

VI.

Life of Saint David, ij.¹

HERE BEGINS THE LIFE OF SAINT DAVID, WHO IS ALSO CALLED DEWI,
BISHOP AND CONFESSOR, WHO DIED ON THE CALEND OF
MARCH IN THE YEAR BY RICEMARCH.

Although our Lord loved and foreknew all his people before the creation of the world, yet he foretold some by many clear revelations; thus the holy man, who in baptism was named David, but by the common people was called Dewi, was foretold not only by the true predictions of angels, to his father first, and then to Saint Patrick, thirty years before he was born, but it was intimated that he should be enriched with mysterious gifts. For on a certain time, his father by his merits and name called Sandde, having enjoyed the kingly government of the Ceredig nation, and laid it aside to acquire a heavenly kingdom, was admonished by the voice of an angel in his sleep, which he heard, saying, "Having awaked, thou wilt to-morrow go a hunting, and having killed a stag near the river, thou wilt there find three gifts near to the river Teivy, namely the stag which thou didst pursue, a fish, and a swarm of bees in a tree at a place called Linhenlan; of these three things, thou shalt reserve the honey-comb, and transmit a part of the fish and stag to the

¹ From the Cott. MSS. British Museum, VESPASIAN, A. XIV. collated with Nero, E. I.

monastery of Maucannus, to be kept for the son who is to be born to thee, which to the present time is called The Monastery of the Deposit; which gifts foretel his life; for the honey-comb proclaims his wisdom, for as the honey is in the wax, so he will hold a spiritual sense in an historical instrument. And the fish denotes his abstemious life, for as a fish lives in water, so he will refuse wine, and strong drink, and every thing that intoxicates, and will lead a life devoted to God on bread and water only; therefore David will be surnamed as of Aquatic Life. The stag signifies power over the ancient Serpent; for as a stag deprived of his pasture by serpents, and desiring a fountain of water, having received strength, is renewed as in youth; so he placed on high, as with the legs of stags, will deprive the ancient Serpent of mankind of his power of hurting against himself, and obtain the fountain of life by his constant shedding of tears; and daily renewed by the frugality of moderate food, will in the name of the Holy Trinity obtain a salutary knowledge, and begin to have power to govern demons."

Then Patrick having been instructed in Roman learning, with many accompanying virtues, was made a superior priest, and wished to go to the nation from whence he had become an exile,¹ in which refitting by indefatigable labour the candle of profitable employment by a double portion of the oil of charity, and desirous to place it, not under a bushel, but on a candlestick, he might by glorifying the Father of all improve all persons. He went to the region of Ceredigion, where having remained a short time, he proceeded to the district of Dyved, which having examined he at length came to a place called Glyn Rosyn. And finding the place pleasant, he made a vow that he would serve God there; but while in meditating, he revolved this in his mind, an angel of the Lord appeared to him, "God," said

¹ This in some measure confirms the accounts of Saint Patrick's Welsh origin, by mentioning his being an exile from Wales.

he, "has not appointed this place for thee, but for a child who is not yet born, nor will be born until thirty years are past." And Saint Patrick hearing this, was surprised, and sorrowful; and being angry said, "Why has the Lord despised his servant, who from his infancy has been serving him in fear and love, and has chosen another, who has not seen the light, and not to be born for thirty years?" And he prepared to flee, and forsake his Lord Jesus Christ, saying, "Since my labour in sight of the Lord is considered in vain, and one who is not yet born is preferred before me, I will go away, and not submit to such usage." But the Lord greatly loved Patrick, and sent to him his angel to appease him with friendly expressions; to whom he said, "Patrick, rejoice, for the Lord has sent me to thee, to show thee all the island of Ireland from the seat that is in Glyn Rosyn, which at present is called Patrick's Seat;" and the angel further said, "Exult, Patrick, for thou wilt be the apostle of all the island which thou seest, and thou wilt suffer therein many things in the name of the Lord thy God, but the Lord will be with thee in all things which thou doest; for it has not yet received the word of God; there thou oughtest to be serviceable, there the Lord will prepare to thee a seat, and there thou wilt shine in signs, and miracles, and thou wilt render the whole island subject to God. May this be a sign to thee. I will show thee the whole island, the mountains will bow down, the sea will be humbled, the eye raised at the place, and looking over all, will behold what is promised." These words being said, he raised his eyes from the place where he stood, which at present is called Patrick's Seat, and saw the whole island. Then the mind of Patrick being pacified, he willingly gave up the holy place to Saint David; and while preparing a ship in the great harbour, he raised from the dead a person of the name of Cruchier, who had been buried near the shore for twelve years. And Patrick sailed to Ireland, having with him the person whom he had raised from the dead, who afterwards was made a bishop.

The aforesaid thirty years having expired, the divine power sent Sandde the king of Ceredigion to the common people of the nation of Dyved, and [he there met with a nun, a holy virgin named Non, who was very fair and handsome; whom lusting after, he violated her person, and she conceived a son, holy David; and neither before, nor afterwards had she knowledge of man, but continuing in chastity of mind and body, led a most faithful life.] For from the time of her conception, she lived on bread and water only, and in the place where she was violated, and had conceived, was a moderate sized field, pleasing to the sight, and well supplied with dew; in which field, at the time of her conception two great stones appeared, one at her head, and the other at her feet, which had not been seen before; for the earth rejoicing at her conception opened its mouth, that it might preserve the modesty of the damsel, and foretel the importance of her offspring.

