

St. Patrick's Day Address

Text of Discourse of Rev. Gregory O'Brien, C.P.

Delivered at St. Mary's Church

Father O'Brien's text was chosen from Ecclesiasticus: "Let us praise men of renown and our fathers in their generation."

"This exhortation of the Wise Man," began the preacher, "has been universally followed. It was customary with all men to sing the praises of those great men who had lived before them. Men longed to live in the memory of their fellowmen and made every effort to perpetuate their heroic deeds. No price was thought too great for the services of an able panegyrist. When one favored by the Muses was discovered no effort was spared to engage his talents."

"The celebrated Macedonian thought himself unhappy, even after he had attained the climax of power and prosperity, because he had no Homer to sing his praises. Nor was he ashamed to weep over the tomb of Achilles through envy of his good fortune in having had such an eulogist. Alexander, though conqueror of the world, was not singular in this respect; he sorrowed because he feared that men might forget him."

"Manus Rusticanus flattered Plotius; Pompey the Great employed Theophanus; Decius Brutus lavished favors on Accius—all in the hope of being immortalized in their writings. The poets of old, realizing the difficulty of establishing an everlasting remembrance, deified their heroes and heroines, thus acknowledging that only a God can keep alive such memories."

Patrick's Panegyrist

"To-day we celebrate the memory of a man who closed his eyes to the things of time 1500 years ago. Yet his memory is as vivid to-day as it was when his faithful followers sang the funeral dirge over his mortal remains. Why? Because God, who alone can make a name something more than a mere memory, can give to that name a living and an abiding power, has given him a panegyrist the like of which the world has never seen before. He has made a faithful and loving nation his panegyrist. A whole nation delivering the panegyric of its Apostle uninterruptedly for over 1500 years! A panegyric that consists not in mere words but in living actions."

"The Irish nation to-day perpetuates the life of the Apostle in her own. St. Patrick ended his mortal career only to begin life anew on a grander scale in his children. The analogy between the life of St. Patrick and the history of Catholic Ireland is so perfect that if you ask me to relate his life, I need but point to her history. This morning I wish to show how intimately united are those two lives; how that same admirable unity of design which we observe running through the life of St. Patrick, that same providential shaping of all circumstances to the working out of a divinely-appointed mission, is unmistakably discernible in the history of Ireland. As St. Patrick gazes from his throne of glory he beholds monarchs and their people perishing from the earth, all things changing,—all, but that indelible impression of his own life left upon the Irish nation; that continues constant."

Pagan Ireland

The speaker then sketched the religion of Ireland before St. Patrick's advent. The people were buried in the darkness of paganism. That they were idolaters is known, for St. Patrick destroyed the idols he found at Magh Slecht. The religion of Ireland was a form of Druidism, which prevailed generally among the peoples of Celtic origin, but it is a matter of dispute whether the Druids of Ireland, like those of Gaul and Britain, offered human sacrifices. Their idolatry was principally nature-worship of a primitive type, but unlike that of other pagan nations, of even the civilized Greeks and Romans, their religion was not immoral.

Recent researches had proved, he continued, that the primitive Irish were people of no mean culture. An evidence of this were the Brehon laws which governed pagan and Christian Ireland for centuries. A code of laws that was observed for centuries before the Christian era and for centuries after the Christian era and which could bear the most critical test of forensic acumen in the twentieth century proved that

the framers of that code were possessed of no slight degree of mental culture. Two striking features of these laws were the Celt's love of freedom and his respect for woman. The cornerstone of their ancient political institutions was the fundamental principle that the Irishman was a free man. From the days of Milesius the Irish people had never faltered in their conviction of the inalienability of Irish freedom. It was still further remarkable that while all other pagan notions degraded woman, the Celt placed her on an equality with her husband. They carried the maxims of "Woman's Rights" almost to indefensible extremes.

"This was the nation," continued the speaker eloquently, "which the Lord has chosen as His special inheritance. This is the land on whose fair horizon the Sun of Justice is about to rise—never more to set. Ireland! hitherto thou hast borne no yoke. Thy hills have never echoed to the shouts of invading legions; no captive Irish chieftain has graced the triumph of a Roman general. But that which the mighty line of the Caesars failed to do, Christ will do."

