

The Catholic Register

PUBLISHED EVERY THURSDAY BY
THE CATHOLIC REGISTER PUBLISHING CO.
PATRICK F. CRONIN
Business Manager and Editor.

Subscription Rates:
In City, including delivery, \$1.50 per annum.
To all outside points, \$2.00 per annum.

Offices—9 Jordan St., Toronto

Approved and recommended by the Archbishops, Bishops and Clergy.

Advertising Rates:
Transient advertisements 10 cents a line.
A liberal discount on contracts.
Remittances should be made by Post Office Order, Postal Order, Express Money or by Registered Letter.
When changing address the name of former Post Office should be given.

Telephone, Main 489.

MONTREAL AGENCY
R. J. LOUIS CUDDIHY,

336 St. Antoine St.

JOSEPH COOLAHAN
Is now calling upon Toronto Subscribers

TORONTO, AUGUST 24, 1905.

IRELAND'S HOLY MOUNT.

Croagh Patrick, the holy mountain famed for its wild scenic grandeur, is known at least to every student of Irish history as the place where St. Patrick prayed for forty days, and where it is generally supposed he passed those six years in slavery, herding cattle. Time out of mind Croagh Patrick has been the object of the devotion among Christian pilgrims, and century after century has enhanced in the Irish mind veneration for its solemn place in the religious story of the Sainted Isle. A quarter of a century ago pilgrims first entertained the idea of erecting an oratory at the summit of the mountain, but the aged peasants who lived in the valleys beneath, and who had been accustomed annually to make a pilgrimage to the towering cone, a task involving much time and labor, shook their heads and said, "When a chapel is built in the clouds on the top of Croagh Patrick there will be eight wonders in the world."

Our Irish exchanges of last week bring us accounts of the dedication of the new church now crowning the head of Croagh Patrick. This church is in respect to the effort its erection demanded, the eighth wonder of the world. The dedication ceremonies were performed by the Most Rev. Dr. Healy, Archbishop of Tuam, whose veneration for Croagh Patrick has been one of the leading characteristics of his patriotic faith and whose description of it partakes of the language of rapture when he says: "It is the proudest and the most beautiful of the everlasting hills that are the crown and glory of this western land of ours. When the skies are clear and the soaring cone can be seen in its solitary grandeur, no eye will turn to gaze upon it without delight—even when the rain clouds shroud its brow we know that it is still there and that when the storms have swept over it, it will reveal itself once more in all its calm beauty and majestic strength."

As may well be imagined, the building of even a small church upon the most inaccessible brow of this majestic mountain is a work of extraordinary labor. Though the edifice is not a large one, the conveyance of materials up the precipitous mountain sides made the expense formidable enough. But we live in an age of accomplishment, and the Church of St. Patrick on the lofty peak overlooking the western ocean is in some measure a monument to modern skill. The construction is of concrete which lessened both labor and expense. Still every pound of cement and every gallon of water, as well as the necessary quantities of sand, had to be carried little by little up the rugged steep, whilst the workmen engaged at the top endured no little privation, sleeping in tents on the storm-swept summit and carrying on their difficult work amid frequent storms, for this great sentinel of the ocean whenever the mists of the Atlantic roll up against its sides, becomes shrouded with fog and rain.

It would be an omission in any notice of this remarkable achievement if we did not refer to the ardent discourse of Archbishop Healy to the multitude of many thousands representing pilgrims from every part of Ireland that assembled to witness the impressive ceremonies of dedication. His Grace declared there was no spot in Ireland to compare in sanctity and reverence with the site of the Oratory on Croagh Patrick. On the mountain paths they had ascended that day could be traced the route to the very crest followed by uncounted generations of pilgrims. These pilgrimages through ages of darkness and persecution proved to the whole world, to every man, that they, and they alone, were the children of St. Patrick; that they, and they alone, had always venerated the footsteps of the Saint; that they and they alone practised that fasting and prayer of which he was himself so bright an example.

