

The True Witness

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DEAR OLD IRELAND

Wearing of the Green Once More

CELEBRATION IN MONTREAL

Father M. Callaghan's Great Sermon

RELIGION AND PATRIOTISM UNITED

Grand Procession of Irish Societies

—Entertainments in the Evening—

Irish Genius, Wit, Poetry and Eloquence well Represented—Glorious Day Gloriously Honored.

St. Patrick's day was ushered in by a clear but rather crisp morning; the wind was not blowing, but a gentle breeze bit one's nose and ears just sufficiently to remind one of life and living. As an early hour pedestrians were on the streets, the predominant color of their adornment being green. All was green; everywhere was green, and nowhere was there not green. As the time neared the hour of 10, bands made themselves heard and proceeded along the streets, huge with flags of many nations, towards the place of assembly on Craig street. Here the numerous benevolent and other societies congregated and proceeded up Alexander street to St. Patrick's church. The order of procession was: Following the marshal in-chief rode the members of the Hackmen's union, each wearing the purple regalia of the union and green favors. Their musician was an Irish piper who sat in a wagon bearing suitable inscriptions. Following the Hackmen were the members of the congregation of St. Anthony's church, not members of any society, and behind them marched the St. Henri brass band at the head of the St. Anthony's Young Men's society, who looked well in their silk hats, neat attire and brilliant regalia. Next succeeded the congregation of St. Gabriel church and the members of the St. Gabriel Total Abstinence and Benefit society. The beautiful new banner of the St. Mary's society was carried at the head of the band of the Victoria Rifles, which preceded the congregation of St. Mary's church. The Young Men's Sacred Heart Society and the Society of the Holy Name of Jesus followed. The band of the Royal Scots headed the next section, which consisted of the congregation of St. Ann's church, the Shamrock Lacrosse club and the Society of the Holy Family. The St. Caspary band marched at the head of the St. Ann's Young Men's society (a stylish lot of young fellows, wearing silk hats, black clothes and handsome regalia), and the St. Ann's Total Abstinence and Benefit society. McKee's band headed a large section, consisting of the boys of St. Lawrence Christian Brothers' schools, the Irish Catholic Benefit society and others. The Catholic Young Men's Society of St. Patrick's Parish, headed by Hollan's band, turned out in large numbers, and elicited high encomiums from the spectators along the route of procession. They were preceded by the Leo Club, the junior branch of the society, mounted on horseback. The youngsters looked happy and gay as they passed by on their steeds, and were much admired.

The St. Patrick's T. A. & B. Society was headed by a double wagon in which was displayed the St. Bridget's banner, with another wagon containing the boys of the St. Patrick's Orphan asylum. Following these was the society proper, headed by their band and the Father Mathew banner. There were nearly two hundred members in line. Hon. Senator Murphy, chief lay officer, accompanied by Mr. J. J. Curran, Q.C., M.P., Mr. James O'Rourke and Mr. John L. Jansen occupied seats in a carriage drawn by a pair of greys. Mr. James Milroy was marshal with Mr. John Luppin as assistant. Amongst the other officers of the society who took part were Messrs. P. Doyle, second vice-president; J. J. Costigan, secretary, and A. Brogan, N. P.

The St. Patrick's Society, with the Clergy and invited guests, closed the procession.

The Solemn High Mass.

The church was crowded to excess, and was artistically decorated for the occasion. At about 10 o'clock the procession approached the sacred edifice, whose doors stood wide open. The first band was playing "St. Patrick's Day," which it ceased on reaching the door, but the strains were taken up by the organ in a grand chord which developed into a mad gallop, and connected by harmonious transitions there followed some of those sweet Irish airs set to Moore's verse. The service commenced shortly after, Vicar-General Marchal officiating. A complete orchestra rendered Luzzatti's Mass, which closely resembled in parts the sublime passages in the old masters, Mozart and Haydn. The "Kyrie" was appalling; the "Gloria" was full of fire in parts, yet dying away into the most beautiful strains. One could sit and listen and go, oh, so far away in spirit and come back gradually as the music gained power. Then the "Credo" was noble, lofty, grand, and

full of deep power. The "Sanctus" and "Agnus Dei" were by Mercadante. The "Ave," sung by Mr. J. P. Hamel, was accompanied by Prof. Fowler for the occasion. Mr. P. F. McCreey led the choir.

