



St. Patrick's Day

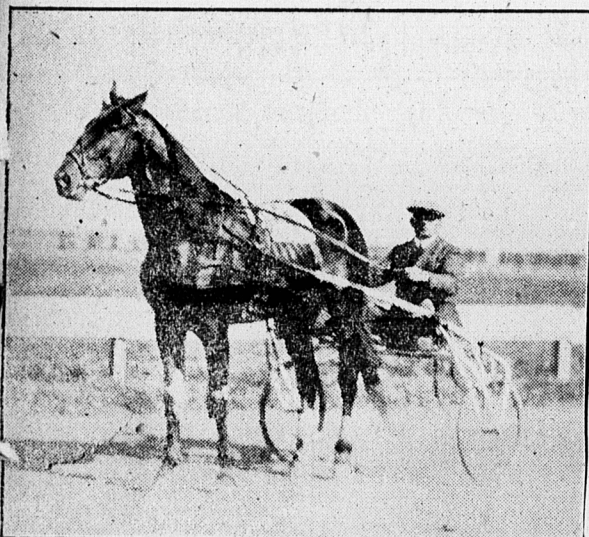
We would like to remind the people who are celebrating the Feast of the Patron Saint of Ireland, that we can supply the following articles at prices that cannot be equalled elsewhere.

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ST PATRICK'S day



ST. PATRICK

The Patron Saint of Ireland Was Probably Born in Scotland But Possibly in France—Captured by Pirates.

There is a lack of agreement as to the birthplace of St. Patrick. Some historians hold that he was born at Boulogne-sur-Mer in France, others that he came originally from Scotland, being born at Kilpatrick, near Dumblarton. The date of his birth is generally given as A. D. 387 and that of his death as A. D. 493.

St. Patrick was sixteen years old when Irish pirates captured him and carried him off to the northeast coast of Ireland. History has it that after he had spent six months among the people of this section of Ireland, during which time he was under the control of a Druid priest in the County of Athrim he effected his escape and walked to the west coast, a distance of two hundred miles. He took ship for his Scottish home, but after a few months was again captured by pirates.

In Captivity.

He was in captivity for a short time only on the second occasion. After he had again returned to his home the spell of travel came upon him and he started for the Continent. In France he studied under Christian teachers. He is supposed to have been ordained by St. Germain, Bishop of Auxerre, A. D. 416. By this Bishop he was taken to England, but shortly sent to Rome where Pope Celestine I. gave him the name Patrick and sent him to convert Ireland, A. D. 432.

Before leaving the continent Patrick receiving episcopal consecration as he had heard of the death of Palladius in Ireland. Though Palladius had failed, Patrick, knowing the language and customs of the Irish from the first and constantly, was successful in converting the pagan Irish to Christianity.

Rather than follow the beaten path of histories of St. Patrick, going with him from Wicklow and the Boyde to Tara and Teltown, recounting his humanity and prayers, his miracles and conversions, in which four quarters of Ireland, we shall pick out some passage from the Saint's own writings or those possibly his, or at least expressing his ideas, and let each reader draw his own conclusions. All critics agree that St. Patrick's "Confession," his "Letter to Coroticus," and his "Breastplate" are unquestionably authentic, written by St. Patrick, but authorities disagree as to the authenticity of the other writings often put under his name.

The great collection of the writings of the Latin Fathers, edited by Father Migne, credits St. Patrick with the "Synod of St. Patrick," embracing thirty-one canons, the nine other canons ascribed to St. Patrick, and the "Synod of Bishops Patrick, Auxilius and Issernanus comprising thirty-four canons." It holds as probably not authentic the "Letter on the Antiquity of Avalon," the "Book of the Three Dwellings," and on the "Abuses of the Age." The "proverbs of St. Patrick" and the "Rule of St. Patrick," while expressing his ideas, are not his compositions.

HIS GREAT FAITH.

His faith in Providence is further shown in paragraph 8, when, travelling across Ireland with some pagan men, he tells us that their food was exhausted and the leader asked Patrick to pray to his God for them, which he did, exhorting them to have faith, and that very day they came up with a herd of swine, and after satisfying their hunger "they gave most profound thanks to God." Finally he reached home (in Britain), and though his parents begged him never more to leave them he soon again heard a voice from Ireland calling him (paragraph 10.)