Croagh Patrick were striking events in Irish history and proved the undying fidelity of their people to the faith which he taught and of which they were the faithful followers. They built that oratory not from an economic or worldly point of view as a reproductive structure, but as a great sign in the sight of God to all thinking men that St. Patrick not only blessed the mountain, but that he left one of his family—an angel—to watch and guard over it and his people. And they were told that now and again the voice of that Guardian was heard when the sun was sinking in the solemn eventide. The voice—the bell—was heard telling them that he was still there watching over the faithful people of that beloved West with the same watchful love that he had for them during his life on earth. Surely without the help of God and of St. Patrick nothing could explain how through all these ages the people came there from all parts toiling to its summit and testifying devoutly to their faith in the lessons he taught so well. That great eminence, Croagh Patrick, stood unshaken and unchangeable like the faith of the people. Countless ages ago that mountain rose from the sea and centuries ago St. Patrick preached the Gospel of Christ from its summit to the Irish people. He, the Archbishop, was convinced that through all the history of the past there was no stronger influence at work in Ireland to keep pure and unsullied the faith of their people than their holy pilgrimages during times that there was no church where the priest dare say Mass when the Catholic religion had legally disappeared from the land, but when no human power could prevent the people coming to that holy hill and praying in patience and suffering that God would preserve to them the faith the Saint had implanted on the land."

A STUPID MISREPRESENTATION.

The Orange Sentinel has the hardihood to make the suggestion that President Roosevelt in expressing his sympathy with the movement recently started in New York for the reunion of the Protestant sects, recognized in it the reply of the leaders of Protestantism to the federation of Catholic societies brought about some years ago by Bishop McPaul, of Trenton, N.J. The Orange organ goes farther and accuses the President of a desire to promote strife between the Protestant and Catholic portions of the population of the Republic.

The Orange Sentinel has peculiar ideas concerning the advancement of Protestantism. These ideas are not likely to appeal to any patriotic or intelligent person, and the insult offered to the President of the United States need not be too plainly characterized. It so happens, however, that at the time the Sentinel published this scandalous aspersion upon the executive of the American Republic, President Roosevelt had just addressed the members of a very considerable unit of the federated Catholic Societies of America. It was not the first time the President had addressed a Catholic audience or the members of a Catholic Society; and this is what he said at Wilkesbarre, Pa., on Aug. 10th, to the delegates of the Catholic Total Abstinence Union: "I strive never to tell anyone what I do not thoroughly believe, and I shall not say to you that to be honest and temperate and hardworking and thrifty will always bring success." And he also said: "No one society can do more to help the wage worker than such a temperance society as that which I am now addressing."

Still it is this distinguished man, who never tells anyone that which he himself does not thoroughly believe, who is accused of sympathy with a movement described in the following words by the Orange Sentinel: "They (the President and sixty leading Protestants) will not be tolerant towards a movement that is designed to substitute the teaching of the Roman Catechism for the teaching of American patriotism and the inculcation of love for the Papacy to take precedence of their affection for the republic."

It would be wholly unnecessary for us to waste time in showing that the Orange Sentinel misrepresents the Protestant re-union movement with the same aim for which it libels the President.

THE LATE SENATOR WARK.

Canadians of every race and class recognized the distinction of the late Mr. Wark's presence in the Senate, not only because he was the oldest active legislator in the world, but because he was one of the grand old men of the day. The venerable gentlemen had attained the age of 101 years, 6 months and 1 day. He was the last surviving Senator called to the Upper Chamber at Confederation with the exception of Senator Miller. He received an ovation from his conferees when he reached Ottawa to attend to his duties of the recent session of Parliament and his activity and mental power attracted almost world wide attention.

The late Senator Wark was an Irish-Canadian, having been born near Londonderry on Feb. 19, 1804. He had attained the age of 21 when he reached Canada and a brief tribute to his long career is thus paid by Hon. Senator Scott, another Irish-Canadian, in a speech to rival

his late brother Senator's dignity in years.

"He was a man of very broad and liberal views and as evidence of that as early as 1847 he introduced legislation in the New Brunswick Legislature which authorized the Lieutenant-Governor by proclamation to admit the products of any other colony duty free on such colony reciprocity. Thus as early as 1847 he announced himself favorable to the principle of free trade between the colonies. After he entered the Senate his views were still further broadened and he always supported the policy of free trade with the empire."

