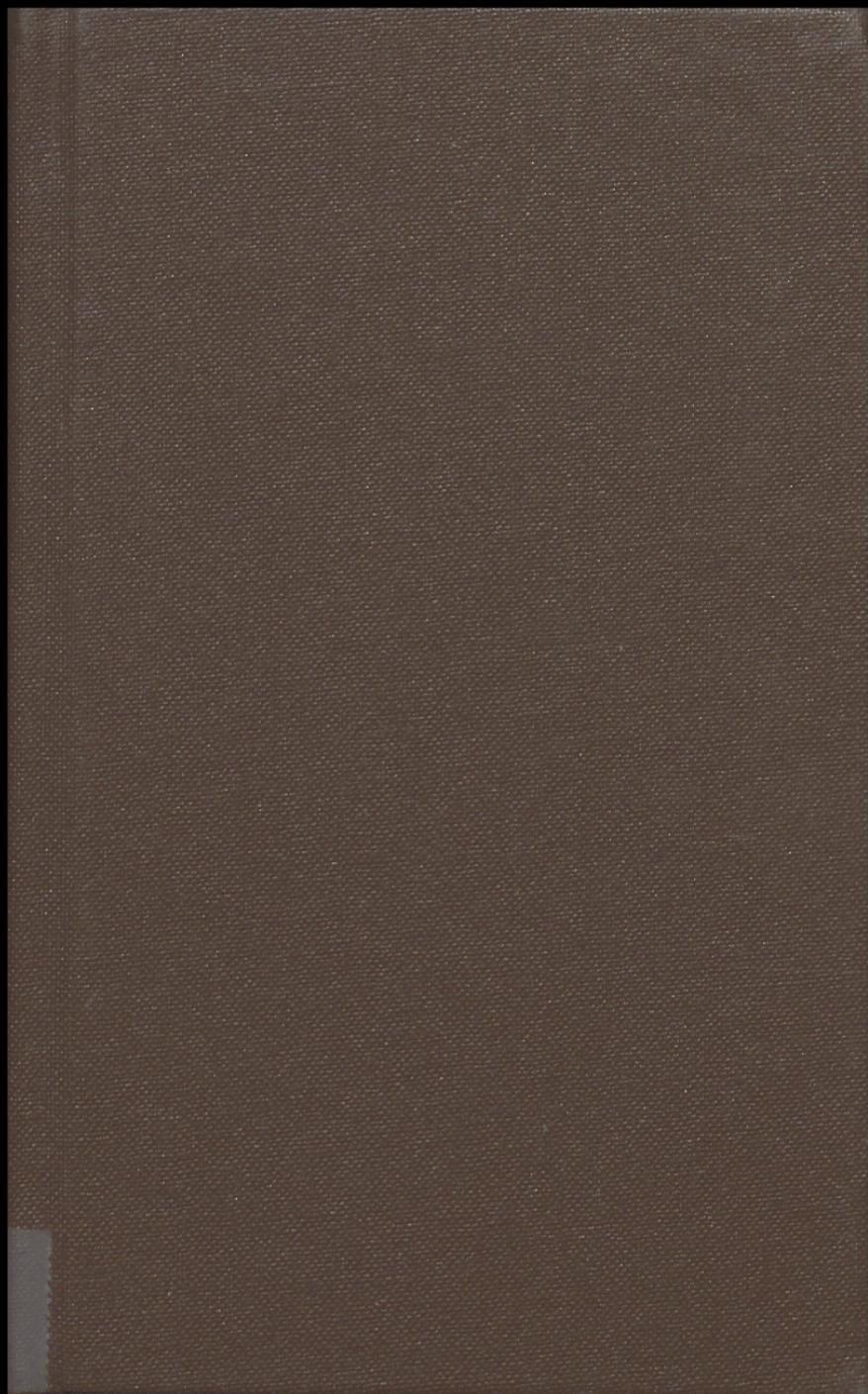


LIFE PROPHECIES OF ST. COLUMBA (COLUMBKILLE)

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LIFE AND PROPHECIES  
OF  
T. COLUMBA OR COLUMBKILLE

Patron of Derry and Founder of Iona.

BY

ST. ADAMNAN,

FOUNDER OF HY, AND NINTH ABBOT OF THAT MONASTERY.

*Translated from the Original Latin with Copious Notes,*

BY THE LATE

REV. MATHEW KELLY,

PROFESSOR, MAYNOOTH,

*Editor of Cambrensis Eversus, etc., etc.*

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NEW EDITION.

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1875

## P R E F A C E .

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IN undertaking to translate "St. Adamnan's Life of St. Columba," our main object was to give to the Catholic public a strictly literal version of a very ancient and most interesting biography, and in a form not too cumbrous, nor overlaid with unnecessary discussions. It must seem strange that no one has hitherto tried to render into English the Life of St. Columba, considering the veneration always paid to him as one of the three chief patrons of Ireland,\* and the apostle of Scotland; and the noble exertions recently made to help on the cause of Catholic literature, by supplying original biographies of canonized saints and other servants of God. This neglect appears more unaccountable still, when we bear in mind that Adamnan's name is also held sacred in this country, and that his work is regarded by the ablest critics abroad, as the most precious relic left us in the whole range of hagiology during the middle ages. His labours certainly deserved a better fate; and we trust it may be some apology for the many defects in our translation, to which we are painfully alive, that this is the first effort made to present to the English reader a literal translation of St. Columba's Life. In it we have not aimed at a pure style, or any of the graces of composition, which, had we even the power, we could not attain, without ceasing to re-

\* Hib. Domin. p. 24.

present the original faithfully. Adamnan's sentences are often long, complicated, and obscure, notwithstanding the obvious advantages of a variety of gender and case in Latin: our translation, we have no doubt, more or less frequently labours under the same defects; but they are much oftener short and cramped, broken clauses of two or three words repeated again and again, and this peculiarity could not be avoided without throwing the whole narrative into a new shape. We preferred giving St. Columba's Life in a faithful, though inelegant version, to altering it according to the present standard of taste, and producing thus an entirely new work.

The text we followed is generally that edited by Dr. Reeves for the Irish Archæological and Celtic Society,\* with the same division of chapters; omitting however as superfluous, the summary of contents—or rather of the titles of chapters, for such it is, at the beginning of each book.

Other changes on the authority of Colgan or the Bollandists, are noticed in their proper place.

The notes, though few and brief, leave, we hope, no names of places or persons unexplained.† More frequent reference to Catholic rites, ceremonies, and doctrines would be highly instructive, but our limits necessarily precluded further notice. To trace out precisely the points of likeness between our liturgy and creed and the practice of the Columbian monks and Irish Church, as revealed in the pages of Adamnan, is besides a task, requiring more intimate acquaintance with the discipline of the Church, and the writings and opinions of fa-

thers and theologians, than the translator of this little volume could pretend to. If his humble labours should stimulate the zeal of others with better opportunities, he will not desire a higher reward, feeling that one of the chief objects for which he undertook this translation will then have been accomplished.

\* See *Index Nom. et Loc.*

† The Life of St. Columba, founder of Hy, by Adamnan, ninth abbot of that monastery, with notes and dissertations by William Reeves, D.D., M.R.I.A. Printed at the University Press, for the Irish Archæological and Celtic Society, Dublin, 1857.

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\* These two chapters were omitted in their proper place (c. 39 and c. 41, *lib. ii.*), for reasons which seemed to be at first quite decisive, but on further reflection, the translator is now satisfied they should have been inserted in the usual order, at p. 101 and p. 102 respectively, or at least at the end of the Second Book. It is hoped, however, the present arrangement will not embarrass the reader, who can easily, by means of this *Index of Chap.* correct our mistake. Indeed on account of the character of this work, in which each event stands by itself without regard to time or succession, the facts recorded produce the same impression in whatever order they are presented to the mind.

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## LIFE OF ST. ADAMNAN.

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IN Ireland the names of the author as well as the subject of the following biography have been ever held in such veneration, that the reader will easily excuse us for premising a brief notice of the life of each. Our sketches must be very rapid ones, but the student of Irish hagiology will find ample and interesting histories of Adamnan and Columba in the *Acta Sanctorum*, Colgan, Lanigan, Carew, and other authorities. We can only touch on a few particulars which may serve to throw light on the following memoir.

No authentic record remains to commemorate the exact place, or even the province, in which Adamnan was born; tradition, however, has fixed it in Donegal, and in the diocese of Raphoe. To this day his memory is held by the faithful people of that district in the highest veneration; and it has been maintained by some, that under the name of Eunanus, he is worshipped as the patron saint of Raphoe. The probability of this conjecture however is much diminished, by the consideration that the feast of Eunanus is celebrated as that of a confessor pontiff, while Adamnan is represented as an abbot only.

Adamnan was a kinsman of the illustrious subject of his memoir, having been descended on the maternal side from Conal, the renowned ancestor of St. Columba.\* Ronan, his father, was a lineal descendant of the great Nial, king of Ireland. The precise date of our saint's birth is uncertain (Baronius falls into the mistake of making him even a contemporary of St. Columba), but the common opinion fixes his birth about the year 624.

There is scarce the vestige of a record of Adamnan's

\* Adamnan's pedigree is traced in the *Genealogies of Saints*, by the O'Clerys; O'Donovan's *Four Mas.* p. 703.

early life. We have no account of presages of greatness before his birth—of miraculous interposition during his infancy or youth—no trace of indications of the future sanctity for which he was so pre-eminently distinguished. But we may well presume, that the morning of his days was devotedly given to the cultivation of virtue, and breathed a sweet incense on all around.

The circumstances of time, place, etc. under which Adamnan was first admitted to the monastic habit are all involved in obscurity and uncertainty: but in the year 679 we find him elected to the abbacy of Hy. Such an appointment clearly indicates that Adamnan must have been held in great esteem by his brethren, not only for his virtue, but also for learning and ability. The monastery of Hy had been already celebrated throughout Europe; and at this particular period the Columbian order had reached the very height of its reputation. It is to be presumed, then, that Adamnan was a man singularly gifted and accomplished, otherwise he would not have been chosen to preside over so distinguished a brotherhood. Indeed we are not left to mere conjecture as to the extent and variety of his attainments; St. Bede bears the highest testimony to his virtue and learning:—"Vir bonus et sapiens, et scientia scripturarum nobilissime instructus."—H. E. *lib.* v. c. 15.

In the year 701 Adamnan, probably at the instance of King Finnatha, undertook to intercede with Alfrid, king of the northern Saxons, for the purpose of obtaining a redress of injuries committed by the northern Saxons on the territory of Meath and its inhabitants. During the exile of Adamnan Alfrid in Ireland he had made the acquaintance of Adamnan who styles the monarch *his friend, regem Alfridum amicum*. His negotiations on behalf of his countrymen were eminently successful. It was during his sojourn in England on occasion of this embassy, that he learned how the Irish mode of celebrating Easter differed from that of the universal Church. Upon his return to his native country, he was careful to inform the people of their error on this important subject; and by his zeal and perseverance, ultimately succeeded in inducing them to conform to the general custom. The Irish, it is true, did not entirely forsake their erroneous computation till after

Adamnan's death, which occurred in 705; but during his life time he had sown the good seed among them, and with God's help, it did not fail to produce fruit. Though long dead he yet speaketh, and may his spirit, as well as that of Columba ever live in holy Ireland.

Besides the "Life of Columba," Adamnan wrote a work on the "Right time of keeping Easter;" also a most interesting description of the Holy Land, as it stood at that time, from the account supplied from Arculph, a French bishop. St. Bede gives a summary of this treatise, which has been since published entire by Mabillon. Some tracts in Irish ascribed to Adamnan remain still unpublished.

The following editions of St. Columba's life by Adamnan have been published in the original Latin: we are not aware of a translation in any language up to the present.

I. *H. Canisii Antiquæ Lectiones*, 6 tom. 4to. Ingolstadt. 1604. Tom. v. p. 559—"Adamnani Scoti Libreres, de S. Columba Scoto, Presbytero et confessore." Published again in the first vol. of Basnage's edition, 4 tom. *fol.* Amstelædami, 1725; and by Migne, with the *Loca sancta*, *Patrolog.* tom. lxxxviii. p. 726. Paris, 1850.\*

II. *Florilegium Insulæ sanctorum*, collegit et publicavit Thomas Messinghamus, Sacerdos Hibernus, Parisiis, 1626. p. 141—"Vita S. Columbæ Presbyteri et confessoris, auctore S. Adamnato, abbate."

III. *Triadis Thamaturgæ, seu Divorum Patricii, Columbæ, et Brigidæ . . . Acta.* Studio R. P. F. Joannis Colganii, Lovanii, 1647. p. 333—"Quarta vita S. Columbæ, abbatis, Scotorum et Pictorum Apostoli, et utriusque Scotiæ Patroni. Authore S. Adamnato, abbate."

IV. *Acta Sanctorum* (Bollandists), Junii, tom. ii. die nona Junii. p. 197—"Vita prolixior S. Columbæ, auctore S. Adamnato, abbate."

V. *Johannis Pinkerton Vitæ antiquæ sanctorum qui habitaverunt in ea parte Britanniæ nunc vocata Scotia.*

\* It is to be regretted the edition of Colgan, which is above all praise, was not followed in the *Cursus*. The Abbé Migne could do no greater service to literary men throughout the whole of Europe, than by reprinting the complete works of Colgan.

Londini, 1789. p. 47.—“Vita Columbæ auctore Adamnano.”

VI. *Life of St. Columba, Founder of Hy*, written by Adamnan; with copious notes and dissertations, by William Reeves, D.D., M.R.I.A. Printed for the Irish Archæological and Celtic Society, Dublin, 1857.

It will be well to notice here briefly a few of the objections against the truth of Adamnan's narrative.

Many writers, even among those who do not object to what is marvellous in the Lives of Saints, confess that the number and variety of St. Columba's miracles, on every occasion, without motive, etc. surpass their belief. Assuming what they state of their feelings to be true, it would be rather a proof of their want of faith in the power of God and the intercession of his saints, than of the improbability of facts having taken place that are so well attested. Legions of bad angels, it is said, appear every where; and then hosts of good angels to encounter them. And who dares deny the presence every where—at sea and on land, by night and by day, of Satan and his ministers, particularly amongst a pagan people? and is God less powerful than he? Again, with affected reverence, these critics complain that the dominion of unfallen man, or rather of the Lord of creation, over beasts and birds is ascribed to Columba. The same power, we reply, was exercised by Daniel and Elias under the Old Law, by Paul the Hermit and St. Francis of Assisium under the new, and by all the saints of God at all times in proportion to the nearness with which they approach the innocence and integrity of Adam in paradise.

They urge, in fine, that the natural and supernatural are so mixed up in this life, that is to say falsehood with truth, that it is impossible to separate one from the other. We answer by reminding the objectors again of the grave authority they set aside—an authority which would alone suffice to establish the truth of the most striking events recorded in history—of an earthquake, a plague, or dreadful battle. “Let no one imagine,” says the holy Adamnan, “that I either state a falsehood regarding so great a man, or record anything doubtful or uncertain. Be it known that I will tell with all candour what I have learned from the consistent narra-

tive of my predecessors, trustworthy and discerning men, and that my narrative is founded either on written authorities anterior to my own times, or are what I have myself heard from some faithful and learned seniors attesting facts, the truth of which they had themselves ascertained.”—*Adamnan's Preface*, p. 3.

## LIFE OF ST. COLUMBA.

ST. COLUMBA, abbot, and patron of Derry, more commonly called Columbkille (Columba of the *churches*),\* was born in Gartan, barony of Kilmacrenan, county Donegal, about the year 520.† His father was Feidlimid, of the royal house of O'Neill, son of Fergus, son of Conal, son of Neill of the Nine Hostages; and his mother was Aethnia, the daughter of Mac Nave (Filius Navis), a Leinster chieftain,‡ the kinsman of Cairthir, supreme monarch of Ireland. In his youth St. Columba studied under St. Finnian, called the Wise, the tutor of the saints of Ireland.

He learned theology while yet in deacon's orders under the aged Germanus in Leinster, and was ordained priest in his thirty-sixth year, by Etchen, a holy prelate who resided in Meath.§ From his boyhood he had been instructed in

\* Hib. Dom. p. 241.—The name is not derived according to Dr. Reeves from the number of *churches* founded by him as commonly thought, but from his strict attendance at *the church* of his youthful sojourn. The chief argument for this view is, that the name is not Columb of the churches (*plural*), but Columb of the *church* (*sing.*); it is only necessary to look through the index of places on the map of Hy, given by Dr. Reeves himself (Appendix, p. 425), to be satisfied that the singular is often used for the plural in like compounds.

† 518, An. Ulst.; 519, Colgan; 522, Usher; 521, Lanigan, followed by Dr. Reeves, etc.

‡ p. 4, *infr.*

§ See the curious legend of the ordination of St. Columba, in Dr. Todd's *OBITS* of Christ Church, p. 54; and in Langan's E. H. vol. ii. p. 128. This *impossible* fiction represents the Bishop Etchen as intending to raise Columba to the episcopacy without ordaining him priest. When Dr. Lanigan refers to many instances of "this kind in ancient times," he cannot mean consecrating a deacon a bishop—passing over the order of priesthood *per saltum*—because such ordination would be certainly invalid. Though a cleric could be ordained deacon before receiving sub-deaconship, he could not be consecrated bishop without the order of priesthood.

the love of Christ; and by the grace of God, and his zeal for wisdom, had so preserved the integrity of his body and the purity of his soul, that though dwelling on earth, he appeared to live like the saints in heaven.\* After devoting himself to the service of God in the monastic state, St. Columba founded many religious houses in Ireland, of which the chief were Durrow in the King's county, Kells in Meath, Swords in Dublin, and Derry on the banks of the Foyle.

In his forty-second year (A.D. 560, 564),† either driven into exile, as some have thought,‡ or rather as Adamnan states distinctly§ moved by God's grace to undertake this mission, he sailed into Britain with twelve companions, and established in the island of Hy|| one of the greatest monasteries of that age. But his main object in leaving his own country was not to seek a retreat abroad, where with a few chosen companions he might worship God in greater peace apart from the society of men. It was, in the first place, to preach the gospel to a nation, who, besides their great spiritual want—for though they had been converted, the prevailing superstitions weakened their faith—had also strong natural claims on his charity. The Albanian Scots were of Celtic origin, and their king, Conall, was St. Columba's near relative. When the cross of Christ was preached to these tribes, and the true faith firmly established amongst them, St. Columba proposed to pass the wild range of mountains that separated the Albanian Scots from the northern Picts, and to bear the glad tidings of salvation to this benighted people.

Nearly two years were devoted to the erection of the church and monastery of Hy, after which the saint proceeded on his missionary tour among the Picts. He crossed the Grampian Hills, and proceeded directly to the fortress of King Brude, near Lake Ness. Here the gates were closed against him, and the Druids used all their influence with the king to prevent him from seeing St. Columba. "When the holy man observed this, he approached with

\* p. 4, *infr.*

† *Ibid.*

‡ Usher's *Primordia*, pp. 902, 904; O'Donovan's notes *Four Mas. ad 554*, where, we regret to say, the editor does not pay due respect to the saint's name.

§ See note, p. 4.

|| See Appendix on Hy.

his companions, and having first formed the sign of the cross of our Lord, he knocked at the gate, which instantly flew open, the bolts having been driven back with great force.\* The king filled with alarm at this miracle, received St. Columba with the reverence due to his great sanctity, treated him with kindness, and finally embraced the Christian faith himself, and used every exertion afterwards to bring about the conversion of his whole people. The saint's labours were so far crowned with success; yet had he to renew his visits again and again, before the opposition of the Magi and Druids was finally overcome, and before the great majority of the inhabitants received the truths of salvation.

From the northern Picts St. Columba is said to have passed to the Orkney isles, and to have brought under the yoke of Christ the hardy tribes that dwelt there. However, scarcely any vestiges of his spiritual labours in that district have been preserved. In the Hebrides his mission was most successful. Adamnan mentions several of these islands where St. Columba pursuing his apostolic labours, performed various miracles, preached the gospel, and founded churches and religious houses.

Hy was still the chief establishment of his order, which he revisited after each missionary tour, and in which he resided almost permanently towards the close of his life. From the shores of his adopted island he could see on a clear day the green hills of his native province, and the prospect seems to have often inspired him with an ardent longing to dwell again among the scenes of his youth. Indeed it is impossible not to be struck by the beautifully simple and touching allusions in Adamnan to the saint's love of home and kindred, and not to admire the zeal and self-denial which bound him to serve God amongst a strange people. Yet for the whole thirty-five years of his sojourn at Hy, only two of St. Columba's visits to Ireland are recorded by Adamnan,† and these were connected with religious and national interests, and seemingly of short duration.

St. Columba died at Iona in the thirty-fifth year of his

\* p. 97, *infra*.

† pp. 22, 58, *infra*.

residence there, and the seventy-seventh year of his age.\* Of his last moments we have at the end of this work a beautiful picture, which even the genius of Moore has failed to copy. His manner of life and character are also faithfully represented by his biographer on the authority of written documents, or of discerning eye-witnesses who attested the truth of the facts. We are assured that St. Columba could "never spend the space of even one hour, without study or prayer, or writing, or some other holy occupation; and so incessantly was he engaged day and night in the unwearied exercise of watching and corporal austerities, that the weight of his singular labour would seem beyond the power of all human endurance." It is added that he was loved by all; that his cheerful countenance only reflected the joy of his innocent soul. The "dove-like" simplicity characteristic of his youthful years, the gentleness of disposition, the affectionate sympathy with suffering in every shape—of the birds of the air, as well as of his kind—mark his whole life.

The reader will find in Adamnan's biography no trace of that warlike spirit which appeals to the sword against every slight, real or imaginary, or that pride and lust of power which is said to have been inherited from kingly ancestors. Yet the blessed Columba has been charged with all this and more by Christian men who profess great respect for his memory, and who have read over carefully, we presume, this biographical record; and solely on the evidence of a legend, which bears the most decisive marks of being at once apocryphal and inconsistent. If these censors knew the meaning of that inspired word, "Be angry

\* Of course the date will vary with that assigned for the birth. His death is commemorated in the Annals of Ulster at 594; Annals of Clonmacnoise, 590; Four Masters, 592.

A recent popular writer undertakes to prove that the monks of Hy could have known nothing of the sacrament of Extreme Unction, because we are not told that St. Columba was anointed with oil. Any Catholic child would tell him that sacrament cannot be administered validly, except to the *sick in danger of death*, and our saint died "*without any previous sickness*."—p. 135. It is not stated either that St. Columba received the blessed Eucharist. Must we infer the monks of Hy never heard of the holy viaticum?—King's Church History, *passim*.

and sin not," they would never have condemned the innocent.\* We cannot envy that man's feelings, who, whatever be his opinion of the value of this book as an interesting biography, will not bring with him from even a cursory perusal, a deep conviction of the truthfulness of the whole narrative and a great love for the subject of it, as much for his meekness and good nature, as for his eminent sanctity.

\* We sincerely hope the funds of the Irish Archæological and Celtic Society, which counts among its members many learned Catholics, will not be expended henceforth in producing costly works bearing on controversy, under the care of editors—who, even with the best intentions, cannot fairly represent the faith and practice of the Catholic Church.

ST. ADAMNAN'S LIFE  
OF  
SAINT COLUMBA.

IN THE NAME OF JESUS CHRIST.

THE PREFACE.

IN commencing, with the help of Jesus Christ, and in compliance with the ardent wishes of my brethren to write the life of our holy Patron, I request, in the first place, that others who may read it will believe the facts which it records and that they will attend more to the matter than to the words, which may, I fear, sound harsh and barbarous. Let them remember that the kingdom of God is not in flowers of language, but in the fruits of faith, and let them not for any obscure names of men, or tribes, or places in the uncouth Irish tongue, which may seem rude when compared with the various languages of foreign nations \* despise a record of beneficent deeds which bear the impress of the hand of God. My readers must also know that many other things regarding this man of blessed memory, well worthy of being told, have been omitted, in order not to tire their patience; a few only out of many have been recorded here. And this, every person who reads the following work will I think perceive that of the great actions of the same holy man, popular fame has published the less important, when compared even with the few which I shall now briefly relate. From this point, in this my first brief preface, I now

\* This apology for the comparative inelegance of the Irish language is often found in the ancient Irish writers: it was as polished nevertheless as others not derived from Latin

proceed with the help of God, to explain in the commencement of the second, the name of our holy prelate.

IN THE NAME OF JESUS CHRIST.

### THE SECOND PREFACE.

THERE WAS a man of reverend life and blessed memory, the father and founder of monasteries \* having the same name as Jonas the prophet; for though its sound is different in three different languages, its signification is the same in all: what in Hebrew is Jonas, in the Greek language is called Περίστερα and in the Latin, Columba. † This remarkable name was not given, it is believed, to the man of God, without a special providence. For according to the inspired record of the Gospel, the Holy Ghost is known to have descended on the only begotten Son of the Eternal Father, in the form of that little bird called the dove: and hence very frequently in the sacred Scriptures the dove is known, to designate in a mystical sense the Holy Ghost. Hence, also our Saviour, in his Gospel, has ordered his disciples to preserve the simplicity of the dove ingrafted in a pure heart, for the dove is a simple and innocent bird. By that name therefore, it was meet that the simple and innocent man should be called, who gave to the Holy Ghost a dwelling place in his dove-like affections; a name to which may with propriety, be applied what is written in the Proverbs. "Better is a good name, than great riches." Not only from the days of his infancy did our prelate, by the favour of heaven,

\* Three hundred in Ireland and Scotland according to some ancient accounts.

† No commentator has hitherto adverted to the fact that this explanation of the name Columba, is taken almost literally from the letter of St. Columbanus to Pope Boniface IV.—See note A. in Appendix. Columba is the Latin word for a "dove."

deserved to be honoured by the name, but even many long years before his birth, it was given to him as a child of the promise \* in a miraculous prophecy of a soldier of Christ to whom it was revealed by the Holy Ghost. For Maucteus † a pilgrim from Britain, a holy man, a disciple of St. Patrick, the Bishop, gave the following prophecy of our Patron as I have been informed on the testimony of learned ancients. "In the last ages of the world "he said," a son shall be born whose name Columba shall be announced in every province of the isles of the ocean: and brilliantly shall he enlighten the last ages of the world. The boundary of one narrow hedge shall divide the little farms of his monastery and of mine, a man most dear to God, and of great merit in his sight. In describing the life and character of our Columba, I will in the first place, as briefly as possible, give a general summary and place before my readers eyes an image of his holy life. I will also briefly sketch his miracles, principally to excite a relish for the more detailed account of them which shall be given in the three last books. The first shall be his prophetic revelations—the second his divine miracles,—the third the apparitions of angels and some manifestations of the brightness of heaven upon the man of God. Let no one imagine that I either state a falsehood regarding so great a man, or record any thing doubtful or uncertain. Be it known that I will tell with all candour what I have learned from the consistent narrative of my predecessors, trustworthy and discerning men, and that my narrative is founded either on written authorities anterior to my own times, or on what I have myself heard

\* Scriptural allusion to Isaac a child of the Promise. Galat. iv. 28.

† This name is commonly written Mochta in Irish. He was Founder and Patron of the Church of Louth. The monastery or rather as the Bollandists observe, the farm of the monastery to which allusion is made here, is not known.

from some learned and faithful seniors attesting facts the truth of which they had themselves ascertained.

Saint Columba was born of noble parents; his father was Feidlimid, son of Fergus,\* and his mother was Aethnia, the daughter of Mac Nave, called in Latin, Filius Navis. In the second year after the battle of Cooldrevny,† and in the forty-second of his age, St. Columba resolving to seek a foreign country for the love of Christ, sailed from Ireland (Scotia) to Britain.‡ From his boyhood he had been instructed in the love of Christ, and by the grace of God, and his zeal for wisdom had so preserved the integrity of his body, and the purity of soul, that though dwelling on earth, he appeared to live like the saints in heaven. Angelic in appearance, elegant in address, holy in work, with talents of the highest order and consummate prudence, he lived a good soldier of Christ during thirty-five years in his adopted island, (Iona.) He never could spend the space of even one hour, without study, or prayer, or writing, or some other holy occupation, and so incessantly was he engaged night and day, in the unwearied exercise of watching and of corporal austerities, that the weight of his singular labour would seem beyond the power of all human endurance. And still he was beloved by all, for a holy joy ever beaming on his face, revealed the ecstasies with which the Holy Spirit filled his inmost soul.

\* He was great grandson of Nial of the Nine Hostages, king of Ireland.

† Colgan prefers the date 561 for this battle. Trias Thaum, p. 372, n. 9.

‡ Scotia is never applied in this work to any country but Ireland; hence the just complaint of Dr. Lanigan against Dr. Lingard, for using the word "Scottish Monks," where he should have said "Irish." The Bollandists understood correctly the phrase, "peregrinare pro Christo," as meaning a mission to convert foreign nations.

## BOOK I.

### HIS PROPHETIC REVELATIONS.

#### A BRIEF SKETCH OF HIS WONDERFUL MIRACLES.

ACCORDING to the promise already given, I shall commence this book with a brief account of the evidence which the venerable man gave of his miraculous powers. By the efficacy of his prayers, and in the name of our Lord Jesus Christ, he healed persons suffering under various diseases; he alone by the assistance of God, expelled from this island, now the head of his order,\* innumerable hosts of malignant spirits, whom he saw with his corporal eyes assailing himself, and beginning to send mortal distempers on his monastic brotherhood. Partly by mortification, and partly by powerful resistance, he subdued with the assistance of Christ, the furious rage of wild beasts. The surging waves, at one time rolling mountains high in a great tempest, became at his prayer, calm and smooth, and his ship, in which he then happened to be, came safely to anchor, as the storm ceased.

When returning from the country of the Picts,† where he

\* For a good map of this famous island of Iona, and a compendium of its long and flourishing ecclesiastical history, see Adamnan's Life of St. Columba, edited by Dr. Reeves, for the Irish Archaeological and Celtic Society. On the transmission of the abbacy in one family. See note B. Appendix.

† The name of a tribe in Scotland, distinguished into northern and southern Picts, of whom St. Columba converted the former from paganism to the Catholic faith. There were many tribes of the same name in different parts of Ireland.

had been for some time, he confounded the Druids by hoisting his sail when the wind was against him, and making as rapid a voyage as if the gale had been favorable. On other occasions also his prayers changed contrary into favorable winds. In that same country, he took a white stone from the river's bed, and blessed it for the cure of certain diseases; and that stone, contrary to the ordinary law of nature, floats like an apple when placed in the water. This divine miracle was worked in presence of King Brude and of his household.\* In the same country he performed a still greater miracle, by raising to life the son of an humble Christian, and restoring him in life and vigor to his father and mother. At another time, while the holy man was yet a young deacon in Ireland, residing with the sainted bishop Finnbar,† the wine required for the sacred mysteries failing, he changed by his prayers pure water into genuine wine.‡ An immense blaze of heavenly light was on many and different occasions seen by some of the brethren surrounding him, in the light of day as well as in the darkness of the night. He was also favoured with the delightful and most sweet society of bright hosts of the holy angels. He often saw by the revelation of the Holy Ghost the souls of some just men carried by angels to the highest heavens. The reprobates too he often saw carried to hell by demons. He foretold

\* In the 9th year of the reign of Brude, King of the Picts, St. Columba arrived in Britain, Bede, Hist. Eccles, Lib. 3. cap. 4.

† Same name as Finnian; there were two famous saints of that name in Ireland, Finnian of Moville, and Finnian of Clonard. Trias Thaum. p. 372, n. 14.

‡ Calvin, though he insisted so much on giving communion under both kinds to the laity, decided against the voice of all Christendom that in case of necessity, beer or cider could be used. Florimond, Remond, Hist. Hæresum.

the future destiny, sometimes happy, and sometimes unhappy, of many persons while living in mortal flesh. In the dreadful tumult of war, he obtained from God, by his prayers, that some kings should be conquered, and that other kings should come off victorious. And this great privilege he enjoyed, not only while dwelling in this mortal life, but even after his departure from the world, God from whom all the saints derive their honour, making him still in heaven a most powerful and victorious patron in the day of battle.\* I will give one example of this favor conferred by Almighty God on our honored saint: it occurred the day before Oswald, the Saxon king was going to meet in battle Cathlun,† a very valiant British king. For as this same Oswald, after pitching his camp on the eve of the engagement, was sleeping on his pillow in his tent, he saw St. Columba in a vision, beaming with angelic brightness, and of figure so majestic, that he seemed to reach the skies. The holy man having announced his name to the king, stood in the midst of the camp, protecting the whole entrenchments, around with his brilliant garment, except at one small point; and at the same time pronounced the cheering words, the same which the Lord spoke to Josuah Ben Nun, before the passage of the Jordan, after the death of Moses, "saying" only take thou courage and do manfully." Jos. chap. i. v. 18.

St. Columba having said these words to the king in the vision, "added, march out on the following night from your camp to battle, for this time the Lord has granted to me that your foes shall flee before you, and your enemy Cathlun

\* Prayers to the saints inculcated here, and the source of their efficacy assigned "God from whom all the saints derive their honor."

† By others called Cedwalla or Cedwallinus. Trias. Thaum. p. 372, n. 15, 16, 16. He was slain in battle, A.D. 632, or 635. Reeves Adamnan, p. 16.

shall be delivered into your hands, and after the battle, you shall return in triumph, and shall have a happy reign." The king awaking at these words, told the vision to his courtiers, who were all encouraged by it, and so the whole people promised, that after their return from the war, they would embrace the Christian faith, and receive baptism; for until that time, all that Saxon land,\* had been involved in the darkness of paganism and ignorance, with the exception of king Oswald, and twelve men who had been baptized with him, while companions of his exile among the Scots. What more? on the same following night king Oswald as he had been directed in the vision, went forth from his camp to battle with a much smaller army than the hosts opposed to him, and obtained from the Lord as had been promised an easy and decisive victory, for king Cathlaon was slain, and the conqueror returning home after the battle, was afterwards ordained emperor of all Britain.† I Adamnan had this narrative from the lips of my predecessor, the abbot Failbhe,‡ who solemnly declared that he had himself heard king Oswald narrating this same vision to the abbot Segienus.§

Another fact must not be omitted, that by some poems composed in the Irish language in praise of the holy man and by the invocation of his name,|| some persons, laymen, though of profligate and sanguinary character, were saved from the hands of their enemies, who had surrounded in the night, the house in which they were singing these hymns; they escaped safe through the flames, and the swords and spears; and

\* Northumbria, which had relapsed into idolatry on the death of King Edwin:

† Became King of Britons, Scots, Picts, and Angles, Bede Hist. Ecc. Lib. iii. c. 6. The Latin word is "imperator."

‡ Abbot from 669 to 679.

§ Abbot, from 623 to 652, Oswald's reign being from 634 to 642.

|| The most famous of these poems was the *Ambhra Columbkille*.

wonderful to be told, a few of them, who despised these commemorations of the holy man and refused to join in the hymn, alone perished in that assault of the enemy. It is not two or three witnesses, though the law requires no more,\* but hundreds and more that could be cited in proof of this miracle. Nor was it in one place or time only that the same is known to have happened, but at different places in different times, both in Ireland and in Britain, it is proved beyond all question that the like good fortune was obtained in the same manner. I have learned this for certain, from experienced men in those countries, where the same thing happened by similar miracle.

But to return now to my design, among the miracles which this same man of the Lord, while dwelling in mortal flesh, performed by the gift of God, was the spirit of prophecy with which he was highly favoured from his early years. He foretold the future, and told to persons present, what was at that moment happening in distant places, for though absent in body, by being present in spirit, he could behold things distant in time and in place. For according to the words of St. Paul: "But he who is joined to the Lord is one spirit."

Hence this same man of God, St. Columba, as he himself acknowledged to a few of the brethren who interrogated him on that point, in some contemplations by divine grace beheld in vision revealed before him, by a miraculous expansion of his inner soul, the whole universe concentrated as in one ray of the sun. †

This account of the miracles of the holy man I have given here, that my reader, in this brief sketch, may have a foretaste of the richer banquet, which is before him, in the more copious narrative to be given with the assistance of

\* In ore duorum vel trium testium stet omne verbum.

† See note C. in Appendix.

God in the three following books. Here it appears to me not improper, though it may seem out of the usual order to record some prophecies which the blessed man gave at different times, regarding some holy and illustrious characters.

ON ST. FINTAN ABBOT, SON OF TULCHAN.\*

SAINT FINTAN, who was afterwards very well known throughout all the churches of the Irish, having preserved by the grace of God, from his tender years, purity of body and soul, and being devoted to the study of divine philosophy had nourished from the days of his youth one resolve in his heart, that he would leave Ireland and go a pilgrim to St. Columba. Burning with this desire, he went to an old friend, one of the most prudent and venerable men in his country, who was called in Irish, Columb Crag† to take advice from his better counsel. When he had laid open his mind to him, he received the following answer: "your devout wish to sail over to St. Columba, a wish inspired by God, who can presume to oppose?" At the same moment two monks of St. Columba happening to arrive, when asked about their journey answered: we have "lately landed from Britain, and this day we have come from Derry "the Oakwood of Galgaich.‡" "Is your holy father Columba well?" asked Columb Crag. But they bursting into tears exclaimed with great sorrow "our patron is indeed well, for a few days ago he departed to Christ."§ At the news, Fin-

\* Surnamed Munna, who gave his name to Taghmon in Wexford. Died in the year 634, honoured in the Irish Calendars on October 21.

† Supposed by Colgan to be St. Columba of Eanach (Sept. 22), three miles north of Derry, "near a castle of the most noble family of the O'Canes, Trias. Thaum. p. 373, note 22.

‡ Doire, *i.e.* Derry means a forest of Oak: the most famous of Columba's monasteries.

§ The beautiful form of expression usual in the lives of the saints, taking away all its terrors from death.

tan and Columb, and all who were there present, falling down prostrate on the ground, wept bitterly. Fintan afterwards asked "whom did he leave as his successor? Baithen \* his disciple," they replied. And as all exclaimed that it was good and proper, Columba then addressing Fintan asked, what now will you do Fintan? Fintan answered "with God's permission, I will sail over to Baithen, that wise and holy man, and if he receives me I will take him as my abbot." Then kissing his friend Columb and bidding him farewell he prepared for his voyage and embarking without any delay sailed over to the island of Iona. As down to this time, his name had never been known in those places, he was received at first with the hospitality given to every unknown stranger,† but on the next day he sent a messenger to Baithen, to solicit the favour of a personal interview. Baithen, ever kind and affable to strangers ordered him to be introduced. Being conducted in, the moment they met, on bended knees he bowed to the ground, but being ordered to rise and be seated, he was asked by Baithen, who as yet knew nothing of his family, province, name or life, what was his motive in encountering the labour of the voyage. He told everything in order just as they had occurred, and humbly asked to be admitted. The holy abbot hearing these things from his guest, and remembering at the same time that this was the man of whom St. Columba had once made a prophecy, replied: "Truly, my son, I ought to give thanks to God for your arrival, but this you must know for certain, that you can never be one of our monks." The stranger hearing this was very much afflicted; perhaps "he added," I am unworthy to become

\* Beloved disciple and successor of St. Columba.

