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Montreal Irishmen.

A GRAND SERVICE IN ST. PATRICK'S

Eloquent Sermon by Father McCallen on the Irish People, Their Persecutions and Their Steadfastnesss in the Catholic Faith - Decorations Along the Route-The Societies Which Participated in the

their shamrocks and preparing to participate in, and the commission to preach it to others. And their shamrocks and preparing to participate in, and the commission to preach it to others. And their shamrocks and preparing to participate in, and the commission to preach it to others. And their shamrocks and preparing to participate in, and the commission to preach it to others. And or secure a good point from which to view, the procession. Promptly at ten o'clock the grand gift of Catholic faith in one hand and in the other his commission from the living repredifferent societies, which had been forming on Craig and Alexander streets moved slowly to-

THE SERMON.

After the Gospel, Rev. Father McCallen ascended the pulpit and delivered a most eloquent sermon on St. Patrick and the Fath which he had bequeathed to the Irish people. He chose for his text the words: "If you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus I have begotten you through the Gospel. Wherefore I beseech you, be ye followers of me as I also am of Christ. (7 cor. ch. 4, 15, 16.)" Rethen said: From the high throne of glory among the elect of God does the great saint whose feast on this day we c lebrate look down with joy and consolation on this beautiful scene which meets my gaze. Thousands of Ireland's sons and daughters from every part of this great Catholic city assembled in the church of their own patron saint to do hoaor to his memory, to sound his praises, to invoke his intercession and to study, to imitate, the virtues of which he is so bright a model. The Catho is which he is so origin a model. The Catho is children of Canala, too, are in faith with their Irish brethren, manifesting by their presence the common joy this day's feast brings to every Catholic heart. And for the first time in the history of the Church, an honored repretentative from Old France, who nonored representative from Old France, who coming from afar to win souls to Christ by the persuasive power of his eloquent words. graciously consents at the special request of our esteemed and loved archbishop (who is unavoidesteemed and loved aronoisnop (who is unavoidably absent) and of the venerable pastor of St. Patrick's, graciously consents to enhance the splendor of our teast by his episcopal presence, splendor of our feast by his episcopal presence, and the majesty of the service by the eelebration of Pontifical high mass. How grateful we, the priest and people of St. Patrick's congregation, feel for such a favor, I will not attempt to express, but will at once bid you, the children of St. Patrick, listen while your the children of St. Patrick, listen while your spint in Heaven speaks to you: "You the children of St. Patrick, listen while your patron saint in Heaven speaks to you: "You have had many instructors to break unto you the bread of heavenly doctrine; you have had many guides to lead you in the way of salvamany guides to lead you in the way of salvation, yet not many fathers, for it was I, Patrick, Apostle of Ireland, who begot you my children to the true faith. I found you amid the darkness of paganism and I led you forth under the admirable light of the Gospel. I found you claves of heathenish superstition and I broke your fetters and made you free with the freedom of the children of God. I found you dead in sin and I restored you to a true and better life in Christ Jesus I have begotten you through the gospel. And after bestowing on you the priceless treasure of Catholic faith, I taught you both by word and example bestowing on you to price sess treasure of Catalo-lic faith, I taught you both by word and example how to preserve it in all its purity and how to manifest it in christian actions. Like my Divine Master, I began first to do, then to teach. Wherefore I beseech you be ye followers of me as I also am of Christ."

am of Unrist.
We cannot but feel, said the reverend spealer, that among all the rich jewels which adors the crown of our father, not one is more britant, crown of our father, not one is more britant, more beautiful, more glorious than the victory he won over the minds and hearts of at entire nation, the victory of Faith, the grad aft of Catholic faith, a wonderful concession of God to man. What is faith? According to St. Paul it is a sustainance of things that appear not. It is the conviction of things that appear not. After Jilating to some extent or Catholic faith, he said, "Such was the faith that St. Patrick was destined by God to carry to the Irish After Jilating to some extent or Catholic faith, he said, "Such was the faith that St. Patrick he said, "Such was the faith that St. Patrick. The Irish people not only was destined by God to cirry to the Irish people. And from whom, we ask, did this great saint receive the faith? Whence came great saint receive the faith? Whence came has a till he to carry it to others? Whom but the receiver from the shock, his authority to carry it to others? Whom but the receiver from the shock, his authority to carry it to others? Whom but the receiver from the shock, he was lined with evergreens. A number of other attill had the confid and of the people of the received to-day was merchants placed evergreens and bunting in front of their premises and flags, floated from the receiver to the receiver the shock, his authority to carry it to others? Whom but

