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# The Catholic Register

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VOL. XII., No. 35

TORONTO, THURSDAY, SEPTEMBER 1, 1904

PRICE FIVE CENTS

## ON CROAGH PATRICK

The Spot Where St. Patrick Often Came to Pray.

After the celebration of mass, in a storm of wind and rain on the summit of Croagh Patrick, the highest mountain peak in Connaught, on Sunday, August 14th, the Archbishop of Tuam preached the following sermon, standing on a cairn in front of the altar, in the extinct crater of the mountain.

He said he was very glad that he came up that day, although it was rather wild and stormy, because he thought the spectacle on that holy mountain, and the Mass which had just been celebrated on the spot where St. Patrick visited and prayed, was one of the most sublime spectacles that the eye of any Catholic could rest upon. It is a lesson of pity and devotion for all the West of Ireland, and for all Ireland, and he believed it would rejoice the hearts of their countrymen and their countrymen beyond the seas in America and Australia, and all the other countries where they have scattered. It was this year 1463 years ago since St. Patrick came up to spend Lent on the summit of this great hill, and he dared say he was the first Archbishop to come up on this mountain after St. Patrick, and he hoped in God that it would make St. Patrick give him what he needed, the grace of sincere penance for his sins. To-day they saw from that mountain the valley of Aughagower, surrounded by its sheltering hills, where St. Patrick spent the winter of the year 440 after Christ with a holy family, with the venerable Senach, whom he made Bishop of that place, with his daughter, the virgin Mathona, who took the veil of a Nun from St. Patrick, and his son Aengus, whom he ordained priest. Patrick was anxious to stay there, he liked the place so much, but God's angel said: "No; it is God's will that you go around the whole of Ireland; it is God's plans and wishes that you preach the Gospel everywhere"; and Patrick obeyed the Divine command. And then, coming out, he saw this mountain soaring up to heaven, and he thought that Moses, the great prophet and legislator, went up for forty days on the mountain of Sinai to prepare for his great work; he thought of the prophet Elias; who went up on the mountain of Carmel to prepare for the regeneration of his people, and thought how our Saviour Himself spent forty days in the Desert to prepare Himself for the great and holy mission, and he said, "I, too, will go up to the mountain to strengthen my soul for the great work that I have to do. And if there is a mountain nearer to heaven than any other in Ireland, that mountain is Croagh Patrick, yonder, and I will go there and I will spend the Lent there like Moses and Elias and our Saviour, and it will strengthen my soul to overcome the temptation of the devil, and I will pray for the people that God has been pleased to give me that to the end of the world they may never fall away from the Faith." And Patrick came down here to Murrisk and he buried his chariot there, and he said "I will come to him on the last day and I will bring him up to heaven with me." And Patrick came to this hill here on Shrove Tuesday, perhaps riding, for he was then about sixty-eight years old, to the very crown of this hill. No doubt he rested by the way: Ancient traditions mark the spot. When he said he was going to spend the Lent there his followers were amazed. No doubt they erected some kind of a rude shelter for their beloved father. Then he told them to go and wait for him below, that he would be alone with God. "How long?" they asked. "For the whole Lent," he said. "If God spared him." And then the Annalist expressly told them Patrick said Mass on the mountain, and no doubt often. He must have had some attendant, at least from time to time to bring him his food, although the Tripartite says that he abode there without drink and without food from Shrove Saturday to Holy Saturday. What was St. Patrick's primary purpose in coming up to the mountain? It was that he sought to win, if possible, by the mighty power of prayer the gift of final perseverance in the Faith for

