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VOL. XIII., No. 16

TORONTO, THURSDAY, APRIL 20, 1905

PRICE FIVE CENTS

TOPICS OF AN OLD-TIMER

A Trip to Richmond Hill, this County to Visit its Irish Patriarch, Mr. Matthew Teefy. Points of Interest Along the Way—The Old Gentleman Still Making Himself Useful—We Talked About Many Things and He Showed me his Newspaper Files and Public Documents—Toronto Newspapers and Publishers of More Than Fifty Years Ago—Some Old-Time Printers.

One fine day recently I made a trip northward in York County to see the country and interview the patriarch of my people in this part of Ontario. I mean by the latter Mr. Matthew Teefy, of Richmond Hill. Mr. Teefy has many claims to distinction, and I was very desirous of interviewing him for the "Register," especially as I knew him in the long ago. When I was connected with the Toronto "Mirror" in the early fifties, he was a frequent visitor at that office, and I formed a fond regard for him. He is now one of the oldest men in the County of York; he is the oldest postmaster in continuous service in the Dominion; he is the father of one of our most prominent priests; he is, perhaps, the oldest printer in Ontario, or at any rate one of the oldest; he is more than any one else a man who connects the past with the present with recollections and public documents which he has carefully treasured.

The way was north on Yonge street. Although I had lived in Toronto twenty-one years before going away in 1879, I had never been out that direction, and was anxious to see the country. It was like returning to visit a neglected shrine. I wanted to visit St. Michael's Cemetery, where several members of my family are buried, and where no doubt I am before long to be buried myself. I desired to view the scenes of the rebellion of 1837, just beyond Yorkville, where the banner of rebellion was raised in December of that year. I wanted to visit my old friend, A. H. St. Germain, now one of the oldest printers in Canada, who resides on a farm at Bedford Park, and finally, go on to the home of Mr. Teefy, have a chat with the patriarch, his aged wife and two maiden daughters.

The way I found rough and hilly, and by no means so beautiful a suburban country as I expected to find. The Metropolitan Electric Railway offered me the means of transportation. The C.P.R. crossing, North Toronto, is the point of departure. This is just beyond old Yorkville. I had been out as far as Bedford Park one day before, and took in some of the points of interest in my rambles. Gallows Hill, where it is said two men were hanged at the time of the rebellion, is the first place that demands attention, as it possesses historic associations. Then comes Deer Park, where there is neither park nor deer.

St. Michael's Cemetery is on the left side of the road. There are buried many thousands of Toronto's Catholic dead. But it is by no means the first cemetery of our denomination, and Catholics were buried here even long before old St. Paul's was opened. It must be remembered there was a French fort here antedating Gov. Simcoe's arrival, and long before Canada was ceded to the British. That fort was at the west end, and there must have been a God's half-acre in that locality somewhere. The old St. Michael's Cemetery is in a very poor condition, and ought to be put in some kind of shape to show that we are not neglectful of our dead. I did not think to look for the new cemetery further north. Perhaps some day, if I am spared for the work, I may take up this matter of Toronto Catholic burying places. I understand there is a good deal to be said on the subject.

Much has been written about Montgomery's tavern, the rallying point of the patriots in the abortive rebellion of 1837, which was in this immediate vicinity. The tavern was burnt at the time by the loyalists. Instead of farm acres there are now houses and

a fine store occupies the site of the former tavern. John Montgomery was a Scotchman, who espoused the cause of the patriots, but did not keep the tavern, although he owned it at the time. He resided in a house on his farm close by. I saw Mr. Montgomery frequently when he kept the Russell House, many years afterwards, down on Church street, near Colborne.

There were but few Catholics or Irish people mixed up with the uprising of 1837. Besides Dr. E. A. Theillar, there was another Irishman named Brophy incarcerated in Toronto jail, for participating in it. I remember once having been given a description of the fight at Montgomery's by the late John Mulvey, who was an eye-witness of the encounter, though then but a boy a few years old. He told me many of the rebels had pikes for weapons. The scene of the famous conflict is now known as Eglinton, which is an incorporate village. The elevation of the country here is said to be on a level with the top of the spire of St. Michael's Cathedral.