that living mouthpiece of the Most High God on earth, the head of the Catholic Church at Rome, Pope St. Celestine. Our Divine Lord established a church as the depository of Faith; over that church he placed a visible head in the person of St. Peter. To him He gave authority to feed both lambs and greets us in the nineteenth century. Every also beth person of the stealing from her of her houses of learning, but the poor emigrant who comes from her shoras comes richer than the millionaire, for he brings with him him the person of St. Peter. To him the gave authority to feed both lambs and greets us in the nineteenth century. Every Ireland's Patron Saint Honored by sheep, both pastors and people. To this church He promised that He would send not one truth. nor one hundred, nor one thousand truths, but all truth, that He would remain with Her not all truth, that He would remain with Her not one day, not one thousand days, nor sixteen hundred years, but all days to the very consummation of the world. "Fear not," he said to Peter, "when the tempest rages wildest, when the surging bullows of human passion rising mountains high shall dash against the rocks of infallible truth, when hell in its blind fury shall threaten to wipe thee out from the face of the earth; when the clouds are lowest and the gloom thickest and the risks greatest, fear not. I am (not I and the risks greatest, fear not. I am (not I shall be) I am ever and always with you. "Go teach all nations, etc." And Peter did go, not to an obscure village, but to the Rome of the Cæsars, and there on the ruins of Paganism did be fix his throne, and when he died he be-Baturday, contrary to the expectations of a great many, turned out very favorable for the usual St. Patrick's Day procession, and at an early hour people were rushing about displaying about displaying the successors that Patrick received the faith and the commission of the successors through the troublesome times in which they have fallen. It was from St. Patrick's and preparing to participate in. different societies, which had been forming on Craig and Alexander streets moved slowly towards St. Patrick's Church, where the members of the astociations assisted at solemn High Mass. The church decorations were on a grander scale than in previous years. Several handsomely embroidered banners were hung from the ceiling, trapeze like, while some very prich white lace streamers appeared in pleasing rich white lace streamers appeared in pleasing contrast to the dark green streamers beside them, and which were also attached to the ceiling and pillars. The celebrant of the Mass was Mgr. Soulé, with Vicar-General Marcchal as assistant priest. Rev. P. Carroll acoted as deacon and Rev. A. McIntosh as sub-deacon. The other offices filled were those of masters of ceremonies, Rev. Messrs. W. Sullivan and J. Brady; soclytes, Rev. Messrs. W. Sullivan and J. Brady; soclytes, Rev. Messrs. W. Donabue, G. Marvire, P. Long, A. Cuvson; familiarius, Rev. J. Long, a. Cuvson; familiarius, Rev. J. Hon. Mr. Mercier occupied a seat in Hon. Mr. Mercier occupied a seat setter side of Mr. Sarry, near the altar rails. Luzuni's Mass was the score chosen for the casion. The choir, under the direction of Pros. The tenor solos were capitally sung by Messrs. The tenor companiment to the best advantage. The tenor solos were capitally sung by Messrs. The tenor companiment to the best advantage. The bartone were nearly to the best day and the submission to revealed truth it denomination the grand proposed to the sund the submission to revealed truth it denomination to the submission to revealed truth it denomination to the submission to revealed truth it denomination. Mr. W. J sentative of Christ upon earth, Pope St. Celes-tine, landing in Ireland and beginning the great tion, praying at all times in the spirit.' Ephesis IV, ii, 18.

The speaker then went on to eloquently describe the manner in which the Irish people had retained that faith. He said: Whatever our shortcomings, our faults or failings have been there is at least one glory for our people. That they have retained that faith, delivered to them by St. Patrick, is so palpable that anyone who runs may read. No matter how they may differ on this or that question in their political life, when it comes to a question of faith they are a unit. This is more remarkable, as but few nations can beast that they, at some time or other, have not admitted the errors of heresy among them. In the tar East, the crit heresy among them. In the lar Last, the crio of Christianity, how sad the history of its people; in the West how many a nation have gamed the leaves of its religious history with a stain of heresy. But for the Irish people alone that fault cannot be laid against them as a nation, though individually that have proved infaith.

