## Celebration in Ancient Times.

Palaladius and Patrick-Acts of the Itish Apostle-His Eight Biographers-et, Patrick's Autobiography-His Call, Creed and Converts-History, Legend and Tradition-Popularity of St. Patrick as a Patron.

(BY MRS. CARBOLL RYAN.)

"St. Patrick's Day in the Morning" has been for many a long year, and promises to be for many a year longer, one of the best celebrated and most warmly welcomed festivals in the calander. Whether the merit of this much thought of distinction be attribut. able to the good saint himself, who, unlike most celebrities, holy or unholy, has lost none of the popularity which was his during his lifetime, or whether we must ascribe it to the devotion and enthusiasm of the generous and greatful nation to which he was the bringer of a higher and better belief than the feel, according to the enthusiasm of his nature century, when the transcription was made, is cruel and blood-stained one of Druidism, the (and the temperature of Irishmen is generally yet preserved in the great Book of Armagh, oruel and blood-stained one of Druidism, the fact still remains indubitable and undisputed. There is much in the character of the saint as it has come down to us from long ago (nearly fourteen hundred years) that predisposes to this feeling of enthusiasm on his anniver. sary, but there is still more in the hearts of the people themselves to account for the honor in which the tutelary good genius of their island is held. And first with this very mat-

CELEBRATION OF THE DAY

be sure, that in Ireland itself, there is no lack of all necessary preparations and observance for the proper "honoring of the day," for so is its celebration known. We do not here refer to the tipsy frolics and clownish architecture which have been also been a exhibitions which have been too long considered characteristic of the typical Irishman on any social occasion festive or otherwise. These have been often and long enough dwelt upon particularly by writers who sought to air in that manner whatever small wit they might suppose themselves possessed of at the expense of a people endowed with the rarest natural gifts and proverbial for their wit, which is indeed native in Ireland, though it is usually the product of careful cultivation in most other countries. The satyr of the old mythology, half-man, half-beast, abounds in our own lands as well as in those of the ancient world and makes a prominent figure and in other saturnalli than the old Roman one. But he is scarcely a pretty animal to look at, and we prefer to forget his existence in the contemplation of more pleasing objects.

"PATTERN, DANCE AND FAIR,"

and all their concomitants of bad whiskey. bad language, broken heads and broken hearts, we, as Canadians, have but little to do. This dishonoring of the day, we are happy to say, does not extend to our own and is, we may venture to hope, fast becoming a thing of the past in "The Beautiful Island" also. With reference to one particular custom which it is hoped is not purely mational, namely, that of

DROWNING THE SHAMROCK,

at may be remarked, that in Canada the mystic symbo! would have a very fair chance of receiving a prior baptism in aqua pura before the fiery on of "mountain dew." Indeed in Canada there is not the slightest occasion on the part of any Irishman to sport a second shamrock next day to replace one drowned past all lis ness of the emblematic leaf. Silenus" than the temperate Patrick. In connection with this, it may be mentioned that some antiquary, anxious no doult to secure a good name for his favor to beverage, has derived the word poteen from the name of Patrick, thereby conveying, there is reason to believe, a sly insinuation against the good exint, an insinuation not only refuted by all history, but even receiving the buttress like support of tradition, a legend being told anent this very accusation which shall be referred to in the proper time and place.

Independently of the religious exercises of the day, of the decorous yet joyful observance of a thousand innocent and time-honored customs amougst "the golden mediocrity," and harmless hilarity of the light-hearted peasantry, and yet as the crown and flower of all this joyous festivity, there is an almost immemorial custom of having

A BALL IN THE PALACE AT DUBLIN on the evening of St. Patrick's Day, so that the words of the old song might be changed to "St. Patrick's Day in the Evening" without a risk of creating a greater bull than some one amongst the numerous matadores who figured so conspicuously in the late bal costume at Rideau Hall might be able to demolish with ease. At this great gathering, the Dublin ball, not the Ottawa one, it may be imagined that all the fairest and wealthiest in the Besutiful City, and indeed in the whole Island, assemble, and to any truant beauty who, through caprice or some other equally womanly reason, might hesitate to take her place in the brilliant train, might some sighing lover address the words of Ireland's sweetest post, Moore :