Rev. Father Martin Callaghan was the preacher. The following is a full report of this magnificent

SERMON.

"Moses was beloved by God and men, whose memory is in benediction."—Ecc. 45, v. 1.

DEARLY BELOVED BRETHREN:

The Irish character is pre-eminently grand, singularly inspiring and unobtrusively impressive. It has features of transcendent merit and surpassing brilliancy, which are frequently ignored or unacknowledged, which emphatically assert themselves at all times and in all places. The Irishman does not cease to reverence the past, whilst he joins the Excelsior movement of the present. He holds with undying affection to all the traditions of his ancestry, and still keeps pace with the onward march of progress. In its ritualisms he is essentially conservative, but in all other matters he can afford to be liberal. Behold him intently watching all the changes of the hour, carefully measuring all his steps, readily adapting himself to all his circumstances and vigorously pushing forward towards the attainment of the objects which he has in view. Nothing is a trifle or a side argument with him; he is ready to follow the lead of his convictions, which suffice to render him illustrious. Nothing is so tender as his earnest and enduring sympathy, which commands universal respect. His heart is loyal

to the shining example he left us, and blessed for the dazzling glories of the people's whom he evangelized.

THE WORLD IS THE SWORN ALLY OF SATAN

and the open enemy of all good. It disowns the claims of the Most High and rejects the maxims of Christianity. It sets up idols of its own creation and never grows weary of worshipping them. It grasps at shadows and revels in glittering deceits, in gilded follies and glittering vanities. Of what a grave injustice is it not guilty towards the Saints! It does not either honor them or hold them in any esteem. It ignores and misrepresents them. All Christians should study them and seek to reproduce them. Of all the Saints, Patrick may be said to preferential title to our imitation. What St. Paul said to the Corinthians, whom he had Christianized, our Saint is justified in repeating to all who belong to the Irish race, "Ye followers of me, as I also am of Christ." He was seventy-eight years old when he died. What a magnificent career he led during his long period of life! How gratifying it was to our divine Lord—how edifying and meritorious! On reading his biography we cannot fail to be deeply impressed with a twofold spirit which animated him—which we should vividly recall especially upon this occasion, always cheerful and strive to emulate. He was remarkable for his spirit of prayer and not less so for his spirit of faith. His whole life was a continuous prayer. Who could compute the number of times he prayed? It seems beyond computation and bordering on the incredible. What tongue could fittingly express

part in reading a hundred psalms and in genuflecting two hundred times; the second in reciting the remaining psalms with his body plunged in freezing water and with his eyes and hands turned towards the sky; the third lying on a cold naked rock, where he sought a little rest." Saints did not act upon the

PROMPTINGS OF NATURE

or the suggestions of the world. They do not rely upon their own resources for the success of their enterprises. They lean upon the arm of the Almighty and place all their trust in His infinite goodness. They will have only His inspirer, govern and crown all their works. Under the long and potent influence of prayer the faith of our Saint was not slow in reaching its fullest development and in acquiring a marvelous ascendancy over his whole being. What a virtue supernatural faith is! How divine in its origin, how priceless in value and indispensable in character! Some falsely imagine or dishonestly boast they possess this virtue. Others either do not understand or properly appreciate it. Blessed Patrick knew its meaning and realized its sovereign importance. It was in his eyes all that is in reality. He could not see in faith anything less than the root of justification, the principle of merit and the groundwork of salvation. It was in his mind the solution of all problems that interested us and the triumph of every cause which we should uphold. It was the pledge of individual felicity and domestic peace, the basis of social propriety and national aggrandizement, the chief fulcrum upon