The mother as her womb was increasing, went according to the usual custom of offering alms and oblations for her delivery in childbirth, to a certain church to hear the preaching of the gospel, where preached Saint Gildas the son of Caw, in the time of king Tryshun and his sons. When the mother entered, Gildas became suddenly dumb, and was as if his throat had been closed. And being asked by the people, why his preaching was interrupted, and he was silent, he answered, "I am able to speak to you in common discourse, but I cannot preach, but go you out so that I may remain alone, and may know if I can then preach." The common people having therefore gone out, the mother remained, hid in a corner, not because she would not obey the order, but thirsting with a great desire of hearing the precepts of life, she remained to show the privilege of so noble an offspring. Then he attempted a second time with all his might, but being restrained by heaven, he was unable; being therefore affrighted, he called with a loud voice, "I adjure thee," said he, "if any one lies hid, that thou shew thyself openly." Then she answering said, "I am

here," said she, "hid between the wall and the partition." And he trusting to divine Providence, said, "Go thou out of doors, and let the people return to the church." And every one came to his seat, where he had been before, and Gildas preached clearly as with a trumpet; and the common people asked Gildas, and said, "Why couldst thou not preach to us the gospel of Christ the first time, and we were desirous to hear?" And Gildas answered and said, "Call that nun here who is gone out of the church." And the mother being asked, she confessed that she was pregnant; and the holy nun said, "Here I am;" and he said, "The son that is in the womb of that nun has greater grace, and power, and order than I have, because God has given to him the privilege, and monarchy, and government of all the saints of Britain for ever, before and after judgment. Farewell brothers and sisters, I cannot dwell here any longer, on account of the son of this nun; because to him is delivered the monarchy over all the men of this island; it is necessary for me to go to some other island, and leave all Britain to this child. One thing is clearly manifest to all, that she will bring forth to the world one who in the privilege of honour, brightness of wisdom, and eloquence of discourse, will excel all the doctors of Britain."

In the mean time there was a certain man in the district, accounted a tyrant, who from the prophecy of the magicians had heard that a child was about to be born in his borders, whose power should seize the whole country; and being solely intent on earthly things, and placing his chief good in them, he was tormented with malice and envy. Therefore the place was marked from the oracles of the magicians, wherein the child should afterwards be born. "I alone," said he, "will sit in that place for so many days, and whomsoever I shall find resting there any space of time, shall fall, being killed with my sword." The appointed nine months having passed, whereby the time for child birth was at hand, the mother on a certain day, went out on the way to where was the place for child-bearing, which the tyrant

from the foretelling of the magicians had kept. The time for bringing forth being pressing, the mother sought the predicted place; but on that very day, there was so great a tempest in the sky that no one could go out of doors, there were great flashes of lightning and dreadful peals of thunder; and great storms of hail and rain caused a flood. But the place where the mother brought forth had as much light, as if the sun was present, and God had taken away the dew from the clouds. The mother when bringing forth had a certain stone near her, against which, when in pain, she pressed her hands; whereby the mark as an impression on wax was to be seen by those who looked thereon, which, dividing in the middle, condoled with the sorrowing mother; one part thereof leaped above the head of the nun as far as her feet, when she was bringing forth; in which place is a church built, in the foundation of whose altar, this stone lies covered.

Afterwards when he was baptized by Beluc, bishop of the Menevensians, a very clear fountain springing up suddenly appeared in the place, for performing the office of baptism, which was never seen before, and it cured the eyes of a blind monk, who held him while he was baptized. For that blind holy man, who is said to have been born, and from his mother's womb without a nostril, and without eyes, understanding that the infant whom he held was full of the grace of the Holy Spirit, took the water, in which the body of the holy infant had been immersed, and sprinkled his face therewith three times, and sooner than spoken he gladly received the sight of his eyes, and the complete perfection of his face, and on that day, all who were present glorified the Lord and holy David. And the place where David was instructed was called The Old Bush, and he grew up full of grace, and lovely to be looked at. And he learned there the rudiments, the psalms, the lessons of the whole year, and the services of the mass, and eucharist; and there his fellow disciples saw a pigeon with a golden beak playing about his lips, and teaching him, and singing

the hymns of God; and at a subsequent time, when the merits of his virtues had increased, and he had purely preserved himself from the embraces of a wife, he was raised to the sacerdotal dignity.

From thence he went to the scribe Paulinus, a disciple of Saint Germanus, a bishop, and in a certain island led a life agreeable to God, who taught him in three parts of reading, until he was a scribe. And Saint David remained there many years in reading, and practising what he read. And it happened that whilst holy David was with his master Paulinus, that he lost the sight of his eyes through their very great pain; and he called all his disciples in order, that they might inspect and bless his eyes; and they did as he had ordered them, but from neither of them did he receive any benefit. At last he invited holy David to him, and said, "Holy David, look at my eyes, for they pain me very much." Holy David answered and said, "My father, do not order me to look at thy countenance, for there are ten years, during which I have given up myself to instruction in the Scriptures with thee, and I have not yet looked on thy face." And Paulinus admiring his very great modesty, said, "Since it is so, it will be sufficient if touching thou wilt bless my eyes, for I shall be then cured." And immediately as he touched them, they were cured in the twinkling of an eye; and the blindness of his eyes being removed, the master received the light that had been taken away. Then thanks were paid to God, and Paulinus blessed holy David with all the blessings that are written in the Old and in the New Testament.

Before a long time after, an angel appeared to Paulinus; it was at a time, in which as holy David having doubled his talents by merchandize, he did not intrust the talent of wisdom committed to him to the earth, digging with the sluggish slothfulness of idleness, but that he might increase the money received from his master with better gain, and enlarge the companies of souls constituting the joy of the Lord, to assemble in the heavenly regions of eternal blessed-

ness. For in proportion as the seed wheat is inserted in the ground by the force of exhortation, the fruit of a good crop is obtained, some persons getting an hundred, some sixty, and some thirty fold. In an ox and an ass of a farm yoked together there is no value, as they do not plough equally, so he gave to some the substantial bread of life, to others the milk of exhortation, some he confined within the bounds of a monastic cloister, and others who led a wider life he admonished with divers kinds of instruction, weaning them from the deceitful desires of secular pleasures; and so he was all things to all men. For he founded twelve monasteries to the praise of God; coming first to Glastonbury, he erected there a church; then he came to Bath, and there by blessing a deadly water, he rendered it salutary for the washing of bodies, and communicated to it perpetual heat; then he came to Croulan, and Repetun, and afterwards to Colquan, and Glascum, and had with him a doubtful altar. Then he founded the monastery of Leominster, afterwards he built a church in the region of Gwent, at a place called Raglan; and founded a monastery in the district of Gower, at a place called Llangevelach, in which he afterwards placed the altar sent by Pepiau, with which he had cured the blind king of Erging, by restoring sight to his eyes. Also Boducat and Martin, two saints in the province of Kidwelly, gave him their hands. Those places having been founded according to custom, and utensils of canonical order placed in them, and a rule for the monastic habit having been ordained, he went to the place from whence he had before departed, and returned to the Old Bush. And bishop Guistlianus,¹ who was his cousin, then resided there, and when they comforted each other with discoursing on divine subjects, Saint David said, "An angel of the Lord spoke to me saying, 'From the place where you propose to serve, scarcely one in a hundred will go to the kingdom of God,' and he shewed me a place from

¹ In the Welsh version *Gweslan*, he is also by other authorities called Gistlianus; he was the son of Gynyr Caergawch, and therefore maternal uncle to St. David.

which, but a few would go to hell ; for every one who should be buried in the cemetery in sound faith would obtain mercy."