† This duty of hospitality alone exercised by the monasteries of Europe during 1,000 years should command for them the respect of every man not utterly ignorant or ungrateful.

your monk." "It was not because you were unworthy, I said that," "adled the abbot," for I would indeed prefer retaining you with me, but I cannot disobey the command of Saint Columba, my predecessor, by whom the Holy Ghost prophesied of thee. For, as I was alone with him one day, among other things which he foretold of thee was the following: "hearken attentively O! Baithen "said he," to these my words, for shortly after my desired and most ardently desired departure from this world to Christ, a certain brother from Ireland, Fintan son of Tulchan, of the family of Macumioie, who is now guarding his youthful years, with holy morals and is very well versed in sacred studies, will come to thee, and humbly ask thee to receive him and to enrol him with your other monks. But this is not predestined for him in the prescience of God that he should become the monk of any abbot, for he is long since elected by God as an abbot of monks and a leader of souls to the kingdom of heaven. Thou shalt not therefore detain that man on these Islands of ours, lest thou shouldst seem to oppose the will of God, but making known to him what I have told thee, thou shalt send him back in peace to Scotia, (Ireland) that he may found a monastery in the territory Leinster, near the sea, (Taghmon) and there feeding the folds of the lambs of Christ, he shall lead innumerable souls to their heavenly country." The holy youth hearing those things burst into tears, and returning thanks to Christ; "Be it done to me," he said, "according to the prophecy and miraculous prescience of St. Columba." In a few days, obeying the words of the saint, and receiving the blessing of Baithen, he sailed back in peace to Ireland (Scotia).

I have heard this as an undoubted fact from the lips of an aged and pious priest, a soldier of Christ, by name

Oissen son of Ernan \* of the family of Mocu Neth Corb, † who testified that he had himself heard the above mentioned words from the lips of St. Fintan MacTulchan, his own abbot.

PROPHECY OF ST. COLUMBA ON ERNAN SON OF CRASEN,

ON another occasion the holy man, residing for a few months in the midland part of Ireland, when founding by divine inspiration, his monastery, which in Irish (Scotice) is called Dair mag, ‡ was pleased to go visit the brethren dwelling in the monastery of St. Kieran § at Clonmacnoise. || As soon as his arrival was announced, all of them flocked from their little grange farms near the monastery, and assembling with those who were within, ranged themselves, with enthusiasm, under the charge of the abbot Alitherus, ¶ and passing the enclosure of the monastery, went out as one man to meet St. Columba, as if he were an angel of the Lord. Bowing down their faces to the ground when they saw him, they kissed him most reverently, and conducted him with hymns and canticles to the Church. Over his head as he walked, a canopy made of wood, was supported by five men, walking by his side, lest the holy abbot, St. Columba, might be incommoded by the pressure of that multitude of the brethren. At that very time, a boy attached to the monastery, whose look and dress would create a very bad

\* Several Ois:ens on the Irish Calendars; the present may be Oisan. July 19th, or the Abbot of Clonard, May 1st, A.D. 654.

† Of the family of St. Kevin and Conlaeth, patrons of Du'bin and of Kildare.

‡ Durrow in the King's County—a great monastery founded by our Saint.

§ Died A.D., 548, September 9th.

|| On the Shannon, Leinster side, six miles south of Athlone.

¶ Became abbot A.D. 585,—Died A.D. 599, honoured as a saint at Clonmacnoise and in Mucinis in Lough Derg, on the Shannon.

impression against him, and who hitherto had not stood well in the opinions of the seniors, concealing himself as well as he could, approached behind, that he might touch unperceived the hem of the cloak,\* which the saint wore, without his feeling or knowing it. This however did not escape the saint, for he knew with the eyes of his soul what he could not see with the eyes of his body. Stopping suddenly, and putting his hand behind him, he seized the boy by the neck, and bringing him round set him before his face. The crowd, witnessing the proceeding, cried out "let him go, let him go: why do you touch that unfortunate and unpromising boy?" the saint on the contrary, solemnly pronounced these prophetic words from his pure heart, "permit me, brethren, permit me now," then turning to the boy who was in the greatest terror "my son said he, open your mouth, and put out your tongue." The boy did as he was ordered and in the greatest alarm opened his mouth and put out his tongue, which the saint extending his holy hand, carefully blessed and announced his prophecy in the following words "though this boy appears to you now, very contemptible and very worthless, do not therefore despise him. For from this hour, not only will he not displease you, but he will please you exceedingly; from day to day, he shall advance by degrees in good conduct, and in the virtues of the soul; from this day, wisdom and prudence shall be more and more increased in him, and great shall be his progress in this your community: his tongue shall receive from God, the gift of salutary doctrine and eloquence." This was Erneus son of Crasen, † who was afterwards famous and most eminently distinguished in all the churches of Ire-

\* A cloak and cowl covering head and body.

† Many Ernans on Irish Calendars; the present is supposed to be Ernan of Rathnew, i.e., Wicklow, Aug. 18, A.D. 634, or 635. Ernan is the same name as Ernoc or Mernoc, hence Kilmarnoc in Scotland.

land, (Scotia), and who himself told all those prophetic words to the abbot Segienus, in the hearing of my predecessor Failbhe, who was present at the time with Segienus, and who told me all that I have stated. During the days that the saint enjoyed the hospitality of Clonmacnoise, he prophesied many other things by the revelation of the Holy Ghost; namely, about the discord which arose many years after, among the churches of Ireland (Scotia), on account of the difference about the time of celebrating Easter; \* and about some visits of angels revealed to him, with which some places within the enclosure of the monastery were at that time honoured.

OF THE ARRIVAL OF ST. CANICE, THE ABBOT, PROPHETICALLY ANNOUNCED BY ST. COLUMBA.

AT another time in the Island of Iona, on a day when the tempest was howling and the waves were so high as to defy all sailing, the saint sitting within the house, gave orders to his brethren, saying, "prepare the stranger's apartment quickly, and bring water to wash the stranger's feet. †

\* In deciding that controversy, the founder of this monastery, St. Kieran was cited as a "primitive Father of the Irish Church.;" See note, Appendix D.

† In the "ordo baptismi," or rite of administering the sacrament of baptism on Easter Saturday according to the Missal of Columbanus, Mabillon. Mus. Ital. vol. i. p. 325, the priest after anointing the forehead of the neophyte with chrism, and clothing him in the white dress which he was admonished to carry without stain before the tribunal of Christ, washed his feet, sanctifying that humble and mystic rite with the following allusion to our Lord's example, at his last supper, in which He showed his love to his own, even to the end.

"I will wash thy feet, as our Lord Jesus Christ did to his disciples: do thou in like manner to the pilgrim and stranger.

Our Lord Jesus Christ girding himself with a towel, washed his disciples feet: and I do in like manner to thee: in like manner shalt thou do to the pilgrim, the stranger "and the poor."

One of the brethren, upon this inquired, who could cross the sound safely, narrow as it is, on so perilous and stormy a day? The saint hearing this, answered, "the Almighty has given a calm even in this tempest, to a certain holy man, one of his elect, who will arrive here before evening;" And lo! the same day, the ship for which the brethren had been looking out, according to the saint's prediction, arrived, bearing St. Canice.\* The saint went forth with the brethren to meet him, and received him with all honor and hospitality. But the sailors who had been with St. Canice, when asked by some of the brethren what sort of a voyage they had, told them as St. Columba had predicted about the tempest, and also the calm, which God had given in the same sea, and at the same time, by a miraculous separation, the tempest which they saw from a distance but did not feel.

ON THE DANGER OF THE HOLY BISHOP COLMAN MOCUSAILNE,†  
IN THE SEA, NEAR THE ISLAND, CALLED REACHRU.

ON another day St. Columba, while engaged in his

This beautiful ceremony is prescribed also in the Gallican and Gothic missals; it is mentioned in two sermons of St. Cesarius Bishop of Arles, clxviii, v. clvii. Appendix. Tom. v. Augustini. The rite in the Gallican Church was the same as at Milan. Ambros. Lib. de mysteriis, cap. vi. It was abolished in Spain at an early period and was not it appears, practiced in that form on that day in Rome. In the African Church it was observed on Holy Thursday. Augustini Epist. liv. lv.

In the lives of the Irish Saints the custom of washing the feet of the pilgrim, and the stranger was so common, that "prepare the bath," was a usual form as in the instance here in the text of announcing the arrival of a stranger. A very ancient rule of the Culdees, prescribes that at a washing of the feet, the psalm Beati (Immaculati 118) should be recited, and a special sermon was preached for the occasion.

\* Patron of Kilkenny, see sketch of his life in Calendar of Irish saints, Dublin, Mulvany, 1857.

† Columbanus, alias Colmanela honoured in the Calendars, Sept 26, A.D. 610.

‡ Rathlin of the coast of Antrim.

mother-church, with a half suppressed smile suddenly exclaimed "Columbanus the son of Beognai, who has this moment embarked to sail over here, is in great danger in the rolling tides of Breacan's whirlpool: he is sitting on the prow, raising up both his hands to heaven: he is blessing that angry and dangerous sea: the Lord frights him in this manner, not that his ship should suffer shipwreck in the storm; but rather to excite him to pray more fervently, that by God's favour he should escape the danger of his voyage to our Island."

OF CORMAC.

ON another occasion he prophesied in the following manner of Cormac Ua Liathain,\* a truly pious man, who not less than three times went in search of the desert in the ocean † but did not find it. "Cormac going again to search for the desert, is now embarking from that district, which lies beyond the river Moy, and is called Eirris Domno; ‡ nor shall he find this time, what he seeks; and for no other fault than because he has taken into his ship to accompany him, a monk who is going away, against rule, without the consent of a certain religious abbot, his superior.§

THE HOLY MAN MAKES KNOWN THE TUMULTS OF BATTLES  
FOUGHT FAR AWAY.

ABOUT two years, as we have been told, after the battle of Culdrebne, at the time when the holy man, about going on his pilgrimage first sailed from Ireland (Scotia), on a certain day and at the very same hour when the battle, called

\* Honoured in Irish Calendars in June 21, he was abbot of St. Columba's monastery of Durrow.

† A solitude where he might devote himself to the services of God. Bollandists.

‡ Erris in the present county of Mayo.

§ See note in appendix, where an Irish Canon on this subject is cited.

in Irish Andemone, was fought,\* the same man of God, being then in Britain with king Conall, the son of Comgill,† told him everything as well about the battle itself, as also about the kings to whom the Lord granted the victory over their enemies: their names were Anmeri son of Sedna,‡ and the two sons of Mae Erc, Domnald and Fergus.§ And the saint in like manner prophesied of the king of the Picts, Eochaid Laib, how after being conquered, he escaped riding in his chariot.

ON THE BATTLE OF THE MIATHE.

At another time after the lapse of many years, from the above mentioned battle, and while the holy man was in the island of Iona, he suddenly told his minister || Diarmuit "ring the bell."¶ The brethren startled at the sound, proceeded quickly to the church, with the holy prelate himself at their head. There he begins on bended knees to address them. "Let us pray most earnestly to the Lord for the people and for king Aidan; \*\* for they are entering the bat-

\* Fought according to Tigherneach, A.D. 563. There are different readings of the name, Reeves's Adamnan p. 32. The contending parties were the Cruithne or Picts or Irians of Down or Antrim, and the kindred of St. Columba the Hy-Neill.

† King of the Scots in Britain, A.D., 560, from whom, according to Tigherneach, St. Columba received the grant of Iona.

‡ Ainmere was king of Ireland three years—563-566, according to some accounts. Colgan discusses the question in a learned note, p. 374, 39, n. 40. Ainmere was first cousin of St. Columba.

§ Became colleagues on the throne of Ireland: precise dates uncertain.

|| The name by which the confidential companion and private censor of the superior is still known in some religious orders.

¶ Many of the bells of the primitive Irish saints are still preserved: several may be seen in the Royal Irish Academy, Dublin. Hence the Irish name of the Round Tower "clojceach" i.e. "bell-house."

\*\* King of the British Scots; see note Reeves's Adamnan on this and on the battle mentioned in text, p. 34

tle field this moment." And after a short time going out of the oratory and looking up to heaven he said, "the barbarians are flying now: and to Aidan is given the victory although dearly purchased." And the holy man in his prophecy told the number of the slain of Aidan's army, three hundred and three men.

PROPHECY OF ST. COLUMBA, OF THE SON OF KING AIDAN  
At another time before the above-mentioned battle, the saint asked king Aidan about his successor to the crown. The king answering that of his three sons Arthur, Eochaid Find, and Domangart, he knew not which would succeed to the crown, the saint forthwith prophesied to the following effect, "none of the three shall be kings; for they will fall slain in battle by the enemy, but now if you have any younger sons let them come to me, and he whom the Lord has chosen among them to be king, will at once rush into my arms." They were summoned accordingly, and Eochaid Buidhe, according to the word of the saint, advanced and rested in his bosom. Immediately the saint kissed him and blessed him, and said to his father "He will survive and reign a king after thee, and his sons shall reign after him." And so were all these things fully accomplished afterwards in their time. For Arthur and Eochaid Find were not long after killed in the above-mentioned battle of the Miathe. Domangart was also slain in England (Saxonia) in a battle charge. Eochaid Buidhe succeeded after his father on the throne.

OF DOMNALD SON OF AIDH.

DOMNALD son of Aidh,\* while yet a boy, was brought by his guardians to St. Columba at Doire Ceta,† who looking

\* Died, King of Ireland, in 639, after a reign of sixteen years.

† Now the Mullagh or Daisy-hill near Newtown-limavady, famous for the convention of the clergy and nobles of Ireland, at which St. Columba assisted. The memory of this convention was preserved down to Colgan's time by pilgrimages and processions on All Saints day

at him enquired whose son is this, whom you have brought here?" But they answered; "this is Domnald son of Aidh who is brought to thee, to the end, that he may return enriched by thy blessing." The saint after blessing him said immediately "He will survive all his brethren and be a very famous king, nor shall he be ever delivered into the hands of his enemies, but in his old age, in his own house, with a crowd of his familiar friends around him on his bed, he shall die a tranquil death;" all which was truly fulfilled in him according to the prophecy of the holy man.

OF SCANLAN \* SON OF COLMAN.

AT the same time, and in the same place, the saint, wishing to visit Scanlan son of Colman, went to him where he was kept in prison by King Aidh, † and when he had blessed him, he comforted him saying, "son be not sorrowful, but rather rejoice and be comforted, for king Aidh who has you a prisoner, will go out of this world before you, and after some time of exile you shall reign in your own nation, thirty years. And again you shall be driven from your kingdom, and shall be an exile for some days; after which, called home again by your people, you shall reign for three short terms; all which was fully accomplished according to the prophecy of the saint. For after reigning for thirty years, he was expelled, and was in exile for some space of time, but being invited home again by the people, he reigned not three years as he expected, but three months; after which he immediately died.

PROPHECY ON TWO OTHER KINGS, WHO WERE CALLED THE TWO GRANDSONS OF MUIREDACH, BAITAN SON OF MAIC ERC, AND EOCHAID SON OF DOMNALL.

AT another time, while travelling through a rough and

\* Prince of Ossory—a territory which for seven centuries paid a tribute to St. Columba's monastery of Durrow—Camb. Eversus, 11. p. 765.

† King of Ireland, slain according to Tigherneach, A.D. 598.

rocky country, which is called Artda Muirchol\* and hearing his companions, namely, Laisren † son of Feradach, and Diarmuit his minister, speaking on the way of the two above-named kings, he uttered these words to them, "oh! my dear sons, why do you talk so foolishly of them? for both of these kings of whom you now are speaking, are slain, ‡ and their heads cut off by their enemy. This very day, moreover, some sailors coming here from Ireland, will tell you the same about these two kings," And that same day, sailors landing from Ireland at the place which is called Muirbolg of paradise, § told the two above-named companions, sailing in the same ship with the saint, that the prophecy of the holy man, regarding the death of the kings was fulfilled.

PROPHECY OF THE HOLY MAN ON ÆNGHUS, SON OF AIDO COMMAN ÆNGHUS, with his two brothers, driven from his country, came an exile to the saint who was then in his pilgrimage in Britain; the saint blessing him, uttered these prophetic words from his holy heart: "This youth surviving after the death of his other brother, shall reign a long time in his country; and his enemies shall fall before him, nor shall he ever be delivered into the hands of his enemies, but he shall die an old man, a tranquil death among his friends; all which was fully accomplished according to the saints words." This was Aenghus, surnamed Bronbachal.||

PROPHECY OF THE HOLY MAN REGARDING THE SON OF KING DERMOT, WHO IN THE IRISH LANGUAGE, IS CALLED AIDH SLAINE.

ON another occasion, when the holy man was sojourning  
\* Ardnamurchan in the north of Argyshire.

† Abbot of Iona and honoured in Irish Calendars, Sept. 16.

‡ In the year 572, Tighernach.

§ The Irish word for Paradise here is, "neimeth" i.e. sacred grove. This place is supposed to be on the shore in Argyshire.

|| See Colgan's learned conjectures about this name. Trias. T. p. 376, n. 52.

for some time in Ireland, he spoke in the following prophetic strain to Aid who came to visit him: "you ought to take care my son, lest by unlawfully slaying any of thy kinsmen, you lose the honor of the monarchy of Ireland, predestined for you by God; for if you commit that sin, you shall enjoy not the whole kingdom of your father, but a part of it in your own tribe, for a short time only." And in due time these words of the saint were fulfilled according to his prediction. For after Aidh\* had treacherously killed Oinbire,† son of Columbanus, he reigned it is said only four years and three months, as colleague in the kingdom.

PROPHECY OF THE HOLY MAN REGARDING KING RODERIC †  
SON OF TOTHAIL, WHO REIGNED IN PETRA CLOITHE.  
(ALCLUITH, OR DUMBARTON.)

THIS king being a friend of the holy man, sent to him on one occasion a secret embassy by Lugbe Mocumin,§ wishing to know whether he was to be killed by his enemies or not. But Lugbe being interrogated by the saint regarding the king, and the kingdom, and the people, and answering as commiserating his master, "why do you ask about that wretched man, who cannot by any means know at what time he will be killed by his enemies," the saint then replied, "he will never be delivered into the hands of his enemies; he will die on his feather bed in his own house." And the prophecy of the saint regarding king Roderic was fully accomplished; for according to his word, he died a tranquil death in his own house.

\* Elected joint sovereign of Ireland in 598. He granted Kells to St. Columba, and Lynally to Colman.

† He was first cousin of Aidh, and prince of Meath.

‡ Known in British history as Rydderch Hael. See Reeve's Adamnan, p. 43.

§ Uncertain who he was.

PROPHECY OF THE SAINT REGARDING TWO BOYS, ONE OF WHOM, ACCORDING TO THE SAINT'S WORD, DIED AT THE END OF A WEEK.

ON another occasion, two men of lowly rank in life, came to the saint who was then in the Island of Iona; one of them Meldan, by name, asked the saint what was to be the fortune of one of the sons whom he had brought with him, To whom the saint replied. "Is not tomorrow Saturday? Your son will die on Friday at the end of the week, and will be buried here on the eighth day, that is Saturday." The other man, named Glasdercas, also asking about his own son whom he had then with him, received the following answer from the saint, "Your son Ernan will see his grandchildren and be buried an old man in this island." All this was fully accomplished in its own time, regarding the two boys, according to the words of the saint.

PROPHECY OF THE SAINT REGARDING COLGA, SON OF AIDO DRAIGNICHE, OF THE TRIBE OF FECUREG, AND REGARDING SOME SECRET SIN OF HIS MOTHER.

THIS Colga\* residing one time in the Island of Iona, was asked by the saint whether his mother was religious or not. Colga answering him, that he had always known his mother to be good and to have that character. The saint then spoke the following prophetic words: "Quickly now return to Ireland, and interrogate your mother closely regarding her very grievous secret sin, which she does not wish to confess to any man." In obedience to these words he sailed to Ireland. When he interrogated his mother closely, though she at first denied, she at last confessed her sin,

\* Patron of Kilcolgan in Kilmacduagh, February 20th, as was his sister Elga of the Church of Killealy.

and doing penance according to the judgment\*, of the saint, was absolved,† wondering very much at what had been revealed to the saint regarding her. But Colga returning to the saint, remained with him for some days, and then asking about his own fate, received this answer from the saint.

\* "Judicationem," the judicial decision of the saint. The Bollandist's copy reads 'indicationem,' but incorrectly as the same word occurs in similar circumstances.

† The word in the original is "sanata." In "the prayer over the penitent" in St. Columbanus's Missal, at the end of the penitential canons, Mabillon. Mus. Ital. vol. 1, p. 395, the same word is used. "Deum omnipotentem, ac misericordem qui non vult mortem peccatorum, sed ut convertantur et vivant, fratres carissimi deprecemur, ut ad veniam rectam famulus tuus. [Ill. i. e. N.N.,] misericordie veniam propiciatus indulgeat, si qua sunt culparum suarum omnium vulnera quæ post sacri lavacri undam contraxit, ita in hac publica confessione delicta sanentur, ut nulla cicatricum signa remaneant. Per Dominum nostrum Jesum Christum." In a very ancient Irish poem on the duties of the "abbot of a church," the same word is used. "It is thine to heal all the hosts, be they lowly or great; thine to judge each according to his station in life, and according to his deeds." The ministry of the priest in reconciling the penitent is also (as in that poem) called by St. Adamnan a judgment "judicatio." The rite of absolution varied in form, but was always substantially the same. The words used still by the Greek Church in absolving the penitent are in the form of prayer like the above, and are called by divines "deprecatória;" a similar form was used in the Latin Church down to the twelfth century, according to many Catholic divines. The sacramental form of absolution, by the institution of Jesus Christ and the nature of the sacrament is certainly a judicial act, but our Lord did not determine whether in that judgment the indicative or deprecatória sentence should be used, leaving that to be fixed by the Church. See Chardon Histoire des Sacraments. Penitence sect. iv. Part iv. chap. 1, de l'Absolution. "Hodie certum est et de fide debitam formam esse formam indicativam, ut declaravit Tridentinum sess. 14, cap. 3. S. Alphonsi Lig. Theologia, lib. vi. Tract. iv. de Penitentia, cap 1, n. 430.

"In your own country which you love, you shall be head\* of a certain church for many years, and when at length you see your butler playing for a company of friends at supper and twisting the tap† in a circle round his neck, know that you shall soon die." What more? This same prophecy of the holy man, was exactly fulfilled, as it was foretold to Colga.

#### REGARDING LAISREAN A GARDENER, A HOLY MAN.

On a certain day, the holy man ordered one of his monks named Trenan, of the tribe Moceruntir to go on a commission to Ireland (Scotia). Preparing the ship in haste to obey the orders of the man of God, he complained before the saint, that one of the sailors was wanting: the saint answering him immediately, uttered these words from his sacred breast, "The sailor who you say is wanting, I cannot find at present. Go in peace, you shall have a favorable and good wind until you arrive in Ireland (Hibernia,) you shall find a man coming to meet you from a distance who will be the first to seize the prow of your ship in Ireland: (Scotia) he will accompany you in your journey for some days in Ireland, (Hibernia), and he will accompany you on your return to us, a man chosen by God, who in this very monastery will live piously the remainder of his days." What more? Trenan receiving the saint's blessing, sailed without ever slackening along the whole voyage, and as his little ship was nearing the port, Laisrean Mocumioie,‡ came forward before the others and caught the prow. The sailors knew that it was of him the saint had told this beforehand.

\* The Latin word is "primarius."

† Probably a leather tube in which the mead or wine was drawn

‡ Many persons of this name are honoured in Irish calendars.

HOW THE SAINT TOLD BEFOREHAND ABOUT A GREAT WHALE.

ON a certain day when the venerable man was standing in the island of Iona, a certain brother named Berach,\* intending to sail to the Island of Ethica,† in the morning asked his blessing. The saint looking at him, said "O! my son take special care this day not to attempt sailing direct to the land of Ethica,‡ over the open sea; but rather taking a circuit, sail round the smaller islands, lest perchance you be thrown into great terror by a prodigious monster, and hardly be able to escape." Receiving the saint's blessing he departed, but when he embarked he disregarded in contempt the saint's admonition; and steering over the larger arms of the sea of Ethica, he and the sailors who were with him, look out, and lo, a whale of extraordinary and wonderful size, raising himself like a mountain, floating to the surface, opened his huge mouth, bristling with bone. Then the rowers hawling in the sail, in the utmost terror pushing back, had a very narrow escape from the agitation of the waves caused by the motion of the monster, and were struck with wonder, remembering the prophetic words of the saint. On the morning of that day, as Baithen was going to sail on the same sea, the saint told him about this whale, saying: "Last night, at midnight, a great whale rose from the depth of the sea, and he will float this day on the surface of the ocean between Iona and the island of Ethica. Baithen answering replied, "I and that beast are under the power of God," "go said the saint" in peace, thy faith in Christ will defend thee from this danger." Baithen ac-

\* Abbot of Kilbany or Bangor, uncertain.

† So called from the corn which it produced; now Tیره, twenty miles N. W. of Iona. Reeves's Adamnan, p. 48.

‡ See note supra.

cordingly, having received the saint's blessing, sailed from the port; and after crossing a considerable distance on the sea, he and his companions saw the whale; and while all the others were much terrified, he alone raising up both his hands, blessed without any fear, the sea and the monster. At the same moment, the enormous brute, diving under the waves, never appeared to them afterwards.

PROPHECY OF THE HOLY MAN REGARDING A CERTAIN BAITHEN \* WHO WITH OTHERS SAILED IN SEARCH OF A DESERT IN THE OCEAN.

AT another time, a certain man named Baithen, by family a grandson of Niath Taloir, when setting out with others to seek a desert in the ocean asked the saint's blessing. The saint bidding him adieu pronounced this prophetic word regarding him: "This man who is going to seek a desert in the ocean, will not be buried in the desert, but he will be buried in that place where a woman will lead sheep over his grave." The same Baithen after long wanderings on stormy seas, not finding the desert returned to his country, and remained for many years the master of a little church which is called in Irish, (Scotice), Lathreginden.† Shortly after his death and burial in Derry, (the oak grove of Galgachus) it happened at the same time, that flying from some hostile inroad, the poor people with their wives and children fled for sanctuary to that church.‡ Whence it happened

\* Colgan could not decide which of the many Baithens mentioned in annals and calendars this was. Trias Thaum. p. 377. n. 63.

† Unknown, but probably in Derry, Colgan, n. 64.

‡ The church and its precincts were inviolate sanctuary by the ancient laws of the Irish church. The penalties of its violation varied according to the dignity of the church, and of the ecclesiastic who gave the protection. See note F. Appendix.

that on a certain day a woman was caught, pasturing her five poor sheep on the grave of the very same man. Then a person who observed this, a holy priest, said, "now is fulfilled the prophecy which St. Columba uttered many years before;" and this I myself was told regarding Baithen, by that same priest, who was Maolodran, a soldier of Christ, of the tribe of Mocurin.\*

PROPHECY OF THE HOLY MAN REGARDING A CERTAIN NE-  
MAN, A FALSE PENITENT.

AT another time, the saint came to the island of Himba,† and gave orders on the same day for some indulgence in food to the penitents. ‡ But there was among these penitents in that place, a certain Neman, son of Cathir, who, though ordered by the saint, would not accept this little indulgence. But the saint addressed him with these words "O! Neman, will you not accept any indulgence in food from me or from Baithen? time shall be when you will eat mare's flesh § concealed in the woods with robbers."

\* In the Irish Calendar according to the Colgan on Jan. 10, n. 28.

† Uncertain, perhaps Oransay or Elachnave. Reeves's Adamnan.

‡ An indulgence usually given in honour of the arrival of a stranger. See Lan. Ecc. Hist., ii. p. 178.

§ From the canons attributed to St. Adamnan, extant in MS. in Marsh's Library, and from other authentic laws of the Irish church, it appears that certain meats were prohibited as unclean. Many of them are mentioned in detail in Cummián's Penitential. Some of those laws were founded on misapprehension regarding the temporary decree of the council of Jerusalem, ordering Christians to abstain "from things strangled and from blood," Acts, xv. The cause of others it is impossible at this time to ascertain; probably some meats were known by experience to be injurious to health or connected with superstitions, which the church sought to extinguish. In the missal of St. Columbanus, Mus. Ital. vol. 1, p. 390, there is a form of blessing for a vessel into which anything unclean had fallen, viz.

And that very person, afterwards returning to the world was accordingly found in the wood with robbers eating that flesh, off a wooden hurdle, as the saint had foretold.

REGARDING AN UNFORTUNATE WRETCH WHO SINNED WITH  
HIS MOTHER.

AT another time, the saint called out the brethren at an unusual hour in the night, and when they were assembled in the church, said to them. Now let us pray fervently to the Lord: for at this hour a crime unheard of in the world is committed, for which the vengeance of judgment (judicialis) is very much to be apprehended." Next day he told this sin to a few who asked about it. "After a few months" "he said," that unhappy wretch will come here to this island with Lugaidh who knows nothing about it." Accordingly after the few months had passed away, the saint one day spoke to Dairmaid and ordered him: move quickly, lo Lugaidh \* is coming: tell him to send off the wretch whom he has with him in the ship to the island of Malea, † that he may not tread the sod of this island; Dairmaid went to the sea in obedience to this command, and told Lugaidh as he was approaching, all the words of the saint re-

Misericordiam tuam Domine supplices deprecamur, eterne omnipotens Deus ut descendat benedictio tua in horum vasorum pollutionem; emundet sive vinum, sive oleum, nel aut aquam, ut nullam inquinatorem sentiamus, qui dixit omne quod intrat in os non coinquinat hominem. Nos humiles servi tui exigui sacerdotes, jussa implentes, laudes honoris tui in corde retinentes cruce tua expellimus sordes omnes; fiducia divina protege: omnes vincamus molestias in nomine Patris et Filii et Spiritus Sancti regnantis in sæcula sæculorum. Amen

There are several regulations in the rule of the Culdees founded apparently on or at least akin to, the proverb that cleanliness is next to godliness.

\* The carrier of the monastery.

† The mall.

garding that unhappy man. On hearing them that unhappy man said that he would never eat food with others, until he had seen St. Columba and spoken to him. Diarmaid returning to the saint, told those words of the poor wretch. The saint hearing this went down to the port, and as Baithen citing the authority of Holy Scriptures was suggesting that the repentance of the unhappy man should be received, the saint immediately said, "O! Baithen this man has committed fratricide like Cain and has committed adultery with his mother." Then the poor wretch casting himself upon his knees on the beach, promised that he would comply with all the laws of penance \* according to the judgment of the saint (judicationem†) The saint said to him, "if you do penance in tears and weeping twelve years among the Britons, and never to the day of your death, return to Ireland, (Scotia), perhaps God may pardon your sin." Having said these words, the saint turned to his own and said, "This man is a son of perdition, who will not perform the penance which he promised, but will soon return to Ireland, (Scotia), and will there be soon killed by the hands of his enemies." All this happened according to the saint's prophecy; for the wretch returning to Ireland (Hiberniam) about the same time, fell into the hands of his enemies in the territory called Lea, and was murdered. He was of the family of Ua Turtrei. ‡

#### OF THE VOWEL LETTER I.

ON a certain day Baithen, coming to the saint said: "I want some of the brethren to assist in looking over with

\* The penitential code of the Irish Church was minute in its details and exceedingly severe.

† Implying a judicial act on the part of him who imposes and proportions the penance.

‡ A tribe on the shores of Lough Neagh.

me the psalter which I have written, to correct it. \* Hearing this the saint said, "why do you give us the trouble without any cause? for in that psalter of yours, of which you speak, not one superfluous letter is found, nor is any wanting but the letter I. alone." And accordingly when the whole psalter was read over, what the saint had said was found to be true.

#### OF THE BOOK THAT FELL INTO THE WATER VESSEL AS THE SAINT HAD FORETOLD.

ON another day, as he was sitting at the fire (focum), in the monastery, he saw Lugbe of the family Mocumin reading a book far off, to whom he suddenly said, "take care, my son, take care, for I think that the book you are reading will fall into a vessel full of water." And so it really happened, for the above mentioned youth, rising shortly after to perform some duty in the monastery, and forgetting the word of the holy man, the book which he held negligently † under his arm suddenly fell into the vessel of water.

#### THE INKHORN AWKWARDLY SPILLED.

ON another day, a signal was given across the strait of the island of Iona;‡ the saint hearing the shout, as he was sitting in his little hut made of wood planks, § "said," The man who is shouting beyond the strait is not of very sharp wit, for when stooping here to-day he will spill my

\* An illustration of the good care of the monks in preserving the Holy Scriptures, a service badly requited by protestants, who have no right whatever to those Scriptures. See note G. Appendix.

† Age quod agis. The moral the same as in the preceding.

‡ The strait about an English mile wide. The signal is now given by fire or smoke. Reeves Adamnan p. 54.

§ The Irish fashion according to St. Bernard Vit. Malach. The hut was on a hill and the usual study of the Saint.



bark that had just arrived, who told everything regarding the city and its inhabitants exactly as it was foretold.

THE VISION OF THE HOLY MAN REGARDING LAISRAN \* SON OF FERGUS.

ONE very cold day in winter, the saint was much afflicted and wept bitterly. His attendant Diarmaid asked the cause of his sadness: "with just reason am I sad to day, my dear child," said the saint, "seeing that my poor monks, now wearied after their long labours, are engaged by Laisran in building a large house; on which account I am greatly grieved." But strange to say, that very moment, Laisran, then in the monastery of Durrow, † impelled by some secret power, and as it were consumed by a fire within him, commands the monks to stop from working, and orders them refreshment; they were to rest not only that day, but also while the severe weather lasted. The saint, hearing in spirit these words of consolation addressed by Laisran to his brethren ceased weeping, and with great joy he told all the circumstances to the monks in the island of Iona, and he blessed Laisran for his timely relief to the brethren.

HOW THE WISE FECHNUS † CAME AS A PENITENT TO ST. COLUMBA AS HE HAD FORETOLD.

ANOTHER time, the saint, being on the top of the mountain which overhangs this monastery, turned to his attend-

\* Laisran son of Fergus, son of Ninnedh, son of Fergus, &c., Ninnedh was brother of Fedhlimidh, St. Columba's father (p. 4.) Laisran was abbot of Hy at his death, 16th September, 601, Colgan 61. Quinta Appendix. In the catalogue of the abbots of Hy. Laisran succeeded Baithen who governed after St. Columba, (note p. 11.)

† Campus Roboreti, the plain of oak "Dairt-uož," Durrow in the King's County, (see above.)

‡ Of Fechnus nothing further is known. Mr. Reeves is wrong in

ant Diarmaid, and said to him: "I am surprised that a ship from Ireland does not appear sooner; on board is a certain wise man who has fallen into a great crime, but who, with tears of repentance: shall soon arrive." Not long after the attendant looking to the south saw a sail nearing the harbour. After pointing it out, the saint got up quickly and said: "let us go to meet this stranger whose sincere penance is accepted by Christ." As soon as Fechnus came on shore he ran towards the saint, and falling on his knees before him cried aloud and wept bitterly. He then confessed in the presence of all his sins, and the saint also shed tears and said to him, "arise, my son, and be comforted, the sins thou hast committed are forgiven thee, because, as it is written, 'a contrite and humble heart God doth not despise.'"\* He then arose and the saint received him with great joy. After a few days he was sent to Baithen, † the superior of Maghlung, ‡ and he journeyed thither in peace.

THE PROPHECY OF THE HOLY MAN REGARDING THE MONK CAILTAN. §

ANOTHER time sending two of the brothers to Cailtan, who was also a monk, and living in the cell, called to

ascribing to Colgan the conjecture that "this wise man," was St. Fachnan of Ross, which Colgan alludes to for the very purpose of disproving it by the simple fact of one having died in Ireland, the other in Scotland. Sed quia hic sanctus in hibernia videtur decessisse, hinc videtur alius a Fechno sapiente qui in monasterio campi Lunge (quod in Ethica Britanniae insula jacet) sub sancto Baitheno obiit. Colgan, n. 75.

\* Ps. 50.

† Note, p. 11.

‡ Magh-lunge, "ḡḡḡ-ḡḡḡe," the *ship-plain*, "in Ethica Insula," (Colgan as in last note)—the Island of Tirree, north west of Hy. (Reeves) Lanigan conjectures that Eg an island still further north was the Ethica terra, 11, 168.

§ There are, according to Colgan, various forms of this name

this day after his brother Diunus,\* near the lake on the river Awe,† (*Aba*), the saint gave them the following instructions, "Go, said he, quickly to Caitan, and tell him come to me without delay." In obedience to the saint's command, they went to Celldiunus, and told Caitan the object of their mission. At once, and without hesitation, he accompanied the messengers back to the Island of Iona. The saint on seeing him, said, "O Caitan, thou hast done well by coming hither quickly in obedience to my summons, rest now for a while. I sent to invite you because I loved you sincerely, that you may end your days here in true obedience under my care. Before the close of this week thou shalt die in peace."

When Caitan heard these words, he gave thanks to God, embraced the saint with tears, and received humbly his blessing. Afterwards he retired to the guest-room, fell sick that night, and died on the seventh day as the saint foretold.

THE PROPHECY REGARDING THE TWO BROTHERS WHO WERE STRANGERS.

ONE Sunday a loud cry was heard beyond the strait which I spoke of so often. As soon as the saint heard it,

which occur frequently in the Irish ecclesiastical annals, Cailan Caolan, Coelan, Cailten, and Coelten, all derived from slender *mortified*. "We find a St. Cailan commemorated on the 3rd and 19th of June, on the 25th and 29th of July, on the 25th of September, on the 29th of October, but whether the Caitan spoken of here be either of these, and on what day his feast is kept, I leave others to determine," Colgan, n. 76.

\* Colgan would read *Dima* for *Diunus*, the former being the name of many saints, and the latter never found elsewhere.