The late Senator Wark was a man of remarkable equanimity. He rarely or never allowed himself to express an angry word or in debate to use any sharp or cutting expression. In fact I do not recall his ever having done so. This evenness of temperament was his ruling characteristic. As a consequence he was liked by both sides of the House and had no political enemies. Those who listened to his addresses invariably recognized that he was speaking from an honest judgment formed after much thought and deliberation. It can truly be said that the influence of the good and amiable qualities which he possessed had a marked effect upon all those with whom he came into contact."

IRISHMEN AND PARLIAMENTARY TACTICS.

A correspondent of the London Daily News says that its leading article about the Irish members approaching the House of Commons from an "ambush" on a London County Council steamer reminds him that it was an Irish member who got the right of legislators to moor their boats on the Thames outside the House of Commons recognized. The member in question was Mr. MacMurrough Kavanagh, who, although he had neither legs nor arms, led a most active life. "He was a daring rider to hounds, and he made the journey from the Baltic Sea to the Persian Gulf on horseback through many difficulties and perils. He was also skilled as a yachtsman, and on one occasion moored his yacht outside the House of Commons, thus establishing the claim he made that members had the right of doing so."

It was this right that Mr. Pat. O'Brien, the member for Kilkenny, insisted on. He moored a barge outside the House of Commons terrace, and treated the members of both Houses to an excellent magic lantern entertainment thereon. It was in the days of the Plan of Campaign, and the present Prime Minister, as Irish Secretary, had denied that certain things had happened in Ireland in respect to the police "shadowing" of priests and others. Mr. Pat. O'Brien, who is a very good amateur photographer, had taken snap-shots of many of the scenes which Mr. Balfour declared to be impossible. He procured a barge, had it fitted with a large screen, and moored it outside the Terrace of Westminster. He gave due notice to the members of the House of Commons of the entertainment he was about to give. Members of both houses flocked to the Terrace, including the Chief Secretary himself, Mr. Balfour. Mr. Pat. O'Brien's little joke had an excellent result, for it led to the cessation of "shadowing" in Ireland.

ARCHBISHOP BRUCHESI AND ARBITRATION.

His Grace Archbishop Bruschi of Montreal has added one more proof to the many which preceded it, of his ever active interest in all that pertains to the interest of the people with whose lot he is so closely allied, when during the past few days he has suggested that a board of arbitration for the purpose of settling disputes and difficulties which may arise in labor circles, be established as a permanent institution in Montreal. This action on the part of his Grace, arose out of the present trouble in the ranks of the plasterers' and carpenters' unions, representatives of which met in conference with the Archbishop, and the latter, anxious for the betterment of existing conditions, proposed arbitration. The project laid before the conference is that three representatives on each side in a dispute should meet to settle any difficulty, failure in this to be followed by submitting the matter to a board, consisting of the Archbishop of Montreal, a representative of the Protestant clergy and a magistrate. The decision of this tribunal to be considered final. The proposition was discussed at an enthusiastic meeting of the Trades and Labor Council and the motion was carried, after several amendments had been lost, by a vote of 26 to 15. The proposition of the Archbishop caused a good deal of stir in labor circles generally and as a whole met with much favor.

PHENOMENAL GATHERING.

The greatest gathering ever addressed by any President of the American Republic, was that of the Catholic Total Abstinence Union, assembled on the 10th inst., at Wilkesbarre, Pa., comprising 200,000 persons, including 80,000 mine workers and 3,000 delegates, men and women, from every part of the United States. The meeting was also addressed by

