

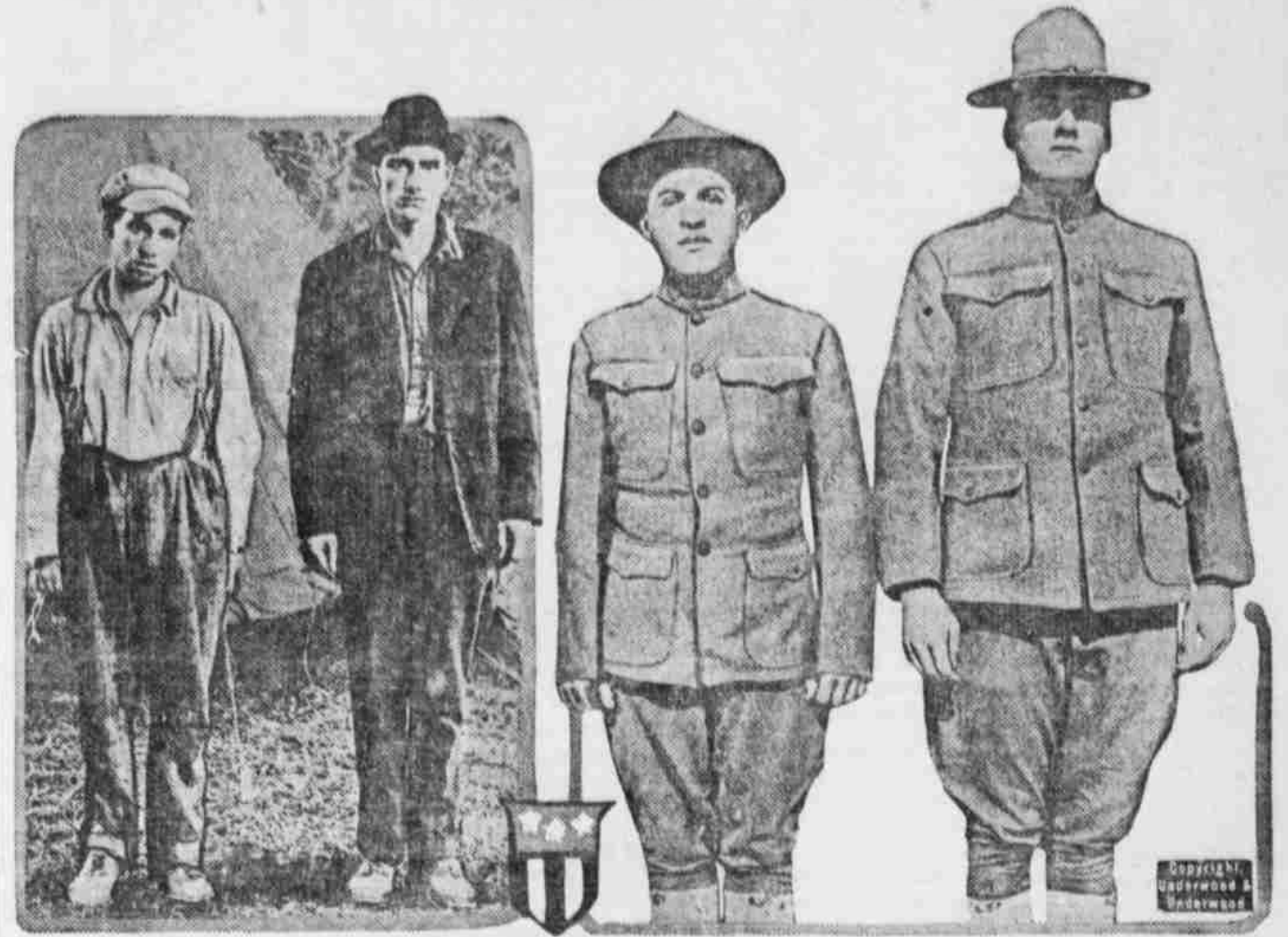
Ireland's Patron Saint



ST. PATRICK: "A stone lay deeply bedded in the clay until one of strong hand uncovered it, heaved it aloft and made it the capstone of a noble edifice." This is his description of his life. He was a centenarian waiting for his death when he wrote it, and to his eyes the career of the Apostle of Ireland was a blend of human worthlessness made capable of lofty achievement by the call of God. It is a great man's humble estimate of his share in remaking a great nation. And it is correct as to the humble beginning, and the mighty accomplishment, and the abiding of humility in the bosom of the man who wrought so mightily.