† *Aba flumen*, supposed to have been the river Awe in Argyle, and the stagnum, Loch Awe. The similarity of name probably led to this conjecture which has little more to recommend it, except proximity to Iona. As for the name, it may as well be the Humber called *Abus*, on the left bank of which resided a celtic tribe.

he says to the brethren then with him; "go directly, and bring here at once the strangers that have now arrived from a distant land." They went accordingly across the strait, and brought the strangers with them. The saint after embracing them, asks the object of their journey. They said: "We are come to reside with you for this year." The saint replied: "With me you cannot reside for a year unless you take the monastic vow." When the attendants heard these words addressed to strangers only just arrived, they wondered very much. But the elder brother said: "Although we never entertained the thought before, we shall follow your advice, believing the suggestion comes from God." And that very moment they entered the chapel with the saint, and on bended knees, and with much fervour, took the monastic vow.\* The saint then said to his monks: 'These two strangers who have presented themselves 'a living sacrifice to God,' (Rom. xii. 7,) who of Christian warfare have 'fulfilled a long time within a short space.' (Wisd. iv. 13,)<sup>†</sup> will pass away from this

\* Brothers at one time would not be received in the same religious community. Martene de Monach. rit. lib. v. c. iii. Here they are professed also without the usual probation, the time for which varied in different orders, some requiring three years, some two, and some, one or even less with the consent of the superior and the novice. The fixed discipline of the church at present ordains "that in each religious order no one of either sex shall be professed before completing the 16th year, nor shall the profession be received unless they have continued a whole year's probation after taking the habit." Concil. Trid. sess. xxv. c. xv. Reiffenstuel, jus canon. lib. iii. Tit. xxxi. de regular. Ducange, s. v. *Probatio*, who gives a form used when the noviciate was dispensed with.

† The reference to Wisdom, iv. 13, is very important as showing the use then made of sacred books now rejected by Protestants. Here the epistle of St. Paul to the Romans, and Wisdom are cited exactly in the same way. It is true neither is said to be *inspired* or *sacred scripture*, but express declarations of this kind are rarely found

earth in this very month to Christ our Lord." The two brothers hearing this, gave thanks to God, and retired to the guest-room. After seven days the elder brother fell sick, and died within that week. After seven other days the younger brother fell sick also, and died within the same week; so that according to the truthful prophecy of the saint, both passed from this world before the end of one month,

THE PROPHECY OF THE HOLY MAN REGARDING ARTBRANANUS. ONE time as the saint was staying for some days in the Island of Skye, he struck the sea shore with his staff, and said to his attendants: "Strange, my children, this day, a Pagan, an aged man, whose conduct has been blameless throughout life, will receive Baptism, die, and be buried on this very spot." And lo, about an hour after, a boat came into the harbour, on whose prow sat a decrepit old man, the chief of the Geona Cohort (Genode.)\* Two young men took him out of the boat and brought him before the saint. After being instructed by the saint through an interpreter, the old man believed, and was baptized, and when the sacrament was administered, he died on the same spot according to the saint's prediction, and his companions buried him there, raising a heap of stones over his grave. This cairn may be seen still on the sea coast, and the river in which he was baptized is called to this day by the inhabitants, Dobur (the stream) *Artbranani*.†

in ancient writers. Protestants are and must be content with incidental allusions, quotations, &c., to prove the canonical authority of books never questioned, as well as of others, for example, the letter to the Hebrews, and the Apocalypse of whose inspiration more doubt was expressed than of Wisdom, or Baruch, or Ecclesiasticus.

\* The name probably of some island near Skye—perhaps Gunna.

† Tobar Brennan is the only name, according to Mr. Reeves, resembling this, now known in Skye, which is a spring not a river.

OF THE BOAT THAT WAS REMOVED BY THE SAINT'S ORDER.

ANOTHER time as the saint was travelling over Druim Britain,\* he came to a small village, situate in a barren plain, and rested there on the banks of the river, where it flows into the lake. The same night, after a little sleep, he awoke the attendants, and said to them; "Go, go at once, and bring hither quickly the boat you left over the water, and put it in a house near us." They did as they were ordered, and when they were again asleep, the saint called Diarmaid in a short time, and said to him; "Stand outside the door, and see what has happened the village in which you left your boat." Diarmaid went out and saw the whole village on fire, and he told the saint what occurred. Then the saint mentioned to the brethren the name of the furious persecutor who had burnt the houses that night.

OF GALLANUS, SON OF FACHTUS, WHO RESIDED IN THE DIOCESE† OF COLGA MAC CEALLAIG

ANOTHER day also, as the saint was sitting in his little hut, he said, in prophecy to Colga, then reading by his side. "Just now demons are forcibly dragging with them down to hell one of the superiors of your diocese." When Colga heard this, he marked the time accurately in a tablet, and coming home within a few months, he learned on enquiry from the inhabitants of the place, that Gallanus, son of Fachtnus died at the very hour that the saint said he saw a man carried off by demons.

There may be some vestige of the name in Braddan Hd. on the north east shore.

\* *Britanniæ dorsum*, the ridge of hills which divides Perthshire from Argyle. The similarity between Drum Britain and Dumbarton is striking.

† See Appendix, H. note on the word "*Diocese*."

THE PROPHECY OF THE HOLYMAN REGARDING FINDCHAN, \*  
A PRIEST AND THE FOUNDER OF THE MONASTERY, CALLED  
IN IRISH ARTCHAIN, † IN TIRREE.

At another time Findchan, the priest named above, ‡ a soldier of Christ, brought with him, from Ireland to Britain, Aedh, surnamed Dhubh (black), descended of a royal family of the Dalairaidhian § tribe. Aedh wore the clerical habit and intended to reside in the monastery for some years, although he had hitherto often stained his hands in human blood, and cruelly murdered many persons, amongst others Diarmid Mac Cerrbhal, || God's appointed king of all Ireland. After spending some time abroad he was ordained priest uncanonically ¶ by a bishop invited for the purpose,

\* See his life in Colgan, Acta. ii. ad. ii. Mart.

† The precise situation not ascertained.

‡ In title of chap.

§ "Dalaradia, according to the book of Lecan, extended from Newry to Slieve Mis (now Slemmish in the present county of Antrim), and from the sea to Linn Duachail, now Magheralin, in the west of the present county of Down." O'Donovan's notes, Annals Don. an. 1174.

|| Diarmid Mac Cearrbhal's death is thus recorded in the Annals. Don. ad. an. 558. "After Diarmid, the son of Fergus Cearrbhal, had been twenty years king of Ireland, he was killed by Aedh Dubh, the son of Suibhne king of Dalaradia. His head was taken to Clonmacnoise to be buried there, and his body to Connor." The annals of Ulster place his death in the year 564, and of Tighernach, in 565.

¶ Aedh: clearly violated the law of God, which requires proved virtue in the Deacon, Priest, and Bishop, 1. Tim. iii. 2,6,10. Tit. i. 6,7. The early canons excluded from holy orders all those who lost their baptismal innocence. The rigours of public penance, far from removing this defect, were regarded as a public proof of unworthiness. Though the discipline of the church considerably relaxed in this respect after the tenth century there are many grievous crimes still, and above all others wilful murder, that cause *irregularity*. See *Martene de antiquis Ecclesiae ritibus*, Tom. ii. c. viii. art. ii.

in the presence of Findchan. The bishop, however, did not venture to impose hands until Findchan, who was greatly attached to Aedh, placed his right hand on his head as a mark of approval. When the ordination became known to the saint, being much grieved, he pronounced this fearful sentence on Findchan and on Aedh. "That right hand which, against the laws of God and the Church, Findchan placed on the head of the son of perdition, shall soon be covered with sores, and after much torture shall precede himself to the grave, and he shall survive the buried hand for many years. But Aedh, thus unlawfully ordained, shall return as a dog to his vomit (Proverbs xxvi. ii) and he shall be again a bloody murderer, until at length pierced in the neck with a spear, he shall fall from a tree into the water and be drowned." Such indeed was the tragic end long due to him who murdered the king of all Ireland. \* The saint's prophecy was fulfilled re-

\* Dr. Lanigan rightly argues from these strong denunciations of Aedh's crime the utter improbability of the story which represents St. Columba himself as inciting his own kinsmen to an unjust war, against Diarmid on account of the king's decision in the fabulous contest with St. Finnian. His argument is not solved by Mr. Reeves' distinction that the principles of open war and assassination are different—that St. Columba might think it lawful to engage in the former, while condemning the latter. The learned editor seems to forget what he himself has stated in the next note, that the king of *all Ireland* was worthy of special honor, and that every war against him was high treason, the crime that aggravated Aedh's guilt here; and moreover that it was not by secret assassination the monarch's life was taken, but in the battle field. See Annals of Clonmacnoise an. 569.

Against this fiction the internal evidence is alone quite decisive. Who that ever read a page on *justice* in the moral Theologians of the 16th century can doubt of the age and authorship of this pleading? Liber per me *meaque industria* exscriptus est, ut *proprius* Finenni li-

garding both, for the priest Findchan's right hand festered from a blow, and was buried in an island called Ammon, \* and he himself survived for many years. But Aedh Dhubh, a priest only in name, † indulging again in his former excesses, and being treacherously wounded with a spear, fell from a raft ‡ into the lake and was drowned.

OF THE CONSOLATION WHICH THE MONKS, WEARY ON THEIR JOURNEY, RECEIVED FROM THE SAINT'S VISITING THEM IN SPIRIT.

AMONG these wonderful manifestations of prophetic spirit may be mentioned also here the comforting visit which the monks of St. Columba, at one time received from him on their journey. For as the monks, after the harvest work, were returning in the evening to the monastery, they came to a place called in Irish Cuuleilne, ‡ situate midway between the western shore of Iona and our monastery; each of them thought he saw something strange and unusual,

*ber in nullo factus sit ea excriptione deterior . . . proinde nec me Finneno injuriam nec restitutioni obnoxium, nec culpae cujusquam in hac parte reum agnosco; ut qui sine cujusquam damno, multorum consului spiritali commode, quod nemo debuit, aut juste potuit impedire.*

Moore justly called this story "an ill constructed fable which from the *internal evidence of its inconsistencies* falls to pieces of itself," Hist. vol. i. p. 243.

\* Not known.

† The ordination was valid. He was a priest only in name because he wanted the virtue becoming his sacred character.

‡ 'A mast' Colgan.

§ Cuuleilne. "Just half-way between the Machar and the Monastery, a little east of Cnocorain, is a spot called Bol-leithne, which may a corruption of the original name." Reeves.

which, however, they did not venture to speak of to one another. And so it happened for some days successively, at the same time and place.

The holy Baithen \* then superintended the work of the brethren, and he said to them: "Now, my brethren, who ever notices anything wonderful and unusual between the corn-field, and the monastery, must declare it openly." An elder brother said: "As you have ordered me, I shall tell you what I observed on this spot. For the past few days and now even, I feel just as if all the flowers on earth were collected together, the fragrant odour is so refreshing; I feel also a glow of heat within me, not at all painful, but most pleasing, and in my heart a heavenly joy, which gives me such comfort and consolation that I forget grief and care of every kind. Even the heavy load which I carry on my back, is lightened, how I cant tell, so as that I hardly think I have any weight to bear." Other reapers in turn declared they had the same feeling. All then knelt down and requested the holy Baithen's intercession that they might learn the cause and origin of this heavenly relief, so unaccountable to themselves. "You all know," he replied, "our father Columba's tender affection for us, and however mindful of our toil, he is always grieved when we return late to the monastery. Now because he could not come in person on this occasion to meet us, he does so in spirit to our great comfort. Having heard

\* Baithen one of the original companions of St. Columba (p. 11,) his near relative, was now steward in the monastery of Iona and Abbot after the saint's death. St. Baithen died according to Usher, followed by Lanigan on the 9th of June, 598; according to Colgan, in 600. The chief church erected in his honor, and called after his name Teach Beathain (still Taughboyne) was in Tirconnell. Colgan's Trias, p. 480.

these words, they all knelt down again, and blessed Christ in His faithful servant.

I must not pass over another well authenticated story, told, indeed, by those who heard him singing psalms in the church. The venerable man, when engaged in choir with the brothers, raised his voice so wonderfully, that it was sometimes heard four furlongs off, that is 500 paces, and sometimes eight furlongs, that is 1,000 paces. But what is stranger still. To the brethren in the church, his voice did seem louder than that of others; at the same time persons more than a mile away, heard it so distinctly that they could mark each syllable, for his voice sounded the same whether far or near. It is however admitted, this occurred rarely, not always; even so, it could never happen without the aid of the Holy Ghost.

Another story concerning the great and wonderful power of his voice should not be omitted. The fact is said to have taken place near the fortress of king Brude.\* When the saint himself was chanting the evening hymns with the brothers, as usual, outside the king's fortifications some Druids, coming by, did all they could to prevent God's praises from being sung in the midst of a pagan nation. On see-

† St. Bede describes the arrival of Columba in Hy thus. "Columba came to Britain in the 9th year of the reign of Bridius son of Meilochan, the mighty king of the Piets, and that people he brought over to the faith by word and example, from whom he received in turn the said island for the use of his monastery." Bede his. eccles. lib. iii. c. iv. This account is rejected by Usher, Colgan, Lanigan, on the authority of the Irish Annals. Lanigan says, Bede was mistaken in attributing that grant to Bridius, king of the Northern Piets. "For in the first place, as Usher remarks, Hy was too far distant from the Pictish territories to form a part of them. Next how is it to be supposed that Bridius who was still a pagan when Columba arrived, would have been applied to for a grant, or would have voluntarily

ing this the saint began to sing the 44th psalm \* and so loud did his voice become like thunder, that king and people listened in silent amazement.

#### CONCERNING A RICH MAN BY NAME LUGUDIUS CLODUS.

At another time as the saint was staying some days in Ireland, he saw a cleric mounted on a chariot driving pleasantly along the plains of Breg.† and on asking who the person was, the cleric's friend's said: "This is Lugudius Clodus a rich man much respected by the people." "Not so" said the saint, "but a poor creature to be despised by all, who on the day of his death shall have within his own enclosure made one. Without appealing to O'Flaherty, the four Masters, and several scotch writers, Chalmers admits that Hy was granted to the saint by his relative Connal, king of the Albanian Scots," Lanigan, His. ii. p. 154—158.

\* The controversy with regard to the division of the psalms is not of itself very important, the chief point being whether we should divide the vulgate 9th psalm into two with Protestants, or make the 9th and 10th in the authorized version and Hebrew Bibles one psalm. That our division is correct can hardly be doubted, being supported by the authority of the sept. and vulg., by the omission of the usual title to the 10th psalm if separated as in the authorized version, by the striking similarity of thought and expression in both parts, and by the peculiar structure indicated by the successive letters of the Hebrew alphabet. See this last argument ably stated in Henstenberg, a zealous Lutheran, who abandons his co-religionists here. Com. on the Psalms, vol. i. p. 158. But though the question be not of much moment itself, it has an important bearing particularly on the respect due to the ancient versions even when they differ from the Hebrew Bible as now printed. St. Adamnan follows our order for he quotes the words of our 33rd psalm by that name in the 3rd book.

† "The great plain of Meath, which included the greater parts of the present counties of Meath and Dublin was known by the name of Magh Breagh, signifying the magnificent plain (in Lat. Bregia.) The plain of Bregia extended from Dublin to Drogheda, and thence to Kells." Annals 4 Masters by McDermott p. 6.

three of his neighbour's cows, seized for trespass. \* The fattest he shall order to be killed for his own use, and the meat to be served up roast, the very time that he has sinned grievously against the holy virtue of chastity, but the first morsel that he eats shall cause instant death. Now all these things, as we heard from well informed persons, afterwards happened according to the saint's prophecy.

PROPHECY OF THE HOLY MAN REGARDING NEMAN, SON OF GUTHICH.

WHEN Neman was corrected for his faults, he received the saint's reproof with derision. The holy man then said to him: "In God's name I prophesy of thee, Neman, that thy enemies shall detect thee in the commission of grievous sin, and put thee to death, and the evil spirits carry off thy soul to the place of torments."

A few years after his enemies seized on the unhappy Neman in the midst of his crimes, in the district of Cainle, † and beheaded him, as was foretold.

PROPHECY OF THE HOLY MAN REGARDING A CERTAIN PRIEST.

AT another time, as the saint was staying in that part of Ireland, named, a little before, ‡ he came by chance on Sunday to a neighbouring little monastery, called in Irish Trivet. § The same day, a priest celebrated the holy mys-

† Praetorsoria means, we are told by Colgan and others, cows or sheep detained for trespass. Plainly not sheep here an account of 'vaccae' following, nor cows, for the same reason, for what could be then "vaccae Praetorsorium," Better leave the difficulty unsolved than try meet it in this way.

‡ Some place in Scotland not yet identified.

§ Magh Bregli or Bregia.

§ 'Trevet, a parish in the barony of Skreen, and county of Meath, a little south-east of the conspicuous church of Skreen.' Reeves.

teries of the Eucharist, who was selected by the brethren to offer the sacrifice of the Mass, \* because they thought him very pious. The saint, on seeing him, suddenly uttered this fearful sentence. "The clean and unclean are now mingled together, that is, the clean mysteries of the holy sacrifice are offered by the unclean hands of a priest who conceals within his own guilty conscience † a grievous crime." The bystanders hearing these words were struck with terror; but he, of whom they were said, was forced to confess publicly his sins. The servants of Christ, who stood round the saint in the Church, seeing the secrets of the heart thus revealed, wondered at his heavenly knowledge and gave glory to God.

THE PROPHECY OF THE HOLY MAN REGARDING ERCUS MOCORUIDI THE ROBBER WHO DWELT IN COLONSAY. ‡

AT another time, when the saint was in the Island of Iona, calling two of the brothers, Lugbeus § and Silvanus, ||

\* "Sacra Eucharistiae mysteria confidentem quem ideo fratres ad Missarum elegerant peragenda solemnia . . . munda sacrae oblationis mysteria . . . christi corpus conficere (p.)." Words could hardly express the holy sacrifice of the Mass more plainly. *Missa* was applied to the unbloody offering of the new law from the earliest times in the Church of Rome. Baron. ad an. 34, n. 60.

† Persons guilty of *concealed* sins are said to be more than once in this life unworthy communicants, doubtless because from the Apostolic times no one conscious to himself of mortal sin, could lawfully receive the Holy Eucharist without sacramental confession. 1 Cor. xi. 28; Trent, ses. xiii. c. vii.

‡ "Whether this be the monk Lugbeus Mocumin mentioned already or Lugbeus Macua Blai (p. 49) of whom more by and by I cannot say." Colgan.

§ Probably the son of Neman whose pedigree is given in the 2nd book.

he gave them this order. "Sail over now to the island of Mull, and on the plain near the sea shore, look for Ercus a robber, who came alone last night from the island of Colonsay.\* He is striving to hide himself in the day time under his boat, covered with hay, and he remains there among the sand mounds that he may come at night to the little island where our seals keep their young to kill them stealthily. When this robber devours as much as he can, he then fills his boat, and goes back to his old hiding place." They proceeded at once in compliance with their orders, and found the robber lying hid in the very spot that was indicated, and they brought him to the saint. The saint looked at him and said: "Why do you transgress the commandment of God so often by stealing the property of others? If you are in want at any time come to us and we shall provide for you." At the same time he ordered sheep to be killed, and given to the wretched man in place of the seals, that he may not return empty. A short time after the saint seeing in spirit that the robber was soon to die, ordered Baithen then steward in Tirree, to send a fat sheep and six bushels of corn as a last gift. Baithen sent them at once, but the wretched robber died suddenly the same day, and the presents were used in providing for his burial.

PROPHECY OF THE HOLY MAN REGARDING THE POET CRONANUS.

At another time as the saint was sitting with the brothers near Lough Key † at the mouth of the river called in La-

\* Colosus may be either Colonsa to the North of Iona (Colgan), or the larger island Colonsay to the south (Reeves).

† Loch-cc.—*Lough Key* near the town of Boyle in the County Roscommon, into which flows the river Boyle from Loch Gara,

tin *Bos* (Bo,) an Irish poet came to them, and when he retired after a short interview, the brothers said to the saint. "Why have you not asked the poet Cronanus, before he went away, to sing us a song with accompaniment?"\* The saint replied, "Why, my dear children, utter such idle words? How could I ask that poor man to sing a canticle of joy, who has now met with an untimely end at the hands of his enemies?" The saint had just said these words, and instantly a man cried out from beyond the river: "That poet who left you in safety a few minutes ago is now dead, having been killed by his enemies." Then all that were present wondered very much, and looked at one another in amazement.

THE HOLY MAN'S PROPHECY REGARDING THE TWO NOBLEMEN WHO DIED OF WOUNDS MUTUALLY INFLICTED.

At another time, as the saint was living in the island of Iona, on a sudden and to the great surprise of all, he moaned heavily. Lugbeus Mocublai, † who attended him, on seeing this asked the cause of such sudden grief. The saint in great affliction answered him. "Two men of royal Irish blood have perished of wounds mutually inflicted near the monastery called Celbrois, ‡ in the Maugdorni §

\* See by all means the interesting chapter on Irish National Music in the "History of Music," by the late Venerable President of Maynooth College. Warren, Dublin, 1858.

† Not Lugbeus Mocomin, of whom above, p. 35. In the Irish calendar we find a St. Lugbeus honoured on the 22nd July, and again on the 24th July, one a bishop, the other a priest. Colgan, 89.

‡ "Now Magheross, a parish in the county of Monaghan, better known by the name of its town, Carrickmacross." Reeves.

§ "The Maugdorni may be regarded as co-extensive at the date to which the narrative refers, with the modern baronies of Cremorne and Farney, forming the southern portion of the counties of Monaghan." Ibid.

district; and on the eighth day after the end of this week, a man coming from Ireland shall raise his voice from beyond the strait, and tell these things. But, oh! my dear child, never speak of this while I live." On the 8th day accordingly the voice was heard. The saint quietly said to Lugbeus, "This is the aged traveller to whom I alluded who now cries aloud over the water, go and bring him here." When the stranger came, he told among other things, how two noblemen of the Maugdorni district, near the confines of the territory in which is situate the monastery of Cellrois, dièd of wounds received in single combat, Colman Canis, son of Ailen, and Ronan, son of Aèdh, son of Colgan, both descended of the kings of Airthear.\* After these

\* *Anteriorum*. In the extract from Annals, Don. ad. an. 606, quoted by Colgan in his note on this passage, he gives *Arteriorum* as a Latin form corresponding to *Anteriorum* in his text. This Mr. Reeves takes to be clear proof that he did not understand how both words meant the same thing. From note II. p. 386. (Trias Thaum.) it might be rather inferred, Colgan never noticed *Anteriorum* (however it crept into the text), for he speaks there of *Artherii* and *Orientalis* as if the *only* readings, used indiscriminately by St. Adamnan and others, and never once alludes to *Anteriorum*. Before we adopt Mr. Reeves' own view, and his censure of Colgan and the Bollandists, it should be proved, we think, that *Anteriorum* is the correct reading, and that they did advert to it without being able to give the true interpretation, neither of which he establishes. For the true reading must be very doubtful, where an error of the scribe could occur so easily without changing the sense: the authority of MSS. though uniform being hardly decisive in such a case. And in each of the passages brought forward to show that Anterior was applied to the 'east,' it may well mean according to its usual signification as a comparative formed from *ante* "more directly before or in front of," whether to the east or west, north or south. Eastern nations did indeed look to the east in describing the situations of places, and in the early Fathers are found many eloquent allusions to this custom, explaining its origin and influence—that specially man's last inheritance was in the east, that his great de-

things were thus narrated Lugbeus, the servant of Christ, said to the saint, when by himself. "Tell me, I entreat of you, Father, how these prophetic revelations are made, whether by sight, or hearing, or other means unknown to man." The saint replied, "Your question regards a most difficult subject, on which I can give you no information, unless you promise on your bended knees never to communicate the hidden mystery to any person during my life time. Lugbeus fell at once on his knees, and with downcast countenance, promised to obey faithfully the saint's command. After this pledge had been given he arose, and the saint said to him, "There are some, though very few, enabled by divine grace to see most clearly the whole compass of the world, and to embrace, as it were, within their own bosom the utmost limits of the heavens and the earth at the same moment, as if all were illumined by a single ray of the sun."\*

liverer "Oriens, was to come (in Christian times came) thence, and there were to be assembled one day all the children of Adam. Hence קרוב in Hebrew, (*front*) the east; אחרון *back*, the west; ימיני (*the right hand*), south; and שמאל (*the left hand*), north; a custom which Gesenius, s. v. אחרון. illustrates by a references to the Irish language. We have the east און; און, און, און, the west; און south; and און north. (See Dr. O'Brien's Irish Diction, s. v. און). Now what does this remarkable similarity traced, in many instances, between the Hebrew and Irish prove in our case? The east is called the land 'before us or in front of us,' in Hebrew, Arabic, Irish, be it so:—suppose even more, that in Latin we may use *ante* or *antica* terra in the same way (and we could not c.f. Faccioliati, v. *antica*) how does it follow that any Latin writer could employ, contrary to all usage, the word *Anterior* to designate the *east* without explanation of any kind?—

\* How often since the days of the blessed Columba has this difficulty been urged? How can the saints in heaven know the prayers that are offered to them in distant parts of the earth at the same moment? "Who," says Calvin, with his usual profane ribaldry, "has told you the saints are blessed with ears long enough to hear our prayers, or with eyes so far sighted to see our wants?" Instit. Lib. iii.

Although the saint's words seem to refer rather to the experience of other holy men, yet no one who reads the writing of the Apostle Paul, that vessel of election, when he relates the visions revealed to him, can doubt that St. Columba alluded to himself at least indirectly. St. Paul did not say, "I know that I" but "I know a man rapt even to the third heavens."\* Now although the words seem strictly to refer to others, all admit that he used this expression from humility. This was the model followed by our Columba in relating those visions spoken of above, in such a way that even Lugbeus, the saint's special friend, could hardly force him to tell these wonders after much entreaty. From Lugbeus himself who attested these facts after the decease of St. Columba, I learned them and I am convinced of their truth.

#### OF CRONANUS THE BISHOP.

At another time, a stranger from the province of Munster, who did all he could to disguise himself so that no body might know he was a bishop, came to the saint; but his rank did not escape the saint's notice. For on a certain Sunday, being invited by the saint to celebrate as usual, he

c. xx. and xxiv. ed. A. Tholuck, p. 105. The same objection is repeated under one form or another, in every pamphlet that issues from the Protestant Press. It would never occur to St. Columba.

If holy men here on earth can see all things that pass in this world concentrated as it were "in one ray of light," how much more in the new Jerusalem, "that hath no need of the sun or of the moon to shine on it, for the glory of God had enlightened it, and the Lamb is the lamp thereof." It is strange how those who admit the truth of prophecy, that God communicated to men oftentimes a knowledge of the most hidden future events, can deny Him the power of making known to His angels and saints our secret thoughts and actions.

\* II. Cor. xii. 2.

came, so that two priests, as if, might celebrate together.\* The saint went to the altar, and suddenly looking at the stranger's face, said to him: "Christ bless thee, brother, consecrate alone according to the episcopal rite, for I know thou art a bishop. Why didst thou disguise thyself hitherto, so that due honour was not given thee?"† On hearing the saint's words, the humble stranger wondered exceedingly, and worshipped Christ in his servant, and the bystanders gave glory to God.

#### THE SAINT'S PROPHECY REGARDING ERNAN THE PRIEST.

At another time, the holy man sent Ernan ‡ an aged priest, and his own uncle to preside over the monastery he

\* The superiority of bishops is recognized throughout. We saw before (p. 41) that a priest most anxious to promote the unworthy Aedh did not dare to exercise episcopal power. Traditional orders was not then believed the absurd figment it seems to be to the present Dean of Canterbury, Mr. Alford. After denying the necessity of episcopal consecration for valid orders, the perpetual virginity of the Blessed Virgin, and the plenary Inspiration of the Sacred Scriptures in his commentary *passim*, nay, as a reward for this enlightened labour, this gentleman was raised to almost the highest dignity in the Anglican establishment, which claims to be a branch of the true church of God!!

† See Appendix. I.

‡ "There are three Ernans spoken of by Adamnan—I. Son of Gressen (p. 14 above). II. St. Columba's Nephew 'Son of Eogan. He certainly lived with St. Adamnan and St. Columba, and was buried in the Church of Druim Thoma in the diocese of Raphoe. (Calendar of Irish saints by Dr. Kelly). III. St. Columba's uncle, and superior of Hinba, mentioned here, whose feast is kept on the 18th August in Rath-noe (Wicklow), in the province of Leinster. Colgan, n. 95." He was brother of Ethenea, St. Columba's mother, and Son of Dina, Son of Noe. The similarity of this last name to Rath-noe, induced Colgan to think Ernan III. was the saint worshipped in that church. The Irish calendars, however, give Ernan I. as the patron of Rathnoe, and the 18th August as his feast-day.

founded many years before in the island of Hinba. On his departure, the saint embraced him affectionately, and then foretold what happened after in these words: "The friend that has now taken leave of me, I never hope to see again in this world." After a few days, the old man became so unwell, that it was deemed advisable to send him back to the saint who was much rejoiced at his return, and went down to the harbour to meet him. Ernan, though infirm and old, still walked on without assistance from the shore; but when there was only the short distance of 24 paces between them, Ernan fell down suddenly and expired before the saint could see his face, that thus his prophetic word might not be at all frustrated. Hence on that spot before the entrance to the kiln, a cross was raised, \* and

\* "It was usual among the Irish to mark with a cross where any providential visitation took place." Dr. Reeves, note. In all Catholic countries the sacred emblem of salvation points out many a hallowed spot by the way side. No where however did this practice strike us more forcibly, than in parts of Germany, particularly in the Rhenish provinces. Some of the villages are exclusively Catholic, a few Protestant, and the traveller often observes a large crucifix by the road, which defines exactly the boundaries between both. This has been raised by the pious Catholic inhabitants as a profession of faith, and as a religious sign of their separation from heretical sects about them. When a stranger enters a dwelling in Russia, he looks round the walls for some sacred engraving or picture, which he must reverence devoutly in proof of the true faith, before he is saluted by the master of the house, or any of his domestics, a custom that coincides remarkably with the scriptural instruction, ii. John, 10. "If any man came to you, and bring not this doctrine, receive him not into the house, nor say to him God, speed you." To make a cross, or look at it with respect, was regarded by Protestants, until within the last few years, as a violation of their second commandment, which the early reformers divided from the first against all reason and authority, in order to prove how hateful to God that idol worship must be, which He prohibited not merely implicitly, but

another, where the saint stopped, seen in the same place to this day.

THE SAINT'S PROPHECY REGARDING THE FAMILY OF AN HUMBLE PEASANT.

ANOTHER time, as the saint was staying in that district, called in Irish Coire Salchain, \* he saw a poor man coming at a late hour of the day, and he said to him: "Where do you reside?" "In the district" the poor man answered, "near the shore at lake Crograth." "That district," replied the saint, "is now in the possession of savage marauders." On hearing this, the unhappy man burst into tears and began to lament his wife and children; but when the saint saw him so much afflicted, he consoled him saying: "Go, my dear man, go: your little family has sought refuge in the mountain, your cattle however, furniture, and other effects, the invaders have taken off with their unjust spoils." When the poor man heard these words, he came home comforted, and saw to his great joy that all happened as the saint foretold.

THE SAINT'S PROPHECY REGARDING A PEASANT, CALLED GOREUS, SON OF AEDH.

AT another time, an humble peasant, the bravest far of all the inhabitants of Corcaraide, † asked the saint how also explicitly by *one distinct* commandment. We have, thank God, nearly outlived the time when it was fashionable to raise this senseless cry against the ancient Catholic usage of venerating the sacred memorials of our Lord's suffering and death. †

\* Many names like this on the Scotch coast which Mr. Reeves tries in vain to identify with the place spoken of here. Colgan's conjecture that Crogreth was in Westmeath, shows clearly enough he thought Coire Solchain was also in Ireland.

† Korkurati, Lat. supposed to be "Carcaroe, now a barony in the

he would die. "Not in the battlefield," said the saint, "nor on sea; your travelling companion, that you never suspected of any such design, shall cause your death." "Perhaps," said Goreus "one of those who accompany me on my journey, may murder me, or my wife, choosing another husband, may take me off by poison." "Not so," replied the saint. "Why then, asked Goreus, dont you tell now the manner of my death?" "Because" says the saint "I dont wish to intimate to you more clearly the companion that is to injure you, lest the frequent remembrance should make you too unhappy, until the hour comes when my words are verified." Why dwell longer on the prophecy? After the lapse of a few years, this same Goreus, lying by chance one day under his boat, was scraping off the bark of a spear handle, when he heard others fighting near him. He went at once to separate the combatants, but his knife, through some neglect, fell suddenly and cut his knee, causing a deep wound which soon mortified. Goreus then remembered with surprise the holy man's prophecy concerning the companion that was to cause his death, and after a few months he expired in great agony.

THE SAINT'S AMUSING FOREKNOWLEDGE AND PROPHECY CONCERNING A MATTER OF LESS MOMENT, BUT SO INTERESTING THAT, I THINK, IT DESERVES TO BE MENTIONED.\*

At another time as the saint was residing in the island of Iona, he called one of the brothers, and said to him: county of Westmeath. It is bounded on the north and north-east by Loch Dairbreach, *anglice* Lough Derryvara; on the west by Lough Iran; and on the south and south-east by an irregular line of hills, which divide it from the barony of Mayashel." O'Donovan's Annals Don. ad. *an.* 1185.

\* Well, indeed, it does for a more affecting narrative is seldom read even in the lives of saints.

"In the morning of the third day hence, wait on the western shore of this island, for a strange crane driven about by various winds, shall come weary and fatigued after the 9th hour, and lie down before you on the beach, quite exhausted. Treat that bird tenderly, bring it to some neighbouring house, where it may be kindly received and well nursed for three days and three nights. When the crane is refreshed after that time, unwilling to sojourn any longer in this strange land, it shall fly back directly to its lovely home in Ireland.\* I am very anxious about this bird, because it comes from my own native place." The brother obeyed, and on the third day at the 9th hour, he watched accordingly for the arrival of the stranger. As soon as the crane reached the shore, he took it up gently, brought it to a dwelling that was near, and provided for it in the best manner. The saint who knew well all that had happened, without any communication with the brother, said to him after his return to the monastery in the evening. "God bless you, my child, for your kind attention to this strange visitor, that shall not remain long in a distant country, but return within three days to its old home." The saint's prediction was exactly fulfilled, for after being nursed carefully for three days, the bird then gently rose on its wings to a great height, and marking its path through the air homewards, it directed its course across the sea to Ireland, straight as it could fly on a calm day.

\* Gartan in the barony of Kilmaerenan, County Donegal, was the birth-place of St. Columba. Lanigan, ii. p. 114

THE HOLY MAN'S PROPHECY REGARDING THE BATTLE FOUGHT  
MANY YEARS AFTER IN THE FORTRESS OF CETHERN,\* AND  
THE WELL NEAR THAT PLACE.

ANOTHER time, after the convention of the kings at Drum-  
ceath, † that is, between Aedh, son of Gabran; ‡ and  
Aedh son of Aainmurech, § the saint returned to the sea-  
shore, and on a cloudless day in summer, he and the abbot  
Comghaill || sat down not far from the above-named fort.  
After the saint had got a little water brought to him from a  
well that was close by, to wash his hands, he said to the  
abbot: "A day shall come when the well whence this  
water was drawn, will be no longer fit for man's use."  
"Why," said Comghaill, "shall the water be corrupted?"  
"Because," replied the saint, it shall be filled with human  
blood for my relatives and yours, that is, the descendants

\* *Munitio cethirni*—Dun Keherne, a stone fort, now called the  
"Giant's scone," in the parish of Dunboe, County Londonderry.  
Annals Don. by O'Donovan, *ad. an.* 624.

† *Daisy Hill*—"Near the river Roe, not far from Newtown-Li-  
mavaddy. Ibid. note *ad. an.* 574. The subjects of discussion at  
this assembly, which consisted of the princes and noblemen of the  
kingdom with St. Columba, and the heads of religious houses, are no-  
ticed at length by Dr. Keating, ii. p. 83. They were chiefly, i. the ex-  
pulsion of the poets who oppressed the people and insulted the king,  
ii. a tribute to be exacted of the Dailraids in Ireland, and iii. the de-  
position of Scanlan, prince of Ossory. For the true meaning of the  
second question at issue, see Lanigan ii. p. 242.

‡ Aedh, son of Gabhran, became chief of the Scotch Dalriadan  
tribes about 574.

§ Monarch of Ireland A.D. 568: Slain by Bran Dubh, after a  
reign of 27 years.

|| Son of Sedna, born 516, studied under St. Fintan, founded  
the monastery of Benchor (Bangor in Down) about 559, (552 Ann.  
Don.) and became first abbot; died 601. Lanigan ii. p. 61.

of Neill and the Cruithnii\* shall wage war in the neigh-  
bouring fortress of Cethern, and in that conflict, an un-  
happy relative of mine shall be slain, whose blood, ming-  
ling with that of many others shall fill up the well. This  
truthful prophecy was accomplished after many years, for  
in that battle, it is well known, Domnall, son of Aedh came  
off victorious, and in that well, according to the saint's  
word, was slain a near relative of his.

Another soldier of Christ, called Finan, † who led the  
life of an Anchorite blamelessly for a long time near the mon-  
astery of Durrow, and who was present at the battle, as-  
sured me, Adamnan, that he saw a man's body lying in the  
well, that on his return from the battle-field the same day  
to the monastery of St. Comghaill, in Irish Comas, ‡ he  
found there two aged monks, who, when he told them of the

\* Cruithini, Cruithnii, Cruithingh, the inhabitants of Dalaraidh,  
called *Picts*, from being descended of Lancada, daughter of Eochaidh,  
Eichbheoil, a Pict of North Britain, O'Donovan. An. Don. *ad. an.*  
552.

\* See all the saints of this name in the Martyrology of Tallaght,  
p. 15. Dublin, 1857. "As Adamnan states here, that this St.  
Finnan led a hermit's life for many years near the monastery of Dur-  
row, and that he was present at the battle of Dun-keherne, and that  
he was still living in his own time, A.D. 660. There are but four  
saints of this name, to whom these circumstances could apply. I.  
Son of Pipan, St. Columba's cousin, whose festival is kept 2nd  
Nov. in Rathain, Tirconnell. II. Son of Arennan, honoured on the  
12th Feb., died A.D. 674, and therefore answers the date well. III.  
Finnan Cam, the disciple of St. Brendan. A.D. 576, who could  
hardly be still living. IV. St. Finan *Lobhar* (*leprosus*) abbot, founded  
many monasteries in Munster and Leinster; died in the reign of king  
Finachta, 674—693, honoured in Ardfinan on the 16th of March.  
I believe this last saint is the "Finnan," spoken of. Colgan's note  
103 (abridged).

† Dr. O'Connor suggests Finnan ii. *Rerum. Hib. Scrip.* iv. p. 60.

battle he saw, and of the well filled with human blood, exclaimed, "a true prophet is Columba, for he had foretold all the circumstances you now mention, long indeed before they occurred, in our hearing to St. Comghaill, when they sat together near fort Cethern."

HOW THE SAINT WAS FAVOURED BY GOD'S GRACE WITH THE  
POWER OF DISCERNING VARIOUS GIFTS.

