

TOPICS OF AN OLD-TIMER

Reminiscences of the Long Ago—A Visit to the Falls of Niagara and the City of Buffalo—The First Brock's Monument—Tonawanda then a Me-e Ham'et, now a City of 40,000 Inhabitants—Hotel Prices Then and Now—Germans and Poles—When D'Arcy McGee Published the "American Celt and Catholic Citizen" There—The "Union and Times" a Very Successful Catholic Newspaper Enterprise of the Present Day

Early this month your contributor took a holiday trip to the city of Buffalo, over on Lake Erie, and I propose in this and future issues of the Register to make my observations the subject of two or three articles. I was no stranger to Buffalo as I resided there at an early date and subsequently carried on a business there jointly with Toronto, and I have always been interested in its progress.

My route was by way of Port Dalhousie, the Falls of Niagara and Tonawanda. The day was delightful, the water smooth and the prospect cheering. The steamer Garden City took me from Yonge street wharf and delivered me without a mishap at the ample docks of Port Dalhousie. I had a little trouble with the purser, however, on account of the misuse of a word on that young gentleman's part. Trolley cars took the passengers from the Port to the Falls, passing through the County of Welland and taking in St. Catharines, Thorold and Merrittsen. Some few reminiscences of those places occurred to me that I would like to mention, but will defer till another occasion.

It is a long time since I first saw the Falls of Niagara. More than 58 years ago, or the 24th day of May, 1848. There were no trolley cars then, there was no suspension bridge then, no electric water power then. There was something then, however, that will no doubt surprise most of my readers on mention. The waters had failed to go over the falls for a short time the early portion of the spring of that year. The event may have acted as an exclamation mark for some of the notable events of that famous year. Europe had been in revolution and rebellion, the Mexican war was ended, and gold had been discovered in February of that year at Coloma in California. The vicinity of the Falls on either side was so such place then as now. The Canadian side was called Chilton and the American side Manchester. Brock's monument at Queenston Heights was a very conspicuous object. It was like a round tower with a top covered with tin, and so conspicuous, glittering in the sun, that it was visible from afar. It had been shattered, it was said, by some one coming over from the American side and blowing it up with gunpowder, for dynamite had not at that time become known. I believe the present is the third monument to Sir Isaac Brock and Col. Macdonell, his aide-de-camp, that I have seen. My journey at that time was from Hamilton. I was just out of my apprenticeship in the "Spectator" office, and I was of seeking adventure and my fortune. The world was full of agitation and change, and a little Canadian town, ambitious as it was, did not suit my Irish temperament. Here I am to-day, back in Canada, after being a rover, telling my readers, week after week, what I have seen and heard; yet the present editor of the Spectator, who is a Conservative, has never yet, even unto this day, by his own confession made to me, seen Brock's monument nor heard the roar of Niagara! It used to be said of old that this roar could be heard forty miles away, about half the distance between the Falls and Hamilton. Yet this Hamilton friend of mine, with all his Conservatism, abuses the French-Canadians, who have been America's forerunners, as being too slow and the Catholics as being behind the age! "Cameron, I charge thee, throw away intolerance."

The Suspension bridge was begun in 1847, the contractor being an engineer from Philadelphia. The first trifle of work done upon it was by a little Irish boy residing at Niagara, with his paper kite, which he flew across the chasm. The kite drew a string over it, the string drew a wire, and the wire a cable, and thus was the first of those great structures begun. When the first strong cable was drawn across, the contractor and his wife were the first to cross. They crossed in a basket made for the purpose, slung to the cable and suspended from it. A rope attached to the basket and pulled upon from the opposite side, was the means of locomotion. This was one of the first of those feats for which Niagara has become famous. Previous to that was the proposed feat of Sam Patch, a mulatto, to jump over the Falls on the American side, and which was much talked of when I was a boy; but Sam did not do it. He was killed afterwards in attempting the Genesee Falls near Rochester. In Hamilton, when a "printer's devil," I printed hand-bills for an Irishman named Duffy, who proposed to navigate the Falls in an India rubber boat, but I do not think he ever performed the feat. Then came Blondin in 1860, who walked on a rope across the chasm, carrying a man on his back. He next took a cook stove on his back, and when at midway, set the stove down on the rope and cooked an omelet and there ate his dinner! Afterwards, several years, I saw a man named Harry Lesslie walk across on a tight rope, and the wonder to me was how he could hold his grip with his feet, the wind blowing through the gorge was so strong. But he crossed all right, without any mishap.