On a certain day, David, and three of his most faithful disciples, namely Aidan, Eliud, and Ishmael, and a large accompanying multitude of disciples assembled together, and went by unanimous choice to the place that had been before mentioned to him, that is Glyn Rosyn, which the Britons commonly call Hodnant: in which when fire was first alighted in the name of the Lord, the smoke arising high, and going about, appeared as if it filled the whole island and also Ireland. And a certain governor lived in the neighbourhood, who was a magician, and named Boya, a Scotsman, the brightness of whose sun shone in the world, and who resided within the walls of his castle, on seeing this sign, he became stupified, and trembled, and so far excited by anger that he forgot his dinner, and passed the whole of the day in sorrow. To whom his wife coming, asked him, "Why had he, contrary to custom, forgotten his dinner, what is so sorrowful and stupid," said she, "do you alone grieve?" To which he said, "With grief I have seen the smoke rising in Glyn Rosyn, which went about the whole country, for I am certain that the lighter of the fire will exceed all in power and glory, in whatsoever part the smoke will this day surround, to the end of the world, for I in a manner foretel that the smoke predicts his fame." To whom, his wife, overcome with fury, said, "Arise and take thy force of servants, and pursue the man and his attendants, who dared to commit such a crime as to light fire on thy lands, without thy consent, and with drawn swords slay them all." And Boya and his attendants went to slay David and his disciples, but as they proceeded on their way, a fever seized them and they could not kill David or his young men; but blasphemed the Lord and holy David, and uttered bad language. Nor was a wish to injure wanting, although the power of acting prohibited by the eternal deity rendered it of no effect. Then

returning, he found the wife coming to meet him, who said, "Our cattle, and horses, and sheep, and all our animals are dead." [And Boya and his wife and family greatly lamented, and they all alike wailed, and said, "That holy man and his disciples, whom we have blasphemed, have killed our cattle, therefore let us return, and asking pardon with bended knees beseech the servant of God that he would freely have pity on us and our cattle."] Therefore returning, they approached the servant of God with tears and prayers, requesting his mercy, and said, "The land on which thou art, shall be thine for ever." And Boya, on that day, gave to holy David the whole of Glyn Rosyn, for a perpetual possession. And David, the servant of God, answering, said with a friendly mind, "Your cattle will be restored to life." And Boya returning home found his cattle alive and well.

[On another day, his wife being excited with the affection of envy, called her female servants, and said, "Go to the river, which is called Alun, and play in a state of nudity in the sight of the saints, and utter obscene language." The girls obey, they behave impudently and perform immodest acts, they incite the minds of some of the saints to gratify lust, those of others they disturb; and all his disciples not able to endure the intolerable injury, said to holy David, "Let us flee from this place, because we cannot any longer dwell here, on account of the molestation of these naughty women."] And the holy father David, firm with the long suffering of patience, whose mind was neither dissolved by the softness of prosperity, nor fatigued and worn out by adversity, said, "Know ye, that the world hates you, but be it also known to you that the people of Israel accompanied by the ark of the covenant, entered the land of promise, and although they had passed by many dangers of battles were not overcome, but they nearly destroyed the urgent and uncircumcised people, which contest is a manifest sign of

¹ This circumstance is somewhat differently related in the Life of Saint Teilo, where it is stated, that the women whilst counterfeiting madness, became really mad, as a punishment for their immodest deportment.—Liber Landavensis, page 336.

our victory. For whoever seeks to obtain the promise of the upward country, it is necessary that he should be attacked by adversity but not overcome; and with Christ accompanying him he will at length overcome the filthy stain of vices; we ought therefore not to be overcome by evil, but overcome evil with good; because, if Christ is with us, who can be against us; be therefore valiant in a war in which you may overcome, lest our enemy may rejoice at our defeat. We ought to remain, and Boya to depart." With these sayings he strengthened the hearts of his disciples. And David and his disciples fasted that night until the morning.

On that day, the wife of Boya said to her daughter-in-law, who was also a servant, "Let us go to the valley of Alun to procure its cucumbers, and we shall find nuts in them." And she humbly answered her mother-in-law, "Lo, I am now ready." They went therefore together to the lowest part of the valley; and when they came there, the mother-in-law, sitting delicately, said to her daughter-in-law, Dunawd was her name, "Place thy head in my bosom and I will gently examine thy hair." And she, innocent girl, who from her infancy had lived piously, and chastely amongst most wicked women, placed her innocent head in the bosom of her mother-in-law. And the barbarous woman quickly took out a razor from its sheath, and cut off the head of the most happy virgin; and her blood flowed to the ground, and a clear fountain arose in the place, which abundantly cured many diseases of mankind, which place the common people call the Martyrdom of Dunawd, to this very day. And her mother-in-law fled from Boya, and no one whatever knew by what death she ended her life; therefore the governor Boya wept bitterly, but David and his young men sang praise to the eternal God; so Boya designed to kill David, but his enemy Paucant, son of Lisci, cut off his head in his castle; for when its gate was open early in the morning, the enemy came unexpectedly from a ship; and soon after fire came from heaven, and

quickly consumed the whole building. [No one doubts but that the Lord, on account of his servant David, struck Boya and his wife; for it was just that slaughter should follow him; who threatened the death of the man of God by slaughter, and that he who was unmerciful to the servants of God, should be punished without mercy.]

