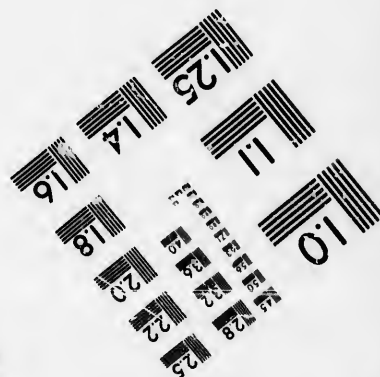
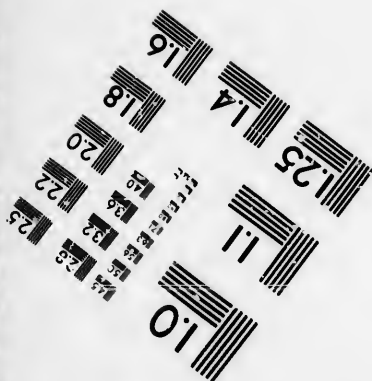
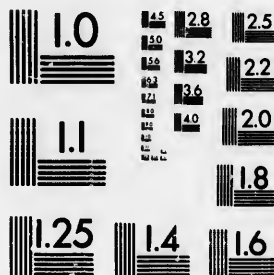


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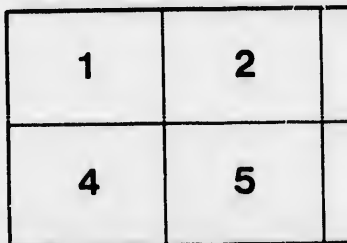
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**THE LIFE**  
**OF**  
**SAINT PATRICK,**  
**PATRON, PRIMATE,**  
**AND**  
**APOSTLE OF IRELAND;**

COMPILED AND ARRANGED FROM  
*Original Documents of Unquestioned Authority.*

TO WHICH ARE ADDED;

**RULES FOR A CHRISTIAN LIFE,**

To be observed by all that desire to secure to themselves a happy eternity.

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**MONTREAL:**

**JOHN CORCORAN,**  
**CATHOLIC BOOK PRINTER, ST. PETER STREET,**  
*Near the Recollet Church.*





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THE LIFE OF ST. PATRICK.

CHAP. I.

ABOUT the year 432 of the Christian æra, when Loaghariae was king of Ireland, and the nation settled in profound peace, Palladius was sent into Ireland to preach the Gospel, by Pope Celestinus I., who having made some progress in the conversion of the Irish, they being somewhat prepared by the preaching of some converted Irish who had been at Rome, erected three churches in Leinster, which were called Colfinne, Teachna Romhanach, and Domhnach Arda. Palladius and several of his assistants being at last seized by Nathi, the son of Garchon, a violent bigot and Pagan, who had the principal command of the province, were obliged to make their escape to Britain, where he died in the first year of his mission.

The ensuing year A. D. 433, our blessed apostle St. Patrick, is recorded to have come into Ireland, shortly after the time of the illustrious lawgiver Ollav Folla; to whom this country is indebted for establishing triennial parliaments at Tara, arranging the various orders of society into distinct classes, and erecting seminaries for the acquirement of knowledge in the different sciences.

The long interval of prosperity and peace enjoyed by the people of this isle, till the mission of our apostle, was a blessing which the Author of Life and source of salvation intended, no doubt, as another grand means for facilitating the propagation of the gospel here. For six centuries, antecedently to the introduction of Christianity, history records no more than six or seven provincial insurrections, with scarcely any general engagements, without any attack or invasion from abroad.

During this tranquil period, we find the national institutes uniformly conducted and governed by Druids.

professors. Here, as well as in Gaul and Britain, Druids had the management of sacrifices, and were entrusted with the decision of controversies, both public and private; nay, so great was their power and influence, that such as abideth not by their judicial verdicts, were interdicted from being present at their religious rites, a powerful and grievous punishment in those days. It is abundantly testified, that the Druids were eminently distinguished for profound learning, and consequently superior to the superstitious and grossly ignorant priests of the heathens. They believed in one God, in the immortality of the soul, and that men were, after death, to be rewarded according to their actions during mortal life. The austerity of their lives, and the prudence and policy with which they regulated their own order, gained them the veneration and respect of the people. They had provincial conferences annually, and also assembled as a constituent part of triennial conversion of Tara.

The noble efforts of the Druids on the Continent, in animating the people with courage and patriotism, to resist the tyrannic invasions of the all-conquering Romans, incurred the inveterate vengeance of those plunderers. Whereupon, that persecuted order was first expelled by the Roman invaders, from Germany and Gaul, to South Britain; from thence to North Britain, Anglesea, and the Isle of Man, and ultimately to Ireland, the only nation which remained free from the yoke of imperial Rome. Here they were kindly received by their brethren, and no doubt but they must have added much to the stock of national knowledge, already diffused through this isle, by the practice and profession of those trades, arts, and sciences, that they saw and acquired a knowledge of in the various countries from which they were expelled.

St. Chrysostom, in accordance with the historic records of Ireland, declares, that kings were not permitted to act without consulting the Druids, nor hold any deliberative meeting in which they did not participate. The king had at all times a Druid about his person, to

pray and sacrifice for him; to advise him in difficulties; and to determine on emergent occasions. Every noble, also, was attended by his Druid. In all their proceedings, the Druids shewed most eminent examples of integrity, honour, simplicity, and temperance.

As instructors of the people; and depositories of learning, they carefully retained it among their order, "that the vulgar should not have an opportunity of discovering their mysteries, and that the understanding of the pupils may be improved by the exercise of their memory, they committed none of their tenets," says Cæsar, "to writing, though they were acquainted with the use of letters." In their academies, all the precepts were delivered in verse; and such students as aspired to honours in literature, were for about twenty years employed in committing didactic composition to memory, as the same author observes.

Entertaining an opinion that it was derogatory to the sublimity and immensity of the divine essence, to confine their adoration within the limits of roofed edifices, they set apart consecrated groves for celebrating their sacred rites and solemnities. As the oak was the object of their esteem, their places of worship were surrounded with oak-trees, whence they were called *Druids*. Such was the state of druidism in Ireland, on our great apostle's mission thereto. His admirable management and conduct in converting them from their idolatrous customs to the communion of Christ, will be shewn in its proper place, after establishing the existence of our HIBERNIAN MOSES, as he is emphatically styled by his Italian biographer, against the unfounded arguments of modern innovators.

## CHAP. II.

The French Jesuit, Harduin, in the sixteenth century, acquired immortal notoriety and contempt, by his paradoxical reveries, in striving to prove, that most of the ancient medals and Roman classics were forgeries,

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 pawned on the public by the Benedictines. Thus the *Æneid* of Virgil he considered as an allegorical poem, invented by that brotherhood in the thirteenth century, for designating the voyage of St. Peter to Rome, under the feigned name of *Æneas*. On being reproved by one of his brother Jesuits, for publishing such ridiculous and absurd nonsense, Harduin's answer was, "Do you suppose that it was for expatiating on subjects like the general herd of writers; I have risen at the early hour of four every morning these forty years past." Had Dr. Ledwich's motive for obtruding his contradictory opinions on the public, originated from a similar ambition of eternizing his name, without calumniating both the living and the dead, the paradoxical part of his writing would only excite every Irish reader's ridicule and contempt.

The various antilogies and contradictions to be met in Ledwich's works, may be easily accounted for, by considering that some of his essays were written before, and some after the commencement of his rancorous enmity to his original associate, General Valancy. This will account for his inconsistency in being the encomiast of Columkille, and the disprover of St. Patrick's existence. Hear on what a weak foundation he founds his saint-destroying system. Dr. Ryves, in his defence of the Anglo-Irish government, found it necessary to inspect into the old records of the Irish nation, and to hold a commission court for trying St. Patrick's title to the apostleship of Ireland. He found he had no claim to it, as he proved, first, from the multiplicity of miracles ascribed to the saint, and from the total silence of Platina, in his life of Celestine, respecting St. Patrick's mission to Ireland, though he mentions the mission of St. Germanus to England, and Palladius to Scotland. Our apostle's title, however, at that time, stood against Ryves, though in his own court of claims, and why? because he was but a titular bishop, without termon lands, glebes, advowsons, or tithes, of all which he was already dis-seized by the English impropiators.

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## ST. PATRICK.

Dr. Ledwich informs us also, that one Maurice, for his "*Defence of Episcopacy*," published about the year 1700, declared that, "he was not satisfied with St. Patrick's 365 bishops. It was probably a fable, and himself a saint of the imagination."

Thus far has the Doctor thrown the odium of being the original suggester of our Saint's nonentity from himself. His third inducement for disbelieving the existence of our saint is, that he is not recorded in any work of the 5th, 6th, 7th, or 8th centuries, and that in 858, he is first mentioned in a wild incoherent fragment of Nennius, which seems to have been compiled from an Irish legend." The sum total, then, of Dr. Ledwich's objections against St. Patrick's existence, amounts, in fact, but to two arguments, the one negative and the other positive. The negative objection, that "no mention is made of the saint in any work till Nennius' incoherent fragment in 858, compiled from an Irish legend," deserves some degree of consideration, as the silence of historians cotemporary with Dr. Ledwich, may be hereafter misconstrued into an acquiescence in the validity or the truth of his argumentation.

So absurd and ridiculous are Ryves' and Maurice's objections against St. Patrick's existence, on account of the "multiplicity of miracles ascribed to him," as to supercede the necessity of a serious reply. Lest, however, the honest credulity of those of our saint's communion, and also of many candid dissenters from the Catholic church, should be led away by the Doctor's pompous, vapouring, and dogmatical declamations, it has been deemed necessary to submit to the pious reader's perusal, the sentiments of Catholic and Protestant authors on this subject in the ensuing chapter.

### CHAP. III.

The indefatigable and learned Harris, a man eminently distinguished for his antipathy to the Roman Catholic communion and its professors, declares, in his in-

THE LIFE OF

roduction to our Irish apostle's life, that, "This primitive bishop was a person of such exemplary piety, and his labour and success in converting this once Pagan nation to Christianity, so wonderful and useful, that the actions of his life were worthy of being transmitted to posterity by the most faithful and able pen; but, unhappily, this task has fallen unto the most weak and injudicious hands, who have crowded it with such numberless fictions and monstrous fables, that, like the legend of King Arthur, they would almost tempt one to doubt of the reality of the person. It is observable, that as the purest stream always flows from nearest the fountain, so among the many writers of the life of this prelate, those who have lived nearest to his time, have had the greatest regard to truth, and have been most sparing in recounting miracles. Thus, Fieck, bishop of Sletty, the saint's cotemporary, comprehended the most material events of his life, in an Irish hymn of thirty-four stanzas, a literal translation of which into Latin has been since published, with the original Irish, by John Colgan; but, in process of time, as the writers of his life increased, so his miracles were multiplied, especially in the dark ages, until they at last exceeded all bounds of credibility. Probus, a writer of the tenth century, outdid all who preceded him, but he himself was far surpassed by Joceline. At length, came Philip O'Sullivan, who made Joceline the ground-work, yet far exceeded him, and was fully determined no future writer should be ever able to surpass him in relating the number and magnitude of St. Patrick's miracles."

Such are the sentiments of Mr. Harris, to whose learned labours Dr. Ledwich is particularly indebted for most of the articles, respecting the ecclesiastical part at least, inserted in his volume of Irish antiquities; a volume, which, like Lot's wife, converted into a pillar of salt, exists as a monument of the author's disgrace; of whom it may be truly said, "that the venom he vents on every occasion" against the venerated characters of Keating, O'Flaherty, O'Connor, Vallancy,

and other literary vindicators of his native country's ancient glory and fame, "blasts his own reputation with the discerning public."

In addition to the above vindication of our saint, from the imputation of such biographers as Joceline, the reader will not be displeased with us for submitting to his perusal the following pertinent remark on the impropriety of such a mode of writing, from the same author. Harris's life of the Prince of Orange, and his various writings against popery, evince such a zeal for the Protestant interest of Ireland, as places him above all suspicion of partiality towards the religion and worship of the followers of St. Patrick. The following remarks, therefore, so immediately applicable to the present investigation, claim peculiar attention for their propriety and justness.

"There is one consequence," continues Mr. Harris, "that has followed from such a legendary way of writing, which had authors of his time foreseen, would have made them cautious in this respect. Miracles are things of such an extraordinary nature, that they must be well attested, in order to gain credit among men. But such writers, by introducing them on every frivolous occasion, without number, measure, or use, have called in question the truth of every thing they relate; and in that case have brought into discredit, and even ridicule, the real miracles which, perhaps this holy man may have wrought. The lavish use they have made of them, serves only to oppress the faith, as a profusion of scents overpowereth the brain. By this great indiscretion, they have caused their writings to be generally looked upon as fabulous, and their unskilful management has only served to bring our great patron into contempt."

"As to the truth of his miracles," continues this learned antiquary, "it may be urged, that as God inspired him with the glorious resolution of adventuring himself to reclaim an infidel people to Christianity, so he armed him with all the necessary powers and virtues to go through so great a work."



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 "In the following account, therefore," says Harris still, "I shall avoid dwelling on his miracles, as I think it a more profitable task to relate his good works, which may and ought to be the subject of every good man's imitation."

"Such an attempt," viz. *that of writing his life*, adds an author, "may be the means of rectifying our deluded countrymen, who spend the festival of this most abstemious and mortified man in riot and excess, as if they looked upon him only in the light of a jolly companion."

It would, indeed, seem that the above complete vindication of our saint's miracles, character and piety, though written about half a century ago, by Ware's continuator, was particularly intended as a full refutation of Ledwich and his followers.

To the above sensible remarks on the evil tendency of legendary writing, and on the sinful profanation of our abstemious apostle's festival day, it would be deemed a most unpardonable omission in the writer of his memoirs, to neglect the famous Usher, whose profound disquisitions as an antiquary, and and as a general scholar, will ensure universal estimation, during the existence of the various languages, in which his works are written. Notwithstanding the above merited encomiums on the Protestant primate of Ireland, to his countrymen of the Catholic community, however, persecuting principles and crooked policy can never be forgotten. Our illustrious apostle's determined antagonists, therefore, will not, cannot have the assurance or hardihood to accuse him of partiality towards his *popish* compatriots.

Primate Usher, in his celebrated work, "*On the Origin of the Churches of the British Isles*," and in a multiplicity of other subordinate tracts, treats of our saint's mission and apostolical labours at large. In these various essays, Dr. Usher adduces such abundant proofs of his existence, and his being the first bishop of Ireland, as must satisfy every impartial reader on that head,

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except the *profound* and *impartial* Dr. Ledwich. With Usher, the British antiquary, Cambden, coincides in opinion; who, likewise, expressly declares, "that subsequent writers attached frivolous miracles to our saint." Dr. Ledwich records the answer to the aforesaid Ryves, the infamous defender of the subornation of perjured witnesses, for upholding the English tyranny here. "Ryves," says Ledwich, before he seriously applied to an investigation of these matters, "our saint's reputed miracles," &c. &c. "thought proper to consult Cambden and Usher, the two great luminaries of British and Irish antiquities."

"Unacquainted with Cambden, Ryves prevailed on Usher to lay his letter before him. Usher seems not to have acted friendly, impartially, or candidly, on this occasion? for in his letter to Cambden, enclosing that of Ryves, he endeavours to prepossess him in favour of St. Patrick, and even to point out to him what answer he should give."

A serious charge this, equally ungrammatical in construction as it is severe, disrespectful, indecorous, and intemperate in its application, from a Protestant vicar to a Protestant archbishop, venerated by all parties for his literary acquirements, but more particularly for his profound knowledge in the antiquities of the British Isles. To what fitter person could the English antiquary apply, than to a man "whose extraordinary learning and soundness of judgment," according to Cambden himself, "infinitely surpassed his years."

Usher, in his letter respecting Ryves's objection, strongly observes to his correspondent Cambden, "that the ridiculous miracles fastened on our saint, were the work of later writers." Would not this one opinion, from such a great authority, prevent any man of less temerity than Ledwich, from the adoption and publication of such inconsistent arguments. Can it excite any astonishment, then, that Ryves, "thus discountenanced by the oracular decisions of those eminent men, and overborne by such authority," relinquished the

persecution of St. Patrick, for the more lucrative persecution of such of his Roman Catholic followers as were not, before then, stripped of their lands and estates.

To the absurd and laughable objection of Maurice, "the well-informed writer" against St. Patrick's 365 bishops, another Protestant divine, of talents and dignity in the church, superior to Dr. Ledwich, has satisfactorily replied in his "Historical account of the churches of Great Britain and Ireland," about half a century before the vicar of Aghaboe was born. The learned Dr. Wm. Lloyd, bishop of St. Asaph, says "I know not whether it be worth noticing, with Nennius, and some others, that St. Patrick wrote 365 alphabets, and founded 365 churches, ordained 365 bishops, or more, and no less than 3001 priests. It seems, the writers of these times," continues Dr. Lloyd, "when on the plan of multiplying, used to say, that things were as many as the days of the year, for so Kentigern's life saith, that in his monastery of St. Asaph, he had 365 monks, which no man will understand literally that know the place."

With respect to St. Patrick, perhaps the meaning may be, "that besides the 30 bishops for the sees, he also ordained as many suffragans as there were rural deaneries, in each of which there were eight or nine parish priests, taking one deanery with another." Let this suffice against Maurice's childish observations.

#### CHAP. IV.

Of the imputation of unnecessary miracles to saints, Catholics have always expressed their disapprobation. The Bolandists Messrs. Natalis, Tillemont, Fleury, and others, have been extremely censorious in their criticisms, and severe in their reprobation of such a legendary species of writing. The learned Jesuit, Marianna, in his account of St. James's mission to Spain, thus expresses himself:—"Who can deny that our ecclesias-

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cal annals have been corrupted with manifold blemishes, and that in others of our books containing our prayers, sacred rites, and ceremonies, are blended and intermixed with many fables and lies. I must add, that sometimes in our churches, doubtful relics and irreligious bodies are exposed, instead of the revered remains of saints reigning in heaven with Christ. It is a great misfortune that we are not able to deny what it is unworthy to acknowledge; yet, I know not how it happens, that the people are more frequently carried away by feigned fables, and preposterous and trifling lies, than by a narration of the truth with sincerity. Such is the emptiness of our minds, that nobody dares to discuss when this corruption has crept into the church."

Melchior Canus, a learned friar, of the illustrious order of St. Dominic, expresses his regret in a manner nearly similar: his words are, "with grief rather than reproach, I must affirm that the lives of the Heathen philosophers have been written with more accuracy and strict adherence to truth than the lives of the saints by some Christians; and that Suetonius hath with greater propriety and integrity set forth the lives of the Cæsars, than some Catholics have done, I will not say the history of their emperors, but of their martyrs, virgins, and confessors.

Ludovicus Vives, who, with Bude and Erasmus, were considered as the literary triumvirate of the day at the commencement of the sixteenth century, observe also, with similar propriety and justice, that "the things which have been written of the saints, except in a very few instances, are polluted with numberless fables. For each writer on this indulges his own passions, and exposes to the public, that what the saints actually achieved, but what he thought was proper they should do."

The learned Martyrologist, Adrien Bailet, in the lives of the saints, published at Paris, in the French tongue, most judiciously observes in his account of St. Patrick, "that there is no saint whose life has been

written by so many hands, nor of whom so many prodigies and fables have been related."

If through zeal, credulity, or superstition, legendary tales, equally absurd as unnecessary, have been imputed to St. Patrick; have not similar fables been ascribed to Dr. Ledwich's enlightened St. Columbkille? The biographers of the latter seem to vie with our apostle's historians in this respect; nay, with little variation, in some instances, they seem but imitators. Thus, when poison was administered to St. Patrick's mother, Conchessa, during her pregnancy, the venomous potion was converted into a stone, and so kept between his fingers by our young apostle, where it was found at his birth. The stone also upon which he was born, participating of our young apostle's sanctity, possessed many wonder-working qualities, among the rest that of detecting perjury.

When Eathna, the mother of Columbkille, was pregnant of him, she was visited by St. Fergna, at whose salutation the unborn child shewed the most unequivocal signs of joy. "*Porrecto e matris utero pollice.*" His birth was also like that of St. Patrick's, accompanied with a round red stone, possessing many miraculous virtues! Should he not be esteemed a madman, who, in our enlightened age, would attempt to induce a belief that neither of the two great lights (as your neighbour St. Averel,\* apostle of Tantore, in his sermons, styles John and Charles Wesley,) nor their disciples ever existed, because in their lives, "ghosts, practical dealings of God's Spirit, &c. &c. are recorded? And, because in their journals, and in the Armenian Magazine, miracles are ascribed to them, and that modestly by themselves; which neither the pious Protestant, nor credulous Catholic, will ever give any credit to?"

