

inspired them to bring about the conversion of their followers, which method would predispose them to the new faith. He took their pagan feasts and converted them into Christian festivals, and largely used their tribal system in introducing church organisation. He discovered intuitively that there has ever been one way to the Irish heart, and that is by sympathy. It is *sympathy* far more than benefits that they value, and St. Patrick so identified himself with his adopted country, to the country where he was first taken as a slave, that it is hard even now to remember always that he was a Scotchman. And yet that Scotland should have given to Ireland her St. Patrick, and that Ireland should have given to Scotland her St. Columba, surely explains much of the mutual understanding and amity existing between the two countries which have so much in common.

But the attractive personality of St. Patrick must not make us forget that our chief concern to-night is Irish Literature, and so we must consider him from the point of view of what he did in regard to that. And we can easily see that the attitude which he took up of identifying himself with his converts and their laws, by speaking and writing and preaching in their language, and by his enthusiastic support of their poets, and their lore, must have done a great deal towards preserving all the stores of Gaelic literature now at our disposal scattered in various libraries and museums and monasteries. It is related that he feared giving overmuch time to the wonderful histories of the country he loved, and he consulted his guardian angels. Their approving answer was given, and they bade him have the remnant of the stories