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A CALENDAR OF SCOTTISH SAINTS

BY DOM MICHAEL BARRETT, O.S.B.

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INTRODUCTION

The title of Scottish, applied to the holy ones whose names occur in these short notices, must be understood to refer not so much to their nationality as to the field in which, they laboured or the localities where traces of their *cultus* are to be found. The Calendar here submitted does not pretend to be exhaustive; the saints therein noted are those who appear prominently in such records as remain to us and in the place-names which still recall their personalities.

In this new edition much additional information has been inserted, and many emendations made to render the Calendar as complete as possible.

The chief sources relied upon in the compilation of the work are:

The Breviary of Aberdeen, drawn up by Bishop Wm. Elphinstone, and printed in 1509.

Dr. Forbes' *Kalendars of Scottish Saints*.

Origines Parochiales Scotiae.

Dr. Skene's *Celtic Scotland*.

Canon O'Hanlon's *Lives of Irish Saints*.

Cardinal Moran's *Irish Saints in Great Britain*.

New Statistical Account of Scotland.

The date at the head of each notice is generally that of the death of the saint concerned.

JANUARY

1—St. Ernan, Abbot, A.D. 640.

The Saint whose feast is celebrated on this day was a disciple of the great St. Columba, and is said by Colgan, the renowned Irish scholar, to have been his nephew. What connection the saint had with Scotland is not clear. He may have laboured for a time there under St. Columba, but he became Abbot of Drumhome in Donegal. On the night St. Columba went to his reward, as we are told by that saint's biographer, St. Adamnan, Ernan was favoured with a vision in which the saint's death was revealed to him. St. Ernan died in his Irish monastery at an advanced age in the year 640. The church of Killernan, in Ross-shire, is named after him. Another dedication to this saint is thought by some to be Kilviceuen in Mull.

4—St. Chroman or Ghronan, A.D. 641.

On account of the destruction of so many ecclesiastical records at the Reformation, many {2} particulars regarding some of our Scottish saints have been irrevocably lost. This is the case with the holy man before us. All that we know of him may be told in a few words. He lived in the Cunningham district of Ayrshire, where he was revered during life and venerated after death for his great sanctity. On his deathbed we are told he kept continually repeating those words of the 83rd Psalm, "My soul longeth and fainteth for the courts of the Lord. My heart and my flesh have rejoiced in the Living God."

7—St. Kentigerna, Recluse, A.D. 733.

Like so many holy souls whose lives drew down the grace of Heaven upon the land, St. Kentigerna was of Irish race. Her brother, St. Comgan, succeeded their father, a prince of Leinster, in the government of his territory. Meeting with violent opposition from the neighbouring princes, on account of his just and upright Christian rule, St. Comgan was obliged to fly the country, and together with his widowed sister, who had been married to an Irish prince, took refuge in Scotland. St. Comgan devoted himself to monastic life, and {3} Kentigerna retired to an island in Loch Lomond to live as an anchoress. Here in her solitary cell, on the hilly, wooded isle which is now called in memory of her *Innis na Caillich* (the Nun's Island), she spent many years of the remainder of her life. The island became the seat of the old parish church of Buchanan, which was dedicated to her, and in the graveyard, which is still in use, are many tombs of the chiefs and illustrious men of the clan MacGregor. The church has been long in ruins. St. Kentigerna died in 733. Her feast is to be found in the Aberdeen Breviary.

11—St. Suibhne (Sweeney), Abbot, A.D. 656.

This saint was an Abbot of Iona who died in the odour of sanctity when he had been Superior of that monastery for about three years.

14—St. Kentigern or Mungo, Bishop, A.D. 603 or 612.

The ancient kingdom of Cumbria or Strathclyde extended from the Clyde to the Derwent in Cumberland. It had been evangelised by St. Ninian, but, in the course of two centuries, through constant warfare and strife, the Faith {4} had almost disappeared when, in the middle of the sixth century, St. Kentigern was raised up to be its new apostle. The saint came of a royal race, and was born about A.D. 518. He was brought up from childhood by a holy hermit of Culross called Serf, who out of the love he bore the boy changed his name of Kentigern (signifying "lord and master") to that of Mungo (the well beloved). It is under the latter name that he is best known in Scotland. It should be noted, however, that the benefactor of the young Kentigern, though possibly bearing the same name, cannot be identified with the well-known St. Serf of Culross, who, according to modern historians, must have flourished in a later century. At the completion of his education Kentigern fixed his abode at Cathures, now known as Glasgow, and was joined by many disciples, who lived under his rule in a kind of monastic discipline. His holy life caused him to be raised—much against his will—to the episcopal state. He fixed upon Glasgow for his see, and ruled his flock with all the ardour and holiness of an apostle. Simple and mortified in life, he abstained entirely from {5} wine and flesh, and often passed two days without food. He wore haircloth next his skin, slept on a stone, and often rose in the night to praise God. Throughout his life he preserved the purity of his baptismal innocence. His pastoral staff was of simple wood. He always wore his priestly stole, to be ready to perform the functions of his sacred office.

Driven from Glasgow by the enmity of a wicked king, the saint took refuge with St. David in South Wales. He subsequently founded the monastery known afterwards, from the disciple who succeeded him in its government, as St. Asaph's, and here more than nine hundred monks are said to have lived under his rule. Later on he was recalled to Glasgow, and after a life of apostolic zeal he received through an angel, on the Octave of the Epiphany, his summons to eternal life. Fortifying himself by the Sacraments, and exhorting his disciples to charity and peace and constant obedience to the Holy Catholic Church, their mother, he breathed his last, being at least 85 years old. His saintly body was laid to rest where the magnificent under-croft of St. Mungo's Cathedral, {6} Glasgow, was raised to his honour in after ages.

Many old churches in Scotland bear the dedication of St. Mungo; the chief of these is Lanark parish church. There is a parish bearing his name in Dumfries-shire, and many holy wells are called after him; one of these is in Glasgow Cathedral, others are in the precincts of Glasgow, and at Huntly, Peebles, Ayr, Dumfries, Glengairn (Aberdeenshire), also at Currie, Penicuik and Mid-Calder, near Edinburgh. There is also St. Mungo's Isle in Loch Leven. Besides these Scottish dedications, there are seven churches in Cumberland which bear his name. It is noteworthy that all of them bear the more popular title of Mungo. Within about six miles of Carmarthen, in Wales, is the ancient parish church of Llangendeirne—"Church of Kentigern"; this is one instance, at least, of a dedication to the saint under his real name, and maybe the only one. There were formerly two fairs of St. Mungo kept in Alloa each year, where the church was dedicated to this saint. St. Kentigern is said to have made no less than seven pilgrimages to Rome in the course of his life. {7} His feast, which had long been celebrated by the Benedictines of Fort-Augustus and the Passionists of Glasgow, was extended to the whole of Scotland by Leo XIII in 1898. As he died on the Octave of the Epiphany, the feast is kept on the following day, January 14.

19—St. Blaithmaic, Martyr, 8th or 9th century.

This saint was of princely birth, and a native of Ireland. In early youth he renounced all the attractions of wealth and honour and entered a monastery. Here for his many virtues he was chosen abbot, and ruled his flock with wisdom and prudence. But from his youth he had longed for martyrdom, and though he had often begged leave from his superiors to preach the Faith to unbelievers, he could never obtain it. Being at Iona, where he had entered the community as a simple monk on renouncing his charge in Ireland, he announced one day to the brethren in the spirit of prophecy that an irruption of pagan Danes was about to take place. He exhorted those who felt themselves too weak for martyrdom to seek safety in flight. They concealed the shrine of St. Columba's {8} relics, and many of the monks betook themselves to the mainland.

Next morning, while Blaithmaic was at the altar, having just offered the Holy Sacrifice, the pagans rushed upon him and the few companions who remained, and slaughtered all except Blaithmaic. They offered him life and liberty if he would show them the shrine of St. Columba with its treasure of gold and gems. But the intrepid martyr refused to betray his trust and was hewn down at the altar. He was buried at Iona on the return of the monks from their place of safety. There is some doubt about the date of his death, some writers place it as late as A.D. 828.

20—St. Vigean or Fechin, Hermit, A.D. 664.

The parish of St. Vigean's, Forfarshire, derives its name from this saint, who though called Vigean in Scotland, is no other than the Irish abbot Fechin. He ruled three hundred monks at Fore, in Westmeath. It is not easy to determine his precise connection with Scotland, though from the remains which bear his name it would appear that he spent some time in the country. A hermitage at Conan, near Arbroath, {9} is pointed out as his residence, and the foundations of a small chapel may still be traced. Near them is a spring known as St. Vigean's Well. A fair called by his name was held at Arbroath on this day up to the eighteenth century.

Ecclefechan known in Middle Age charters as *Ecclesia Sancti Fechani* (Church of St. Fechan) takes its name from the same saint. It has acquired celebrity in later times as the birthplace of Thomas Carlyle. St. Fechin was buried in the Monastery of Fore.

25—St. Euchadius, Monk, A.D. 597.

This saint was one of the twelve disciples who accompanied St. Columba from Ireland and settled with him upon the island of Iona. He was one of the saint's helpers in the conversion of the Northern Picts. He is said to have written the Acts of St. Columba. It seems probable that St. Euchadius laboured at one time in Galloway, as he received special veneration in that district. This may have been due, however, to relics of the saint preserved there in Catholic ages. {10}

26—St. Conan, Bishop, A.D. 648.

He was born in Ireland, and is said to have passed over to Iona to join the community there, in which his virtues and talents placed him high in the estimation of the monks. He was characterised by a special devotion to the Mother of God, which won for him a singular purity of soul. He was made tutor to the three sons of Eugenius IV, King of Scotland, and brought them up carefully and wisely. Later on he became a Bishop. St. Conan was greatly honoured in Scotland. His name survives at Kilconan, in Fortingal, Perthshire, and at St. Conan's Well, near Dalmally, Argyleshire. St. Conan's Fair is held at Glenorchy, Perthshire, but this seems to relate to another saint of like name, as its date is the third Wednesday in March and our saint was venerated on January 26th, as the best authorities testify.

28—St. Nathalan or Nauchlan, Bishop, A.D. 678.

This saint was born of a noble Scottish family at Tullich, Aberdeenshire. From his youth he was distinguished for great piety, and spent {11} much of his time in manual labour in the fields as a voluntary mortification and a means of subduing the passions. Many miracles are related of him. It is said that having given away all his corn in time of famine, he caused the fields to be sown with sand for lack of grain, and was rewarded by a plentiful harvest. Having given way to murmuring in a moment of impatience he imposed upon himself the penance of making a pilgrimage to Rome, wearing on his leg a heavy chain; this he fastened by a padlock and threw the key into the Dee at a place now known as "The Pool of the Key." He is said to have bought a fish for food in Rome and to have found the key in its stomach; this he took for a supernatural intimation to discontinue his self-inflicted mortification.

Being made bishop by the Pope, he returned to his native land as an apostle of the Faith. He built in Deeside several churches at his own expense; one of these was at his native place, Tullich, where a huge slab of granite, sculptured with an antique cross, forms the top lintel of one of the doors of the ancient church, and is thought to have been a portion {12} of the saint's tomb. St. Nathalan is said to have visited Ireland, and to have founded the monastery of Dungiven in Ulster. He died at a very advanced age at Tullich, on January 8th, 678. He became the patron saint of Deeside, and traces of his *cultus* still remain in that district. Long after Protestants had lost sight of the reason for it, an annual holiday was held on his feast day, no work being allowed to be done. A market was formerly held at Old Meldrum on or near this day, called "St. Nathalan's Fair," and another at Cowie, Kincardineshire. The ancient name of Meldrum was Bothelney, a corruption of Bothnethalen, which signifies "habitation of Nathalan." Near the ruins of the old church is still to be seen "Nauchlan's Well." A quaint local rhyme preserves his memory at Cowie:

"Atween the kirk and the kirk ford
There lies St. Nauchlan's hoard."

The feast of St. Nathalan was restored by Leo XIII.

29—St. Voloc or Macwoloc, Bishop. 5th or 6th century.

This saint is considered by some to have been of Irish race as his name is possibly identical {13} with the Irish name Faelchu. He is said by the Aberdeen Breviary to have left his native land to spread the Roman Faith in Scotland, where he was raised to the episcopal rank. He voluntarily took upon himself a life of great austerity to satisfy for his own sins and those of others. His evangelical labours were

devoted to the northern parts of the country chiefly. He lived in a little house woven of reeds and wattles, for his attraction was towards everything poor and humble. His simple and holy life and the miracles he worked had an immense influence in spreading the light of faith amongst the ignorant and half-barbarous people to whose welfare he had devoted himself, and many were converted to the Truth.

He is said to have died in extreme old age; angels standing round his death-bed. The old churches of Dunmeth and Logie Mar in Aberdeenshire were dedicated to this saint. The former parish is now included in that of Glass. Two miles below Beldorny in that parish are St. Wallach's Baths and a ruined chapel called Wallach's Kirk, while in the neighbourhood of the latter is St. Wallach's Well, which up to {14} recent times was a recognised place of pilgrim age. An annual fair was formerly held in his honour at Logie; it is commemorated in a provincial rhyme:

"Wala-fair in Logic Mar
The thirtieth day of Januar."

30—St. Glascian or Maglastian, Bishop.

Scottish calendars give short notices of this saint, who is said to have been an illustrious and saintly bishop during the reign of King Achaius, a Scottish king contemporaneous with Charlemagne. Very few particulars can be ascertained as to his life. All that is at present known of him is gathered from the traces of his *cultus* which remain in various districts of the country. Thus the parish of Kinglassie, near Kirkcaldy, seems to have been named after him, and in the neighbourhood is a spring of fine water known as St. Glass's Well. There is another well named after him at Dundrennan (Kirkcudbrightshire). Kilmaglas, now known as Stachur, in Argyleshire, indicates another dedication to this saint. His feast is noted in the Breviary of Aberdeen on this day. {15}

31—St. Adamnan of Coldingham, A.D. (about) 686.

In the monastery of Coldingham, over which St. Ebba presided, was a monk of great sanctity and austerity named Adamnan. It is not certain whether he was a native of Scotland or not. In his youth Adamnan had led a life of great licentiousness, and being converted by the grace of God from his evil ways was moved with a desire to do penance for his sins. Accordingly he sought the counsel of a certain Irish priest, to whom he made a general confession and confided his desire of entering upon a penitential life. So deep was his sorrow that he expressed himself ready to accept any penance his director might impose, even to spending whole nights in prayer, or fasting for a week continuously. The priest having imposed upon him the penance of taking food twice only in a week until he should see him again, departed into Ireland, and died there before Adamnan was able to consult him a second time. Taking this as a sign of God's Will that he was to persevere in his heroic course of penance, Adamnan resolved to continue to the end the hard life begun by the counsel of the Irish priest. Having become {16} a monk at Coldingham after his conversion, he lived there for many years, and was made one of the priests of the monastery. He died in the odour of sanctity after being favoured with the gift of prophecy.

St. Mittan.

All that is known of this saint is that a fair, called after him, was held formerly at Kilmadock in Perthshire, on January 31st., which must consequently have been his feast day.

FEBRUARY

1—St. Darlugdach, Virgin, A.D. 524.

This saint was an Irish virgin who was educated to the monastic life by the great St. Bridget, the glory of Ireland. She is said to have visited Scotland during the reign of King Nectan and to have presided over a community of religious women attached to a church which that King had built at Abernethy and dedicated to the Blessed Virgin. By some writers St. Bridget herself is said to have led the monastic colony to Scotland, but this is by no means {17} clear. It is true that great devotion was shown towards her, and many Scottish churches and wells bear her name, but this may be accounted for by the close connection with Ireland which subsisted in those early times. Her relics, too, were venerated at Abernethy.

St. Darlugdach did not remain in Scotland, as she succeeded her friend and patroness St. Bridget as Abbess of Kildare, where she died.

3—St. Fillan or Faolan, Abbot (8th century).

He was the son of St. Kentigerna, and consequently of Irish birth, and is said to have taken the monastic habit at Taghmon, in Wexford, under the rule of St. Fintan-Munnu; later on he came to Scotland. After spending some time with his uncle St. Comgan at Lochalsh, where Killillan (Kilfillan) bears his name, the saint devoted himself to the evangelization of the district of Perthshire round Strathfillan, which is called after him, and where he was greatly venerated. The success of the Scots at Bannockburn was attributed to the presence of the arm of St. Fillan, which was borne by its custodian, the Abbot of Inchaffray, on the {18} field of battle. The crozier of the saint is still in existence; it is preserved in the National Museum, Edinburgh. This also, as one of the sacred battle-ensigns of Scotland, is said to have been present at Bannockburn. A small bell which formerly hung in his church in Strathfillan is now in the museum of the Antiquarian Society in Edinburgh. Several traces of the saint are to be found in the district in which he preached. Killallan, or Killellen, an ancient parish in Renfrewshire, took its name from him; it was originally Kilfillan (Church of Fillan). Near the ruins of the old church, situated near Houston, is a stone called Fillan's Seat, and a spring called Fillan's Well existed there until it was filled up, as a remnant of superstition, by a parish minister in the eighteenth century. Other holy wells bore his name at Struan (Perthshire), Largs and Skelmorlie (Ayrshire), Kilfillan (Wigtonshire), Pittenweem (Fifeshire), etc. A fair used to be held annually at Houston and another at Struan, both known as Fillan's Fair. In Strathfillan are the ruins of St. Fillan's chapel, and hard by is the Holy Pool, in which the insane were formerly bathed {19} to obtain a cure by the saint's intercession. Scott refers to it in *Marmion* (Cant. I. xxix):

"St. Fillan's blessed Well,
Whose spring can frenzied dreams dispel
And the crazied brain restore."

Pope Leo XIII re-established the saint's feast in Scotland.

4—St. Modan, Abbot, 8th century.

This saint, whose missionary labours benefited the west coast of Scotland, was the son of an Irish chieftain. He crossed over from his native land, like so many others of his countrymen, to minister to the spiritual wants of the many Christians of Irish race who at that time formed an important part of the population of the district to which he came.

A short distance from the site of the old Priory of Ardchattan, near Loch Etive, may still be seen the remains of his first oratory. It bears the name of Balmodhan (St. Modan's Town); a few paces from its ruins is a clear spring called St. Modan's Well, and hither within the memory of persons still living came many a pilgrimage in honour of the saint. A {20} flat stone near was known as St. Modan's Seat. It was broken up for building materials by Presbyterians not many years ago.

The ruins are situated amid scenery of impressive beauty, and command a view of land and water as far as the island of Mull. The masonry," says Dr. Story in his description of the buildings, "is strong and rough, but little more than the gables and the outline of two broken walls remain, overshadowed by the ash trees that have planted themselves among the stones, the existing trees growing out of the remains of roots, all gnarled and weather-worn, of immensely greater age. In every crevice thorn, rowan, ivy, and fern have fastened themselves, softening and concealing the sanctuary's decay." ("St. Modan," by R. H. Story, D.D.)

Another old church which claims St. Modan for its patron is that of Roseneath, which stands near Loch Long, on the border of the Western Highlands, in Dumbartonshire. Its name signifies "the Promontory of the Sanctuary"; sometimes it was known as "Neveth"—the Sanctuary—simply. Only the ancient burial ground and kirk now remain, but formerly a {21} well existed here also, which is said to have had miraculous properties and was resorted to by pilgrims. Later on the site was made use of for a foundation of Canons Regular, whose monastery was built on a plain below the sanctuary; it is now entirely demolished.

Kilmodan, above Loch Riddan, on the Kyles of Bute, is another of St. Modan's foundations, as its name implies; for it signifies Church of Modan. The modern kirk has replaced the ancient building and occupies the same site. Other parts of Scotland also claim connection with this saint. He is said to have preached the Faith as far east as Falkirk, where the old church, *Eaglais Bhreac*, was dedicated to him, as was also the High Church of Stirling.

After a life of extreme austerity St. Modan, finding his end approaching, retired to the solitude of Rosneath, where he died. Devotion to him was very popular in Scotland. Scott alludes to it in the "Lay of the Last Minstrel":

"Some to Saint Modan made their vows,

7—St. Ronan, Bishop, A.D. 737.

Dr. Skene, in his "Celtic Scotland," expresses the opinion that this saint was a contemporary and associate of St. Modan. It is remarkable that where a foundation of one saint exists, traces of the other are found in the vicinity. Thus near Rosneath is Kilmaronock, where is St. Maronock's Well, and on the opposite side of Loch Etive, not far from Balmodhan, is Kilmaronog. Both names signify "Church" or "Cell of Ronan."