Glen Grove Park, a little further on, was formerly the home of James Beatty, a famous Irish business man of Toronto, publisher of the daily "Leader" newspaper, an extensive leather merchant, lessee of the York roads, the political friend of Sir Francis Hincks, and a famous reformer.

Bedford Park is said by the Guide book to be an enchanting residential suburb, but its beauty did not strike the writer as an attraction. It has a post-office, a tavern, a blacksmith shop and a few private residences. Among the latter is the home of Mr. A. H. St. Germain, an old acquaintance of the printing and publishing fraternity. Mr. St. Germain is a pretty old man, nearly as old, I think, as Mr. Teefy. He is a French Canadian by race, is a native of Kingston, and was married to an Irish lady who was his first wife. He is now married for the second time, and often rides into the city with his bride in a buggy. Only that old age is pressing hard upon him he would not doubt be a very jolly man. He had a daily paper here in the long ago, which he sold to Mr. Robertson when he started the "Daily Telegraph" along with Mr. Jas. Cooke, one of the Beatty connection.

One of the objects of interest pointed out to me at Bedford Park, was the farm once owned by Hon. William McDougall here he became lawyer or editor, and was known by the sobriquet of "Wandering Willie." Mr. McDougall was one of Ontario's public men that I was well acquainted with, but I am no great admirer of his career.

Thornhill is a village through which crosses the river Don, on its way to the bay at the east end of the city. It was called after a Mr. Thorn, an Englishman from Dorsetshire, who settled a small colony here. If this village were to be judged by its age it ought to be of city dimensions by this time; but the Yonge street villages don't grow.

Richmond Hill comes next in view, and it presents a bright appearance, several of the houses revealing in fresh paint. It possesses no abnormal growth, however, and has, I understand, about seven hundred inhabitants. It is picturesquely situated, and is 600 feet above Ontario Lake level. It is an old village, and its present name was suggested when the late century was in its teens. It was here that Col. Moody, the loyalist, resided when he rode to Montgomery's to fight the rebels in December, 1837, and met his death, when he endeavored to ride into Toronto to raise the alarm. Perhaps like Gen. Phil. Kearney, who rode into the rebel ranks at Chancellville, and finding his mistake, tried to ride successfully away again, thinking the rebels could not hit a hay-stack.

In the Metropolitan Electric Railway guide's notice of this village, I find the following among others:—"The oldest postmaster in Canada, both in point of years as well as service, is still on duty here, hale and hearty in spite of his eighty odd years, in the person of Mr. M. Teefy. He has discharged the duties of postmaster here continuously for over 53 years."

This is a record for Mr. Teefy and his family to be proud of, as probably there is not another postmaster in the Dominion so long in continuous service. He can tell us the conditions existing in the early immigration of the thirties, of the newspapers published in Toronto at that time and ever since; of the progress of education from an infantile condition to its present high standard; of the progress of the Church; of the achievement of good government, and the causes that provoked good men to rebel when he was a boy, etc., etc.

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When I asked for the post-office, I was shown a capacious cottage on the left-hand side of Yonge street, and there I entered. One of the ladies was on duty in the office, and I told her my name, and said I wanted to see her father. She was a little surprised. My name was not unfamiliar to her, but she did not expect to see me at Richmond Hill. It was after the dinner hour, and she said her father was taking a rest. She showed me into a parlor and went to inform her father. I noticed a large legal instrument on the table, and this evidently was the work he was at in the service of his neighbors, showing that the days of his usefulness were not yet over. Presently the old gentleman approached me with outstretched hand and a pleasant smile, and bade me welcome. I told him I was very glad to have that opportunity of interviewing so venerable and remarkable a citizen. I had been thirty-four years absent from the country, but had not forgotten his face. I had seen him often in the old "Mirror" office in the early fifties, and was glad to renew the acquaintance. Mr. Donley, the proprietor of the "Mirror," he said was a very nice man, and he had had a very high regard for him.

"I understand, Mr. Teefy," said I, "that you served an apprenticeship to the printing business in Toronto, and can tell me something about Toronto's earlier printers, some of whom I think I knew."

"Yes, I learned the printing trade with Thomas Dalton, the publisher of the "Patriot," a Conservative weekly journal of those days, and a very nice gentleman."