into the light of Christianity. St. Aileran, writing in the 7th century, bears the following testimony to the truth of this assertion: "St. Germainus sent the blessed Patrick to Rome that thus he might receive the sanction of the Bishop of the Apostolic See to go forth and preach, for an order required, and Patrick having come to Rome was honorably received by the Holy Pope Celestine, and he was sent into Ireland by the same Pope." Celestine lavished upon our Apostle all kinds of favors while he sojourned in Rome. He admitted him into the order of the Patrons—an order instituted by Constantine the Great and ranking next to the Imperator. He made him a present of some precious robes and several valuable copies of the Bible. He must indeed have had a great love for the

APOSTLE OF OUR NATION,

but no greater than that which Leo XIII. has always entertained for the Irish people. Before he ascended the Throne of Peter he took a most intelligent and cordial interest in whatever concerned this people. At times he was noticed in the British House of Commons listening to O'Connell demanding redress for the grievances under which his countrymen were laboring; and advocating their claims to a larger, nay, to an equal participation in the advantages resulting from the constitutional government under which they lived. With what earnestness and fervor of enthusiasm did he not applaud the efforts of the Irish Liberator, this unrivalled orator, judicious statesman, honest patriot and uncompromising Catholic. Since his promotion

to the ranks of the faithful increasing prodigiously. Dicho, a lord of the soil, was the first convert he made; and the first who built a Christian Church in the direction. Among his other converts figured the son and two daughters of Milcon, his old master; Fexhanan, whose son Brician succeeded him in the Primatial See of Armagh; Dubach, the chief poet and friend of King Laoghaire—this monarch's brother, Cusul Creevan, and his two daughters, the Princesses Eiblin and Fethlimia. While he was staying in the Province of Connaught he baptized at the fountain of Eardnach seven princes along with 12,000 of their followers. He was alive to all the wants of the Christian population begotten by his zeal, and

PROMPT IN RELIEVING THEM.

He consecrated 300 bishops and ordained 3,000 priests. He constructed temples where the Lord might be worshipped in spirit and in truth, and provided places of retreat for all those who wished to embrace a religious life. He held a synod shortly after he had erected the cathedral of Armagh and died in the monastery of Saul which he had founded. Set us an example, O blessed Patrick! Let us all have as our motto: "How we should treasure it in our hearts and embody it in our lives!"

Let us contemplate the halo of glory encircling the brow of Catholic Ireland, and hasten to admire her worthy of the most unqualified admiration. She stands conspicuous for her learning in ages gone by, and for her meritorious spirit in the nineteenth century. The Irish have been charged with being ignorant. Never was any charge more unjust or ill-founded. Ignorance is a glaring crime, and of such a crime they are not guilty. They know all that their circumstances will permit them, and utilize in the best possible manner whatever knowledge they can reach. They value exceedingly the advantages of education, and regret no opportunity to secure it. The Irish people are second to no other in fertility of imagination, originality of wit, retentiveness of memory, quickness of apprehension and accuracy of judgment. What other people can discover at a more rapid glance with greater accuracy whatever is superficial, unsubstantial, illogical and erroneous? What other people could have a keener appreciation of all that is right and good, a more genuine admiration for mental culture, and a more ardent enthusiasm for the production of genius? For a long time the Catholics of Ireland were subjected to a most unbecoming and humiliating condition of things. They were deprived of schools such as they needed, and debarr'd from the educational benefits which they were entitled to. Nothing else could be expected from the tyrannical government of England, that had condescended with the bigotry of Protestantism to suppress their religious and patriotic aspirations. History has immortalized the intellectual prestige which the Irish acquired in days when they were united, happy, free and independent. In those days they earned and enjoyed a happy and profitable education. From all parts of Europe students flocked in large numbers to gather the lessons of wisdom which fell from their lips, and leantly drink at the crystal fountain of science which they had in their safe keeping. All who came to study in Ireland received a training which qualified them to be no less learned and skilful. They had nothing to pay for their education, and were treated as guests as long as they remained in the country. What if there been a series of earthquakes, a memorable passage in a nation delivered in 1659 by Dr. Wordsworth, the Protestant Bishop of Lincoln, England: "More than a thousand years ago the Church of Ireland was the burning and shining light of the western world. Her candlestick was seen from afar, diffusing its rays like the luminous beams of a powerful lighthouse planted on a rock amid the frowning surge of the sea, and casting its light over the dark sea to guide the mariner in his course. Such was the Church of Ireland then. Such she was especially to us. We of this land must not endeavor to conceal our obligations to her. We must not be ashamed to confess that, with regard to learning, Ireland was an enlightening light at that time. The sons of our nobles and gentry were sent for education thither.