the Nation which he had won for God. It was not enough for him that many souls should be saved for a time or times; he would have them all to be saved, who are ready to do penance, for all time, and they were to get the grace of penance through God's mercy and Patrick's prayers. "Your demands are too great," said the angel, "God will not grant them." "I will not leave this hill until they are granted," said Patrick, and God, they were told, should grant them all, and what was more, the history of Ireland up to this, at least, showed that they were granted. Patrick was an apostle, and loved his flock with a love stronger than death. He had the gift of prophecy, and he foresaw the trials and pearls of the future, and he knew that special grace would be needed to overcome them. For that grace he prayed, and he would not be denied. "Whatever you ask the Father in My name that He will grant you." Here St. Patrick was on firm ground. He asked for the perseverance of his people in faith, for the gift of penance in life or death, and it was granted to him. "Deo gratias," he said, "I am now content." And what was the purpose that had brought them all there that day to the crown of that holy mountain, 2,900 feet above the level of the sea? What had brought the people there from so many parts of Ireland? He had seen with his own eyes old men and young men, old women and young boys and girls, of high and low degree, struggling up the rugged brows of the mountain in the very face of the storm? It was to have the satisfaction of being present at Mass on that holy mountain of St. Patrick, and to share in his blessings and his prayers. Ireland could not afford to lose any striking proof of her faith and fidelity to the efficacy of St. Patrick's prayers. Their purpose was precisely the same purpose of St. Patrick. It was to strengthen their souls and prayer so that they might conquer the demons who tempted them, and win for themselves and their families, through the prayers and blessings of Patrick, the gift of final perseverance. Therefore they had with toil in the face of rain and storm, climbed up the rugged brows of Patrick's holy hill, walking in his footsteps, with prayerful hearts, strong in faith, courageous, patient, self-denying. Therefore they knelt there to-day to offer to God the clean oblation, hopeful that through the prayers of their holy father Patrick, they would obtain the gift of true penance and final perseverance. This pilgrimage of theirs was a great act of faith, in the goodness and mercy of God our Saviour. It was a great spiritual homage, offered in the most striking and public manner to our National Apostle. It was a confession of all that they owed to him in the past, and all that they hoped from him in the future. It could not be that he who relied so much on prayer would be deaf to their fervent prayers, or that he, St. Patrick, would appeal in vain to God on behalf of the faithful people assembled on that mountain and their families. The pilgrimage would secure for them the special grace and blessing of God; it would secure for them the all-powerful prayers of St. Patrick; it would do much to strengthen them in the faith, to move their hearts to compunction, and to secure for themselves a graceful and happy end. They would carry away with them from that holy summit Patrick's special blessing to their homes and to their families. From his high place in heaven St. Patrick would watch over them as he watched over their fathers through all the long and dreadful past, and he would bring them to share his glory with their fathers in heaven.

## European Royalists

Although there may be revolutionaries in Russia, it is evident, from the pleasure the great majority of the Russian people seem to have got from the birth of an heir to the Russian throne that the autocratic system of Government in that country is not at all yet played out. The little Czarvitch will be specially welcome to his mother, who had become very unpopular, because she had not given birth to a son. Of the fifteen thrones in Europe, according to a writer in a London paper, eight now promise to pass from father to son. These are the thrones of Great Britain, Germany, Denmark, Portugal, Greece, Norway and Sweden, Bulgaria and Russia. Of the seven other Monarchs, it is pointed out, one (Turkey) may be succeeded by a brother, and one (Spain) by a sister. The King of Italy's heir is his cousin, and the Emperor of Austria, the King of the Belgians, and the King of Roumania, look to nephews, while Holland has no visible successor at all. The extent of the Russian dominions is suggested by the titles to which the new baby is heir. First comes Emperor and Autocrat of All the Russias. Six times over he is Tsar, and seventeen times Gosudar and Grand Duke. Twelve ordinary dukedoms await him, with half as many titles of "Master and Gosudar." He is four times honored as King, among these being the title King of Schleswig-Holstein and Heir of Norway. He takes no more interest in these things, however, we may be sure, than any other baby of the same age.

## Educational

The Elliott Business College, Toronto, opens for the Fall Term on Sept. 6th, and the prospects are exceedingly bright for a very successful year. Thoroughness is the keynote of this institution. Write to the Principal, W. J. Elliott, for a catalogue if you are interested in a first-class business education.

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## MONTREAL CORRESPONDENCE

(For The Register.)  
THE BLESSING OF ST. MICHAEL'S NEW BELL.