It is a common feature in the Celtic designations of saints to find the prefix *mo* (my) and the affix *og* (little) added to the simple name by way of reverent endearment. This is the case in the names just referred to; Kilmaronog and Kilmaronock both mean literally "Church of my little (or dear) Ronan."

Many legends surround this saint, but very little authentic information can be gleaned concerning the circumstances of his life. Many dedications to him are to be found on lonely isles and retired spots on the west coast, which seem to point to a custom of seeking solitude from time to time. Thus a little island near {23} Raasay is called Ronay; another sixty miles north-east of the Lewes, possessing an ancient oratory and Celtic crosses, is called Rona. An islet on the west coast of the mainland of Shetland is called St. Ronan's Isle; it becomes an island at high tide only. The parish church of Iona was called *Teampull Ronain* and its burial ground *Cladh Ronain*. St. Ronan is said to have been Abbot of Kingarth, Bute, where he died in 737. Holy wells bear his name at Strowan (Perthshire), Chapelton in Strathdon (Aberdeenshire), and the Butt of Lewis; the latter is famed for the cure of lunacy.

14—St. Conran.

He was a Bishop of Orkney in the seventh century whose name was illustrious for sanctity, zeal, and austerity of life.

17—St. Finan, Bishop, A.D. 661.

This saint was an Irishman who became a monk in the monastery founded by St. Columba at Iona. During his monastic life he was distinguished for the virtues befitting his state, especially prudence and gravity of demeanour. {24} He was devoted to prayer and strove zealously to live according to the Divine Will in all things. When St. Aidan, who had been a monk of Iona, passed to his heavenly reward, a successor in his see of Lindisfarne was again sought in that celebrated monastery, and the choice fell upon Finan. His first care was to erect on the island of Lindisfarne a suitable cathedral, and in this he placed the remains of his saintly predecessor Aidan.

During the few years that St. Finan ruled his diocese he exhibited all the virtues of a model bishop. His love of poverty, contempt of the world, and zeal for preaching the Gospel, won the hearts of his people. Under his guidance, Oswy the King was brought to realise his crime in the barbarous murder of the saintly Oswin, King of Deira, and the result was the foundation of monasteries and churches as tokens of his sincere repentance and his desire to obtain pardon from Heaven through the prayers and merits of those who should dwell in them.

The influence of St. Finan extended beyond his own people; for the kings of more southern {25} nations, with their subjects, owed the Faith to his zeal and piety. Peada, King of the Mercians, and Sigebert, King of the East Saxons, both received Baptism at his hands, and obtained from him missionaries to preach to their respective peoples.

The most famous work in which St. Finan was directly concerned was the foundation by Oswy of the Monastery of Streaneshalch on the precipitous headland afterwards known as Whitby. This was to become in later years, under the rule of the first abbess, Hilda, a school of saints and a centre of learning for the whole territory in which it stood, and the admiration of after ages for its fervour and strictness of discipline.

St. Finan died after an episcopate of ten years, and was laid to rest beside the remains of St. Aidan in the cathedral he had built at Lindisfarne. His feast was restored to Scot land by Leo XIII. in 1898.

18—St. Colman, Bishop, A.D. 676.

On the death of St. Finan, another monk of Iona was chosen to succeed him in the see of {26} Lindisfarne. This was Colman, who, like Finan, was of Irish nationality. At the time a fierce controversy was raging in Britain as to the correct calculation of Easter. The Roman system of computation had undergone various changes until it was finally fixed towards the end of the sixth century. It was adopted gradually throughout the Church, but Britain and Ireland still retained their ancient method. In

consequence of this it sometimes happened that when the Celtic Church was keeping Easter, the followers of the Roman computation were still observing Lent. This was the case in the Court of Oswy, King of Bernicia, who followed the Celtic rite, while his Queen Eanfleda and her chaplains, who had been accustomed to the Roman style, kept the festival in accordance with it.

To bring about uniformity a synod was held at Whitby to give the advocates of either system an opportunity of stating their views. St. Wilfrid, the great upholder of Roman customs, brought such weighty arguments for his side that the majority of those present were persuaded to accept the Roman computation. {27} St. Colman, however, since the Holy See had not definitely settled the matter, could not bring himself to give up the traditional computation which his dear master, St. Columba, had held to. He, therefore, resigned his see, after ruling it for three years only, and with such of the Lindisfarne monks as held the same views retired to Iona.

On his way thither he seems to have founded the church of Fearn in Forfarshire, which he dedicated to St. Aidan, placing there some of the saint's relics brought with him from Lindisfarne. He also founded a church in honour of the same saint at Tarbert in Easter-Ross. This, however, was afterwards called by his own name.

After a short stay at Iona, St. Colman returned to Ireland and founded a monastery at Inisbofin, an island on the west coast of that country, peopling it with the monks who had left Lindisfarne in his company. Later on a new foundation was made at Mayo for Saxon monks only; it became known as "Mayo of the Saxons." The saint ruled both monasteries till his death, which occurred at Inisbofin, where {28} he was buried. He had translated thither the greater part of St. Aidan's relics. The ruins of the ancient church may still be seen on the island. St. Colman's feast has been restored to Scotland by Pope Leo XIII.

Protestant writers have tried to interpret St. Colman's conduct regarding the Synod of Whitby as a manifest opposition to Roman authority. This, however, is a mistaken conclusion. It must be remembered that the matter was regarded by him as an open question, and he considered himself justified in keeping to the traditional usage until Rome declared against it. St. Bede, who had no sympathy with his views on the Easter question, speaks highly of St. Colman as a holy and zealous Bishop.

There is some discrepancy between Scottish and Irish authorities as to the precise date of the saint's death. In Scotland he was honoured on this day, but Irish writings give the date as August 8. There are also some slight differences in the particulars of his life; but as no less than 130 saints of this name are mentioned in Irish ecclesiastical records, it is conceivable that their histories have become intermixed. {29}

23—St. Boisil, Confessor, A.D. 664.

The old abbey of Melrose was not the Cistercian house whose ruins still remain, but an earlier monastery which had been founded by St. Aidan and followed the rule of St. Columba, which was afterwards changed for that of St. Benedict. The Roman usage regarding Easter was adopted there, very soon after the Synod of Whitby. Its abbot was the holy Eata, who was given the government of Lindisfarne Abbey also, when many of its monks followed St. Colman to Ireland. Just before these events occurred the subject of this notice was called to his reward. He was prior of Melrose under Eata, and it was he, who, being a monk and priest of surpassing merit and prophetic spirit, as St. Bede says, welcomed with joy and gave the monastic habit to a youth in whom he saw "a servant of the Lord"—the future St. Cuthbert. The two became devoted friends, and Boisil, who was especially learned in the Scriptures, became Cuthbert's master in that science, as well as his example in holy living.

In 664 a terrible epidemic called the Yellow Plague visited Scotland and carried off numbers {30} of the inhabitants. Boisil and Cuthbert were both attacked by the malady, and the lives of both were endangered. The holy prior, however, from the beginning foretold the recovery of Cuthbert and his own death. Summoning the latter to his bedside, he prophesied his future greatness, relating all that was to befall him in the years to come, and especially his elevation to the episcopal rank. Then he begged Cuthbert to assist him during the seven days of life which remained to him to finish the study of St. John's Gospel on which they had been engaged. In this they occupied themselves till St. Boisil's peaceful death.

The church of St. Boswell's was dedicated to this saint, the name is a corruption of St. Boisil's. The old town has disappeared. An annual fair was formerly held on July 18th, in honour of the saint. His well also was situated there.

25—St. Cumine, Abbot, A.D. 669.

He was the seventh abbot of Iona, and his learning and holiness rank him among the most illustrious monks of that renowned monastery. The Synod of Whitby, which was instrumental {31} in overthrowing the ancient Celtic computation of Easter and substituting the Roman use, occurred during Cumine's occupation of the abbacy. He wrote a life of St. Columba, probably to vindicate his sanctity after the apparent slight offered to his memory by the synod in setting aside the traditional usage which he had cherished. This life seems to have been the result of St. Colman's visit to Iona before his return to Ireland (see Feb. 18th).

A more important work is St. Cumine's letter on the Easter controversy, which he wrote before he became abbot, and which shows a thorough acquaintance with the difficulties of the subject, as well as deep knowledge of the Sacred Scriptures and writings of the Fathers. He is often called *Cumine Ailbhe* (Cumine the Fair-haired). His name survives in *Kilchuimein* (Church of St. Cumine), the ancient designation of Fort-Augustus, and the only name by which it is still called in Gaelic. A spot in the same neighbourhood is known as St. Cumine's Return; it is in the vicinity of a hill called St. Cumine's Seat. The parish church of Glenelg also is named after this saint.

MARCH

1—St. Marnock or Marnan, Bishop, A.D. 625.

Like so many of the Celtic saints, the name of this one has been changed by the addition of particles expressive of reverence. The original form was Ernin; the Scottish name is a contraction of the Gaelic words *Mo-Er nin-og* (my little Ernin). He is considered by some writers to have been of Irish nationality, but this is by no means established. St. Marnock laboured as a missionary in Moray, being specially noted for his zeal in preaching. He died at Aberchirder in Banffshire, and was buried in the church there. The place after wards received the additional name of Marnock from its connection with the saint. St. Marnock's shrine became a favourite place of pilgrimage, and miracles were wrought through his relics, which were religiously preserved there. The head of St. Marnock was frequently borne in procession to obtain fair weather. It was the custom also to have lights placed round it every Sunday and to wash the relic with water, {33} which was afterwards used, greatly to their benefit, by the sick. The Innes family, who chose the saint as their patron, had a particular devotion to that relic.

Traces of the *cultus* of St. Marnock are to be found in many districts of Scotland. Besides the church in which his remains were honoured, a holy well at Aberchirder still bears his name. A fair on the second Tuesday in March, held there annually, was known as Marnock Fair. There was a Marnock Fair at Paisley also, which lasted for eight days. The church of the well-known parish of Kilmarnock, in Ayrshire, is another of his dedications. Near Kilfinan, in Argyllshire, and not far from the sea shore, may be seen the foundation and a fragment of the wall of a chapel with a graveyard round it; the field in which the chapel stands is called Ard-Marnoc. On an eminence not far off is a cell which tradition assigns to this saint as a place of retirement for solitary communion with God. Inchmarnock, an island near Bute, is another place connected with him; Dalmarnock at Little Dunkeld, is named after this saint. Other churches and parishes also show {34} traces of the honour paid to him in Catholic ages.

St. Monan, Martyr, 9th century.

According to some writers, he was one of the companions of St. Adrian (who was honoured on March 4), and preached the Gospel in Fifeshire; his relics being afterwards translated to Abercrombie in that county—King David II., in thanksgiving for cures obtained through the saint's intercession, erecting there a noble church to contain them. Dr Skene, however, is of opinion that this saint was not a martyr, but was St. Monan, Bishop of Clonfert, known in Irish calendars as Moinenn, and that his relics were brought to Abercrombie by Irish who had fled from the Danes then plundering and burning Irish monasteries about the year 841. On account of the great devotion of the saint, Abercrombie became generally known as St. Monan's, but has now reverted to its original title. The church was given by James III. to the Dominicans; later on it was transferred to the Canons Regular of St. Andrews. St. Monan's Well is near the ancient building. {35}

2—St. Fergna, Bishop, A.D. 622.

This saint, a fellow-citizen and relative of St. Columba, became eventually Abbot of Iona. During his rule many of the young nobles who had fled from the sword of the King of Deira took shelter in the monastery. They were instructed and converted to the Christian Faith. St. Fergna is said to have been made a bishop in the later years of his life, but this is called in question by some writers. He seems to have been of partly British descent and is often styled "Fergna the Briton."

4—St. Adrian and Companions, A.D. 875.

An old legend, which was long regarded as authentic, relates that this saint was of royal birth and was a native of Hungary, and that he came to Scotland with several companions to preach the Faith. Modern historians identify him with the Irish St. Odhran, who was driven from his country by the Danes and took refuge in Scotland. He preached the Gospel to the people of Fifeshire and the eastern counties. Eventually he founded a monastery on the Isle of May in the Firth of Forth. Here he suffered martyrdom, together {36} with a great number of his disciples, in an incursion of the Danes. A Priory was built on the island by David I, and placed under the Benedictine Abbey of Reading. Later on it was given over to the Canons Regular of St. Andrews. The Isle of May became a famous place of pilgrimage on account of the connection with it of other saints besides St. Adrian and his companions. James IV visited it several times, having evidently a great affection for the holy place. In 1503 he took the "clerkis of the Kingis chapell to Maii to sing the Mes thair." Other records occur in his treasurer's accounts, such as the following: "To the preistis to say thre trentals of Messis thair"; for "the Kingis offerand in his tua candillis in Maii."

6—St. Baldred, Hermit, A.D. 608.

This saint, according to a popular tradition, was a disciple of the great St. Kentigern. He has often been styled the Apostle of East Lothian. After his master's death St. Baldred took up his residence upon the Bass Rock, near North Berwick, and there he devoted himself to penance and prayer, his favourite {37} subject of meditation being the Passion of Christ Our Lord. From time to time he would pay missionary visits to the mainland. He died at Aldhame in Haddington, a village which has now disappeared; St. Baldred's Cave is on the sea-shore near its former site. Tynningham Church, in the same county, and also that of Prestonkirk, were dedicated to him. The former was burnt by the Danes in 941. The old parishes of Aldhame and Tynningham are now united under the designation of Whitekirk. At Prestonkirk there is a well which bears the saint's name, whose water, as a Protestant writer notes, is excellent for making tea! An eddy in the Tyne is called St. Baldred's Whirl. A century ago Prestonkirk churchyard possessed an ancient statue of St. Baldred. The ruins of a chapel dedicated to the saint are still discernible on the Bass Rock.

St. Cadroe, Abbot, A.D. 937.

He was connected with the royal family of Strathclyde. In his youth he was sent to Ireland to be educated at Armagh. Returning to Scotland, he devoted himself to the training and education of youths for the priesthood. {38}

Later on he gave himself to a life of pilgrimage and passed into England, where Odo, Arch bishop of Canterbury, received him with great kindness; he also visited the King, Edmund, at Winchester. Crossing over to France, Cadroe, by the direction of St. Furse, who appeared to him in a vision during prayer, took the monastic habit at the Benedictine Abbey of Fleury. But although he wished to remain there as a simple monk, his sanctity caused him to be made abbot of the monastery of Wassons-on-the-Meuse, which he ruled for some years. At the request of the Bishop of Metz he took up his residence in that city in the Abbey of St. Clement, where he instituted a thorough reform of discipline. He remained at the latter monastery till his death at the age of seventy, which was followed by many miracles.

8—St. Duthac, Bishop, A.D. 1068.

This saint was of Scottish birth, but was educated, like many of his contemporaries, in Ireland. Returning to his native land, he was consecrated bishop, and devoted himself with zeal to the pastoral office. He is said to have {39} especially shown this devotion in hearing the confessions of his people. He laboured as bishop in the districts of Moray and Ross. Both during life and after death he was noted for many miracles. He was buried in the church of Tain, whose Gaelic title is *Baile Dhuich* (Duthac's Town). Seven years after death his body was found incorrupt, and was removed to a more honourable shrine in the same church. His resting-place became one of the chief places of pilgrimage in the country. James IV. visited it no less than three times, travelling thither with a large retinue. At that date St. Duthac's Bell was treasured at Tain. St. Duthac is patron of Kilduich, at the head of Loch Duich in Kintail. The saint probably visited this spot, which belonged to his pastoral charge. Kilduthie, near the Loch of Leys, Kincardineshire, and Arduthie, near Stonehaven, in the same county, both take their names from this saint. A chapel in the Benedictine Abbey of Arbroath bore the dedication of St. Duthac. Two fairs called after him were held annually at Tain—"St. Duthac in Lent" was on his feast-day; that in {40} December probably indicated some translation of his relics. At Tain is St. Duthac's Cairn. A holy well bears his name in the parish of Cromarty. Leo XIII restored his feast in 1898.

10—St. Failhbe (the second), Abbot, A.D. 745.

This saint was one of the abbots of Iona. He ruled that monastery for seven years, and died there at the age of seventy.

St. Kessog or Mackessog, Bishop and Martyr, A.D. 560.

He was a native of Ireland, but devoted himself to missionary labours in Scotland, in the province of Lennox. He used as his retreat *Innis a' Mhanaich* (Monk's Island) in Loch Lomond. Tradition says that he suffered martyrdom near Luss, in Dumbartonshire. Another version is that being martyred in a foreign country, and his body being conveyed to Scotland for burial, the herbs with which it was surrounded took root and grew where he was laid to rest; hence the name Luss (herbs) was given to the spot, and was afterwards extended to the parish. The place of his burial is called "Carnmacheasaig." The church of {41} Luss had the privilege of sanctuary, which extended for three miles round it, so that no one could be molested within that boundary for any cause; this was granted by King Robert Bruce in 1313. The church of Auchterarder, Perthshire, was dedicated to this saint, and he was also venerated at Callander; at both places, as also at Comrie, Perthshire, fairs were held annually on his feast-day. Near Callander is a conical mound bearing his name. The bell of the saint was preserved up to the seventeenth century. At Inverness is "Kessog Ferry." The saint's name was often used by the Scots as a battle-cry, and he is sometimes represented as the patron of soldiers, wearing a kind of military dress.

11—St. Constantine, King and Martyr, A.D. 590.

This saint was a British king who reigned in Cornwall. His early life was stained by many crimes, but, becoming converted to piety, after his wife's death he entered the monastery of Menevia, now known as St. David's, that he might expiate his sins by penance. St. Kentigern, then an exile in that same monastery, exhorted {42} him to devote himself to preaching the Faith in Cumbria. St. Constantine accordingly founded a monastery at Govan, in Lanarkshire, where he became abbot, and from whence he and his disciples preached Christianity to the people of the surrounding country. He converted the people of Cantyre, and met his death in that district at the hands of the enemies of his teaching. He was buried at Govan, where the church bears his name. Kilchousland in Cantyre takes its name from him. The ancient church of Kinnoul, near Perth, and that of Dunnichen, Forfarshire, were also dedicated to this saint; at the latter place was St. Cousland's (or Causnan's) Fair, and some remains of St. Cousland's chapel are there still. The water of his well at Garrabost, in Lewis, known as St. Cowstan's, is said never to boil any kind of meat, however long it may be kept over a fire. The feast of this saint was restored by Leo XIII.

St. Libranus, Abbot.

He was one of the many saintly abbots of Iona. {43}

12—St. Indrecht, Abbot and Martyr, A.D. 854.

This saint was also Abbot of Iona, being the twenty-first in order of succession. On his way to Rome he was martyred by the Saxons.

St. Fechno, or Fiachna, Confessor, A.D. 580.

He was one of the twelve disciples who accompanied St. Columba to Scotland. He was probably born in the north of Ireland, and spent some years under St. Columba's rule. Miracles are said to have been wrought at his tomb.

16—St. Finan, Abbot, A.D. (about) 575.

This saint, surnamed "The Leper," from the disease with which he was afflicted, is mentioned in Irish calendars on the 16th of this month. Although the dedications to St. Finan in Scotland are many, and devotion to him must therefore have been widespread, it is difficult to assign a cause for it. Some have thought that he was at some time at Iona, but the authentic particulars of his life which are now extant are so few that it is impossible to determine. To him is attributed the evangelisation of part of Argyllshire, in the district which still bears {44} the name of Glen-Finan. The ancient burial-place of the district is on *Eilean Finan*, an island in Loch Shiel, where he is said to have lived, and where is preserved one of the few ancient bronze bells which still exist in Scot land; it is called by the saint's name. A fair was formerly held there annually, and was called "St. Finan's Fair." Other dedications to this saint are at Kilfinan in the same county Kilfinan, near Invergarry, and Mochrum in Wigtonshire. "St. Finzean's Fair" (a manner of denoting Finyan), formerly held at Perth, is supposed to have been in honour of the festival of this saint.

St. Charmraig, A.D. (about) 640.

This was a saint much honoured among the Hebrides. He is patron of the church of Keills, Argyllshire. At Ellanmore, in that county, there are the remains of a chapel, named after him, Kilmacharmraig, and in a recess is a recumbent figure thought to be a representation of the saint.

Kirkcormac, in the parish of Kelton, Kirkcudbright, possibly refers to this saint. {45}

St. Boniface or Curitan, Bishop, 8th century.