though individually they have proved unfaithful. This is more remarkable, as every possible means that could be instituted against the Irish people to rob them of their faith has been used. The Danish invasion which for 300 years used. The Danish invasion which for 300 years made Ireland a constant battle field, the battles for national existence that followed that mission, and the cruel era of religious prescution which for 300 years afflicted the land of St. Patrick, and the persecutions under Henry and Elizabeth; all these persecutions failed to rob us of our faith. Other nations have kept the faith and the pages of their religious his-tory are unsullied by the stain of heresy, but I think no one can claim that there is any one nation which for over one thusand years had to endure such struggles to reain that faith which so many have lost. But why rehearse this sad history? The fact will always re-main patent that the Iriel people have always kept their faith and mereby answered the prayer of their patron St. Patrick, "be followers of me." They have not only kept their lowers of me." They have for only kept their faith but they have not ever yielded one single point. Their enemies robbd them of their lands and then sneered at the poverty they caused. Though they gave up their ands, they steadfastly their their faith of the providence. retained their faith in apte of the penal laws and all the injuries and pair that was inflicted upon them by their enemies. In St. Patrick's time Ireland was one of the most learned nations of the world. From Fance, Germany, Spain, and even Italy, thousands came to be instructed in her colleges. She was the light of the world, illuminated as abe was by the light of her faith, and proud of her learning of her sons was ready to share it with others. When I hear the coffing remark, the ignorant and poor Irish, I conting remains, twould say to the tauner to cead the pages of Irish history and remember that if it had not been for religious persecution Ireland's fair lands would still be decorated with buildings of learning. But when a stronger nation than she comes and robs her of the possibility of education, when they come and drag off the priests and holy monks, when it becomes a crime to teach a child Catholic influence, how can anyone dare to taunt them as ignorant and Who made them so? The very men who taunt them thus, the very men who sucer at them in their poverty. But, thank God, though instruction was not allowed us, though the institutions of Catholic learning were closed, our enemies were never able to enter our hearts

greets us in the nineteenth century. Every nation that has ever yet separated from the rock of Peter has been lost to the human passions of the world, for every nation that despiseth Christ also despiseth His Father. The eloquent speaker urged his audience to endeavor to make it a living faith and manifest it in every stage of life, and concluded his sermon with the following peroration:—

O, my dear brethren, what a debt of gratitude do we not owe to our patron saint for this grand gift of faith bequeathed to us, for the means of preserving it in the beautiful example of submission to Christ's representative on earth, for all the lessons of our saint's admirable life!

Bless his name; sing his praises; invoke his

all the lessons of our saint's admirable life!
Bless his name; sing his praises; invoke his
intercession; imitable his virtues; avoid the
snares laid to rob you of your faith; avoid the
dangers that everywhere beset your virtue. Be
faithful to the precepts of faith. Let it
shine torth in every action of your
life. And, as the years roll by, and this
glorious temples of the Most High God which
hears our patron's name this temple made by glorious temples of the Most High God which bears our patron's name, this temple, made by hands, shall crumble into dust, may the children, who have worshipped in it bear the palm of their victorious faith into that other temple, not made with hands, eternal in Heaven, and laying them at their father's feet deserve to become themselves his joy and his crown and companions of his happiness. companions of his happiness.

THE PROCESSION STARTS.

After Mass the procession re-formed on Radegonde street and proceeded along Craig, Bleury, St. Catherine, St. Lawrence, St. Lam-bert Hill and Notre Dame street, to St. Pat-rick's Hall, where speeches were made.

The order of procession was as follows:-Band—Banner.

1—The Montreal Hackmen's Union and Benefit
Society (Mounted).

2—Congregation of St. Gabriel.
Band—Flag.

3—St. Gabriel's Total Abstinence and Benefit
Society

Society.

4—Congregation of St. Anthony's Parish.

Ban 1—Flag.

5—St. Anthony's Young Men's Society.

Ban 1—Flag.

6—Congregation of St. Mary's.

7—Boys of St. Bridget's Christian Brothers'
Schools.

Band—O'Connell Banner.

6—St. Mary's Total Abatinence and Renefit

6-St. Mary's Total Abstinence and Benefi 9-Boys of St. Ann's Christian Brothers

Schools.

Schools.

10—Congregation of St. Ann's.

Band—Flag.

