## The Catholic Fourier

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Rochester, N. Y. Saturday, March. 16, 1895.

## ERIN'S GREAT SAINT.

CONFLICTING STORIES AS TO HIS BIRTH AND DEATH.

What St. Patrick Seys In His "Confessions." His Great Work For the Cause of Christianity -The Shamrock Used to Illustrate the Trinity.

Irish historians and nearly all those who have written about the birthplace of St. Patrick are in doubt as to the country to which he belonged or the place where rest his moreal remains. As many as 36 lives of the saint were written as early as the twelfth century. These various works have since the conquest of Ireland by England in 1172 been condensed into seven, and on these seven works is founded most, if not all, of what has been since written in connection with the life, the history and the times of St. Patrick. Much that was pertinent to the nativity and birthplace of St Patrick has doubtless been expunged in these condensed works, but enough still remains to show that, though a Gallic as well as a Celtic origin has been claimed for him, there is abundant evidence to show, and indeed St. Patrick himself says in his "Confessions," that he was an Englishman.

"I was born," says he in his famous "Confessions," "the son of Calpurnius, who was of the village of Bhnavon, in Thavurnia," and Mr. Cashel Hoey, a well known Catholio writer, thinks that St. Patrick was the son of a British official employed under the Roman power, and who remained in Britain after the Roman legious had returned to do battle for Julius Casar.

Ballandist's copy of the "Book of Armagh," one of the most ancient records that is now extant, says: "Patrick, who was called Sochet, was a Briton by birth, being born in Britain, the son of Calpurnius, a deacon, who was of the village of Bonavon Thabur, not far from

Again, St. Patrick speaks of himself. saying, "After a few years I was again in Britain with my parenta." Elsewhere the saint refers to his great anxiety "to go to Britain as unto his parents," and also to visit his spiritual brothren in Gaul. Besides all this St. Patrick's father and brother were buried in Glaston-



ST. PATRICK.

bury, only 17 miles from Bath, in the west of England, which is near the river Avon, running into the Irish sea. It is thus understood that "Bonavon Shabur" refers to the mouth of the Avon, which adjoins Bath, and is only 19 miles from the Bristol channel.

Owing to a revolt in the district after

the withdrawal of the Roman legions from Britain, St. Patrick and his brother and sister were carried away from their parents and sold as slaves into Ireland. The future apostle was but 16 years of age when, in the early Saxon times, the shores of Britain were infested by pirates. In Ireland Patrick's occupation was like that of the prodigal son of the New Testament-feeding and herding hoge and tending sheep. He thus became the slave of an Irish chief named Melcho, who farmed lands near Ballymena, in the county of Antrim. and while St. Patrick was in this condition he sighed and longed for his metive land, and while in a yearning condition he tells us he had an intimation that the time of his deliverance was close at hand. During a vision one night explain how there were three Gods in he saw in his dreams a man named Vitrions a thoroughly Roman nameacting from one of the Bonan camps, in which, while a boy, he resided with his father on the banks of the Avon. and he prayed long and fervently that he might be recoved.

In his twenty-second year, A. D. 454. he set sail from the barony of Tyrawley. in the county of Mayo, and after being three days at sea he reached that part of France between Trajectus and Tours, on the banks of the Loire. Finally he strived at Tours and joined some of the collaborers of St. Martin, who was bishop of that place. Here the future apostle of Ireland remained four years undergoing an education, through the influence of the bishop, who was a near relative of his mother, Gaul as well as Britain then owning tacij submission to the Ro. the beauty & Christian principles that



sioned by Pope Celestine to preach the apostleship of Ireland. gospel to missionary nations. The first wish of young Patrick as soon as he became a priest was to return to ireland and to convert those Irish herdsmen who had toiled with him in the days of his captivity. It is owing to this circumstance that the name of St. Patrick is known to us as the apostle of Ireland.

When he relanded in Ireland, the Irish were already a highly civilized people, with an organized form of government and enjoying the benefits of civilization, derived from a former effort under St. Germaniens to Christianise them. They were then experied in clans, the head of each clan being a chieftain, who carried on the government of his tribe under an admirable constitution knows as the Brehon laws. and St. Patrick lost no time with the common people. He addressed himself to the chieftains and the kings, feeling that if he converted these he would secure the spiritual conquest of the entire nation. Accordingly, availing himself bled chiefs, preaching to them the gospel of a new civilisation as well as of Christian truth. The Irish were always hospitable and kindly to strangers, and, though the Druids and pagan priests of the period received the strange young missioner with the same feelings of alarm as the Samoan people would today receive an enovy of the Vatican or a disciple of Exetex Hall, the chiefs gave Patrick a hearing, and, according to all accounts, he made the best possible means of his great opportunity. It so happened that at the time of this convention in the historic halls of Tara the Druid priests had ordered fires to be lighted upon the neighboring hills of Louth and of Meath in honor of the gods and of the great occasion. St. Patrick had made such headway with his doctrines that in winding up lais sermon he utilised the beacon lights to assure his hearers that a light was burning brightly in Brin that evening which might never become extinguished. He had already confounded the Druids and turned the tables upon themselves and their doctrines in presence of the kings and objectains of the nation.

