

ST. PATRICK IN THE FAR WEST.

MOST REV. JOHN HEALY, D. D. Concluded.

Gerald Barry, who wrote some years later, in the beginning of the thirteenth century, refers to the same popular belief as almost universal. He himself, however, does not attribute the absence of poisonous reptiles to the power of Patrick and his crozier. He says rather that it is due to certain properties in the air and in the soil of the land which render it fatal to all venomous things; and he quotes Venerable Bede, who wrote in the eighth century and states the same. The Welshman declares, furthermore, that if any thing poisonous was brought from other lands, it perishes at once when it touches the soil of Ireland. I will not attempt to settle this controversy, or decide on the truth of the alleged facts. For eight hundred years at least the popular voice has attributed this immunity to the merits of St. Patrick and his blessing of Ireland from the keek. That he drove away the demons of infidelity and paganism, corporeal and incorporeal, cannot be questioned; and Jocelyn says he drove away the toads and serpents also, in order that the demons, if they returned, might have no congenial abode in which to take refuge.

Patrick having received all these great favors from God descended the mountain on Holy Saturday, and returned to Agnewogue, where he celebrated the great Easter festival with his friends. Senach the Bishop, Machona the nun, and Aengus the student, who was then learning his catechism and his psalms.

PATRIAN PILGRIMAGES.

It may be well to say a few words concerning the Pilgrim itself. It is hardly necessary to observe that pilgrimages of this kind, for the purpose of visiting in a spirit of faith and piety some holy places sanctified by the penance and the labors of our Saviour and His Saints, have been in use from the earliest days of Christianity, and will continue to the end of time. They are the natural outcome of Christian piety, and they have always proved to be a most efficacious means of enlivening Christian faith and deepening Christian devotion. Pilgrimages to the sacred scenes in the Holy Land were made long before the time of St. Paul, and one way or another, are still made every year by members of every Church that calls itself Christian.

In Ireland, too, such pilgrimages have been made from the beginning, and not unnaturally to the places most intimately associated with the life and labors of St. Patrick. Of these, four stand out as the most celebrated—those of Armagh, Downpatrick, Lough Derg, and the keek; and all the land from the two last have been by far the most frequented places of penance and devotion. This is not the place to speak of Lough Derg, the most famous place of pilgrimage in the North of Ireland, and if we do not except the keek, the most celebrated in all Ireland.

PILGRIMAGE TO THE KEEK.

Now we find the pilgrim going to the keek existing from the very beginning. The ancient road by which the pilgrims crossed over the hills from Aghagowan to the keek can still be traced, worn bare, as it were, by the feet of so many generations of Patrick's spiritual children. No doubt the celebrity and sanctity of the place in popular estimation arose not only from the fact that St. Patrick prayed and fasted there for forty days, and blessed the hill itself, and the people, and all the land from its summit, but also from the promise of pardon said to be made in favor of all those who performed the pilgrimage in a true spirit of penance. In the Tripartite Life the first privilege St. Patrick is said to have asked and obtained from God, is that any of the Irish who did penance even in his last hour would escape the fire of hell. That is, no doubt, perfectly true, if there be real penance; but in popular estimation it came to mean that penance at the keek was almost certain means of salvation, through the influence of the prayers, example, and merits of Patrick. Moreover, if any sinners were likely to obtain the special favor of the Saint, it would be those who trod in his sacred footsteps, praying and enduring, where he himself had prayed and endured so much. This is a perfectly sound and just view. Penance—sincere penance—performed anywhere will wash away sin, even in the latest hour of a man's life; but the penance is far more likely to be sincere, and the graces from which it springs are far more likely to be given abundantly, in the midst of those places which Patrick sanctified, and through the efficacy of his intercession for such devoted disciples. He prayed for all the souls of Erin; but naturally enough, he prays especially for those who honor, and love, and trust him. On the soundest theological principles, therefore, a pilgrimage to the keek is likely to be a most efficacious means of obtaining mercy and pardon through the prayers and merits and blessings of Patrick. And Colgan tells us, in a note to the keek, that the keek was referred to about the year 1000, as a place constantly visited by pious pilgrims with great devotion, from all parts of the Kingdom, and many miracles used to be wrought there. That was some three hundred years ago. But the pilgrimage was an old one many centuries before the time of Colgan, for Jocelyn tells us in the twelfth century that crowds of people were in the habit of watching and fasting on the summit of the keek, believing confidently that by so doing they would never enter the gates of hell, for "that privilege was obtained from God by the prayers and merits of St. Patrick"—and that hope is, no doubt, the chief motive of the pilgrimage. Even in those ancient days it was considered a great crime to molest any persons on their way to the keek; and we are told in the Annals of Loch Ce that King Hugh O'Connor cut off the hands and feet of a highway man who sought to rob one of the pilgrims. Sometimes, too, the pilgrims suffered greatly, like St. Patrick, not only on their journey thither, but on the keek itself. St. Patrick's Day also being within Lent was a favorite day

