

## IRELAND AND ST. PATRICK.

THIS is St. Patrick's day. By many it is called the 17th of Ireland; and by others the Irish Fourth of July. At all events, it is a day almost as marked in the United States as any national holiday. Persons of other nativity than that of Ireland are familiar with this date, and if speaking on any occurrence which might have happened on or about this time, generally speak of it as occurring about St. Patrick's day.

Probably there is not in the history of primitive Christianity any character about whom so much misconception and misinformation exists as the person commonly called St. Patrick. There is only one fact concerning him that all authorities agree on, and that is that he was not born in Ireland. The preponderance of evidence goes to show that he was a native of France, and that his birthplace was Boulogne-by-the-Sea. Many respectable writers contend that he first was the light in Scotland, his birthplace being near the site of the modern Dumbarton, at the mouth of the Clyde. There is still a place near there called Kilpatrick, and it is supposed it was so called, from being the place of his birth. But if this were so, the "Kil" would hardly be retained, unless he had founded a church there during his mission. "Kil" is the Gaelic term for a primitive church establishment founded on the community system.

Here is where the misapprehension prevails relating to Patrick's mission. It is commonly stated that he was commissioned by Pope Celestine to preach the Gospel in Ireland, yet not a line or document of any kind exists to show this was the case. What is still stranger is, that in Rome, no Church edifice has ever been reared to the memory of St. Patrick. This alone is convincing proof that he was never recognized as a Roman missionary; because all the patron saints of nations in Europe have churches in Rome called after them. The Roman authorities, seeing that this incident gave historians a ground for contesting Patrick's Romanism, turned their attention to building a church, and there is one now in process of construction.

Patrick's system of preaching was different from the ordinary method adopted by the Roman priests. His plan was to establish little colonies or communities of brethren wherever the local environment favored it. These communities were not religiously isolated, in the sense of the mediæval or modern monastery. In it, of course,

he established a school of learning and theology, in harmony with the industry and trade which also formed part of his system. His special aim was to tame the stubborn ferocity of the fierce Celtic chieftains, who made war on each other on the slightest pretext. His success was singularly remarkable.

Bede and all the early historians of the British Islands agree on this point. They also agree that the schools established by Patrick and the missionaries produced by them were far superior to the Roman. It is certain that a spirit of nationality and race unity was produced in Ireland by the Patrick system. When the Danes and Northmen invaded Ireland in the eighth and ninth centuries the Celts united in driving them out. The Danes were firmly entrenched. Dublin, Limerick and Waterford were founded by Danes, and they were the most important cities in Ireland.

That the Roman authority did not then prevail in Ireland is a fact well sustained by the "bull" given by Adrian the 4th to Henry II of England, empowering him to subjugate Ireland and reduce it to the Roman faith. This Henry did, or attempted, in 1172.

The history of Ireland from 1172 to the Reformation shows that the aboriginal Irish were never recognized as Romanists. Wherever the Anglo-Roman Supremacy prevailed no person of Irish birth or parentage could hold any of the church benefices, nor could any of the Irish priests inherit property in the way of bequests from religious persons. The laws made by the Anglo-Romanists were even worse than those subsequently made by the Protestants from 1704 to 1770. One law which in substance was, that if a dispute occurred between an Anglo-Roman and an Irish Christian, and the latter was killed in the trouble, all that was necessary was to prove at the inquest that the dead body was that of an Irish Christian, to relieve the murderer of the charge. This will illustrate the nature of the whole system.

After the Reformation, the Anglo-Romans who would not adopt Protestantism were treated just as they treated the Christian Celts. Uptill this time not a word ever emanated from Rome against the conduct of its agents and allies in Ireland. Then it began to howl, and to make capital of the Protestant criminal code, though its own penal laws a few centuries previous were worse.

Ireland owes nothing to Rome, but is indebted to her for all her troubles. Henry VIII of England was not a very savory personage, yet England

owes to him her independence of Rome. Much may be said against Parnell, but if through him independence of Rome could be obtained, he would be the Henry of Ireland. And until Ireland is independent of Rome as well as England, she can never be prosperous, happy, nor peaceful.

About two years ago, a very learned Jew, the Rabbi Rosenthal of Chicago, published an article in *Menorah*, a Jewish monthly, on St. Patrick. In it he endeavored to show that the famous missionary was a converted Hebrew Christian. He undoubtedly made some good points. He showed that Patrick was not derived from the Roman word in the case of St. Patrick. He showed that a word existed in Hebrew from which the name was derived. He showed from incidents in the life of the Saint that the latter was a trader by occupation, but that he had resided in Rome for some time.

It is to be regretted that learned men do not dwell a little more on the life and works of that very great and good man St. Patrick. Now the subject is handled entirely by a set of ignorant Irish priests, who don't understand the mother-tongue of their own country, who are not conversant with Irish history, and who travel in the stereotyped path laid out for them by such villainous Roman traducers of Ireland, as Geraldus Cambrensis, the Roman Bishop, and Pinkerton, the lay Roman historian.

The young men of Ireland should honor St. Patrick, but they should approach the study of his life from a purely Irish standpoint. St. Patrick built a nation independent of Rome, and he preached a Christianity as foreign to Rome as it was to Druidism.

## THE COURSE OF THE CITY COUNCIL

THE City Council continue to act as though they were the masters instead of the servants of the people. This is the spirit of that spurious "Liberalism" which lifted them into office and which maintains six of them in positions to which they were not elected.

The protest of the citizens against the removal of the site for the joint city and county building, presented at the Council last night, was treated in the same manner as other protests and petitions from the public have been treated. It was signed by only a few, but they are all property holders and persons of financial importance, and their views are endorsed by a large number of the citizens who may not be as much interested pecuniarily as the signers, but who are opposed to the change on public grounds.