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\* A well known Methodist preacher, who lives near Aghaboc.

## CHAP. V.

Aristotle, father of logic, and prince of ancient philosophers, has justly shewn the absurdity of expecting proofs equally certain for all things. The science of geometry being of an abstract nature, is alone capable of a complete demonstration. Propositions in natural philosophy, the arguments must be of the moral kind, while the certainty of these last arguments amount to a demonstration strictly perfect and logical; yet, when proved by the best arguments the nature of the subject will bear, it would be as great an absurdity to entertain a doubt respecting its certainty as that of the clearest mathematical demonstration. Contrary to these plain principles, however modern sceptics have these three centuries past laboured to pull down the batteries, and annihilate the certainty of all reason, founded on analogy, testimony, and experience, which are the great sources of all human knowledge. Far from confining themselves to sublunary subjects, they have, like their prototypes, the giants of old, (those insane architects of the Babelian tower,) made an attempt to assail the heavens, and strip the Godhead of his omnipotence. Numerous are the disciples of this sect, especially in the Lutheran and Calvinistic churches, with their subordinate branches in the British Isles, all varying in their principles, manners, and characters, according as they are instigated by prejudice, weakness, vanity and ostentation.

Of these sceptics, or incredulists, there are many species. The lowest seems to be the Scoffer, then the Latitudinarian, after him the Deist, next to him the Universalist, and ultimately the Atheist. All these must needs have such proofs of the Trinity and Revelation as we have already shewn from Aristotle to be incompatible with the nature of these subjects. It was in consequence of this that the late Samuel Garth, no less known as a physician than a satirical poet, told his friend, Addison, who visited him in his sickness,

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that "Halley, who dealt so much in mathematical demonstrations, assured him that the doctrines of Christianity are incomprehensible, and the religion itself an imposture."

Though the proofs of the Godhead and of revelation are supported by the greatest possible certainty, that of the metaphysical kind, yet we see them thus blasphemously denied, because they are not susceptible of mathematical demonstration. Hence arises the apparent difficulty of proving the existence of St. Patrick. What sort of proof can be adduced for its support against the positive assertion of Dr. Ledwich, who informs us, that "It is an *undoubted* fact, that St. Patrick is not mentioned by any author, or any work of veracity, during the fifth, sixth, seventh or eighth centuries?" We answer that the proofs of St. Patrick's existence are as strong and convincing as any moral certainty or evidence can make it.

Here it may not be unnecessary to observe, that of all the literary assuming autocrats that have appeared these two centuries past, the Doctor is, throughout his book, the most presumptuous and dogmatical. In the above unqualified assertion, who sees not that the vicar of Aghaboe sets himself up for an absolute dictator, in deciding on a subject, about the reality of which those of his own church seem to be more concerned than the Catholics? As by deriving the hierarchic mode of church government, established by statute law in South Britain and Ireland, with the bishop of St. Asaph, archbishop Usher, and other Protestant prelates, from our illustrious apostle; his church system of ecclesiastical polity is far more specious and consistent at least, as being devised by more learned, sound, and sagacious heads, against the unhallowed assaults of the

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Scotch levellers, than that ridiculous system which he has attempted to frame and establish.

Notwithstanding his positiveness, however, with all deference to his bold, arrogant and presumptuous (because altogether unqualified) assertion, the Doctor must, in his turn, allow us the same liberty, not of averring, with despotic petulance, for imposing on ignorance of unsuspecting credulity, but of using our rational faculties, and investigating the authorities and testimonials upon which our holy apostle's existence depends. For still he will pardon our infidelity in doubting of his authority and assurance, as we still own our partiality for the opinion of a General Vallancey, a Guthrie, a Crawford, a Keogh, a Mosheim, a Harris, a Ware, a Goodwin, a Warner, a Whitaker, a Leland, a Littleton, and a Cambden, with other learned Protestant historians, and philosophers of a similar character.

Neither can Dr. Ledwich be angry with us for paying more deference than he himself has to the sentiments of Nicholson, bishop of Derry; Lloyd, bishop of St. Asaph, and primate Usher, Dr. Stillingfleet, Bayle, with many other learned doctors and pillars of his church, who, in the scale even of intellectual discrimination, will be ever held equivalent, at least to the vicar of Aghaboe.

Nor can you blame our more than Bætic stupidity, still, if in accordance with the above strong phalanx of Protestant divines, philosophers, and antiquarians, we should attach some consequences to the authority of our native Catholic scanáchies or antiquaries, too, such as an O'Halloran, an O'Connor, of Ballynagar, a Comerford, a Colgan, a Lynch, an O'Flaherty, a Keating, a Brodin, an



O'Sullivan, a Messingham, a Rothe, a Ward, a Fleming, an O'Melchonaire, and a formidable host of modern Irish historians, whose knowledge of the indigenous language of Eire, enabled them with such success to explore the mine, and quarry up the ore of Irish antiquity, that their very enemies have often acknowledged themselves eminently indebted to the laborious researches and elucidations of these Irish pioneers.

Scarcely less numerous, but certainly not less respectable in the republic of letters, are the literary characters of France, Italy, Germany, and other countries, who have, these two centuries past, made our patron-saint the subject of their investigation, or theme of their panegyric.— Among these we find a Baillet, a Biroat, a Texier, a Heinschenius, a Papebrock, a Bollandus, a Baronius, a Bellarmin, &c.

To make extracts from the works of such a multiplicity of authors, suits neithr our plan, our leisure, nor intention ; as a bare catalogue of the names of all these who have written his life in full, or compiled his memoirs, or merely recorded them in their martyrologies, histories, chronicles, panegyrics, or polemic writings, would form a volume in itself.

That our apostle was not an ideal personage, an upstart phantom, newly introduced into the Irish character, during the twelfth and thirteenth centuries, is abundantly evinced from the many foreign writers who have recorded his life and actions, in that period of gross ignorance, as modern authors affect to call it.

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g that interval, was Petrus de Natalibus, who wrote about the year 1470.

Saint Antonia, archbishop of Florence, gave a summary account of our apostle's life, in his chronicle which was written in 1459.

Neither did James de Varagine doubt of our apostle's existence a century before that. This illustrious doctor was bishop of Genoa, and lived in 1350.

That St. Patrick's apostleship was fully established among foreign nations, in the eleventh century, is abundantly manifest from his being mentioned by Vincentius, the bishop of Beauvais, in his historical mirror, written in 1244.

Though Dr. Ledwich acknowledged that our apostle was not summoned into existence by the creative imagination of Joceline; yet as one of our saint's principal biographers, it is necessary that he should be noticed here, especially as he declares that he only raised his superstructure on the base of the works of four ancient authors, contemporary with our apostle; and that upwards of sixty other biographers preceded himself, whose works may be reasonable, presumed to have supplied him with some of his most authentic materials.

Joceline was a Welchman by birth, and educated at the celebrated abbey of Furness, founded at the instigation and by the labours of some Irish saints, in 1127. This Furness is a peninsula and promontory of Lonsdale, in Lancashire; the extensive ruins of this abbey, which lie about a mile to the south of the town of Dalton, are unequivocal testimonials of its former magnificence. From this monastery, Joceline returned to the abbey of

the Blackfriars, at Chester, whence he and a great number of his brother monks removed to Down, in Ireland, at the invitation of John De Courcy, the Anglo-Norman Conqueror of the county Down, and the adjacent territories. De Courcy placed them in the monastery of secular canons, whom he unjustly dispossessed of their property, for their patriotism in animating the army of Dunlavy, the legitimate but unsuccessful chieftain of that part of Ulster, who then opposed the arms of De Courcy. In order to conciliate the affections of the people, and to conquer their very prejudices, De Courcy, who before on his invading Ulster, had Columbkille's prophecies, predicting the successful invasion of a foreigner from Britain, proclaimed and published at the head of his army, by his heralds with great effect, now availed himself of the great abilities of Joceline for compiling the life of St. Patrick, the apostle of Ireland, with the consent of the time-serving Tumultack, or Thomas O'Connor, then archbishop of Armagh. Joceline performed this task in 1185, and that in a style of classic elegance, far superior to the writers of that age. But he has so stuffed it with all the legendary tales that could be collected, either from books or tradition, respecting him or other saints, that his life of St. Patrick, seemed better adapted for gratifying the imagination of weak, ignorant, and imbecile minds, than for forming the heart, or informing the understanding of an enlightened age.

Of the merits and evil tendency of this work, Mr. Harris, whom we have before quoted, has so abundantly spoken, as to preclude the necessity of further comment; we shall, therefore, take a

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and a great retrogressive view of other foreign authors who mention our saint.

Cotemporary with the exaggerating monk of Burness, and from the same country too, was Gerald Barry, better known among Irishmen by the appellation of "Cambrensis."

This celebrated author, signalized himself by a compilation which he often styles "*De mirabilibus Hiberniæ*." "Of the wonders of Ireland," and wonderful indeed," says Dr. Nicholson, the Protestant bishop of Derry, "are many of the tales he has picked up, respecting the natural, moral, and political state of this nation." So that "we cannot," with Sir J. Ware, "but admire, that some men of this age, otherwise grave and learned should, obtrude those fictions of Giraldus upon the world for truths." Cambrensis, in the bishop of Derry's opinion, "deserves no manner of credit to be given him; his chronicle is the most partial representation of the Irish history ever imposed on any nation of the world. He endeavoured to make the venerable antiquities of the island a mere fable, and has given occasion to subsequent historians to abuse the world, with similar fictitious relations."

To the above may be added, the villainous charge of having actually destroyed many valuable original records, illustrative of the ancient history of Ireland, as archdeacon Lynch testifies in his refutation of Barry, entitled, *Cambrensis Eversus*.

At the commencement of the same century lived St. Bernard, abbot of Clairvaux, in Burgundy. That mellifluous doctor, the light of the twelfth century; to whose sage decisions sovereign princes, sovereign pontiffs, and Catholic councils

yielded due deference and submission, declares, in his life of St. Malachy, archbishop of Armagh, that "St. Patrick was the apostle who converted the whole Irish nation to the faith of Christ."

In that age also, or rather towards the end of the eleventh century, William of Malmsbury wrote the lives of St. Patrick and St. Benignus. The monk of Malmsbury died at an extreme old age, in 1140, that is, sixteen years before St. Bernard,

Sigibert, the monk of Gemblours, in Flanders, who was esteemed the best poet, and most universal scholar of the eleventh century, makes honourable mention of our saint, in his chronicle; a work in high estimation, for its accuracy and exactness. Sigibert died at the commencement of the twelfth century, in 1112.

Our apostle, also is particularly mentioned in the martyrologies of the eighth and ninth centuries. Thus, we find him recorded in that of Notker Le-Begue, the learned monk of St. Gal, who died in 871; of Usuard, the benedictine monk of St. Germain le Pre, who died in 860.

And in the martyrology of Raban, the scholar of Alcuin, who being first abbot of Fulda, his native place, was afterwards elected archbishop of Mentz, and died in 856.

About the middle of the ninth century, Eric of Auxerre, wrote the life and miracles of St. Germanus, bishop of Tours, the birth-place of our saint, as shall hereafter be fully demonstrated. The following most honourable account of St. Patrick's existence, mission, apostolical labours, and sanctity, we, with pleasure, extract from that work, written in 850. Eric, declares, that he considers it as the highest honour of that prelate

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to have been the instructor of St. Patrick; as the glory of a father shines in the government of his children; from the many disciples in religion, who are reported to have been his sons in Christ, suffice it briefly to mention, one by far the most famous, as the series of his actions show, Patrick, the particular apostle of Ireland, who being under his holy discipline 18 years, derived no little knowledge in the inspired writings from such a source. This most godly, divine prelate, considering him alike distinguished in religion, eminent for virtue, and steadfast for doctrine; and thinking it absurd to let one of the best labourers in the Lord's vineyard remain inactive, recommended him to Celestine, then Pope, by his presbyter, Segetius, who was to carry to the apostolic see, a testimonial of the ecclesiastical merit of this excellent man. Approved by his judgment, supported by his authority, and confirmed by his blessing, he set out for Ireland; and being peculiarly destined for that people, as their apostle, instructed them at that time by his doctrine and miracles, as he now does, and ever will, by displaying the wonderful effects of his apostleship."

Our saint is always recorded by Bede, "in the genuine copy of his martyrology, without the subsequent additions of saints, made by Florus and others, as the learned Mons. Georgi, chaplain to Benedict XIV. testifies in his notes on Addo's martyrology."

"The great Baronius," says Dr. Milner, to whom we acknowledge ourselves indebted for the foregoing note also, "much lamented the loss of the martyrology, mentioned by Pope Gregory the Great, at the end of the sixth century, to

have been then dispersed throughout Christendom." At length the learned Rossweide, discovered it at the head of a copy of Addo's martyrology in a monastery at Cologne, and proved it to be genuine, to the satisfaction of all the learned. In this martyrology, read throughout the western church within less than one hundred years after the death of St. Patrick, his name is recorded as below.\*

The next foreign testimony we have of our saint's existence is Nennius or Ninnius. This historian, styled "another Gildas," by many of the monkish writers, was of West Britain, or Wales, and lived, not as Usher supposed, in 858, nor as others conjecture, in 760; but, according to his last learned editor, Mr. Gale, in 620. He was the most learned Briton of his day, and was employed to write an history of his country; but in his preface and apology, he has left us on record what St. Gildas, on a like occasion, declared a century before, "that there were no British writers to furnish him with records; and that the poor fragments which he collected, were only materials which he was necessitated to borrow from neighbouring nations." So, that we may conclude, with the bishop of St. Asaph, that if the Britons had the inclination, they wanted the means to transmit any memorials of themselves to posterity; "for we are to thank strangers for any thing that we know in those more ancient times of our people, our religion, or our island.†"

This acknowledgment from the two original historians of Great Britain, must, with every candid reader, outweigh all the absurd and unsupported assertions of Dr. Ledwich and his associates, in maintaining that Ireland was originally indebted to Britain for her learning and civilization.

\* XIV. Calend. April (17 Martii) S. Patricii episc. qui primus. apud Scotus prædicavit.

† Vide Lloyd, bishop of St. Asaph's historical account of the church government of Great Britain and Ireland. Lond. 1681.

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Nennius informs us, in accordance with our own indigenous authors, and with Prosper, cotemporary with Pope Celestine, and Xystus his successor, that "Palladius the bishop, was originally sent by Celestine, the Bishop and Pope of Rome, for converting the Scots (that is the Irish) to Christ, but the Lord prevented him by certain tempests; for no man can receive any thing unless it be given him from heaven; whereupon, Palladius departing from Ireland, came into Britain, and died in the land of the Picts;" "upon the news of whose death, Patrick, another agent is sent by Celestine to convert the Scots to the faith of Christ:" thus far Nennius. St. Prosper, besides mentioning Palladius's mission in his chronicle as above, under the date of the year 431, says in another work, that "having ordained a bishop for the Scots, while he endeavours to keep the Roman island, *that is Britain*, Catholic, he hath also made the barbarous island, *that is heathen Ireland*, Christian." This second bishop ordained for the Irish mission, the learned protestant bishop of St. Asaph, has near a century and a half ago, proved to have been St. Patrick.

To the mass of evidence already adduced, and that of the most unexceptionable kind, as being founded on the testimony of foreign authors, we beg leave to add that of our countryman Probus, whose indigenous name is but merely conjectural, from its being metamorphosed into a Latin appellation, a mode of proceeding which has caused great confusion both in the political and ecclesiastical annals of Ireland.

Probus is supposed by Father Colgan, who gave us the last edition of this author's life of St. Patrick, to be the same with Cœnachir, a saint whom the four masters record to have been the president of the college of Slany, and to have been murdered by the Danes in the year 948.

But in this respect, more reliance is to be placed on the profoundly erudite Bollandus, who asserts that Probus lived in the sixth century, especially, if with Dr.



Milner, we consider that those who with Nicholson bring down St. Patrick's biographer, Probus, to the 10th century, are presumed to be ignorant that he is named among the respectable authors, whose works were in York cathedral in the 8th century, by Alcuin. Dr. Milner, to whom I am indebted for the above observation, desires us to see *De Pont. et Sanct Eborac, apud Gale*.

## CHAP VI.

THE great scarcity of books in those days ; the labour in procuring materials for them ; the difficulty of transcribing and multiplying copies, and, consequently the length of time before a work, after being composed, could have sufficient publicity for appreciating its estimation, except by adopting the ostentatious and extravagant mode of Cambrensis, (of which hereafter) authorize the supposition that Probus's life of St. Patrick was written a long time before Egbert, archbishop of York, obtained a transcript of it for the library, founded by him in that city, and celebrated by his scholar Alcuin. Egbert was promoted to that see in 705. Taking these into consideration, it may be fairly presumed, that Probus's work was composed in the sixth century, as the learned Bollandus stated it for reasons founded, no doubt, on the authority of ancient writers, whose works we have not the opportunity of seeing now, or on the comparison of old manuscripts, written in a style characteristic of the age in which they were transcribed, Alcuin's testimony of Probus's work shows beyond all contradiction or doubt, that it was a work of repute in the 7th century.

St. Adamnanus also, who flourished in the 7th century, and died at the very commencement of the 8th, in 703, in his short preface to the first book of his life of Columbkille, has mentioned our apostle.

Adamnanus says, that a " certain British proselyte, a holy man, and a disciple of St. Patrick, Mauctaneus

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by name, prophesied thus respecting our patron." *St. Columbkille.*

St. Adamnanus was an Irishman, as well as Probus, and was elected abbot of the metropolitan monastery of Hye, with supreme jurisdiction over that and all the other monastic institutions of Columbkille, both in North Britain and Ireland.

The precise time in which he wrote his work is not known, but it may be safely averred, that it was about the year 660, as he died at an advanced age, in the year of grace 703, with the reputation of a man eminently distinguished for sanctity and learning.

The estimation in which Adamnanus's work is held by the modern philosophers and historians of Scotland, authorises our mentioning him, though a compatriot of ours, even among foreign authors. Mr. Pinkerton declares he considers Adamnanus's life of Columbkille, "as the most complete piece of biography that all Europe can boast of;" similar to this is the opinion of Mr. M'Pherson, not the fallacious translator of Ossian, but David M'Pherson, author of the annals of commerce, published at Edinburgh, in 1805. This gentleman has made large extracts from the works of Adamnanus, all which shew the highest state of Irish civilization, so early as the fifth and sixth centuries; facts, which will stagger the belief of our modern defamers. Mr. M'Pherson also declares, that the life here quoted, "may be trusted in every thing but the miracles."

Neither need we wonder at the high estimation in which the biographer of Columbkille is held by the Scotch and English historians; for his work contains materials for an accurate history, both profane and ecclesiastical, of Scotland, from the commencement of the fifth to the seventh century, by way of anecdotes, throughout the three books of Columbkille's life. In this also are included many particulars of the church history of Great Britain, on which Bede himself is totally silent. Can it create any astonishment then, that he omitted to mention St. Patrick in his ecclesiastical

history of England, after many more material omissions of occurrences which more immediately appertained to his plan?

The testimonies of Adamnanus and Probus, authors of such repute among foreigners, are by so much the more valuable as from their being Irishmen, and living in the two centuries subsequently to our apostle's death, they could labour under no mistake respecting the existence and mission of the apostle of their native country: moreover, they had a particular account, either written or traditional, of the principal events of his life from his disciples' writings, or from those who derived their information from his cotemporaries.

Of our own countrymen, who wrote this apostle's life, before the commencement of the eighth century, some account must be deemed necessary in a work of this kind, notwithstanding the low estimation in which their evidence is held by Dr. Ledwich, and writers of a similar stamp.

St. Aleranus, or Eteran, who died in 664, wrote the life of St. Patrick, as also an alegorical exposition of Christ's genealogy, which Sedulius acknowledged to have inserted in a collection of illustrations on St. Matthew, a testimony of its superior excellence in that line of writing.

St. Tirechan's life of St. Patrick was in the possession of Usher, who used it in compiling his *Primordia*. Tirechan flourished in the year 655, which was the year of his master St. Ultan's release from mortality. Ultan was also one of our apostle's biographers; he was bishop of Ardbraccan. The scholiast of St. Fiech added so many particulars respecting our apostle's life and saintly actions, that he may be considered in part as his biographer also. He lived in 570.