A very important event took place on Sunday afternoon, August 21st, when the ceremony of blessing the new bell for St. Michael's Church, situated at the corner of Boucher and Drolet streets, was witnessed by a very large congregation. The new church, which is rapidly nearing completion, was used for the occasion. The place reserved for the sanctuary and the altar were tastefully decorated with flags, and ornaments. At the Epistle side of the altar the bell was placed. The sponsors, who were the church wardens, trustees and the first communion children of this year, occupied special seats inside the sanctuary. A few minutes after three, the clergy entered, and Very Rev. Father Charles Leocq, vested in cope of cloth of gold, assisted by Rev. Wm. O'Mara, P.P., St. Gabriel's, as deacon, and Rev. Father Reivelt, C.S.S.R., St. Ann's, as sub-deacon, took their places, the choir in the meantime singing the psalm "Miserere." Afterwards Rev. Father D. Holland, C.S.S.R., in the absence of Rev. Father Strubbe, C.S.S.R., who was suddenly taken ill, delivered an instructive and eloquent sermon on the ceremonies used in the Catholic Church in connection with the blessing of bells, and their meaning. The Rev. gentleman's discourse was one that should have been heard by those Catholics who are entirely ignorant of such matters, and when questioned on such ceremonies, have to blush with shame. The Rev. Father took for his text the following: "He that heareth you heareth Me, and he that despiseth you despiseth Me." (St. John.)

It is consecrated by the Bishop or his delegate; so also is the priest. It is a night watchman, a sentinel always on guard; so also is the priest. It is a teacher; so also is the priest. It is a savior of souls; so also is the priest.

In a few moments the new priest will be cleansed, washed with holy water, for nothing unclean can enter the service of God. Afterwards, anointed in seven places—outside with the oil of catechumens before baptism, inside with chrism in order to strengthen its walls against the storm, tempest—the fragrance of sweet incense will after perfuming its sweet recess, thence ascend in sweet prayer to God, imploring His blessing on the parish. Then the Bishop's delegate will take possession of the bell by bringing forth its first tone after consecration, and henceforth nothing but the cause of religion will move its tongue, the praise of God will ever be on its lips, for the bell is blessed. Does not this resemble a priestly consecration. Like the priest, clean inwardly by a pure life, clean outwardly by the good example given to all, his modesty that should be seen by all men.

The bell is anointed seven times; so is the priest to administer the seven sacraments, to teach the three Theological virtues, Faith, Hope and Charity, and the four moral virtues, justice, prudence, fortitude and temperance. These, my dear brethren, are the seven columns of a Christian life. As the priest belongs entirely to the Holy Church and worldly affairs are forbidden to him, so the bell. The bell is a teacher and will ring for baptism, to teach us that another person, to teach us that another hand of children have tasted the Lord's marriage, to teach us that two souls are made happy in the bonds of matrimony; death, to teach us that another soul has left the valley of tears to join the faithful souls who have gone before, and the last farewell is spoken by the tongue of the faithful metal. The bell will call you to prayer in order to raise your heart to God. It will call you to God. It will call you to mass, and yet many stay away. It will call you to a sermon on the Eternal Truths.

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Death, Judgment, Salvation. Ring out sweet bell, to bring pearls of joy in the time of a mission. Ring out when a soul is received into the Church, ring out when we leave this world, toll in sorrow if you will, but may God grant that thy tolling may be a joy bell, telling paradise that a penitent soul is winging its way to God.

After the sermon Very Rev. Abbe Leocq proceeded with the blessing, during which time the choir sang several psalms and antiphons. At the end of the ceremony Rev. Father Kiernan, the pastor, thanked the officiating clergyman, Very Rev. C. Leocq, Superior of the Sulpicians, for his kindness in coming to preside at the ceremony. He thanked his brother priests also for their presence as well as the large congregation, many of whom, he said, had followed the many events of the new parish since its beginning. His Lordship Right Rev. Z. Lorrain, Bishop of Pembroke, in whose diocese Rev. Father Kiernan had labored for years, wished to be remembered on the occasion and sent a handsome donation in the form of a cheque. It was presented in his name by Very Rev. Abbe Leocq, who then rang the bell for the first time, being followed by the different priests, and then by the laity. The bell was named Michael, Pius, Paul, Charles, John and William, being called after the patron saint of the parish, after His Holiness the Pope, His Grace the Archbishop, Very Rev. Father Leocq, the Parish Priest and the donor, Mr. William Tracy, undertaker of Montreal. The offertory collection was a large one. The following priests were also present: Rev. Father Braud, P.P., St. Mary's; Rev. A. Callinan, St. Mary's; Rev. Father Higgins, Missionary from South Africa; Rev. Father Papillier, P.P., L'Enfant Jesus; Rev. Father Guay, St. Denis; Rev. Father R. E. Callaghan, St. Michael's. The new church will be blessed about the month of November.