his Eminence Cardinal Gibbons, and by John Mitchell, the noted labor leader. An assemblage of such phenomenal proportions and addressed by such illustrious chiefs and leaders is a grand denial of the charge sometimes made that the Church makes little or no stand against the evils of intemperance, and the results of the united efforts of the Church, State and Labor, as represented in the persons of America's Cardinal, the Head of the great Republic and the virile leader of Labor, cannot but have results of incalculable value. In the course of his address the President said: "I would humbly recommend that you lend your entire weight to the cause which the Catholic Total Abstinence Union represents, and especially so in its relation to the working classes of this country for whom it is doing so much good. You know that the temperance movement is a potent auxiliary to the institutions of our country in building up a better manhood and a truer Christianity among our citizens. It played a very important part in the two coal strikes of 1900 and 1902 respectively, by keeping the men sober and thus removing the danger of riotous and unbecoming conduct." Here we have the testimony of a great people, the thoughtful reader of a great people. President Roosevelt, the strenuous man of affairs, may also be ranked amongst the philosophers of the day and his pronouncements in this and kindred matters may be regarded not as mere words, but as statements worthy to be classed as judgments containing much wisdom. His words, then, are and must be matter of great encouragement to the great organization known as the Catholic Abstinence Union of America, and the example of this body in drawing to themselves all forces which would help in their grand work, is one that might everywhere be acted upon with profit. If temperance is a "potent auxiliary" to the institutions of America it is the same potent auxiliary to those of any country, and everywhere its influence should be made to "shine before men" rather than "hidden under a bushel." The report of the great meeting at Wilkesbarre has gone forth to all parts of the world, and wherever the sound of its fame is heard, there is it proven that the Church is the great and indisputable friend of temperance.

EDITORIAL NOTES.

The rumored conversion of Lord Dunraven to the Catholic Faith which has just been authoritatively and definitely denied, will recall the circumstance that his father became, late in life, a Catholic at the same time as Mr. Monsell, the first Lord Emsly, and Lord Dunraven were powerfully influenced in their tendency to Catholicism by Aubrey De Vere, who had himself come under the influence of Cardinals Newman and Manning.

The Morning Post, commenting on the manner in which the Privy Council of Great Britain might be modified with the view of strengthening the bond of union between the Mother Country and the colonies, says: "We are not sure that Canadians would not appreciate the appointment of a specially selected resident representative jurist of the calibre of Hon. Edward Blake, for example, for certainly he would enhance the confidence of his countrymen."

The three days' celebration held in St. Malo on the 22nd, 23rd and 24th of last month, in honor of Jacques Cartier, in whose honor a statue was unveiled, is not without interest to Canada and Canadians everywhere. As the discoverer of Canada the name of the famous old sea-captain shall always live in the heart of every son of the broad Dominion, and to-day when the lilies of France and the crosses of St. George and St. Andrew combine with the trifolium leaf as the sign of the unity of all dwellers in the land once known as New France, it is with a feeling of gratitude that all enter into the spirit of the feast just celebrated. M. Turgeon, the representative of Canada, expressed himself loyally on the occasion. High Mass, celebrated by Cardinal Laboure, a grand and patriotic concert, and a municipal banquet, at which the Canadian representative distinguished himself, were part of the three days' commemoration.

The press of his adopted city has been showering well-deserved compliments upon Dr. Goldwin Smith, who lately completed his 82nd year. As a citizen Dr. Smith has been an honor and an ornament to Toronto, and Torontonians would be sadly lacking in civic pride did they not appreciate his influence among them. He is a leader not only in educational objects, for in philanthropy and charity his example of unobtrusive well-doing is always felt. Not all his civic virtues, however, are of the positive order. He may be said to have served Toronto with special kindness by publishing his religious opinions from other centres. Thus he has chosen New York for the propagation of his gospel of rational or scientific Christianity to which orthodox Christians emphatically deny

any stamp or feature of true Christianity. The New York Sun comes to the rescue by saying that if Dr. Smith is not a Christian very many of the Protestant clergy are not. That may be so, but it does not alter the case of Dr. Smith in the least, who has, we believe, sought to do Toronto a favor by fighting his battles with the professors of Protestant belief on a foreign field.

FRANCE AND THE CHURCH.

The relations of Church and State in France are at the present time occupying a good deal of attention. An article in a recent magazine, by Comte de Castellane Depute des Bouches-du-Rhône, is of a certain interest in that the question is discussed from a different point of view than that from which English-speaking people discuss it. He considers the subject first in a historical light, and shows how the concordat, as signed by Napoleon and Pius VII. at the beginning of the last century, was not a new instrument, but was a continuation of conditions that had existed in France from the year 1576, when Leo X. and Francis I. concluded a treaty defining and limiting the respective powers of each party to the agreement.