St. Evin, or Emin, according to Usher, Ware and Joceline, wrote also the life of St. Patrick, partly in Latin, and partly in Irish. This is supposed to be that denominated, "the Tripartite life," published by Colgan. St. Evin was abbot of Ross, (Mictreoin) in Leinster, and lived in 510, as Colgan more fully proves.

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St. Fiech, the disciple of St. Patrick, first bishop of Meath, and afterwards archbishop of Leinster, wrote an hymn partly panegyric, and partly historical, on St. Patrick. This Colgan got translated literally from the original Irish into Latin, and printed in collateral columns as the first among the seven lives of St. Patrick, published by him at Lovain.

St. Benignus, the disciple of St. Patrick, informs us, that before he wrote the life of his master, which is the third in Colgan's collection, there were sixty lives of that apostle already published.

Of these it will be sufficient to mention that St. Kierman, bishop of Damblaig, or Duleek, in East Meath, lived in 480.

St. Benignus, who after the death of St. Patrick, was his successor, as archbishop in the see of Armagh, lived in 500.

St. Patrick the younger, the brother's son and disciple of St. Patrick, the apostle of Ireland, wrote his uncle and father's lives; he lived in 494.

St. Maol or Mæl, who was another of St. Patrick's nephews, and bishop of Ardagh, and who died in 483, wrote a book on the virtues and miracles of his uncle.

St. Loman, another of our saint's nephews, and bishop of Antrim, in Meath, wrote the life of his holy uncle, when living. Loman lived about the year 450.

St. Secundinus, bishop of Domnoch, Seachnaild, in Meath, and another of St. Patrick's nephews, composed an hymn in praise of his uncle, which may be seen in Father Colgan's collection.

There are also extant some works of his own composition: besides his life and confessions, his letter to King Carotic and his canons of two councils which he held, are considered by the best critics to have been written by him.

It may be further observed, with the bishop of Castabala, that the demonstration of St. Patrick's existence depends not on written documents alone: "The churches which he built, the dioceses which he form-

ed, the monasteries which he founded, the havens where landed, the places in which he dwelt, (most of which edifices have preserved his name from time immemorial,) the very conversion of the Irish nation, and the universal tradition, not only of our island, but also of the whole Christian continent, are all so many monuments of this illustrious saint, and have preserved his memory fresh and untainted, till the very hour in which Dr. Ledwich wrote his book: as he himself acknowledges. In a word, have no difficulty in saying, that the proofs of there having been such a man as Romulus, or Alexander the Great, are not so numerous and convincing, as are those of the existence of St. Patrick, and that the latter cannot be rejected without establishing a universal historical scepticism. Supposing, for a moment, that St. Patrick, did not convert the Irish, the question then is, who did convert them? It would be strange if they alone were ignorant of what all other nations are acquainted with, namely, who was their apostle! If they alone had no tradition to inform them, by whom they had been taught to abandon idolatry, to abhor human sacrifices, to renounce the gratification of their passions, and to worship one Eternal Being, by the observance of his pure and sublime precepts.

To conclude, when we consider, as historians foreign and domestic admit, that among the common people of Munster, Connaught and Leinster, the faith of Christ was gaining ground many years before the arrival of our apostle; when we consider the piety, perseverance and learning of those native saints who undertook this arduous task; when, above all, we consider the effects of national pride on all ranks and persuasions, is it not to be supposed, that had those intelligent Irishmen been necessitated to impute the conversion of their island to any apostle, they would rather have referred the honor of converting their nation to St. Kiernan, St. Alveylor to St. Declan and St. Ivar, both of whom were bishops or saints; Corbry, Mochuloc, Bean, Colman, Lacht-

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neen, Conmeen, and other holy men who laboured on the mission here long before Palludius or St. Patrick were spoken of? Would not the substitution of one of these be more honourable and congenial to nationality than kidnapping an apostle from England, Wales, or France? Would not the adoption of St. Kieran, who laboured with his holy hands for his sustenance on that very glebe of Aghaboe from which Dr. Ledwich, the oppugner of his dear friend St. Patrick, derives his income, have been far more eligible to Irishmen, as deducing the mission from Rome, where he actually was, than that of a fantastic, or even of a foreign apostle?

Such are the coinciding testimonies adduced from foreign authors alone of St. Patrick's existence for twelve hundred years back, corroborated by the unprejudiced evidence of sixty Irish authors, who wrote his life either during the time of his own existence, or within the two subsequent centuries, and who would have been the first, not only in reprobating the imposition of a phantom saint, but in confuting the imputation of their conversion to an imported alien, had he not the most unequivocal right to the sacred title of being, as he undoubtedly has been decreed by Divine Providence, the apostle of Ireland.

Our great apostle let us then revere, as we do those groves which the piety of our ancestors has planted around the numberless wells, monasteries and cells, which have been consecrated to his name from the remotest antiquity, among which the sturdy aged oaks strike us not so much with their beauty as with a religious awe and respectful veneration.

## CHAP. VII.

SEVEN cities have contended for the birth of Homer, the prince of poets: almost as many nations have claimed the honour of giving birth to the illustrious apostle of the isle of saints.

Some assert that he was an Irishman; others, that

he was of Cornwall; some say that he was a Welchman, while others maintain that he was a Scotch Highlander; and others again attempt to prove that he was born in the lowlands. The more ancient authors of his life, from whose opinion it would be folly to dissent, as shall be proved in the sequel, assert that he was born in Armoric Gaul, in France. It is also said by the very ancient author of the fourth life of our saint, in Colgan's collection, that St. Patrick was reported to have deduced his origin from the Holy Land; "for," says he, "after our Redeemer's Passion, a Roman army, as if to avenge that deed, laid waste the country of Palestine, made the Jews captives, and sold or otherwise dispersed them over the then known world. From some of the captives transported to Armoric Gaul, our apostle was descended."

Dempster, in his ecclesiastical history, states that the Irish contended for having St. Patrick as their countryman, and born in Ireland. Possevinus too, misled by the annals of Matthew of Westminster, makes our saint an Irishman. Baronius, also, deceived by the same flower-culling Matthew of Westminster, adopted the same opinion, and recorded, that in 431, lived St. Patrick, a Scotchman, that is, as Baronius himself afterwards explains, "an Irishman;" for thus he writes under the year 491. In this year is recorded the death of St. Patrick, bishop of Ireland, by Marianus Scotus, an author of the same nation, for Ireland is also found to have been called Scotia." With Matthew of Westminster, many others fell into a similar error. To this mistake they were, no doubt, led by the equivocal expression which the martyrologists used for designating the commemoration of a saint's death, by adopting a Latin word which denotes "nativity, or natal day," that is, the day on which a saint is released from mortality here, and born to eternal life.

Dempster, who has rendered himself notorious for monopolizing most of our illustrious Irish saints, confidently asserts that our apostle was a Scotchman by

birth; as a proof of this opinion, he quotes the Chronicles and Martyrologies which are enumerated in a previous chapter of this work, as authorities for our saint's existence, to which the reader is referred. In most of these early writers, the word Scotia, and sometimes Scotia Major, or Scotia the Island, is used to denote Ireland; while in the geographical writers of those ages, Scotland is particularized by Scotia the less.— Thus Conradus, a Monte Puellarum, who wrote about 1340, states, that many men illustrious for sanctity, flourished in Ireland, which was also called Scotia Major; to the same effect Gretser, Canisius, Cæsarius, Marianus, Scotus, Orosius, Isidorus and Bede, with a train of other learned writers, who flourished from the sixth till the fourteenth century, designate our Isle by the appellation of Scotia. Nay, the Breviary, of Aaberdeen in Scotland shows, beyond all controversy, that there was a Scotia Minor, as well as a Scotia Major. In this ancient Breviary, it is mentioned, that St. Winnius, born in a province of Scotia, from the illustrious race of Neillian monarchs, was by a prosperous and propitious gale, wafted to Scotia Minor.

But of all the countries which have challenged to themselves the honour of our saint's birth, there is none that has supported its claim with such specious pretensions as South Britain. No sooner had the Anglo-Normans possessed themselves of some partial districts of the Island, with the sword, than swarms of their monks also began with their pens to assert the right of the invaders. In order the more effectually to accomplish this end, they found it necessary to vilify the national records, as Cembrensis and others have maliciously done, and boldly to assert, that all improvements, both political and intellectual, were originally derived from South Britain; which was according to them the mother country, to which Ireland was ever to look for protection and support. Such were the ideas, and such the intencion, which the monk of Furness entertained, in writing the life of St. Patrick, at the instigation of



De Courcy and the other countrymen. Such were the motives and prejudices which induced the lying Cambrensis to falsify and misrepresent the Irish nation, for gratifying the vanity of his sovereign, Henry, and of his rapacious countrymen. This spirit of traducing Ireland, of detracting from her honour, of debasing her ancestral dignity, and of rendering Irishmen odious to themselves, has, notwithstanding, the extension of science and liberality over the most barbarous states of Europe, remained in full vigour, even to the present day. In this unnatural conspiracy against the ancient honour of their native country, it must, with regret, be acknowledged, that the British authors have been aided and abetted by Irish writers, especially of the Anglo-Irish extraction. Can we then wonder at the uniform attempts to make St. Patrick a Briton?

The discordance which ensued at the Babylonian confusion, however, was scarcely greater than the disagreements of British and Anglo-Irish authors, about fixing the place of our saint's birth: all which contradictory conjectures incontestibly show, that their pretensions are equally false and inconsistent.

The author of the English martyrology, in treating of his festival on the 17th of March, from the diversity of opinions respecting this point, considers Bristol, in England, to have been the place of his nativity; but as this is supported by no sort of reasoning or testimony, it merits neither credit nor future notice. The scholiast on Joceline's life of St. Patrick, asserts, though with as little pretensions to veracity as the former, that he was born in Cornwall.

Thus far we have given the opinion of various authors respecting the certainty of the existence of our patron saint, and shall here assert our opinion, according to St. Fieche and Bishop Colgan, and others, of the certainty of the place of his birth. The elegant and classical Joceline seems to have culled much of the information imparted in the life of St. Patrick, written by him, from the ancient Irish or Celtic poem, written

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by the bishop of Sletty, who was cotemporary with St. Patrick, although they differ respecting the place in which he was born. According to the opinion of the best informed writers, our saint drew his first breath at or near the city of Tours, in Gaul. This appears most probable, as the sequel will prove, as he derived much of the Divine knowledge he so successfully imparted to others, from the blessed Martin, Archbishop of that ancient and famous city.

## THE

## LIFE AND ACTS OF SAINT PATRICK.

## CHAP. VIII.

THERE was once a man named Calphurnius, the son of Potitus, by nation a Briton, living in Armoric Gaul, near the mouth of the Loire, in or near the city of holy Tours, in Brittany, and his habitation was nigh unto the sea. This man married a French damsel named Conenessa, niece of the blessed Martin, archbishop of Tours; and the damsel was elegant in her form and in her manners, for having been brought from France into Brittany, was there sold at the command of her father. Calphurnius, being pleased with her manners, charmed with her attentions, and attracted with her beauty, very much loved her, and from the state of a serving-maid in his household, raised her to be his companion in wedlock. And her sister, having been delivered unto another man, lived in the aforementioned city.

And Calphurnius and his wife were both just before God, walking without offence in the justifi-

fications of the Lord, and they were eminent in their birth, and in their faith, and in their hope, and in their religion; and though in their own outward habit and abiding, they seemed to serve under the yoke of Babylon, yet did they in their acts and their conversation show themselves to be citizens of Jerusalem. Therefore out of the earth of their flesh, being freed from the tares of sin, and from the noxious weeds of vice, by the ploughshare of evangelic and apostolic learning, and being fruitful in the growth of all virtues, did they as the best and richest fruit bring forth a son, who, when he had at the holy font put off the old man, they caused to be named *Patricius*, as being the future father and patron of many nations; of whom, even at his baptism, the God, which is Three-in-One, was pleased by the sign of the three-fold miracle, to declare how pure a vessel of election should he prove, and how devoted a worshipper of the Holy Trinity. But after a little while, this happy birth being completed, they vowed themselves by mutual consent unto chastity, and with an holy end rested in the Lord. But Calphurnius first served God a long time in the deaconship, and at length closed his days in the priesthood.

And the boy *Patrick* grew up, precious in the sight of the Lord in the old age of wisdom and in the ripeness of virtue. And the number of his merits multiplied beyond the number of his years; the affluence of all holy charities overflowed in the breast of the boy, and all the virtues met together made their dwelling in his youthful body. Entering therefore and going forward in the slippery paths of youth, he held his feet from falling, and the garment that nature had woven for him unknowing of a stain, he preserved whole, abiding a Virgin in the flesh and in the spirit. And although the Divine Uction had taught him above all, the fit time being now come, he was sent from his parents to be instructed in sacred learning. Therefore, he applied his mind to the study of letters, but chiefly to psalms and hymns and to spiritual songs, and retaining them in

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memory, and continually singing them to the Lord ; that even from the flower of his first youth he was daily wont to sing devoutly unto God the whole psalter, and from the phial of his most pure heart to pour forth the odour of many prayers. Thus wearing out his tender body in fastings, in many watchings, and in the pious exercise of holy labours, he offered up himself a living sacrifice, holy and acceptable to God, and thus passing his days in the flesh, against the flesh, and above the flesh, in his conversation he represented an angel.

As, according to the testimony of Holy Writ, the furnace tries gold, and the fire of tribulation proves the just, so did the hour of his trial draw near to Patrick, that he might the more provedly receive the crown of life. For when the illustrious boy had perlustred three lustres, already attaining his sixteenth year, he was, with many of his countrymen, seized by the pirates who were ravaging those borders, and made captive, and carried into Ireland, and was there sold as a slave to a certain pagan prince, named Milcho, who reigned in the northern part of the island, even at the same age in which Joseph is recorded to have been sold into Egypt. But Joseph being sold as a slave, and being after his humiliation exalted, received power and dominion over all Egypt : Patrick, after his servitude and affliction, obtained the primacy of the especial and spiritual dominion of Ireland. Joseph refreshed with corn the Egyptians oppressed by famine : Patrick, in process of time, fed with the salutary food of the Christian faith, the Irish perishing under idolatry ; to each was affliction sent to the profit of his soul, as is the flail to the grain, the furnace to the gold, the file to the iron, the wine-press to the grape, and the oil-press to the olive. Therefore it was, that Patrick, at the command of the forementioned prince, was appointed to the care of the swine, and under his care the herd became fruitful and exceedingly multiplied. From whence it may be learned that as the master's substance is often increased and improved by the attention of a diligent and

fortunate servant or steward; so on the other hand it is reduced and injured under the idle and unprosperous hand. But the holy youth, heartily embracing in his soul the judgments of the Lord, made of his necessity a virtue, and having in his office of a swine-herd, obtained solitude, worked out his own salvation. For he abode in the mountains, and in the woods, and in the caves of the wilderness; and having leisure for prayer, and knowing how kind was the Lord, freely and more freely did he pour forth the incense of his supplications in the presence of the Most High; and an hundred times in the day, and an hundred times in the night did he on his bended kness adore his Creator, and often did he pray for a long time fasting, and nourishing himself with the roots of herbs, and with the lightest food, did he mortify his members which were stretched upon the earth. Nor him could heat, nor cold, nor snow, nor hail, nor ice, nor any other inclemency of the air, compel from his spiritual exercises. Therefore went he forward, daily increasing and confirming himself more strong in the faith and love of Jesus Christ; and the more weak and infirm he appeared, so much the steadier and more powerful was he in fulfilling the commands of the Lord.

And Milcho beheld a vision in the night, and behold, Patrick entered his palace as all on fire, and the flames issuing from his mouth, and from his nose, and from his eyes, and from his ears seemed to burn him. But Milcho repelled from himself the flaming hair of the boy, nor did it prevail to touch him any nearer; but the flame being spread, turned aside to the right, and catching on his two little daughters who were lying in one bed, burned them even to ashes; then the south wind blowing strongly dispersed their ashes over many parts of Ireland. And Milcho awaking, meditated with himself on his couch, what prodigy might this remote vision portend. On the morrow, Patrick being called before him he declared unto him his dream, intreating and abjuring him, that if he knew he would unfold its

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interpretation. And Patrick being filled with the grace of the Holy Spirit, answered unto Milcho :—"The fire which thou sawest to issue from me, is the faith of the Holy Trinity, with which I am entirely illuminated, and which I shall endeavour to preach unto thee, but my speech will find in thee no place, for thou wilt in the blindness of thine heart, repel from thee the light of the divine grace, and thou wilt die in the darkness of thy unbelief; but thy daughters shall at my preaching believe in the true God, and all the days of their lives serving God in holiness and justice, shall in a pious end rest in the Lord; and their ashes, that is, their relics, (the Lord revealing them and making signs) shall be carried into many places through Ireland, and blessing with health many who are infirm—and thy dream is true, and its interpretation is true, and all shall be fulfilled in due time." Thus having said, Patrick departed to his accustomed labour, and all these things happened unto Milcho and unto the daughters, even as Patrick had foretold.

And six years had now passed, when under the direction of the Lord, he had thoroughly learned the Irish tongue, and with prayers, and with tears he unceasingly besought of God that he might be released from slavery, and restored to his country. Wherefore he addressed for his ransom his hard and cruel master, and with the offering of the yellow metal induced his mind, greedy of gold, to grant unto him his freedom. Therefore being by the aid of Mammon, solemnly released from his servitude, he went his way rejoicing, and hastened towards the sea, desiring to return to his own country. But Milcho repented that he had dismissed a servant so very necessary unto him, falsifying his agreement, pursued Patrick, that he might bring him back, and reduce him to his former slavery, as Pharaoh pursued the Hebrews. But, by the Divine Will, wandering both in his mind and in his course, he found not him whom he sought. Foiled, therefore, in his attempt, he returned with grief and with shame;

and his sorrow was much increased, for that not only Patrick having obtained his freedom, had escaped, but the gold which was the price of his freedom, on returning home he found not, and with this the law accords; for to him who has served six years in slavery, the law directs that in the seventh year shall his freedom be restored.

And St. Patrick, guided by Divine Providence, came unto the sea, and he there found the ship that was to carry him to Britain, and a crew of heathens who were in the ship freely received him, and hoisting their sails with a favourable wind, after three days they made land. And being come out of the ship they found a region desert uninhabited, and they began to travel over the country for the space of twenty-one days; and for want of food in that fearful and wide solitude were they perishing of hunger. And Patrick, through their whole journey, was preaching unto these Pagans the word of God, and disputing with them persuaded them unto the faith of the Holy Trinity, and the kingdom of Heaven; but they, even as the *deaf adder that listens not to the voice of the charmer charming wisely*, closed their ears against the word of God, until misery gave them understanding to hear. For hunger yet more heavily assailing and oppressing them, the greater part are said to have thus spoken, "Behold, O worshipper of Christ, how wretched are we with want and misery, and our eyes fail us for very need; now, therefore, implore for us thy God, whom thou describest and exaltest as all-powerful, that his bounty may relieve us, and we will adore and glorify his greatness." And Saint Patrick answered unto them:—"Believe in and confess the God who giveth food unto all flesh, and by whom when he openeth his hand ye shall be satisfied from his goodness." And he prayed earnestly, and behold, as he prayed for them, suddenly an herd of swine appeared, and they saw wild honey, and therewith they were sufficed even to fulness; nor from that day through their whole journey did ever a supply of food fail unto

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them. And this great miracle being seen, they all gave thanks unto God, and held St. Patrick in the highest reverence.

But Patrick departing from the company of his fellow-travellers that he might prove how many are the tribulations of the just, through which they must enter into the kingdom of Heaven, fell into the hands of strangers, by whom he was taken and detained; and while his spirit was afflicted within him, the Father of Mercies and God of all consolation sent his spirit in the wonted manner to comfort him, promising that in a short time he should be released from the hands of his captors; and how truly was made the angelic promise, did its speedy fulfilment show, which followed even in the space of two months; for the barbarians sold him to a certain man in the neighbourhood for a kettle or boiler—how small a purchase for so precious a merchandize! But when the vessel which had been bought for such a price, was filled with water, and placed as usual on the hearth to dress their victuals, behold it received no heat; and so much the hotter the fire burned, so much the colder did it become; and fuel being heaped thereon, the flame raged without, but the water within was frozen, as if ice had been placed within instead of fire. And they laboured exceedingly thereat, but their labour was in vain; and the rumour went every where through the country: and the purchaser thinking it to have been done by enchantment, returned his kettle to the seller, and took Patrick again into his own power. And the vessel thereon received the heat, and did its accustomed office, even naturally—and shewed to all that this miracle happened because Patrick had been unjustly oppressed; and forthwith they who had taken him, let him go free. Thus by the Heavenly power being released from the hands of strange children, was he, after his long captivity, restored to his parents. And they beholding him, rejoiced with exceeding great joy, and at the return of their son did their spirits revive, as the spirits of one awakening from a heavy



sleep, and they besought him with intreaty of many prayers, and the abundance of many tears, that he would not again bereave them of his presence: therefore, that he might show the honour and submission due unto his parents, he abideth with them certain days.

