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TORONTO, THURSDAY, APRIL 6, 1905

PRICE FIVE CENTS

TOPICS OF AN OLD-TIMER

Universal Celebration of St. Patrick's Day—President Roosevelt Came From the Capital City to Address the Friendly Sons of St. Patrick in New York—Great Speech of Bourke Cockran—Gen. Nelson A. Miles Praised Irish Valor—Immense Demonstration of the Gaelic League in Dublin—80,000 People in Line—Addresses by Dr. Douglas Hyde and Archbishop Walsh—The Day in London.

The celebration of last St. Patrick's Day is entitled to more than a passing notice, and the writer, who has observed so many recurring anniversaries of the day, desires to call attention to some of the most notable of them. There are many encouraging features connected with those celebrations that cheer the heart and solace the mind.

Perhaps the attendance and speech of President Roosevelt at the dinner of the Friendly Sons of St. Patrick at New York was as striking a feature as any offered. Be it known that President Roosevelt is proud of his Irish blood, and is never afraid or ashamed to own up to it. On this late occasion he paid one of the highest tributes to the Irish race which human tongue can phrase, and what he said came warm from the heart. He not only praised the people, but he put in a strong plea for the study of the Irish language. He said:

"Men of Irish blood are doing their full share toward the artistic and literary development of the country. And right here let me make a special plea: We Americans take a just pride in the development of our great universities, and more and more are we seeking to provide for original and creative work in these universities. I hope that an earnest effort will be made to endow chairs in American universities for the study of Celtic literature and for research in Celtic antiquities."

In the State of Nebraska both Houses of the Legislature adjourned in honor of the day, and the members resolved themselves into a sort of Sons of Ireland Association. In the State of Texas the Legislature did likewise.

Another great feature was the magnificent address of Bourke Cockran before the Friendly Sons at the New York banquet.

"The day we celebrate," said he, "is the oldest national festival in Christendom, and the most important. It is the only one that carries us back to the days when the old Roman Empire still stood, all her dominions yet intact. It commemorates and explains the fall of that system based on servitude and oppression, fruitful of corruption and decay, whose overthrow was absolutely essential to the preservation of the human race, and the erection upon its ruins of this expanding, growing, wholesome civilization of ours, built on justice and morality, whose achievements are bewildering, and yet they are but an indication of the measureless splendor of its prospects. The day we celebrate reminds us that to Irish missionaries in the centuries which are gone do we owe all this civilization which we enjoy."

At the Grand Central Palace in New York, General Nelson A. Miles, before the First Regiment of Irish Volunteers, praised the valor of the Irish soldiers, making special reference to General Thomas Francis Meagher and his Irish Brigade in the Civil War.

There was a great parade in New York on the day which reminds one of the olden times. One of its most interesting features was the display of four banners with Gaelic inscriptions upon them. The lettering of the Gaelic League mottoes on those banners was in the old Irish characters, which when translated into English was as follows:

"Ireland forever Gaelic, live and prosper. Summon your courage, and a country without a la... is a country without a soul."

There were masses and sermons and dinners and dances in thousands of American cities and towns in honor of the day, and the Ancient Order of Hibernians were conspicuous among the celebrants. In fact the celebration of the day was so general and enthusiastic that an observant stranger might think that St. Patrick was the Patron Saint of the United States.

In Montreal the Irish societies began the day by attending religious services. At St. Patrick's Church Father Zilles preached the sermon. He said "Ireland received the faith without bloodshed, but its retention and maintenance was purchased at the price of their martyr's blood, which became the seed of the Church. Education became a crime, worship a felony. Ireland became the scene of the most violent and atrocious persecutions and sufferings until it seemed as if nothing could tell the history of the past but blood. The land was wasted over and over again, flooded in blood, steeped in tears; the whole aboriginal race was stripped of everything they had in the world, and driven out to die in the wasted places of the land."

