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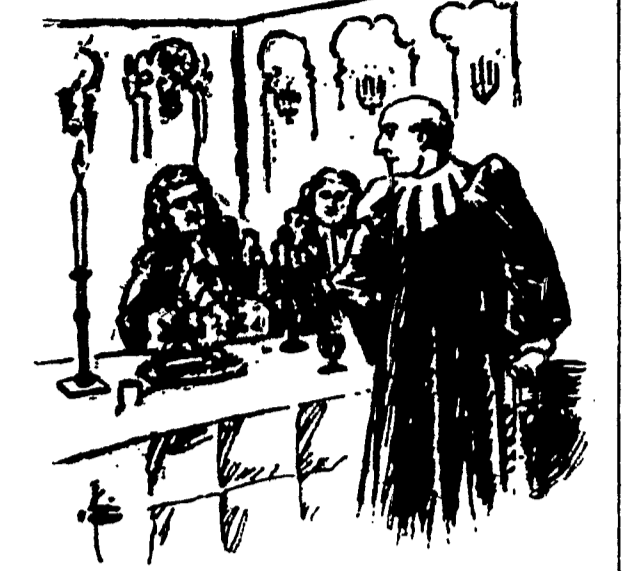
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St. Patrick's Virtues. Whatever else may be said about St. Patrick, all the world will have to admit, nem. dis., that he was a gentleman sans peur sans reproche. There was nothing cheap, tawdry or commonplace in his composition. As a scholar he was a wonder, as a cleric he was nonpareil, as a bishop he was peerless and as a saint he was an ornament to the calendar.

Dean Swift having preached an "asize sermon" was invited to dine with the judge. He had borne rather hard on the legal profession in his sermon, and



the legal gentlemen retorted in kind before the dinner was over. One young barrister asked this question: "If the devil were to die, your reverence, do you not believe a priest could be found who would preach the funeral sermon for money?" "Yes," was the reply, "and I would gladly be the man. Then I could give the devil his due, as I have this day done his children."

O'Leary's Retort to Curran. John Philpot Curran, the noted Irish barrister, and the no less renowned Father O'Leary met at a dinner one day, in the course of which Curran said to the priest:

"Reverend father, I wish you were St. Peter."



"And why, councillor?" asked O'Leary. "Because," was the reply, "in that case you would have the keys of heaven and you could let me in."

"By my honor and conscience," said the divine, "if I had the keys to the other place it would be better for you, for then I could let you out."

A Sweet Irish Girl. Ochl! A sweet Irish girl is the darling for me. For she's pretty, She's witty, She's hoaxing, She's coaxing, She's smiling, Beguiling to sea, to see. She rattles, She prattles, She dances, And prances; Ochl! A sweet Irish girl is the darling for me.

Catholic Notes. Richard L. Carney, for forty-five years principal of St. John's college, Alexandria, Va., one of the leading educational institutions in the south, was ordained to the priesthood recently by Right Rev. Bishop Van de Vyver, of Richmond.

There is to be a new Catholic club in Cincinnati modeled on the Xavier club, of New York. It will be called the Fenwick club, and its objects will be the promotion of the social interests of the members and the defense of the church.

The number of priests that St. Mary's seminary, Baltimore, taught by the St. Ignacians, has given the American missions may be judged from the circumstance that its alumni association counts at present 700 members.

Many Silver Jubilees This Year. Quite a number of our American sees will complete this year the first quarter century of their existence. For instance, Rochester, Green Bay, Columbus, Harrisburg, Scranton, St. Joseph and some others were all created in 1868, and not a few of them are still governed by their first prelates, who will consequently have silver jubilees to celebrate during the next 12 months.

The College of Cardinals. The holy father has brought the membership of the sacred college, which had been heavily decimated by deaths, up to something approaching its full complement. Before the consistory the cardinals numbered about 60. The 14 new creations, with the 2 reserved cardinals, give the college 66, or within 6 of its full number.

The Purification or Candlemas Day. The celebration of the purification of the Blessed Virgin is very ancient. On this day the candles required for the service of the year are blessed, and in many churches, especially in Europe, there are processions and other acts of special devotion in honor of the mother of God. As is well understood, the burning candles used in the functions of the church typify the spiritual light of the gospel. On this day Catholics have candles blessed, which they take home and keep in their houses for use there on occasions they demand.—Catholic Mirror.

FOOTSTEPS OF THE SAINT.