Montreal, Aug., 1904.

## Mr. Hugh Kelly

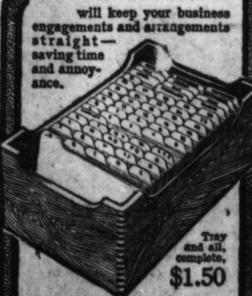
Mr. Hugh Kelly, County President A.O.H., has just returned from his trip to the Old Country. Mr. Kelly has been away over six weeks and visited during that time Glasgow, Belfast, Clones in the County of Fermanagh and there met the father of Mr. Hugh McCaffrey of Wellington street, this city. Mr. Kelly spent most of his time in his native city—Belfast. He reports that Ireland is in a very prosperous condition and the people satisfied with the general political outlook. Mr. Kelly's trip was for the purpose of improving his health, and from the fact that he gained seventeen pounds in weight on his trip, shows that his search for health has not been fruitless. In his stay in Dublin he visited its many places of interest. He met John O'Donnell, Acting Secretary United Irish League, and Charles Devlin, M.P.

## At Bond Lake

The picnic at Bond Lake on Wednesday last, under the auspices of the parish of Thornhill, is pronounced to have been a decided success. The delightful day and place had much to do with the pleasure of the occasion and the large number who went from Toronto think a similar event could not come too often or too soon.

Amongst those who added to the success by their presence were Dean Eagen, Rev. Father Jelcott, Rev. Father McMahon, Rev. Father Carberry, Mr. J. Laxton and family, A. Cottam, J. Guinane, J. F. Ryan, M. O'Keefe and E. Sullivan. Mr. J. W. Moves added much to the comfort of the picnickers from Toronto by his courtesy in their regard, special cars being provided, and everything possible being seen to for their convenience and pleasure.

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## QUARTER OF A CENTURY A PETERBORO PRIEST

Rev. Father Keilty, Twenty-five Years a Priest in this County—The Anniversary Recognized by His Douro Parishioners.

1874-1904. Last Sunday in St. Joseph's Church, Douro, handsome recognition was given to the fact that the pastor, Rev. Father Keilty, completed his fifth jubilee—twenty-five years as a parish priest in Peterborough county.

In token of this fact yesterday, Aug. 7th, 1904, acting on behalf of the congregation, Mr. Jas. McElligott, reeve of the township, and Mr. Allen, councillor, approached the altar and read the following address: The Rev. W. J. Keilty, P.P.

Douro, Ont.: Rev. and Dear Father—It is now twenty-five years since, in obedience to the wishes of the late Dr. O'Brien, Bishop of Kingston, you began parochial work in the County of Peterborough. Twenty-five years of active, continuous parish duty in something rather unique in the lifetime of a parish. We are persuaded then, Rev. Father, that we should not allow this occasion to pass without presenting to you our most hearty congratulations, and, if you will permit us, briefly reviewing what your energy and zeal have accomplished during those years for the upbuilding of God's Holy Church, and for the material and spiritual advancement of the people among whom you labored. Twenty-five years ago, when you arrived in the parish of Ennismore, as its first resident pastor, the present church was there on the hillside, surrounded by a rough rail fence, standing among stumps, stones and briars and brambles. Four or five taverns stood in the village hard by, to undo, during the week, the good which the "Soggarth Aroon" vertilled into the people every Sunday.