It was computed that 30,000 people viewed the parade, as the route was crowded from St. Patrick's Church to St. Patrick's Hall. The banquet of the St. Patrick's Society of Montreal was attended by many public men. Hon. Rudolph Lemieux, in replying to the toast of "Ireland," said that with all his heart he drank to Ireland—Ireland a nation, a nation that had given to the Church so many martyrs and saints; a nation which in the field of literature had given men like Thomas Moore and Sheridan; a nation which had produced men like Henry Grattan, Daniel O'Connell, and Redmond, not to speak of that great Irishman, who was claimed by Englishmen—Edmund Burke. Ireland had given Parliament great men, and through Parliament Ireland would gain that self-government which had been denied so long.

The largest procession ever witnessed in Ireland ushered in "Irish League Week." The paraders, walking at a quick pace, occupied nearly two hours in passing a given point. The procession comprised the members of the Executive Committee of the Gaelic League, the members of the seven branches of the organization in Dublin, 5,000 members of the Gaelic Athletic Association, 10,000 school children engaged in the study of the Irish language, the members of the Cumann na nGaedheal, the National Foresters, the Temperance societies, all the Trade and Labor bodies, and the Dublin Corporation.

As they marched the Gaelic athletes chorused patriotic songs by Thomas Davis and other national poets, while the school children and the Gaelic Leaguers sang in Irish "The Men of the West," written by the late William Rooney, and the Rallying Song of the Gaelic League. Each contingent of the procession was headed by standard-bearers which bore the legend: "No surrender to the Post Office. Address all your parcels and letters in Irish."

The fight between the Gaelic League and the Post Office, owing to the refusal of that institution to accept parcels and letters addressed in Irish—although it accepts without question addresses in German, French, and even Russian—still goes merrily on, and so far the League has decidedly the best of it.

A striking feature of the procession was the industrial display, in which the manufacturers of Dublin exhibited on lorries drawn by horses their various goods in process of making. Numerous tableaux were also displayed—one of which held the Post Office in derision, and was greeted with applause all along the route.

SPECIAL TRAINING
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while another displayed Ireland breaking away from Britannia and being welcomed into the circle of free nations, represented by three beautiful young women, as "France," "Italy," and "Hungary."

At Smithfield, Dr. Douglas Hyde, President of the Gaelic League, and Archbishop Walsh, addressed the processionists and vast multitude of sympathizers, whose number was computed at 80,000. Since the days of O'Connell, it is believed, no assemblage so vast has been witnessed in Dublin. Archbishop Walsh announced that he had come specially to the meeting to protest against the action of the Post Office Department.

"The Post Office," said Dr. Douglas Hyde, amid prolonged cheering, "went out with a light heart to chase a Gaelic hare, but by Heavens, they have roused an Irish wolfhound."

LONDON, ENGLAND.
 The Shamrock was a good deal in evidence in the streets, but it was worn almost exclusively by Irish people, the shamrock boom, which was inaugurated by the late Queen Victoria when Irish recruits were badly wanted to fight the Boers, having now largely died out amongst the London public.

The festival was celebrated by ceremonies at several of the churches, the most notable being that at St. Patrick's, Soho Square, where the most Rev. Dr. O'Donnell delivered a most impressive sermon on the life of the Irish Apostle. His Lordship's presence had attracted an enormous congregation, large numbers being unable to obtain admission to the church. In the evening a large number of musical and social entertainments were held. The Gaelic League concert was, of course, the chief attraction, and, as usual, it was attended by a vast audience. There was intense gratification at the fact that Dr. Douglas Hyde was able to be present, and everybody was glad to find him recovered from the illness which prevented his attendance at the banquet the previous evening. Several branches of the United Irish League also organized entertainments, which were in all cases most successful.

Thousands of Irish people flocked to Westminster Cathedral, where the big Irish religious ceremony took place. His Grace the Most Rev. Dr. Bourne returned to London and assisted in state at the service. The sermon was preached in Irish by the Most Rev. Dr. O'Donnell, and the Benediction was given by Dr. Fenton, Bishop of Ample. The music was rendered partly by the congregation and partly by the Cathedral choir. The hymns and prayers were in Irish, some of the hymns having been specially taken down from native speakers in the county Waterford.

