



"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

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## TOPICS OF AN OLD-TIMER

**Late Visit to Buffalo Continued—What that City had in the year 1848—Some Irish-American Citizens that I had not Forgotten—Where I Sought Employment and got it—Great Steamboat days in Buffalo Harbor—The "Free Soil" Convention of 1848—"Prince John" Van Buren—General James Shields and the Ending of the Mexican War—Toronto University Buildings Superior—Buffalo has Better and Cheaper Markets—Toronto's Unequaled Harbor and Surroundings.**

There was no striking building that I remember of in Buffalo in 1848. I had heard, however, of the "Gothic" hall, a business structure on Main street, before I left Hamilton, and I was anxious to see that. It was situated only a short distance north of the "Terrace" and the "Mansion" house, and was in possession of a Boston clothing house. The manager of that clothing house, I learned, was an Irish-Catholic named William Carling, a fine-looking gentleman, who a few years afterwards met with a sad ending. He was burned to death in the hotel where he was living—the Clarendon—then the newest and best hotel in Buffalo, which was destroyed by fire in the fifties. The American hotel, also first-class, was situated near "the churches," on Main street, and seemed to me very tall, although only five stories high. What was known as the "Kremlia" block, about the same locality, was the best business block in the city. Why it was given that name I do not know. During my late visit I was unable to locate the exact spot where the American Hotel was situated or the Kremlin block either. The numbers have all been changed since they first were put on. The numbers then corresponded with the houses; they have been altered to correspond with the lots. The Gothic hall still stands and rears its fine Gothic front as of yore. But how many uses it has been put to since its erection, I cannot tell. But I know that it was used for some years by a worthy Irishman named Patrick Smith, as a gun shop, and I cannot forget the great wooden rifle he had gracing the front of the building as a sign. But Pat Smith and his sign-rifle are there no more. They are gone long ago like so many other worthies I knew there in my earlier days. I could not see near "the Terrace," on Main street, during my late visit, the once celebrated "Terrace Lunch" or "Red Jacket" saloon, in the basement on the west side of the street. Buffalo is greatly changed since my recollection of it, but not nearly so much as Toronto is changed. I do not forget a picturesque sign of a Scotchman named Smith, a sign painter on Main street, a few houses below "the Terrace," where a man was represented as "working his way through the world" with a paint brush in his hand, and breaking through a good-sized representation of the globe. This Mr. Smith was a nice kind of man and if I remember rightly, was an officer of the St. Andrew's Society,

for they had a St. Andrew's society in Buffalo in 1845.

One of the most prominent Irish men in Buffalo in those by-gone days, was one Patrick Short, who had a clothing store on Commercial street, near the bridge. He had, I believe, considerable wealth. Besides his store, he had a vessel or two on the lakes, and held some political municipal office, such as Supervisor of the Poor. He had a brother named James, who kept a boarding-house on one of the streets near the docks. The last time I saw "Jim" Short (and that is more than fifty years ago), he was "going the rounds" of a beat as a policeman. The Shorts were from the County of Monaghan in Ireland. There was a neat little Irishman named Cotter, who kept an eating house in one of the basements on the south side of "the Terrace," who furnished good board for \$1.50 per week and single meals for 12 1/2 cents. I believe Cotter drifted in the course of time to Chicago. At least Mrs. Baker of Chicago, a daughter of one Bloomer, who kept a stylish place of entertainment on one of those streets east of Main street, that I remember well, told me so.

In seeking employment in Buffalo in May, 1848, I looked very young for one who professed to have learned the printing trade and I did not expect full journeyman's wages. I was glad to receive double what I was getting, when I left the "Spectator" office in Hamilton. I remember of making only two applications, both on Main street, before I got a job. One was with a job printer named Faxon; the other at the "Commercial" office. It was at Oliver G. Steele's, of 206 Main street, that I struck luck. Mr. Steele was a bookseller, a book-binder and printer, and became a man of consequence in the city. He came to Buffalo from Albany, N.Y., and he had piles of old Albany papers heaped up in the rear of his store. There was the Albany "Argus," the Albany "Atlas" and the "Journal," all stowed away there, but what use Mr. Steele made of them I never knew, although he was something of a politician. The "Argus" was a Democratic paper, the "Atlas" also, which was edited by an Irishman named Casserly. I often wondered if this was the same Eugene Casserly, an Irishman and Catholic, who was United States Senator from California in the seventies, and a very able man. The Albany "Journal" was edited by Thurlow Weed, a Whig political "boss" in his day, who managed the Whig politics of the State of New York, along with William H. Seward and Horace Greeley. About this very time Mr. Steele was organizing the first gas company of Buffalo, of which he became manager, and afterwards was mayor of the city. He is long dead. He left one son, who failed to keep up the reputation established by his father, and we hear no more the name of that valuable old citizen. He treated me well and I served him faithfully for more than a year, afterwards working for a short time on the city directory in the "Commercial" office.