Soon after your arrival, your innate energy displayed itself, and a rapid transformation both in the material and spiritual order, was effected in the parish. The rough and unkept church grounds soon assumed a different appearance, a magnificent parochial residence arose beside the church, lawns were terraced, ornamental and fruit trees cultivated, and the whole church property enclosed with neatly painted fences, so that the church grounds became a veritable beauty spot in that picturesque township. In the ordinary course of events a fine new bell was placed in the church, and several acres of fine agricultural land was purchased, and added to the already large and spacious church grounds. Through your indomitable energy all these buildings and improvements were paid for. Besides these silent witnesses of your great capacity for work, there may be mentioned those temples of Christian virtue which were built up in the souls of your parishioners of Ennismore, by your forceful sermons and scathing and fearless denunciation of evil. Your labors for the Holy cause of temperance in that parish are well remembered. By your strenuous advocacy of the cause you induced the municipal council to submit a by-law to the people, who, at your instance, voted to banish forevermore from the confines of the township, all hotels licensed to sell spirituous liquors. After ten years' hard and faithful service your ecclesiastical superiors summoned you to take charge of the important parish of Douro, and you departed from Ennismore among the universal regret of the congregation. During the past fifteen years the same unflinching zeal in the cause of education and religion has marked your career in the parish of Douro. Of this, this beautiful church, the enlarged and improved parochial residence, the new cemetery, a fitting resting place for the remains of the dear ones who have passed away all clear of debt here, convincing testimony. Here, in Ennismore, in the promotion of the noble cause of temperance. Under your fostering care a flourishing Total Abstinence Society has taken deep root in our midst, and we bespeak for this society from year to year a continuous and healthy growth. All who have watched your career since your advent to this county 25 years ago, can bear witness that you have spared time nor money, that you have spent your strength and energy for the welfare of the parishes entrusted to your charge. That the "God of all Gladness and Consolation" may spare you and give you health and strength to continue the sublime labors of the priestly office for many years to come is the ardent and sincere desire of the people of Ennismore and Douro.

FELIX.

## At Bond Lake

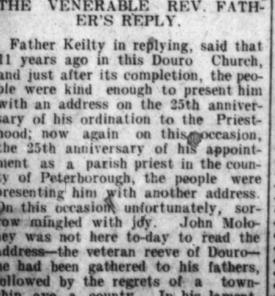
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Councillor Allen accompanying the Reeve because Councillor Allen was the son-in-law of the noblest Roman of them all—John Leary, the veteran treasurer of the township, who, likewise, had gone the way of all flesh. Councillor Allen was respected and would always be respected by the priest and people of Douro.

Father Keilty then went on to say that, thank God, the lines had been cast to him in pleasant places all the time during the past 25 years. He had built a palatial parochial house in Ennismore and he had built this magnificent church—this poem in stone—in Douro. Surely he might be pardoned for saying, even if it did seem somewhat egotistical—Sis quaeris, monumentum, circumspice. Thank God when he left Ennismore, he had left it free from debt and free from taverns. Thank God, when leaving Douro he would leave it, too, as it was now, in fact, free from debt, from taverns. He was able to accomplish what he did because the people were always true and loyal to him. They had always stood to him no matter how much money he asked from them because they knew that during those 25 years he had never kept anything for himself, except his food and clothes. Thus, Father Keilty said in conclusion, you will describe to your children's children what manner of man was the last of the Mohicans—the last of a long line of priests sent by the Bishop of Kingston into the dear old County of Peterborough.

During the reading of the address his reverence remained seated, as he is not as young as he used to be, while the congregation, to show their respect for him, remained standing. The congregation was a very large one.

## Pere Hyacinthe and the Priest Baiters

M. Hyacinthe Loysen, the ex-Carmelite, has now joined the other apostles in exulting over the struggle between France and the Holy See. M. Loysen must always put in his word when any agitation is on. The ex-Carmelite has, it appears, been writing to an American paper from Geneva, in which he makes some statements which are characteristic of the man. He warns the people of the United States, for instance, that they are nourishing a serpent in the shape of Roman Catholicism, even in its most liberal form. The ex-Carmelite also records that Mr. White, a former American Ambassador in Europe, and now President of Cornell University, said to him that a nation which would produce such statesmen (save the mark!) as M. Combes, could not be in a condition of decline. Mr. White is assuredly to be pitied if he really said that. As diplomatist and professor he ought to have shown more perspicacity and more knowledge of French politics. M. Loysen himself also affects to regard M. Combes as possessing marvellous gifts and qualities as "un homme de Gouvernement," but then the ex-Carmelite, like most of the toadies, has an eye to what he may get from his fellow apostle while that person is in power.

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