks to deposit the remains of their patron saint, for greater security, within the Cathedral Church of Meaux. To this persuasion they yielded, on a promise that the relics should be restored to their church, when more peaceable times succeeded. However, that engagement was not afterwards observed. In the year 1561, the Huguenots had pillaged and otherwise injured Meaux;<sup>52</sup> but, on the 13th of September, 1568, the relics of this saint were transferred to its Cathedral. This was done, lest they might suffer desecration at the hands of the Calvinists. There the relics of St. Fiacre were placed temporarily in the middle of the choir, until a pyramidal erection was constructed over the chapel of St. Blasius, and behind the high altar of the cathedral.<sup>53</sup>

The King of France, Louis XIII.,<sup>54</sup> surnamed the Just, had such a veneration for St. Fiacre, that his relics were preserved in the royal palace, he being regarded as one of the most powerful patrons of the Kingdom.<sup>55</sup> His consort, Queen Anne of Austria, attributed the recovery of her husband, who had fallen ill at Lyons, to the prayers of our saint. Wherefore, to manifest her gratitude, she made a pilgrimage in 1641, and on foot, from the

de Meaux," tome ii., p. 259.

<sup>47</sup> Each year, on the Sunday after the Feast of Pentecost, which was the anniversary of this first translation, a portion of St. Fiacre's relics was borne in procession through Breuil.

<sup>48</sup> This is ascertained from a letter sent to the Benedictines in favour of their monastery in 1468, by John Cardinal and Bishop of Angers.

<sup>49</sup> See Du Plessis, "Histoire de l'Eglise de Meaux," tome i., p. 373, and tome ii., p. 259.

<sup>50</sup> According to Arnoldus Rayssius, in his work "Gazophylacium Belgicum," pp. 118, 190, 444

<sup>51</sup> They were then placed in the sanctuary of St. Burgundofara in Meaux. However, pilgrimages continued to be made by the faithful to Breuil as heretofore.

<sup>52</sup> See "Les Plus Belles Cathédrales de France," Saint-Etienne de Meaux, p. 106.

<sup>53</sup> See Du Plessis, in "Histoire de l'Eglise de Meaux."

<sup>54</sup> His reign commenced in 1610, and lasted to 1643. See Malingre's "Histoire de Louis XIII.," in two volumes, 8vo., 1646.

<sup>55</sup> See Les Petits Bollandistes, "Vies des Saints," tome x., xxx<sup>e</sup> jour d'Aout p. 336.

<sup>56</sup> Hence, soon after his birth, this

village of Monceaux, to offer thanksgiving at his shrine. Moreover, this pious Queen had experienced in her own person the efficacy of his intercession, as she had through prayer been relieved from a bloody flux, while she believed that through his merits she had given to France the future illustrious King Louis XIV.<sup>56</sup> In fine, that Queen took care each subsequent year, that some person should represent her, and pay a visit as pilgrim to the shrine.<sup>57</sup> As her husband, Louis XIII., entertained a special devotion for St. Fiacre, when his last illness supervened, Monseigneur Segulier, then Bishop of Meaux, had a particle of the patron's relics sent to him. — The monarch made a vow to embellish the saint's shrine; and for that purpose he left a munificent legacy. He died that same year, 1643.<sup>58</sup> In order to carry out that wish, his widow, Anne of Austria, spent 1,200 golden *écus* in decorating it with *argent-dore*. Her husband, Louis, is there represented attired in a royal mantle, and kneeling before the altar of St. Fiacre, invested with the collar of his order. Over his head an angel bears the arms of France, and in the entablature, six angels are represented bearing crowns of flowers. In the space between those figures, and at the four corners, massive *fleurs-de-lys* are inserted. Under a dome, supported by eight pillars, there is a figure of St. Fiacre, dressed as a friar, and holding a spade in his hand.<sup>59</sup>

In 1637, the Canons of Meaux presented one of the *vertèbres* of St. Fiacre to Cardinal Richelieu.<sup>60</sup> It was deposited in the Parish Church of St. Josse, in Paris, A.D. 1671, through the piety of the Duchesse d'Aiguillon, and for keeping of the confraternity there established from times remote, in honour of St. Fiacre.<sup>61</sup> An ancient tradition prevailed, that on the site of the chapel of that confraternity, St. Fiacre himself rested, when he arrived as an unknown pilgrim in France, and where he first began that angelic mode of living which he desired to practise. A hospital is said to have been there erected, also, in times very remote.

The Bishop of Meaux, Monseigneur Segulier, who lived in the middle of the seventeenth century, acknowledges, that often when suffering from grievous pains, he had invoked the intercession of St. Fiacre, who procured for him very salutary relief. The monks of the Order of St. Benedict at Breuil had often besought him to restore the whole body of St. Fiacre to their church. This request he was unwilling to grant. However, to satisfy their pious importunities, he withdrew a portion of the relics, from that magnificent shrine in the Cathedral, and had it enclosed in a silver-gilt case, ornamented with chrystals, and borne, as it were, by the figures of two angels, also in *argent-dore*. These relics were transferred by the Bishop in person, and with great solemnity, a great number of persons joining in that procession. Moreover, the authentication of such proceedings is contained in the letter of Monseigneur Segulier, dated St. Fiacre, June 13th, 1649.<sup>62</sup>

young prince was designated *Dicudonné*. Impressed with such an idea, she presented the baby clothes, which had been specially blessed by Pope Urban VIII. for the young prince, to the church at Brie. Afterwards, when in a serious illness, Louis XIV. was under medical treatment, the illustrious Jaques-Benign Bossuet, Bishop of Meaux, went himself to the shrine to commence a novena for that King's recovery, which the religious of the place afterwards completed.

<sup>57</sup> This is related by Du Plessis in "Histoire de l'Eglise de Meaux," tome ii., p. 175.

<sup>58</sup> See Mezeray's "Histoire de la Mère

et du Fils," 1730, 4to.

<sup>59</sup> See Joseph Casimir O'Meagher's paper on Saint Fiacre de la Brie, in "Proceedings of the Royal Irish Academy," Third Series, vol. ii., No. 2, sect. xiii., p. 175.

<sup>60</sup> Born in Paris, September 5th, 1585, he died in the same city, December 4th, 1642. See Violart's "Histoire du Ministère de Richelieu, 1649, fol.

<sup>61</sup> King Charles VI. desired enrolment in this confraternity, together with the whole royal family. Many other kings of France became its patrons.

<sup>62</sup> See Du Plessis' "Histoire de l'Eglise de Meaux," tome i., p. 429.

In 1673, King Charles II. directed the Earl of Essex to recruit a regiment of foot in Ireland for the service of France. They served under Turenne on the Rhine, during the campaigns of 1673, 1674, and 1675, when the Palatinate was devastated.<sup>63</sup> The chapel of St. Fiacre was a special object of devotion for the Irish soldiers, who were stationed in that quarter of France. When the storm of Calvinistic disturbance had subsided, the monks of La Brie applied to have the shrine of their Patron restored to them. No heed was paid, however, to their application. When King Louis XIV.<sup>64</sup> was returning from the conquest of Alsace, in 1683, he went to visit St. Fiacre's tomb. Then the monks petitioned him, to procure the restoration of his shrine. Unfortunately for them, the Eagle of Meaux, Jaques-Benign Bossuet,<sup>65</sup> was then Bishop of that see. He opposed their request, and his influence was too great to be successfully counteracted. The shrine is still to be seen in the sacristy of that cathedral, as also a silver gilt statuette of St. Fiacre, 20 centimetres high, which at its base has a medallion containing a relic of the saint.<sup>66</sup>

During that century, the great Apostle of Charity, St. Vincent de Paul,<sup>67</sup> made a pilgrimage to St. Fiacre's shrine. When the sword of persecution had forced many Irish Catholics to seek a home on the Continent, and numbers of them to enter the armies of France and Spain, the shrine of St. Fiacre at Meaux became a favourite resort of those exiles. Even they composed Latin Hymns in his honour,<sup>68</sup> and these were left as memorials of their visits, as having been sung in the years 1679, 1680, and 1681.<sup>69</sup>

In 1627, the Grand Duke of Florence procured a portion of St. Fiacre's relics.<sup>70</sup> Again, in 1695, the Grand Duke of Tuscany obtained<sup>71</sup> from the illustrious Bishop of Meaux, James Benign Bossuet, a considerable relic of the Irish saint. That nobleman, in gratitude for favours received through his intercession, built a magnificent church at Florence, where he desired that St. Fiacre should be religiously venerated. Since that time, our saint

<sup>63</sup> They fought against Montecuculi at Altenheim, under Count Hamilton. He fell near Saverne in 1676.

<sup>64</sup> This celebrated monarch was born on the 16th of September, 1638, and commenced his reign in 1643, on the death of his father, Louis XIII. After a remarkable historic career, he died on the 1st of September, 1715, at Versailles. The chief events of his private life are to be found in the "Mémoires du Duc de Saint-Simon." The works relating to this monarch's reign, in France and abroad, are so numerous, that the list alone forms almost a volume of the catalogue in the National Library, Paris.

<sup>65</sup> Born at Dijon the night of the 27th to the 28th of September, 1627, he died in Paris, April 12th, 1704. The "Histoire de Bossuet" has been written by Cardinal de Bausset.

<sup>66</sup> See Joseph Casimir O'Meagher's paper on St. Fiacre de la Brie in "Proceedings of the Royal Irish Academy," Third Series, vol. ii., No. 2, sect. xiii., pp. 175, 176.

<sup>67</sup> He was born April 24th, 1576. He died September 27th, 1660. His feast is held on the 19th of July.

<sup>68</sup> These were seen by Father Hay, who had visited that place, when he was sub-

prior in the Benedictine Monastery of Esoines, situated on the banks of the River Marne. The poems he found hanging on the walls around St. Fiacre's altar. The first of these commenced :—

"Regis Hiberni generosa proles,  
Fortis Eugeni soboles Fiacri  
Sancte, materno gremio corusca  
Syderis instar."

This is followed by thirty-eight other verses, and at the end is added a notice, that this was sung by the Irish pilgrims in the year 1679. The second poem is still longer, having 123 verses, with the note, "offered by an Irish choir in the year of our Lord 1680." The third is still longer, having 206 verses, and at the close a notice, "an Irish choir offered this in 1681."

<sup>69</sup> See Father Hay's "Scotia Sacra," p. 39.

<sup>70</sup> "En 1627 et en 1695, les grands-ducs de Florence en obtinrent des portions, qu'ils déposèrent dans la chapelle de Loppaia, construite à cet effet."—M. le Dr. Hoefler's "Nouvelle Biographie Générale," tome xvii., col. 615.

<sup>71</sup> Through the instrumentality of the Queen Marie de Medecis.

has been regarded as among the chief Patrons of Tuscany. The illustrious Bishop of Meaux took a great interest in this saint, and, having read a Life of St. Fiacre,<sup>72</sup> presented to him by Dom Mabillon, Bossuet returns it with critiques, and suggested corrections,<sup>73</sup> with a desire expressed to have it returned to him, as soon as possible, when they should have been made.<sup>74</sup> The oratory and shrine of St. Fiacre, at Breuil, were demolished in the revolutionary storm that swept over France towards the close of the last century. The greater part of his relics was then scattered.<sup>75</sup>

The grand Cathedral of Meaux, in the Gothic style, was commenced during the twelfth century,<sup>76</sup> and it was partially completed in the sixteenth. It is 260 feet in length, and its vaulted roof is 105 feet in height. Its restoration was commenced in 1832 and carried on to 1874.<sup>77</sup> However, it still remains unfinished. In the apse of this cathedral, there is a chapel dedicated to St. Fiacre, constructed in the style of the thirteenth century. A stone altar, standing upon four pillars, was erected in 1866, and it was consecrated in 1870. The beautiful railing which encloses the chapel was put up in 1888.<sup>78</sup>

Several memorials of this holy Hermit are in other French churches. The writer has seen<sup>79</sup> a painted statue of wood, representing St. Fiacre in a shepherd's garb, erected within the magnificent old cathedral church of St. Omer in France. It is to be found in position, almost immediately opposite a statue of our Irish St. Bridget,<sup>80</sup> on the Epistle side in the great nave.

The Bollandists have published many miracles, wrought through invocation of St. Fiacre, in the Duke of Burgundy's Chapel, where some of his relics had been preserved. Those miracles were noted down in a Manuscript of Dijon,<sup>81</sup> compiled by an anonymous writer, who states, that he had both seen and had certain knowledge of what he therein related. Most of the cures effected were removals of ulcers, gangrene and tumours, that had baffled the skill of the local physicians; and, in several instances, the medical practitioners had recommended their patients to have recourse to prayer, at the shrine of St. Fiacre. The names of those healed, their particular diseases, and places of residence, are specially mentioned, and with great particularity, as so many testimonies to the merits and virtues of the holy hermit during his life-time, and to the efficacy of his intercession before the King of Heaven.<sup>82</sup> Several other cures, effected through St. Fiacre's intercession during the first period of the seventeenth century, are related by Du Plessis. The names, places, and several diseases of his *protéges* are given, in each case.<sup>83</sup>

St. Fiacre is greatly venerated in France; with which country his Acts,

<sup>72</sup> To it had been appended some prayers.

<sup>73</sup> This letter is dated A Paris, ce 22 Mai, 1703.

<sup>74</sup> See the Abbé Migne's edition, "Œuvres complètes" de Bossuet, Evêque de Meaux, tome xi., part xiv., Lettres Diverses. Let. cccxxii., col. 1218.

<sup>75</sup> See "The Irish Ecclesiastical Record," vol. xii., June, 1876. St. Fiacre, p. 366.

<sup>76</sup> See Chambers's "Encyclopædia."

<sup>77</sup> This grand cathedral contains the grave and tomb of Bossuet. During these restorations, the coffin of this illustrious prelate was opened, and his remains were found to be in a remarkable state of preservation, considering the length of time elapsed since his interment. The beard which he wore was

undecayed. See Carro's "Histoire de Meaux," 1865.

<sup>78</sup> See Joseph Casimir O'Meagher's Paper on St. Fiacre de la Brie in "Proceedings of the Royal Irish Academy," Third Series, vol. ii., No. 2, sect. xiii., p. 176.

<sup>79</sup> On the occasion of a visit in July, 1863.

<sup>80</sup> See allusion to this in her Life, at the 1st of February, in the Second Volume of this work, Art. i.

<sup>81</sup> This city was the capital of the Duchy of Burgundy.

<sup>82</sup> See the Bollandists' "Acta Sanctorum," tomus vi., Augusti xxx. De S. Fiacrio Eremita Conf. in Territorio Meldensi in Gallia. Appendix 1., cap. i., ii., num. 1 to 26.

<sup>83</sup> See "Histoire de l'Eglise de Meaux," pp. 174, 175.

for the most part, are connected. There, too, scarcely any other saint is held in greater veneration.<sup>84</sup> Many churches and oratories were founded in France, and were dedicated to him.<sup>85</sup> At present, he is especially venerated as the particular patron of Brie, which is about four miles from the city of Meaux; while he is also regarded as one of the chief patrons of Meaux diocese. About three miles from Brie is St. Fiacre's Well. It is enclosed in an oratory, which was rebuilt in 1852. Pilgrims flock to his holy well at Monstrelet,<sup>86</sup> which is famed for miraculous cures. The other chief places for pilgrimages in honour of our saint are Aubignan, in the diocese of Avignon; Buss, in the diocese of Arras; Ramecourt and Dizi-le-Gros, in the diocese of Soissons; Ouzoer-les-champs, in the diocese of Orleans; Bovancourt, in the diocese of Rheims; Cuy-Saint-Fiacre, in the diocese of Rouen; St. Fiacre, in the diocese of Nantes; Saint Fiacre, near Guincamp, in the diocese of St. Briec; and Radenac, in the diocese of Vannes.<sup>87</sup> There can hardly be a doubt, but that this is even an imperfect enumeration of the many places having a relic of the blessed anchorite.<sup>88</sup> Father Stephen White<sup>89</sup> calls St. Fiacre a patron of Perrone. Andrew Saussay adds, that in a church at Paris, which was dedicated to the Blessed Virgin Mary, the jaw-bone of St. Fiacre was preserved in an ornamental shrine, and that it was an object of devout veneration for the faithful.<sup>90</sup>

As he spent so much of his time in horticultural labour, during his lifetime, our holy Hermit is still regarded as the patron of gardeners,<sup>91</sup> who honour his memory, even while imperfectly acquainted with the particulars of his history.<sup>92</sup> Especially at St. Fiacre,<sup>93</sup> about seven miles from Meaux, on the 30th of August, his feast-day, numerous pilgrims come provided with a special service-book containing Messe de St. Fiacre, Vespres de St. Fiacre, Litanie de St. Fiacre, together with some hymns composed in his praise.<sup>94</sup> The place of his residence was much frequented by pilgrims, and on the 30th of August, the gardeners, with great pomp and floral decoration, marched to the church of the anchorite, and invoked his patronage and protection. They do so still,

<sup>84</sup> See Bishop Challenor's "Memorial of British Piety," p. 122.

<sup>85</sup> See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xii., sect. vi., p. 344.

<sup>86</sup> Near Boufflers.

<sup>87</sup> See "The Irish Ecclesiastical Record," vol. xii., June, 1876, St. Fiacre, p. 364.

<sup>88</sup> At Paris the religious houses of Val-de-Grâce, of the Barnabites, and of the regular chanoines of St. Catherine de la Couture, had relics of St. Fiacre. See M. le Dr. Hoefler's "Nouvelle Biographie Generale," tome xvii., col. 615.

<sup>89</sup> See "Apologia pro Hibernia," cap. ii., p. 15, and cap. iv., p. 39.

<sup>90</sup> "In parthenona Hederensi Parisiensis agri, ubi in Dei Geneticis templi coenobitico sacrario maxilla ejus in decoro lipsanodochio, quod imago ejus profert in manibus, concedenti cultu asservatur, iisque rutilat gloriosis virtutum corruscationibus, quæ celebrem ibidem illius et memoriam et festivitatis diem reddiderunt; confluentibus undique devotis supplicibus, qui eum benignum sibi suffragatorem interpellantes, ibidem opitulatorem experiuntur. Usu enim hactenus compertum est, si quis tantillum aquæ, in quam immer-

gitur sacrum pignus, morbo quocumque laborat, cum fide infuderit, optatam continuo medelam consequi beati confessoris virtute: qua et aqua ipsa, quæ hac benedictione donatur, ad longos annos limpida manet, suavis ac incorrupta." — "Martyrologium Gallicanum," xxx. Augusti.

<sup>91</sup> With the implements and surroundings of this occupation a beautiful chromo-lithograph represents St. Fiacrus, the solitary, in his quaint religious habit, in "Lives of the Saints; enriched with Fifty-one full-page Miniatures, in Gold and Colours, the Text within engraved Borders, from ancient Books of Devotion," p. 260. London, Roy. 4to, 1869.

<sup>92</sup> See Le Comte de Montalembert's "Les Moines de l'Occident," tome ii., livre viii., chap. iii., p. 436.

<sup>93</sup> This village has a population of about 300 inhabitants.

<sup>94</sup> One of these addressed to "St. Fiacre, Patron des Jardiniers," commences thus:—

"Glorieux patron de la Brie  
Sois favourable a nos vœus,  
Pèlerins toute notre vie,  
Suivons le chemin des cieux."

and with great fervour beseech his blessing on their labours. This saint's festival is celebrated in the Church of St. Ferdinand, Vaugirard, in Paris, with great pomp; the chancel on that day is beautifully decorated with flowers, sent by the master gardeners, who attend the service in evening dress, their wives wearing fashionable costumes, while the working gardeners with their families appear in holiday attire.<sup>95</sup> Among the Breton horticulturists, he is greatly honoured, and on the eve of his festival, they present a *bouquet* of flowers, which has been blessed, in the church of Faouet village. A number of pilgrims attend on the occasion.<sup>96</sup> The French cab is said to have derived its name *fiacre*<sup>97</sup> from being specially called into requisition, while used for conveying pilgrims in early times to the shrine of St. Fiacre. However, another account prevails, that only indirectly, he has given name to that vehicle,<sup>98</sup> but showing nevertheless how popular he had been in Paris, as in other parts of France. According to other etymologists, at the time when that carriage came into use, at the convent of the Petit-Pères, a monk named Fiacre died there, and so holy was he esteemed, that every person wished to have his portrait. To please the public, the designer of the new carriages caused the figure of St. Fiacre to be painted on their doors.<sup>99</sup> It is stated, that the first vehicles which were employed to carry people to hospital were called after the name of our saint, and the word has since become general for public carriages. Wherefore, the Fiacre is a well-known designation for that kind of conveyance in France; and the saint in consequence has become the special patron of coachmen.<sup>100</sup>

In Scotland, where the tradition has long prevailed that he was a Scotsman born, St. Fiacre's memory has been preserved, under various local forms and designations. The most important place where the worship of this saint took place in Scotland was in the parish of Nigg, and it was anciently known as St. Fiacer Church, on the opposite side of the River Dée from Aberdeen.<sup>101</sup> Moreover, it is remarkable, that his original Irish appellation, with the honorific *mo*, should be applied to him. There an ancient burial ground and a well are still called St. Fithoc's, while the adjoining sea-coast is known as St. Ficker's Bay. In the seventeenth century, St. Fiacre's Church was called St. Mussett's or St. Muffeth's, which is the corruption of Mofutack.<sup>102</sup> He is none other than the Mofutacus to be found in the Calendar of Camerarius.<sup>103</sup> In the Dunkeld Litany, our saint is named Futtach.<sup>104</sup> In Stewart's Metrical Chronicle of Scotland,<sup>105</sup> he is noticed as Sanct Feacar and Fiancorus of Maldosens. He was venerated at Kirkpottie, in Dunbarny, in Perthshire,<sup>106</sup> while there is a chapel at the mouth of Glenfarg, where now

<sup>95</sup> See "Proceedings of the Royal Irish Academy," Third Series, vol. No. 2, xiii. Saint Fiacre de la Bric, by Joseph Casimir O'Meagher, p. 176.

<sup>96</sup> See that charming work of Le Vicomte Hersart de la Villemarqué, *Barzaz Breiz*, for a beautiful Cornuaille legend regarding this Saint. It is entitled, "Le Pardon de Saint Fiacre." No. xlix., pp. 350 to 355.

<sup>97</sup> These *fiacres* have become very common since the middle of the seventeenth century.

<sup>98</sup> According to Père Labat, the origin of the *fiacre* may be ascribed to a sign-board of St. Fiacre, which distinguished a shop in the Rue Saint Antoine, in Paris, and which was kept by the inventor, named Sauvage. The *fiacres* were also called five-sous carriages, as they were hired at the rate of five

sous for the hour when driven. The drivers as well as their vehicles were called *fiacres*.

<sup>99</sup> See M. le Dr. Hoefler's "Nouvelle Biographie Générale," tome xvii., col. 615.

<sup>100</sup> Annually they celebrate the Feast of their Patron, on the 30th of August. An anniversary so commemorated is noticed by a correspondent of the *Irish Times*, and dated from Paris, August 31st, 1875.

<sup>101</sup> See "Statistical Account of Scotland," vol. vii., pp. 211, 212.

<sup>102</sup> In Blaeu's Atlas.

<sup>103</sup> At p. 203.

<sup>104</sup> See "View of the Diocese of Aberdeen," p. 252.

<sup>105</sup> See vol. iii., p. 513.

<sup>106</sup> See "Statistical Survey of Scotland," vol. viii., p. 404.

is the mill of Pottic, in the parish of Dron.<sup>107</sup> In the Retours of Kincardine,<sup>108</sup> St. Fiacre appears as St. Mussel or St. Muffet.<sup>109</sup>

Notwithstanding the present celebrity of St. Fiacre, it is somewhat remarkable, that his name has not been inscribed on the most ancient calendars. This is supposed to be accounted for, because his Acts had not been written soon after his death, or, at least, that they had not been in general circulation. However, his feast is commemorated in manuscript<sup>110</sup> and in published copies of Ussard,<sup>111</sup> at the 30th of August; but this seems to have been an addition to the original Martyrology—at what time is unknown. The author of the Florarium Sanctorum, who flourished in the fifteenth century, commemorates St. Fiacre on this same day.<sup>112</sup> In like manner, Andreas Saussay, in his Martyrologium Gallicanum, and Mabillon in his Acta Sanctorum Ordinis S. Benedicti, have set down his festival. The Roman Martyrology<sup>113</sup> assigns his festival to the present day. In the Kalendar, prefixed to the “Heures de Notre-Dame a l’usage du Mans,” at Aovst 30, is the feast of S. Fiacre. In the anonymous calendar of Irish saints, published by O’Sullivan Beare, at the 30th of August, we have Feacer entered.<sup>114</sup> Likewise, in Convæus’ list, we find St. Fiacer, a prince, in the Meldensian territory, commemorated at this present date.<sup>115</sup> We find entered in the Martyrology of Donegal,<sup>116</sup> that at the 30th of August veneration was given to Fiachrach, an Eremite. In France, he is also known as Fefre, and in all the modern Lives of Saints, the festival of St. Fiacre is set down at the 30th of August. Thus, in the works of Bishop Challenor,<sup>117</sup> of Rev. Alban Butler,<sup>118</sup> of Les Petits Bollandistes,<sup>119</sup> of Bishop Forbes,<sup>120</sup> and of Rev. S. Baring-Gould, his festival is noted.<sup>121</sup> In the Circle of the Seasons, this saint is likewise commemorated, at the present day.<sup>122</sup>

The memory of our holy hermit was also held in Scotland to be venerable, for his name is recorded in her Fasti.<sup>123</sup> In the Scottish Calendars, the feast of St. Fiacre has been entered at the 30th of August. It is omitted in the Kalendar of Drummond, and in some other Kalendars. However, it is entered in the Kalendar of the Aberdeen Breviary,<sup>124</sup> and St. Fiacre is specially commemorated in the proper Lessons of that Breviary.<sup>125</sup> He is also noticed in the Martyrology of Aberdeen, at the 30th of August,<sup>126</sup> and in the Kalendar of Adam King.<sup>127</sup> In like manner, Thomas Dempster

<sup>107</sup> See “New Statistical Survey of Scotland,” Perth, at pp. 810, 864.

<sup>108</sup> At pp. 95, 162.

<sup>109</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 339.

<sup>110</sup> In the copy belonging to the Queen of Sweden, marked No. 428, is read: “In pago Meldensi, beati Fiacrii confessoris, viri vita et miraculis gloriosi.”

<sup>111</sup> See Father Soller’s edition.

<sup>112</sup> Thus: “Item sancti Fiacrii confessoris et heremite, adcujus tumulum quasi continuè sunt gloriosa miracula.”

<sup>113</sup> In these words: “In territorio Meldensi sancti Fiacrii confessoris.” See p. 127.

<sup>114</sup> See “Historiæ Catholicæ Iberniciæ Compendium,” tomus i., lib. iv., cap. xi., p. 50.

<sup>115</sup> See *ibid.*, cap. x., p. 48.

<sup>116</sup> Edited by Rev. Drs. Todd and Reeves, pp. 228, 229.

<sup>117</sup> See “Britannia Sancta,” part 11, p. 102.

<sup>118</sup> See “Lives of the Fathers, Martyrs,

and other principal Saints,” vol. viii., August xxx.

<sup>119</sup> See “Les Vies des Saints,” tome x., xxx<sup>e</sup> jour d’Aout, p. 335.

<sup>120</sup> See “Kalendars of Scottish Saints,” p. 338.

<sup>121</sup> See “Lives of the Saints,” vol. viii., August 30, p. 385.

<sup>122</sup> See p. 243.

<sup>123</sup> See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 338.

<sup>124</sup> Thus, at the iii. of the September Kalends (August 30), “Fiacrii ab. med.”—*Ibid.* 120.

<sup>125</sup> In Pars Estiva, fol. lxxxviii.

<sup>126</sup> Thus: “iii. Kl. Septembris.—Eodem die Fiacri abbatis.” See “Proceedings of the Society of Antiquaries of Scotland,” vol. ii., p. 267, and Bishop Forbes’ “Kalendars of Scottish Saints,” p. 133.

<sup>127</sup> Thus: “S. Fiacre, Abbot and Confessor, son of Eugenius ye 4 King of Scotland he lvis besyd Meaux in France,” *ibid.*, p. 160.

places him in the *Menologium Scotorum*,<sup>128</sup> while the feast of St. Fiacre is recorded among the Scottish entries in the *Calendar of David Camerarius*,<sup>129</sup> but at the 29th of August.

In the English Martyrology, St. Fiacre is celebrated with a lengthened eulogy, and it mentions a chapel of this holy hermit erected in Rouen, of Artois, and which had been frequented by a great concourse of people. In many catalogues of Irish saints, in possession of the Bollandists, the name and feast of St. Fiacre occur at this date. In Trinity College, Dublin, there is a Manuscript, classed B. 3.15, which contains a *Kalendar*, in which there is a Feast for St. Fiacre, at the 30th of August. The festival of St. Fiacre is said to have been observed with special devotion in most of the French Dioceses. A Latin hymn,<sup>130</sup> recited in his honour, was to be seen written on parchment, framed and hung up in the Parisian Church of St. Maturin, belonging to the Trinitarians in the last century.<sup>131</sup> The Bollandists have published a more accurate version of this, than had hitherto appeared, in their preface to St. Fiacre's Acts.<sup>132</sup> In many of the French Breviaries the Office of St. Fiacre, or a commemoration in their *Calendars*, is to be found. Proper Lessons are also given, and several Latin hymns composed to honour him have been published. In the "*Missæ Propriæ Sanctorum Hiberniæ*," collected and published, by Father Nicholas Anthony O'Kenny at Paris, in 1736; at the 30th of August is placed the *Missæ S. Facci confessoris, Hybernæ principis, ecclesiæ et diocesis Meldensis in Gallia patroni generalis*. This also contains an elegant Latin hymn, inserted as a sequence, and before the Gospel. It enumerates the principal actions of our saint.<sup>133</sup>

From the sixth, to the seventh, eighth, and ninth centuries, the missionary spirit of our countrymen was most active in Europe. Truly was Ireland the "*Insula Sanctorum*," in those days. Within the island itself, nearly every locality had its school of learning and sanctity; while an impetus was given to the desire of extending such beneficent blessings to more distant lands. Our annals and calendars largely record the number of holy abbots, and religious, venerated as saints. Even foreign writers acknowledge obligations due to Ireland, for the growth and cultivation of literature and

<sup>128</sup> Thus: "*Meldensi territorio Facci Eremita regis filii qui Eugenio IV., patre suo defuncto, eadem hora præsciens se ad regnum vocandum, ardentibus precibus lepram impetravit, quæ abeuntibus legatis abiit, nec temere ullus Dei sanctus majoribus signis inclaruit, ML. BT. K.—Ibid., pp. 209, 210.*"

<sup>129</sup> Thus: "*29 Die Sanctus Faccius Eugenii Scotorum Regis hoc nomine quarti filius.—Ibid., p. 240.*"

<sup>130</sup> Campbell, in his *Strictures on the "Ecclesiastical and Literary History of Ireland,"* sect. vii., p. 117, gives a part of it which follows, with its English metrical translation:—

"*Lucernæ novæ specula  
Illustratur Hibernia,  
Corruscat Meldis insula  
Tantæ lucis presentia,  
Illa misit Faccium,  
Hæc missum habet radium,  
Habent commune gaudium,  
Hæc patrem, illa filium.*"

"*Now behold Hibernia shine  
With uncommon light divine,  
And the distant Meldis flames  
With the lustre of his beams.  
That Fiacre sent away,  
This receives the filial ray,  
Both partake the common joy,  
This the father, that the boy.*"

<sup>131</sup> The hymn is also given in Messingham's "*Florilegium Insulæ Sanctorum*," *Vita S. Facci*, p. 392.

<sup>132</sup> See "*Acta Sanctorum*," tomus vi., Augusti xxx. De S. Faccio Eremita Conf. in Territorio Meldensi in Gallia. *Commentarius prævius*, sect. i., num. 6, p. 599.

<sup>133</sup> It has been published by the Bollandists, in their "*Acta Sanctorum*," tomus vi., Augusti xxx. De S. Faccio Eremita Conf. in Territorio Meldensi in Gallia. *Commentarius prævius*, sect. i., num. 9, pp. 599, 600.

<sup>134</sup> See Alcuin's "*Vita S. Wilibrodi*," at 7th of November, Surius, "*De Probatis Sanctorum Vitis*," tomus vi.



religion.<sup>134</sup> In France, more particularly, where St. Fiacre spent the far greater portion of his life, and where the lustre of his virtues and miracles so long survived his time, the Irish missionaries were recognized as infusing new fervour and piety among the people. There, numbers cultivated the Lord's vineyard, and left behind them lasting memorials of their labours and merits.

ARTICLE II.—ST. LOARN, PRIEST, OF ACHADH-MOR, NOW AGHAVOWER, OR AGHAMORE, COUNTY OF MAYO [*Fifth Century*].—In the published Martyrology of Tallagh,<sup>1</sup> a festival occurs, at the 30th of August, in honour of Loarn, Priest, of Achadh-moir. In that copy, as found in the Book of Leinster, the record is nearly identical,<sup>2</sup> for this same date. Loarn was the son of Ernasc,<sup>3</sup> who lived in the western province of Ireland, when St. Patrick's missionary course led him thither.<sup>4</sup> At that time, Loarn seems to have been a youth of good and pious dispositions. He received the gift of Divine Faith, and he then became a disciple of the great Apostle.<sup>5</sup> The incident is thus related. The illustrious missionary, after leaving Kierragia Airtech,<sup>6</sup> came to Kierragia Airne.<sup>7</sup> Here he found both Ernasc and Loarn sitting under a shady tree. To them the Apostle opened the welcome message of salvation, and, in return, he was kindly received, with twelve of his companions. They were invited to spend a week at that place. During his sojourn there, St. Patrick taught Loarn to write an alphabet.<sup>8</sup> His instruction in letters and piety was rapid, and to the end of his life, it was in still greater progress. Moreover, the youth was celebrated for holiness and the gifts of God's spirit. It appears probable, that he was ordained priest by the Irish Apostle, although this is not recorded in the Acts of the latter. However, St. Patrick had desired to establish a church in that part of the country. This place is now known as Aghavower or Aghamore,<sup>9</sup> a parish in the barony of Costello, and County of Mayo. Near this place, too, Saint Patrick designed the measure and spot where a church should be erected. It rose near a fountain, called in Irish Tober Muena. The church was designated Seinceall, meaning the "old cill," or church.<sup>10</sup> When Saint Patrick had there laid the foundations of a church, in due course of time, Loarn presided over it. Some of our modern writers call it a monastery.<sup>11</sup> In the Martyrology of Donegal,<sup>12</sup> Loarn is commemorated on this day, as a Priest of Achadh-mór.

ARTICLE II.—<sup>1</sup> Edited by Rev Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus: *Loarn pác achavo móir.*

<sup>3</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., cap. lvii., p. 137.

<sup>4</sup> See the Third Volume of this work, at March 17th. Art i., Life of St. Patrick, Apostle and Chief Patron of Ireland, chap. xii.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

<sup>6</sup> This territory was in the north-west of the county of Roscommon, and it extended into the adjoining barony of Costello, in the county of Mayo. See the Third Volume of this work, at the 17th of March. Art i., Life of St. Patrick, Apostle and Chief Patron of Ireland, chap. xii., n. 21.

<sup>7</sup> See *ibid.*, n. 29. Also John O'Donovan's

*leabhar na g-ceart*, or Book of Rights, n. (f). p. 102.

<sup>8</sup> The Irish were not unlettered at this time, nor for many previous centuries; but, it seems probable, they had a different form of writing from that used by their early Christian missionaries. However, the meaning of this passage may be, that Loarn's education in the knowledge of letters had been deferred to that time.

<sup>9</sup> This extensive parish, containing 22,820 acres, is described on the "Ordnance Survey Townland Maps for the county of Mayo," sheets 72, 81, 82, 92, 93.

<sup>10</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars ii., cap. lviii., p. 137.

<sup>11</sup> See Lewis's "Topographical Dictionary of Ireland," vol. i., p. 18.

<sup>12</sup> Edited by Rev. Drs. Todd and Reeves, pp. 228, 229.