"Patrick, a child from Gaul, a slave and their future Bishop, was the general selected to conquer the kingdom of Ireland for Christ, to be the Apostle of a brave nation,—a nation which presents an example with no parallel in the past; a whole people converted by one man and without the shedding of a single drop of blood."

Patrick's Youth

The romantic and picturesque story of the life of St. Patrick was then told in detail, with a distinction of the three periods into which it naturally divides itself: the blameless youth, the stormy adolescence and the apostolic manhood,—the divisions into which the history of Ireland shapes itself with such remarkable analogies.

St. Patrick was supposed to have been born in Gaul, about the year 377; his father, a municipal officer of considerable distinction, his mother, a sister or near relative of St. Martin, Bishop of Tours. His grandfather became a priest and his father was a deacon of Holy Church. The first sixteen years of his life were passed in peace and happiness, unmarred by sin and sorrow, while the beautiful germ of faith was developed in his soul.

It was in the year 393 that a dire calamity overtook the little Christian family, which resulted in the death of his parents and the captivity of himself and his two sisters. Then it was that he passed into that second period of life,—the epoch of his trials in bondage, when the tender plant was plucked from its native soil and cast upon the bleak northern hills. Here, in the stern school of adversity, the delicate became rugged, the child developed into the strong man. Amid the sufferings and humiliations as the slave swine-herd of Milcho, he remained constant, he conquered; for he had learned the mysterious secret which helps man to surmount life's difficulties, the secret of prayer.

He besought his deliverance with vigils and fastings, but no sooner did he leave the land of his bondage than St. Patrick discovered that his affections were still roaming through the woods and over the mountains of that fascinating Ireland. An overwhelming impulse to return came upon him. Waking and sleeping, he said, he seemed to hear the pleading tones of innumerable voices issuing "from the wood of Fochlut." "Come," they seemed to cry, "Come, we implore thee, holy youth, and walk evermore among us." This was the grand collective appeal of the Irish race of all generations.

"We now pass to the second part of Patrick's period of preparation," said the preacher. "Yielding to the supernatural call, the Saint labored by close application to the study of Scripture, by visiting the prominent centres of monasticism, and especially, by living in familiar intercourse with St. Germanus, the renowned bishop of Auxerre, to fit himself for his divine mission. He has told us how violently and persistently his kindred strove to divert him from his purpose of returning to the dreaded Celts. But he 'condescended not to flesh and blood.'

Abraham and Patrick

"There is a striking resemblance between the office and mission of the great Irish Apostle and his people in the New Dispensation, and the office and mission of the illustrious patriarch and his seed in the Old. At a time when ignorance and religious error were creeping over the earth and involving the race of Adam in gross darkness, the Lord called Abraham forth from his country and his kindred to make him the father of a chosen nation,—a nation which should remain the dwelling place of light and truth amid the universal gloom."

"In the calling of St. Patrick we see an exact counterpart of the calling of Abraham. The true religion appeared to be once more upon the point of vanishing from the earth. The Eastern Churches, torn and debased by endless heresies and schisms, were rapidly sinking into that wretched abyss of apostasy, from which they have never since permanently arisen. The condition of the Western Church was equally critical. Storm clouds were gathering in the depths of the northern forests and on the eastern table-lands, which seemed fated to sweep away civilization, law, knowledge and religion."

"Already had the first tremendous billows of barbaric invasion rolled over Europe and spent their fury in the sands of Africa. Alaric, the Goth, had ravaged Italy and sacked Rome; Genseric, the Vandal, sat enthroned in the ancient city of Carthage. Yet this was but the beginning of evils; for unnumbered hordes were still to come, urged by love of adventure and lust of conquest, but more impelled by their eagerness to escape the ever-advancing shadow of the terrible Huns, those most savage of all barbarians."

"It was in this emergency that God spoke to St. Patrick: 'Go forth out of thy country and from thy kindred, and come into the land which I will show thee. And I will make thee a great nation, and I will bless thee and magnify thy name, and thou shalt be called blessed.' As Abraham's nation was to guard the truth, so when darkness enshrouded the earth and Europe is trampled under the feet of Goths and Huns and Vandals, Patrick's nation was to be the virgin home of orthodoxy and the fertile mother of a saintly, apostolic race."