An ancient legend, which modern historians have shown to be a fanciful distortion of facts, relates that this saint, an Israelite, came from Rome to Britain, and that after converting Nectan, King of the Picts, and his people to Christianity, he consecrated 150 bishops, ordained 1000 priests, founded 150 churches, and baptised 36,000 persons. The real facts of the case seem to be that this saint is identical with Curitan, an Irish saint, who laboured in Scotland to bring about the Roman observance of Easter. The testimony of St. Bede that King Nectan in the year 710 adopted the Roman computation, and the fact that St. Boniface was zealous in founding churches in honour of St. Peter, the Prince of the Apostles, thus identifying himself with special devotion to Rome, seem to give weight to the supposition. This saint became a bishop, and the cathedral of the diocese of Ross, which replaced the primitive building raised by him at Rosemarkie (now Fortrose) and dedicated to St. Peter, was subsequently named in his honour. A fair was formerly held there annually on his feast-day. {46}

In Glen-Urquhart, Inverness-shire, *Clach Churadain*, an ancient church at Corrimony, was dedicated to this saint. *Croit Churadain* ("Curitan's Croft") and *Tobar Churadain* ("Curitan's Well") are hard by.

17—St. Patrick, Bishop, A.D. 493.

To many it may seem strange that the name of the great Apostle of Ireland should appear among Scottish saints; but the calendar would be incomplete without it. According to many competent authorities St. Patrick was born in Scotland. They fix his birthplace at Kilpatrick on the Clyde, near Dumbarton. Even were this theory rejected, and that one accepted which makes him a native of Gaul, still the number of churches dedicated to the saint in Scotland, testifying to the devotion in which he was held in Catholic ages, would justify the mention of his feast here. About fourteen churches bore his name, and many have given the designation to the parish in which they stand, as Kilpatrick, Temple-Patrick, Ard-Patrick, Dalpatrick, Kirkpatrick, etc. Fairs were held on this day—known as "Patrickmas"—at Dumbarton and Kirkpatrick—Durham {47} (Kirkcudbrightshire). There is a sacred well called by the saint's name, and also a small chapel in honour of St. Patrick, at Muthill, Perthshire, and so highly was he esteemed in that place that a general holiday from labour was observed on his feast up to the beginning of last century. At Dalziel (Lanarkshire), Kilpatrick (Dumbartonshire), and Port Patrick (Wigtonshire), are holy wells bearing St. Patrick's name.

18—St. Finian or Finan, Bishop, A.D. 660.

This feast is noted both in the Breviary and Martyrology of Aberdeen, as well as in other Scottish calendars. There is a wide divergence of opinion among authorities as to the particular saint referred to, and the Aberdeen Breviary affords no account of his life. It seems, however, not improbable that this is the St. Finan, patron of the churches of Migvie and Lumphanan, both in Aberdeenshire, who is thought by Dr. Skene to have been one of St. Kentigern's Welsh disciples, sent, together with St. Nidan (see Nov. 3), to preach the Gospel in Deeside. "In the upper valley of the Dee, on the north side of the river, we find a group of {48} dedications which must have proceeded from a Welsh source. These are Glengairden, dedicated to Mungo, Migvie and Lumphanan to Finan, the latter name being a corruption of Llanffinan, and Midmar dedicated to Nidan; while in the island of Anglesea we likewise find two adjacent parishes called Llanffinan and Llannidan." ("Celtic Scotland," ii., 193.)

A chapel at Abersnethick in the parish of Monymusk bears the name of St. Finan, and an Aberdeen authority notes in 1703 that: "Finzean Fair at the kirk of Migvie "was kept at that time," whiles in March and whiles in April, on the Tuesday before Midlenton fair at Banchrie."

St. Comman, A.D. 688.

He was the brother of St. Cumine, Abbot of Iona, and therefore of Irish descent. Like him, too, he became a monk at Iona. The parish of Kilchoman, Islay, takes its name from this saint.

20—St. Cuthbert, Bishop, A.D. 687.

This saint was born of Saxon parents in Northumbria, and was early left an orphan. {49} While tending sheep on the slopes of Lammermoor the youth had a remarkable vision, in which he saw the heavens at night-time all bright with supernatural splendour and choirs of angels bearing some soul of dazzling brightness to its eternal reward. Next day he learned that Aidan, the holy Bishop of Lindisfarne, had passed away. Cuthbert had often before thought of embracing the monastic state, and this vision of the blessedness of one who was a brilliant example of that way of life decided him. He

therefore presented himself at the gates of the monastery of Melrose, being probably in his twenty-fourth year. He was received as a novice by St. Boisil, the Prior, who, on first beholding the youth, said to those who stood near: "Behold a true servant of the Lord," a prediction abundantly fulfilled in Cuthbert's life.

For ten years the saint remained hidden at Melrose perfecting himself by the routine of monastic observance. Then on the foundation of Ripon he was sent there as one of the first community. After a short stay he returned to Melrose, and on the death of St. Boisil was {50} made Prior. To the greatest zeal for all that concerned monastic life he added a tender charity for the souls of others, which led him to make many missionary excursions into the surrounding territory.

When Abbot Eata in 664 received the charge of the Abbey of Lindisfarne in addition to Melrose, Cuthbert was sent thither as Prior. For twelve years he was a teacher to his community, both by word and example, of the precepts of the perfect life. Then, desiring more strict seclusion, he retired to a solitary cell on Fame Island, that he might give himself more completely to prayer. Here he lived eight years, visited on great feasts by some of the Lindisfarne monks, and at frequent intervals by pious Christians who sought his direction and intercession.

Having been thus prepared, like St. John Baptist in his desert, for the work God had in store for him, he was chosen Bishop of Lindisfarne. During the two years he exercised this office he was to his flock a model of every virtue, and a pastor full of zeal and charity. He preserved, notwithstanding his high dignity, {51} the humility of heart and simplicity of garb which belonged to his monastic state. Numerous and striking miracles attested his sanctity.

Foreseeing his approaching end he retired to his little cell at Fame where he passed away, strengthened by the Sacraments, with his hands uplifted in prayer. He was buried at Lindisfarne; but incursions of the Danes necessitated the removal of his remains, and for nearly two hundred years his body was conveyed from place to place till it was eventually laid to rest in the Cathedral of Durham. There it became an object of pious pilgrimage from all the three kingdoms. More than 800 years after death the sacred body was found still incorrupt, and there, in a secure hiding-place, it still awaits the restoration of St. Cuthbert's shrine to its rightful custodians, the sons of St. Benedict, the guardians of the secret. Among the churches dedicated to St. Cuthbert in Scotland were those at Ballantrae, Hailes, Ednam, Glencairn, Kirkcudbright, Drummelzier, Gienholm (Broughton), Malton, Edinburgh, Prestwick, Eccles, Drysdale, Girvan, Maybole, Mauchline, Weem, and even distant Wick. Besides Kirkcudbright (Church {52} of St. Cuthbert), which gives the name to a whole county, Northumbria is studded with churches built in his honour, which recall the resting-places of his body, and witness to the devotion inspired by those sacred remains to this great saint. Fairs were formerly held on his feast-day at Ruthwell (Dumfries-shire), and Ordiquhill (Banffshire)—both for eight days—and probably in other localities also. His holy wells were at St. Boswell's and in Strathtay (Perthshire).

22—St. Finian, Wynnin, or Frigidian, Bishop, A.D. 579.

In this saint we have a remarkable instance of a change of name in accordance with the character of the language spoken in the various countries in which he successively lived. Born in Ireland of the royal line of the Kings of Ulster, St. Finian was sent early in the sixth century to be educated at Candida Casa or Whithorn, where a famous school of learning and sanctity had grown up round the tomb of St. Ninian. Returning to his native land, Finian, by the fame of his wonderful erudition, attracted to him numerous disciples in his {53} monastery at Moville. Here, among others, was trained the youth who became in after years the great St. Columba—the Apostle of the north of Scotland.

After a pilgrimage to Rome whence here turned with a copy of the Sacred Scriptures—a volume rare and precious in those early times—Finian again journeyed into Italy and came to the city of Lucca, where his holiness procured him such regard from the people that they succeeded in obtaining his consecration as bishop of that city. It was during his residence there that the wonderful miracle occurred which St. Gregory the Great, who calls the saint "a man of rare virtue," relates in his book of Dialogues. This was the turning of the channel of the river Serchio, which had previously given much trouble to the citizens by overflowing its banks and spoiling orchards and vineyards round about. The saint after prayer made a new channel with a small rake, and commanded the river to flow in that direction for the future, which it did. He is known in Italy as St. Frigidian.

At one time in his life this saint dwelt in the {54} Cunningham district of Ayrshire, where his name survives in the Abbey of Kilwinning (Church of Wynnin or Finian). He is said to have come there from Ireland with a few companions and to have established monastic life in that place, which was afterwards the site of a famous Benedictine Abbey. A like miracle is related of him here. He is said to have changed the course of the river Garnoch. He seems to have preached the Faith at Dairy, in Ayrshire, also; for a hill hard by is called Caer-winning, and there, as at Kilwinning, is a holy well bearing the saint's name. An annual fair, still known as "St. Wynnin," is held at Kilwinning.

The saint departed this life at Lucca, where his body is venerated in the church of St. Frigidian. His feast occurs in March in some calendars, and in others in September. By some writers the names of Finian, Wynnin, and Frigidian have been considered as representing distinct persons; but modern research has pronounced them to be merely different forms of the same name and to refer to the same saint. {55}

30—St. Olaf or Olave, King and Martyr, A.D. 1030.

He was the son of Harald, King of Norway, and became a Christian at an early age. Exiled from his country after his father's death by powerful enemies, he spent many years of his life in piratical warfare. Having embraced the Christian Faith himself, he resolved to deliver his country from the usurping power of the Swedes and Danes, and establish the Christian religion, together with his own lawful sovereignty. Success crowned his efforts, and he was enabled to release his people not only from foreign domination but also from the thralls of paganism, many of them embracing Christianity. His enemies, however, proved too strong for him, and he was again exiled and took refuge in Russia. Returning soon after, he raised an army to recover his kingdom, but was slain by his infidel and rebellious subjects in a battle at Drontheim.

A just and brave ruler, zealous for the Christian religion, though not altogether free from grievous offences against its laws, Olaf, by his unswerving faith, his devotion and penance, {56} won the title of saint and martyr. He was buried at Drontheim, and a magnificent cathedral arose over his remains. His body was found incorrupt in 1098, and again in 1541 when the shrine was plundered by the Lutherans. On that occasion the heretics treated the body with respect, and it was afterwards re-interred. Many miracles have attested his sanctity.

St. Olaf's efforts for the spread of the Gospel in the Orkneys, which at that time belonged to Norway, were doubtless the cause of the devotion which was shown to him in Scotland. Many traces of its existence are to be found in the dedications to him. In Orkney was anciently St. Ollow's parish; it is now comprised in that of Kirkwall. In the latter town is St. Ollowe's Bridge. South-west of Girdsta, in Shetland, is Whiteness, where once stood the Church of St. Olla. He was honoured at Grease in the Island of Lewis. Kirk of Cruden (Aberdeenshire), where St. Ole's Fair was held annually, was dedicated to him. The remains of the saint's ancient chapel, said to have been founded there by Canute, were used for road metal in 1837. St. Olla's Fair, at Kirkwall, {57} lasting for fourteen days, is described in Scott's *Pirate*. In St. Salvator's College, St. Andrews, was an altar to this saint. St. Olaf appears in the Martyrology on July 29th, when his feast was kept in Norway and all Scandinavian countries. In Scotland, however, he was honoured on this day.

APRIL

1—St. Gilbert, Bishop, A.D. 1245.

St. Gilbert was the last Scotsman who was honoured as a saint before the Reformation. He belonged to the noble family of Moray, being son of William, Lord of Dufus. Having entered the ecclesiastical state he became in due time Archdeacon of Moray, and when the see of Caithness became vacant he was consecrated bishop of that diocese. During the twenty years he ruled the church of Caithness he edified all by his zeal and by the virtues of his private life.

The cathedral at that time was but a small, insignificant church at Dornoch, dedicated to St. Finbar, an Irish saint of the sixth century {58} who laboured as a missionary in Scotland. The poverty of the diocese and the unsettled state of the times had prevented any extension of this. Gilbert therefore resolved to provide at his own cost a more worthy edifice for the mother-church of the diocese. The church when completed was a beautiful Early English structure, with aisles, transepts, and central tower and spire. The holy bishop considered it a privilege to help with his own hands in the building work. He would himself superintend the making of glass for the windows in the glass works he had established at Sideray.

When the cathedral was finished, St. Gilbert's next care was to form a Chapter, as hitherto there had been no canons. In this important undertaking he followed the model of Lincoln Cathedral and established the rite of that church in the ceremonial of the services. The dignitaries and canons were ten in number, and there were also sufficient vicars choral, or minor ecclesiastics, to enable the sacred offices to be celebrated with becoming solemnity.

St. Gilbert worked many miracles during life; among them is recorded the bestowal of {59} speech on a dumb man by means of prayer and the sign of the cross. The saint was laid to rest under the

central spire of his cathedral, and a century after his death the dedication, which had previously been to St. Mary, had been changed to St. Mary and St. Gilbert.

The relics of the saint were greatly honoured in Catholic ages. No trace of St. Gilbert's resting-place remains now except a portion of a broken statue which probably formed part of it; like those of so many of our holy ones, his ashes are left unhonoured in the desecrated church wherein they repose. St. Gilbert's Fair was formerly held annually at Dornoch; it lasted for three days.

2—St. Ebba, Virgin and Abbess, and her Companions, Martyrs, A.D. 870.

The monastery of Coldingham, in the ancient kingdom of Northumbria, founded in the seventh century by St. Ebba, sister of the kings Oswald and Oswy, was governed in the ninth century by another Ebba, who presided over a band of holy virgins following the Rule of St. Benedict. About the year 867 several thousand {60} Danish warriors, under the command of the brothers Hinguar and Hubba, landed on the coast of East Anglia and desolated the whole north country. When Abbess Ebba received tidings of the near approach of the pagan hordes, who had already wrecked vengeance upon ecclesiastics, monks, and consecrated virgins, she summoned her nuns to Chapter, and in a moving discourse exhorted them to preserve at any cost the treasure of their chastity. Then seizing a razor, and calling upon her daughters to follow her heroic example, she mutilated her face in order to inspire the barbarian invaders with horror at the sight. The nuns without exception courageously followed the example of their abbess. When the Danes broke into the cloister and saw the nuns with faces thus disfigured, they fled in panic. Their leaders, burning with rage, sent back some of their number to set fire to the monastery, and thus the heroic martyrs perished in the common ruin of their house. Some chronicles give the 23rd August as the day of their martyrdom, but Scottish writers assign this as their feast day. {61}

4—St. Gonval, Ring, A.D. 824.

Some Scottish historians speak of this good king as an example of piety and respect for the Church and her ordinances. He is said to have received the commendation of St. Columba. His name occurs in the ancient Litany known as that of Dunkeld, formerly in use among the Culdees.

11—St. Maccus or Mahew, A.D. (about) 460.

He is said to have been a disciple of St. Patrick, and spent the greater part of his life in retirement in the Isle of Bute. No particulars of his life can be ascertained. St. Mahew was honoured at Kilmahew near Dumbarton. In 1467 a new chapel and cemetery, dedicated to this saint, were consecrated there by George, Bishop of Argyle.

St. Mechtilde or Matilda, Virgin, 13th century.

According to some Scottish historians, two members of the royal family resigned all the honours and dignities belonging to their state and left their native country to serve God in poverty and obscurity. These were a brother and sister, bearing the names of Alexander and {62} Matilda, the latter being the elder. It is not clear which of the kings of Scotland was their relative. Alexander, having concealed his origin, became a lay-brother in the Cistercian monastery of Foigni, in the diocese of Laon, where he died in 1229. His sister, taking leave of him at the gates of the monastery, took up her abode in a small hut about ten miles distant. Here she spent a long life in dire poverty and austerity. She would refuse all alms, working laboriously for her daily sustenance, and spending all the time that remained in prayer and contemplation. Miracles are said to have proved her power with God, both during her lifetime and after her happy death, which took place some years after that of her brother.

16—St. Magnus, Martyr, A.D. 1116.

The noble Cathedral of Kirkwall rose over the tomb of St. Magnus one of the most popular of the pre-Reformation saints of Scotland. It was founded by the nephew of the martyr, twenty years after he suffered, and to it were translated the remains of St. Magnus, which {63} had hitherto reposed in a more humble sanctuary at Birsay. In all probability they still rest undisturbed in the cathedral which bears the name of the saint.

Like many of the early English saints, Magnus received the title of martyr rather from the popular voice than by the decision of ecclesiastical authority. As his story shows, he merited the title by shedding his blood not so much in defence of the Christian Faith as in behalf of the virtues of a Christian life, whose brilliancy excited the jealous anger of his enemies.

St. Magnus was the son of Erlin, Earl of Orkney. He was distinguished from childhood by an

uprightness of life which indicated his future sanctity. Erlin was opposed by Magnus Barefoot, King of Norway, who made him prisoner and seized his possessions, carrying off the young Magnus to act as his personal attendant. After ravaging the Western Isles the Norwegian king encountered, off the Island of Anglesey, the forces of the Norman Earls of Chester and Shrewsbury, and defeated them with much slaughter. The young Magnus {64} refused to take any part in the unjust warfare, and remained in his ship engaged in prayer throughout the battle. He was soon after able to escape to the court of Malcolm III, where he remained for some time in safety.

Magnus bitterly lamented for the rest of his days the excesses into which he had fallen in the life of constant warfare and strife which had been his lot with the Norwegians; whatever their guilt may have been, it was his constant endeavour to atone for them by penance and prayer.

The family possessions in the Orkneys were regained on the death of Barefoot, but fresh contests were stirred up when Haco, cousin of St. Magnus, laid claim to them for himself. To avoid bloodshed St. Magnus agreed to a meeting with Haco in the island of Egilshay that thus the dispute might be settled in a friendly manner. Haco, however, was a traitor; and caused his own forces to be drawn round the unarmed Magnus to compass his destruction. The latter, made aware of the treachery, and unable to make any defence, prepared for his conflict by a night of prayer in {65} the church, and the reception of the Sacraments. Then, when morning dawned, he advanced courageously to confront his murderers, and met a barbarous death with Christian fortitude. The only Catholic cathedral in Scotland which remains entire still shelters the body of a saint. It may be that God has spared it to restore it to Catholic worship through the merits of St. Magnus. The feast, known in the Middle Ages as "Magnusmas," was restored by Pope Leo XIII. His fair was formerly held at Watten-Wester in Caithness. A holy well at Birsay, in Orkney, bears his name.

17—St. Donnan and Companions, Martyrs, A.D. 617.

Like St. Columba, whose countryman he was, St. Donnan left his native Ireland and passed over to Scotland, where he established a monastery on the Island of Eigg, one of the Inner Hebrides. While celebrating the Holy Mysteries on Easter morning the abbot and his monks were surprised by a horde of pirates, possibly Danes, who had been instigated by a malicious woman to put them to death. At F {66} the prayer of the monks they granted them a respite till Mass was finished, and then put them all to the sword. The martyrs numbered fifty-three.

Many churches, especially in the west, bore St. Donnan's dedication. Among them were Kildonan of Eigg, Arran, South Uist, Kintyre, and Lochbroom. On the island of his martyrdom is the saint's well. St. Donnan's abbatial staff existed up to the Reformation; it was treasured at Auchterless, Aberdeenshire, where "Donan Fair" was held as late as 1851. Another fair used to be held at Kildonan, in Sutherlandshire. The feast of these martyrs was restored to the Scottish Calendar by Leo XIII in 1898.

18—St. Laserian or Molios, Abbot, A.D. 639.

This saint was of princely race in Ireland. He seems to have been brought to Scotland at an early age, and to have been sent to Ireland for his education. Later on he returned to Scotland for a life of sanctity and solitude. A small island in the bay of Lamlash, off the coast of Arran, became his abode for many {67} years. His virtues gave it the name it still bears of Holy Island.

St. Laserian seems to have made a pilgrimage to Rome, where he was raised to the priest hood. Returning to Ireland, he afterwards became abbot of the monastery of Leighlin. He is said to have espoused with much zeal the Roman usage with regard to Easter.

In Holy Island, which was so long his solitary abode, are still to be seen traces of his residence. A cave scooped out of the rock bears his name, and a rocky ledge is called "St. Molio's Bed." A spring of clear water near the cave is also pointed out as the saint's well, and miraculous properties have been attributed to it. The cave itself is marked with many pilgrims crosses.

21—St. Maelrubha, Abbot, A.D. 722.

He was born of noble race in Ireland, and in early life began his monastic life under the rule of his relative, St. Comgal, at Bangor. When he reached the age of twenty-nine he passed over the sea to Scotland, and founded at Applecross, in Ross, a monastery, over which {68} he ruled for more than fifty years. During his residence in Scotland he founded a church on a small island in the beautiful lake now known as Loch Maree, which takes its name from this saint.

