

his exiles and sufferings, the whole tenor of all his apostolic labours, shew the divine superintendence, and the manner the Almighty adopts in purifying and then exalting in grace and power, those whom he has ordained to preside over his people. *Exaltavi, etc. veritas mea, etc.*

The only authorities which claim the highest place in the judgment of the learned respecting the birth and extraordinary actions of our Saint, are principally gleaned from his own confessions, his letters to Corotic, the writings of the venerable Bede and the Aberdeen Breviary. It is to those sources, with a few exceptions, we rest indebted for what share of knowledge we can obtain on this important subject.

These, and a whole group of other writers, make Brittany the place of Saint Patrick's birth. We read that Calphurnius, the son of Politus, a presbiter, who lived near Jaburtinia, was married to Conchessa, a French lady, and as they assert, the niece of Saint Martin, the Bishop of Tours. Their morals were holy, their lives edifying; and the want of the poor always claimed their most anxious solicitude; while a lively charity for all, ornamented their whole conduct. Almighty God, as if to recompence their virtues, and to shew that the Lord is the reward of every good work, and of every virtuous action, blessed their happy union, by giving birth to that auspicious boy, who was destined in the rolls of futurity to observe the commands of the Lord, to become the mediator between God and man, and enliven the faith of Christians by the sanctity of his labours. At the sacred font he received the name of Suchar, by St. Germanus; he was called Mazonius at his profession; he received the name Patrick, which is to signify the father of many peo-