

was very glad to see from the Pope in the pen when the operations, to assist at of Europe after the I, and the Pope's time is admitted to head among all when assembled. at least a century in wishing for the s which the British found it necessary le they were in full

IC DELEGATE. informed that His Merry del Val, the e, is expected to visit where he will be the Reverend Archbishop

of great pleasure d to the clergy and hat they are honored t from the learned, sent prelate whom the sent to Canada to

of his Excellency to important one, as it he is expected to de- the school system the Government of used at all by Catho- ne hope is enter- may, by concilia- succeed in obtaining settlement than that agreed upon between r and Greenway.

however, that his as no official purpose, to be complimentary the Archbishop, whose on and eminent per- are well known in y Father, and doubt- delegate.

will be welcomed to Catholics, and it is Catholics of Toronto alities who may wish be given an oppor- respects to him at n.

IAL NOTES. in another column, n Bishop Cleary has re- tion. For some time health had been very season spent at that Cape May, has been benefiting him very sincerely trust his h will be permanent; h we are joined, not e of Kingston, but by throughout the Dominion. arm-hearted, a great e administrator, r the furtherance of rly Church—brilliant defence—a kind and s his flock, his Grace of ill be spared, and we evidence will give him s of usefulness.

tion in the window at 230 Angelica M. Nulty's con- tentual exhibit. There lous, pastels and crayons, e clever execution. Miss e sister of Mr. and Mrs. displays great talent for emphs, Tenn., Comm-

ly above referred to is Martha (Miss Quarry), rably-known in Lon- der and mother were of Ontario for many more than pleased to success of Miss Mc- list, and we trust her brilliant one.

Bishops of England onqueting with every imagined might have a to form a sort of eicanism, but their en chiefly directed rches which have pre- balance of valid Catholic tanding that they have ose, or have been cut Rock Peter on which Church. The Greek e Janesists of Holland evertures from Eng- communion, but the bishop of Utrecht has pronouncement which that little sect regards s as spurious. The

shed Church of Eng- atholic of a sacrificing atholic sense, as her cles and other declara- onsequently, if it is at the power of offer- e of the Mass be ex- te of ordination, d of sign, then it be-

comes impossible to recognize Angli- can orders. But on this point I wish to suspend my judgment until the whole Church shall have decided the point. But until the Anglicans reject their Thirty-nine Articles there can be no question of reunion between us and them."

THE Greek-Turkish war has resulted as might have been expected, in the complete collapse of the Greeks, and the Turks are now in possession of Larissa and Volo, the latter being a Greek stronghold on the Gulf of the same name. A Greek success is reported from Velesino, ten miles from Volo, and the Turkish fleet is said to be en route for Salonica to deliver that port from the threatened attack by the Greek fleet. As the Turkish fleet is not seaworthy, a naval victory may be expected for the Greeks if the two fleets meet, but these successes will not save Greece from being overrun by the Turkish land forces which have now the way open for them to Athens. The Turks are also planning to land troops in Crete in order to annihilate Col. Vassos, the Greek commandant there. Turkey has been warned by M. Hanataux, on behalf of France, that the latter power will not permit the Turks to occupy Greece, and that if an attempt be made in this direction France will come to the rescue of the Christians. The Turks, however, are so elated with their easy victories that it is doubtful whether they will be amenable to any outside advice, and though it is generally believed that a peace will now be agreed upon it is not at all certain that Turkey will come to terms sufficiently moderate to satisfy Europe, and it is still difficult to say what the end will be.

ARCHDIOCESE OF KINGSTON. Rejoice of the Archbishop—Warmly Welcomed by Priests and People.

From the Kingston *Whig* we learn that the distinguished and beloved Archbishop of Kingston has arrived home from Cape May, N. J., where he spent a good part of last winter in search of health. At the outer depot he was met and greeted by Mr. Farrelly, Vicars General Kelly and Gauthier, Dean O'Connor, Rev. Fathers Hogan, T. O'Connor, McDonough, Neville, Kehoe, Murtagh, P. McDonough, Killen, Hartigan, O'Gorman, Walsh, D. Twomey, Masterson, O'Rourke, and many others, numbering altogether about fifty clergymen.