St. Maelrubha acquired a great reputation for sanctity throughout the west coast of Scot land and the

islands adjacent, where he was one of the most popular of the Irish saints in Catholic ages. An old Scottish tradition, quoted by the Aberdeen Breviary, says that he met his death at the hands of pagan Norwegians, at Urquhart, in the Black Isle, on the eastern side of Ross-shire, and that he was left lying severely wounded, but still alive, for three days, during which angels consoled him. A bright light, hovering over the spot, is said to have discovered the dying saint to a neighbouring priest, and thus procured for him the participation in "the Body of the Immaculate Lamb" before he expired. His title to martyrdom is, however, disputed by later authorities.

The devotion of Catholics to this saint is attested by the numerous dedications of churches to his memory. At least twenty-one of these {69} are enumerated by antiquarians. Chief are Applecross (where he was laid to rest), Loch Maree, Urquhart (the reputed place of his martyrdom), Portree, Arasaig, Forres, Fordyce, Keith, Contin and Gairloch. In these dedications the saint's name assumes various forms, such as Maree, Mulrui, Mury, Samareirs (St. Mareirs, at Forres), Summaruff (St. Maruff, at Fordyce), and many others.

Many place of interest in connection with this saint may still be found. At Applecross, in the vicinity of the ruins of the church, is the martyr's grave, called *Cladh Maree*, near the churchyard is "Maelrubha's River," while two miles away is the saint's seat, called in Gaelic *Suidhe Maree*. Several other traces of him are to be discovered in the place-names of the neighbourhood.

Loch Maree is the most interesting locality connected with St. Maelrubha. A small island in the loch called *Innis Maree* contains an ancient chapel and a burial place. Near it is a deep well, renowned for the efficacy of its water in the cure of lunacy. An oak tree hard by is studded with nails, to each of which was {70} formerly attached a shred of clothing belonging to some pilgrim visitor. Many pennies and other coins have at various times been driven edgewise into the bark of the tree, and it is fast closing over them. These are the Protestant equivalents to votive offerings at the shrine.

At Forres, in Moray, an annual fair was held on this day, as also at Fordyce, Pitlessie (Fife), and Lairg (Sutherland) at the latter place under the name of St. Murie. Keith in Banffshire was formerly known as Kethmalruf, or "Keith of Maelrubha." At Contin, near Dingwall, the ancient church was dedicated to the saint; its annual fair called *Feille Maree*, and familiarly known as the "August Market," was transferred to Dingwall. Many other memorials of this saint are to be found in Ross-shire. It is worthy of note that many dedications formerly supposed to be in honour of Our Lady are now identified as those of St. Maelrubha under the title of Maree; this is proved by the traditional pronunciation of their respective names.

St. Maelrubha is one of the Scottish saints whose *cultus* was approved by Rome in 1898, {71} and whose feast has been consequently restored in many of the Scottish dioceses. It was formerly observed in Scotland on August 27, but has been always kept in Ireland on this day.

21—St. Egbert, Priest and Monk, A.D. 729.

He was an Englishman of good family, who, after some years of study in the monastery of Lindisfarne, followed the almost universal custom of those days and passed over to Ireland, then renowned for its monastic schools, entering the monastery of Melfont. During his stay there a pestilence broke out which carried off a great number of the inmates. Egbert prayed earnestly to be spared that he might live a life of penance, making a vow never more to return to England, to recite daily the whole psalter in addition to the canonical hours, and to fast from all food one day in each week for the rest of his life. His vow was accepted and his life spared.

After some years Egbert was raised to the priesthood, and his zeal for souls led him to desire to preach the faith to the pagan people of that part of Germany then known as Friesland, In this project he was joined by some {72} of his pious companions. A vessel had been chartered, and all things were ready, when it was revealed to Egbert through a holy monk that God had other designs in his regard; in obedience to this intimation the voyage was at once abandoned.

The later life of Egbert exemplifies the way in which God chooses and preserves the instruments for accomplishing His Will. Entering the monastery of Iona when already advanced in years, he spent the last thirteen years of his life in untiring efforts to induce the monks to give up the Celtic traditions to which they clung, and to conform to the Roman computation of Easter. His sweetness and gentleness were at last rewarded. On Easter Day 729 he passed away at the ripe age of ninety, "rejoicing," as St. Bede says, "that he had been detained here long enough to see them keep the feast with him on that day, which before they had always avoided."

Though the monks of Iona did not then, as a body, accept the Roman custom, yet the seeds sown by Egbert bore fruit eventually in complete conformity with the rest of the Church, {73} St. Egbert thus merits a high place among the saints of Scotland, although but a short period of his life was spent in

the country. He also shares with St. Willibrord the renown of converting Friesland to the Faith; for it was by his example and persuasion that the latter was induced to undertake the work which terminated so successfully. On account of his connection with the conversion of the country, the feast of St. Egbert was formerly celebrated in the diocese of Utrecht. Some authors maintain that St. Egbert never took monastic vows, but was a priest living in the monastery; others say, and with good reason, that he was a bishop.

25—St. Cunibert, Bishop, A.D. 699.

This saint was entrusted by his parents for his education to some monks living in a monastery near the Tay, whose site cannot now be identified. He became a priest, and afterwards bishop. Towards the end of his days he retired into solitude as a hermit, and thus finished his earthly course.

St. Machalus, Bishop, A.D. 498.

He was a bishop in the Isle of Man, which {74} then formed part of Scotland. His name is variously written as Machalus, Machella, and Mauchold. One of the parishes in the island bears his name, and in the churchyard is the saint's holy well. A ledge of rock hard by is called his "chair"; it used to be a favourite devotion of pilgrims to seat themselves on this ledge while drinking the miraculous water of the well and invoking the saint's aid. The water is said to have been effective in preventing the action of poison. Many churches in Scotland are called by his name. There was a chapel near Chapelstown in Banffshire known as Kilmaichlie, which seems to refer to this saint. A holy well is still to be found in the vicinity.

29—St. Middan, Bishop.

Very little is known of this saint. Some think him to be identical with St. Madden or Medan, who was honoured at Airlie, in Angus. Near the church of Airlie is a spring called by the name of St. Medan, and a hillock hard by is known as "St. Medan's Knowe." The bell of the saint was also preserved there till it was sold for old iron during the last century. Ecclesmaldie, {75} now called Inglismaldie, in the Mearns, has also a "Maidie Well," which may possibly be connected with St. Middan.

30—St. Brioc, Bishop, A.D. 500.

This saint was British by birth. He became a disciple of St. Germanus and devoted himself to preaching the Gospel to his fellow-country men. Flying for his life from the fury of the pagan Saxons, he passed over the sea to Brittany, and there built a monastery on the sea coast which was afterwards called by his name. The town which grew up in the vicinity became the seat of a bishop, and is still known as St. Brieuc.

There is no record of the saint having visited Scotland, but there was much devotion to him among Celtic peoples, and Scottish dedications bear witness to the honour in which he was held in that country. He is the patron of Rothesay; the church bore the designation of St. Mary and St. Brioc, and "St. Brock's Fair" was held there on the first Wednesday in May. "Brux day fair," which seems to refer to this saint, was instituted in 1585 to be {76} held in July every year on the island of Cumbrae, but it has long ceased to be kept. Dunrod Church, in Kirkcudbright, bears the dedication of St. Mary and St. Brioc. The island of Inchbrayock in the Esk, near Montrose, is called after him. The French keep his feast on May 1st, but in Scotland it was celebrated on April 30th.

MAY

1—St. Asaph, Bishop, A.D. (about) 590.

St. Asaph was one of the most eminent of the disciples of St. Mungo (Kentigern). When the latter was driven from Scotland he took refuge in Wales and there founded a monastery, which attracted a great number of disciples desirous of placing themselves under his guidance. It was to Asaph that St. Mungo resigned the government when he himself was allowed to return to Glasgow. Owing to the sanctity and renown of the new abbot the monastery eventually bore his name. St. Asaph was consecrated Bishop about A.D. 650, and his diocese has {77} retained the name of St. Asaph's for thirteen centuries. Some writers have maintained that St. Asaph accompanied his master to Scotland, but it seems more probable that Scottish devotion to him originated in his close connection with the "beloved" saint of Glasgow. Many traces of this devotion still survive. In the island of Skye is a ruined chapel dedicated to him called "Asheg." In that island is also an excellent spring of clear water known as *Tobar Asheg*, or St. Asaph's Well. Kilassie, an old burial ground near Loch Rannoch, also takes its name from him.

The most interesting of these remains is a ruin in the island of Bearnarey, in the Sound of Harris. It is

evidently a chapel of the saint and is called *Cill Aisaim*. Near it once stood an obelisk about eight feet high, bearing sculptured symbols, and in comparatively recent years this was surrounded by heaps of coloured pebbles, coins, bone pins, and bronze needles, which were probably pilgrims offerings. The obelisk was broken up some years ago and its materials used for building, but a Scottish antiquarian managed to gain possession of a fragment. {78}

3—St. Fumac.

This was a saint specially venerated in Banffshire. He was the patron of Botriphnie or "Fumac Kirk" in that county. According to an old MS. of the eighteenth century, the wooden image of the saint was formerly preserved there, and the old woman who acted as its custodian used to wash it with all due solemnity in St. Fumac's Well on the 3rd of May annually. This image was in existence in 1847, but a flood of the Isla swept it away to Banff, where the parish minister in his Protestant zeal burnt it. St. Fumac's Fair was kept on this day at Botriphnie and also at Dinnet, in Caithness, and Chapel of Dine, Watten, in the same county.

9—St. Comgall, Abbot, A.D. 602.

He was a native of Ireland, and founder and ruler of the renowned monastery of Bangor, where he is said to have governed no less than three thousand monks. In the year 598, anxious, like so many of his countrymen, to bring the blessing of the Christian Faith to Scotland, he left his native land to found a {79} monastery in Tiree. He was a great friend of St. Columba, and was one of that saint's companions in the journey to Inverness and the miraculous conversion of King Brude. St. Comgall did not remain permanently in Scotland; he died in Ireland, and was laid to rest at Bangor. The date of his death is given by Irish authorities as the 10th of May, but his feast has always been celebrated in Scotland on the 9th. The church of Durris, Kincardineshire, bore his name, and an annual fair, the only remains of his festival in Protestant times, was formerly held there on this day.

16—St. Brendan or Brandan, Abbot, A.D. 577.

He was born in Ireland, and in early youth became the disciple of St. Jarlaath, of Tuam. He afterwards crossed over to Britain, and spent some years in the Abbey of Llancarvan, in Glamorganshire, where he is said to have baptised Machutus, whose name (under the French form of Malo), is cherished still as that of one of the apostles of Brittany.

Returning to Ireland, St. Brendan founded several monasteries, the most important of them {80} being that of Clonfert, on the Shannon. He is said to have had as many as three thousand monks under him in his various foundations. The saint was also closely connected with Scotland, where he founded monasteries; it is thought that one was in Bute and the other in Tiree. His many dedications are an indication of Scottish devotion to him, Kilbrannan (Church of St. Brandan) in Mull, Kilbrandon in the Isle of Seil, Boyndie in Banffshire, Birnie in Moray and Kilbirnie in Ayrshire (where the saint's fair is held on May 28th—16th old style) are some of these. At Kilbirnie is St. Birnie's Well; another named after this saint is in Barra. Another fair, granted in 1474, was held on this day at Inverary (Argyllshire). There is a ruined chapel bearing his name on St. Kilda.

St. Brendan's name is associated with wonderful narratives—probably dating long after his time—of his voyages towards the west; they possibly contain some little truth mixed up with much that is entirely fabulous. It is beyond doubt that St. Brendan and his companions in their missionary voyages sailed to {81} regions hitherto unknown to the mariners of the time; it has even been maintained that they actually touched the American shore. However this may be, the tradition of the discoveries of the saint, familiar to every country in Europe, kept in mind the possibly existing western land, and issued at last in the discovery of the American continent by Columbus.

A curious custom in connection with St. Brendan existed up to almost recent times. When they wished for a favourable wind the fishermen would cry repeatedly: *Brainuilt!* The word seems to be a contraction of *Breanainn-Sheoladair* ("Brendan the Voyager"), and was originally an invocation of the saint. The feast of St. Brendan has been restored to the Scottish Calendar.

17—St. Gathan, Bishop, 6th century. This saint was probably of Irish nationality. He dwelt for the greater part of his life in the Island of Bute. St. Blaen, whose ruined chapel is still to be seen in Kingarth parish in that island, was his nephew. No particulars of the life of St. Cathan remain to us. His name G {82} survives in Kilchatten village, mill and bay, in Kingarth parish, and a hill near is called St. Cathan's Seat. There is another Kilchattan in Luing Island, Argyllshire, and in the same county is Ardchattan. Churches were dedicated to the saint in the islands of Gigha and Colonsay. The confederation of clans known as Clan Chattan is thought to have originated in Bute, and to have taken its name from St. Cathan. Gillichattan and Macgillichattan are characteristic names belonging to Clan

Chattan; the latter was common in Bute in the 17th century. They signify respectively "Servant of Cathan" and "Son of the servant of Cathan."

18—St. Mcolilanus, Martyr, 8th century.

He was a holy priest, probably from Ireland, who was killed by robbers when passing through France on a pilgrimage to Rome. His body was buried at Rheims, and remained unknown and unhonoured for many years. Miracles at length revealed the saint's tomb, and his body was found on examination to be entire and fresh, exhaling a delicious odour. The sacred remains were afterwards translated to the {83} Church of St. Symphorien in the same city. In 1618 the Cardinal-Archbishop of Rheims presented an arm-bone of the saint to the Scots College in Rome. It was removed for safety to the Vatican Treasury when the college was closed during the French occupation of Rome. Through the good offices of the Right Rev. Bishop Pifferi, the Papal sacristan, the relic was restored to the college in 1893. A notable relic of this saint was obtained from Rheims by the Abbey of Fort-Augustus and is now honoured there. There is no other record of the saint's connection with Scotland.

St. Conval, Confessor, A.D. (about) 612.

This saint was born in Ireland, but crossed over to Scotland in his youth to become the disciple of St. Kentigern. An old legend relates that, as no vessel could be procured for his voyage, he was miraculously conveyed across the channel upon a large stone, this stone afterwards becoming an instrument of healing to the sick who touched it. St. Conval's relics were honoured at Inchinnan on the Clyde. He was patron of the old church of Pollokshaws or {84} *Polloc-on-the-Shaws*; with regard to the name of this parish, *Shaw* in old Scottish meant "a grove." The Shaws' Fair probably the patronal feast of the church was formerly held on the last Friday in May every year. This saint was also the patron of the churches of Cumnock and Ochiltree, as ancient documents attest. Many miracles have been attributed to him. It seems probable that the chapel known as St. Conall's, at Ferrenese in Renfrewshire, whose ruins still remain, and the holy well hard by, were named after St. Conval; the designation (often written Conual) might easily become corrupted to Connal in the course of centuries. The land belonging to this chapel became in the sixteenth century part of the endowment of a collegiate church founded at Lochwinnoch by Lord Sempill.

23—St. William, Martyr, A.D. (about) 1201.

It is a fact, unknown perhaps to many, that St. William, whose shrine in Rochester Cathedral was the object of great devotion in Catholic ages, must be reckoned among Scottish saints. He was a native of Perth, and for many years {85} followed the trade of baker. In his youth he fell into careless and irreligious ways; but being converted he began to be zealous in good works. He became especially remarkable for his charity to the poor, bestowing upon them in alms a tenth part of all the bread he made.

To satisfy his devotion he started on a pilgrim age to Jerusalem, taking as his companion a youth whom he had found in the streets, as an infant deserted by his mother, and whom he had carried home and brought up as his own son.

The two made their way through England, and having passed through Rochester were on their road to Canterbury, when the youth, led by avarice, yielded to the temptation to murder and rob his benefactor. Striking the saint a blow on the head from behind, he afterwards despatched him with an axe, and then made off with his booty.

The dead body remained for some days lying off the road, when it was discovered by a mad woman who was roaming about there. In insane sport she crowned the head with flowers, and afterwards transferred the wreath to her {86} own brow, when she was instantly restored to sanity. The miracle becoming known, the sacred remains were reverently laid to rest in Rochester Cathedral. The tomb of the saint soon became famous on account of the numerous graces obtained there through prayer. After his canonization by Innocent IV in 1256, pilgrimages to Rochester grew more and more frequent, and to this day may be seen the steps worn hollow by the constant press of pilgrims to the shrine. So generous were their offerings that they sufficed to rebuild the choir and transepts of the cathedral.

This day is probably the anniversary of the finding of St. William's relics.

29—St. Daganus, Bishop, A.D. (about) 609.

This saint was honoured in Galloway. St. Bede mentions him as a zealous opponent to the introduction into the Celtic Church of the Roman computation of Easter. This, however, does not militate against the sanctity of his life; for the Holy See had not yet definitely set the matter at rest, and he was therefore free to cling to the rite so long observed in his native country. His name occurs in the Dunkeld Litany.

JUNE

3—St. Kevin or Coivin, Abbot, A.D. 618.

This Irish saint has been compared by ancient writers to St. Paul the Hermit, on account of his holiness of life. He founded the celebrated monastery of Glendalough, in Wicklow County; it became in after ages a bishop's see. He lived to the age of 120 years.

St. Kevin was greatly honoured in Scotland as well as in his native country. It is said, that he lived for a time in Scotland. Traces of a devotion to him are certainly found in the western part of the country. In the parish of Southend, Argyllshire, are the remains of a small building called St. Coivin's Chapel. Kilkivan (in the parish of Campbelltown) is named after him, and a cave there is known as "St. Kevin's Bed."

6—St. Colmoc or Colman, Bishop, A.D. 500.

He was an Irish saint, who became Bishop of Dromore, and was renowned for miracles. There is no record of St. Colmoc having ever {88} lived in Scotland, but Scottish writers number him among the saints of the country, and the dedications still existing in his honour show that he had some connection with that kingdom. The monastery of Inchmahome, for instance, a priory of Austin Canons on an island in the Lake of Monteith, Perthshire, is named after him. Another dedication is Kilmochalmaig, the site of an ancient church on the west coast of Bute. The remains of a pillar with a sculptured cross may still be seen there. Portmahomack in Tarbet, Easter-Ross, refers either to this saint or to St. Colman, patron of the church of Tarbet (see February 18). A chapel in the burial-ground of Kirriemuir (Forfarshire) bore the name of St. Colmoc.

9—St. Colum Cille or Columba, Abbot, A.D. 597.

The apostle of the northern regions of Scotland was born in Ireland in A.D. 521. Both father and mother were of royal race. Though offered the crown of his native province, Columba preferred rather to enrol himself in the monastic state. He studied in the schools of Moville, Clonard, and Glasnevin, and in course {89} of time was ordained priest. At twenty-five years of age he founded his first monastery at Derry; this was to be the precursor of the hundred foundations which Ireland owed to his zeal and energy. In these monasteries the transcription of the Holy Scriptures formed the chief labour of the inmates, and so much did Columba love the work that he actually wrote three hundred manuscripts of the Gospels and Psalms with his own hand.

But Columba was not destined to remain in Ireland. From his earliest years he had looked forward to the time when he might devote himself to missionary efforts for the benefit of those who knew not the Christian faith. In the forty-second year of his age he exiled himself voluntarily from his beloved country to preach the Gospel to the pagan Picts. The story of his having been banished from Ireland for using his influence to bring about a bloody conflict between chieftains is rejected by the greatest modern historians as a fable. Early writers speak of the saint as a man of mild and gentle nature.

On Whit Sunday, A.D. 563, St. Columba {90} landed with twelve companions on the bleak, unsheltered island off the coast of Argyll, known as *Hii-Coluim-Cille* or Iona. For thirty-four years the saint and his helpers laboured with such success, that through their efforts churches and centres of learning sprang up everywhere, both on the mainland and the adjacent islands. Iona became the centre whence the Faith was diffused throughout the country north of the Grampians. The monastic missionaries were untiring in their efforts. They penetrated even to Orkney and Shetland.

On Sunday, June 9, A.D. 597, St. Columba was called to his reward. He died in the church, kneeling before the altar and surrounded by his religious brethren. His remains, first laid to rest at Iona, were afterwards carried over to Ireland and enshrined in the Cathedral of Down by the side of those of St. Patrick and St. Bridget. All these relics perished when the cathedral was burned by Henry VIII's soldiers.