Patrick in Tara's Halls

The fascinating narrative of St. Patrick's second arrival in Erin as the majestic Bishop of Holy Church, in contrast with his first advent as a boy slave forty-five years before, formed an absorbing prelude to that thrilling and memorable scene of the Apostle before the assembled Pagan court of the Druids at the great triennial convention of the Irish nation in the halls of Tara. "Immediately," the missionary went on, with glowing language, "the Saint conceived the daring project, worthy of the strategical genius of a Caesar or Napoleon, of abandoning minor and desultory conflicts with paganism and striking the decisive blow at the very heart and stronghold of the enemy. His success was so complete that we are apt to forget that the design was extremely hazardous and full of personal danger. It was, in fact, an utter reversal of Apostolic precedents; for, heretofore, Christianity had gained its triumphs by leaving first the lower and obscurer strata of society. St. Peter's labors in Rome had been chiefly directed to the conversion of the Jews and slaves; St. Paul reminds the Christians of Corinth that they numbered amongst them 'not many wise according to the flesh, not many mighty, not many noble.' Thus the Gospel had been preached mainly to the poor."

"All the more remarkable, then, and no doubt equally the effect of divine inspiration, was St. Patrick's resolve to proclaim the glad tidings openly and defiantly before the assembled kings, Druids and gentle dames in the banquet halls of the Ardagh. One of the ceremonies employed by the Druids to heighten the solemnity of the occasion was to order all the fires in Tara and Meath to be quenched, that new fires might be kindled from the sacred fire. Patrick had cast his tent on a neighboring hill. It was the eve of Easter. Innocently, or designedly, he lit his fire before the appointed hour. At sight

YES—THEY ARE.

We have talked so strongly about "Fruit-a-tives" being a liver tonic, and curing Constipation and Biliousness, that some may think they are not for anything else. Well, they are. "Fruit-a-tives" are a grand, good tonic for the whole system. One "Fruit-a-tives" tablet three times a day, makes rich, red blood and firm flesh. The same daily treatment and a sensible diet takes away dyspepsia and gives you sound digestion, and good appetite. "Fruit-a-tives" clear the skin of pimples and blotches—make the complexion fresh and rosy. Get "Fruit-a-tives"—take them the right way—and see how you improve.

50c. a box. At all druggist.

of the blaze the inmates of the hall were filled with surprise and indignation. The King ordered the culprit to be brought before him. The penalty of the violation of his mandate was death.

"Confident in the power of God, Patrick feared no earthly king. He explained the object of his coming and was unexpectedly invited to a public discussion on the morrow. 'Twas a glorious Easter morn. The glad tidings of a risen Lord had, for four centuries, been trumpeted far and near; to-day they would be made known for the first time to the brave sons and the virtuous daughters of Erin. Clad in his pontifical robes, with mitre and staff, accompanied by eight priests, the Saint wends his way towards the royal hall to plead the cause of God. Since the first Apostle of the Gentiles had confronted the subtle paganism of Athens on the hill of Mars, none of those who walked in his steps ever stood out in more glorious relief than Patrick, surrounded by pagan princes and a pagan priesthood on the hill of Tara. His majestic bearing, his austere look tempered with mildness, his sweet voice, his glowing eloquence, his convincing logic, the sublime grandeur of the doctrine he preached, the pathetic story of the love of God for man he rehearsed, filled them with admiration and held them spellbound. Such truth was grander than all the stories poet penned or bard sang. Many of them flung down their harps and knelt at Patrick's feet, asking that the regener-

DYSPEPSIA AND STOMACH DISORDERS MAY BE QUICKLY AND PERMANENTLY CURED BY BURDOCK BLOOD BITTERS.

Mr. P. A. Labelle, Maniwaki, Que., writes me as follows: "I desire to thank you for your wonderful cure, Burdock Blood Bitters. Three years ago I had a very severe attack of Dyspepsia. I tried five of the best doctors I could find but they could do me no good. I was advised by a friend to try Burdock Blood Bitters and to my great surprise, after taking two bottles, I was so perfectly cured that I have not had a sign of Dyspepsia since. I cannot praise it too highly to all sufferers. In my experience it is the best I ever used. Nothing for me like B.B.B. Don't accept a substitute for Burdock Blood Bitters. There is nothing 'just as good.'"

