

## AMERICA'S DISCOVERER

St. Brendan Probably Came Here in  
The Eighth Century

One of the most important authorities on Pre-Historic America is perhaps, the American writer, De Roo, whose work in two large volumes, entitled "The History of America Before Columbus," was published five years ago. In this exhaustive work he quotes many able writers and approved documents, and he leaves no room for doubt that to Ireland belongs the credit for the first recorded settlement of white men on this continent and that too, nearly 1,100 years before the time of the great Genoese.

There are in existence so many copies of the voyage of St. Brendan written before the time of Columbus that de Roo says, Vol. II., pages 10-19, "We may conclude there is no reason, save our ignorance to disbelieve the voyage of St. Brendan."

The contents of the Sagas were known to Columbus, who, satisfied, went on a journey to the Faroe Isles, Iceland, and in all likelihood to Ireland, for information concerning a western continent, or what may be considered the eastern seaboard of Asia.

He must also have had knowledge of, and access to, the Betha Brenian in the very ancient Irish book of Lis-more, which contains the story of St. Brendan's seven year's voyage to the west, and its numerous Latin copies in public and private libraries throughout Europe, called the "Navigation," and the various maps of the world made by different men in different nations long before his time, for Columbus was a studious and a scientific man.

All, or nearly all, those maps contained "St. Brendan's Land." "St. Brendan's Island," or sometimes, "Great Ireland." They were maps containing many inaccuracies of course, but the Irish discovery of the American continent is evidenced by their existence long before the time of Columbus.

The copy of the "Navigation" in the Vatican is referred to the ninth century, 600 years before the time of Columbus, and is quoted by Cardinal Moran in his book on St. Brendan.

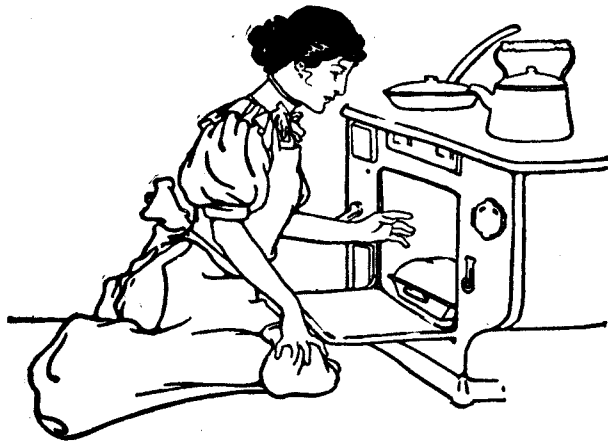
The story of St. Brendan was one of the most remarkable and widely spread of the middle ages. The number of its ancient copies carefully preserved to the present day, its various translations and its learned commentaries, published of late, sufficiently testify to the lively interest which the "Navigation" of St. Brendan excited, an interest such as was never taken, especially by the learned in a work devoid of historical truth. There is scarcely a MSS. collection in Europe of any account where it can not be found.

In the Library of Turin there is a map of St. "Brendan's Land," made in the tenth century; the map of Honorius Antun, made in 1130; the world map of Jacques de Vitry, and the world's image of Robert d'Auxerre, of 1265 a map in the library of St. Mark's Venice, made in the fourteenth century; the Catalaunian map of 1375, which is given credit for very correct location of St. Brendan's Land, viz.: west of Southern Ireland; Valesquand's map of 1439; the map of the Venetian geographer, Pizzigani, made in 1357, which is found in the library of Parma, the maps of Andrew Benicase, of 1480; the Weimer chart of 1434; map of Martin Behaim, 1492, made immediately before the Columbian discovery.

Probably the most interesting of those ancient maps is that of Arabian the geographer, Edrisi, who flourished between 1099 and 1175, which is not alone a testimony of the widespread knowledge of the discovery by St. Brendan, and the interest taken by the learned, but is given credit for being more accurate, more in accord with the original Irish account. This map comes the nearest of all to the land he calls El Kabirah—Great Ireland.

Sometimes it was called the Land of the Blessed, and again, the Land of Promise—how prophetic!