St. Columba was a man of singular purity of mind, boundless love for souls, and a gentle, winning nature which drew men irresistibly to {91} God. His labours were furthered by Divine assistance, which was evidenced by numerous miracles. Among the saints of Scotland he takes a foremost rank, and in Catholic ages devotion to him was widespread. The churches dedicated to him are too numerous to mention. He himself founded no less than fifty during his residence in the land which he had chosen as the scene of his labours. Annual fairs were held on his feast at Aberdour (Fife), Dunkeld each for eight days Drymen (Stirlingshire), Largs (Argyllshire), and Fort-Augustus (Inverness-shire). St. Columba's holy wells were very numerous, for an old Irish record relates of him: "He blessed three hundred wells which were constant." In Scotland they are to be traced at Birse (Aberdeenshire), Alvah and Portsoy (Banffshire), Invermoriston (Inverness-shire), Calaverock (Forfarshire), Cambusnethan

(Lanarkshire), Alness (Ross-shire), Kirkholm (Wigtonshire), and on the islands of Garvelloch, Eigg and Iona.

St. Baitan or Baithen, Abbot, A.D. 600.

He was cousin to St. Columba, and accompanied him from Ireland to Scotland. From {92} his childhood he had been that saint's disciple and companion, and St. Columba had a special affection for him. He was appointed superior of the monastery established in Tiree, but at St. Columba's death succeeded him as Abbot of Iona. There he remained only four years, death calling him away, as he had previously foretold to his monks, on the anniversary of their father and founder. St. Baitan was buried in St. Oran's Chapel on Iona. His bell was still preserved in Donegal up to a few years since, and it was a common practice of devotion to drink from it. In the same district is St. Baitan's River, to which flocks and herds were brought to drink on the saint's festival.

St. Baitan is said to have spent his time either in reading, praying, or serving his neighbour. Even during meals he used constantly to implore the Divine aid in the words of the Psalmist: "O God, come to my assistance." During labour his mind was always raised to God. So mortified was he that it was said that the impression of his ribs through his woollen tunic used to mark the sandy beach of Iona when he lay down to rest himself there. {93}

12—St. Ternan, Bishop, A.D. 431.

This saint was born in the Mearns of noble parents. St. Palladius, who evangelised that district, is said to have been directed to the child by an angel, in order that he might administer baptism. Ternan grew up to manhood, embraced the clerical state, and in due time became a bishop. He is said to have fixed his residence at Abernethy, where he died. He was buried at the place now known as Banchory-Ternan, Kincardineshire, where a fair is still held annually on his festival. More than a thousand years after his death the head of the saint was venerated there by one who has testified to the existence at the time of the skin upon the skull in the part where it had received the episcopal consecration. Up to the Reformation two other valuable relics of the saint were preserved in that same church. One was the copy of St. Matthew's Gospel, which belonged to St. Ternan, encased in a cover adorned with gold and silver; the other was the saint's bell. This latter is thought to have been identical with an ancient bell which was dug up near the present railway station at Banchory in the {94} making of the line. It has unfortunately been lost sight of.

The churches of Slains, in Aberdeenshire, and Arbuthnott and Upper Banchory, in the Mearns, were dedicated to St. Ternan. At Taransay, in Harris, and at Findon, in the Mearns, were chapels of the saint; the latter place possessed a holy well called by his name, and there was another at Slains.

20—St. Fillan ("The Leper"), 6th century. This saint was a native of Ireland, and is honoured in that country also on this day. Animated with the desire for solitude in a strange country, or else with missionary zeal, he passed over to Scotland and settled in the district known as Strathearn. No particulars of his life are known.

Several remains speak of devotion shown to this holy man. The village of St. Fillans (Dundurn), in the parish of Comrie, was dedicated to him, and from him took its name; his holy well is there still. In the vicinity is a conical hill about 600 feet high, which is called Dunfillan. At the summit is a rock which goes {95} by the name of "St. Fillan's Chair"; from it he is said to have blessed the country round. The old church of Aberdour, Fifeshire, now in ruins, was named after St. Fillan. A well hard by, known as the Pilgrims Well, was renowned as late as the eighteenth century for curing diseases of the eye. It is thought to have been dedicated to the patron of the church. The hospital of St. Martha, for the benefit of pilgrims, was founded there in 1474, and was served by Sisters of the third Order of St. Francis from 1487 up to the Reformation.

21—St. Cormac, Abbot, 6th century.

St. Cormac was another Irish saint. From his early youth he followed a monastic life, and eventually became a disciple of St. Columba. In after years he became Abbot of Dearmagh, now known as Durrow, in King's County. This charge he resigned in order to give himself to missionary life. He had always been of a brave and enterprising nature, and more than once in his missionary career his zeal led him to venture on the high seas, in quest of some pagan land where he might preach the Faith, {96} or of some desert region where he might live in closer communion with God.

In one of his journeys he visited St. Columba at Iona, and afterwards sailed as far as the Orkneys, where the pagan people were minded to put him to death. But one of the chiefs had long before made a solemn promise to St. Columba, who had seen in vision the coming of Cormac to the islands and his threatened death, that no harm should happen to him in the Orkneys. This intervention was successful.

Neither the place nor time of St. Cormac's death is known with any certainty, but an ancient Irish tradition asserts that he returned to Durrow and was buried there.

A fragment still exists of the "Crozier of Durrow", which is considered to be the most ancient relic of its kind now extant. It is believed to have belonged to the founder of Durrow, the great Columba, and to have been given by him to his disciple, Cormac.

22—St. Suibhne, Abbot, A.D. 772.

This saint was the sixteenth Abbot of Iona. There had been before him another abbot of {97} the same name. Suibhne, pronounced "Sweeney", is identical with an Irish appellation not uncommon in our day.

25—St. Moluag or Lughaidh, Bishop. A.D. 592.

This saint was born in Ireland and became a monk in the renowned abbey of Bangor. He was so fervent a follower of monastic life that, as St. Bernard testifies, he founded no less than a hundred monasteries. Fired with missionary zeal, he left his native land to preach to the pagans of Scotland. Tradition says that the rock on which he stood detached itself from the Irish coast and became a raft to bear him across the waters to the island of Lismore, in Loch Linnhe, where he landed. St. Moluag converted the people of the island to Christianity, and then moved into Ross-shire, where he built many churches, dedicating them to the Mother of God.

He lived to extreme old age, and died at Rosemarkie on the Moray Firth. Here he is said by some to have been buried, but his relics must in that case have been afterwards translated to Lismore; for his remains were honoured in the cathedral there, which was H {98} called after him.

Great devotion was shown to this saint in Catholic ages both in Scotland and Ireland. There were many dedications to him in Scotland. At Lismore, the cathedral of Argyll bore his name. Other churches were dedicated to him at Clatt and Tarland, Aberdeenshire; Mortlach, Banffshire; Alyth, Perthshire; also in Skye, Mull, Raasay, Tiree, Pabay, Lewis and other islands. An ancient burial ground at Auchterawe, near Fort Augustus, styled Kilmalomaig, is called after this saint. In these dedications his name appears in various forms. The original Celtic name Lughaidh (pronounced *Lua*) became changed, as in many other cases, by the addition of the title of honour *mo*, as a prefix, and the endearing suffix *ag*.

At Clatt was held annually for eight days "St. Mallock's Fair", and at Tarland "Luoch Fair". Others were held at Ruthven (Forfarshire) and at Alyth; at the latter place the fair was styled "St. Malogue's". At Mortlach, where some of the saint's relics were preserved, an abbey was founded in 1010 by Malcolm II. in thanksgiving for a victory obtained over the Danes in that place, after the Scottish army {99} had invoked the aid of Our Lady and St. Moluag. His holy well was nearby.

The crozier of the saint is now in the possession of the Duke of Argyll; it was long kept by its hereditary custodians, a family named Livingstone, on the island of Lismore. The bell of St. Moluag was in existence up to the sixteenth century; but disappeared at the Reformation. An ancient bell, discovered in 1814 at Kilmichael-Glassary, Argyllshire, has been thought to be the lost treasure. The feast of this saint was restored by Leo XIII. in 1898.

JULY

1—St. Servan or Serf, Bishop, 6th or 8th century.

Much that is legendary has become mixed up with the history of this saint, and it is difficult to fix upon what is authentic.

He founded a monastery at Culross, Fifeshire, where he lived in great veneration on {100} account of his virtues and miracles. He is said to have befriended the mother of S. Kentigern when she was cast on the shore near his dwelling, and to have baptised and educated her child. A very ancient life of St. Serf, however, places him a century later than St. Kentigern, and makes him contemporary with St. Adamnan.

On account of the many difficulties presented by conflicting traditions, it has been suggested that two saints of the same name have lived at Culross in different centuries.

St. Serf died at Culross in extreme old age, and was buried there. Within the grounds belonging to Lord Rosslyn at Dysart is pointed out the cave where the saint is said to have encountered and

overcome the devil. The name Dysart (desert), which marked his place of retreat, became afterwards extended to the town which grew up there. The cave of the saint became a favourite place of pilgrimage.

The churches of Monzievaird-Perthshire, and Alva-Stirlingshire, were dedicated to this saint, and at each place is a well called by his name. Another well of his called "St. Shear's Well" exists at Dumbarton. All three were {101} considered miraculous. St. Serf's Fairs were formerly held at Culross, Abercorn (Linlithgowshire) and Aberlednock (Perthshire).

At Culross a custom prevailed from time immemorial for the young men to perambulate the streets in procession, carrying green boughs, on the 1st of July each year. The Town Cross was decorated with garlands and ribbons, and the procession would pass several times round it before disbanding to spend the day in amusements. This was doubtless the remains of a procession in honour of the saint. At the accession of George III. the population, being strong Hanoverians, began to celebrate that King's birthday on June 4th, and to avoid too many public holidays, the procession of July 1st, the signification of which has become lost, was transferred to the King's birthday. It survived the accession of Queen Victoria, but has now probably fallen into disuse.

3—St. Killen, Abbot, A.D. 752.

This saint was the fourteenth Abbot of Iona. The old church of Laggan, near Loch Laggan, Inverness-shire, was dedicated to St. Killen. {102}

4—St. Marianus Scotus, Abbot, A.D. 1088.

The monastery of St. James, Ratisbon, owes its first beginnings to this saint. Most historians are now agreed in maintaining that Marianus was a native of Ireland, which for many centuries bore the designation of Scotia. The holy man with several companions entered a Benedictine monastery at Bamberg. Some time afterwards, when on a pilgrimage to Rome, they passed through Ratisbon. A holy hermit who was living there persuaded Marianus to forego his visit to Rome and take up his abode in Ratisbon. He obeyed the injunction, and founded a monastery in connection with the Church of St. Peter, which the nuns to whom it belonged made over to him.

After the death of Marianus a larger abbey was built in honour of St. James and St. Gertrude which eventually became peopled by Scotsmen, and became, after the Reformation, an important seminary for the education of clergy for mission work in Scotland. This venerable abbey was appropriated by the Bavarian Government about the middle of the nineteenth century, a compensation of L10,000 being paid to the Scots College in Rome. {103}

A valuable MS. consisting of selections from the homilies of the Fathers of the Church, in the actual handwriting of St. Marianus himself, was presented to the Benedictine Abbey, Fort-Augustus, by the last survivor of the community of the Scots Monastery, Ratisbon, and is one of the greatest treasures of the Fort-Augustus library.

6—St. Modenna, or Medana, Virgin, A.D. 518.

This saint was an Irish virgin, who received the monastic habit from St. Patrick himself, and was a dear friend of St. Bridget. She took up her abode in Scotland, where she founded many monasteries for women. Some of these foundations were in Strathclyde, but the greatest of them was in Galloway, at the place now styled Kirkmaiden (formerly Kirkmedan), where St. Medan's Well and Cave may still be seen.

St. Modenna is said to have lived to the age of 130 years and to have died at Longforgan, near Dundee, after having made during the course of her long life three pilgrimages to Rome, barefoot and clad in hair-cloth.

Edinburgh probably takes its name from Medana. Her sanctuary, marking, it was said, {104} one of her monastic foundations, and known as "St. Edana's," was a place of pilgrimage long before the time of King Edwin who was once supposed to have given the city its designation. The discovery of the foundations of a much more ancient building under St. Margaret's Chapel in Edinburgh Castle, in 1918, seems to corroborate the statement in an ancient Latin life of this Saint of the erection by her of a church on the top of Edinburgh Rock, while it strengthens the tradition of the origin of the name, Edana's Burgh. Maiden Castle is really Medan's (or Medana's) Castle. A new Catholic church, situated in St. Meddan's Street, Troon, was erected in 1911 and dedicated to this saint in conjunction with Our Lady.

7—St. Palladius, Bishop, A.D. (about) 430.

St. Prosper of Aquitaine tells us that this saint was a Roman deacon who was sent by Pope Celestine I. to those Irish who were already Christians, that he might be their bishop. After founding several churches in Ireland, and meeting with opposition from the pagans there, he left that country for Scotland, where he founded churches in the Mearns. He died at Fordun, and his relics were still preserved there {105} in 1409, when the Archbishop of St. Andrews placed them in a new and costly shrine adorned with gold and gems. The ruins of his chapel are still to be seen there and a well bears his name. "Paldy Fair" is still held at Auchinblae in the parish of Fordoun (Kincardineshire); it formerly lasted eight days.

Pope Leo XIII. in his Bull concerning the restoration of the Scottish hierarchy in 1878, refers to the share of St. Palladius in the evangelisation of the country. "St. Palladius," he says, "deacon of the Roman Church, is said to have preached the Faith of Christ there (in Scotland) in the fifth century."

The same Pontiff, in 1898, restored this saint's feast to Scotland.

11—St. Drostan, Abbot, 6th century.

This saint was of Scottish birth, being descended from King Aidan of Dalriada, the friend of St. Columba. He was sent over to that saint, then in Ireland, to be educated and trained for the religious state. He eventually became a monk at a monastery known as Dalquongal, of which in course of time he became abbot. After some time he passed over to {106} Scotland where he lived as a hermit near Glenesk, in Angus. He afterwards entered the monastery of Iona, and while dwelling under the rule of St. Columba accompanied that saint to the district of Buchan, Aberdeenshire, and was made by him abbot of the monastery of Deer, which St. Columba founded on land given to him by the ruler of the district, whose son had been restored to health during a severe illness by the saint's prayers. The name Deer is said to have originated in the tears (*deara*) shed by Drostan when he parted from his beloved master.

St. Drostan preached the gospel in the district of Inverness-shire known as Glen-Urquhart which in Catholic ages bore the name of "St. Drostan's Urquhart." Here a plot of ground, said to have been cultivated by the saint when he lived there as its apostle, is still known as "St. Drostan's Croft." In St. Ninian's Chapel, in the glen, was preserved the saint's cross, and the custodian of the relic had the use of the "Dewar's (or keeper's) Croft" as a reward for his services.

St. Drostan died in his monastery of Deer and was buried at Aberdour where miracles {107} were wrought at his tomb. Many churches in the North of Scotland bore his name; in Caithness were Halkirk and Cannisbay; in Angus, Edzell and Lochee; in Inverness-shire, Alvie and Urquhart; in Banffshire, Aberlour and Rothiemay; in Aberdeenshire, Deer and Aberdour. At Westfield in Caithness is St. Drostan's Burial Ground; at Lochlee is "Droustie's Meadow" and "Droustie's Well." Other wells bore his name in various districts. One was at Aberlour, and there were five between Edzell and Aberdour.

St. Drostan's Fairs were held each year at Rothiemay, Aberlour (for three days) and Old Deer. The last named, which formerly lasted for eight days, is still kept up. This is one of the few instances in which the old fair day of Catholic times has survived. In too many cases these remnants of Catholic ages disappeared during the last century. Pope Leo XIII. restored the feast of this saint in 1898. It was formerly celebrated in Scotland in December.

12—St. Donald, Hermit, A.D. (about) 716.

A local tradition speaks of the sojourn of this saint in the Glen of Ogilvy, in Forfarshire, {108} where he lived a secluded life for some years. He was not, strictly speaking, a hermit, as his nine virgin daughters shared his solitude, and spent their time like St. Donald in the almost constant practice of prayer and contemplation. No reliable record remains of the course of his life or of the date and circumstances of his death.

18—The Nine Maidens, 8th century.

These were the daughters of St. Donald, mentioned above.

During the lifetime of their father, these maidens lived with him in strict seclusion in the Glen of Ogilvy. Having devoted their youth to the Religious Life, they were loth to return to the world when their father's death left them without a protector. They accordingly entered the monastery for women which St. Darlugdach, an Irish nun and the friend of St. Bridget (or as some say St. Bridget herself), had founded at Abernethy. Here they spent the remainder of their lives.

There were many dedications in Scotland to these saints. The ancient church of Finhaven in Forfarshire, a chapel at Pitsligo, Aberdeenshire, {109} called the "Chapel of the Nine Maidens," and another, bearing a like designation, at Tough, in the same county, are some of them.

Other associations are still to be found in the many holy wells which are called after them, at Strathmartin, Glamis and Oathlaw (Forfarshire), Old Aberdeen and Pitsligo (Aberdeenshire), Newburgh (Fife) and Mid-Calder (near Edinburgh).

These saints were honoured together in Catholic ages on this day.

St. Thenew or Thenog, A.D. 514.

The history of the early life of this saint is involved in obscurity. There are various legends relating to it; but recent historians reject them as spurious. St. Thenew was the mother of St. Mungo or Kentigern; she is said by Jocelin in his life of St. Mungo (written in a later age) to have been befriended by St. Serf, and baptised by him, when she was cast ashore near his dwelling. The fact, however, is disputed by modern critics, on account of chronological difficulties.

At an early period a chapel dedicated to St. Thenew existed in Glasgow; but at the {110} Reformation it was destroyed. The street leading to this chapel was known for centuries as "St. Thenew's Gate"; it is now called Argyll Street. The chapel had been popularly styled "San Theneuke's Kirk," and its name still survives in the corrupted form of "St. Enoch's"—the modern designation of an important square in the city with its large railway station and hotel. Close by the chapel was a holy well bearing the saint's name.

22—St. Dabius or Bavins, Priest.

Some historians have maintained that this saint was a native of Ireland; but the Scottish tradition affirms that he was born in Perthshire, and that he became a recluse in his native parish of Weem, where he built a small chapel.

The shelf of the great rock of Weem, upon which the chapel formerly stood, is still called "Chapel Rock." A holy well hard by is called after the saint.

This well was once much frequented by pilgrims. It was a common opinion that St. Dabius would grant any wish made there if an offering were thrown into the water. When the well was cleaned out some years ago a large number of coins was discovered; these were {111} evidently offerings of the kind. There was an ancient burial ground at Weems which bore the name of the saint, and on his feast-day a fair was held annually there.

The name Kildavie (Church of Davius) which is found in the parish of Kilblane, in Bute, and also in the parish of Kilninian, in Mull, testifies to ancient churches in honour of St. Davius in those localities. The Church of Kippen, Stirlingshire, is also dedicated to this saint, under the designation of "Movean."

AUGUST

3—St. Walthen or Waltheof, Abbot, A.D. 1160.

He was the son of Simon, Earl of Huntingdon, and Maud, grand-niece of William the Conqueror. After the death of her first husband, Maud married David, King of Scotland, one of the sons of St. Margaret. The early life of the young Walthen was consequently spent at the Scottish Court, where he edified all who knew him by his purity of life and diligent practice of the Christian virtues. Desiring to embrace the religious life, Walthen {112} left Scotland, and entered the monastery of Nostell in Yorkshire, belonging to the Austin Canons. His holiness, attested by miracles, procured the esteem of his contemporaries, and led to his appointment, while still young, as Prior of the monastery of Kirkham, in the same county. Attracted by the reputation of the Cistercians, he resolved to pass into that Order, and was encouraged in his purpose by St. Aelred, Cistercian Abbot of Rievaulx, who became his attached friend. In spite of the remonstrances of his religious brethren, and the avowed indignation of his kindred, Walthen persevered in his resolution, and took the Cistercian habit at Rievaulx, where he eventually made his profession as a monk.

He was made Abbot of the Scottish abbey of Melrose, which he ruled till his death. In the later years of his life he was nominated Archbishop of St. Andrew's; but his humility shrank from the burden, and he prevailed upon his religious superiors to prevent the election. He died at Melrose at an advanced

age. Many miracles are attributed to him, even during life, and fifty years after death his body was found to be incorrupt. {113}

9—St. Berchan, Bishop.

