

Since the year of Parnell's now historic visit to Montreal, the weather on the 17th of March has seldom been so propitious as it was on Friday in last week. In the year of the great leader's visit the procession had to move along its appointed route while a snowstorm was raging, the Irishmen participating in it being obliged to trudge through two or three feet of snow. This year St. Patrick's weather prevailed during the celebration, snowstorms occurring, strange to say, on the preceding and following days. A notable feature of the day was the unusually large number of Irishmen and Irishwomen, and Irish boys and girls, who were seen either wearing Shamrocks, or green bows, or green rosettes, in thoroughfares through which the procession passed, as well as in the principal streets throughout the city. The processionists were frequently applauded along the line of march, the favorite air played by the bands being "The Wearing of the Green." The inspiring memories of '98 were recalled by one band, which played "The Boys of Wexford," the well known chorus of which is so expressive of well-warranted exultation over a patriotic struggle heroically carried on:—

"We are the boys of Wexford,
Who fought with heart and hand
To burst in twain the galling
chain,
And free our native land."

The procession compared favorably with those of any previous St. Patrick's Day. What was noticeable about it was the magnificent turn-out of the Ancient Order of Hibernians, whose membership is rapidly increasing in Montreal, in much the same way as it is in the United States. The prominent part they took in the procession bore ample testimony to the patriotic enthusiasm which prevails in the ranks of the organization. There are few national societies of any kind in Canada which could number 1500 members under one banner. The five Irish parishes of the city were well and ably represented, and the various other national and benevolent societies presented a very good showing, as was expected from a perusal of the list published in a previous issue. An innovation was made this year in the arrangements for the procession. The societies marched to St. Patrick's Church direct from their halls, instead of as in the past, assembling on Craig street, and then marching in a body to the church.

Long before High Mass began, St. Patrick's Church was crowded. Every available seat was occupied, and when the service commenced standing room could not be had, and hundreds were consequently unable to gain admittance. The sanctuary was resplendent with electric light and tapers, and was beautifully decorated with gorgeous banners of green and gold, bearing religious and patriotic mottoes. Very solemn and impressive was the spectacle it presented, with two members of Hierarchy, and archbishop and a bishop; a large number of clergymen from parishes in the city and the outlying districts, and of seminarians and altar boys. The utmost decorum prevailed, mainly through the executive of St. Patrick's T. A. S., to whom was entrusted the task of securing this result.

The episcopal throne was occupied by His Grace Archbishop Bruchesi, who was attended by the Rev. Dr. Luke Callaghan, assistant chancellor, and Rev. Father O'Donnell, pastor of St. Mary's Church.

Pontifical High Mass was celebrated by Mgr. Emard, Bishop of Valleyfield, with the Rev. Thos. Flynn as deacon, the Rev. Thos. O'Donnell as sub-deacon, and the Rev. Father Desjardins as master of ceremonies. Among the clergy occupying seats in the sanctuary were the Rev. Abbe Colin, superior of the Seminary of St. Sulpice; Rev. Wm. O'Meara, pastor of St. Gabriel's; Rev. J. E. Donnelly, pastor of St. Anthony's; Rev. E. Strubbe, C.S.S.R., pastor of St. Ann's; Rev. Father Casey, of St. Jean Baptiste; Rev. Father Schekling, Montreal College; Rev. John Quinlivan, pastor of St. Patrick's; Rev. J. A. McCullen, Rev. M. Callaghan, Rev. Father Driscoll, Rev. Father McPerrin, of St. Patrick's; Rev. Father Heffernan, of Montreal College; Rev. P. McDonald, St. Gabriel's; Rev. M. Shea, St. Mary's; Rev. Abbe Troie, P. P., Notre Dame; Rev. Fathers Bastien Brault, Leclercs and others.

The following seminarians were also present:—Messrs. Egan, Kelly, Sullivan, Russey, Fey, R. O'Leary, L. O'Leary, Kinney, Murthak, Donnelly, Nolan and Quinn. The St. Ann's Cadets in connection with St. Ann's Christian Brothers' School acted as a guard of honor, and occupied seats just inside the altar railing.

Rev. Father Fallon, of St. Patrick's was the preacher; and his eloquent discourse on the life and life-work of Ireland's patron saint was worthy of the best traditions of the pulpit of St. Patrick's Church, the

parent of the Irish Catholic churches in Montreal. Rev. Father Fallon took for his text:—

THE SERMON.