The malice of enemies being therefore got rid of by the assistance of God, the monastic class erected an eminent monastery in the place, which the angel had before mentioned; and all things being completed, the holy father zealously decreed such rigour of monastic employment that every monk should perform daily labour with his hands, and pass his life in common; for saith the Apostle, "He who doth not labour should not eat." For knowing that secure rest was an incentive, and the mother of vices, he subjected the shoulders of the monks to divine labours; for those who in the rest of idleness submit their minds and temples to the uncertain spirit of accident, have incitements to lust without rest. Therefore with a view to their benefit, they labour with their hands, and put the yoke to their shoulders, they fix stakes with unwearied arms in the earth, and in their holy hands carry hatchets and saws for cutting. They obtain all the necessaries of life for their congregation by means of their own labour, they refuse possessions, they reject the gifts of unjust men, they detest riches, they make no use of oxen for ploughing. Every one is rich to himself, and to the brethren, and every one is an ox to himself; when the work is completed, no murmuring is heard; no discourse is had but what is necessary; and every one either prayed, or rightly performed his appointed work.

And the rural work being performed, returning to the monastery, they pass the whole day either in reading, or writing, or praying; and when evening comes, and the sound of the bell is heard, every one leaves his study; and if the sound is heard by any one whilst writing a letter, he rises quickly when a part or half of such letter is written; and so with silence, without idle discourse they go to the church.

Having completed the singing of psalms, they continue the service, with accordant intention of heart and voice, and kneeling until the appearance of the stars on the sky, close the finished day; and the father alone, when all were gone out, uttered a separate prayer to God for the state of the church. At length they meet at the table, where every one taking supper, relieved his weary limbs with refreshment, but not to excess; for too great a quantity although of bread produces luxury; but then they all take their supper according to the unequal state of their bodies or ages; and they place nor dishes of various tastes, not the most dainty provisions, but bread and herbs seasoned with salt; and they quench their thirst arising from eating, with a moderate kind of drink. Then they procure for the sick, and those advanced in age, or who may be fatigued from a long journey, more palatable food, but not to be given to every one in equal measure. The giving of thanks being performed, they go to the church at the canonical ringing of the bell, and there remain three hours in watchings, prayers, and genuflections; and while they pray in the church, no one dared to gape, or sneeze, or throw out his spittle. These things being done, they compose their members to sleep, but awaking at cock crowing, they give themselves up to prayer and genuflection, then remain all day without sleep until night comes on, and so they serve during other nights.

From the eve of the sabbath, until the light shines in the first hour, after the break of day on the sabbath, they employ themselves in watchings, prayers, and genuflections, except one hour after morning service on the sabbath; they make known their thoughts to the father, and obtain his leave with respect to what was asked. All things were in common, there was no claim of mine and thine. For whoever would say, my book, or anything else, he would be immediately subjected to hard penance. They were dressed in cheap clothing, principally made of skins; being unwearied in obedience to the government of the father, too much perseverance in performing actions was prohibited

to all. And those who desired the conversation of the holy master were to request to enter the society of the brethren before the doors of the monastery for ten days before he was rejected, and also remain to be tried with reproachful language. And if he continued duly exercising his patience to the tenth day, he was first accepted under the senior who by chance presided, and being appointed, served him, and there labouring hard for a long time, and having his mind broken with vexatious circumstances, he was at last deemed worthy to enter the society of the brethren.

[Nothing was accounted superfluous, voluntary poverty was beloved; for whosoever desired their conversation, the holy father would receive nothing of his substance, which renouncing he had given up to the world, except one penny, as I may say, for the use of the monastery; but he was received as if he had escaped naked from a shipwreck; neither was he by extolling himself, to be exalted among the brethren; or supported by his substance, not to undergo equal labour with the brethren; nor wearing a religious habit might he take by force what he had left to the monastery, and excite one of great patience to become angry.]

And the father shedding daily abundance of tears, and perfuming the mats with the sacrifice of prayer, and sweet with a double warmth of love, and fragrance, he consecrated the appointed oblation of our Lord's body with clean hands, and so after morning prayers went alone to hear angelic discourse. [Also he sought cold water at some distance, where by remaining long therein, and becoming frozen, he might subdue the heat of the flesh.] Then he passed the whole day unmoveable and unwearied in teaching, praying, kneeling, and taking care of the brethren, and of the orphans, and widows, and the needy, and the feeble, and infirm, and strangers, and in feeding the multitude. So he began, so he performed, and so he finished. And the rest of his rigorous discipline, although proper to be imitated, the proposed shortness of this account prevents us from mentioning, but he imitated the Egyptian monks, and led a life like to them.

The fame of the sweet reputation of holy David having been heard, kings, princes, and laymen left their kingdoms, and came to his monastery; therefore it happened that Constantine¹ king of the Cornishmen left his kingdom, and submitted his neck untamed before his elevation, to the obedience of humility in a cell of this father. And there he remained a long time performing faithful service; at length he built a monastery in a distant country; but as we have said what is sufficient respecting his manner of living, we shall now return again to his miracles.

On a certain day, the brethren having met together, complained to the Abbot, saying, "This place has water in winter, but in summer the river scarcely flows as a small rivulet." Having heard this, the holy father went to the nearest place, where the angel spoke to him, and there praying diligently, and for a length of time, with uplifted eyes towards heaven, he requested the necessary water; and as he prayed, a fountain of most clear water flowed. And because the country was not fruitful in vines for administering the sacrament of the body and blood of the Lord, the water was turned into wine; so that in his time he never wanted wine, a most worthy gift to such a person from our Lord God; and we also know of other sweet waters having been given to his disciples in imitation of the father, for the benefit of mankind, and the procuring of health.

