of Armagh was written, Aghad Fobair, now strangely corrupted into Agha gower, was an Episcopal See with jurisdiction over the men of Umall.

The account given of this ancient church in the Book of Armag 1, supplemented by the account in the Triplettie is extremly interaction.

PATRICK AT AGHAGOWER.

Aghagower is finely situated on the margin of a clear stream, surrounded by a group of sheltering hills. When

St. Patrick and his religious family en-

camped on the grassy margin of the stream, it would appear that the first

who came to seek him was a fair young maiden (Mathona by name) the daughter of the Chief—so far as we

daughter of the Chief—so far as we can judgo—who after iustruction and baptism, begged to received the religious veil at the hands of Patrick, which request he gladly granted her. Then the maiden's father also came to be instructed by Patrick with his house hold: and Patrick finding him to be a very holy man, of gentle, patient disposition—his wife appears to have been dead—had him duly instructed and consecrated Bishop of that place. Moreover, he gaye his convert a new

and consecrated Bishop of that place. Moreover, he gave his convert a new name. Before he was called Senach, but Patrick called him Agnus Doi—God's Lamb—and the name was appropriate, as the three petitions he asked of Patrick clearly show—first, that he might never sin—mortally, of course—under grade, that is after his ordination, secondly, in his bumilty he asked

under grade, that is after his ordina-tion; secondly, in his humilty he asked that his church should not take its name from himself, so that instead of being called Cill Senach, it has

or Alphabet, as it is called, of the Christian Doctrine for the young priest, that he might first be instructed

others, and he added that holy Bishop

of their seed would be there for ever

of their seed would be there for ever.
It is clear that the Saint greatly loved
this holy Senach, the Bishop, with his
virgin daughter, Mathona, and her
brother, Aengus. I am inclined to

think he spent the whole winter of 440.

441 with them at Aghagower, and he came to love the place greatly, and

" I would choose," he said. " To remain here on a little spot of land. After faring round churches and Waters, I am weary, and would go no farther."

It was no wonder, indeed, he was

weary, for he was then advanced in years. He had preached the Gospel

years. He had preached the Gospier and founded churches from Slemish in Antim to Tara, and from Tara all the way across the country to the far West. Seven years he had already

spent founding churches, and crossin

rivers, living for the most part in the open, oftentimes in great hardship and much suffering. Would God permit

with the Lamb of God and His Holy

family, beside that pleasant stream, and within the shelter of these encircling hills? But no; such was not God's high will. The angel came to

"Thou shalt have everything, round which thou shalt go, Every land, Both mountains and churches,

Both mountains and churches, Both glens and woods, After faring round churches and waters, Though thou art weary, thou shalt go."

heavenward in the blue distance over the western sea—beautiful at all times,

but especially when the sinking sun lit up its rugged flanks with a glory that seemed to pour down from heaven itself

upon the Holy Mountain. There he would commune alone with God, like Moses on Sinai, like Elias on Carmel, like the Saviour Himself on the Judeau hills; there he would fortify his soul

for the great work before him; there by would pray for the people whom, in his own words, "the Lord had given him at the ends of the earth," and not for them only, but for their children down to these latest generation at the day of door.

PATRICK AND THE BLESSED TROUT.

Patrick had a great sympathy, not only with men, but with the lower ani-

frequented the streamlet still flowing by the roadside. They became his pets, and even these he parted from

with regret. From the earliest Chris-

tian days the fish was a sacred symbol.

The Apostles were at first fishers in the waters, and afterwards became fishers

of men. The very letters of the word, in the Greek alphabet, were holy symbols, and hence, the trout living in the

wells and streams, whose waters were used in Baptism, had themselves some-

thing of a sacred character, and the acts and sayings of St. Patrick gave encouragement to this idea, which has not yet disappeared from the minds of our nearly.

He noted two trout that

day of doom.

our people.

Patrick and told him :

to spend the remnant of his days

God's will.

rished to remain there, if it was

imself, and be thus qualfied to teach

retained the old name, Aghad

rtite, is extremly interesting.

RCH 11, 1905.

at me, but my twilight ws the noontide sun, y fellow man. May I or Him? Ah, my God, and Donald dropped the table and buried hands. Sobs, uncon-

ad struggle last. The was so silent its upright preiful sleep ha oked out from now, they turned crucifix that hung on

died," he whispered.
It I was not ready for his thoughts turned to ner, whose gentle heart indeed, to his father, boy, and then back to ays, his happy youth, yes, he had always

the vista of memories, des: "Mother, I want too."