The laity was represented by Hon. W. Hartly, ex-Alderman Behan, James Swift, P. Brown, T. J. Leahy, A. Hanley, L. Prevost, J. McFarland, Dr. Ryan, and others.

After tendering the Archbishop a hearty greeting the clergy and laity returned to the city on the suburban train, the Archbishop driving in to the Johnston street station, where a large number of St. Mary's congregation was in waiting, and tendered his Grace a warm welcome. From the station the clergy and members of the laity in carriages drove towards the cathedral. When Notre Dame convent was reached the pupils, in charge of their teachers, came out and sang a hymn of welcome, presenting his Grace, meanwhile, with a beautiful bouquet of flowers. Further greetings were tendered the returned Archbishop when he reached the Palace.

There was a large congregation present in the evening at St. Mary's cathedral to take part in the service of thanksgiving and praise to God for the safe arrival home and the restoration to health of his Grace Archbishop Cleary. All the priests of the diocese were in attendance. His Grace presided on the throne, supported by Vicar-General Gauthier, Brockville, and Vicar-General Kelly, Kingston. Right Rev. Mgr. Farrelly, Belleville, officiated at the Benediction of the Holy Sacrament, assisted by Fr. O'Brien as deacon, and Rev. F. Meagher, as sub-deacon, Fr. Neville acting as master of ceremonies.

His Grace gave a brief but very touching address. He expressed his joy at being home among his people again, and referred to his severe illness while in the sunny south. He felt that the prayers of his faithful priests and people to the throne of God had been answered. They had remembered him at the Holy Sacrifice of the Mass and in their evening orisons, and Jesus had answered their supplications. Prayer was the golden key by which heaven was opened to them. They should seek Jesus and he would answer them. If their prayers were sometimes not answered it was because they had not asked in a proper spirit or because what they asked would not be for their eternal welfare. They should seek Jesus always. While not a thoroughly strong man, he said, he felt God had given him strength to come back to do the work he had been appointed to do some seven years ago. There is much work to do in the archdiocese, and even in this city. Please God he would start to do this next week. He further expressed his pleasure at again being with his people, and he thanked the pupils of the convent and their teachers for the sincerity of their welcome and their remembrance of him during his absence. He concluded by expressing his gratitude to God for being able to return to his loved and

faithful people. The Archbishop then intoned the "Te Deum," which was sung with spirit by the choir and congregation. The music was very fine, the program being: "Vive Pastor Bonus," "Regina Cœli," "Tantum Ergo," "Laudate Dominum." The altar was beautifully decorated and illuminated with flowers and burning tapers, the work of the Ladies of the House of Providence. The choir front and organ were also handsomely decorated in a tasteful manner by Mrs. Deslochers and Miss Brophy, assisted by Mr. LaRossa. At the conclusion of the service the Archbishop held a reception in the sanctuary. The vast congregation knelt and each one kissed his episcopal ring, the symbol of his authority over them. The Archbishop was greatly touched with the cordial reception tendered to him by those present.

Upon the arrival of Archbishop Cleary at the Palace on Thursday afternoon, an address of welcome was presented to him by the assembled priests. It was as follows:

Address of welcome to His Grace, the Most Rev. James Vincent Cleary, S. T. D., Lord Archbishop of Kingston, on his return from the South, April 28, 1907.

May it please your Grace—It is not a common sentiment of duty which impels us, the priests of the Archdiocese of Kingston, to greet our illustrious Archbishop on this occasion and bid him a hearty welcome home. We have a painful memory of your Grace's leaving Kingston about three months ago, and we have passed through weary days of expectation and anxiety; for, not only were the warnings of physicians sufficiently alarming, but, further, your own well-known elasticity of spirit and courage and hopefulness began to fail. What wonder, then, if our hearts, too, were weighted with distressing solicitude?