Also on a certain day, a countryman, named Ferdi, with much entreaty, requested the office of love, saying, "Our land is void of water, and consequently our way to procure water is laborious because the river is far distant." The holy father had compassion on the necessity of his neighbours, and proceeded humbly believing that through the suppliant request of the petitioner, and his very humble compassion he might find water. Therefore he went out, and with the point of his stick opened a small portion of

¹ Cystennyn Gorneu, otherwise called Cystennyn Fendigaid, or Constantine the Blessed.

the surface of the ground, and a very clear fountain flowed, which by constantly bubbling, produced the coldest water in hot seasons. At another time when his disciple Saint Aidan happened to be reading out of doors, to confirm the learning he had received, the governor of the monastery ordered him to go and take two oxen with him to bring wood from the valley, for the grove was situated at some distance. And the disciple Aidan obeyed, as soon as it was said, and not taking care to shut the book, went to the grove; and having prepared the wood, and placed it on the animals, he returned homeward; and the road in which he had to travel was so abruptly steep, that the oxen and carriage fell into the sea; but while they were falling he put the sign of the cross upon them; and so being done, he received the oxen with the carriage safe and well from the waves; and joyfully proceeded on the road; but while he travelled, there arose such a storm of rain, that the ditches flowed with rivulets. Having finished his journey, and loosed the oxen from their labour, he went to the place where he had left the book, and he found it open, and not injured by the rain, as he had left it. And the brethren hearing these things, commended equally the grace of the father, and the humility of the disciple, for the grace of the father indicated that the book was preserved uninjured by the rain to an obedient disciple, and the humility of the disciple preserved the oxen safe to the father. And Saint Aidan having been fully instructed, and excelling in virtue, and become free from vices, went to Ireland; and he there built a monastery, which in the Irish language is called Guernin, and he led a most holy life.

And on the Paschal eve, when prayer was more earnestly made, an angel appeared to him, saying, "Knowest thou that to-morrow, poison will be placed by some of the brethren on the dinner for Saint David, that is, thy father." And Saint Aidan answering, said, "I do not know." To whom the angel said, "Send some one of thy servants to mention the same to the father." And Saint Aidan answering said,

“There is no ship ready, and the wind is not favourable for sailing.” To whom the angel said, “Let thy fellow disciple Scutinus go to the sea, and I will take him across.” And the obedient disciple went to the sea shore, and into the sea to his knees, and a monster taking him brought him to the borders of the city; the solemnities of the Paschal festivity having been performed, the holy father David went to the refectory to dine with the brethren. And he was met by his former disciple Scutinus, who told him all things that had been done respecting him, and what concerning him the angel had commanded; they then went together to the refectory, and being glad, gave thanks to God. Grace having been said, the deacon who had been accustomed to wait on the father arose, and placed on the table the bread made with poison, with which the cook and the steward were acquainted. And Scutinus, who had also another name, Scolanus, rising, said, “To day no one of the brethren shall wait upon the father, I will perform the office; and the deacon being conscious of what he had done, departed confused, and was stupified with fear. And holy David took that poisoned bread, and dividing it into three parts, he gave one of them to a little dog which stood just without the door, and immediately as it tasted the mouthful, it ended its life with a miserable death, for all its hair fell off in the twinkling of an eye, and its bowels burst out its skin being in all parts broken, and all the brethren beholding it, were astonished. And holy David sent the second part to a crow which was in its nest on an ash tree, that was between the refectory and the river, on the south side, and as soon as it touched it with its beak, it fell down dead from the tree. And the third part David held in his hand, and blessed it, and eat it with giving of thanks; and all the brethren looked upon him with wonder and amazement for about three hours; and he, no sign of deadly poison appearing, confidently preserved his life in safety. And holy David informed the brethren of all the things, which the aforesaid three men had done. And all the brethren arose and lamented, and

cursed those deceitful persons, the steward, cook, and deacon, and with one mouth condemned them and their successors, saying that they should not inhabit a part of the kingdom of heaven for ever.

Also, at another time, when he had a very great desire to visit the relics of the apostles, Saint Peter and Saint Paul, among others the most faithful abbot among the Irish, who was named Barri, travelled the holy road with unwearied steps; and having performed his salutary vow, he returned to the cloisters of the monastery, and visited the holy man Saint David, and there remained according to his wishes for a short space of time in divine conversation; and the want of wind for the ship which he had prepared for visiting his own country caused him to be retarded with longer delay. But fearing lest without the abbot, contentions, disputes, and quarrels, the bonds of love being dissolved, should arise among the brethren, as bees, when the king is killed, overturn and destroy the honey combs which they had constructed with tenacious cement; and while considering the matter with a solicitous mind, he found a wonderful way. For on a certain day he asked for the horse, on which the holy father David was accustomed to ride in performing his ecclesiastical duties, and being granted to him was accepted. Having received the benediction of the father, he went to the harbour, and into the sea, and confiding on the benediction of the father, and the support of the horse, he made use of the horse for a ship; for the swelling waves were prepared as a level field; and when he had proceeded a good way, Saint Brendanus appeared to him on a marine animal, where he led a wonderful life. And Saint Brendanus seeing a man riding on the sea, was astonished, and said, "The Lord is wonderful in his saints." And the man on horseback got near where he was, that they might salute each other. Having saluted, Brendanus enquired who he was, and from whom he had come, and how he rode on the sea; to whom Barri after relating the cause of his journey said, "Because the sailing of a ship prepared

for me by the brethren was suspended, the holy father David, that I might accomplish what was necessary, gave me the horse, on which he was accustomed to ride; and so protected by his benediction, I have travelled in this way." To whom Brendanus said, "Go in peace, I will come and see him." And Barri with uninterrupted pace got to his country, and related to the brethren what had been done respecting him; and they kept the horse in a stall of the monastery until its death. And after its death, a picture of the horse was painted in memory of the miracle, and protected with gold is still to be had in the island of Ireland, which also shines with plenty of miracles.

Also at another time, another of his disciples named Modomnoc, with the brethren, made a road on the steep near the confines of the city, whereby easier access was made for travellers to convey necessaries. And he said to one of the workmen, "Why dost thou work so slothfully, and lazily?" And he being excited to anger by the word of the speaker, lifted up the tool which he had in his hand, that is, an axe, and endeavoured to strike him on the head; but Saint David seeing this afar off, made the sign of the cross, and lifted up his hand towards them; and so the hand of the man who was striking became stiff.

And nearly the third or fourth part of Ireland served David in the north, where was Maidoc, and Aidan from his infancy; to whom David gave a little bell, which was called Cruedin. But when he sailed to Ireland, he forgot his little bell, and sent Maidoc a messenger to holy David that he might send him the pleasing little bell. And Saint David said, "Go, boy, to thy master." And whilst the messenger returned, it was so done that the little bell was the next day near to the eminent Aidan; the angel carrying it across the sea before his messenger could come.