11—Shamrock Lacrosse Club.

Band—Flag.

12—St. Ann's Young Men's Society.

Band—St. Ann's Bunner.

13—St. Ann's Total Abstinence and Benefit Society.
14—Boys of St. Lawrence Christian Brothers. School s.

15-St. Patrick's Congregation.

Band—Flag. 16—Irish Catholic Benefit Society Band Banner.

—The Catholic Young Men's Society, with its Junior Branch, the Lee Club.

Band—The "Father Matthew" Banner.
—St. Patrick's Total Abstinence and Benefit

Society.
The "St. Bridget" Banner.
Band—Banner.
19—The St. Patrick's Society.

Invited Guests and the Clergy. The young boys of the Leo Club turned out The young boys of the Leo Club turned out in large numbers on horseback, and looked remarkably fine. The Catholic Young Men's society also turned out strongly, and marched well. Considering the Young Irishmen's L. & B. association did not take part in the parade, the St. Ann's Young Men's society, although their number was small, made the best showing in the procession. The St. Mary's congregation also made a strong turnout; the how and tion also made a strong turnout; the boys and girls looking splendidly beautiful in the de-corated sleighs. The St. Ann's T. A. & B., St. Bridget and St. Patrick cocieties marched in strong numbers, each society having their respective spiritual directors in their midst. The procession was brought to a finish by the St. Patrick Society, and among the invited guests were the Hon. Premier Mercier and Hon. James McShane who walked together.

THE DECORATIONS.

The decorations throughout the city, and especially along the route, are not so extensive as in former years. This may be due to the fact that the residents are, for the majority, French Canadians, still many of those citizens made some display by decorating their stores and placing evergreens along the street. Commenoing along the line of procession it was seen that on Craig street Mears. Jensen and Tausey were the only ones making any display, they having flags flying and evergreens decorating the front of their places of business. On Bleury street Messrs. Elliot, grocer, and Bremner had a string of flags across the street, also Mr. M. P. Laverty, grocer, and the Pavillion restaurant made a display of green bunting and small flags.
Mr. McMillan, grocer, and Mrs. Summerhayes also made a grand display, but
outside of those just mentioned on lileury
street there were no further decorations. St. Catherine street was also bare, except at No. 1959 and at the corner of St. Lawrence Main. where the Clouthier House was adorned with streamers and flags. Across St. Catherine street Messrs Fogarty Bros. had a line of flags, and palm trees decorated their store front. Amongst other merchants who decorated their stores with bunting, flags and decorated their stores with bunning, hags and evergreens were Messrs. Boissau Freres, Lanny Freres, H. Lebine, Lafrance & Huot, Lafond Freres, E. C. H. Myre, all dry goods merchants. W. A. Carroll had a number of small flags flying, and at the market the large inscription "welcome" was extended across the street. Mr. P. Heaney had a few flags and streamers, but the most extensive decorations were those of Mr. J. G. Kennedy decorations were those of Mr. J. G. Kennedy, Between the windows on his residence above the store were four large inscriptions in gold letters with a green background. They read as follows:—"The Spirit of a Nation Never Dieth," "God Save Ireland," "My God and My Country," and "Ireland a Nation Forever." Mr. Kennedy also had flags strung across the street, and his shop front was lined with evergeens. A number of other masshare placed avergeens and hyperical

the city flags floated from many establishments, but seemingly there was not the same amount of decorations as in previous celebrations. On Notre Dame street west many merchants decorated their windows and a few flags were noticed extended across the street on Craig street East.

ST. PATRICK'S DAY AT ST. ANN'S The National Festival was ushered in the morning with appropriate religious exercises at St. Ann's church. The sacred edifice was crowded at the early Masses, and at the seven o'clock Mass especially the number of worship-pers was as large as on Sundays. The pastor, Rev. Father Catulle, officiated, and the St. Ann's Young Ladies' choir contributed the musical portion of the service in a very creditable manner. Several hymns in honor of the glorimanner. Several hymns in honor of the glorious Apostle of Ireland were sung to popular Irish tunes. Miss O'Reilly presided at the organ, and at the close of the Mass played a number of Irish airs, including "St. Patrick's Day," "Garryowen," "Wearing of the Green," "God Save Ireland," etc., etc. The altar was richly adorned and inside the Communion railing a large statue of St. Patrick was placed, illuminated with numerous wax tapers and decorated with flowers, shamrocks and evergreens.

and evergreens.