Our hopes were sustained only by the prayers daily offered throughout the length and breadth of the Archdiocese, in your Grace's behalf—our prayers at the Holy Altar of Sacrifice, the prayers of the devoted nuns, the prayers of the faithful laity, and, especially, those holy prayers which fell from the innocent lips of the sinless lambs of the fold—all these earnest suffrages, our faith assured us, would certainly meet with a response according to our hearts' desires. The happy issue proves that our hope was not misplaced, nor our faith fruitless.

Our pleasure is shared in by the laity of the Archdiocese, and we beg your Grace to accept the assurance of the universal satisfaction experienced in your return to Kingston with health and strength sufficiently restored to pursue your onerous duties for the relaxation from the grievous burden of your exalted office.

Once more the priests of the Archdiocese of Kingston have the pleasing duty of recording the debt of gratitude which they owe to your Grace, the zealous pastor of Brockville, who has been the companion and the solace of your Grace's sojourn in the South. We think him for his affectionate sympathy with Yemathy who ask your Episcopal blessing, whilst again we tender your Grace a cordial welcome to your home, to your priests and to your people.

(Signatures of the priests.)

At the conclusion of the reading of the address His Grace made a brief and feeling reply.

A May Hymn.

In the early morning We will pray to thee; Mother of our Saviour, Turn to us and see, Thy poor children calling, Through this world of pain; Let the peace of childhood Fill our souls again.

In the busy noonday When with cares beset, Sin and sorrow leave us, So much to regret; This shall be our sunny spot In this desert wild, To pray to thee, our Mother, And thy glorious Child.

In the silent evening, When time once more bright star, With its eye and holy light, Wins our thoughts afar To thy home of glory, Star of dawn and sea, Then with deepest feeling We will pray to thee.

That the God of Heaven Who on thy heart did rest, Through thy gentle pleas thy people May place us with the blest; Then, our own loved mother, Thy bright eyes shall beam On thy loving children, As in childhood's dream.

—The Socialist.

CATHOLIC PRESS.

The partnerships that have existed for several years among European nations are about to be dissolved and new alliances of convenience formed. Russia and France seem to have parted company, and Italy, because of her poverty, is dropped by her Austro-German allies. The warrings, weddings and divorces of the "Powers" remind one of England's Eighth Henry. Like that uxorious monarch, they are ready to slay to day those whom they courted and wedded yesterday.—Union and Times.

The Rev. John Watson (Ian MacLaren) did not jump into the "Bonnie Briar Bush" to scratch out his ministerial eyes. His friends questioned the doctrinal soundness of his accusers in the presbytery, and that seemed to prove satisfactorily he was no heretic, for nothing further was done after this ingenious move. A man of the world might say this was an excellent game of bluff, and the editor of the Cambridge *Tribune* might call it "Jesuitical." It was, however, only a bit of Presbyterian finesse.—Sacred Heart Review.

In one of his addresses, the Holy Father said: "We are convinced that our time requires the help of the Catholic papers. After liberty has been

given to spread among the people every kind of literature, many have been busy in publishing the fiercest attacks and calumnies against the principles of right and truth, against the Church and God's revelation. The press having thus become a general institution, it is a most important duty for Catholic writers to use it for the defense of society and for the protection of the Church." That duty is no less pressing now than when those words were uttered by Leo XIII. In this country, especially, with its myriad publications, the Catholic family that does not take a Catholic paper, is, as a rule, not properly conducted.—Catholic Review.

A probable visit of the Queen to Mr. Waldorf Astor, one of the American millionaires settled in our midst, is rumored in a sensational journal of New York, which also discusses his probable marriage with Princess Victoria of Wales. In the latter case the writer predicts that he will be created Duke of Clivedon, and pictures him heading a procession to the Lord Chancellor in the House of Lords, with the Prince of Wales and minor nobilities bringing up the rear like a troop of domestics. The almighty dollar will probably be his crest, and his motto will be supplied by the *Pall Mall Gazette*. "Win gold and wear it" might be suggested. What with the arrival of the Bradley-Martins and their train of liveried flunkies, this played out country may be roused into some startling revelations to see in these days the bear vat which has become the fount of honor in England may now be succeeded by the petroleum spring, and the genealogical tree have its roots among the forest giants of the Yosemite Valley.—London Universe.