While in Buffalo I endeavored to become acquainted with my own fellow countrymen and coreligionists in that city. Well do I remember Patrick Milton, Maurice Vaughan, Thomas Cannon, Michael Bailey and Peter Walsh. I think the most prominent business Irishman of the early days in Buffalo was one Frank Gallagher, who I think was connected with the merchant marine of the port. That branch of commerce was then much more important than what it is now, on account of the railroads. During my late visit I looked in vain for palatial steamers like the "Sultana" and "Queen of the West" that used to make trips to Chicago, Milwaukee, etc. Those large, splendidly fitted up steamers did the passenger business in those days.

But here I must take heed that I am not writing a book. I must note, however, that some important events took place in Buffalo while I was there in the late forties. Perhaps the most important of those events in history was the Buffalo Convention at which Martin Van Buren was nominated for President of the United States in the interest of those Democrats who were opposed to slavery. Know-nothingism or native Americanism was rife too, but had not yet broken out in full force and cirulence then, but later a Buffalo man had become its nominee for president of the United States, in the person of Millard Fillmore. That this gentleman was an affiliated member of that prescriptive party, I have the assurance (Continued on page 8.)

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### Church Music in Rome

Another very interesting feature of Church music in Rome, says the London Tablet, is the steady, if slow, disappearance of artificial sopranos from the choirs. The Maestro Perosi, assisted by the Maestro Rella, has given two good hours of his hard day during the last year to training the boys, who are to become the nucleus of the great Sistine Choir of the near future—and not altogether of the future either, for they have sung several times already at great functions, and they will take a very prominent part in the music of the Coronation Mass in St. Peter's on August 9. Meanwhile an inexorable rule has been laid down that no new "artificial" sopranos are to be admitted into any of the Church choirs of Rome. The music in the churches has also vastly improved in quality, though it is to be regretted that Plain Chant has not yet taken up the prominent position to which the Holy Father declares it is entitled. In only two of the churches has any attempt been made to introduce congregational singing during the Mass, at Santa Maria in Aquiro, and the Anima, which by the way, has now become the parochial church of the German residents in the Eternal City.

### The Bishop's Reply to Pope

Rome, Aug. 16.—The Osservatore Romano publishes the reply of the French bishops, unanimously approving the terms of the Pope's encyclical against the separation of Church and State. In reply, the bishops give thanks to God that they have been able to hold a plenary assembly while for a century past an unjust contract refused them this right.

The reply declares that the French bishops are unanimous on all questions of patriotism and faith, and that the will of the Holy Father will always be their last word. The bishops thank the Pope for having authorized them to deliberate on questions which his holiness alone is able to settle. They affirm that they sacrificed at once, at his word, personal ideas which they might have expressed. The reply glorifies the encyclical as a monument of Divine and human wisdom. It compares the condition of the faithful in France with that of the Hebrews returning to Jerusalem after their long captivity, and affirms the wish of the bishops to re-establish Jerusalem and its temple on the invitation of the Pontiff at whatever sacrifice.

The reply approves all the condemnations pronounced by the encyclical and inveighs against what is called the criminal audacity of a power which, wishing to tear up a contract made with the Church, does so without putting herself into communication with the head of the Church. It also condemns sacrilegious usurpation of ecclesiastical properties. In conclusion, the reply reaffirms the fidelity of the Catholics of France to their faith and their resolution to obey the Holy Father. As soon, it says, as the French democracy sees things in their true light it will rise as one body in the faith of Christ and the love of the Pope. "That is why we demand the right," says the reply, "to preserve for France all the privileges of her protectorate over Catholic interests in the Orient."