IRELAND WAS THE MONASTERY OF THE WEST. She was rich in libraries, colleges and schools. She was famous as now for hospitality. She received those who came to her with affectionate generosity, and provided them with books and instructors." Irish scholars did good abroad as well as at home. Irish writers were summoned by Heaven to leave their native shores and disseminate what they called the teaching which held sway in the country of their birth. Ocean contends that the Irish race has exclusively the honor of having diffused the light of knowledge over the European continent from the sixth to the twelfth century. Mount Albion does not go so far, and yet he allows that the exertions of this race were no unimportant as to leave France, Switzerland and Belgium under an everlasting debt of gratitude." Continued on fourth page.

GLADSTONIAN VICTORY.

Stoke-on-Trent Two to One Liberals. LONDON, March 11.—The election to fill the vacant seat for Stoke-on-Trent, which took place to-day, resulted in the return of Mr. G. Leveson Gower, Gladstonian, who received 4,187 votes to 2,920 cast for Mr. W. S. Allen, Unionist.

The Jesuit Mail Case.

The Jesuit Fathers have filed their reply to the exception *in forma* entered by the Toronto Appeal in the trial suit of the former against the latter. When the action was taken the defendants filed an exception to the Jesuit Fathers taking an action in the courts on the ground, among others, but they were not a corporate body, but were civilly dead in spite of the Quebec act incorporating them. Judge Lorangeth rejected the exception, and the Courts Appeal upheld his judgment. The Jesuits reply claims that their right in acting as a corporate body can only be attacked by Her Majesty's Attorney General, because this belongs to the privileges of the Crown. They also contend that the Local Legislature is supreme in making appreciation of the grounds of incorporation, and it does not appertain to other courts to judge the Legislature on such matters.

The Behring Sea Dispute.

LONDON, March 14.—In the House of Commons this evening, Sir James Ferguson, Under Foreign Secretary, was interrogated as to the progress made in, and the present position of the negotiations looking to a settlement of the Behring Sea dispute. He replied that he was compelled to decline to say anything on the subject until he should be able to communicate to the House such information as might be imparted without detriment to the master of the