The object professedly aimed at by such men as Moody and his ilk is the very highest object of human effort, the conversion of souls to God. It is not the object which is open to criticism, but the methods by which that object is pursued. These pseudo evangelicals encourage an unhealthy and delusive self-contemplation and self-confidence. They stir up emotions of a more or less religious character, and teach their disciples to see in these emotions a sure earnest of their eternal salvation. The aberrations of the deceptive human heart are thus subtlety for the living and only Saviour of mankind, Jesus Christ. It avails nothing to cry out "Lord! Lord!" when one persists in refusing to do the will of His Father who is in heaven. This utter perversion of religion is not the fault of the false evangelists so much as of the heresiarchs whose spiritual progeny they are. The one positive basis of Protestantism, with which the whole system in all its forms must stand or fall, is the morbid subjectivism of which the Moody's, and Sam Joneses, of our day are the most perfect exponents.—Church Progress.

We have long admired Dr. Talmage for his candor and freedom from stereotyped misinformation that men of less ability and knowledge than he make use of for want of better equipment. We were, therefore, surprised to read the following in one of his recently published sermons:

"It seemed to be a matter of no importance that Luther found a Bible in a monastery; but as he opened that little and the brass-bound lids fell back they jarred everything, and the rustling of the wormed leaves was the sound of the wings of the angel of the Reformation."

The doctor should know that in 1492—twenty-one years before Luther was born—printed Bibles published by Fast and Schoeffer were on public sale in France and Germany. He did not go so far as to refer to the chain with which it was fastened to the desk. That chain used to be of great service to the preachers, until hotel keepers began to chain city directories to their counters. It dawned on them that a chained directory was a very useful thing, convenient for reference because easily found. The hotel men must have got their idea from the monks in Luther's convent.

A prominent Presbyterian clergyman—the Rev. W. H. Claggett—declares that the number of spiritists in this country is between nine and ten millions. The estimate is probably exaggerated, but the number of spiritists is large, and is growing daily larger by the accession of many Protestants who have grown weary of sectarianism and have no leaning toward infidelity. The human heart craves a deeply spiritual religion; and the hard, dry "churchianity" of the sects is a poor substitute for real Christianity. Besides, the most human of all weaknesses is curiosity; and the mysteriousness which enwraps spiritism makes it as alluring as it is dangerous. Brother Claggett, who was once a spiritualist medium, holds that demons play the part of the departed at the seances, and that the practice of spiritism in order to hold communication with the dead is as foolish as it is wicked. "To think," he says, "of a wife or mother, even if she could communicate with us on earth, going to a woman whom she never knew, and with whom she would not have associated if she had, and telling her the most sacred things. The idea is degrading and dishonourable. Spiritism is a fraud: two-thirds of it being devil at second hand, and the rest of it devil at first hand." We admire Brother Claggett's warmth and wisdom: and we hope he, and all like him, will soon see the need of the communion of saints and prayers for the dead. If there were more spirituality in Protestantism there would be less spiritism among Protestants.—Ave Maria.

The large number of conversions to

Catholicity among Anglicans has alarmed Protestants in Great Britain. One Protestant who writes to the *Scotsman*, of Edinburgh, declares that "of all the petitions being sent to Her Majesty the Queen in connection with the coming Diamond Jubilee, the most important is one to uphold the Protestant faith throughout the kingdom." It seems to us it is about time that Catholics learned that it takes something more than royal backing to uphold a religious denomination. "It is very terrible," complains the *Scotsman's* correspondent, "to witness the way Roman Catholicism is spreading by means of High Churchism. This is as noticeable north of the Tweed as south. I know at this time one church—an example, alas! of the very many—where one could readily believe himself to be in a Roman Church. On entering he is strongly impressed with the smell of incense, which is being burnt all day, and beholds a huge crucifix, a magnificent altar—not the plain communion table of the Church of England—a Lady altar, both belittered with crosses, images, lamps, and even a tabernacle. Lamps are swung across the chancel, and he also notices in several corners images of the Virgin Mary with a child and lamp below; and, last of all, he sees the 'seven stations of the cross.' This same church on Christmas Eve has a stable erected and a manger, with the figures of Mary and Joseph 'in an adoring attitude, as the papers have it. There is high Mass at midnight, and prayers for the dead are said. The congregation are requested to pray for the soul of so and so, with the words, 'Jesus mercy, Mary pray.' He believes this to be very alarming, 'as we see at a glance this is not the form of Protestant worship, neither Episcopalian nor Presbyterian.' Protestants will continue to go over to Rome so long as men are able to learn the truths of history, and all the queenly diamond jubilees in the world will not keep them Protestants when they know they ought to be Catholics.—Catholic News.