ARTICLE III.—ST. MUADAN OF AIREGAL MUADAIN, NOW THOUGHT TO BE ERRIGAL, COUNTY OF MONAGHAN.—In the published Martyrology of Tallagh,<sup>1</sup> at the 29th of August, a festival is set down—instead of at the 30th of August—in honour of Muadan of Airecail Muadain. However, in the Book of Leinster copy of the Martyrology, the correct entry is only to be found, at the latter day.<sup>2</sup> In treating about certain saints bearing the name of Muadan or Modan,<sup>3</sup> Colgan especially notices a holy Abbot, called Modan, venerated on the 4th of February,<sup>4</sup> and another known as Modan, Abbot of Kill-Modain, and Bishop of Carnfurbhuidhbe, in Connaught. He observes, that while the Irish calendars place the latter at March 10th<sup>5</sup>—correctly the 6th<sup>6</sup>—and refer his period to A.D. 561, he is to be distinguished from Saint Muadan of Aregal Muodain, in Ulster, whose feast is assigned to the 30th of August. The Bollandists<sup>7</sup> have notices of a Saint Modan, at the 30th of August; but, they do not pretend to throw any light on his history, nor do they add anything more than an allusion to the authority of Colgan. There are three parishes in Ireland called by the name Errigal, or Arrigle, either simply or in composition. The first of these, and called as announced, is situated in the barony of Coleraine, and county of Londonderry. The second is Errigal-Kerogue, in the barony of Clogher, county of Tyrone. The third is known as Errigal-Trough, a parish, partly in the barony of Clogher and county of Tyrone, but chiefly in that of Trough, county of Monaghan.<sup>8</sup> The place of the present saint has been identified with Errigal, county of Monaghan, by William M. Hennessy.<sup>9</sup> There is a wild and high mountain, known as Errigal, near Gweedore, in the county of Donegal. It is 2,466 feet above the level of the sea, and can be ascended in two hours. Midway up, there is an immense belt of broken stones, unrelieved by a single vestige of vegetation. The mountain narrows towards the top to a mere rugged path of a few inches in width, with an awful abyss on either side. The view from the summit is magnificent, extending over a perfect sea of mountains as far as Knocklayde, near Ballycastle, county of Antrim, and Benbulbin and Bengore, near Sligo, while the whole coast for miles lies at one's feet. In the Martyrologies of Marianus O'Gorman and of Donegal,<sup>10</sup> his name occurs on the 30th of August, as Muadan, Bishop of Airegal, Muadain.<sup>11</sup> In the Martyrology of Cathal Maguire, there is a festival for this saint, at the 30th of August. However, by this writer, he is not entered as a bishop, neither is he so designated in the Martyrology of Tallagh. The Bollandist editor, Father John Pinius, finding no record of his death, thinks it possible he flourished in the northern province of Ireland, during the sixth century, or in some other nearly succeeding it.<sup>12</sup> For the festival of this saint, the pub-

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

<sup>2</sup> Thus: *muadan aircail muadan.*

<sup>3</sup> See an account of him, at the 4th of February, in the Second Volume of this work, Art. ii.

<sup>4</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," iv. Februarii. De S. Modano Abbate, pp. 252, 253.

<sup>5</sup> This is one of the many typographical errors that disfigure Colgan's printed works.

<sup>6</sup> See an account of this St. Modan or Muadan, in the Third Volume of this work, at the 6th of March, Art. iv.

<sup>7</sup> See "*Acta Sanctorum*," tomus vi., Augusti xxx. De S. Modano fortasse Epis-

copo, in *Ultonia Hiberniæ*, p. 565.

<sup>8</sup> For a detailed account of these several parishes the reader is referred to Lewis' "*Topographical Dictionary of Ireland*," vol. i., pp. 608 to 610.

<sup>9</sup> See "*Proceedings of the Royal Irish Academy*," Irish MSS. Series, vol. i., part i, p. 84, n. i.

<sup>10</sup> Edited by Rev. Drs. Todd and Reeves, pp. 228, 229.

<sup>11</sup> See Colgan's "*Acta Sanctorum Hiberniæ*," iv. Februarii. Vita S. Modani, n. 6, p. 253.

<sup>12</sup> See "*Acta Sanctorum*," tomus vi., Augusti xxx. De S. Modano, fortasse Episcopo in *Ultonia Hiberniæ*, p. 565.

lished Martyrology of Tallagh has the 29th of August; but this seems only a misplacement of the entry, which should be for the 30th of this month.

ARTICLE IV.—ST. CRONAN OF CLUAIN-AN-DOBHAIR, KING'S COUNTY.—It is recorded in the published Martyrology of Tallagh,<sup>1</sup> that at the 30th of August, veneration was given to Cronan, of Cluain-an-dobhair, or as it is written, Cluana andobhair. In that copy contained in the Book of Leinster, the entry is nearly similar.<sup>2</sup> Cluain-an-dobhair, or Cluain-in-dibhair,<sup>3</sup> is situated somewhere in the present King's County, says that eminent Irish topographer, Dr. John O'Donovan; but, it has not yet been identified.<sup>4</sup> It may be, that the topographical designation has now become obsolete; or, if not, it should probably be sought for in the neighbourhood of Birr. The festival of this saint is entered, likewise, in the Martyrology of Donegal,<sup>5</sup> as that of Cronan, Cluana an dobair. His humble grave bears no monument, but he requires no memorials beyond those which exist in survival lessons he taught to bring many others to be wise unto salvation.

ARTICLE V.—ST. FIRDACRICH, OR FER-DA-CHRIOCH.—The simple entry of Firdacrich appears in the published Martyrology of Tallagh,<sup>1</sup> at the 30th of August. A similar notice is set down, in that copy of the Martyrology to be seen in the Book of Leinster.<sup>2</sup> In the Martyrology of Donegal,<sup>3</sup> at this same date, his name is entered as Fir-da-chrioch.

ARTICLE VI.—FESTIVAL OF ST. AGATHA, VIRGIN AND MARTYR.—In the Irish Church, the memory of St. Agatha, Virgin and Martyr, was specially commemorated on the 30th of August, as recorded in the "Feilire<sup>1</sup> of St. Ængus." This festival appears to have been a translation of her relics, with those of other saints, named Mauricius, Fructuosus, Augurius, and Eulogius.<sup>2</sup> At the 21st day of January, the Bollandists<sup>3</sup> commemorate saints similarly named, excepting Maurice, placed at the 22nd of September, in the Roman Martyrology. To both days they refer for further elucidation.

ARTICLE VII.—FEAST OF THE TRANSLATION OF ST. WILIBRORD'S RELICS.—From the additions to Usuard's Martyrology by Greven, the Bollandists<sup>1</sup>

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

<sup>2</sup> Thus: Cronan Cluain an Dobhair.

<sup>3</sup> This place is alluded to in the "Annals of the Four Masters," at A.D. 507, when the battle of Druim-Deargaighe was fought and gained by Fiacha, son of Niall, over Foilge Berraidhe. Afterwards, the land from Cluain-in Dibhair to the Hill of Uisneach in Westmeath belonged to the Cinel-Fiachach, his tribe. See Dr. O'Donovan's edition, vol. i., pp. 164 to 167.

<sup>4</sup> By the Four Masters it is again alluded to, at A.D. 843, 938, and 942.—*Ibid.* n (d).

<sup>5</sup> Edited by Drs Todd and Reeves, pp. 228, 229.

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

<sup>2</sup> Thus: Ferodacrích.

<sup>3</sup> Edited by Drs. Todd and Reeves, pp. 228, 229.

ARTICLE VI.—<sup>1</sup> In the "Leabhar Breac" copy is the following stanza: The English

translation is by Whitley Stokes, LL.D. :—

ALAINO UAG AGATHA  
INISIAN DABARMOEMARIB  
ASPERETH BUARO UARBUAROB  
CONARETHARIB PAERARIB.

"A delightful virgin Agatha, who is a sun to your saints; to the reward above rewards she ran with her noble sisters."—"Transactions of the Royal Irish Academy" Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxvi. To this a comment is affixed: "Agatha i., uirgo et martyr."—*Ibid.*, p. cxxxv.

<sup>2</sup> According to what is found in the Spanish work of Antonio Domenech on the General History of Saints, belonging to the Principality of Catalonia, lib. i., fol. 83.

<sup>3</sup> See "Acta Sanctorum," toms vi., Augusti xxx. Among the pretermitted saints, p. 544.

notice a translation of the Relics of St. Willibrord, Bishop, at the 30th of August. His chief feast is set down in the Roman Martyrology, at the 7th of November.<sup>2</sup>

ARTICLE VIII.—REPUTED FEAST OF ST. AIDANUS, APOSTLE OF NORTHUMBRIA.—The Bollandists,<sup>1</sup> quoting the authority of Camerarius, have noted St. Aidan, Confessor, and Bishop of Lindisfarne, at this date, although stating his festival has been placed in the Roman Breviary, at the 31st of August. In the anonymous list of Irish Saints, published by O'Sullivan Beare,<sup>2</sup> we find Aidanus, entered at the 30th of August, but this is probably a mistake; for, it should be noted on the following day—that which is recognised as specially dedicated to his memory.

### Thirty-first Day of August.

ARTICLE I.—ST. AIDAN, OR AEDHAN, APOSTLE OF THE NORTHUMBRIANS, AND FIRST BISHOP OF LINDISFARNE.

SEVENTH CENTURY.

#### CHAPTER I.

INTRODUCTION—WRITERS OF ST. AIDAN'S ACTS—HIS IRISH ORIGIN AND EARLY MONASTIC LIFE IN IONA—HIS POSITION THERE—FIRST INTRODUCTION OF CHRISTIANITY IN ENGLAND—ANGLO-SAXON INVASION—ST. AIDAN IS CHOSEN TO PREACH THE GOSPEL IN NORTHUMBRIA.

**H**EROISM of the truest character has ever distinguished the Apostles of Nations, overspread with the errors of paganism and idolatry. Such evils have taken root in the sensual desires and habits of poor degraded humanity, and having been the growth of ages and of successive generations of men, it requires more than mortal power and mortal courage to wage an effective war with such passions and prejudices. No doubt, successful missionaries among the heathens were endowed with great force of character and admirable natural qualifications to undertake the task; but Divine inspiration was necessary to inflame their souls with a burning zeal and a sublime charity, to rescue their fellow-men from ignorance and vice. Again, a previous course of religious discipline and training, with humble submission to those placed over them by the Almighty as guides and teachers, most generally produced those great athletes of Christ, who in turn were enabled through His graces to sow the good seed in the hearts of others, and to proclaim His glorious doctrines and morality among the infidels of their time.

ARTICLE VII.—<sup>1</sup> See "Acta Sanctorum," tomus vi., Augusti xxx. Among the pretermitted saints, p. 544.

<sup>2</sup> See also, at the same date, the Eleventh Volume of this work, for notices of this holy man.

ARTICLE VIII.—<sup>1</sup> See "Acta Sanctorum," tomus vi., Augusti xxx. Among the pretermitted saints, p. 544.

<sup>2</sup> See "Historiæ Catholicæ Iberniciæ Compendium," tomus i., lib. 4, cap. xi., p. 50.

We shall see in the course of this narrative, how providentially St. Aidan had been destined for such a mission, and how faithfully he responded to the Divine call.

It is very satisfactory to know, that in treating about the present zealous Apostle of Northumbria, we have the chief incidents of his glorious career recorded, on the most unquestionable authority, and that too from a remote period, traced back nearly approaching to the time when he flourished. The Life of St. Aidan, Bishop of Lindisfarne, was first written by Venerable Bede, and it is included in his Ecclesiastical History of the English Nation.<sup>1</sup> Indeed, from this noble work, all subsequent writers have mostly drawn their accounts of the present holy bishop; and therefore, it shall form the basis, on which chiefly rest the subsequent particulars of his biography. The Venerable Bede was born in Northumbria,<sup>2</sup> A.D. 673, about twenty-two years after the death of St. Aidan. At the early age of seven, he was placed, under the care of Abbot Benedict,<sup>3</sup> in the Abbey of Wearmouth;<sup>4</sup> and afterwards, he lived, under the rule of Ceolfrid,<sup>5</sup> the first Abbot of Jarrow.<sup>6</sup> While residing in both places, Bede had exceptional facilities for acquiring all requisite and authentic information, regarding the holy founder of Lindisfarne.

ARTICLE I.—CHAPTER I.—<sup>1</sup> See "The Miscellaneous Works of Venerable Bede, in the original Latin, collated with the Manuscripts, and various printed Editions, accompanied by a new English Translation of the Historical Works, and a Life of the Author," By the Rev. J. A. Giles, D.C.L., late Fellow of C.C.C., Oxford, London, 1843, six vols. 8vo. Vol. ii., "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iii. to xvii., cap. xxvi.; and vol. iii., lib. iv., cap. xxiii., xxvii. To this edition is reference made, in notes to the present Life.

<sup>2</sup> The ancient kingdom of Northumbria lay north of the River Humber, and extended to the southern limits of that country inhabited by the Picts and Scots.

<sup>3</sup> The feast of this holy man, an Anglo-Saxon by birth and origin, is kept on the 12th of January. Having visited Rome, he afterwards took the religious habit, in the celebrated monastery of Lerins, in France. There he remained for two years, when he returned to Rome, A.D. 668. He afterwards accompanied St. Theodore, Archbishop of Canterbury, to England, and had charge of the monastery of St. Peter and St. Paul, near that city; but he resolved on returning again to Rome, where he wished to acquire new experiences and lights regarding matters of Church discipline, and on divers monastic institutions. Whereupon he visited many places in Italy. He afterwards set out for England, and having been there favourably received by Egfrid, King of Northumbria, Benedict built two monasteries, those of Wearmouth and of Jarrow, formerly called Girwy. As these lay near to each other, he was appointed superior over both monasteries. However, he took care to select two persons of eminent piety, Esterwin and Ceolfrid or Ceolfrid, to serve under him, and these

the English Church venerates as saints. St. Benedict taught his religious all those practices of devotion, which he had observed in the Roman convents, and which he had learned in other houses visited by him. He wished especially to introduce the monastic life, as he saw it practised in France and Italy. In his monastery, he established a college, in which he taught publicly, and soon he had six hundred monks who attended his lectures.

<sup>4</sup> It is now known as Monk-Wearmouth, owing to the foundation of a Benedictine monastery, about A.D. 674, by Biscop, a Saxon noble, who obtained from Egfrid a grant of land near the River Wear, for the erection of an Abbey, dedicated to St. Peter. It was situated also at the mouth of that river, in Durham, and on the north bank. In the reign of Ethelred, that monastery was destroyed by the Danes.

<sup>5</sup> He is venerated as a saint, on the 25th of September.

<sup>6</sup> This place, in Durham, is of great antiquity, and it appears to have been formerly a Roman station, as numerous remains and inscriptions discovered attest. Afterwards, the Saxons occupied that site. Egfrid granted forty hides of land to St. Benedict, for the purpose of building a church, which was completed in 685, and dedicated to St. Paul. This monastery was frequently plundered and burned by the Danes, but it was again restored. According to an inscription, still preserved in the church, it is supposed to have been refounded by the Normans. In 1083, both St. Peter's at Wearmouth and St. Paul's at Jarrow, were made cells to the convent of Durham, by Bishop Carlepho. Some remains of the monastery are still to be seen near the parish church. See Samuel Lewis' "Topographical Dictionary of England," vol. ii., pp. 631, 632.

The Acts of this saint have been often written, since the time of Venerable Bede. Moreover, several Manuscript Lives<sup>7</sup> of the saint are extant, both in Great Britain and on the Continent.<sup>8</sup> So early as the ninth century, the veneration of St. Aidan had been established in Ireland, as we find him recorded at the 31st of August, in the "Feilire"<sup>9</sup> of St. Aengus. A later commentary is found attached,<sup>10</sup> and professing to give his pedigree; yet to this reputed family descent, little credence should be attached. Among those writers, who have left memoirs of or who have commemorated St. Aidan, we may mention John Capgrave,<sup>11</sup> and the compiler of the Breviary of Aberdeen. The "Hystorie plurimorum Sanctorum" has notices of Aidanus, Confessor.<sup>12</sup> In the collection of Lippeloo,<sup>13</sup> his Acts are registered. Edward Maihew<sup>14</sup> has the Life of St. Aidan written at the 31st of August. The acts of this apostolic man have been published at the 21st of August, by Surius, in eleven paragraphs,<sup>15</sup> and Archbishop Ussher has allusion to him in his great historical work.<sup>16</sup> Dr. Meredith Hanmer gives a curious account of Aidanus, which confuses the Patron Saint of Ferns,<sup>17</sup> so-called, with the present holy man.<sup>18</sup> He is also noticed by Father Stephen White,<sup>19</sup> Rev. Jeremy Collier,<sup>20</sup> Rev. Dean Cressy,<sup>21</sup> L'Abbé Fleury,<sup>22</sup> and by Adrien Baillet.<sup>23</sup> The Bollandists<sup>24</sup> have given the Acts of St. Aidan, at the 31st of August, the editor being Father John Stilling. These Acts are mainly compiled from the History of

<sup>7</sup> Among these we find: "Vita S. Aidani Lindisfarnensis, MS. Bodl. Digby, 175, ff. 44, 46, b. vell. small folio, xi. cent. MS. Bodl. Sanct. Misc. 491 (1093), ff. 164-173, vell. 4 to xii., cent. MS., Bodl. Fairfax, 6 (3886), ff. 160-162, b. vell. folio, xiv. cent. MS. Harl., 4843, ff. 180-184, paper folio, xv. cent. De S. Aidano MS. Cott. Tiber. E. 1, ff. 231, b. 233, MS. Bodl. Tanner, 15, vell. folio, dble. col., xv. cent. De S. Aidano, Episcopo et Confessore, MS. Lansd. 436, ff. 19b, 21b, vell. folio, xiv. cent.

<sup>8</sup> Among these are found: Vita S. Aidani, Episcop. Lindisfarnensis, MS. Cœnob. Camberonensis in Hannoniæ. MS. Bibl. de la Ville de Laon, vell. folio, xii. cent. MS. Regin. Christianæ Vatic. 1088.

<sup>9</sup> In that copy found in the "Leabhar Breac"—a manuscript in the Royal Irish Academy—is the following stanza. Its English translation has been furnished by Whitley Stokes, LL.D. :—

Seanaí echú n-auguir  
 ceoan inguan getoai  
 inoí meoore molmai  
 la paulín napeobóai.

"They overspread the end of August, Aedán the pure sun of praised Inis Medcoit (Lindisfarne), with Paulinus of the widow."—"Transactions of the Royal Irish Academy," Irish Manuscript Series, vol. i., part i. On the Calendar of Oengus, p. cxxvi.

<sup>10</sup> See *ibid.*, p. cxxxv. The scholiast appears to doubt whether Inis Medcoit was Inis Cathaig, or the Island in the north-west of the Little Saxons.

<sup>11</sup> See Capgrave's "Nova Legenda Angliæ." This work records St. Aidanus, Bishop and Confessor, at fol. v., vi., vii.

Pridie Kalendas Septembris.

<sup>12</sup> Published at Louvain, A.D. 1485. See fol. cxx., cxxi., cxxii.

<sup>13</sup> See the Third Volume of Lippeloo's "Vitæ Sanctorum." Vita S. Aidani, at August 31st, pp. 656 to 660.

<sup>14</sup> See "In Trophæis Ordinis Benedictini," tomus ii.

<sup>15</sup> See "De Probatis Sanctorum Vitis," vol. iv., Augusti xxxi., pp. 338, 339.

<sup>16</sup> See "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 365, cap. xvii., pp. 463, 476, 494.

<sup>17</sup> See the First Volume of this Work, at the 31st of January, for the Life of St. Maidoc or Aidus, Bishop of Ferns, Art. i.

<sup>18</sup> He absurdly writes: "Capgrave maketh two of one Aidanus, the one an Abbot, the other a Bishop, and to reconcile the dissonance, he was first an Abbot, afterwards a bishop, so writeth Bale. Bede delivereth singular commendations of him, the which to avoid prolixitie I omit."—"Chronicle of Ireland," p. 127.

<sup>19</sup> See "Apologia pro Hibernia," cap. ii., p. 15, cap. iv., p. 37, cap. v., p. 66.

<sup>20</sup> See his "Ecclesiastical History of Great Britain," &c., vol. i., book ii., cent. vii., pp. 203 to 215.

<sup>21</sup> See "Church History of Brittany," book xv., chap. iii., pp. 347 to 350.

<sup>22</sup> See "Histoire Ecclesiastique," tome viii., liv. xxxviii., sect. xviii., xix., pp. 345 to 348, and liv. xxxix., sect. iii., p. 430.

<sup>23</sup> In Baillet's "Les Vies des Saints," tome iii., at the 31st of August is entered, St. Aidan, first bishop of Lindisfarne, in England, pp. 503 to 505.

<sup>24</sup> See "Acta Sanctorum," tomus vi., Augusti xxxi. De S. Aidano Episcopo Lindisfarnensi, pp. 688 to 694.

Venerable Bede ; and they are contained in a historic commentary of four sections, comprising thirty-two paragraphs. The reader may find, by Walter Harris,<sup>25</sup> notices of this holy bishop. The Rt. Rev. Bishop Challoner<sup>26</sup> has also given the Acts of this Saint. They are chiefly extracted from the works of Venerable Bede. In the writings of Rev. Alban Butler,<sup>27</sup> Rev. Dr. Lanigan,<sup>28</sup> Dean Henry Hart Milman,<sup>29</sup> Bishop Forbes,<sup>30</sup> Rev. Hubert McLaughlin,<sup>31</sup> Le Comte de Montalembert,<sup>32</sup> Michaud,<sup>33</sup> Rev. S. Baring-Gould,<sup>34</sup> Les Petits Bollandistes,<sup>35</sup> and Alfred Webb,<sup>36</sup> are biographical *memoranda*. It was Colgan's design to have published the Acts of St. Aidan, Bishop, at the 31st August, as would appear from the posthumous list of his Manuscripts.<sup>37</sup>

Notwithstanding the great celebrity acquired by this saint, the early part of his life is involved in much obscurity. On the ground of his being styled a Scot, some of the North-British writers<sup>38</sup> place his nativity in Scotland. Such statements have led several of the French<sup>39</sup> and Continental writers astray, in giving the place for his nativity. He was, however, undoubtedly a native of Ireland. This appears to be sufficiently established, from the recorded circumstance of his having belonged to the Irish monastic establishment in Iona ; from the fact of his using Irish as his vernacular speech, even on his missions. As being an Irish saint, the Martyrologies of Tallagh, Cashel, and Donegal, the Annals of Roscrea, his Life, as written by Edward Mahew, and nearly all other mediæval documents, sufficiently attest. It is also clearly to be inferred, from the narrative of Venerable Bede. The learned William Camden makes St. Aidan a native of Ireland. That Ireland had been the country of St. Aidan's nativity is likewise confirmed by the Life of St. Oswald,<sup>40</sup> at the 5th of August.<sup>41</sup> If we were inclined to accept the statement of the Scholiast on the "Feilire" of St. Ængus, the present Aedan was son of Lugar, son to Ermin, son of Cael, son to Aed, son of Artchorp son of Niacorp.<sup>42</sup> However, this pedigree is short in two of the lineal degrees, from another somewhat similar.<sup>43</sup> That he sprung from the race of Eochaidh Finn Fuath nairt, from whom Bright descends, has been stated by the O'Clerys.<sup>44</sup> On the authority of the "Sanctilogium Genealogicum,"<sup>45</sup>

<sup>25</sup> See Harris' Ware, vol. ii., "Writers of Ireland," Book i., chap. iv., pp. 30 to 32.

<sup>26</sup> See "Britannia Sancta," part ii., pp. 103 to 108. Also, in a "Memorial of British Piety," by the same writer, pp. 122, 123.

<sup>27</sup> In "Lives of the Fathers, Martyrs, and other principal Saints," we find set down, St. Aidan, Bishop of Lindisfarne, in vol. viii., at August the 31st.

<sup>28</sup> See Ecclesiastical History of Ireland," vol. ii., chap. xv., sect. xii., xiii., xiv., pp. 416 to 427.

<sup>29</sup> See "History of Latin Christianity," vol. ii., book iv., chap. iii., pp. 241, 242.

<sup>30</sup> See "Kalendars of Scottish Saints," p. 269.

<sup>31</sup> See "Biographical Sketches of Ancient Irish Saints," sect. vi., pp. 91 to 103.

<sup>32</sup> See "Les Moines d'Occident," tome iv., liv. xiii., chap. i., ii.

<sup>33</sup> See "Biographie Universelle, ancienne et moderne," tome i., pp. 263, 264.

<sup>34</sup> See "Lives of the Saints," vol. viii., August xxxi., pp. 391 to 399.

<sup>35</sup> See "Vies des Saints," tome x., xxxi., jour d'Avout, pp. 347, 348.

<sup>36</sup> See "Compendium of Irish History," p. 3.

<sup>37</sup> See "Catalogus Actuum Sanctorum quæ Ms. habentur, ordine Mensium et Dierum."

<sup>38</sup> Such as Adam King, Thomas Dempster, &c.

<sup>39</sup> Thus in Michaud, a writer states unwarrantably "Aidan évêque Anglais, né au 7<sup>e</sup> siècle, dans une des îles Hébrides, à l'Ouest de l'Ecosse," &c.—"Biographie Universelle, ancienne et moderne," tome i., p. 263.

<sup>40</sup> See Colgan's "Acta Sanctorum Hiberniæ," ix. Januarii, Appendix, cap. ii., pp. 46, 47.

<sup>41</sup> See an account of him, at the same date, in the present volume, Art. ii.

<sup>42</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. cxxxv.

<sup>43</sup> It is given in Bishop Forbes' "Kalendars of Scottish Saints," p. 269.

<sup>44</sup> See the "Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 233, 261.

Colgan thus draws a line of ancestry: <sup>46</sup> St. Aidanus filius Lugarii, filii Ernini, filii Coelii, f. Aidi, f. Sanii, filii Arturi Coirb, f. Carbrei Niadh, f. Cormaci, f. Ængussii Menn, f. Eochadii Finn, f. Fethlemidii Reachtmar Hiberniæ Regis. Although it has been assumed, that such a genealogy refers to the present St. Aidan; yet, Colgan only conjecturally assigns it to a St. Aidan, venerated on the 27th of this month,<sup>47</sup> or to another so named whose feast occurs on the 4th of September.<sup>48</sup> Again, St. Aidan has been called the son of Liber,<sup>49</sup> and in reality there was a religious of good dispositions so named in the monastery of Iona, apparently not long after St. Columba<sup>50</sup> had settled there, A.D., 563. Yet, it is not at all likely, that Aidan,<sup>51</sup> who was then an adult, could have undertaken the active duties of a missionary sixty or seventy years afterwards. Having laid it down, that Aedan was a native of Ireland, Maihew thought that he was the Aidan,<sup>52</sup> son of Libir, who was a monk of Hy, in Columkille's time, and a religious man of good disposition. Colgan<sup>53</sup> was inclined to be of the same opinion, for which however, there is no foundation, except the mere name of Aedan, which was exceedingly common in Ireland. Moreover, it is hard to believe, that a person, who was a monk, and for aught we know, several years before the death of Columkille, would have been able in 635 to undertake the arduous mission of Northumberland.<sup>54</sup> The matter of Aidan being an Irishman by birth is further confirmed, from the circumstance, that the great majority of the Iona monks, with whom he lived, were Irishmen. The Annals of Iona, as they have been preserved for us with great minuteness of detail,<sup>55</sup> and especially in the entry of names of persons, furnish conclusive evidence of that fact. He was a bishop at Inis Cathaigh,<sup>56</sup> according to the O'Clerys; but, they do not furnish us with any authority for such a statement, or better than what has been set down by the unknown and unreliable commentator on the "Feilire" of Ængus, and a reference to Marianus O'Gorman, by Colgan, who mentions St. Aidan, Bishop of Inis-Cathuigh, whose period is not defined, but whose feast has been set down at the 31st of August,<sup>57</sup> which coincides with that of St. Aidan, Bishop of Lindisfarne.

We learn little more, with certainty, regarding the early part of our saint's life, than the fact, that he was a monk, in the monastery of Iona.<sup>58</sup> He is ranked among St. Columba's disciples;<sup>59</sup> but, this can only be understood in the sense, that he belonged to the religious institute of that celebrated

<sup>45</sup> Cap. xiv.

<sup>46</sup> See "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. 3, p. 613.

<sup>47</sup> See the notices already given at that date, in the present volume, Art. iii.

<sup>48</sup> See the Ninth Volume of this work, for Aedhan Amlonn, at that date.

<sup>49</sup> See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Columbæ, cap. x., p. 487.

<sup>50</sup> See his Life at the 9th of June, in the Sixth Volume of this work, Art. i.

<sup>51</sup> Neither is it necessary to consider, that among the twenty-seven Aidans inscribed on the Irish Calendars, he had been one of the number.

<sup>52</sup> He is mentioned in Rev. Dr. Reeves' Adaman's Vita S. Columbæ, lib. iii., cap. vi., p. 203, and n. (b), *ibid.*

<sup>53</sup> See "Trias Thaumaturga," Quarta Vita S. Columbæ, n. 10, p. 386.

<sup>54</sup> On this subject, Dr. Lanigan adds, "We

may be sure that, if Aidan, son of Liber, were the same as the bishop, Adaman would not have omitted this circumstance." —Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xv., sect. xiii., n. 102.

<sup>55</sup> See especially Rev. Dr. Reeves' edition of Adaman's "Life of St. Columba." Additional Notes, O, Chronicon Hyense, pp. 369 to 413.

<sup>56</sup> Now Scatterly Island, in the mouth of the River Shannon.

<sup>57</sup> See Colgan's "Acta Sanctorum Hiberniæ," Martii viii., Appendix ad Vitam S. Senani, cap. iv., p. 542, *recte* 538.

<sup>58</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v., pp. 274, 275.

<sup>59</sup> See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Columbæ, cap. x., p. 487.

<sup>60</sup> Hence we find the names and deaths of



founder, who, perhaps, had died some years before Aidan was born. It is well known, that the great majority of the Iona monks in those days were from Ireland, and that the abbots and other superiors of that monastery, at least for five or six centuries after the death of St. Columkille, were constantly chosen from among the Irish.<sup>60</sup> It is very probable, also, that Aidan lived for a considerable time in Iona Island, where many of his countrymen were monks, since the time of its foundation. It is certain he was under the rule of the Abbot Seghine,<sup>61</sup> whose term of government over that community lasted from A.D. 623 to 652. He thus survived his distinguished disciple one year. In due course of time, Aedan undoubtedly, although not an abbot, was regarded as one of the superiors in the monastery of Hy. This appears, from his having had a place in the council among the elders.

According to the accounts of some of the most ancient and respectable Church Historians, Christianity had been introduced into Britain, during the time of the Apostles,<sup>62</sup> and by some among themselves. Eusebius has stated this as a narrative, which he may have received from the Emperor Constantine<sup>63</sup> himself, a part of whose life was spent as Roman Governor in Britain.<sup>64</sup> That the Emperor Tiberias<sup>65</sup> tolerated and even protected the Christians is related by ancient historians,<sup>66</sup> and, in consequence, Christianity began to spread rapidly and widely in all the Roman Provinces.<sup>67</sup> Among other people, it is asserted, that the Britons<sup>68</sup> early obtained the gift of Divine Faith.<sup>69</sup> There appear, also, to be some grounds for believing, that St. Paul,<sup>70</sup> after he had visited Spain, brought salvation to the Islands<sup>71</sup> that lie in the Ocean,<sup>72</sup> and among these are supposed to be included the British Islands.<sup>73</sup>

the abbots and other distinguished men of Hy as regularly marked in the Irish Annals, as those of the members of any religious establishment existing in Ireland. See "Trias Thaumaturga," p. 498, et seq.

<sup>60</sup> See notices of him, at the 12th of August—the day for his feast—in the present Volume, Art. iv.

<sup>62</sup> Such is the statement of Eusebius, Bishop of Cesarea, who flourished in the third and fourth centuries, and who wrote in Greek, besides his valuable Ecclesiastical History, the well-known work, *Ἐὐαγγελικὴ Ἀπόδειξις*, Latinized "Demonstratio Evangelica." In it, he states, that besides evangelizing other countries which he names, in Asia and Europe, that some of the Apostles passed over the Ocean and visited the British Islands. See lib. iii., cap. vii., p. 113. Nor can we believe that such a judicious and learned Church Historian could be deceived in his information; since, from the first century of the Christian era, the affairs of Britain were noticed by the Roman writers, and traditions regarding them were placed upon record both by Pagans and Christians.

<sup>63</sup> Known as Constantine the Great, first Christian Emperor of Rome.

<sup>64</sup> See Bishop Stillingfleet's "Origines Britannicæ, or, the Antiquities of the British Churches," chap. i., pp. 36, 37.

<sup>65</sup> Claudius Nero Tiberias, the third Roman Emperor, was born before Christ 42, and, on the death of Augustus, A.D. 14, he succeeded. Having reigned thirty-eight years,

Marco, the Pretorian prefect, caused him to be suffocated with pillows, A.D. 37, in the seventy-eighth year of his age. See the "Popular Encyclopedia, or Conversations Lexicon," vol. vi., pp. 611, 612.

<sup>66</sup> See the Chronicle of Eusebius, when treating the events of his reign. Also Tertullian, in "Apologia," cap. v., and Gildas in his "Historia Britonum."

<sup>67</sup> See Eusebius, "Historia Ecclesiastica," lib. ii., cap. iii.

<sup>68</sup> See what has been already written about the origin of these people in the Third Volume of this work, at the 17th day of March, Art. i. The Life of St. Patrick, Apostle and Chief Patron of Ireland, chap. ii.

<sup>69</sup> This is stated by Arnobius, in his Commentaries on the Psalms, 147, and by Theodoret.

<sup>70</sup> The chief feast for St. Paul is on the 29th of June. He suffered martyrdom under the Emperor Nero, A.D. 63.

<sup>71</sup> However, Dr. William Cave cautiously observes, "nonnulla forsan Occidentis loca peragravit."—"Scriptorum Ecclesiasticorum Historia Literaria," vol. i., p. 12.

<sup>72</sup> In his Commentaries on the Psalms, by Theodoret, Bishop of Cyrrhus, who lived in the fourth and fifth centuries, this is stated, in the collected edition of his works by Pere Sirmond and J. Garnier, and published in five folio volumes at Paris, from 1642 to 1684. See tomus i., In Psalmos, 116, p. 870.

Several modern writers, with the aid of legends, traditions and conjectures, have discovered, that St. Peter,<sup>74</sup> Prince of the Apostles,<sup>75</sup> St. Paul,<sup>76</sup> Apostle of the Nations, St. Simon Zelotes,<sup>77</sup> and St. James,<sup>78</sup> the son of Zebedee, severally preached in Britain.<sup>79</sup> After their departure, the pious undertaking is said to have been continued, owing to the labours of Aristobulus,<sup>80</sup> and Joseph of Arimathea.<sup>81</sup> However, the testimony adduced to support these statements is altogether unreliable.<sup>82</sup> The early British ecclesiastical writer, St. Gildas,<sup>83</sup> is silent on the subject, in those treatises<sup>84</sup> he wrote referring to the ancient state of Britain.

<sup>73</sup> Bishop Stillingfleet presents very cogent reasons for advancing such a proposition; by citing several ancient authorities in proof, and by showing, that the circumstances of his life permitted St. Paul to have visited Britain, that there was encouragement and invitation enough for him to go there, and, owing to the circumstances of the other Apostles, he was the most likely of all to have been in Britain. The argument is an ingenious one as drawn from probabilities. See "Antiquities of the British Churches," chap. i., pp. 37 to 48.

<sup>74</sup> According to the comments on St. Peter and Paul, at the 29th of June, Metaphrastes, who is rather a poor authority on the subject, Baronius quotes in his "Annales Ecclesiastici," at A.D. 58. He states, that, about this period St. Peter was employed in the West, and particularly among the Britons. See toms i., num li.

<sup>75</sup> His chief feast is on the 29th June, the date for his Martyrdom.

<sup>76</sup> Although St. Jerome states, that St. Paul preached the Gospel in the Western parts, no sufficient evidence remains to prove positively that he visited Britain. See "Catalogus Scriptorum Ecclesiasticorum," written about A.D. 392. However, Venantius Fortunatus, when treating of St. Paul, in his "Vita S. Martini," lib. iii., has these lines:—

"Transit et Oceanum, vel qua facit  
Insula Portum,  
Quasque Britannus habet terras,  
quasque ultima Thule."

<sup>77</sup> According to Nicephorus Callistus, he brought the Gospel doctrine to the Western Ocean and to the Britannie Islands. See "Historia Ecclesiastica," lib. ii., cap. xi. Although in some of the Greek Menologies, his feast is set down at the 10th of May; yet, the Martyrologies of Bede, Ado and Usuard relate, that he suffered Martyrdom in Persia, on the 28th of October. It is also the date for his feast in the Roman Martyrology and Breviary.

<sup>78</sup> His chief feast is on the 25th of July. Isidorus states that this Apostle preached the Gospel to the people of Spain and in other Western places, and brought its light to the extreme Western World. See

"Liber de Patribus Utriusque Testamenti," cap. lxii. A Pseudo-Chronicle, attributed to Flavius Lucius Dexter, treating about St. James at A.D. 41, has it: "Rediens Jacobus Gallias invisit, ac Britannias, ac Venetiarum oppida, ubi prædicat; ac Hierosolyman revertitur," etc. St. James is even brought to Ireland, by another writer, who asserts, that he selected seven disciples—these notwithstanding do not bear Irish names. "Apostolis diversa Cosmi climata ædeuntibus, nutu Dei Jacobus Hiberniæ oris appulsus, Verbum Dei prædicavit intrepidus, ubi septem discipulos elegisse fertur: scilicet, Torquatium, Secundum, Indalecium, Tisephontem, Eufrasium, Cecilium, Isichium, quorum collegio lolium extirparet, ac telluri aridæ et diu sterili semina verbi Dei committeret. Cumque dies immineret, supremum, Hierosolyman cum eis periret, ibique Martyrium subiit."—Vincentius Bellovacensis, "Speculum Historiale," lib. viii., cap. vii.