### CHAP. IX.

AND a short space of time being passed, the while he was settled in his father's house, he beheld in a vision of the night, a man of comely garb and countenance, bearing many letters as if from Ireland, and holding to him one of them to read; which taking, he read, and found therein thus written: "*This is the voice of the Irish.*" But when he would have continued to read, he seemed in the spirit to hear the Irish infants which were yet unborn, crying unto him with a loud voice— "*O holy youth, PATRICK, we beseech thee come unto us, and abide with us, and release us!*" And Patrick being pierced therewith in his heart, could not finish the letter, but awaking, he gave infinite thanks to God; for he was assured by the vision, that the Lord had set him apart, even from his mother's womb; had by his grace called him to convert and save the Irish nation, which seemed to desire his presence among them. And on this consulting the angel of great counsel, he received the Divine command, that, quitting his country, he should go unto France, there to learn the doctrine and the discipline of the Christian faith.

Being thus instructed and directed of Heaven, though both his parents resisted and would have detained him, he, like the faithful Abraham, quitted his country and kindred, and his father's house, and passing through Britanny, he went into France. And lest his labour should be fruitless, or that he might not attempt to teach what he had not thoroughly learned, he attached himself to the blessed bishop Germanus, and for his greater progress in the Christian faith and learning, abideth with him for the space of eighteen years, read-

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ing and imbibing the Holy Scriptures, (as in the acts of the blessed Germanus is recorded.) And each had received the Divine command; Patrick, that he should abide with Germanus, and the holy bishop, that he should retain and instruct the youth. For he was a prelate, in his descent, in his nobility, in his life, in his learning, in his office, and in his miracles most illustrious: and from him the several degrees of the holy orders, and at length the sacerdotal dignity, according to the canons, did Patrick receive. With the like purpose did he some time abide with the blessed Martin, archbishop of Tours, who was the uncle of his mother Conquessa. And as this holy luminary of the priesthood was a monk, he gave to his nephew, Patrick, the monastic habits and rules, the which, he most devoutly assumed and adorned by his life, and persevered therein. And bidding farewell, they departed, the one from the other; forasmuch as Martin was enjoined by the angel to go into a certain island. And St. Patrick returning to the blessed Germanus, remained with him many days.

But Patrick having now become a monk, forgetting all things that were passed, applied to the future; and as if little accounting his former conversation, hastened to the height of perfection. For, by incredible abstinence, by his lengthened fasts, and by the exercise of his other virtues he afflicted himself, and continually bore in his heart and on his body, the mortification of that Cross which his habit displayed. But the most High Pastor, who intended to raise him to the head of the holy church, that he might learn to think humbly of himself, to walk with the lowly, and to bear with the weak, permitted him to feel his own inferiority; so that the more deeply he was fixed on the foundation of true humility, the more firmly he might stand in the height of perfection. For a desire of eating meat came on him, until being ensnared and carried away by his desire, he obtained swine's flesh, and concealed it in a certain vessel; thinking rightly that he might thus sa-

tisfy his appetite privily, which should he openly do he would become to his brethren a stone of offence, and a stumbling block of reproach. And he had not long quitted the place, when, lo! he fancied one stood before him, having eyes before and eyes behind; when Patrick beheld having his eyes so wonderfully, even so monstrously placed, he marvelled who he was, and what meant his eyes fixed before and fixed behind, did earnestly ask: and he answered, I am the servant of God; with the eyes fixed in my forehead, I behold the things that are open to view, and with the eyes that are fixed in the hinder part of my head I behold a monk hiding flesh-meat in a vessel, that he may satisfy his appetite privily. This he said, and immediately disappeared. But Patrick striking his breast with many strokes, cast himself to the earth, and watered it with such a shower of tears as if he had been guilty of all crimes: and while he thus lay on the ground, mourning and weeping, he heard a voice saying, Arise, let thine heart be comforted, for the Lord hath put away thine offence, and henceforward avoid back-sliding. Then St. Patrick rising from the earth, utterly renounced and abjured the eating of flesh meat even through the rest of his life; and he humbly besought the Lord that he would manifest unto him his pardon by some evident sign. Then the voice bade Patrick to bring forth the hidden meats and put them into water; and he did as he was bade; and the flesh-meats being plunged into the water and taken thereout, immediately became fishes. This miracle did St. Patrick often relate to his disciples, that they might restrain the desire of their appetites. Many of the Irish, wrongfully understanding this miracle, are wont on St. Patrick's-day, which falls in the time of Lent, to plunge flesh-meats into water, when plunged in to take out, when taken out to dress, when dressed to eat, and call them fishes of St. Patrick. But hereby every religious man will learn to restrain his appetite, and not to eat meat at forbidden seasons, little regarding what ignorant and foolish men are wont to do.

And being desirous that his journey and his acts should by the apostolic authority be sanctioned, he was earnest to travel unto the city of St. Peter, and there more thoroughly to learn the canonical institutes of the holy Roman Church. And when he had untold his purpose unto Germanus, the blessed man approved thereof, and associated unto him that servant of Christ, Sergecius the Presbyter, as the companion of his journey, the solace of his labour, and the becoming testimony of his holy conversation. Proceeding, therefore, by the Divine impulse, or by the angelic revelation, he went out of his course to a solitary man, who lived in an island in the Tuscan sea; and the solitary man was pure in his life, and he was of great desert and esteemed by all, and in his name and in his works he was just; and after their holy greetings were passed, this man of God gave unto Patrick a staff, which he declared himself to have received from the Lord Jesus.

And Patrick, giving thanks unto God, abode with the man of God certain days, profiting in God by his example yet more and more; at length he bade him farewell, and went on his way with the staff of Jesus, which the solitary man had proffered unto him. Oh, excellent gift, descending from the Father of Light, eminent blessing, relief of the sick, worker of miracles, mercy seat of God, support of the weary, protection of the traveller! For as the Lord did many miracles, by the rod in the hand of Moses, leading forth the people of the Hebrews out of the land of Egypt, so by the staff that had been formed for his own hand, was he pleased, through Patrick, to do many and great wonders to the conversion of many nations. And the staff is held in much veneration in Ireland, and even to this day it is called the staff of Jesus.

The God of our salvation having prospered Patrick's journey, he arrived at the city which is the capital of the World, and often, with due devotion, visiting the memorials of the apostles and the martyrs, he obtained the notice and the friendship of the chief Pontiff, and

found favour in his sight. In the apostolic chair then sat Pope Celestine, of that name the first, but from the blessed apostle, Peter, the forty-third; but he keeping St. Patrick with him, and finding him perfect and approved in faith, in learning and in holiness, at length consecrated him a bishop, and determined to send him to the conversion of the Irish nation. But Celestine had sent before him, for the sake of preaching in Ireland, another Doctor named Palladius, his archdeacon, to whom, with his coadjutors, he gave many books, the two testaments, with the relics of the apostles, Peter and Paul, and of numberless martyrs; and the Irish not listening to, but rather obstinately opposing Palladius in his mission, he quitted their country, and going towards Rome, died in Britain near the borders of the Picts; yet, while in Scotland, converting some to the faith of Christ, he baptized them, and founded three churches built of oak, in which he left his prelates, his disciples, *Augustine, Benedict, Sylvester, and Solomus*, with the parchments and relics of the saints, which he had collected. To him with more profitable labour did St. Patrick succeed, as is said in the Irish proverb, "not to Palladius but to Patrick the Lord vouchsafed the conversion of Ireland." And the Pope being certified of Palladius's death, immediately gave to Patrick the command, which hitherto keeping more secret counsel, he had delayed to proceed on his journey, and on the salutary work of his legation.

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## CHAP. X.

THE man of God landed with the companions of his voyage within the borders of Leinster, in the port of Innbherde,\* where a river flowing into the sea then

\* Or river Dea, a river emptying itself immediately under the town of Wicklow. But the writer is more strongly of opinion that it was at Arklow St. Patrick landed, about 15 miles higher up the same coast, from

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abounded with many fishes. And the fishermen were quitting the water, and drawing after them to the bank their loaded nets, when the servants of the holy Prelate, being wearied with their travel and with hunger, earnestly besought that they would bestow on them some of their fishes, but they, barbarous, brutal, and inhuman, answered the intreaty, not only with refusal but with insult. Whereat the saint being displeas'd, pronounced on them this sentence, even his malediction, that the river should no longer produce fishes, from the abundance of which, idolators might send empty away the worshippers of the true God. From that day, therefore, is the river condemned to unfruitfulness, so that the sentence uttered by the mouth of Patrick, might be known to proceed from the face of the Lord.

And going forward he arrived at a place which was called Aonach Tailition, and there had made ready to refresh himself and his people, and to announce the office of his ministry. But the idolatrous inhabitants, not enduring the presence of the man of God, gathered together and violently drove him thence, as the light of the sun is intolerable to the weak eye. Yet the God whom Patrick bore about him and glorified in his body, permitted not that an affront, offer'd unto his servant, for the sake of his name, should go unpunished, but quickly did he bring on them his deserved wrath; inasmuch as for the wickedness of them who dwelled therein, the Lord converted their fruitful land into a salt-marsh; and the sea with an overflowing of an unwanted tide covered it, and that it might for ever be uninhabitable, changed the dry land into a plashy lake.

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the circumstance of the sterility of the river. The writer, who was lately in that place, was assured by many of the respectable inhabitants of that quarter, that no fish could live in the river, (which is a considerable one) owing, as some say, to the curse of St. Patrick; others attribute it to copper mines which are on its banks.

Then the saint going into a small island, not far from the main shore, abode there certain days, and it is called unto this day, Inis Padric, or *St. Patrick's island*. Situated as I have learned near Skerries, on the northern coast of Dublin.

And the blessed Patrick embarking with his people, steered towards the northern parts of the island, that he might overcome the northern enemy, and expel him from those hearts where he had fixed his seat; and the north wind fell, and the south wind arose, that he might go into the quarters of the north, and plant therein the garden of the Lord, breathing sweet odours; and the desire had come into his mind to bring unto the knowledge of truth the king Milcho, who was yet living, to whom he had formerly been a servant, and to make him a servant of the true King, whose service is a kingdom. But, forasmuch as the wages of man are not in his own power, but as his steps are directed of the Lord, he landed on the coast of *Ulidia*,\* that the vessels of mercy might there be gathered together. But Patrick, being come forth on the dry land, a multitude of heathens met him, who were waiting and expecting his coming; for the magicians and the soothsayers, either by divination or by prophesy, had foreknown that the Island would be converted by the preaching of Patrick, and had long before predicted his arrival in these words:—*One shall arrive here having his head shaven in a circle, bearing a crooked staff, and his table shall be in the eastern part of his house, and his people shall stand behind him, and he shall send forth from his table wickedness, and all his household shall answer—So be it! So be it! And this man when he cometh, shall destroy our Gods, and overturn their temples, and their altars, and he shall subdue unto himself the kings that*

\* *Ulidia* in the County Down; most of *St. Patrick's* biographers agree, he landed at a place called Inber Slaing Bay, or the mouth of the river Slaing, or Slein, now called the Bay of Dundrum.

resist him, or put them to death, and his doctrine shall reign for ever and ever. Nor let it seem strange or incredible that if the Lord inspired, or even permitted, the magicians should thus foretel the arrival and the several acts of St. Patrick, since the soothsayer Balaam, and the King Nabuchodnazor plainly prophesied the coming of Christ, and since the devils bore testimony to the Son of God.

But the chief king of Ireland, named Leogaire, the son of Neyll, recollecting the prophecy, gave command unto his subjects, that as soon as Patrick should land, they should forthwith expel him from the country; and the saint being then in the harbour called "Innbhersland," went alone out of the ship, and immediately the infidel people, and dog-like in their manners, excited a very fierce dog to bite him even unto death. But the dog being, at the sight of the man of God, entirely stiffened like a stone, stood fixed, and without motion, plainly showing that the worshippers of stones were like unto the gods which they worshipped. The which when a certain man named Dichu, who was powerful of strength, gigantic of stature, and savage of mind, beheld, he brandished his sword to destroy the saint. But the Lord interposed his protecting arm, and all his strength withered in him, and he entirely stiffened, so that he could move neither his foot to go forwards, nor his hands to strike. And he, experiencing in himself such a miracle, suddenly is changed into another man; and from proud becoming humble, mild from fierce, from an infidel a believer, he is with all his household, at the preaching of Patrick baptised in the Christian faith. Thus, he who had been in the country its first and principal opposer, became its first professor, and even



to his latest age continued its most devoted follower. And as his soul was loosed from the chains of sin, so were his limbs loosed from their heaviness, and all their strength was restored unto them. Behold, therefore, the miracle which the Book of Kings relates to have been formerly wrought on Jereboam, did Patrick more profitably renew on Dichu ; for when that king was sacrificing unto idols, and stretched out his hand to seize on the prophet who was reproving him, forthwith his arm stiffened, which, on his repentance, the Prophet healed yet did not he when healed forsake his error : but Dichu, for the increase and for the evidence of his devotion towards his new faith, gave unto Saint Patrick the place wherein this miracle had been declared, to erect thereon a new church.

In this place, at the request of Dichu, (but for what cause I know not,) did the saint build the church, having its aspect against the north, and looking towards the southern point ; perchance, that by this mystical structure, the worshippers of idols might be persuaded from the northern coldness of unbelief, unto the meridian fervour of the faith, and the charity of Christ ; the which to this day is called Sabball Phadruigh, that is, Barn of Patrick :—for, in process of time, he builded there a fair monastery, into which he introduced monks that had passed their noviciate ; and for their use he not long afterward by his prayers, produced a fountain out of the earth. Of this monastery did he appoint his disciple Saint Dunnyus to be the Abbot, wherein, when he had returned from his mission, he abided with him not a few days.

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But St. Patrick confiding his affairs to his beloved Dichu, set forward to visit Milcho his former master, even his tormentor, for so had he long intended in his mind ; that by his preaching he might truly convert him unto the infancy of the Christian faith, now growing old in his evil days. And Milcho, this man of envious heart, this minister of death, feared lest the preaching of Patrick should penetrate a breast of stone ; and that he should be compelled to believe by his clear and fiery eloquence, or by some irresistible miracle. Therefore held he it as base and shameful, to submit unto the doctrine of one who had formerly been his servant, and to be bound unto the unused worship of the Creator, rather than his accustomed idolatry. So when he heard that the Priest of the Most High was approaching, this child of perdition gathered together all his substance, and cast it into the fire ; and then throwing himself on the flames, made himself an holocaust for the infernal demons. And the holy Prelate, beholding from a neighbouring mountain the deadly end of this wicked prince, saw his soul in the form of a fiery serpent plunged into hell ; when, contemplating the infinite depths of the judgments of God, with heavy tears and sighs, uttered he these words:—"Of this king, who lest he should believe in the Creator of Heaven, and earth, hath thus doubly damned himself, the posterity shall not inherit his kingdom, but shall be bound in servitude that never may be loosed." And all this came to pass, even according to the word of the man of God ; for none of his race ascended after him to the throne of his kingdom ; but in a short time all his generation quickly pe-

rished from the face of the earth, by the sword or by famine, or by captivity and the lowest servitude. Thus visiteth the Lord the sins of the fathers on their children; and thus is put the axe unto the tree of death, lest it should bring forth branches of iniquity. Yet, as God is able of stones to raise up sons unto Abraham, and to produce from thorns roses, the two daughters of Milcho, were, by the inspiration of the Lord, and by the preaching of Patrick, converted unto the faith. And each, after they were purified by the healing water, was called Emeria:—and they lived an holy and religious life, and after their deaths they were buried in the place which is called Cluainbroin, and, as Patrick had long before prophesied, were celebrated for many miracles. Then the saint returned unto the house of Dichu, where he abideth not a few days, and by preaching the Christian faith, and by working signs and miracles, he profiteth much people.

And there was a youth of virtuous disposition, named Mochna, and he was a swine-herd, whom St. Patrick had met near the town of Breattan, while he was preaching in those parts; and to him, the Spirit having revealed that he was destined to be a vessel of election, did the saint preach the way of salvation. And the youth, even at his first preaching, believed; and Patrick, when he had baptised him, taught unto him the alphabet, and having blessed him, sent him to be instructed in learning, and went his way. But the youth, through the divine grace, learned in one month the whole Psaltry, and before the year had ended, arrived he at the knowledge of the Holy Scriptures. And after some time Patrick

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returned to the forementioned village, and Moch-na met him there. And while sitting together they conversed on holy things, behold, a staff sent from Heaven fell between them, and the head thereof rested on the bosom of Patrick, and the point thereof on the bosom of Mochna. And the saint gratulating the youth on the gift, thus miraculously bestowed, said to him: "Now, my best beloved son, shalt thou know by this pastoral staff, that the guardianship of souls will be committed unto thee." But he refusing, and alleging his ignorance and the imperfection of his youth, the saint is thus reported to have said, "Seek not thou to excuse thyself for that thou art a boy, since unto all those parts whither the Lord sendeth thee, shalt thou go; and what he commandeth unto thee, that shalt thou speak." Therefore, through the several degrees did Patrick at length consecrate him a bishop, and placed him over the church of Edrum. And he profited much to the church of God by his conversation and by his example; and being renowned in virtues and in miracles, was called to Heaven. And he was buried in that church wherein he had so worthily served the Lord, and wherein adorned with manifold miracles he had accustomed himself to live in Christ. And the staff is in that church still preserved, and is called by the Irish, the flying staff. And as St. Patrick had advanced this man from the care of swine unto episcopate, a swine is yearly taken from that territory and paid unto the church of Down.

## CHAP. XI.

AND the Passover was nigh, the festival of the Christians, whereon the Life that died, arising from the dead, become the first fruits of the resurrection of the dead. Therefore, was it near to the heart of the holy prelate to solemnize this solemn day, which the Lord had appointed a day of joyfulness to the dwellers on earth, and the dwellers in heaven, on the fair and spacious plain called Breagh, afterwards called Timoria, now called Tara, the then residence of the chief monarch of Ireland; and there by evangelizing the kingdom of God, and baptizing the people of his conversion, to gather together the elect race unto Christ. And he embarked in a vessel, and he arrived in an harbour nigh unto this plain, and committing the care of the vessel unto his nephew Saint Lumanus, he there landed and went to the mansion of a certain venerable man named Sessnan, therein to pass the night. And he gladly received the saint, hoping that salvation would be brought unto his house by such a guest; nor did his hope fail unto him, for when Patrick preached the work of salvation, he and all his household believed, and were baptized. And the venerable man had a son, whom the saint purified with the healing water, and taking the name from the occasion, called Benignus; and as was his name, so were his life and manners; and he was beloved of God and of man, worthy of honour and glory on earth and in heaven, and he steadfastly adhered to the holy Prelate, nor ever could be separated from him; for when the saint being weary would lie down to rest, this unspotted

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youth, flying from his father and from his mother, would cast himself at the feet of the holy man, and enfold them in his bosom, and ever and anon would he kiss them, and there would he abide. But on the morrow, when the saint was arrayed for his journey, and with one foot in his sandal, the other on the ground, was ascending his chariot, the boy caught his foot with fast-closing hands, and besought and implored that he might not leave him. And when his parents would have separated him from the saint, and retained him with themselves, the boy with wailing and lamentation cried out, away, away, I entreat ye! release me that I may go with my Spiritual Father. And the saint observing such devotion in his tender heart and body, blessed him in the name of the Lord, and bidding him ascend with him into the chariot, prophesied that he would be, as indeed he was, the successor of his ministry. And this Benignus succeeded St. Patrick in the primacy of all Ireland, and being illustrious for his virtues and his miracles, at length he rested in the Lord.