"What other papers were there in Toronto at the period between 1836 and 1840, when you were learning the trade, and who were the printers?"

"William Lyon McKenzie was in Toronto then, having lately come, and started "The Constitution," which corresponded with his own liberal ideas. There was the "Correspondent," owned and edited by a priest named O'Grady, a former pastor of St. Paul's Church, who had disagreed with Bishop Macdonell over politics, and had been sentenced. There was Frank Collins, an Irish Catholic, who published the "Canadian Freeman," a Liberal paper, and there was Mr. McTavay, another Irish Catholic, who was connected with the "Constitution." Besides these there was a Mr. Stanton and Mr. Cary, who were connected with the "Upper Canada Gazette," the official paper. The "British Colonist," a Conservative paper, was published by Hugh Scotchie."

"There were a good many apprentices and printers employed in the "Patriot" office, some of whom I think I have known. Please to mention their names."

"The foreman was W. A. C. Meyers, commonly called 'Wac' Meyers, because of his initials. He and I did not get along well together, and when Mr. Dalton died he told me I could leave if I wished, and I left. This was in 1840."

"John Gannon was one of them, was he not?" I asked.

"Yes, John Gannon was one of them, a very good man, a very good printer and a good Catholic. There was also Thomas McNamara and William Malloy, both Catholics. Do you know whatever became of them, Mr. Halley?"

"Malloy was a son of John Malloy, so many years superintendent of Osogood Hall. He went to New York, and I fear came to a poor end. I did not know him personally, however, but I knew his brother, Joseph, also a printer. He is alive, the father of a family, and residing in Chicago. Tom' McNamara was a nephew of Capt. McNamara, an officer of the British army, residing in Toronto, after service, until his death. Tom started a newspaper in Ingersoll, Ont., called the "Chronicle." He was an efficient newspaper man and used to write stories for his own paper. I think he died in Ingersoll, but I am not certain."

"There was another publisher I forgot to mention—George Garnett, afterwards police magistrate, whose paper was named "The Palladium." He was mayor of the city in 1844, when the 'Parties' Procession Act' was passed, forbidding Orange or other party processions in the streets, and when he attempted to stop an

BARRIE CORRESPONDENCE

Miss Anna M. Deane, who has been sojourning in Pasadena, California, returned to town, and is staying with her sister, Mrs. M. Shanay, Toronto street.

Friday, April 14th, Feast of the Seven Dolours of the Blessed Virgin Mary, was observed here in a devotional manner.

Mr. John Kennedy, contractor, Chicago, was in town Thursday on his return from attending the funeral of his father, the late Mr. M. Kennedy, Phelpsston.

Mr. W. A. Boys, barrister, and Mr. B. Lawrence, have purchased an automobile. It is the first owned by a resident of the town, and proves a source of great attraction while passing in the streets. Mr. Boys and Mr. Lawrence are both expert chauffeurs.

The regular meeting of the Altar Society was held at the Deaneys Sunday evening, and was well attended.

It is very cold. The western winds have cleared the ice from the bay.

Praise for the Catholic Schools

Galt, April 15.—Inspector Power visited the Catholic Separate School officially on Jan. 21, and his special report has been received by the Secretary. The following extracts have been taken from it:

Pupils enrolled, 70.
 Pupils present, 61.
 Pupils who passed entrance examination, 4.
 Organization, quite satisfactory.
 Discipline, excellent.
 Proficiency of classes, reading, spelling, grammar, composition, arithmetic, good; writing, good and middling.
 Accommodations, these have undergone no change since my last visit.
 Equipment, a few good maps have been added.
 Requirements—I would respectfully suggest that the Board endeavor to spend a few dollars in purchasing supplementary reading for the various classes.
 Remarks—Miss McCowell continues to do her excellent work. The attendance is pretty large. Nevertheless the work done by the various classes compares most favorably with that done in any other school I visit.

Pope and Sir Charles Tupper

Rome, April 13.—The Pope received in private audience the Right Rev. John Cameron, Bishop of Antigonish, Nova Scotia. After the audience, in which he dwelt on the ecclesiastical affairs of the Diocese of Antigonish, Bishop Cameron presented Sir Charles Tupper, former Premier of Canada, to the Pope, recalling his constant defence of the rights of Canadian Catholics. The Pope, speaking in Latin, said he knew of the struggles sustained by Sir Charles, and praised him warmly, and putting his hand on Sir Charles' shoulder, he gave him his special blessing.