ABOUT the same time Connallus,\* bishop of Cuil-raithen,† collected almost countless presents from the people in the neighbouring districts of Mag-elne,‡ to give a banquet to the saint, and the vast multitude that accompanied him on his return from the meeting of the kings mentioned above.

These presents were laid out in the lawn of the monastery, that the holy man might bless them on his arrival, and as he was giving the blessing he pointed out particularly one present, the gift of a very wealthy man. "The blessing of God," said he, "attends the man who gave this, for his charity to the poor and his munificence;" and then turning to another, he said: "Of this WISE MAN'S offering I cannot partake, until he repents sincerely of his sins." Now this saying was quickly circulated among the crowd, and it soon reached Columbus, son of Aedh, whose conscience reproached him; and he ran immediately to the saint, and on bended knees confessed his guilt, promising to forsake his former habits, to be generous and charitable ever after. The saint bade him arise: and from that mo-

\* Of whom no mention elsewhere, and nothing further known for certain. See Colgan, n. 105.

† Coleraine, on the Bann, partly in Londonderry and Antrim.

‡ The territory of Mag-Elne was bounded on the east by the Bush, and on the west by the Eann, and was known in the 17th century as the 'Tuogh between the Band and the Boys.' It is now nearly represented by the North-east liberties of Coleraine." Reeves.

ment he never felt the same passion for acquiring riches, for he was truly a wise man, as was revealed to the saint through that present.

The rich man, called Brendenus hearing the words of the saint regarding himself, knelt down at his feet and asked his prayers. Now though he was generous towards the poor, he had been guilty of other sins for which the saint reproved him, and for which he expressed his heartfelt sorrow, and purpose of amendment. Both were thus cured of the peculiar vices in which they were wont to indulge. With like knowledge at another time on the occasion of his visit to Cill-mor Dithrib \* the saint knew the offering of a miser, called Diarmid, from many others collected in that place.

To have written thus much in the present little work, selecting a few instances out of many of the saint's gift of prophecy, may suffice. Indeed I have recorded only a few facts illustrating this grace, for no doubt the hidden effects, unknown to other men, were far more numerous than those little drops which oozed out, as it were, like newly fermented wine through the chinks of a full vessel. Holy and apostolic men, in general, strive to conceal the wonders of God's secret working within them. Yet God sometimes, whether they will or no, makes known to the world by various means His gifts, wishing to honor those who honor Him, the saints, that is our lord Himself † to whom be glory for ever, and ever. (*Amen*)

\* Kilmore, County Cavan, according to Colgan 'sedes episcopalis in regione Brefniae.' Kilmore, barony of Ballintuber, County Roscommon. O'Donovan followed by Reeves.

† We honour Christ Himself by worshipping His Saints, and therefore do not detract thereby, as Protestants so unblushingly assert, from His glory.

## BOOK II.

## ON HIS MIRACULOUS POWERS.

## WATER CHANGED INTO WINE.

AT another time, while the venerable man, was yet a youth in Ireland learning the wisdom of the Holy Scripture under the holy bishop, Findbarr,\* by some chance on a festival day, no wine could be found for the mystic sacrifice. Hearing the ministers of the altar complaining among themselves of this want, he took the vessel and went to the fountain, † to bring, as a deacon, the fountain water for the ministry of the Holy Eucharist; for at that time he was himself serving in the order of deaconship. ‡ The holy man then blessed in faith, that element of water, taken from the spring, invoking the name of our Lord Jesus Christ, who at Cana in Galilee, had changed water into wine: by whose operation in this miracle also, an inferior element, namely, water, was changed into one of a more agreeable kind, namely wine, by the hands of this admirable man. The holy man, then returning from the fountain and

\* Uncertain to which of the two famous saints, Finnian of Clonard, or Finnian of Movile as St. Columba it is said studied under both.

† Probably the holy well, so often near the old Irish Churches.

‡ According to the most ancient Roman Ordo, published by Mabillon from the MSS. of St. Gall, the chaunters prepared the water for the sacrifice, the sub-deacon brought it from them to the archdeacon who poured it into the chalice, Bona. Rer. Liturg. lib. ii. cap. ix. § i. Mabillon. Mus. Ital. vol. ii. p. ii. 47. 58. the deacon alone is mentioned. p. 67.

entering the church, places near the altar the vessel containing this liquid, and says to the ministers: "you have wine, which the Lord Jesus has sent, to perform his mysteries. The bishop and his ministers having ascertained the fact, return most ardent thanks to God. But the holy youth ascribed this, not to himself, but to the holy bishop Vinnian. This first\* evidence of miraculous power, the Lord Jesus manifested in his disciple, the same as that which He had made the first of his own miracles in Cana of Galilee.

Let this divine miracle, worked by our Columba, shine as a light in the commencement of this book, that it may lead us on to the other miraculous powers which he afterwards manifested.

## THE BITTER FRUIT OF A CERTAIN TREE CHANGED INTO SWEET FRUIT BY THE BLESSING OF THE SAINT.

THERE was a certain very fruitful apple tree on the south side, near the monastery of Durrow. The inhabitants of the place making some complaint of the exceeding bitterness of the fruit, the saint on a certain day in autumn, came to it and seeing those boughs bearing to no purpose a load of fruit, that injured rather than pleased them who tasted it, he raised his holy hand and blessing it, said: "In the name of the Almighty God, O bitter tree, let all thy bitterness depart from thee: and let all thy apples hitherto so very bitter, be forthwith changed into the sweetest." Wonderful to be told, quicker than the word, at that very moment, all the apples of the same tree, losing their bitterness, were changed to sweetness according, to the saint's word.

\* The word in the original is "protum," i. e. the Greek.

CORN SOWN AFTER MIDSUMMER, AND REAPED IN THE BEGINNING OF THE MONTH OF AUGUST, AT THE SAINTS PRAYER, WHILE RESIDING IN THE ISLAND OF IONA.

At another time the saint sent his monks to bring from the little farm of a man of humble rank, bundles of slight timber to build a dwelling. When they returned to the saint, with a merchant ship\* laden with this material, they told the saint, that the poor man was very sorry for losing it. The saint immediately ordering them said, "Lest we scandalize the man, bring to him from us six measures of barley, and let him sow it now in the land which he will plough." According to the saint's orders the corn was sent and delivered over to the man who was called Findchan, with the above directions: He received them with thanks, but asked, "What good can any corn be, sown after midsummer, against the nature of this soil?" But his wife on the contrary said: "Do what you have been ordered by the saint to whom God will give whatever he asks." The messengers likewise added the following: "The holy Columba who sent us to thee with this gift, sent also the following command regarding your crop, saying, "Let that man trust in the omnipotence of God; his corn though sown now after twelve days of the month of June are passed, will be reaped in the beginning of the month of August." The man obeyed, ploughed and sowed, and the crop which against hope he planted, in the abovementioned time, he reaped ripe to the admiration of all his neighbours in the beginning of the month of August, in that place which is called Delcross.†

\* Navis oneraria, how it differed from passenger boats or ships does not appear in our commentators.

† Not identified, but as Mr. Reeves conjectures, probably some place covered with brushwood, "dealgros," "promontory of thorns," Barley is not ordinarily reaped in the neighbourhood of Iona, be-

ON A PESTILENTIAL CLOUD—AND MANY LIVES SAVED.

At another time, while the saint was living in the island of Iona, as he was sitting on the little hill, which is called in Latin, Munitio magna (Dunmore), \* he saw a dense rainy cloud rising on a clear day from the sea towards the north. As the saint saw it rising he said: to one of his monks, named Silnan, son of Nemani-don, Mocusogin, † who was sitting near him, "This cloud will be very baleful to men and cattle, and on this day passing rapidly over a certain part of Ireland, namely, from the rivulet called Ailbine ‡ to Ath Clid (Dublin). § it will discharge in the evening a pestilential rain, which will raise large and putrid ulcers on the bodies of man, and on the udders of cows; so that men in their sickness, and cattle, shall suffer to death, worn out with that poisonous complaint. But we in pity for their sufferings ought to relieve them by the merciful aid of God: you therefore, Silnan, come down with me from this hill, and prepare for your voyage next day, God willing and life remaining, and taking some bread from me, blessed by the invocation of the name of God, you shall dip it in

fore the beginning of September: it is occasionally sown as late as July.

\* There are two hills in the north of the island, one called Dunbhuirg, where are still some traces of fortification, which, however, may probably be of Danish or Saxon origin; the termination "burgh," is not Gaelic or Irish.

† Mac na Soghain, one of the tribe of Irians or Irish Picts. O'Donovan Hy Many, p. 72, Cambrensis Eversus, vol. i. p. 463. note.

‡ Delvin River in Meath falling into the sea, at Gormanstown, and bounding Fingall on the north.

§ i.e. "Hurdleford," this notice proves that Dublin is more ancient than some antiquarians suppose.

water, and sprinkling therewith, man and beast, they shall speedily recover their health." Where is the use of a long story? On the next day, all things necessary being soon prepared, Silnan, receiving the blessed bread from the hands of the saint, set out on his voyage in peace. As he was starting the saint give him these words of consolation. "Have confidence my dear son, you shall have favourable and good winds day and night, until you come to that territory which is called Ardcianacht,\* that you may bring speedy relief with the healing bread to those who were sick there." What more? Silnan obeying the saint's words had a quick and prosperous voyage, by the aid of God and coming to the abovementioned tracts of the territory, found the people of whom the saint had foretold, scourged by the pestilential rain falling down from the aforesaid cloud, which had passed rapidly on before him. In the first place six men who were found in the same house near the sea, reduced to the agonies of approaching death, when sprinkled by Silnan with the blessed water, were fortunately healed that very same day. The report of this sudden cure, being soon divulged through the whole territory, attacked by this pestilential disease, brought all the sick people to St. Columba's messenger, who according to the saint's orders, sprinkled man and beast, with the water, in which the blessed bread had been dipped, and immediately recovering perfect health, the men finding themselves and their cattle healed, praised with ardent thanksgiving Christ in St. Columba. † In the preceding narrative

\* Anciently extended from the Liffey to Ferrard, included in the present county of Louth. The Cianachta, were a tribe of Eibेरians, who defeated the more ancient colony of Ultonians, i.e. Irians, and took from them this tract about the year, 240. They were called Cianacht from Cian son of Hiall Ollum.

† Swords, commonly believed to be a foundation of St. Columba's

these two things I think are manifestly combined, namely, the gift of prophecy regarding the cloud and the miraculous power in the healing of the sick. To its truth in every particular, the above-named Silnan, a soldier of Christ, the messenger of St. Columba, bore testimony in the presence of the abbot Sigienus, and the other seniors.

OF MAUGINA \* A HOLY VIRGIN DAUGHTER OF DAIMEN † WHO HAD LIVED IN CLOCHAIR ‡ MAC DAIMENE.

At another time, the saint while residing in the island of Iona, one day at prime, calling to him, a certain brother, named Lugaidh, who in Irish was surnamed "Lathir." § addressed him to the following effect, saying. "Prepare immediately for a quick voyage to Ireland, for there is an urgent necessity of sending thee as my legate to Clochair Mac Daimene. Last night, by some accident, the holy virgin Maugina, daughter of Daimen, returning home from the oratory after mass, fell and broke her thigh into two parts. She is now crying out repeatedly, calling on my name, ho-

lay in this famed district; if founded before this event, it should naturally be an object of his special affection and solicitude; if after it, so great a benefit in the day of distress would be a motive for the liberality of the prince who it is said, granted land for the establishment of the monastery.

\* Honoured in Irish Calendars Dec. 15, especially in Clonburren in Hy Many, a branch of the Orgiall. Trias Thaum. p. 381, n. 7, which see as specimen of Colgan's profound Irish erudition.

† Of the royal house of the Orgiall, which possessed in ancient times a great territory in Louth, Armagh, Monaghan, Tyrone &c. He died A.D. 566. They were of the race of Erehmon.

‡ Clogher, which gives its name to that diocese. St. Maccarthen founded his church near the royal seat of the Orgiall, Trias, Thaum. p. 381, n. 6.

§ This means "strong," as became a messenger.

ping that through me she may receive some consolation from the Lord" "What more? As Lugaidh was obeying and just departing, the saint gave him a pinewood little casket,\* with some blessed bread, † saying, "Let the blessed bread which is contained in this little casket, be

\* *Capsella*, *capsellula*, *capsa*, which three forms occur in this chapter. It is the common name for the case in which relics, books and sometimes the holy sacrament were kept. *Mabill. Mus. Ital.* vol. ii. p. xxxvi. cxl. "*capsa cum Corpore Domini.*" and p. 8, &c. &c. Also for a reliquary case, thus St. Germanus Bishop of Auxerre, chief preceptor of St. Patrick heals the sick by applying to them a case of relics, which he usually wore around his neck. It is expressly stated that "in that *capula* were contained relics of apostles and martyrs, some of which he placed in the tomb of St. Alban, protomartyr of Britain, replacing them by some dust gathered from the same tomb. *Surius*, chap. xxiv. xxv. Tom. iv., July 6.

† The word in the original is "*benedictio*," it is translated here "blessed food," because in the chapter second after the present it is used as synonymous with "*eulogia*," which had that meaning. Its generic meaning is "food blessed by a priest," but it was specially applied to the bread presented to the priest at the offertory, not consecrated but blessed by him, for distribution by the deacon, among those who were not to receive the holy communion. It is the "*pain benit*" still preserved in many churches, with the old name "*eulogie*," in France. *Migne's Liturgie* p. 563. The prayer prescribed for blessing this bread in the capitulary of Hinemar of Rheims A.D. 854, is the same as that in the council of Nantes, A.D. 658. "*Ut sit omnibus salus mentis et corporis, atque contra omnes morbos—tutamentum* (*Harduin. concil. vi. col. 459*) the very object for which it was used here by St. Columba.

In ancient times the *eulogia* was sometimes sent instead of the Eucharist, by bishops to each other as a sign of church communion the excommunicated could not receive it. It was styled by Latin writers "*vicarius communionis*," and by the Greeks "*antidoron*," for the same reason, viz a type of the holy Eucharist. The precise date of the introduction of the *eulogia* has not been ascertained: it was probably about the close of the 2nd century.

dipped in a vessel of water when you come to visit Maugina, and let the water of that blessing be poured on her thigh, and immediately, by invoking the name of God, her thigh bone shall be set, and knit together, and the holy virgin shall recover perfect health." This too the saint added "Lo here in your presence I write on the cover of this little casket, the number of twenty three years, which the holy virgin shall live in this life, after receiving her health. All this was exactly fulfilled as the saint had foretold, for as soon as Lugaid came to the holy virgin, her thigh was washed, as the saint recommended, with the blessed water, and was in an instant completely healed, by the closing up of the bone. At the arrival of the messenger of St. Columba, she expressed her joy in the most earnest thanksgiving, and after recovering her health she lived according to the prophecy of the saint, twenty three years in the constant practice of good works.

#### THE HEALING OF DISEASES AT DRUIMCEATT \*

WE have been informed by intelligent persons, that this man of admirable life, by invoking the name of Christ, healed the disorders of many sick persons, on the day when going to Drumceatt by the king's order, he abode there for a short time. For either by merely extending his holy hand, or by sprinkling the sick with the water blessed by him, or by touching the hem of his cloak, or by receiving his blessing for anything, for instance, bread or salt, and dipping it in water, they who believed, recovered perfect health.

A LUMP OF SALT BLESSED BY THE SAINT COULD NOT BE CONSUMED BY THE FIRE.

ON another occasion also Colga, Son of Cellachus, asked and obtained from the saint a lump of blessed salt for the

\* The Mullagh in Roe Park, near Newtown-lim-avaddy.

cure of his sister who was also his nurse, who was suffering from a very severe attack of ophthalmia. This same sister and nurse having received the blessed gift from the hand of her brother, hung it up on the wall over her bed; and after some days it happened by accident that a destructive fire broke out and reduced to ashes the whole village including the house of the aforesaid woman. Wonderful to relate, however, that the gift of the holy man might not be destroyed, the portion of the wall, from which it was suspended, still stood uninjured after the rest of the house had been burned down; and the fire did not even venture to touch the two uprights from which the salt was suspended.

A VOLUME IN THE SAINT'S HANDWRITING COULD NOT BE DESTROYED BY WATER.\*

I must not leave unnoticed another miracle which took place at one time, with respect to the contrary element. Many years after the holy man had gone to the Lord, a certain youth fell from his horse into the river, which in Irish is called BOUND, (the Boyne) and being drowned was for twenty days under the water. As when he fell he had a number of books in a leathern satchel † under his arm, so when found after the above-mentioned number of days he still had the satchel of books pressed between his arm and side. And when the body was

\* Books and other articles once the property of Irish saints were carefully preserved as relics and were believed to be by the supernatural favor of God, the instrument or occasions of miracles worked to attest the sanctity of their former owners, and to reward the piety of their present possessors.

† Commonly called in Irish "polaire," several of which of elegant design and workmanship are still preserved in public libraries and private collections.

brought out to the dry ground and the satchel opened, it was found to contain, among other books, a volume written by the sacred fingers\* of St. Columba, which was as dry and uninjured as if it had been enclosed in a desk, while the rest were not only injured but even rotten.

ANOTHER MIRACLE IN SIMILAR CIRCUMSTANCES.

At another time a book of hymns for the office of every day in the week † in the handwriting of St. Columba, with the leathern satchel ‡ which contained it, was submerged in a river in some part of Leinster, having dropped from the shoulders of a boy who fell from the bridge. The book having been in the water from the feast of the Nativity of our Lord, till the end of the Paschal solemnities, was afterwards found on the bank of the river by some women, who were walking along it, and was brought by them in the same satchel, which was not only wet, but even rotten, to a certain priest named, Jogenanus, a Pict § by birth, to whom it formerly belonged. On opening the satchel, Jogenanus found his book uninjured and as clean and dry as if it had been all the time in his desk, and had never fallen into the water. We have ascertained from those who had actual experience of them, that the like things happened in several places with regard to books written by the hands of St. Columba; that is to say, that the books could suffer no injury from

\* "Digitalis," the diminutive so common in Irish writings.

† For some notices of the different collections of ancient hymns see Appendix, *nk*.

‡ For different names of those covers, "sceta," "squeza," "eatha," see Reeves Adamnan p. 116.

§ No fact in the pagan history of Ireland is more certain than that the whole country was originally held by the Irish Picts or Irians.

being immersed in water. But the account we have given of the above-mentioned book of Jogenanus, we have received from certain trustworthy and good men whose testimony cannot be doubted, who saw the book itself, perfectly white and clean, after a submersion of so many days as we have stated.

These two miracles, though wrought in matters of small moment and shewn in opposite elements, to wit, fire and water, redound to the honour of the holy man and prove his great and singular merits before the Lord.

WATER DRAWN FROM THE HARD ROCK BY THE SAINT'S PRAYERS.

AND since mention has been made, a little before, of the element of water, we must not pass over in silence some other miracles which the Lord wrought by the saint at different times and places, and in which the same element was concerned. On another occasion, then, when the saint was on his pilgrimage, a child was presented to him for baptism by its parents; and because there was no water in the neighbourhood, the saint turning aside to a rock that was near, knelt down and prayed for a short time, and after having prayed, rising up he blessed the face of the rock; and immediately there gushed from it an abundant stream of water, in which he forthwith baptized the child. He uttered the following prophecy, also concerning the child that was baptised, saying: "This child shall live to a very great age; in his youth he will indulge freely the desires of the flesh, but afterwards devoting himself to the warfare of a Christian until the very end of his life, he will pass to the Lord in a good old age." All of which happened to this same man according to the prophecy of the saint. His name was Lugucencalad, whose parents were from Ardaib Muirchal,

where there is seen even to the present day, a well called by the name of St. Columba\*

THE SAINT BLESSED A FOUNTAIN WHICH WAS INFESTED WITH EVIL SPIRITS IN THE COUNTRY OF THE PICTS.

ANOTHER time, remaining for some days in the country of the Picts, the holy man heard of a fountain famous amongst this heathen people, which foolish men, blinded by the devil, worshipped as a divinity.† For those who drank of this fountain, or purposely washed their hands or feet in it, were struck by demonical art, God so permitting it, and returned leprous or blind (of one eye), or at least suffering from weakness or other kinds of infirmity. The pagans seduced by these things paid divine honour to the fountain. Having ascertained this, the saint one day went up to it fearlessly. The Druids, whom he had often sent away from him vanquished and confounded, were greatly rejoiced on seeing this, thinking that he would suffer like others from the touch of that noxious water. But he, having first raised his holy hand and invoked the name of Christ, washed his hands and feet; and then with his companions drank of the water which he had blessed. And from that day the demons departed from the fountain and not only was it permitted to injure no one but, moreover, many

\* To this or similar causes is to be attributed the veneration in which the "holy wells," of Ireland are held by the people, and not to any Pagan traditions or associations.

† Prohibited by Canons, thus in the penitential canons at the end of the missal of St. Columbanus. Can. xxvii. Si quis ad arbores vel ad fontes, votum voverit tres annos peniteat, quia hoc sacrilegium est. Mus. Ital. vol. i. p. 393. See *ibid.* p. 389, the prayer for blessing a well. Domine Sancte, pater omnipotens, eterne deus, qui Abraham, Isaac, et Jacob patres nostros, Poteos fœderis fodere atque ex his aquam bibere propicia divinitate docuisti, te supplices deprecamur, ut

diseases amongst the people were cured by this same fountain, after the blessing of the saint and his washing in it.

THE SAINT IS IN DANGER AT SEA—A SUDDEN CALM IS PRODUCED BY HIS PRAYERS.

At another time the holy man began to be in great danger on the sea, for the entire vessel was very much shaken and struck with great force by huge waves, in the midst of a hurricane. The sailors then addressed themselves to the saint who was striving with them to bale the vessel, saying: "What you are now doing is of little use to us in our present danger, you should rather pray for us as we are perishing. On hearing this he ceased to throw out the bitter waters of the sea, (*hininglas*\*) but began to pour out a sweet and fervent prayer to God. Wonderful to relate, the very moment the saint standing in the prow, with his hands stretched out to heaven, prayed to Almighty God, the whole storm of wind and the fury of the sea ceased quicker than it can be told, and a perfect calm immediately followed. But those who were in the vessel were amazed, and, giving thanks with great admiration, glorified God in his holy and illustrious servant.

ANOTHER SIMILAR PERIL AT SEA.

At another time, also when a furious storm was raging and his companions were crying out to the saint to pray to the Lord for them, he gave them this answer saying:

aquam putei hujus ad communis vite utilitatem caelesti benedictione sanctifices ut fugato ea omni diaboli tentationis seu pollutionis incursu, quicumque ex ea deinceps biberit benedictionem Domini nostri Jesu Christi percipiat.

\* i.e. The green water from "in" or "hin," the ancient forms

"On this day it is not for me, but for the Abbot Canice, a holy man, to pray for you in your present peril." What I am to relate is wonderful. The very same hour St. Canice being in his monastery, which in Latin is called "Campulus Bovis," but in Irish Ached-bov, \* heard with the interior ear of his heart, by a revelation of the Holy Ghost, the aforesaid words of St. Columba; and as he was just about to break the blessed bread † in the refectory after the ninth hour ‡ he suddenly leaves the table, and with one shoe on his foot, the other in his haste being left behind, he went quickly to the church saying: "We have not now time to dine since the vessel of St. Columba is in danger at sea."

"For at this moment he is calling repeatedly on the

of the article "an" and "nglais," green, i.e. the azure deep. See Reeves Adamnans, p. 120.

\* In the Queens County, and formerly the head of the diocese of Ossory.

† "Eulogia," taken as part of the refection or dinner, unless it means the whole dinner sanctified by the ordinary grace or blessing which was very long according to the rule of the Calders. They sang standing in the refectory, the long psalm 118. Beati immaculate, &c. and the canticle of the Blessed Virgin, "Magnificat anima mea, &c. with some other prayers. "To food blessed by such prayers, the term "eulogia could very easily be applied, without much deflection from its original meaning, ordinary food was often blessed as a "eulogia," thus it is told of St. Gregory of Iariss, that a peasant with whom he spent a night would not go out to the forest next day to his ordinary avocations until the holy bishop had blessed the day's provision for him as a eulogia.

‡ The hour for dinner or refection varied in different orders and according to the different seasons of the year. The hour of None i.e. three in the afternoon, was the hour of refection on *fast* days, from pentecost to September, for the Benedictions. From September to Lent it was the hour of refection every day. Martem. com-mem. in regulam. O Benedicti. p. 552.

name of Canice, to pray to Christ for him and his companions in peril." After these words he entered the oratory and prayed for a short time on his knees; and the Lord hearing his prayer, the storm immediately ceased, and the sea became very calm. Whereupon St. Columba seeing in spirit, though far off, the haste of Canice in going to the church, to the wonder of all, gave vent from a pure heart to the following speech." Now I know, O Canice, that God has heard thy prayer: now hast thou running to the Church with a single shoe greatly profited us. We believe then that the prayers of both saints co-operated in such a miracle as this.

THE STAFF OF ST. CANICE WHICH WAS FORGOTTEN IN THE PORT.

ON another occasion, the same Canice above-mentioned embarking for Ireland from the port of Hy-island, forgot to bring his staff with him; after his departure the staff was found on the shore and given into the hands of St. Columba; and he on his return home, brought it into the oratory and remained there for a long time alone in prayer. Canice, meanwhile, on approaching the island of Oidecha\* suddenly thought of his forgetfulness and was interiorly afflicted at it. But after some time leaving the vessel and going on his knees in prayer on the ground, he found before him on the turf of the little land of Aithche the staff which he had forgotten and left behind him in the island of Hy. He was greatly surprised at this transportation effected through the divine power, and gave thanks to God.

\* Not identified.

BAITHENEUS AND COLUMBANUS THE SON OF BEOGNUS, HOLY PRIESTS, ASK OF THE LORD THROUGH THE PRAYERS OF THE SAINT, THAT HE WOULD GRANT THEM ON THE SAME DAY A FAVOURABLE WIND, THOUGH SAILING IN DIFFERENT DIRECTIONS.

At another time also, the above-named holy men, coming to the saint, asked him together to obtain for them by his prayers from the Lord a favourable wind on the next day, as they were to set out in different directions. The saint answering gave them this reply: "Early tomorrow morning Baitheneus setting sail from the port of Hy-island will have a favourable wind until he reaches the port of Campus Lunge.\* And the Lord granted this favour according to the word of the saint; for Baitheneus on that same day crossed, with full sails the whole of the great sea, as far as the land of Ethica. But on the third hour of the same day, the venerable man calls to him the priest Columbanus,† saying, "Baitheneus has now reached his destined port after a prosperous voyage; do you prepare to set sail to day; the Lord will soon change the wind to the north. And the same hour the wind from the south obeying the word thus spoken by the holy man, changed round to the north; and thus on the same day, these two holy men, having taken leave of each other set sail, Baitheneus in the morning for the land of Ethica, and Columbanus in the afternoon for Ireland, and made the voyage with full sails and prosperous winds. This miracle was, by divine favour, wrought in virtue of the prayers of the illustrious man, for, as it is written, Mark 9, c. 22 v. "All things are possible to him that believeth." After the departure of St. Columbanus on that day, St. Columba uttered concerning him these prophetic words. "The holy

\* A place in the moderna island of Tirree.

† Colman Ela of hynally.

man, Columbanus whom we have blessed on his going away will not see my face in this world." And this was afterwards fulfilled, for the same year, St. Columbanus passed to our Lord.

HE BANISHED A DEMON THAT LURKED IN A MILK PAIL.

At another time, a certain youth, named Columbanus, Bruin,\* coming suddenly, stopped at the door of the little cell, in which the holy man was writing. He was carrying on his back a vessel full of new-milk, having returned after the milking of the cows, and he asked the Saint to bless his burden, according to the custom. Then the Saint, at a distance opposite him, having raised his hand, formed the sign of the cross in the air, which at once was greatly agitated, and the bar which fastened the lid,\* being pushed back through the two openings that received it, was shot away to a great distance, the lid fell on the ground, and the greater part of the milk was spilled. The young lad then lays down the vessel, with the little milk that remained, on its bottom on the ground, and goes on his knees to pray. And the Saint says to him: "Get up, Columbanus, you have acted negligently in your work to day; for you have not banished the demon that lurked in the bottom of the empty vessel," † by forming on it the sign of the cross of

\* Colman of Lirdisfárne, according to Colgan's conjecture.

† Vessels of the same kind are still used for the same purpose in the North of Ireland.

‡ Bellarmeri, Lib. ii. cap. xii, cites many authorities to prove that according to the general opinion of the ancient Fathers, this world was infested with hosts of evil spirits; "the princes of this world, the powers of darkness," according to the words of the apostle. At quot sunt, quæ isti potentissimi et callidissimi tentatores? plane innumerabiles. Plenus enim est aer iste terræ vicinus dæmonibus, sic ut

our Lord, before the milk was poured into it: and now, as you see, being unable to bear the power of that sign, he has quickly fled in terror, having disturbed the whole vessel, and spilled the milk. Bring the vessel, then, nearer to me here that I may bless it. This being done, the half-empty pail, which the Saint had blessed, was found the same instant miraculously filled; and the little that had previously remained in the bottom, had at once increased by the benediction of his holy hand, so as to fill it to the brim.

CONCERNING A VESSEL WHICH A SORCERER NAMED SILNANUS, HAD FILLED WITH MILK TAKEN FROM A BULL.

THE following is related as having occurred in the house of a rich countryman, named Fóirtgírínus, who lived in Mount Cainle.\* When the Saint was a guest at this house, he decided justly a dispute between two rustics, whose coming to him he knew beforehand: and one of them, who was a sorcerer, at the command of the Saint, took milk, by his diabolical art, from a bull that was near, and the Saint ordered this to be done, not to confirm these

si corpora gererent, solem in meridie obscurarent." He then quotes St. Jerome in his commentary on the sixth chapter of the Epistle to the Ephesians "Hæc omnium doctorum opinio est, quod aer iste, qui cælum et terram medius dividens inane vocatur, plenus sit contrariis fortitudinibus." It is the opinion of all the learned, that this air which divides heaven and earth, and is called "the void," is full of powers adverse to man. When such is the belief, why should not the Christian on all occasions use the only sign which makes the powers tremble, the sign of the cross, which redeemed man from their tyranny. So great according to St. Columbanus in his letter to Gregory the great, was the authority of St. Jerome in the Primitive Irish Church, that any opinion contrary to his, on scriptural questions was regarded almost as heresy.

\* Some place unknown.

sorceries, God forbid ; but to put an end to them, before the people. The holy man, therefore, demanded that the vessel full of this milk, as it seemed, be immediately given to him ; and he blessed it with this sentence, saying : " Now it will be proved that this is not, as it is supposed to be, true milk, but blood coloured by the artifice of demons, to impose on men : and immediately the milk colour was turned to the proper natural colour, that is to (*the colour of*) blood. The bull also, which in the space of one hour, wasted and dwindled away to a hideous skeleton, and was near dying, having been sprinkled with water blessed by the saint was cured in a miraculously short time.

## LUGNEUS MOCUMIN.

ONE day a fine young man, named Lugneus, who was afterwards, when an old man, prior of the monastery of Elena Island,\* coming to the saint complained of a bleeding at the nose, which for many months had often bled profusely. Having invited him to come near, the saint pressing his nostrils with two fingers of his right hand, blessed him. And from the moment he received the blessing, till the last day of his life, a drop of blood never came from his nose.

## FISH ARE SPECIALLY PROVIDED BY GOD FOR THE SAINT.

ON another occasion, when some hardy fishermen, companions of the saint, had taken five fish in their net in the river Sale, (Sheil) which abounds in fish, the saint said to them, " Cast your net again into the stream, and you will find a large fish which the Lord has destined for me." And

\* Not identified—Mr. Reeves gives some interesting details regarding Elochare or " the island of saints," which, it is conjectured, may be Elona Adamnan's p. 128.

they obeying the saint's command, hauled in a salmon of astonishing size, which was prepared for him by God.

At another time also, when the saint was stopping some days near Lough Cei,\* he prevented his companions from going to fish as they desired, saying : No fish will be found in the river to-day or to-morrow : I will send you on the third day, and you will find two larger river salmon taken in the net. And so, after two short days casting their nets, they hauled in two of most extraordinary size which they found in the river Bo.† In the capture of fish on these two occasions the power of miracles appears accompanied by a prophetic fore-knowledge for which the saint and his companions gave fervent thanks to God.

## REGARDING NESANUS THE CROOKED, WHO LIVED IN THE COUNTRY BORDERING ON LOCHABER.

THIS Nesanus, though very poor, joyfully received the saint as his guest, on one occasion. And after he had entertained him as hospitably as his means would afford, for one night, the saint asked him how many cows he had. He answered five. The saint then said, bring them to me until I bless them. And when they were brought the saint raised his holy hand and blessed them, and said : From this day your five little heifers will increase to the number of one hundred and five cows. And as this same Nesanus was a man of humble condition, having a wife and children, the saint added this further blessing, saying : " Your seed shall be blessed in your children and grandchildren." And all this was completely fulfilled in every particular, according to the word of the saint.

\* Lough-Key in the county of Roscommon.

† The River Boyle near which was the Church of Kilman founded by Columba in one of his details.

(On the other hand, he pronounced the following prophetic sentence, on a certain rich miser named Uigenius, who despised St. Columba and shewed him no hospitality, saying: "But the riches of that miser who has contemned Christ in his pilgrims, will be gradually diminished from this day, and reduced to nothing; and he himself will be a beggar; and his son will go about from house to house, with a half empty bag: and he will be slain by a rival with an axe, in the pit of a threshing floor. All of which were exactly fulfilled in both, according to the prophecy of the holy man.)\*

THE SAINT BLESSED THE FEW CATTLE BELONGING TO COLUMBANUS, A MAN OF EQUALLY HUMBLE CONDITION; AND AFTER HIS BLESSING THEY INCREASED TO THE NUMBER OF A HUNDRED.

At another time also, after the saint had spent the night, being hospitably entertained by the aforesaid Columbanus, who was then poor, early in the morning he interrogated his host as to the amount and kind of his possessions, as he had done in the case of Nesanus before related. When asked, he said: I have only five small cows, but if you bless them, they will increase to more. And immediately he was directed by the saint to bring them before him, and in the same manner as was related, concerning the five cows of Nesanus, he gave an equal blessing to those of Columbanus, and said, "You will have, please God, a hundred and five cows, and you will be blessed with a flourishing race of children, and grand-children:" And all this was fulfilled in his lands and cattle, and children, according to the prophecy of the saint; and what is very singular,

\* Omitted in some MSS.

the number of cattle determined by the saint for both these men, having reached one hundred and five, being then completed, could not in any way be increased; those that were beyond this number, were carried off by various accidents, and one of them never appeared except what might be expended for the use of the family, or in alms giving. In this history then, as in the others, the gifts both of miracles and prophecy are clearly shewn, for in the first increase of the cattle, we see the virtue of his blessing and of his prayer, and, in the determination of the number, his prophetic knowledge.

THE MISERABLE END OF CERTAIN WICKED MEN WHO HAD CONTEMNED THE SAINT.

The saint had a great love for the above named Columbanus, who, in virtue of his benediction, from a poor man had become rich. Now, there was at that time a certain wicked man, a persecutor of the good, named Joan, son of Conall, son of Domhual of the royal race of Gabran. This man persecuted Columbanus, the friend of St. Columba; and not once but twice, making a hostile incursion, plundered his house and carried off all he could find in it. It deservedly happened to this wicked wretch, that after having plundered the same house a third time, as he and his associates were returning to their vessel, loaded with plunder, he met the holy man whom he had despised, as he supposed him to be far off, approaching near to him. And when the saint reproached him with his evil deeds and besought him to give up the plunder, he remaining hardened and obstinate, despised the holy man; and mocked and laughed at him, as he embarked with the booty. And the

\* King of Alba, i.e. of the Scots, died A.D. 560. Tigearnach Ann.

saint followed him to the beach, and waded up to the knees in the clear green sea water, and raising his two hands to heaven, earnestly invoked Christ who glorifies his elect, who glorify him.

Now the port, in which thus standing, he for some time besought the Lord after the departure of the oppressor, is in a place called in Irish, Art-Chambas, Art-Muirchol. Then the saint as soon as he had finished his prayer, returned to the dry ground, and sat down on an eminence along with his companions, and spoke to them these terrible words, saying: "This miserable wretch who has despised Christ in his servants, will never return to the port from which you have seen him just now set sail: neither shall he, with his wicked confederates, reach the land for which he is bound, as he shall be prevented by a sudden death. This day a furious storm proceeding from a cloud, which you will soon see rising in the north, will overwhelm him and his companions, and not one of them will survive to tell the tale." After the lapse of a few moments, though the day was perfectly serene, a cloud arose from the sea, as the saint had said, and a hurricane setting in, found the plunderer with his spoil, between the islands of Mull, and Colonsay, and overwhelmed him in the sea, which was suddenly lashed into fury: and not one of those in the vessel escaped, as the saint had said: and in this wonderful manner by a single storm, while the whole sea around remained tranquil, were the robbers miserably, but justly overwhelmed and sunk into the deep.

A PERSON NAMED FERADACHUS IS TAKEN OFF BY A  
SUDDEN DEATH.

At another time the holy man recommended in a special manner, a certain Pict of noble family named Tarainus who was in exile, to the care of one Feradachus a rich man, who

lived in the island of Islay, that he might remain in his retinue for some months as one of his friends. And having received him thus highly recommended by the holy man, after a few days he treacherously ordered him to be put to a cruel death. When the saint was told of this horrid crime by travellers, he replied by the following prediction: "This unfortunate wretch has lied not to me, but to God, and his name will be blotted out of the book of life. We are speaking these words now in the middle of summer, but in autumn, before he shall eat of swine's flesh that has been fattened on the fruits of the trees, he shall be seized by a sudden death, and carried off to the infernal regions." When the miserable man was told this prophecy of the saint, he contemned and ridiculed him; and after some days of the autumn season, he ordered a sow that had been fattened on the kernels of nuts to be killed, none of his other swine having yet been slaughtered: he ordered also, that its entrails should be immediately taken out and a piece quickly roasted for him on the spit, so that by hurrying and eating of it thus early, he might falsify the prediction of the holy man. As soon as it was roasted he asked for a morsel to taste it, and before the hand which he stretched out to take it, had reached his mouth he expired, and fell back a corpse. And all who had seen or heard were greatly astonished and terrified; and they honoured and glorified Christ in his holy prophet.

CONCERNING ANOTHER IMPIOUS MAN, A PERSECUTOR OF RELIGIOUS HOUSES, WHOSE NAME IN LATIN IS "MANUS DEXTERA."