And after the aforesaid Saint Modomnoc had during a long series of years been devoted to obedience and humility, the merits of his virtues increasing, he went to the island of Ireland, and entering into a ship, a large swarm of

bees followed him, and settled with him in the prow of the ship where he sat. And the same swarm of bees served him in stations, and with other work of the fraternity in hives for feeding young swarms, assisted him, whereby he could procure articles of sweeter food for those who wanted it.

And he not desiring to enjoy their company by fraud, again visited the presence of his holy father, and returned accompanied by the swarm of bees, which fled to its usual place; and David blessed him for his humility. Then taking leave of, and saluting the father and brethren, he departed; but again the bees followed him, and it was so that whenever he went out, they followed him. Again he sailed a third time, and as before the bees followed him, and he returned to David three times; and the third time holy David dismissed Modomnoc with the bees and blessed them, saying, "The land to which ye are going abounds in seed; good seed will never be deficient therein; and our city will be always deserted by you, never will your young increase therein. We learn by experience with respect to what is preserved until now, for we find that swarms brought to the city of the same father, remaining there a short time, by decreasing become wanting. And Ireland, in which until that time bees never could live, is enriched with plenty of honey; therefore by the benediction of the holy father, they have increased in the island of Ireland, since it is manifest that they could not live there before, for if you throw Irish earth, or stone into the midst of the bees, dispersed and flying away, they will shun it.

As his merits increased, his dignities and honour also increased; for on a certain night, an angel came to him, and said, "To-morrow gird thyself, and put on thy shoes, to go to Jerusalem, and travel the wished-for way; and I will call two others to be thy companions on the way, namely Eliud, who now is commonly called Teilo, and was formerly a monk of this monastery, and also Padarn, whose life and miracles are contained in his history. And the holy father

wondering at the command, said, "How can this be done, for those whom you promise to be my companions are distant a space of three days and more from us, and from each other; therefore we cannot by any means meet to-morrow." The angel said to him, "I will go this night to each of them, and they will come to the place appointed, which I now show." And Saint David made no delay, but placing in order the useful things of his cell, and receiving the benediction of the brethren, he began his journey early in the morning, and coming to the appointed place, he there found his promised brethren. They commence the journey together, their provisions are equal, no one is in his mind before the other, each one is a servant of the others, each one is master, constant in prayers they water the road with tears; the further their feet took them, the greater was their gain, they had one mind, one joy, and one sorrow.

When they had sailed over the British sea, and arrived in France, they heard strange languages of divers nations, and father David was endowed with grace as the apostolic company, that when living in foreign nations they might not want an interpreter, and that by their words they should confirm the faith of others. At length they came to the confines of the wished-for city of Jerusalem, and on the night of their coming, an angel appeared to the Patriarch in a dream, saying, "Three catholic men are come from the borders of the West, whom receive with joy, and the grace of hospitality, and thou shalt consecrate them for me into the episcopal order." And the Patriarch prepared three very elegant chairs; and on the Saints coming into the city, he greatly rejoiced, and kindly placed them in the prepared chairs, and trusting to divine discourse they return thanks to God. Then supported by divine election he promoted holy David to be an Archbishop; this being accomplished, the Patriarch spoke to them, saying, "Obey my voice, and attend to what I shall order; the power of the Jews, said he, prevails against the Christians, they excite us, they oppose the faith, therefore be prepared, and

preach every day, so that by their knowing that the Christian faith is published in the borders of the West, and proclaimed in the farthest parts of the earth, their violence may be confuted, and set to rest.”] They obey the order, each of them preaches every day, their preaching is acceptable, they convert many to the faith, and strengthen others; and all things having been accomplished, they design to return to their country.

Then the Patriarch enriched father David with four gifts, namely a consecrated altar, in which the body of our Lord had lain, powerful in performing innumerable miracles, and not seen by any person after the death of its priest, but lay hid covered with skins; and also a remarkable bell, which shone with miracles, and a staff, and a coat woven with gold, which staff abounded in glorious miracles, and was celebrated throughout the country. “But,” said the Patriarch, “because it will be laborious for you on your journey, to carry them to your country, when you return in peace, I will send them after you.” They take leave of the father, and return to their country. And every one of them looking for what was promised by the Patriarch, received the gifts sent to them by angels; David indeed in the monastery which was named Llangyvelach, and Padarn, and Eliud, each of them in his own monastery. Therefore the common people called them heavenly productions.

After Saint Germanus had a second time afforded his assistance, [the Pelegian heresy revived, and inserted in the inmost parts of the country its obstinate vigour, like the poison of the venomous serpent, and an universal synod of all the bishops of Britain was assembled.] There were present one hundred and eighteen bishops, and an innumerable multitude of presbyters, abbots, and other orders, kings, princes, laymen, and women, so that the very large army covered all the surrounding places. And the bishops muttered among themselves, saying, “There is a very large company present, so that not only a voice, but the sound of a trumpet cannot reach the ears of them all; therefore almost all

the people, untouched by the preaching, when they return home, will carry with them the heretical blemish. It was resolved that the people should be preached to under such condition, that a heap of clothes should be raised on high ground, and that one standing thereon should preach. And that whoever should be endowed with such power of speech that his discourse would sound in the ears of those who were far distant, should with the consent of all, be made Metropolitan Archbishop. Then at an appointed place called Brevi, they endeavoured to preach from a raised heap of clothes, but as if from an obstructed throat, the discourse scarcely proceeded to the nearest; the people expected to hear, but the greater part of them could not. One after another attempted to preach, but could not. There was a great difficulty, and it was feared that the people would return without hearing the heresy refuted. "We preach," said they, "and have no gain, therefore our labour is rendered useless." And one of the bishops, who was named Paulinus, with whom the pontiff David had formerly read, arose and said, "One who was made a bishop by the Patriarch is not as yet present at our synod, a man who is eloquent, full of grace, and approved in religion, to whom an angel is kind, an amiable man, beautiful in countenance, elegant in form, and in height four cubits, invite him therefore by my advice."