London, April 13.—The House of Commons to-day by a vote of 263 to 104, defeated a motion to establish a Catholic university in Ireland. There was much cross-voting. The minority included the Nationalists and English Catholics.

Belgium and the Pope

The Catholic Herald states that the Catholics of Belgium have decided to present a new church in Rome to the Pope. The new church will be built in the S. J. Lorenzo quarter, and the Pope himself will be the architect of the monument.

Orange parade in the streets of Toronto, the followers of King William upset him in a ditch, and that was the way they observed the law.

"Do you remember Tom Shanklin? wasn't he an apprentice in the "Patriot" office during your time?" I knew him too."

"Yes, Shanklin was an Orangeman and a favorite of foreman Meyers. He had a brother an Episcopal minister. Strange as it was, a son of William Lyon McKenzie was an apprentice in the "Patriot" office, too."

(This interview with Mr. Teefy will be continued in future issues.)

WILLIAM HALLEY.

THE PRESS AND THE SCHOOL QUESTION

Rev. L. Minehan on the Character and Influence of "The Telegram."

Editor of The Star.—The Toronto Star has well earned its name during the present crisis. Whilst, day after day, the most disgraceful appeals to sectarian feelings are made in headline and cartoon and editorial page by papers professing impartiality and independence, The Star, and I am proud to say, its correspondents, have been shedding the clear beams of fairplay, reason, and patriotism. It is well, in my estimation, that Catholics have up to the present left the defence of their rights largely in the hands of such journals as The Star. They have thus had an excellent opportunity of seeing where the forces of bigotry have been arrayed; and, moreover, their position with regard to the education of their children needs no better defence than the rabid abuse hurled against them at the present time. Happy, indeed, would be the lot of the Catholic children who had every day to run the gauntlet of teachers and schoolmates nourished on the pap supplied by the News, the Telegram, the World, et al.

The most regrettable feature of this rabid outbreak is the attitude of so-called "religious" journals. One of these declared, with a modesty and charity which would do credit to an Indian on the war path: "Sooner or later there was bound to be a struggle—a fight to the finish—between the forces of clericalism on the one hand, the forces of spiritual, intellectual, and political freedom on the other."

I suppose that my poor self is identified with the forces of clericalism, as opposed to "intellectual, spiritual, and political freedom." Now, Mr. Editor, I know something of municipal, Provincial, and Dominion politics, for the last twenty years in Toronto. And I can prove that no pupils are as free from anything approaching to dictation in these lines as those of the Catholic churches of this city. Again and again partisan utterances have been made from non-Catholic pulpits, and individual candidates championed or denounced—a proceeding which no Catholic priest would dare to venture on, and no Catholic congregation tolerate. In 1896 I supported the Liberal party in its policy of conciliation, not that I did not sympathize with my fellow-Catholics of Manitoba, but because I deemed sweet reasonableness the best policy for all concerned. I was not alone in that attitude. And I can say that I know some of my clerical confreres who have more true liberality in a finger joint than the whole outfit of Toronto assailants of Sir Wilfrid Laurier could supply.

During more than twenty years of priestly life, covering periods of bitter political strife, I have never once been asked, directly or indirectly, to vote, or abstain from voting—never once have I received as much as a hint as to how I should comport myself politically—at the hands of any member of that terrible hierarchy, which is now represented as lifting its awful form to the skies and dominating the land. So much for "the forces of clericalism against the forces of intellectual, spiritual, and political freedom." Shade of the late Dr. Dewar! Thou couldst tell us a little of thy experience of "political freedom!"

Let me turn from this theme to the alleged interference of the Apostolic Delegate at Ottawa in our national concerns. Day after day we are told by Conservative and independent journals that the Apostolic Delegate owes his position to the intrigues of the Liberal party. I know something of the sentiments of priests and laymen in this matter, and this sentiment hails the appointment of an apostolic delegate as a blessed relief from a state of affairs which was at times trying, to say the least. On account of the amount of business of a purely ecclesiastical character coming to Rome from the United States and Canada, it was found advisable to appoint a permanent delegate first at Washington and then at Ottawa.