And the saint, on that most holy Sabbath preceding the Vigil of the Passover, turned aside to a fit and pleasant place, called Feartfethin, and there, according to the custom of the holy Church, lighted the lamps at the blessed fire. And it happened on that night that the idolators solemnized a certain high festival called Rach, which thny, walking in darkness, were wont to consecrate to the prince of darkness. And it was their custom that every fire should be extinguished, nor throughout the province should be re-lighted, until it was first beheld in the royal palace. But

when the Monarch Leogaire, being then with his attendants at Teomaria, then the chief court of the kingdom of all Ireland, beheld the fire that was lighted by Saint Patrick, he marvelled and was enraged, and inquired who had thus presumed. And a certain magician when he looked on the fire, as if prophesying, said unto the king :—  
 “ Unless yonder fire be this night extinguished, he who lighted it, will together with his followers reign over the Island.” Which being heard, the monarch gathered together a multitude with him, hastened in the violence of his wrath to extinguish the fire. And he brought with him thrice nine chariots ; for the delusion of foolishness had seduced his heart, and persuaded him with that number he would obtain to himself a complete triumph ; and he turned the face of his men and his cattle towards the left hand of St. Patrick, even as his magicians had directed, trusting that his purpose could not be prevented. But the saint beholding the multitude of chariots, began this verse : “ Some in chariots, and some on horses, but we will invoke the name of the Lord.” And when the King approached the place, the magicians advised him not to go near St. Patrick, lest he should seem to honour him by his presence, and as if to reverence or adore him. Therefore the King stayed, and as these evil doers advised, sent messengers unto Patrick, commanding that he should appear before him ; and he forbade all his people, that when he came, any one should stand up before him. So the prelate having finished his holy duties, appeared ; and no one stood before him, for so had the king commanded.

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But a certain man named Hereus, the son of Degha, who had heard many things of St. Patrick, rose up in the sight of all, and did him honour. Therefore the prelate blessed him, and promised eternal life unto him; and he believing in God received the grace of baptism, and leading his life renowned for virtues and miracles, after a while he was made a bishop, and died in the city of Slane.

And there was in that place a certain magician, named Lochu, who was highly favoured with the king, and he uttered blasphemies against the Lord and his Christ. And those who were desirous to be converted from idolatry, did he labour to subvert in the faith, and to pervert from Christ. And almost in the same manner, as Simon Magus resisted St. Peter, did he oppose St. Patrick. Patrick thus prayed unto the Lord:—"Oh omnipotent God, destroy this blasphemer of thine holy name, nor let him hinder those who now return, or may hereafter return unto thee!" And he prayed, and the magician fell to the earth, at the feet of the man of God, and his head was stricken against a stone, and bruised and wounded he expired.

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## CHAP. XII.

BUT the king being much more grieved at the death of the magician, burned with anger, and with all the manifold multitude of his people he arose to destroy the saint. And he, beholding their violence, and singing forth in a loud voice, began this verse from the psalms; "Let God arise, and let his enemies be scattered, and let them who hate his face be put to confusion."—Then the Lord, the protector of his chosen ones



in the time of need, saved from this multitude his faithful servant. Thus, as was said by the Prophet: "The Lord shot forth his arrows, and he scattered them; he poured forth his lightnings and he overturneth them." For he sent among them, according to the prophecy of Isaiah, the spirit of giddiness; and he set the idolator against the idolator, like the Egyptians against the Egyptians; each man rushed on his fellow, and brother fought against brother, and the chariots and their riders were cast to the ground and overturned: and forty and nine men were slain, and hardly did the rest escape. But the king trembled "at the rebuke of the Lord, and at the breath of the spirit of his anger," and ran into a hiding-place with only four of his people; that he might conceal himself from the terrors of the face of the Lord. But the queen, entreating for the pardon of the king, reverently approached, and bending her knee before St. Patrick, promised that her consort should come unto him, and should adore his God. And the king, according to her promise, yet with a designing heart, bent his knees before the saint, and was stimulated to adore the Christ in which he believed not. There, with a tongue of iniquity and a heart of falsehood, he promised, that if on the morrow he would vouchsafe to visit his palace, he would obey all his precepts. But the man of God, though the Lord suffered not the wickedness which this unworthy king had conceived in his heart, confidently trusting in the protection of the Lord, assented to his entreaty.

And the king bidding farewell to the bishop, returned to his palace, and in the several places

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through which the saint was to pass, he laid an ambush; and divers rivers crossed the road, which might in many parts be forded, nigh unto the shallows whereof he placed nine chariots with some of the murderous servants, that if the saint should escape one he might meet the other, and so that in no wise could he pass unharmed. But on the morrow, Patrick, with eight persons only and the boy Benignus, going in a straight road to Teomaria, where the king then resided, passed through them who had laid snares for his life; and their eyes were bound, that they could not behold him; but to their sight appeared eight stags with one hind passing over the mountains; and thus, the Lord being his protector, did the saint and his companions escape the contrivers of his destruction. Therefore, he came unto the royal city, and found the king at supper with his companions. And at his entrance no one arose, excepting a certain bard of the king, named Dubhtach, who devoutly saluted the saint, and besought and obtained of him that he might be made a Christian. And Dubhtach, the first among them all believed in the Lord, and it was remembered to his justification, for being baptized and confirmed in the faith of Christ, the strains that erewhile he had poured forth in the praise of his false gods, now converting to a better use, he composed more excellent poems unto the praise of the All-powerful, and the honour of his saints.

But the King Leogaire, fermenting with the gall of wickedness and deceit, knowing and marveling how often the saint had escaped his snares, turned himself to other inventions, and whom he could not slay with the sword, he plotted to de-

stroy with poison. Therefore, by the hand of a certain evil doer named Lugaich Mael, he gave his cup unto Patrick, whereof that servant of Satan, mingling poison with the wine, bid the saint drink. But the man of God, taking the cup and invoking the name of the Lord, bended it forward, and all that was deadly therein, poured he into the hollow of his hand, unmix'd with the rest of the liquor; then making the sign of the Cross, what remained he blessed, and to the confusion of the poisoner, and the admiration of all who sat around, drinking thereout, he received neither hurt nor damage.

But the heart of Leogaire was harden'd, as was formerly the heart of Pharaoh before Moses, against the commands of the Lord. For though many miracles have been wrought, he fear'd not to provoke the High God, and to offend his servant Patrick. He appointed several of his people to destroy the saint. And as is testified by the Holy Writ, "a wicked prince always hath wicked ministers," many of his servants put themselves forward voluntarily. But God, the all-powerful protector of his beloved, arm'd the zeal of the creature against these senseless idolators, and ere they could effect their wickedness, he swept them from the earth and destroyed them. And they who remained, and all the dwellers of that land, seeing or hearing of these things, fear'd with mighty fear, and lest they should be punished, they believ'd in Christ, and crowded together on the font. And the king trembled, and threw himself at the feet of Patrick, and besought pardon, and promised that he would thenceforth obey him. And the saint forgave

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him; yet though he a long time instructed him in the faith of the Lord Jesus, in no wise could he persuade him unto baptism. Therefore he dismissed him, that following his free will, he might go on in the inventions of his own heart, nor seemed to be compelled unto the faith; yet at the revelation of the Spirit, what he foreknew of the king and his posterity, thus was prophesied by the saint: "Since thou hast always resisted my doctrine, nor ceased to afflict me beyond measure, moreover since thou thought it scorn to believe in the Creator of all things, therefore art thou the child of perdition, and thou, with all that were partners in thine offence shouldst justly, even at this instant, go into eternal punishment; but since thou humbly besought of me forgiveness, and like the king Achab, hast humbled thyself before my God, the Lord will not at this time bring on thee the evil which thou hast deserved, yet shall none of thy seed sit on thy throne after thee, but they shall become servants unto thy brother, who will believe in Christ, and to his posterity for ever and ever." But the queen believed in Christ, and was baptized and blessed of St. Patrick, and at length with a pious end rested in the Lord. And he went forward with his people, baptizing in the name of the Holy Trinity, all those who believed; while the Lord assisted and confirmed his labours with manifold miracles.

And St. Lumanus having waited more than forty days in his vessel, at the mouth of the Boinn, during which time he suffered many hardships from the barbarians and unbelievers, he set sail for, and landed at Athtrym, at which town he converted unto the faith of Christ, first Forkernus, the son of a certain great man, who there ruled, then his mother, a Britoness by nation, and lastly his father, Fethleminus, and in a fountain which by his prayers he produced out of the earth, even before their eyes, did he baptize them any many others. And these things being done, the holy prelate, in the twenty-fifth year before the foundation of Ard-machia, there builded a church, to the endowment and

enrichment whereof, Fethleminus, that faithful servant of Christ, gave by solemn gift Athtrym and Midia, with many farms; and then crossing the river, he builded an habitation for himself and for his people, and there did he piously finish his days. And Lumanus being consecrated the bishop of this church, sent his novice Forkernus to be instructed in letters; and when he was sufficiently learned, advanced him to the priesthood. And as the day of his death approached, he went with Forkernus unto his brother Brocadius, and commanded Forkernus on his obedience, that he should, after his decease, take on himself the government of the church over which he presided. But he refusing, and protesting that it accorded neither to reason nor to justice, that he should in the church of his father take on himself the guidance of souls, lest he should seem to hold in heritage the sanctuary of the Lord, his father and pastor bound him thereto by iterated commands. Why need we many words?—Lumanus would not bless him, until he had promised to undertake this office. And at length Lumanus having departed from this light, unto the mansion of eternal light, Forkernus, as enjoined, took on himself the care of his church, and after he had presided over it only three days he committed it unto a certain stranger, by birth a Briton, named Cathladius. Thus did the man of God fulfil the command of his father, and thus he took care that he should not set the example of selling the rights of the church or the heritage of his parents. But all the revenues of this church were by Eumanus transferred to St. Patrick and his successors, and for ever after given unto the Church of Ardmachia.

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### CHAP. XIII.

AND Leogaire had two brothers, the elder of whom was named Coybre, like unto him in cruelty and unbelief if indeed any one could in that country be found like him, who contemned and condemned the law of

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the Most High: and the younger was named Conallus, who retained no more of his birth, than does the fish of the sea, or the rose of the thorn. But Patrick having gone to Coyrbre, who then abided in the place called Tailition, that he might convert him unto the Christian faith, if in any wise from that stone could a son be raised up unto Abraham; yet he, his heart being hardened against belief, intended the death of the preacher who would have preached life unto him, and even in the middle of the river he scourged the servants of Patrick; and the saint knowing him to be obstinate in his error, and to be abandoned of God, thus prophesied unto him:—"Since thou hast refused to bear the yoke of Christ, whose service is freedom, none of thy posterity shall attain the throne of thy kingdom, but in perpetual servitude shall serve the seed of thy younger brother, Conallus. And this shall be to thee a sign that the Lord will fulfil the word which he has spoken through my mouth; the river near thy mansion, which with the abundance of its fishes is wont to feed thee and thine household, from henceforward, even for ever, shall produce no fishes." And the word of the man of God obtained, for all his posterity became subject to the posterity of his brother Conallus, and they came unto the throne of his kingdom; and the river which is called Seyle, even to this day beareth no fishes.

And the saint leaving those children of darkness in the anger and blindness of their hearts, and the depth of their error, turned his steps towards Conallus, who was to be the child of truth. And he rejoicing and giving thanks, received him as the angel of peace and of delight, and opened the ears of his hearing unto the words of salvation, and through the laver of the regeneration and reparation of the Holy Spirit, deserved he to be incorporated with Christ. Whereby are we plainly shown that the heavenly potter out of the same clay can form at his will one vessel unto reproof, and another unto honour. Then Conallus being comforted and confirmed in the Catholic verity, offered unto the

saint his dwelling-house, and his land, and his farm, and besought of him with many prayers, that for the spreading of the Christian faith, he there would build a city for him and for his people; and he said he would build an habitation for himself on the borders thereof. And the saint, praising so great charity in his novice, lest he should seem to reject his entreaty, builded there a city which is now called Domnhach Phadruig, that is, the city of Patrick; and touching it with his staff, he marked out the dwelling-place of Conallus, which is now called Rathyrtair. And the saint blessed him in the name of the Lord; and among other things which were to happen unto him, thus did he prophesy: "Happy and prosperous shall be this dwelling-place, and happy shall be they who dwell therein; nor shall the blood of any man save only one, be shed in it; and the Lord giving his blessing shall bless thee, and he shall confirm thy throne, and multiply thine empire, and the seed of thy brother shall serve thy seed for ever and ever. And all these things which the saint prophesied were not in the event disproved.

And it was near to the heart of the saint to visit Con-nactia, and chiefly for the vision which he therefore, beheld in his sleep, wherein he was called by the infants of that country even in their mothers' wombs he desired there to evangelize the kingdom of God. And he purposed to travel round the whole island, that he might convert it unto Christ; and the saint, being prepared to his journey, blessed Conallus, and in memorial of himself he left in the afore-mentioned city, his altar of stone.

And the King Leogaire, being devoted to the worship of devils, with a great part of his people who much desired to please him, adored a certain idol magnificently formed of silver and gold, and which was raised in a field called Maghfeidh. And the idol was named Ceancrothi, that is, the head of all the gods, for that was by that foolish people accounted to utter responses. And around this image stood twelve inferior gods made

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of brass, as if subject unto it. Therefore St. Patrick turned towards this place, that he might overturn the idol, and by his preaching convert its worshippers to the worship of the Creator. But when he could not prevail, neither could he recall these idolators from the folly that was fixed in their minds, he betook himself to his accustomed arms of prayer. And from a neighbouring hill beholding the idol, he stretched forth in prayer, his spotless hands unto God, and lifted against it the staff of Jesus; when suddenly by the power of God, the idol fell on its left side, and all the silver and gold poured from it broken and powdered into dust; but on the hard stone of the image was seen impressed the mark of the staff, though it had touched it not: and the earth swallowed up the twelve inferior gods even to their necks, and their heads continue above the ground unto this day. Thus, what human strength could not accomplish, was done by the divine power; and many beholding it believed in the true and living God, and being baptized, according to the apostle, put on Christ. And in that place St. Patrick by his prayers produced out of the earth a fountain of the clearest water, wherein many were afterwards baptized.

And of Leogaire were born two daughters, like roses growing in a rose-bed; and the one was of ruddy complexion, and she was called Ethne; and the other was fair, and she was called Fedelle; and they were educated by these magicians: and early on a certain morning, the sun having just arisen, they went to bathe in a clear fountain, on the margin whereof they found the saint sitting with other holy men; and regarding his countenance and garb, they were struck with wonder, and enquired of his birth and residence, taking him for an apparition. But the saint admonished them rather to believe in his God, than to enquire of his descent or his dwelling-place. Then the damsele, desiring to know more assuredly of God, earnestly questioned about his power and riches and glory. And the saint instructed them in the Catholic faith, truly affirming him to



be the Creator and ruler of the heavens and the earth, and sea, and of all that is therein; and that he had one Son with himself co-eternal, co-equal, and consubstantial, everywhere reigning, governing all things, possessing all things; and promised he also unto them that they should exchange an earthly and transitory kingdom, for an heavenly and eternal kingdom; for that if they obey his counsel, they should unite with the celestial King in pure and indissoluble union. And when he had thus preached unto them with persuasive eloquence, the damsels believed in Christ, and he baptized them in the fountain. Thus being made Christians, they besought of the saint that according to his promise he would show unto them the face of Christ, their beloved spouse. And the saint thus answered:—"Ye must first with the mouth of your heart and of your body, devoutly receive the flesh and blood of your spouse, so that being quickened with the living food, and having tasted of death, ye may pass from this impure world unto the starry bride-chamber." Then the virgins believing in the word of the man of God, devoutly entreated and received the eucharist, and immediately falling asleep in the Lord, they quitted their earthly tabernacles, and went unto their heavenly spouse. And their friends and their kindred gathered together and bewailed them for three days, as was the custom of the country; and returned their sacred remains unto the womb of the mother of all human kind. And on that spot was erected a church, which is now collated to the metropolitan seat of Ardmachia. And the two magicians, for that they had educated the damsels, were sorely grieved at their deaths, and reproached the saint with bitter and angry words; but he touching the harp of David, and preaching unto them, the kingdom of God, converted them unto the faith, and they were baptized.

And St. Patrick journeyed round Connactia, spreading through all that region the word of God; nor ceased he from his preaching nor from his working of miracles,

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until all the inhabitants thereof were converted unto the true faith. And in many places builded he churches and appointed therein priests and other ecclesiastical ministers unto the government of souls and the holy ministry. And on a time when the saint was intent on wonted work, he came unto a certain plain, which by its fair and pleasant site, was fitted unto the building of a church; but neither wood nor stone could be found therein. For the forest was a long way distant, and no axe could be found in those parts, nor even if found, did any of the inhabitants understand its use. Therefore did this holy man offer up his prayers, and being helped of Heaven, he builded there a church of clay alone, and it was fashioned for that time, in very handsome form, and it was endowed with the divine grace. For well it is known to have suffered nought, neither from the wind, nor from the snow, nor from the hail, nor from the rain, nor from any other inclemency of the air, but from thence even to this day, is it seen to continue in its original state. And the seat of St. Patrick, wherein sitting he was wont to preach, is still shewn, and manifold and marvellous miracles are reported to have been done there.

The holy standard-bearer of the Lord was accustomed to stop at the head-stone of every Christian who was buried outside of the burial-place, there to erect a cross; for, he knew that in that country, then only lately converted unto the faith, and the dead, by reason of the fewness of the churches, could not be buried in consecrated ground; and therefore the good Pastor wished by that blessed token to distinguish the sheep from the goats, namely, the Christians that were buried from the Pagans. So might the worshippers of Christ, beholding the sign of life, understand that the servant of the faith of the cross was there buried, and so might they not delay to offer unto the Creator their prayers for his soul. Truly, a pious custom and worthy it is of general observance, that all who were baptized in the death of Christ, and are dead in his faith, should, when

buried; have on them or near them the ensign of the death of him.

And it came to pass that Patrick coming out of Connactia, beheld outside of a burying-place which was consecrated to God, the graves of two men who had been lately buried, and observed that at the head of the one was a cross erected. And sitting in his chariot, as was then the custom; he bade his charioteer to stay; and speaking to one who stood near him he asked him, who, and of what religion the dead had been? And he answered him, that he had been a Pagan, altogether ignorant of the Christian faith: "Why then," said the saint, "is the cross of Christ at the head of him who didst never worship or acknowledge him?" And he answered:—"he who is buried near him was a Christian, and some one of your faith coming hither placed the cross at his head." Then the saint descended from his chariot, and fixed it at the head-stone of him who had been baptized, and prayed for him, and went his way.

And going out of Connactia, after having confirmed that country in the Christian faith, he went towards the northern part of Ireland which is called Dalnardia; and the people therein dwelling, by his conversation, and by his example, and by his miracles, did he convert unto the faith of Christ, and the Sacraments of the faith. Then he passed over the mountain Ficoth, even to the great plain of Bregh, thus traversing through Midia into Lagenia, and everywhere he preached the kingdom of God; and certain of his disciples he advanced in fit places unto episcopal dignity. But by how many miracles his journey was graced; how many diseased persons he had healed, severally to relate, not even the pen of the most eloquent could suffice. For divers received health, not only by his touch or by his prayer, but even by the passing of his shadow, as were he another Peter. So many as were not purified by the healing water, did he labour to persuade unto baptism; so many as were already baptized,

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lest their faith should be perverted by the old enemy, or subverted by heretical doctrines, did he therein confirm. And since faith, according to the apostle James, is "dead without works," and since a dead faith is no faith, this blessed preacher earnestly persuaded the believers unto an holy and sincere faith by their diligent working of good works. But they who, proceeding in all the wickedness, condemned his doctrine, and rebelling against God; obstinately persevered in the worship of devils, often at his prayer were they by the suddenness of divine justice destroyed; as our relation has hitherto declared; and will declare in the following pages.

#### CHAP. XIV.

And the saint departing from Midia, directed his course toward Lagenia, for the purpose of preaching there; and on his journey he crossed a river named Finglas, to a certain hill distant about one mile from the village Atheliath, the which is now called Dublinia, and looking on this place and on the country around it, and blessing it, thus spoke he, prophesying:—This village, now so small, in time shall be renowned, and it shall be increased in riches and in dignity, until it be advanced the royal seat of a kingdom." How truly he spoke, the proof of this time manifestly showeth. And he entered the village, and the dwellers therein, having heard of the miracles which he had wrought in the Lord, came forth joyfully to meet him; and the son of the Lord of that place, his only son, was even at the point of death, so that many said he had already expired. Then at the entreaty of the father and the rest who flocked around him, the saint went unto the sick man's bed, and bended his knees on the earth and prayed, and blessed him then dying, and snatched him from the jaws of death, and in the sight of them all restored him. And they who beheld this miracle, believed in the Author of life, and by the holy prelate were baptized in his name.