This Irish saint spent a good part of his life in Scotland. Few particulars of his career now remain to us, but he laboured near Stirling as a missionary. Some traces of devotion to him are still existing. The name of Kilbarchan, in the county of Renfrew, proves the connection of the saint with that neighbourhood. St. Barchan's Fair was held there annually. In the same county is to be found an ancient Celtic cross erected in honour of St. Berchan. Another fair was at Tain; this is evident from an ancient charter of that burgh, in which it is stated that St. Barquhan's Fair is "held on the 3rd day after the Feast of St. Peter ad Vincula, commonly called Lambmes." St. Peter ad Vincula, or, as it is usually called, St. Peter's Chains, is a feast which falls on August 1st, hence St. Berchan's Fair, in celebration of his feast, was held on the 4th. Lambmes or Lammas was the ancient name of this feast of St. Peter and was derived from the Saxon *hlaf* (loaf). It had its origin in the offering at Mass of a loaf made from the first-fruits of the harvest. {114}

6—Blessed Alexander, Monk, A.D. 1229.

In the account given of St. Matilda (April 11) allusion was made to her brother Alexander, who, concealing his royal origin, entered the Cistercian monastery of Foigni, in the diocese of Laon, France. He died some years before his holy sister on May 4th, 1229. His feast is celebrated by his Order on this day. A fair was formerly held in his honour at Keith, in Banffshire.

9—St. Oswald, King and Martyr, A.D. 642.

This illustrious King was the son of a pagan. Ethelfrid, King of Northumbria. He was compelled on the death of his father to seek safety in the north, and took refuge with his two brothers at Iona, where all three received baptism. Eanfrid, the eldest, obtained the throne of Northumbria, but relapsed into paganism. He met with a violent death at the hands of the British prince, Cadwalla, and Oswald succeeded him as king. Cadwalla was defeated near Hexham by Oswald's inferior army, the Christian prince having previously erected a large wooden cross on the field of {115} battle, before which he knelt in prayer for the success of his arms, and promised, with the consent of his soldiers, that all would embrace Christianity should God grant them the victory.

On ascending the throne Oswald procured a missionary for his people from Iona in the person of Aidan, who became eventually the first Bishop of Lindisfarne. The saintly King did not disdain to act as interpreter to his people of the instructions given by Aidan in the Celtic tongue. Oswald reigned but eight years, yet they were years of blessing for the nation. The King led the way in the practice of the Christian virtues, especially of charity to the poor. It was on the occasion of the distribution to a hungry multitude at the palace gates of the food prepared for the King's repast, and the division of the costly silver dish itself amongst the poverty-stricken people, that St. Aidan, who was about to join the King at a banquet, cried out enthusiastically as he seized Oswald's right hand, "May this hand never corrupt!" The utterance was prophetic, as the sequel will show. {116}

The saintly King met his death on the field of battle, when resisting the invasion of his dominions by Penda, the pagan king of Mercia. His dying words were a prayer for the souls of all who had fallen in the battle. Many miracles were wrought by his intercession and by the use of particles of the cross he had erected. His right hand and arm, in accordance with St. Aidan's prophecy, remained incorrupt till the time of the Venerable Bede, who tells us that they were honoured in the Church of St. Peter at Bamborough. His head was taken to the monastery of Lindisfarne; it was eventually deposited in St. Cuthbert's shrine and was carried with the remains of that saint to Durham Minster.

Many monasteries and churches both in England and Scotland bore the name of St. Oswald. Those in Northumbria and Cumbria can scarcely be termed Scottish in these days, but Kirkoswald near Maybole and Carluke in Lanarkshire possessed respectively a church and chapel dedicated to the holy King. His death occurred on August 5th, but his feast has been transferred to this day. Devotion to St. {117} Oswald flourished greatly in Ireland as well as in Scotland and England, and extended to the Continent.

St. Angus.

At Balquhidder, in Perthshire, there is a local tradition regarding a saint of this name. He is said to have been a disciple of St. Columba, and to have preached the Faith in that neighbourhood. His name is preserved in the *Clach Aenais* (Stone of Angus), a slab bearing a representation of a priest holding a chalice. This stone formerly stood within the old church at Balquhidder, and it was the custom to stand or kneel upon it during the solemnization of a baptism or marriage. As this rite seemed to Presbyterian authorities to savour of superstition, the stone was removed to the churchyard about a century ago.

Near the church are the foundations of the "Chapel of Angus." A hillock hard by is pointed out as the spot where the saint preached, and it still bears his name.

"Angus Fair" was formerly held at King's House, in the parish of Balquhidder, on the Wednesday after the second Tuesday in August. {118}

This locates the saint's feast-day (which the fair doubtless commemorated) in the early part of August, although the exact date is uncertain.

11—St. Blaán, Bishop, A.D. 590.

He was born in Ireland of a noble family, and after spending seven years under the direction of St. Comgall and St. Kenneth, passed over to Bute, to St. Cathan, his mother's brother. He is said to have made later a pilgrimage to Rome. The monastery he founded became the site of the well-known Cathedral of Dunblane a place which derives its name from the saint where the mediaeval building begun by David I. is still to be seen. Among the many miracles attributed to the saint is the restoration to life of a dead boy. He is also said to have rekindled the extinguished lamps in his church during the night office, on one occasion, by striking fire from his fingers as from a flint; the miracle being vouchsafed by God to clear the saint of any imputation of negligence in his duty.

St. Blaán became eventually a bishop. After his death devotion to him became popular, {119} and many dedications bear witness to his callus. There was a church of St. Blaán in Dumfries and another at Kilblane in Argyll. The ruins of the saint's church in the parish of Kingarth, Bute, form an object of great interest to antiquarians, and stand amid surroundings of extraordinary beauty and charm. His bell is still preserved at Dunblane. The saint's feast was restored to the Scottish Calendar by Leo XIII. in 1898.

18—St. Inan, Confessor, 9th century.

In the southern district of Scotland are to be found many traces of the *cultus* of a saint bearing this name, though his history is not known.

Some consider him a native of Ayrshire, since the greater part of the remains connected with him are to be found in that county, where he seems to have spent many years of his life. Others claim him as a native of Ireland, and it has been conjectured that his name is merely a corruption of Finan. There are no conclusive proofs in support of either opinion.

The chief place of residence of St. Inan {120} seems to have been at Irvine, though many interesting remains recall his memory at Beith On the Cuff Hill in the latter parish is a cleft in the rock which was originally of natural formation, but has been enlarged by art; it bears the name of "St. Inan's Chair." At a short distance from it is a double spring of abundant and excellent water known as "St. Inan's Well." On the day corresponding to the 18th August, old style, a fair is annually held in the vicinity, which bears the name of "Tenant's (probably a corruption of St. Inan's) Fair." Inchinnan (Renfrewshire) is said to signify "Inans' Isle."

Another well bearing the saint's name is at Lamington in Lanarkshire, where the church was dedicated to him. At Southenan, Ayrshire, was another church or chapel bearing the name of St. Inan; for a charter of James IV. in 1509, confirms the donation of John, Lord Sempill, of a perpetual Mass therein.

24—St. Yrchard or Merchard, Bishop, 5th or 6th century.

This saint was born of pagan parents in the district of Kincardine-O'Neil, Aberdeenshire. {121}

In his early youth he embraced the Christian Faith, and was ordained priest by St. Ternan, who associated the young man with himself in his missionary labours. In later life he journeyed to Rome, and was there consecrated bishop. Returning to Scotland he ended his days in Aberdeenshire. At Kincardine-O'Neil a church was erected over the spot where the chariot which was conveying his remains to burial was miraculously stopped. A fair was formerly held there annually on St. Merchard's feast and during the octave.

One of the saint's churches was in Glenmoriston. The ancient burial ground which adjoins it is still in use, and some few stones of the old building are yet to be seen there. The local tradition tells that the saint when labouring as a missionary in Strathglass with two companions, discovered, by previous revelation, three bright new bells buried in the earth Taking one for himself, he gave the others to his fellow-missionaries, bidding each to erect a church on the spot where his bell should ring for the third time of its own accord; undertaking to do the same with regard to his own. {122} One of these

companions founded a church at Glenconvinth, in Strathglass, the other at Broadford, Isle of Skye.

St. Merchard travelled towards Glenmoriston. His bell rang first at *Suidh Mhercheird* (Merchard's Seat), again at *Fuaran Mhercheird* (Merchard's Well), near Ballintombuie, where a spring of excellent water treasured by both Catholics and Protestants still bears his name, and a third time at the spot where the old churchyard, called *Clachan Mhercheird*, close by the river Moriston, recalls his memory.

The bell of the saint was preserved there for centuries. After the church fell into decay's early in the seventeenth century, the bell remained in the churchyard. The narrow-pointed spar of granite on which it rested still stands there. The bell, unfortunately, was wantonly removed, by Protestant strangers about thirty years ago, to the great indignation of the inhabitants of the glen, Protestant as well as Catholic; it has never since been discovered.

Tradition has it that the bell was wont to ring of its own accord when a funeral came {123} in sight, and that whenever it was removed from its usual position it was invariably found restored miraculously to its place. Many persons still living in the glen have seen the bell, and the grandparents of some of them used to relate that they heard it ring in their youth. Devotion to this saint was very strong in that neighbourhood in Catholic times, and he is still regarded by Catholics as the local patron.

25—St. Ebba, Abbess, A.D. 683.

She was sister to St. Oswald, and to Oswy, his successor, Kings of Northumbria. She founded a monastery at Ebchester, on the Derwent, and another and more important one at Coldingham. It was at the latter place that the great St. Ethelreda received her monastic training. St. Ebba was buried at Coldingham, but portions of her relics were afterwards placed in the tomb of St. Cuthbert at Durham. St. Abb's Head, the well-known promontory on the coast of Northumberland, takes its name from this saint.

30—St. Fiacre, Hermit, 7th century.

He was born in Ireland about the year {124} 590. A hermitage and holy well near Kilkenny are called after him, and were frequented as late as the beginning of this century by pilgrims who wished to pay him honour. After labouring as a missionary in Scotland, St. Fiacre ended his days at Breuil, near Meaux, in France, where he became famous for miracles both before and after his death; he was invoked as the patron saint of the province of Brie, and his shrine became a famous place of pilgrimage.

St. Fiacre's day was kept with devotion in Scotland. The Breviary of Aberdeen contains the office for the saint's feast. Several Scottish churches bore his name. Among these may be mentioned the ancient church and burial ground of St. Fiacre, or, as he is often styled, St. Fittack, at Nigg, Kincardineshire, on the opposite bank of the Dee from Aberdeen. The bay in the vicinity is known as St. Picker's Bay, and St. Fittack's Well, a clear spring near the roofless ruins of the old church, still recalls his memory. Its existence is a strong proof of the saint's residence in the neighbourhood at some time in his life. The fame of this well {125} for healing powers survived the downfall of religion, and it became necessary to prevent recourse to it by severe penalties. Thus in the records of the Kirk Session of Aberdeen for 1630 we read:—"Margrat Davidson, spous to Andro Adam, fined L5 for sending her child to be washed at St. Fiackre's Well and leaving an offering."

The large numbers of pilgrims conveyed in hackney coaches to the French shrine of this saint at Breuil, caused those vehicles to be known as *fiacres*, a designation they still bear.

31—St. Aidan, Bishop, A.D. 651.

This saint was a native of Ireland, where, after some years of monastic life at Inniscattery in the Shannon, he was consecrated bishop. Later on he entered the monastery of Iona. He became the first bishop of Lindisfarne, and the helper of St. Oswald in the conversion of Northumbria. His life was one of great poverty and detachment, and his example had a wonderful effect on his flock. He used to travel about his diocese on foot, accompanied by his clergy, spending the time occupied by {126} the journey in prayer and holy reading. His alms were abundant, and his manner to all with whom he came in contact kind and fatherly. His miracles, even during life, were many and striking.

St. Aidan was the founder of Old Melrose, which stood a short distance from the site of the more modern Cistercian Abbey whose ruins are familiar to travellers. He also assisted the Abbess, St. Ebba, in the foundation of the celebrated monastery of Coldingham, which consisted of two distinct communities of men and women.

After ruling his see for seventeen years, he died at Bamborough in a tent which he had caused to be erected by the wall of the church. St. Cuthbert, then a youthful shepherd, as he kept his flock on the hills, had a vision of the soul of St. Aidan being borne by angels to Heaven. It was this vision which

determined him to seek admission to Melrose. Many churches bear St. Aidan's name. Among them are those of Cambusnethan in Lanarkshire and Menmuir in Angus. At the latter place is the saint's holy well, which was renowned for the {127} cure of asthma and other complaints. Another holy well called after St. Aidan is to be found at Fearn in Angus. The ancient church of Kenmore, Perthshire, was known as Inchadin. Keltney Burn in the same neighbourhood, is called in Gaelic "St. Aidan's Stream."

SEPTEMBER

1—St. Egidius or Giles, Abbot, A.D. 714.

This saint never laboured in Scotland, yet the honour shown to him in the country is sufficient reason for the mention of his name here. He is said to have been an Athenian by birth, who fled from his native land to escape the admiration excited by his extraordinary sanctity. He settled in France and founded a monastery in the neighbourhood of Nismes, where many disciples placed themselves under his guidance, and where he died and was laid to rest. His *cultus* extended from France into other countries. St. Giles was honoured in Edinburgh as early as 1150, when a monastery existed under his invocation. He became the {128} recognised patron saint of the city, and his figure appeared in the armorial bearings of Edinburgh, accompanied by the hind which is said in his legend to have attached herself to the saint. Since the Reformation the figure of the saint has disappeared, though that of the animal remains.

The beautiful Church of St. Giles was rebuilt in the 15th century, and was erected into a collegiate church by Pope Paul II. It still continues to be the glory of the Scottish capital. This church possessed an arm-bone of the saint, for which a rich reliquary was provided by the city. Fairs were formerly held in honour of St. Giles at Moffat and also at Elgin, where the parish church bore his name.

2—St. Murdoch, Bishop.

No very reliable particulars can be ascertained as to the life of this saint. Traces of the honour shown to him are to be found in Forfarshire, the district which seems to have been the scene of his missionary labours. At Ethie, in the parish of Inverkeilor, in that county, are the remains of an ancient church and burial-ground {129} which bear his name. Near Ethiebeaton, in the parish of Monifieth, are traces of an old church which goes by the name of "Chapel Dockie." This is believed to be another dedication in honour of St. Murdoch.

9—St. Queran or Kieran, Abbot, A.D. 548.

This saint was born in Ireland and became abbot of the monastery known as Clonmacnois. He passed over to Cornwall, and there laboured as a missionary for some years. Many churches in that district are known by his name, which appears there under the form of Piran.

The saint afterwards journeyed to Scotland, where he preached the Gospel in the western districts. He settled at Dalruadhain, near Campbeltown, and the cave to which he was accustomed to retire for prayer is still to be seen there. He died in A.D. 548. St. Kieran came to be regarded eventually as the patron saint of the whole of Kintyre. He became very popular in Scotland, on account of the great affection with which St. Columba regarded him. Every year his hermitage and {130} holy well were the resort of pilgrims who came to honour his memory. A rock near the sea shore is said to have been marked by the impress of his knees, from the frequency with which he would kneel there to pray with arms outstretched, looking towards his beloved Ireland.

Several churches in Scotland are dedicated to this saint. Besides a church in Campbeltown, others at Kilkerran in Kintyre, Kilcheran in Lismore, Kilkeran in Islay and Barvas in Lewis were named after him. Those of Strathmore in Caithness, Fetteresso and Glenbervie in Kincardineshire and Dalkerran in Ayrshire are dedicated to a saint of the same name, but whether it is this particular St. Kieran is disputed. There is a well of "St. Jargon" at Troqueer (Kirkcudbright), which is thought to be St. Kieran's.

15—St. Mirin. Bishop, 6th century.

Born in Ireland, he became a pupil of St. Comgall in the monastery of Bangor on Belfast Lough, where no less than three thousand monks are said to have resided together. In {131} the course of time Mirin was made Prior of the Abbey. No authentic record relates that he left Ireland to labour in Scotland; but Bangor, like Iona, was a great missionary centre, from which the brethren started to evangelise the various countries of Europe, and this fact lends credence to a tradition that St. Mirin came to Scotland. Paisley has always claimed the honour of possessing his remains, which became in after years an attraction to many pilgrims.

When in the twelfth century Walter Fitz-Alan founded a Benedictine abbey there, he placed it under the patronage of St. Mirin, jointly with Our Lady, St. James and St. Milburga, the patron of Wenlock, Shropshire, whence the first community came. Lights were burnt around St. Mirin's tomb for centuries, and a constant devotion was cherished towards him. The seal of the abbey bore his figure, with a scroll inscribed, "O Mirin, pray to Christ for thy servants." The chapel in which his remains repose is popularly known as "The Sounding Aisle," from its peculiar echo.

A fair was formerly held at Paisley on the {132} saint's feast-day and during the octave. Other churches in the south of Scotland were dedicated to him. In the parish of Kelton, in Kirkcudbright, are the remains of an ancient chapel and burial-ground known as "Kirk Mirren." On Inch Murrin (Mirin's Island), in Loch Lomond, are the ruins of his chapel. At Kilsyth, Stirlingshire, is "St. Mirin's Well." There are other traces of him at Coylton, in Ayrshire, where a farm is called "Knock Murran," and at Edzell, in Forfarshire, where there is the "Burn of Marran."

16—St. Ninian, Bishop. 5th century.

He was the first bishop residing in Scotland of whom there is any authentic record, and one of the earliest missionaries to the country. He was born about A.D. 360, in the district now known as Cumberland. His father was a converted British chieftain. Ninian had a strong desire to study the Faith at its fountain-head, and journeyed to Rome in his twenty-first year. The Pope of the time, St. Damasus, received him very cordially, and gave him special teachers {133} to instruct him in the doctrines of the Church. After he had spent there fifteen years, Pope St. Siricius made him priest and bishop, and sent him to preach the Faith in his native country. Ninian settled in the district now called Galloway. The recollection of the churches he had seen in Rome awoke in him a desire to build one more worthy of God's worship than the simple edifices of that early age in these northern countries. By the help of his friend, St. Martin of Tours, he obtained Frankish masons for this purpose, and built the first stone church ever yet seen in Britain. It was called *Candida Casa*, or "White House" (still the designation in Latin of the See of Galloway). The point of land on which it stood became known as the "White Home," from which Whithorn derives its name.

Besides converting the people of his own neighbourhood, St. Ninian, by his zeal, brought into the Church the Southern Picts, who inhabited the old Roman province of Valentia, south of the Forth. He is therefore styled their Apostle. He was more than seventy when he died, and was laid to rest in the {134} church he had built and dedicated to St. Martin. Later on it was called after him and became illustrious for pilgrimages from England and Ireland, as well as from all parts of Scotland. So many churches in Scotland bore his name that the enumeration of them would be impossible here, while almost every important church had an altar dedicated to him. An altar of St. Ninian was endowed by the Scottish nation in the Carmelite Church at Bruges in Catholic ages. There is a portion of a fresco on the wall of Turriff Church, Aberdeenshire, which bears the figure of St. Ninian. The burgh of Nairn was placed under his patronage. Many holy wells bore his name: at Arbirlot, Arbroath, Mains and Menmuir (Forfarshire); Ashkirk (Selkirkshire); Alyth, Dull (Perthshire); Mayfield (Kirkcubrightshire); Sandwick (Orkney); Penninghame, Wigtown (Wigtownshire); Isle of Mull. That at Dull is said by a Protestant writer of 1845 to have been greatly frequented by invalids from far and near, on account of its reputed healing powers.

St. Ninian's fairs were held at Whithorn {135} (for four days), and also at Arbroath. The saint's feast, which had previously been long observed in the diocese of Galloway and at the Benedictine Abbey, Fort-Augustus, was extended to the whole Scottish Church by Leo XIII. in 1898.

St. Laisren. Abbot, A.D. 605.

He was a cousin of St. Columba. He ruled for some years the Abbey of Durrow in Ireland, and afterwards that of Iona, of which he was the third abbot.

20—St. Marthom.

A fair was held annually at Ordiquhill (Banffshire) for eight days from September 20, under the name of St. Marthom's fair. Nothing is known about the life of the saint.

22—St. Lolan, Bishop.

Many extraordinary miracles are related of this saint, but his real history is involved in obscurity.

The crozier and bell of St. Lolan were long preserved at Kincardine-on-Forth, Perthshire, {136} and were included in the feudal investitures of the earldom of Perth. They are alluded to in documents of the 12th century, and the mention of the bell occurs in one as late as 1675. Both relics have long disappeared.