<sup>79</sup> See on this subject Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. i., pp. 1 to 6.

<sup>80</sup> In the Greek Menologies, his feast is placed at the 15th of March, and he is said to have been one of the seventy disciples. He followed St. Paul as an assistant, and by him was ordained Bishop, as is stated, to bring the Gospel among the Britons.

<sup>81</sup> The disciple of our Divine Saviour, and whose festival is held on the 17th of March. According to the traditions of the Church at Glastonbury, he came into Britain, A.D. 63, and there preached the Gospel. According to many unreliable legends, he founded the church and monastery of Glastonbury. See the citations in Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. ii., pp. 7 to 17.

<sup>82</sup> See Rev. Dr. John Lingard's "Antiquities of the Anglo-Saxon Church," chap. i. pp. 1, 2.

<sup>83</sup> See the First Volume of this Work, at January 29, for an account of him and his writings, Art i. Life of St. Gildas Badonicus, or St. Gildas the Wise.

<sup>84</sup> The chief of these is known as the "Historia Britonum," various editions of which have been published. Other works have been attributed to him, and among these are his treatise, "De Excidio Bryt.

Such accounts seem to have been unknown, as they are not related by Venerable Bede, the father of English Ecclesiastical History, who even treats of Britain's condition under the Early Roman Emperors.<sup>85</sup> But, he tells us, that in the the year of our Lord's Incarnation, 156,<sup>86</sup> whilst Eleutherus or Elutherius<sup>87</sup> a holy man, presided over the Roman Church, and while Marcus Anonius Verus, the fourteenth from Augustus, was made Emperor, together with his brother, Aurelius Commodus; Lucius,<sup>88</sup> King of the Britons, wrote to Elutherius a request, that through his command, he might become a Christian. Soon afterwards, the King obtained the object of his religious request.<sup>89</sup> Then the Britons were converted through the ministry of Fugatus and Damianus, who were most successful in bringing them under the mild yoke of the Gospel. Hence these missionaries have been regarded as the Apostles of Britain. The people of that province are said to have preserved the Faith, which they had received, entire and uncorrupted, as also they practised religion in peace and tranquillity, until the time of the Emperor Diocletian,<sup>90</sup> who began his reign, A.D. 284.<sup>91</sup>

That the Christian doctrine was publicly professed in Britain before the close of the second century is clear, from the testimony of Tertullian<sup>92</sup> and of Origen.<sup>93</sup> That conquered and half-civilized country, like the rest of the Roman Empire, gradually received the Christian religion during the second and third centuries.<sup>94</sup> Even then it had spread in the ranks of the Roman legions. Nor is there any good reason for doubting the general assertion of British writers, that Lucius was the person to whom the people owed such advantage.<sup>95</sup> He wrote, it is stated, to Elutherius, a holy Pontiff, who then presided over the Church, entreating that through the Pope's command he might become a Christian; and he obtained the object of his pious request.<sup>96</sup> Although the old British traditions have accounts of King Lucius, who must have been subject to the Romans, yet various conjectures have been proposed regarding the part of Britain in which he reigned.<sup>97</sup> The Welsh Triads

tannæ, lib. i., commencing with "In hac Epistola quicquid;" "In sui Temporis clerum," lib. i., commencing with "Britannia habet sacerdotes;" "Conciones Mordentes," lib. i., commencing with "Esaias propheta dicit, uae uob;" "Historiam quandam," lib. i., commencing with "Alboinus Longobardorum rex ab;" "De Immortalitate Animæ," lib. i. Also, some other writings are said to have been produced by him.

<sup>85</sup> See *Historia Ecclesiastica Gentis Anglorum*, lib. i., cap. ii., iii., pp. 36 to 41.

<sup>86</sup> Pope St. Pius I. was Sovereign Pontiff that year, having sat in the chair of St. Peter from A.D. 142 to 157.

<sup>87</sup> The Chronology is at fault, however, as St. Elutherius only began his term of presidency A.D. 177, and he died A.D. 192. See Sir Harris Nicolas' "Chronology of History," p. 209.

<sup>88</sup> It is said his original name in the old British or Celtic Language was Llès, afterwards Latinized Lucius, whether by the Romans among whom he lived, or by subsequent writers, is not known. Gildas alludes to him, and quotes the following lines of an old British poet. They are thus rendered:—

"Inde patri Coylo succedit Lucius,  
orto

Lucifero præluclidior : nam lucet  
in ejus  
Tempore vera fides, errorum nube  
fugata."

<sup>89</sup> The history of King Lucius, and the early ecclesiastical affairs of Britain about his period have been investigated in a most learned manner, by Archbishop Ussher, in "Britannicarum Ecclesiarum Antiquitates," cap. iii., iv., v., vi., pp. 17 to 73.

<sup>90</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. iv., pp. 40, 41.

<sup>91</sup> See the "Popular Encyclopædia, or Conversations Lexicon," vol. ii., p. 680.

<sup>92</sup> In his treatise, *Contra Judæos*, p. 189. Editio Regali.

<sup>93</sup> In *Homilia vi.* in *Lucam*. Also, in *Homilia vi.*, in *Ezechchial*.

<sup>94</sup> See Dean Henry Hart Milman's "History of Latin Christianity," vol. ii., Book iv., chap. iii., p. 226.

<sup>95</sup> There is no just warrant for stating the conversion of Lucius to be a mere legend, as Dean Milman does.

<sup>96</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. iv., pp. 40, 41.

<sup>97</sup> See Bishop Stillingfleet's "Antiquities of the British Churches," chap. ii., pp. 60 to 65.

have stated,<sup>98</sup> that Bran, the supposed grandfather of Caractacus, who flourished in the time of the Roman Emperor Claudius, had been a preacher of Christ among the Britons, but this account is manifestly fabulous.

Few particulars can be gleaned from the works of ancient writers regarding the subsequent history of the British Church. However, the Emperor Diocletian, having committed the government of Britain to Constantius,<sup>99</sup> and having issued an Imperial Edict of persecution against the Christians, his subordinate in the station of Cæsar, although abhorring the cruel policy of enforcing apostacy from the Christian religion through the fear of torments, yet durst not refuse publication of that mandate, or prevent the inferior magistrates from indulging their private hatred against the enemies of their gods.<sup>100</sup> Meanwhile, when Diocletian had been elected Emperor by the army,<sup>101</sup> he created Maximian, surnamed Herculius, his colleague in the Empire. Then Diocletian in the East and Maximian in the West carried on the Tenth General Persecution since the reign of Nero against the Christians. That was more continuous and bloody than all others preceding it, having lasted for ten years, with the burning of churches, the slaughter of martyrs, and the outlawing of innocent persons. This persecution reached Britain, also, where many persons, with the constancy of martyrs, died in the confession of their faith.<sup>102</sup> Among these, the most celebrated was St. Alban,<sup>103</sup> the proto-martyr of Britain, a convert from paganism, owing to the holy example set before him, by a cleric, whom he had concealed in his house, and who was endeavouring thus to escape from the rage of persecution. Near the city of Verulam, called Uverlamacestir or Uverlingacestir in the time of Venerable Bede, St. Alban's martyrdom took place<sup>104</sup> on the 20th of June. There, in after times, several cures were wrought through his intercession.<sup>105</sup> Likewise, Aaron<sup>106</sup> and Julius,<sup>107</sup> who were citizens of Carleon, the former name for Chester, suffered for the Faith. Many other persons of both sexes, after enduring sundry torments, yielded their souls and bodies to earn the eternal reward.<sup>108</sup> The period of this persecution has been referred to A.D. 305.

On the 25th of July, A.D. 306, Constantius died in Britain, leaving a son named Caius Flavius Valerius Aurelius Claudius Constantine, born

<sup>98</sup> See Triad 35.

<sup>99</sup> He was surnamed Chlorus, owing to the paleness of his complexion. He was born about A.D. 250. He served with distinction under Aurelian, Probus and Diocletian. In the year 291, he was made Cæsar, and appointed to rule the Gauls, Spain and Britain. He was obliged to repudiate his wife Helena, and to marry the daughter of Maximian, the colleague of Diocletian. His rule in Britain was prudent and equitable. See "The English Cyclopædia," Biography, vol. ii., col. 367.

<sup>100</sup> According to Eusebius, Constantius was a Christian, and had the Christian service regularly performed in his palace. See Vita Constantini, cap. xxxiii. However, Pagi, in his commentaries on the "Annales" of Baronius, has shown the incorrectness of such a statement, at A.D. 303.

<sup>101</sup> This happened A.D. 286.

<sup>102</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i.,

cap. vii., pp. 44, 45.

<sup>103</sup> The feast of this holy Martyr is kept on the 22nd, and also on the 25th of June.

<sup>104</sup> It was called, by the Saxons, Holm Hurst, which signifies "a woody place."

<sup>105</sup> In relating the particulars of his martyrdom, the Rev. Jeremy Collier writes: "As for St. Alban's miracles, being attested by authors of such antiquity and credit, I do not see why they should be questioned. That miracles were wrought in the Church at this time of day is clear from the writings of the ancients. To suppose there are no miracles but those in the Bible is to believe too little."—"Ecclesiastical History of Great Britain," vol. i., book i., cent. iv., p. 52.

<sup>106</sup> His festival occurs on the 1st of July.

<sup>107</sup> His feast also is kept on the 1st of July.

<sup>108</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. vii., pp. 44 to 53.

of Helena, his first wife, A.D. 274.<sup>109</sup> Retained in the Court of Diocletian as a hostage when young, he was educated with the greatest care. After Diocletian and Maximian had retired from the Government of the Roman Empire, Constantine fled to his father in Britain to escape the machinations of Galerius. On the death of his father, the soldiers in Britain elected him Emperor; but, he prudently referred the nomination to Galerius, who would only acknowledge his rank as Cæsar, while he was appointed governor of the provinces that had been so long administered by his father. He repelled the Frankish invasion of Gaul. Meanwhile, Maxentius, the son of Maximian, raised a revolt in Rome to depose Galerius, and Maximian re-assumed the title of Emperor. The latter proposed his daughter Fausta as a wife for Constantine, whom he met in Gaul. Afterwards, Constantine was acknowledged as Emperor of the West. However, other complications arose, which caused no less than six Emperors and Cæsars to contend for supremacy in the Roman Empire; namely, Maximianus, Maxentius, Galerius, Constantine, Maximinus and Licinius. At length, Galerius acknowledged both Constantine and Maximian as Emperors equal to himself. Maxentius contrived, however, to keep possession of Rome. Maximianus endeavoured to depose his son-in-law, Constantine, but he failed, was seized, and put to death. In the year 311, Galerius published an edict to stop the persecution of the Christians.<sup>110</sup> Soon afterwards, he died miserably at Sardica, in Dacia.<sup>111</sup> Meanwhile, Maxentius, who governed Italy, was making preparations to attack the other Emperors, when in 312, Constantine moved with an army from Gaul to oppose him. Having defeated several bodies of the troops belonging to Maxentius, and taken many Italian cities, Constantine approached Rome, and then he had the remarkable vision of a cross in the heavens, with a Greek inscription, which animated him in the coming battle. This took place on the day following, the 29th of October. The troops of Maxentius under his personal command were drawn up on the right bank of the Tiber, and a battle was fought, in which he was signally defeated. He was drowned, with many other fugitives, in seeking to escape over that river. Afterwards, Constantine entered Rome in triumph. He was acknowledged Emperor by the Senate. In the year 313, Licinius came to Rome. Having married Constansia, the sister of Constantine, both he and Licinius were proclaimed Consuls. In July of that same year, the old Emperor Diocletian died at Salona.

Soon after his great victory at the Milvian Bridge, Constantine publicly declared himself a Christian; and at Milan A.D. 313, in the joint names of Licinius and himself was issued a public edict of full and unlimited toleration for the exercise of the Christian as well as the Pagan worship. Moreover, the churches and property which had been confiscated, owing to the persecuting edicts of previous Roman Emperors, were restored, with compensation to the imperial treasury; when they had been alienated, the grants were resumed; when they had been purchased, the possessors were offered an indemnity, for their enforced and immediate surrender, from the State. The prefects were

<sup>109</sup> It seems curious that by Venerable Bede it is stated: "Hic Constantinum filium ex concubina Helena creatum imperatorem Galliarum reliquit: scribit autem Eutropius, quod Constantinus in Britannia creatus imperator, patri in regnum successit."—*Historia Ecclesiastica Gentis Anglorum*, lib. i., cap. viii., pp. 54, 55.

<sup>110</sup> This document bears the name of three

Emperors, Galerius, Constantine, and Licinius. Maximinus II. who was in Asia is not mentioned in it.

<sup>111</sup> See Rev. Dean Henry Hart Milman's "History of Latin Christianity, from the Birth of Christ to the Abolition of Paganism in the Roman Empire," vol. ii., book ii., chap. ix., pp. 227, 228.

<sup>112</sup> See "The History of Christianity from

to see such restitution carried into effect without chicanery and without delay.<sup>112</sup> This toleration was all sufficient to ensure the triumph of Christianity, and the gradual decline of paganism.

No sooner had the Church been secured in its religious liberties, than internal commotions began to excite controversies on many subjects of dogma. The Gnostic and the Manichean sects, although professing to be disciples of Christianity, yet maintained their own separate constitutions, priesthood and ceremonial. Donatus, a Numidian bishop, raised dissensions in the Church of Africa. Meanwhile, irreconcilable differences had occurred between Licinius, who favoured Paganism in the East, and Constantine, whose laws and practice were so favourable to the Christians. Open war was at length proclaimed between them. After the battle of Hadrianople, A.D. 323, and the naval victory of Crispus, the death of Licinius followed, thus reuniting the whole Roman world under the sceptre of Constantine. About this time, also, the errors of Arius,<sup>113</sup> who denied the Divinity of Christ,<sup>114</sup> had spread largely throughout the Christian world,<sup>115</sup> and especially they had infected churches in the northern countries of Europe, and had reached even to those of the islands.<sup>116</sup>

A heresy which disturbed even more the orthodoxy of Britain was that of Pelagius,<sup>117</sup> an accomplished dialectician and scholar. He was also sustained by Celestius, a Scot, and by a disciple named Agricola. The Roman Pontiff, or the bishops of Gaul—perhaps both—commissioned St. Germanus of Auxerre,<sup>118</sup> and St. Lupus<sup>119</sup> of Troyes, to pass over into Britain, A.D. 429, and to support there by their zeal and learning the interests of Catholicity. A Synod was convened at Verulam, when the supporters of the Church and of Pelagianism assembled, and where a public discussion took place. The result was a triumphant victory for the orthodox prelates; while the people, applauding their eloquence and arguments, zealously resolved to receive their teaching and to observe their direction.<sup>120</sup> Another remarkable Synod had been convened at Brevi, A.D. 519, in Cardiganshire, Wales, where St. David<sup>121</sup> appeared, and refuted the heresy of Pelagius, before a vast multitude of prelates, clergy, kings, chieftains and people.<sup>122</sup> The Gallic missionaries returned to their dioceses after that successful mission; but, no sooner had they departed, than the exploded opinions were preached with renewed activity. In consequence of this, the Bishop of Auxerre was obliged to return and to resume his functions, with St. Severus,<sup>123</sup> bishop of Treves, in 446. Their labours were then crowned with complete success.

the Birth of Christ to the Abolition of Paganism in the Roman Empire," by Dean Henry Hart Milman, D.D., vol. ii., book iii., chap. i., p. 291.

<sup>113</sup> This heresiarch was born about the year 280, at Alexandria, and he died A.D. 336.

<sup>114</sup> The Council of Nice, assembled June 19th, A.D. 325, at which 318 bishops were present, with a great number of priests, deacons and acolytes. There was condemned the heresy of Arius.

<sup>115</sup> See Tillemont's "Memoirs pour servir a l'Histoire Ecclesiastique," tome vi.

<sup>116</sup> Such is the statement of Venerable Bede, and it may probably be inferred, that he meant the British islands. See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. viii., pp. 54, 55.

<sup>117</sup> He was born in Britain, about A.D. 330, and as a monk had spent several years in Rome.

<sup>118</sup> His feast occurs on the 31st of July.

<sup>119</sup> On the 7th and 29th of July his festival is celebrated.

<sup>120</sup> See Matthei Parisiensis, "Chronica Majora," vol. i., pp. 185, 186. Edition of Henry Richards Luard, M.A.

<sup>121</sup> His feast occurs on the 1st of March.

<sup>122</sup> See the Third Volume of this work, March 1st, Art. i. Life of St. David, Archbishop of Menevia, and Chief Patron of Wales, chap. v.

<sup>123</sup> His feast occurs on the 15th of October.

<sup>124</sup> See Le Comte de Montalembert, "Les Moines d'Occident," tome iii., liv. x., chap. i., p. 18.

However, Pelagianism received its final stroke in the Synod held in 519.<sup>124</sup> Its errors then began to disappear, and soon they were completely eradicated from Britain.<sup>125</sup>

The Saxon invasion of Britain dates from a much earlier period than has been generally supposed.<sup>126</sup> In the third century,<sup>127</sup> the Saxons ravaged its coasts,<sup>128</sup> and it is even probable, that about such period, they began to form settlements in the Island. However, their more formidable descents took place after the middle of the fifth century,<sup>129</sup> and are usually referred to that time, when Marcian<sup>130</sup> and Valentinian had succeeded to the Roman Empire. Having in vain appealed to the Romans for aid,<sup>131</sup> to repel the incursions of the Picts and Scots, who ravaged and plundered their country; then the Saxon sea-rovers, Hengist and Horsa, were invited by Wyrtegeorn or Vortigern, king of the Britons, to support him against the invaders. Those chiefs landed on the shore, at a place called Ypwines fleet, in three long ships or chiules.<sup>132</sup> However, the Saxons proved treacherous to him, after a lapse of six years, and became ambitious to secure themselves in a state of independence.<sup>133</sup> At first successful, the Britons at length, under Ambrosius Aurelianus, assembled to oppose them. In the year 455, a battle was fought against Wyrtegeorn, at a place called Ægelsthrep, now Aylesford. There Horsa was slain, and the Saxons were defeated.<sup>134</sup> Afterwards, Hengist succeeded to the command, with Æsc, his son. The following year, both fought against the Britons, at a place called Crecganford, now Crayford; and there four thousand men were slain. Then, the Britons forsook Kent, and fled to London in great terror. Over that province, the Saxons afterwards established complete dominion. In the year 466, another signal victory was obtained over the Welsh, by Hengist and his son Æsc, near Wippedes fleet.<sup>135</sup> There twelve British aldormen or chiefs were slain; while one of their Saxon thanes, named Wipped, was killed. Again, in 473, they fought another battle against the Welsh, and took countless booty; while the conquered host, as we are told, fled from the Angles as from fire.<sup>136</sup>

This series of successes was soon known to the adventurous Saxons, and

<sup>125</sup> See Matthæi Parisiensis, "Chronica Majora," vol. i., p. 189. Edition of Henry Richards Luard, M.A.

<sup>126</sup> See John Mitchell Kemble, "The Saxons in England," vol. i., book i., pp. 1 to 34.

<sup>127</sup> Ptolemy, the Geographer, even speaks of them in the second century.

<sup>128</sup> According to Flavius Eutropius, a Latin historian, who flourished about A.D. 360. See "Breviarium Historiæ Romanæ," lib. ix., cap. 13.

<sup>129</sup> The first British writer who has furnished an account of the Saxon invasion is Gildas, who flourished about one hundred years after it, yet he does not enter upon details in his History. Next to him comes Venerable Bede, who relates only a few particulars of the invasion; but this writer has furnished the basis for all subsequent accounts. However, the popular story of the conflicts between the Britons and Saxons is chiefly derived from Geoffry of Monmouth, who was born in 1152, and whose history is little better than a romance. Too sweeping and pyrrhonic, however, is the statement of an eminent modern historian: "Hengist and Horsa, Vortigern and Rowena, Arthur and

Mordred are mythical persons, whose very existence may be questioned, and whose adventures must be classed with those of Hercules and Romulus."—Macaulay's "History of England," vol. i., chap. i., p. 6.

<sup>130</sup> He immediately succeeded Theodosius the Younger, who died July 28th, A.D. 450.

<sup>131</sup> In the twenty-third of the reign of Theodosius the Younger, A.D. 446. See the letter to Ætius, in his third consulate, in Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xiii., pp. 66, 67.

<sup>132</sup> This event is placed at A.D. by Venerable Bede. See *ibid*, cap. xv., pp. 70, 71.

<sup>133</sup> The genealogy of Hengist and Horsa is set forth in the "Historia Anglicana" of Bartholomew de Cotton, Monk of Norwich, edited by Henry Richards Luard, M.A., lib. ii., pp. 1, 2.

<sup>134</sup> See Henry of Huntingdon, "Historiæ Anglorum," edited by Thomas Arnold, M.A., lib. ii., sect. 2, 3, pp. 39 to 41.

<sup>135</sup> Supposed to be Ebbsfleet.

<sup>136</sup> See the "Anglo-Saxon Chronicle," edited by Benjamin Thorpe, vol. ii., pp. 11 to 13.

encouraged other adventurers to seek the country of the Britons. In the year 477, Ælle, with his three sons, Cymen, Wlencing, and Cissa, having three ships, landed at a place named Cymenesora.<sup>137</sup> There many Britons were slain, and some sought refuge in the wood called Andredesleige.<sup>138</sup> In 485, Ælle fought against the Welsh, near the bank of Markredes burne. In 488, Æsc succeeded to the Kentish throne, and for twenty-four years he was king over that people. In 490, Ælle and Cissa besieged Andredesceaster,<sup>139</sup> and slaughtered all the Britons found in it. However, about this time, the latter had an accomplished leader, named Ambrosius Aurelianus, who obtained a signal victory over the Saxons at Bannesdown, near Bath, where they lost a great many men.<sup>140</sup> In 495, two aldormen, Cerdic and Cynric, his son, with five ships, landed at a place called Cerdices ora, or Charford. On that same day, they fought against the Welsh,<sup>141</sup> who had collected to oppose them. From Cerdic the kings of the West Saxons afterwards derived their descent.<sup>142</sup> In 501, a chief named Port, with his two sons in two ships, came to Britain, and landed at Portsmouth. There likewise a British noble was slain, and the Britons were routed after a severe engagement.<sup>143</sup> In 508, Cerdic and Cynric were opposed by a British king, named Natanleod.<sup>144</sup> He, with five thousand men, perished in that battle.<sup>145</sup> Afterwards the land was called Natanlea, from him, and it extended to Cerdices ford or Charford. In 514, the West Saxons came to Britain in three ships, and landed at Cerdices ford. Stuf and Wihtgar<sup>146</sup> fought against the Britons and put them to flight. However, under the leadership of the renowned King Arthur, in 516, the Britons obtained a great victory over their enemies at Badon.<sup>147</sup> In 519, Cerdic and Cynric assumed to reign over the West Saxons, and that same year they fought against the Britons at Cerdic's ford. Afterwards, their dynasty was established among the West Saxons. In 527, Cerdic and Cynric fought against the Britons at a place called Cerdices leag.<sup>148</sup> Many were slain on both sides. Several adventurers came over from Germany that same year and occupied East Anglia and Mercia.<sup>149</sup> In 530,<sup>150</sup> Cerdic and Cynric took possession of the Island of Wight, and slew many men at Wihtgarasburh,<sup>151</sup> or Carisbrook. In 534, Cerdic, first king of the West Saxons, after a reign of eighteen years died, and Cynric, his son, succeeded.<sup>152</sup> He reigned for twenty-seven winters. They gave all the Island of Wight to their two nephews, Stuf and Wihtgar. In 537 followed

<sup>137</sup> Supposed to be Shoreham.

<sup>138</sup> See Henry of Huntingdon, "Historiæ Anglorum," lib. ii., sect. 8, p. 44.

<sup>139</sup> This city or fort was on the edge of the great forest Anderida, which overspread a large portion of Hampshire and Sussex. By William Camden it has been placed at Newenden, in the marshy grounds of Kent. See "Britannia," vol. i., p. 258.

<sup>140</sup> Gildas tells us, this battle was fought the year in which he was born, and forty-four years before he wrote his history.

<sup>141</sup> According to the Anglo-Saxon Chronicle.

<sup>142</sup> See Matthæi Parisiensis, "Chronica Majora," vol. i., p. 226.

<sup>143</sup> See Henry of Huntingdon, "Historiæ Anglorum," lib. ii., sect. 12, p. 46.

<sup>144</sup> According to the Anglo-Saxon Chronicle.

<sup>145</sup> See Matthæi Parisiensis, "Chronica

Majora," vol. i., pp. 230, 231.

<sup>146</sup> Matthew of Paris states, that they were nephews of Cerdic.

<sup>147</sup> This "Bellum Badonis," is placed at that date in the "Annales Cambriæ," edited by Rev. John Williams ab Ithel, M.A., p. 4.

<sup>148</sup> According to the Anglo-Saxon Chronicle, Henry of Huntingdon calls it Certicesford.

<sup>149</sup> See Henry of Huntingdon, "Historiæ Anglorum," lib. ii., sect. 17, p. 48.

<sup>150</sup> According to the Anglo-Saxon Chronicle.

<sup>151</sup> Called Withgaresberi by Matthew of Paris, who places this event at A.D. 528.

<sup>152</sup> See Henry of Huntingdon's "Historiæ Anglorum," lib. ii., sect. 20, p. 50.

<sup>153</sup> Thus noted in "Annales Cambriæ," "Gueith Camlann in quo Arthur et Medraut corruere." Edition of Rev. John Williams ab Ithel, M.A., p. 4.



the death of the heroic King Arthur at Gueith Camlann.<sup>153</sup> In 544, Wihtgar died, and he was buried at Wihtgarasburh, or Carisbrook.<sup>154</sup>

When the object of the Saxons was found to be the conquest and settlement of the whole Island by their hordes, the aboriginal inhabitants bravely resisted their inroads for a time; but, this only inflamed the barbarous ferocity of the invaders,<sup>155</sup> who spared neither their lives nor habitations, while the remains of Roman grandeur and art, with their towns, villages and churches, were committed to the flames.<sup>156</sup> The survivors of such outrages were gradually forced to the western mountains, and to places the least accessible, where the worship of the true God and the refinements of society were partially preserved, under difficulties of a serious character.<sup>157</sup> The more fertile parts of the Island were possessed by the dominant race, and there pagan rites and worship everywhere prevailed.

Towards the close of the fifth century, while the former Prefect or Governor of Rome, Gregory,<sup>158</sup> was an humble monk in one of the monasteries he had founded in that city, he chanced to pass through the public slave-market, where some beautiful slaves were exposed for sale. Struck with their appearance, and enquiring about the country to which they belonged, he was told they were Angles—another term for the Saxons.<sup>159</sup> Compassionating their forlorn condition, corporally and spiritually, he exclaimed: "They would not be Angles but Angels had they been Christians!"<sup>160</sup> Impressed with the fulfilment of a resolution he had formed, Gregory repaired to the reigning Pontiff, and expressed his desire to leave the monastery in which he lived, and to proceed on a mission, in order to spread the Gospel among the Saxons. The Pontiff's permission was reluctantly given. However, when the report of his preparations went abroad, Gregory's virtues and his previous office had made him so popular in Rome, that the inhabitants remonstrated against his departure from among them. His subsequent elevation to the papal throne, however, obliged him to find others, who would carry out the mission he had desired to conduct in person.

With a view of preparing them for the sacred ministry, Gregory gave an extraordinary commission to the Presbyter Candidus to purchase a sufficient number of Saxon slaves under the age of eighteen, and to have them sent to Rome with sure guides, so that they might be educated at his own expense and under his own supervision. He desired to employ them in due course for the conversion of their own countrymen, whose language was so familiar to them. However, their progress was rather slow, and the Pope desired to

<sup>154</sup> See the Anglo-Saxon Chronicle," edited by Benjamin Thorpe, vol. ii., pp. 13 to 15.

<sup>155</sup> See Rev. Dr. Lingard's "Antiquities of the Anglo-Saxon Church," chap. i., p. 20.

<sup>156</sup> According to the Statement of Gildas in "Historia Britonum," p. 85.

<sup>157</sup> See Rev. Dean Henry Hart Milman's "History of Latin Christianity," vol. ii., book iv., chap. iii., p. 227.

<sup>158</sup> He was son of Gordian, deriving his descent from a noble and religious Roman family. He was born at Rome about 544, and, having received an education suitable to his rank, he became a member of the Senate, and he filled other employments in the State. By the Emperor Justin II. he was appointed Prefect of Rome. See "The

Popular Encyclopædia, or Conversations Lexicon," vol. iii., p. 559.

<sup>159</sup> Venerable Bede declares, that the anecdote which he thus relates was handed down to him in the traditions of his ancestors, namely, the Saxons.

<sup>160</sup> He then followed up that enquiry by asking the name of the province from which they had been brought. When told they were of the Deiri, he replied: "Truly they are *De iri*, withdrawn from wrath and called to the mercy of Christ." He then desired to know the name of their king, and he was told Ælla. Then cried he, alluding to the name: "Hallelujah! the praise of God the Creator must be sung in those parts." See "Historia Ecclesiastica Gentis Anglorum," lib. ii., chap. ii., pp. 168 to 171.

hasten the work of Saxon conversion. He, at last, called his monks together, and explained his views to them. He excited their courage and their hopes for the success of that mission he proposed. Animated by the address of the Sovereign Pontiff, missionaries were soon selected, and Augustine<sup>161</sup> was appointed as their superior. Having set out on their journey, and reached the neighbourhood of Lerins, the monks felt misgivings, and were discouraged, because they knew not the language nor the customs of the Saxons, whose cruelty to the British Christians had been so great. Whereupon, they sent back Augustine to urge upon the Pope the difficulties and danger of the enterprise. However, the Pontiff was inflexible in his resolution, as he had recommended to the king and queen of the Franks, as also to the Archbishop of Arles, that patronage and aid should be given to those missionaries.<sup>162</sup> He exhorted, conjured and even commanded them to proceed.<sup>163</sup> He solicited the favour and protection of the Gallic princes and prelates, and besought the clergy in Gaul to depute some of their body to be associates and interpreters. Thus directed, in the year 597, they sailed for England, and, to the number of about forty, arrived safely on the Isle of Thanet.<sup>164</sup>

It so happened, that Augustine and his companions were in the Kingdom of Kent, then under the rule of Ethelbert,<sup>165</sup> who had been married to Bertha, daughter of Charibert, King of Paris, and a most zealous and pious Christian.<sup>166</sup> Her attendant prelate, Luidhard of Senlis, was a man of upright and saintly character, who had even made an impression on the mind of the King.<sup>167</sup> In consequence, the rites of the Church were tolerated and practised in the metropolis of Canterbury, where they resided. These and other circumstances had awakened respect for Christianity among the Kentish people, and they had even addressed the prelates of the Franks to send them religious instructors. But such a favourable opening for missionary work had been neglected; and now, Augustine was afforded the opportunity of sending a messenger to the King, with information that he and his companions had been sent thither, to announce the truths of the Gospel and of eternal life to the sovereign and his subjects.

Ethelbert consented to grant an interview, and, with great solemnity, Augustine and his companions went in religious procession,<sup>168</sup> to a place appointed. He listened in the open air<sup>169</sup> to a discourse of Augustine. He was moved to such an extent that, although unable as yet to pronounce himself a convert to Christianity, he expressed satisfaction for that charity which prompted the missionaries to leave their own country, in order to promote, as they thought, the welfare of himself and of his people. He even promised to afford them protection, so long as they chose to remain in his

<sup>161</sup> Afterwards he became first bishop of Canterbury, and he is venerated as a saint. His feast occurs on the 26th of May. A very interesting "Life of St. Augustine" has been written by Canon Oakley in the series known as "Lives of the English Saints," and published in 1844.

<sup>162</sup> See Rev. Jeremy Collier's "Ecclesiastical History of Great Britain," vol. i., book ii., cent. vi., pp. 150, 151.

<sup>163</sup> The letter which he wrote on this occasion, dated July 28th, is to be seen in the work of Venerable Bede, "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xxiii., pp. 96, 97.

<sup>164</sup> It lay on the east coast of Kent, and contained, according to Venerable Bede,

about 600 families. See *ibid.*, cap. xxv., pp. 100, 101.

<sup>165</sup> See Rev. Dr. Lingard's "Antiquities of the Anglo-Saxon Church," chap. i., pp. 22, 23.

<sup>166</sup> See St. Gregory of Tours, "Historia Francorum," liv. iv., cap. 26.

<sup>167</sup> See Le Comte de Montalembert, "Les Moines d'Occident," tome iii., liv. xii., chap. i., p. 363.

<sup>168</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xxv., pp. 100 to 103.

<sup>169</sup> According to an ancient Saxon superstition, Ethelbert feared lest magic arts could be practised on him by the missionaries, were they to come into a house.

dominions.<sup>170</sup> The Britons had built a church in honour of St. Martin, but it was in ruins, when Queen Bertha had obtained permission from her husband to have it restored, so that it might serve for the ministrations of Bishop Luidhard. Her influence was sufficient to have it transferred to Augustine and his company, who were warmly welcomed by her to proceed in the good work they had so auspiciously commenced. Soon were the strangers in a position to introduce the public worship and ceremonies of the Church with imposing solemnity, and to preach the Christian religion to curious and interested crowds of Saxons. Insensibly their prejudices began to wear away, and the priests of Woden began to lament the solitude of their altars. For some time, Ethelbert hesitated before he renounced the worship of idols; but, in fine, when he had carefully weighed the evangelical doctrines enforced by the missionaries, with reasons for accepting them, as also the sublime morality they preached, and manifested in their own mode of living, the king publicly professed himself a Christian. So powerful was his example, that ten thousand Saxons soon followed their prince to the waters of Baptism.

Instructed and directed by Pope St. Gregory I., surnamed "the Great," the missionaries announced that the conversion of the people was to be the result of conviction and free choice on their part, and not that of force or compulsion. Nor was there a necessity to exercise any magisterial authority to recommend the teaching of Augustine and his clerics; for within a comparatively brief period the idolatrous priests and their rites were brought into disrepute. Their temples were deserted, and in many places converted into Christian churches. As the victims that bled on the pagan altars had furnished the chief materials for Saxon feasting, on the occasion of their heathenish rites and festivals, and as the praises of their warriors were mingled with hymns chaunted in honour of the god who was worshipped; the Sovereign Pontiff had wisely recommended, that wholly to derogate from certain national observances might prove to be injudicious, and as some of these might be combined with religious institutes, accordingly, on the festivals of the Christian martyrs, it was permitted to have tents erected in the vicinity of the churches, where entertainments and amusements of a festive character could still be carried out, but with sobriety and moderation.<sup>171</sup>

Soon after the conversion of Kent followed that of the neighbouring and dependent Kingdom of Essex, then ruled by Saberct.<sup>172</sup> In 604, the Abbot Mellitus was invited to settle in his metropolis. However, the death of Saberct soon followed, and this proved most injurious to the conversion of his people.<sup>173</sup> In his stead, three sons addicted to the worship of their ancestors were in power. They were contemners of the Christian religion and rites. With Justus,<sup>174</sup> Mellitus<sup>175</sup> had been recently invested with the episcopal rank and dignity by Augustine.<sup>176</sup> However, while celebrating the Holy Sacrifice in his church, the three sons of Saberct entered during the time when the Bishop was administering Communion to the people. They

<sup>170</sup> See Rev. Jeremy Collier's "Ecclesiastical History of Great Britain," vol. i., book ii., cent. vi., p. 152.

<sup>171</sup> See Rev. Dr. John Lingard's "Antiquities of the Anglo-Saxon Church," chap. i., p. 24.

<sup>172</sup> He was nephew to Ethelbert, through his sister Ricula. See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. iii., pp. 180, 181.

<sup>173</sup> See Rev. Jeremy Collier's "Ecclesias-

tical History of Britain," vol. i., book ii., cent. vii., pp. 188, 189.

<sup>174</sup> He is venerated as a saint, and he died A. D. 632.

<sup>175</sup> He afterwards became Archhbishop of Canterbury. His feast occurs on the 24th of April.

<sup>176</sup> In the year 604.

<sup>177</sup> He had reigned gloriously for fifty-six years.