for the pilgrimage, and we are told in the Annals "that thirty of the fasting folk" perished in a thunder storm on the mountain in the year A. D. 1113, on the night of the 17th of March. But like those who die in Jerusalem on pilgrimage, no doubt their lot was considered a happy one.

It was doubtless the hardships and dangers attendant on the pilgrimage to such a steep and lofty mountain that induced the late Archbishop, Most Rev. Dr. MacEvilly, to apply to the Pope for authority to change the place of pilgrimage to some more convenient spot. The petition was granted on the 27th May, 1883, and at the same time a plenary indulgence was granted on any day during the three summer months to all who would visit the church designated by the Ordinary; and a partial indulgence of 100 days for every single visit paid to that church during the three months named—June, July and August.

There is nothing, I believe, to prevent the Ordinary still designating the little oratory on the summit of the mountain, and I did so last summer, as you know, with very wonderful results. I should not wish to see this ancient pilgrimage discontinued. I know His Eminence Cardinal Moran is of the same mind. Moreover, it is practically impossible to transfer the scene of such pilgrimages to other places, and so it has proved here. The blessing of God and Patrick has been on the ancient pilgrimage, and on the pilgrims too. It will be with them still, and, for my part, I shall authorize the celebration to take place every year on the very summit of the keek; and I believe it will bring graces and blessings to all those who ascend in fact and make the pilgrimage, or if they cannot ascend in fact, will ascend in spirit with the pilgrims to pray on Patrick's Holy Mountain. We can say for myself that the vision of this sacred hill has been constantly before my mind for many years during all my Irish studies I have come to love the keek with a kind of personal love, not merely on account of its graceful symmetry and soaring pride, but also because it is Patrick's Holy Mountain—the scene of his penance and of his passionate yearning prayers for our fathers and for us. It is to me, moreover, the symbol of Ireland's enduring Faith; and, fronting the stormy west unchanged and unchangeable, it is also the symbol of the constancy and success with which the Irish people faced the storms of persecution during many woeful centuries. 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 own solitary grandeur, no eye will turn to gaze upon it without delight—Even when the rain cloud 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. It is, therefore, the fitting type of Ireland's Faith, and of Ireland's Nation, which nothing has ever shaken, and with God's blessing nothing can ever destroy.

A FAKE PRAYER.

ANOTHER EXPOSURE OF AN IMPOSTOR THAT WILL NOT DOWN.

Rev. W. S. Kress, of the Cleveland Apostolate, has sent us the following letter concerning a fake prayer. Since Mr. Taylor appears to be anxious to do good to himself—by disseminating this "prayer" at 10 cents a copy, we will give him his prayer this free advertisement. Spread the light and thus diminish the number of fools:

Mount Vernon, Ohio. Dear Madam—Your name has been handed us by a member of your church. Trusting to your honesty we enclose a copy of that wonderful prayer given to Emperor Charles by the Pope. This is the prayer that was found in the tomb of our Lord. It bears the approval of the Pope and all the Bishops, and at least one should be in every Roman Catholic home. Every sincere Catholic should carry one about their person and should memorize it.

BLOOD WILL TELL.

RICH, PURE BLOOD WILL DRIVE OUT THE MOST OBSTINATE CASE OF RHEUMATISM.