to his reason. Both his reason and heart are always drawn to the inspirations of religion. No day of the year is for the Irish Celt like the 17th of March. He longs to see this day return annually, to hail it with the liveliest joy and to embrace it with unbounded enthusiasm. On no other day could he feel happier or prouder. Nobility is the pride which swells his breast, and nothing is more legitimate than the happiness which he enjoys and commends to all sides. St. Patrick's Day is possessed of charms which he delights in and revere, and is famous with salutary influences to which he yields spontaneously. It appeals to his inmost soul, and brings into prominence the leading glorious characteristics of his race. On this day he solemnly renews his allegiance to Rome and Ireland; on this day his knees in fervent devotion at the foot of the altar and adfura to the wind the flag of his country. On this day he decks the cross with garlands of flowers and listens with enraptured attention to the mingled strains of David's lyre and Erin's harp. Faith and patriotism should go hand in hand. Never should they be separated, and always should they blend in the most perfect harmony. On St. Patrick's Day the Catholic Irishman displays a heroism which redounds immensely to his credit. Though the Church is passing through an ordeal of the fiercest persecution, though she is paralyzed in her action and threatened in her very existence, nevertheless he proclaims before the world his belief in all her teachings, and relies with implicit confidence upon the never failing promises of her divine spouse. The tide of adversity may be breaking with unabated may with increasing violence upon the shores of the Emerald Isle, and the political horizon may, far from brightening, deepen in gloom, still he loves the land of his forefathers, still he prays and hopes and works for better days, for times more prosperous. On this day Irishmen should gather around the shrine of St. Patrick and pay him the tribute to which he is entitled. In all justice he may be compared with Moses, the renowned leader and ruler of ancient Israel. He was entrusted by Heaven with the interests of a whole nation. Nobody else could have understood his interests so thoroughly. Nobody else could have promoted them with greater energy or with equal success. He was loved by God. He lived in accomplishing His will and in corresponding with His designs. He is loved by all succeeding generations. In whatever he did he was not actuated by any selfishness, but by a principle of the noblest and purest charity. He expended himself in doing all the good in his power and should rank among the most distinguished benefactors of humanity. He is held in benediction and deserving of a twofold blessing. In all centuries he will be blessed for

or pen adequately describe—what brush could paint in proper colors or chisel carve in suitable lines the heroic story which pervaded his soul and braved his mortal existence as he bore the burden of his mission to the Throne of Mercy? He was profoundly humble and fully aware of his personal insufficiency. He felt he could do nothing if left to himself and could do all things if assisted by grace. He prayed in all his needs and trials. It was by having recourse to this act of religion that he could surmount all kinds of obstacles, comply with all his obligations and meet all his responsibilities. His love of prayer strikingly appeared in his youth. He was captured in Gael by Niall of the nine hostages and brought by this King to Ireland, where he was sold as a slave to a certain Milcho, residing in the County of Antrim. During the seven years which he spent in tending his master's sheep he engaged in prayer wherever the opportunity presented itself, and showed a predilection for the Summit of Slieve Mi, where he indulged his devotions. "Every day," says he in his confessions, "I fed the flocks and prayed fervently during the day. Whilst I tarried on the mountains and in the woods I was wont to pray both in the snow, frost and rain." It was owing to the efficacy of prayer that he was released from the bonds of slavery. Being informed by a celestial vision where he would find a ship which would restore him to liberty and bring him back to his native country, he started for the vessel at his earliest convenience, but the captain refused to let him go on board. As he was retracing his steps he began to pray, and "Before," says he, "I had finished my prayer I heard one of the men crying out in a loud voice, 'Come quickly, for they are calling you.'" I returned immediately and they said, "Come, we receive thee on trust. Be our friend. We then set sail, and after three days we reached land." During the term of his episcopate, which lasted over thirty years, the most wonderful prophecies and developed a variety of the most beautiful forms. The Roman Breviary draws our attention to the multiplicity of his prayers and would faintly imply how greatly they contributed in enabling him to attain the lofty degree of sanctity to which he aspired—to discharge the important functions of his office and reap the spiritual harvest which he had sown. We learn from this sacred book that he was in the habit of reciting every day the entire Psalter with a quantity of hymns and two hundred prayers. Three hundred times a day he adored the Lord on bended knees, and at each canonical hour he signified himself a hundred times with the sign of the cross. He divided the night into three parts. He spent the first