<sup>178</sup> See Venerable Bede's "Historia

demanded a portion of the sacred elements with the rest, but were refused by Mellitus. Then he was ordered to leave Essex. Obligated to withdraw, he sought refuge with his brethren in Kent. It so happened, however, that after the death of Bertha, Ethelbert had married a second wife, who was young and of remarkable beauty. On the death of Ethelbert, A.D. 616,<sup>177</sup> his son Eadbald succeeded him in Kent. But, abandoned to the gratification of lawless and sensual desire, on his accession to the throne, he took the widow of his father as a concubine, and, when the Christian missionaries attempted to remonstrate, he declared an intention to renounce their religion, which should place such a curb on the gratification of his unnatural passion.<sup>178</sup> Disheartened by their want of success, Mellitus, with Justus of Rochester, retired into Gaul, to await a more favourable result.<sup>179</sup>

The Church of St. Peter and St. Paul had been already in course of erection at Canterbury by St. Augustine, and it was richly endowed with lands and possessions by King Ethelbert.<sup>180</sup> The death of St. Augustine took place May 26th, A.D. 605, before that church had been completed, and his body was at first deposited without, but soon as the dedication was completed, the remains were decently buried in the north porch. After his death, Laurentius was his successor in the See. Afflicted greatly by the dissolute and incorrigible character of the King, and despairing of effecting any good in Kent, that prelate had also resolved to leave the Kingdom. The night before his intended departure, however, was spent in the Church of St. Peter, and, it is stated, that the Chief of the Apostles appeared to him, reproached him with cowardice, and to mark his displeasure inflicted stripes on his shoulders.<sup>181</sup> Next morning he appeared before Eadbald, and relating what had previously occurred, showed him those marks, which were a cause of astonishment and confusion to the King. He seemed to feel contrition for his past grievous offences, and expressed his willingness to atone for them. In fine, he dismissed his father's widow from his bed, and recalled the fugitive bishops, Mellitus and Justus.<sup>182</sup> Afterwards, he proved the sincerity of his conversion by a total change of life. He also supported the cause of Christianity by his power and influence.<sup>183</sup> Thenceforward in Kent, it assumed an ascendancy, which in the future it maintained.

During the Saxon incursions on the shores of Britain, Ida,<sup>184</sup> an Anglian chief, commanded a fleet of forty chieles, and landed with his adventurers on the north-eastern shores of England.<sup>185</sup> There, the Britons of Bryneich, after many severe conflicts, were removed from the coast. Then, Ida fixed his residence on a lofty promontory, where he built a strong castle.<sup>186</sup> From

*Ecclesiastica Gentis Anglorum*," lib. ii., cap. v., pp. 190, 191.

<sup>177</sup> See Rev. Jeremy Collier's "Ecclesiastical History of Great Britain," vol. i., book ii., cent. vii., p. 189.

<sup>180</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. iii., pp. 178 to 183.

<sup>181</sup> See Rev. Jeremy Collier's "Ecclesiastical History of Great Britain," vol. i., book ii., cent. vii., pp. 189, 190.

<sup>182</sup> See Matthæi Parisiensis, *Monachi Sancti Albani*, "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., pp. 226, 227.

<sup>183</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. vi., pp. 192, 193.

<sup>184</sup> The Anglo-Saxon Chronicle" thus

gives his pedigree: "Ida was son of Eoppa, Eoppa was son of Esa, Esa was son of Ingui, Ingui of Angewit, Angewit of Aloc, Aloc of Benoc, Benoc of Brand, Brand of Bœldog, Bœldog of Woden, Woden of Freothelaf, Freothelaf of Freothewulf, Freothewulf of Finn, Finn of Godulf, Godulf of Geat."—Edited with a translation by Benjamin Thorpe, vol. ii., p. 15.

<sup>185</sup> Matthew of Paris, states, that he had six sons by his queen, viz. :—Adda, Elric Theodoric, Athelric, Osmer and Theofred. Six others were the sons of his concubines, viz. :—Oga, Aliric, Ecça, Osbald, Segor and Sogother. "Isti omnes venerunt in Britanniam cum navibus sexaginta, et apud Flemesburc applicuerunt"—"Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 243.

the name of his consort Bebbā,<sup>187</sup> it was called Bebbanburgh or Bebbanburh. His reign dates from A.D. 547, and it lasted to A.D. 559.<sup>188</sup> From its former British name of Bryneich, his kingdom, which lay northwards of the River Tees, was subsequently known as Bernicia. This was subsequently the premier province of Northumbria, and over this northern kingdom of the Saxons, Ida ruled for eleven years.<sup>189</sup> Those Britons who lived south of the Tees are said to have been named from Deyfyr. They were assailed and defeated by an Anglian Chief, named Seomil. In 560, one of his descendants, Ella, obtained undisputed possession of that district, and he formed it into a new kingdom, preserving its British appellation in the word Deira. Its southern boundary was the River Humber. When both of those divisions had attained their fullest extent, Bernicia on the north, and Deira on the south of the Tees, reached from the Forth to the Humber, and from the eastern to the western seas. Both divisions afterwards constituted the powerful Kingdom of Northumbria. When Ida died, Northumbria was divided into two separate kingdoms. Adda, his son, succeeded in Bernicia, A.D. 560, and reigned seven years. After him, from A.D. 567, Glappa reigned five years. In Deira, Elle,<sup>190</sup> the son of Yffe, from A.D. 560, reigned there for thirty years.<sup>191</sup> In Bernicia, Edilfrid son of Ethelfric, and the grandson of Ida, began to reign in 592 or 593.<sup>192</sup> He had married the daughter of Ella, founder of the Kingdom of Deira, and after his death, Edilfrid took possession of Deira.<sup>193</sup> At that time, Ella had left a male child, named Edwin, then only three years old, and who was rightful heir to his father's kingdom. Ethelfrid was known to be a sanguinary and an unscrupulous tyrant; and for several years, he had directed all his efforts against the neighbouring Britons. In many districts, they had been exterminated by force of his arms, and so ruthlessly that he was known by a surname, the Ravager. The infant Edwin was conveyed, however, beyond the tyrant's reach, and for protection he was intrusted to the protection of Cadvan, the King of North Wales. This drew upon Cadvan the hostility of the Northumbrian King, who sought the death of the child. This, he thought, should strengthen thoroughly his own usurpation. In the vicinity of Chester, when the British and Saxon armies engaged, Ethelfrid obtained a signal victory.

Incessantly harassed by the jealousy and vengeance of Ethelfrid, the young son of Ella was obliged to leave his first protector, Cadvan; and, for some time, he wandered through the different British and Saxon districts. At that period, the East-Anglian throne was filled by Redwald. Having paid a visit to Ethelbert, King of Kent, he had become a professed Christian, owing to his

<sup>186</sup> At first it was enclosed by a hedge and afterwards by a wall.

<sup>187</sup> Now Bamborough.

<sup>188</sup> According to the Anglo-Saxon Chronicle.

<sup>189</sup> According to Roger de Hoveden, who thus follows out the succession of Northumbrian kings, after his death: Glappa reigned one year, and Adda succeeded him for eight years; then followed Ethelric for seven years, and afterwards Theoderic for four years; next Friduwuld reigned for seven years, and Hass for a like term. After him was Ethelfrid, the eighth in succession, who ruled twenty-eight years. See "Chronica," edited by William Stubbs, M.A., vol. i., Pars Prior, Prologus, pp. 3, 4.

<sup>190</sup> His pedigree is thus traced in the Anglo-Saxon Chronicle: "Ælle was son of Yffe, Yffe of Uxfrea, Uxfrea of Wilgils, Wilgils of Westerfalena, Westerfalena of Sæfugl, Sæfugl of Sæbald, Sæbald of Sigegæat, Sigegæat of Swebdæg, Swebdæg of Sigegar, Sigegar of Wœgdæg, Wœgdæg of Woden, Woden of Frithowulf."

<sup>191</sup> See *Matthæi Parisiensis, Monachi Sancti Albani "Chronica Majora,"* edited by Henry Richards Luard, M.A., vol. i., pp. 245, 247.

<sup>192</sup> According to the Chronology of the Anglo-Saxon Chronicle.

<sup>193</sup> See Rev. Dr. Lingard's "History of England," vol. i., chap. ii., p. 82.

<sup>194</sup> See "Polychronicon Ranulphi Higden

persuasion. However, the importunities of his wife and the opposition of his people, caused him to relapse into his former errors. Yet, to silence his conscience, in the same temple by the side of the statue of Woden, he dedicated an altar to the God of the Christians; thus endeavouring to unite a worship so utterly irreconcilable in principle and practice with the heathenish superstitions. In his extremity, the fugitive Edwin had recourse to Redwald, and received hospitality from him.<sup>194</sup> Learning the quarter in which the young prince had found an asylum, Edilfrid sought, by threats and promises, to tempt the fidelity of Redwald, and had very nearly succeeded in his object, as the latter greatly feared the hostility of his powerful neighbour. Nevertheless, the solicitations of Redwald's queen, saved the solitary exile, and Redwald took the resolution of bidding defiance to the tyrant's resentment.

In the year 616,<sup>195</sup> Ethelfrid assembled a small body of his forces, and hastened, as he thought, to take Redwald by surprise. Notwithstanding, the latter had been well prepared for his movements. The whole East-Anglian army was marshalled, and marched to the right bank of the Idel River, in Nottinghamshire. The warriors were skilfully arrayed in three bodies, while their helmets, spears and banners, gave them a formidable and an impressive appearance. Notwithstanding the frustration of his hopes, Ethelfrid scorned to retire, and he accordingly prepared for battle. Regeneri or Rainer, the son of Redwald, directed the first division of his father's forces. Immediately Ethelfrid led the attack, and rushing onwards with his warriors, destroyed that corps and killed its leader. However, the multitude of the East-Anglians quickly trampled down the Northumbrians. Their king fought with his accustomed desperate courage, and opening a way with his sword into the ranks of his enemies, he slew many, but at last he fell lifeless over their bodies. Afterwards, his army was routed and completely dispersed.<sup>196</sup> Then Redwald, in triumph, brought the son of Ella back to the men of Deira, who received him joyfully, while the people of Berenicia submitted cheerfully to his rule. He thus obtained possession of all Northumbria, and became the fifth Bretwalda of the Saxon Confederacy.<sup>197</sup>

On the death of their father, Ethelfrid, and when the host of his enemies swept over Northumbria, Oswald<sup>198</sup> and his six brothers, Eanfrith or Eanfrid,<sup>199</sup> Oswin or Oswy, Oslac, Oswudu, Oslaf, Offa,<sup>200</sup> and his sister, Ebba,<sup>201</sup> as also some of his followers, were obliged to fly into Ireland. There, these strangers became converts to the Christian religion. Whether Oswald was acquainted with Aidan or not, during the term of his exile, is unrecorded. However, the term of Oswald's banishment from his paternal Kingdom lasted from A.D. 616 to A.D. 633, while Edwin, his maternal uncle, ruled over Northumbria. It seems likely enough, that the refugees fled over the border, and into Scotland, in the first instance; but how long they remained there, before seeking greater security in Ireland, is unknown. The example and

Monachi Cestrensis," edited by Rev. Joseph Rawson Lumby, B.D., vol. v., p. 432.

<sup>195</sup> The "Anglo-Saxon Chronicle" places this event in the year 617. See vol. ii., p. 20. Edition of Benjamin Thorpe.

<sup>196</sup> See at A.D. 617, Matthæi Parisiensis, Monachi Sancti Albani, "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 267.

<sup>197</sup> See Rev. Dr. Lingard's "History of England," vol. i., chap. ii., pp. 83, 84.

<sup>198</sup> He is venerated as a Martyr on the 5th

of August. Owing to his residence in Ireland, at that date, his acts are to be found in the present volume. Art. ii.

<sup>199</sup> The Breviary of Aberdeen states, that seven of her brothers were in exile, in the office of St. Ebba. See Pars Estiva, fol. lxxxvii.

<sup>200</sup> Thus are they denominated in the "Anglo-Saxon Chronicle," at A.D. 617. See the edition of Benjamin Thorpe, vol. ii., p. 20.

<sup>201</sup> Her festival occurs on the 25th of

influence of a Christian population, no less than gratitude for the protection afforded them, must have happily induced them to turn from the worship of idols. We are told by Maihew, that when the king took refuge in Ireland, he there became a Christian.<sup>202</sup> That period of his history, however, is buried in complete obscurity. From Bede's stating,<sup>203</sup> that the sons of Aedilfrid—of whom Oswald was one—and many young noblemen, had been in exile among the Scots and Picts;<sup>204</sup> it has been argued by Dean Cressy, that the northern province alluded to is referable to that of the Scots in North Britain.<sup>205</sup> Yet, he might have observed, that when Bede speaks of the British Scots, he usually calls them the Scots in Britain, or those who inhabited Britain.<sup>206</sup> Nevertheless, this may be well understood, regarding some of those exiles having taken shelter in Ireland, and others in Pictland.<sup>207</sup> It has been stated, that during the time of his exile, Oswald had concealed himself in the mountains of Scotland;<sup>208</sup> but Fleury observes, that, the Scots among whom Oswald was baptized were natives of Ireland.<sup>209</sup> Colgan very justly remarks, it is altogether improbable, that he or his followers would entrust themselves to the protection of the British Scots, who had been defeated some years before, by Aedilfrid, the father of Oswald.<sup>210</sup> Moreover, as the people of Ireland, on many occasions, had shown hospitality and kindness to the Anglo-Saxons;<sup>211</sup> we may fairly conclude, they were also protectors of Oswald and his companions, at a time when these were obliged to become refugees. So much as can well be known regarding the exile of those princes has been already set forth, when treating the Acts of St. Oswald, King and Martyr, at the 5th day of this month. Enough for us to state, that he felt consoled for his family misfortunes, by receiving the gift of Divine Faith,<sup>212</sup> and that he lived in a manner conformable to his profession; having the qualities of a valiant soldier, a good and just man, and destined to be venerated in after time as a great saint.

While the sons of Ethelfrid were in exile,<sup>213</sup> King Edwin<sup>214</sup> their maternal uncle, who had been married to Ethelberga, otherwise called Tate, and a daughter to Ethelbert, King of Kent, governed Northumbria with great dignity, justice and moderation. He had asked her in marriage of her brother Eadbald, who then ruled in Kent, and Edwin sent ambassadors to procure his consent. However, an answer was returned, that it was not lawful for a Christian virgin to marry a pagan husband, lest the Faith and

August, where notices should have been given of her, as having lived for a considerable term of years in Ireland.

<sup>202</sup> See "Trophæa." Vita S. Aidani, Augusti xxxi.

<sup>203</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. i.

<sup>204</sup> According to the Breviary of Aberdeen, in the Life of St. Ebba, she and her seven brothers were protected by Donald Brek, King of Scotland. See Pars Estiva, fol. lxxxvii.

<sup>205</sup> See "Church-History of Brittany." Book xv., chap. iii., p. 348.

<sup>206</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xxxiv.

<sup>207</sup> "This, however, is a question of little importance, and the reader may choose for himself between Maihew and Cressy."—Dr. Lanigan's "Ecclesiastical History of Ireland, vol. ii., chap. xv., sect. xii., n. 98, p. 418.

<sup>208</sup> See Rev. Dr. Lingard's "Antiquities of the Anglo-Saxon Church," chap. i.

<sup>209</sup> See "Histoire Ecclesiastique," tome viii., liv. xxxviii., sect. xviii., p. 345.

<sup>210</sup> See Colgan's "Acta Sanctorum Hiberniæ," ix. Januarii, n. 4, p. 45.

<sup>211</sup> According to Venerable Bede's testimony.

<sup>212</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iv., liv. xiii., chap. i., p. 13.

<sup>213</sup> Their mother was named Acha, princess of Deira.

<sup>214</sup> He was son of Ella, who ruled in Deira from A.D. 559 to 588, and his grandfather was Yffi, said to have been descended from Odin, in the tenth degree. Ella had a brother named Elfric, who had a son named Osrie, afterwards a ruler for only a short period in Deira, when he was slain by Cadwallon, A.D. 634. Osrie's son, Oswin, surnamed the martyr, was King of Deira from A.D. 645 to 651.

the mysteries of a heavenly King should be profaned, by her cohabiting with a king altogether a stranger to the worship of the true God. When his messengers had brought such answer to Edwin, he promised in no manner to act in opposition to the Christian Faith which she professed; but that he would give leave to her, and all that went with her, men and women, priests or ministers, to follow their faith and worship after the custom of the Christians. Nor did he deny, but that himself would embrace the same religion, when examined by wise persons, if it were found to be more holy and more worthy of God. Hereupon the virgin was promised and sent to Edwin. Meantime, Paulinus, a man beloved of God, was consecrated Bishop, on the 21st day of July, in the year of our Lord 625, and he was sent with her, so that by daily exhortations and by celebrating the Divine mysteries, he might confirm her and her company, lest they should be corrupted by companionship with the pagans. Resolved on converting the people to whom he had been sent, and to bring them to a knowledge of the true religion, Paulinus laboured much, not alone to preserve the queen's retinue in the faith, but to convert some of the natives of Northumbria, through his exhortations and preaching.

At length, Edwin embraced the Christian religion, after much deliberation, A.D. 627. He was baptized by St. Paulinus on the Holy Day of Easter, being the 12th of April in that year, and in the Church of St. Peter at York, which he had built of timber, while under instruction preparatory to his receiving Baptism. Moved by the example of their king Edwin, nearly all the nobles of Northumbria professed the Faith of Christ, as also a large number of the common people. Afterwards, the king became most earnest in his endeavours to propagate Christianity in his kingdom, and St. Paulinus was truly zealous in preaching the word of God among his subjects, with the greatest possible success. The contemporary king of North Wales, named Cathlon or Cadwallon,<sup>215</sup> a nominal Christian, and of a turbulent, enterprising character, had resolved on vindicating his claim to rule over the Britons of Strathclyde, who had submitted to the King of Northumbria. Having assembled a force consisting of many thousand men, in the year 633, an engagement took place between the Britons and Saxons under King Edwin. The former were signally defeated, and with great loss. Cadwallon was put to flight, and pursued by the Northumbrian monarch, who brought the war into Wales. He ravaged all that country, burning towns and taking forts, until Cadwallon was obliged to seek refuge in Ireland. Edwin led his army into the provinces of Demecia, of Venedocia, and of Menevia, which he brought under his sway. However, Cadwallon contrived to collect some of his bands, and he endeavoured to return back into his own country; but, Edwin is said to have had a friendly astrologer named Pellitus, who indicated all the movements of the banished king, so that his rival of Northumbria was able to anticipate him and prevent his entry at any port on the coast. Finding all his attempts to result in failure, in despair he sought Solomon, who then ruled in Lesser Britain. By him, Cadwallon was favourably received, and on stating his case, aid and advice were freely promised. According to Solomon's recommendation, the fugitive sought a man of a daring and wily disposition to seek Edwin's court in guise of a pilgrim, when he was to lie in waiting for an opportunity to assassinate Pellitus the astrologer. Such a person was found in Cadwallon's own nephew Brien, and he accepted that commission. Taking the pilgrim's habit, and a staff with a sharp iron point in his hand, and having a wallet slung from his left shoulder, Brien entered Britain, and hastened to York, where he knew that

<sup>215</sup> Sometimes written Catguallon, Catguollan, or Catguollan. See "Annales Cambriae," pp. 6, 7. Edited by Rev. John Williams ab Ithel, M.A.



Edwin resided. It was customary for a crowd of mendicants to beset the passages towards the King's court, while expecting his alms, and entering that city, Brien mixed with the crowd of paupers. It so happened, that he had a sister, who had been made captive when the city of Worcester was taken by Edwin, after the flight of Cadwallon. She was then a slave in the palace of Edwin, and coming out with a bucket in her hand to carry water for domestic use, she recognised her brother under his disguise among the paupers. Fearing for his safety, she nevertheless had a few brief and furtive words with him. Brien thus learned something regarding the state of things about the household, and the astrologer whom he sought was pointed out to him walking among the crowd. Having arranged with his sister, that she should steal out to meet him that night, at a certain old temple near the city, Brien then went to where the astrologer was arranging the poor in their proper places. Then dexterously raising his staff he struck it deep in the breast of Pellitus. Then dropping it from his grasp, he drew back into the crowd, so that in the confusion none had a knowledge of the individual who committed that murder. Without suspicion of his agency in that transaction, Brien sought the haunt he had selected at the old temple. Meanwhile, the rumour of an assassination within the courtyard of the palace caused great commotion and excitement throughout the city, while King Edwin stationed guards around the palace, to detect and arrest if possible the perpetrator of that crime. The sister of Brien could not venture to keep her appointment, in consequence; but, the assassin of Pellitus, taking advantage of the dense woods with which the country was then covered, managed to elude all pursuit, and reached Exeter. There he collected an army of Britons, who were informed about what he had done, and soon the news spread over the whole country. Having fortified and garrisoned Exeter, the Britons awaited there the expected arrival of Cadwallon.<sup>216</sup> Soon Penda, King of Mercia, collected a large army of Saxons, and marched to besiege Brien in Exeter. Having heard of his deed—the assassination of Pellitus—Cadwallon collected ten thousand soldiers, and landing in the Island of Britain, he hastened to relieve Exeter. Penda was surprised and defeated with his army, while he was taken prisoner. He found no other means for escape than by swearing fealty to the conqueror, and by surrendering hostages for his future submission.

About this time, an alliance had been formed between Penda, the powerful pagan King of Mercia and Cathlon or Cadwallon, King of North Wales. They had motives of policy in common, and these were now directed to curb the power of the northern Bretwalda. With their united forces Northumbria was invaded. That whole kingdom was miserably ravaged, and Cadwallon fought a decisive battle at Hatfield Chase in Yorkshire, October 12th, 633.<sup>217</sup> There Edwin's forces were routed, while himself and his son Osfrid were killed in that engagement. Afterwards, Cadwallon took possession of York city. By some arrangement, not well understood from ancient records, Eanfrid had returned from exile, and he obtained possession of Bernicia. Both he and Osric, the son of Elfric, had been previously baptized; but, probably owing to motives of worldly interest, and to please the great majority of their subjects, they became apostates, and proclaimed themselves pagans. The latter ruled only for a short time over the Deira province. With united forces, both endeavoured to surprise Cadwallon while Osric was besieging him, then in a strong town, but being in an

<sup>216</sup> See *Matthæi Parisiensis, Monachi Sancti Albani "Chronica Majora,"* edited by Henry Richards Luard, M.A., vol. i., pp. 276, 277.

<sup>217</sup> See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum,*" lib. ii., cap. xx., pp. 224, 225.

unguarded position, the British king sallied out with all his forces. Osric was taken by surprise, and destroyed with all his army. This event took place in the year 633. Afterwards, Cadwallon ruled over Northumbria for one year, not like a victorious king, but as a rapacious and bloody tyrant. No longer able to resist, Eanfrid of Bernicia resolved to sue for peace, and for that purpose, he unadvisedly approached the conqueror with twelve chosen soldiers. The perfidious Cadwallon seized and put him to death, A.D. 634.

At length, the time for Oswald's banishment was at an end, and he resolved on returning to Northumbria. There his valour and prestige were signalized when he obtained that decisive victory of Heaven's Field over the formidable British King Cathlon or Cadwallon, in the neighbourhood of Hexham, A.D. 635. Naturally enough, to strengthen his alliance in a country at that time so divided among independent dynasts as was that of the Anglo-Saxons, the kingdom of Wessex, being one of great power, and adjoining that of Northumbria, Oswald deemed it politic to secure peace and safety for his dominions, by a proposal to take in marriage Kineburga, otherwise called Kinegilsis. She was daughter to the King of Wessex or of the West Saxons, but still a pagan, like the other members of her family and nation. However, mindful of his duty as a Christian, Oswald would not act in a manner unworthy of himself and of his sacred profession; but, he resolved to gain over her father and herself to the true Faith, and accordingly he employed the agency of an Italian prelate, who had undertaken a mission to convert the pagans of Wessex. His efforts were crowned with success, for both the King and his daughter received Baptism. To Kineburga Oswald was married in the year 635, or 636, and soon after that great victory, which gave him preponderance over the other Anglo-Saxon sovereigns. Being a man of great zeal and piety, that prince most earnestly wished to convert his pagan subjects to the true religion, when he had obtained possession of the Northumbrian sceptre. However, he did not seek aid from the See of Canterbury, although it had been the cradle of Christianity for Saxon-land, and it had even sent St. Paulinus<sup>218</sup> to York ten years before, as the earliest missionary in the northern kingdom. Neither did he think it expedient to consult the wishes of that valiant and noble Roman Deacon James, who had been left as his lieutenant, when Paulinus had been obliged to abandon his episcopal See, owing to the ravages of invasion and war, which came upon that province. They had been identified too much with Edwin, and the Deirian dynasty, to be trusted with the important project King Oswald had in view.<sup>219</sup> Nevertheless, it is more reasonable to presume, that he was most influenced by the generous hospitality extended to him during his years of exile, and above all by the recollection of his having received Baptism and other Sacraments of the Church at the hands of Celtic clerics, by whom he had been so religiously instructed. However this may be, Oswald looked to Iona, that great centre of Scottish Christianity, where so many holy monks and missionaries had been trained according to the institutions, rule and traditions of the great St. Columba, and whose founder had miraculously appeared to him in a vision, the very night before that celebrated battle, to promise him victory and a crown.<sup>220</sup>

The Northumbrians inhabited, not only the present Northumberlandshire, in the north of England; but, their kingdom included a considerable part of southern Scotland.<sup>221</sup> Although not expressly mentioned in any

<sup>218</sup> His festival is celebrated on the 10th of October.

<sup>219</sup> See "Life of St. Oswald," by Faber.

<sup>220</sup> See Le Comte de Montalembert's "Les

Moines d'Occident," tome iv., liv. xiii., chap. i., pp. 14, 15.

<sup>221</sup> See Ussher's "Britannicarum Ecclesiarum Antiquitates," p. 653, *et seq.*

<sup>222</sup> When her brother Oswy succeeded to

known historic records, there can scarcely be any question, but that the fervent and devout St. Ebba, who shared in the exile of King Oswald, her brother, was equally anxious with him for the establishment of Christianity, when their fortunes had been restored in Northumbria. She had long desired to lead a life of celibacy, after her conversion from paganism, and to practise the evangelical counsels. Such intention was afterwards realized, when she took the veil as a religious; although during the lifetime of King Oswald, she appears to have remained in his court, and to have emulated his virtues.<sup>222</sup> Then, as afterwards, when "mother of the handmaids of Christ," as she has been styled by Venerable Bede, with holiness and fervour, she presided not only over a community of nuns, but she governed also a monastery of men, subject to the royal foundation and patronage.

Having taken the resolution of spreading the Gospel among his subjects, Oswald adopted the means he deemed most conducive to that end. An invitation from the King of Northumbria to the Irish elders of the Church, introduces us historically to St. Aidan for the first time, and to that active missionary career, which rendered him so celebrated in the History of the Anglo-Saxon Church. Before the mission of Aedan to Northumbria, Venerable Bede details a report of a bishop having preceded him, and designed for that work, but his name is not mentioned.<sup>223</sup> It is most probable, that the Scottish elders, as Bede calls them, and to whom the king applied for Christian missionaries, in order to evangelize his people, were some of the Irish prelates and clergy belonging to the northern province of Ireland. This is further established, since immediately after, he opposes to their practice, that of the Scots living in the southern part of Ireland.<sup>224</sup> It is said,<sup>225</sup> that when King Oswald required a Scottish Bishop to instruct his people in the faith, a man characterized by an austere turn of mind, had been sent on this mission. By Hector Bœtius,<sup>226</sup> he has been called Cormac. He probably alludes to a

the throne, he desired an alliance with the Scots or Irish King, who had sheltered his family in their distress, and he proposed a marriage to Ebba. She refused entering into such a state of life; but, as Finan had then become the successor of Aidan, in the See of Lindisfarne, from that bishop she received the veil of a *religieuse*, and soon afterwards, having obtained lands on the banks of the Derwent River, she founded a monastery there, and it was called from her *Ebbae-Castrum* or *Ebbchester*. However, her principal foundation was at *Coldingham*, on the summit of an isolated promontory, which projects into the North Sea, and which abruptly terminates the chain of the *Lammermoor Hills*. On that commanding site—now known from her as *St. Abb's Head*—an extensive view might be obtained of the Scottish coast beyond the *Frith of Forth*, to the north, and of the English coast, to the south, so far as the *Isle of Lindisfarne* and the royal fortress of *Bamborough*. The Venerable Bede alludes to the nuns there, as being engaged at works of weaving fine textures, which was an art probably taught to them by the foundress, who brought her Irish experience of manufactures to her religious establishment. We have already alluded to the double community of nuns and monks, who lived at *Coldingham*, under the rule of

St. Ebba, when treating about St. Adamnan, a contemporaneous monk, at his feast day, January 31st, in the First Volume of this work, Art. ii. For nearly thirty years, St. Ebba lived there as a superior, and departed happily on the 25th of August. Having inadvertently omitted to insert notices, at that day of the month, the oversight has been obviated to a certain extent in the present note. The foundation of St. Ebba was burned in 679. A century afterwards, a second erection was burned by the Danes. When Capgrave wrote his "*Nova Legenda Angliæ*," the ruins were to be seen. In 1088, the re-erection of *Coldingham* once more had place, and a priory of monks from *Durham* took possession. At the end of the fourteenth century, another restoration was effected. The ruins of two chapels of that date are still to be seen. See Dr. Stuart's "*Sculptured Stones of Scotland*," vol. ii., p. 631.

<sup>223</sup> See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. v., pp. 278, 279.

<sup>224</sup> See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xv., sect. xii., n. 98, p. 418.

<sup>225</sup> See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. v.

<sup>226</sup> In "*Scotorum Historiæ*," lib. ix., fol. clxxxi.

bishop named Corman, Conan or Convan,<sup>227</sup> whom some Scotch writers pretend to have been one of those named in a Roman letter, and as if that letter had been written to persons living in modern Scotland. Although remarkable for his gravity and great learning, Corman proved unequal to the mission he had undertaken.<sup>228</sup> The report goes on to state, that this bishop being of rather an austere disposition, was not willingly received by the people, who heard him with manifest reluctance; and, finding that he was doing no good among them, he returned to his own country.<sup>229</sup> There he announced, at a meeting of the elders or clergy, that his failure was owing to the untractable, rough and barbarous disposition of the Anglo-Saxon nation.<sup>230</sup>

However, the good intention of King Oswald was favourably recognised and aided by the community at Iona. The fathers felt grieved at the failure of their first missionary. Whereupon, they assembled and began to consider in council, what should be done, to effect the salvation of the Northumbrian people; being thus informed, that their missionary had received so bad a reception from them. Aidan was one of those present, and he said to the priest already mentioned; "Brother, it appears to me, you were more austere towards those stiff-necked auditors, than you should have been, and that you did not first present to them the milk of a milder doctrine, according to the Apostolic precept, until being nourished with the word of God, by degrees you might induce them to embrace the Almighty's more perfect and sublime precepts." These words produced a deep impression on the fathers in that council. On hearing them uttered, the eyes of that whole assembly were turned towards the speaker. Having diligently examined the import of such words, they considered Aidan worthy of being promoted to the Episcopacy, and of being sent as a missionary among those obstinate and incredulous people; he being especially gifted with that rare discretion and moderation, which they thought necessary to effect conversions among the pagans.<sup>231</sup> Venerable Bede merely observes, that Aidan's election and consecration occurred in the time of Segenius's administration, and not that he had been appointed by that Abbot. His words prove no more, than a choice having been made of Aidan for missionary work, and that he was selected from among the Monks of Iona. We know that a bishop resided constantly in that Island, and by such resident prelate, Aidan might have been consecrated.<sup>232</sup> Bede says, that the monks of Hy had sent Aedan to preach to the English; <sup>233</sup> which indeed is true, inasmuch as they had taken part in that business. Moreover, Aedan belonged to their body; but, this did not exclude the interference and co-operation of those prelates, to whom he most clearly alludes.<sup>234</sup> For by these Elders of the Scots, among whom Oswald had lived, Bede could not have understood the monks or superiors of Hy alone, unless

<sup>227</sup> See Colgan's *Acta Sanctorum Hiberniæ*, "Februarii xiv. De S. Convano seu verius Conano vel Comano, pp. 335, 336.

<sup>228</sup> See the "Registrum Palatinum Dunelmense." The Register of Richard de Kellawe, Lord Palatine and Bishop of Durham, 1311-1316. Edited by Sir Thomas Duffus Hardy, vol. i., Preface xi., London, 1873, *et seq.*

<sup>229</sup> The Rev. Dr. Lingard unwarrantably states to his own monastery.

<sup>230</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xv., n. 99, pp. 418, 419.

<sup>231</sup> See Venerable Bede's "*Historia Ec-*

*clesiastica Gentis Anglorum*," lib. iii., cap. v., pp. 278, 279.

<sup>232</sup> It is the opinion of Bishop Lloyd; in his work, "Historical Account of Church Government, as it was in Great Britain and Ireland," chap. v., pp. 104, 105. London, 1684, 8vo.

<sup>233</sup> See "*Historia Ecclesiastica Gentis Anglorum*," lib. v., cap. xxii., and lib. iii., cap. iii. v.

<sup>234</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xv., sect. xii., n. 100, pp. 419, 420.

<sup>235</sup> The Venerable Bede only states, that

we should suppose, what cannot be admitted, viz. : that he and his followers had spent their exile in that very island. Therefore, among the said elders, there were probably some prelates and dignified clergymen, besides the abbot and heads of that monastery. The monks of Hy were the persons applied to for a bishop by Oswald, and it was by them that Aedan was sent. But, although it is certain that the superiors of Hy had a share in this transaction, as Aedan could not have been made a bishop without the consent of his abbot, who was then Segenius, it does not follow, that they were the only persons concerned in his appointment.<sup>235</sup>

Having been consecrated a bishop, Aidan was sent to his mission. It was then found Aidan possessed, not only that virtue, they gave him credit for, but also many other noble gifts, in a high degree of perfection.<sup>236</sup> He was a man of singular meekness, piety and moderation. Being a truly religious man, he had now attained Episcopal rank,<sup>237</sup> and zealous for the honour of God, while attached to the Irish usages, which then prevailed at Iona, he set out to commence his mission among the Northumbrians.

## CHAPTER II.

RECEPTION OF ST. AIDAN BY KING OSWALD—THE HOLY BISHOP OBTAINS FROM HIM THE ISLAND OF LINDISFARNE—DESCRIPTION OF THAT PLACE AND OF ITS ENDOWMENTS—THERE ST. AIDAN FOUNDS A CHURCH AND MONASTERY—THE DISCIPLINE OF IONA INTRODUCED—THE SCHOOL ESTABLISHED AT LINDISFARNE BECOMES A SOURCE OF MISSIONARY PROPAGANDISM FOR THE DIFFERENT ANGLO-SAXON NATIONS—MISSIONARY CAREER OF ST. AIDAN—KING OSWALD ACTS AS HIS INTERPRETER.

No welcome could be more cordial than that given to St. Aidan, by the pious King Oswald,<sup>1</sup> when the Irish missionary made his appearance in Northumbria. He was received with the respect due to his sacred calling, no less than to his personal piety, character, learning and accomplishments,

Aedan was sent from Hy and from its monastery ; " Ab hac ergo insula, ab horum collegio monachorum, ad provinciam Anglorum instituendam in Christo, missus est Aidanus, accepto gradu episcopatus."—*" Historia Ecclesiastica Gentis Anglorum,"* lib. iii., cap. v., pp. 274, 275.

<sup>236</sup> See Surius, " De Probatis Sanctorum Vitis," vol. iv., Augusti xxxi. Vita St. Aidani, cap. iv., p. 338.

<sup>237</sup> See Matthew of Paris, " Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 278.

CHAPTER II.—<sup>1</sup> His praise is thus given in the Poem of Flaccus Alcin, " De Pontificibus et Sanctis Ecclesiæ Eboracensis " :—  
" Hostibus occisis regnum sanctissimus  
Oswald

Ingreditur, heros veterum condignus avorum.

Vir virtute potens, patriæ tutor, amator,  
Moribus egregius, Christi mandata secutus,  
Pauperibus largus, parcus sibi, dives in omnes,

Judicii verax, animi pietate benignus,  
Excelsus meritis, summissus mente sed ipsa,

Hostibus horribilis, cunctis jocundis amicis,  
Ut bello indomitus, sic pacta in pace fidelis.

Invaluit postquam sceptris et culmine Regni,

Extruit Ecclesias domisque exornat opimis,  
Vasa ministeriis præstans pretiosa sacra cratis

Argento, gemmis aras vestivit et auro,  
Serica parietibus tendens velamina sacris,  
Auri blateolis pulcre distincta coronis,  
Sanctaque suspendit varias per tecta lucernas,

Esset ut in templis cœli stellantis imago,  
Christicolasque greges duxit devotus in illas,

Ut fierent Domino laudes sine fine cœnamentum."

—Thomas Gale's " Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ, Scriptores xv.," vol. i., pp. 707, 708.

The King delighted much in his society and conversation. Nevertheless, seeking to avoid the distractions of a court, the holy man but seldom accepted Oswald's invitation to banquets; yet, whenever, through courtesy, Aidan deemed it necessary to keep up such social and friendly relations, the bishop went, with one or two clerics, to the royal table. There having taken a small repast, he made haste to depart, so that he might usefully employ his time in reading or in writing.<sup>2</sup>

When our saint arrived in Northumbria, King Oswald, for his episcopal see,<sup>3</sup> bestowed upon him the Island of Farne—afterwards called Holy Island—at his own request.<sup>4</sup> However, it must be observed, that Lindisfarne is not properly an island, but rather, as Bede has termed it, a semi-isle; for, although surrounded by the sea at full tide, its ebb leaves the sands dry between it and the opposite coast of Northumberland, from which it is about two miles distant.<sup>5</sup> At present, it is called House Island, and it is situated nearly two miles eastward from Bamborough Castle—formerly the royal residence of the Berenician Kings of Northumbria. At the northern end of the Island, there is a deep chasm, and in stormy weather the sea forces its way through it with such violence, as to form a fine *jet d'eau* sixty feet high, and it is called the Churn. Altogether, the Farne Islands form a cluster of seventeen—most of these being only small islets. Nevertheless, from all we can learn, it seems probable, that another religious establishment was on the mainland of Northumbria;<sup>6</sup> but, whether in the time of Aidan, or after it, does not clearly appear. It is known, however, that a great part of his life was spent in a cell and in retirement, on the Island;<sup>7</sup> although he often went and stayed in the royal residence of Bamborough, where he had a church in which to minister. Whether he had a separate habitation there for himself and his community we cannot discover. At the south-western angle of the Island of Farne, the site for St. Aidan's religious establishment is thought to have been selected, and there, through the munificence of King Oswald, and his own zealous exertions, dwellings for himself and his religious community were erected. At the present time, the chief village on that island indicates the site of an ancient monastery, and, with its subsequent exten-

<sup>2</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v., pp. 276, 277.

