

ERIN'S APOSTLE.

How the Saint's Natal Day was Celebrated in Toronto.

The Glorious Anniversary Honored by the Irish National League, the National Societies, the Students of St. Michael's College, and by the Irish Journalists.

The festivities in connection with the anniversary of Ireland's Saint began on Thursday evening at Webb's Parlors, where the Toronto branch of the Irish National League held its annual banquet. The *Empire* of Friday reports the proceedings as follows:

The annual dinner of the Toronto branch of the Irish National League was held in Webb's parlors last night. Mr. Bryan Lynch, the popular president of the local organization, occupied the chair, while Mr. A. T. Hemon acted as vice-president. The other members of the committee who had the affair in charge, and who were all present, were: John L. Lee, secretary; Charles Burns, treasurer; William Ryan, M. J. Ryan, P. Boyle, P. Clancy, P. M. Kennedy, James Byrne and F. B. Green. There were gathered around them about 200 members of the league. Among the guests present were: C. R. Devlin, M. P., Ottawa county; Rev. Father Hand, Patrick Boyle, R. L. Gwathkin, J. S. Willison, Peter Ryan, B. B. Hughes, James Conmee, M. P., Algoma. Letters of regret were received from Nicholas Flood Davis, M. P.; His Grace the Archbishop, Hon. Senator Smith, Hon. C. F. Fraser, Mayor Fleming, Hon. S. H. Blake, Rev. Father Ryan, S. J., Hon. Arthur C. Hardy, Thomas Long, W. D. Beardmore, G. W. Beardmore. The L. O. B. U. was represented by C. J. McCabe, P. J. Shea, J. W. Moran. An elegant menu was served by the caterer and was partaken of to the accompaniment of Marcano's orchestra, which discoursed lively Irish airs throughout the feast.

Mr. Bryan Lynch, on rising to propose the toast to the Queen, was greeted with applause. He remarked that it was something very unusual for the Government to be found on the side of the Irish National League, and he was sure they would all give Her Majesty credit for sharing the good intentions of her present advisers. He had no doubt that when the home rule bill passes the Imperial Parliament she would give it her cheerful assent. As loyal subjects, for they were loyal subjects now—(cheers)—he called upon them to drink Her Majesty's health, and to join with him in all sincerity in wishing that she may be spared to open the Irish Parliament in College Green.

"Ireland and the Day We Celebrate" was the toast which called forth the patriotic eloquence of Mr. Patrick Boyle and Mr. Charles Burns. As a prelude to it, Vice-president Hemon rendered the soul-stirring song of "God Save Ireland," and the chorus was enthusiastically taken up by the guests.

Mr. Boyle was greeted with prolonged cheers and the strains of "He's a Jolly Good Fellow." He expressed his pleasure at the hearty manner in which the toast had been received. They had all heard the sad story of Ireland, but now it was time to leave the past and look only at the proud picture that was rising before them in that sorrow-stained, but glorious country. Mr. Boyle gained much applause by his numerous references to events of Irish history, and wound up by expressing the hope that when next they met they would see Ireland in the enjoyment of her long lost legislature and at peace with all the world.

Mr. Charles Burns had witnessed similar assemblies of Irishmen for 30 years. Home rule would make the Irish people of all denominations contented, though they might not see it now. It opponents would then be sorry for their opposition. He was born in Ireland. It had no government of its own then, but he hoped it would have one before he died, so that before his final departure he might have the gratification of seeing it. He hoped that at their next meeting they would have with them Hon. Edward Blake to voice their sentiments in response to the toast of "Ireland a Nation."

"Canada, Federal and Local Parliaments," was coupled with the names of Mr. Devlin, M. P. for Ottawa county, and Mr. James Conmee, M. P. for East Algoma.

Mr. Devlin said that at Ottawa he had rushed through the committee the bill for the incorporation of the C.M.B.A. in order to reach Toronto in time for this gathering. He rejoiced to know that in this country they had men of all classes and all creeds in favor of home rule. This fact was evidenced at the splendid reception given to Hon. Edward Blake in the Pavilion a few months ago. Those who say that home rule will bring about the dismemberment of the empire forgot the fact that it is now really dismembered because it lacks that essential element of strength which springs from harmony among all portions of the people.

Toronto Irishmen had always been strong supporters of their native country, especially when sacrifices were to be made in her behalf. They remembered the cause which had sent them or their fathers abroad as exiles, and they would stand by the cause of which they were proud, and the country of which they were worthy sons.