"Array the, love, array thee— lu all the lest Array thee; The sun's heave, the moon's above, And night and bliss obey thee,"

We may be sure that on that gala night, in the perfumed rooms, sweet with the oderous breath of thesoms and vocal with the music of dreamy waltz and flying footsteps, there is enough of native lovliness to justify all re-mors carried to other lands of the potency of Irish beauty and the frequency with which it is found -aye, even enough to convince, were he present, the rhymster who said :

"The Welsh cirl is pretty,
The English girl is fair,
The Irish is witty,
The French doronnair "

that in giving to the Irish maiden wit alone, thus tacitly denying her beauty, he was de-

frauding her of half her natural dower. But where have we left the saint all this while we have been descenting upon State balls and Irish beauty. Well, if St Patrick had happened to have been a Frenchman, we should merely have said, place aux dames; but as he was, according to the testimony of all legends, very chivalrous and towards ladios,—as your true knight, whether saint or sinner, always is—and if he was not an Irishman, yet were it but for this trait alone deserved to have been one,

have been westully ignorant. Anyone who may have felt regret at parting with some long cherished delusion, so long and so fond-ly cherished as to have become unconsciously o one's self, part and parcel of one's very being, can well realize the anecdote told of the old London alderman, who died of sorrow and surprise on hearing that the wonderful story of Robinson Crusoe was a fiction. Good simple soul! he had lived through a long and happy life in the firm belief in one creed which served his purpose well, and the one article of that creed was that Defoe's marvel. lous masterpiece was true, and when he lost that he lost faith in everything. Somewhat parallel to the above, though not immediately followed by such fatal results, was the case of the old Irish woman, who, on some thoughtless, shallow pate telling her that St. Patrick was a Scotchman and a Presbyterlan, denounced the reckless saying with holy hor-ror, as false and heretical. History might torical facts connected with the life and la-have proved to the devout old lady that she hors of this most remarkable man. In the was not so much astray in her religious opinions on this point as her would-be enlightener would have her believe, for how, says history, could St. Patrick have been a for recommending much caution to be exer-Presbyterian when he calls himself "Bishop cised in the use of them, as the antiquity of a of Ireland." Of course, this may be met by document is unfortunately not always a proof the assertion that the word "bishop" or its of its authenticity. In the second place, the Latin equivalent had a different meaning in those primitive days from that which it bears | in being able to show an account, written by in the present day, but such matters come

not within our province.

The office of history is truly iconiclastic. The office of history is truly iconiclastic, taken from an original of great age, which and the ardent admirer of St. Patrick will was becoming obscure, even in the eighth supposed to be at fever-heat,) a corresponding smount of disappointment on learning that tion. This is no less than St. Patrick was not in reality the first Christian missionary sent to Ireland; that in fact he had a precursor in the person of

THE OTHER PATRICK as he has been called, a pupil of Germain of Auxerre, and a Gaul by birth, generally calland Palladius. This Palladius belonged, as harmony of the original. It has passed un-his surpame implies, to the Palladian family, challenged the criticism of all ages, and may a noble Roman one, and if, as is asserted, his other name was Patricius, this helped to lend color to his claim to high birth. Chroniclers unite in acknowledging the Roman mission of Palladius, and he is said to have undertaken them by. They have been introduced at sabacthani; there saying that Patrick had the conversion of Ireland to Caristianity various periods for certain purposes that are gone back for the moment to the old idols of ander Pope Calestines sanction. These who under Pope Celestine s sanction. Those who might have feared that the fame acquired by a former Patrick might have diniuished in some degree the halo of sanctity that has hung for so many years around the head of his namesake, will be gratified to learn that this history. Palladius was but the forerunner of an ther greater than he, another destined to carry on the work he had but imperfectly begun; as the carth to the sun, as the twilight 10 the day, as the shadow to the substance, so was "the other named Patrick" (alio nomine