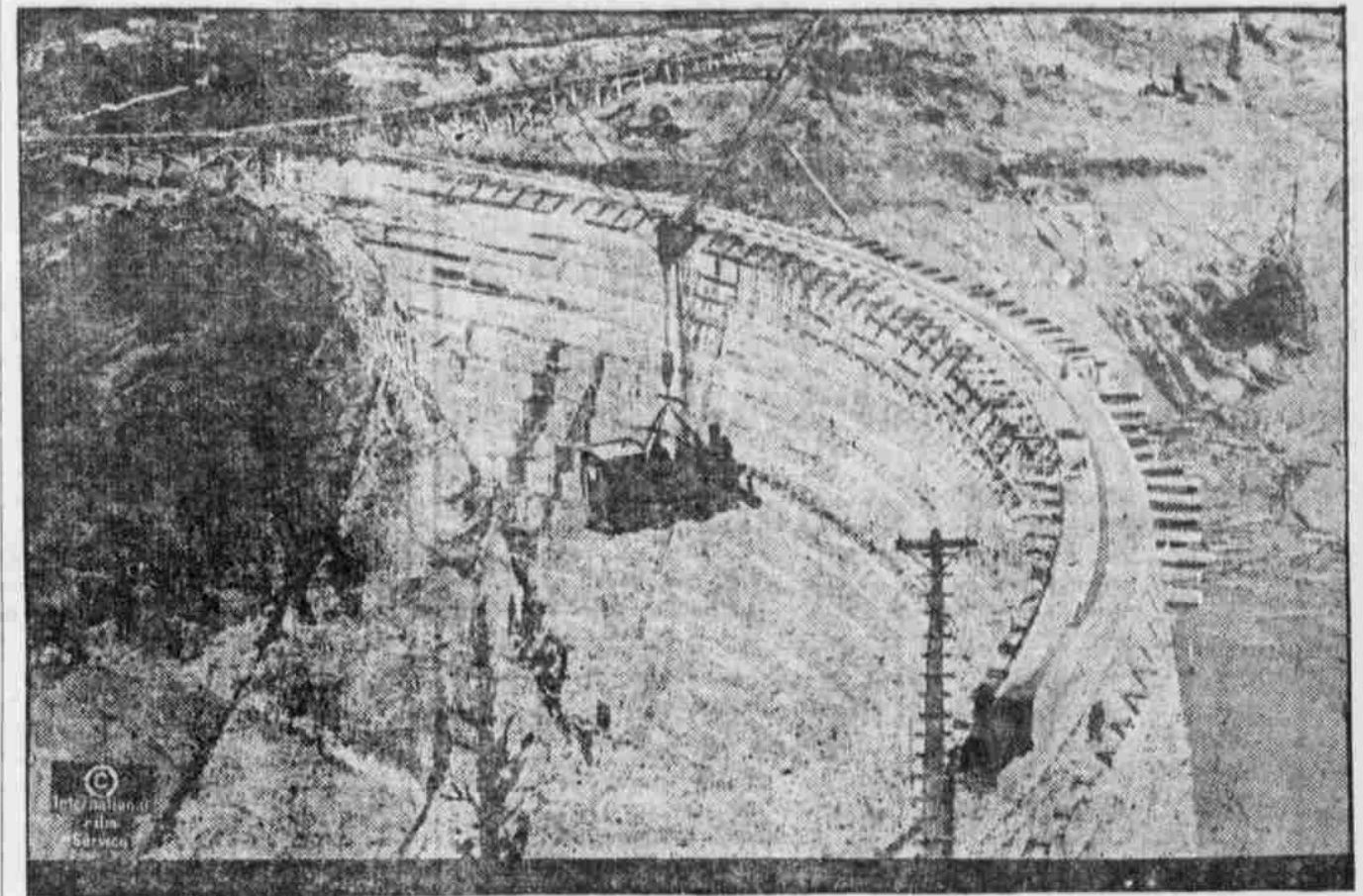
Not without reason has the name of St. Patrick been held in veneration through these many generations. There is nowhere a teacher whose services for learning exerted so wide an influence in a time so critical for all culture. There is nowhere a statesman whose activity so completely reformed the character of any people. There is nowhere such a national hero whose fame is sounded across fifteen centuries and can still stir emotions of ardent enthusiasm far beyond his nation's shores. There is nowhere a saint whose teachings are blended like his with the destinies of his nation, so that the invocation of his name can be at once the cry of patriotic devotion and the expression of religious veneration.—Rev. T. P. McDonough.