ON one occasion when the holy man, dwelling in the island of Hinba, was about to excommunicate other oppressors of religious houses, namely, the sons of Conall, son of

Domnaill, one of whom was Joan before mentioned, one of their own wicked associates instigated by the devil, rushed on the saint with a spear, to kill him. To prevent this, one of the brethren, named, Findluga,\* put on the saint's cowl and interposed being ready to die for the holy man. But the saint's garment served as a kind of strong and impenetrable shield which could not be pierced by the thrust of a very sharp spear though made by a powerful man, and the brother who had it on remained safe and uninjured under its protection. The ruffian who did this, whose name was Manus Dextra,† returned back thinking he had transfixed the saint with his spear. Exactly a year afterwards, when the saint was in the island of Hy, he said, "A year is just now elapsed since the day Lamh-dess did his best to put Findluga to death in my place; but he himself is slain, I believe, this very hour." And so it happened at that very moment, according to the revelation of the saint, in the island which in Latin may be called "Longa,"‡ where, in a battle fought between a number of warriors on both sides, this Lamh-dess alone was slain by Conan, son of Baithen, with a dart shot, it is said, in the name of St. Columba; and after his fall the battle ceased.

#### ANOTHER OPPRESSOR OF THE INNOCENT.

WHEN the holy man, being then a youth in deacon's orders, was living in a part of Leinster, learning theology, it hap-

\* A saint of the name is honoured in the Irish Calendars—Jan. 3; May 11; June 5., and Nov. 13. He was brother of St. Fintan, of Dunbleise (Doon in Limerick), he retired to Scotland. A. A. S. S. p. 12. A church and island in Islay were called after his name.—Reeves' *Adamnan*, p. 136,

† i. e. "Right Hand," rendered further on in Irish, "Lamh-dess."

‡ There are two islands of this name near Scarba.

pened one day that an unfeeling cruel oppressor of the innocent was pursuing a young girl who fled before him on a level plain. As she chanced to observe the aged Germanus, who was the young deacon's master, reading on the plain, she ran straight to him as fast as she could. Being thus suddenly surprised he called on Columba, who was engaged in reading at some distance, that both together might defend the girl from her pursuer, to the best of their ability; but he immediately coming up, without any regard to their presence, stabbed the girl with his lance under their very cloaks, and leaving her dead at their feet turned to go off. Then the old man, in great affliction, turning to Columba said: "How long, holy youth, will God, the just judge, allow this horrid crime and this sacrilegious injustice\* to us to go unpunished? And the saint immediately pronounced this sentence on the perpetrator of the deed: "The soul of the murderer will descend into hell the very instant the soul of this girl whom he has murdered ascends into heaven." And he had no sooner spoken the words than the murderer, like Ananias before Peter, fell down dead on the spot before the eyes of the holy youth. The

\* "Dehonoratio," which is obviously the translation of the Irish word "SARUṢAB," the term always used when the privileges of ecclesiastics, or of those to whom they had given protection, were violated. Hence the murder of the young woman was not merely a personal insult to St. Columba; it was a violation of the legal rights of the whole clerical order. This right guaranteed by Irish law to the clergy, of protecting even beyond the precincts of local sanctuary those who fled to them for refuge, was grounded on the same principle as the right of sanctuary, and if liable to the same abuses, was productive in lawless ages of the same general good effects. The penalty for violating this protection varied according to the rank of the ecclesiastic who gave it.—MSS. Laws in possession of the writer.

news of this sudden and terrible vengeance was soon spread throughout many districts of Ireland, and with it the wonderful fame of the holy deacon.

What we have said may suffice concerning the terrible punishments inflicted on those who were opposed to him, we will now relate a few instances of his power over wild beasts.

A WILD BOAR IS DESTROYED BY HIS PRAYERS.

ON one occasion when the holy man was staying some days in the Island of Skye, he separated from the brethren and went alone to pray, and having gone a little farther than usual he entered a thicket where he met a huge wild boar that was pursued by hounds. As soon as the saint saw him at some distance, he stood looking intently at him. Then raising his holy hand and invoking the name of God in fervent prayer, he said: "Proceed no further in this direction: perish in the spot which you have now reached." At the sound of these words of the saint in the thicket, the terrible brute was not only unable to proceed farther, but by the efficacy of his word immediately fell dead before him.

AN AQUATIC MONSTER IS DRIVEN OFF BY VIRTUE OF THE SAINT'S PRAYER.

ON another occasion also, when the holy man was remaining for some days in the country of the Picts, he was obliged to cross the river Ness,\* and having reached the bank he saw some of the inhabitants burying an unfortunate man, who, accordingly to the account of those who were burying him, was a short time before seized, as he was swim-

\* Between Loch Ness and the sea.

ming, and bitten most severely by a monster that lived in the water: his body was taken out with a drag, by those who came to his assistance in a boat, but when it was too late to save him. The holy man hearing this, so far from being dismayed, directed one of his companions to swim across and bring over the boat that was at the opposite bank. And Lugneus Mocumim, hearing the command of the saint, obeyed without the least delay, and having taken off his clothes, except his tunic, plunged into the water. But the monster, which so far from being satiated, was made more ravenous by what had previously occurred, lay at the bottom, and feeling the water disturbed above by the man swimming, suddenly rose to the surface and giving an awful roar darted after him, with its mouth wide open, as he swam in the middle of the stream. The saint observing this, while all the rest, brethren as well as strangers, were stupefied with terror, raised his holy hand and formed the saving sign of the cross in the air, and having invoked the name of God, commanded the ferocious monster, saying: "Go no further, nor dare to touch the man; go back instantly." At the voice of the saint the monster was terrified and fled back more quickly than if it had been pulled back with ropes, though it had just got so near to Lugneus that there was not more than the length of a spear-staff between them. Then the brethren seeing that the monster had gone back, and that their comrade Lugneus returned to them in the boat safe and sound, were struck with admiration and glorified God in his holy servant. And even the barbarous pagans who were present were forced by this splendid miracle, which they themselves had witnessed, to magnify the God of the Christians.

ST. COLUMBA BLESSES THE ISLE OF HY, AND FREES IT  
FROM POISONOUS REPTILES.

On a certain day in the summer of the year in which our saint passed to the Lord, he went in a chariot to visit some of the brethren, who were engaged in manual labour in the western part of the island, and having spoken to them some words of comfort and encouragement, he stood upon an elevated spot, and uttered the following prophecy:—"My dear children, I know that you will never see me again in this part of the island." Seeing the brethren filled with sorrow upon hearing these words, the saint endeavoured to comfort them, and raising his holy hands, he blessed the entire island saying:—"From henceforth poisonous reptiles shall not be able to hurt men or cattle in this island, as long as the inhabitants shall observe the commandments of Christ."\*

OF THE KNIFE WHICH THE SAINT BLESSED, BY FORMING OVER  
IT THE SIGN OF THE CROSS.

At another time, a certain brother named Molua, a grandson of Brian, came to the saint whilst he was engaged in writing, and said to him, "I beseech you, to bless the knife which I hold in my hand." The saint, without turning his face from the book in which he was writing, extended his blessed hand,—holding the pen,—and blessed the knife, by forming over it the sign of the cross. Immediately after Molua had departed with the knife thus blessed, the saint asked, what sort of a knife have I blessed for that brother? Diarmuid, the saint's faithful attendant replied, you have

\* From whatever cause it has arisen it is a singular fact, that no snakes or vipers have ever been seen in Hy, whilst many of a very venomous nature are found on the opposite coast.

blessed a knife for killing oxen. The saint, then said, I trust in my Lord, that the knife I have blessed will never wound man or beast. This prediction received the strongest confirmation the same hour; for the brother above-mentioned, having gone beyond the enclosure of the monastery\* attempted to kill an ox, but, although he struck the animal three heavy blows with all his strength, he could not even cut the skin. When this came to the knowledge of the monks, they skilfully melted down the iron of the knife and applied a thin coating of it to all the iron tools used in the monastery. And such was the efficacy of the saint's blessing, that these tools could never afterwards inflict a wound on flesh.

OF THE CURE OF DIARMUID.

At another time, the saint went to see his faithful attendant, Diarmuid, as he lay in the last stage of a mortal illness. Having invoked the name of Christ, our saint stood at the bed of the dying man and prayed for him saying, O Lord be propitious to me, I beseech thee, and take not away the life of my faithful attendant whilst I live. Having said this, he remained silent, and after a few moments he spoke these words, with his blessed lips: "my attendant will not only not die at present, but will even live for many years after my death." The prayer of the saint was heard by God, for Diarmuid was instantly restored to perfect health and lived for many years after St. Columba had passed to the Lord.

\* *Valium monasterii.* The rule of St Columbanus imposed a penance on any monk who passed the enclosure, without permission.

## OF THE CURE OF FINTAN THE SON OF AEDH.

At another time, as the saint was making a journey through Drum Alban, a youth named Fintan was seized with a sudden illness and reduced to the last extremity. His fellow travellers were much afflicted on account of the illness of the youth, and earnestly besought the saint to pray for him. Yielding at once to their entreaties, Columba raised his blessed hands to heaven in earnest prayer, and blessing the sick person, said: "This youth for whom you are praying will enjoy a long life; he will survive all who are here present, and will die in a good old age." This prophecy was fulfilled in every particular: for this same youth lived to found the monastery of *Kailli-au-inde*,\* and died at a very advanced age.

## OF THE YOUTH WHOM THE HOLY MAN RAISED FROM THE DEAD BY INVOKING THE NAME OF JESUS CHRIST.

At the time when St. Columba was tarrying for some days in the province of the Picts, a certain peasant who had learned through an interpreter, the word of life preached by the holy man, embraced the faith and was baptized, together with his wife and all his children and domestics.

A few days after his conversion, one of his sons was attacked with a dangerous illness and brought to the very brink of death. When the Druids saw the child in a dying state, they began to upbraid and insult his parents, and to extol their own gods as more powerful than the God of the Christians. When this was told to Columba, he burned with a holy zeal to vindicate the glory of God. Accordingly he proceeded with some of his companions to

\* *Kailli-au-inde*—Not known. Colgan supposes it to be in Ireland, and makes the name correspond to *Kill-aibhne* in the Diocese of Clonfert.

the house of the convert, where he found the afflicted parents celebrating the obsequies of their child who had expired a short time before his arrival. The saint strove to console the sorrowing parents, and exhorted them not to doubt of the power of God. He then inquired where the body of the child was laid, and being conducted by the bereaved father to the place, he left the persons who accompanied him outside, and entered by himself the house of mourning, where, falling on his knees, he prayed to Christ our Lord, his face bedewed with copious tears. Then rising, he turned his eyes towards the deceased and said, "In the name of the Lord Jesus Christ arise, and stand upon thy feet." At the sound of this glorious name the soul returned to the body. The saint then taking him by the hand raised him up, and placing him in a standing position, led him forth and restored him to his parents. Upon this the cries of the applauding multitude break forth, sorrow is turned into joy, and the God of the Christians is glorified.

Our saint had the gift of prophecy like Elias and Eliseus, and like the apostles Peter, Paul, and John, he had the power of raising the dead to life, and now in heaven, placed amid the prophets and apostles, he enjoys a glorious throne with Jesus Christ, who reigns with the Father in the unity of the Holy Ghost for ever and ever.

## CONCERNING THE ILLNESS WITH WHICH THE DRUID BROCHAN WAS VISITED FOR REFUSING TO LIBERATE A FEMALE CAPTIVE, AND HIS CURE WHEN HE RESTORED HER TO LIBERTY.

ABOUT the same time the venerable man, from motives of humanity, besought Brochan the druid to liberate a certain Irish female captive,\* a request which Brochan

\* See the Appendix for some remarks on the efforts which the church made for the ransom of captives and the abolition of slavery.

harshly and obstinately refused to grant. The Saint then spoke to him as follows :—" Know, O Brochan know, that if you refuse to set this captive free, as I desire you, you shall die before I return from this province." Having said this in presence of Brude, the king, he departed from the royal palace and proceeded to the river Nesa, from which he took a white pebble, and showing it to his companions said to them :—" Behold this white pebble by which God will effect the cure of many diseases."

Having thus spoken, he added, Brochan is punished grievously at this moment, for an angel sent from heaven striking him severely, has broken in pieces the glass cup which he held in his hand, and from which he was in the act of drinking, and he himself is left half dead. Let us await here for a short time, two of the king's messengers who have been sent after us in haste, to request us return quickly and relieve the dying Brochan, who, now that he is thus terribly punished, consents to set his captive free.

Whilst the saint was yet speaking, behold, there arrived, as he had predicted, two horsemen who were sent by the king, and who related all that had occurred according to the prediction of the saint—the breaking of the drinking goblet—the punishment of the druid and his willingness to set his captive at liberty; they then added, the king and his councillors have sent us to you to request that you would cure his foster father Brochan, who lies in a dying state.

Having heard these words of the messengers, Saint Columba sent two of his companions to the king with the pebble which he had blessed, and said to them: " If Brochan shall first promise to free his captive, immerse this little stone in water, and let him drink from it, but if he shall refuse to liberate her, he will that instant die."

The two persons sent by the saint proceeded to the palace, and announced the words of the holy man to the king and to Brochan, an announcement which filled them with such fear, that they immediately liberated the captive and delivered her to the saint's messengers. The stone was then immersed in water, and in a wonderful manner, and contrary to the laws of nature, it floated on the water like a nut or an apple, nor could it be submerged. Brochan drank from the stone as it floated on the water, and instantly recovered his perfect health and soundness of body.

This little pebble which was afterwards preserved among the treasures of the king, retained its miraculous property of floating in water, and through the mercy of God, effected the cure of sundry diseases. And what is very wonderful, when it was sought for by those sick persons whose term of life had arrived, it could not be found. An instance of this occurred the very day on which king Brude died, when the stone though sought for with great diligence, could not be found in the place where it had been previously left.

OF THE MANNER IN WHICH ST. COLUMBA OVERCAME BROCHAN THE DRUID.

ON a certain day after the miracles recorded in the foregoing chapters, Brochan, whilst conversing with the saint, said to him: Tell me Columba, when do you propose to set sail. To which the saint replied, I intend to begin my voyage after three days if God permits me, and preserves my life. Brochan then said, you will not be able, for I will make the winds unfavourable to your voyage, and I will create a great darkness over the sea. Upon this the St. observed, the omnipotent God

rules all things, and under his guiding providence all things are directed to his greater honour and glory.—Why more? That same day, our saint accompanied by a large number of followers, went to Loch Ness, as he had determined. Then the Druids began to exult, seeing that it had become very dark, and that the wind was very violent, and unfavourable to the saint's voyage. Nor should we wonder, that God sometimes allows the devils to raise tempests and agitate the sea. Instances of this have occurred before. Thus it happened once to the holy bishop, St. Germanus,\* whilst on his voyage from Gaul to Britain whither he was going from zeal for the salvation of souls. Legions of demons met him in the midst of the sea and exposed him to great dangers, by raising a violent storm and causing great darkness whilst it was yet day. But all these dangers and alarming prodigies were instantly dissipated by the prayers of the saint.

Upon his arrival at Loch Ness, Columba observed that the sea was violently agitated, and that the wind was most unfavourable for his voyage; nevertheless, he embarked on his frail vessel, and whilst the sailors feared and hesitated, he confidently ordered them to raise the sails against the wind. No sooner was this order executed, than the vessel ran against the wind with extraordinary speed, to the wonder of the large crowd which collected upon the occasion. And after a short time, the wind, which hitherto had been against them, changed to the opposite point—a change which filled all who beheld it with wonder and admiration.

\* St Germanus Bishop of Auxerre, twice visited Britain for the purpose of opposing the spreading heresy of Pelagius. For some further particulars of the life of this great saint, see the Appendix.

The breeze continued most favourable during the entire day, which enabled the saint to reach his destination the same evening.

Let the reader consider how great and eminent was the sanctity of this holy man, upon whom God, for the purpose of manifesting his name and power to a gentile people, bestowed the gift of working such miracles as those we have recorded.

THE DOOR OF THE ROYAL PALACE OPENS SUDDENLY AT THE APPROACH OF ST. COLUMBA.

AT another time, when the saint made his first journey to king Brude,\* it happened that the king elated by kingly pride, would not open the gates of his palace on the first arrival of the saint. When the holy man observed this, he approached with his companions, and having first formed the sign of the cross of our Lord, he knocked at the gate, which instantly flew open, the bolts having been driven back suddenly with great force. The saint and his companions then passed through the gate. When the king learned what had occurred he was filled with alarm, as were also his councillors, accompanied by whom, he immediately set out from the palace to receive the holy man, whom he addressed in the most conciliating and respectful language. And ever after he showed to St. Columba all the honour and reverence due to his great sanctity and holiness.

\* *Brudeum*. The date of this journey cannot be determined with certainty, but the year 563 may be fixed on as the most probable date.

THE DOOR OF THE CHURCH OF TERRYGLASS OPENS IN A SIMILAR MANNER AT THE APPROACH OF THE SAINT.

UPON another occasion, when the saint was staying a few days in Ireland, he went to visit the monastery of Terryglass,\* having being previously invited by the brethren.

But it happened that when he arrived at the church, the keys could not be found. When the saint observed the brethren complaining to one another of the keys being astray, and the door locked, he went himself to the door and said, the Lord is able, without a key, to open his own house for his servants. At these words the bolts of the lock were driven back with great force, and the door opened of itself. The saint entered the church amid the surprise and admiration of all: he was afterwards most hospitably entertained by the brethren and treated by all with the greatest respect and veneration.

CONCERNING A CERTAIN BEGGAR FOR WHOM SAINT COLUMBA BLESSED A WOODEN STAKE FOR KILLING WILD BEASTS.

AT another time there came to St. Columba, a very poor man who lived near Lochaber. The saint taking pity on this poor man who had not wherewithal to support his wife and family, gave him all the alms he could afford, and then said to him: "Take a branch from the neighbouring wood, and bring it to me quickly." The poor man having brought the branch as he was directed, the saint took it in his hand, and having sharpened it at

\* *Duum Ruris Rivulorum. Duorum Agri Rivorum*—in the title. *Terryglass* in the barony of lower Ormonde, County Tipperary, is the place in question.—Reeves.

one end blessed it, and gave it back to the poor man, saying: "Preserve this stake with great care; I believe it will never hurt men or cattle, but only wild beasts and fishes, and as long as you preserve it, you will have abundance of venison in your house.

The beggar upon hearing this was greatly rejoiced, and returning home, fixed the stake in a remote place which was frequented by the wild beasts of the forest. On the following morning he went to see the stake, and found a stag of great size that had fallen upon it and been transfixed by it. Why should I mention more instances? No day passed, so the tradition goes, in which he did not find a stag or some other wild beast transfixed upon the stake. But as the envy of the devil made use of Eve to deceive and tempt Adam, so he deceived this miserable man through his wife, who, not as a prudent matron, but rather like one infatuated, thus spoke to her husband:—"Remove the stake out of the earth, for if men or even beasts are killed by it, we and our children shall be put to death or led into captivity." To these words her husband replied: "It will not be so, for when the holy man blessed the stake he said it would never injure men or cattle." Still the miserable man yielded to his wife's entreaties, and taking the stake out of the earth, he like a man deprived of his reason, brought it into the house and placed it against the wall. Soon after his dog fell upon it and was killed; whereupon his wife again said to him, one of your children will fall upon it and be killed. At these words of his wife he removed the stake out of the house, and having carried it to a forest, placed it in the thickest brush wood, where, as he thought, no animal could run against it; but upon his return the following morning, he found a deer lying dead upon it. He then took it out of the forest and concealed it

in the river *Nigra Dea*,\* and returning the next day, he found upon it a salmon of such extraordinary size, that he had great difficulty in carrying it home. He removed the stake again, and taking it home with him placed it on the top of his house, where a crow having soon after lighted upon it was instantly killed. Upon this the miserable man, yielding again to the advice of his infatuated wife, took it down from the house top, and taking an axe cut it in pieces, and threw the pieces in the fire. Having thus deprived himself of this effectual means of alleviating his distress, he was again, as he deserved to be, reduced to beggary, and for the rest of his life, himself and his family bewailed the loss of the stake to which the blessing of St. Columba had imparted such extraordinary virtue.

CONCERNING A LEATHERN VESSEL FOR HOLDING MILK WHICH WAS CARRIED FROM ITS PLACE BY THE EBB, AND BROUGHT BACK TO IT AGAIN BY THE RETURN OF THE TIDE.

ON another occasion our saint directed his messenger who was named Lugaidus, and surnamed Lather, to make a voyage to Ireland. Whilst Lugaidus was making his preparations for the voyage, he found amongst the articles that belonged to St. Columba's ship, a leathern vessel for holding milk. This vessel he immersed in the sea water in order to moisten it, and to prevent it being carried away by the tide, he put upon it stones of considerable size. He then went to St. Columba, and having told him what he had done, the saint smiled and said: "I do not think this vessel will accompany you to Ireland on the present occasion. Why rejoined Lugaidus, can I not take it with me in the ship? The saint replied, "You will learn the reason some other time, as the event will prove."

\**Nigra Dea*. Not identified.

On the following day, Lugaidus went to take the vessel out of the water, but the ebb of the tide had carried it away during the night. He then returned in grief to the saint, and on his bended knees confessed the negligence of which he had been guilty. St. Columba consoled him, saying: "Do not grieve for the perishable things of this world; the ebbing tide carried away the vessel, but the returning tide will, after your departure, bring it back to the spot where you placed it." At nine o'clock the same day, soon after the departure of Lugaidus, the saint addressed those who stood near him and said, "Let one of you go to the sea, for the leathern vessel which was carried away by the ebbing tide, and for the loss of which Lugaidus was so much afflicted, has been brought back to its place by the returning tide. Upon hearing these words, a certain active youth ran to the sea where he found the vessel as the saint had predicted. He immediately took it out of the water, and with great joy hastened back to the holy man, into whose hands he delivered it, amid the great admiration of the beholders.

In the two miracles which we have just recorded, and which regard such common and trifling things as a wooden stake and a leathern vessel, there may, nevertheless, be observed, as we noticed before, the gift of prophecy united with the power of working miracles.

Let us now proceed with our narrative.

CONCERNING A CERTAIN WOMAN WHO WAS RELIEVED FROM THE PAINS OF CHILDBIRTH BY THE PRAYERS OF THE SAINT.

ON a certain day during his stay in Hy, the saint arose from reading and said, smiling, I must hasten to the oratory to pray to the Lord on behalf of a poor woman

in Ireland who is suffering the pangs of childbirth, and who, at this moment, is calling upon my name. She trusts that God will grant her relief from her sufferings through my prayers, because she is a relation of mine.

Having said this, the saint touched with compassion for the suffering of the poor woman hastened to the church, and on his bended knees earnestly prayed for her to Jesus Christ, who was himself born of a woman. Returning from the church after his prayer, he said to the brethren who met him: "The Lord Jesus, born of a woman, has had compassion on this poor woman, and has mercifully relieved her from her sufferings. She has been safely delivered of a child, nor will she die upon this occasion." That same hour, as the saint, had predicted, the poor woman by invoking his name was safely delivered and restored to perfect health, as we afterwards learned from travellers who came to us from that part of Ireland where the woman resided.

THE PROPHECY OF THE HOLY MAN REGARDING THE VOYAGE OF  
CORMAC, THE GRANDSON OF LIATHAIN.

AT another time a soldier of Jesus Christ, named Cormac, about whom we have related a few brief particulars in the first part of this book, made a second attempt to discover a desert in the ocean. He had sailed far from the land over the boundless ocean, when St. Columba, who was then staying in Drum Alba, recommended him in the following terms to the chief of the Orkney Isles, in presence of king Brude: "Some of our brethren have lately set sail to discover a desert in the pathless sea, should they happen after many wanderings to come to the Orkneys, direct this chief, whose hostages are in your hands, to take measures that no evil shall befall them." The saint

recommended this precaution, because he knew that after a few months Cormac would arrive at the Orkneys. And so it came to pass, and to this timely recommendation of our saint, Cormac owed his escape from impending death.

After a few months, whilst the saint was remaining in Hy, Cormac's name was mentioned in his presence by some persons in conversation, who were observing that it was not yet known whether the voyage of Cormac had been successful or otherwise. Upon hearing Cormac's name mentioned, the saint said: "You will see Cormac, about whom you are speaking, arriving here to-day."

After about an hour, wonderful to relate, Cormac arrived and proceeded to the oratory whilst all expressed their admiration and gave thanks to God for his safe return.

Having mentioned thus briefly the prediction of the saint, regarding Cormac's second voyage, we have now to relate another equally remarkable prophecy of the holy man, regarding his third voyage.

REMARKABLE PROPHECY OF THE HOLY MAN REGARDING  
CORMAC'S THIRD VOYAGE.

DURING this third voyage over the ocean, Cormac's life was exposed to the most imminent danger. For fourteen days and fourteen nights his vessel sailed with full sails due north, the wind blowing from the south until he had passed beyond the limits which should restrain human daring, and it seemed impossible to return.

Accordingly after the tenth hour of the fourteenth day, certain dangers of a most formidable kind presented themselves. A multitude of loathsome and annoying insects, such as had never been seen before, appeared on the sea, and struck the side, prow, and stern of the vessel, so

violently, that it seemed as if they would penetrate the leathern covering which protected the exterior of the ship. According to the accounts of those who saw them, they were nearly as large as frogs, they could swim rapidly, but were not able to fly in the air, their sting was extremely painful, and to add to the annoyance and danger which they caused, they crowded in large numbers upon the handles of the oars.

When Cormac and his fellow-voyagers had seen these and other monsters, which it is not our province to describe, they were filled with fear and alarm, and shedding copious tears, they prayed to God, who gives aid to his creatures in seasonable time. At that same hour, St. Columba, although far away in body from Cormac, was present with him in spirit in his ship. Accordingly giving a signal and calling the brethren to the oratory, he entered the church and addressing those who were present, he uttered the following prophecy in his usual manner: "Brethren pray with all your fervour for Cormac, who by sailing too far has passed the bounds set to human enterprise, and is exposed, at this moment, to great and almost indescribable dangers. We ought to sympathize with our brethren who are in such imminent danger, and pray to the Lord for them; behold at this moment, Cormac and his sailors are shedding copious tears, and praying fervently to Jesus Christ; let us assist them by our prayers, and God taking compassion upon us will cause the wind, which for the past fourteen days has blown from the south, to blow from the north, and this will deliver Cormac's vessel out of all danger.

Having said this, he knelt before the altar, and in a plaintive voice poured forth his prayers to the omnipotent God who governs all things, and whom the winds and the waves obey. After having prayed he arose quickly, and joyfully gave

thanks to God saying, "Now brethren let us congratulate our dear brothers for whom we have been praying, for God will now change the south into a north wind which will free them from their perils and bring them to us here in safety."

As he spoke the south wind ceased, and a north wind sprang up which blew for many days, so that Cormac's ship was enabled to gain the land in safety. As soon as he had landed, he hastened to visit Columba, and their meeting filled all who beheld it with surprise and delight. Let the reader carefully consider how great and extraordinary was the sanctity of this holy man, who possessed such prophetic knowledge, and who, by invoking the name of Christ, could rule the winds and the waves.

THE HOLY MAN MAKES A JOURNEY IN A CHARIOT WITHOUT LINCH PINS.

At another time while the saint was remaining for a few days in Ireland, he undertook a journey which had for its object the advancement of religion. For this purpose he ascended a yoked chariot which he had previously blessed, but from some unaccountable neglect on the part of his servant, the *linch pins*\* were not inserted in the holes at the extremities of the axles. The saint's charioteer on this occasion was *Columbanus*,† a holy man, the son of Eochaidh, and founder of a monastery, called in the Irish tongue, *Snam-luthir*.‡ The drive over so long a road,

\* *Necessarius obicibus, Linch pins*, or perhaps, a nut or box fastened to the end of the axle.

† *Columbanus*, more commonly written *Colmanus*. It is not expressly stated that he was a disciple of St. Columba, but it cannot be doubted that he was, for he appears as the companion of the saint who came to Ireland for some ecclesiastical purposes.—Lanigan.

‡ *Snam-luthir*. From a passage in the *Acta Sanctorum*, April 11th,

necessarily caused the chariot to be very much shaken, yet the wheels did not come off the axles, nor even stir out of their proper places, although as was mentioned before, the usual appliances had been neglected. But Grace so favoured the holy man, that his chariot proceeded safely during the entire day without meeting any obstacle to retard its progress.

Thus far we have narrated the miracles which the divine omnipotence wrought through our glorious saint while he lived; we shall now mention a few out of many well authenticated miracles which God was pleased to work in honour of the saint after his death.

THE EARTH BEING PARCHED BY A DROUGHT WHICH LASTED SOME MONTHS, GOD SENDS RAIN UPON IT IN HONOUR OF OUR SAINT.

ABOUT fourteen years before the date at which we write, there occurred during the spring, a great and long continued drought in these marshy regions, insomuch, that the threat denounced against sinners in the book of Leviticus\* seemed to impend over the people:

“I will make to you the heaven above as iron, and the earth as brass. Your labour shall be spent in vain, the ground shall not bring forth her increase, nor the trees yield their fruit.”

We, therefore, reading these words, and fearing the

and from another in the life of St. Fechin, it is clear that *Snam-luthir* was in *Carbre Gabhra*, which Colgan took to be the same as Cairbre of Drumcliff, now the barony of Carbury in the County Sligo. But Dr. O'Donovan shows clearly that it is represented by the modern barony of Granard, in the County of Longford.—Four Masters, 731.

\* *Libro Levitico*. The reading in the text exactly agrees with that in the Vulgate, chap. xxvi., v. 19, 20.

impending calamity took counsel together, and resolved that some of the senior members of the community should walk round a newly ploughed and sowed field, taking with them the white tunic\* of St. Columba, and some books written in his own hand; they were also directed to raise them in the air, and to shake three times the tunic which the saint wore at the hour of his death; they were then to open and read the books on the little hill of the angels, on which some of the citizens of heaven were occasionally seen to descend at the bidding of our saint. When these directions had been executed in the manner prescribed, the sky, which during the months of March and April had been cloudless, was suddenly covered with dense vapours that arose from the sea with extraordinary rapidity; copious rain fell day and night; and the parched earth being sufficiently moistened, produced its fruits in good season, and yielded the same year a most abundant harvest. And thus the invocation of the saint's name obtained seasonable relief for many places and people.

OF THE UNFAVOURABLE WINDS, WHICH THROUGH THE INTERCESSION OF OUR SAINT, WERE CHANGED INTO PROPITIUS BREEZES.

OUR belief in the miracles which we have recorded, but which we did not ourselves see, is confirmed beyond doubt by the miracles of which we were eye witnesses, when, on three different occasions we saw violent and unfavourable winds changed into the most propitious breezes.

On the first occasion we had to draw over land long

\* *Candida tunica*. This was the saint's inner garment; his outer garment is called *Amphibalus* in two of the earlier chapters.

boats,\* some of which were made of pine, and others of oak, and to bring home to our island a large quantity of materials for building ships. In order to obtain from God a favourable wind for our voyage, we invoked St. Columba by putting some of his books and garments upon the altar, and fasting and chanting psalms. And God granted our requests, owing to the intercession of St. Columba, for as soon as our sailors had made all their preparations for conveying the materials above mentioned in ships and boats, the wind, which for several days before had been unfavourable, suddenly changed into favourable breezes, which blew steadily the entire day, and enabled all the boats to make their long and dangerous passage to Hy with safety and expedition.

The second miracle to which I have alluded was wrought a few years after the one I have just mentioned.

Our monastery requiring repairs we cut down some oak trees near the mouth of the river Shiel, and put them in twelve vessels which we brought for the purpose. Our sailors then put out to sea the day being calm and the sea tranquil, when suddenly a westerly wind sprang up which obliged us to seek for shelter in the harbour of a neighbouring island, called by the Irish, *Aivthrago*.†

Hereupon we began to complain of this unfavourable change in the wind, and as it were, to blame St. Columba, saying, does our detention in this place please you, Columba? Hitherto we had hoped that we might receive

\* *Naves*. Probably made of hollowed trees. Some boats of great length, thus formed, have been found in bogs and the bottom of lakes.—Reeves.

† *Aivthrago*, lying to the south-east of Hy. Unidentified, unless it be Arran.—Reeves.

from you some assistance in our labours and dangers, thinking that God would be propitious to us through your intercession, which we supposed to be very powerful with him.

No sooner had we thus spoken, than, wonderful to relate, the west wind ceased and a most favourable south-east breeze sprung up. The sailors having raised the sail yards in the form of a cross, and having spread the sails upon them, we put to sea; and the breeze continuing steady and favourable during the whole day, we were enabled, without the slightest fatigue, to reach Hy that evening, together with all who were engaged in assisting us in the carriage of the timber.

The third miracle, of which I was myself an eye witness, was wrought under the following circumstances.

In the summer, after the celebration of a synod\* in Ireland, we were detained by contrary winds for a few days, among the people of the *Genus Lorne*. We had reached the island of Shuna,† where the vigil of the feast of St. Columba found us sad and disconsolate, because we wished to celebrate this joyous festival in our own church in Hy. Accordingly, as on a former occasion, so now again we began to complain and to say: Is it agreeable to you, Columba, that we should spend your festival day among strangers, and not celebrate it in your own church? It is easy for you to obtain from God that the wind may be

\* The exact date of this synod is not known, but from the closing words of the chapter it would appear, that it was celebrated a considerable time before St. Adamnan wrote these memoirs.

† *Saineam insulam*, now *Shuna*, an island in the parish of Kilchattan, lying close to Suing on the east, and separated from it by the Sound of Shuna. It is situate in Nether Lore, near its southern extremity.—REEVES.

favourable in the morning, and that we may be able to celebrate the mass of your feast in your own church. On the following morning we arose very early, and seeing that the wind had ceased, we went on board our vessels and put to sea in a profound calm, when lo! there suddenly sprung up a south-wind which was most favourable for the voyage we were so anxious to make. The sailors then joyously raised the sails, and so quick and so favourable was our passage, owing to the mercy of God exerted in our behalf through the intercession of the saint, that we reached Hy after the third hour,\* having thus obtained the object of our anxious wishes and prayers. After washing our hands and feet we entered the church at the sixth hour,† in company with our brethren, and celebrated the Mass of the feast of St. Columba and St. Baithene, having come from the distant Isle of Shuna;‡ that same morning.

Of the miracles recorded in this chapter, there are yet living, not merely one or two witnesses as the law requires, but hundreds who can bear testimony to their truth.

#### CONCERNING THE PLAGUE. §

WHAT we are about to relate concerning the plague, which in our own time twice visited the greater part of the world, deserves to be reckoned among the most ex-

\* *The third hour.* The canonical hour for Terce.

† *Sixth hour*—Noon, the canonical hour for Sext.

‡ *Shuna.* This island is full thirty miles distant from Hy.—Reeves.

§ The plague here referred to belonged to the class of diseases known in Ireland by the name of the "yellow sickness;" in Britain it was called the "yellow plague"—*flava pestis*. The first appearance of this pestilence in Ireland was about the year 550. The second visitation, which was the most severe, happened in 664.

traordinary miracles of St. Columba. This dreadful pestilence ravaged, on two different occasions, all the great countries of Europe, including Italy, the Roman States, Spain, and the cisalpine provinces of Gaul; nor were its ravages confined to these countries; they extended to all the islands of the sea, including Ireland and Britain. The only people that escaped its visitations were the Picts and Scots of Britain, whose territories are separated by the mountains of Drum Alban. And although these nations were not free from those grievous crimes which generally provoke the anger of the eternal Judge, yet he has hitherto borne patiently with them and mercifully spared them. Now to what other cause can their exemption from the plague be attributed than the prayers of St. Columba, whose intercession they deserved by the respect they always showed for the monasteries he founded in their territories? But it is melancholy to be obliged to add, that there are many in both countries who do not acknowledge that they owe their exemption from the plague to the prayers of our saint, and who, unmindful of the mercy they have received, ungratefully abuse the patience and the goodness of God. But I often return my most grateful thanks to God for having, through the intercession of our holy patron, preserved me from the pestilence, not only while I remained in Hy, but also on two occasions in the territory of the Saxons, when I went to visit king Aldfrid who honoured me with his friendship. The first occasion to which I allude, was immediately after the war of Ectfrid, the other was two years subsequently: on both occasions the plague was raging violently and carrying off great numbers in all the surrounding villages, but God mercifully saved me from falling a victim to it, although I was within the sphere of its malignant and deadly influence. The divine mercy

was also extended to my companions, not one of whom was attacked by the plague or any other disease.

Here ends the second book recording the miracles performed by St. Columba, and it is right to add, that many well authenticated miracles have been omitted, in order not to fatigueth e reader.

## BOOK III.

### THE APPARITIONS OF ANGELS.

In the first of these three little books we have, under the guidance of God, briefly related, as was observed before, some of the prophecies of St. Columba. In the second we have recorded the miracles he wrought, and which, as we have often previously observed, were generally accompanied with the gift of prophecy. In this third book which treats of the Apparitions of Angels, we shall relate those apparitions with which our saint was favoured regarding others, and those which others saw regarding himself; we shall also describe some which were seen both by the saint and by others, fully and distinctly by the saint, but only partially and obscurely by others. Whatever discrepancies may at first sight seem to occur in those visions, will be completely removed as we proceed to relate them in their proper places. Let us now begin by describing some of the apparitions, which were seen at the birth of the holy man.

On a certain night between the conception and birth of our saint, an angel appeared to his mother \* in a dream, bringing a robe of extraordinary beauty, in which all the most beautiful colours of all the most delightful flowers were exquisitely blended. With this beautiful robe he presented her, but he soon after took it out of her hands,

\* *Genitrici*. Her name was Eithne, Latinized in the preface *Aethnea*.

and having raised it and spread it out, he let it fly through the air. She being sorrowful for losing it, said to the angel, who appeared in the form of a man of venerable aspect, "Why do you take away this cloak from me so soon?" The angel replied, "Because this mark of honour is of too magnificent a nature to be left longer with you." Hereupon she saw the robe flying gently in the air, and gradually receding from her; she then observed it expanding itself until its size exceeded the plains, mountains, and forests, when she heard the following words: "Woman, do not grieve, for you shall bring forth a son, who is predestined to conduct innumerable souls to heaven, and who will be reckoned among the Prophets of God." At these words she awoke from her sleep.

WHILST COLUMBA WAS YET A CHILD, A RAY OF LIGHT WAS SEEN UPON HIS FACE AS HE LAY ASLEEP.

ON another night, Cruithnecan, a priest of blameless life, to whose care the holy youth was confided,\* upon returning from the church† in which he had celebrated Mass, found his house illuminated with a bright light, which proceeded from a ball of fire that he observed suspended over the face of the child as he lay asleep. This wonderful sight filled the virtuous priest with a holy fear, and prostrating himself on the earth he revered the phenomenon he beheld, well knowing that it indicated the abundant effusion of the grace of the Holy Spirit upon his young charge.

\* It was usual in Ireland to place children at an early age under the care of ecclesiastics distinguished for their piety and learning.