Patricus) to THE GREATER PATRICK

who from the frequency with which his name recurs in the names given to places not only in Ireland, but in England and Scotland, seems to have visited, or at least to have been known and henored far beyond the narrow bounds to which some people would restrict his missionary labors, and amongst others Patterdale (Patrick's dale) in Westmoreland, and Kirkpatrick in Durham may be mentioned as familiar instances. In Scotland Patrick ness be said that no extent writings of any has always, and notably amongst families of the highest rank, been a favorite Christian lican side of the question, so that without name, whilst in Scottish topography it is not positively averring that it was so, we have forgotten. He seems to have visited Wales every reason for supposing slio, and the Welsh with that love for arregating to themselves whatever of good or worthy antiquity may offer have tried several times, but as yet without effect to appropriate the great Apostle of the Scoti themselves. Let it always been borne in mind that in the fifth century and long prior to it, Ireland was the only country bearing the name of Soutis, and that whole tribes of her adventurous sons had formed colonies in the country now called Scotland, so that when we learn from sources that are considered authentic that he was born in Dumbartonshire, we find that we Those who perform any such heathenish ceremay at least claim for him a sort of neighbormony are worthier to be the followers of "Old ship to the people whom he was afterwards to may at least claim for him a sort of neighbor-

> SUPERSTITION OF THE DRUIDS : their corruption of what had first been purely spiritual faith; their slaughter of the napless captives whom they first enclosed in wicker cages and then destroyed by fire; their baneful tyranny over the minds of kings and ledge they possessed from those outside their own order; their deeds of magic, miserable trickery and juggle. y as in the light of modern science it would now be decmed, but in that dark age calamitous in its consequences heir ingenuity in inventing new modes of torture least the poor victimes becoming familiar with the accustomed forms of pain might meet them with composure if not contempt; all these refinements of cruelty, and refinement of cruelty is the only form of refinement possible of attainment in a savage state; these were all in the ascendant, had in fact attained the highest point they could reach about the time of

> THE COMING OF PATRICK. This event is said to have been anticipated by a Druidical prophecy sung by the bardic Druids in the presence of King Longhaire at lara. This document, fortune lets for those curious in such things, has been powers. and translated, though truth constrains al candid historians who quote it to reject the antiquity claims for it, and to deny its ever having been composed by Druids. This

> DRUIDICAL PROPHECY OF THE COMING OF PATRICK has a sort of rude rhythm quite lost in the translation now at hand. Theoriginal of this

batbic prophecy is in Irish as follows :-"Tiofa talicend
Tar muir moreoud,
A brattolicend,
A crand chromend,
A mais in 1 rthur a thipi,
Prisgerad a muirater ulle,
Amen, Amen,

The translation referred to runs thus:

"He comes, he comes, with shaven crown, from off the storm-tossed sen, His garments pieced at the neck, with crook-like staff comes he; comes he; Far in his house, at its cast end, his cups and patens lie; His people answer to his voice—amen, Amen, they cry; Amen, Amen.

It would take no very profound scholar to pronounce the above spurious. If it were only the allusion made in it to the "shaven crown" as a singular feature of the new-comer that alone would be enough to condemn it, as the tonsure had for ages been in use amongst the Druids. who represented in that way, namely, by shaving a circle on the crown of the head, their chief deity, the Sun-god; so the sight of the "shaven-crown" could really have been nothing novel or wonderful to them although it might have been worn by the minister of another faith. The orientation of churches, namely, the placing the alter towards the East, an arrangement which the sun worshiping Druids would also not be slow in understanding, as they themselves turned

This departure from the regularly recognized uncertain, but he was taken by the pirates, standard for all religious edifices of that day seems to have arisen from the fact that one of his converts having made him a present of some ground whereon to erect a church, exacted a promise from Patrick that the church should run in its length from north to south; a singular request, but one with which the saint is said to have most graciously complied, even though it may have sadly upset all his preconceived ideas of the fit and proper proportions for a Christian temple. transverse churches were built at different places through Ireland, and always received the name of Sabhal (modernized Saul)—the Irish for barn, probably as an acknewledgment of their having been built at variance with the generally received idea of church architecture proper. But this is anticipating tradition, where it is obviously of primary importance to become possessed of the his first place, then, there is cause for congratulation to the historical student that these materials are plentiful, though there is ground their saint himself. It is said to have been in his own handwriting, a copy of which, amongst the most ancient annals of the na-

AN AUTOBIOGRAPHY OF ST. PATRICK,

the antiquity and authenticity of which has never been for one moment questioned; although, indeed, many spurious copies have been made, and many interpolations have striven to mar the wonderful simplicity and safely encounter that of ours. The interpolations are so numerous and so gross, that the experienced student knows them at once when he meets them, and quietly smiles as he passes too transparent to need explanation. Inc. earliest copy extant, that in the Book of Armagh, is the only genuine one, and it is to that alone reference shall be made when speaking of St. Patrick's life as a matter of

There may have been, and still are

DOUBTS AS TO THE MISSION OF PALLADIUS, and it must be confessed, not without good foundation, but no caudid mind can for a mo ment doubt as to the

TRUE MISSION OF ST. PATRICK.