This concordat gave to the King of France a privileged position before the world. He was styled the "Elders Son of the Church," and was looked upon as the protector and defender of the Papacy. Louis XIV., and later Napoleon, both strove to override the provisions of the concordat when they found it to interfere with the immediate accomplishment of their desires, but both also realized the advantages and prestige conferred upon them by being recognized as defenders of the Roman Pontiffs. Pius VII. excommunicated Napoleon and the Emperor imprisoned the Pope, but the Papacy finally triumphed and Napoleon was forced to respect the right of the Pope to appoint whomsoever he wished to vacant bishoprics. Comte de Castellane urges the argument that France is essentially Catholic, and that a divorce of the Church from the State would be a great evil to both. "The French mind is so imbued with the profound influence of the Church that for centuries France has been the Catholic nation rather than a Catholic nation. The Kings protected the temporal independence of the Popes, and the Popes granted to the Kings supreme power in the East. Even during the most trying period when the two forces seemed to be separated forever, when the King expelled the Pope from his states, and the Pope excommunicated the King, the forces of truth triumphed, and the Pope, the King, the Church and France sought each other to sign a compact which for years re-established harmony between them, and through them the peace of the world. History and its practical results cannot be lost sight of. France is not merely a strip of land; it is a moral responsibility holding the highest rank, and essentially Catholic. It is Catholic to such an extent that it is impossible to separate the idea of Catholicity from France as it is to separate the idea of Mohammedanism from Turkey."

The author also urges the peculiar argument that the Church in France must not be made entirely free. "It is certain that if the separation results in complete independence, in the unlimited liberty of the Universal Church, it should be rejected, as it would grant too much. . . . Within the country it would mean anarchy or oppression; anarchy if the separation resulted in the unlimited liberty of the Church; oppression if, dominated by the Jacobin spirit, the separation should be effected without allowing sufficient liberty to the Church." As we read the article we discover that the author looks at the question, not from the point of view of a devout Catholic, but considers it chiefly in a utilitarian sense; as to how much France will lose by being deprived of a great official, moral police service, and the prestige that will be taken from her if she has to surrender the right to be termed the protector of Catholic missions in the East. He also suggests that if the Church is granted liberty of action such as she possesses in the new world her power would be more to be feared than it is now. This view must be the view of a large section of the French people, as it is put forward by a member of the Parliament of France, and it is worth considering, as it appears to be essentially French. "We are in a situation unique in the world. Whatever may be claimed or desired, we are Catholic, if not in the theological sense of the word, at least through our intellectual construction, our method of thought, our way of looking at things, and the French Jacobins themselves derive that spirit of domination which is their own from their Catholic ancestry. Under such conditions, to separate the Church from the State would be to disintegrate the nation, to give it over to anarchy and enslave consciences. France does not require an oppressed Church, nor a State religion or irreligion, nor a Church completely independent of the State, of which the all-powerful action might, at certain periods, essentially alter our national spirit." If the above opinions—as may be justly inferred—are shared by a considerable number of people in France, then the recent course of events in that country becomes more explicable. It has been difficult for an outsider to understand the trend of events when he was told that of the 39,000,000 people in France, 37,000,000 were nominally Catholics, 600,000 were avowed Protestants and 50,000 were Jews. The people of France have become unpossessed of an anti-clerical spirit and a large number of the nominal Catholics must share this prejudice, or they would use their franchise to overturn a government that so grossly misrepresented the Catholic view as does the present government of France. What will be the ultimate course of the government of France it would be unsafe to predict, but recent events suggest that humiliation and disaster is in store for that country. Her ally, that could supply the largest army in the world, has been beaten to the dust by a hitherto despised nation of yellow heathens. France now stands alone, and would be too weak to cope with Germany, if that country decided to again invade her territory. Her only hope is in an alliance with Britain, and that bids fair to be brought about

THE HOME SAVINGS AND LOAN COMPANY LIMITED

In business as a Savings Bank and Loan Company since 1854.