ST. JOSEPH.

Next Sunday, May 9, Holy Church will celebrate the feast of the Patronage of St. Joseph.

After our Blessed Lady, there is no saint more beloved by the faithful than the sweet and gentle St. Joseph, the Patron of the Universal Church. His life of modesty, humility, industry and devotion is a model for all mankind. And the best proof we possess of his great sanctity and unswerving life consists in the fact that he was deemed worthy by God to be chosen as the Spouse of the Immaculate Virgin, and the instructor, guide, and protector of the Divine Child. For many years he lived in the intimacy of Jesus and Mary, shared their joys and sorrows—in fact his existence was merged up in them. The sublime office that St. Joseph so faithfully fulfilled here on earth, obtained for him the most exalted glory in heaven, a glory that far surpasses that of any other saint in Paradise, and is only inferior to that of our Blessed Lady. On earth he was the vicerey of Jesus, and now in heaven he still exercises this office. His love, moreover, for us is so great that he obtains from God innumerable graces and blessings for all who turn to him for help. Do we want to succeed in our undertakings? then let us have recourse to St. Joseph. This is a secret which as St. Teresa assures us, never fails. We do not know better how to recommend devotion to St. Joseph than by transcribing St. Teresa's own words concerning her devotion for the foster father of Jesus.

"I took for my patron and lord the glorious St. Joseph," she says in her life, "and recommended myself earnestly to him. He rendered me greater services than I knew how to ask for. I cannot call to mind that I have ever asked him at any time for anything which he has not granted; and I am filled with amazement when I consider the great favors which God hath given me through this blessed saint, and the dangers from which he hath delivered me, both of body and of soul. To other saints our Lord seems to have given grace to succor men in some special necessity; but this glorious saint, I know by experience to help us in all. And our Lord would have us understand that as He Himself subordinated to him upon earth—for St. Joseph having the title of Father, and being His guardian, could command Him—so now in Heaven He performs all his petitions. I have asked others to recommend themselves to St. Joseph, and now they too know this by experience."

Would that I could persuade all men to be devout to this glorious saint, for I know by long experience what blessings he can obtain for us from God. I have never known anyone who was really devout to him, and honored him by particular services, who did not visibly grow more and more in virtue, for he helps in a special way those souls who commend themselves to him. It is now some years since I have always on his feast, asked him for something, and I always have good. If I were a person who had authority to write, it would be a pleasure to me to be more diffusive in speaking of the graces which this glorious saint has obtained for me and for others. He who does not believe, let him make the trial for himself and he will be able to experience the great good which results from commending oneself to this glorious patriarch and being devoted to him. Those who give themselves to prayer should in a special manner have always a devotion to St. Joseph.

He who cannot find anyone to teach him how to pray, let him take this glorious saint for his master, and he will not wander out of the way."

IRELAND AND THE IRISH.

CANON DANN TO DR. FLANNERY.

Dear Sir—I shall not be content from my position by either misquotations or misrepresentations. At the risk of repeating myself I allow me again to state what that position is, for I fear I cannot have made it clear to Dr. Flannery.

All the sources of information respecting St. Patrick must be put into two classes.

(A)—The contemporary documents and earlier records of whose genuineness there is no doubt.