Whether that mission had the authority of the Roman Church or the Gaillean one, or whether .: was a purely apostolic one, is a question on which historians are divided, rectional bigotry and national prejudice having much to do with the discussion; but, looking at the whole matter from a completely isolated standpoint, and with unbiased judgment, it must in all fairauthority take e ther the Roman or the Gal-

every reason for supposing HIS MISSION TO IRELAND AN APOSTOLIC ONE.

By this may be meant that he was sent (apostolus) by some force without or within himself-who shall say which-to take spiritual charge of the Irish nation. That his mission was a Divine one, he of course, seems to have had no doubt, for the successtul missionary, like the successful diplomat, must have neither want of confidence in the goodness of his cause, nor in his own ability to serve that cause. Patrick so far possessed the elements of success in that he nover drawn back his hand from the work he was about to do, nor ever seems to lead forth from idolatry. The degrading have questioned his own power to perform it, Withal he possessed in a high degree the humility which, at that time, was considered the most eminent of Christian virtues, whilst at the same time he never seems to have forgotten the diguity of his sacerdotal office, nor the honor due to it. He speaks of himself as through them over the wretched people; being rude and unlettered "rusticissimus"—their lo king up the stores of whatever know- and "indectus," and some have cited in support of the literal acceptance of the saint' opinion of himself, the circumstances of the Antobiography or Confessio as it is generally called, being written in an urpolished Latinity, but taking into consideration the general etyle of the narrative which is clear and concise, and the manifest tear of the author lest he should in some unguarded moment be tempted into vain glory, along with the fact that long before the Confessio was written be had educated native youths for the priesthood, and not only taught them himself, but more generous than the Druid teachers whom he displaced, gave them injunctions to impart the knowledge thus acquired to others; taking all these circumstances inso consideration we must suppose that the saint expressed a lower estimate of his own powers than it would be unjust for posterity to accept. There may have been, may, there positively are, eviinces that his education was in some respects defective, as in his imperfect acquisition of Latin, at that time the learned tongue; but when we take into account his long sejuara in a foreign country, where a foreign language was spoken, and the early age at which its was taken captive, when he could sourcely in that dark age have mastered his own mother tongue, we cannot be surprised at this. Ose succent historian worthy of attention mentions the fact that Patrick's speech was a mixture of Irish and Latin, which may be well believed. There is a carious fact in connection with his mission as a teacher, which is that.

THE IRISH ALPHABET GIVEN BY ST. PATRICK TO THE PROPLE

was in reality merely the Roman alphabet as it was in use in his day, but strange to say, this particular form of it is now to be found nowhere else but in works written in the Irish language, and so it has often passed for being the peculiar outgrowth of that tongue.

ST. PATRICK'S STORY, GIVEN BY HIMSELF.

is in substance as follows: "He was the son of a Roman patrician, as his name Patricius, by which he styles himself, implies. His father, Calpurnius, was, he says, a deacon and decurio, the rank of decurio, or magistrate, in Roman colony, of itself being a patent of notifity. His mother's name was Conches or Conchessa; he had one brother and five sisters. He says he resided in Britannim, which may mean Britain proper, or Bretagns in France. He is not explicit as to where his home was, but a very ancient writing called deserved to have been one,

There is no pursuit that has such a dissill

nesting effect at that of historical research.

