

**MICHAEL  
BARRETT**

A CALENDAR  
OF SCOTTISH  
SAINTS

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*A Calendar of Scottish Saints:*

# Содержание

INTRODUCTION	4
JANUARY	6
FEBRUARY	18
MARCH	30
Конец ознакомительного фрагмента.	38

# Michael Barrett

## A Calendar of Scottish Saints

### 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 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 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 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 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, 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. 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 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, 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 SanctiFechani* (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.

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 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 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 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 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.

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 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 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 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 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 Balmadhan (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 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 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,  
Some to Saint Mary of the Lowes."

## Canto VI.

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 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. 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 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 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. 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 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.

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 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 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-Ernnin-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 afterwards 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, 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 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.

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 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 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.

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. Fursey, 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 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 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 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 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.

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.

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