He looks again at the gh expecting the Vith a gentle is of the librar the One Who the large-eyed v the world od; and now what a plan is father and a l of hiding in imself in his ng the hosp the sick poor and incurable

to the heather on. Instead nfidelity. loving servi him a foreta onsecration with st

IN THE FAR WEST. JOHN HEALY, D. D. give a sketch of S e Holy Mountain for all Irishm rs regarded as the nd. I shall only postle's footsteps nown as West Masent would be imp GH MAYO TO TH nich still bears his a, near Headford.

a, near Headford, in the ty Galway, the Saint Mayo, most probably at there was an ancient and ver the Black River. In then called Conmaicne, that he founded four-cores; and as stone wa y were doubtless built of One was called And may be Donaphpatrick er is called the Small ch—cellola media—which ch—cellola media—which
Kilmainebeg. It is ere name in Irish, and the
d there probably marks
the Patrician Church.
It as Nuns the Sisters of
of the Hy Ailell—that is
aarony of Tirerrill, in the
congappatrick. He also
re churches in the same
went westward, even
but they canuot now be
teturning, he proceeded
agh Cerae, and founded a
a mile north of Kilmaine.

a mile north of Kilmaine, to Hollymount. It still ent name, for Kilquire is form of the Cuil Core of Armagh. We are told lived transparent in that tized very many in that loubtless the Holy Well The old church, howtirely disappeared, and be graveyard remains. the graveyard remains, en went northwards into the men the series of the series were took that the two brothers, chiefs of one of whom—Derglamisman to slay Patrick, but ther, Luchta by name, for the series of the seed of thy brother, ill be accursed and soon. He left there a priest, but is impossible now the site of his church. It y somewhere near Bally.

k then went westward to \$ Tobar Stringle in the must have passed by the since called Tobar Patrick; not stay there on his first place. The name Stringle pted into "Triangle," and the told, he spent two Sure told, he spent two Surit is not stated that he there. A little later of the church at Ballintober.

indsor salt

re—That's Sure.

Patrick made a short excursion northat Aghagower tells me they are there wards to Magh Raithin, which is the plain around Islandeady lake; but it was a short visit, although he founded a church there, for it is immediately added in the Book of Armagh that he went to the men of Umall, that is to Aghad Fobair, where, as the Book to Aghad Fobair, where, as the Book to Armagh was written, Aghad Fobair, of Armagh was written, Aghad Fobair, now strangely corrupted into Agha wards to Magh Raithin, which is the plain around Islandeady lake; but it

the base of the mountain. There his car driver, Totmael the Bald One, sickened and died, rather suddenly it would appear, and there they buried him in the ancient Irish fastion, raising a great carn of stones over his grave, which is, I believe, still to be seen. The simple people of Murrisk had at the time little or no idea of a resurred ion of the dead; so Patrick, standing by the great carn, said: " Let him resi ere until the world's end, but he will be visited by me in those last days and raised from the dead.

PATRICK ON THE MOUNTAIN.
Thereafter, Patrick, we are told scended the summit of the mountain, and remained upon it forty days forty nights-that is the whole of Lent -but as a fact he spent more than forty days and forty nights on the Holy Hill, for he ascended it, we are told, on Shrove Saturday, i. e., the Saturday before Ash Wednesday, and remaine there until Holy Saturday, the eve of Easter Sunday. We can even fix the Easter Sunday. We can even fix the exact year and the day of the month on which St. Patrick ascended the Reek. The Annals of Ulster, under date A. D. 41, have this important entry-" rdained forty-second Bishop of the Church of Rome, and Patrick the Bishop as approved in the Catholic Faith." here is also a sentence in the Triparite Life which belps to explain this ry. It is this—"When Patrick Cruachan Aigle (that is on -" When Patrick was Reek), he sent Munis (his nephew) to Rome with counsel for the Abbot of Rome "—that is the Pope—" and relics were given to him" to carry home to Patrick.
Now, St. Leo the Great was conse always retained the old name, Agnad
Fobair or Aghagower; and lastly, he
asked Patrick that the years taken
from his own life, if God so willed
it, might be added to the age of his
son, Aengus, whom also Patrick ordained a priest. Moreover, Patrick,
with his own hand, wrote a Catechism
Albebot as it is called of the

