

FATHER DOWD

Passes Away From His People.

A GREAT AND WIDE-FELT LOSS TO THE COMMUNITY.

General Expressions of Public Sorrow.

FUNERAL SERVICE AT NOTRE DAME AND ST. PATRICK'S

All Classes and Creeds Unite in Honoring the Memory of the Deceased.

PRELATES, PRIESTS AND PEOPLE AROUND THE COFFIN.

It is with pain and sorrow that we announce that the hopes of a satisfactory termination to the illness of the Reverend Father Dowd have not been realized. The improvement in his condition, chronicled in these columns last week, proved only of a transitory character, and he passed away, after a fatal turn in his malady, early on Saturday morning. Symptoms of pneumonia set in after his first indisposition with a violence not to be checked by any medical skill and he sank slowly and died calmly, in the presence of his late colleagues of St. Patrick's and other priests of the city of both races, shortly before five o'clock on Saturday morning. His dying benediction was bestowed on his flock he loved so well and labored for so faithfully. The event has fallen like a domestic affliction upon the members of the people of St. Patrick's, who have naturally come to regard the noble priest as a father and confessor as well as spiritual director. But the weight of the blow and the sense of the loss reaches far more to the people. It is day by day evidenced in the press and communicated through the press, are made known that the passing of Father Dowd has left a void in the community which is hard to fill. A great and noble man has passed away and his memory will be a source of inspiration to all in all we shall not look upon his passing as a mere event.

At St. Patrick's, on Sunday morning, the church was draped in black and yellow from pillar to post. The congregation, occupied in life by Father Dowd, was shrouded in purple and yellow and purple. Rev. Father Toupin preached the sermon at ten o'clock. The church was crowded, no room not being able to accommodate the faithful. The Rev. Father spoke in eloquent and touching terms of the dead pastor. He referred to his works of charity and education and pointed to the grand educational and charitable institutions which surrounded the church as a proof of the late pastor's merits. "When Father Dowd came here," said Father Toupin, "there was nothing but the ruins of St. Patrick. To-day what has become of it? He instanced the Refuge, the Asylum, the orphan asylum and the other works of his zeal, and said he was a man among men, a man of power, and one whose word was sufficient to restrain the hasty action of others and heal dissensions arising among his people. In the course of his remarks Father Toupin spoke down several times, and when he spoke of the love the dead pastor had always felt for St. Patrick's congregation, and how, on the Friday afternoon previous to his death, he had received Father Dowd's last benediction, the vast congregation was visibly affected, and a death-like silence reigned over the sacred edifice.

The body of the beloved priest had been laid in the sacristy, and there his flock viewed the remains. In the afternoon a catechism class was held, Rev. Father Martin Callaghan afterwards bringing the little ones into the vestry to view the remains. At 2 o'clock there was a meeting of the parishioners of St. Patrick's and representatives of the Irish Catholic societies, national and benevolent in the city, when a series of resolutions, expressing grief at the loss of their pastor, were adopted, and arrangements were made in connection with the funeral. In all the Catholic churches in Montreal, both French and English, and also in many of the Protestant churches, feeling references were made to the death of Father Dowd. In Ste. Cuthbert's Vicar-General Castonguay at the morning service, delivered an eloquent eulogy in French on the deceased priest. He said he had done great service to Canada, and all who loved Canada should pray for his soul. In St. Anthony's, Notre Dame, St. Mary's, St. Gabriel, St. James, St. Peter's and St. Ann's Father Dowd's death was the theme of the morning discourse.

The various Irish Catholic societies held a meeting in St. Patrick's Hall in the afternoon, the Rev. J. A. McCallon presiding. The Hon. Senator Murphy

made a few felicitous remarks, speaking with emotion, and called on Dr. Hingston to speak. Dr. Hingston said he felt it was appropriate that the meeting should open its proceedings with the expression of their deep sorrow at the great loss that had befallen the Irish Catholics of Montreal and their fellow citizens generally. Father Dowd had been a source of strength to the community at large. He had many noble qualities of head and heart, and they were all concentrated in doing good work, the result of which would be permanent. His was a great intellect, but stern as he often appeared, no heart was more tender than his. Amongst his many noble qualities the example he gave beyond all was his respect for authority. That respect excited him to the obedience he exacted. He asked for nothing that he was not prepared to give. Many times, no doubt, his views clashed with those of his hearers, but time always proved the unerring judgment of the great pastor, and "Father Dowd was right" would be the feeling of all. The speaker gave many instances within his own know-

ledge of the humility of Father Dowd and his generous disposition, and concluded by proposing the first resolution.

