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TORONTO, THURSDAY, DECEMBER 12, 1901.

PRICE FIVE CENTS

First Holy Mass of Rev. C. F. Kelz

St. Patrick's parish was highly honored last Sunday in witnessing one of her own children offering up for the first time the august Sacrifice of the Mass. The Rev. Father Kelz, ordained last Friday at the Redemptorist College, Elchester, Md., is a son of a most respectable family of the parish. He was from early childhood an assiduous member of St. Patrick's Church and school. At the very altar where he offered up the Holy Sacrifice, he received his first inclination to become a religious and priest. From the good Christian Brothers at St. Patrick's School he received the primary education that fitted him to enter the Redemptorist Seminary. Truly, then, have St. Patrick's people reason to feel honored, to feel proud that he their own dear child, has successfully passed through the twelve years of arduous study and severe trials, has for six years proven himself to be a true Redemptorist and is now ordained a priest of the Most High.

The joy of all was publicly evinced by the vast concourse of people that graced the occasion, by the elaborate decoration of the Sanctuary and above all by the solemn ceremonies accompanying the Holy Sacrifice of the Mass.

The Church was crowded to its utmost with those eager to honor the new priest, to receive his first holy blessing. Only a few pews in front were reserved for the honored family and relatives, for the Rev. Bros. Odo, Patrick, Walter, Pious and Jerome, and for the Knights of St. John. All hearts were visibly impressed with the solemnity of the occasion. Many a tear could not be concealed in spite of renewed effort. Many a loving mother, many a thoughtful father prayed as they never prayed before, that their family might also be blessed with a priest.

The Sanctuary was resplendent with electric lights, draped with lace curtains and adorned with tropic plants. On the altars, especially on the main altar, there was a pleasing profusion of flickering wax tapers, electric lights and costly cut flowers, very artistically designed and blended by the sacristan, Rev. Bro. Hascar. An arch at the gates of the Sanctuary decorated with fresh rich greens and lit up with crystalline electric lights offered a silent though brilliant welcome to the priest.

But most impressive was the triumphal procession of the young celebrant to and from the Sanctuary. It started from the Sacristy out to the front of the church, into the main entrance and up the middle aisle. It was headed by the crucifix between two acolytes. Next came two scores of altar boys, with lighted torches, vested with scarlet and rich white cassocks and costly gauze surplices. They were followed by the Knights of St. John in full uniform. Mr. George Kelz, brother of the newly-ordained

priest, was at his head. These stalwart defenders of their faith were followed by fourteen innocent children in purest white. Next came the Rev. Christian Brothers, the master of ceremonies, Mr. F. Dalling, the arch-priest, Very Rev. P. Barrett, sub-deacon, Rev. Gannon, deacon, Rev. H. Urlen, and finally, with modestly downcast eyes, the reverend celebrant, the newly-ordained Father Kelz. His family and friends also accompanied the triumphal march of the new priest, following immediately in his footsteps.

As the procession neared the Sanctuary the Knights halted, unsheathed, presented and crossed swords, to permit the rev. clergy to pass beneath the glittering arch of steel.

The ceremonies of the Mass were then performed with the solemnity befitting such a festive occasion. Great praise is due to the organist, to the choir and its director, for the charming manner in which they rendered Mercadante's difficult Mass. It truly added brilliancy to the occasion.

After the Gospel of the Mass, Very Rev. F. Barrett gave a most eloquent and touching sermon. This he could best do since, besides being rector of the parish, was a friend of the family, and, as he himself with no small amount of pride related, was the young priest's first Superior and Director, the same who received him as a mere boy into the Redemptorist College.

His reverend orator introduced his subject by describing in tender terms the joy of a kind father, of a loving mother, at seeing for the first time their dear little offspring. From this he appropriately led the thoughts of his hearers to the transports that must almost overpower these same parents when they behold their child, now in the bloom of manhood, raised to one of the highest dignities that can be conferred on mortal man. These joys must be shared also by affectionate brothers, loving sisters, dear relatives and friends. Indeed, the whole parish to-day rejoiced with him. And with very good reason, since she justly acknowledges him to be one of her own children, since at this very altar, at this very school, it was that he received his first public lessons in religion and education. Yes, he continued, the whole world ought this day rejoice, since the mission given to the neo-priest was to dispense the blessing of redemption throughout the entire universe: "Go ye and teach all nations."