The student opens a book, his mind full of

prejudices, how they came there even he can

oct tell, but before, perhaps, he has turned

of there pact prejudices behind him. Probably

in the new light thrown upon his thoughts,

in the new light thrown upon his thoughts,

he may feel ashamed to own that he ever

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The Medicine for Liver and Ridney Complaint

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SOLD HIM INTO SLAVERY

in the north of Dalaraidhe to a chieftain named Michal or Milchu. Here on Sliabh Mis or Sleamish, in the County of Down, he was condemned to tend awine on the mountain. At this time he was sixteen years of age, and in this state of servitude he remained for six years. Towards the end of that period he was visited by visions, or as he with characteristic caution terms them, voices, which told him that he was to leave that country, that there was a ship coming for him; and after an interval the voice spoke again, saying that the ship which was destined to hear him away was then two hundred When at last he escaped he miles distant. found some difficulty in obtaining the aid of the captain and sailurs, whom he afterwards recompensed by rescuing them as they thought from starvation, but for whom he says he prayed, and, they being at that time wandering through a desert, a herd of swine appeared, and Patrick's companions appeared their hunger with this animal food. Patrick next discovered honey, a most welcome and unexpected treat in the midst of a desert, but of this wild delicacy Patrick refused to taste, as from some words spoken by one of his companions he was led to believe that they had made an offering of it to some idel,

Helias I know not, but at that moment I saw the sun rising in the heavens, and whilst I cried out Helias! Helias! with all my might, lo, the brightness of the sun fell upon me and straightaway removed all the weight."

Now this singular use of the word Helias has been a subject of much controversy amongst the learned; some contending that Patrick invoked Elias to relieve him, but as Elias has always been regarded as living by the Christian Church, and not as really yet amongst the blessed, an invocation to him would have been marife-tly out of question; others suppose that by it he called upon God (Hebrew El-Eli), an imitation of that memorable cry on Mount Calvary, "Eli, Eli, lama his country and invoked the aid of the sunged Helios. Those who support those two latter theories are now in more perfect accord and nearer the truth than they can imagine; for the sun, as the source of light, is the symhol of the creative power, and, therefore, has in all primitive ages and countries been first worshipped for deity. He then, he says, returned to the Brittanr to where being with his relations, he was visited by voices and visions as in his captivity. Then came his

CALL TO CONVERT THE IRISH.

"And there," he says, "in the dead of night I saw a man coming to me, as if from Hiberio, whose name was Victoricus, bearing inumerable epistics. And he gave me one of them a: d I read the beginning of it; which conteined the words 'The Voice of the Irish,' Vox Hiberloonscum, and whilst I was repeating the beginning of the epistle I imagined that I heard in my mind the voice of those who were near the wood of Foclut, which is near the Westernsca. And thus they cried:

— We pray thee, holy youth, to come and henceforth walk amongst us."

This vision was followed by others, but the one which seems to have decided him to come to Ireland, was that which he relates himself, as follows :--

"I saw in a vision of the night, there was writing opposite to my face, without honor. And then I heard an answer unto me. We have seen unfortunately the face of one designated without a name.

This vision has so many interpretators among the curious in such matters, some alleging that "without honor" and "without a name," signified that he was going on his mission without a countenance and encourageaccepted as the true reading, these phrases given orders that none of his disciples should seeming to signify that no name merely was mentioned in the writing, as though it remained but with the seer himself to have the honor of Apostleship conferred on him, and have his own name inserted

ST. PATRICK'S CREED. Lest after ages should be in doubt as to what the early Irish Christians were taught under Patrick's gridance, the annalist of those times has preserved the original confession of Faith subscribed by the Apostle himself. There are a few points about this Credo, which are not only of interest to the theologian, but may be so to the general reader as well. The document is too lenghty to be here reproduced, but these chief features may be pointed out, viz., that he ascribes the creative faculty to the second person of the Trinity; that he has no mention of Christ's descent into the lower regions, and no reference to the resurrection of the body after death. It is apprently unique as a Declaration of Religious Belief, and like all the other writings of this extraordinary man, seems to have bad no model upon which it could have been formed. It is more than doubtful that he could ever have even seen the Niceo Creed; so that he must literally have found out a belief for himself from the light that was in him. The Creed also recognizes compensation according to works ; (a confession which does away at once with the idea of his Presbyterianism) it admits the immortality of the soul, and the efficacy of prayer. Of his correspondence there is one fragment worthy of note remaining to us.