The memory of him shall not depart away, and his name shall be in request from generation to generation, Nations shall declare His wisdom, and the Church shall show forth His praise. Eccli. xxxix, 13, 14.

The nations of the earth are proud of their heroes. There is something in heroic acts that awakens our admiration. Our hearts are carried away with enthusiasm, and in our inborn sense of justice we give recognition to those who have attained to the splendid and the sublime in their efforts to sustain a noble principle, or promote a just and holy cause. In the supernatural order the Church has her heroes. They have suffered and bled to give testimony to the world of the reality of that which does not appear, and of the faith in Him whose Kingdom was not of this world, and who died to vindicate upon the cross, the truth which He had come to make known to mankind. We honor to-day a hero whose life of sacrifice has raised up for God for the Church and for the world a nation of heroes. These have given testimony to God in the bright days of prosperity, and have given more valuable testimony still during centuries of struggle, adversity and persecution. "The memory of him shall not depart away and his name shall be in request from generation to generation." At the age of sixteen St. Patrick was carried a captive to Ireland. He was obliged to herd cattle on the hills and in the forests of the land of his slavery. Here it was that while reflecting on his past life he began to realize that he had not lived entirely for God. And divine grace urging him on, he devoted his time, in this strange land to fasting and prayer and vigils, in a word, to a life of union with God. He began to receive the heavenly inspirations of the Spirit of God, whilst deprived of all human consolation. The love of humanity, penance and prayer, for which he was henceforth to be distinguished, grew apace with his privations. Thus with his soul emptied of all worldly things, and his spirit purified by mortification, he entered into the realms of the supernatural; his Faith deepened and became his life. After six years of captivity he was miraculously admonished to seek his freedom, and the means were providentially given him to return once more to his native land. But he did not forget God's goodness. Faithful to the divine light he prepared himself by years of study, for the priesthood. He heard in his dreams the children of Ireland calling to him, "Come blessed youth and walk among us." He hearkened to the divine call, and receiving his mission from the Vicar of Christ, he returned to the land of his former captivity to undertake the work he was sent to accomplish. Here, again, his life was one of toil and suffering almost incredible. Besides the constant care of his churches, he never relaxed in prayer. He daily recited the Psalms of David, with other prayers and hymns.

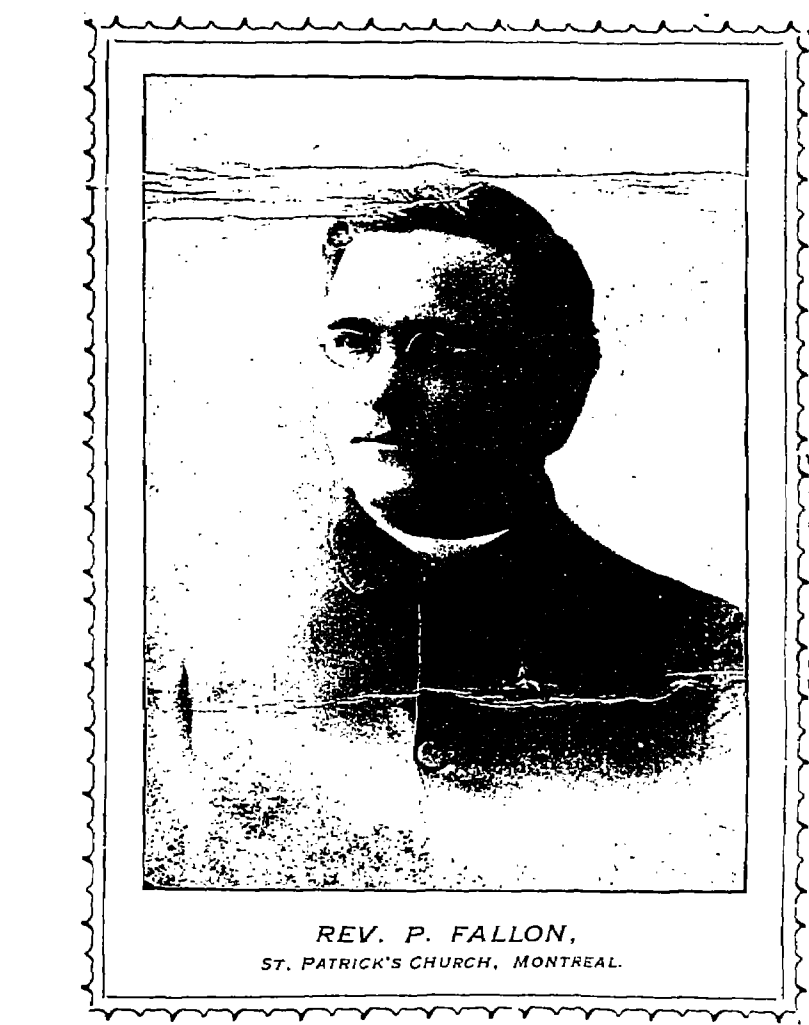
Is it surprising then with such labor and sacrifices for God, that this vessel of election should be the means chosen by the Lord to produce a deep lasting faith in the favored nation he came to evangelize? And indeed it is wonderful with what success our holy Apostle instilled into his people a lively faith and an intense love of the great mysteries of our holy religion. It requires a new ear to appreciate its melody, a new eye to consider its beauty, a new mind to be enlightened by its truth, a new heart to beat in unison with its love. Blessed are the clean of heart for they shall see God. All these have been given to the Irish people and in a remarkable degree. They took upon themselves the yoke of the Lord and found it light. They hankered not after the flesh pots of Egypt. They examined all things spiritually, and placed no obstacles to the supernatural life of God in their souls.