Greatest, however, must be the joy of the ordained himself. For on him has been conferred that sublime dignity of the priesthood; to him has been given all power in heaven and on earth. He has become the ambassador of Christ. He is as it were a second Christ. The reverend speaker then took occasion to show what honor and respect is due to a priest, on account of his exalted dignity. He illustrated, by means of several examples, how priests were revered in former ages, how kings and emperors themselves did not hesitate to publicly evince by their exterior deportment that they before God were inferior to the priest.

Incidentally also a gentle rebuke was offered to those that dared despise the priestly dignity. Very appropriately were applied to them the words of our Lord to His Apostles: "He that heareth you, heareth Me; he that despiseth you, despiseth Me."

In conclusion, the Father turned towards the celebrant, and in tender terms congratulated him in the name of the young priest's relatives and friends, in the name of his own community and confreres; lastly, in the name of the whole parish. He prayed for success in his future ministry and perseverance in the faithful fulfillment of the arduous obligations of the priesthood.

After the Mass, the celebrant very devoutly gave his first blessing to his many relatives and friends individually, and collectively to the vast concourse of people assembled. The procession then formed and solemnly marched to the Sacristy in the same order as it had entered the church.

In the evening at five o'clock the young priest was entertained at his once-own dear home at a grand dinner. The truly Catholic piety of the family was here once more displayed when on rising from the festive board all in one voice enchanted that grand hymn of praise: "Holy God we praise Thee name."

The day was closed by solemn Vespers and Benediction given by the newly-ordained priest.

We never regret kind acts, but often grieve over unkindly and unloving ones, when friends who have passed away can feel our love no more.

TAKING THE VEIL

(Special).—On Wednesday, the 13th ult., a very beautiful and touching ceremony was held within the historic walls of the Ursuline Convent in the City of Quebec, when Miss Ida, eldest daughter of Mr. W. J. Poupore, ex-M. P. for Pontiac, received the veil and holy habit of the Ursuline Order with all the pomp and ceremony surrounding such occasions. Mgr. Marois, Vicar-General of Quebec, presided at the ceremony, which was also witnessed by Mr. and Mrs. Poupore and the Misses Mabel and Mary Poupore. Rev. Father Twomey, formerly Parish Priest of Morrisburg, where Mr. Poupore once resided, came four hundred and fifty miles from Tweed, Ont., to be present at Miss Poupore's renunciation of the world and to show his affectionate regard for his old parishioners. The pious postulant is a young lady of most remarkable intellectuality and marked musical ability, and will be a valuable addition to the distinguished ladies of

the Ursuline Convent, which has been the foremost educational establishment of this country and the lawful pride of the Catholics of Canada for the past three hundred years. In entering the Ursuline Order, Miss Poupore leaves behind her, not only the comforts which riches could procure and a world that held out to her every hope of earthly joy and happiness, but also a host of the very warmest friends, who admired her for her great ability and loved her because of her amiable disposition and character. These friends greatly regret her departure from their midst, but appreciate, at the same time, the excellent selection of their estimable young friend, and the great sacrifice which it involves. They also prayerfully join with her fondest parents, who have so cheerfully given her up to the service of the Church and humanity, in wishing her good luck and God-speed in the better and nobler sphere to which she has been called.

HOW THE POPE IS CHOSEN

Rev. Dr. Kolbe writes in the course of a long article in The South African Catholic Magazine: In the days when State was closely united with Church, the Catholic nations were allowed to have a good deal to say in the Papal elections. Hence much abuse. This much the Church has gained by the breach with the State, that the election is now, and will henceforward remain untrammelled by any consideration extrinsic to the good of the Church herself.