WHAT MILITARY TRAINING WILL DO FOR BOYS



The photographs of two enlisted men taken before the enlistment and after five months' service. Lieut. Col. James B. Allison of the Second South Carolina Infantry, now in the federal service at El Paso, Tex., shows these photographs as the most pronounced evidence of the good in universal military training. From left to right: Private Tobe White, Company K, First North Carolina Infantry, who comes from Buncombe county of that state, and Private W. C. Bryson of the same company. The photograph on the left was taken last August while the one at the right shows the same men January 20, 1917, five months later at Camp Stewart, Texas, showing White a gainer by 30 pounds and Bryson heavier by 50 pounds.

BEAR RIVER DAM TO BE LARGEST IN COUNTRY



This photograph shows the building of the largest power dam in the country, which is across the Bear river at Emigrant Gap, Cal. The dam is 600 feet long, 200 feet deep and 250 feet wide at the bottom.

ST. PATRICK'S PLACE OF BIRTH LONG IN DISPUTE

FROM Boston a bitter cry that the mention of a Scotch birthplace for St. Patrick is not to be tolerated. The controversy is an old one, and this is not a place for taking sides, so we will merely present the rival views to the interested reader. It would appear that, like Homer, more than one spot is prepared to do battle for the honor of being Patrick's birthplace—Scotland, Wales and Brittany being all contestants.

First let our well-read correspondent speak:

"I have read every author worth reading on the question and with only one desire, namely, to find out the truth, and have no more doubt on the question that he was born in Brittany than I have that he was a real live human being. English and Scotch desire to appropriate everything and everybody worth while, is the cause of the error in the case. For every line that can be said about his French birth one hundred are written on the British (island) side, but such claimants have no critical argument on their side. It is all a part of the so-called 'Anglo-Saxon' propaganda, and I hope that when the paper again alludes to the question, it will go into the facts of the case, which the Scotch claimants never do. See Keating, O'Hanlon, Professor Moore (Protestant), Lannigan, Don Philip O'Sullivan, Father Morris, Canon Fleming, Miss Cusack, Father O'Farrell and a host of others, for the full analysis of the case. Then read the best that can be said on the Scotch side by Archbishop Healy; read Professor Bury for a complete disposal of Doc-

tor Healy's theories, and then ask yourself if there is a shadow of the Scotch claim left. Yet we are continually dinned with the dogmatic assertion that "St. Patrick was born in Scotland."

On the other hand, to quote from Archbishop Healy of Tuam:

"Philip O'Sullivan Beare, a man of learning and authority, declared that Patrick was born in Bretagne. He was the first writer of note who put forward that opinion, for no ancient writer known to us ever advanced it." The difficulty has been to settle where exactly Bonnavem Taberniae is, which is the town Patrick mentions in his "Confession" as his home.