Therefor do those things appear to me very worthy of remembrance, which were done by Patrick, the illustrious preacher, unto the Irish nation, the holy prelate, who by the grace of God, in his evidence, his miracles, and his virtues, even to the gathering together of the people of Ireland, and her kings; that they might serve the Lord; and at length he came unto the noble city which is now called Dublinia. And it was inhabited by the Norwegians, and by the people of the Isles, having been conceded by the king of Ireland, under the dominion of the queen, who was the daughter of the king of Norwegia; and in course of time was it one while allied to another while warring against the kings of Ireland. Hither St. Patrick coming, found the city defiled with the abominations of idols, and unknowing of the true Creator. And he who burst asunder the gates of death and of hell, smoothed the path for his servant, for the king and the people, who erewhile had said unto the Lord, "depart from us, we will not the knowledge of thy ways;" so cast down were they, so saddened with weeping, and with lamentation, that all memory of their wonted fierceness, all their barbarous rudeness, and all the pride of their idolatry was utterly subdued. Wretched was the spectacle on that day!—The twin hope of the kingdom, the delight of the city, the solace of the old, the companion of the young, the son of the king of Dublinia, lay in his chamber dead, and his sister, named Anna, who had gone to bathe in the neighbouring river, had that day perished in the mid stream:—They raise the royal maiden from the stream, they bear her unto the chamber of her brother, for her obsequies;—and, according to the superstition of the Pagans, the tombs are prepared:—and a rumour gathers in the palace, that he, Patrick of Ardmachia, who, in the name of the unknown God had already raised many that were even dead, had on that day arrived in the city. This the king hearing, rejoiced mightily, and he caused him to come

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where his two children lay, and being already full of faith, he promised that if God, at the prayers of the saint would restore the children of his age, he and his people would worship him. And all the nobles confirm the promise of the king, and the whole city yearneth toward the faith, so that the children may be revived. Then the saint beholding the gain of souls which was there prepared for him, poured forth his prayers, and in the sight of the king and of all the people, restored to life the royal children; and they, being made the assistants unto the faith, rising again in their bodies, assisted in their father and in the people, the resurrection of souls. And this king was called Alphinus, and his son was called Ccchadh, and his daughter Anna Dublinia, and from her the city received its name. And he and all his people rejected their idols and all their abominations of the devils, were converted unto Christ, and were baptized at the fountain of St. Patrick, at the southern side of the city, which the saint, striking the earth with the staff of Jesus, had caused to arise, to the increase of the faith of the believers; wherefore did the saint offer there the sacrifice unto salvation; and there, even to this day, is honour and reverence paid St. Patrick and his successors, the primates of Ardmachia;---and from that time the king of Alphinus and all the citizens of Dublinia vowed themselves and all their posterity to the service of St. Patrick and the primates of Ardmachia, and builded one church near this fountain, and another near the church of the Holy Trinity, and in the city westward of archbishop's palace. And they appointed a tribute unto St. Patrick their patron; which was, unto the archbishop of Ardmachia, from every merchant-ship a sufficient cask of wine or honey, an hook of iron, or a measure of salt; from every tavern a vessel of mead or of ale, and from every shop a gift of shoes, or gloves, or knives, or combs. with many gifts of such kind: and on that day the king and his nobles each offered unto him a talent of gold; but the people offered even

as they could; the which did Patrick, the poor in Christ, give unto the poor, having retained a part unto the building of churches. Then blessed he them with the blessing of Jacob the patriarch, and of Moses the servant of God, like unto the age and spiritual bearing of whom he appeared prophesying, and praying if their deeds agreed with their words, that they might be unconquered and fortunate; but weak and unhappy, if ever they falsify their vows. Which plainly was proved when this people, becoming proud and regardless of the blessing of the saint, neglected to pay the appointed tribute.

And the saint having blessed and bidden farewell unto the inhabitants of Dublinia, then by the power of his miracles confirmed in the faith, preparing himself for the like work, set forward on his journey. And he came into a neighbouring town, which is now called the Castle Cnoc, where a certain infidel, named Murnius governed. Him did the saint desire to lead into the path of life; but this son of death, hearing the fame of his virtue and of his wisdom, which he feared no one could resist, absented himself from the saint, as from the fierce enemy. And the saint required him, that he would, at least, give unto him, of his abundance; but he concealing himself in an inner chamber, required of him that he would at least suffer him to sleep. The which commands being oftentimes repeated, the saint at the inspiration of the spirit understanding him to be a child of perdition, exclaimed, "Let him sleep, let him sleep; nor until the day of judgment let him awaken or arise!"—Then the saint departed, and the wretched man sunk into the sleep of death.

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And Patrick came unto the country of Neyll, wherein reigned a king named Echú, and he had one beloved daughter named Cynnia, whom he intended at a fitting time to give in fitting marriage. And the damsel unfolded to the saint her father's purpose, and he exhorted her to deserve the reward of virginity even an hundred fold; therefore rejecting worldly nuptials she determined to offer herself an undefiled offering unto her celestial spouse, and to cherish him in her heart. And the king beholding her thus steadily to preserve her virgin purity called unto him the saint, and thus spake: "I had determined that my daughter should continue to me a long descending progeny, for the continuation of my kingdom, and the solace of mine age; but the succession is cut off, and mine hope is defeated by thee; if therefore, thou wilt promise unto me the heavenly kingdom, yet, not compel me unwillingly to receive baptism; my daughter shall become the servant of thy God, even as thou hast exhorted her; otherwise will I not be stopped of my desire, nor shall thy preaching prevail." And the saint confiding in, and committing all unto the Lord, faithfully promised what the king required. Then the damsel being veiled and consecrated, and serving the Lord in virginity, and in the exercise of all other virtues, brought many by her example unto his devotion; and during her life, and after her death, she was renowned by divers miracles. And the saint commended her unto the care of the holy virgin Cathuberis; who first of all the women of Ireland had received from him the veil; and to whom, being placed over the monastery of Druindúchan, with a great multitude of virgins serving Christ, the saint himself addressed an exhortatory epistle, and in this monastery did Cynnia abide, until at length, with many holy virgins she rested in the Lord.

And St. Patrick visited the country of the Turturini, where he abided for the space of seven weeks; and in that little space builded he seven churches, one whereof



he called the Lord's Church. For this was his custom, that wheresoever he abided on the Lord's day, if he founded a church there, he called it Domnhach, that is, belonging to the Lord. And ever one of these seven churches, he appointed one of his disciples named Connedus, a good and holy man, by degree a Presbyter, and learned in the divine law. And he undertaking the government of this church, rather from obedience than from ambition, abided there only one week, and then quitting it, hastened to St. Patrick. And the saint inquiring the cause of his so speedy return, he answered, that he could not patiently endure the absence of his beloved father. "Nor is it to be wondered," replied the saint, "since in that place there are not children of life, but men of blood, and devourers of cattle, of whose sword thou standest in dread, and fearest that thy blood will be poured out. Return, return securely, nor tremble before their face; for the blood of no man shall in that place be shed, even from generation to generation." Therefore, receiving this answer of St. Patrick, the venerable Connedus returned unto the government of his church; and as the dwellers in that country declare, the word of the saint has been confirmed by many proofs.

The saint beholding in Hibernia that the harvest was great but the labourers few, passed over into Britain to obtain assistants in the field of the Lord. And forasmuch as the pest of the Pelagian heresy, and the Arian faithlessness had in many places defiled that country, he by his preaching and working of miracles recalled the people unto the way of truth. And many are the places therein which, even to this day, bear witness to his miracles, and are imbued with his sanctity. And he brought away with him many learned and religious men, thirty of whom he afterwards advanced unto the episcopal office. Returning to Hibernia, he touched at the islands of the sea, one whereof, Eubonia, that is, Mannia, now called Man, at that time subject unto Britain, he by his miracles and by

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his preaching, converted unto Christ. And among his miracles, very conspicuous was this: a certain evil doer named Melinus, like Simon the magician, asserting himself to be a God, and attempting the air with a diabolical flight, at the prayers of the saint fell headlong, and was dashed in pieces, and so perished. And the saint placed as bishop over the new church of this nation, a wise and holy man named Germanus, who placed his episcopal seat in a certain promontory, unto this day called St. Patrick's Island, for that the saint had there some time abided. And the other islands being converted unto the faith, he placed over them bishops from among his disciples, and then he returned to Hibernia: for the saint was accustomed to appoint bishops, not only in cities but even in towns, and the more crowded places, lest any who had been baptized, should be deprived of episcopal confirmation, that the faithful might always have present unto them one who could minister the episcopal office; while the diocese being not too extended, needed not to withdraw from them the presence and the care of their pastor. But the dwellers in some of these islands being aliened from the faith, afterwards renounced the law of God, which Patrick preached unto them; which through the prayers of Patrick freed from all venomous animals the islands that preserved their faith.

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## CHAP. XV.

AND St. Patrick proceeded to Ireland, where he preached and expounded the holy scriptures to a great multitude of people:—and the blessed Brigida was at one of these meetings; and at one, having reclined her head, she slept:—and the holy prelate forbade that any one should arouse the beloved of God, until she herself would awaken: so did it appear how evidently what is said in the Canticles agreed with her:—“I sleep, but mine heart waketh;” for that her heavenly spouse

revealed unto her all his mysteries. And when the holy virgin awaked, he enjoined her that she should tell unto them all, what she had beheld in her vision. And she obeying the command of the saint, said : " I beheld an assembly of persons clothed in white raiment ; and I beheld ploughs and oxen, and standing corn, all white, and immediately they became all spotted, and afterwards they became all black ; and in the end I beheld sheep and swine, dogs and wolves fighting all, and contending together." Then St. Patrick expounded the vision, and said that the whiteness pertained unto the state of the world, as it then was ; for all the prelates and servants of the church were then fruitful and diligent in faith and in good works, even according to the evangelic and apostolic doctrine : and the things which were spotted, belonging, as he said, to the time of the succeeding generation, which would be pure in faith, but stained with evil works. And the blackness he said, was the season of the following generation, when the world would be profaned, not only with evil works, but with the repunciation of the Christian faith. And the contest of the sheep and swine, of the dogs and wolves, he pronounced to be the controversy of the pure and impure prelates, of good and of bad men, which, after the lapse of many years, would at length come to pass. And having said, he departed. Now, that the vision of the virgin, and the interpretation of the saint, are proved by indisputable truths, no one, I think, will doubt.

The venerable Benignus, among the other endowments wherewith the divine grace had endowed him, excelled in the song of a sweet voice, so that he penetrated the hearts and the ears of all who heard him. But as a virtue of gift which is given from on high, becometh unto many the odour of life unto life, yet unto others the odour of death ; so out of the melody of his voice did the tempter minister the occasion of sin. For a certain nun, when she was delighted with the sweet singing of Benignus, entertained at length a more earn-

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est desire towards the man of God, who nothing knew of this unhallowed flame, which hardly could she controul in her bosom, And the more vehemently did it burn, for that strict discipline which was instituted by St. Patrick, and the difficulty of the very attempt, prevented the damsel from any sacred conversation with Benignus. Therefore, taught by women's cunning, feigned she extreme illness, and withdrew, as unto her sick bed, and besought that from Benignus, she might receive spiritual counsel, and the holy Communion — For he had then attained the priesthood, and was held in great veneration, as one who adorned with his holy life the priestly office. But St. Patrick, at the revelation of the spirit, was not ignorant of that distemper with which the nun did labour. Whereupon he called unto him Benignus, bade him that he should visit the sick damsel, and minister unto her soul's health. And he, obedient unto his spiritual father, having besought and obtained his blessing, entered the house of the complaining damsel, and made the sign of the cross, as was St. Patrick's custom at entering any house, that so he should overcome the snares of the enemy of man's salvation. Wonderful was the event and marvellous; yet exceedingly profitable. The damsel raising her eyes at his entrance, beheld Benignus very terrible in his stature, and his face as breathing forth flame; and St. Patrick, standing nigh, and covering his head with his hands. And from that hour, even unto the end of her life, was the fire of human love extinguished in her bosom, as if her body was of stone or wood, and not of flesh. And afterwards she loved St. Benignus with a pure and saintly love; and she confessed that through his merits St. Patrick had snatched her from the fire of hell.

And the saint came unto Asual, which was in the territories of Midia, where it seemed good to him in a fitting place to build a church. But a certain wicked man, named Fergus, who therein dwelled, was to him an especial hindrance, that he might not accomplish

his purpose. Then the saint, willing to express the hard-heartedness of this man rather by signs than by words, with the staff of Jesus made the sign of a cross on a stone there placed; and immediately the surface of the stone appeared divided into four parts, and showed the form of the cross thereon pourtrayed. Yet did this man, stiff-necked, and of heart more hard than stone, refuse to melt into penitence; but his wife, who was then in travail, entreated pardon of the saint, and fell at his feet. And the saint, beholding him hardened in perverseness, spake unto him with prophetic voice: "Even thus, had it so willed, could the power of God have dissolved thee, at the word of my mouth. But since thou canst not, nay, wilt not believe, though the long suffering of God hath led thee unto repentance, shalt thou, according to thine impenitent heart, and the hardness of thine obstinacy, treasure up stores of wrath which right soon shall come upon thee. Quickly shall God consume thee from the face of the earth, nor shall any of thy seed reign ever in this land, nor in any other land shall they prosper, save only the infant alone, which thy wife now beareth in her womb, for on him shall my blessing come." And all these things which were prophesied of the lips of the saint, unto the father and unto the offspring did happen.

There was a certain youth named Fiechus, a scholar of Dubhtacus the bard, and he was docile of disposition, subtle of wit, florid of eloquence, and beauteous of form. And a few years before he espoused a damsel who then had lately deceased, of whom was born unto him only one son. Him walking with his aforementioned tutor did the saint meet, and the spirit revealing it unto him, at the moment, even with the glance of his eye, understood his conscience, and in the presence of all exclaimed: "Behold the husband of one wife; who according to the apostle, may worthily be advanced unto the priesthood, nay, even unto the episcopate! Then began he to expound unto Fiechus the doctrines of the Faith, and advised him unto baptism. And the youth

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marvelled at the words of grace, which proceeded from the lips of St. Patrick; and chiefly, for that so soon the saint had divined his secret and understood all the passages of his life. Therefore he believed, and took on him baptism; and after his tutor had a long time withstood, but at length consented, he devoted himself unto the direction of the holy bishop. And the holy bishop blessed him, and gave unto him the alphabet, written with his own hand. And being thus blessed, in one day he learned the whole Psalter, and in a short time, the spirit of wisdom and knowledge inspiring him, he sufficiently understood the Scriptures; for no delay can there be, when the Holy Spirit descends to be teacher. And St. Patrick advanced him unto the ecclesiastical order, and after he had worthily ministered in each degree, consecrated him the bishop of the church Sleptus. And Fiechus was eminent in his life, in his learning, and in his miracles; and being directed by the angelic command, he took on him the habit of a monk, and builded in his episcopal seat a stately monastery.

And certain wicked and envious men, who lived in the country of Ferrors, contriving to destroy the life of the saint, offered unto him poisoned cheese, as if for his benediction; the which he blessed, and immediately converted into stones, to the admiration of many, the honour of God, the veneration of himself, and the confusion of the poisoners. And unto this day remain these stones in the place where the miracle was done, and show the virtue of Patrick, though mute, because they underwent mutation. Then these poisoners seeing that their machinations redounded to the glory of the saint, and to the shame of themselves, gathered together fifty armed men, to spill the blood of the just one. And they, being assembled against him, entered the ford of a certain river, journeying along the bank whereof the man of God met them; and when he beheld their countenances, he understood their thoughts, and raising against him his left hand, with a clear

voice he cried out, "Ye shall not come unto us, nor shall ye return to your own people, but in this river shall your bodies remain even to the day of judgment." Then according to the word of the man of God, immediately they sunk as lead in the mighty waters; nor even to this day were their bodies found, though long and often sought. Thus, at the divine mandate, did the water punish them who conspired the death of St. Patrick, as erewhile the fire from heaven punished them which who were sent by king Achab against the prophet, and the place wherein they sunk in the waters, is called even to this day, the ford of the drowned men.

A certain man named Dengo, who was wicked and perverse, and powerful in iniquity prevented the saint from building a church in a convenient place: to whom the saint attesting his judge, nay, prophesying, said, "In a short time shall thine house be destroyed, and thy substance wasted away; and thy sons that issue from thine impious loins, shall of the greater part defile themselves by mutual fratricide; while the remnant of them shall never attain unto dignity or power, but shall be strangers and wanderers of the earth." And the prophecy of St. Patrick was proved by the subsequent misery visited on the man and his children.

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## CHAP. XVI.

A CERTAIN powerful man had endowed with lands and possessions a church that he was about to build on his own estate; the which to govern, St. Patrick would have appointed one among his disciples, who was able unto the gaining of souls. But the man refused, saying that in his own family he had a priest whom he willed to place over his own church. Then the saint deeming it unworthy to contend for such a matter, departed from the man. And he on the morrow brought unto the saint his son, desiring that he might be consecrated

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unto the bishopric of that church. And for that the saint apart from his own companions pursued in solitude his studies and his prayers, the man, turning from him, went unto two of his disciples, who were elsewhere appointed bishops, and addressed them for the consecration of his son. And one of them denied his request, saying that he could do no such thing without the consent and the approbation of the saint; but the other induced, either by entreaty or reward, presumed to do what the man required. The which having discovered, St. Patrick afflicting the presumer with the affliction of penance, sufficiently severe, foretold that through all his life he should suffer the want of bread. And he declared that the bishop so consecrated, was worthy of degradation and contempt, and that his church should be exceedingly poor, so that it should not be able to defend itself even from two men. And that which the saint foretold, unfaillingly came to pass: whereby a prudent man may take heed, lest misled by ambition he should ever attempt the like.

A certain man named Domnhaldus, who was blind even from his birth, hearing the saint passing by, placed himself in his way, for he trusted that through him should he receive the light so much desired. But forasmuch as the darkness was before his steps, and the light was withdrawn from his eyes, while running forward he fell, and when he would have arisen, no one was there who would help him with their hand. And a certain priest in the company of the saint seeing him fall, laughed and mocked the mischance of the blind man. The which St. Patrick observing, was offended, and lest any among his disciples should so again presume, he checked the foolishness of the scorner with reproof and with punishment, saying, "Verily I say unto thee, since in the name of my God the eyes of this man which are closed in darkness shall now be opened, the eyes of thee which are open only to evil, shall now be closed." Thus he said, and making the sign of the cross, he removed the darkness from the



blind man, and the light from the bad man, who saw. And herein was the words of the Saviour, recorded in the Holy Scriptures, fulfilled; "that they which see not might see, and that they which see might be blind." And even on the same day healed he three lame men who besought his aid; and according to the prophet, he made the "lame to leap as an hart, and run on their way rejoicing."

In the place which is named Achadfohair, St. Patrick built and endowed a church with fair possessions; and thereover he appointed and consecrated as bishop, Sennachus, who for the innocency of his heart was called the Lamb of God. And he being so consecrated, entreated of the saint, that with unceasing prayer he would labour with the Lord to shield him in his office, from the commission of all sin; and furthermore, he suppliantly besought that the church over which he presided, might not be called by his name, as was in many places the custom among the Irish people. And this did he, which is the fretting moth of all virtues. Then St. Patrick, understanding the worthiness of Senachus, and the simplicity of his heart, promised unto him all his desire; and blessing him and his flock, prophesied, that thereout should proceed many holy and eminent priests. And Sennachus, serving in exceeding holiness the Holy One of all holies, and being renowned for his miracles and for his virtues, entered at length into the heavenly sanctuary.

The blessed Patrick proposed to build a church in a place sufficiently fair and fitting, which is now called Ludha. But an angel appearing unto him, enjoined that he should desist therefrom, saying, "So shall a servant of the Lord arrive from Britain, named Moecheus, who for the sake of God, deserting his country and his parents, shall come into Hibernia, and in this place shall he build and dwell, and finish his days in piety." Then the saint, obeying the angel, turned unto the left side of the place, and there builded unto the God of Jacob a tabernacle, which is yet known by

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the name of St. Patrick. And Moccheus coming thither, erected an oratory and all places fitting, and lived there a life abundant in virtue : and often St. Patrick was wont to visit him, and confer with him on things pertaining unto God. And on a certain day, while they were sitting together, and communing of God, St. Patrick received the divine command that he should absolutely confer on Moccheus the place which he had builded, with all matters pertaining thereunto, and that he himself should fix his cathedral seat in Ard-machia, now called Armagh. And Patrick willingly did as the Lord had enjoined ; and thence retiring, he commended unto Moccheus twelve lepers, to whom he had ministered in Christ ; and Moccneus assumed the care and custody of all these matters.

