

St. Basil made use of his elegant writings to prove the divinity of the Son, and the latter also that of the Holy Ghost. (1) St. Athanasius testifies, that the three hundred fathers at Nice, in defending the Catholic faith used no new expressions, but those which they received from the foregoing pastors of God's church, copying particularly those of Dionysius of Rome, and his namesake of Alexandria. (2) This holy pope died on the 26th of December, in 269. See Eus. l. 7, c. 5, 7; S. Athan. Ceillier, t. 8, p. 327.

## ST. JARLATH, C.

### FIRST BISHOP OF TUAM IN IRELAND.

He flourished about the beginning of the sixth century, and is not to be confounded with Jarlath, archbishop of Armagh, who was a disciple of St. Patrick, an Ulsterman, and the son of Trien. Our St. Jarlath was a Connaughtman, of the family of Cormac, and was educated from his youth under Binen or Benignus, archbishop of Armagh, by whom he was promoted to holy orders. Leaving this great master, he retired to Cluainfois, (so called from *cluain*, a retreat or a lurking place, and *fois*, a dwelling, or *fois*, leisure,) a solitary place in Connacne, now in the county of Galway, near Tuam. Here he founded a monastery which retained this name, and is now a chapel within the parish of Tuam. In this monastery St. Jarlath opened a famous school, to which numbers flocked for education in piety and learning, among whom the great St. Brendan, abbot of Clonsfert, and St. Colman, first bishop of Cluain-uamha, or Cloyne, laid the foundation of their eminent virtue under the discipline of St. Jarlath. Our saint was called from this employment to be consecrated first bishop of Tuam, anciently called Tuam-da-Gualan, which church was afterwards dedicated in his memory, and called Tempull-Jarlaith, or Jarlaith's church. He died full of days on the 26th of December, about the year 540. His bones were afterwards placed in a silver shrine, and deposited in a church at Tuam, called from thence Tempull-na-scrin, that is, church of the shrine. His chief festival was kept at Tuam on the 6th of June, the day of the translation of his relics.

(1) S. Basil, l. de Spir. Sancto, c. 29.

(2) S. Athan. de Synodis, p. 757.

Some bishops of this see were styled metropolitans, and archbishops of Connaught. At length it was regularly erected into an archbishopric, with the concession of a pall in 1152. Two other sees were afterwards united to this of Tuam, first, that of Enaghdone, reduced to a parish under Tuam, by a union of the sees in the fourteenth century; and second, that of Mayo, founded by St. Gerald, an English-Saxon, who accompanied St. Colman from Lindisfarne into Ireland. St. Colman erected a monastery at Mayo for his English-Saxon followers, called from them Mayo-na-Sasson, *i. e.* Mayo of the Saxons. St. Gerald, who is honoured on the 13th of March, enlarged this monastery, and erected it into a bishopric about the year 685. (See Colgan, Act. p. 599.) The see of Mayo was united to Tuam in 1560. On St. Jarlath, see Ware, p. 602; Usher's Prim. p. 994; Colgan in MSS.

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## DECEMBER XXVII.

### ST. JOHN THE APOSTLE AND EVANGELIST.

See Tillemont, t. 1, p. 330. Calmet, t. 7 et 8. Ceillier, t. 1, p. 364. Reading, &c.

ST. JOHN THE EVANGELIST, who is styled in the gospel, *The beloved disciple of Christ*, and is called by the Greeks *The Divine*, was a Galilean, the son of Zebedee and Salome, and younger brother to St. James the Great, with whom he was brought up to the trade of fishing. From his acquaintance with the high-priest Caiphas, St. Jerom infers that he was a gentleman by birth; but the meanness of his father's trade, and the privacy of his fortune sufficiently prove that his birth could not much distinguish him in the world, neither could his education give him any tincture of secular learning. His acquaintance with the high-priest may be placed to some other account. Nicephorus Calixtus, a modern Greek historian of the fourteenth century, (in whom, amidst much rubbish, several curious anecdotes are found,) says, we know not upon what authority, that St. John had sold a paternal estate to Annas, father-in-law to Caiphas, a little before the death of our Lord. Before his coming to Christ he seems to have been a disciple to John the