Lannigan believed in a French but not a Breton birthplace. Doctor Healy states that his view was a modification of O'Sullivan's. "He says that the Bonnavem Taberniae of the confession was the same town as Boulogne-sur-mer, in Picardy and was the birthplace of our saint. But the confession does not state that Bonnavem Taberniae was Patrick's birthplace, but that it was the place where his father had a villa from which he himself was carried off a captive."

Doctor Healy himself states: "It appears to us to be quite clear from the account the saint gives of himself that he was a native of the Roman province of Britain, and in all probability was born on the banks of the Clyde in Scotland."

To turn now to Professor Bury. He writes as follows in his "St. Patrick": "In the absence of any trace of a Bannaventa in north British regions, we must, I think, give decisive weight to the general probabilities of the case and suppose that Bannaventa was south of the Wall of Hadrian somewhere in western Britain, not far from the coast."

After his book was in press he received a communication from Professor Rhys, which led him to add to his preface as follows:

"I had conjectured that it should be sought near the Severn or the Bristol channel. The existence of three places named Bannwen (which may represent Bannaventa) in Glamorganshire opens a prospect that the solution may possibly lie there."

The reader is now in possession of the names of the chief authorities modern and ancient on the subject, and he may weigh O'Sullivan and Lannigan against Doctor Healy and Cardinal Moran, or Colgan and O'Flaherty against Keating and O'Hanlon. Or he may weigh Professor Bury and Sir John Rhys against them all. Whatever the merits of the question it cannot be a dogmatic assertion on either side. But even if St. Patrick had been born in what is now called Scotland or Britain, in neither case could it be claimed that he was what is meant by either of the modern terms, "Scotchman" or "Anglo-Saxon." The word Scotus in those days meant Irishman pure and simple, and was only given to Scotland owing to the Irish colonies which undertook civilizing work on her west coast (Argyle means literally Arergaedhal, the land of the Irish). As for the "Anglo-Saxon," that peculiar breed had not yet left the German forests. When they came to Britain they drove the British Celts westward, but eventually adopted their name of Briton. It is safe to describe St. Patrick as a Romanized Celt, whether he was born in Irish-Scotland, Celtic Britain or in Un-Franked Gaul. Wherever his upbringing, he came in touch and understanding with both the Roman idea and Gaelicdom. He was the first to realize what a spiritual combination they were likely to make. History has justified his experiment, for today there are more bishops in the Roman church of Gaelic blood than of any other branch of the human family.—From the Magazine Ireland.

TORPEDO STARTING ON DEADLY MISSION



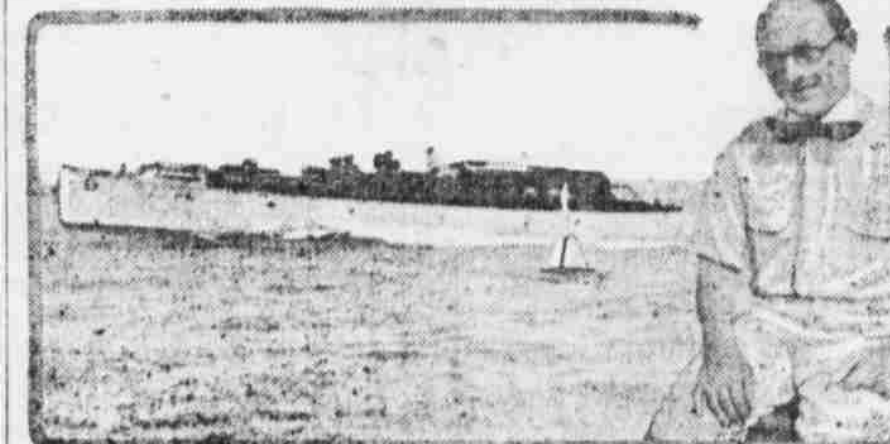
A photograph showing a torpedo just leaving the tube on its havoc-wrecking mission. It is not often that the camera catches the torpedo just out of the tube, probably headed for an enemy craft. All matter concerning what description of vessel the torpedo is being fired from, and of what navy it is a unit, has been withheld.

