

5. St. Eric, all-powerful at the court of Charles the Bald, gives expression to the tradition of the diocese of Auxerre when he relates that Germanus sent Patrick to Rome in company with the priest Segetius, who was to bear testimony of Patrick's merit to the Holy See.

6. According to the *Annals of Innisfallen*, 'St. Patrick came from Rome to Ireland and preached here diligently the faith of Christ.' The Four Masters write: 'St. Patrick was called to the episcopal dignity by the holy Pope Celestine, who first gave him the mission to preach in Ireland.'

7. Maelbrigte or Marianus Scotus writes: 'After him (Palladius) was Patrick, a Briton by birth, who was consecrated by Pope Celestine and raised to the archiepiscopal dignity for Ireland. Sixty years long he strengthened his preaching with signs and wonders and converted the whole island to the faith of Christ.'

In a clear stream follow the testimonies of the oldest and best authorities from the sixth to the eleventh century, a mass of positive argument against which such negative proofs as Todd and others adduce are of no moment. Todd's main argument against St. Patrick's Roman mission was based on the fact that it is not mentioned by Muirchu in the *Book of Armagh*. Cardinal Moran, in 1864, already called attention to the fact that the index on folio 20 gives the heads of the missing chapters, the sixth mentioning St. Patrick's journey to Rome. Cardinal Moran's conclusion that the text of Probus contains the lost chapters has since been borne out by Father Hogan's discovery. Later German Protestant critics have now admitted that St. Patrick's connection with Rome is clearly established. From the fifth and seventh Lives (Colgan) it appears that Patrick received two missions from Celestine, one while he was a simple priest, before the news of the death of Palladius reached Rome, so that, already on his way to Ireland, he turned back when he heard of Palladius's death in order to ask the Pope to give him such full charge of the Irish mission as Palladius had received. From confusion on this point arise apparent contradictions as to the person of the bishop who consecrated Patrick.

According to Cardinal Moran's view, the course of events was as follows: John of Tynmouth narrates that Patrick turned from his way and went to a holy bishop named Amator, by whom he was consecrated. Amator, according to Probus, was a man of 'wonderful sanctity,' and in the *Book of Armagh* he is mentioned as 'a wonderful man and a famous bishop.' The annals of the Church in Gaul know no such bishop. The consecration took place near Eboria. There is no city of that name in Gaul. But on the way to Ravenna, where Germanus was at this time, there was a place in the north of Italy called Eboria. Its modern name is Iorea; and it is significant that in the diocese of Iorea seven churches are dedicated to St. Germanus (Bellesheim, *Geschichte der K. Kirche in Ireland*, I., 39).

Germanus was in Ravenna, whither Celestine often came, so it becomes intelligible how the news of the death of Palladius came to Patrick at Eboria on his way to Ireland, and how he turned aside and was consecrated by Amator in presence of Theodosius, Germanus, and Celestine. The difficulty about the name Amator is removed by the consideration that the consecrating prelate would probably be Maximus of Turin, Maximus being in old Irish Amahor. Whence Moran concludes that the facts point out that at the time of the death of Palladius St. Patrick was closely associated with Celestine, Theodosius, and Germanus; that Eboria is the modern Iorea; and that the consecrating bishop was St. Maximus of Turin.

To conclude, Father Morris, one of those best qualified to speak on the matter, says: 'In spite of all the darkness in which Patrick's life is veiled his Roman mission is above all doubt.' The old Irish writers who treat of the subject are, we boldly assert, in full harmony with the unassailed tradition of ten centuries, that Patrick received his mission from Pope Celestine.'

Let us leave J. M. Robinson in peace in his sweet

vale of Avoca, and try to remember this week of March how inexpressibly much we owe to the glorious saint whose spiritual children metaphorically clasp hands all round the globe on Patrick's Day.

Westport

(From our own correspondent.)

March 2.

Over fifty members attended the annual dinner of the members of St. Canice's Club, which was held in the club rooms on Monday evening last, the president (Mr. J. Matthews) presiding over the gathering. The usual toasts were honored, the speakers being Ven. Archpriest Walshe, Rev. Father Cronin, Messrs. C. O'Loughlin, J. Guerin, F. O'Gorman, J. Comerford, H. F. Cotter, J. O'Neill, jun., J. Brennan, R. O'Neill, and G. Martin. During the evening prizes won during the past year were awarded as follows:—President's cup for highest aggregate in debates and elocutionary competitions held in the club, Mr. J. Radford; junior oration and Federated Catholic Clubs' diploma, Mr. J. Comerford; senior oration, Mr. F. O'Gorman; junior recitation, Mr. C. Brown. Songs and recitations were given during the evening by Messrs. R. Annibel, J. Comerford, C. Brown, J. Hepburn, J. O'Neill, J. Godfrey, F. O'Gorman, M. Murphy, W. Ryan, J. Matthews, H. F. Cotter, J. Browne, and G. Martin.

On Wednesday evening the annual meeting of the club took place in the club rooms, the president (Mr. J. Matthews) in the chair. The annual report and balance sheet showed the club had had a most successful year, and its affairs generally were in a very healthy condition. In the election of officers Mr. J. Matthews (president) and Mr. H. F. Cotter (secretary) were re-elected. The Ven. Archpriest Walshe, who attended, congratulated the club on the success of the past year's work, and the very creditable manner in which the club had managed its affairs; and he now looked to the club to take an active interest in the work of the Catholic Federation.

Ngaruawahia

(From our own correspondent.)

The new church that has been under construction for the last six months is now nearing completion. The plasterers are doing the final work and will be finished in a fortnight. We expect to have the opening ceremony on the second Sunday after Easter. The building presents a handsome appearance, and is a great credit to the parish and town. A 'working bee' has been formed to improve the fences and grounds, and has already shown signs of its existence.

The Te Akatea Coal Co. are opening up their new mine; the railway is now completed, and coal will be on the market by the end of the present month. Employing 300 miners, as the company will, it ought to swell the numbers of our parish.

PUBLICATIONS

The December number of the Sacred Heart College magazine, Auckland, is well worth careful perusal. Besides the usual school news, there are several articles of wide interest, notably an excellent speech on Owen Roe O'Neill, prepared for the M.B.O.B. Hackett Medal; a poem, 'The Solitary Way,' of more than ordinary merit in thought and expression, and an interesting letter from an old boy, now resident in one of the South Sea Islands. There are many illustrations, and these, with the excellent paper and type used throughout, serve to make the publication a very attractive one. We wish it and its enterprising editors every success.

We have also to acknowledge receipt of the Christmas number of *Our Alma Mater*, the sumptuously got up and handsomely illustrated magazine of St. Ignatius' College, Riverview.

IN COLD WEATHER

no beverage is so acceptable as SYMINGTON'S COFFEE ESSENCE. In two minutes you can have a delicious warm drink. If you haven't tried it you should do so at once.