

correct. In his account of the mission of St. Palladius, he merely follows that of St. Prosper; nor was it necessary to mention St. Patrick, as the chief of the Irish mission was his predecessor, Palladius. In the same manner he mentions the mission of St. German to extinguish the Pelagian heresy in Britain, without naming St. Lupus, and the other associates. Neither does he recount those of Palladius, who were left behind to watch the progress of his infant Church. Such an argument, then, arrayed as it is against the constant agreement of Irish writers, can be of little weight.

Doctor Ledwich is the first writer who has striven to shew, that St. Patrick has been an ideal or imaginary person; his be the merit of doing so; and such a task is worthy of the individual who has deserted the faith which St. Patrick preached and planted, in order that he might enjoy the loaves and fishes which apostasy amply provides and supplies to those who take refuge in the bosom of that alien Irish Church, established by proscription, plunder, law, and German bayonets. Let not the reader, then, be astonished at the reckless effrontery with which this lying antiquarian denies the existence of St. Patrick, and the scoffing contempt which he exhibits towards the miracles which St. Patrick is said to have performed.

In the first place, the canons attributed to St. Patrick, and in which his name so often occurs, establish an incontrovertible argument against the position of Ledwich. Whether these canons were enacted by him, or by synods over which he presided, is of little importance, as a very high antiquity must be given them; for those canons bespeak a time when Paganism was not altogether extinct in Ireland, and that the Pagans and Christians were mixed up in the concerns of daily life. Now it is certain, that before the middle of the 6th century, there was scarcely a trace of Paganism in Ireland; and at that period the zeal of Irish missionaries was directed towards the propagation of the Gospel in foreign parts, as the wants of the home missions were duly supplied. Hence, as those canons were published in the name of St. Patrick, he must have been well known at this distant period.

And again, Ledwich, in the fullness of his malice, declares St. Patrick's Confessions a compound of travels, miracles, deliverances, and revelations. To such a judicious critic as the apostate antiquarian, or rather the profane scoffer of truth and religion, works of this description, breathing sentiments of piety, and zeal, and thanksgiving to the Giver of all good gifts, can afford no relish. Tillemont, among others, was so struck with the spirit that pervaded them, and the letter which St. Patrick addressed to the impious Prince Coroticus of Wales, that he considered