Mr. J. J. Curran, Q. C., M. P., president of St. Patrick's society, seconded the motion in a very affecting speech. He said his friend, Dr. Hingston, had said all that could be expressed at this moment. They were assembled on a sad and solemn occasion. It was not now when tears were streaming down their cheeks and their emotion was too great for utterance, that they should attempt to voice the depth of their affliction. Father Dowd was dead; the greatest Irishman in Canada was no more. His was the giant intellect, and the superiority of his mind was only equalled by the tenderness of his heart. They were assembled there, representatives of every Irish Catholic parish, but around the bier of their common spiritual father, their sure adviser, their constant friend, they felt they were once more but one family, united still more closely in the bonds of brotherly love, by the remembrance of all the labors and sacrifices of the departed one, whose life had been a constant endeavor to promote their welfare. That he had been a peacemaker all his fellow-citizens were there to testify to, and no man had done more to strengthen the ties of Christian charity amongst all creeds and classes. Their loss was great; it was no mere parish loss, but one that affected the country at large, of which he had been so distinguished a citizen. Many hoped that on the church grounds of St. Patrick's, if the rule permitted, a monument might be raised to his memory, but here it might be said, "Look around for the monument." The noble edifice where they were assembled, the church of St. Patrick's, the asylum where the fatherless and motherless little orphan had a home, the school where the children were educated, the refuge where the poor, the aged and the afflicted found solace and shelter, all these were there to attest his virtues, his self-sacrifice, his wise and never-receding vigilance of administration. He concluded by saying that the spirit of the great departed would remain with them in treading the path of virtue and good citizenship, of which the deceased's life was so illustrious an example.

The Late Father Dowd was born in the county Louth in the year 1813. It was evident very early in his career that he had a vocation for the priesthood, and this tendency was evidenced in many ways, and his desire to devote himself to the service of the Church clearly manifested. He made his classical course at Newry and went to Paris in 1832, and made his theological

studies in the Irish college in that city. His course was a brilliant one. In May 20, 1837, he was ordained priest by Monsignor Quelen, archbishop of Paris, and after his ordination returned to Ireland, where he lived about ten years, six with the Archbishop of Armagh, and was president of the Diocesan seminary of that town for one year. In 1847 he resolved on joining the Order of St. Sulpice, went to Paris for that purpose, and after spending a year in the novitiate was admitted a member of that illustrious body. Father Dowd came to Montreal June 21, 1848, in company with Rev. Fathers O'Brien, McCullough and others. He was even then distinguished not only for his piety, zeal and eloquence, but also for his great administrative abilities. It was not long ere his great powers were called for and his earnest zeal put into operation. The story of the great ship fever visitation is to the present generation a matter of history, but the dreadful tale has frequently been told with sufficient clearness. Death was sweeping down the Irish people by thousands and it seemed as if the pestilence was

not to be checked. Priests and faithful people were not wanting in the dire emergency, and foremost among the noble band of workers was the heroic priest who has now passed to his reward. He survived the terrible ordeal, but many of his fellow clergy and religious assistants, including many nuns, died at the post of their arduous duty. For many years after he labored at St. Patrick's, and in 1860, after the departure of the Rev. Father Connolly from the church, the deceased priest received the appointment of chief pastor. Although many offers have been made him, and the mitre might now adorn his brow, the Rev. Father continued until the day of his death among the people he loved so well and served so faithfully. The parish, during the term of nearly fifty-four years which witnessed his ministrations, has grown marvellously under his fostering care. Very shortly after his arrival in this city he saw the necessity for an asylum for orphans here, and early in 1849 established one, and the same year commenced the building of the present St. Patrick's Orphan Asylum, which was opened in November, 1851. In 1855 he established St. Bridget's home for the old and infirm, and the night refuge for the destitute. In 1857 he created the present conchoidal building on Lagache street for the home and refuge. St. Patrick's school for girls on St. Alexander street, attended by some 500 pupils, is another monument of Father Dowd's untiring zeal to forward the interests of his people. Aided by the ladies of St. Patrick's congregation, Father Dowd organized the annual bazaars for the support of the orphan asylum, the first being held in October, 1849. They have been held regularly ever since. The deceased priest has also watched with zealous care the development of the ecclesiastical building in which he has ministered, and the present superb architectural appearance of St. Patrick's is mainly due to his devoted efforts. In 1866, when the dismemberment of the ancient parish of Notre Dame was proclaimed, Father Dowd saw that the congregation of St. Patrick's and the other Irish churches of this city would suffer thereby, and he promptly petitioned the Holy See that the Irish Catholics of Montreal should be left in undisturbed possession of their old privileges. His petition was received and substantially granted, and their position confirmed and defined to their satisfaction. Among the responsibilities thus entailed upon him was the payment of a debt on the church of \$124,000. One of the most noteworthy of the events connected with the ministrations of the deceased at St. Patrick's