GOLDEN YELLOW OLD LADY'S SEEDS 50 KINDS FOR 10c.
Aster, Balsam, Canna, Calliope, Nasturtium, Larkspur, Glory, Fanny, Poppy, Golden Glow, Snapdragon, Cosmos, Pink, Zinnia, Verbena, Monkey Plant, Sweet Rocket, Primrose, Tea Plant, Petunia, Castor Oil Bean, Portulaca, Candytuft, Sweet Pea.
5 CHAMPION BULBS.
The Summer Hyacinth, Golden Lily, Humming Bird, Gladiolus, Giant Tuberoses, Baby Beach Oxalis, all this beautiful collection of seeds and bulbs only 10c. in silver or 5c. stamps to pay the cost for packing and postage. Order quick and be sure of this grand offer—only 10c. each.
CHARLESTOWN NURSERY, - CHARLESTOWN, MASS.

Office Phone 1239.
Clark Bros. & Hughes
UNDERTAKING
Two Ambulances in Connection.
Office and Chapel
186 JAMES STREET.
WINNIPEG, MAN.

The Sisters of St. Boniface Hospital have organized a "Staff" for their Hospital consisting of the following members:
St. Boniface Hospital Staff
Consulting Staff Physicians:
Dr. J. H. O'DONNELL, M.D.,
Dr. J. E. JONES, M.D. &
Dr. WM. ROGERS, M.D.
Consulting Staff Surgeons:
Dr. W. S. ENGLAND, M.D.
Dr. J. H. McARTHUR, M.D.
Dr. R. MACKENZIE, M.D.
Attending Physicians:
Dr. J. H. O. LAMBERT, M.D., Dr. C. A. MACKENZIE, M.D., Dr. E. W. NICHOLS, M.D., Dr. W. Z. FEATMAN, M.D.
Attending Surgeons:
Dr. J. O. TODD, M.D.
Dr. JAS. McKENTY, M.D.
Dr. J. E. LEHMANN, M.D.
Ophthalmic Surgeon:
Dr. J. W. GOOD, M.D.
Children's Ward Physicians:
Dr. J. E. DAVIDSON, M.D.
Dr. G. A. DUBUC, M.D.
Dr. A. J. SLATER, M.D.
Isolated Ward Physicians:
Dr. J. H. DEVINE, M.D., Dr. J. F. ROWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.
Pathologist:
Dr. G. BELL, M.D.
Dr. F. J. MACLEAN, M.D.
Dr. WM. TURNBULL, M.D. Assistant
There is in St. Boniface Hospital a Ward for C. N. Ry. patients, who are attended by physicians appointed by the C. N. Ry. Co. They are: Dr. C. A. Mackenzie, Dr. E. Mackenzie, and Dr. Wm. Rogers. And a second ward for C. P. Ry. patients, attended by Dr. Moorehead, who is appointed by the C. P. Ry. Co.

S. C. O'Rourke & Co.
Stock, Real Estate, Business and Share Brokers
Promoters, Fiscal Agents Investments
Room 404 McIntyre Block
WINNIPEG

BARGAIN IN BUTCHER MEAT
ROCAN & Co.
COR. PACIFIC & KING
Meat and Provisions of the Choicest Quality
PHONE 344

M. T. McIntomney
BUILDER & CONTRACTOR
Storm Sashes a Specialty
37 RORIE STREET
Estimates furnished for all Classes of Carpenter work.

INTERESTING INSTRUCTIVE
"Correct English How to use it."
A MONTHLY MAGAZINE DEVOTED TO THE USE OF ENGLISH
JOSEPHINE TURCK BAKER, Editor
Partial Contents for this Month
Course in English for the Beginner.
Course in English for the Advanced Pupil.
How to Increase One's Vocabulary.
The Art of Conversation.
Should and Would: How to Use Them.
Pronunciations (Century Dictionary).
Correct English in the Home.
Correct English in the School.
What to Say and What Not to Say.
Course in Letter-Writing and Punctuation.
Alphabetic List of Abbreviations.
Business English for the Business Man.
Compound Words: How to Write Them.
Studies in English Literature.
Agents Wanted
\$1.00 a Year. Send 10 cts. for Sample Copy.
CORRECT ENGLISH, Elvanston, Ill.