Now, 55. Let the Great was conte-erated Pope in Rome on the 29th Sep-tember, in the year A. D. 440. Croagh-patrick was a long and, at that time, a very difficult journey from Rome, so that news of the new Pope's election could hardly reach Patrick in the far West before the early spring of the folowing year. As soon as the news did reach him on the Reek, he felt it his duty to send off at once his own nephew Bishop Munis, to congratulate the new Pope, to give an account of his own mison and preaching, and to beg the Pope's blessing and authorization to continue his work. This authority Munis readily received from the Pope, with many relies for the consecration of the altars in the new churches which Patrick was founding in Ireland, and we hear of him on his return journey at Clonmaenoise. That is the meaning of the phrase — that "Leo was ordained that research Bishop of Rome and forty-second Bishop of Rome, and Patrick the Bishop was approved in the Catholic Faith" in Ireland. It is an exceedingly important statement and, as might be expected, Protestant writers as might be expected. Processian writers have not called attention to its full meaning. It is a very interesting fact connected with the history of this Holy Mountain that it was from its summit St. Patrick sent this wise message to Rome, and got back the Pope's bless-

W THE SAINT LIVED ON THE REEK. The Tripartite tells us that during the time Patrick was on the Reek, he abode there in much discomfort, without drink and without food from Shrove Saturday to Holy Saturday. There can be no doubt the saint must have spent those days on the great mountain's summit in much discomfort. He was exposed, day and night, to all the fury of the elements—wind and rain, sunshine at times, but not improbably much snow and hail also in the early months of spring. He had the poor shelter of four stones round about him; and at night, when he sought to rest, his head was Though thou art weary, thou are the shape of a rude cross—great dissoaring hills, across its estuaries and plains, through its roughest woods and glens, from the very summit of the shape of a rude cross—great discomfort surely of body, and no doubt, too, much anguish of mind; but it is too, much anguish of mind; but it is by the Cross the saints reach their personance of the northern seas, through the plains of Kildare and the hills of Wicklow, over all the Munsters to the Shannon mouth—he was to go over them all preaching and baptising—but they were all to be and draids; both, it is said, deem us from their consequences. Such a one will be moved to repent his faults. He will be contrite and with a repent of the same great age of one hunlived to the same great age of one hunlived t demons and druies; both, it is said, lived to the same great age of one hundred and twenty years, and the sepulchre of both, the exact spot, no man knows — for, although we know that Patrick was buried at Downpatrick, his hand.

With sorrow, therefore, but in perfect obedience he went still farther west to surmount that soaring cone that he saw so often from Aghagower, rising the exact spot has been unknown for many ages, even from the day of his burial, for it was deliberately concealed lest his body might be stolen.

TO BE CONTINUED. QUESTION BOX.

The Guiden.

Question. What is Lent and how

hould we observe it?
Answer. During the present month Answer. During the present month the forty days of Lent begin. Ash Wednesday falls this year on the 8th day of March. The time of Lent is a time of reculiar graces. These are, indeed, days of salvation if they are observed in the spirit of the Holy Church.

The question is often asked why Lent is instituted at all? The word Lentitself is derived, some say, from the German werd Lenz, which, in the older forms, really meant to lengthen, because it is the springtime, when the days lengthen, and in these lengthening days there is a sign of the ending of the winter months and the preparation for the resurrection of nature. So, too, Lent is to us the preparation for the resurrection of nature. So, too, Lent is to us the spiritual preparation for the Resurrection of Christ, by which Resurrection, resurrection and eternal life are made possible to us all. Thus we learn that the Holy Catholic Church instituted the time of Lent for many reasons. The

generally; but Scripture says of Him that He became like man in all things, except in sin. He certainly felt hungry and thirsty, and He did not fast as a penance, but to obtain graces for us from His Heavenly Father, to give us strength by His example to resist the desires of the flesh and courage to persevere in the struggle with sin and

the Lenten regulations have been so modified that the keeping of them really involves no great sacrifice. If, however, it seems impossible to keep the fast, the thing to do is to ask one's Father Confessor how to keep Lent. eep the fast, even if we find the fasttry die fasting and abstaining does not did as the fasting and abstaining does not did affect our health or interfere with our use the fasting and abstaining does not affect our health or interfere with our labors, it must be performed as part of our observance of Lent, for, after all, it is expected that it will not be easy will save nearly all of your sickness. for us and that it will cost us hardship. It it were no trouble, wherein would be the merit of fasting and wherein woul penance? St. John tells us there is no truth in him who says he is without sin, and surely daily experience proves that this is true. We are all sinners, and therefore we must all be penitents and keep the regulations of Lent as well as we can. With a little good will much can be done that seems difficult much can be done that seems difficult and always invossible at first themet.