The Name of Patrick Perpetuated in Many Lands. The footsteps of St. Patrick may be traced almost from his cradle to his grave by the names of various places which he visited during his life. Assuming his origin to have been Scottish, traces of his life begin in Dumbartonshire, Scotland, where the legendary place of his birth is known as Kilpatrick (cell or church of Patrick). Dalpatrick (the district or division of Patrick) is in Lanarkshire. Craighadrig (the rock of Patrick) is near Inverness. There are two churches called Kirkpatrick—one at Irongray, in Kircudbright, and another at Fleming, in Dumfries.

The place he sailed away from is known as Port Patrick, and the place where he first preached in England is called Patterdale (Patrick's dale), in Westmoreland. He founded another Kirkpatrick in Durham, and visiting Wales walked over a causeway now covered by the sea and forming a dangerous shoal on Carnarvon bay, which became henceforth Sarnbadrig (Patrick's causeway). He sailed for the continent from Llan-Badrig (the Church of Patrick), in the island of Anglesea.

When he went to Ireland he first landed at Innispatrick (the Island of Patrick), and next at Holmpatrick on the opposite side of the mainland in the county of Dublin. On the Isle of Man he founded another Kirkpatrick, near Peel, and later he landed on the coast of Ireland, in the county of Down, where he converted the Chief Diehn and baptized him on his own threshing floor, the name, Sabbal-Patrick (the barn of Patrick) perpetuating the event. From there he went to Temple-Patrick, in Antrim, and thence to a lofty mountain in Mayo, which has ever since been called Cragh Patrick.

In East Meath he founded an abbey called Donnachadroig (the Church of Patrick), and built a house in Dublin where St. Patrick's cathedral now stands. In an island of Lough Derg, in the county of Donegal, there is a St. Patrick's purgatory, in Leinster, St. Patrick's Wood; at Cashel, St. Patrick's rock, and there are St. Patrick's wells scattered by the dozen all over Ireland. His death is said to have taken place at Downpatrick, where the remains of St. Bridget and St. Columba were laid beside him.

A more curiously derived name than any of these is that of Strull, applied to a well known place near Downpatrick. This name was originally Struth-fhuil (Stream of Blood), and is said to have been derived from the following circumstance: St. Patrick was baptizing a converted pagan chieftain at this place and inadvertently rested the iron point of his crozier on the chieftain's great toe, causing a serious wound, from which the blood flowed freely. The chieftain, however, in his ignorance of the rites of Christianity, bore the pain without flinching, and his fortitude has been commemorated as above set out.

O'Connell and the Fishwife. It was O'Connell who had the celebrated altercation with the fishwife on a wager. O'Connell knew well the effect of polysyllables on the ignorant ear. The spirited discussion in which he opposed the language of Euclid against billingsgate wound up as follows:

Fishwife—Go rinse your mouth in the Liffey, you nasty ticklepotter. After all the bad words you speak it ought to be filthier than your face, you dirty chicken of Beelzebub!



O'Connell—You're a most inimitable periphery! A convicted perpendicular in petticoats! There's contamination in your circumference, and you tremble with guilt clear to the extremities of your collarholes! You are a porter swiping similitude of the bisection of a vortex!

At this the fishwife aimed a saucerpan at O'Connell's head, and he was declared winner.

St. Patrick's Jawbone. For many years a family in Belfast, living in very humble state, were in possession of a silver shrine inclosing what was said to be the jawbone of St. Patrick. This relic was believed, and if it be still in existence is probably believed to this day, to possess potent virtues. A writer of some thirty years ago tells how he was taken when a child to see the relic, which was exhibited with signs of great veneration. At that time it contained but one tooth, though in the memory of persons then living it had contained five. Three had been given to members of the family who had gone to America, and the fourth was deposited under the altar of the Roman Catholic chapel at Derriaghy. The writer says:

The curiously embossed case has a very antique appearance, and it is said to be of immense age, but it is, though certainly old, not so very old as reported, for it carries the "Hall mark" plainly impressed upon it. This remarkable relic has long been used for a kind of extra judicial trial, similar to the Saxon ordeal, a test of guilt or innocence in a certain form of words, supposed to be an assertion of the greatest solemnity, and liable to instantaneous supernatural and frightful punishment if falsely made.

ST. PATRICK'S BELIEF.

The Claim That He Was a Protestant Again Refuted. Canon Moore, an Anglican Clergyman, in a Learned Pamphlet, Scouts the Idea That Ireland's National Apostle Was Other Than in Communion With Rome.