<sup>3</sup> See Matthew of Paris, "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., p. 278.

<sup>4</sup> Holy Island now forms a parish, in the union of Berwick, in Islandshire, north division of Northumberland, 5½ miles N. by E. from Belford, and 10 miles S.E. from Berwick. It is now dedicated to St. John the Evangelist. See Samuel Lewis' "Topographical Dictionary of England," vol. ii., p. 219.

<sup>5</sup> It is thus described by Sir Walter Scott:—

"For with the flow and ebb its style  
Varies from continent to isle;  
Dry-shod, o'er sands, twice every day,  
The pilgrims to the shrine find way;  
Twice every day the waves efface  
Of staves and sandalled feet the trace."  
—"Marmion," canto ii., sect. ix.

<sup>6</sup> See the Third Volume of this work, at

the 20th of March, Art. i. St. Cuthbert, Bishop of Lindisfarne, chap. iii. St. Cuthbert, who was bishop of Lindisfarne, not very long after the death of St. Aidan, is stated, after an episcopacy of twelve years, in 676, to have retired and constructed a hermitage for himself on the Island of Farne. See Wharton's "Anglia Sacra," vol. i., Chronicon Sanctæ Crucis Edinburgensis, p. 155.

<sup>7</sup> All the inference we can draw from Bede on the subject of St. Aidan's residence is, that Oswald "locum episcopalis in insula Lindisfarnensi, ubi ipse petebat, tribuit."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iii. Again: "illo enim sæpius secretæ orationis et silentii causa secedere consueverat; denique usque hodie locum sedis illius solitariæ in eadem insula solent ostendere."—*Ibid.*, cap. xvi. He died on the mainland, so that we are inclined to believe he chiefly lived there, but that occasionally he resorted to a cell, which had been built on the Island.

<sup>8</sup> See Samuel Lewis' "Topographical Dictionary of England," vol. ii., p. 539.

sions, the foundations may still be traced over an area of four acres.<sup>8</sup> The Britons called this island *Inis Medicante*, and, in some editions of Nennius,<sup>9</sup> it has been Latinized *Insula Medcant*.<sup>10</sup> We are informed,<sup>11</sup> that it had been called by the Irish, *Inis met goit*, or the "Island of the great Winds." There Aedan established his chief seat, in the year 631, according to the Annals of Ulster, while Tighernach places the foundation of *Inis Metgoit* at 632, but in this case, as in many entries of Saxon events, the latter is three years in arrear.<sup>12</sup> The O'Clerys state,<sup>13</sup> that St. Aidan was a bishop at *Inis Medhcoit*, in the north-west<sup>14</sup> of Little Saxonland, and they remark, that it was on a pilgrimage Aedhan went to *Inis Medcoit*, or *Medhcoit*. It was also known as *Midcoit*, or *Inis Medicante*, for so the Britons called *Lindisfarne*. The fine ecclesiastical ruins on the Island are frequently visited by admiring tourists, and Holy Island is a place of considerable resort for sea-bathers, while the inhabitants are for the most part fishermen, and connected with the fisheries around the shores or out on the deep ocean.<sup>15</sup> The south-eastern extremity of the Island rises in a conical peak to the height of sixty feet.<sup>16</sup>

The endowment of King Oswald was munificent, and in his gratitude he did not forget to supply money and lands for the maintenance of Aidan and of his ministers. It consisted of three several portions; the first was situated at the south of the Tweed, extending from the mouth of that river along the coast to Warren-mouth, near Bamburgh, thence following the course of the rivulet of Warren to its source at Heburn Bell, and then taking a line northward to the Tweed, so as to include the entire valley of the Bremish and Till; the second lay to the north of the Tweed, including the whole district between the Edder or Adder, and the Leader, while the third lay to the north of the Lammermuir Hills, extending from their base to the River Esk, which discharges itself into the Frith of Forth, at Musselburgh, near Edinburgh.<sup>17</sup>

Aedan founded his monastery at *Lindisfarne* about the year of our Lord 635,<sup>18</sup> the hundred and eighty-eighth after the coming of the English Saxons into Britain, the thirty-ninth after the arrival of St. Augustine, and the second of King Oswald's reign.<sup>19</sup> We may well suppose, the first monastic buildings at

<sup>9</sup> According to Cave, Nennius was a Briton by birth, and a disciple of Elvodug, of Probus and of Beulan, a priest, at first a monk in the monastery of Bangor, and afterwards abbot. See "Scriptorum Ecclesiasticorum Historia Literaria," volumen i., sæc. vii., p. 577. According to Bale, Vossius and others, Nennius flourished about the year 620. According to John Pits, he was one of those monks who escaped from the slaughter of Ethelfrid, at Chester. From previous British writings and traditions, he wrote the following works: I. "Collectiones Historiarum," lib. i. II. "De Mirabilibus," lib. ii. III. "Catalogum Urbium Britannicæ," lib. i. IV. "De Origine Britonum," lib. i. See "Relationum Historicarum de Rebus Anglicis," tomus i. Ætas septima, num. 67, p. 106.

<sup>10</sup> See Thomas Gale's "Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ, Scriptorum xv." "Historia Britonum," cap. lxx., p. 132.

<sup>11</sup> See Harris' Ware, vol. ii. "Writers of

Ireland," book i., chap. iv., p. 31.

<sup>12</sup> See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes, O, n. (r), p. 374.

<sup>13</sup> See "The Martyrology of Donegal," edited by Rev. Drs. Todd and Reeves, pp. 230, 231.

<sup>14</sup> It should be written north-east.

<sup>15</sup> The several fishing boats, owned on the Island, are engaged in the cod, ling, haddock and lobster fisheries; while there is a curing and a smoking house for herrings, which are taken in great numbers along the coast.

<sup>16</sup> On the summit is a castellated fort, built during the reign of Queen Elizabeth.

<sup>17</sup> See John Hodgson Hinde's "History of Northumberland," p. 126, Newcastle, 1857, 8vo.

<sup>18</sup> See Chambers's "Encyclopædia, a Dictionary of Universal Knowledge," vol. i., p. 107.

<sup>19</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. viii., August xxxi.

Lindisfarne were of an unpretending character. The earlier ages of Christianity could not command the subsidiary to pious emotion, which church architecture afterwards afforded; yet, sanctity was imparted to the meanest building through the zeal and devotion of the worshippers.<sup>20</sup> Nor is it likely that the materials used in construction were of a more lasting character than wood.<sup>21</sup> However, as Christianity became better established, and when the ravages of wars had ceased, there can hardly be a doubt, but that stone buildings were designed to replace those perishable structures, especially in Northumbria. And as the primitive and small, although solidly constructed, stone churches of Ireland had even then an existence for models; it seems probable, that the early stone buildings of the Scottish monks at Lindisfarne were of such a type. Although not referable to the time of St. Aidan, still the ruins of a later monastery upon Holy Island betoken great antiquity. The arches in general are often stated to be strictly Saxon.<sup>22</sup> The pillars which support them are strong, short and massy.<sup>23</sup> There is, strictly speaking, no Saxon architecture,<sup>24</sup> although such a term has been frequently used to designate a style of building, which appears to have had its origin in Ireland, and to have been introduced by the Irish missionaries. In England, the building art of the Romans<sup>25</sup> formed a basis for their indigenous architecture; but, in ecclesiastical structures, their earliest stone churches in the

<sup>20</sup> See Dean Henry Hart Milman's "History of Christianity, from the Birth of Christ to the Abolition of Paganism in the Roman Empire," vol. iii., book iv., chap. iv., p. 373. New and revised edition, London, 1875, cr. 8vo.

<sup>21</sup> In the beginning of every mission, among the people where Christianity had not been previously established, the first churches were usually plain and unadorned to serve a temporary purpose, as also admitting of ready construction and without considerable labour or expense having been undertaken. The greater number of churches founded by St. Patrick in Ireland were probably of such description. When stone most abounded, that material was more freely used than wood; while the existing ruined structures that still remain, from very primitive times, show them to have been rude in shape and design, almost as the houses then occupied by the people. The writer's missionary experience has recalled his frequent ministrations, in the plain and primitive log-churches, of necessity erected in the backwoods of America.

<sup>22</sup> See Rev. Courtenay Moore's "Chronicles of St. Colman, and of St. Colman's, Farahy, Diocese of Cloyne," p. 6.

<sup>23</sup> This accepted notion of the existing ruins being of Saxon architecture is probably taken from Sir Walter Scott's poetic description:—

"A solemn huge and dark-red pile,  
Placed on the margin of the isle.  
In Saxon strength that abbey frowned,  
With massive arches broad and round,  
That rose alternate, row and row,  
On ponderous columns, short and low,

Built ere the art was known,  
By pointed aisle, and shafted stalk,  
The arcades of an alleys walk,  
To emulate in stone."

—"Marmion." Canto ii., sect. ix., x.

<sup>24</sup> See George Gilbert Scott's "Essay on the History of English Church Architecture," chap. ii., p. 44. London, 1881, 4to.

<sup>25</sup> For the antiquarian, this subject is presented in a fashion the most intelligible, by the learned Benedictin Maurist, Dom Bernard de Montfaucon, in his most valuable work, "L'Antiquité Expliquée, et représentée, en Figures," where he treats about their most ancient pagan temples, supposed to have had their origin from the Egyptians, and to have been modelled on the style thence borrowed by the Phœnicians and other Oriental nations, as also by the Greeks. Fine copper-plate engravings of the ground-plans, elevations, sections, exteriors and interiors, shapes, pillars, doors and adornments, of those temples, are presented, with detailed descriptions, especially in tome ii., premiere partie, liv. ii., chap. i. to xxi., pp. 45 to 127. The domestic architecture of the Romans is illustrated, in tome iii., premiere partie, of the same work, liv. iii., chap. xiv. to xvi., pp. 125 to 135; as also, ancient civic structures, preserved and in ruins, in liv. v., chap. ii. to v., pp. 176 to 182. Again, the baths of the Romans are shown in the same volume, seconde partie, liv. i., chap. i. to v., pp. 201 to 212; also, their theatres and amphitheatres in liv. ii., chap. i. to ix., pp. 231 to 262; with plans of their *circus* and hippodrome, liv. iii., chap. i. to iii., pp. 273 to 280. In tome iv. are to be found their tri-



north were formed on Irish models. The buildings which the Romans left in the country, and the *mos Romanus* brought in by the Roman missionaries in the seventh century, as also the new style brought in by the Normans in the eleventh, were all distinct forms of Roman influence. English ecclesiastical architecture borrowed nothing from any works either of the Saxons before or after they came into Britain, nor from the Britons before the Romans came. It seems probable, that the ancient Christian Britons had erected stone churches,<sup>26</sup> in the very primitive times; but, it is specially noticed, that their peculiar manner was to erect wooden churches. The Roman *basilica* was the type of structure, which had been adopted most generally, in the building of early Christian temples, and extending to Gaul, it was introduced into Ireland during the fifth and sixth centuries, with some distinctive peculiarities of detail.

In Ireland, which formed no part of the Roman world, pilgrims or visitors may have brought Roman architectural ideas, but these hardly supplied actual Roman models. Too frequently have the round-headed door-ways and windows in early Irish Churches been considered as of Norman origin solely, although displaying features varying in other ways;<sup>27</sup> but, in reality, both styles are derived from the Romans. The Irish Churches and monasteries,<sup>28</sup> which come down to the English Conquest of the twelfth century, besides their other national peculiarities, exhibit in point of mere form an independent variety, with features of its own, distinguishing it from the Romanesque of

umphal arches, in premiere partie, liv. vi., chap. viii., pp. 169 to 172; in seconde partie of the same tome, are shown their bridges in various parts of their provinces, liv. i., chap. i. to v., pp. 177 to 190, and their aqueducts, chap. ix., x., pp. 198 to 202. Tome v., premiere partie, is altogether devoted to the illustration of their tombs, funeral monuments, inscriptions and memorials of the dead; while in the seconde partie are illustrations of a similar character referring to the Egyptians, to the Gauls, Germans, and other barbarous people, liv. i., chap. i. to x., pp. 173 to 201. In the Supplément au Livre de L'Antiquité Expliquée et Représentée en Figures—published long afterwards by the same writer—we find in tome ii. an account of the Grecian temples, in liv. ii., chap. i. to viii., pp. 18 to 47; and in liv. viii. we have remarks and engravings regarding the Gaulish temples, at chap. i. to vii., pp. 216 to 238. In tome iii. of this Supplement, are delineations and descriptions of ancient houses, and those belonging to the Gauls and Germans, in liv. ii., chap. viii., pp. 63, 64; while liv. vi. is devoted to ancient buildings, columns and city gates, chap. i. to v., pp. 144 to 158; while liv. vii. treats of baths and fountains, with architectural representations, chap. i., ii., pp. 159 to 169. In tome iv. of the Supplement are descriptions and plates representing arches of triumph and their adornments in liv. iv., chap. i. to iv., pp. 66 to 79; while in liv. v., are accounts of bridges, aqueducts, military columns, with their inscriptions, chap. i. to ix., pp. 88 to 118; as also in liv. vi.,

illustrations of ancient ports, fortresses, phares or lighthouses and octagonal towers, chap. i. to vii., pp. 119 to 147. The whole of tome v. of this great series is taken up with descriptions and illustrations of funereal monuments, urns and tombs of the Greeks and Romans, as also, of others in the different provinces of the Empire, in Gaul, Germany, Britain, in Sarmatia, Denmark, Scythia, and other places. The brief synopsis of contents here presented only refers, however, to the various forms and applications of ancient architecture; other varied matters and objects of antiquity are treated, likewise, in great detail, and in a clear manner for the student's comprehension.

<sup>26</sup> An instance is furnished by Venerable Bede, where Ninian built *Candida Casa*, “*ibi ecclesiam de lapide, insolito Britonibus more, fecerit.*”—“*Historia Ecclesiastica Gentis Anglorum,*” lib. iii., chap. iv., pp. 272, 273.

<sup>27</sup> See George Wilkinson's “*Practical Geology and Ancient Architecture of Ireland,*” sect. vi., p. 108. London, 1845, 8vo.

<sup>28</sup> “The Celtic Monastery is in every instance a collection of small, square, stone-roofed churches, without any architectural adornments, enclosed within a cashel or fortification, wherein were the stone or mud cells of the monks, and usually associated with a round tower.”—Rev. Dr. George T. Stokes' “*Ireland and the Anglo-Norman Church.*” A History of Ireland and Irish Christianity, from the Anglo-Norman Conquest to the Dawn of the Reformation, sect. xv., p. 351. London, 1889, 8vo.

Normandy, Germany, Italy, or Aquitaine.<sup>29</sup> The early churches appear to have been very numerous; but at present, the far greater proportion can only be traced by tradition, and by site, the original buildings having been quite obliterated. However, the most ancient stone churches in Ireland were oblong, generally of small dimensions, of rude and solid construction, void of architectural ornament, having sharply pointed gables, square-headed doors and windows, with horizontal lintels of a long single stone laid over them. Like the Egyptians and Greeks, the arch was unused by the builders, at first; but at length, circularly headed door-ways and windows were introduced, of no great dimensions, it is true, but often ornamented with effective zig-zag mouldings, and sculptures of figures, rudely designed and executed. The Roman forms seem to have been understood, and very generally adopted from the seventh to the eleventh and twelfth centuries. Several existing remains of such churches are still to be seen. While we admire in Grecian architecture grace and elegance of design with regularity of form, and variety of detail, it is remarkable that the springing of arches, on a large or small scale, is wanting. The Roman builders were the first to introduce the arch into their public and private buildings, and hence it may be considered characteristic of their peculiar style of architecture. In Ireland, we have a continuous succession of native buildings from pagan times<sup>30</sup> and from the early Christian period until the twelfth century. Of these, the latter examples are, of course, largely influenced by foreign models; but here alone in Christendom, do we see a native round-arched construction developing itself out of an earlier entablature construction.<sup>31</sup> Hence, that assimilated style has been very properly designated the Irish Romanesque. In many of the later buildings the general effect of the enriched portions—that is, of the doorways and chancel arches—does not differ very much from that of ordinary Norman buildings. But there is often a special character in the ornaments used. The jambs have frequently a very distinct character, which seems also to have made its way into some buildings in North Wales. Above all, there is the sloping of the sides of the doorways,<sup>32</sup> so eminently characteristic of the Irish buildings, and which is manifestly a native tradition handed on from earlier native buildings.<sup>33</sup> It may be questioned, whether the rich Irish Romanesque of the eleventh and twelfth centuries may be considered a Roman style influenced by native tradition, or a native style influenced by Roman models. If we take into

<sup>29</sup> See that magnificently illustrated work, "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven, edited by Margaret Stokes, vol. ii., part iv., concluding essay, chap. vi. "Of the Romanesque of Ireland," pp. 189 to 205.

<sup>30</sup> For some of the most characteristic specimens, with minute descriptions, the reader is referred to "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven. Edited by Margaret Stokes, vol. i., part i. Stone Buildings without cement, sect. i. Pagan Forts, pp. 1 to 25.

<sup>31</sup> Illustrations of some very ancient churches, having round-headed door-ways and windows, may be seen in George Wilkinson's "Practical Geology and Ancient Architecture of Ireland," sect. v., Early Churches, pp. 93 to 101.

<sup>32</sup> No doubt, the sloping sides of doors tapering upwards may be exemplified, in

many of the extremely antique Egyptian buildings, and also in some of the Grecian structures.

<sup>33</sup> The peculiar features of the Irish ecclesiastical style may well be studied, from its earliest period to its ultimate developments in the photographs and description occurring in "Notes on Irish Architecture," by Edwin, Third Earl of Dunraven, edited by Margaret Stokes. See vol. i., part i., sect. ii. Early Christian Monasteries, part ii., sect. i. Churches without Chancels, sect. ii. Churches with Chancels, pp. 26 to 127, vol. ii., part iii., sect. i. Detached Belfries, sect. ii. Belfries attached to Churches, part iv. Irish Romanesque, sect. i. Buildings with double stone Roofs, Early Twelfth Century Churches, and concluding Essay, with Appendices. The accompanying descriptions evince a thorough appreciation of the whole subject.

account the plan and arrangement of buildings, as well as their actual style, there can be no doubt that the latter is the truer description. In the Norman style, until quite its latest stage, the smaller buildings as a rule appear to have been richer than the larger. The great erections in a manner disdain ornament. The tendency is to approach more and more to the buildings of other countries, until we at last find structures of late Romanesque character, which die away into something not very different from ordinary Transition. The Danish incursions had a deterrent influence on the progress of style in Irish ecclesiastical architecture; while the latest known erection of Mellifont Abbey, before the Anglo-Norman Invasion, was modelled and executed in great part by French brothers of the Cistercian Order. Afterwards, the pointed perpendicular, or Gothic style—which received a development so magnificent on the Continent and in England—began to find its way into Ireland, yet on a restricted scale, and everywhere inferior both in taste and execution.<sup>34</sup> Churches, which might be called large in England or France, are not to be found in Ireland. Even the two cathedral churches in Dublin rank with the smallest of their own class in England. The other churches, chiefly cathedral or monastic, which seem large by comparison with the primitive standard, are very small compared with any churches elsewhere in England, or in the northern countries on the European Continent. Nor are these latter at all approached in grandeur and regularity of design.

The circumstances of the time hardly allowed the early Irish missionaries in Northumbria to develop such forms in the churches which were first erected there; but soon however Benedict Biscop, and Wilfrid, with the help of masons from France, were enabled to fashion buildings of dressed and polished stone, as exemplified in the case of York, where a large church of this description replaced the small wooden structure of Paulinus, as also at Ripon and at Hexham, where similar improvements were effected.

According to the Irish customs, Aidan established a community of monks at Lindisfarne; and he there united the practice of monastic observances, with duties of the episcopal calling.<sup>35</sup> We have already alluded to the special mode for observing Easter, which prevailed in the early Irish and British Churches, with the conflict of opinion and practice in the Eastern and Western Churches, on this much debated subject.<sup>36</sup> Although the Fathers of the Council of Nice, held in 325, passed a decree to regulate the time for its celebration on the first Sunday, after the spring full moon, thus departing from the Jewish custom;<sup>37</sup> still difficulties arose in determining the precise day, and these do not appear to have been wholly settled, even in the Western Church, until after the arrival of St. Patrick in Ireland.<sup>38</sup> We may

<sup>34</sup> On this subject, the reader may consult Thomas Bell's "Essay on the Origin and Progress of Gothic Architecture, with reference to the Ancient History and present State of the Remains of such Architecture in Ireland," &c. Dublin, 1829, 8vo.

<sup>35</sup> See Le Comte de Montalembert's "Les Moines d'Occident," tome iv., liv. xiii., chap. i., p. 22.

<sup>36</sup> See the Fourth Volume of this work, at the 18th of April, Art. i. Life of St. Lasearian, Bishop and Patron of Leighlin Diocese, chap. iii.

<sup>37</sup> The Jews commenced their year with the month called Nisan, which corresponded in part with our month of March and in part with our month of April. They were accus-

tomed to celebrate their Pasch on the fourteenth day of their month of Nisan. See Cabassutius, "Notitia Ecclesiastica Historiarum, Conciliorum et Canonum invicem collatorum," &c., sect. 5, p. 123.

<sup>38</sup> Thus Pope St. Leo I., who sat in the chair of St. Peter from A.D. 440 to 461, engaged St. Cyril, Bishop of Alexandria, to calculate the Easter, and to communicate his researches to the Apostolic See for further use. He also consulted Paschasius, Bishop of Lilybée, on the same subject, A.D. 444; and both agreed, that it should fall on the twenty-third of April, the following year. Again, he charged Paschasius to cause learned men to calculate Easter-Day for the year 455, as he found a difficulty in admitting the

take it for granted, that this holy Apostle introduced there the usage for celebrating Easter, which prevailed on the Continent, when his remarkable missionary career opened; nor were other efforts made to cause any change, until long after his death. The disturbed state of affairs in the Roman Empire, and the difficulty of communicating with or taking cognizance of the Irish and British Churches by the Sovereign Pontiffs, most probably occasioned the Paschal question<sup>39</sup> to be left in abeyance in these islands, until prescription had sanctioned the traditions coming down from their first missionaries, while veneration and respect for established discipline and customs were long sustained by their successors with characteristic Celtic tenacity.<sup>40</sup> Moreover, they were not wholly acquainted with the discussions and decrees respecting this important matter, that were in force on the Continent of Europe.<sup>41</sup> Wherefore, Venerable Bede charges them with having kept Easter contrary to the custom of the Universal Church. While Aidan lived, however, that observance was patiently tolerated by all men, they being sensible, that he was a holy and just man, who could not be expected to keep Easter, contrary to the usage of those who sent him from Iona.<sup>42</sup> Moreover, he was loved and venerated by those who thought and acted differently from him regarding the Paschal celebration, in all ranks and conditions of the Church.<sup>43</sup> Again, the special mode of wearing the tonsure seems to have been everywhere peculiar

calculation of Theophilus of Alexandria, which was the one then generally accepted. According to the latter, it should fall on the viii. Kalends of May, or on the twenty-fourth of April, which seemed to Pope Leo inconsistent with the received opinion, that Easter Sunday ought not be earlier than the 22nd of March, or later than the 21st of April. In the year 453, Pope Leo had written to the Emperor Marcien, praying him to engage the most learned persons to examine the question, so that Easter might be celebrated on the same day in all churches. The Emperor sent an envoy and wrote accordingly to St. Proterius of Alexandria, that he might satisfy the Pope. A long epistle was returned, in which he represents, that Easter ought not to be celebrated by Christians, on the fourteenth day of the moon, on the first month, as practised by the Jews, but on the Sunday following it, which should be the twenty-first day. And there ought to be no hesitation, on that account, to celebrate Easter in the second month; for this was not to be counted from the equinoctial day, the twenty-first of March, but from the day of the new moon after the equinox. Proterius sustained such opinion by citing many examples; and he concluded, that the calculation of Theophilus was sound, and that Easter of the eighth Indiction, that is, of the year 455, ought to be celebrated the twenty-ninth day of Pharmouthi, the viii. Kalends of May, or the 24th of April. Yielding to the authority of St. Proterius, rather than to his reasoning, and to avoid the diversities of the Easter celebration, Pope Leo wrote a letter to all the bishops of Gaul and Spain, dated July 28th, 454, in which he directed them, that the following Paschal Festival should be held on the viii. Kalends

of May, and not on the xv. as some thought, *i.e.*, on the 24th of April, and not on the 17th. See Abbé Fleury's "Histoire Ecclesiastique," tome vi., liv. xxvi., sect. liiii., p. 241, liv. xxvii., sect. li., p. 353, liv. xxviii., sect. l., pp. 463 to 465.

<sup>39</sup> This subject is admirably treated by Very Rev. Matthew Kelly, D.D., in a review of "The Testimony of St. Patrick against the false Pretensions of Rome to Primitive Antiquity in Ireland," by Henry J. Monck Mason, LL.D., Dublin, 1846. That article is headed "The Church of St. Patrick," and it appeared in the *Dublin Review*, 1846. In the course of his observations, the Rev. Dr. Kelly states, "Columbanus grounds his adherence to the Irish cycle on the exemption of Ireland from the ecclesiastical laws of the Roman Empire, and roundly asserts, in a letter to Pope Boniface, that the authority of Rome in Ireland was not founded on any prestige of the imperial mistress of the world, nor on the laws of emperors, but on much higher grounds."—Very Rev. Dr. Matthew Kelly's "Dissertations chiefly on Irish Church History," edited by the Rev. D. M'Carthy, D.D., Art. v., p. 264.

<sup>40</sup> See the Second Volume of this work, at the 24th of February, Art. i.

<sup>41</sup> In illustration of this view, the reader is referred to the discussion between St. Wilfrid and St. Colman, as furnished in the present volume, at the 8th of August, Art. i. St. Colman, Bishop of Lindisfarne, and Anchorite of Inis-Boffin, County of Mayo, chap. i.

<sup>42</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxv., pp. 360 to 363.

<sup>43</sup> See Bishop Tanner's "Bibliotheca Britannico-Hibernica," p. 13.

to the Celtic race; namely, shaving all the hair in front of a line drawn from ear to ear, and it was distinguished from the Roman manner, which was formed by shaving the top of the head alone.<sup>44</sup> Not only had the former ecclesiastical fashion prevailed in the British, Irish and Scottish Churches,<sup>45</sup> but even in those of Brittany<sup>46</sup> and Spain.<sup>47</sup> This minor matter afterwards become a subject of controversy;<sup>48</sup> until in fine, the Celtic yielded to the Roman custom.

Already we have alluded to the rules and mode of living, introduced by the great St. Columkille,<sup>49</sup> when he had gathered around him the community of Celtic monks at Iona, and who looked up to him as their superior and guide. Such was the veneration entertained by their successors for the great founder of that institute, and so well had its traditions been observed, that no deviation from his discipline had been allowed to his disciples. Wherefore, Aedan brought to Lindisfarne the usages that prevailed at Hy. Fasting and abstinence were enjoined, and these were observed with great rigour.<sup>50</sup> Thus we learn, that excepting Sundays, the fast of Lent was kept until evening on other days. Then, no other substance was taken save a little bread, one hen egg, and a small quantity of milk, mixed with water.<sup>51</sup> In his time, many religious men and women, inspired by his example, adopted the custom of fasting on Wednesdays and Fridays, till the ninth hour throughout the year, except during the fifty days after Easter.<sup>52</sup>

The See of Lindisfarne was occupied by St. Aidan from A.D. 635 to 651;<sup>53</sup> thus he exercised the functions of its bishop for almost seventeen years.<sup>54</sup> While there, he introduced and observed monastic rule, as well as his community, for all were monks. Moreover, this was quite in accordance with the mode of life approved by Pope St. Gregory himself, in the direction already given to St. Augustine, his missionary in England.<sup>55</sup> Being first

<sup>44</sup> See Rev. Dr. G. T. Stokes' "Ireland and the Anglo-Norman Church." A History of Ireland and Irish Christianity from the Anglo-Norman Conquest to the Dawn of the Reformation," lect. xv., p. 352.

<sup>45</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxvi., lib. iv., cap. i., and lib. v., cap. xxi.

<sup>46</sup> See St. Gregory of Tours, "Historia Francorum," lib. x., cap. ix.

<sup>47</sup> See Concilium Toletanum, iv., A.D. 633, can. xli.

<sup>48</sup> See Dr. William Smith's and Very Rev. Samuel Cheetham's "Dictionary of Christian Antiquities," vol. ii.; Art. "Tonsure," pp; 1989, 1990. London, 1875, 1880, 8vo.

<sup>49</sup> See the Sixth Volume of this work, at the 9th day of June, Art. i. Life of St. Columkille or Columba, Abbot of Iona, and Apostle of Caledonia, chap. ix.

<sup>50</sup> Thus we are informed, that he established the practice "per totum annum, excepta remissione quinquagesimæ Paschalis, quarta et sexta Sabbati jejunium ad nonam usque horam protelare."—Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v.

<sup>51</sup> Such was the fast observed by Bishop Cedd, who adopted the custom of the monks at Lindisfarne, from whom he had learned the rule of regular discipline; and

who practised it, before he built the monastery at Lestignau. See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxiii., pp. 350, 351.

<sup>52</sup> See *ibid.*, cap. v., pp. 276, 277. On this, Dean Cressy remarks: "It is very probable that from his example proceeded the custom in Brittany, not only of abstaining from flesh, but also fasting on Fridays, which is not practised in Catholick countreys abroad: Though he then added Wednesdays also to that austerity."—"The Church History of Brittany," part iii., book xv., chap. iii., sect. II, p. 349.

<sup>53</sup> See Rev. Dr. Gordon's "Scotichronicon," vol. i., pp. 56 to 58.

<sup>54</sup> See Harris' Ware, vol. ii. "Writers of Ireland," book i., chap. iv., p. 31. For this statement, Eliæ Trickingham, Annals MS., is quoted.

<sup>55</sup> When consulted by Augustine to learn how bishops should live with their clerics, Gregory replied: "Sed quia tua fraternitas, monasterii regulis erudita, seorsum fieri non debet a clericis suis; in ecclesia Anglorum quæ, auctore Deo, nuper adhuc ad fidem perducta est, hanc debes conversationem irstituere, quæ initio nascentis ecclesiæ fuit patribus nostris, in quibus nullus eorum ex his, quæ possidebant, aliquid suum esse dicebat, sed erant illis omnia communia."

Bishop and Abbot over Lindisfarne, the practice of choosing a Bishop and an Abbot from the same community, for that diocese and monastery, was continued to the time of Venerable Bede. Thus, all the priests, deacons, choristers, lectors, and ecclesiastics of the house were accustomed to observe monastic rule, in all things, with their superior, the Bishop.<sup>56</sup> From this monastery, all the churches of Bernicia, or the northern part of the kingdom of the Northumbers from the Tyne to the Firth of Edinburgh, had their beginning; as had some also of those belonging to Deiri, who inhabited the southern part of the same kingdom from the Tyne to the Humber,<sup>57</sup> Even to places still more remote, missionaries from Lindisfarne carried the light of the Gospel.<sup>58</sup> In that Irish establishment the branches of learning then known were taught; and there Irish masters gave instruction to the children of Northumbrian converts; for education was an important feature of Aidan's system.<sup>59</sup> For thirty years after its commencement, in that great region, those masters were the spiritual instructors of the Saxons—while teaching, preaching and monastery-building.<sup>60</sup>

Among those who had been educated in the school, established at Lindisfarne by St. Aidan, were St. Cedda or Chad,<sup>61</sup> first bishop of Lichfield, and Apostle of the Mercians; as also his brother, likewise named Chad or Cedd,<sup>62</sup> Bishop and Apostle of the East Saxons. Two other holy brothers, named Cynebil<sup>63</sup> and Celin,<sup>64</sup> were priests; <sup>65</sup> moreover, St. Egbert,<sup>66</sup> St. Edilhun,<sup>67</sup> and St. Ethelwin;<sup>68</sup> Oswy,<sup>69</sup> King of the Northumbrians,<sup>70</sup> and brother of St. Oswald; the four first bishops among the Middle Angles, St. Diuma, St. Kellach, Trumhere and Jaruman;—all of these were probably students in the school of Lindisfarne. Bishop Eata<sup>71</sup> was also one of St. Aidan's twelve boys of the English nation, whom he received to be instructed in the faith of Christ,<sup>72</sup> when he first became bishop there. Even St. Wilfrid,<sup>73</sup> who was born A.D. 634, entered the monastery of Lindisfarne at the age of

<sup>56</sup> See "The Miscellaneous Works of Venerable Bede," edited by Rev. J. A. Giles, D.C.L., vol. iv. "De Vita et Miraculis Sancti Cuthberti, Episcopi Lindisfarrensis," cap. xvi., pp. 256 to 259.

<sup>57</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. viii., August xxxi.

<sup>58</sup> See Rev. Dr. George T. Stokes' "Ireland and the Celtic Church." A History of Ireland from St. Patrick to the English Conquest in 1172, sect. viii., pp. 161, 162. London, 1886, 8vo.

<sup>59</sup> See "A Dictionary of Christian Biography, &c.," edited by William Smith, D.C.L., LL.D., and Henry Wace, M.A., vol. i., p. 66.

<sup>60</sup> See Henry Morley's "English Writers," book i., chap. vi., p. 298. London, 1864, 8vo.

<sup>61</sup> See his Life, written for the 2nd of March, the date for his festival, in the Third Volume of this work, Art. i.

<sup>62</sup> See his Acts, on the day of his festival, January 7th, in the First Volume of this work, Art. i.

<sup>63</sup> Venerable Bede states, that he concluded a Lenten fast commenced by his brother Cedd, Bishop of the East Saxons, before the monastery of Lestignau was built. There, too, the religious customs of Lindis-

farne, where they had both been educated, were established.

<sup>64</sup> He was wont to administer the word and sacraments of the faith to Ethelwald, the son of King Oswald, and who ruled over the Deiri. He was also a man eminently devoted to God.

<sup>65</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxiii., pp. 350, 351.

<sup>66</sup> See the Life of St. Egbert, Priest and Monk of Iona, Scotland, at the 24th of April, the day for his feast, in the Fourth Volume of this work, Art. i.

<sup>67</sup> His feast occurs, on the 21st of September. He died of the great pestilence in Ireland.

<sup>68</sup> His feast is held, on the 29th of July. He returned from Ireland and afterwards became bishop of Lindsey.

<sup>69</sup> He was educated by the Scots, and most probably in Lindisfarne.

<sup>70</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxvii., xxix.

<sup>71</sup> Afterwards, he became bishop of Lindisfarne, succeeding St. Colman. See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxvi.

<sup>72</sup> It is probable, these were designed for the priesthood.

fourteen, and while St. Aidan himself was living, to receive his early instruction. There, too, he remained as a student for some years,<sup>74</sup> before he went to Rome, whence he afterwards returned, and succeeded in changing the Scottish usages of Lindisfarne for the Roman discipline and observance.<sup>75</sup>

St. Aidan made preparation to commence his mission, by engaging the services of many monks and priests. These Scottish missionaries chiefly arrived from Ireland, as seems probable, and formed his staff of auxiliaries.<sup>76</sup> With great zeal and earnestness, they preached truths of Divine faith to the subjects of King Oswald. Their gentleness, their humility and simplicity, their diligent study of Scripture, their freedom from all selfishness and avarice, their honest boldness in dealing with the great, their tenderness and charity towards the poor, as also their strict and self-denying lives, are especially commended.<sup>77</sup> By some writers, they have been styled Culdees, or Servants of God, which is only a generic designation for a term applied to Monks, *Servi Dei*, in the Latin Church, as *Ancilla Dei* had been reserved for nuns.<sup>78</sup> It is stated, by the learned Dr. Reeves, that to Pope Gregory the Great may be referred the introduction of such meaning and expression into Ireland, which created the Celtic compound of Céle-Dé, that possessed all the latitude of its model. In the lapse of ages, it underwent all the modifications or limitations of meaning, which the changes of time and circumstances, or local usages, produced in the class to whom the epithet had reference.<sup>79</sup> All of those writers,<sup>80</sup> who have studied these subjects impartially, speak of the illustrious missionaries, who preached to the Anglo-Saxons during the seventh century, under the general denomination of Irish. Wherefore, when treating on this subject of ecclesiastical history, the Abbé Fleury takes care to make the Scots mentioned as being identical with the Irish.<sup>81</sup> After their early impress on the religion of Northumbria had been in a great measure obliterated in that Saxon province, the Colidei were connected with its churches; while in Wales, likewise, the Coelibes or Colidei, are mentioned by Giraldus Cambrensis,<sup>82</sup> as existing there late in the twelfth century.<sup>83</sup> The British Scots, in the time of St. Aidan, were not sufficiently

<sup>73</sup> His feast occurs on the 12th of October.