And St. Patrick addressed his well-beloved, the prince Connallus ; and he inquired of him whether would he assume the habit of a monk. And the prince replied, that his heart was prepared to do whatsoever the saint would command. Then the saint rejoicing at his devotion, said unto him, " For the sign of power and protection, and for the proof of thy spiritual worth, shalt thou bear thy shield and thy sceptre ; the name of a laic shalt thou show, but the mind and the merit of a monk shalt thou possess : inasmuch as many saints shall proceed from thee, and many nations shall in thy seed be blessed."

And he signed his shield with the sign of the staff of Jesus, declaring that no one of his progeny who should carry this shield in battle should ever be vanquished. And the Chronicles of Hibernia declare, and her bards record, that this, the saint's prophecy unto Connallus and his seed, duly came to pass.

And St. Patrick coming into the territory of Mogna-rud, went towards the town of Dambach Maghin, over which a man named Victor ruled : and he hearing of the saint's arrival, yet loving darkness rather than light, concealed himself in the shades of a thick grove ; for much he feared, lest being driven from the darkness

of his unbelief, he should, though unwilling, be compelled to believe in the true light. But the shadows of the night season came on, nor did Patrick, the son of light, therefore delay his journey. And when the curtain of deep night had covered all things with surrounding darkness, it darkened not the course of Patrick, who was the precursor of light; for unto him the night was as day, and the deep shadows were as brightness. And the light piercing through the darkness poured around the man concealing himself; nor could he longer hide from before the face of the light. Then Victor, by so signal a sign being vanquished, and being bound with the chains of the fear of the Lord, came unto St. Patrick, and devoutly entreated and received from him the holy baptism. And being, with all his household, and all his people, baptized, he gave unto the saint his inheritance for the erection of a church; and among his disciples he abided. And after a while he increased in holiness and in the knowledge of the divine law, and being at length consecrated by St. Patrick, he received in that church the episcopal degree, and for his virtues and his merits he was very renowned.

And a certain disciple of St. Patrick, named Volchanus, was eminent in faith and in religion, especially surpassing in the virtue of obedience; and St. Patrick willing that this his piety which was so well known unto him and unto God, should also be known unto his fellow disciples for an example unto them, commanded him that he should build a church wheresoever God should vouchsafe to direct. And hearing the word of the saint, he obeyed; and carrying an hatchet

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on his shoulder, went forth to seek a fitting place for the erection of a church. Then the spiritual father observing him to go forth with his hatchet in his cowl, prophesied unto him with the words of consolation : "Do not, well-beloved Volchanus, doubt of a fitting place ; but wheresoever thine hatchet shall fall, there securely build and inhabit, and there shalt thou be among a great nation paying worship unto God." Thus having heard, he retired from the presence of his honoured father ; knowingly unknowing, and wisely untaught, yet persuaded in his mind to go whithersoever the most true teacher had directed him. Therefore, the whole day did he go forward, nor did he aught, save to lift up his hands and his heart in prayer. And as the day declined eve-ward, the hatchet fell from his shoulder unexpectedly, yet moved of heaven, in a place neither intended nor foreseen. Then the man of God understanding this to be the appointed place, with great labour builded there a monastery, and gathered together unto one holy society many sons of God, who were dispersed : and therein dwelling holily and religiously, finished he his life, and at length renowned in his virtues, and his miracles, he rested in the Lord.

And Kertennus, a disciple of St. Patrick, bore the saint, now worn with age, on his shoulders, for so necessity required ; and by his panting shewed he his weakness or his weariness. And the saint said unto him, "Often hast thou carried me, yet never before have I perceived thee thus to pant." Then answered Kertennus, "Wonder not, holy father, for now hath mine age come on me, and my companions, whose years are as

mine, have from the forecast of thy bounty received the refreshment of a little rest ; and mine head is covered with grey hairs, and I labour with daily toil, and earnestly do I long for quiet, which above all things, ~~is~~ <sup>is</sup> I need." Therefore St Patrick compassionating Kertennus, promised unto him a place fitted for contemplation, yet not unsuited to the exercise of pious duties. And as it much desired the presence of so worthy a disciple, he provided for him a church ; yet not too remote from the Archi-episcopal seat, he had builded in Ardmachia ; nor yet too near, lest by succeeding archbishops he should be oppressed : thus was it done, that in his frequent visits to St, Patrick, the man of God should not by the distance be wearied, nor his church appear contemptible by too close a neighbourhood. And after some days he placed him over the church of Clochor, which the saint himself then ruled ; and when he had hitherto consecrated him, he gave unto him a Chrismatory. And Saint Kertennus there dwelling, and exercising within doors the office of an abbot, and abroad the office of bishop, cherished his grey hairs, and finished his life in holiness.

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#### CAAP. XVII.

And St. Patrick travelling into Ulidia, where lived one Magiul, an Heathen, also called Macchaldus ; and he was eminent in wickedness, and notorious in cruelty ; and forasmuch as like always accordeth with like, he gathered unto himself no small company, well practised in theft, in rapine, and in blood ; and this man placed on his

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own head and on his companions, certain diabo-  
lical signs, which are called Deberth, that all  
might behold how devoted was their brotherhood  
unto the service of Satan. And it happened on  
a time that the blessed Patrick was journeying  
with his people through the place where lurked  
this band of evil doers, waiting and watching for  
any traveller on whom they might rush forth to  
destroy and to despoil. And, beholding the  
saint, they thought at first to slay him as the se-  
ducer of their souls and the destroyer of their  
gods ; but suddenly their purpose being changed  
by the divine will, they thought it shame to shed  
the blood of a peaceful, weak, and unarmed old  
man ; yet, counselling to prove, or rather to  
mock the power of Christ, and the holiness of  
Patrick, they placed one of their companions,  
named Garbanus, on a couch, and though he was  
in perfect health, they feigned him as dead ; and  
they covered him with a cloak, and with deriding  
prayers they besought the man of God, that he  
would provide the funeral rites, or, as he was  
wont, restore unto life the dead man. But the  
saint, at the revelation of the Spirit, understood  
what they had done, and pronounced that these  
scorners had deceivingly, yet not falsely declared  
of their companion's death. Therefore, disregard-  
ing their entreaties, he prayed unto God for the  
soul of the derider, and went on his way. And  
the saint had not journeyed far, when they unco-  
vered the cloak from their companion ; and lo !  
they found him not feignedly, but really dead.  
And they, affrighted at this fearful chance, and  
dreading lest the same should happen unto them-  
selves, followed the saint and fell at his feet, and

acknowledged their offence, and by their contrition, obtained pardon. And they all believed in the Lord, and in his name were they baptized. Then did the saint at their humble entreaty, revived the dead man, and washing him in the holy font, associated him unto them in the faith of Christ.

And Machaldus, their chief, falling at St. Patrick's feet, confessed his sins, and entreated with many tears, that a life of penitence might be appointed unto him, whereby he might attain the life of eternity. And the saint inspired of heaven, enjoined him that he should utterly renounce his native soil, and give all his substance to the poor; and he clothed Machaldus in a vile and rough garment, and chained him with chains of iron, and cast the key thereof, into the ocean. Likewise, he commanded him to enter alone, without oars, into a boat made only of hides, and that on whatsoever country he should land, under the guidance of the Lord, there should he serve him even unto the end of his days. And the man truly repenting, did as his pastor enjoined; for he alone chained with iron chains, bearing on his head the tonsure as the token of penitence, entered the boat; and under the protection of God, he committed himself unto the waves, and was borne by them unto the Island Eubonia, which is called Mannia, or Man. And therein were two bishops named Connidrius and Romulus, whom St. Patrick himself had consecrated and appointed to rule over the people of that island, and to instruct them in the faith of Christ, after the death of Germanus, the first bishop. And they, beholding Machaldus, marvelled much, and they

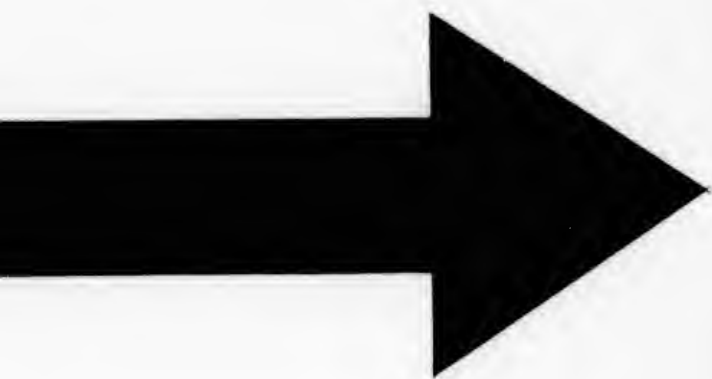
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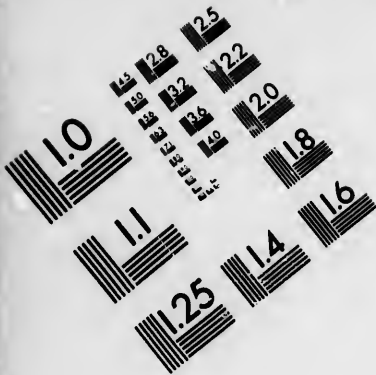
pitied his misery; and when they had understood the cause, received him kindly, and retained him with themselves. And after he had for some space there abided, a fish was one day taken in the sea and brought unto their dwelling, and when the fish was opened before them, a key was found in its belly, and Machaldus being released from his chains, gave thanks unto God, and went thenceforth free; and he increasing in holiness, after the deaths of these holy bishops attained the episcopal degree; and being eminent in his miracles and in his virtues, there did he rest. And in that island was a city after him named, of no small extent, the remains of whose walls may yet be seen. And in the cemetry of its church is a sarcophagus of hollowed stone, whereout a spring continually exudeth, nay, sufficiently floweth forth; the which is sweet to the draught, wholesome to the taste, and healeth divers infirmities; for whoso drinketh thereof, either receiveth instant health, or instantly he dieth. And in that stone are the bones of St. Machaldus said to rest, yet therein is nothing found, save only clear water. And though many have oftentimes endeavoured to remove the stone, and especially the king of Norici, who subdued the island, that he might at all times have sweet water, yet have they all failed in their attempt, for the deeper they digged to raise up the stone, so much the more deeply and firmly did they find it fixed in the heart of the earth.

There was a noble and beautiful damsel, named Memhessia, the daughter of a prince who reigned in a certain part of Britain. And she, being occupied with the grace of the holy Spirit, through

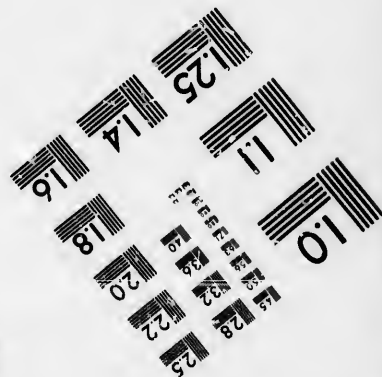
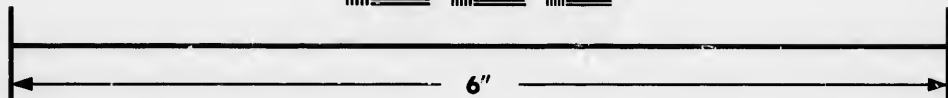
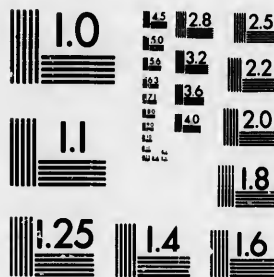








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the virtues which is innate in a good disposition, and from the divers species of all created creatures, understood the Creator; and him, being so understood, she affected with all her heart, and with all her soul, for the love and desire of the which affection, she looked down on all the riches, and all the delights, and all the splendours, and all the charms of this world's glory, and she despised them in her heart. Yet had she not been washed in the holy font, though in her manners she represented the purity of the Christian faith. And her parents being heathens, meanly endeavoured with words, and with stripes to frustrate and to shake her purpose; but the column of her virgin heart being builded on the rock of Christ, could neither be subdued by their persuasions, nor their threats; nor could she by any of their evil doings at all be moved from her fixed firmness. Forasmuch as the spring-time of her youth made her beautiful, and the elegance of her form made her lovely, while in her countenance the lilies and the roses of the garden were mingled together; very many princes of royal stock desired her in marriage; however, in no wise could she be thereunto persuaded or compelled. Wherefore, having a long time vainly laboured, her parents by general consent brought her unto St. Patrick, the fame of whose holiness was proved and published through all that country, by many signs and miracles. Then they unfolded unto the saint the purpose of the damsel, earnestly entreating him that he would bring her unto the sight of his God, whom she so loved, and toward whom her heart yearned. This the saint hearing, rejoiced in the Lord, giving thanks unto him, whose breath doth blow even whither and how he listeth: and who oftentimes calleth unto himself, without any preaching, those whom he had predestined unto life. Then having expounded unto the damsel the rules of

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the Christian faith, he catechised her, and baptized her, confessing her belief, and strengthened her with the sacraments of the body and blood of Christ. And she, having received the viaticum, fell to the ground in the midst of her prayers, and breathed forth her spirit; thus ascending from the font spotless and washed of all sin; and being led by the angels unto the sight of her fair and beautiful beloved. Then did Patrick, and all who were present glorify God, and with honourable sepulture they committed her holy remains unto the earth.

And at a certain time, St. Patrick, on the Lord's day, entered an harbour on the northern coast of Hibernia, opposite the town of Druimbo; yet would he not go forth of the ship, but remaining therein, solemnized the day with his wonted devotion. And now was the mid-hour of the day passed, when he heard no little noise; whereby he understood that the Heathens were violating the Sabbath with their profane labours; (the which was right contrary to his custom and command;) and that they were then employed in a certain work which is called Rayth, that is, a wall; and thereat being somewhat moved, imperatively commanded them on that day to cease from their labour. But this profane and foolish generation received the prohibition of this saint, not only with contempt, but with scorn and laughter. Then did he, understanding the perverseness of these scorers, repeat his prohibition, and thus did he say unto them: "Though mightily shall ye labour unto your purpose, never shall it come to any effect, nor never shall ye derive any profit therefrom." And how true were his words, the event shewed; for on the next night was the sea wonderously raised with a tempest, and spreading thereover, scattered all the works of the Heathen; and lest ever it should be re-collected or rebuilt, dispersed it with irreparable dispersion.

And a man named Darius, sent unto the saint by the hands of his servants, a large brazen vessel, the which contained thrice twelve gallons, and was most needful

unto him, and companions, for the dressing of their food. And he, much requiring such a vessel, kindly received it; yet said he only this, "I thank him." And the servants returning unto their master, when he enquired of the saint's answer, replied that he said nothing more than "I thank him." Then Darius, thereat wondering, accused the saint of rashness and rudeness; yet, desiring to try the virtue of the word, commanded that they should take the vessel from Patrick and bring it back again; which then they did. The saint, as he was thereto accustomed in his words and in his works, said, "I thank him." And again Darius demanded what St. Patrick had this time said: and hearing that even then he had only spoken as before, "I thank him," and admiring and understanding his firmness, pronounced the saint to be a man of consummate constancy, and that the word of his mouth was most excellent. "Truly," said he, "this is a magnanimous man, and of unalterable mind, whose countenance and whose word could not be changed, whether the vessel be given unto him or taken from him; but ever do they continue the same." Then did he, following his servants, salute the saint with appeasing speech, and gave unto him a field near his dwelling-place, about which, dispute might possibly have arisen.

And after a short time, the noble Darius, that he might show unto the saint yet greater favour, brought him out of a low place unto a place which was high; from a narrow dwelling unto one which was spacious and fair, which was foreshown to him by an angelic miracle, at that time named Druymsalleach, but which is now called Armachia. And St. Patrick considering the pleasantness and convenience of the place, and walking round it, found therein a doe lying down with her fawn, which they who accompanied the saint willed to slay; but this the pious father would in no wise suffer to be done. And that he might show the bowels of pity, which he had unto God's creatures, he bore the fawn in his arms, and caressed and cherished it, and

carried it unto a park at the northern side of Ard-  
 machia ; and the doe, even as the tamest sheep, followed  
 the compassionate bearer of her youngling, until he  
 placed it down at her side. And on that day did the  
 saint, for the praise of God and for the benefit of the  
 people, bring forth out of the earth by his prayers,  
 (even for the seventh time) a clear fountain.

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 CHAP. XVIII.

WHEN the lamp of daily light was extinguished in  
 the shades of nocturnal darkness, the man of God be-  
 held in a vision of the night, angels measuring the form  
 and extent of the city, which was to be builded in that  
 high place ; and one of the angels enjoined him, that  
 on the morrow he should go unto the fountain near Ard-  
 machia, which is now called Fobar Patrick, that is, the  
 fountain of Patrick ; and there he should heal, in the  
 name of the Lord, sixteen lepers, who were come thi-  
 ther from many places to experience the mercy of the  
 Lord, and to receive his faith. And Patrick obeyed  
 the voice of the angel ; and early in the morning he  
 found those men, and by his preaching he converted  
 them unto the faith, and being converted, he baptized  
 them in that fountain, and when baptized, he purified  
 them from the leprous taint of either man. And this  
 miracle, when published abroad, was accounted a fair  
 presage, and a present sanction of the future city.

Then Patrick founded, according to the direction of  
 the angels, a city fair in its site, its form, and its ambit ;  
 and when by the Divine assistance it was completed,  
 he brought to dwell therein twelve citizens, whom he  
 had from all parts diligently and discreetly chosen ; and  
 these he instructed in the Catholic doctrines of the  
 Christian faith. And he beautified the city with church-  
 es, builded after a becoming and spiritual fashion ; for  
 the observance of divine worship, for the government  
 of souls, and for the instruction of the Catholic flock, he  
 appointed therein spiritual persons ; and he instituted



certain monasteries filled with monks, and others filled with nuns, and placed them under the regulations of all possible perfection. And in the city placed he an archi-episcopal cathedral; and determined in his mind, that it should be the chief metropolis, and the mistress of all Hibernia; and that this his purpose might remain fixed, and by posterity unaltered, he resolved to journey unto the Apostolic Seat, and confirm it with authentic privileges.

And the angel of the Lord appearing in a dream unto Patrick, approved the purpose of his journey, and showed him that the Pope would bestow and divide among many churches, the reliques of the apostles, Peter and Paul, and of many saints. And they were provided with four chariots, which conveyed him and his people unto the sea-side. Then the glorious prelate, Patrick, after that the urgency of his laborious preaching was finished, and the abundance of so many and so great miracles had converted the whole island, blessed and bade farewell to the several bishops and presbyters, and other members of the church whom he had ordained; and with certain of his disciples, led by his angelic guide, he sailed towards Rome. Whither arriving, while in the presence of the supreme Pontiff, he declared the cause of his coming: supreme favour he found in his eyes; for embracing and acknowledging him as the apostle of Hibernia, he decorated the saint with the pall, and appointed him his legate, by his authority confirmed whatsoever Patrick had done, appointed or disposed therein. And many parting-presents, and precious gifts, which pertained unto the beauty, nay, unto the strength of the church, did the Pope bestow on him; where among were certain reliques of the apostles, Peter and Paul, and of Stephen the proto-martyr, and of many other martyrs; and moreover gave he unto the saint a linen cloth, which was marked with the blood of our Lord and Saviour Jesus Christ, a gift excelling all other gifts! And with these most holy honours, the saint being returned unto Hibernia, fortified

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therewith his metropolitan church of Ardmachia, (unto the salvation of souls and the safety of the whole nation,) and repositied them in a chest behind the great altar. And in that church, even from the time of St. Patrick, the custom obtained, that on the days of the Passover, and of the Pentecost, these reliques should be thereout produced, and venerated in the presence of the people.

But the miracles which St. Patrick wrought, when going to Rome, or returning thence, or after he had returned, are beyond our ability to relate, either one by one, or all together. For wheresoever he remained through the night, or made any abiding, left he behind him the proofs of his sanctity in the healing of some diseased person, inasmuch as churches and oratories, which were builded in those places, and entitled after his name, are yet to be seen; and which, even to this day, are redolent of his holiness, and impart the benefit of his miracles to many who sought the same with the desert of faith. And in his return, he sometimes abided in Britain, and founded there many monasteries, and rebuilded many others which had been destroyed of the Heathens; and he filled them with convents of holy monks, who assented unto that form of religion which he thereto appointed; many events also prosperous and adverse, which were to happen unto Britain, did he prophesy in the spirit; and especially he foresaw and foretold the holiness of the blessed David, who was then in his mother's womb. For there were many country places and towns, the inhabitants rudely drove away the saint while journeying, lest he should abide the night among them; and these and their posterity could never prosper or become rich therein; but strangers and aliens always possessed of them the wealth and the dominion.