Growing pains, aching joints, stiffened muscles, tender, swollen limbs—that's rheumatism—a blood disease that causes ceaseless agony and cripples thousands. It is acid in the blood, that causes rheumatism. Linnecus may ease the pain temporarily—but they never cure. To cure rheumatism you must remove the acid in the pure blood. Dr. Williams' Pink Pills positively cure rheumatism, acute or chronic. They act directly on the blood, driving the acid out. They make new, warm, pure blood and send it throbbing through the heart, and lungs and limbs. The new blood banishes every ache and pain—brings good health and full activity. Mr. T. H. Smith, Caledonia, Ont., says: "For a number of years I was badly troubled with rheumatism, and was so crippled up I could scarcely do any work. I tried quite a number of medicines, but they did not help me. Then I saw Dr. Williams' Pink Pills advertised for this trouble, and I got a number of boxes. Before the third box was used, I found myself improving. I continued to use the pills throughout the winter and they have completely cured me. I got so that I could work on the coldest day without a coat and not feel a twinge of

HOLY COMMUNION.

It is not the correct thing: To go to a party or to the theatre the evening before approaching Holy Communion.

To omit making a preparation before mass begins. To wear torn or soiled apparel. To have paint or powder on the face or eyebrows. To have soiled hands and long, dirty finger-nails. To stalk heavily up to the railing, the arms at the side, the eyes wandering around the church. To go up to the railing before the proper time. To wait until everybody is already at the railing and then go marching up, causing useless disturbance. To try to crowd in when the railing is already full, instead of waiting patiently for the next round.

To wait until the priest has already started up the altar steps, thinking that there are no more communicants, and then to go up to the railing, causing needless delay. To hold the head down so low that the priest has trouble in conveying the Sacred Host to the tongue. To remain kneeling at the railing when others are waiting to approach. To walk hurriedly back to the seat with hands unclasped and the eyes not cast down. To clasp the hands with the fingers pointing downward. To rush out of church as soon as the priest is over without making any thanksgiving. To have no regular time for approaching the Sacraments of Penance and the Holy Eucharist. To go but once a year, or even every few months.

THE GIRL WHO WORKS.

Honor is due to the young woman who earns her own living. She is not willing to be a drone. She cannot stomach the bread of idleness. She is loath to be a burden on her parents after she is old enough to work for her own food, or she goes out into the world seeking employment. There are many young women to-day who see their father's health declining, who know that practically he is sacrificing his life by staying at his occupation to earn a living for his family, and who let him go on unaided until he dies in his tracks. They will not go out to work. They are afraid that they'll lose caste in their society set.

But when their father is dead and gone they weep and shed tears, and say how good he was and how much they loved him; when, as a fact, by their laziness, by their fear of what "they will say," and by their demands on his purse, they helped to shorten his life. There is no reason why every young woman should not fulfill the law. "In the sweat of thy brow shalt thou eat thy bread." There is no reason why they must be maintained in idleness until some man marries them. They are no better than their brothers. They were not made to put under a glass case.

THE GIRL WHO WORKS.

Let young women in homes not able to support them at ease, hunt a situation. Let them go to work. And instead of spending every cent of their earnings on fancy clothes, let them give the most of their money to their parents for the general welfare of the family. In that way they can show their gratitude for the care taken of them since their birth and prove that their love is not made up of empty words.—Catholic Columbian.

introduction is "copyrighted."

We heard of an agent who is going about the country near Cleveland selling large pictures of the Blessed Virgin. As an inducement to purchase these, he gives away a number of tiny pictures, stating that if these be dissolved in water and then swallowed there is no ailment that can withstand their efficacy. This prescription is given as a panacea for all ills. It would be well if all such impostors could be turned over to the police and sent to jail on the charge of getting money under false pretenses. Mr. C. A. Taylor could get one hundred copies of his "prayer" printed for ten cents. Hence his charges are in proportion to his gain.—Catholic Universe.

Acts Like Oxygen.

Liquozone is not made by compounding drugs, nor is there any alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research. The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is an absolutely certain germicide. The reason is that germs are vegetables and Liquozone—like an excess of

the trouble. I have told quite a few of my neighbors about the pills, and they are a popular medicine here. It is because Dr. Williams' Pink Pills make new, pure, warm blood that they have such great power to cure disease. They positively cure rheumatism, sciatica, neuralgia, St. Vitus dance, partial paralysis, kidney and liver troubles, anaemia, and the ailments which women alone suffer from. The purchaser must be careful to see that the full name, "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around each box. Sold by all medicine dealers or sent by mail at 50c. a box, or six boxes for \$2.50, by writing the Dr. Williams Medicine Co., Brockville, Ont.

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