THE EPISTLE TO COROTICUS

makes us acquainted with some curious costumes amongst the Roman and Gallican Christians. Coroticus seems to have been a Roman citizen or the son of a Roman citizen settled in a colony of Britain, and of the same origin as Patrick himself. In the Epistle, Patrick. somewhat after the manner of Paul, speaks of his own Roman citizenship, and seeks to shame this Coroticus, chiefts in at that time of what is now called from his name Cardiganshire, for his treatment of Christian captives whom he, although himself a professed Christian, had sold into slavery among the native heathen tribes. It seems to have been customary among the Roman and Gallican Christians to have contributed large sums of money towards the ransom of Christian captives. Patrick reproaches Coroticus for his acting in such complete opposition to this humane custom. This Epistle is written in Latin, and is uniform, both in style and composition, with his other writings. The remonstrances of the good saint seem to have had but little effect on the recreant chieftain. Patrick makes mention of "apostate Picts" in this letter, which implies that the Picts had at some time prior to that date been converted to Christianity. Perhaps they were Christians of the same type as Coroticus

given to understand, as the converts are Ireland; that he brought the wild tribes of always represented as seizing eagerly upon this ready solution of all their mental and apiritual difficulties. If we are to believe the legends of these times St. Patrick had his patience sorely tried with some of these hopeful neophytes, King Leaghaire, in particular, proving so utterly unamenable to all reason and argument as to make us wish that he had been got rid of in a similar way to other troublesome disciples of the new faith. It is not every day, however, that

A ROYAL CONVERT is caught, and he may have been saved "pour encourager les autres." However, after all the trouble and anxiety that his conversion had cost, this most unconscionable old hea-then had the audacity to order his own burial in direct opposition to all christian doctrine, desiring to be buried in the same manner as his pagan predecessors, and to be laid in his mound on I'ara hill with his face upwards, turned in the direction of Leinster, as he had been an enemy of the Leinster men during his life, and wished thus to testify that death had not extinguished the hate he bore them. Loaghaire's two daughters, however, knowa in the old chronicles as

ETHNE THE FAIR AND FEEELM THE RUDDY. after having chosen to live in perpetual virginity, chose a voluntary death in order that Afterwards he dreamt that a great stone had I they might immediately beheld the glories of fallen upon him and that he could not move that heaven which had been promised them. under its weight; in this extremity he says: Apropos of these virgin sacrifices, the voice "How it came into my mind to call out of tradition says that St Patrick established religious communities of women who were employed in making and embroidering vestments for the use of the priests, and in other similar services for the temple.

PATRICK'S FIRST CONVERT

was Dichu whom he is said to have baptised on his own (Dichu's) threshing floor, In gratitude Dichu gave him a plot of ground, Sold by druggiste, under a positive guarantee of which afterwards was erected a transverse church, and which Dichu called, in the Irish faction in every case, or money will be refunded. tongue, Sabhal Patriac-Patrick's granary. It is now called Saul, and is in the county Down.

Dichu had a brother named Rus, a chieftain lines a snirt. Ficks up a snirt showing evialso, and an obstinate cli men, who drove so dence of having been well cared for, and hard a bargain with the saint as to obtain hard a bargain with the saint as to obtain Picks up another, buttonless and all frayed ed the gift of renewed youth. Dairo's was another rather slippery case of conversion, as after being baptized, legends say that he gave to Patrick ground whereou to build a church, which the saint, doubtless divining the character of him with whom he had to deal, at once enclosed. But Daire sent his horse Miraculo to graze in the ecclosure. The horse died, a circumstance which was not miraculous, and the master became ill, and becoming alarmed sent for Patrick and had at once his life, his senses, and his horse restor-

AN INCIDENT OF UNUSUAL HEROISM however recorded unidet all this mass of fable, which seems simple and natural enough to warrant our belief in it. It is of a chief tain whom Patrick haptised and on whose foot the saint whilst minimistering the rite of baptism, leaned the crezer or episcopal staff so heavily as to deeply pierce the foot of the neophyt, who bore the prin without a parrons who go at it in this style: ceremony. The truth of this story is corroborated by the place where it o curred having been called Struth-final (trish, stream o blood)—abbreviated in time to Struilli, a name which it still bears.