The "Confession" does not tell the story of his after life, his visit to Rome, his ordination as a priest and his consecration as a bishop. Even his labors in Ireland are not minutely detailed. How far he travelled to sow the seed may be deduced from his words. "The gospel has been preached wherever there lives a soul" (paragraph 14.) How effectively the seed has grown may be inferred from his few words when contrasting Ireland before he came at the end of apostolate, he speaks of "Iberians who never had the knowledge of God, but always till now worshipped idols and ancient things." But after his apostolate he tells us that "The sons of Scots and daughters of kings have become monks and virgins" (paragraph 18.)

Like St. Paul, so too St. Patrick seems to have practiced the New Testament injunction: "Freely have you received, freely give." (Matt. x: 8), for he says: "Though I have baptised so many thousand people, did I ask a halfpenny (dimidium scripulum) from any one of them? Mention it and I will give it back to you. And when the Lord ordained clerics through my unworthiness, (modicitatum) and ministry I gave ordinations freely. If I asked of one of them even the price of my sandal, tell me; charge me with it, and I will restore it to you." (paragraph 22).

"For Your Sakes."

And if St. Patrick's conversion of Ireland was without persecution in the ordinary sense of that word, as used in the history of the Church yet he assures us: "I went about everywhere for your sakes in many dangers, even to the furthest district, beyond which nobody lived, and where no one had ever gone to baptize or to ordain clerics or to encourage the people; by the help of the Lord I have done all these things most faithfully and freely for your salvation." He tells us even that "on a certain dreadful day they tried most earnestly to kill me. . . . and they throw me into chains. But on the fourteenth day the Lord delivered me from their power." (Par. 22.)

Yet withal how yearningly he loved his people may be learned from the following passage worthy of St. Augustine or St. Paul: "If I have ever done any good for sake of my God, whom I love, I beg Him to grant me that I may shed my blood with these proselytes and captives for His sake, even though I should never receive burial, or each member of my body should be most horribly thrown to the dogs and wild beasts, or the birds of prey should feed upon it." (Par. 24.)

The "Confession" ends with these words: "And this is my confession before I die." (Par. 25.) For its humility, sweetness, faith, love and self-sacrifice, it must be admired by all who read it. "St. Patrick's letter to Coroticus," or to the people under him, covers almost two pages in Migne's edition, and is divided into ten paragraphs.

It is a complaint against Coroticus, a British tyrant, probably of Cornwall in Wales and his people, because they have taken captive and slain some of St. Patrick's converts. To warning threats of Divine vengeance on the British murderers, St. Patrick adds cheerful words of hope for the outraged Irish victims.

The "Breastplate" or Prayer of St. Patrick is a sort of short litany professing belief in and invoking the blessed Trinity, Our Lord's incarnation, resurrection and ascension, calling on the powers of heaven, of earth, etc., invoking Christ for himself and all of his.

Navy League Contributions

- The following contributions have been received by the Navy League: C. McGregor, Graham's Road, \$2.00
- J. W. Whitehead, Clifton, 1.00
- Hugh B. McKay, Clifton, 1.00.



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STUDEBAKER Announcement

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Public Announcement

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NOTICE

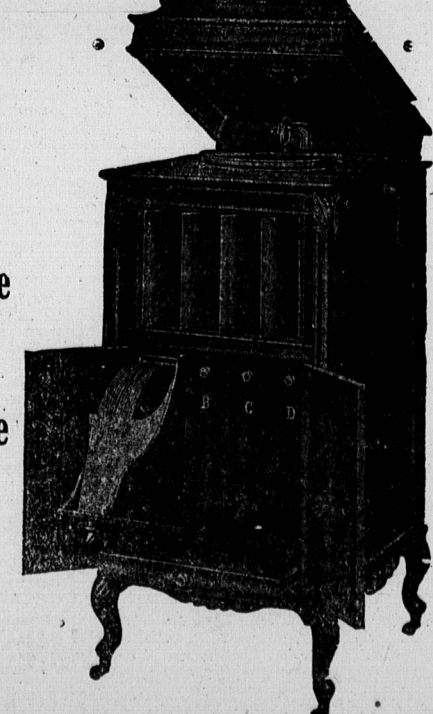
A meeting of the shareholders and all parties interested in the Souris Roller Mills, Limited will be held in the Mill Building in Souris on Monday, 22nd of March at 2 o'clock p. m. for the purpose of electing directors and other organization business. A. A. McDONALD, Secretary. 7672-3-17MEWed, Fri, Sat, 31.

Clearance Auction Sale

Of stock, crop and farming implements. Ross Wheatley, Union Road has been postponed till Saturday March 20 at 12 o'clock. No reserve as farm is sold. J. A. McDONALD, Auctioneer 7661-3-17MEFri.

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