He was of Irish race, and belonged to the same family as St. Columba. In his 55th year he was elected Abbot of Iona. He is said to have been instrumental in obtaining the passing of "The Law of the Innocents" in the Irish National Assembly of Tara. This statute exempted the Irish women from serving on the battle field, which before that time they had been bound to do. In 701 St. Adamnan was sent on an embassy to his former pupil, Aldfrid, King of Northumbria, to seek reparation for injuries committed by that King's subjects in the Province of Meath. It was during this visit to England that he conformed to the Roman usage with regard to the time for keeping Easter, and he was afterwards successful in introducing the true practice into the Irish Church. His efforts in this respect were {137} not successful with his monks at Iona; though his earnest exhortations, and the unfailing charity which he exhibited towards those who differed from him, must have helped to dispose them to conform to the rest of the Church, which they did about twenty years after his death.

St. Adamnan is most renowned for his life of St. Columba, which has been called by a competent judge "the most complete piece of such biography that all Europe can boast of, not only at so early a period, but throughout the whole Middle Ages." He is also the author of a treatise on the Holy Land, valuable as being one of the earliest produced in Europe.

Though the saint died at Iona, his relics were carried to Ireland; but they must have been restored to Iona, as they were venerated there in 1520. He was one of the most popular of the Scottish saints, and many churches were named after him. The chief of these were at Aboyne and Forvie (parish of Slains) in Aberdeenshire; Abriachan in Inverness-shire; Forglen or Teunan Kirk in Banffshire; Tannadice in Forfarshire; Kileunan (parish of Kilkerran) {138} in Kintyre; Kinneff in Kincardineshire; the Island of Sanda; Dull, Grandtully and Blair Athole in Perthshire—the latter place was once known as *Kilmaveonaig*, from the quaint little chapel and burying ground of the saint. There were chapels in his honour at Campsie in Stirlingshire and Dalmeny in Linlithgow. At Aboyne are "Skeulan Tree" and "Skeulan Well," at Tannadice "St. Arnold's Seat," at Campsie "St. Adamnan's Acre," at Kinneff "St. Arnty's Cell." At Dull a fair was formerly held on his feast-day (old style); it was called *Feille Eonan*. Another fair at Blair Athole was known as *Feill Espic Eoin* ("Bishop Eunan's Fair" though St. Adamnan was an abbot only); it has been abolished in modern times. His well is still to be seen in the Manse garden there, and down the glen a fissure in the rock is called "St. Ennan's Footmark." There was a "St. Adamnan's Croft" in Glenurquhart (Inverness-shire), but the site is no longer known.

Ardeonaig, near Loch Tay; Ben Eunaich, Dalmally; and Damsey (Adamnan's Isle) in Orkney, take their names from this saint. At {139} Firth-on-the-Spey, near Kingussie, is a very ancient bronze bell, long kept on a window-sill of the old church, and tradition relates that when moved from thence it produced a sound similar to the words, "Tom Eunan, Tom Eunan," until it was restored to its original resting-place in the church, which stands on the hill bearing that name. The tradition points to the dedication of the church to this saint. Few names have passed through such various transformations in the course of ages as that of Adamnan. It is met under the forms of Aunan, Arnty, Eunan, Ounan, Teunan (Saint-Eunan), Skeulan, Eonan, Ewen and even Arnold.

St. Adamnan's feast was restored by Pope Leo XIII. in 1898.

25—St. Barr or Finbar, Bishop, 6th century.

He was born in Connaught and was the founder of a celebrated monastery and school on an island in Lough Eirce (now known as Gougane-Barra), in County Cork, and to this house, says Colgan in his *Acta Sanctorum*, so {140} many came through zeal for a holy life that it changed a desert into a great city.

St. Finbar became the first Bishop of Cork, where he founded a monastery almost as famous as the former. St. Finbar, like so many Irish saints, made a pilgrimage to Rome. Missionary zeal led him later on to Scotland, and for some time he laboured in Kintyre.

Devotion to St. Barr was very great in Catholic Scotland, as numerous dedications attest. His churches are chiefly to be found on solitary islands, which seem to have had a special attraction for him. Thus in the parish of Kilkerran, Kintyre, is an island now known as Davar; it was formerly called St. Barre's Island. The island of Barra takes its name from him; traces of his *cultus* lingered on there long after the Reformation. At Kilbar (sometimes called Shilbar), for example, an image of the saint, which was long preserved, used to be clothed with a linen robe on his feast-day in comparatively recent times. Other curious customs also prevailed in the island in connection with him; his holy well is there. St. Barr was the patron saint of the churches of {141} Dornoch, and of Eddleston (Peebles-shire); at both places a fair was annually held on his feast-day. In Ayrshire is the parish of Barr, and in Forfarshire that of Inch bare. At Midd Genie, in Tarbat, is Chapel Barre.

28—St. Machan or Mahon, Bishop, about 6th century.

St. Machan, born in Scotland, was like many of his contemporaries, sent to Ireland, then renowned for its schools, to be educated. After he had returned to his native land and had become a priest, he laboured in various provinces of Scotland.

At Rome, whither he had gone as a pilgrim, he was consecrated bishop in spite of protestations from his humility; later he returned to Scotland and to the apostolic ministry. After many years of fruitful labour he died and was laid to rest at Campsie in Lennox. His name still survives in Ecclesmachan (Church of Machan) in Linlithgow, of which he is patron. The parish of Dalserf, Lanarkshire, formed at one time the chapelry of St. Machan, and was known as Machanshire. It was connected {142} with the church of Cadzow (now Hamilton). An altar in St. Mungo's Cathedral, Glasgow, was dedicated to him. A fair in honour of this saint was held annually at Kilmahog, Perthshire.

OCTOBER

8—St. Triduana, Virgin, 7th or 8th century.

St. Triduana devoted herself to God in a solitary life at Rescobie in Angus (now Forfarshire). While dwelling there, a prince of the country having conceived an unlawful passion for her is said to have pursued her with his unwelcome attentions. To rid herself of his importunities, as a legend relates, Triduana bravely plucked out her beautiful eyes, her chief attraction, and sent them to her admirer. Her heroism, it is said, procured for her the power of curing diseases of the eyes. Many instances are related of such miracles worked after her death.

St. Triduana died at Restalrig in Lothian, and her tomb became a favourite place of {143} pilgrimage. Before the Reformation it was the most important of the holy shrines near Edinburgh. On account of this prominence her church was the very first to fall a victim to the fanatical zeal of the Puritans. After being honoured for a thousand years her relics were desecrated by the destruction of her shrine. The General Assembly, decreed on December 21, 1560, that "the Kirk of Restalrig, as a monument of idolatrie, be raysit and utterlie castin downe and destroyed." An interesting discovery was made in 1907 in connection with this church, which had long been used as a Presbyterian place of worship after restoration. An octagonal building, standing near, was thought to have been a Chapter House in Catholic times; it was filled with earth and rubbish, after having served as a burial place, and a mound of earth surmounted it on the outside on which trees had rooted. The Earl of Moray, superior of the village, offered to restore the church to its original state, and, when examined by competent authorities, the supposed Chapter House was found to be a beautiful little Gothic chapel with groined roof supported {144} by a central pillar, similar to the building which once covered St. Margaret's well at Restalrig. Further explorations proved that the little octagonal building had evidently been raised over the miraculous well of St. Triduana, so much scoffed at by Reformation satirists. Steps led down to the water, thus covered in, and a chapel, which must have formed an upper story above the well, is thought to have been the "Triduana's Aisle" alluded to in ancient documents. The building has now been thoroughly restored after its original form and is regarded as a valuable monument of antiquity. Thus do more enlightened ages condemn the foolish fanaticism of bygone days!

This saint was honoured in various parts of Scotland, and her name has undergone so many changes in the different districts as to be often unrecognisable. It occurs under the various forms of Traddles, Tredwell, Tradwell, Trallew, Trallen, etc.

Among these dedications are Kintradwell in Caithness and Trad lines in Forfarshire. Near the island of Papa Westray in the Orkneys is St. Tredwell's Loch, and on the east side of {145} the loch is a small peninsula containing the ruins of a little building measuring 20 feet in length and 22 feet in breadth, known as St. Tredwell's Chapel. At Rescobie a fair used to be held on her feast-day, but in the beginning of last century it was transferred to Forfar. It was known as "St. Trodlin's Fair." Relics of this saint were honoured in Aberdeen Cathedral in Catholic ages. Devotion to St. Triduana has been revived in the modern Catholic church at Restalrig.

11 St. Kenneth, Abbot, A.D. 599.

With St. Columba, St. Bridget and St. Maelrubha, St. Kenneth ranks among the most popular of the Irish saints honoured in Scotland. He was the child of poor Irish parents, and was employed during his early years in tending sheep. When he attained the years of man hood he became a monk, and passed over to Wales, where he became the disciple of the renowned St. Cadoc. He was one of that saint's most beloved followers on account of his perfect obedience. After being ordained priest he made a pilgrimage to Rome, and returning {146} to Ireland became the disciple of St. Mobhi and St. Finnian. St. Columba, St. Comgall and St. Kieran lived with him as members of the same community.

Later on St. Kenneth visited Scotland, where he lived for some years as a monk. He is believed to have founded a monastery at St. Andrews and to have built churches in other parts of the country, converting many of the pagan inhabitants to Christianity by the fervour of his preaching. He spent some time at Iona with St. Columba, and accompanied that saint in his visit to King Brude at Inverness, and it was St. Kenneth who, with the sign of the Cross, caused the King's hand to wither when he drew his sword against the missionaries.

St. Kenneth died in Ireland. He founded the monastery of Aghaboe, and around it grew up the town of that name, which up to the twelfth century was the seat of the Bishops of Ossory, whose residence was later transferred to Kilkenny. In Scotland this saint had many dedications. Kilchenzie, in Kintyre; Kilkenneth, in Tiree; Kilchainnech, in Iona; Kilchainie, in South Uist; Laggan in Inverness-shire, {147} and others. The great abbey of Cambuskenneth takes its name from him, as well as Chenzie Island, in the river of Islay, and Kennoway (anciently Kennoch) in Fifeshire.

13—St. Comgan or Congan, Abbot, 8th century.

This saint was the brother of the holy recluse, Kentigerna, whose life was given on January 7th, and was consequently the son of a Prince of Leinster. On succeeding his father in the government of the province he ruled his people as a true Christian prince should do; but, meeting with violent opposition from the neighbouring chiefs, he was forced to fly the country to save his life. Taking with him his sister and her son, Fillan, he crossed over to Scotland, and settled in Lochalsh, Argyllshire. Here he lived many years as a monk in great austerity. He was far advanced in years when death came. He was buried at Iona.

His nephew, St. Fillan (see February 3), built a church in his honour at Lochalsh. There were also many other dedications to this saint in Scotland. Among them were {148} Kilchowen in Kiltarn (Ross and Cromarty), Kilchoan or Kilcongan in the island of Seil, St. Coan in Strath (Skye), Kilquhoan in Ardnamurchan, Kilchoan in Knoydart, etc. The church of Turriff in Aberdeenshire was dedicated to him, and the annual fair on his feast-day was called "Cowan Fair." A hospital of St. Congan was founded at that place in 1272 by the Earl of Buchan, consisting of a collegiate establishment for a warden and six chaplains. Thirteen poor husbandmen of Buchan were maintained there. King Robert the Bruce added to its endowment. Some of the remains of this institution are known as "The Abbey Lands." Leo XIII. restored St. Comgan's feast to the Scottish calendar in 1898.

St. Fyndoca, Virgin.

No particulars of this saint's life remain to us. Her feast occurs in the Breviary of Aberdeen on this day. She seems to have been specially venerated in the diocese of Dunblane. An old charter of the thirteenth century mentions a chapel dedicated to St. Fyndoca at Findo Cask, near Dunning, in Perthshire; a fair was {149} formerly held there for eight days from the saint's feast. There are ruins of an old building known as the chapel of St. Fink at Bendochy, near Coupar Angus; this was probably one of her dedications.

17—St. Rule, Abbot, (about) 6th century.

An old legend, long accepted as history, but rejected altogether by modern critics, makes this saint the bearer of the relics of St. Andrew from Patras in Achaia to Scotland in the fourth century. The story relates that Rule, when engaged in his duties as custodian of the apostle's shrine, was favoured with a Heavenly vision, in which an angel commanded him to set aside certain of the relics—among them an arm-bone and three fingers of the Apostle—and to conceal them for a time in a certain spot indicated. Another vision later on directed the holy man to set sail with the relics in a north-westerly direction "towards the ends of the earth," and when the vessel should be in danger of shipwreck on a northern coast to recognise that as a sign that a church should be built near that spot in honour {150} of St. Andrew, where the relics should be enshrined. St. Rule is said to have carried out the command in company with many fellow voyagers, and to have founded the church of St. Andrew's, where he lived more than thirty years after his landing. A cave on the sea coast hard by still bears his name. He is said to have retired there for prayer. The old church of St. Rule, with its quaint, slender tower, was the first cathedral of the city, which formerly bore the saint's name.

Most modern historians identify St. Rule with an Irish abbot of similar name who is honoured on this day. He was a contemporary of St. Kenneth, and probably ended his days at St. Andrews, after labouring there as a missionary. St. Rule is the patron of Monifieth, Forfarshire; of Meikle Folia, near Fyvie, Aberdeenshire; and of Kennethmont, Aberdeenshire, where an ancient fair, held on the second Tuesday in October as late as the beginning of last century, was known as "Trewell Fair." There was a chapel of St. Rule at St. Cyrus (formerly called Ecclesgreig) in Kincardineshire. {151}

21 St. Mund or Fintan-Munnu, Abbot, A.D. 635, He was born in Ireland, and was a contemporary of

St. Columba. He bears the character of being the most austere of all the Irish saints, and suffered grievously from bodily infirmities with the greatest resignation. Crossing over to Scotland, he dwelt for a time upon an island of Loch Leven, still called after him by the title of Eileanmunde.

A more important foundation was afterwards made by this saint at Kilmun, north of the Firth of Clyde, in Argyllshire. An old burial ground still marks the site of the monastery founded by St. Mund; the hills and wooded glens which surround the spot make up a scene of striking beauty. A small bay in the vicinity is called "Holy Loch." It is a matter of dispute whether the title came from its proximity to St. Mund's foundation or from a shipload of earth from the Holy Land, destined to form part of the foundation of a church in Glasgow, and reputed to have been sunk in a storm near that spot.

It is said that St. Mund made application to Baithen, St. Columba's successor at Iona, to be {152} received as a monk of that monastery, but that Baithen advised the saint to return to Ireland and found a monastery there. The holy abbot gave this advice on account of a prophecy of St. Columba, who had foreseen St. Mund's desire, and had declared that God willed that saint to become abbot over others and not the disciple of Baithen.

It was owing to this advice that St. Mund returned to his native land and founded Teach-Mun (Tagmon) in Wexford, which became famous under his rule.

Mediaeval documents mention the saint's pastoral staff as preserved in Argyllshire; its hereditary custodian held a small croft at Kilmun; it may have been in honour of this saint that a fair was held at that place for eight days during April as alluded to in records of 1490. No trace of the above relic now remains. In Ireland this saint is known as St. Fintan-Munnu; but Mundus or Mund is the title which appears in Scottish records.

26—St. Bean, Bishop, 11th century.

This saint was venerated at Fowls Wester {153} and Kinkell, both in Perthshire. His well is pointed out at the former place, and his fair is held there. St. Bean is inserted in the calendar of the Breviary of Aberdeen, but few particulars of his life are known to us. Tradition makes him Bishop of Mortlach, in Banffshire, though the existence of such a see is not generally admitted. St. Bean, probably resided at Morlach of which he became patron (in succession to St. Moluag see—June 25); he is said to have ruled a monastery of Culdees there. An ancient stone effigy, in existence in the eighteenth century in Mortlach Church, was supposed to represent the saint; nothing of the kind is now to be seen. Balvenie, in the neighbourhood, is thought to be derived from *Bal-beni-mor* ("dwelling of Bean the Great"). The feast of St. Bean was restored to Scotland by Leo XIII.

St. Eata, Bishop, A.D. 686.

He was one of the boys trained by St. Aidan in the monastery of Lindisfarne. When he grew to manhood he made his profession as a monk of that abbey, and in after years became {154} Abbot of Old Melrose, where St. Boisil and St. Cuthbert were among his disciples. He became Bishop of Lindisfarne, and was afterwards translated to the See of Hexham. He was buried in Hexham Cathedral.

30—St. Talarican, Bishop, A.D. (about) 720.

This saint has been claimed as one of the Irish missionaries to Scotland, but competent authorities maintain that his name shows him to have been of Pictish origin, and they add that the Irish calendars do not contain a saint whose name can be identified with that of Talarican. The saint is said to have been raised to the episcopate by Pope Gregory (perhaps St. Gregory II.). It is specially said of him that he was careful to offer Holy Mass every day. His life was one of stern discipline. He laboured in the northern districts of Scotland, and his popularity is shown by the numerous dedications in his name.

The large district of Kiltarlity in Invernessshire, in which Beaully Priory was situated, takes its name from St. Talarican. A church and burial-ground known as Ceilltarraglan once {155} existed in the Isle of Skye; it was situated on the plain above the rocks to the north of Loch Portree. In the island of Taransay we find *Eaglais Tarain*, or Church of Talarican. The saint is also associated with the church of Fordyce, in Banffshire, where a fair was held on his feast and during the octave. There is a St. Tarkin's Well at Fordyce and another in the parish of Kilsyth, Stirlingshire, is thought to own this saint as patron. Leo XIII. restored St. Talarican's feast to the Scottish Calendar.

St. Monoch.

At Stevenson, in Ayrshire, an annual fair was formerly held on October 30th, which was called "Sam Maneuke's," or "St. Monk's Day"; it has long been discontinued. An old will of the sixteenth century points to this saint as the patron of the town. Archibald Weir, in his testament, dated October 7th, 1547, says: "I give and bequeath my soul to God Almighty and my body to be buried in the church of St.

Monoch, of Steynstoune." A procession once took place annually on this day in the above locality. It was doubtless the remnant of some {156} popular Catholic demonstration in honour of the patronal feast; though mentioned as late as 1845 it has now disappeared. In the parish of Sorn, in the same county, is an estate known by the designation of Auchmannoch, which probably refers to this saint.

31 St. Bees or Begha, Virgin, A.D. (about) 660.

This saint was of royal Irish race. In her youth she was promised in marriage to a Norwegian prince, but as she had vowed virginity in her earliest years she fled from home to escape the force which might possibly be brought to bear upon her to bring about the proposed union. Embarking alone in a small boat, she made her way to the opposite coast of Northumbria. Here she dwelt for some time in a woodland retreat, after receiving the monastic habit from St. Aidan, the bishop. She afterwards presided over a community of virgins, whose government she eventually resigned to St. Hilda. St. Begha founded another monastery in Strathclyde, which was known by her name. The tongue of land on which it stood is still called St. Bee's Head. {157}

In this retreat she died in the odour of sanctity. Kilbagie, in Clackmannan, is probably named after this saint, and also Kilbucho (Church of Begha), in the parish of Broughton, Peebleshire.

NOVEMBER

3—St. Malachy, Archbishop, A.D. 1148.

Among the Irish saints who benefited Scotland, the illustrious contemporary and dear friend of his biographer, St. Bernard, must not be omitted. St. Malachy, Archbishop of Armagh, twice visited Scotland. On his return from one of his visits to Rome, he stayed with King David I., and by his prayers restored to life the monarch's son, Prince Henry, who was in danger of death. During this visit, St. Malachy erected an oratory of wattles and clay on the sea-shore near Port Patrick. St. Bernard relates that the saint not only directed the work but laboured with his own hands in its construction. He blessed the cemetery adjoining, which was arranged according to Irish usage, within a deep fosse. The second visit to Scotland was shortly before St. Malachy {158} set out on that last journey to the continent from which he never returned, dying on November 2nd, 1148, in St. Bernard's own Abbey of Clairvaux. He had set his heart on founding a monastery in Scotland at a place called *Viride Stagnum*, "The Green Lake," situated about three miles from the present town of Stranraer. There he marked out the boundaries, and established a community brought from one of his Irish houses. St. Bernard alludes to a monastery in Scotland as the last founded by St. Malachy, and this is undoubtedly the one referred to. Later on, this monastery, which acquired the name of Souseat (*Sedes Animarum*), was peopled by Premonstratensian Canons, brought from St. Norbert's own house of Premontre. It became known in after ages as Souseat.

St. Nidan, Bishop, about the 6th century.

He was one of the Welsh disciples of St. Kentigern, and probably accompanied him on his return to Scotland (see pp. 47-8). He is said to have evangelised the part of Deeside round Midmar, of which he was the patron. {159}

St. Englatius, Abbot, A.D. 996.