St. Patrick was not content with enlightening the minds of the Irish on the great mysteries of religion; he made these exercise an influence upon their hearts and lives as well. Thus in the case of two young virgins whose direction he undertook. He required a change in their whole being, that it might be spiritualized. He made them look on Christ as their spouse, and excited in them a desire to receive Him in the Holy Eucharist at the ex-

pense even of their temporal life. He led them on till they actually asked to die. "And they received the Eucharist of God and they slept in death."

He brings the thought of God into every circumstance of life. This is noticed in that great prayer of Tara where the name of God or of Christ occurs at every alternate word. "At Tara to-day may the strength of God pilot me, may the power of God preserve me," * * * * and at the end, "Christ in the mouth of each person who speaks to me, Christ in each eye which sees me, Christ in each ear which hears me."

The faith preached by St. Patrick was received with joy by the Irish people. It sank deeply into their souls and almost immediately produced its wonderful effects. Their devotion to the supernatural character of the Christian religion made them rush with eagerness into its highest paths.



REV. P. FALLON,
ST. PATRICK'S CHURCH, MONTREAL.

This was the rule. Monasteries sprang up with magic rapidity to satisfy the eager thirst of this people for the practice of the evangelical counsels. Nor was this arduous ephemeral. This mode of life continued for centuries; it was still in full flame at the time of Columbus; it grew into a vast conflagration in the seventh and eighth centuries, when their missionaries filled with holy zeal, went forth to spread the sacred fire throughout Europe.

Among the striking features of Catholicity which may be remarked in the Irish people are; first, a deep reverence for the Triune God and the Incarnate Son; secondly, great love and loyalty to the See of Rome. Ireland always clung to the successor of Peter. One of the supreme Pontiffs gave them unstinted praise on this account, in a letter which he wrote to console them in one of their saddest hours. A third feature of Ireland's Catholicity is their tender love and devotion to the Mother of God. This purity-loving race could appreciate the Mother of Purity and Immaculate Queen. The daughters of Erin, proverbial for their purity, made of Mary the model of their imitation. And thank God they are still a glory to their land in this respect. But Mary was also the Mother of Sorrows. She was able to console a nation whose afflictions like hers have not been equalled here below. In the fourth place the Irish must be praised for their love for the dead. They have always shown the strong and sanctified affections of their heart, by remembering their departed ones. They hold familiar intercourse with the loved ones who have gone before. Christian honor and loyalty make them do their utmost to open heaven quickly to these poor souls by good works, and by offering up of the Holy Sacrifice for the release of their deceased relatives and friends. Lastly, the Irish are distinguished by their great faith in the august character of the priesthood. With them the character of the priesthood so shines out that the man is eclipsed. They see in him the messenger of God; they look at the messenger with favor because

they love the glad tidings he brings them of the other world. They see the diamond though roughly incased. They see virtue surrounding the priest because he is the chosen of God, the Lord's anointed. They believe he is the favored of God, because the Lord hath done great things in him. Is this unreasonable? Should this not be the case with all Catholics? It was said of our Lord: Can anything good come from Nazareth? Catholics who have not deep and humble faith will say: Is that ordinary looking man anything extraordinary? He is; but you look at him with your human eye and perceive not; the eye of Faith is required to see what he is. Naaman the leper was angry at the prophet for telling him to wash himself seven times in the Jordan; but his pride had to submit, because it was the man of God who had given this order.