<sup>74</sup> See Vita S. Wilfridi Episcopi Eboracensis, auctore Eddio Stephano, cap. ii., iii. Thomas Gale's "Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ, Scriptores xv.," vol. i., p. 41.

<sup>75</sup> See Les Petits Bollandistes, "Vies des Saints," tome xiii., xiii<sup>e</sup> jour d'Octobre, p. 296.

<sup>76</sup> Bede writes: "Exin coepere plures per dies de Scotorum regione venire Britanniam atque illis Anglorum provinciis, quibus regnavit rex Oswaldus, magna devotione verbum fidei prædicare et credentibus gratiam baptismi, quicumque sacerdotali erant gradu præditi, ministrare. \* \* \* Nam monachi erant maxime, qui ad predicandum venerant."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iii.

<sup>77</sup> See Rev. James Craigie Robertson's "History of the Christian Church from the election of Pope Gregory the Great to the Concordat of Worms," A.D. 590-1122, vol. ii., book i., chap. iii., p. 63.

<sup>78</sup> Thus, in the writings of St. Augustine, the expressions in the text are frequently used, and applied to those leading a monastic

life. Thenceforward, the terms were admitted into the familiar language of the Church; and, we observe it in this limitation of sense, running through the works of the Latin Fathers, the Acts of Councils, and the biographies of saints.

<sup>79</sup> See the Rev. Dr. William Reeves, "The Culdees of the British Islands, as they appear in History: with an Appendix of Evidences," part i., sect. i., pp. 1, 2, and Evidences. A. Servus Dei, &c., pp. 64, 65.

<sup>80</sup> Such as William Camden, Archbishop Ussher, Sir James Ware, &c.

<sup>81</sup> Writing about Oswald's desire to have missionaries, "il envoya aux anciens des Ecossois, cet a dire, des Irlandois, chez lesquels il avoit recu le bapteme," &c.—"Histoire Ecclesiastique," tome viii., liv. xxxviii., sect. xviii., p. 345.

<sup>82</sup> See "Itinerarium Cambriæ," lib. ii., cap. 6, p. 824. See "Opera," vol. vi., edited by James F. Dimock, M.A.

<sup>83</sup> On this whole subject, the writer is indebted for enlightenment to the learned and lamented historian of the Culdees. We are greatly pleased to know, that his friend, Lady Ferguson, has written an interesting

settled to cultivate sacred or other studies. They received their chief clerics and teachers either from Hy or from the Columbian monasteries of Ireland.<sup>84</sup> As those preachers came over from the land of the Scots to England, it is plain that they arrived there from Ireland,<sup>85</sup> for the land of the British Scots was itself in Britain.<sup>86</sup> There is no ancient authority for styling St. Aidan's monks at Lindisfarne Culdees, as the term has had a great diversity in its application, during the range of time in which it is on record: sometimes it was borne by hermits, sometimes by conventuals; in one situation it implies the condition of celibacy, in another it is understood of married men; in some instances it denotes regulars, in others seculars; some bearing the name were bound by obligations of poverty, while others were free to accumulate property; at one period, it was held high in honour as implying self-denial, at another it was regarded with contempt as a designation for the loose and worldly-minded. Some, who would contend for the uniformity of an order having the name *Céli-de*, endeavour to reconcile those incompatibilities by supposing the existence of two classes in the order, the one of stricter, and the other of laxer discipline. However, this expedient is unsupported by any record authority.<sup>87</sup> A great deal of ignorance has been displayed by many writers regarding the Culdees,<sup>88</sup> who are supposed to have been brought by St. Aidan into Lindisfarne from Iona. Now, it appears, from the unquestioned authority of Rev. Dr. Reeves, that only one solitary passage in the page of history records the existence of Culdees in that Island.<sup>89</sup> Without a precise knowledge, and with a direct misrepresentation, of what is here treated about, a certain writer states, that those assistants who arrived daily from Ireland were Culdees—and he absurdly imagines these to have been an order of monks, who existed there, nearly a hundred years before the mission of St. Patrick, and independent of the See of Rome.<sup>90</sup> However, one who has thoroughly examined this subject, and who has investigated it so learnedly and impartially, states, that the earliest instance in which he has observed the adoption of the Latin term, *Servus Dei*,<sup>91</sup> by an Irish writer, is in Tirechan's Memoirs of St. Patrick,<sup>92</sup> written in the early half of the eighth century. In

<sup>84</sup> Life of the Right Rev. William Reeves, D.D., Lord Bishop of Down, Connor, and Dromore, President of the Royal Irish Academy; LL.D. of the Universities of Dublin and Edinburgh, *Honoris Causa*; Hon. Member of the Zurich Society of Antiquaries; Hon. Member of the Society of Antiquaries, Scotland, M.B.; Hon. Fellow, Royal College of Physicians, Ireland," Dublin, 1893, 8vo.

<sup>85</sup> The Rev. Dr. Lanigan remarks: "Mr. Lingard would have done well in his short sketch of the proceedings of those missionaries, to have explained what he meant by the name of *Scottish* monks, as he usually calls them, ex. c. ch. i. and iv. He should have let the reader know, that those Scots or Scottish monks, so often mentioned by Bede, were the Irish Scots."—"Ecclesiastical History of Ireland," vol. ii., chap. xvii., sect. xii., n. 101, p. 420.

<sup>86</sup> Thus, Lloyd states, that these auxiliaries of Aedan came out of Ireland. See "Historical Accounts of Church Government," chap. v., sect. 5. Thus, also, Fleury calls them "missionaries Irelandois."—"Histoire Ecclesiastique," tome viii., liv. xxxviii., sect. xix., p. 347.

<sup>87</sup> See "Ecclesiastical History of Ireland," vol. ii., chap. xv., sect. xii., n. 103, p. 421.

<sup>88</sup> See Rev. Dr. William Reeves' "The Culdees of the British Islands, as they appear in History: with an Appendix of Evidences," part i., sect. i., pp. 2, 3.

<sup>89</sup> On this question of the Irish Culdees, the Rev. Edward Ledwich treats at some length, and quite unrestrained by any correct knowledge of the subject, in his so-called "Antiquities of Ireland," pp. 102 to 120.

<sup>90</sup> See "The Culdees of the British Islands, as they appear in History: with an Appendix of Evidences," Preface, p. v.

<sup>91</sup> For this absurd statement, the authority of O'Connor is given, but without any reference to his identity or work. See the Very Rev. Dr. Richard Murray's "Outlines of the History of the Catholic Church in Ireland," chap. ii., pp. 32, 43, London, 1840, 12mo.

<sup>92</sup> When the bishop, from whom Killespugbrone, in the County of Sligo, derives its name is called *Bronus, filius Ieni, servus Dei, socius Patricii*. Book of Armagh, fol. 11ba.

<sup>93</sup> In another part of this ancient and



after times, the word *Céle* is of frequent recurrence in the earliest Irish manuscripts, and it is used to designate the words *socius* and *maritus*, where these occur.<sup>93</sup> The cognate Welsh word *cilid*, the Cornish *gele*, and the Breton *gile*, are only found in the secondary pronominal use of *alius*, *alter*, and the adverbial of *seorsum*.<sup>94</sup> From Ireland, the term *Culdee* had been imported to Scotland, and later still to England.

During St. Aidan's missionary career, it is stated, that the good King Oswald, who understood Irish very well<sup>95</sup>, often acted for his chiefs and servants as interpreter to the Bishop,<sup>96</sup> before the latter had acquired a sufficient knowledge of the British or Saxon language.<sup>97</sup> Their united exertions were attended with marked success.<sup>98</sup> After many apostolic labours, St. Aidan succeeded in establishing Christianity throughout the whole of Northumberland; although, doubtless, in his time, many of its inhabitants were not entirely reclaimed from their errors of paganism.

### CHAPTER III.

MISSIONARY QUALIFICATIONS OF ST. AIDAN—HE IS CHARGED WITH THE ADMINISTRATION OF YORK DIOCESE, DURING THE ABSENCE OF ST. PAULINUS—ST. AIDAN'S VIRTUES AND MANNER OF LIVING—HIS RELIGIOUS ESTABLISHMENT FORMED AT LINDISFARNE ON THE IRISH MODEL—FEMALE RELIGIOUS INSTITUTIONS IN NORTHUMBRIA.

THE Angles of Northumbria were still mostly pagan, when St. Aidan came amongst them;<sup>1</sup> but as their Apostle, God gave him very great graces, and blessed his labours with admirable fruits.<sup>2</sup> He afforded most perfect examples of abstinence and purity to the clergy, over whom he was placed. Such practical observances had their usual effect, by inducing all under his rule, to conform themselves to his saintly example. Above all things, he loved and sought not human considerations, or things of this world.

valuable compilation, there is an example of the Irish term—one of the earliest instances found by Rev. Dr. Reeves. Speaking of a lad who had lost his life, Tirechan states, *ῥορορχονζαρε ῥορ Céle ἠΟέ οἶα μῦντιρ .ι. Μαλὰχ βριττ ἄ τιοσιυρϋ*, which is thus rendered into English: "He ordered a *céle-dé* of his family, namely, Malach the Briton, to restore him to life."

<sup>93</sup> As in an Irish Manuscript copy of St. Paul's Epistles, kept at Wurtzburg; and in a copy of an Irish Manuscript copy of Priscian, belonging to St. Gall.

<sup>94</sup> See Rev. Dr. William Reeves, "The Culdees of the British Islands, as they appear in History; with an Appendix of Evidences," part i., sect. i., ii., pp. 3, 4, and Evidences, B., pp. 63, 64.

<sup>95</sup> As Bede remarks, "quia nimirum tam longo exillii sui tempore linguam Scotorum jam plene didicerat."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iii., p. 268.

<sup>96</sup> See Matthew of Paris, "Chronica Majora," edited by Henry Richards Luard,

M.A., vol. i., p. 278.

<sup>97</sup> See Rev. James Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part. i., Ecclesiastical and Literary Series, First Period, p. 135.

<sup>98</sup> In his own quaint manner, Fuller adds: "Thus, these two, put together, made a perfect preacher; and, although some may say, sermons thus at second hand must lose much of their life and lustre, yet the same spirit working in both, the ordinance proved effectual to the salvation of many souls."—Fuller's "Church - History of Britain, from the Birth of Jesus Christ until the year MDCXLVIII." vol. i., p. 122.

CHAPTER III.—<sup>1</sup> See "A Catholic Dictionary containing some Account of the Doctrine, Discipline, Rites, Ceremonies, Councils and Religious Orders of the Catholic Church," by William E. Addis and Thomas Arnold, M.A., F.R.U.I., p. 500. New edition, revised and enlarged with the assistance of the Rev. T. B. Scannell, B.D. London, 1893. 8vo.

<sup>2</sup> See Bishop Challoner's "Memorial of British Piety," p. 122

Although he received many gifts from princes and other powerful patrons, all these were cheerfully given to those poor persons whom he found to be most in need of them.<sup>3</sup>

The diocese of Lindisfarne was of great extent, stretching into Scotland on the north;<sup>4</sup> and probably, in those early times, when Aidan ruled over it, no well-defined limits had been prescribed. But, another heavy charge engaged his care. Under the Northumbrian kings, Christianity had been introduced among the pagan inhabitants at first by Paulinus from Kent, and afterwards more successfully by Aidan from Iona.<sup>5</sup> Driven from his see of York, St. Paulinus was actually Bishop of Rochester, for about two years before Aidan went to Northumberland.<sup>6</sup> He had been Archbishop of York for six years.<sup>7</sup> Then he was obliged to retire into Kent, in order to avoid the fury of a British King named Caedwalla, and Penda, King of the Mercians. In 633, this latter, in the battle at Heathfield, had slain his patron, Edwin, the first Christian King of Northumberland, who had previously exercised a supremacy alike over Teutons and Britons.<sup>8</sup> Religion suffered to a great extent, during the intestine broils, which troubled that kingdom. When Aidan arrived in Northumberland, he was obliged to supply the wants of the widowed Archdiocese of York, besides providing for those of his new mission.<sup>9</sup>

In the Life of St. Wilfrid,<sup>10</sup> the writer calls Colman metropolitan bishop of York;<sup>11</sup> and he would have so styled his predecessors, if occasion required.<sup>12</sup> The Archbishopric of York was placed under the rule of Aidan and his successors, for thirty whole years.<sup>13</sup> It may be, that Oswald was not inclined to invite Paulinus to return and occupy his See of York, as he had been attached to the family of Edwin,<sup>14</sup> during whose whole reign, Oswald, his brothers and friends, were obliged to live in exile.<sup>15</sup> However, had Paulinus returned to York, we may be sure, that Aedan would have willingly given up to him the charge of his diocese; but, as he did not, Aedan was under the necessity of taking it under his care. Whether he had, or not, any such consideration in view, it is easy to account for Aidan having fixed on Lindisfarne, it being a much more retired place than York, and

<sup>3</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v.

<sup>4</sup> It is supposed to have reached from the River Humber to the Frith. John Mitchell Kemble observes: "Soon after the introduction of Christianity into Northumberland, it appears indeed to have been customary to grant much greater privileges and immunities to church-lands than were found advisable at a later period, or than seem to have been permitted in the provinces south of the Humber."—"The Saxons in England," vol. i., book i., chap. xi., p. 302.

<sup>5</sup> See James Guthrie's "River Tyne: its History and Resources," p. 6. Newcastle-upon-Tyne, 1880, 8vo.

<sup>6</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. xx.

<sup>7</sup> Having baptized Edwin, King of Northumbria, A.D. 627, the monarch had him established over the newly-founded see of York. See Archbishop Ussher's "Britanni-

carum Ecclesiarum Antiquitates," cap. v., p. 42.

<sup>8</sup> See Edward A. Freeman's "History of the Norman Conquest of England," vol. i., chap. ii., p. 36.

<sup>9</sup> Simeon of Durham, writes: "Recedente Paulino, Eboracensis ecclesia per xxx. annos proprium non habuit episcopum; sed Lindisfarneensis, ecclesie præsules, Aidanus, Finanus, Colmannus, et Tuda, Nordanhimbrorum provincia administrarunt pontificatum."—Twydsen's "Scriptores x." Epistola ad Hug. de Archiepiscopis Ebor.

<sup>10</sup> See Vita S. Wilfridi, cap. x.

<sup>11</sup> See Thomas Gale's "Historiæ Britannicæ, Saxonicæ, Anglo-Danicæ, Scriptores xv.," ex Vetustis Codd. MSS. editi, p. 55.

<sup>12</sup> See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xv., sect. xii., n. 107, p. 423.

<sup>13</sup> As stated by Simon of Durham.

<sup>14</sup> See "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. ix., x., xi., xii., xiii., xiv., xvii.

<sup>15</sup> See *ibid.*, lib. iii., cap. i., pp. 260, 261.

also better suited for a monastic establishment. Certain ignorant and prejudiced writers have laboured to prove, that from such circumstances, Aedan's faith was different from that of the other Anglo-Saxon missionaries, who received their credentials direct from the Roman Pontiff.<sup>16</sup> Notorious among those writers is the Irish Anglican Rector of Aghaboe, who states, that one of Aedan's reasons for choosing Lindisfarne for his See was because had he fixed upon York, he would have acquiesced in the decision of the Roman Pontiff, contrary to the system of the Irish hierarchy. For Paulinus, who came from Rome, had been bishop of that city, and thus York was a Roman See.<sup>17</sup> To those strictures, the Rev. Dr. Lanigan replies, that a writer of common honesty, if inquiring into the reason for Aedan's not settling at York, which had been abandoned by Paulinus, would have observed, that Aedan perhaps thought it improper to reside there, while Paulinus was still alive, although it may be said, that he need not have had any scruple on that score.<sup>18</sup>

The manner of Aidan's living is thus described. If he received any rich persons as his guests, he gave them entertainment, but never money on any account. If he received any sums of money from rich men, those were either distributed immediately among the poor, or employed in purchasing the manumission of persons, who were unjustly enslaved. In fine, many of those, who were thus liberated through his means, afterwards became Christians.<sup>19</sup> Some were even raised to the priesthood, after a suitable course of training and instruction.<sup>20</sup> In his time, it was customary with all religious men and women, to prolong their fast to the ninth hour of each day, during the whole year; with the exception of fifty days after Easter, or during the time of Pentecost. They were moved to such a practice, by the example of their Bishop. Through human respect or fear, he never spared the rich or powerful, when they deserved reproof; but, he often admonished them for their correction, and with severe invectives. When on his missions, he was accustomed to travel on foot through towns and country places, along his route; and only, when necessity compelled him, would he ride on horseback. Thus engaged, whenever he beheld any persons, whether rich or poor, he always turned out of his way to accost them; if he discovered them to be infidels, he exhorted them to embrace the faith, and prepare to receive the Sacraments of the Church. If they were believers, he said a few words to strengthen them in the practice of alms-giving or of other virtuous actions. All who accompanied him on his travels, whether clerics or laics, he employed in reading the Holy Scriptures with himself, and in reciting Psalms.<sup>21</sup> By a learned English Church historian, we are informed, that the Saxon homilies exhort the people with great earnestness to the frequent perusal of the Scriptures, and enforce that advice from the great benefit of such an exercise; that the mind was refined and the passions were purged by such expedient; that it was the way, moreover, to refresh our greatest concern on ourselves, as also to make heaven and hell have their due impression. The writer in question

<sup>16</sup> However, it is only necessary to state, that the learned Lloyd proves from Bede, and particularly from the circumstance of Aedan's having been held in veneration by Honorius and Felix, that he was in full communion with the bishops that came from Rome. See "Historical Account of Church Government," chap. v., sect. v.

<sup>17</sup> Again, Dr. Ledwich states, that Oswald took no notice of Paulinus, being "no admirer of Roman innovations."

<sup>18</sup> "See Ecclesiastical History of Ireland,"

vol. ii., chap. xv., sect. xiv., n. 113, p. 425.

<sup>19</sup> See Thomas Fuller's "Church History of Britain; from the Birth of Jesus Christ until the year M.DC. XLVIII.," vol. i., book ii., cent. vii., p. 203. Oxford edition, 1845, 8vo.

<sup>20</sup> See Surius, "De Probatis Sanctorum Vitis," vol. iv., Augusti xxxi. Vita S. Aidani cap. ii., p. 338.

<sup>21</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. v.

rather amusingly concludes, from the cultivation of Scriptural studies by St. Aidan and his companions, that in their time, the Bible was not counted to be a dangerous book, nor was it kept under restraint, or granted only with faculties and dispensations.<sup>22</sup> The inference afterwards drawn from such practices, and from the keeping of Easter differently from the Roman custom, amounts to this, that those early Scottish missionaries lived independently of the Roman See, and refused to come under the Pope's patriarchate, or submit to his regulations. But these unwarrantable statements are scarcely deserving of serious refutation.

Thus, as may be judged, Aidan fulfilled faithfully every Christian duty; and above all, he was indefatigable in the exercise of those offices that devolved on him, in his character of a missionary Bishop.<sup>23</sup> His success was owing no less to his virtues than to his preaching. The former won the esteem, while his arguments convinced the understanding of his hearers. Each day, the number of proselytes increased;<sup>24</sup> and, within a few years, the Church of Northumbria was fixed on a solid and permanent foundation.<sup>25</sup>

With regard to the Paschal question, although exemplary in all other respects, the Venerable Bede<sup>26</sup>—who had received a different teaching at Wearmouth<sup>27</sup> and Jarrow<sup>28</sup>—declares, he could not approve of Aidan's conduct. As an apology for him, it is remarked among other things, that he did not keep that festival, on any day of the week, after the Jewish fashion, as some had falsely imagined, but always on a Sunday, in commemoration of our Lord's Resurrection.<sup>29</sup> In all other respects, Bede extols his great virtues, in the highest possible terms. It is remarked, that the saint had no other object

<sup>22</sup> See the Rev. Jeremy Collier's "Ecclesiastical History of Great Britain," vol. i., book ii., cent. vii., pp. 205, 206, and 212, 213.

<sup>23</sup> See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. lii., cap. xvii.

<sup>24</sup> Hector Boece thus writes: "Eoque effectum, ut Aidanus septem perpetuis diebus, mortalium amplius quam quindecim millia, sacro ac lustrico fonte abluerit: quorum haud pauci, vitæ fortunæque rebus contemptis, sacre doctrinæ ac orationi addicti, in vitam abierunt solitarium."—"Scotorum Historiæ," lib. ix., fol. clxxxii.

<sup>25</sup> See Rev. Dr. Lingard's "Antiquities of the Anglo-Saxon Church," chap. i., p. 27.

<sup>26</sup> For a detailed account of him and his writings, the reader is referred to John Pitts' "Relationum Historicarum de Rebus Anglicis," tomus i., Aetas Octava, num. 101, pp. 129 to 140.

<sup>27</sup> This town and parish, now dedicated to St. Peter, situated in the union of Sunderland, and eastern division of Chester-ward, lie in the County of Durham. About the year 674, Biscopius, as Latinized, or Benedict, a Saxon noble, obtained a grant of land near the mouth of the River Wear on which to erect a monastery from Egfrid, King of Northumbria. It was a Benedictine establishment, but the monastery was destroyed by the Danes, during the reign of King Ethelred. Venerable Bede, who was born A.D. 673, at the early age of seven, lived here, under the care of Abbot Benedict.

<sup>28</sup> This town—formerly known as Girwy—and parish, dedicated to St. Paul, are partly in the union of Gateshead and partly in that of South Shields, in the northern division of the County of Durham. The place is of great antiquity. Various Roman foundations and other relics have come to light in its vicinity. A monastery was founded here by St. Benedict, to whom Egfrid, King of Northumbria, gave forty hides of land for that purpose. The church was completed in 680, and soon after the original foundation, it was united to St. Peter's monastery at Wearmouth. Venerable Bede is supposed to have been born in or near Jarrow, and when the religious house was there founded, he left Wearmouth, and went thither, living under Ceolfred, its first Abbot. There, too, his valuable works were for the most part written, and he resided in Jarrow to the close of his life, A.D. 734. He died in the fifty-ninth year of his age.

<sup>29</sup> Bede writes: "Unde et hanc non, ut quidam falso opinantur, quarta decima luna in qualibet feria cum Judeis, sed die Dominica semper agebat, a luna quarta decima usque ad vicissimam: propter fidem videlicet Dominicæ resurrectionis, quam una Sabbati factam, propterque spem nostræ resurrectionis, quam eadem una Sabbati, quæ nunc Dominica dies dicitur, veraciter futuram cum sancta ecclesia credebat."—Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xvii.

in view, in his mode of celebrating Easter different from what the whole Church practised, than the observance of a festival, referring to the redemption of mankind, through the Passion and Resurrection of our Divine Saviour, with His Ascension into heaven, where he is the Mediator betwixt God and man. Notwithstanding differences of opinion, Aidan was held in great veneration, not only by the people, but by the bishops, Honorius, of Canterbury, and Felix, of the East Angles.<sup>30</sup> This respect he secured, even from those who disagreed with him, as to the mode of celebrating Easter; for they knew, that naturally he would not desire to observe it in a manner contrary to that of those from whom his mission had been immediately received.<sup>31</sup> If Oswald had been considered as an opponent of the Roman missionaries and practices, how could it have come to pass, that he has been held by Bede, and by all the abettors of the Romans, as one of the greatest among the English saints, and that so many miracles have been attributed even to his reliques?<sup>32</sup>

The inherent good qualities and dispositions of the Pagan Saxons, notwithstanding the varied and inveterate social disorders and political disorganization prevailing, were especially manifested among the women of their race. That moral dignity attained by the sex in Germany,<sup>33</sup> from which country their ancestry was derived, was now destined to acquire a new lustre in the Kingdom of Northumbria, when the missionaries set before them the sublime vocation of Christian life in the state of celibacy, and the practice of serving God in the retirement of the cloister. This desire was awakened, even in the souls of many ladies of high social distinction; and foremost among these appears to have been one named Heia,<sup>34</sup> of that nation. She founded a convent for religious women on the confines of Deira and of Berenicia, and on a well-wooded promontory, which was resorted to by wild deer. Owing to this circumstance, it was called Heruteu,<sup>35</sup> by the Saxons. In modern times, that place is known as Hartlepool.<sup>36</sup> Heia was the first of Northumbrian women to take the veil, and to receive religious consecration at the hands of St. Aidan.<sup>37</sup> By several writers, she has been confounded with St. Bega or Bees,<sup>38</sup> an Irish Princess, who lived as a solitary in that part of the country. Having ruled over a community of holy virgins as superioress for some time; Heia desired to live in perfect retirement from the world, and accordingly, resigning her charge, she sought out a lonely place in the interior of that province. The most celebrated monasteries erected during the time of St. Aidan's episcopacy were placed on the eastern littoral of Northumbria; while chief among these were Lindisfarne,

<sup>30</sup> See Rev. Jeremy Collier's "Ecclesiastical History of Great Britain," vol. i., book ii., cent. vii., p. 223.

<sup>31</sup> In some of Rev. Dr. Ledwich's absurd deductions concerning the Culdees, he endeavours to represent Aedan as not in communion with the Roman prelates; and moreover, he throws out a malignant charge against Venerable Bede's veracity.—See "Antiquities of Ireland," p. 64.

<sup>32</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xv., sect. xiv., n. 113, p. 426.

<sup>33</sup> See Caius Cornelius Tacitus, "De Situ Moribus, et Populis Germaniæ Libellus," cap. xviii., xix.

<sup>34</sup> See an account of St. Heyna or Hieu, in the Fifth Volume of this work, at the 30th of May, Art. vi.

<sup>35</sup> *Hert* or *hart* means "stag," and *eu* "isle" in the Saxon language. It has been Latinized by Venerable Bede as "insula cervi." See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxiv.

<sup>36</sup> This sea-port—formerly a borough—and a parish in the N.E. Division of Stockton-ward, co-palatine of Durham, lies 18 miles E. S. E. of Durham. It is built on a bold and nearly insulated headland, which forms the north horn of a fine bay, between 700 and 800 acres in area. See "Gazetteer of the World," vol. vi., pp. 821, 822.

<sup>37</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xxiii., pp. 102, 103.

<sup>38</sup> Her festival occurs on the 31st of October.

<sup>39</sup> She was grand-niece of Edwin, the first

the religious capital of that Kingdom, and Bamborough, the principal military fortress. When Heia had relinquished her charge over the community at Hartlepool, a very distinguished princess of the blood royal and of the Deirien dynasty, named Hilda,<sup>39</sup> presided over a convent, situated at the mouth of the Wear,<sup>40</sup> a little river of Northumberland, which flows into the German Ocean. There she resided, with a small number of companions,<sup>41</sup> superior to most of her sex in learning, inferior to none in religion.<sup>42</sup> Aidan then called her to govern the larger convent, which the founder had resigned.

In treating about this period, when Christianity had been first introduced among the Northumbrians, a celebrated French writer, in his generous sympathy for the wrongs of Ireland, has indulged in some unmerited reflections on what he conceives the ingratitude of the Saxons, in after time, and as a return for the religion and civilization received through the Irish Celts. Alluding to that generous hospitality extended towards the young sons of the Saxon nobles, and the opportunities afforded them gratuitously for study and learning in the schools of Ireland; it has been supposed, that national enmity was afterwards the consequence, in those early ages, among the people of both races.<sup>43</sup> However, this is only a partial and an incorrect view of facts easily ascertainable; yet a common error into which previous British and Irish writers have fallen, through want of sufficient knowledge and a proper examination of early authorities for authentic history. It should be better known, not alone in England and in Ireland, but throughout the whole world, that from the first introduction of Christianity among the Anglo-Saxons to the time of the Norman Invasion of England—a period of more than four hundred years—the most cordial relations generally existed between the people of Ireland and those of England. During the greater part of that interval, both countries had to exert their energies to the utmost, in order to resist and repel the Danish and Norwegian invaders. Even when the Normans had subdued the Saxons, and had established their rigid rule over them as conquerors, another hundred years elapsed before these intruders meditated the invasion of Ireland, which took place under King Henry II., in the year 1172.<sup>44</sup> Thus they were Norman chiefs and their retainers, who effected the subjugation of the Saxons and of the Irish; although the latter were not finally subdued, until the reign of King James I.,<sup>45</sup> early in the seventeenth century.

At that distant period, likewise, the religious habit was held in great reverence by the people, so that whenever or wheresoever any cleric or monk appeared, he was received by all as the servant of God; even if he were met on his journey, the multitude ran to him, and with bended necks were glad to be either signed with his hand or blessed by his lips.<sup>46</sup> They diligently gave ear to his words

Christian King of Northumbria, and father to the queen, who had been married to King Oswy.

<sup>40</sup> It is sixty-five miles in length. See Chambers's "Encyclopædia," vol. x., p. 586.

<sup>41</sup> The feast of St. Hilda is kept on the 17th of November, on which day she departed this life A. D. 680.

<sup>42</sup> See Dr. Thomas Fuller's "Church History of Britain," &c., vol. i., book ii., cent. vii., p. 221.

<sup>43</sup> "Ainsi s'inauguraient, dans les conditions les plus honorables, et sous des inspirations aussi pures que généreuses, les premières relations historiques entre l'Angleterre et

l'Irlande, entre ces deux races saxonnes et celtiques, destinées, par un douloureux mystère, à s'entre-déchirer, avant même que la religion les eût divisées, et dont l'une, en payant ses premiers bienfaits de la plus noire ingratitude, a longtemps terni l'éclat de sa gloire par l'obstination perverse de sa tyrannie."—"Le Comte de Montalembert's "Les Moines d'Occident," tome iv., liv. xiii., chap. ii., p. 58.

<sup>44</sup> See Rev. Dr. Leland's "History of Ireland, from the invasion of Henry II.," vol. i., book i., chap. i., pp. 1 to 39.

<sup>45</sup> See Thomas Moore's "History of Ireland," vol. iv., chap. lii., pp. 145 to 174.

of exhortation, and if perchance a priest came to any village, forthwith the inhabitants gathered together, and they were careful to seek from him the word of life.<sup>47</sup> Those among the missionaries who were priests administered Baptism to the neophytes; while the people flocked together with eagerness to hear the Divine message. Churches were built in many places, while lands and sites were given likewise, for the building and endowment of schools and monasteries.

## CHAPTER IV.

THE ZEAL OF KING OSWALD FOR THE PROMOTION OF CHRISTIANITY—HIS DEATH—AFTERWARDS KING OSWY SUCCEEDS HIM IN THE PROVINCE OF BERNICIA—OSWIN BECOMES RULER OVER THE DEIRI, AND BEFRIENDS ST. AIDAN—GENEROSITY OF THIS KING AND THE SPIRIT OF PROPHECY—DEATH OF OSWIN AND OF OUR SAINT—THE SEES OF LINDISFARNE AND OF DURHAM—TRANSLATION OF ST. AIDAN'S RELICS—COMMEMORATION AND FESTIVALS—CONCLUSION.

KING Oswald, and the Anglo-Saxons whom he ruled, were in a great measure guided by this holy prelate. Humbly and willingly, the monarch gave ear, in all important cases, to Aidan's admonitions, while he also industriously applied to building up and extending the Church of Christ, throughout his kingdom of Northumbria. Not only did King Oswald hope for the realms of everlasting joy, unknown to his ancestors; but he obtained an increase of his temporal possessions, to a great extent, owing to the favour of Almighty God, the Lord of earth and Heaven.<sup>1</sup> He was the most potent of the Anglo-Saxon Kings, in his time, ruling over the people of four distinct nationalities; viz., the Britons, the Picts, the Scots, and the Angles, each of these speaking a different language.<sup>2</sup> However, like many other monarchs, who enjoyed a prosperous career for some time, the vicissitudes of that barbarous age and nation turned the tide of fortune against him. The good King Oswald was killed on the 5th of August, A.D. 642, by Penda, king of the Mercians, in a battle fought at Maser, or Macerfeld, by some supposed to be Oswestra,

<sup>46</sup> Hume has absurdly and ignorantly referred to this account of Venerable Bede, as showing the height to which priestly domination had been carried among the Anglo-Saxons. It is cited as an instance of "servility to the monks, and an abject and illiberal devotion."—*History of England*, vol. i., chap. i., pp. 42, 43.

<sup>47</sup> This account of the "Primitive Saxon Clergy," taken from Bede, is thus versified in one of William Wordsworth's sonnets:—

"How beautiful your presence, how benign,  
 Servants of God! who not a thought  
 will share  
 With the vain world; who outwardly as  
 bare  
 As winter trees, yield no fallacious sign  
 That the firm soul is clothed with fruit  
 divine;  
 Such Priest when service worthy of his  
 care  
 Has called him forth to breathe the

common air,  
 Might seem a saintly image from its shrine  
 Descended:—happy are the eyes that  
 meet  
 The Apparition; evil thoughts are stayed  
 At his approach, and low-bowed necks  
 entreat  
 A benediction from his voice or hand;  
 Whence grace, through which the heart can  
 understand,  
 And vows, that bind the will, in silence  
 made."

—Wordsworth's "Poetical Works," vol. iv., Ecclesiastical Sonnets, part i., sonnet xix., p. 14. London 1857, 8vo, in six volumes, Moxon's edition.

CHAPTER IV.—<sup>1</sup> See Surius, "De Probatis Sanctorum Vitis," vol. iv., Augusti xxxi. Vita S. Aidani, cap. v., p. 338.

<sup>2</sup> See L'Abbé Fleury's "Histoire Ecclesiastique," tome viii., liv., xxxviii., sect. xix., p. 348.

in Shropshire, and by others Winwick in Lancashire.<sup>3</sup> He reigned for nine years; and he thus perished in the thirty-eighth year of his age.<sup>4</sup> His religious life and conversation, with his great zeal for the propagation of Christianity, caused him to be regarded as a saint. Moreover, his festival, from a very ancient period, had been kept in England,<sup>5</sup> on the 5th of August,<sup>6</sup> the date for his death.

Oswald was succeeded by his brother, Oswy, then about thirty years of age. With much trouble he held the throne for twenty-eight years. Oswy ruled over all the northern part of Northumbria, that is the province of Bernicia, beyond the Humber.

During the second year of his reign, Oswy had a partner in this royal dignity, and he was called Oswin. He was son of Osric, and he belonged to King Edwin's race. His character has been drawn in the most pleasing colours by Venerable Bede. He was affable, just, religious and generous. His virtues were idolized by his subjects; and his court was crowded with foreign Saxons, who solicited employment in his service.<sup>7</sup> Oswin governed the province of the Deiri for seven years in great prosperity, and he was beloved by all men.

Venerable Bede relates some miracles, which were wrought through the merits of St. Aidan. A certain priest, named Vita,<sup>8</sup> a man of great gravity and truth, and much esteemed by the grandees of the Kingdom, had been sent to Cantua,<sup>9</sup> to conduct thence the intended wife of King Oswy. She was named Eanfleda, and she was daughter to King Edwin, who had been killed. Vita went to Bishop Aidan, beseeching him to supplicate the Almighty for himself and his companions, who were about to undertake this journey. The Queen had been brought to Cantua, on the death of her father, Edwin.<sup>10</sup> The priest, Vita, and his companions were resolved on proceeding to that place, by a land journey, and on returning with Eanfleda by a sea voyage. Blessing them and commending them to God, Aidan gave the priest some consecrated oil, saying: "I know when you embark, a tempest and a head-wind shall arise. But, do you remember, to cast some of this oil, which I give you, into the ocean. Immediately the wind shall cease, and a tranquil sea shall bear you prosperously to the end of your destined course."<sup>11</sup> All these things occurred, as the Bishop had intimated. Having set sail, the wind arose; and the sailors endeavoured, but in vain, to secure the vessel, by casting anchor. But, the waves began to roll into the ship, and threatened the voyagers with instant destruction. At length, the priest, remembering our saint's words, produced the *ampulla* and cast some oil into the sea. Instantly, the waves began to subside.<sup>12</sup> Thus it happened, that the man of

<sup>3</sup> See Rev. Dr. Lingard's "History of England," vol. i., chap. ii., p. 92, and n. *ibid.*

<sup>4</sup> See Rev. Jeremy Collier's "Ecclesiastical History of Great Britain," vol. i., book ii., cent. vii., p. 212.

<sup>5</sup> See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. xiv.

<sup>6</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland, vol. ii., chap. xv., sect. xiv., n. 113, pp. 425, 426.

<sup>7</sup> See Rev. Dr. Lingard's "History of England," vol. i., chap. ii., p. 94.

<sup>8</sup> Otherwise Utta, as the name has been written.

<sup>9</sup> Otherwise Kent.

<sup>10</sup> When he fell in the battle of Hatfield, A.D. 633, Paulinus, Bishop of York, took

with him to Kent by a sea passage, Queen Ethelburga, and her daughter Eanfleda. See "Polychronicon" Ranulphi Higden Monachi Cestrensis, vol. v., pp. 450, 451. Edited by Rev. Joseph Rawson Lumby, B.D.