The average Irish Catholic can never be induced to seriously consider his opponent's claim that St. Patrick was a Protestant. He regards the claim as a native and waxy joke, something with an honest, homely facetiousness about it. Father Buckley on one occasion met the contention with a well-known flash of his characteristic humor, pointing out that of course it was not true, though we had full particulars as to those who arrived with St. Patrick in Ireland, there was no mention of a Mrs. St. Patrick amongst them! This was on a par with the argument of the countryman who stumped an opponent by showing that frequent though the reference was to "St. Paul to the Romans," there was never the slightest mention of St. Paul to the Protestants.

It is unnecessary here to make more than an incidental reference to the controversy on the religion of Ireland's national apostle, or to writings in point of the works of cardinal Moran, Dr. Healy, Professor Stokes, Miss Stokes, Poirie, and many others. In a thoughtful and learned little pamphlet—"St. Patrick's Liturgy"—which comes from the pen of the Protestant rector of Mitchelstown, England, Canon Courtenay Moore, M. A., M. R. S. A., the old ground is again gone over, and conclusions are drawn, which must prove not a little startling to those who de- lude themselves with the belief that the Irish saints was, in the Canon's words, a sort of miscellaneous or molluscous popular Protestant.

The holiness of the belief is easily made apparent. The pamphlet is in effect an appeal to the more thoughtful Irish Protestants to study early Irish Church history, not with the lawyer's idea of making out a case, but with the fearless desire of finding the truth and the whole truth. In the present study, brief as it is, the reader is given an inkling of the fascinating nature of the points, facts, and problems that confront the student of early Celtic Christian life. There are a few of Canon Moore's conclusions: The idea that St. Patrick was a Protestant is but the idea of those who have little or no acquaintance with the belief and ritual of the Church of the fifth century. A few simple but telling quotations are given from the writings of the saint. He speaks of the priests whom God has chosen "and granted to them that most high and divine power that those whom they bind on earth are bound in Heaven." He hears in one of his dreams the words, "Thou dost well to fast," and we have references of his to the conventional life, bearing out the expression of Professor Stokes that "the early Celtic Church was intensely monastic."

The liturgy which St. Patrick used is said to have been received from St. Germanus and Lupus, and was known as the "Cursus Sootorum," or the Irish Liturgy; the origin of which is traced back to the Liturgy of St. Mark. We have St. Jerome's authority for connecting the two. Taking this to be correct, it is a death-blow, says the author, to the vague, popular (Protestant) theory that St. Patrick was a sort of nondescript Protestant. Mention is made of his masses for the dead, and of one mass of his, the first collect of which is as follows: "O God, Who on this day didst give to St. Peter after Thyself the headship of the whole Church, we humbly pray Thee that as Thou didst constitute him pastor for the safety of the flock, and that Thy sheep might be preserved from error, so now Thou mayest save us through his intercession."

After this, it will be easily believed that Canon Moore has little difficulty in admitting the apostle's communion with Rome.

A Royal Testimonial. In his younger days Charles XII. was a great wine-drinker, and often indulged to excess. One day, when in a state of intoxication, he spoke very rudely to his mother. Next day an intimate friend reminded him of the fact, and told him how deeply he had pained her Majesty by his unseemly conduct. Charles turned quite pale, and appeared a few moments absorbed in thought, as if undergoing an inward struggle. Then he called out: "Bring me a jug of wine and a beaker." He took both, and went to the apartments of the widowed Queen. "Madame," he said in a faltering voice, "I offended you yesterday, and will now afford you reparation." He thereupon filled the beaker, drank it to the last drop, and solemnly said: "This is the last wine I shall ever drink; from to-day, as long as I live, not another drop shall pass my lips." He faithfully kept to his promise.

The Value of Time. Every moment of time could purchase eternity! If the poor damned souls could have the time we lose what good use they could make of it! If they had but one half-hour, that half-hour would empty hell. If we could be damned souls long since in hell, "We are going to set a priest at the door of hell. All who would like to go to Confession have only to go out to him," do you think one single soul would be left behind? Oh, how speedily would hell be emptied and heaven filled! We have the time and the means which the poor damned souls have not.—Cure d'Ans.

A Good Invention. Our Lord does not so much consider the greatness of works as the love with which we perform them, and provided we do our best His Divine Majesty will cause our power to increase more and more each day.

If God sends you adversity, receive it humbly; think that you have deserved it, and that it is for your good. If He send you prosperity, thank Him for it, and be content of giving your thanks to Him.

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