Most of the United States bishops were not favorable at first to the former appointment, but no one would question its wisdom now. The same sentiment will soon prevail regarding the Ottawa delegation.

No one would more quickly resent any attempt to enter the political field on the part of the Apostolic Delegate than Catholics themselves. The great O'Connell declared that he would no more take his politics from Rome than from Constantinople. Mgr. Sbarretti, however, denies that he has been guilty of any such interference as that laid to his charge by the Manitoba Government. Ministers of the Crown, both Provincial and Dominion, have at times interfered in such purely ecclesiastical matters as

the appointment of bishops. They have sometimes indicated the choice they believed would be most acceptable to a mixed community. And they were perfectly justified in going so far. Legitimate interference, however, would cease and unjustifiable aggression begin were these Ministers to declare that the position of the Catholic Church would be rendered unpleasant were their advice rejected. In the same way the Apostolic Delegate might plead for the Catholics of Manitoba. He might represent to the Manitoba Ministers the wisdom and justice of a certain course. Nothing but purblind bigotry or unscrupulous rascality would see an opening in this for a cry of aggression. If more than this was done—and in this respect the word of Messrs. Rogers and Campbell will be accepted by no honest man unless documentary evidence is produced—then Catholics will have been overstepped and amends should be made.

Would it not, Mr. Editor, be advisable to counteract the propaganda of hate now carried on by a public meeting of citizens, Catholics and non-Catholics, who want to live in peace and harmony—who believe that municipal and social questions of the highest moment are being lost sight of in the present excitement—who believe that by the exercise of mutual good will on the part of all creeds we will by degrees hit on a satisfactory solution of the problems confronting us in our yet undeveloped condition? If The Star would bring out a meeting of this nature, it would, in the opinion of your humble servant, crown the splendid service it has rendered to Canadian nationality in this crisis.

L. Minehan

Rev. Father Minehan sent in reply to a furious reply to the foregoing, the following to The Telegram:

Controversy with an editor in his own paper is proverbially hopeless for the luckless wight who undertakes the job; but when that paper is The Evening Telegram then indeed the fabled purifier of the Aegaeon stables may well shrink from the task. Unnerving as the work is, I deem it my duty to give you the opportunity of either closing your columns to a few words of reply to your personal attack on me in your issue of April 11th, or of repeating that characteristic performance.

The object of your attack was a letter of mine which appeared in the Toronto Star of April 8th. That letter opened with a few words of well merited appreciation of the utterances of the Star and its correspondents. That the Star's method of discussing public questions wins widespread commendation was shown by a complimentary message sent to it by the present Premier of Ontario, after he emerged victorious from a very bitter political fight. I wonder did an opponent ever send such a message to The Telegram!

JUSTIFIUS RUSTICUS

You ask me to square my words of appreciation of the Star's correspondence with a letter which appeared there over the nom de plume "Rusticus." Surely you must have seen that this letter appeared in the same issue with my own, and therefore after my letter was written. However, after reading your editorial of April 11th, I express my unqualified approval of Rusticus' trenchant letter. And the use made of it by The Telegram is a gratifying proof to the author that his shaft struck home.

You accuse me of intolerance because I assume that the question of provincial rights for the west is not a political but a religious question. In my letter to the Star I never referred directly or indirectly to provincial rights. The Telegram is very determined that "Quebec must keep her hands off," but when a purely provincial issue arose in Quebec some years ago, namely, the restoration to the Jesuits of a fraction of the value of their confiscated property, The Telegram was amongst the loudest of the screamers for Dominion interference. "Quebec must keep her hands off," but Ontario has a perfect right "to keep her hands off" provincial issues, either in Quebec or the Northwest—this seems to be the golden rule of The Telegram and its confreres.

A RELIGIOUS QUESTION

The charge of intolerance is further pressed against me because I assume "the school question to be a religious question, because the Roman Catholics who have raised it choose to call it a religious question." I challenge The Telegram to produce one phrase in my letter to the Star justifying

(Continued On Page Five)

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