One remarkable instance of Patrick's extraordinary oleverness and of his readiness to avail bimself of a simple illustration, in order to bring conviction home to his hearers, comes down to us from his day. While the young missioner was discoursing upon the Trinity one of the Druid priests interrupted him, as a Unitarian might do even in our own day, by challenging Patrick to one. This was evidently a poser to the illiterate pagane, who sat around the royal circle. But Patrick, suiting the action to the word, stooped down, and plucking a single leaf of shamrook from the sward beneath him held it up to the artonished gase of the multitude, and explaining that, as the little bit of trefeil grew on a single stem, and the stem emanated from the three leaves, so there were three Gods in one, and one in three. One can easily imagine, even at this distance of time, with what a thundering about of patriotic applause this explanation involving the shamrook was received by the primitive Irish, even if the reason and the not oversente intel-

lect of the period remained unsattlefied.

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these quite as much as by the force and

man empire. He was admitted to the St. Patrick accomplished his purpose pricethood in due time and commis- and catablished it is right to the chief

JOHNS W. GAYAR

"The O's are above the Macs."

This was one of the old sayings with which one faction soo often tanned another, but it is only true in the sense that the O's were first on the ground. Both mean the same-that is, "som of" or "of the house of," as De in French and Spanish. Van in Duboh and A or Ap in Welsh and old English. Some Scoochmen, however, claim that Mao is from the same root as the Latin magnus, and therefore means "great." As there were no surnames before the tenth century. many a family or clan took the name of its chief or founder, as the Hy-Nial, and later O'Neil from the great Nial

Naari was old Celtic for "hero." and the MacNaaris were his followers. Queen Macha gave name to Ar-macha. of a convention in the famous halls of or Armagh. Owen Mor was "Owen Thursday
Town he addressed himself to the assem- the Great." Cormac Ulla was "Long Friday Board," but it is hardly the once that all the McCormacks are his descendants. Laighnire was the monarch who protected St. Patrick, and by slow modifioations the name has become Leary. All the kings of the sixth and seventh centuries were of the Hy-Niul race, so the O'Neils are an extensive family. The Scotch Dearmid and Irish Degmid obanged naturally to Dermott, and the clanemen added the Mac. In like manner King Hugh probably gave origin to

the gross seps of the Rughes. The Dance left us a few names—all those old names ending in ford," objetly names of places, as Wexford, Waterford, eso. Among their opponents appear the great Brian and Melaghlin, or Malsohy, well represented in Irlah names of today. Soon after the Danish war began we find such mames for sities as Glan-dubb, or "Black Knee;" Bisrick and Ivar—the last clearly Danish, but the MacIvors are good Irish. Godfrid. son of Sitrick, was the first Danish chief to proclaim himself a Christian but as he did this in a year of disaster, and when he had gathered power again destroyed all the churches of East Meath (A. D. 949) and burned 150 people in the scattery at Drumvee, we must doubt his

sonversion. The Norman conquest brought in a great variety of mames and sistes, and thereafter all had surnames. The profix "Fits," meaning "son," soon abounded in Iciah names, as Fitzeroy, Fimilarin, Fitsgerald, etc. The De Burghos transformed a sept, and half the lighting men of Galway became Burkes. Other founders of Irish-Norman houses were the De Clares, De Cogana De Legys, De Courcys, Le Poers and the great Manrice Fitzgerald, common aposator of the Geraldines of Desmond and Kildara. Later came snot purely English families as Jackson, Lee, on, and last of all the Hanovernians, and so there we are -a mixed set as to names, but all Irish by time, and soon, it is to be hoped, to be united Irishmen indeed.

At the village election on Tuesday last, the Republicans elected their entire ticket with the exception of the President and one J. P. Bradley of Batavia, spent Sanday

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## CATHOLIC SOCIETIES.

Daughters of Bris. Notes from City Wirls. lens-The Reserve Fund Counties-C. M.

A. O. EI. GALENDAR FOR NEXT WEEK. Poesday - Division No 5.

Wednesday, -Div. 4. County Board meets Thursday Evening.