When I crossed on May 25, 1848, it was on the occasion of my first visit; it was in a skiff from Queenston to Lewiston, and my toll was 25 cents. When I crossed there, near Lewiston, I saw the first train of railroad cars I ever beheld, coming from Lockport, N.Y. The road was the New York Central and the destination of the train was the Falls. There was then a tramway worked between Lewiston and the Falls, with wooden rafts and horses. It had been in operation then a good many years. The conductor, unwittingly informed me that he had been connected with this tramway since its inception and never lost the life of a passenger, nor had seen one badly injured. Tonawanda is a city eleven miles from the Falls, situated on a river of that name, but which at that time was a mere hamlet. I remember going through it in the night-time on my way to Buffalo. Something was then stirring its denizens. Its one street was illuminated with a bon-fire, brands from the burning were being flung about, and there was shouting and evident exultation. But what it was all over I never found out. It reminded me of an Italian scene I had read of in one of Alexander Dumas' novels. Tonawanda has become of great importance since that distant day in my own adventurous life. The trolley line passes through it on the way from the Falls to Buffalo. The Erie Canal divides it in two, and it is said to do the largest lumber trade that is done in the state of New York. In place of being the mere hamlet it was in the days of my early pilgrimage, it is now a city of 40,000 inhabitants, and is capable of celebrating any important event as becomes a live corporation and despise mere brambles.

When I reached Buffalo this time and looked around a little I was somewhat grieved. The lower part of the city, that I knew so well in the long ago, I could only compare to a junk yard. It looked to me as if the Erie Canal had ceased to bear its moving burdens. The Terrace, which square was the centre of the city's activity when I first knew it, was looking slummy. No canal boats were visible, and the tall liberty pole, which adorned the centre of the square, with its spread eagle of gold

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NEWS FROM SPOKANE

Spokane, Wash., Aug. 13.—Official announcement of the faculty of Gonzaga College, in Spokane, for the coming year, was made at the close of the yearly dinner, July 31st. The executive heads are: President, Father Herman J. Goller, S.J.; vice-president, Father James Kennedy, S.J.; minister, Father Achilles Vasta, S.J.; pastor, Father Charles Mackin, S.J. The other assignments follow:

Father Christopher Donegan, S.J., lecturer of natural theology and ethics; Father Henry Verosch, assistant minister and teacher of freshmen; James Rebmann, S. J., treasurer; Father John Reine, S.J., formerly prefect apostolic of Alaska, lecturer of dogmatic theology and holy scripture; Father John Nicholson, S.J., chaplain of Sacred Heart Hospital; Father Michael Mayer, S.J., lecturer of moral theology and philosophy; Father Nicholas Cocchi, S.J., captain of students, librarian and teacher of Spanish; Father Peter Basino, S.J., recently missionary among the Eskimos in Alaska, missionary to the Italians of Spokane; Father Patrick Mahoney, S.J., president of the Gonzaga debating Society and teacher of rhetoric; Father John Durgan, S.J., president of the Gonzaga dramatic society and professor of poetry; Father Paul Kern, S.J., professor of the first academic department and teacher of German; Father Patrick O'Reilly, S.J., teacher of the second academic department.

Father M. Bernard will go to Nome, Alaska, and Father A. Bensch will go to the Crow Indian Mission in Montana. Father J. M. Bennett and Father F. Fletcher will go to New York for a special course of one year in theology, returning afterwards to Spokane.

For prefects of discipline: Father Francis Burke, S.J., to have charge of the seniors in the yards and study hall; Father David McAstocker, S. J., to have charge of the juniors. They will be assisted by Father Joseph Verhaeren, S.J., and Father Frederic Williams, S.J.

The following have been named for scholastics. They are members of the Jesuit Order, but have not been ordained:

John Van Hoomissen, lecturer in physics and chemistry; Thomas Martin, assistant prefect; Daniel Stack, teacher of preparatory class; Peter Halpin, teacher of special Latin; William Orndorff, first commercial, and John R. Jones, second commercial, and John Eline, third commercial.

Rev. Father John G. Cunningham, formerly pastor's assistant of the Church of Our Lady of Lourdes, was transferred to Seattle, where he will be assigned to duties in the cathedral. Father Cunningham has been in Spokane several years and is beloved by his people.

Gonzaga College will erect a \$5,000 church in Lidgerwood Park, a suburb of Spokane, and it is expected to have the structure ready for occupancy next fall. It will be named St. Francis Xavier.

Officers have been elected for the new infirmary at Gonzaga College as follows: Father Herman J. Goller, president; Father James Rebmann, treasurer. The staff is headed by Dr. W. Q. Webb. The building will have three wards and 14 private rooms, costing \$10,000.

"Since the establishment of the missionaries of the Catholic Church on the Flathead Indian Reservation," says M. I. Agnew, agent at Jocko, Mont., in a report just received by the federal officers in Spokane, "more than 40 per cent of the couples have been married under that ritual, having received the necessary permits from the county clerk. They are gradually but surely adopting the