COLMAN NA STADIIACH

Mention has already been made of a vile attempt to fasten upon St Parrick the stigma of having been partial to that a roky beverage of the illicit still which is known to the initiuted in the Bacchanalian mysteries as Potoen That St. Patrick, who was as much an apostle of temperance as of Ireland itself, should be so grossly libelied can only be attributed to the ignorance of the libeller. There is an anecdote told indeed of one thirsty disciple of his which may well bear repotition, if only ment of his friends; but this can scarcely be to illustrate this point. St. Patrick had ever afterwards called the Thirsty, (Icieh, Na Stadnash) obeyed this ir junction to literally that he would not even touch water. though he was working out under a hot sun on him, and have his own name inserted at field labor. Towards evening, after exof the Gospel to heathen lands.

at field labor. Towards evening, after experiencing all the tortures of thirst, he grew faint and died. The legend represents his

master as full of admiration at his obedience. THE LEGEND OF THE SHAMROCK is of such antiquity, and withel so natural as to call for little exercise of credulity in beleiving it. Its having been taken by the Saint from the sod at his feet, and held up before his audience as a proof of the existence of one God in three persons as the three leaves sprang from one stalk, and were three in one seems to have been a circumstance likely to occur at such a moment, and a very good example of Irish wit and readiness, for let history say what it will, and in the most utter disregard to St. Patrick's eight biographers, we think he must have had some Irish blood in his veins even though it should have been through the medium of nursing at the hands of an Irish foster mother in those happy days of his infancy spent near the Alchaid or Firth of Clyde in old Dambarton.

But any account of St. Patrick would be necessarily incomplete without an allusion to that most wonderful of miracles with which all Irish legendary lore on the subject has credited him, namely,

THE DRIVING OUT OF VENOMOUS REPTILES FROM IRELAND,

an act, one of the most important in his mission, and which is especially celebrated. We may, without seeming anxious to dis-parage the exertions of the saint in the matter. enquire, with all safety, in this apeculative age as to what particular occult virtue or chemical property the soil of Ireland can possess which renders it impossible for any poisonous thing to touch Irish earth and live. So wonderful, however are said to be the qualities of this very earth, that large quantities of it have been exported to countries which St. Patrick never visited if one were to judge frem the number of reptiles with which they are plagued. It is said, with what truth it is easy enough to ascertain, that the reptiles will not approach near the magic boundry made by the Irish earth and that should they by any chance touch it that instant they gasp and die. The experiment might be worth trying.

From the summit of Crosgh Patrick, Patrick's Hill, where the wonder is said to have been performed-

Twas on the top of this high kill St Patrick preached his sarmint, Which dreve the frogs into the bogs, And banished all the varmints;

from the top of this hill we shall take a final look at the ground we have gone over in this sketch of St. Patrick. From what has already been said we find then that he was the son of a Roman citizen residing in a colony planted by the Romans in Britain; that he was of patrician birth as his name and the high office

ancient Erin under the dominion of Christianity, and that he founded churches and religious institutions throughout the Island; that his character was enthusiastic, courageous and gentle; that he had patience with all the vexatious ordeals through which he had to pass as the pioneer of a new faith; that he inculcated temperance, humility and obedience, and practized those virtues in his own person; that he was tolerant even of the very superstitions and practices of the pagans, to which he gave a new form by substituting Christian testivals for the old idolatrous orgies; that, oh, most rare of all virtues in a zeslovs churchman and in a dark age, he was merciful to heresy, and did not see fit to consign to eternal punishment all who might happen to differ from him : that he made no parade of angelic visitations nor of incredible miracles, for he tells us the voices came in dreams by night, and the wild honey, with which the sailors were fed in the desert, he does not say was sent in direct answer to his prayer; and that, finally, after living to an honored old age, about the middle of the fifth century, he died peacefully in the land of his adoption, and was interred in Downpatrick, place receiving its came from being the burial place of Ireland's great Apostle.

WOMAN'S MODESTY.