Mr. James Conmee, M. P., said that local self government in this country was such a success that Canadians could hardly understand how any country got along without it. Were it not for the facilities afforded by the Local Legislature it would be hard to conceive what would be the conditions of this province. It seemed to him that there was very little to be said upon the subject. The battle had been fought; the victory was almost won; Irish men had now only to wait in patience. He need not think that the talk of Ulstermen need frighten anybody, because for every man who would cross the ocean to fight for Ulster, there would be 10 loyal men going over to take arms on the other side.

"The Irish Parliamentary party and our distinguished Canadian Edward Blake," was responded to by Rev. Father Hand, Dr. McMahon and D. A. Carey.

Father Hand was not a politician and could not be expected to say anything new on the subject. Had he been asked to speak for the Church, or for the clergy, or for St. Patrick, he would have felt more at home. He made brief references to scenes of Irish history, and paid a passing, but eloquent tribute to the abilities of Thomas D'Arcy McGee, whose name will go down in his country's annals as one of the brightest of that brilliant band who upheld the glory of the old land in stormy times.

Dr. McMahon could not understand why he had been called upon to speak to this toast, unless it was because the chairman had acquired the good old Catholic habit of calling in both the priest and the doctor at the same time. (Laughter.)

Mr. D. A. Carey made a few remarks, replete with fitting sentiments.

"Gladstone and the British Democracy" was proposed by Vice-president Hemon, whose grandfather, as the chairman remarked, had killed 12 Ulstermen in the days of 1788. The responses were by Peter Ryan and Mr. J. S. Willison.

Mr. Ryan said that to tell the glories of England's grand democracy and grandest democrat was too great a task for so small a man. It was not within his power to do full justice to it. There was, however, something fitting in his being called upon to say something in favor of Mr. Gladstone, for he had been when in England one of his most ardent supporters, personally and politically. He had watched his career long before the junior members of the gathering had drawn the breath of life. He remembered particularly that in Lancashire long ago he had had the honor of drawing from Mr. Gladstone for the first time a declaration in favor of the disestablishment of the Irish church. That declaration had cost him his seat for the ancient University of Oxford, but he had no difficulty in finding another. Englishmen had always been home rulers for every land but Ireland. They favored Louis Kossuth in Hungary; they favored Garibaldi in Italy, but their perception of the truth of their own principles had not reached to the sister isle. He was glad to know that the rising generation took a different view of the matter. But let them not think that the path of the English democracy had been strewn with roses. They, too, had suffered and many millions of them had gone to bed hungry and risen in the morning with nothing to stay that hunger. They were simply the creatures of the owners of the soil. Now that they were gaining their own rights they were not slow in holding out a helping hand to their Irish fellow-citizens.

Mr. J. S. Willison, though an Englishman and a Protestant, was a home ruler. Suppose, said he there were in this province an English population of 2,000,000, while Quebec had 12,000,000 or 14,000,000. Suppose there were, as in 1840, a legislative union, and the French had established here a lieutenant and a castle, with judges not in sympathy with the people. Under such circumstances he had no doubt the Protestant population of this province would be crying out all over the civilized world for sympathy and relief, and from every Protestant country would come gifts of money and words of encouragement to help them in relieving themselves.

Cassius C. J. McCabe and J. M. Quinn spoke for "Our Guests." Messrs. Gadsby and Smith made the acknowledgments on behalf of "The Press." Mr. J. Cosgrave, in a few happy sentences, spoke for "The Ladies." Mr. M. J. Ryan sang "An Irishman's Toast," and the gathering dispersed shortly after midnight.

St. Patrick's Day.

Referring to the proceedings on St. Patrick's Day and evening, the *Empire* of Saturday says:

A clear, blue sky, bright sunshine and keen, bracing air afforded splendid weather for the celebration of the 17th of Ireland yesterday, whilst an imposing procession and orderly behavior on the part of participants and onlookers yielded the occasion a measure of success such as to satisfy even the most enthusiastic admirers of Ireland's patron saint. The beautiful, bracing weather

brought hundreds of people out of doors, and the "dear little shamrock" carefully nurtured for this great day, displayed its green petals on many breasts. Itinerant vendors dealing in green favors did a rushing business, for there was a great demand, and there were many to accommodate. The rallying place for the various societies that were to participate in the parade was the St. Lawrence hall, and outside the building at 9.30 the procession was marshalled for the start. Long before that hour the immediate neighborhood was crowded with spectators, and the stirring notes of "St. Patrick's Day in the Morning" and other lively airs echoed through the market square. Almost all of these who walked in the procession wore green regalia, whilst the marshals, mounted on prancing steeds, appeared in gorgeous costumes of green and heavily plumed hats. Mr. John Falvey acted as grand marshal, his aides being Messrs. Patrick O'Reilly and Thomas Judge.