The various societies of the parish mustered early at the St. Ann's Hall and proceeded with early at the St. Ann's Hall and proceeded with bands and banners to the central place of meet-ing on Craig street, where they joined the other societies and proceeded to St. Patrick's Church. Flags are flying from the principal houses in the parish, the St. Ann's Young Men's Hall, Brother Arnold's residence, etc., etc. The turn-out of the St. Ann's Young Men's

Society was remarked by all as being the finest body in the procession to-day. The members looked remarkably well in their new regalia and silk hats, with their beautiful flag at their

The St. Ann's Young Men's Society will give two entertainments in honor of the day, one, a matines, at three o'clock this afternoon, and the other at 8 o'clock this evening. The programme for both entertainments consists of a new ver-sion (specially arranged for the society) of the patroitic Irish drams "Robert Emmet," followed by an amusing comedicates "Pat's Dilenma, or Serving Two Masters." The indications are that both performances will be a

gratifying encoses.

When the St. Patrick's Day procession reached St. Patrick's hall, McGill street,

race was as fresh and living as ever. This was not to be wondered at, as it was a characteristic of Irishmen the world over. Referring to the struggle for constitutional rights going on over the water, Mr. Berry remarked that from millions of voices all the world prayers were going up, and that before long Ireland would have her rights. They could congratulate themselves on one very satisfactory fact, which was that those who were their enamies before were their friends now. He referred to the generosity of the English people, led by the Grand Old Man, William Ewart Gladstone. (Tremendous cheering.) The speaker, after making some more general remarks, and an invitation that all should attend the concert in the evening, said he had to introduce a gentleman who, he was sure, would be well received. He referred to the Hon. Premier Mercier (loud and continued applause), who, although he was just returned from a long journey, turned out to do honor to the festival of Ireland's Patron Saint.

HON, MR. MERCIER.

The Prime Minister was most enthusiastically received. He said his first public act after coming home from Europe was to attend mass to-day and to walk in the pro cession with his Irish fellow citizens in honor of St. Patrick's Day and of Ireland. (Cheers.) He was glad when asked by his colleague and friend, James McShane, who was a faithful representative of his race and of Montreal to accept the invitation and to ioin ia and walk and to wear a shamrock, a genuine one, that had been given him at Queenstown. (Cheers.) It gave him great pleasure to know that the Irish people both in Canada and the United States were making rapid strides in every walk in life, and doing all and everything as the best of citizens, keeping the laws, respected and joining hand in hand with all other classes in building up here in Canada a solid foundation and winning the respect and esteem of all classes of our people. (Cheers.) Two years ago, in Parliament, he had moved a resolution which was carried by the unanimous vote of the House, hoping that Ireland would soon have her own parliament to legislate for the Irish, and that Gladstone had the sympathy and good-will of the whole French-Canadians of the Province, in the noble cause in which he was working for the legislative liberties of the noble and faithful people of Ireland. (Cheers.) He never was yet afraid to speak in defence of a cause that had right and justice on its side (cheers), and since he had the honor of becoming Premier of his native province he put into practice the principles of showing fair play to all classes and oreeds! (Cheers.) The Hon. Premier was frequently cheered

at points along the route of the procession. When the

HON. JAMES M'SHANE

came forward, cheer after cheer greeted him. He said that although a good deal of his time was spent in Quebec, the reception he received to-day was a living proof that he atill had the confidence of his countrymen and of the people of Montreal. (Cheers, and orles: You have and always will. You're a

to say we are all proud of the magnificent of mind, not boisterous mirth; such as redemonstration of the day, and we feel grateful also to the Hon: Premier of the Province for having by his presence, honored the occasion. He had only just arrived from Europe, and showed by the fact of his having taken part in the procession that he had a warm corner in his heart for the Irish people, and the cause for which they are so nobly struggling. The city of Montreal had also sent us its representative with his chain of office in the person of Acting Mayor Conningham. (Cheers.) Montreal and its office in the person of Acting Mayor community there must be pleasures, relaxa-Cunningham. (Cheers.) Montreal and its tions, and means of agreeable excitement; people have, too, done us honor, for all classes, may and women with and nonclasses, men and women, rich and poor, have turned out in gay holiday attire, sporting the shamrook and lining the streets all through the route of the procession (cheers), and fully demonstrating that Ireland and St. Patrick was king in Montreal to-day. (Cheers.) Those who had listened to the magnificent oration delivered in St. Patrick's church by the Day Mr. McCeller and College and Coll cent oration delivered in St. Patrick's cheerfulness of that people, and by the prechurch by the Rev. Mr. McCallen, one of Ireland's most gifted sons, must feel proud especially among the pessantry. Men drink of the fact that in the bosom of God's Church, as it has always been, the cause of faith, justice and humanity has its most citement; and these motives are excluded in noble champions and defenders. Mr. Mc-Shane called three cheers for the noble clergy of St. Patrick's Church, which were given with a will.