BURYING BIGOTRY

Novel Twelfth of July Celebration

The Independent Orange Order held a separate celebration at Belfast on the Twelfth of July, at which Deputy Grand Master Lindsay Crawford made some remarks in striking contrast with those made at the demonstration of the old Loyal Orange Institution on the same day. He said that the new movement was a revolt against the tyranny of ignorance, bigotry and unreasonable prejudice. They were opening the eyes of Ulster Protestants, who had so long sat in Tory darkness, and they had set Ulster thinking. They appealed as a moderating force in the political life of their country. They stood for toleration, which was the first step towards the light of liberty, and towards that reconciliation between north and south for which every Irishman prayed. Wherever the flag of Independent Orangemen had been unfurled they found a marked improvement in the relations between Protestants and Catholics, and an absence of that sectarian hate which in former years had led to disturbance and often to bloodshed. The example they set of toleration and goodwill towards their Catholic countrymen had borne fruit in the ranks of the order. For generations, Orange leaders had pandered to the lowest instincts of the mob, and had encouraged sectarian and party divisions among the people for their own selfish ends. Independent Orangemen had chosen the better part, and while their Catholic countrymen might disagree with the doctrines of the Protestant religion, they were determined, God helping them, that their creed would not be identified with ignorant bravado and pot-house oratory, but that its principles would be respected even by its opponents. Independent Orangemen stood for practical Christianity, and the propagation of its principles, as outlined in the Magheramorne manifesto, had softened the asperities of political controversy and drawn closer together in the bonds of national affinity Ireland's long-divided sons.

They held out the right hand of fellowship to their Catholic countrymen, and hoped the day would soon dawn in Ireland when the only rivalry between them would be in loyalty to their country and whole-hearted service in her cause. But their institution had justified its existence on other grounds. It had taught the Protestants of Ulster that Ireland was their native land and that they could not be true to themselves or loyal to the empire if they were not first loyal to their country. Patriotism banished sectarian hate and broke down the barriers which had so long divided Irishmen. Instinct with life, it taught the Ulster Protestant that he had a duty to his neighbor, and that before he laid his gifts on the altar he must first be reconciled to his brother. It did more—it brought him face to face with the needs of the country and awakened in him a sense of his responsibility as a citizen. The Ulsterman had been taught to look to England as his native land, to mistake loyalty to England for patriotism, and then wondered why he was regarded as an alien. Independent Orangemen put their country first in their affection, and were persuaded that he was the true Unionist and the true loyalist who endeavored to make his country a living, progressive unit in a federated empire. Following the resurrection of national ideals in Ulster, it was only natural that they as Irishmen should protest against the denationalization of their country and the deliberate attempts which had been made to rob her of her peculiar national characteristics. Whatever ignorant, unthinking men might say to the contrary, Ireland had an individuality all her own, and her true destiny lay in its natural growth and development. Ireland could only develop along her own individual lines. A country, like an individual, to her own self must be true, and it followed, as might the day, she could not then be false to the ideals of nationality or to those evolutionary laws that governed individual and national progress.

The Sixth Week at Champlain Assembly

Eleven hundred, the high water mark of the session of 1905, was attained early during the past week, the sixth of the present session of the Catholic Summer School, and there are still prospects for an increased attendance on account of the ease and convenience with which these are being taken care of.

The second annual competition for the McGill Challenge Cup, donated by Hon. Edward E. McCall, Justice of the Supreme Court, New York city, the big athletic event of the year, is now a thing of the past. It was wrested from the champion of last year, J. Russell Daly of Georgetown University, and from a score of this year's competitors by T. A. Eager of New York city. The gold medal awarded to the one obtaining the lowest score in the qualifying contest went to George J. Gillespie of New York city.

The annual bazaar for the benefit of the new chapel fund, was held on Tuesday at the New York Cottage under the auspices of the Alumnae Auxiliary Association. The president of the bazaar was Miss Gertrude McIntyre of Philadelphia, and her assistants Mrs. A. C. Jones, Mrs. Geo. J. Gillespie, Mrs. Charles Murray, Miss Mary Jones, Miss Mary Hart and Miss Margaret O'Connell of New York city, Miss Anna von Groll and Miss Mary Marlow of Boston. Financially, the bazaar was a great success, the receipts amounting to over a thousand dollars.

One of the most interesting courses of lectures of the season was the series of talks given on the mornings of the week by Rev. James J. Fox, S. T. D., of the Catholic University, on the Church and Progress. It attracted considerable attention. Of equally vital interest, considering the Papal stand on Church music, were the evening lecture recitals on the Revival of Plain Song, given by Rev. Norman Holly, Professor of Music in St. Joseph's Seminary, Dunwoodie, N.Y. Both by word and by song, Father Holly proved the superiority of the old music for devotional purposes.

The customary Sunday evening reception at the Auditorium honored the following guests: Rt. Rev. Mgr. William Byrne, V.G., of Boston; Rev. Herman Holly, of Dunwoodie; Rev. P. F. X. Mulry, S.J., of Jamaica; Rev. James J. Fox, S.T.D., of the Catholic University; Thomas M. Mulry, Michael Scanlan, John Jerome Rooney of New York, and James A. Shea of Syracuse.

The fourth annual reception and ball of the Albany Cottage was the most conspicuous social event of the week. Dances at the Champlain and Jersey Clubs and informal affairs at the Curtis Pine Villa and New York Cottage, were other social affairs of a pleasant nature. The artists' recital on Thursday evening was participated in by the following: Miss Elizabeth Duffy, pianist; Miss Anne Duffy, violinist, and Mr. Gerald Reynolds, baritone.

The first issue of the new Catholic daily in Rome is out. It is called "Corriere d'Italia."



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