† *Ecclesia Cillmecnain*. Now Kilmacrenan, a parish in the county of Donegal.

OF THE APPARITION OF HOLY ANGELS WHOM ST. BRENDAN SAW ACCOMPANYING THE HOLY MAN THROUGH THE PLAIN.

AFTER the lapse of a considerable time, when St. Columba was excommunicated by a certain synod\* for some trifling and frivolous cause, and indeed unjustly as it afterwards appeared, he nevertheless came to the same meeting convened as it was against him. When St. Brendan, the founder of the monastery which in Irish is called Birr,† saw him approach from a distance, he quickly arose from his seat and with head bowed down reverently kissed him. Some of the members of the conventicle, going apart from the body, reproached St. Brendan saying: "Why do you rise from your seat in presence of an excommunicated person, and kiss him in token of reverence? St. Brendan replied: "If you had seen what the Lord has vouchsafed to manifest to me regarding this his chosen one, you would never have excommunicated a person whom God not only does not excommunicate, according to your unjust sentence, but even now, more and more exalts." They rejoined and said, "We would like to know in what manner God exalts, as you say, one whom we excommunicated not without reason?" St. Brendan replied, "I saw a most brilliant pillar wreathed with fiery tresses preceding this same man of God whom you treat with contempt; I have also seen holy angels accompanying him on his journey through the plain. Therefore I do not dare to slight him whom I see pre-ordained by God, to be the leader of his people to life everlasting. Having heard these things they desisted from

\* Neither the date of this synod, nor the cause for which it censured St. Columba can be ascertained with certainty.—See O'Donovan—Four Masters, vol. 1, p. 193.

† *Birr*. Now Birr or Parsonstown.

their unjust proceedings, and so far from daring to hold the saint any longer excommunicated, they treated him with the greatest respect and reverence. This synod was held in Teilte.\*

ST. FINNIAN† SEES AN ANGEL ACCOMPANYING THE HOLY MAN.

ON another occasion our saint, who was yet in the vigour of youth, went to visit the venerable Bishop Finnian, who had formerly been his preceptor and who was now far advanced in years. When Finnian saw Columba approaching, he observed an angel of the Lord accompanying him, and as it is handed down to us by witnesses, he told what he had seen to some who were standing around, saying: "Behold you can see St. Columba approaching, who has deserved to be attended on his journey by an angel from heaven."

About the same time the holy man with twelve of his disciples sailed to Britain.

\* *Teilte* or *Talite*, a place in the county of Meath, between Kells and Navan.

† *Sanctus Finnio*. Two celebrated abbots named Finnian were successively the masters of Columba, one of them was the founder of Maghbile, now called Movilla, in the county of Down, the other was the founder of Clauain-Eraird, now called Clonard in the county of Meath. According to some writers the former is the Finnian referred to in the text, but others, with equal probability, maintain that Finnian of Clonard is the person mentioned by Adamnan. In the life of the latter, there is an account of an apparition which is either the same as the one mentioned above, or very similar to it—"On a certain occasion St. Finnian seeing his disciple, Columkille, coming to him, said to one of his monks, 'Behold the companion who is accompanying Columba.' And the monk said, 'I see the angels of God attending on him.' And Finnian observed, 'truly, he who adheres to God is one spirit with him.'"

AN ANGEL OF THE LORD APPEARS IN A VISION TO ST. COLUMBA WHILE HE REMAINED IN THE ISLE OF HINBA, IN ORDER THAT HE MIGHT APPOINT AEDAN KING.

ON another occasion, when this eminent man was staying in the Isle of Hinba, he saw, on a certain night in an ecstasy, an angel sent to him from heaven, and holding in his hand a book of glass,\* containing the rite for the inauguration of kings. The venerable man having received the book from the hands of the angel, was commanded by him to read it; but Columba loved Eoghan better than his brother Aedan, and therefore refused to inaugurate the latter as king, although it was commanded him in the book. Whereupon the angel suddenly stretching forth his hand struck the saint with a scourge, the livid marks of which remained in his side all the days of his life. And the angel added these words: "Know for certain that I am sent to thee by God with the book of glass, that in accordance with the words thou hast read therein, thou mayest inaugurate Aedan king; but if you refuse to obey this command, I will strike you again." When the angel of the Lord had appeared for three successive nights, having the same book of glass, and repeating the same commands of God, regarding the appointment of Aedan as king, Columba resolved to obey the command and execute the will of heaven. Accordingly he sailed to the

\* *Vitreum librum*. "This ceremonial book is called by Adamnan *Liber Vitreus*, because, perhaps, the cover of it was encrusted with glass or crystal."—T. Innes. "From the context, however, it may be inferred that the expression is not intended as a proper name, but rather as descriptive, and that the idea conveyed is 'a book of glass,' containing heaven's decrees concerning the succession of earthly monarchs, among whose names that of Aedan was expressly entered as the individual destined to govern Dalriada."—REEVES.

island of Hy, and there ordained and inaugurated Aedan who had arrived at the same time as the saint. During the ceremony of inauguration, the saint prophesied regarding the children, grandchildren, and great grandchildren of Aedan, and laying his hand upon his head, he appointed and consecrated him king.

Cummenus\* Albus, in the book which he wrote on the virtues of St. Columba, states, that he commenced his predictions regarding Aedh and his children and kingdom in the following manner: "Believe me, unhesitatingly, O Aedh, none of your adversaries will be able to resist you unless you first act unjustly towards me or my spiritual children. Wherefore direct thy children to commend to their children, their grandchildren, and their posterity, not to let the sceptre pass out of their hands by yielding to evil counsels. For at whatever time they shall have turned against me or my relatives in Ireland, the scourge which I suffered on thy account from the angel, shall be converted into a great misfortune over them, and the hearts of men shall be greatly strengthened against them. And indeed this prophecy has been fulfilled in our own times in the war of Magh Rath,† in which Domnall Breac, the grandson of Aedh, ravaged without the slightest provocation the territory of Domnall, the grandson of Ainmirey. And from that day to the present time they have been trodden down by strangers—a fate which fills the heart with grief.

\* *Cummenus Albus*, son of Ernan, son of Fiachna, of the race of Conall Gulban. He was seventh Abbot of Hy, and presided from 657 to 669.—REEVES.

† *Bello Roth*. The battle of Magh Rath, fought 637.—See an ancient historical romance, entitled, *The Battle of Magh Rath*, with translation and notes by Dr. O'Donovan.

OF THE APPARITION OF ANGELS CARRYING TO HEAVEN THE SOUL OF A CERTAIN HOLY MONK NAMED BRITO.

At another time while the holy man was tarrying in Hy, one of his monks called Brito, a person remarkable for his piety and good works, being seized with bodily illness was reduced to the last extremity. Our saint went to visit him at the hour of his departure, and having remained for a few moments at his bedside, and having given him his blessing, he retired quickly from the house, not wishing to see his monk dying; but the moment the holy man left the house, the monk departed.

Then the holy man walking on the little walk before the monastery, with his eyes upraised to heaven, was for a long time lost in wonder and admiration. But a certain brother, the son of Liber, and by name Aedh,\* a virtuous and religious man, who was the only person present on the occasion, fell upon his knees and asked the saint to tell him the reason of the great surprise and astonishment which he appeared to feel. The saint said to him in reply: "I have this moment seen the holy angels contending in the air against the hostile powers; and I return thanks to Christ, the assessor, because the victorious angels have carried off to the joys of our heavenly country the soul of this stranger, who is the first person that has died among us in the island. But I beseech you not to reveal this secret to any one during my life

\* *Aidanus*. Colgan thinks that this was the Bishop Aidan, who went to preach to the Northumbrians in 635 and died in 651.

CONCERNING THE VISION WITH WHICH THE SAME HOLY MAN WAS FAVOURED, WHEN HE SAW ANGELS BEARING TO HEAVEN THE SOUL OF A CERTAIN MAN NAMED DIARMUID.

ON a certain time a stranger from Ireland came to the saint and remained with him for some months in the island of Hy, to whom the saint one day, said: "One of the ecclesiastics of your province whose name I do not yet know, is being carried to heaven at this moment." The brother upon hearing this, began to think about the province of the Arterii, called *Indairthir* by the Irish, and also about the name of the happy man whose soul was being borne to heaven. After a little reflection he said: "I know a soldier of Jesus Christ, named Diarmuid,\* who built a monastery in the place where I dwelt." The saint then said, "He is the person who is carried to Paradise by the angels of God."

But it should be observed that our saint was most careful to conceal from men the many secrets revealed to him by God, and this for two reasons, as he one day hinted to a few of the brethren; first that he might avoid vain glory, and secondly that he might not by the fame of his revelations attract to himself innumerable crowds anxious to ask questions regarding themselves.

OF THE FIGHT OF THE ANGELS AGAINST THE DEMONS AND HOW THEY OPPORTUNELY ASSISTED THE SAINT IN THE SAME CONFLICT.

ON another day while the holy man was living in Hy, he went to seek in the woods for a place more remote from

\* *Diormitium*. Colgan conjectured that he was the son of Meachar, Bishop of Airthermagh, in Tuath-Ratha, commemorated Jan. 16; but incorrectly, for as Reeves mentions, Tuath-Ratha is now called Toora, and is part of the barony of Magheraboy in the county of Fermanagh; whereas the church or monastery mentioned in the text, was on the east side of the county of Armagh.

men and fitting for prayer. The moment he began to pray, he beheld, as he afterwards told a few brethren, a black host of devils fighting against him with iron darts. These wicked demons wished, as the Holy Spirit revealed to the saint, to invade his monastery and kill with the same spears many of the brethren. But he single handed, against innumerable foes, fought a brave fight, having received the armour of St. Paul.\* And thus the contest was maintained on both sides during the greater part of the day, nor could the demons, countless though they were, vanquish the saint, nor was he, unassisted, able to repulse them from his island, until the angels of God, as the saint afterwards told a few persons, came to his aid, when the demons desisted through fear. On the same day, the saint returning to his monastery, after having repulsed the devils from the island, spoke these words concerning the same hostile legions, saying: "Those destructive enemies, who this day, through the mercy of God and the assistance of his angels, have been repulsed from this little land have fled to the island of Tiree, where they will attack the monastery of the brethren, and cause pestilential diseases which will carry off many. All which came to pass in those days, as the blessed man had foreseen. Two days after our saint enlightened again by the revelation of the Holy Ghost spoke these words: "Bai-thenus has managed wisely that the congregation of the church over which he presides, by the authority of God, should be defended against the invasion of the demons by fasts and prayers, and but one person will die on this occasion." This prophecy was fulfilled by the event, for whilst many fell victims to the same disease, in the other

\* The allusion is to St. Paul's Epistle to the Ephesians, e. vi. v. 13—17.

monasteries of the island, none except the one of whom the saint spoke, died in the congregation of Baithenus.

OF THE APPARITION OF ANGELS WHOM THE MAN OF GOD SAW CARRYING TO HEAVEN THE SOUL OF A CERTAIN PERSON, A SMITH BY TRADE, NAMED COLUMBUS, AND SURNAMED COILRIGINUS.

A CERTAIN smith, devoted to works of mercy and full of other good works dwelt in the midland\* districts of Ireland. He lived to a good old age, and at the moment in which he died, St. Columba, who was then in Iona, thus addressed a few of the senior brethren who were standing around him: "Columbus Coilriginus, the smith,† has not laboured in vain, for he has had the happiness to purchase eternal rewards by the labour of his hands. Behold, at this moment, his soul is carried by the holy angels to the joys of heaven, because he expended all he earned in giving alms to the poor."

OF A SIMILAR VISION OF ANGELS WHOM THE HOLY MAN BEHELD CARRYING TO HEAVEN THE SOUL OF A CERTAIN VIRTUOUS WOMAN.

IN like manner, on another occasion, whilst the holy man was living in the isle of Hy, he one day suddenly

\* *Mediterranea Scotiæ parte.* Athlone is nearly the exact centre of Ireland, and the adjacent parts of Westmeath and King's County, are indicated as the probable scene of the present narrative.—REEVES.

† *Faber Ferrarius.* Colgan identifies him with Colum the smith, commemorated June 7th. St. Dega, the Bishop of Iniscaindega, now Inishkeen, in the county Monaghan, derived his name of *Dayg*, from his being engaged in making for the use of the church, many articles of iron, brass, silver and gold. *Dayg*, in the Irish language, signifies a flame of fire.—Acta SS. Aug., tom. iii.

raised his eyes to heaven and uttered these words: "O happy woman—happy because of thy virtues; the angels of God are now carrying thy soul to heaven." These words were heard by a certain religious brother, a Saxon,\* by name Genereus, who was at the moment working at his trade, which was that of a baker. And on the same day of the month, at the end of the same year, the saint addressed the same Genereus the Saxon, and said, "I see a wonderful thing; behold the woman of whom I spoke in thy presence last year, meets in the air the soul of her husband, a poor and holy man, and together with the angels engages in a contest for it against the adverse powers; by their united assistance and the merit of his own good works, the poor man's soul is rescued from the assaults of the demons, and brought to the place of eternal rest.

OF THE APPARITION OF HOLY ANGELS WHOM COLUMBA BEHELD MEETING IN ITS PASSAGE THE SOUL OF ST. BRENDAN, THE FOUNDER OF THE MONASTERY, WHICH IN IRISH IS CALLED BIRR.

ON another day also, while the venerable man was residing in Iona, he called very early in the morning for his attendant, Diarmuidh, so frequently mentioned before, and commanded him, saying:—"Let the sacred mysteries of the Eucharist be quickly prepared, for this is the birth

\* Saxo. Another Saxon is mentioned in a subsequent chapter. "These converts," as Dr. Lanigan observes, "were not indebted for their faith to Augustin or the other Roman missionaries, who had not as yet arrived in Britain . . . . The Irish clergy and monks undertook the duty of announcing the Gospel to the Anglo Saxons as soon as a fit opportunity occurred, and have been on that account often praised by Bede."

day of blessed Brendan."\* "Wherefore," says his attendant, "do you order such solemnities of the Mass to-day? For no messenger has arrived from Ireland to announce to us the death of the holy man." "Go," said the saint, "and obey my commands. For I saw last night, the heavens opening, and choirs of angels descending to meet the soul of the blessed Brendan; and so great and incomparable was the brightness, that it illuminated the whole world."

THE VISION OF HOLY ANGELS WHO CARRIED OFF TO HEAVEN  
THE SOUL OF THE SAINTLY BISHOP COLMAN MOC UA  
LAOIGSHE.

ANOTHER time while the brothers were dressing in the morning and about to go to their different duties in the monastery, the saint bade them rest that day and prepare for the holy sacrifice, ordering also better fare for dinner, such as was given on Sunday. "I must," said he, "though unworthy, celebrate to-day the holy mysteries of the Eucharist, out of respect for the soul which last night went up to heaven, beyond the sky and stars, borne thither by choirs of holy angels."†

\* *Brendeni.* He was of the race of Corb Aulam, and son of Neman and Mannsena. He died on the 28th of November, in the eightieth year of his age, A.D. 571, according to Usher, or 565 according to the Annals of Innisfallen.

† St. Colman's feast day was the 15th of May, according to the Irish calendars. Colgan gives his pedigree from the *Genealogies of Saints*, thus: "St. Colman or Columban, of Tulach-mac-Camgal, in the district of Druimne toga, that is, Nuachangbhal, was the son of Luagnius, the son of Eugenius, the son of Guarius, the son of Ercus, the son of Breacan, the son of Lugadius (*Laigsech*), the son of (*Laigisius*) Lenmorr." The surname Mac ua-Laoigshe, was applied to the descendants of Laigsech.—Cf. Colgan's *Trias*. p. 325, note 10; *Martyrology of Tallaght*, p. 7; Lanigan 11, p. 177.

The brethren, in obedience to his command, rested that day, and after preparing for the sacred rites they accompanied the saint to the church in their white robes as on festivals.\* And when they were singing the usual prayer in which St. Martin's† name is commemorated, the saint turning to the chanters, said: "You must pray to-day for saint Colman, Bishop." Then all the brethren present understood that Colman, a Leinster Bishop, the dear friend of Columba, passed to the Lord. A short time after some persons, who came from the province of Leinster, told how the bishop died the very night it was revealed to the saint.

OF THE APPARITION OF ANGELS TO THE MONKS OF ST.  
COMGALL.

AT another time when the venerable man was residing in the island of Iona, he became suddenly excited and summoned the brothers together by the sound of the bell. "Now," said he, "let us assist by our prayers the monks of the Abbot Comgall, who are in danger of being drowned in Lake Vitulus,‡ for at this moment they are fighting against the evil spirits that infest the air, and strive by all

\* It would seem to follow from this narrative, that the holy sacrifice was not offered each day in the Monastery of Iona, but only on Sundays and special festivals. Still the words interpreted literally and strictly may only mean that *Solemn* Mass, with procession, chant, etc., was not celebrated every day, and so the passage has been understood by the author of the fifth life of St. Columba.—Colgan's *Trias*, p. 417.

† St. Martin, B.C., was always revered as one of the chief patrons of the Irish Church. In the Synod of Armagh, held in Drogheda, Feb., 1556, under Primate Dowdall, after retrenching many of the holydays observed up to that time, it was ordained that the feast of St. Martin should be still celebrated according to the ancient custom.

‡ Loch Laodh (Belfast Lough), Latinized.—Reeves.

means to seize on the soul of some stranger who is also drowning." Then after having wept and prayed fervently, he stood erect before the altar with a joyful countenance whilst the brethren still lay prostrate in prayer. "Return thanks," he said, "to Christ, for the holy angels, I saw coming to the aid of His saints, have rescued this stranger from the attacks of the demons, and borne him off in triumph like victorious warriors."

APPARITION OF THE ANGELS WHO CAME TO RECEIVE  
EMCHATH'S SOUL.

ANOTHER time that the saint was travelling over Dumbriton, when he came near Lake Ness, being suddenly inspired by the Holy Ghost, he said to his attendants: "Let us go quickly to meet the holy angels sent from the highest heavens, to bring with them the soul of a pagan, and who now wait our arrival, that we may baptize in due time before his death this man, who has led a blameless\* life from youth to a great age." And having said thus much, the holy old man walked quickly before his attendants

\* Compare p. 38. As the reward of any natural act, man is not more deserving of God's mercy; he is only less *undeserving*. But God does give of His own beauty—and the doctrine is beautifully illustrated here—even to infidels, those aids by which they may observe the law of nature and avoid grievous sin, and if they do so, He will, of His own goodness too, enlighten them by faith, either through other men, by internal illumination, by sending an angel from heaven if necessary, or by whatever means He chooses. "If anyone," says St. Thomas de Veritate, q. 14, ad. 2, art. 1, "brought up in the woods among beasts, follow the light of natural reason—shunning evil and doing good—we ought to hold it as most certain, that God will reveal to him by internal illumination what must be believed, or that He will send some missionary to instruct him as He did Peter unto Cornelius."

until he came to a district called Arochdan, where he found an aged man whose name was Emchatus, who on hearing the word of God preached by the saint, believed and was baptized, and immediately after, full of joy and confidence, and accompanied by angels, passed to the Lord. His son, Virolecus, also believed, and was baptized with all his household.

OF THE ANGEL OF THE LORD THAT CAME QUICKLY TO THE  
RELIEF OF THE BROTHER WHO FELL FROM THE TOP OF THE  
ROUND MONASTERY IN DURROW.

ANOTHER time while the holy man sat in his little cell engaged in writing, on a sudden his countenance changed, and he poured forth this cry from his pure breast—"Help, help." Two of the brothers who stood at the door, Colga,\* son of Cellach, and Lugneus Mocublai,† asked the cause of this sudden exclamation. The venerable man answered, saying: "I ordered the angel of the Lord who was here, to go quickly to the relief of one of the brothers who fell from the highest point of a great building, which is now being erected in Durrow." And the saint added afterwards, "How wonderful and almost unspeakable is the swiftness of angelic motion, like, as I imagine, to the rapidity of lightning? The heavenly spirit who fled hence when that man began to fall, reached there, as it were, in the twinkling of an eye, before his body reached the ground, and thus saved him from fracture or injury of any kind. How wonderful, I say, is that power which could thus transport in a second, over so much intervening space of land and sea, this blessed spirit to give such timely relief?

\* See p. 39.

† See p. 49.

THE MULTITUDE OF HOLY ANGELS THAT WERE SEEN TO COME  
DOWN FROM HEAVEN TO MEET THE SAINT.

ANOTHER time while the saint was living in Iona, he addressed the assembled brethren with much sternness, thus : "To-day I wish to go alone to the western plain of this island; let no one then follow me." They obeyed; and he went alone as he desired. But a brother, who knew well all the routes, proceeded by another road and sat down on the summit of a little hill which overlooks the plain, because he was very anxious to learn the saint's motive in undertaking that lonely journey. As soon as the brother saw him standing on a mound in the plain, with arms extended and eyes raised to heaven in prayer, behold, a wonderful scene presented itself, which that brother, as I think with God's permission, witnessed with his own eyes, that the saint's name and the reverence due to him, might be afterwards more widely diffused among the people, even against his wishes. For holy angels, citizens of heaven, clad in white robes and flying with surprising velocity, began to crowd around the saint whilst he prayed; and after a short visit, that heavenly host, finding itself as if detected, flew back again to the highest heavens. The saint himself, after this interview with the angels, returned to the monastery, and calling the brethren together, asked with much warmth who was guilty of violating his order. When all were declaring they did not know, the brother, conscious of this unpardonable transgression, no longer able to conceal his guilt, fell on his knees before the brethren in choir and humbly prayed forgiveness. The saint, taking him aside, commanded him under heavy threats, never to disclose any part of the secret regarding the angels' visit during his life. It was, therefore, after the saint's death

that the brother related the history of that vision, solemnly attesting its truth. Even still, the place where the interview occurred, is called by a name that records this wonderful event, in Irish "Cnoc Angel," which may be translated into Latin "Colliculus Angelorum" (*Angel hill*). Hence we can and ought to infer, how frequent and wonderful must have been the visits of angels to this holy man during the winter nights, which he passed generally in some lonely spot, engaged in prayer while others slept. These were no doubt very numerous, and for the greater part unknown to other men. Though some of these which happened by night or by day, might, perhaps, be discovered by one means or another, these must have been very few compared with the visions hidden from every human eye. The same observation applies to other bright apparitions hitherto never thoroughly examined, which shall be described hereafter.

THE PILLAR OF FIRE SEEN ON THE SAINT'S HEAD.

ANOTHER time, four holy founders of monasteries came from Ireland to visit St. Columba in the island of Hinba. These distinguished men were Comgall MacAraidhe,\* Cainnech

\* St. Comgall of Bangor, son of Sedna, of the *Dalaraidhian* tribe, born A.D. 516, near Larne, in the county Antrim. His mother's name was Briga. After learning to obey under the austere discipline of St. Fintan for many years, St. Comgall was recommended by his superior to return to his own country, preach the gospel there, and found religious houses. The great Monastery of Bangor, on the south shore of Belfast Lough, was accordingly established by him about the year 559. Of its ancient glories St. Bernard thus speaks in his life of St. Malachy, cap. vi. ed. Ben.

"At Bangor there formerly existed a most noble monastery under the rule of its first Abbot, Comgall, the parent of many thousand saints, and the head of many religious houses. This place was so

MacDalanu,\* Brendan MacAiti,† and Cormac ua Leathain.‡

holy, so fruitful in saints, and producing so much good before God, that one of its children, called Luanus, was himself the founder of a hundred monasteries. I mention this fact, that the reader may understand how great must have been the number founded by other brethren. Indeed the sons of St. Comgall had now so multiplied throughout the whole of Ireland and Scotland, that then would seem to have been verified chiefly the words of the Psalmist—'Thou hast visited the earth, and hast plentifully watered it; thou hast many ways enriched it.' The river of God is filled with water, thou hast prepared their food: for so is its preparation. Fill up plentifully the streams thereof, multiply its fruits; it shall spring up and rejoice in its showers,' and so, too, may be applied the rest of that psalm. Not only into those countries of which I spoke, but into many foreign lands, did this crowd of holy men rush like a torrent. Amongst these was Columbanus, who founded the Monastery of Luxeuil here in Gall, and became the father of many nations. . . . After the Monastery of Bangor had been destroyed by pirates, St. Malachy planted, as it were, anew this paradise, as a mark of respect for its ancient dignity, and because the bodies of many saints rested there; for not to speak of past times, it is said two hundred were put to death in one day by these pirates." St. Comgall died about the year 601, and his festival is kept throughout the Irish Church on the 10th of May.

\* Patron saint of Kilkenny, born in Glengiven, Londonderry, A.D. 516; studied under St. Docus in Lancarvan, Glamorgan, and afterwards under St. Finnian of Clonard; founded the Monastery of Achadbo, in the Queen's County, about the year 577, where he died in 598. Feast on the 11th of October. See a brief, but interesting sketch of our saint's life in the *Martyrology of Tallaght*, by the late Professor Kelly. Mullany, Dublin, 1857.

† St. Brendan, Patron of Clonfert and Ardfert, born of a noble family in Kerry, A.D. 481. His supposed search for the island in the ocean occupied much of the attention of the learned during the middle ages. St. Brendan was founder of the great Monastery at Clonfert, where he died on the 16th of May, 577. Lanigan states that an obscure passage in the Calendar of Cashel, is the only authority he found among the ancient records for his being a bishop. Feast 16th of May.

‡ See p. 17.

They all selected St. Columba to consecrate in their presence in the church the holy mysteries of the Eucharist. The saint complied with their wishes, and entered the church with them on Sunday, as usual, after the reading of the gospel. During the celebration of the holy sacrifice of the Mass, St. Brendan MacAiti saw, as he told Comgall and Cainnech afterwards, a ball of fire like a comet burning very brightly on the head of Columba, the whole time he stood before the altar offering the holy sacrifice, and engaged in the most sacred mysteries.

THE DESCENT OF THE HOLY GHOST, OR HIS VISIT TO THE SAINT, WHICH CONTINUED FOR THREE WHOLE DAYS IN THE SAME ISLAND.

ANOTHER time that the saint was living in Hinba, the grace of the Holy Ghost was communicated to him so abundantly and ineffably, that it dwelt with him in a wonderful manner for three whole days, so that during all that time he neither ate nor drank; he allowed no one to approach him, and remained confined in a house filled with heavenly brightness. Out of that house, through the chinks and keyholes, rays of surpassing brilliancy were seen to issue during the night. He was also heard to sing spiritual canticles hitherto unknown. He came to see, as he acknowledged afterwards to some friends, secrets hidden from men since the beginning of the world fully revealed: obscure and difficult parts of sacred Scripture were made quite plain to him, so that he saw them with the eye of his pure intellect clear as daylight. He grieved that his beloved disciple, Baithen, was not with him, because if he had been during those three days, he would have been able to explain by the saint's instructions mysteries regarding past or future ages, unknown to the

rest of the world, and to interpret some passages of the Sacred Volume.

However, Baithen was then detained by adverse winds in the island of Egea, and he was not, therefore, able to be present until those three days expired, in which the saint was favoured with that glorious and incomparable visitation.

THE HEAVENLY LIGHT WHICH VIRGNOUS—A YOUTH OF GOOD DISPOSITIONS, AND AFTERWARDS SUPERIOR OF THIS CHURCH IN WHICH I, UNWORTHY OF THAT HONOUR, NOW SERVE—SAW COMING DOWN TO ST. COLUMBA, ON A WINTER'S NIGHT, WHEN THE BROTHERS WERE AT REST.

ONE winter's night said Virgnous, burning with the love of God, came to the church alone, to say his prayers while the other brothers were asleep; and he prayed fervently in a little recess near the walls of the oratory. After an interval of about an hour, the venerable Columba entered the church also; and there shone round about him a golden light, that came down from the highest heavens and filled that part of the church. Even the small recess in the side chapel, where Virgnous was striving to hide himself, was also filled to his great alarm, with some of the brilliant and heavenly light which burst through the inner door that was a little open. And as no one can look directly at, or gaze with steady eye on, the burning sun in his meridian splendour, so Virgnous could not at all bear this heavenly brightness, because of the brilliant and exquisite flame which overpowered his sight. The brother spoken of was so much terrified by the splendour, almost as dreadful as lightning, that his strength entirely failed. After a short prayer St. Columba left the church. The next day he sent for Virgnous, who much alarmed at the message, and

grieved for having incurred the saint's displeasure, was thus consoled: "You have pleased God very much, my child, last night, by keeping your eyes fixed on the ground, for had you not acted thus, that surpassing brightness would have deprived you of sight. This, however, you must carefully observe—never to disclose that vision while I live."

This circumstance, so wonderful and so worthy of record, became known to many after the saint's death through Virgnous. Comman, Virgnous's sisters's son, a respected priest, solemnly assured me (Adamnan) of the truth of the vision I have just described, and he added moreover, that he heard the story from the lips of the abbot, Virgnous, his own uncle, who had seen, as far as he could, that vision.

OF ANOTHER VISION OF ALMOST EQUAL BRILLIANCY.

ANOTHER night also, one of the brothers, whose name was Colgius, the son of Aedh Draigniche, a descendant of Fechreg, mentioned in the first book,\* came accidentally while the other brothers were asleep to the gate of the church, and stood there praying for some time. Then suddenly he saw the whole church filled with a heavenly light, which flashed like lightening across his eyes. He did not know that St. Columba was praying at that time in the church, and after this sudden appearance of light, he returned home in great alarm. On the following day the saint called him aside and rebuked him severely, saying: "Take care, my child, not to pry too closely into the nature of that heavenly light. That privilege is not given you; and beware how you tell any one what you saw during my lifetime."

ANOTHER LIKE APPARITION OF DIVINE LIGHT.

ANOTHER time also, the blessed saint gave strict orders to Berchan, surnamed Meslaen, one of his disciples, saying:

\* p. 23.

"Take care not to come near my little hut this evening, as you are wont."

Berchan however did not obey the saint's warning, and he came in the dead of night, while others were at rest, and cunningly put his eye to the keyhole, in the hope of seeing some heavenly vision then manifested to the saint. And his desire was gratified; for at that moment, the saint's little hut was filled with heavenly brightness, so brilliant, that the unruly young man, not able to bear it, ran off immediately. The saint took him apart the next day, and chiding him severely, addressed him in these words: "Last night, child, you sinned before God, and you vainly imagined your cunning search could be hidden or concealed from the Holy Ghost, though you think to deny it now. Did I not see you coming at that time to the door of my hut, and returning back again? Had I not prayed for you, you would have fallen dead at the door, or your eyes would have been torn out of their sockets; but on my account, the Lord spared you this time. I wish you to be assured of this also, that because of your riotous living in your own country, in Ireland, your face shall burn with shame during life. Yet by my prayers, I have obtained this favour of God, as you were my disciple. You will do heartfelt penance before death, and thus obtain the mercy of God." All these things occurred afterwards exactly as they had been foretold by the saint.

ANOTHER APPARITION OF ANGELS WHOM THE SAINT SAW COMING TO MEET HIS SOUL, AS IF TO SHOW THAT DEATH WAS NEAR AT HAND.

ANOTHER time that the saint was living in Iona, one day his holy countenance was lighted up suddenly with strange transports of joy, and turning his eyes to heaven he was filled with delight, and glad beyond measure. After an in-

terval of a few seconds, that sweet and enchanting delight was changed into a mournful sadness.

The two men who were standing at the door of his hut, situate on the little hill, were also much afflicted. One of these was Lugneus Mocublai, the other was surnamed Pilu, a Saxon.\* They asked the cause of this sudden joy, and of the sorrow which followed so quickly. The saint said to them: "Go in peace, and do not ask me now to explain the cause of either that joy or that sadness." After hearing this, becoming more anxious to learn what was revealed to the saint at that time, they fell on their knees, and with tears and downcast countenance implored the saint to make the matter known. When he saw them so much afflicted, he said: "I do not wish to cause you pain, because I love you sincerely. You must promise me never to disclose the secret while I live." They made the promise at once according to his request, and he then spoke to them thus: "This is the thirtieth anniversary of my sojourn in Britain, and I have been praying God for many days to release me from my pilgrimage here on earth at the end of this thirtieth year, and to call me to my heavenly country. I saw the the holy angels coming down from heaven to meet my soul when leaving the body. See how they are stopped suddenly, and stand on a rock at the other side of the strait, most anxious to come near me and deliver me from this body. But they are not allowed to approach nearer, because what God granted me after praying with my whole strength—that I might die on this day—He has withdrawn in a moment at the intercession of so many churches. Because of their prayers, and against my ardent wish, God has been pleased to add four years more to my life. This sad delay was justly the cause of the grief you witnessed. At the

Note, p. 123, *sup.*

end of these four years, without any previous sickness, I will depart hence suddenly, and joyfully with God's blessing, accompanied by His holy angels."

According to that prophecy, which he uttered, it is said, with much sorrow and weeping, the saint lived for four years after this event.

THE SAINT'S PROPHECY REGARDING LIBRANUS ARUNDINETI.

At another time while the saint lived in Iona, a man of humble birth, who had lately assumed the clerical habit, sailed over from Scotia, and came to the monastery on the island. The saint found him one day alone in the hospice for strangers, and inquired about his country, family, and the object of his journey. The stranger answered that he was born in Connaught, that he undertook this long and weary journey to atone for his sins by the pilgrimage. In order to test the sincerity of his conversion, the saint then described minutely the hardship and labour attending the monastic exercises. "I am prepared," he replied, to do whatever you bid me, however hard and humiliating: I am ready to suffer every thing." Why add more? The pilgrim immediately confessed all his sins, and promised on bended knees to undergo the prescribed works of penance.

The saint bade him arise and take a seat near him; and when he had done so, spoke to him thus: "You must do penance for seven years in Tirree; you and I, with God's blessing, shall survive that period." Being comforted by the saint's assurance, the pilgrim first gave thanks to God, and turning afterwards to the saint, asked: "What am I to do with regard to an oath I have violated? for at one time while living at home in my own country, I murdered a man; and after that murder I was confined in prison

until a very rich relative came to my aid, and rescued me from the death to which I was justly condemned. When I was released, I bound myself by oath to serve that friend all the days of my life; but I had remained only a short time in his service, when I felt ashamed to be any longer the slave of men, and I resolved to devote myself entirely to God: I left that master, broke the oath, and arrived here safely; God prospering my journey so far." The saint, on seeing the poor stranger very uneasy on this subject, spoke thus prophetically to console him: "After the end of seven years, as I said, you will come to me here during the Lent, and you will approach the altar and partake of the Eucharist on the great Easter festival."\* Need I say more? The penitent stranger obeyed the saint's words, and returned to him as foretold after the seven years' penance in the monastery of Magh Luinge. After celebrating the paschal solemnity, and partaking of the holy Eucharist, this stranger came again to the saint to consult him on the above mentioned oath. Then the saint gave this prophetic answer, "That master of whom you spoke, is still living; so are your father and mother and brothers. You must now prepare yourself for the voyage." And while speaking, he drew forth a sword with a polished ivory handle,† and presenting it to him, said: "Take this gift with you, as the price of your ransom; the

\* The Catholic reader needs not be told how well the language here used, corresponds with what he has been taught from his youth—of the altar, and the Eucharistic sacrifice, and his Easter duty.

† "The Irish were so addicted to fishing and navigation, that they appear to have almost lived in ships. The extensive fisheries of Ireland are known, from the common custom of adorning the hilts of the swords with the teeth of large fish."—Cambrensis Eversus, vol. ii. p. 179; translated by the late Professor Kelly.

master however will not accept it, for he has a virtuous wife, at whose suggestion he shall set you free, unbinding the girdle round your loins.\*

"Though thus relieved from this source of anxiety, others await you; for your brothers will insist on your providing for the necessities of your father—a duty, they will say, you have long neglected:—comply at once with their wishes: promise to watch over your father with filial piety. The duty may indeed seem onerous, but be not grieved thereat, because you wont have to bear the burden long; since from the day on which you undertake it not a week will elapse before the death of your father. Nor will your labours end even there; your brothers will make the same demand with regard to your mother. However, a younger brother will engage to do whatever is required of you, and you shall be free at length."

Having heard these words, the stranger received the gift with the saint's blessing, and proceeded on his journey. When he arrived at home, he found every thing exactly as described by the saint. He presented the sword to his master, but the wife warned him not to accept it, saying: "What need we this gift sent by St. Columba? we are not even worthy of such a favour. Liberate this good young

\* To this ceremony allusion is made probably in the letters of Pope Gelasius (Dist. 54, c. 9).—"Ex antiquis regulis et novella synodali explanatione comprehensum est, personas obnoxias servituti, *cingulo* cœlestis militiæ non præcingi." And again (*Ibid.* c. 10), the Pope complains of bishops, "Qui obnoxias possessionibus obligatasque personas venientes ad clericalis officii *cingulum* non recusant."—See Thomassinus de Beneficiis, tom. ii. cap. 79; and *Le Protestantisme comparé au Catholicisme*, par M. l'Abbé Jacques Balmes, tom. i. *passim* on the whole question of slavery, and the influence of the Church in abrogating it; and notes (*ibid.*) p. 292, where these extracts are given. *vid.* Appendix.

man immediately. The prayers of the saint will profit us more than the price of the slave." The husband, influenced by his wife's counsel, ordered the slave to be set free forthwith without ransom. He was, however, according to the saint's prophecy, compelled by his brothers to undertake the obligation of providing for his father until the old man's death, which occurred within the very first week. After his burial they required him to discharge the same duty to his mother during her life-time, but a younger brother, as the saint foretold, engaged to supply his place, and opposed the project of the brothers; because it was unfair, he said, to detain at home one who had spent seven years in penitential exercises with St. Columba.

The good pilgrim soon took leave of his mother and brothers, and returned to a place called in Irish *Daire Calgaich*.\* Here he found a ship under sail just leaving the harbour, and he called to the sailors to take him on board and convey him to Britain. The crew—not being well disposed towards the monks of St. Columba—refused to receive him, and he then prayed to the holy man, absent indeed in body but present in spirit, saying: "Is it thy will, holy Columba, that these sailors, who wont assist me thy companion, should make their voyage with full sails and favourable winds?"

That second, the wind, which till then filled their sails, veered round to the opposite point, and blew a strong gale against them. The sailors, when driven back, saw again the same man running in front of them along the bank of the river, and they cried out all at once, as if by mutual consent: "Perhaps the wind has unexpectedly turned against us, because we refused to give you a passage; now we in-

\* The "Oak wood of Calgacus" (Derry), *vid. sup.* p. 10, 27.

vite you on board; can you change the winds in our favour?"

