

651, informs his readers that Pursus, another Irish missionary, much extolled also by Bede, visited the territories of Sigibert, king of the East Angles, and converted to the Christian faith large numbers of his subjects.

Fordun, a writer of the 13th century, states that Aidanus, Finatus, and Colmanus, or St. Colman, the founder of the monastery of Mayo, converted to Christianity several kings of the northern and central inhabitants of England, so far as the banks of the Thames, and also the great body of their subjects. He enumerates the following kings converted by them:—Gandfridus, Oswaldus, Ostery, Oswin, Penda, and Sigibert. William of Malmesbury states that at the time of Andhelm (who was himself instructed by Medulphus, an Irishman, and founder of the college of Malmesbury), the Irishmen were then *maxime doctos*."

Camden, in his history before quoted, speaking of the foundation of Glastonbury, says, "In those early ages men of exemplary piety devoted themselves here to God, especially the Irish who were maintained at the king's expense, and instructed youth in religion and the liberal sciences."

Archbishop Usher, the Protestant Primate of Ireland, more than 200 years ago, concludes a long narration of the virtues, lives, and labors of those Irish missionaries, by saying that the bare enumeration of the names, not to talk of the acts of the distinguished holy men of Ireland, would require much study and labor.

Moreri in his celebrated dictionary, under the article "Ireland" gives an interesting description of the labors of Irishmen in the diffusion of Christianity, civilization and literature, over the world, and the foundation of monasteries, schools, and colleges by them. He adds, "Ireland has given the most distinguished professors to the most famous universities in Europe, as Claudius Clemens to Paris, Albinus to Pavia, in Italy, Johannes Scotus Erigena to Oxford, in England."

The English Saxons received from the Irish their letters, and with them the arts and sciences which have been distinguished among these people, as Sir James Ware proves in his treatise

on Irish writers, chapter thirteen of the first book, where may be seen an account of the celebrated academies and public schools which were maintained in Ireland, in the 7th, 8th, 9th, and 10th ages, which were resorted to particularly by the Anglo-Saxons, the French, and ancient writers, who were always received there with greater hospitality than any other country in the Christian world. And again he states, "They (the Irish) were inundated by the interruption of a frightful number of Danes, and other people of the north, who, like the Romans in France about the same time, destroyed, ruined their colleges and monasteries, put to death an infinite number of monks and priests, and reduced that country (which was then, as the historians of the time declare, the most civilized in Europe, the nursery of all sciences and virtues) to the last state of barbarism." Sir James Ware, after noticing Giraldus Cambrensis, observes, "Although the Norwegian plunderers, who in the 9th age, under Turgesius, occupied this land for 30 years, destroyed almost all the churches and books by fire; nevertheless, the study of literature revived, and even in the 11th age Ireland was esteemed as the repertory of the most learned men."

Lord Littleton says, We learn from Bede, an Anglo-Saxon, that about the 7th century, (being the period of the institution of the monastery of Mayo) numbers both of the noble and second rank of English, left their country and retired out of England into Ireland for the sake of studying Theology, or leading there a stricter life, and all these he affirms the Irish (whom he calls Scots) most willingly received and maintained at their own charge, supplying them with books, and being their teachers without fee or reward; (which is a most honorable testimony, not only to the learning but likewise to the hospitality of the nation.) While referring to the atrocities of the northern barbarians he adds, "The fierce spirit of their religion increasing the natural barbarity of their minds, they turned their rage more particularly against the clergy whom they massacred without mercy; and in their hatred to them burned their books, schools, and convents." Among the many learned men who were driven