

place of his father. A black thorn was planted near the Loire to indicate the place where St. Patrick crossed that river when going on his mission; the exact spot is pointed out till this day. Could his native city, if it were in France, the birth-place of a man not undistinguished by family position while yet a layman, and celebrated over the whole world by his successful labors as a missionary, for St. Patrick lived to a great age, and his fame had penetrated to many places years and years before he was called to the better life, could, I say, his native city live through "the ages of Faith" without a memorial while so insignificant an event as his crossing a river was embalmed by a lasting and public testimony? I here bid farewell to Dr. Lanigan's theory. I have discussed it at some length, not because of its verisimilitude—it has none and is already dead in the minds of the learned—but because in the nature of things it will die "slow and hard" in the minds of the average public. It was the theory of a good and learned man, Lanigan; but it came twenty years ago under the criticism of another man equally good and learned, Moran, who had access to sources of testimony that were not disclosed to the former; and the result may be summed up in the somewhat harsh but incisive words of the Rev. Gerald Stack, the latest contributor to the discussion (Dublin Review, 1899 p. 541): "The French view is dead: it died of an incurable disease—congenital *asthenia*."

My task might end here. I have drawn back the besiegers who tried to seize the citadel; and jurists acknowledge that *melior est conditio possidentis*. The Scotch theory was in possession and as it has not been captured it is in possession still. It holds its grounds so far against all assailants. But the fortifications may perhaps be strengthened against future assault and I shall try to humbly assist in explaining some of the corroborating work.

1. The old Aberdeen Breviary, which voices Scotch belief, asserts as I have mentioned, that the Apostle of Ireland was born at Kilpatrick near Dumbarton on the Clyde. How could such a belief arise? It was as old as the faith itself in Scotland and came into the island of Iona with St. Columkil;