This saint, whose feast-day appears in the calendar of the Aberdeen Breviary, is associated with the parish of Tarves in Aberdeenshire, where he is known by the name of Tanglan. There is a "Tanglan's Well" in the village, and a "Tanglan's" Ford on the river Ythan.

St. Baya or Vey, Virgin, about the 9th century.

She is said to have inhabited the island of Little Cumbræ, where she lived in solitude surrounded by birds and beasts. The ruins of an ancient chapel, called that of St. Vey, are still to be seen, and the saint is believed to have been buried there. Tradition tells us, in proof of her love of solitude, that when the Rector of Dunbar attempted to carry off St. Baya's relics, a furious storm arose through the saint's intervention, and compelled him to desist. Kilbag Head in Lewis is probably named after a church dedicated to this saint.

St. Maura, Virgin, about the 9th century.

This saint was a friend of St. Baya, and used to visit her upon her island for spiritual converse. {160}

She is said to have governed a very austere community of virgins consecrated to God. She died at Kilmaura (Church of Maura) in Ayrshire.

6—St. Methven.

There are no particulars extant concerning the life of this saint, and it is therefore impossible to determine the time in which he flourished. A church bearing the name of St. Methven formerly stood in the parish of Fowlis Wester, in Perthshire. A fair used to be held there on this day in each year, locally known as St. Methvenmas Market. The day itself was observed as a holiday. Like most of such remains of Catholic merry-makings, the custom has long disappeared.

8—St. Moroc, Bishop.

Some writers maintain that this saint was formerly Abbot of Dunkeld. His name certainly survives in that neighbourhood in Kilmorick, where a spring is called St. Mureach's Well. Another church named after this saint was at Lecropt, near Stirling, and here his {161} body is said by tradition to have been laid to rest. Kilimrack (Beauly) has been sometimes ascribed to this saint, but the more reliable authorities give it as one of Our Lady's dedications. The period in which St. Moroc flourished is not known with any degree of certainty.

St. Gervadsus or Gernadius, Hermit, A.D. 934,

This saint was of Irish nationality. Longing for a life of entire seclusion from the world, he left his native land and took up his residence in Scotland. He is said to have lived many years as a hermit in the province of Moray, and in corroboration of the tradition a cave was formerly pointed out in the parish of Drainie, near Elgin, known as "Gerardin's Cave," it was situated on the height behind the modern Station Hotel at Lossiemouth. For many centuries this habitation was intact. It had an ancient Gothic doorway and window-opening, but these were demolished more than a hundred years ago by a drunken sailor. Since 1870 the whole face of the cliff known as "Holyman's Head," including the cave, has {162} been quarried. No trace now remains of the spring of water there, called "Gerardin's Well," from which the anchorite drank a thousand years ago.

It is said that a monastery was founded by this saint at Kennedar, in the same parish of Drainie where he associated himself with many fellow-soldiers in Christ, and built a church under the direction of angels. The remains of Kinneddar Castle, a residence of the Bishops of Moray, may still be seen there. Tradition tells that on stormy nights, the saint was wont to pace the beach below his cell, lantern in hand, to warn off vessels from the dangerous rocks. This is commemorated in the Lossiemouth Burgh seal, which represents the saint with his lantern and bears the motto: *Per noctem lux*. A Presbyterian church erected at Stotfield (Lossiemouth) in recent years bears the name of "St. Gerardine."

12—St. Machar or Mocumma, Bishop, 6th century.

This saint was the son of Fiachna, an Irish chieftain, and was baptised by St. Colman. In his youth he became a disciple of the great St. {163} Columba, and when that saint went to Scotland, Machar accompanied him, together with eleven other disciples. After some years he was made a bishop, and was sent by St. Columba with twelve companions to preach to the pagan Picts of Strathdon, in the northeast of Scotland. It is said that his holy master commanded him to found a church in the spot where he should find a river forming by its windings the shape of a bishop's pastoral staff. Such a configuration he found in the river Don, at the spot now known as Old Aberdeen. Here he accordingly fixed his seat, and the cathedral that rose from the humble beginnings of a church instituted by Machar now bears his name.

Besides the old Cathedral of Aberdeen, there are in the same county two parishes, formerly joined in one, which are known as New and Old Machar, respectively. At Kildrummie, in Aberdeenshire, is a place called (after the saint) "Macker's Haugh." There is St. Machar's Well, near the cathedral, at Old Aberdeen; the water used always to be taken for baptismal purposes to the cathedral. {164}

At Corgarff, in Strathdon, is another spring known as *Tobar Mhachar* (the well of St. Machar); miracles were formerly obtained there. Of this spring the legend is related of a priest, in time of famine, drawing from it three fine salmon which lasted him for food till supplies came from other quarters.

St. Machar's feast was restored to Scotland by Pope Leo XIII. in 1898.

13—St. Devenick, about the 6th century.

Tradition tells that this saint was a contemporary of the former, and preached the Gospel in Caithness. A legend relates that his body was borne for burial to Banchory Devenick, in

Kincardineshire, in accordance with his continually expressed desire to rest in the district of St. Machar, whom he had tenderly loved during life. A church was afterwards built over his relics, and named after him.

Criech, in Sutherlandshire, was probably another of his churches, if he is the saint known there as St. Teavneach. Besides a fair of great antiquity, known as "Dennick's", held at Milton of Glenesk, Forfarshire, another at {165} Methlick, Aberdeenshire, held in November about this date, bore the same name; this implies that the respective churches are dedicated to him, as fairs bearing saints names had their origin in all instances in the concourse of people assembled for the celebration of the patronal feast of a church. St. Devenick's Well is near Methlick church.

15—St. Machutus, or Malo, Bishop, A.D. 565.

The Aberdeen Breviary gives on this day the feast of the British saint who became one of the apostles of Brittany and is commemorated there by the town of St. Malo.

There is no record of this saint's residence in Scotland, but his *cultus* flourished there, possibly on account of his connection with St. Brendan (see May 16). Lesmahago, the site of a Benedictine monastery, takes its name from him, the title being a corrupt form of *Ecclesia Sti. Machuti* (Church of St. Machutus). Wigtown church, also, was dedicated to this saint.

16—St. Margaret, Queen, A.D. 1093.

It is impossible here to say much in detail of {166} the life of the saintly queen who is regarded as one of the heavenly patrons of the Kingdom of Scotland; but to omit all notice of her would make our calendar incomplete. It will be sufficient to note briefly the chief events of her life. St. Margaret was granddaughter to Edmund Ironside. Her father, Edward, having to fly for his life to Hungary, married Agatha, the sister-in-law of the king. Three children were born to them. When Edward the Confessor ascended the English throne, Prince Edward returned with his family to his native land, but died a few years after. When William the Conqueror obtained the crown, Edgar, the son of Edward, thought it more prudent to retire from England, and took refuge with his mother and sisters at the court of Malcolm III. of Scotland, having been driven on the Scottish coast by a tempest. Malcolm, attracted by the virtue and beauty of Margaret, made her his bride, and for the thirty years she reigned in Scotland she was a model queen. The historian Dr. Skene says of her: "There is perhaps no more beautiful character recorded in history than that of {167} Margaret. For purity of motives, for an earnest desire to benefit the people among whom her lot was cast, for a deep sense of religion and great personal piety, for the unselfish performance of whatever duty lay before her, and for entire self-abnegation she is unsurpassed, and the chroniclers of the time all bear witness to her exalted character." Her solicitude for the nation was truly maternal. She set herself to combat, with zeal and energy, the abuses which had crept into the practice of religion, taking a prominent part—with her royal husband as the interpreter of her southern speech—in many councils summoned at her instigation. She loved and befriended clergy and monks, and was lavish in her charity to the poor. Her own children, through her training and example, were one and all distinguished for piety and virtue. Her three sons, Edgar, Alexander and David, were remarkable for their unparalleled purity of life: David's two grandsons, Malcolm IV. and William, and William's son and grandson, Alexander II. and III., were noble Catholic kings. Thus did the influence of this saintly queen extend {168} over the space of two hundred years and form monarchs of extraordinary excellence to rule Scotland wisely and well.

St. Margaret died on the 16th of November at the age of forty-seven. Her body was buried with that of King Malcolm, who had been killed in battle only four days before her own death, in the church they had founded at Dunfermline. At the Reformation her relics were secretly carried into Spain, together with the remains of her husband, and placed in the Escorial. Her head, with a quantity of her long, fair hair, was preserved for a time by the Scottish Jesuits at Douai. The sacred relics disappeared in the French Revolution. Fairs on the saint's feast-day, known as "Margaretmas," were held at Wick, Closeburn (Dumfries shire) and Balquhapple (now Thornhill) in Kincardineshire. St. Margaret's Well at Restalrig near Edinburgh, was once covered by a graceful Gothic building, whose groined roof rested on a central pillar; steps led down to the level of the water. It is thought to have been erected at the same period as that covering St. Triduana's Well in the same place. {169}

When the North British Railway required the spot for the building of storehouses, the well-house was removed to Queen's Park, where it still stands, but the spring has disappeared (see October 8th). Innocent XII. at the petition of James VII. (and II.) in 1693, placed St. Margaret's feast on June 10th, the birthday of the King's son James (stigmatised the "Old Pretender"), but Leo XIII., in 1898, restored it for the Scottish calendar to the day of her death.

18—St. Fergus, Bishop, 8th century.

This saint, a Pict by nationality, is said to have been for many years a bishop in Ireland. Moved by a desire to benefit the pagans of the northern districts of Scotland, he left Ireland and returned to his own land, accompanied by a few priests and clerics, and settled in Strathearn. Here he founded three churches, which he dedicated to St. Patrick. Passing northwards he visited Caithness, and after preaching the Gospel there for some time he travelled to Buchan, where he built a church at Lungley, a place afterwards known as St. Fergus. Finally {170} he moved on to Glamis, in Forfarshire, where he founded another church, and it was here that he ended his life and was buried.

Several dedications to this saint are to be found in the northern and eastern parts of Scotland. The churches of Wick and Halkirk, in Caithness; Dyce and St. Fergus, in Aberdeenshire; and his well, called "Fergan Well," at Kirkmichael, in Banffshire, famous for its miraculous efficacy in curing skin diseases: all these bear witness to the devotion borne towards St. Fergus by Scottish Catholics in past ages. An annual fair was held at Glamis on his feast-day (known as "Fergusmas"), and continued for five days. Another fair took place at Wick.

Other proofs of his connection with Scotland are seen in the traces of the three churches founded by the saint in Strathearn: Strogeth-St.-Patrick, Blackford-St.-Patrick, and Dolpatrick.

The head of St. Fergus was venerated in the Abbey of Scone, where James IV. provided a silver reliquary for it. His arm was preserved at Aberdeen, in the old cathedral. {171}

The pastoral staff of the saint, long treasured at St. Fergus, in Buchan, is said to have calmed a storm on that coast. No traces now remain of it.

An ancient image of St. Fergus existed at Wick until 1613, when it was destroyed by a minister, who was drowned by the indignant people for his action. The saint's holy well was honoured there. He is thought to be the same "Fergus, the Pict, Bishop of the Scots," who took part in a Synod in St. Peter's at Rome under Pope Gregory II. in A.D. 721.

Pope Leo XIII. restored the feast of St. Fergus in 1898.

26—St. Christina, Virgin, A.D. (about) 1085.

This saint, though brought into close connection with the country, was not of Scottish lineage. She was the sister of St. Margaret, and therefore the daughter of Edward the Etheling. Together with her mother Agatha, sister to the Queen of Hungary, Christina took the veil in the Benedictine Abbey of Romsey, in Hampshire. Here both royal ladies became distinguished for holiness. Matilda, daughter {172} of St. Margaret, was educated by her aunt at Romsey. She became known as the "good Queen Maud" after she had married Henry I. of England. St. Christina died in the odour of sanctity about the year 1085.

27—St. Oda or Odda, Virgin, about 8th century.

She is said to have been a daughter of a Scottish king. Having the misfortune to lose her sight, she made a pilgrimage to the tomb of St. Lambert the martyr, at Liege, to implore the help of that renowned wonder-worker. Her faith was rewarded by a cure, and Oda resolved, in gratitude for the favour, to dedicate herself to God in the religious state. She therefore retired to a hermitage in Brabant, where she spent her remaining years in prayer and penance, winning from Heaven many graces for the people of that district. After her death her relics were enshrined in a collegiate church in the town of Rhode, and she became the chief patron of the place.

It is remarkable that the feast of this saint was inserted in the calendar drawn up for the Scottish Episcopal Church by order of {173} Charles I. St. Oda's supposed royal descent is thought to have won for her this distinction.

28—St. Callen.

Nothing more is known concerning this saint than the facts that the church of Rogart, in Sutherlandshire, was dedicated to St. Callen, and a fair, known as "St. Callen's Fair," was formerly held there on this day.

30—St. Andrew, Apostle, Patron of Scotland.

We cannot reckon St. Andrew among the national saints of Scotland, for he lived and died far from these northern lands. Scotland cannot even claim connection with him on the ground of having received missionaries from him, as England can boast of her connection with St. Gregory the Great. Yet from time immemorial so far back that history cannot point to any precise date St. Andrew has been venerated as the special protector of Scotland, and his feast, known as "Andrewmas," celebrated

everywhere with great rejoicing. The legend of St. Regulus (see October 17) which attributes to that saint the bringing of {174} the apostle's relics to the country is rejected by modern historians. The origin of devotion to St. Andrew in Scotland is nevertheless due to the translation of the apostle's relics thither (probably from Hexham) during the eighth century. These relics were undoubtedly honoured with much devotion at the place which was afterwards known by the name of the great Apostle, and eventually became the Primatial See of that country.

Whatever be the true facts of the case, St. Andrew has been invoked for more than one thousand years as the Patron of Scotland, whose battle-cry in the ages of faith was "For God and St. Andrew."

DECEMBER

2—St. Ethernan, Bishop.

This saint belonged to a noble Scottish family and was sent to Ireland for his education. On returning to his native land, he devoted himself to the work of preaching the Faith among his countrymen in the province of Buchan, Aberdeenshire. He eventually became a bishop. {175}

On the east side of the hill of Mormond near Rathen, in Aberdeenshire, is a place called "St. Ethernan's Den"; it is believed to have been the spot chosen by the saint as his hermitage. The neighbouring church of Rathen is dedicated to him. The church of Kilrenny in Fifeshire, popularly known as "St. Irnie's," is probably one of his dedications; it is a favourite landmark for mariners. St. Ethernan's well is there. At Forfar a fair was annually held on this day under the name of "Tuetheren's Fair." He was also honoured at Madderty in Perthshire.

There seems to have been a chapel of this saint in the old monastic church on the Isle of May; as, by an ancient charter, Alexander Cumyn, Earl of Buchan, grants a stone of wax or forty shillings yearly to "St. Ethernan of the Isle of May, and the monks serving God and St. Ethernan in that place."

6—St. Constantine III., King, A.D. (about) 945.

The life of this saint is involved in obscurity. According to the most probable account he was a Scottish King, who resigned his crown after a {176} reign of more than forty years, and retired, as the *Chronicle of the Picts and Scots* relates, "to the monastery on the brink of the waves and died in the house of the Apostle." This monastery was probably the Culdee establishment at St. Andrews. A cave near Fife Ness called after the saint, and marked by many pilgrims crosses, is supposed to have been his place of retirement for prayer.

7—St. Buite, Monk, A.D. 521.

He was born in Ireland, and from his infancy was believed to possess miraculous powers. Early writers compare him with Venerable Bede for his virtues and mode of life. He is said to have lived many years in a monastery in Italy, and to have returned, by Divine admonition, to his native land, taking with him many copies of the Holy Scriptures together with sacred vestments and numerous holy relics. On his journey he was joined by a number of pilgrims who desired to live under his rule; accordingly he sailed with his company for North Britain, and landed in Pictish territory, where he is said to have restored the king of the country to life {177} by his prayers. Receiving as a reward the royal fort in which the miracle had taken place, St. Buite founded a monastery there, and remained for some time instructing the people of the country in the Faith. Eventually he returned to Ireland.

Dunnichen, in Angus, is thought to be the site of St. Buite's foundation. Near it are still to be seen the remains of an ancient fortress known as Carbuddo or *Caer Buido* (Buite's Fort). The saint is said to have foretold the birth of St. Columba, which occurred on the very day upon which St. Buite himself died.

11—St. Obert.

All that is now known of this saint is that he was honoured in Perth in Catholic ages as the patron saint of bakers. On December 10, known as St. Obert's Eve, the bakers of that city were accustomed to pass through the streets in procession by torchlight, playing pipes and beating drums, and wearing various disguises. One of their number used to wear a dress known as "The Devil's Coat." Another rode on a horse shod with men's shoes. In its {178} primitive form this pastime was probably some kind of sacred drama representing the chief features in the life of the saint; but its character had changed in the course of time.

On account of their connection with the ancient faith such performances gave great offence to the

Puritans. In 1581 "an Act against idolatrous and superstitious pastimes, especially against the Sanct Obert's Play," was issued by the Session. It seems to have had little effect, for again in 1587 the bakers were required "to take order for the amendment of the blasphemous and heathenish plays of Sanct Obert's pastime." Eventually in 1588, several "insolent young men" were imprisoned for their "idolatrous pastime in playing of Sanct Obert's play, to the great grief of the conscience of the faithful and infamous slander of the hail congregation."

17—St. Crunmael, Abbot.

No particulars of the life of this saint are extant, beyond the fact that he was one of the Abbots of Iona. {179}

18—St. Flannan, Confessor.

This saint was of Irish nationality; the precise period at which he lived is uncertain. The group of islands to the west of Lewis are called after him, the Flannan Islands. On the largest of these seven islands are the remains of a chapel known as *Teampull Beannachadh* (St. Flannan's Chapel). This seems to indicate that the saint resided there at some period, though no record remains of the fact beyond the traditional designation of the ruins. The Flannan Islands have always been regarded by the people of Lewis with almost superstitious veneration.

St. Manire, Bishop, A.D. 824.

This was a saint of Scottish nationality, who laboured in Deeside. He was especially honoured at Crathie and Balvenie. He was a strenuous opponent of the idolatrous or superstitious practices which the half-barbarous people to whom he preached were accustomed to introduce into their worship of God. He is said to have mastered the many dialects then {180} spoken in the district which he inhabited, in order to be able to preach the Faith to all.

22—St. Ethernascus, Confessor.

From his retired life and spirit of recollection this Irish saint was known as "Ethernascus, who spoke not," or "The Silent." He was one of the chief patrons of Clane, in the county of Kildare. It is difficult to determine what was his precise connection with Scotland, but his office occurs with a proper prayer in the Breviary of Aberdeen. The church of Lathrisk, in Fifeshire, was dedicated to St. Ethernascus conjointly with St. John the Evangelist.

23—St. Caran, Bishop, A.D. 663.

This was an east country saint who was formerly held in honour at Fetteresso and Drumlithie in The Mearns, and at Premnay in Aberdeenshire. There are also traces of his *cultus* in Strathmore, Caithness. At Drumlithie is a spring known as St. Carran's Well. His fair was formerly held on this day at Anstruther, Fifeshire. Some of these dedications {181} have been, by certain writers, accredited to another saint Kieran (September 9). No particulars of St. Caran's life are extant.

St. Mayota or Mazota, Virgin, 6th century.

It is maintained by some writers that the great St. Bridget, one of the chief glories of Ireland, visited Scotland in the beginning of the sixth century, and founded a monastery for women at Abernethy, which she dedicated to the Blessed Virgin. Over this house St. Darlughdach was placed as superior; or, as some think, she was the real foundress. St. Mayota was one of the nine virgins who came from Ireland to form the first community at Abernethy. She is said to have been remarkable for having wrought many striking miracles in her lifetime. The church of Drumoak or Dulmoak (Field of St. Mayota), situated near the Dee, takes its name from this saint. A spring in the neighbourhood is called "St. Maikie's Well."

25—St. Bathan, Bishop, A.D. (about) 639.

In a letter to the Scots from Pope John IV. mention is made of this saint as especially {182} connected with Scotland. No particulars of his life are now known, but his *cultus* can be traced by the churches dedicated to him. Abbey St. Bathans, a parish in Berwickshire, takes its name from this saint. The ruins of an abbey for Cistercian nuns are there, and in a wooded nook, in the vicinity is a spring called St. Bathan's Well. In addition to a reputation for healing diseases, it has the unusual quality of never freezing; a mill-stream into which it flows is said to be never blocked with ice in winter. The parish of Yester (Haddingtonshire) formerly bore the name of St. Bathan's, and the parish of Bowden in

Roxburghshire probably takes its designation from the same saint.

ALL YE SAINTS OF SCOTLAND, PRAY FOR US.

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