All glory then to the confidence of the Irish people in the priesthood. They love the priest for his priestly character. They want him near them at all times, because he has all the good things of God for them. Their confidence in the priest makes the priest loyal to them. In their loneliness he is their only comfort. At the Mass-Rock he offered up the Holy Sacrifice with the starry heaven for a canopy. At the cross roads, in the bogs, or in the mountain caves he waited for his flock to come and to receive the divine treasures. Oh! what bonds of love have welded the people and priests of Ireland in their common distress. Their priests came from foreign lands to suffer and die for such a noble and faithful race. No wonder the people were generous to them. No wonder that the priest was to the people their "Soggarth Aroon," the sweet pulse of their heart. No wonder, also, that God has blessed this mutual love and confidence, which should ever be characteristic of all Catholic priests and peoples.

Ireland has been the faithful child of the Church, during 1500 years of strange vicissitudes. The first 300 years were her glorious ones. The Catholic world flocked to her, and she sent Apostolic men to evangelize many countries. She received from the Catholic world the proud title of the "Island of Saints and Doctors." To these three centuries of glory succeeded three others of war to repel the pagan invaders, who tried to force their vile idolatry upon her. Brian Boiroimhe, with the crucifix in one hand and a battle axe in the other clove down the haves of the North and drove its barbaric warriors into the sea. Then, for four hundred years had this troubled land to fight for her national existence. She could never be entirely subdued, or forced to give up hope, for her spirit of faith in God was undying. Lastly came three hundred years of unparalleled gloom and misery. The Irish were deprived of their most sacred rights. An oath of apostasy was required, for the holding of any position of influence, which practically excluded them from political power.

They had no security in their possessions. They could not devote themselves to intellectual pursuits; they had not the legal right to worship God according to their conscience; the child was encouraged to dispossess his father; and all this could be done by apostasy. These enactments aimed a deadly blow at the rights of the Irish. All this they suffered for conscience sake. They would have been secure in these rights, if their conscience had allowed them to subscribe to the thirty-nine articles, as in the time of Elizabeth; or if they could have imitated others who changed their religious convictions four times in twelve years as under Henry the VIII.; or, in a word, if they could have given up their religion at any time, it being the main cause of all this injustice. Such treatment would have made barbarians of many people. Some have taken it for granted that it has done so with the Irish. But their glorious records in other lands do away with such a calumny. We might say with one of the Georges, who heard of Irish valor on a foreign battlefield: "Cursed be the laws that deprive me of such subjects." Let us here quote a few words of the great Bishop Dupanloup, who in a magnificent discourse for suffering Ireland said:—

"They have suffered everything for the faith, everything. But what energetic vitality must this nation not have had, not to have been crushed! I do not recall the past; neither those bloody proscriptions nor wholesale confiscations; nor those atrocious laws to which nothing on earth could be likened, not even under Diocletian; those laws of which the celebrated Burke has said:—

"It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment and degradation of the people and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man. Well they didn't give away under this frightful pressure; they have not been ground under this awful machine. Their souls have not been touched. They have come out a people ever generous, simple and good, and their nationality remains with all the qualities of their character. * * * They have kept better still with trial fidelity, the faith of their fathers; nothing has been able to separate them from it; unconquerable in suffering, unconquerable in faith."

It remains for us to draw some salutary lessons from the life the virtues and works of Ireland's great Apostle, and to put them into constant practice in our every day lives. From him do we learn the grandeur of our Catholic faith, the glory of our national morality, the sublime mission of our priesthood, and the rewards that inevitably are the compensation for adherence to the principles of Faith, Hope and Charity which he inculcated. That Faith has guarded our forefathers through untold perils and unnumbered sufferings in dreary years of persecution; it has shielded our ancestors even as did the angel that guided of old the good men through fiery furnace of persecution, quenching the flames and nullifying their destructive and death-dealing effects. That morality has been the most brilliant gem in the diadem of Erin's glory; it has been the theme of poet and of historian, of philosopher and of orator. Its conservation and perpetuation must ever be the safeguard of our national honor and a heritage of inestimable value for the children of the future. The honoring of our priesthood must be in the years to come, as it has been in the ages gone past, the guarantee of our fidelity to the teachings of St. Patrick.