(B)—Those writings dating from the twelfth century, seven hundred years after St. Patrick's time, and which for convenience may be classed as "lives" of St. Patrick. Mr. Whitley Stokes has edited these "lives," and describes them as "religious romances." They are full of fables and marvels of the most indolent character, and the editors complain of them (Boll. Act. SS. Vol. III, p. 486). "When you find," they say, "many miracles common to all Irish saints, it is difficult to ascribe them to any one. For instance, it is told of many an Irish saint that he was baptized by an angel, when a boy his future sanctity was foretold, he lived as a hermit in a hollow tree, he fought a woman that was too forward in her attentions to him and he had a marvellous control over animals." The study of these "lives" makes the famous Dr. Flannery observe: "The history of the propagation of the Gospel in Ireland is involved in obscurities and contradictions."

Dr. Todd, an eminent scholar, employed his critical abilities in an examination of the "lives," and pronounced that they were "interpolated and corrupted by the hands of a credulous people." (Todd, pp. 319-322).

Sir R. Ferguson, in a learned essay (Transactions of Royal Irish Academy, December, 1885, pp. 101-112), points out that the name St. Patrick in connection with ten generations—that is, covering a space of about three hundred years—bearing out in any way that St. Patrick derived his mission from Celestine. This he has failed to do. He replies that he is unable to do so, because he believes that he could produce such evidence as he saw fit to go to Rome or Dublin and search the archives there. I have no such task before me. I am writing in my country—and I say it in all sincerity—would be invaluable in the matter of antiquarian research, but up to this at all events no one has been able to do that which I am doing. I mentioned already the most recent discovery, and stated where all information about its contents might be found. Yet Dr. Flannery does not say that there is in this document any evidence of St. Patrick's mission from Pope Celestine.

But Dr. Flannery, though he has not gone to the end of the matter, does say that the script life of St. Patrick, written by St. Patrick's successor in the See of Armagh, and there is the end of the fifth century. Yet Dr. Flannery does not say that there is in this document any evidence of the source of St. Patrick's mission. But even if he believed, he is not what we are asked to believe, that he saw what we are asked to believe, that he saw what we are asked to believe to day, being faithfully preserved by the successors of St. Patrick for seven hundred years. While thanking you, Mr. Editor, for all your patience in deciphering my calligraphy and allowing me unlimited room in your columns, I may be permitted to conclude, by expressing the hope that our friend, Rev. Canon Dann, may at no distant day set things in a more favorable light, and draw different conclusions from the deeds and lessons of Ireland's glorious past.

I am, yours gratefully, W. Flannery, D. D.

Hail Mary, my Mother.

With all thy affections, My soul praise thy Mother, Sweet Mary thy Mother, And Jesus her Child.

Chorus.

Hail Mary, my Mother, My sweet Mother Mary, Hail Mary, my Mother, And Jesus her Child.

Thou pattern of Virgins, No stain or impression, Of Adam's transgression, Thy soul hath defied. (Chorus.)

Tell Jesus that sinners, Thy children here beseech thee, While bright angels praise thee, Their Queen fair and mild. (Chorus.)

O refuge of sinners, O star of the sea, In deepest devotion, I'll praise thee most mild. (Chorus.)

Devotion to Mary.

"Devotion to the glorious Mother of God," says a pious author, "brings with it so many blessings that the space of eternity alone suffices to acknowledge the graces which flow therefrom. The poor find in it riches to assuage their misery, the weak strength, the sick a remedy for all their woes, the ignorant instruction, the afflicted consolation, the sinner finds grace, the just their sanctification, the souls in purgatory their deliverance. In fine, there is no condition which does not share in its blessings, no nation or kingdom which does not experience the protection of the Mother of God. All the earth is full of the effects of her compassion. Her heart—this precious heart, which, after her Son's, is the most loving, the purest, the tenderest of all hearts—contains in itself more love and perfection than those of all the angels and blessed in heaven, and, therefore, her tender, compassionate desire to aid us is greater than that of all the saints; an almost infinite number of blessings flow upon all creatures from this merciful heart as from an inexhaustible source."

"Let us love Mary," exclaims St. Bernard, "with all our hearts and with all the tenderness of our affection. Such is the will of God. It was through Mary that He gave us His Son, and through her still flow upon us the Savior's graces. Jesus is the source of all grace, and His divine Heart the repository; His holy Mother is the dispenser of His choicest gifts, and the mysterious channel through which they are transmitted to us."