And after his long journey was finished, he consoled his people with his presence; and he appointed unto the Lord's field thirty bishops, which he had chosen, and in foreign countries had consecrated; for that the har-

vest was many, and the labourers few. Therefore began he the more frequently to assemble, help synods of bishops to celebrate solemn councils, and whatsoever he found contrary to the ecclesiastical institutes, or the Catholic faith, that did he take away and annul, and whatsoever he found accordant to the Christian law, to justice, or to the sacred canons, and consonant to good morals, that did he direct and sanction.

And the most holy Patrick applied all diligence unto the extirpation of a variety of reptiles, which were peculiar to the country, and which often annoyed the inhabitants even unto death. And at length by his salutary doctrine and fervent prayer, he relieved Hibernia of the increasing mischief. Therefore, he, the most excellent pastor, bore in his hand the staff of Jesus, gathered together from all parts of the island, all the poisonous creatures into one place: then compelled he them all unto a very high promontory, which then was called Cruachanailge, but now Cruchan-Phadruig; and by the power of his word he drove the whole pestilent swarm from the precipice of the mountain, headlong into the ocean. O eminent sign! O illustrious miracle, even from the beginning of the world unheard; but now experienced by tribes, by people, and by tongues, known unto all nations, but to the dwellers of Hibernia especially needful! And at this marvellous, yet most profitable sight, a numerous assembly was present; many of whom had flocked from all parts to behold miracles, many to receive the word of life.

Then at the paschal tide, his accustomed devotions being finished, he went round the whole island with an holy multitude of his sons, whom he had brought forth unto Christ; and every where teaching the way of the Lord, he converted to, or confirmed in the faith, the dwellers therein. And all the islanders, unto whom had come, even the knowledge of his name, for this so strange and wonderous miracle, surrendered themselves to him and to his doctrine, as to an angel of light, and devoutly they obeyed him for their peculiar apostle.

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Then, this most excellent husbandman, seeing the hardness of the Lord's field to be softened, and the thorns, the thistles, and the tares rooted forth, laboured to fertilize it so much the more abundantly with the increase of profitable seed, that it produced good fruit, not only to the increase of thirty, or sixty, but even of an hundred-fold. Therefore he caused the whole island to be divided with a measuring line, and all the inhabitants, both male and female, to be tithed; and every tenth head, as well of human kind as of cattle, commanded he to be set apart for the portion of the Lord. And making all the men monks, and the women nuns, he builded many monasteries, and assigned unto them for their support, the tithe of the land and of the cattle. Wherefore, in a short space, so it was, that no desert spot, nor even any corner of the island, nor any place therein, however remote, was unfilled with perfect monks, and nuns; so that Hibernia was become rightly distinguished by the episcopal name, of the island of saints. And these lived according to the rule of St. Patrick, with a contempt of the world, a desire of heaven, an holy mortification of the flesh, and an abandonment of all pleasure; equalling the Egyptian monks, in their merit, and in their number, so that with their conversation and example, they edified far distant countries. And in the days of St. Patrick, and for many ages of his successors, no one was advanced unto the episcopal degree, or the cure of souls, unless by the revelation of the Divine Spirit, or by some evident sign he was proved worthy thereof, and which ought to be the custom of the present day.

And a certain saint named Secundinus, who was exceeding wise and learned, said unto St. Patrick, that he desired to compose an hymn in honour of a saint who was yet living. This he said, for that the saint whom he purposed to write, was Patrick himself; and therefore concealed he the name in silence. Then, answered the saint, "Verily, it is worthy and fit, and right, and profitable, that the people should tell the wisdom

of the saints, and that the congregation should speak of their praise ; but yet, it is more becoming that the subject of our praise should not be praised until after his death. Praise thou, therefore, the clearness of the day, but not until the evening cometh ; the courage of the soldier, but not until he had triumphed , the fortune of the sailor, but not until he hath landed, for the Scripture saith, thou shalt praise no man in his life-time. Nevertheless, if so thy mind is fixed, what thou proposed to do, that do thou quickly : for death draweth nigh unto me, and of all the bishops which are in Hibernia shalt thou be the first to die." Therefore, Secundinus composed an hymn in honour of St. Patrick, and after a few days, according to the word of the saint, he died ; and he was buried in his own church, in a place which he called Domnhach-seachlainn, and by manifold miracles showeth himself to love in Christ. And this hymn, are many of the islanders daily wont to sing, and from its repetition they affirm many and great wonders to have happened.

And now the cloud of unbelief, by whose eclipse the people of Hibernia so long had wanted the warmth and the light of the true sun, being dispersed, now did the tongue, the life, the virtue of the blessed Patrick, so long as the breath and the Spirit of God were in his nostrils, avail unto the things which were began, continued and ended in the Lord ; giving the knowledge of salvation, affording the example of holiness, extending the remedy of all diseases. And verily, this peculiar habit of life, which he exercised in secret, was daily and perpetual, inasmuch as every day was he wont diligently to sing the entire psalter, with many songs and hymns, and the Apocalypse of the Apostle John.

And in a wonderful manner dividing the night-season, thus did this wakeful guardian and labourer in the Lord's vineyard distinguish that also. For in the earliest part thereof, having with prayers and psalms praised God, then applied he unto study ; and in the latter part, he plunged himself into cold water, and rais-

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ing his heart, his voice, his eyes, and his hands towards heaven, offered he one hundred and fifty prayers. Afterwards he stretched himself on a bare stone, and of another stone making a pillow, he rested his most sanctified body with a short sleep; or that more clearly we may speak, he refreshed himself unto the labour of his continual conflict. With such rest indulging, he girded his loins with the roughest hair-cloth, the which had been dipped in cold water; lest haply the law of the flesh warring in his members against the law of the Spirit, should excite any spark of the old leaven. Thus did St. Patrick, with spare and meagre food, and with the coarsest clothing, offer himself an holy and living sacrifice, acceptable unto God; nor suffered he the enemy to touch in him the walls of Jerusalem, but he inflicted on his own flesh the penance and perpetual barrenness; and that he should not bring forth children which might hereafter be worthy of death, made he his spirit fruitful of abundant fruit.

And until the five-and-fiftieth year of his age, wherein he was advanced in Hibernia unto the episcopal degree, did he after the manner of the apostles, continually travel on foot; and thenceforth, by reason of the difficulty of the journey, he used a chariot, according to the manner of the country. And over his other garments he was clothed with a white cowl, so that in the form and the candid colour of his habit, he showed his profession, and proved himself the candidate of lowliness and purity. Whence, it came to pass, that the monks in Hibernia followed his example, and for many years were contented with the simple habit which the wool of the sheep afforded unto them, untinged with any foreign dye. And he kept his hands clear from any gift, ever accounting it more blessed to give than to receive: therefore, when any gift was given unto him by any rich man, he hastened so soon as might be to give it unto the poor, lightening himself thereof as of an heavy burthen. In his countenance, in his speech, in his gait, in all his members, in his

whole body, did he edify the beholders; and his discourse was well seasoned, and suited unto every age, sex, rank, and condition. In four languages—the British, the Hibernia, the Gallic, and the Latin, was he thoroughly skilled; and the Greek language also did he partly understand. The little Book of Proverbs which he composed in the Hibernia tongue, and which is full of edification, still existeth; and this great volume called Canoin Phadrug, that is, the Canons of Patrick, suited every person, be he secular, be he ecclesiastic, unto the exercise of justice and the salvation of souls. Whensoever he was addressed for the expositions of profound questions or difficult cases, always according to the custom of his lowliness, did he answer, “I know not, God knoweth:” but when great necessity compelled him to certify the word of his mouth, he always affirmed by attesting his Judge. So excellent was he in the spirit of prophecy, that he foretold divers future things, even as if they were present; things absent he well knew, and whatsoever fell from his lips, without even the smallest doubt, did that come to pass. So evidently did he foretel of the saints which for an hundred years thereafter would be born in Hibernia, but chiefly in Momonia and Conactia, that he showed even their names, their characters, and the places of their dwelling. Whomsoever he bound, them did the Divine Justice bind; whomsoever he loosed them did the Divine Justice loose; with his right hand he blessed, with his left hand he cursed; and whom he blessed, on them came the blessing of the Lord; whom he cursed, on them came the heavenly malediction: and the sentence which issued from his lips, unshaken and fixed did it remain, even as had it gone forth of the eternal Judgment-seat. Whence did it plainly appear, that this holy man being faithful unto God, was with him as one spirit. Yet, though in his manifold virtues, he equalled or excelled all other saints, in the virtue of lowliness did he excel even himself; for in his epistle he was wont to mention himself as the lowest, the least,

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and the vilest of all sinners, and little accounting the signs and the miracles which he had wrought, he thought himself to be compared not to any perfect man; and being but of small stature he used often to call himself a dwarf. And not seldom, after the manner of the apostle Paul, he toiled with manual labour, fishing and tilling the ground, but chiefly in building churches; to which employment he much urged his disciples, both by exhortation and example. Nevertheless, right earnestly did he apply himself unto baptizing the people, and ordaining the ministers of the church. Three hundred and fifty bishops did he consecrate with his own hand; seven hundred churches did he endow; five thousand clerical men did he advance unto the priestly rank. But of the other ministers whom he appointed unto the inferior orders of the monks and the nuns, whom he dedicated unto the divine service, God alone knoweth the number.

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## CHAP. XIX.

THEREFORE, under this most sanctified rule of life did he shine in so many and so great miracles, that he appeared second to no other saint. For the blind, and the lame, and the deaf, and the dumb, the palsied, the lunatic, the leprous, the epilectic, all who laboured under any disease, did he, in the name of the Holy Trinity, restore unto the power of their limbs, and unto entire health; and in these good deeds was he daily practised. And of all those things which so wonderfully he did in the world, sixty-and-six books are said to have been written, whereof the greater part perished by fire, in the reigns of Gormundus and of Turgesius. But four books of his virtues and his miracles yet remain, written partly in the Hibernian, partly in the Latin language; and which, at different times, four of his disciples composed, namely, his successor the blessed Benignus; the bishop St. Mel, the bishop St. Lomanus, who was his nephew; and his grand-nephew



St. Patricius, who after the decease of his uncle returned into Britain, and died in the church of Glasgow. Likewise, did St. Evinus collect into one volume the acts of St. Patrick, the which is written partly in the Hibernian, and partly in the Latin tongue. From all which, whatsoever we could meet most worthy of belief, have we deemed right to transmit in this our work, unto after times.

And Patrick, the beloved of the Lord, being full of days and of good works, and now faithfully finishing the time of his appointed ministry, saw as well by Divine revelation as by the dissolutions of his earthly tabernacle, that the evening of his life was drawing near. And being then nigh unto Ulydia, hastened his journey towards the metropolitan seat, Ardmachia; for earnestly he desired to lay in that place the remains of his sanctified body, and in the sight of his sons whom he had brought forth unto Christ, to be consigned unto the common mother. But the event changed the purpose of the holy man; that all might know, according to the testimony of the Scriptures; that the way of man is not in his own power, but that his steps are directed of God. For during his journey, he was cautioned not to return to Ardmachia in words to the following effect:—"Stay thou, O Patrick, thy feet from this thy purpose, since it is not the Divine Will that in Ardmachia thy life should be closed, or thy body therein be sepultured; for Ulydia, the first place of all Hibernia which thou didst convert, had the Lord provided that thou shalt die, and that the city of Dunum [now Down] thou shalt be honourably buried. And there shall be thy resurrection; but in Ardmachia which thou so lovest, shall be the successive ministry of the grace which hath been on thee bestowed. Therefore remember thy word, where-with thou gavest hope unto thy first converts, the

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sons of Dichu, when instructed of heaven, thou didst foretel unto them that in their land thou wouldst die and be buried." And at the word of the angel the saint was grieved; but quickly returning unto himself, embraced he the Divine Providence with much devotion and thanksgiving, and submitting his own will unto the will of God, he returned into Ulydia.

And after a few days Patrick, the most holy old man, rested in a place not far distant from the mother-church of the city of Dunum; and with him was Brigida, the spotless pearl of Hibernia, and no small assembly of religious and ecclesiastical persons. And while the saint discoursed unto them of the glory of the saints, he pointed out to them as he was instructed by the Spirit, where he should be buried, on the eastern side of the cemetery. Brigida said that she would be happy if she might enshroud his holy body in a linen cloth, she had made with her own hands, and woven for his obsequies. And St. Patrick understanding the desire of Brigida, and her preparation of the garment; he himself returned unto the monastery of Saballum, which he had filled with a fair assembly of monks, and there lying on the bed of sickness, awaited he, with an happy hope, the termination of his life, nay, rather of his pilgrimage, and his entrance into the life eternal. And the venerable virgin obeyed the word of her father and bishop, and went unto the monastery, and took the garment, and with four virgins in her train, hastened she to return unto the saint. And they offered him the garment, the which he kindly received, and kissing his feet and hands, they obtained his benediction.

Now, the sickness of his body increasing, age pressing on; or rather the Lord calling him unto his crown, the blessed Patrick perceived he was hastening unto the tomb; and much he rejoiced to arrive at the post of death and the portal of life. Therefore, being so admonished by the Spirit, he fortified himself with the Divine Mysteries, from the hand of his disciple the bishop St. Thasach, and lifting up his eyes he beheld the heavens opened, and Jesus standing in the multitude of angels. Then raising his hands, and blessing his people, and giving thanks, passed he forth of this world from the faith unto the proof; from his pilgrimage unto his country; from transitory pain unto eternal glory! O how blessed Patrick!—O how blessed he, who beheld God face to face, whose soul is secured in salvation! Happy, I say, is the man unto whom the heavens opened, who penetrated into the sanctuary, who found eternal redemption, whom the blessed Mary with the spotless choirs of virgins welcomed, whom the bands of angels admitted into their fellowship! Him the wise assembly of prophets attendeth, the senate of apostles embraceth, the laurelled army of martyrs exalteth, the white-robed company of confessors accepteth, and the number of the elect receiveth with all honour and glory.—Nor wondrous was it, nor undeserved; seeing that he was the angel of God; though not by his birth, yet by his virtue and by his office; he whose lips were the guard of knowledge, and declared unto the people the law of life which was required of God. Rightly was he called the prophet of the Most High, who knew so many things absent, who foretold so many and such things future, as seldom have any of the prophets prophesied!—

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Rightly is he called, and is, the apostle of Hibernia, seeing that all the people thereof, and the other islanders, are the signs of his apostolate! Rightly is he called a martyr, who bearing continually in his heart, and in his body, the name of Christ, showed himself a living sacrifice unto God; who having suffered so many snares, so many conflicts from magicians, from idolators, from rulers, and from evil spirits, held his heart always prepared to undergo any and every death!—Rightly is he called the confessor of God, who continually preached the name of Christ, and who by his words, his example, and his miracles excited people, tribes and tongues, unto the confession of his name, of human sin, and of Divine promise!—Rightly is he called a virgin, who abideth a virgin in his body, in his heart, and in his faith, and by his three-fold virginity, pleaseth he the spouse of virgins, and the virgin of virgins!—Rightly is he numbered among the angelic choirs, and the assemblies of all saints, who was the sharer in all holy acts, and all virtues!

On the seventeenth day of March, in the one hundred and twentieth and third year of his age, departed he forth of this world, and thus the years of his life are reckoned. Ere he was carried into Hibernia by the pirates, he had attained his sixteenth year, oppressed beneath a most cruel servitude, six years did he feed swine; four years did he feed, with the sweet food of the Gospel, those who before were swine, but who, casting away the filth of their idolatry, became his followers. Eighteen years did he study under St. Germanus, and when he had reached his fiftieth and third year, he was invested with the episcopal dignity, and returned into Hibernia, therein to preach: in

and in the space of thirty and five years converted he unto Christ all that country, and many other islands; and during the thirty and three years which remained unto him, abided he chiefly in Saballum, or in the monastery which he had founded at Armachia. Nor did he willingly leave those holy places, unless some cause of inevitable urgency called him forth; nevertheless, once in every year did he celebrate a council, that he might bring back unto the right rule those things which he knew to need reformation.

And as St. Patrick expired, the surrounding circle of monks commended his spirit unto God, and enwrapped his body in the linen cloth which St. Brigida had prepared. And the multitude of the people, and of the clergy, gathered together and mourned with tears and with sighs, the dissolution of Patrick, their patron, even as the desolation of their country, and prayed in psalms and in hymns, the rites which unto his funeral were due.

And the people of Ultonia having entered Dunum, celebrated the solemnities of mass, and in the place foreshown, buried the venerable body with all due veneration; and this desirable treasure, this most precious jewel, they depositeth beneath a stone five cubits deep in the heart of the earth, lest by stealth it might be conveyed thence. But by how many and how great miracles the bones of this most holy saint were graced therein, we find not recorded, either because the pen of the negligent preserved them not, or being written, they were destroyed by some of the many Heathen princes who ruled in Hibernia. Now St. Patrick died in the four hundred and ninetieth and third year of Christ's incarnation, Felix being then Pope, in the first year of the reign of Anastasius the Emperor, Aurelius Ambrosius ruling in Britain, Forchernus in Hibernia, Jesus Christ reigning in all things and over all things.

Now, unto him be glory, and praise, and honour, and empire, through infinite ages, for ever and ever. *Amen.*

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## RULES FOR A CHRISTIAN LIFE.

To be observed by all who wish to secure to themselves  
a happy Eternity.

1. SETTLE in thy soul a firm resolution upon no account whatever to consent to mortal sin. This resolution is the very foundation of a virtuous life : whosoever is not arrived thus far, has not yet begun to serve God. Without this resolution, it is in vain for any one to flatter himself with the hopes of living holily, or dying happily.

2. In order to enable thyself to keep this resolution, be diligent in flying all dangerous occasions, such as bad company, lewd or profane books, immodest plays, &c. For "he that loves danger shall perish in it."—*Eccl. iii. 27.*

3. Watch all the motions of thy heart, and resist the first impressions of evil ; keep a guard upon thy senses and thy imagination, that the enemy may not surprise thy soul by these avenues ! Contemn not small faults, lest by degrees thou fall into greater.

4. Fly an idle life, as the mother of all mischief ; and take it for a certain truth, that an idle life will never bring a Christian to heaven.

5. Never omit, upon any account, thy morning and evening prayers. In the morning remember always to present to God the first fruits of the day, by giving him thy first thoughts : make an offering to him of all the actions of the day ; and renew this oblation at the beginning of every thing thou doest, "whether thou eat or drink," says St. Paul, (1 Cor. x. 31.) "or whatever else you do, do all for the glory of God."

6. In thy evening prayers, make a daily examination of thy conscience, calling thyself to an account, how thou hast passed the day ; and whatever sins thou discoverest, labour to wash them away by penitential tears before thou layest thyself down to sleep. Who knows but that night may be thy last ? In going to bed, think on the grave ; compose thyself to rest in the

arms of thy God, and if thou wake in the night, raise thy thoughts to him, who is always watching over thee.

7. Besides thy morning and evening devotions, set aside some time in the day for prayer, more particularly mental, by an interior conversation of thy soul with God, her only true sovereign good. In the midst of all thy employments, keep thyself as much as possible in the presence of God, and frequently aspire to him by short ejaculations. Read often spiritual books, as letters or messages sent thee from heaven. And if thy circumstances permit, assist daily at the sacrifice of the mass.

8. Frequent the sacraments at least once a month, and take special care to prepare thyself to receive them worthily.

9. Have a great devotion to the passion of Christ: and often meditate upon his sufferings.

10. Be particularly devout to his blessed mother; take her for thy mother, and seek upon all occasions her protection and prayers: but learn with all to imitate her virtues.

11. Study to find out thy predominant passion, and labour with all thy power to root it out.

12. Let not a day pass without offering to God some acts of contrition for past sins.

13. Beware of self-love as thy greatest enemy: and often use violence to thyself by self-denials and mortifications: "Remember the kingdom of heaven is not to be taken but by violence." St. Matt. xi. 12.

14. Give alms according to thy ability: "For judgment without mercy to him that hath not shown mercy." St. James, ii. 13. Set a great value upon spiritual alms-deeds, by striving all thou canst to reclaim unhappy sinners; and for that end daily bewail their misery in the sight of God.

15. Be exact in all the duties of thy calling, as being to give an account one day to that great Master, who has allotted to each one of us our respective station in his family.

16. "Remember always thy last end, and thou shalt never sin" Eccl. vii.

Terrence Martin  
His book Bought  
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