Aid. Cunningham, the acting Mayor, Mr. Carroll Ryan, Mr. W. E. Doran and others followed, after which the crowds dispersed. (Continued on fifth page.)

CATHOLIC NEWS.

St. Vincent de Paul, at the beginning of all his actions, used these words, "My God, I will now do this because I believe it to be pleasing to Thee,"

When we rise in the morning, we ought to give thanks to God, and to do every action throughout the day in the sign of the Saviour. -{St. Maximus.

The bird that has lost her young still sings. She still repeats the notes of her happy days, for she knows no other; but by a stroke of her art the musician merely changed her key, and the song of pleasure is converted into the

THE SIGN OF THE CROSS.—This sign is prescribed in our rituals to be frequently used, particularly in the administration of Baptism, and in the Sacrifice of the altar to signify that all grace is served from the Passion of Christ. The Cross furthermore is marked on the various parts of the dress of our ministers, and on the vessels appropriated to the divine service to denote their destination. On the altar is raised a Cross with the figure of Our Crucified Saviour placed upon it to bring to our minds that it was He who died for the sins of the world, and that there is no other name under heaven whereby we must be saved. Finally, we often sign our-selves with the sign of the Cross, pronouncing at the same time the words, "In the name of the Father, and of the Son, and of the Holy Ghost," thereby attesting our belief in the Blessed Trinity, and in the Incarnation and death of Our Saviour.—[Faith of our Fathers.

PRIVATE JUDGMENT .- According to Cardinal Newman, "Private judgment commonly means passive impression." A man who ex-ercises what he calls his private judgment akes up some peculiar view, not the result of his own thought-out and well-reasoned convictions, but some theory which, in course of his reading or experience, he has found, cut and dry, in a sermon or a magazine, or a newspaper, or which he has pickled up it may be in a nursery or in school, and he makes it his property. It falls in with some fancy or notion of his own, and he likes it, and is guided in his reading of the Sacred Scriptures and religious books by this prominent idea. Whatever seems to contradict his favourite theory is flung aside as absurd or ridiculous. He has made up his mind, and that is enough fer him. He does not wish to be troubled with opinions of others, and is disposed to be irritated if they are pressed upon him,-[Dr. Ricards.

THE EMPLOYMENT OF THE TONGUE. - The great faults of the tongue—detraction, lying, iuplicity, contentiousness, boasting, the be trayal of secrets, sourrility, imprudence, irreverence, inopportuneness, and the likeare all the results of dangers which do not meet us when we are alone, at least, not in so great a degree as when we are in company. and the mere enumeration, and much more the careful consideration of these faults is enough to make us see the very constant dangers in which the careless use of the gift of speech places us. Our intercourse, one with another for a single day, brings us across a thousand perils of this sort. On the other hand, it must be added that as the tongue is the great instrument by means of which we not as beings placed by God in society for the practice of a thousand virtues and for the carrying out of His good purposes for the advance of the truth and the discharge of our posal of time on Sunday will keep before duties of charity to Him, it cannot be but that the right use of the tongue is almost the their duties. We began with the remark most powerful instrument which we possess that a Catholic is bound to go to Mass every for giving Him glory in our social life.--

formishing the means of innocent ones. By innocent pleasures I mean such as excite He would not detain them in the cold, only moderately; such as produce a cheerful frame from it,