are to tast with all our being. We are to mind our eyes, our ears, and especially our tengues, by avoiding with unusual care all useless talk and gossip. It is very difficult when we have nothing special to say and nothing that is worth saying not to become more or less reprehensible in our talk. If we speak of others we tend to blame them more often than to praise; if we speak of things that have happened, the tendency is constantly to exaggerate or to undercate, and when we try to keep within the true and charitable limit in all things, we are so confined that there is very little left to say. A certain silent old lady was once asked why she spoke so little, and she related that when she was twelve years old she sufwhen she was twelve years old she suffered from a severe illness, which for a ime threatened to deprive her entirely of speech. Then she made a vow that if she recovered her speech she would never again say an unkind word of any-

body or anything.
If it should be impossible for you to deny yourself flesh food there is all the more reason why you should be careful. to find other ways of denying yourself and fortifying your soul against the

temptations of the world.

It is the desire of the Church to turn our minds especially to the contempla tion of the sufferings of our Lord Jesus Christ. We should never forget the hardships and sufferings which He voluntarily assumed in order to teach and save us; but at this time we should meditate upon them more frequently and more devoutly. We should contain the beautiful and solid denying template the humble and self-denying life of the Saviour, and gain strength from this contemplation for the trials of our own lives, and we should ask His forgiveness for all the manifold transgressions by which we ourselves have contributed to His sufferings.

Above all things the contemplation of the passion of our Lord Jesus Christ should make us bear cheerfully what ever troubles and tribulations have befallen us, for these enable us to be more like Him. We should really be grateful to the Mercy of God for sending them to us, if we are true followers of Christ. If we only face our difficulties bravely, God, Who permits them,

a one will be moved to repent his faults. He will be contrite and will be glad to do penance and to suffer crosses and he will yearn to be united with Him, Who has done so much for us.

Perhaps you are one of those who are satisfied to limit themselves to the com-mand of the Church, which says that we must receive at least once a year Perhaps, however, you receive the Holy Eucharist oftener. Nevertheless, prepare yourself especially well, no matter how often your receive, for your Easter confession and Communion and for the holy feast of the Resurrection. The greater preparation is time of penance, the greater will be the benefits received from the sacraments, and the casier it will be to remain Steadfast during the rest of the year. Pray for those who are negligent and lukewarm in regard to the sacraments, that they may be sure not to neglect the holy time of Esster. It is for things like these that Hely Church has instituted Lent. Let us fulfil, as far as in our power, the regulations and com-mandments of the Church during this time, and we will be able to join with joyous heart in the "Alleluias" of Easter.-Christian Mother.

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## Kills Inside Germs.

Liquozone is not made by compoundbe the penance for our sins? Or is it possible to feel that there is no need of penance? St. John tells us there is no lead to penance? St. John tells us there is no lead to largely every gas—by a process re-

much can be done that seems difficult and almost impossible at first thought. It must be remembered that we are not to fast only with the taste and the appetite; that is, we are not only to deny ourselves certain foods, but we are to fast with all our being. We are to mind our even one care and cannot

no harm. The simple answer of the Catechism also says, "Serve God."
Do we do it? Yes, in a kind of half-hearted way. We try to serve God and Mammon, we serve others. We try to serve ourselves, our souls are served last, if at all. Perhaps this is why " Many are called but few are chosen. So then the simple life, spiritually, is to love and serve God. It is the most important thing we have to do on this earth, and if it is seriously and faithfully done, we may be sure of the second part of the catechism answer, "be happy with Him forever in the next world."

" Materially the life simple means to get rid of everything around us that we do not really need. There is so much we do not really need and it unconsciously occupies our minds and hearts. We brought nothing into this world and we can take nothing out of it, why spend our lives surrounded by nuch useless baggage that binds us "the one thing necessary.-The Guidon.

Not on the Programme.

The absence of the religious element the public school is not more con-peacus there than in some so-called Evangelical churches." Let the L v-"Evangelical churches." Let the L ving Church, an organ of the High
Church wing of Episcopalianism, illostrate this by one of its modern instances: "A certain family of the
Church living less than a thousand
miles from Chicago, had become
'miffed' over some trifie and had gone
'miffed' over some trifie and had gone one of the denominations. there, a youthful member of the house-hold heard no longer the prayer Book service with its impressive teachings, and the child formed the idea that nany of the moral restraints were expected of him any longer. One day he was found swearing like a Mexican he was found swearing like a mexican sailor. His father and mother were shocked at what they heard. 'What do you mean by this language?' said the mother; 'don't you know you are breaking one of the Ten Command-ments?' 'Oh, bosh,' replied the boy; where we go to church now, they don't

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good.

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