From the highest heavens, to-day, from the realm of unending glory, where the saints of God congregate around the throne of the Eternal, the eyes of Ireland's wonderful Apostle contemplate with exultation such a scene as the present one. He beholds in your fidelity to the traditions of your race and to the faith of your fathers, the fruition of his many labors and sacrifices, cheerfully undergone for the salvation of the Irish people. And while we unite around the altar to make open profession of that inalienable attachment to our Holy Church, and our unshaken devotion to the great patron saint of our fatherland, we can appropriately unite in a fervent prayer to God, for the future happiness of the old land and for the coming of that glorious

day when "the dark night of sorrow" will pass away forever and the patience, earnestness, and faithfulness of the Irish race shall receive their reward.

After the ceremony the procession formed on Beaver Hall Hill in the following order:—

- Mr. Patrick J. O'Brien, Marshal-in-Chief, and aids, leading,
- Hibernian Knights, Captain Patrick Kane, commanding.
- Band and Four Flags.
- Ancient Order of Hibernians, John Dundon, County Marshal, Divisions No. 7, 6, 5, 4, 3, 2, 1.
- Band and Banner.
- St. Anthony's C. Y. M. Society. Parishioners of St. Anthony's. Band and Flag.
- St. Gabriel's Literary and Debating Club.
- Band and Banner.
- St. Gabriel's T. A. & B. Society. Parishioners of St. Gabriel's. Band and Banner.
- St. Mary's C. Y. M. Society. Band and Banner.
- Holy Name Society of St. Mary's. Parishioners of St. Mary's. Band and Flag.
- St. Ann's Catholic Y. M. Society. Band and Banner.
- St. Ann's T. A. & B. Society. Band and Banner.
- Boys of St. Ann's Christian Brothers' School.
- Band and Flag.
- Parishioners of St. Ann's. Band and Flag.
- The Young Irishmen's Literary and Benefit Association, Mr. William P. Stanton, Marshal. Band and Banner.
- St. Patrick's T. A. & B. Society. Band and Banner.
- Irish Catholic Benefit Society.
- Boys of St. Lawrence Christian Brothers' School.
- Band and Banner.
- Catholic Young Men's Society. Band and Flag.
- St. Patrick's Society, Mr. Wm. Davis, Marshal.
- Holy Name Society of St. Mary's.

Mr. Patrick O'Brien, one of the famous Shamrock Lacrosse team, discharged the duties of marshal-in-chief in a most satisfactory manner. There was no delay in starting the parade, and the regularity in the line of march kept up by the various organizations in the procession was due in no small measure to the enthusiasm displayed by Mr. O'Brien and the various marshals of the different organizations.

NOTES BY THE WAY.

The priests of St. Ann's Parish had erected a noble arch of green on McCord Street, near the church.

St. Gabriel's also had a fine arch to welcome the sons of St. Patrick to the Parish of Rev. Father O'Meara.

St. Ann's Academy, McCord Street, was a dream of beautiful bunting.

Mr. Thomas Donnelly, McCord St., testified his loyalty to St. Patrick, by a profuse display of flags.

Mr. Thomas O'Connell, corner of McCord and Ottawa streets, had his store front wrapped in green flags and bright bunting.

Mr. Thomas Moore, No. 96 Ottawa, was not behind his neighbors in doing honor to the day. He had some tasteful decorations.

Mr. J. Kenny, Ottawa and Murray streets, showed what he thought of St. Patrick by the beautiful display of flags which hung from his residence.

Mr. John Meahan, No. 175 Ottawa street, deserves special mention for his decorations.

It cost the St. Ann's Young Men's Society a snug sum of money to decorate the inside and outside of their hall on Ottawa street, but the day was one which had to be properly honored.

The Brothers of St. Ann's School did not forget St. Patrick's Day. It was beautifully decorated.

Mr. John Slatery and Mrs. Kannon, corner Colborne and Ottawa streets, made profuse displays of flags and bunting.

Mr. J. Hart, Colborne Street, had his residence hung with flags.

Mr. T. McMahon, Colborne street, showed by the colors of the decorations of his house that his heart was in the right place.

Mr. J. Sullivan, Colborne street, had some pretty decorations.

The Jones House Wellington street, was a mass of evergreens and flags.

Mr. James McCarry, corner of Seigneurs and St. James streets, had numerous flags out.

Mr. T. Lynch, the St. Elmo, McGill street, had a fine display of flags and mottoes.

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