<sup>11</sup> The property of oil smoothing ruffled waves seems to have been known to the ancients from the time of Pliny and Plutarch, and from this account of Bede, it was known also to the Anglo-Saxons of his time. See Michaud's "Biographie Universelle," tome i., p. 264.

<sup>12</sup> A most trustworthy Priest of his own congregation, named Cymimund, related this miracle to Venerable Bede, with his own lips; stating, also, that he had the account from the Priest Vita himself, who was a



God was divinely enabled to predict the coming tempest; and although corporally absent when it took place, he was a chief instrument under God, for appeasing it.<sup>13</sup> The following anecdotes sufficiently illustrate the kindly and cordial relations existing between the King of the Deiri and the holy Bishop. They also serve to prove the generosity, charity and humility of the Monarch's character. One day, King Oswin presented Aidan with a horse, richly caparisoned. This he intended the Bishop should use on journeys, when it might be necessary to ford rivers, or on other occasions, when he could not conveniently walk, according to his usual custom. A short time afterwards, while the Bishop was mounted on this horse, covered with regal trappings, he met a poor man on the way, who asked for alms. Full of compassion and love for the distressed and afflicted, to whom he was ever a most tender father, Aidan at once dismounted, and presented the horse, as he then stood, to the pauper. This act of generosity being told to the King, the latter soon after asked our Saint, as they were about to go to dinner, why it was that he gave a horse royally caparisoned to a poor man, when it was so necessary for his own use. "Have we not many other horses of less value," subjoined the King, "and of another description, which would serve as gifts for the poor, without giving that horse, which I specially destined for your own use?" The Bishop immediately replied: "What do you say, O King? Is not this child of God dearer to you than that foal of a mare?" Having said these words, both entered the banqueting room. Here the Bishop was placed in an honourable seat by the King.<sup>14</sup>

After this occurrence, Oswin, who had returned from a hunting party, stood with his companions at the fire, to warm himself. Suddenly recollecting what the Bishop had said to him, he ungirded his sword, and handed it to a servant. Immediately the King hastened to the presence of our Saint, before whose feet he fell prostrate. To the astonishment of Aidan, he besought the Bishop to make his mind tranquil regarding the late occurrence, saying that for the future, it should not be spoken of, nor would he afterwards enquire about sums of money distributed to the children of God, no matter how great the amount might be. At this spectacle, and on hearing these words, the holy Bishop was greatly moved. Immediately Aidan raised the King from his position, and promised that his mind should be quite at rest, provided the monarch would sit down at table with due composure. The King did as he was instructed; while the Bishop in turn began to feel sorrowful. At length, the holy man burst into tears. A priest who was near asked him in the Scottish language—of which the King and his domestics were ignorant—what furnished occasion for those tears. "I know," replied the Saint, "that the King is not destined to live for any great length of time. Never before have I seen a prince humble as he is; and hence I understand, that he shall soon be taken away from this life. His nation is not worthy of such a ruler."<sup>15</sup> In a short time afterwards, these sad presages were fulfilled.

Restless in his rapacity, the ambitious Penda led his army northwards against the strong citadel of Bamborough. Many, who had cognizance of the matter, related a wonderful miracle, wrought by our holy Bishop, during this period of his episcopacy. The fierce King of Mercia, as he advanced,

chief participator in the occurrence. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xv., pp. 314 to 317.

<sup>13</sup> See Surlus, "De Probatis Sanctorum Vitis," vol. iv., Augusti xxxi. Vita S. Aidani, cap. viii., p. 339.

<sup>14</sup> See *ibid.* Also Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xiv.

<sup>15</sup> See Matthew of Paris, "Chronica Majora," edited by Henry Richards Luard, M.A., vol. i., pp. 281, 282.

devastated the kingdom of Northumbria with fire and slaughter. Having come to the royal city, formerly named *Bebbo*,<sup>16</sup> he found he could neither take it by force of arms nor by blockade. Penda thereupon endeavoured to set it on fire. Penda retired for a time, and brought on waggons, which he found in the neighbourhood of that city. In these he placed great loads of beams, logs, and wicker-walls<sup>17</sup> of houses; all of these he piled up in great heaps, before the town, and immediately near its walls. Having seized the opportunity of a wind, blowing in a suitable direction; he had fire applied to those combustibles, that thus he might burn the city.<sup>18</sup> At this time, the holy Bishop Aidan was in *Farne Island*, whither he often retired, for the sake of devoting himself to prayer and holy contemplation. When Aidan saw flames and smoke arise above the walls, he is said to have raised his eyes and hands towards Heaven. Then he exclaimed, with tears: "See, O Lord, what evil Penda does!" At these words, the winds blew from the city, and in the direction of those who attacked it. Many of the foe being injured, the rest were seized with a panic, and ceased all further attempts, believing that the town had been preserved by some Almighty power.<sup>19</sup> Chagrined and confounded, afterwards Penda raised the siege and led back his army.

However, *Oswy* could not live in peace with *Oswin*; <sup>20</sup> and their differences increased to such an extent, that at length open hostility was the consequence. The manner of *Oswin's* death is thus related. Although for six years, *Oswy* dared not provoke a war with the good and valiant prince of the *Deiri*; yet, in the seventh year, ambition tempted him to bring their causes of disagreement to a hostile issue. On both sides armies were raised; but *Oswin* soon found he ought not maintain a contest with a rival, who could bring more numerous auxiliaries to the field than was in his own power. Whereupon, he thought it better to sue for peace. Hoping for a more prosperous result, when his army had assembled at a place, formerly called *Wilfares-dun*,<sup>21</sup> *Oswin* disbanded, and ordered all his men to return to their own homes. With only one trusty soldier, named *Tondhere*, he withdrew, and lay concealed in the house of *Earl Hunwald*, whom he imagined to be his most assured friend.<sup>22</sup> But, this thane proved to be false, and betrayed the King and his guard to *Oswy*. In a detestable manner, the latter caused his commander *Ethilwin* to slay *Oswin* and his faithful soldier. This happened on the 20th of August, A.D. 651, in the ninth year of his reign, and at a place called *Ingethlingum*.<sup>23</sup> As an atonement for that crime, a monastery was afterwards built there. In it, prayers were daily offered for the souls of both Kings; that is, for him that was murdered, and for him that commanded the murder to be committed.<sup>24</sup>

<sup>16</sup> So called from the name of a former queen. Now *Bamborough*.

<sup>17</sup> This gives us to understand the fragile character of materials used in the construction of houses at that period among the Anglo-Saxons.

<sup>18</sup> See the account given regarding the siege of this place by Penda, in Rev. Dr. Lingard's "History of England," vol. i., chap. ii., p. 93.

<sup>19</sup> See *Surius*, "De Probatis Sanctorum Vitis, vol. iv. Vita S. Aidani, cap. ix., p. 389.

<sup>20</sup> See Venerable *Bede's* "Historia Ecclesiastica Gentis Anglorum," lib. iii.,

cap. xiv., pp. 308 to 311.

<sup>21</sup> That is *Wilfar's Hill*. It lay almost ten miles distant from the village called *Cata-ract*, and towards the north-west.

<sup>22</sup> See "*Henrici Archidiaconi Huntendunensis Historia Anglorum*," edited by *Thomas Arnold, M.A.*, lib. iii., sect. 39, p. 95.

<sup>23</sup> See "*Matthæi Parisiensis, Monachi Sancti Albani, Chronica Majora*," edited by *Henry Richards Luard, M.A.*, p. 287.

<sup>24</sup> See Venerable *Bede's* "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xiv., pp. 310 to 313.

<sup>25</sup> Bishop *Francis Goodwin* states it as

The holy bishop and founder of Lindisfarne only survived King Oswin for the short term of twelve days,<sup>25</sup> being called away to receive the crown of his virtues, on the day before the September Calends.<sup>26</sup> When the time of his departure had arrived, and having completed the seventeenth year of his episcopacy,<sup>27</sup> Aidan chanced to be residing in the royal villa, Bebbord, not far from the city of Bebborough, or Bamborough. There, he had an oratory and a chamber; while he was wont often to go and to stay with King Oswin, as he and Aidan were linked by ties of the closest companionship. Thence, too, the saint was accustomed to make excursions, and to preach in the country round about; and such was his habit, when he was at other country villas, belonging to the king, having nothing of his own, save the church and a few fields about it. It would seem, that the incessant labours of St. Aidan must have often tried his constitution, and brought on him fits of illness. When his last sickness came, the monks placed a tent or hut for him on the western side of the church at Lindisfarne. Against this a beam rested for support, so that the temporary covering should adhere to its sides. The position was doubtless selected towards the mainland, as having been more sheltered from the cold winds of the east and north. When his last illness came, he was brought from his cell into the tent, and there blessed Aidan breathed forth his spirit, which he meekly resigned into the hands of his Creator. The Annals of Ulster, which are one year in arrear, record at 650 the rest of St. Aedain.<sup>28</sup> He died<sup>29</sup> in the year 651, according to Venerable Bede,<sup>30</sup> and by most writers, who follow this statement, although Bede does not exactly record the date.

As Aidan was deservedly loved whilst living, being held in veneration by the Archbishop of Canterbury and by the bishop of the East Angles, so after death he was reputed a saint. He died on the Island of Lindisfarne.<sup>31</sup> There too, at a subsequent time, St. Cuthbert lived.<sup>32</sup> When Aidan departed this life, Cuthbert was then a young man, and he saw the holy bishop's soul borne to Heaven.<sup>33</sup> In Venerable Bede's Life of St. Cuthbert, it is related, that this latter saint, whilst tending his flock on the mountains, had been engaged at his prayer in the early part of that night on which St. Aidan departed. The mountains around were illuminated by a miraculous light, while a choir of Angels conducted him towards Heaven. This vision Cuthbert afterwards related to the shepherds. On the following morning, he learned for a certainty, that the illustrious Bishop Aidan of Lindisfarne had left the prison of his body for the mansions of everlasting light.<sup>34</sup> The body of St. Aidan

probable, that Aidan died through grief for the death of King Oswald—but this is a mistake for Oswin—"qui suorum perfidia ante duodecim dies tum fuerat interemptus."—*De Presulibus Angliæ Commentarius.*" *De Episcopis Dunelmensibus*, p. 718.

<sup>25</sup> See Sarius, "De Probatis Sanctorum Vitis," vol. iv., Augusti xxxi. Vita S. Aidani, cap. vii., p. 339.

<sup>27</sup> John Major only allows him seven years of episcopal rule. "Septem annos episcopatum rexit iste (Aidainus) in Anglia, cui Finanus Scotus de eadem religione monachus qua Aidanus successit."—*Historia Majoris Britanniae, tam Angliæ quam Scotiæ*, lib. ii., cap. xi., fol. xxxiii.

<sup>28</sup> Thus:—"Quies Aedain Episcopi Saxanum."

<sup>29</sup> In a note by Dr. Todd to the "Martyr-

ology of Donegal," at *He died*, we read: "This clause is in the more recent hand and in Irish characters."

<sup>30</sup> See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xvii.

<sup>31</sup> For an account of this place, the reader is referred to that section of Gibson's Camden's "Britannia," headed "Insulæ Britannicæ," p. 856, of the London edition, 1607.

<sup>32</sup> See *ibid.* Introduction, p. xlv.

<sup>33</sup> See "Eulogium (Historiarum sive Temporis): Chronicon ab Orbe condito usque ad Annum Domini M.CCC. LXVI.," a Monacho quodam Malmesburiensi exaratum, &c., vol. i., lib. ii., cap. lxxiv., p. 215. Edited by Frank Scott Haydon, B.A. London, 1858, 8vo.

<sup>34</sup> See Bede's "Vita S. Cuthberti," cap. iv.

was afterwards consigned to earth in the Island of Lindisfarne, and there he was buried in the monks' cemetery.<sup>35</sup>

Some time having elapsed, when the larger church, dedicated to the Prince of the Apostles, had been there built, Aidan's bones were translated to it. They were preserved on the right side of its altar, and with all the veneration due to so great a Prelate.<sup>36</sup> Some years after St. Aidan's death, Penda, King of the Mercians, came to Lindisfarne. He destroyed with fire and sword whatever came in his way; and, with other places, the village and church where our Saint died were given to the flames. Yet, wonderful to relate! that pillar of the church, under which our Saint rested after his death, could not be consumed.<sup>37</sup> The fame of this miracle caused the prop to be placed again without the walls of that new church, which was subsequently built.<sup>38</sup> Through some accident, the new church was again burned; yet, that prop escaped the fire once more. A third church was built, when the pillar was placed—not, as before, without but within the building—in order to commemorate such a miracle. Where it stood, those who entered the church desired to kneel, and to supplicate the Divine mercy. In after time, many were restored to health in the place. Even splinters removed from that beam, and put into water, furnished many with a remedy, which was effectual in the cure of various maladies.

After the death of St. Aidan, the Church in Northumbria was disturbed by the internecine wars and hostile inroads that prevailed. Oswy was greatly harassed by the pagan King Penda and by the Mercians, who had slain his brother, as also by his rebellious son, Alchfrid, or Alfrid,<sup>39</sup> and by his cousin-german, Ethelwald, the son of Oswy's brother, who had reigned before him. However, Oswy overthrew Penda, A.D. 654, in a great battle fought near York. Penda was the last and most powerful upholder of Saxon heathendom; and he had assailed every neighbouring kingdom with remorseless cruelty.<sup>40</sup> After his victory over Penda, Oswy annexed all the territory of the Mericans north of the Trent to his kingdom, and soon afterwards, he added the remainder south of that river. In the year 655, he assumed the office of Bretwalda, which, however, was disputed.<sup>41</sup>

Soon after the holy founder of Lindisfarne had been called to his reward, the clergy and people held a meeting, with the result, that St. Finan<sup>42</sup>—also of Scottish origin—was selected to succeed him in that See.<sup>43</sup> II.—In all things, he followed the traditions and customs of his predecessor, as the second bishop over the See of Lindisfarne; but, by one Romanus,<sup>44</sup> or Conanus,<sup>45</sup> as others name him, from Kent, Finan was visited

<sup>35</sup> Archbishop Ussher quotes a Saxon record, which states incorrectly, that St. Patrick, and St. Aidan, were interred in Glastonbury. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 463.

<sup>36</sup> See Surlus, "De Probatis Sanctorum Vitis," vol. iv., Augusti xxxi. Vita S. Aidani, cap. x., p. 339.

<sup>37</sup> It seems, that this pillar was of wood, and that the church itself was built of the same material. Such opinion may well be inferred from the account left us.

<sup>38</sup> This, it seems likely, was also a wooden church.

<sup>39</sup> He had demanded and obtained that a part of North Umbria should be given to him in sovereignty. See John Clark Ridpath's "History of the World," vol. iv., book i., chap. iv., p. 87.

<sup>40</sup> See Charles Knight's "Popular History of England," vol. i., chap. v., p. 73.

<sup>41</sup> See John Clark Ridpath's "History of the World," vol. iv., book i., chap. iv., p. 87.

<sup>42</sup> See the First Volume of this work, at the 9th of January, his chief feast, for his Life, Art. ii.; as also the Second Volume of this work, for an account of him, at February 17th, another day for his festival, Art. xxvi.

<sup>43</sup> See "Monasticon Anglicanum," by Sir William Dugdale. New edition by John Caley, Esq., F.S.A.; Henry Ellis, LL.B., F.R.S., and the Rev. Bulkeley Bandinel, M.A., vol. i., Lindisfarne, pp. 219, 220.

<sup>44</sup> He is said to have been so called, because he had lived beyond the sea, and had been taught to observe the Roman Rites.

and importuned to relinquish the Celtic practice for the celebration of Easter. He was challenged by Romanus to a dispute on the question, which Finan did not decline; but, the Bishop declared, also, that so long as he lived, he would admit of no alteration in regard to the Celtic discipline. Wherefore, while he ruled the See of Lindisfarne, Easter was celebrated in that manner. Having baptized Penda, the King of Mercia, he sent four missionaries to him. These converted the people subject to his rule.

Besides the Mercians, he is regarded as the Apostle of the East Saxons,<sup>46</sup> whom he brought over to Christianity.<sup>47</sup> During his incumbency, Finan built a church at Lindisfarne of hewn rock, and this was covered with reeds.<sup>48</sup> In honour of the Apostle St. Peter, it was subsequently dedicated by Archbishop Theodore. This seems to have been a solid and substantial building. Afterwards, Bishop Eadbert took off the thatch, and covered both walls and roof with plates of lead.<sup>49</sup> St. Finan died A.D. 660, or according to others, A.D. 661.<sup>50</sup> III.—He was succeeded by St. Colman,<sup>51</sup> who ruled over the See of Lindisfarne only for three years. Already have we related his controversy with St. Wilfrid,<sup>52</sup> regarding the mode for celebrating Easter, and the result.<sup>53</sup> Colman held this See only from 661 to 664;<sup>54</sup> when faithful to the traditions of those who had preceded him, and desirous of promoting peace, he resolved on resigning, and he left for Scotia with those monks who favoured his opinions. Others preferred to remain at Lindisfarne and to adopt the Roman discipline and usages. A part of our saint's relics were borne to Iona, by St. Colman, when he returned to Scotland;<sup>55</sup> while he left another portion of them in the parent church of Northumbria. One of the twelve Anglo-Saxon boys, whom St. Aidan had trained for the ecclesiastical state, was appointed to take the place of Colman, in the Abbey of Lindisfarne.<sup>56</sup> IV.—Tuda or Tudda<sup>57</sup> succeeded as Bishop over the See, A.D. 664; but, he only reigned one year, having been carried off by the great pestilence.<sup>58</sup> V.—Eata, at first Abbot over Mailros, now Melrose,<sup>59</sup> succeeded Tuda, A.D. 665, as Bishop of Lindisfarne. He resigned this See in exchange for Hexham,<sup>60</sup> in 684, and the following year, he seems to have departed this life. We are informed, that St. Aidan, being a man who loved retirement and holy poverty, preferred Lindisfarne on that account to the bustle and grandeur of York;

<sup>45</sup> Said to have been of Scottish birth.

<sup>46</sup> He baptized their King Sigebert, and appointed Cedd, as Bishop over them. See his Life, at the 7th day of January, in the First Volume of this work, Art. i.

<sup>47</sup> See Dr. Thomas Fuller's "Church History of Britain," vol. i., book ii., cent. vii., num. 88, p. 217. Edition of Rev. J. S. Brewer, M.A., Oxford, 1845, 8vo.

<sup>48</sup> Venerable Bede states, that it was suitable for his See; but "more Scotorum, non de lapide, sed de robore secto, totam composuit atque arundine textit," &c.—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxv., pp. 360, 361.

<sup>49</sup> See Bishop Spottiswood's "History of the Church of Scotland," pp. 28, 29.

<sup>50</sup> See Sir Walter Scott's "Border Antiquities of England and Scotland, comprising Specimens of the Architecture, Sculpture, and other Vestiges of former Ages, accompanied with descriptive Sketches, Biographical Remarks, and Original Poetry, vol. ii., Lindisfarne Abbey and Holy Island Castle, Northumberland, p. 138.

<sup>51</sup> See his Acts, in the present Volume, at the 8th of this month, the date for his festival, Art. i.

<sup>52</sup> His feast occurs, on the 12th of October.

<sup>53</sup> See, also, Ricardus de Cirencestria, "Speculum Historiale de Gestis Regum Angliæ," vol. i., lib. ii., cap. xlv., pp. 180 to 185. Edited by John E. B. Mayor, M.A., London, 1863, 8vo.

<sup>54</sup> See Bishop Godwin's "De Præsulibus Angliæ Commentarius," &c., p. 719.

<sup>55</sup> See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. viii., August xxxi.

<sup>56</sup> This appointment took place, at the request of St. Colman himself, and it was readily granted by King Oswy.

<sup>57</sup> See Henrici Huntendunensis "Historia Anglorum," lib. iii., sect. 44, pp. 99, 100. Edition of Thomas Arnold, M.A.

<sup>58</sup> See Bishop Godwin's "De Præsulibus Angliæ Commentarius," &c., p. 719.

<sup>59</sup> A parish in Roxburghshire, Scotland.

<sup>60</sup> See Bishop Godwin's "De Præsulibus Angliæ Commentarius," &c., pp. 719, 720.

and that his immediate successors, Finan, Colman, Tuda and Eata were his worthy disciples, as men of humility and Christian moderation.<sup>61</sup> VI.—Cuthbert succeeded A.D. 685.<sup>62</sup> After St. Cuthbert<sup>63</sup> had abdicated his See, A.D. 687, one year seems to have elapsed before his successor was consecrated bishop, and his term commenced A.D. 688. VII.—St. Ethelwald, also noticed as Edilald<sup>64</sup> or Æduald, Odilwald or Athelwald, succeeded St. Cuthbert, and practised the exercises of a solitary life in Lindisfarne before and after he became a bishop.<sup>65</sup> He died A.D. 698.<sup>66</sup>

After the death of St. Cuthbert, by most writers it is stated, that Egbert (VIII.), also called Eadbert or Edberht, succeeded, A.D. 698. Eleven years afterwards, having resolved on exhuming the body of St. Cuthbert, on raising it above the pavement of the church, the remains, with the linen shroud, were found to be well preserved.<sup>67</sup> Egbert died A.D. 721.<sup>68</sup> IX.—Afterwards, as bishop over Lindisfarne, Ethelwold, or Edilwald, Abbot of Mailros, or Melrose,<sup>69</sup> succeeded in 724, and he died A.D. 738.<sup>70</sup> X.—Kenulf, or Chenewlf,<sup>71</sup> succeeded, A.D. 724. He was confined a close prisoner in the Castle of Bemborough in 750 by King Edbert, and there he remained for a long time. He died A.D. 781.<sup>72</sup> XI.—Higbald was consecrated A.D. 781. During his incumbency, the pirate Danes often devastated the Church and Monastery of Lindisfarne. It was then resolved, to remove the body of St. Cuthbert for safety to Ireland, but the winds were adverse, and those who had charge of the remains were obliged to keep the land.<sup>73</sup> Higbald died A.D. 803.<sup>74</sup> XII.—Egbert, regarded as the twelfth bishop of Lindisfarne, was consecrated on the 11th of June, 802. He died A.D. 819.<sup>75</sup> According to Florence of Worcester, one Eathored succeeded Egbert; yet, he is omitted from the list of bishops of Lindisfarne by other writers, and even by Florence himself. XIII.—Egfrid was bishop of Lindisfarne, and he is reckoned the thirteenth in succession. He died A.D. 845.<sup>76</sup> XIV.—Eanbert, by some called Egbert, died A.D. 854.<sup>77</sup> XV.—Eardulf was promoted to this See A.D. 854.<sup>78</sup> XVI.—Cuthard governed from 900. He died 915.<sup>79</sup> XVII.—Tilred ruled from A.D. 915 to 927.<sup>80</sup> XVIII.—The eighteenth recognised bishop of Lindisfarne was Withred, who ruled from 927 to 944.<sup>81</sup> He is also called Wicred.<sup>82</sup> XIX.—

<sup>61</sup> See Willelmi Malmesbiriensis Monachi "De Gestis Pontificum Anglorum," lib. iii., sect. 126. Edition of N. E. S. A. Hamilton.

<sup>62</sup> See Bishop Godwin's "De Præsulibus Angliæ Commentarius," p. 720.

<sup>63</sup> See his Life, at the 20th of March, in the Third Volume of this work, Art. i.

<sup>64</sup> See an account of him at April 21st, in the Fourth Volume of this work, Art. vi.

<sup>65</sup> According to Venerable Bede, who relates a miracle obtained through his prayers. See "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. i., pp. 158 to 161.

<sup>66</sup> See Bishop Godwin's "De Præsulibus Angliæ Commentarius," &c., p. 721.

<sup>67</sup> See "Flores Historiarum," per Mattheum Westmonasteriensem collecti, Anno Gratie 696, p. 250.

<sup>68</sup> See Bishop Godwin, "De Præsulibus Angliæ Commentarius," p. 722.

<sup>69</sup> For an interesting account of this historic place, the reader is referred to "The New Statistical Account of Scotland," vol. iii., Roxburgh, Parish of Melrose, by the Rev. George Thomson, Minister, pp. 51 to 75.

<sup>70</sup> See Bishop Godwin, "De Præsulibus Angliæ Commentarius," &c., p. 722.

<sup>71</sup> See Henrici Huntendunensis, "Historia Anglorum," lib. iv., sect. 15, p. 117.

<sup>72</sup> See Bishop Godwin, "De Præsulibus Angliæ Commentarius," &c., p. 722.

<sup>73</sup> See Willelmi Malmesbiriensis Monachi "De Gestis Pontificum Anglorum," lib. iii., sect. 129, p. 268.

<sup>74</sup> See Bishop Godwin, "De Præsulibus Angliæ Commentarius," &c., p. 722.

<sup>75</sup> See *ibid.*, p. 723.

<sup>76</sup> See *ibid.*, p. 723.

<sup>77</sup> See *ibid.*, p. 723.

<sup>78</sup> See "Chronica Magistri Rogeri de Hoovedene," vol. i., pars prior, p. 36. Edited by William Stubbs, M.A.

<sup>79</sup> See Bishop Godwin's "De Præsulibus Angliæ Commentarius," &c., p. 724.

<sup>80</sup> See *ibid.*, p. 724.

<sup>81</sup> See *ibid.*, p. 724.

<sup>82</sup> See Matthei Parisiensis Monachi Sancti Albani "Chronica Majora," vol. i., A.D. 927, p. 447. Edition of Henry Richards Luard, M.A.

Uhtred ruled from 944 to A.D. 947.<sup>83</sup> XX.—Sexhelm succeeded A.D. 947. Of him, little more seems to be known.<sup>84</sup> XXI.—Aldred succeeded A.D. 957. He died in Chester-le-Street, A.D. 968.<sup>85</sup> XXII.—The twenty-second bishop over Lindisfarne, Alfsius, succeeded, A.D. 968.<sup>86</sup> He is praised as having been an admirable ecclesiastical administrator.<sup>87</sup> Alfsius died A.D. 990. He was the last but one of the Lindisfarne prelates.

Long after the time of St. Aidan were laid the foundations of that magnificent church and of those monastic buildings—the ruins of which are still to be seen on the Island of Lindisfarne.<sup>88</sup> By whom, or at what exact time, that edifice had been there built, does not appear. Various fragments of the monastic offices, constructed with reddish stone, are still standing. However, the chief and most interesting remains are those of the church, the main walls of which on the north and south sides are still standing, although much out of the perpendicular. The west end likewise is generally entire; but the east end is almost levelled with the ground. This building consisted of a nave and two side aisles, into which it was divided by a double row of very solid columns. Their shafts are richly ornamented; and each row has five columns, of four different constructions, with two pilasters in the walls at the east and west ends. The length of the building is about 138 feet; the breadth of the nave eighteen feet, while that of the two side aisles is about nine feet each. It seems doubtful whether a transept had been originally erected.<sup>89</sup> This cathedral appears to have been built at different periods, and a great part of it is very ancient; the arches being circular, and the columns very massy, while on the north and south walls there are pointed arches, evidently of a later erection.

On the death of Alfsius, the clergy and monks who generally elected the bishop could not agree on the choice of his successor, until Edmund, about whom none thought of as a suitable candidate, said in a jocose way, "Take myself and elect me bishop." To his great surprise, they adopted his suggestion, and King Egebred confirmed their appointment.<sup>90</sup> The newly selected prelate was a man of ability and energy. Finding the position of Lindisfarne to be exposed to the ruthless attacks of the Scandinavian seapirates, he resolved on seeking a more secure station.<sup>91</sup> This afterwards led to the establishment of the great See at Durham,<sup>92</sup> which being situated in the interior, and consequently more secure from sudden irruptions, was then

<sup>83</sup> See Bishop Godwin, "De Præsulibus Angliæ Commentarius," &c., p. 724.

<sup>84</sup> See Willelmi Malmesbiriensis Monachi "De Gestis Pontificum Anglorum," lib. iii., sect. 130, p. 270.

<sup>85</sup> "Anno DCCLXVIII. Aldredus episcopus apud Sanctum Cuthbertum in Cunecestre vita desecit. Cui Elfsius in episcopatum successit."—"Chronica" Magistri Rogeri de Houedene, vol. i., Pars Prior, p. 62. Edited by William Stubbs, M.A.

<sup>86</sup> See Bishop Godwin's "De Præsulibus Angliæ Commentarius," &c., p. 725.

<sup>87</sup> See Matthæi Parisiensis, Monachi Sancti Albani, "Chronica Majora," vol. i., A.D. 968, p. 465.

<sup>88</sup> For some beautiful copperplate representations of these ruins, the reader is referred to John Britton's "Architectural Antiquities of Great Britain, represented and illustrated in a Series of Views, Elevations, Plans, Sections and Details, of Ancient

English Edifices; with Historical and Descriptive Accounts of each," vol. iv., pp. 52 to 59. The historical Article on "Lindisfarne, or Holy Island Monastery, Durham," is written by William Bendon, Esq.

<sup>89</sup> See Sir Walter Scott's "Border Antiquities of England and Scotland," &c., vol. ii., pp. 135, 136. In this connexion, also, there are three most beautiful copperplate engravings, representing the Abbey Church from different points of view.

<sup>90</sup> See this incident as related in Willelmi Malmesbiriensis Monachi "De Gestis Pontificum Anglorum," lib. iii., sect. 130, p. 270. Edition of N. E. S. Hamilton.

<sup>91</sup> In the first instance, the monks of Lindisfarne moved to Chester-le-Street, a place formerly occupied by a Roman Station, known as Condercum, in Durham, and subsequently they went to Ripon, in Yorkshire.

<sup>92</sup> See James Guthrie's "River Tyne: its History and Resources," p. 6.

chosen. Having removed St. Cuthbert's relics thither, the bishop and his community of monks abandoned their old monastery, and began the erection of another on the site designated. The foundation of Durham is assigned to the latter part of the tenth century.<sup>93</sup>

Although centuries had passed over since his death, yet St. Aidan is regarded first in the line of bishops, that take their name from Durham.<sup>94</sup> This city is in the county so called, and it is situated on a rocky eminence, partially surrounded by the River Wear. Its designation is thought to have been derived from the Saxon or Celtic words *Dun*, "a hill," and *Holme*, "a river island." A chapel was founded on the steep *plateau*, towards the close of the tenth century; and about the same time, the place was fortified, to protect it from the Danish ravages. It is said, the first structure was only of wicker-work, and that a few years afterwards, Bishop Aldun had it replaced by a stone-built church. Soon houses and a population were gathered around it. Walls were built to include the precincts of this ancient city, and a castle stood within them on a commanding site. The northern province of Northumbria had been exposed to the inroads of King Malcolm of Scotland, the son of Kenneth, A.D. 1006,<sup>95</sup> during the reign of King Ethelred over the English. He laid siege to Durham, while Bishop Aldun presided in that See, and having under his command the entire military force of Scotland.<sup>96</sup> However, a youth of great energy, and well skilled in military affairs, Uchtrad, who was son to Waltheof, the aged Earl of the Northumbrians, collected a considerable number of the men of Northumbria and of York.<sup>97</sup> With these, he proceeded to raise the siege. He then fought a great battle, in which nearly the entire multitude of the Scots was cut to pieces; their king himself and a few others escaping with difficulty.<sup>98</sup>

His successor, Duncan, had also entertained an ambitious hope of annexing the province of Northumbria to his Kingdom of Scotland; and with that purpose in view, he collected a multitude of troops for its invasion, about the year 1038. However, he did not succeed in that attempt. In 1040, the King of Scotland besieged Durham, but his forces were totally vanquished. Afterwards, the heads of the Scottish leaders, slain or captured, having been fixed on poles, were set up in the market place.<sup>99</sup> Consequent on the Anglo-Norman Invasion of England, several of the Saxons assembled here, and erected a castle with other fortifications. They made a temporary resistance, but not receiving assistance, they fled. Then William the Conqueror took possession of Durham, and granted many privileges to the inhabitants. In 1069, Robert Comyn, Earl of Northumberland, appointed governor of that city, entered it with a Norman guard of 700 soldiers. There they committed great enormities.

The foundations of the majestic Cathedral of Durham, as it now stands,

<sup>93</sup> It is said to have been in the seventeenth year of Ethelred, the English monarch, that Aldun, the Bishop of Lindisfarne, was moved by angelic monition to remove the remains of St. Cuthbert to Durham. See Cressy's "Church History of England under Saxon and Danish Monarchs," part iv., book xxxii., chap. xiii., p. 901.

<sup>94</sup> See Alfred Webb's "Compendium of Irish Biography," p. 3.

<sup>95</sup> According to the Annals of Ulster. See "Chronicles of the Picts, Chronicles of the Scots, and other Early Memorials of Scottish History," edited by William F. Skene LL.D., p. 366.

<sup>96</sup> See Edward A. Freeman's "History of the Norman Conquest of England," vol. i., p. 357.

<sup>97</sup> An account of this siege is given, if not by some other writer, possibly by Simeon of Durham, in his "Historia Ecclesie Dunhelmensis," vol. i., Auctarium, pars. iii., sect. 1, pp. 215, 216. Edition of Thomas Arnold, M.A., London, 1882, 8vo.

<sup>98</sup> See William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. viii., p. 385.

<sup>99</sup> See Samuel Lewis' "Topographical Dictionary of England," vol. ii., p. 110.



were laid<sup>100</sup> by Malcolm Ceanmore,<sup>101</sup> King of Scotland, Bishop Carilepho and Turgot,<sup>102</sup> the prior of the monastery, towards the close of the eleventh century. Thirty years elapsed before it was completed. The original form of the structure is that of a long cross, with two turrets at the west end. Between them is a large and richly ornamented door of entrance. The great or central tower was erected in the thirteenth century, and it rises from the intersection of nave and transepts to the height of 214 feet. It is characterized by a singular combination of elegance and massiveness. The Irish-Romanesque and Norman styles of architecture are conspicuous in the oldest portions of the building, while the introduction of a congeries of highly instructive examples illustrate gradual changes in the English style down to the commencement of the fifteenth century. The extreme length of the whole edifice, exclusive of the great west porch or Galilee, is 411 feet. The interior of this Cathedral is awe-inspiring, owing to its ponderous style and noble details. The Galilee, or Lady's Chapel, and the Cloisters of the former monastery, adjoin on the south side of the Nave, and connected with them and the south transept is the Chapter House.<sup>103</sup> The Cathedral and See of Durham have an interesting history connected with them, but which forms no special theme of our subject.<sup>104</sup>

Before the arrival of St. Aidan to commence his apostolate in Northumbria, it is said, that King Edwin had built a small church and a convent of wood at Tynemouth,<sup>105</sup> in which his daughter Rosella assumed the veil.<sup>106</sup> Subsequently, and probably owing to the suggestion of our Saint, King Oswald who succeeded had the primitive structure replaced by one of stone. This was dedicated to St. Mary. However, during the eighth century, that religious establishment had been frequently plundered by the Danes, who continued their devastations in the succeeding centuries, until the buildings were finally destroyed.<sup>107</sup> The remains still existing indicate a period of later erection, and they contain long lancet windows with pointed arches.<sup>108</sup> The ruins rise on a peninsular rock, and they are romantically situated over the River Tyne.

In Scotland, churches were formally dedicated in honour of St. Aidan at Cambusnethan<sup>109</sup> and Menmuir. Near to this latter place, used to be St

<sup>100</sup> On the 11th of August, 1093.

<sup>101</sup> Also known as Malcolm III., son of Duncan. "Malcolm Ceanmor reigned from 17th March, 1057-8, to 13th November, 1093, the day on which he was slain."—William F. Skene's "Celtic Scotland: a History of Ancient Alban," vol. i., book i., chap. viii., n. 72, p. 431.

<sup>102</sup> He wrote a History of the Church of Durham.

<sup>103</sup> Three fine folio copperplate engravings, and drawn by John Coney, present a ground-plan, explained by marginal references, with an exterior and an interior view of Durham Cathedral, are to be seen in his "Ecclesiastical Edifices of the Olden Time." A Series of Etchings, with Ground-plans and Fac-similes of Hollar's Views of the Cathedral and Conventual Churches, Monasteries, Abbeys, Priors and other Ecclesiastical Edifices of England and Wales. Vol. i., Durham. London, 1842.

<sup>104</sup> The reader who desires further enlightenment may seek information in Sir

William Dugdale's "Monasticon Anglicanum," edited by John Caley, Esq., F.R.S.S.A.; Henry Ellis, LL.B., F.R.S.S.A., and the Rev. Bulkeley Bandinel, D.D. See vol. i., pp. 219 to 252.

<sup>105</sup> It is now a parish of Northumberlandshire, and it assumes its name, from being situated at the mouth of the River Tyne. The Saxons had a fortress there, called Penbal Crag, or "the head of the rock-rampart."

<sup>106</sup> See Samuel Lewis' "Topographical Dictionary of England," vol. iv., p. 408.

<sup>107</sup> See John Britton's "Architectural Antiquities of Great Britain, represented and illustrated in a Series of Views, Elevations, Plans, Sections and Details, of Ancient English Edifices: with Historical and Descriptive Accounts of Each," vol. iv., pp. 83 to 86.