was the organization of the pilgrimage to Lourdes and Rome in 1877. It has been stated that Father Dowd has on more than one occasion been named for the Episcopal dignity. Twice at least he refused the mitre, namely: The sees of Toronto and Kingston. On December 17, 1882, he was named Bishop of Canoe in *partibus* and coadjutor of Toronto, but he declined, preferring to remain with his dear St. Patrick's congregation.

His Jubilee. But his devotion to St. Patrick's did not prevent his services being recognized by those who did not belong to his congregation or his faith. The incidents connected with the jubilee anniversary (in 1887) of his consecration to the priesthood showed that neither creed nor distance had availed to prevent the recognition of his worth. Along with the addresses of his congregation and the societies to which its members belonged, the orphans, and the "Poor Old People of St. Bridget's Home," were the engrossed testimonials of the City Council.

The sanctuary was filled with clergy, among whom were Archbishop Lynch, Bishops Walsh (London) and Dowling (Hamilton), and representatives from every diocese. The Mass was splendidly sung by the choir under Professor Fowler and was to the music of Nini. The sermon was preached by His Lordship Bishop Walsh, now Archbishop of Toronto, upon the text, "Let the priests who rule well be esteemed of double honor, especially they who labor in the word and doctrine." The sermon was an eloquent and learned exposition of the duties of the priesthood. At the close, referring specially to the occasion he said: "For 39 long years Father Dowd has been doing the work of Christ in your midst in this city. He labored here in 1848 to make his part, if required, with the noble band of martyrs of charity who sacrificed their lives in bringing the consolation and grace of religion to the dying Irish immigrants. All who that witnessed them can ever forget the heart-rending scenes that then took place in the fever sheds in the suburbs of this city; like a terrible nightmare they haunt the memory for life. These were indeed days that tried men's souls—these were the days that tried the charity and zeal of the priests and religious of this city as fire tries the gold. Hundreds, nay thousands, of our countrymen, driven from their native land by wicked laws and a dreadful famine, arrived on our hospitable shores; but the famine fever, like an angel of destruction, pursued them and smote them with pestilence and death. The fever sheds in the suburbs of the city were veritable Gethsemanes, where hearts and souls were sorrowful unto death, where hundreds of men and women were writhing in their awful agonies. Heroic priests entered that Gethsemane like comforting angels, to bring peace and hope to the agonizing, and to prepare their souls for immortal joys. Some of those priests passed from the Gethsemane to their Calvary, where they laid down their lives in sacrifice for their fellow-men. His priestly virtues, his great talents and his sound judgment were so conspicuous as to attract the attention and to win the confidence and esteem not alone of the faithful but even of the episcopate of Eastern and Western Canada, and in 1853 the Bishops unanimously petitioned the Holy See to appoint him coadjutor Bishop of Toronto. The Bulls of his appointment arrived, but he resolutely declined the proffered honor and dignity, preferring to labor till the last amongst his faithful people. For twenty-seven long years he has labored as pastor amongst you, and God alone knows all the labors and sacrifices for the promotion of the temporal and spiritual welfare of his flock. In season and out of season, in the cold of winter and summer's heat, in the midst of anxieties and trials, in absolute disinterestedness and in purity of purpose and loftiness of aim, he has invariably toiled to fulfil the duties of a true and faithful shepherd. St. Patrick's school, St. Bridget's Refuge, St. Patrick's Orphan Asylum, are some of the monuments of his holy zeal. And in this connection may it not be said of him that 'his bones, when he has run his course and sleeps in blessing, will have a tomb of orphans' tears wept on them.'"

A grand banquet followed the Mass, at which Archbishop Tache presided and at its conclusion the clergy and laity returned to the church, where the addresses referred to were presented.

It is needless to recall the parochial events which have taken place and the noteworthy event ascribed, as they must be fresh in the recollection of the congregation and those residing in the city. The pastoral supervision of the

dead priest has not waned in zeal and devotion, and he has died working to the end, and "wearing the white flower of blameless life."