When the pilgrim heard this, he said: "St. Columba, to whom I am going, and whom I have served for the last seven years, is able by prayer to obtain a favourable wind from God." They then neared the shore, and asked him to accompany them. As soon as he had come on board, he said: "In the name of the Almighty God, whom St. Columba faithfully serves, spread your sails on the extended yards." And when they had done so, the winds immediately changed to their former course, and the vessel bounded under full sail to Britain. On reaching the shore, Libranus left the ship, blessed the sailors, and went directly to St. Columba, by whom he was warmly received. Without being informed of any one circumstance, the holy man told of every thing that happened on his way—of his master and the wife's suggestion, and his being set free on her account; of the conduct of his brothers, the death and burial of his father within the week, the timely assistance of the younger brother; of what occurred on his return, the adverse and favourable winds, the very words of the sailors when they refused to admit him into the ship, and the favourable wind when they gave their consent. Why add more? Every particular the saint foretold, he now described after being exactly fulfilled.

The pious pilgrim then gave back to the saint the price of his ransom. After which the saint addressed him in these words: "Now because you are *free*, you will be called Libranus henceforth." Libranus took at the same time the monastic vows with much fervor.

And when he was being sent back again to the monastery where he had passed the seven years of penance, the saint made the following prophetic announcement to him:

"You shall live yet a long time, and die in a good old age; you will arise from the dead, not however in Britain, but in Ireland (Scotia)." Hearing these words the pilgrim wept bitterly, and the saint comforted him, saying: "Arise and be not sad, you shall die in one of my monasteries, and your lot shall be among the elect brethren in the kingdom of heaven; with whom you will awake from the sleep of death unto the resurrection of life." Libranus being consoled by the saint's assurance, rejoiced exceedingly, asked his blessing, and went away in peace. This prophecy of the saint was also fulfilled afterwards; for when he had spent many years of holy obedience in the monastery of Magh Luinge, even after the death of St. Columba, being sent on a mission to Ireland regarding the interests of the monastery, he proceeded as soon as he landed through the plains of Meath to the monastery of Durrow. He was received as a stranger in the hospice, but suffering from disease, he passed to the Lord on the seventh day of his illness, and was buried with the chosen monks of St. Columba, according to his prophecy, to arise also with them unto life everlasting.

Suffice it to have written thus much of the truthful prophecies of St. Columba regarding Libranus Arundineti. He was called "Arundinetus," from his having been engaged many years in collecting reeds.\*

OF ONE LUGNEUS, SURNAMED TUDEDA, A PILOT, WHO LIVED ON THE ISLAND OF RECHREA, † WHOM HIS WIFE HELD IN GREAT HORROR.

ANOTHER time when the saint was living on the island of Rechrea, a man of humble birth came to him to

\* Compare with the whole narrative St. Paul's anxious desire to obtain the freedom of Onesimus.—Letter to Philemon.

† Dr. Reeves understands this to be the island of Lambay, which

complain of the conduct of his wife, who, as he said, so hated him, that she refused absolutely to live under the same roof. The saint on hearing this sent for the wife, and reproved her severely, saying: "Why, O woman, dost thou refuse to receive thy husband, while God said, 'they shall be two in one flesh?' Wherefore you and your husband are but one flesh." She answered and said, "Whatever you require of me I am ready to do, provided you don't ask me to live with that man. I am prepared to do all you command me, even to pass over the seas, or to enter a convent, if you wont insist on my living with Lugneus." The saint then said, "What you propose cannot be lawfully done; you are bound by the law of the husband as long as the man lives, for it would be impious to separate those whom God has united."\* Immediately after he added: "Now let us three join in prayer to the Lord and in fasting this day." But the woman replied: "I know it is not impossible for you to obtain from God those things that seem to us difficult or impossible." It is unnecessary to say more. The husband and wife agreed to fast and pray with the saint that day, and the night the saint spent entirely in prayer without taking any sleep. Next day he called the wife in the presence of her husband, and said to her: "O woman, do you still refuse as yesterday, to be reconciled to your husband; are you ready rather to enter the convent of women?"† "I know now," she as well as Rathlin (p. 16. *sup.*) was called *Rechrea*. After examining his notes, the reader will probably rather rely on his authority, than on his arguments.

\* Rom. vii. 2; 1 Cor. vii. 38; Matt. xix. 6.—Hence the necessity for the ministers of God to be well acquainted with the principles of morality. The Protestant archbishop of Canterbury would recommend divorce as the best remedy under the circumstances.

† See note, Appen. B.

answered, "that your prayer for me has been heard; that man whom I detested yesterday I love to-day, for my heart has been changed last night in some strange way—from hatred to love." Why say more? From that day to the hour of death, her soul was united in affection to her husband, and both lived happily for the rest of their lives.

HOW OUR HOLY PATRON COLUMBA PASSED TO THE LORD.

TOWARDS the end of the above mentioned four years, knowing long before as a true prophet, that his death was soon to follow the completion of this period, the holy man now sinking under the weight of years, went in a chariot one day in the month of May, as we mentioned in a preceding book,\* to visit some of the brethren who were at work. And having found them at work on the western part of the island of Iona, he addressed them that day in the following words: "During the paschal solemnities in the month of April now past, with desire have I desired† to take my departure to Christ the Lord, as he had allowed me, if I preferred it. But lest a joyous festival should be turned for you into a day of mourning, I thought it better to put off for a little longer the time of my departure out of this world." The beloved monks hearing this sad news, were greatly afflicted; and he endeavoured as well as he could to cheer them with words of consolation. Then, still seated in the chariot, he turned his face to the east, and blessed the island with its inhabitants; and from that day to the present, as we have stated in the above mentioned book, the venomous reptiles with the three-forked tongues‡ could

\* p. 90, *sup.*

† Desiderio desideravi, *conf.* Lue. xxii. 15.

‡ Trisulcis. *Virg. Georg.* iii. 439; *Æn.* ii. 475.—The serpent's tongue is said to be *trisulca*, because it moves so rapidly that it appears 'three-forked.' *Conf. Ovidii Met.* iii. 34.—*Tresque vibrans*

do no manner of harm to man or beast. After pronouncing this benediction, the saint was carried back to his monastery.

A few days afterwards, during the celebration of solemn Mass as usual on Sundays, the face of the venerable man, as his eyes were raised to heaven, suddenly appeared of a brilliant color: for as it is written, "A glad heart maketh a cheerful countenance."\* At that same hour he alone saw an angel of the Lord hovering above within the walls of his oratory; and as the lovely and tranquil aspect of the holy angels infused joy and exultation into the hearts of the elect, this vision was the cause of the sudden joy infused into the holy man. When those who were present on the occasion inquired as to the cause, the saint looking upwards, replied: "Wonderful! incomparable is the subtilty of the angelic nature! for lo, an angel of the Lord sent to demand a certain deposit dear to God, looking on from above and blessing us within the church, has returned again through the vestibule† of the church, without leaving any trace of his egress." Thus spoke the saint. But

*linguæ, triplici stant ordine dentes.* Stat. Theb. v. 509.—*Ter linguæ vibrat, terna agmina adunci dentis.* S. Columban. ad Bonif. Epis. v. *Idcirco quamvis trisulcus arcuato vulnere scorpium insurgat, etc.*

\* *Florido 'flore'*.—The quotation is *ad sensum*, probably from having together before the mind (Prov. xvii. 22); "Aninus gaudens ætatem floridam habet," and Prov. xv. 13: "Cor gaudens exhilarat animam."

\* *Parasticiam*—Dr. Reeves rejects all the conjectures of previous editors, and suggests a new one, which he says, decides the meaning of this word. It must signify according to him the *top* of the church, because "the second part of the *vita secunda* in Colgan, which is really a fragment of an ancient memoir closely resembling Adamnan, sets the matter at rest, by reading in the parallel place 'per *culmen* ecclesie'." Now this explanation, in our mind, throws no light at all

none of those present could understand the nature of that deposit which the angel was sent to demand. Our holy patron, however, called by this name his own soul that had been entrusted to him by God; and after an interval of six days, as shall be related further on, departed to the Lord on the night of the Lord's day. In the end, then, of this same week, that is on Saturday, the saint and his pious attendant Diarmid, went to bless the barn which was near at hand. When the saint entering in, had blessed it and two heaps of winnowed corn that were in it, he gave thanks and said: "I congratulate my beloved monks, that this time also, should I be obliged to leave you, you will

on the question; for how, it will be still asked, does *Parasticia* mean the top of the church. Besides the angel entered through the top of the church, but went out by the *Parasticia*. What is there then to show they were one and the same place? Indeed it is only the manner of egress, of which no traces were left, that is recorded as being wonderful.

The following considerations may enable us to form a better conjecture than any advanced yet, for we cannot expect to arrive at certainty as to the meaning of a word used but once, and that a thousand years ago. First then of all Latin words beginning with *para*, nineteen out of twenty are Greek in their origin. 2o. This *Parasticia* was part of the church or led out of it; 3o. It was solid and impenetrable, except to subtle spirits. Assuming now, according to our first canon, that *Parasticia* is derived from the Greek, or rather a Greek word—such are frequently found in Adamnan—what term in that language will best answer the other two conditions? Probably *παράστιας* a pillar, colonnade; hence porch or vestibule: through which this angel passed, leaving no trace of its course behind—without unlocking doors, opening windows, etc. Another emendation is suggested by the word *posticia*, given as the equivalent in Ducange. The *posticia* was the back gate of the church, which was kept generally closed. Through that without opening it, the angel passed. In this case, for *per parasticiam* we would read *para posticiam*. *παρά* being often used with an accusative, in the sense of going by.

have a sufficient supply for the year." On hearing this, Diarmid, his attendant, was much grieved, and said: "At this period you very often afflict us, by so frequently making mention of your leaving this world." To whom the saint replied: "I have a little secret, and if you promise me faithfully not to reveal it to any one before my death, I will speak to you with less reserve about my departure." The attendant on bended knees made the promise as the saint desired, and when he had finished, the holy man thus continued. "This day in the holy Scriptures is called the Sabbath, which means rest. Now this present day is indeed a sabbath to me, for it is to me the last day of this weary life, in which I rest\* after the fatigue of my labours; and this night at midnight, which commences the solemn day of the Lord, I will go the way of our fathers, according to the Scripture expression † For already my Lord Jesus Christ deigns to invite me; and to him I shall go, as he invited me, in the middle of the night. For so it has been revealed to me by our Lord himself." The attendant hearing this sad statement, began to weep bitterly; and the saint endeavoured to console him as well as he could:

The saint left the barn, and in going back to the monastery, rested half way at a place where a cross, afterwards erected and yet standing fixed into a millstone, may be observed on the road-side. While the saint, as I have said bowed down with old age, sat there to rest a little, behold there came up to him a white pack horse, the same that

\* Sabbatizo—cf. Pauli ad Heb. iv. 9, "Itaque relinquitur sabbatismus populo Dei."

† A general reference apparently to the many passages in which "sons are said to walk in the way of their fathers."

used to carry the milk-vessels from the milking-field\* to the monastery. Wonderful to say, the poor animal approaching the saint put his head into his bosom—directed, as I believe, by Providence; for each animal is gifted with intelligence according to the will of the Creator; † and knowing that his master was soon about to leave him, and that he would see him no more—began to utter plaintive cries, and like a human being, shed copious tears on the saint's bosom, foaming and wailing. ‡ The attendant seeing this, was about to drive away the weeping mourner, but the saint forbade him, saying: "Suffer the poor animal, that is so fond of me, to pour out his bitter grief into my bosom. You see whilst you, though a man endowed with reason, could know nothing of my departure hence, but what I myself have just told you, the Creator has in some way manifested to this poor irrational brute, that his master is going to leave him." And saying this, the saint blessed the horse, which turned away from him in sadness.

Leaving this spot he ascended the hill that overlooks the monastery, and remained for some little time on its summit, there standing and raising his two hands, he blessed the sacred enclosure, saying:

"This place, humble and confined as it is, shall yet be highly honoured not only by Irish kings and people, but also by the rulers of foreign and barbarous nations with

\* Bocetum—Either the house where cows were fed, or perhaps the field where they were milked; called 'Bawn' to this day where the Irish is in general use.—*vid.* Ducange, *sub. voc.*

† Psalm cxliv. 16 probably alluded to.

‡ Compare the poetical description of the war-horse in the funeral of Pallas.—Virg. *Æn.* xi. 89. Allusions of this kind to the subjection of all nature to the will of man—common in classic mythology and poetry—are like many other gleams of truth seen in them to be traced to primitive tradition.—See introductory remarks.

their subjects; great reverence will accrue to it also from the saints of the churches."\*

After these words he descended the hill, and having returned to the monastery, sat in his cell transcribing the Psalter. Coming to that verse of the thirty-third Psalm, where it is written: "They that seek the Lord shall not fail in every good."† "Here," said he, "having finished this page, I must stop writing. Let Baithen write the words that follow." The last verse he had written, was very applicable to the saint, to whom eternal goods shall never be wanting; while the one that follows, is equally applicable to the father who succeeded him, the instructor of his spiritual children. "Come children, hearken to me: I will teach you the fear of the Lord;"—and he did succeed him, as the saint had recommended, not only in teaching, but in writing also.

Having written the verse, as we have said, at the end of the page, the saint went to the church to the office of Sunday night.‡ This being over he immediately returned to

\* For fulfillment, see A. Butler's Lives of the Saints, note to St. Adamnan; Dr. Reeves, p. 232; Ulster Jour. Archæol. vol. i.; APPEN. on Hy.

† See p. 45, note. Psalm, xxxiii. 11.—This would be the 34th Psalm if we adopted the Protestant division. The text here is, "Inquirentes autem Dominum non deficient omni bono," and agrees exactly with Sabatier's *versio antiqua*, and with the gradual of "All Saints" (Nov. 1) in the Roman Missal, which according to John (Introd. in libros. V. F. §. 60), borrowed all its fragments from the *Vetus Itala*. Our *Vulg.* has "Inquirentes autem Dominum non minuentur omni bono."—Ps. xxxiii. 12. "Venite filii—Come children," etc., is the same in *Vulg. antiqua* and *nova*.

‡ Missam—see note, p. 47 and 79 *sup.* Missa meant—1o. in its highest sense the unbloody sacrifice of the New Law, and it was thus understood almost invariably in the Roman Church. This is the ordinary acceptance; and hence the necessity of admitting no other,

his cell, and spent the remainder of the night on his bed, having for his couch a bare flag, and a stone for his pillow; which at the present day stands as a kind of monument near his sepulchre. It was while reclining there he gave his last instructions to the brethren, but in the hearing of his attendant alone, saying: "This, dear children, is my last advice to you—that you preserve with each other sincere charity and peace; and if you thus imitate the example of the holy fathers, God, the comforter of the good, will assist you, and I being with Him, will intercede for you; and He will not only give you sufficient to supply the wants of this present life, but will bestow on you likewise the eternal rewards that are prepared for those who observe the divine precepts."\*

The brief narrative brings thus far the last words of our venerable patron, as he was about leaving this weary pilgrimage for his heavenly country. After these words, as the happy hour of his departure gradually approached, the saint became silent. Then as soon as the midnight bell tolled, rising quietly, he hastened to the church, which he reached before the rest, and entering alone knelt down in prayer near the altar. At this moment his attendant Diar-

unless the context or scope of the writer excludes this obvious meaning. 2o. That part of the Mass—the Canon—in which the consecration took place. 3o. But much less frequently any of the usual offices of the Church—such as Matins, Vespers, etc. 4o. The spiritual lectures prescribed by the monastic rules for Saturdays, and the vigils of great festivals. The "Missa" at which St. Columba attended, was a lecture of this kind or night prayer (see Cassian. de Instit. Cœnob. apud Ducange), after which he returned to rest, and then arose at midnight to sing Matins.—*vid.* Ducange, *sub. voc. Missa*. Mabillon, *Prefationes in Acta sanct. Dissert. sub fine de COMMUNIONE et DE MISSA*.

\* cf. 1 Cor. xi. 9.

mit, who slowly followed him, saw from a distance that the whole interior of the church was filled with a heavenly light which fell on the saint. As he approached the door, the light he had seen, and which was also seen by a few more of the brethren standing at a distance, quickly disappeared. Diarmit therefore entering the church, cried out in a mournful voice, "Where are you, father?" and groping in the dark, before the brethren came with lights, he found the saint in a recumbent posture before the altar; and raising him up a little, he sat down beside him, and supported his saintly head upon his bosom. Meanwhile the choir of monks came up in haste with their lights, and seeing that their father was dying, began to weep. And the saint, as we have been told by some who were present before his soul departed, raised his eyes aloft and looked around, with a wonderful expression of joy and gladness: no doubt seeing the holy angels coming to meet him. Diarmit then raised his holy hand, that he might bless his assembled monks—and the venerable father himself raised it at the same time, as well as he was able—that, since he could not in words, he might at least by the motion of his hand, bless his brethren as he was dying. And having given them his holy benediction by this sign, he immediately expired. After his soul had left the body, his face still continued ruddy, and wore that wonderful expression of joy which was caused by his vision of the angels; in so much that it appeared like that, not of a dead man, but of one in a quiet slumber. Meanwhile the whole church resounded with lamentations.

I must not omit to mention the revelation made to a certain Irish saint, at the very time his blessed soul departed. In the monastery which in Irish is called Clon-

finchoil,\* there lived a holy man named Lugudius, son of Tailchan;† one who had grown old in the service of Christ, noted for his sanctity and wisdom. Now this man had a vision, which early in the morning he told in great affliction to one Virgnous, who was like himself a servant of Christ. "Last night," said he, "in the middle of the night Columba, the pillar of many churches, passed to the Lord; and at the moment of his departure, I saw in a vision, the whole island of Iona, in which I never was bodily present, resplendent with the brightness of angels; and the atmosphere above it, to the very heavens, illumined with the brilliant light of the same heavenly messengers, who descended in countless numbers to bear away his holy soul. At the same moment also, I heard the loud hymns and sweet canticles of the angelic host, as his holy soul was borne aloft amidst the ascending choirs of angels." Virgnous, who about this time came over from Ireland, and spent the remainder of his days in the island of Hinba, often related to the monks of St. Columba this vision of angels, which, as has been said, he undoubtedly heard from the lips of the old man himself, who had been favoured with it. This same Virgnous, having for many years lived without reproach in obedience amongst the brethren, led the life of an anchorite, as a virtuous soldier of Christ for full twelve years more, in the hermitage of Muirbulemar.‡ This said vision we have not only found in writing, but

\* Clonfeakle, in the county of Tyrone.—Colgan. Rossnarea on the Boyne, parish of Cknockcommon, anciently called Ros-Finchaill.—Reeves.

† See Martyrol. Tallaght, p. 20, for catalogue of saints of this name in the Irish calendar, and p. 81, *ib.* a compendium of Colgan—A. A. S. S. p. 452, on Lugaidus, son of Tulchan.

‡ See note. p. 21, *sup.*

have heard related as an undoubted fact, by several old men to whom Virgnous himself told it.

Another vision also at the same hour under a different form, was related to me—Adamnan—in my youth, by one of those who had seen it; and who solemnly assured me of its truth. He was a very old man, a servant of Christ, whose name may be called Ferreol,\* but in Irish Ernene, of the race of Macafirnade, who is buried in Drumhome amidst the remains of other monks of St. Columba, and (himself a holy monk) awaits a happy resurrection with the saints; he said: “The night on which St. Columba, by a happy death, passed from earth to heaven, while I and others with me were engaged in fishing in the valley of the Finn†—a river which abounds in fish—we saw that the whole atmosphere became suddenly illuminated. Struck by the sudden appearance of this miraculous light, we raised our eyes and looked towards the east, when lo! there appeared something like an immense pillar of fire, which seemed to us, as it ascended upwards, to illuminate the whole earth like the summer sun at noon-day; and after it penetrated the heavens, to be succeeded by darkness, as if after sunset. Not only did we, who were together in the same place, observe with intense admiration the brightness of this remarkable luminous pillar, but several other fishermen also, who were engaged in detached parties at different

\* *Infra*. “S. Ernan (Ernin, Ernoe, from *Ἰρηνή*), Iron—Lat. Ferum), called by Adamnan, Ferreolus; buried in the church of Druim Thoma (now called Drumhome, in the diocese of Raphoe). He certainly lived with St. Adamnan and St. Columba, of whom he was nephew according to Colgan. The martyrologists call him ‘son of Eoran’.”—*Martyr. Tallaght*, p. 50.

† The Fin, Finn, or Fionn, passes through the barony of Raphoe, county Donegal.

fishing pools along the same river, were terrified by an appearance of the same kind, as they afterwards related to us.” These three miraculous visions, then, which were seen at the very hour of our venerable patron’s death, show clearly that God has conferred on him eternal honours. But to return to our narrative.

After his holy soul had departed, when matins were finished, his sacred body was carried by the brethren, chanting psalms, from the church back to the cell, which a short time before he had left alive; and his obsequies were duly celebrated with great reverence for three days and as many nights. The office having terminated with the sweet praises of God, the venerable body of our holy patron was wrapped in a clean shroud of fine linen, and being placed in the coffin prepared for it, was buried with many marks of respect, to rise again with unclouded and eternal brightness.

And now, at the close of this book, we will relate what has been communicated to us by persons cognizant of the facts, regarding the above mentioned three days during which his obsequies were celebrated with the accustomed ceremonies of the church. It happened once, that a certain brother speaking with great simplicity in the presence of the saint, said to him: “After your death all the people of the provinces will come in boats to Iona to celebrate your obsequies, and will fill the entire island.” Hearing this the saint immediately replied: “No, my child, it will not be as you say; a throng of people shall not by any means be able to come to my obsequies: none but the monks of my monastery will be present at my funeral office, and perform for me the last rites.” And the fulfilment of this prophecy was brought about by the intervention of God’s omnipotence immediately after his death; for there arose a

storm of wind without rain, which blew so violently during the three days and nights of his obsequies, that no one could venture to cross into the island in a small boat. And immediately after the interment of the holy man, the storm was quelled, the wind ceased, and the whole sea became calm.

Let the reader think then,\* how great, how singular must be the favour in which our holy patron is held by God, seeing that, by the divine interposition, while he was yet in this mortal flesh, storms were quelled and seas calmed by his prayers; and again, when he found it necessary, as on the occasion just mentioned, the winds arise at his bidding, and the sea is lashed into fury; and this storm, as has been said, as soon as his funeral rites were performed, was immediately followed by a great calm. Such, then, was the end of our illustrious patron's life, of whose merits we have given a brief account in the preceding.

And now, according to the expressions of the holy Scriptures, sharing in eternal triumphs added to the patriarchs, associated with the prophets and apostles, numbered amongst the thousands of white robed saints, who have washed their robes in the blood of the Lamb,† he follows the Lamb whithersoever he goeth; a virgin immaculate from all stain, through the grace of our Lord Jesus Christ: to whom be honour, and power, and praise, and glory, and eternal dominion with the Father, in the unity of the Holy Ghost for ever and ever.

After reading these three books, let the diligent reader observe how great in merit, how high in favour before God, must have been our holy and venerable abbot; how often he was blessed by the bright visits of the angels;

\* cf. Heb. vii. 6.

† Apoc. xxii. 14; xiv. 1, 4.

how full of the prophetic spirit, how great his power of daily miracles, how frequently during his mortal life he was surrounded by a halo of heavenly light; and even since the departure of his happy soul from the tenement of his body until the present day, the place where his sacred bones repose is frequently visited by the holy angels, and illumined by the same heavenly light, as has been clearly manifested to a select few. And this too is no small honour conferred by God on his servant of happy memory; that though he lived in this small and remote island of the British sea, his name has not only become illustrious throughout our own Ireland, and Britain the largest island of the globe, but has moreover reached Spain, remarkable for its triangular form, and Gaul, and penetrated into Italy beyond the Alps; and even to the city of Rome itself, the head of all cities.\* This great and honourable celebrity amongst other marks of divine favour, is known to have been conferred on our saint by God, who loves those that love him,† and glorifying more and more those that magnify and praise him, raises them to immense honour, who is blessed for ever. Amen.

I beseech those who wish to transcribe these books, nay, I adjure them by Christ, the judge of the world, after they have diligently transcribed, carefully to compare and correct their copies with that from which they

\* "Ipsam romanam civitatem, quæ caput est omnium civitatum." Compare the well known words of St. Irenæus—advers. Hæres. lib. 3, c. iii. n. 2. *Ed. Bened.* p. 175.—"Ad hanc enim ecclesiam propter potiorem principalitatem necesse est omnem convenire ecclesiam, hoc est, eos qui sunt undique fideles, in qua semper ab his qui sunt undique, conservata est ea, quæ est ab Apostolis traditio;" and the extract from Cummin's letter.—*Ap. D.*

† John, xiv. 21; 1 Cor. viii. 3.

have taken them, and also to subjoin here this adjuration.\*

*Whoever reads these books on the virtues of St. Columba, let him pray to the Lord for me Dorbbeneus,† that after death I may possess eternal life.*

\* Like solemn warnings are used by writers in every language since the time of Plato. That they have not had the desired effect is plain enough from one example where the threat was most severe. In the very sentence of the Apocalypse conveying this admonition, no less than twenty-four *Lec. variant.* have been noticed.

† 'Whoever reads,' etc., is added by the scribe Dorbbeneus: his obit is recorded by Tighernach at 713.—Reeves. The translator believing also in the communion of saints, asks humbly the same favour of the reader.

## APPENDIX.

### APPENDIX A.

(Page 2).

COLUMBA, *Heb.* יונה (a dove, and the proper name of the prophet, *Jonas*); *Gr.* περισσεῖα. The name is explained by St. Columbanus in his letter to Pope Boniface thus:—(Epistola v.)—"Sed talia suadenti, utpote torpenti actu, ac dicenti potius, quam facienti mihi *Jonæ* Hebraice, *Peris-tera* Græce, *Columbæ* Latine, potius tantum vestræ idiomate linguæ nuncupato, licet prisco nitar Hebræo nomine, cujus et pene subivi naufragium, veniam quæso, sicut sæpe rogavi date."

The reading of the above passage which alone seems to us intelligible is adopted. St. Columbanus alludes to the Arabic root (*yon, torpeo*) of the Hebrew noun; as if he were to say, "I can hardly be said to be *inactive* any longer, as I ought to be, having due regard to my original name—the true import of which I have almost laid aside by the warmth of my remonstrance." In the letter *ad Monachos et Discipulos suos* (Epist. iv.), he refers also to the Hebrew signification of the name *Columba*—"Si in mare projiciar more *Jonæ*, qui et ipse in Hebræo *Columba* dicitur, orate ut vice ceti sit quidam felici revocans remigio tutus celator, qui *Jonam* vestrum terræ reddat optatæ."

When the note (p. 2, *supra*) was written, the translator did not observe the reference to Fleming's *Collectanea* in Dr. Reeve's edition, p. 5.

### APPENDIX B.

(Page 5).

THAT the succession to the abbacy and other chief offices was often confined to members of the same tribe or family

is plain from the very names of abbots recorded in our ancient annals. "In the elections at Hy, preference was given to the founder's kin; and hence it happened that of the eleven immediate successors of the founder, there is but one (Suibhne, sixth abbot,) whose pedigree is uncertain, and but one (Connamcie) whose descent was confessedly from another house."\* The O'Farrells were the hereditary successors of St. Mogue, or Erenachs of Drumlane, in the county of Cavan, till the suppression of the monastery.† The tribe of Mac Ua Telduibh, of which family was descended St. Finnian, the founder of the monastery, held by hereditary right the abbacy of Clonaird.‡

Among the abbots of Clondalkin are reckoned Aebrian Ua Lagudan, abbot, who died A.D. 776; Feidhlimidh Ua Lagudan, abbot, 796,§ and others apparently of the same family.

In Lusk, county Dublin; Monsterboyce, county Louth, the existence of clanship seems to have prevailed for a very long period.||

Not only in the ancient church was the right of certain families to hold the abbacy admitted, but the same principle was recognized within the memory of men still living. Thus in the little monastery of Murrisk, at the foot of Croagh-Patrick, county Mayo, there are no less than six Abbots M'Cormick, whose names are inscribed on the tombstones near the high altar.

Of course such family claims in Ireland may be very injurious to religion, and the evil effects of the system are strongly denounced by St. Bernard, but neither in ancient nor modern times do they imply strict lineal succession; and yet this is the whole groundwork of an elaborate argument put forth by a recent would-be controversialist, to show that not only the secular clergy, but even the abbots of the mediæ-

\* Reeves' Adamnan, additional notes, p. 342.

† O'Donovan's Annals Four Mas. A.D. 1025.

‡ Annals of Ulster, A.D. 548, 653.

§ Four Mas., at the above dates. See the names of seven (Machales) Maceles, Hy Fiachrach, p. 51; and the O'Neills of Armagh, Four Mas. 729.

|| *Ibid.* A.D. 782, 799, 848, 1117, 1122. See also "A Memoir introductory to the early history of the Primacy of Armagh," by Robert King, A.B. Second edition, Armagh, 1854.

val Irish Church had their wives, sons, and daughters. Usher in all his bigotry did not venture to question the purity of the old Irish monks. "Jocelin," says he, "tells us that St. Patrick ordained that men and women should be kept apart, and that each sex should have separate buildings, lest the name of God should be blasphemed among the Gentiles. There is also a canon still extant of the synod of Patrick, Auxilius, and Isserninus to this effect: 'Let not a monk and virgin dwell in the same house, nor travel in the same vehicle, nor converse long together.'" And after quoting the legend of St. Kevin and the lady, immortalized by Moore, Usher proceeds: "In the life of St. Carthage, Lismore is described thus—It is a beautiful and holy city, half of it being an asylum into which no woman ever enters, but full of cells for monks, and a multitude of holy men reside always there. In the life of Lugidus or Molua, abbot, it is stated that this saint ordered that no woman should ever enter the monastery, and that from that day to this no woman ever dared do so." This learned antiquarian goes on to quote the testimony of S.S. Fechinus, Fiachrius, and Cuthbert,\* in favour of the rigid exclusion of females from the monastic precincts.

The rule sanctioned by the Irish founders in this respect, accorded perfectly with the discipline of the western Church.

St. Gregory the Great commands bishops not to offer public Masses in religious communities, lest there may be thus occasion given for public assemblies in the retreats of the servants of God, and simple souls may be scandalized thereby; he also forbids the more frequent access of women to monastic houses.† William of Malmesbury says that great retirement is enjoyed by the monks, that they may be more devoted to heavenly things, in as much as the presence of mortals is removed more sedulously—"If a woman is ever seen there, she is looked upon as a monster; if a man, he is welcomed as an angel."‡

We might expect some answer to these arguments be-

\* Usher's Antiquities, ch. xvii. p. 488. Lond. fol. 1687.

† Greg. M. lib. v. epis. 43.

‡ Gulielmus de Malmesbury, lib. 4, de gest. Pont. Aug. Concilium Antiss. (578) can. 26; Acta SS. ordinis St. Benedic. p. xlv.

fore a worn out and almost forgotten controversy would be brought to light again in the pages of an obscure and coarse periodical by a Protestant clergyman. We might at least hope for fresh evidence that escaped the watchful eye of Usher, yet not a single fact has been recently adduced, not as well known to Irish scholars for the last three centuries as to us.

Entries such as the following in ancient documents are hardly worth our serious attention, but as they have been urged and may deceive the unthinking, we will say one or two words on them in concluding the present subject. *Annals Four Mast.* A.D. 731.—“Firnmail, son of Gertrude, abbot of Clonaird, died. Crunmael, son of Colgan, abbot of Lusca, died,” etc.—a thousand passages of the kind occur in every century of these annals. The English translation is certainly ambiguous, but every tyro knows the true meaning to be: “Firnmail Macgertrude, abbot of Clonaird, died. Crunmael Maccolgan, abbot of Lusca, died,” etc.; and we are quite satisfied the able scholar who has edited the *Four Mas.* never thought of any other. But suppose that these entries showed that Firnmail was son to the abbot of Clonaird, and that Crunmael was son to the abbot of Lusca, etc., their sons too by generation, not by adoption, succession, imitation of their virtues, etc., would it be still reasonable to infer that the wives of these abbots lived with them in their monasteries, for that is the real question at issue? If so, why not prove at once that *all* the cardinals of the eighteenth century were married men, because the daughters may be, the grand-daughters of Cardinal Weld undoubtedly are, still living? Why not prove that all the English and Irish priests have wives, because some few had been married, and their wives either died or made their religious profession before the husbands entered the ecclesiastical state?

At a time when almost royal honours were paid to abbots, priors, etc., the very fear of the succession passing to another branch of the same family, and still more to another house, must have been a strong inducement to the only surviving representative of a clan to adopt any means to prevent such a result, and to enter religion even in his old

age; so that this family influence in monastic elections explains the difficulty it is brought forward to strengthen. But the whole question of celibacy among the Irish regulars can be settled at once, by producing some record of the *marriage* of an abbot (while abbot) who was not a lay intruder, or of his wife's death *in the monastery*.

It might be expected surely that such events of the last importance to so many distinguished men, whose acts are often chronicled with minute detail by our annalists, should not be passed uniformly over with studied silence. But if this can't be done, then let us not be deceived by parade of like names, which may be easily mistaken for persons,\* or

\* See King's Memoir of the Primacy of Armagh, p. 20, 21; Reeves' Adamnan, p. 344. Dr. Reeves, who holds that the Irish secular clergy were permitted to marry, admits that the practice was always disapproved of by the regulars, and that his *fidus Achates*, Mr. King, has failed, by taking *common* names to designate *particular* individuals, to include the successors of St. Columba among the class of married abbots. The reader will be amused with the learned D.D.'s own proof that marriage was not confined to the inferior orders among the *secular* clergy: “When St. Patrick required a *damna n-episcopi* (*materies episcopi*), a man fitted for the episcopal office to be placed over the Lagenians, he asked for a person who among other qualifications, was *peap eonreche*, ‘a man of one wife.’—Lib. Armacan. fol. 18 a b. This reminds us of the wits of another century, mentioned by Mr. Thackeray in his lectures on the “Humorists,” who argued much more logically from the same premises: “Therefore a layman can have two wives.” Seriously, did the learned doctor never hear of St. Paul's instruction to Timothy: “It behoveth a bishop to be blameless, the husband of *one wife*,” and of the various opinions it gave rise to? We would recommend him earnestly to read Mr. Alford's commentary on the above text, before he undertakes to enlighten the present generation on the discipline of the early church. After a long, and as he is wont, a one-sided review of the many interpretations of this passage, Mr. Alford contends that the opinion of those commentators who understand the apostle as ordering the bishop to be the husband of *a wife* hardly needs serious refutation; that the one “which must be adopted is, that to candidates for the episcopacy St. Paul forbids *second* marriage. *He requires of them pre-eminent chastity, and abstinence from a licence which is allowed to other Christians.*” We had intended to notice here some of the questions suggested by the conduct of Lugneus's wife, and St. Columba's interview with her; but as this note has already exceeded all reasonable limits, we shall content ourselves with merely saying, that the husband should also consent to the wife's entering a convent.—*Carriere de Mat.* tom. i, No. 346.

draw any inference from the occasional mention of sons (always rare exceptions) of abbots, or other ecclesiastics.

## APPENDIX C.

(Page 9).

“*Uno solis radio*—one ray of the sun.” The same expression occurs again p. 51: “There are some, though very few, enabled by divine grace to see most clearly the whole compass of the world, and to embrace, as it were, within their own bosoms the utmost limits of the heavens and the earth at the same moment, as if all were illuminated by one ray of the sun (*uno solis radio*).” Many examples of visions thus manifested may be seen in Irish writers of hagiology.

## APPENDIX D.

(Page 15).

Two serious controversies arose in the early Christian Church with regard to the proper time for celebrating the Pasch: on what day of the week that feast should be kept, and supposing the day fixed, in what period of the year. The first question, that is, was Easter to be always observed on the 14th day of the first month of the Jewish year, called Nisan—whether that day happened to be Sunday or not—as the Jewish converts thought; or rather on some *Sunday* as the Gentile converts insisted, to whom that practice was handed down by the Apostles,—was finally decided in the general council of Nice; and although its decree was not at least universally observed for many centuries after, it is quite certain that the monks of Hy, and the British and Irish Churches without exception, always celebrated the Lord's resurrection on the Lord's day. “Easter they (the monks of Hy) did not always keep on the fourteenth moon with the Jews, as some imagined, but on Sunday, although not in the proper week; for as Christians they were fully aware that the Lord's resurrection, which happened on the first day of the week, now called the Lord's day, should be celebrated on that day too.”—St. Bede, *Eccl. History*, Book 3, ch. v. cf. *S. Cummiani de Mensura Pœnitentiarum*, cap. xi.

But the second controversy, regarding the period of the

year, was warmly discussed in Ireland long after it had been set at rest by the rule and practice of the other churches of Christendom. We find the monks of Hy particularly tenacious of the old Roman method of computation—even when it had been abandoned by Rome herself, and generally by the Western Church—and the Alexandrine adopted in its place. Among other proofs of the zeal of Laurentius—the successor of St. Augustine, Apostle of England—St. Bede mentions “that he not only took care of the new English Church, but strove also to extend his pastoral care to the ancient inhabitants of England, and even to the Scots who inhabit the neighbouring island of Ireland. And as he learned that the manners of these Britains and Scots did not in many respects correspond sufficiently with the discipline of the Church—particularly because they did not celebrate Easter at the proper time, but as I have said already, between the 14th of the moon and the 20th—he wrote an exhortation to them, beseeching and warning them to preserve unity of peace, and observances with the Catholic Church throughout the world.”—*Hist. Eccl. Book*, 2, ch. iv.

The ablest and most eloquent advocate among the Irish clergy for the necessity of conforming to the present usage of the Church of Rome was Cummian,\* the author of the letter on the Paschal controversy to Segienus, abbot of Hy. He says he studied the sacred Scriptures for a whole year on this subject, before he ventured to write against an old established usage; that he examined all the histories and cycles within his reach, and the practice of the Hebrews, Greeks, Latins, and Ægyptians; and at the end of that time consulted the successors of Bishop Ailbe, of Kiaran of Clonmacnois, of Brendin, of Nessen, of Lugidus, to learn their views on an observance which thus separated the Irish Church from so many sees founded by the Apostles. A

\* “Generally supposed,” Dr. Reeves says, “to be the same as Cummianus Albus” (spoken of by Adamnan, p. 118, *supra*), “though the identity is very questionable.” It is denied by our ablest Irish antiquarians, as well as by the most distinguished critics abroad—by Ware and Lanigan, by Dupin and Fabricius, etc., so that no one opinion can be put forth as generally held. Cummianus Fada (Longus) has, we think, better claims to be considered the author of the “Paschal Epistle.”—Lanig. vol. ii. p. 397.

council was held, he adds, of the successors of these *primitive Fathers* in Campo-Lene, at which a decree would have been sanctioned, ordering the celebration of the Pasch, the very next year, in conformity with the rest of Christendom, were it not for the opposition of some hypocrite not named, who, from a pretended reverence for ancient discipline, opposed this wise and salutary measure. The prelates assembled foreseeing this very difficulty, unanimously declared, that their predecessors had commanded them through competent witnesses—some of them now at rest, some still living—to adopt without hesitation and humbly, any changes approved by the mother churches, and transmitted through the successors of the Apostles. They sent delegates to Rome accordingly; as children to their mother, to the place chosen by God, to the head of cities, to which all grave causes should be referred according to the old synodical decision, that they might learn the practice of the Christian Church at the centre of Catholic communion.

