

432, also at Wicklow, and going north converted the King of Leinster, who had expelled Palladius in the preceding year. He subsequently founded the See of Armagh, organized the system of the Church throughout the land, established monasteries and raised up a native clergy. During the 33 years of his labors, until his death in 465, the Irish Church became noted for the strictness of its discipline and the purity of its faith; but after his death, it fell into disorganization, became corrupted with heretical doctrines, and the country once more relapsed.

The re-conversion of Ireland was effected by the intervention of the British Church, invoked in their distress by the Irish Christians. Gildas and others were sent over by St. David and St. Cadoc, and by the labors of these distinguished missionaries and their successors, known as the Second Order of Irish Saints, organizing their ritual and monastic institutions on the model of the British Church, Ireland was raised to be, for centuries, one of the great centres of Christian civilization, her monasteries of Clonard and Bangor attracting scholars from all lands and sending out a current of missionaries to almost every country of Europe.

One of these re-founders of the faith in Ireland was St. Finian of Clonard. Trained at St. David's monastic college at Menevia, he was ordained by the Archbishop himself. Sent to Ireland he founded similar communities there. It is said that his monastery of Clonard contained 3,000 monks and others.

ST. COLUMBA.

Amongst his scholars was one Columba, born about 521, of noble parents. He had been made Abbot of Durrough, and while paying a visit to his former chief made, as he supposed, a surreptitious copy of a much prized MS. "Finian's Psalter." Finian, however, aware of his proceeding, when the copy was finished, laid claim to it. The dispute which ensued was referred to Diarmid, King of Ulster, a relative of Columba; and he, quoting as his authority the old proverb, "mine is the calf that is born of my cow," decided that the copy belonged to the owner of the book. Angered at this loss of his labor and other wrongs he considered himself to have received at the hall of Tara, Columba sought out the King of Connaught and induced him to make war on Diarmid. Diarmid was defeated; and a Council of Bishops and Abbots, sitting on the conduct of Columba, judged him the cause of the bloodshed by which many sons were lost to the Church, and condemned him to banishment until he had won from the heathen as many souls to Christ as would replace those slain in battle.

Columba bowed to this decree, and with twelve companions, crossing over to Scotland in a coracle of wicker work covered with hides, landed on the eve of Whitsunday, 565, on a small island off the Island of Mull. This little spot, three miles long by one broad, was called Hi; by its latinized name,

Iona, it will be forever loved and hallowed. King Connell gave this island to St. Columba, and here he built the monastery in which were to be reared the great missionaries who were the fathers of the Anglican Church.

Iona was the headquarters of St. Columba for 34 years, though he still maintained the superintendence of his monasteries in Ireland and made missionary tours through Scotland. He died at Iona in 593. Here, too, he and his successors, for many generations, crowned the Kings of Scotland on the Scone stone which now forms part of the coronation chair in Westminster Abbey, in which all the reigning sovereigns of England from Edward I. to Victoria, have been crowned.

We now return to Northumbria.

After the slaughter of King Edwin in battle with Penda, the two provinces of Bernicia and Deira were made into separate kingdoms. Osric, Edwin's cousin, became King of Deira, and Eanfrid, son of Eihelfrid (Edwin's predecessor), King of Bernicia. Both repudiated Christianity in the hope of propitiating Penda. But he was bent on annexing Northumbria to Mercia, and with the help of Cadwalla, the Christian King of the Welsh, made war on them. Osric and Eanfrid were slain.

Now Eanfrid's remaining brothers, Oswald and Oswy, who had taken refuge in Iona on their father's death, had been converted to Christianity by the Celtic missionaries. Oswald, becoming titular King, raised a small army, and having caused a wooden cross to be fixed in the ground on the battlefield as the symbol of the faith for which he fought, defeated the Mercian and Welsh allies, near Hexham, killing Cadwalla.

CONVERSION OF NORTHUMBRIA.

Having thus recovered Northumbria, he set about the work of restoring Christianity in his kingdom.

The natural course would have seemed to be to recall Paulinus, but this Oswald could not do for two reasons: Edwin's little son Oswine, who had a claim to the throne, would have to come back with him; and there was much ill-feeling between the Kentish and Celtic Christians. He, therefore, sent to Iona for a Christian teacher. The monk Corman who came in answer to his request proved not to be fit for the work. He was stern and unyielding, and being unable to make way with the people, returned disappointed and told the story of his failure to his brethren. After hearing him, one of them said, "Methinks, brother, thou hast been harsher than was needful for thy untaught hearers. Hast thou not forgotten the maxim of the apostle about 'milk for babes,' that by degrees they may be nourished by the Divine Word, and be enabled to receive the more perfect and keep the higher precepts of God."

ST. ADIAN.

The monks of Iona decided that this was the right man to send on the mission. His name was Adian. He was accordingly consecrated by the