THE FUNERAL SERVICES. It was nine o'clock when the grand Requiem services began in the parish church of Notre Dame, and it was not until half-past ten that they were concluded. Within the altar rails were ranged the Chancel choir from the Seminary fully three hundred voices. In addition to these were fully one hundred priests belonging to the various orders, the Trappists, Oblats, Redemptorist, Jesuits, and Sulpicians, as well as about fifty secular priests from the various Catholic churches in the city. The orators present were their Graces Archbishop Fabre, Archbishop Cleary (Kingston), their Lordships Bishop Macdonald of Alexandria and Bishop O'Connor of Peterboro. The Archbishop of Toronto is seriously ill, but he sent as representative Vicar-General Rooney. With the Vicar-General the journey east was a labor of love, for the dead pastor of St. Patrick's had been his parish priest in Ireland when he was a boy. This circumstance had built up between them both a bond of sympathy and friendship which only death could sever. The church itself was crowded to the very doors, the two large galleries could not afford standing room for the very large congregation, and seldom before in the history of the vast edifice had it held so large a gathering. The attendance was variously estimated, but it is probable that fifteen thousand would be near the mark. The committee of arrangements performed their duties with judgment, and with such attention to detail that from the first to the last there was not a single hitch. The various societies fell into their respective stations in the church without confusion under the direction of their marshals. The banners they carried were draped in black, and the same hue of sorrow covered the regalia worn by the officers.

The Mayor (Mr. McShane) and the City Council of Montreal arrived in a body a few moments before the solemn service was commenced. His Lordship Bishop Bond, Canon Ellegood and the Rev. Dr. Norton, the Rector of the Anglican Cathedral, attended as an official representation of the Church of England. The Rev. Mr. Ellegood, it was stated, was a fellow worker, as representing his church, with the deceased during the terrible ship fever period and the long train of distress which followed. There were also many other Protestants among those who not only visited the church but followed the remains to their final resting place. The venerable Archbishop Fabre sang the Requiem Mass, with Father Toupin as Deacon, and Rev. Father Martin Callaghan as Sub-Deacon. The rules of the Sulpician order forbid a funeral eulogy on any of its members, and owing to that there was no sermon.

After the Mass, the Archbishop, preceded by the clergy, went to the bier in which rested the body of the dead priest. There, after the *Litania* was sung, he pronounced the final benediction upon it, and the solemn ceremony closed.

The congregation was so large that it was deemed necessary, in order to prevent a crush on its leaving the church, to open every means of exit, and Rev. Father McCallen, in a few words from the steps of the altar, gave the necessary instructions to the throng how to depart without accident.

The order of leaving the church, by the funeral procession, was as follows: First, the pall bearers, the Mayor and members of the Corporation, the St. Patrick's societies, the Young Irishmen and the Catholic Foresters, and after them the citizens. In this order the procession proceeded to

St. Patrick's Church. There the body was received by Bishop O'Connor as celebrant and conveyed to a bier in the central aisle. The *Litania* was again sung, Bishop O'Connor giving the absolution, Rev. Father Toupin as assistant priest, Rev. Father Callaghan as Deacon, Rev. Father Jas. Callaghan as Sub-Deacon, Father Quinnivan as Cross-bearer, and Rev. Father McCallen as Master of Ceremonies.

It was in his own church, where he had labored so hard and so faithfully, that the grief of the congregation made itself felt, the aged members of the church, men and women, who had known the dead pastor better than the younger portion could ever know him, could scarcely control their grief. Their sobs broke through even the solemn chant of the choir, and made the scene one of inexpressible grief. If ever a pastor was beloved of his congregation Father Dowd was that pastor, if the sorrow expressed by that congregation is a proof. The solemn tones of St. Patrick's bells at last gave notice that the time for a final farewell was at hand.

Reverently the pall-bearers, all old friends, carried the plain deal coffin from the bier, down the aisle and along the snow-covered ground in front of the house, and the last start was made. The hearse with the coffin took the lead, with the pall-bearers ranged on each side. Then immediately followed the clergy of the city to the number of about fifty. In the first rank were the venerable Father Toupin, Rev. Father McCallen, and the Rev. Father James Callaghan, with Rev. Father Quinnivan and Rev. Father Martin Callaghan next. After the priests came the Seminarians to the number of one hundred and fifty. From the church up Alexander street to Dorchester street the procession silently wended its solemn way. Thence it proceeded west to the Orphan-Home, the little one-way street, where the coffin was placed in the hearse. The hearse was followed by the citizens, and the remains were conveyed to the



THE BODY OF THE LATE FATHER DOWD LYING IN STATE IN THE MORTUARY CHAPEL AT ST. PATRICK'S.