of the civilization of the world should rest. Our sainted Apostle was one of the grandest living inspirations produced by the skill of Christian art. He was the quintessence of Catholic, and would not for a thousand worlds wish to pass for anything else. What upright man should not burn with indignation at the persistent efforts that have been made to classify him amongst the Epicureans or Presbyterians? His mother was the Canon, the legitimate spouse of our Blessed Lord. To wards this best of mothers he was always what the best of sons should be. His heart was in Rome. It throbb'd less in his breast than in the Eternal City. In this City dwells the highest Representative of God upon earth, the august Vicar of Christ, the rightful successor of the Apostolic Prince, the Chief Shepherd of Souls and the Janitor of Heaven. Here is the visible Rock upon which the Church of all nations which has withstood unimpaired the storms of eighteen centuries and calmly bids defiance to all the fury of hell and to all the malice of human passion. Our national Saint was a votary of the Papacy, and in his devotedness to this divine institution he furnished a brilliant manifestation of his faith. He was happy in being a child of the Holy Father, and no wretched child was to be seen throughout the patrimony of St. Peter. He was proud in being a subject of the Sovereign Pontiff, and no subject moral loyal could be found in all the extent of his vast realm. He was a Roman of the Romans. His mission was from Rome, and all his teachings were from Rome. He was appointed in a vision of his call to the Irish Apostolate. He saw Victorious hand him a letter, which he opened and read. The first words which he met were: "The voice of the Irish," and while he was perusing the remainder he heard a multitude of human voices coming from the word of Enoch and crying out: "We earnest thee, holy youth, to come and henceforth walk amongst us." It looks quite evident from this vision that he was called by God to be the Apostle of the Irish, and yet he would not answer His call until he had been authorized by His sacred Vicar. He would not become an intruder or an usurper. He would not enter upon the work of his calling unless he was officially appointed, unless he had ostensible bearing the seal of the Fisherman. He turned his steps towards the city of the Popes and solicited an audience from the reigning Pontiff. Celestine welcomed him into his presence and showed him all manner of kindness. He approved the undertaking which he had in contemplation and invested him with all the qualifications it might require. He constituted him his plenipotentiary and sent him to Ireland in order to reclaim it from heathenism and usher it

to the exalted dignity which he holds he has been giving the most tangible proofs of his deep and tender love for the children of St. Patrick. "I have," says he, in 1879, "from my earliest years admired and cherished with special affection the Church of Ireland and the Irish Episcopate." All that our saint taught in the land of his adoption was identical in every respect with that prevailed in the Pontifical city. Had he taught anything different, the Roman Breviary would take good care not to honor his memory, and the Catholic Church would never think of invoking his intercession. If there were in his teachings anything that did not chime with the Roman code of truth he would have proscribed his mission and egregiously failed in establishing the Gospel in the midst of the people to whom he had been sent. We find in history the strictest parallelism between all that he inculcated and the doctrine held by the Holy See. If such a parallelism did not exist we would be at a loss how to justify or explain the language used by St. Columbanus in a letter which he addressed in 613 to Pope Boniface:— "We Irish are disciples of St. Peter and St. Paul, adhering constantly to the evangelical and apostolic doctrines. Amongst us neither Jew nor schismatic can be found, but the Catholic faith entire and unshaken, precisely as we have received it from you, whose are the successors of the Holy Apostles.

Religious zeal is a quality which faith should have and which marks the Apostleship of St. Patrick. He did not exaggerate the grandeur of his task, nor did he hesitate to make use of whatever means would enable him to fulfill it. He had rejected as a game to run the way. His only ambition was to win souls for Christ, and in pursuing this object he availed himself of all his resources and opportunities. All his moments were occupied. He could not rest satisfied with what he had done and should be always engaged in planting and building. Well might he style him "the winged laborer" as St. John Chrysostom did the Apostle of the Gentiles. He was always travelling. He visited all Ireland seven times—six times on foot and only once in a chariot, when he was too much enfeebled by old age to walk any longer. He was consecrated bishop by St. Maximus and landed in 432 on the coast of Wicklow. With what a lavish hand he scattered the Gospel seed, and upon what a grateful soil it fell! Deeply did it sink into the ground. Rapidly did it quicken and yield the choicest fruit in the greatest abundance. Before his arrival Christianity had made but little headway. No sooner did he appear than it dispelled the darkness of paganism, and its refulgent beams in all directions, and enveloped the western Isle in a golden flood of peerless splendor. He was assiduous in preaching, and