Messengers were immediately sent, who came to the holy bishop, and informed him of the purpose, for which they had come; but the holy bishop refused, saying, "Let no one tempt me, such as I am, to do what they are unable. I acknowledge my humility, go in peace." Messengers were sent a second and a third time, but he would not comply. At length the most holy and faithful brethren Daniel and Dubricius were sent, and David foreseeing it by the spirit of prophecy, said to the brethren, "To-day most holy brethren, some men will come to us; receive them with a joyful mind, and procure fish with bread and water for their dinner. The brethren arrived; they saluted each other, and held

spiritual discourse ; dinner was laid, but they declared that they would not dine in his monastery unless he would come back with them to the synod. To which David said, "I cannot refuse you, dine, and we will visit the synod together ; but then I cannot preach, but in prayer will afford you my assistance, small as it is."

Proceeding, they came to the place next to the synod, and lo, they heard near them a lamentable mourning. And the holy man said to his companions, "I will go to the place where there is this great lamentation." His companions answered and said, "We will go to the congregation, lest waiting for us, our delay may trouble them." The man of God, went, and proceeded to the place of lamentation, which was near the river Teivy ; and lo, a bereaved mother watched the body of her deceased son, who was called Magnus. And Saint David consoling her with salutary advice, raised her up ; but she having heard of his fame, threw herself at his feet, and prayed earnestly with a loud voice that he would have pity on her. The man of God having compassion on human infirmity, went to the dead body, watered its face with tears ; and falling upon the corpse of the deceased, prayed to the Lord, and said, "O Lord my God, who didst descend to this world from the bosom of the Father for us sinners, that thou mightest redeem us from the jaws of the old enemy, have pity on this widow, and give life to her only son, and inspire in him the spark of life, that thy name may be magnified in all the earth." At length his limbs became warm, and the body trembled as the soul returned, and taking hold of the hand of the boy, he restored him alive and well to his mother. And the mother turned her sorrowful weeping into tears of joy, and said, "My son was dead, but through means of thee and God, he henceforth lives." And the holy man took the boy, and placed on his shoulders the Book of the Gospel, which he always carried in his bosom ; and he made him go with him to the synod, and afterwards as a companion he led a prosperous life for many years. And all persons who saw the miracle praised the Lord and holy David.

Then he went to the synod, and the multitude of bishops rejoiced, the people were glad, and all the company exulted; he was requested to preach, and he did not refuse to comply with the wishes of the council. They order him to ascend the mount made of clothes, but he refused, therefore he ordered the boy lately risen from the dead to place a handkerchief under his feet. He standing thereon explained the Gospel and the Law as from a trumpet, and before them all, a white dove sent from heaven sat on his shoulders, which remained so long as he preached. And while he preached, which was with so clear a voice that he was heard by all, and equally by those who were nearest, and those who were farthest off, the earth under him swelling was raised to a hill, and placed on its top, he was seen by all as standing on a high mountain, and exalting his voice as a trumpet; on the top of which hill a church is placed. The heresy was expelled, the faith was confirmed in sound minds, and they all agreed that thanks should be paid to God, and Saint David. Then blessed and sanctified by the mouth of all, he was by the consent of all bishops, kings, princes, nobles, and all ranks of persons of all the British nation, constituted Archbishop; and also his city was consecrated the metropolis of all the country, so that whoever should govern it, should be accounted Archbishop.

The heresy being expelled, the decrees of catholic and ecclesiastical rule were confirmed, which by the frequent, and cruel irruptions of enemies had become void, and nearly consigned to oblivion. From which, as persons awakened from a deep sleep, the battles of the Lord were fought, as may be found in very ancient writings of the father partly written with his own holy hand. Afterwards in a succeeding series of years, another synod was assembled, named Victorie, in which assembled a large company of bishops, priests, and abbots, who confirmed what was settled in the former; and likewise adding some useful particulars, they renewed them with firm rigour. Therefore from these two synods, all the churches of the country received their method and rule by

the Roman authority, the decrees of which confirmed with his mouth, he, the bishop alone, committed to writing with his own holy hand.

Therefore throughout all the places of the whole country the brethren erected monasteries ; every where remarkable miracles were heard and every where the sounds of prayers were raised to the stars, every where good deeds were on unwearied shoulders carried to the bosom of the church, and every where the gifts of charity were with a powerful hand distributed to the poor. And Saint David, from whom all received the rule and method of living in the right way, was made bishop, the chief observer and the supreme protector. He was order to all, he was dedication, was benediction, was absolution, and was correction ; to the readers he was learning, to the poor he was life, to the orphans nourishment, to the widow support, to the country a head, to the monks a rule, to the secular a way, to all men he was all things. How many companies of monks he planted, with what usefulness did he profit all, with how much glory of miracles did he shine ! And the bishops all gave to Saint David, power, and monarchy, and supreme authority ; and all agreed that it should be lawful for him to grant his refuge to every ravisher, and murderer, and sinner, and to every wicked person fleeing from place to place, before every saint, and kings, and men in every kingdom, in all the island of Britain, and in every country where was a field consecrated to Saint David. And no kings, nor nobles, nor governors, and neither bishops, princes, nor saints dared to grant privilege before Saint David ; for his privilege precedes that of every man, and no one is before him ; because he is head, and governor, and prince over all the Britons. And all the saints ordained that every one should be excommunicated and cursed, who observed not that decree, namely the refuge of Saint David. And so he lived to a great age, the head of all the British nation, and the honour of the country, it being related that his old age completed the bounds of one hundred and forty seven years.

When the day for distributing holy rewards to the meritorious approached, on the eighth of the calends of March, as the brethren were celebrating the morning hours, an angel spoke to him, saying with a clear voice, "The day that has long been desired, is now accounted very near." The holy bishop knowing the friendly voice, said to him with a joyful mind, "Now, Lord, dismiss thy servant in peace." And the brethren receiving only the sounds into their ears, had not heard, nor understood the meaning of the words; for on their being spoken, they were terrified and fell to the earth. Then the whole city was filled with the music of angels, and sweet smelling fragrance. And the saint himself speaking in a loud voice, and with a mind upward in heaven, said, "Lord Jesus, receive my spirit." Again the angel said with an audible voice, the brethren understanding him, "Prepare thyself, and get ready on the calends of March, for our Lord Jesus Christ, accompanied by a great host of angels will come to meet thee." These words being heard, the brethren with deep sobbing made great lamentation; much sorrow arose; the city abounded in weeping and said, "Saint David our Bishop, take away our sorrow." And he pacifying them with kind consolations, and comforting them, said, "Brethren, be constant, the yoke you have unanimously taken, bear until the end, and whatsoever you have seen and heard, keep and fulfil. And from that hour to the day of his death, he remained in the church preaching to all. AMEN.