Immediately after the time of St. Patrick, the missionary spirit of the Irish became extraordinarily energetic. St. Bernard the great writer of the twelfth century, and a host of others, tell us they came "in swarms all over Europe," and, indeed, Europe needed them badly in those times, and, for centuries after, in the interests of religion, civilization and learning, a fact easy to ascertain by reference to many available sources, and in relation to which I would refer you to Miss Margaret Stokes, a writer in no manner partial to Ireland, whose works on the subject have lately been adopted by the board of education, even of the city of London.



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The sea voyages undertaken by those learned and zealous men, were numerous and wonderful and in the beginning of the sixth century or nearly about the same time that St. Brendan sailed to the west in quest of souls for God and Christianity, we find records of numerous sea voyages and especially a well authenticated voyage of St. Cormac due north from Ireland, which was continued until stopped by icebergs, or, as the old manuscript puts it, by "huge, crystal columns."

His voyage continued farther north than any ever recorded before that time, and it is now believed that he finally landed in the northern part of Greenland. Bear in mind, that Greenland and Ireland are, geographically speaking, American islands.

This is an example of many such voyages recorded, and must have been about as long as, and far more difficult than, a voyage across the Atlantic towards the coast of Florida or Chesapeake Bay, the region where, we are informed, St. Brendan landed.

It is important to know that in the accounts of St. Brendan's discoveries in the western world, it is recorded that after travelling far into the interior he discovered a large river flowing west which is supposed by the commentators to be that part of the Mississippi river almost due west from the Chesapeake Bay, which, for about 130 miles, flows almost due west, and embraces that part of our country which the documents call Ireland the Great.

It is a fact not generally known that Columbus found the stern of a ship, an iron kettle and other signs of European civilization on the Island of Guadeloupe in the West Indies. His own log book contains this important information; and it has been a puzzle to the early Spanish in America that they

found numerous crosses on American soil within the sphere of influence of Great Ireland—Pittsburgh Observer.

### Valuable Advice to Mothers

If your child comes in from play coughing or showing evidences of Grippe, Sore Throat, or sickness of any kind, get out your bottle of Nerviline. Rub the chest and neck with Nerviline and give internal doses of ten drops of Nerviline in sweetened water every two hours. This will prevent any serious trouble. No liniment or pain reliever equals Polson's Nerviline, which has been the great family remedy in Canada for the past fifty years. Try a 25c. bottle of Nerviline.

### THE ARCHBISHOP OF ST. LOUIS ON "THE CONFESSIONAL—A COURT OF CONSCIENCE"

In the New Cathedral Chapel yesterday the recent order of the Pope eliminating the mixed choir and calling for the plain, or Gregorian, chant went into effect.

About sixty male voices were heard in the 10:30 Mass, at which Archbishop Glennon delivered a sermon on the confessional—"A Court of Conscience." The Archbishop said in part: "Perhaps there is no doctrine or practice of the Catholic Church that has met with more opposition, criticism and denunciation than that which is popularly known as the confessional—going to confession."

"Its critics have invariably declared it as unscriptural—as subversive of human rights and as cause rather than a cure for crime. The horrors of the confessional are even now being made the stock in trade of the country critic whose repertoire of speeches perhaps exhausted; while indefatigable book agents sell, to the people who know no better, the lurid stories which purport minds have seen fit to work into the history of the confessional."

"Now, it would be well for us in a matter of so much importance to know just what the Catholic view of it is, so that we may not mislead the intelligent non-Catholic, who sometimes is driven to inquire concerning this particular Catholic teaching.



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"Whatsoever thou shalt bind upon earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven," and our blessed Saviour repeats the same words to his disciples in St. Matthew, chapter xviii, verse 18.

"Some may think this commission too general—proving, as it were, too much—but when we turn to St. John, chapter xx, verse 21, the Saviour's words are much plainer and His commission much more definite. He surrounds it with all the dignity and solemnity of a consecration, and sets it in perhaps the most solemn words ever spoken to the apostles. Speaking to them, he says: 'As the Father has sent me, I also send you.' When he had said this He breathed on them and He said to them: 'Receive ye the Holy Ghost. Whose sins you shall forgive

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