<sup>108</sup> For two beautiful copperplate illustrations, the reader is referred to Sir Walter Scott's "Border Antiquities of England and Scotland," vol. i., pp. 58 to 61.

<sup>109</sup> See Commissary Records of Glasgow.

Iten's Well, celebrated for the cure of asthma and cutaneous diseases.<sup>110</sup> In the immediate vicinity is Come's Well, no doubt named after St. Colman. At Fearn is Aidan's Well.<sup>111</sup> At Jarrow, in the Diocese of Hexham and Newcastle, England, the Catholic Church there has been dedicated to St. Aidan.

We cannot accept as authentic the statement, that the present Saint left behind him any considerable amount of writings.<sup>112</sup> Yet, we are told, by Harris,<sup>113</sup> on the authority of Bale<sup>114</sup> and Possevin,<sup>115</sup> that St. Aidan wrote "Commentaria in Sacras Scripturas," lib. i., as also "Homilias et Conciones," lib. i. He remarks, moreover, that none of this Saint's works remain, but some Fragments of Conferences, which are mentioned by Bede.<sup>116</sup> However, Dr. Lanigan questions the authority of Bale, on this point. He concludes, that the works mentioned by him were not written by our Saint. He was even unable to find, in what part of Bede's works, Harris found his authority for the latter statement.<sup>117</sup>

The name of St. Aidan has been inscribed in several ancient Martyrologies and Calendars. The published Martyrology of Tallagh<sup>118</sup> registers a festival, at the 31st of August, to honour Aedhan, Bishop of Innsi Medcoit. A similar notice is to be found, in that copy of it contained in the Book of Leinster.<sup>119</sup> Under the head of Inis Medcoit,<sup>120</sup> Duald Mac Firbis<sup>121</sup> enters Aedan, Bishop, at August 31st.<sup>122</sup> Father Henry Fitzsimon,<sup>123</sup> inserts him in a Calendar, at the same date.<sup>124</sup> He is noticed, on this day, in the Roman Martyrology, with an allusion to that remarkable miracle, which took place at the time of his death.<sup>125</sup> Again, at this same date, he is recorded in the Martyrology of Donegal,<sup>126</sup> as Aedhan, son to Lughar. Also, the Circle of the Seasons<sup>127</sup> has his festival at this day. Likewise Offices have been composed to honour him. Thus, we find, that he was commemorated formerly in Ireland.<sup>128</sup> In Scotland, the memory of this Saint was particularly venerated.<sup>129</sup> Thus, in the Kalendar of Drummond, at the 31st of August, he is noted.<sup>130</sup> St. Aidan is commemorated, also, in the Kalendar<sup>131</sup>

<sup>110</sup> See Jervise's "History and Traditions of the Land of the Lindsays," p. 241.

<sup>111</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 269.

<sup>112</sup> He is omitted from the Catalogue of the learned English writer, John Pits, in "De Illustribus Britanniae Scriptoribus."

<sup>113</sup> See Harris' Ware. Vol. ii., "Writers of Ireland," book i., chap. iv., p. 32.

<sup>114</sup> See "Scriptorum Illustrum Majoris Britanniae," cent. lib. xiv.

<sup>115</sup> In "Apperatus Sacer."

<sup>116</sup> See Rev. James Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i., Ecclesiastical and Literary Series. First Period, p. 135.

<sup>117</sup> See Rev. Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xv., sec. xiv., n. 115, p. 426.

<sup>118</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>119</sup> Thus: ἀθανάτου ἐπιτομῆς τοῦ μέγιστου.

<sup>120</sup> Inis Medcoit is now either Farne or Lindisfarne, in England.

<sup>121</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 116, 117.

<sup>122</sup> He is under Inis Cathaigh, also, as

stated in W. M. Hennessy's note.

<sup>123</sup> See O'Sullivan Beare's "Historiae Catholicae Iberniae Compendium," tomus i., lib. iv., cap. xii., p. 52.

<sup>124</sup> For this, he quotes Venerable Bede and Surius.

<sup>125</sup> Thus: "In Anglia Sancti Aidani Episcopi Lindisfarnensis, cujus animam cum Sanctus Cutbertus ovium pastor in caelum ferri vidisset, relictis ovibus, factus est Monachus."—"Martyrologium Romanum," p. 128. Editio novissima.

<sup>126</sup> Edited by Rev. Drs. Todd and Reeves, pp. 230, 231.

<sup>127</sup> See p. 244.

<sup>128</sup> A MS. in T.C.D., classed B. 1.3, contains at August 31st, Kal. ii., Sept. Sancti Aidani Epis. et Conf. ix., Lect. per const. A MS. in T.C.D., classed B. 3.9, registers August 31st, Kal. ii., Sept. Sancti Aidani Epis. et Conf. commemoratio iii. Lect.

<sup>129</sup> See Bishop Forbes' "Kalendars of Scottish Saints," p. 269.

<sup>130</sup> Thus: "In Britannia Natale Sancti Confessoris et Episcopi Edain." See *ibid.*, p. 23.

<sup>131</sup> In the Kalendar of the Aberdeen Breviary, he is thus noticed: 31st Pridie

and Martyrology<sup>132</sup> of Aberdeen. Also, in the Kalendar of Adam King,<sup>133</sup> in the "Menologium Scoticum," of Dempster,<sup>134</sup> and at the 31st of August, his festival is recorded. Among the Scottish Entries in the Kalendar of David Camerarius, his feast has been placed at the 30th day of August;<sup>135</sup> but, this seems to have been a mistake of entry for the present date.

The wealth of the Church in those Ages of Faith, when our Saint lived, was in its extent, in the mode of its acquisition, and in the rule of its dispensation, consistent with that spiritual poverty, which belongs to the attainment of beatitude. Nor must we terminate our inquiries, respecting those who lived in external poverty or riches, without an examination from other sides, in what manner men living in those ages corresponded with an injunction from the Mount, following the first counsel that Christ gave.<sup>136</sup> Their humility and the manners which it originated are well illustrated, in the life of St. Aidan, and in the actions of his royal patrons, Oswald and Oswey. The apostolic spirit of St. Aidan seemed to be infused into the souls of his successors in Northumbria;<sup>137</sup> for by many of these, Christianity was not only diffused over that Kingdom, but it spread to other places, as to Mercia<sup>138</sup> and Essex. Even to the northern banks of the Thames, evangelists, who derived their orders immediately or more remotely from St. Columba's foundation at Iona, were found preaching the Gospel of Christ to the Anglo-Saxon people.<sup>139</sup> The fact, that the native schools of Ireland sent forth teachers who enriched, not only the British Islands, but even distant kingdoms on the Continent, with the fruits of their learning and zeal, has long been known to historians. It has also been well established, that monasteries founded by such missionaries continued to be fed from their native sources for many centuries. Hitherto it has been hardly recognized, that in the remote recesses of the Apennines and of the Alps, in the Tyrol, throughout the various German States, and along the banks of the distant Danube, there still exist material remains and personal relics of those devoted men. It is to be hoped, however, that the ages of investigation and enlightenment, now so happily progressive, shall soon bring to light the religious, social and literary services Ireland rendered to past and to future times by anticipation, and at periods when darkness and barbarism overspread the whole of Europe.

ARTICLE II.—ST. SENAN, SFSAN, OR SESSEN, OF ATH-OMNA, POSSIBLY PORTUMNA, COUNTY OF GALWAY. A feast for St. Senan of Atha-omna occurs

Kal. Oct.—"Aidani Episcopi et Confessoris," p. 120. *ibid.*

<sup>132</sup> The Martyrology of Aberdeen says at Pridie Kl. Septembris—"In Britannia transitus Sancti Aidani primi Lindisfernensis episcopi et confessoris cuius animam Sanctus Cuthbertus vidit in celis ab angelis deferri." "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 267.

<sup>133</sup> Thus: "S. Aidane bishop of northumberland scotisman vnder king donald," See Bishop Forbes' "Kalendars of Scottish Saints," p. 160.

<sup>134</sup> Thus: "In Northumbria Aidani Apostoli, Lindisfarnensis archiepiscopi, qui regulam Benedictinam reformavit et S. Heinam primam conuentualem sue patrie monialium velavit VV. BT." See *ibid.*, p. 210.

<sup>135</sup> Thus: "30 Die. Sanctus Aidanus Confessor, Lindisfernensis Episcopus et

Anglorum Apostolus ex Hoy insula una Hebridum ad Anglos ad Christi fidem conuertendos missus." See *ibid.*, p. 240.

<sup>136</sup> See Kenelm H. Digby's "Mores Catholicici; or, Ages of Faith," vol. i., book i., chap. iii., p. 39.

<sup>137</sup> See Rev. James Craigie Robertson's "History of the Christian Church, from the Election of Pope Gregory the Great to the Concordat of Worms," A.D. 590—1122, vol. ii., chap. iii., p. 63.

<sup>138</sup> The first missionary bishop among the Mercians and Midland Angles was St. Dima or Dioma, whose Acts are given in the Second Volume of this work, at the 22nd of February, the date for his festival, Art. ix.

<sup>139</sup> See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxi., xxii., xxiv.

in the published Martyrology of Tallagh,<sup>1</sup> on this day, as also in that copy to be found in the Book of Leinster.<sup>2</sup> Ath-Omna means the "Ford of the Oak;" and it may have been the ancient denomination of Port-Omna, now Portumna,<sup>3</sup> on the River Shannon, in the Barony of Longford and County of Galway. It is within the parish of Lickmolassy.<sup>4</sup> The place is of great antiquity, and a town is said to have been there for many centuries before Ireland

became subject to the control of the sister kingdom. It is probable there had been a religious establishment at Portumna previous to the arrival of the Anglo-Normans in Ireland.<sup>5</sup> It was a place of no small importance in former times, as being the principal pass whereby the people of Munster and Connaught communicated with each other. At present, a noble bridge of many arches there spans the River Shannon. Within the demesne of the Marquis of Clanrickard, south of the town, the Cistercian monks of Dunbrody<sup>6</sup> had a chapel dedicated to St. Peter and St. Paul, which depended on their Monastery in the County of Wexford.<sup>7</sup> A ruin which now adjoins the north transept of the Dominican Convent, subsequently erected, is supposed by some antiquaries to represent the Church of the Cistercian Abbey. In the south transept, there is a beautiful window, but its rich



Ruins of the Dominican Convent, Portumna, County of Galway.

tracery, as indeed all of the walls, is covered with ivy. The most satisfactory views of the ruins are from the interior.<sup>8</sup> At what time the Cistercians

ARTICLE II.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus: Senan atha omna.

<sup>3</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (s.) pp. 351, 352. This townland contains 783a. 2r. 17p., besides Portumna Demesne, containing 1,400a. or. 19p.

<sup>4</sup> This parish contains 12,112a. 2r. 36p. in area; but this includes 57a. 3r. 27p. of the River Shannon, and 2,167a. or. 28p. of Lough Derg. It is described on Sheets 117, 118, 126, 127, of the "Ordnance Survey Townland Maps for the County of Galway.

<sup>5</sup> See the "Parliamentary Gazetteer of Ireland," vol. iii., pp. 89, 90.

<sup>6</sup> This foundation took place about the

year 1175, by Hervæus de Montmarisco, Marshal of King Henry II. of England, and Seneschal to Richard, Count of Pembroke. He gave the lands of Ardfeithin, Crosgormok, &c., to God, the Blessed Virgin Mary, and St. Benedict, and to the monks of Bildewas in England, to build an Abbey there. It was further endowed by Richard, surnamed Strongbow. It enjoyed many privileges and immunities from the Roman Pontiffs. In fine, it became dependent on the Abbey of the Blessed Virgin Mary in Dublin, a certain fine having been paid to the Abbot of Bildewas. See Sir James Ware's "Cœnobium Cisterciensium Hiberniæ," pp. 70, 71.

<sup>7</sup> See Archdall's "Monasticon Hibernicum," p. 295.

abandoned this place is unknown; but it is thought to have been surrendered to the Dominicans, in the beginning of the fifteenth century, with the consent of the Cistercians at Dunbrody. The grant was made to them by O'Madden, dynast of the surrounding territory.<sup>9</sup> Having had their possessions confirmed by a Bull of Pope Martin V., and bearing date the 8th of October, 1426,<sup>10</sup> the Dominicans erected a friary and church there, and it was dedicated to the Blessed Virgin Mary and to the original patron saints. A short time after granting the aforesaid Bull, Pope Martin V. gave indulgences to all those who contributed towards the erection.<sup>11</sup> From being closely surrounded by fine full-grown timber, no part of the ruins now appear, until suddenly the eastern window is disclosed to the view. A much frequented grave-yard surrounds the ruins. The friary church is cruciform, and in the Gothic style. It is still in fairly good repair, the walls being nearly all up to their original height, except those of the tower. This was sprung from four elegant pointed arches, three of which still remain. One of the two which connected the nave and chancel has been totally taken down, and the other, which is of elegantly cut stone, is built up. The entrance is in the west end, and by a small door-way, over which there is a pointed arched window. From this to the farthest end of the choir or chancel the distance is more than 100 feet. The choir is 21 feet in width, and the side walls about 16 feet in height.<sup>12</sup> The vestry or chapter-house is built against the north wall of the ruins, and it was entered by a small door from the choir, but that is now built up. The present Saint probably lived at an early period of the Christian Church in Ireland. He is classed among the disciples of holy Patrick, the Irish Apostle. Although called Seseneus, his right name is Sessenus.<sup>13</sup> His feast is set down, at this date, and he is called Sesan by Marianus O'Gorman. It is thought, by Colgan,<sup>14</sup> that he may not have been a different person from St. Sezin,<sup>15</sup> Bishop and Abbot, as also Patron of the Church and Parish of Guic Sezni, Leon, in Brittany. We fail, however, to find the evidence, which might warrant such a supposition. The name Sessan, of Ath-omna, is registered in the Martyrology of Donegal,<sup>16</sup> at the 31st of August. This is all known concerning him.

ARTICLE III.—DEACON AEDH, OR AIDUS, OF CUIL MAINE, NOW CLONMANY, COUNTY OF DONEGAL. In the published Martyrology of Tallagh,<sup>1</sup> we find that veneration was given at the 31st of August to Aedh

<sup>8</sup> The accompanying illustration is from a photograph, transferred to the wood by William F. Wakeman. The engraving is by Mrs. Millard.

<sup>9</sup> The O'Maddens were formerly lords of the present barony of Longford, in the County of Galway. By a scion of that ancient family, Dr. Thomas More Madden, several interesting references are made in a work lately published, "Genealogical, Historical, and Family Records of the O'Maddens of Hy-Many and their Descendants." Dublin, 1894, 8vo.

<sup>10</sup> The text of this Bull is set forth in Bishop de Burgo's "Hibernia Dominicana," cap. ix., sect. xxxii., num. ii., p. 304.

<sup>11</sup> This Bull is dated: "Datum Romæ apud Sanctos Apostolos IX. Kal. Decembris, Pontificatus nostri Anno Decimo." The

text is also given *ibid.*, num. iv., pp. 306, 307.

<sup>12</sup> During the last century this portion of the building had been used as the Protestant Church for Portumna. See Bishop de Burgo's "Hibernia Dominicana," cap. ix., sect. xxxii., num. v., p. 307.

<sup>13</sup> See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

<sup>14</sup> See "Acta Sanctorum Hiberniæ," Martii vi., Vita S. Sezini, Episcopi Confess. et Patroni Tutelaris Parochiæ de Guic Sezni in Urbe Leonensi, n. i., p. 478.

<sup>15</sup> See his Acts, in the Third Volume of this work, at the 6th of March, Art. ii.

<sup>16</sup> Edited by Drs. Todd and Reeves, pp. 230, 231.

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

Mac Maine. His place, however, is not there particularized. A similar entry is to be found, in the Book of Leinster copy.<sup>2</sup> Following such authorities, we should be inclined to infer, that the father of Aedh was named Maine. He sprung from the race of Colla Uais, Monarch of Erin, according to the O'Clerys. This must be the same Saint, whose festival has been already recorded, at the 10th of July.<sup>3</sup> When St. Patrick<sup>4</sup> was in the extreme North of Ireland, he visited the district of Bredach, where he met three of his nephews, by a sister. These, too, were deacons. There the saint rested on a Sunday, and laid out the foundations of a church, called Domhnach bile, afterwards known as Moville, in the present County of Donegal.<sup>5</sup> Cuil-Maine was the ancient name of the parish of Clonmany, in the north-west of the barony of Inishowen, and in the County of Donegal.<sup>6</sup> It is said, St. Patrick had a nephew, or a relative, called Aidus, Aedan, or Aedh.<sup>7</sup> However, it seems no easy matter to define his identity; although his father is stated to have been a nobleman, named Colman, son of Aidus, and of the Hi-Bressail race. In after time, the former Aedh became celebrated for sanctity, and he was regarded as the patron of an island, called Inis-Lothar,<sup>8</sup> where he was venerated. However, as the date for his festival has not been noted, among the many Irish saints bearing a similar name in our calendars, it is only necessary to state from the particulars recorded, he must be distinguished from the present St. Aidus, said to be of Cuil-Maine. This ancient denomination has been resolved into Clonmany<sup>9</sup> in Donegal. Colgan advances the possibility of the present Aedus having been a nephew of the great Irish Apostle,<sup>10</sup> yet, this opinion does not rest on any solid foundation. This holy man is recorded in the Martyrology of Donegal,<sup>11</sup> at this same date, as Deacon Aedh, of Cuil-Maine.

ARTICLE IV.—REPUTED TRANSLATION OF ST. CUIMIAN'S RELICS, AT BOBBIO, IN ITALY. Already have we related nearly all that can be known, with any degree of certainty, in reference to St. Cumnianus, at the 9th of June,<sup>1</sup> and again at the 19th of August;<sup>2</sup> both of which days are assigned to him as festivals. However, still much doubt remains, in regard to the identity and acts of that St. Cumian, who was the Bishop buried at Bobbio, in Italy. We have alluded, at the latter date, to that town, and given an illustration of St. Columbano's Church, in which the remains of the illustrious founder and patron, St. Columbanus,<sup>3</sup> and also of St. Cumnian, are laid at rest, in their respective tombs. When St. Columbanus was obliged to leave Bregentz, his protector, Theodobert, King of Austrasia, having been vanquished in the

<sup>2</sup> Thus: *æd mac maine*.

<sup>3</sup> See the Seventh Volume of this work, at that date, for a notice of him, Art. iii.

<sup>4</sup> See the Third Volume of this work, at the 17th of March, Art. i. The Life of St. Patrick, Apostle and Chief Patron of Ireland, chap. xiv.

<sup>5</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. cxxii., p. 145.

<sup>6</sup> See Dr. O'Donovan's "Annals of the Four Masters," vol. iv., n. (k), p. 1249.

<sup>7</sup> See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. lxxvi., p. 163.

<sup>8</sup> This place has not been identified; yet Colgan conjectures it may be the same as Cluain-Lothuir, where St. Curcagia is vene-

rated, on the 8th day of March. See *ibid.*, nn. 104, 105, p. 187.

<sup>9</sup> This parish has an area of 23,375 acres. Much of the interior surface is mountainous, and it towers aloft in abrupt accumulated ascents. See "Gazetteer of the World," vol. ii., p. 593.

<sup>10</sup> See "Trias Thaumaturga," Septima Vita Patricii, nn. 176, 177, p. 181.

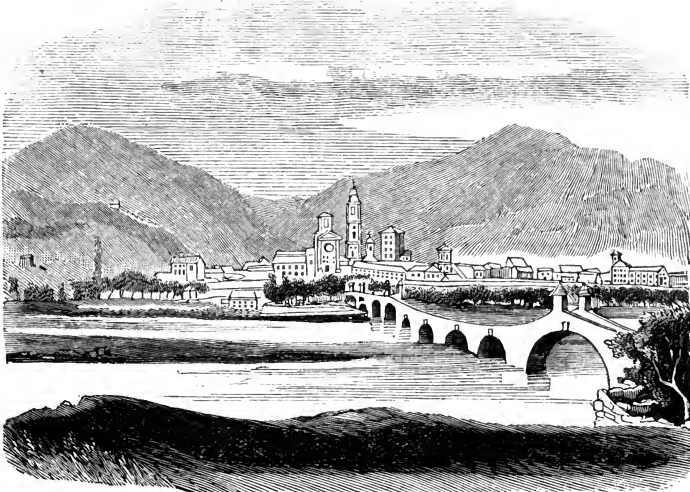
<sup>11</sup> Edited by Drs. Todd and Reeves, pp. 230, 231.

ARTICLE IV.—<sup>1</sup> See the Sixth Volume of this work, at that date, Art. iv.

<sup>2</sup> See the present Volume, at that day, Art. ii.

<sup>3</sup> His festival is held on the 21st November, at which date his Acts are to be found in the Eleventh Volume of this work, Art. i.

decisive battle of Tolbiac, A.D. 612, by his brother Thierry, the holy Abbot took his course across the Alps, with a single disciple named Attala,<sup>4</sup> and sought refuge with Agilulphe, King of the Lombards. From him, St. Columban obtained a grant of the district named Bobbio, not far from that site where Hannibal had formerly encamped on the River Trebbia, and had vanquished the Romans in battle. At that place, in a gorge of the Apennines between Milan and Genoa, there had been an old church dedicated to St. Peter,<sup>5</sup> Prince of the Apostles. The great Irish missionary charged



The Bridge and Town of Bobbio, Italy.

himself with the work of restoration, and beside it he commenced the foundation of his celebrated monastery, where religion and learning alike flourished for many succeeding centuries.<sup>6</sup> As in the case of nearly all such monastic establishments, a town grew up around that abbey, at the present time comprising fully 4,000 inhabitants.<sup>7</sup> The approach to it is by a noble bridge of several arches, which span the River Trebbia.<sup>8</sup> The monastery

<sup>4</sup> He was venerated on the 10th of March as a saint, and is said by Miss Margaret Stokes to have followed St. Columban from Ireland. See "Six Months in the Apennines," p. 168. However, Jonas, who has written the Life of Attala, states that he was a noble by birth, and that he belonged to the Kingdom of Burgundy. See a notice of him in the Third Volume of this work, at the 10th of March, Art. xviii.

<sup>5</sup> His chief festival occurs on the 29th of June.

<sup>6</sup> The school and library at Bobbio were regarded as among the most celebrated during the Middle Ages. The latter contained a great number of manuscripts, traced, no doubt, by Irish scribes, and having the peculiar interlaced Celtic forms on several of the initial letters. Muratori

has given a catalogue of seven hundred manuscripts kept there in the tenth century. There, too, was found that famous Palimpsest, on which Cardinal Mai has deciphered the work of Cicero, "De Republica."

<sup>7</sup> See "Gazetteer of the World," vol. ii., p. 787.

<sup>8</sup> The accompanying illustration is from a drawing on the spot by Miss Margaret Stokes, and most kindly lent to the writer for the purpose of having it copied on the wood by William F. Wakeman. The engraving is by Mrs. Millard. The drawing by Miss Stokes has been engraved on a much larger scale in her highly interesting and valuable work, "Six Months in the Apennines; or, a Pilgrimage in Search of Vestiges of the Irish Saints in Italy," at p. 191. London, 1892, 4to.

was suppressed, under the French domination of Italy, in 1803, and its literary treasures were dispersed. Some of the Bobbio Manuscripts were transferred to the Ambrosian Library in Milan; others were conveyed to the Benedictine Monastery of Monte Casino, where a great number of them are now preserved.<sup>9</sup> It need scarcely be added, that those depositories contain a vast store of information, historic and otherwise, not yet published. The Church of St. Columban still exists, and serves for all parochial purposes, at Bobbio. In the crypt of that church, and at the left side of the high altar, a sarcophagus contains the relics of St. Cummian. As the stone which bears the inscription, to which allusion has been already made,<sup>10</sup> seems to have rested originally over his grave, and horizontally on the floor, it is probable enough, that when it had been placed upright, and fixed into the wall, a solemn Translation of his remains then took place, and that it possibly occurred on a 31st of August. It seems likely enough, that St. Cuimian of Bobbio had been the author of a Treatise, intitled, "*Liber de Penitentiarum Mensura*," several manuscript copies of which remain,<sup>11</sup> and it has also been printed.<sup>12</sup> Besides exhibiting the faith which the early Church professed respecting Confession, the Penitential of Cummian establishes, moreover, Catholic doctrine on the efficacy of good works, and on the necessity for satisfying the Divine Justice for sin through the Sacrament of Penance.<sup>13</sup> In a brief preface, the author specifies the chief remedies applicable to the wounds made by sin in the human soul; and he states, that as disease is overcome by counter-irritants, so should those, who wilfully commit crimes that are unlawful, also refrain from acts that are lawful, in order to procure pardon and remission. In every part of his treatise, the learned Abbot warmly exhorts his readers to exercise charity towards the poor; to bewail with tears sins they had committed; and to practise both interior and exterior penance.<sup>14</sup> Under fourteen distinct headings or chapters are enumerated the most grievous crimes that are committed, and the various penalties which are to be inflicted for their commission, as applicable to the clergy or laity. Even for those in a higher ecclesiastical station, the infliction is greater in proportion to their elevation than for those in the lower grade of orders. Very minute likewise are the

<sup>9</sup> During a visit to Monte Casino, in October, 1886, the writer was shown in the Manuscript department of that magnificent and valuable Library several Codices taken from Bobbio, and traced in what the librarian considered to be the Lombardic style. Everywhere the distinctive Celtic interlaced style was apparent in that class of manuscripts. When the librarian was informed by the present writer that the characters and style were unmistakably of Irish origin, he expressed great surprise, but possibly he was not wholly convinced that our country could boast an art so peculiar to itself, and so different from any indigenous to Italy.

<sup>10</sup> In the Sixth Volume of this work, at the 9th of June, Art. iv.; and in the present Volume, at the 19th of August, Art. ii.

<sup>11</sup> Two of these, classed Nos. 550 and 675, are of the ninth century, and they are kept in the Library of St. Gall, where the

writer had an opportunity of inspecting them on the occasion of a visit to that place. There is moreover a Darmstadt copy of the ninth century, classed No. 91, as also a Vienna Codex of the tenth century, classed Codex Theologicus, No. 651.

<sup>12</sup> It is to be found in the "*Bibliotheca Maxima Patrum*," vol. xii., pp. 41, *et seq.*; also in Abbé Migne's "*Cursus Completus Patrologiæ*," vol. lxxviii., pp. 979, *et seq.*

<sup>13</sup> In Father F. Patrick Fleming's "*Collectanea Sacra*," he inserts this tract, under the following title. "*Cumeani Abbatis Scoto-Hiberni Liber de Penitentiarum Mensura nunc primum ex MS. Codice Bibliothecæ San-Gallensis in Lucem editus*." It is preceded by an address of the editor to his readers. See pp. 193 to 210.

<sup>14</sup> See Very Rev. P. J. Carew's "*Ecclesiastical History of Ireland, from the Introduction of Christianity into that Country to the Commencement of the Thirteenth Century*," chap. viii., p. 309.



prescriptions given in reference to different occasions and matters; as also with regard to the nature, time and mode for performing those penances in each particular case. The requirements were exceedingly rigorous. However, no matter how great may be the crime committed, no priest must refuse absolution to a penitent at the point of death, as the Lord hath said: On whatever day the sinner shall repent, let him live and not die. Very interesting, also, are the statements contained in Cumian's Penitential, regarding the Grecian practice of the clergy and laity communicating each Sunday, although the Romans did not conform to such a practice under a similar penalty. It is decreed, moreover, that on the day of a monk's interment, Mass should be offered, as also on the third day, or whenever the abbot desired it, while for a good laic, Mass might be celebrated on the third or seventh day.<sup>15</sup> Without any other reason for doing so, Colgan has given some notices of this St. Cumian, at the 12th day of January,<sup>16</sup> because he found a St. Cumeneus, the son of Dubh, a confessor,<sup>17</sup> and venerated at a place called Druim Druith, at that date, in the Irish calendars.<sup>18</sup> The Translation of St. Cumian's relics has been assigned to this day, by Hugo Menard and by Arnold Wion.<sup>19</sup>

---

ARTICLE V.—ST. AEDH, MARTYR. Veneration was given to an Aedh, Martyr, at the 31st of August, as we find set down in the Martyrology of Tallagh.<sup>1</sup> Again, under the head of Inis Cathaigh, Duaid Mac Firis enters, Aedhan, bishop, from Inis-Cathaigh, at August 31st.<sup>2</sup> The reason for this localization, however, is not stated.

---

ARTICLE VI.—ST. CILLEN, BISHOP. Veneration was paid to Cillen, Bishop, at the 31st of August, as we find entered in the Martyrology of Donegal.<sup>1</sup> Many similar names are to be found in the Irish Calendars; but no other indication is given to distinguish him. The name is often written Kilian or Killen.

---

<sup>15</sup> Having made this statement, Cumian's Penitential thus concludes: "Potest esse jejunium pro poenitente vigesimo die vel septimo; et propinquos ejus oportet jejunare septimo die, et oblationem offerre ad altare, sicut in Jesu filio Syrach legitur, et pro Saul filii Israël jejunaverunt: postea quantum voluerit Presbyter. Mulieres possunt sub nigro velamine accipere Sacrificium: Basilus hoc judicavit. Episcopis licet in campo confirmare. Præsbytero in uno altari duas facere Missas conceditur uno die. Omne Sacrificium sordida vetustate corruptum, igne comburendum est; Confessio autem Deo soli ut agatur, si necesse est, licebit. Missas secularium mortuorum, ter in anno, tertio die, et septimo die, et trigessimio die, quia surrexit Dominus tertia die, et hora nona emisit spiritum et triginta dies Moysen filii Israël planxerunt."—Fleming's "Collectanea Sacra," &c. Cumeani

Abbatis Scoto-Hiberni Liber de Mensura Poenitentiarum, p. 210.

<sup>16</sup> See "Acta Sanctorum Hiberniæ," Januarii xii. De S. Cumiano Episcopo Bobii sepulto, pp. 58, 59.

<sup>17</sup> See our notices of him, at the 12th of January, in the First Volume of this work, Art. iii.

<sup>18</sup> His feast is noted at the 12th of January, in the Martyrologies of Tallaght, of Marianus O'Gorman, of Cathal Maguire and of the O'Clerys.

<sup>19</sup> See Colgan's "Acta Sanctorum Hiberniæ," Januarii xii., n., 6, p. 59.

ARTICLE V.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii. Also in the Book of Leinster copy we find *æeo map*.

<sup>2</sup> See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 114, 115.

ARTICLE VI.—<sup>1</sup> Edited by Drs. Todd and Reeves, pp. 230, 231.

ARTICLE VII.—ST. CRONAN, DEACON. The name of Cronan, Deacon, is found recorded in the published Martyrology of Tallagh,<sup>1</sup> at this date. Again, St. Cronan, apparently a deacon, is an entry found in the Book of Leinster copy of that Martyrology.<sup>2</sup> Where or when he lived does not seem to be known.

ARTICLE VIII.—REPUTED FEAST OF COLUM CUILE. A festival is inserted in the published Martyrology of Tallagh,<sup>1</sup> in honour of Colum Cuile, at the 31st of August. This is intended, no doubt, for the great Apostle of Caledonia.<sup>2</sup> There is no entry of Colum Cuile, however, in the Manuscript copy of that Martyrology, contained in the Book of Leinster, at this date.

ARTICLE IX.—TRANSLATION OF ST. NINIAN'S RELICS. In the Scottish Calendar "De Nova Farina," there is a feast noted at the ii. of the Kalends—August 31st—for a translation of the Relics of St. Ninian.<sup>1</sup> However, the chief feast for this distinguished apostle of the Southern Picts falls upon the 16th day of September, when further notices of him are to be found. He was specially venerated in Scotland.

ARTICLE X.—FEAST OF ST. PAULINUS. In the early Irish Church, the Feast of Paulinus is set down at the 31st of August, in the "Feilire" of St. Ængus.<sup>1</sup> A comment is attached,<sup>2</sup> and it asserts, that he was Paulinus, Bishop of Nola, a town in Italy. As in all similar cases, where an Irish Calendar entry of a foreign saint, unconnected with Ireland by birth, locality, mission or death, occurs, reference to the general Collections of Church Hagiographies must be consulted for complete illustrations of their Lives.

ARTICLE VII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> Thus: *Sci Cronani*, and over this word, so far as can be deciphered, *oian*.

ARTICLE VIII.—<sup>1</sup> Edited by Rev. Dr. Kelly, p. xxxiii.

<sup>2</sup> See his Life, at the 9th of June, in the Sixth Volume of this work, Art i.

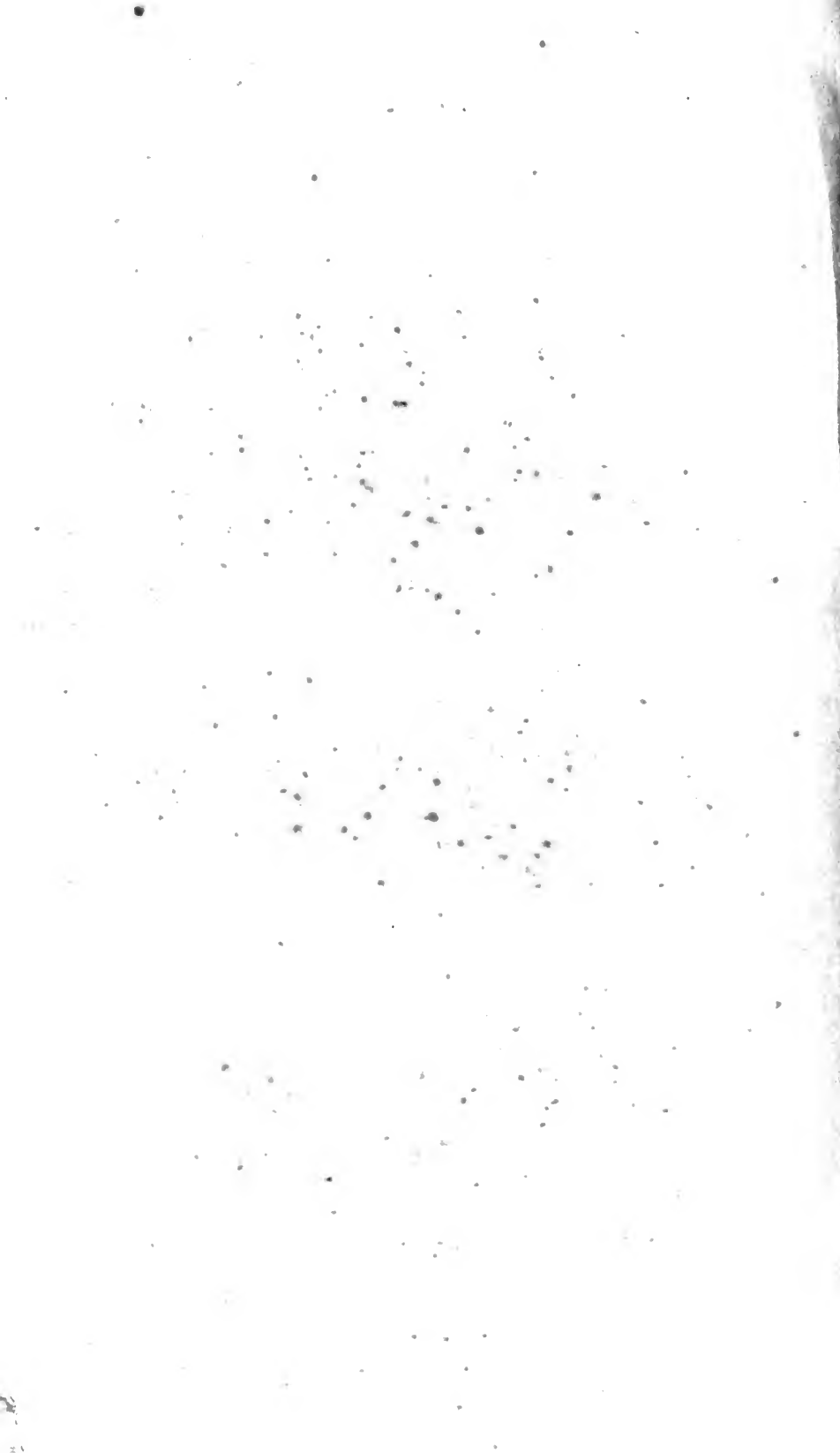
ARTICLE IX.—<sup>1</sup> Thus entered: ii. kal. Oct. "Translacio Sancti Niniani." See Bishop Forbes' "Kalendars of Scottish Saints," p. 74.

ARTICLE X.—<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. cxxvi.

<sup>2</sup> In that copy found in the "Leabhar Breac." To *napeoboi* in the text is added in Latin, "quia se ipsum tradidit ciuidam" (sic). Moreover in the lower margin is found a comment: *sepmat eichu n-augairt 7rl. napeobai* .i. "quia uidua tradidit eum pro filio suo in seruitium generi regis Uandalorum .i. gens in Africa .i. Uandali.—See *ibid.*, p. cxxxv.





**PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET**

---

**UNIVERSITY OF TORONTO LIBRARY**

---

BX  
4659  
I7L48  
1875  
V.8  
C.1  
ROBA

