

and equally gifted with a predilection for the Church, and two nuns. A third is said to have remained a virgin, although she is exhibited by others as a mother; and a fourth, for whom Colgan endeavors to find a numerous progeny, with a similar disposition for the ministry. Such a narrative cannot stand the test of history or criticism, as we find among the names of those sons many who lived at various periods, and who were born of Irish parents. Tillemont has rejected all this narrative, and St. Patrick himself has plainly informed us that there were no such persons with him when he wrote his epistle against Coroticus; and that desire which he expressed of seeing his relatives, clearly indicates that he could not have this pleasure in Ireland.

The ancient practice of designating religious women by the name of "sisters," may have been the cause of mistaking some pious ladies of the period as real sisters of St. Patrick.

That these holy females, said to have been St. Patrick's sisters, did really exist, there can be no doubt. Darerea is mentioned in the Irish annals, and the date of her death is 518. According to some accounts, St. Patrick in 432 was forty-five years of age,—she could scarcely be the sister of the Saint. As to Liemania, Colgan was forced to conclude that she was the same as Darerea.—(See *Inis-na-ghoil*, county Galway.) Cinnenum was the Saint Cinnia whose acts are given on the 1st of February. She lived in the nunnery of Druimdubhain, county Tyrone, about A.D. 480. Being of royal parentage, she was called Rieinne, *i. e.* Royal Cinne. Lupita and Tigridia are spoken of as weaving and preparing linens for religious purposes, both of whom are said to have been captives with St. Patrick. Had such been the case, St. Patrick, who feelingly describes his own captivity, would not be silent regarding the sufferings of his sisters as partners of his own misfortune.