Therefore the information was carried most swiftly, in one day throughout all Britain and Ireland, by an angel saying, "Know ye that next week, the greatly respected Saint David will remove from this world to the Lord." Then came a concourse of saints from on all sides, like bees on the approach of a storm, and hastened to visit quickly the holy father. The city abounded with tears, the bewailing resounded to the stars; young men lamented him as their father, and old men as their son; and on the intervening Sunday, a great multitude heard him preach a most

excellent sermon: he consecrated the Lord's body with undefiled hands, and having partaken of the body and blood of the Lord, he was seized with sickness, and became unwell. Having finished the office and blessed the people, he addressed them all, saying, "My brethren, persevere in those things, which ye have learned of me, and have seen with me; on Tuesday, the calends of March, I shall enter the way of the fathers; fare ye well in the Lord, and I shall go away; we shall not see each other any more in this world."

Then the voice of all the faithful was uttered in mourning, and lamentation, saying, "O we wish that the earth would swallow us, that the fire would consume us, that the sea would hide us. O we wish that by some sudden irruption death would seize us; we wish that the mountains would rush violently upon us," and they almost all gave themselves up to death. From the Sunday night to the Wednesday after his decease, all who came, remained weeping, fasting, and watching. When the Tuesday arrived, the city was filled at the time of cock-crowing with angelic choirs singing heavenly songs, and full of the sweetest fragrance. In the morning the clergy having sung psalms and hymns, the Lord Jesus condescended to bestow his presence for the consolation of the father, as he had promised by the angel. When he saw him, he fully rejoiced in spirit, and said, "Take me with thee." On these words, Christ being present, he gave up his life to God; and the angelic host accompanying, he went to the heavenly country.

O who could then endure the weeping of the saints, the deep sighing of the hermits, the wailing of the priests, and the moaning of the disciples, saying, "By whom shall we be taught, the lamentation of strangers, saying, By whom shall we be assisted, the despairing of kings, saying, By whom shall we be ordained, corrected, appointed; who is so very mild a father as was David, who will intercede for us to the Lord?" The lamentation of the people, the wailing of the poor, the crying of the sick, the clamour of the monks, the

tears of the virgins, of married people, of penitents, of young men, of young women, of boys, of girls, and of infants sucking the breast. Why should I delay? the voice of the mourners was but one, for kings mourned him as a judge, the older people mourned him as a brother, the younger honoured him as a father, indeed all revered him as God. His body carried in the arms of the holy brethren, attended by a numerous company, was honourably committed to the earth, and buried in his own city. But his soul without any mark of decaying age, is crowned for ever and ever. May he whose solemnity we devoutly celebrate on the earth, by his holy intercessions join us to the angelic citizens, through the means of God, and our Lord Jesus Christ, to whom be honour and glory throughout infinite ages. AMEN.

These and many other things Saint David effected while his soul occupied its corruptible and troublesome habitation, but of many, we have related only a few in feeble language to quench the thirst of the ardent. As no one can in a narrow space exhaust to dryness a river flowing from a perpetual fountain, so no one can commit to writing all his miracles, his most devout performance of the virtues, and his observance of the commandments, although he should be furnished with an iron pen. But these few out of many, as we have said, we have collected for the example of all, and the glory of the father, that have been found scattered in the most ancient writings of the country, and principally of his own city,; which although corroded by the constant devouring of moths, and a long series of years, have escaped; and what still remains written with the old style of the ancients, I have gathered together that they should not be lost, sucking most subtilly as with the mouth of a bee, from a flowery garden of thick herbs, for the glory of the father, and the benefit of others. For respecting the burdens of the flesh, which at intervals of time are put aside, and the contemplating of the Deity face to face, he only acts and works the more truly, as by the report of many persons, he

adheres the more closely to God, and may acknowledge it if he would. And with respect to myself, who am named Rice-marchus, who having, although rash, furnished my limited capacity with these things; may they whoever shall read them with a devout mind, afford assistance by their prayers, that as the clemency of the father, like that of the spring, has granted a little flower of intelligence in the summer heat of the flesh, they may at length bring me, the vapours of concupiscence being dried up before the end of my course, by good works, to have the benefit of a good harvest. So that when the reapers having separated the tares of the enemy, shall fill the barns of the heavenly country with the most valuable sheaves, they may place me as a little sheaf of the latest harvest in the hall of the heavenly gate, to behold God for ever, who is over all God blessed for ever and ever.

OF THE GENEALOGY OF SAINT DAVID.

Here beginneth the Genealogy of Saint David, by the grace of God, and predestination Archbishop of all Britain. David was the son of Sandde, Sandde was the son of Ceredig, Ceredig was the son of Cunedda, Cunedda was the son of Edern, Edern was the son of Padarn, Padarn was the son Peisrudd, Peisrudd the son of Docil, Docil the son of Gwrddil, Gwrddil the son of Dwfn, Dwfn the son of Gworddwfn, Gworddwfn the son of Amguoil, Amguoil the son of Emwerydd, Emwerydd the son of Omid, Omid the son of Perum, Perum the son of Dwfn, Dwfn the son of Owain, Owain the son of Afallach, Afallach the son of Euguen, Euguen the son of Erddolen, Erddolen the son of Euguen, Euguen the son of the sister of Mary. **HERE ENDETH THE LIFE OF SAINT DAVID, BISHOP AND CONFESSOR.**

THE MASS RESPECTING THE SAME PERSON.

O God, who didst foretel thy blessed confessor and pontiff David, by an angel to Patrick, and prophesying of

him thirty years before he was born, whose memory we celebrate, we pray that by his intercession we may arrive at eternal joys for ever and ever.

O almighty God, being appeased, accept the sacrifice of praise, and the prayers of devotion which we offer to thee in honour of thy blessed confessor and pontiff, that what our merit will not obtain, thy clemency and his frequent intercession for us, may effect.

AFTER THE COMMUNION.

O Lord, being filled with the partaking of the sacrament, we pray that by the merits of thy confessor and pontiff Saint David, whose glorious festival we celebrate, we may be sensible of the patronage of thy ineffable mercy.