fresh instead of exhausting the system; such as occur frequently rathencithan continue long; such as send us back, e surrolaily duties invigorated in body and in spraye, such as we can partake in the preser regrd society of re-spectable friends; such screensist with, and are favourable to a gratual piety; such as are chastened by self-respect, and are accompanied with the consciousness that life has a higher end than to be amused. In every will be had to criminal. Man was made to enjoy as well as to labour, and the state of society should be adopted to this principle of human nature. France, especially before the Revolution, has been represented as a singularly temperate country, a fact to be explained, at least in part, by the constitutional or to satisfy restless thirst for agreeable exa cheerful community. A gloomy state of society in which there are few innocert recreations may be expected to about in drunkenness, if opportunities are to ded. The savage drinks to excess because an hours of sobriety are dull and unvaried; because in loosing the consciousness of his condition and his existence he loses little which he wishes to retain. The labouring classes are most exposed to intemperance because they have at present few other pleasureable excitements. A man who, after toil, has resources of blameless reorcation is less tempted than other men to seek self-oblivion. He has too many of the pleasures of a nan to take up with those of a brute. Thus the encouragement of simple innocent enjoyments is an important means of temperance. - [Dr. Chan-

KEEP SUNDAY HOLY.

ning.

It is the duty of a Catholic to go to Mass reached St. Patrick's hall, McGill street, Saturday afternoon, the bands lined up on each side, forming a lane through which the Hon. Messrs. Mercier and McShane, acting Mayor Cunningham and other notables fyled into the hall. Cheers from the direction of Notre Dame street soon told that they were appreaching, and when they arrived in front of the hall all the bands struck and the orowd relieved their feelings by cheering themselves boarse. As soon as the above gentlemen entered the hall they took up their position on the small balcony over the door from which the speechlifying was done.

Mr. Denis Barry, the president of the soolety, was the first speaker. He said that the demonstration of the day did honor to the Irish people of Montreal. It showed that the old zeal and love for their native land and its traditions characteristic of the Irish race was as fresh and living as ever. This was not to be wondered at. as it was a char.

The Sign of The Cross.—This sign is on Sundays and holidays of obligation, unless Goulds, inspiring by Christian stories the love of God in children, a Catholic family should live its Sunday in an atmosphere of Christian devotion. How delighful it is to see good parents surrounded by their children, the father spending a portion of the day instilling sound, Catholic principles in the minds of his bright, inquiring children, the mother by her symathetic presence lending a sweet influence to her husband's words, and the children in the plastic days of childhood drinking into their souls the saving draughts of wisdom. Thus, the indoor il's of a good Catholio family passes; and when the Sunday's out or outlings come, the family go together, and enjoy in unison of feel ing the beauties of nature. In union is strength, and families thus united are permane ntly happy. On the other hand, how sugge stive it is not of happiness—to see familier split up, each member following his own sweet will on the day of rest. Such famili as give bad example, and are of no value to Christendom. It is in order to observe a fact painfully noticeable that very many heads of

families seldom, if ever, assist at the last, which is Sunday's Parish Mass. Has not the head of a family a soul to save? Must he not hear the word of God preached? Does he think that he can negleof; the interests of his soul with impunity? A sensible Catholic will never trifle with his most colemn interests? Time must be well spent to be a proper preparation for e ternity. give these reflections a practic al turn, it is suggested, and the suggestion is eminently seasonable just now, that Ca tholic parents should beware of falling inte, the habit of staying away, as if aystematically, from last Mass on Sunday. True it is that it is not those who stay away year in and year out from last Mass, who are oppressed with a wealth of Christian knowle dge. A sermon will not help to expand their spiritual vision, and perhaps put them in a good Christian frame of mind, which is a delightful companion for Sunday or week day. It is quite practicable for a family c.f. a few members to distribute occupations as ad divisions of time so that the same parse in, especially if the head of the household, shall not become conspicuous by his or her absence from the last Mass. It is not too m' uch to say that when children have their impressionable minds stamped early in lift; with the picture of father and mother nabitually going to, and returning from last Mass on Sunday, they will in adult life 'os led by such a blessed example, to go and do likewise. There may be exceptions. Ob ildren are not always so good, or so had as parents, but the prudent posal of time on Sunday will keep before their minds, they will have well discharged their duties. We began with the remark Sunday and holiday of obligation unless excused by a good reason, and we conclude by THE NECESSITY OF INNOGENT AMUSEMENTS. repeating the same observation with this —I' have said a people should be guarded little variation that the obligation of parents against temptation to unlawful pleasures by to go to this last Mass is urgent, and that there is no good reason why the heads of families should habitually absent themselves