The process of the election now is that, immediately on the Pope's death, the Cardinals are summoned from all parts of the world. Wherever the Pope dies, there the election must take place, and it must begin on the tenth day after his death. "Within the ten days the conclave must be constructed in the Papal palace, or in some other suitable edifice. The large halls of the palace are so divided by wooden partitions as to furnish a number of set of small apartments, all opening upon a corridor. Here the Cardinals must remain until they have elected a Pope. On the tenth day a Solemn Mass of the Holy Ghost is said in the Vatican Chapel (i. e., the Sistine chapel—supposing the election to be in Rome, as it usually is), and after it the Cardinals form a procession and proceed to the conclave, taking up their respective apartments as the lot has distributed them. For the rest of that day the conclave is open; crowds of persons flock in and circulate among the apartments and corridors; and the ambassadors and delegates of foreign States, besides their personal friends, visit the Cardinals for the last time. In the evening every one is turned out except the Cardinals and those authorized to remain with them, and the conclave is closed. This is done under the superintendence of two

guardians of the conclave—one a prelate previously appointed by the Sacred College, who is called the governor; the other a lay official, designated the "marshal" (Catholic Dictionary). The Church is anxious to show that in this supreme act she does not forget any of her children, so the laity are there to guard their rights.

"All the entrances to the building but one are closed; that one is in the charge of officials who are partly prelates, partly officials of the municipality, whose business it is to see that no unauthorized person shall enter, and to exercise a surveillance over the food brought for the Cardinals, lest any written communication should be conveyed to them by this channel. After three days, the supply of food sent in is restricted; if five days more elapse without an election being made, the rule used to be that the Cardinals should from that time subsist on nothing but bread, wine and water; but this rigor has been somewhat modified by later ordinances. Morning and evening, the Cardinals meet in the chapel, and a secret scrutiny by means of voting papers is usually instituted, in order to ascertain whether any candidate has the required majority of two-thirds."

It is a grand example the Church gives us in this subjecting her highest authorities to so severe a discipline for the common good. It reminds me of nothing in the world so much as of the loving violence the working bees do to their Queen Mother, knowing how essential her well-being is to all of them.

There are three possible modes of election: (1) by compromise—the Cardinals can unanimously agree to entrust the election to a small committee; (2) by acclamation—one man is so evidently the right man that when the Cardinals meet they all call out his name together without a dissenting voice; (3) by scrutiny, or ballot, which is the usual way.

British Constitutional Morality Dead

The Catholic Times, the paper of Father Nugent, who has done so much for England and the Empire, has a powerful article in its current number, from which we make the following extracts: "If any Englishman, coming home after years of foreign travel, were to ask himself what is the dominant feeling at this hour in the hearts of his countrymen, he would say, distrust of the Government. And he would be right. Above and beyond all questions of the justice or the management of the war, of the decay in our commerce, of the insubstantial state of many urban and rural dwellings, of the gradual depopulation of the country parts, of the suspicion and hatred in which foreign nations hold us, the people are most concerned with the incapacity of their Government to govern. Though possessing an overwhelming majority, and, until recently, enjoying all the advantages of widespread popular favor for its own policy, Lord Salisbury's Ministry has not managed to carry on the nation's business. He has strengthened—or weakened—his Cabinet by the selection of many members of his own family; he has legislated in the House of Commons by machinery; he has, where he likes, abolished free speech, and made the members little better than cleverly manipulated marionettes; but he has not governed. Business has not been done; reforms have miscarried; energy seems absent; the nation is in de-

spair. Looking around for a deus ex machina, it asks Lord Rosebery but will they heed? Is the evil of that can be cured by any very precept? Is not what the nation wants a doer, not a talker? Can Lord Rosebery bring back the constitutional morality? If he can not, he may as well be silent.

"For it is the old constitutional morality that England has lost. While the forms of her freedom main, the forces are gone out from them. The State is no more popular than was the Roman Republic under Augustus. For a free Parliament we have a family party; open discussion we have a ten minutes' rule; for responsible Ministry we have an irresponsible Cabinet for popular protest we have parliament meetings broken up by gang ruffians. Not such was the nation's ideas of government before it fell into the hands of the Cecilis. . . . To say one word, until quite recently, against the present Government to come forth from his high philosophical stage, like Hercules in the Philoctetes, speak the word which all wish to hear. He will speak, was called treachery to the country; and newspapers, which claimed to be popular, betrayed the people's best interests by defending or flattering the people's fickle opinion. Meanwhile, Lord Salisbury was dictator, and he so completely allowed things to drift that his friends at length had to remind him that he could not be permitted to sleep for ever. They woke him up; but he was sleepy still, and he still sleeps. "Will Lord Rosebery waken up,