HEROINE OF THE LACONIA



Mrs. Frank E. Harris of Philadelphia, who helped to place the women of the Laconia in lifeboats. She called her husband, Col. Frank E. Harris, U. S. A., Fort Delaware, Del., that she lost everything when the big liner was sunk. Mrs. Harris was on her way to be fitted Cross nurse in England. She won the admiration and praise of the officers of the Laconia by her coolness and bravery in the face of death.

RECORD BREAKER OFFERED GOVERNMENT



Carl G. Fisher, shown at right of illustration, has offered to the government his express vessel Shadow III, which is capable of a sustained speed of 30.1 miles an hour and is an ideal craft for chasing submarines. Mr. Fisher is a well-known amateur sportsman of Indianapolis and the builder of the speedway in that city.

IRISH LOVE OF EQUALITY

In Some Ways It Has Tended to Prevent a Closer Unification of the Great Race.

The art and literature of the Celt naturally is pure, noble, moral, refined and idealistic. Besides, his love of equality has a leveling effect, and a tendency to uniformity of social and economic ideals. This love of equality has, however, prevented a closer unification of the Irish race in matters vital to its independence as a separate and distinct people. Their sensitiveness, it must be admitted, is the real reason why, notwithstanding their acknowledged valor, they lost their independence; and mainly because of this natural instinct, they cannot and never could accept conquerors or masters with that humility that would have lulled suspicion and created a new starting point for a successful dash and break for independence. This sensitiveness at all times prevents forgetfulness, and the hatred engendered by centuries of persecution can not be dulled or dispelled by promises made in extremes. You may clothe the Irish in rags, as Curran said, but they will not wear chains.

AN IRISH TUNE

Will you listen to the laugh of it,
Gushing from the fiddle;
More's the fun of half of it
Than 'e'en an Irish riddle.
Sure, it's not a fiddler's bow
That's making sport so merry;
It's just the fairies laughing so—
I heard them oft in Kerry.

Will you listen to the step of it,
Faith, that tune's a daisy;
Just the very leap of it
Would make the feet unaisy
Hold your tongues, ye noisy rogues,
And stop your giddy prancing;
It's me can hear the waltzes brogues
Of Irish fairies dancing.

Will you listen to the tune of it,
Sweeter than the honey,
I'd rather hear the croon of it
Than get a miser's money.
Sure, my son, it makes me cry—
But don't play with any other
May God be with the days gone by
I danced it with your mother.

Rev. Hugh F. Blund in Irish World.

DRIVEN FROM THEIR COUNTRY

Barbarous Penal Code Was the Cause of Many Irishmen Forsaking Their Own Soil.

Some writer has said "that during the eighteenth century in Ireland the chief social feature was political oppression and emigration." The treaty of Limerick was signed October 3, 1691, but despite the protests of King William, who was apparently a brave soldier and an able statesman, the treaty was soon ignored as a mere scrap of paper. The odious, barbarous, prescriptive legislation known as the penal code was in full swing shortly after 1700, and large contingents, representing the flower of Irish manhood and chivalry, began to fly to the continent of Europe and the shores of America. These unhappy children of Io, maddened by the English gaddy, fled into all lands, carrying with them a memory that enabled them to recognize the gaddy wherever encountered, and a spirit that prompted them to swat it remorselessly whenever it crossed their path.

Remember Native Land.
No other people coming to our shores have displayed toward their native land a love more wholesome than the Irish. They keep their children fed upon the tales of the fairies and "little people" who are good to the good children, and whose wrath descends upon the children who are not doing right.

Church and Tower at Kells.
The celebrated Book of Kells was written there in the sixth century. This church is famous for its historical associations. The town of Kells originated in a monastery founded by Saint Columba.