On August 15th the corner-stone of the magnificent \$300,000 cathedral for St. Boniface was blessed by Mgr. Langevin, the sermon of the occasion being preached by the Archbishop of Ottawa, who also congratulated the Western Prelate upon the success of his great undertaking.

### Congratulations to "Loretto," Stratford

Many times during the past twenty years have I had reason to feel proud of you, my Alma Mater, but never, I believe, more than when, on reaching the city yesterday, I heard of your latest glorious success. How many other schools of our province can say that 100 per cent. of their pupils have passed the Departmental Examinations? Yet, not alone in these, but also in the University Music Examination every candidate attained the goal, the majority there also winning honors. Yesterday only ten honors were awarded in Stratford and four of these belong to you—Loretto. How I envy the eight girls who learned yesterday that through the untiring care of "our nuns" they had won their certificates! And the high standing of the twenty-four pupils who passed the recent Entrance Examination shows on what a firm foundation is built such a success as that just achieved. Proudly and gratefully do I call myself

A FORMER PUPIL.

### Tribute to Mr. Jas. Battle

In the very fine account given by the Welland Telegraph of the home-gathering of the people of Welland to honor the semi-centennial of Welland County, is found the following highly complimentary notice of one Ontario's deservedly esteemed Catholics and an old friend and contributor of the Catholic Register:

"When the name of James Battle of Thorold was called there was so hearty an applause as to make certain the silver-tongued orator of years gone by in the County Council had not been forgotten. He had been speaking but a moment when the audience realized that though years had passed since his pleasing and familiar voice had been heard in the chambers of the Council he had not lost the magic word that held the audiences of yesterday. Mr. Battle was indeed appreciatively heard. He spoke of the pleasure it gave him to be present and paid a fine compliment to his former colleague, J. Harrison Pew. He launched forth in an eloquent picture of Welland's future. For centuries, he said, Niagara had done nothing but sing Te Deums of thanks. It was still singing, but, as well, poured forth a current of white heat for the making of Canadian industry. In the fifty years to come, Mr. Battle continued, we must have a new Welland Canal double the size of the present one, so that the white winged messengers of peace might bear their burdens direct from Fort William to the markets of the Old World."

### Outing for Hamilton Children

The pupils of the Separate schools of Hamilton, accompanied by their parents and friends, numbering in all about 1,000, held their annual picnic at Centre Island Park, Toronto, on Wednesday of last week, coming by the boats of the Hamilton Steamboat Co. The weather being fine, and the water smooth, the trip was most enjoyable. All got to the island on time, and in safety. The clergy with the party were Rev. Fathers Brady, Holden, Coty, Walsh and Weidner.

The afternoon was spent in baseball and other games for the boys and girls, while the ladies prepared a generous supply of table dainties which were appreciated to the utmost by the hundreds of children. A baby contest was a notable feature of the day, the judges being William Halley, Toronto; M. J. Forester, James Wall, P. S. Bateman and James Redding. All the babies were perfect, so all received prizes.

### POPE'S ENCYCLICAL ON FRANCE

Message to the Clergy of France Made Public—Urges Bishops to Organize—Counsels Against Sedition—Hopes for Restored Dignity to France.

The text of the Pope's long-expected encyclical to the archbishops and bishops of France concerning their future conduct in view of the enactment of the law providing for the separation of Church and State appeared in the Osservatore Romano. It refers to the previous encyclical condemning the general principals of the law, and says the time has now arrived to indicate what should be done to defend and preserve religion in France.

"We deferred our decision," the document continues, "owing to the importance of this grave question and particularly through a charitable feeling for the great service your nation has rendered to the Church. Having heretofore condemned this illicit law, we examined with the greatest care its articles to see if they permitted the organization of religious life in France without jeopardizing the sacred principles of the Church."

After approving the recommendations of the French hierarchy disapproving of the law, the encyclical says:

"Therefore, concerning cultural associations such as the law prescribes we decree absolutely that they cannot be formed without a violation of the sacred rights which are the life itself of the Church. Putting aside, therefore, these associations which our conscience forbids us to approve, it is opportune to examine, if some other kind of organization, both legal and canonical, can avert the threatened dangers of the Church."

The encyclical then examines at some length the old forms of organization.