ORDER OF PROCESSION.

Following was the order of procession: Western Branch Irish Catholic Benevolent Union, 350 strong. President Patrick Shea, first vice-president, George Newberry, secretary, C. J. Dorman; marshals, Joseph Amourrouke, John Callaghan; color-bearers, Patrick O'Donnell, Patrick O'Reilly. Headed by their own band.

Eastern Branch, Irish Catholic Benevolent Union, 100 strong. John Brennan, marshal. Headed by Queen's Own Band.

Catholic League, 100 strong; marshals, Tim Ryan and John Stewart, color bearer, J. C. Lee.

Sarsfield Guards, 35 strong, Capt. J. H. Mathern in command. Headed by their own band of 35 pieces.

Ancient Order of Hibernians, Toronto Division No. 1, 2, 3 and 4, under command of Grand Marshal T. Judge, headed by O'Connell file and drum corps. Division No. 1, 200 strong; marshal, James Rannan. Div. 2, 150 strong; marshal, John Pierce. Div. 3, 150 strong; headed by Farrington's band. Div. 4, 200 strong; marshals, P. McDonald, J. Malone and M. O'Connor. Headed by Perry's band of 10 pieces.

The route taken was up King street to Power, up Power to Queen, then west on Queen to Bond and, turning up Bond, to St. Michael's cathedral, where mass was to be celebrated. The sidewalks on each side of the route were crowded with onlookers, who apparently viewed the sight with a very great amount of interest. Such well-known tunes as "Come Back to Erin," "Donnybrook," "Garry Owen" and the "March from Norms," were rendered on the way. The head of the procession the Canadian flag, borne by Mr. John O'Keefe, was carried.

AT ST. MICHAEL'S.

The seats on each side of the main aisle in St. Michael's were reserved for processionalists, but the remainder of the vast building was jammed with spectators who crowded up to the communion rails. Mozart's 12th mass was rendered in a very impressive manner by a strong choir, aided by school children.

His Grace the Archbishop of Wales presided, assisted by Rev. Father Ryan, Rev. James Walsh and Rev. Father Walsh, of St. Michael's College. Very Rev. J. J. McCann, vicar general, was the celebrant, with Rev. Father Kelly as the deacon, and Rev. Father Carbury sub-deacon. The flags borne in the procession were placed in the chancel during mass. The archbishop's crozier was decorated with a fringe of shamrock leaves.

An Eloquent Sermon.

Rev. Father Ryan delivered an eloquent address, taking his text from the Lesson of the Feast. "Behold the great priest who in his life pleased God and was found just. To him the Lord hath given the blessing of the nations." He spoke substantially as follows: These inspired words are a divine panegyric on Ireland's patron and Ireland's priesthood. As the words of God, interpreted by the church and applied to St. Patrick, they are important and instructive at all times. As a divine panegyric on Ireland's priesthood, they are especially opportune at this time. The saints of God live in their work. The life of St. Patrick is the life of Ireland. The life of Ireland is the life of her priesthood. The power of Ireland is the power of her priesthood. The politics of Ireland are the eternal principles of her priesthood, and the glory of Ireland is the glory of her priesthood. Ireland has her glories too as well as her sufferings and sorrows. She has the glory of her great men of letters and kings and sages, of her warriors and statesmen, of her orators, patriots and poets. But of no such glory would I speak to-day. I would ask you to look deep down through the surface of things that appear, and in thought and in faith take fast hold of the substance of things that appear not. I would tell you of a glory that is spiritual and eternal; of a glory that earth can neither give nor take away, that cannot be wrecked by the hand of man, that the ruins of time cannot cover; a glory not of earth but of heaven; the glory that man gives to God and God gives to man, and this is. The glory of Ireland's apostle priest and of Ireland's apostolic priesthood. The praise that God gives is the safest and best that man can get. The priestly dignity, honor and power deserve God's highest praise. The apostle priest is the hero of God; the apostolic people His honor and glory. The world has its heroes, too—has panegyric and praise for the men of its renown—but it has its own standard and measure of merit and its standard is not the standard of God. It has praise for the patriot, statesman, orator, preacher, poet;

it rarely considers the merit of the man. Its heroes are not always they who are great before God, and who, therefore, deserve to be called just. The world in its present mood has little praise for the priest, and will consent to consider him great only as one who is greatly to be feared and hated. The first article of its creed is "L'ennemi, c'est le cléricisme"—"the priest is our greatest enemy." The church of God is

NOT AFRAID OF THE WORLD.