HEAD OFFICE:

78 Church St., Toronto

BRANCH "A"

522 Queen St. W.

Cor. Hackney

Assets \$3,000,000

3½% Interest allowed on Deposits from Twenty Cents upwards.

Withdrawable by Cheques.

Office Hours:

9 a.m. to 4 p.m.

Saturdays 9 a.m. to 1 p.m.

OPEN EVERY SATURDAY NIGHT

7 to 9 O'Clock.

JAMES MASON, Managing Director

as it will serve the interests of both countries. That powerful friends will be gained, or threatening enemies retarded, because of the position the Government of France takes in regard to the Catholic Church is not contended, but everything that a nation does counts for good or ill in the final summing up.

W. O'C.

STRATFORD ITEMS.

Miss B. O'Grady, of Montreal is visiting her sister, Mrs. C. Holland, Albert street.

Mr. S. D. Fuller, postmaster, has returned from his vacation at Goderich.

The Girl from Kays a clever and unique production presented at the Theatre Albert on Saturday last, was well received and appreciated. The following dates ahead have been arranged by Manager Brandenberger: Stetson's Uncle Tom, Aug. 25th; Jolly American Tramp, Aug. 28; San Toy, Sept. 7th; Wayward Tom, Sept. 14th; Week of Sept. 11th will be held by the Stoddard Stock Co.

Miss Kate J. Carlin and Miss Irene Sullivan have returned from their vacation to the Soo.

Monday, Sept. 4th, will be observed as Labor Day.

The Ontario street pavement is nearing completion.

Mr. George T. Withnall has been appointed Assistant Secretary of the C.M.B.A., consequent to the removal of Mr. John Neligan, who has moved with his wife and family to Hamilton.

The Separate school has during vacation been repainted throughout and now presents a handsome appearance. An additional teacher has been secured in the person of Miss Olive MacKlin, and a new room has been added and new desks have been procured, besides many other important and necessary changes have been made. The school now seems to be on a par with the other schools in the city, and the pupils of our school should succeed. The standard of the school will in the future be kept up, and onward and upward will be the motto, which is necessary with the progress of the times.

Reception at Mt. St. Joseph, Peterborough

On the Feast of the Assumption his Lordship Bishop O'Connor received eight postulants into the Community of St. Joseph, Peterboro, and six novices made their final vows. Mass was said by the Bishop, assisted by Venerable Archdeacon Casey and Rev. Father McColl, and an eloquent sermon was preached by Rev. Father Devine, S.J., Montreal, who had conducted the preparatory retreat. The names of the young ladies who received the Habit were Miss Bridget Laronde, Sister Mary Eulalia Miss Ellen Teahan, Sister Mary Delphina, Miss Mary Casey, Sister Mary Marcella, Miss Margaret Nealan, Sister Mary de Sales, Miss Mary E. Crowley, Sister Mary Angelica, Miss Bridget Mousseau, Sister Mary Laurentius, Miss Mary Gannon, Sister Mary of the Rosary, Miss Lucie O'Sullivan, Sister Mary Francesca. The novices who made their final vows were Sister St. George, Sister Geraldine, Sister St. Fergus, Sister Imelda, Sister Pulchra and Sister Scholastica.

Lady Day at Loyola College

On the Feast of the Assumption a touching ceremony was witnessed in Loyola College Chapel, Montreal, when Fathers Cox and Malone took their final vows as members of the Society of Jesus.

Quite a number of their friends were present, and the music and singing under the direction of the Fathers was strictly brilliant. After the ceremony solemn benediction was given by the rector of the college, Father O'Bryan, and then breakfast was served to the guests.

Great credit is due Father Waler Doyle for the manner in which he acquitted himself of his function as minister of the college. The reverend gentleman has just returned from England, where he spent a year visiting the various universities and colleges.

CANDLES And Oils for the Sanctuary

Best quality—as cheap as the cheapest—All goods absolutely guaranteed.

W. E. BLAKE, 23 Church St. Premises lately occupied by D. A. J. Sadler & Co. Toronto, Can.