Let us love and serve Mary: all the saints invite us to this by their words and example.

rated, and no manuscript quoted. Manuscripts most valuable do exist, however, if we here in Canada only could reach them, concerning the life and mission of St. Patrick, to convince the most obtuse of the Roman Catholic character of his life and teachings. Justin, Cædren, Baronius, Ware, Usher—the two latter Protestants—Trinity College, Dublin—saw them: these are all creditable historians, and, with many other reliable chroniclers, testify to the Roman character of St. Patrick's mission.

We have still extant the Annals of Ulster—partly in Irish, partly in Latin—commencing A. D. 114, and ending A. D. 1494, printed in the University of Oxford. We have also the Psalter of Tara containing registers of all memorable events in Irish history for several hundred years before and several hundred years subsequent to the time and preaching of St. Patrick. There are also extant the Psalter of Armagh, the Psalter of Cashel, yet found in Trinity College, and other monuments of antiquity, that, one author states, he was obliged to give security of one thousand pounds sterling to obtain the reading of them for six months. (Keating's History of Ireland.)

The best and most reliable monument, however, of St. Patrick's mission and teaching are found in the faith and practice of the Christian nation which he converted to the knowledge of God the Father and of Christ whom He sent.

In the Book of Armagh we found the canons or rules laid down by St. Patrick to the guidance and government of the Church. The following is one from the hand of St. Patrick himself:

"Quocumque causa valde difficilis exorta fuerit, aique ignota, cunctis scorum gentis iudicibus, ac Cathedrali Archiepiscopo liberum, aique huius antistitis examinatione recte referenda. Si vero in ea, cum suis sapientibus facile sanari non poterit talis causa, . . . ad sedem Apostolicam de proximis esse mittendam, licet ad Partem Apostoli Cathedrali, auctoritate Romæ urbis habentem."

A free translation of which is that: "Whatever new and difficult case occurred, that had no precedent in the Irish codes, it should be brought up for examination before the Bishop occupying this Archiepiscopal See of Armagh. Should the Bishop, however, with his council, not be able to give a satisfactory decision, we hereby decree that the case be referred to the Apostolic See, that is, that it be submitted to the chair of the Apostle Peter, exercising authority in the city of Rome."

This canon is of a date early in the fifth century and it would be difficult to show so early, so emphatic, and so complete a recognition of the Papal authority in the ecclesiastical legislation of any other nation. Church. (Cashel Hoey in his paper on the birthplace of St. Patrick.)

The teachings of St. Patrick in the fifth century on the Blessed Trinity, by means of the shamrock, on the Incarnation, by the recent decision of the Council of Ephesus (June 431) which taught that the Blessed Virgin Mary is Theotokos, and which St. Patrick explained so that she is ever since called in Ireland (*Mairi Mathair*) "Mary Mother"; our Blessed Lord is called (*Ma na Maighdein*) "the Virgin's Son." Those teachings and the deep impression they left in the hearts and daily practice of the Irish people point unequivocally to the origin of St. Patrick's mission. His own example of a penitential life, his founding of convents and monasteries, the efficacy of his priesthood, prayers for the dead found on every tombstone, the holy Mass he offered, the vestments and Church ornaments furnished him by St. Germanus—those, and a hundred other evidences, exist in proof of what I claim, and of what Joseph, Usher, Ware, Colgan, and all other ecclesiastical historians worthy of the name, have always claimed, that St. Patrick was commissioned by Pope Celestine to preach the Faith of Christ to the Irish people. In fact no other conditions would be his have been canonized in Rome.

But inroads, I fear, too long have been already made on your valuable space in this connection. While thanking you, Mr. Editor, for all your patience in deciphering my calligraphy and allowing me unlimited room in your columns, I may be permitted to conclude, by expressing the hope that our friend, Rev. Canon Dann, may at no distant day set things in a more favorable light, and draw different conclusions from the deeds and lessons of Ireland's glorious past.