

those men many traditions exist, and in the Confessions are related incidents of this travel.

Eventually, while yet a young man, Patrick reached his home, but not to remain there. After a time he retired into the monastery of St. Martin of Tours, where receiving holy orders, he learned also holy poverty, profound humility and perfect charity in the company of those holy men of the school of the soldier saint, who divided his only cloak to bestow the half of it on a mendicant. Again was Patrick carried away a captive, but after a very short while he effected his escape and returned home. Then it was that his vocation was revealed to him, for in his visions he heard the Irish entreating him to "come and walk still among us." The mind, schooled by meditation and fasting, pondered this and other monitions, and visiting St. Germain, bishop of Auxerre, by that prelate he was sent to Lerins, where was a celebrated monastery. For nine years or more Patrick remained preparing himself for the work before him, and then he went to Rome. Here he received the papal benediction, and travelling thence in company with Auxilius and Isernius, he set forth for his destination. While travelling, news of the death of Palladius reached him, and he was then consecrated bishop by a Norman prelate named Amator. After surmounting numerous obstacles placed in the path of his vocation by his own relatives and others, he at last bade an eternal farewell to the land of his birth, and sailed for Ireland, the land of his affections, the home of his heart, the theatre of his combats, the crown and reward of his earnest hopes. He was at this time forty-five years of age or more.

St. Patrick now set out on a crusade of ardent missionary work. He travelled throughout all Ireland, penetrating its most remote corners. Wherever he went his labors were miraculous in energy and in result. "An infinite number" of persons were baptized, clergy ordained, monasteries and conventional congregations

were instituted. Converts from Pagan superstition placed their wealth at his feet, in gratitude to him. He accepted nothing, but distributed alms laveducating children and training youths for the service of the Altar. With that bold intrepid front so characteristic of the zealous churchman, the spirit which strengthened St. Thomas of Canterbury.—St. Patrick upbraided the tyrant Corotick for his bloodthirstiness. Fettered and manacled he was cast into dungeons, and gladly awaited the martyrdom which was cruelly withheld. The Saint held several councils to settle and regulate discipline. His preaching and his miracles converted Ireland.

England has lost her proud boast, "Mary's Dowry," but Ireland is yet known, and thanks to St. Patrick, as the "Isle of Saints." At Armagh he fixed his see, and around that centre sprang up new dioceses as Christianity spread and prospered. By his labors the kings of Dublin and Munster, together with their subjects, became Christian. The sons of the king of Connaught followed their examples, and before St. Patrick's death, practically all Ireland had accepted his teaching. The schools and monasteries he founded had for centuries great reputations, and attracted to themselves scholars from foreign countries. The death of the Saint occurred on March 17th, A. D. 493, in the monastery of Saul. His place of rest as that of Saints Bridget and Columba, is at Down. The work of St. Patrick is not confined to Ireland. Today it spreads and for all time must spread in that fervent national spirit of patriotism and deep-seated simplicity and piety so discernible in the child of Erin. Of the canonised saints which Ireland has sent forth, 150 are honored as patrons of localities in Germany, of whom 36 were martyrs; in Belgium, 30 are so revered; in England, 47, in Italy 13 and in Iceland and Norway at least 8 more. In Great Britain to-day the Catholic revival is mainly carried on by Irish priests; in every part of the English-speaking world similarity exists.