not only Lord Salisbury, but the old principles of constitutional morality as well? If so, his appearance will be a benefit to us all. The issues at stake are not merely the early conclusion of this terrible war, but the assured continuance of those political principles which have come down to us as our most glorious inheritance from the past. Should the existing methods endure, they must result in a curtailment of popular privilege, and an increase of kingly prerogative. No nation has ever been apathetic about its government without seeing its freedom pass into the hands of its masters, soon to grow into its tyrants. In modern days one man rule has been supposed to be alien from the democratic spirit; the condition of our own country warns us against too hasty generalization. We are nearer the loss of our liberties than many of us think. A blindness has fallen on our eyes. Prosperity has darkened our vision of impending dangers, and the clamor of war has deafened our ears to the claims of peace. The safeguards of popular liberty have been wantonly broken down, and England is no longer ruled by a freely elected Parliament. A family compact is in power.

Sisters Volunteer as Small-Pox Nurses

Boston has a small-pox scare, and the other day Mayor Hart received the following letter from Sister Superior at Carney Hospital, offering the services of Sisters of Charity as nurses at the detention hospital:

"Carney Hospital, Nov. 20.
"The Hon. T. N. Hart, Mayor of Boston.

"Dear Sir: Pardon the liberty I take in addressing these lines to you, but charity for the poor citizens of Boston afflicted with the dread disease, small-pox, prompts me to offer you our assistance in this trying ordeal. Our Sisters will gladly go to the detention hospital and assist in nursing the poor victims free of expense. Three of them are immune and trained nurses. Should you wish to accept this offer we are yours to command. Most respectfully yours,

"SISTER GONZAGA.

The Mayor replied as follows:

"Dear Madam: Your announcement that the Sisters of Charity are ready to serve the city free of charge, in nursing small-pox patients, is very highly appreciated. In behalf of the city I thank yourself and the Sisters of Charity for this generous offer, prompted by the spirit of faith, fortitude and sacrifice. Should the city require the help you offer, our Board of Health will communicate with you. With great respect

"THOMAS M. HART."


Mary Conceived Without Sin

On the eighth day of December, 1854, a new vein of glory was added to Mary's crown, and the event will be ever memorable in the history of the Church. It was on that day when many of the prelates of the Church were assembled in the great Basilica of St. Peter's in the Eternal City, that the Vicar of Christ, Pius IX., rose and, in majestic tones, declared and defined the doctrine of the Church which held that "the Most Blessed Virgin Mary in the first instant of her Conception, by a singular grace of Almighty God, and in view of the merits of Jesus Christ, the Saviour of the human race, had been preserved exempt from all stain of original sin." While this was new as a dogma of faith, it was not new as a belief of the faithful. There is ample evidence that the doctrine was generally believed in for many centuries before it was defined.

Some Protestants have a curious idea of the meaning of the early belief in the doctrine of the Immaculate Conception; they claim that it referred to the conception of Our Lord in the womb of the Blessed Virgin. This, however, is but an assumption of their own, entirely inconsistent with the teaching of the Catholic Church, which asserts that in Mary's case "God's mercy interposed" and grace was poured into her soul from the very first moment of its existence. Jeremias and St. John the Baptist, as we read in Scripture, were sanctified before their birth, but to Mary alone amongst creatures was it granted never to have come into contact with sin from the first moment of her existence. The doctrine would enhance the merits of her Divine Son, were that possible, for what more fitting entry could our Redeemer have made into the world than as the child of one absolutely without stain?

We have said the doctrine is no new one. St. Bernard, who died in the year 1153, wrote reprovingly to the Church at Lyons, where the celebration was kept, although the formal sanction of Rome had not been obtained. Scotus, the "Subtle Doctor," is said to have defended the belief on several occasions, and his death took place in 1308, and at the close of the fifteenth century the University of Paris required from all proceeding to the doctorate an oath that they would defend the doctrine. The Carmelites and Franciscans, besides many secular clergy of undoubted distinction, have been especially prominent in their support of the doctrine.

From Addis and Arnold's Dictionary we learn that "the feast had established itself in the calendar of the Roman Church before the middle of the fourteenth century." Sixtus IV., Pius V., Clement VIII., Clement IX., and XI. added to the honor to be paid to the celebration. But it was, as we have said, under Pius IX. that the office was again altered and the festival became that of "The Immaculate Conception of the Blessed Virgin Mary."—New World, Chicago.


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