The Pope says that nothing causes him greater agony than the eventualities menacing the Church in France, and, therefore, he hopes to find some other kind of association not endangering divine rights, adding:

"But as this hope fails us and the law remains as it is we declare it is not permissible to try these other kind of associations so long as they do not establish in the most legal and most positive way that the divine constitution of the Church, the immutable rights of the Roman Pontiff, and the bishops, and their authority over the temporal welfare of the Church, particularly the sacred edifices, will be irrevocably protected by such associations. We cannot wish otherwise without betraying our sacred charge and producing the ruin of the Church in France."

The document urges the bishops to adopt all means within the law to organize their forces, assuring them of the Papal co-operation and support.

"It is not difficult," the encyclical says, "to foresee the recriminations which the enemies of the Church will make against our present decree. They will seek to persuade the people that we do not seek the salvation of the Church, but that the form of republic in France is odious to us. We denounce with indignation such insinuations as false. The makers of this law have not sought separation but oppression. While affirming their desire for peace they have made atrocious war against religion. They hurl a brand of the most vehement discord, thus arraying one citizen against another, to the great detriment of public welfare. We have supported patiently injustice after injustice through love of the French nation and are finally asked to overstep the last limits of our apostolic duties, and we declare our inability to overstep them. Let the responsibility rest with those whose hatred has gone to such extremes."

The Pope counsels against seditious or violent actions and says firmness will give better results than violence. United action, he says, can be learned from those who have imposed the stigma of this criminal law upon the nation.

In conclusion the encyclical says: "In the hour of hard trial for France if all unite in defending the supreme interests of the country the salvation of the Church is far from

### THE PENTATEUCH

Papal Commission Answers Queries as to its Authorship

The Pope has approved the most recent findings of the Biblical Commission bearing upon the authenticity of the Mosaic authorship of the Pentateuch. The questions submitted to the commission and the answers given by it are as follows:

First. Whether the arguments amassed by the critics to impugn the Mosaic authenticity of the Sacred Books known as the Pentateuch are of sufficient weight, notwithstanding the very many evidences to the contrary contained in both Testaments taken collectively, the perpetual agreement of the Hebrew people, and the constant tradition of the Church as well as the proofs furnished by internal criticism of the text, to justify the statement that these books have not Moses for their author, but have been compiled from sources for the most part posterior to the time of Moses? Answer—No.

Second. Whether the Mosaic authenticity of the Pentateuch necessarily postulates a reaction on the whole work in the sense that it must be absolutely held that Moses wrote with his own hand or dictated to amanuenses all and everything contained in it, whether it is possible to admit the hypothesis of those who think that Moses conceived the work under the influence of divine inspiration, and then intrusted the writing of it to some other person or persons, but in such manner that they faithfully render his meaning, wrote nothing contrary to his will and omitted nothing; and that the work thus formed, approved by Moses as the principal and inspired author, was made public under his name? Answer—No, to the first; yes, to the second.

Third. Whether it can be conceded, without prejudice to the Mosaic authenticity of the Pentateuch, that Moses in his work used sources, i.e., written documents or oral traditions, from which, to suit his special purpose and under the influence of divine inspiration, he selected some things and inserted them in his own work, either verbally or in substance, summarized or amplified? Answer—Yes.

Fourth. Whether, granted the substantial Mosaic authenticity and the integrity of the Pentateuch, it may be admitted that in the long course of ages some modifications have been introduced into it such as additions after the death of Moses, either inserted by an inspired author or attached to the text as glosses or interpretations; words and forms translated from the ancient language to more recent language; and, finally, faulty readings to be ascribed to the error of amanuenses, concerning which it is lawful to investigate and judge according to the laws of criticism? Answer—Yes; due regard being paid to the judgment of the Church.

Fulcranus Vigouroux, P.S.S., P. Laurentius Janssens, O.S.B., Secretaries.

### Opinion in Paris

Paris, Aug. 14.—Opinions on the Pope's encyclical differ widely. Le Temps, commenting on the document, says that the Vatican is making a grave mistake in not accepting what the paper calls "the broad and liberal provisions of the separation law."

La Croix, the organ of the clericals, on the other hand, says that the wish of the Pope will be realized and that despite possible trials, the Church will finally emerge victorious.

### Sir William Hingston in Town

Sir William Hingston of Montreal is in town attending the British Medical Association Convention.

Eight bishops and archbishops in the Western States are now engaged in building Cathedrals, St. Louis and St. Paul heading the list with million dollar structures.

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The document was signed August 1st.



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