To-day she says to the world, as well as to her children: "Ecce; behold my type of hero; see my standard of greatness, my measure of merit, my model man. Ecce sacerdos magnus—Behold my great priest; behold my great priesthood. See and know the only power on earth that can make men truly great, that can and does make mental, moral and social progress possible and perfect. The church of God not only knows what she says, and means what she says; she does what she says, and like her Creator, God, she does what she says by simply saying it. His word was omnipotent in the first creation. Her word is omnipotent in the second creation. And the second creation is the Catholic priesthood. A priest is a sacrificial, sacramental man, a man whose ministry is essential to the preservation and perfection of human society. Human society as such is essentially bound to worship God. God is worshipped by prayer and sacrifice, and for sacrifice there must be a priest. Religion or worship without sacrifice is an invention of modern thought, as is also and consequently Christianity without Christ, obligation without commandment, morality without law and creation without God. "Every priest," says St. Paul, "is taken from amongst men to offer to God sacrifice for the sins of men;" and, therefore, he says again: "So let men account of us as ministers of Christ and dispensers of the mysteries of God." "The priest," says St. Thomas, pontifex and sacerdos, as offering sacrifice to God and sacraments to men. The power of the priest is twofold—the power of order and the power of jurisdiction. In virtue of the power of order the priest, as representative of the people, can say his introito ad altare Dei. I will ascend the mountain of God, enter into the holy of holies, and there offer the clean oblation to the supreme Lord of all. In virtue of the power of jurisdiction, the priest comes out from the throne of the Eternal with the right divine to rule the minds and the hearts of men. As the Father sent me, I send you; go and teach the nations." This is

THE TITLE TO POWER.

of the apostle priest, and this title is divine, as the priesthood it founds is eternal. The power to offer sacrifice to God constitutes the priest—the power to rule the minds and the hearts of men and nations perfects the apostle. All power as all priesthood, is from God, and what is from God is wisely and harmoniously set in due and meet subordination. The body of Jesus Christ. The bishop has power of Christ's mystic body—over the flock committed to his care. The Pope has power over people, priest and bishop, is under God, and as vicar of Christ, supreme ruler of the universal Church. Patrick, the priest and bishop, received his apostolic commission from the Pope. His greatness consisted in this; He proved himself worthy of the priestly dignity, a dignity almost divine; and in faithful, loyal obedience and lifelong work he exercised his episcopal and apostolic power. He was a hero of God and a hero of men. He was a great priest because he pleased God when speaking and pleading for his people. He was a great man because he was a good man, and his greatness was God-like because while wielding the wondrous power of priest and apostle he never forgot he had to obey. He looked at his model, the great High Priest and Pontiff, Jesus Christ our Lord. He saw Him coming into His own creation. Heard the conquering words, *Ecce venio*, behold I come, that heralded this divine hero, and marked well the secret of His strength, the source of His success. "Behold I come, not to do My own will, but the will of Him who sent Me." Therefore the Church of God begins her panegyric of St. Patrick with the words of the lesson, "Behold the great Priest," and ends it with the words of the gospel, "Well done, thou good and faithful servant; enter into the joy of thy Lord." That "well done" is the "well done" of God. The joy into which our hero entered was the joy of heaven and the joy of earth, the joy of heaven in the home of God; the joy of earth in the heart of Ireland. Yes, faithful, generous, brave, loyal, loving Ireland took her hero's name and memory to her heart of hearts. And that memory is to-day as green to the hearts of Ireland's children as the shamrock that grows in her valleys and glens. But

FAITHFUL IRELAND PRESERVES

more than the memory of her saluted hero. As the apostle of the nation she perpetuates and perfects his priesthood. Ireland's priesthood is the most wondrous fact, the most effective power in Ireland's history. Ireland's priesthood means much more than Ireland's priests. It is the apostolic character, the priestly power, she has held and exercised among the nations since her conversion to Christianity. Her soughth air