“Anno igitur ut prædixi emenso, juxta Deuteronomion (*Deut. xxxii.*)—*Interrogavi fratres meos ut annuntiarent mihi, majores meos ut dicerent mihi* (successores videlicet nostrorum PATRUM PRIORUM, Ailbei episcopi, Querani Coloniensis, Brendini, Nessani, Lugidi), quid sentirent de excommunicatione nostra, a supradictis sedibus apostolicis facta. Et illi, congregati in unum, alius per se, alius per legatum vice sua missum, in Campo Lene sanxerunt, et dixerunt ‘Decessores nostri mandaverunt per idoneos testes, alios viventes, alios in pace dormientes, ut meliora a fonte baptismi nostri, et sapientiæ et successoribus apostolorum Domini delata sine scrupulo humiliter sumeremus. Post in commune surrexerunt, et super hoc orationem (ut moris est) nobis celebraverunt, ut Pascha cum universali Ecclesia in futuro anno celebrarent. Sed non post multum surrexit quidam paries dealbatus, traditionem seniorum servare se simulans, qui utraque non fecit unum sed divisit, et irritum ex parte fecit quod promissum est, quem Dominus ut spero percutiet quoque modo voluerit. Deinde visum est senioribus nostris juxta mandatum, ut si diversitas orbata (exorta?) fuerit inter causam et variaverit judicium inter lepram et non lepram irent ad locum quem elegit

Dominus (*Deut. xvii. 8*): *ut si causæ fuerint majores, juxta decretum synodicum, ad caput urbium sint referendæ. Minimus quos novimus sapientes et humiles esse velut natos ad matrem.*—St. Cummiani Epistola de controversia Paschali *sub fine*; vid. *Patrol. curs.* (S. P. Migne.) tom. lxxxvii. p. 977.

As a specimen of the spirit with which controversy it carried on by Protestants, I must add Mr. King's translation of this passage.

“When the year above mentioned had expired, according to what is said in *Deut.*, ‘*I asked my fathers that they should show me*’ the successors, namely, of our ancient fathers—Bishop Ailbe, Kieran of Clonmaenose, Breudin, Nessian, and Lugidus, what they thought of our excommunication decreed† by the Apostolic sees aforesaid, Rome, Jerusalem, Antioch, Alexandria; and they having attended either in person, or by others commissioned as their proxies, a meeting, which was held in Campus Lene, passed a resolution to the effect, that our predecessors have directed us by means of competent witnesses, some alive, and others who have fallen asleep in peace, that we should humbly and unhesitatingly adopt such more worthy and approved practices as are commanded us from the source of Baptism and instruction, and by the successors of the Apostles of the Lord. And they afterwards rose up together, and made us an address in the usual form, enjoining us to celebrate Easter the following year with the universal church. Afterwards, however, one of those present having protested against adopting this conclusion, agents were commissioned to visit Rome (as the ‘*head of cities*’ or chief city in the world in those days), and there obtain information as to the practice of foreign churches in the point at issue; which was accordingly done; but the controversy continued among the Irish long after notwithstanding.”

I have to observe, that the inverted commas at the end are added here to mark the extract from the Memoir on the Primacy: Mr. King gives his readers no means of determining where the literal translation from Cummian ceases,

† The excommunication was “ferendæ sententiæ,” as is plain from what St. Cummian says a little before, ‘*inveni scriptum excommunicandos et de ecclesia pellendos,*’ etc.

and where his own glossary begins. This, however, may be a misprint; a very important one, which ought not to occur in a book that has passed through a second edition. What apology can we make for the flagrant perversion of meaning contained in the last sentence: "Agents were commissioned to visit Rome (*as* 'the head of cities' or chief city in those days)?" Is this true? Was it because Rome was then the chief city? Was it not rather because the Irish should, as "dutiful children, consult their mother—*velut natos ad matrem?*" Was it not because "the Lord had chosen that city—*ad locum quem elegit Deus?*" Was it not because "the greater causes should be referred to Rome," and that too "in accordance with the decrees of synods?" Was it not, in fine, because "Rome was the head of all cities," where the spiritual head of Christendom, the first pastor, in whom resided the plenitude of apostolic power, exercised his supreme authority over all the cities in the Christian world?

## APPENDIX E.

(Page 17).

Page 17, Synodus St. Patricii, A.D. 456; apud Spelman. Conc. p. 56.—Can. xxxiv.—"Diaconus vobiscum similiter qui inconsulto suo abbate sine literis in aliam parochiam adsentiat (adveniat?), nec cibum ministrare decet, et a suo presbytero quem contempsit per pœnitentiam vindicetur, et *monachus inconsulto abbate vagulus decet vindicari.*"

The following regulations were no doubt borrowed from the discipline of Bangor:

ST. COLUMBANI, *Abbatis et Confessoris, de Pœnitentiarum mensura taxanda liber.*

"II. Si quis igitur per cogitationem peccaverit, id est, concupierit hominem occidere, aut fornicari, aut furari, aut clam comedere, et inebriari; vel certe aliquem percutere, *sive discedere*, vel alia his facere similia, et paratus ad hæc corde implenda fuerit: majora dimidio anno, minora quadraginta diebus, in pane et aqua pœniteat.

"III. Si quis autem peccatis prevalentibus facto peccaverit . . . *si discesserit et vota fregerit*, si cito pœnitens redierit, tribus quadragesimis: si autem post annos, tribus

annis pœniteat." Compare with these canons the curious legend in the life of St. Ceallach, bishop of Kilmore.—Moy. note x. to Annals Four Mas. by O'Donovan, *ad an.* 537.

## APPENDIX F.

(Page 27).

THE "Jus asyli" was a privilege widely recognized in ancient times. The Greeks regarded the temples, altars, and statues of their gods as places of refuge for ill-treated slaves and malefactors; the Romans, at least under the empire, adopted the same usage. Among the Jews three cities of refuge, under the care of the priests and Levites, were appointed on either side of the Jordan; so situated, that all accused of crime might easily find protection until the justice of the charge against them was clearly established.\* It is not certain at what precise period the right of asylum was granted to the early Church; but the privilege, which may be clearly traced up to the beginning of the fifth century, is generally believed to have had a very early origin, and to have been sanctioned in the reign of Constantine. St. Augustine,† St. Ambrose,‡ St. Jerome,§ speak of the custom as being long established in the west, and support it with all the force of their authority and eloquence.

We have a noble example of the respect paid to the sanctuary and its ministers in the east in St. Chrysostom's charity towards the ungrateful Eutropius. That tyrant had been himself the first to propose a law against the "Jus asyli," and yet after his fall, when pursued by the indignant populace who sought his life, he fled to the church for protection, and was saved through the saint's intercession.||

The first law passed in England on the "Jus asyli," was enacted by Ine in 693: "If any one be guilty of death, and he flee to a church, let him have his life, and make bot as the law may direct him;" that is, as Dr. Lingard explains it,¶ the culprit was to have his life for such time only as might enable him to make *bot* or compensation.

\* Deut. iv. 41, 43.

† Epis. 154. ‡ Epis. 29, 58. § Epis. ad Nepot. de vita cleric.

|| Thomassinus de Benef. tom. 11, c. xcvi. p. 678.

¶ Anglo Saxon Church, vol. i. p. 275.

Particular churches enjoyed larger immunities than others; either by having a longer time allowed for the residence of the fugitive, or by having more of the surrounding district regarded as within the sacred precincts.

Among the Irish from the time of St. Patrick, the church was always regarded as the secure asylum of the poor and unprotected. Of this we have abundant proof in the earliest canons still extant; but it is certainly remarkable, that the first record in our annals of the privilege being enjoyed by ecclesiastics, even outside the limits of *local* sanctuary, and of its violation, is connected with St. Columbkille himself. The occasion is entered thus by the Four Mas. under the year 554: "Curnan, son of Aedh, son of Eochaidh Tirm-charna, *i.e.* the son of the king of Connaught, was put to death by Diarmid, son of Cearbhall, in violation of the guarantee and protection of Columcille, having been forcibly torn from his hands, which was the cause of the battle of Cul-Dreimhne."

According to a tract of the Brehon Laws, in the library of Trinity College (H. 3. 18), quoted by Dr. O'Donovan, the penalties attached to the transgression of the right of sanctuary increased in proportion to the greater respect due to the sanctuary or the cleric whose protection was sought, and the grievousness of the crime committed in his presence.

For a beautiful dissertation on the whole subject of the ecclesiastical immunities, see Thomassinus, *loc. cit.*; and for the Irish customs, O'Donovan's Four Mas. Annals, A.D. 784, 1027, 1030, 1537 (and notes); Lanigan's E. H. iv. p. 285.

#### APPENDIX G.

(Page 31).

This biography supplies many examples of the care with which monks, even in the midnight of what are so unjustly called the Dark Ages, attended to the transcription of valuable books. One of St. Columba's chief duties was writing;\* on the very day of his death he transcribed part of the Psalter, and instructed his successor to complete the copy.† A book written by his sacred fingers is taken dry

\* p. 496.

† p. 148.

and uninjured out of water,\* and a collection of hymns for the Office of the Church, *in his handwriting*, is preserved by a like miracle on another occasion.† His beloved disciple, Baithen, after transcribing the Psalms with so much accuracy, that only one letter was wanting, requests the superior to submit the copy to the revision of other brothers.‡ In the monastic rule ascribed to St. Columbkille, the brothers are ordered to help the neighbours by instruction or writing.§

Of the zeal with which monks in other countries preserved and copied the precious relics of antiquity, Cassiodorus is a noble witness, as it was he that laboured most strenuously to make transcription one of the regular monastic duties. "I confess," he writes to his monks, "that of all the works of manual labour in which you can be engaged, none pleases me more than that of the accurate antiquarian, because his employment instructs by the frequent perusal of sacred Scriptures, and because it spreads the commandments of God far and wide by transcribing them. Happy thought, industry worthy of all praise, to preach to men with the hand, to open the tongue with the finger, to give mortals this silent means of salvation, and to fight against the evil suggestions of the enemy with pen and ink!"||

Peter, the venerable abbot of Cluni, is still more eloquent in praise of literary occupation: "Shrubs cannot, perhaps, be planted, nor seeds watered, nor any other rural occupation undertaken on account of monastic retirement. But what is of greater interest, let the hand be applied to the pen in place of the plough; let the page be sown with divine letters instead of cultivating the field. Let the seeds of the word of God be sown on paper, which when ripe, that is when the books are finished, may fill the hungry reader with manifold fruit, and appease the longing after heavenly bread. Thus truly shall you become a silent preacher of the word of God; and though your tongue be silent, your hand shall sound in the ear of many nations with a loud

\* p. 71.

† *Ibid.*

‡ p. 31.

§ *Colton's Visitation*, Append. p. iii.

|| *Cassiodori de Institut. div. lit. cap. xxx. tom. 2. p. 555. Venet. 1729.*

voice. The reward of your labours shall increase after death as long as the life of your book continues.”\*

“Hunc laborem strenue exceperunt S. P. Benedicti discipuli, eumque posteris suis quasi testamento reliquerunt, adeo ut quidquid apud antiquos eruditum et scitu dignum, quidquid apud Patres purum et sapientia plenum, quidquid in conciliis sanctum, quidquid libris sacris divinum est, totum (procul jactantia dictum velim) per monachorum nostrorum manus ad hæc usque tempora pervenerit.”

These words we have extracted from the preface “Ad Acta Sanctorum ordinis S. Benedicti.”† by the learned Mabillon, whose own example refutes the calumnies and reproaches levelled against his predecessors. To show how little he needed the modest apology “procul jactantia dictum velim,” the reader may compare with them the following passages from two celebrated historians, by no means prone to indulge in indiscriminate praise—Gibbon and Hallam. The former, after mixing up all manner of abuse and ridicule with a description of the primitive monastic habits highly eulogistic despite the author’s bad faith, speaks thus of their literary labours: “Yet the curiosity or zeal of some learned solitaries has cultivated the ecclesiastical, and even the profane, sciences, and posterity must gratefully acknowledge, that the monuments of Greek and Roman literature have been preserved and multiplied by their indefatigable pens.”‡ “But their,” writes Hallam of the monasteries, “most important service was as secure repositories for books. All our manuscripts have been preserved in this manner, and could hardly have descended to us by any other channel.”§ And again, “We certainly owe to the Church every spark of learning which then glimmered, and which she preserved through that darkness to rekindle the light of a happier age—Σπέρμα πυρός σόζουσα”||

Dr. Maitland’s essay on the “Dark Ages”¶ will furnish better materials than English writers generally supply, for

\* Petri Venerabilis lib. i. Epis.

† Præfatio, xlv. cf. his *Etudes Monastiques*, tom. i. g. 47.

‡ Gibbons *Decline and Fall*, vol. vi. c. 37 (Millman’s).

§ *View of State of Europe during the Middle Ages*, by Henry Hallam, LL.D., tenth edit. vol. iii. p. 292.

|| *Ibid.* p. 477.

¶ p. 820. Lond. 1844.

forming a fair and even an impartial judgment on the true state of the arts and sciences, and the advantages of monastic institutes, in mediæval times.

## APPENDIX H.

(Page 39).

SOME modern writers, who have devoted themselves to the study of ancient Irish records, take great pains to show that the limits of dioceses in our early Church were not at all locally defined; that one bishop was appointed with another *to* or rather *in* the same see, as much as one D.D. is now with another in the same university; that there was no primatial or archiepiscopal authority exercised or admitted in Ireland before the eleventh century, and no local succession or jurisdiction before that of Dublin in 1038.\* The arguments in favour of this view have been so fully discussed by all the writers on the famous controversy between the sees of Dublin and Armagh, and refuted by Usher, Ware, White, Lanigan, etc., that we deem it quite unnecessary to dwell on them here at any length. We are besides fully convinced no new light can be thrown on this difficult subject until the canons of the Irish synods are edited with greater care, and until the civil and common law codes particularly are more closely examined. When this great work is accomplished, even partially by the publication of the “Brehon Laws” under the editorial care of our ablest scholars, it will be found, we venture to say, judging even from the imperfect sources of information now within reach, that the territory of each bishop was as distinct and defined as that of each chieftain, and the right to govern within certain well known limits recognized in one case as fully as in the other.

We freely admit the obscurity in which many questions regarding the ecclesiastical divisions in the early Irish Church are still involved; but no one can include in this class the primacy of Armagh, or the local jurisdiction of bishops in other sees. On the first point, the weight of evidence and authority is overwhelming. If we would doubt it, there is no truth in our annals.

\* Dr. Reeves’ *Adamnan*, note, p. 213; followed of course by Mr. King—*Essay on the Primacy of Armagh*, p. 6, 14.

And to us it seems impossible to reconcile any opinion which denies local and regular succession in the episcopate with the early canons, or with those distinctive marks that appear on the very surface of the general ecclesiastical history of Ireland. Without referring just now to later decisions, we could wish Dr. Reeves had interpreted the following decrees of St. Patrick, instead of repeating the ordinances of foreign councils against Irish ecclesiastics who neglected to observe the laws of their own church.

Can. iii. (synodus St. Patricii)—“Clericus vagus non sit in plebe.” XXIV.—“Siquis advena ingressus fuerit plebem, non ante baptizet, neque offerat, neque consecret, nec ecclesiam ædificet, donec permissionem accipiat ab episcopo.” XXX.—“Episcopus quislibet qui de sua in alteram progreditur parochiam, nec ordinare præsumat nisi permissionem acceperit ab eo, qui in suo principatu est.” XXXIII.—“Clericus qui de Britannia ad nos venit sine epistola, etsi habitet in plebe, non licet ministrare.” Where the records of early Irish canons are so few, these appear very decisive.

The various entries in our annals are utterly inexplicable on the assumed hypothesis. What will then mean the care with which dates of demise and succession of bishops are marked for several centuries, the writers adding invariably the name of the see? Why not find two, three, or more bishops consecrated the same day *in* or *for* the same place, just as so many doctors receive their degree at one session in the same university? Why not see bishops translated from one see to another without scruple, and changing their *local* title at pleasure with their residence?

For other arguments, see the authors quoted above, especially the *Apologia*, and the notes to *Cambrensus Eversus* by Professor Kelly, vol. ii. pp. 682, 727.

#### APPENDIX I.

(Page 53).

THE Pontifical Mass had distinctive rites according to the ancient Roman Ordo.

I. When the bishop went to the altar, two acolythes led the way, holding a case in which was exposed the holy sacrament, and a subdeacon came after, raising his hand over

the sacred host to point it out to the deacon and bishop, who closed the procession.

II. The KYRIE was repeated as often as the celebrant chose.

III. The GLORIA was said by bishops only, and that on Sundays and chief festivals.

IV. At the Pontifical Mass even the priests and deacons who assisted, made offerings: they remained inclined during the whole canon, at the end of which the elevation took place.

V. The communion rite was most distinctive. The celebrant, when the “Pax Domini” had been said, broke a small particle of the pre-consecrated host, and put it into the chalice; gave the kiss of peace to the archdeacon, and he to the other dignitaries in turn, and finally to the laity, after which, all that assisted at the sacrifice, even the bishops and priests, received holy communion.

For other ceremonies at the Pontifical Mass, the reader is referred to the *Commentarius in Ordinum Romanum* by Mabillon, *Museum Italicum*, tom. ii. p. 52, etc; and for the rite of many being engaged in the same sacrificial service, common in the early ages, but of which no vestige remains now in the Latin Church except the ordination Mass of priests, he may consult *Origines et Raison de la Liturgie Catholique*, par Père Gabriel Avedichian, *sub voce* Messe—5<sup>o</sup> Messe célébré par plusieurs (concelebrants) prêtres au même autel.

#### APPENDIX N. K.

(Page 71).

In any good edition of the ecclesiastical Latin poets will be found all the information necessary on the rules of metre and rhyme which these writers followed. Perhaps the ablest review of the subject is Muratori's *Dissert.* xl. *Antiq. Ital.* We would also recommend the *Thesaurus Hymnologicus of Daniel*, the first part containing the hymns—Halle, 1841; and the second part, the sequences—Leipsic, 1844. The Rev. Mr. Neale's essay “On Ecclesiastical Latin Poetry,” in the *Encyclopædia Metropolitana*, is also written in a fair spirit. On the Irish hymns specially, Dr. Todd's notes to the *Liber Hymno-*

rum,\* O'Molloy's *Grammatica Latino-Hibernica* p. 235; and O'Donovan's *Irish Grammar*, p. 412, 427, will suffice.

We had intended to offer here some remarks on the different collections of our ancient hymns, Latin and Irish, and to add a brief notice of the poems ascribed to St. Columba; but this Appendix, we fear, is already so grown out of all proportion, that we can only say a word or two on St. Columba's productions. We have no sufficient evidence of the authenticity of any one of the hymns attributed to him. Three of his Latin hymns of considerable merit, formed according to the same rules as other Latin poems of the period, have been published by Colgan; and a good metrical translation is given by Smith in his "Life of Columba."† Dr. O'Donovan has inserted an Irish hymn, ascribed also to St. Columba, in the Miscellany of the Irish Archæological Society.‡ Two short poems are given by Dr. Reeves, Additional notes, p. 264. Of all this saint's supposed writings, the prophecies are best known; and yet no good edition of them has appeared yet. The collection by O'Kearney, Dublin, 1856, though very imperfect, and full of apocryphal additions, is still the only one worth mention.

#### APPENDIX.

(Page 93).

##### ON SLAVERY.

THE zealous and successful efforts of the Church for the abolition of slavery, have been admitted by some of her greatest enemies. "No one doubts," writes M. Guizot, "that the Church struggled obstinately against the great vices of the social state, for example, against slavery."

From the first, her voice was raised on behalf of the unhappy slaves. It was the doctrine of the most enlightened of the ancient philosophers—of Aristotle and Plato—that slaves were naturally inferior to their masters. Against this degrading doctrine, which universally prevailed, the

\* Irish Arch. Society, 1855.

† Smith's *Life of St. Columba*, Edinb. 1798. Dr. Todd, T.C.D., has promised a new edition from the "Liber Hymnorum" in the University library.

‡ Miscellany, vol. i. p. 3, 6.

Church loudly protested and proclaimed the great truth, that slaves and masters are equal before God. With the tenderness of St. Paul interceding on behalf of Onesimus, she pleaded the cause of the slaves; and, by every means, which zeal and prudence could suggest, she laboured to correct the abuses of a system, which it was, at that time, impossible to abolish. The canons of many of the early councils afford evidence of the salutary rigour which she displayed against masters guilty of cruelty towards their slaves. Against the right of life and death, which the owners of slaves claimed and often exercised, she struggled with the greatest firmness and determination; and at last, her persevering zeal was crowned with success. Public tribunals were accordingly appointed to decide upon the charges preferred by masters against their slaves.

A considerable number of slaves owed their servitude to reverses of war. The modern laws of war which provide for the honourable treatment and exchange of prisoners were then unknown; the vanquished had nothing to expect but slavery or death. The Church displayed the greatest zeal in redeeming captives who had been thus reduced into servitude, and thereby lessened one great source which supplied the victims of this odious system. We might select from every age of the Church, instances in which this generous zeal was manifested. "We have known," says St. Clement, "many of our brethren, who have devoted themselves to captivity in order to ransom their brethren." St. Gregory the Great relates, that St. Paulinus of Nola, sold himself to the Vandals to redeem the son of a poor widow—having before employed all he could raise in the ransom of other captives. The eloquence of Chateaubriand found a fitting theme in celebrating the generous zeal of a priest named Zachary, who in the forests of France, devoted himself to slavery for the ransom of a Christian soldier.

In the thirteenth century, St. Peter Nolasco, with the encouragement and approbation of the Roman Pontiff, founded the "Order of our Lady of Mercy for the redemption of captives." The special object of this order, was, as its name indicates, to ransom captives who had fallen into the hands of the infidels. Such was the zeal of the Church, in this great work of charity, that several councils enacted,

that all church property, even the vestments of the ministers, and the sacred vessels of the altar, should be sold, and the price employed to release the unhappy captives from their bondage, and restore them to the freedom they had lost. Animated with these feelings, the great missionaries of the Church laboured in every part of the world, to emancipate the slaves, or to improve their sad condition where their emancipation could not be effected.

Robertson, the Protestant historian of America, bears the following testimony to the missionaries of the Dominican Order:—

“The missionaries, in conformity with the mild spirit of that religion which they were employed to publish, soon remonstrated against the maxims of the planters with respect to the Americans, and condemned the *repartimientos* or distributions, by which they were given up as slaves to their conquerors, as no less contrary to natural justice and the precepts of Christianity, than to sound policy. The Dominicans, to whom the instruction of the Americans was originally committed, were most vehement in attacking the *repartimientos*. In the year 1511, Montesivo, one of their most eminent preachers, inveighed against this practice with all the impetuosity of his natural eloquence. Don Diego Columbus, the principal officers of the Colony, and all the laymen who had been his hearers, complained of the monk to his superiors, *but they, instead of condemning, applauded his doctrine as equally pious and seasonable.*”

It would be impossible, within the limits of this note, to enumerate the various measures adopted for the emancipation of slaves, by councils held in Rome, France, Spain, and Germany. We may briefly advert to the proceedings of a few councils celebrated in England and Ireland. In a council held in London, in the year 1102, the nefarious trade of selling men like brute animals, is severely reprobated and strictly forbidden—“*Ne quis illud nefarium negotium quo hactenus in Anglia solebant homines sicut bruta animalia venundari, deinceps ullatenus facere præsumat.*”<sup>\*</sup> Here then we find Catholic bishops of the “dark ages” stigmatise

<sup>\*</sup> Conc. Londinense sub Anselmo celebratum. A.D. MCII. can. xxvii. Harduini concilia, tom. vi. p. 1865. Lingard’s Anglo-Saxon Church, vol. ii. p. 69.

the slave trade in language, which, if not as eloquent, is certainly as strong as the language of Brougham or Wilberforce. It is one of the boasts of modern civilization, that the great European nations have agreed to a treaty to suppress the slave trade; yet seven centuries ago, this detestable traffic was strictly forbidden by those Catholic bishops, whom calumny has represented as the enemies of human freedom.

But the salutary provisions of this council were not sufficient to put an end to the shameful traffic amongst the English; for as we learn from the acts of a council held in the year 1171, they continued to buy slaves and captives from merchants, robbers, and pirates, and sell them again to the Irish. Giraldus Cambrensis states, that the English were, at this period, so barbarous and cruel that, like the Africans of our own days, they sold their children and relations into slavery.\* But the Council of Armagh, already referred to, came to the generous resolution of giving liberty to all the English slaves detained in Ireland. This resolution of the clergy was nobly carried out by the people; and thus, after a short time, Ireland was freed from the reproach of slavery. But the English were slow to give up so lucrative a traffic; and accordingly we find, that even after the lapse of many centuries, and when they had attained to a degree of civilization, of which they often boast, they were reproached by one of their greatest orators “for having, by a shameful compact, bartered the glories of Blenheim for the traffic in blood.” For further information on this interesting subject, the reader may consult the celebrated work of Balmez on *European Civilization*. We have said enough to show, that those who declaim against the Catholic Church, as being an enemy to human freedom and enlightenment, are ignorant of the teaching of history, which proves, that Catholicity exclusively prevailing in Europe, abolished slavery among the European races; “she introduced the principle of the abolition of slavery into European civilization, by showing practically and in opposition to the opinions of antiquity, that slavery was not necessary for society; and she made it understood, that the sacred work of enfranchisement was

\* Silves. Giraldi. Camb. Hibernia expugnata, cap. xviii.

the foundation of all great and life-giving civilization." These are the words of Balmez in the work just quoted; and we close this note with the following extract from the same distinguished writer: "Who was the first to raise a voice against the horrible barbarity of slavery? It was not policy, which perhaps rejoiced to see its conquests consolidated by slavery; it was not commerce, which found in this infamous traffic an easy means of making shameful but abundant profits; it was not philosophy, which fully explaining the doctrines of Plato and Aristotle, would perhaps have seen, without concern, the resuscitation of the degrading theory of *races born for slavery*; but it was the Catholic religion expressing herself by the mouth of the Vicar of Jesus Christ."

## APPENDIX.

(Page 96).

St. Germanus of Auxerre (Antissiodorensis), one of the most eminent of the primitive fathers of Gaul, was born at Auxerre, about 378, of a distinguished family. He studied rhetoric in Rome, and embraced in that city the legal profession. Some time after his return to his native city, having first served as civil governor and prefect of the army, he was ordained deacon by Amator, the zealous bishop of Auxerre, in accordance with revelations made to him of the designs of God regarding Germanus. On Amator's death, St. Germanus was unanimously chosen his successor by the clergy and people, and consecrated on the 7th of July, 418. His austerities ever after were most remarkable; sometimes abstaining from food for a whole week, and always sleeping on a bare board strewn with ashes, with sackcloth as his only covering. For thirty years that he governed as bishop, his exertions against heresy, his sanctity, and his miracles, produced the happiest fruits. The fame of his zeal had been so widely diffused, that he was appointed by Pope Celestine to proceed to Britain, in order to oppose the disciples of Pelagius, who were then making every effort to seduce the faithful. A council had been held at the same time of the bishops of Gall, in compliance with a request made by delegates sent over from Britain, at which St. Lupus of Troyes was named as the associate of St. Ger-

manus, the pope's vicar. St. Patrick, the apostle of Ireland, who was at this time under the care of St. Germanus, accompanied him on the mission. The saints proceeded immediately on their voyage; but a violent storm arose, accompanied with fearful darkness, and "legions of demons appeared in the midst of the sea," and threatened the ship with immediate destruction. St. Germanus prayed to God for protection, and the storm ceased. To this incident St. Adamnan alludes, p. 96, *supra*.

After arriving in Britain about 430, St. Germanus and his holy companions were received with great respect by the Catholic inhabitants; but they had to encounter the most violent opposition from the Pelagians. These heretics cautiously avoided, however, meeting St. Germanus, or engaging in controversy with him. It was only when they had been frequently reproached by the people with their timidity, that they consented to discuss the questions at issue. St. Germanus appointed Verulam as the place of conference. Immense crowds, it is said, assembled to hear the disputation, and St. Germanus refuted the arguments of the Pelagians so clearly, that even the simple uneducated people listened with wonder to his eloquence. We are also told, that the truth of his preaching was confirmed by a great miracle.

During this first mission, he rendered another important service to the Britains. Into their territory the Picts and Saxons had made frequent incursions, plundering it far and wide. The oppressed natives at length resolved to repel the invaders. They convened for this purpose the neighbouring tribes of an age able to carry arms, and invited St. Germanus to their meeting. He spent some weeks in the camp instructing the soldiers in their religious duties, baptizing such as had not been admitted to that sacrament, and encouraging all to fight bravely in defence of their country. It is said that he even devised the means of defeating the enemy. His plan of attack, suggested probably by the victory of Gideon over the Madianites, proved most successful. The British army got orders to guard a narrow pass between two steep mountains, and at a given signal to raise a loud cry along the ranks. When the Saxons approached, the Britons at the appointed moment raised the

shout of "Alleluia." The pirates, hearing the echo reverberate from hill to hill, believing they were now in front of a vastly superior force, retreated panic-stricken from the field of battle. In memory of that engagement, a place in Flintshire, the site of the battle according to Usher, is called to this day Maes-Garmon, or German's field.\*

Having thus aided the Britons in resisting foreign aggression, and checked the spread of Pelagianism, St. German returned to Auxerre, and devoted all his zeal to the happiness of his own people.

After his return he sent a report of his proceedings in Britain to the holy see; which probably referred to the state of Ireland also, representing the spiritual want of that country, and the necessity of having duly appointed bishops to rule over it. Ecclesiastical historians are at least generally agreed, that the subsequent mission of St. Patrick to Ireland must be ascribed to the strong recommendation of St. Germanus,† who it may be well supposed became thoroughly acquainted with the state of both islands on this occasion.

About 446 St. Germanus found it necessary to visit the Britons a second time, to oppose, as before, the Pelagian heresy; taking as his colleague, on this journey, St. Severus, archbishop of Triers. He found the people now better disposed than formerly, and his enemies less successful. In order, however, that the mission should produce more lasting fruit, he established colleges for the instruction of the clergy, and founded many religious houses. Great miracles are said to have been wrought by the saint also, during this second missionary tour.

When St. Germanus was on his way back to Gall, he met a deputation of the inhabitants of Armorica, who came to ask for his intercession with the Roman governor. Some of the people had revolted, and were threatened with the heaviest penalties in consequence. The saint presented himself before the proud governor, and demanded that no further measures should be taken until an appeal was heard by the emperor in person. Valerian III. resided then

\* Lingard considers it doubtful whether St. Germanus ever entered Wales.—Anglo-Saxon Church, vol. i. p. 10.

† Lanigan, E.H. vol. i. pp. 34, 161.

at Ravenna, and St. Germanus proceeded quickly thither. He was received by the emperor and his court with the greatest respect, and obtained at once the favour he sought for. He was not however destined to be himself the bearer of that message of peace to the people who sent him. The difficulties of the journey impaired his health so much, that a short sickness proved fatal. St. Germanus died at Ravenna, on the 31st of July, 448, having presided over the see of Auxerre thirty years and twenty-five days.

To him have been dedicated many of the old churches of Catholic England, and his memory and fame have been always cherished in Ireland in connection with the name of his pupil and friend, St. Patrick.

This brief and imperfect notice is taken chiefly from his life by Constantius, a priest and almost the saint's contemporary. cf. Lingard's *Anglo-Saxon Church*, loc. cit; Lanigan, vol. i. pp. 36, 184; and Butler's *Saints*—St. Germanus, B.C. July 26.

Note to p. 125.

ACCORDING to the Gallican rite two prayers were recited after the oblation, in which were named those persons living and dead for whom the sacrifice was offered, as well as the saints whose intercession was implored. See *Expositio brevis antiquæ Liturg. Gallica. Patrolog. Curs. complet.* (Migne) tom. lxxii. p. 135. In the Roman Ordo there were also two commemorations, one before the consecration, the other after. In the former were recited the names of the apostolic churches, with those of the prelates who then filled them; and in the latter, the names of the deceased bishops. That this usage prevailed in Ireland, is plain from Cummian's *Pœnitentiary*, which forbids the insertion of the names of heretics, and prescribes the proper penance for the deacon who neglected to remove the veil after the oblation "until the recitation of the names of those that ceased from their labours." St. Cummian's "*liber de mensura Pœnitentiæ*," c. xiii. Ducange *sub voce* "Pausare." Mabillon, *Museum Italicum*, comment. *in ordinem Romanum*. p. 50.

## APPENDIX.

Iona—Hy,

IONA, Hy, Hii, I, Icolm-kille, I-colm-kille,\* one of the Hebrides in the Atlantic Ocean, off the western point of the isle of Mull, Argyleshire, Scotland. The *Sound of I*, a mile broad, separates Iona from Mull. The greatest length of Iona is three miles, and its greatest breadth one mile; containing about 2,000 acres, and a population of above 450. There is one small village on the eastern side, consisting of a few scattered huts, with more than 250 inhabitants; about the number that dwelt in the whole island when Johnson visited it nearly a century ago. Iona is chiefly remarkable for the ruins of its ancient religious buildings. Of these the oldest now standing, is St. Oran's chapel, 29 feet by 15 feet 10 inches. It belongs to the eleventh century. The next in age is the *cathedral*, or St. Mary's church, built in the thirteenth century.

The most striking ruin on the island is the *Nunnery*, the date of which reaches back probably to 1250. Its chapel is still very perfect. The east window in the Gothic style is particularly admired. In the adjoining cemetery are buried many Scottish and Irish chieftains, and it is said one king of France, and eight Norwegian princes.

The remains of crosses are not met with so often as might be expected from the tradition regarding their number in past times. An anonymous writer of 1693, accounts for the change thus: "In this isle was a great many crosses, to the number of 360, which were all destroyed by one provincial assembly, holden on the place a little after the Reformation. Their foundations is yet extant; and two notable ones, of considerable height and excellent work, untouched."† These two large crosses are standing still, one

\* The name occurs in a thousand forms in Latin and Irish. The first two, Iona and Hy, are used indiscriminately throughout this translation. "Himba insula est maris Hibernici, cujus de situ insulæ sicut et aliæ (quam alii Hionam seu Ihonam vocant) non una est scriptorum sententia. Acta S.S. ordinis S. Benedicti tom. i. p. 345. This confession from D'Achery and Mabillon shows how difficult it was to decide many questions with regard to names, places, etc., in their time.

† The story is condemned by Dr. Reeves (*Additional notes* p. 419,) as irrational, though he admits "there is nothing in such a tradition in-

sixteen feet high, the other ten, and are notable even now for their graceful proportions and workmanship.

The monastery of Hy continued to flourish down to the ninth century, when the Danes invaded the island, and its history may be traced in the Irish annals to a much later period.

Nearly a century has elapsed since Johnson made his famous journey to the western isles, during which time many distinguished scholars have visited the ruins of Iona, and given to the public the result of their researches; yet it may be well doubted, whether any other traveller has drawn the general outline of this consecrated ground more faithfully and feelingly than the great English moralist. At least no description that we have met, is better adapted to inspire those feelings of religious awe with which we could wish our readers to be impressed, when they contemplate the monuments of Catholic piety of former days, or study the lives of eminent servants of God. It is refreshing, indeed, to compare the following extract with the thoughtless, and often profane, maxims so popular amongst us.

Johnson's works, by A. Murphy, vol. iii. p. 391. London, 1806 (*Tour to the Hebrides, 1773*).—"At last we came to Icolmkill. We were now treading that illustrious island, which was once the luminary of the Caledonian regions; whence savage clans and roving barbarians derived the benefits of knowledge. To abstract the mind from all local emotion would be impossible, if it were endeavoured; and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future predominate over the present, advances us to the dignity of

consistent with the Reformation movement in Scotland." One last observation on the learned gentleman's labours we may be permitted to add here. When Dr. Reeves confines himself to facts illustrating dates, topography, etc. nothing can be more complete and satisfactory than his statement—his description of Iona, for example, is most interesting and accurate; but when he undertakes to refute the assertions of others, or to build up theories of his own, or to draw further inferences from premises that are in the main true; nothing can be more shadowy than his proofs, nothing more impotent than his conclusions. He is, in a word, a good statistician, but by no means a good reasoner.

thinking beings. Far from me and my friends be such frigid philosophy as may conduct us unmoved and indifferent over any ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warm among the ruins of Iona.

"The churches of the two convents are both standing and unroofed. They were built of unhewn stone, but solid and not inelegant. The episcopal church consists of two parts, separated by the bellfry, and built at different times. The original church had, like others, the altar at one end, and tower at the other; but as it grew too small, another building of equal dimensions was added, and the tower then was necessarily in the middle. That these edifices are of different ages seems evident. The arch of the first church is Roman, being part of a circle; and that of the additional buildings pointed, and therefore Gothic or Saracenic; the tower is firm, and wants only to be floored and covered.

"Of the chambers or cells belonging to the monks there are some walls remaining, but nothing approaching to a complete apartment.

"The chapel of the nunnery is now used by the inhabitants as a kind of general cowhouse. The cemetery of the nunnery was, till very lately, regarded with such reverence, that only women were buried in it. These reliques of veneration always produce some mournful pleasure. I could have forgiven a great injury more easily than the violation of this imaginary sanctity. South of the chapel stand the walls of a large room, which was probably the hall or refectory of the convent. This apartment is capable of repair; of the rest of the convent there are only fragments.

"Besides the two principal churches, there are, I think, five chapels yet standing, and three more remembered. There are also crosses, of which two bear the names of St. John and St. Matthew. A large piece of ground about these consecrated edifices is covered with grave stones, few of which have any inscription. He that surveys it, attended by an insular antiquary, may be told where the kings of

many nations are buried. The graves are very numerous; and some of them undoubtedly contain the remains of men, who did not expect to be soon forgotten.

"The island, which was once the metropolis of learning and piety, has now no school for education, nor temple for worship; only two inhabitants that can speak *English*, and none that can read or write.

"We now left those illustrious ruins by which Mr. Boswell was so much affected, nor would I willingly be thought to have looked upon them without some emotions. Perhaps in the revolutions of the world, Iona may be sometime again the metropolis of the western regions."

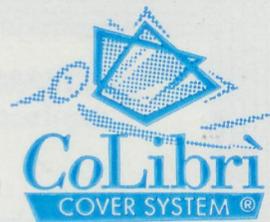


- Cummineus Albus*, p. 118, Appendix, D. p. 163.  
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