Division No. 2 have postposed their rag-ular meeting from Monday evening to Thursday evening on account of the Oxphase Division No. 3 initiated one new member and received five applications at its last mean

Division No. 1 held a well attended meeting Thursday evening, and disposed of a large amount of business in a creditably short time. Remarks were made under Good of the order by Dr. Casey, that were well pointed, and expressed the situation under discussion in an able manner.

The National Constitution of the Ancient order of Hibernians designates the ryth of March as the national holiday of the Order. and as a fitting example, all of the Divistoes of this city will receive Holy Comma nion on that day.
Division 7 is evidently destined to become

the largest in the city. About six weaks ago it gained 55 members by initiation. Last Thursday evening at more candidates were initiated, 29 balleted for, and 36 new applications were received.

From Syracusa, N. Y.

On Sunday ovening Mar. 5, the tright analyersary of the birth of Robert Enmant was celebrated at the Bastable theatre by a literary and musical entertainment. No. 1 had charge of the affair, as less been their custom for several years. Irish sours and ballads were rendered by the best local singers. The orators of the avening were: John J. Cummings, on "The Isish in America:" Attorney James Devices, a Jawyer of high repute on "Robert Emmett," and James K. McGuire, "Iriek Soldiers on the American Battlesseid"

At a meeting of the County Board of Syracuse, it was decided so perude on it Patrick's Day, and a committee of ments for the big parade was appointed the list of names we do not find say of the German Hibernians. Are they and nored? Ask the Catholic San.

DAUGHTREE OF MEIL

500 Union street, this city, unjoys the he of being the first president of the Daugh of Erin in the United States. Divinion I, of the D, of E, was organized in Minnespolis a few months ago, and Man Irwin was bonored with the Presidency. Under her administration and to her efforts in a interest beque set betteributed the model growth of the organization, there being .301 man-bers enrolled January 1, 1893. As a slight taken of regard for their president, the la-dies of the division on last blanday evening presented her with a handsome gold modal, in the form of a star, with the harp of Erin as a centre place and inside the lamp a beltliant and coally dismond setting. On the front is engraved the following: "Many A. Irwin, D. of E., Division No. 1. Presented to the First President Ludies' Auxiliary A. O. H. of America, 1995.

O. M. & 35. A. CALREDAY FOR WELF WHEN Monday—Council By Tuesday—Council 18 Thursday-Council \$2.

A hasty reading of the C. B. and B. A. writer's article, in the Rochester Jouenal. we weeks ago, made me minuscretaril the on the second series that and angust the dead prior to me. Now the same wifer had any be a few for the factor of the control of the factor of the control of

but I take liberty to say that the magnification wronged if more than it per control that beneficiary payments in recently. See Justicia in Catholic Sun.

In reply to the above we pound on this is addition to the two set of the seed on the by Sec. 26. Sec. 21. tays. References to the Seed of t True the saystery is easily explicited and our trust that Justific vill and that the C. R./R. S. A., have a few good points. If he would like to join an association that had a larger amount of money per capits in their reserve fund that any other smaller organization in this state we are ready to write up his application.

C. M. B. CALENDAL FOR MELT WELL Monday-Branches 134.

A. C. M. B. A. directory containing the names and addresses of all members of the city branches will soon

Branch 81, will take a prominent part in the fair to the held by the

Subscribe for the Journal.

Paneral of May, William Baymyer-A.Do rewise Congregation - His Bishop's Trabute.

The funeral of the Rev. William I Say mour was held at the Hely Family Church Tuesday merning, it to o'clock. Long be-form the hour appointed, the characters has beseized by prowe of whethe and men eager to gain admittance. Two policemes were maheep the around from reading into the obserci At Gage doors were opened, and the crowd began to enter the church. Two bandred seath were reserved for outsiders, and they were appn filled. All the clargy of the city were proposed in a body. The officials of the sity, a delegation from the Business Mens Association, and the members of wearly are ery Cathodic society were but innocess. By to a clock fully a doe papile were crowded into the church, roll handsonic were still

clausoring for sutranse to the doors.

Promptly at the house appointed, the doors the people of Aubusen that; at the edition were closed, and the visiting Very Ker, Win. Seymon, Deprived, nearly one funding in near-or, yet will long be discribingly all a

the day that he left it to break.

The services lasted been to be Meanly one. The remains with

and come best built up the H



tioned the cheereds from the december in the life of the alter. They were given noticed at control sinte he which the teather do

At the last meeting of Branch 81 mission where the building one application was received and one candidate initiated.