Many women are prevented by feelings of deli-Many women are prevented by rectings of deli-cacy from consulting a physician in those disor-ders arising from functional derangement of the peculiarly delicate organism, and the most seri-cus result are often caused by this neglect. To such persons Dr. Pierce's Favorite Prescription is an especial boon, as it offers a gave and safe such persons Dr. Pierce's Favorite Prescription is an especial boon, as it offers a sure and safe cure for all those distressing disorders to which women are peculiarly subject, while it saves a modest girl or woman from the embarrassment of a personal consultation with a physician. "Favorite Prescription" is the only medicine for woman's neculiar weaknesses and administration for woman's peculiar weaknesses and ailmente. See guarantee on bottle wrapper.

A Chinaman is speaking to himself as he irons a shirt. Picks up a shirt showing eviat the wrists and neck. "Mallied man."

The New York burglar in prison who has turned his attention to musical anstrum nte, may some day possess a heaverly harp, but he will first have to break into heaven.

MOTHERS!

Castoria is recommended by physicians for children teething. It is a purely vegetable preparation, its ingredients are published around each bottle. It is pleasant to task and absolutely harmless. It relieves constitution, regulates the bowels, quiets pain, cures diarrhoss and wind colic, allays feverishness, destroys worms, and prevents convulcions, so other the child and gives it refreshing and natural sleep. Castoria is the children's panacea—the mothers' Castoria is the children's panacea—the mothers friend. 35 doses, 35 cents.

There is a parson in Manchester who does not believe in gentle proaching to rich sinners. Ho says there are come of his brother · Brothren, you must repent, as it were and be converted, in a measure; or you will be damned, to some extent."

GILT EDGED BUTTER Is always wanted and it can be made at all seasons of the year by using proper care and by adding the right proportions of Wells, Richardon & Co.'s Improved Butter Color. Used by

The cat-tail flirtation is the latest. A wrinkled cont-tail bearing dusty toe marks means, "I have spoken to your father."

THE TIME TO ACT. If you are threatened with Hendache, Con stipation, Biliousness or weakness, procure at once a bottle of Burdeck Blo d latters and use it according to instructions. Prompt action is necessary in order that your trouble may be cured before it becomes chronic.

An old cavalier was asked when Cromwell co ned his first money, what he thought of it. On one side was the ited intion, "God with us," and on the other, "Toe Commonwealth of Eugland." "I see," he said, "that God and the Commonwealth are on different

A POSTMASTER'S OPINION.

"I have great pleasure in certifying to the usefulness of Hagyard's Yetlow Oil." writes Dr. Kavanagh, Postmaster of Umfraville, Ont. "Having used it for soreness of the throat, colds, burns, etc., I find nothing equal to

Miss V.—"You seem to be the best man at all the weddings, Mr. 1. When are you going to take a leading part yourself?" Mr. B.—"Ob, there are as good fish in the sea as ever came out of it." Miss V.—"Yes; but don't you think the bait is getting a little stale?"

NOVA SCOTIA NEWS.

"I had Scrofula on my neck very had for two years, had fried all remedies and doctors, but did not get any help until I get a buttle of your Burdock Blood Bitters which cared me of it entitled." tirely." James Cochrane, Fox River Cumberland Co., N.S.

Elder—"Well my son, do you see any change in your father since he joined the church?" Boy—"You bet! Why he used ter go gunin' on Sunday an' he would just t'row his gun over his shoulder and walk off as large as life, not carin' for anyone; but-" Elder-"Now?" Boy-"Why, he hides the gun under his coat and sneaks out the back way."

A CURE FOR THE BLUES.

When you are despondent and downhearted, don't sit by yourself and mope over your troubles. Ten chances to one, the trouble is where you are not looking for it,—in the howels. Paine's Gelery Compound gives nasural action, and drives away the blues.

Man never has the same faith in the eternal firmess of things after his wife has made him

AFIER TRYING numerous so-called catarrh remedies and receiving no benefit I was finally mined to try Ely's Oream Balm, and after using one bottle I take great pleasure in recommending it to all sufferers from catarrh. - N. L. Gorton, with S. Gorton & Co., Gloucester,

Mass I was a sufferer from catarrh for fifteen years with distressing pain over my eyes. The disease worked down upon my lungs. I used Ely's Cream Balm with gratifying results. Am apparently cured.—Z. C. Warren, Rutland, Vt.

Apply Balm into each nostril. He (after having slipped the engagement ring on her finger)—And are you pleased with it, darling? She—Delighted, George. It is so different from anything of the sort I've ever had before.