The annual Banquet of the Irishmen in London in honor of St. Patrick's Day, which was held at the Hotel Cecil, established yet another record in the history of these remarkable functions. In size the gathering was the largest possible, every one of the 600 seats in the Grand Banqueting Hall—the largest in Europe—being filled, while in point of the representative character of the attendance, the standing of the principal guests, and the importance of the speeches delivered, the occasion must stand out as one of the most memorable in the history of the Irish movement in England. Mr. John Redmond, who presided, made a declaration with reference to Lord Rosebery's attitude on the Home Rule question which may well have momentous consequences in the politics of the two countries, while the presence of the Most Rev. Dr. O'Donnell, Bishop of Raphoe, as the principal guest of the evening, gave the gathering a special prestige, the importance of which it would be difficult to exaggerate. The reception given to his Lordship was one worthy of the great Irish Churchman, and showed conclusively that in no quarter of the world is admiration for his character and gratitude for his magnificent services to the cause of Irish Nationality greater or more genuinely felt than amongst the Irish people of London. It had been hoped, too, that Dr. Douglas Hyde would have been able to be present, but at the last moment he telegraphed to say that an attack of illness, contracted at Oxford, prevented his travelling to London—an announcement that was

received with profound regret and disappointment. A gratifying feature of the gathering was the large number of Irish priests who attended, and also the strong representation of the principal spirits in the London Gaelic League. It was, indeed, a gathering representative in a unique degree of all the best elements of Irish Nationalism. During the evening a splendid programme of Irish songs was rendered by distinguished artists—Mr. William Ludwig, Miss May Coleman, Miss Condon, and Miss Florence Dudley. Mr. Ludwig was heard to special advantage in "The Boys of Wexford," and Miss Condon gave a delightful rendering of "Rich and Rare." The menu card was of the most artistic design, being the work of Messrs. Cunningham & Co., Parkfield street, Islington.

Halifax, N.S., March 21.

The Hibernians observed the anniversary of Ireland's patron saint in a fitting manner. In the morning the members of Div. I and the Ladies' Auxiliary attended Mass in a body and received Communion.

In the evening the Hibernians had a banquet in their handsome hall, about 200 attending. P. J. McManus, president of the Branch, presided. Among the guests were Fathers Kennedy, McCarthy, Flemming, O'Sullivan, Cole, Power, McQuillan and other clergy. M. E. Keele, M.P.P., Mayor Crosby, J. C. O'Mullin, Prof. Stockley, Aldermen Rogers, Campbell, Martin, Boyle and Gastonguay, Ex-Alderman MacBreith, C. R. Hoban and R. LePine.

SCHOOLS

ST. HELEN'S SCHOOL.

The following boys were successful in securing testimonials for the month of March:

Form III. (Seniors) Excellent—W. Kerr, A. Maloney, G. Norman, H. Pegg, J. Powers, J. Travers, F. Ellard, A. Gallagher. Juniors: John Gibson, R. O'Connor, E. Torpey.

Form IV. (Seniors), Excellent—W. Artkin, R. Clarkson, T. Sault, J. Foley, F. Norda, J. Gilroy. Good: F. Boland, (Juniors), Excellent: T. Colgan, J. Gibson, H. Goodwin, B. Kearns, C. O'Connor, C. O'Leary, V. Pegg, F. Redin, A. Fayle. Good: J. Keane, V. Kirby.

ST. MARY'S SCHOOL.

Boys who received testimonials of merit for gentlemanly deportment and application during the month of March:—

Form IV. Senior—Michael Moad, Wm. Overend, Edw. Foley, Wm. Maloney, Charles McCurdy, John Graney, Jos. Bauer, Eug. Landreville, W. Bourdon.

Form IV. Junior—Leo Albert, Wm. Ayers, John Byrne, Edw. Lane, Thos. O'Brien, John Ciceri, T. Lundy, Inzie Milne, James Nicholson, John Barrett, Arthur Carey, Romeo Grossi, Wm. Monahan, John Skain, Alfred Scully.

Form III. Senior—A. Cain, H. Landreville, Leo Jenkins, J. Lane, F. O'Brien, Thomas Real, Leo Ryan, Thos. Shannon, H. Sullivan, J. Wyglesworth.

Form III. Junior—W. Hand, J. Skain, F. White, F. Connell, P. Halfey, L. Lawrence, F. Shanahan, J. Bannon, G. Fensom, T. Connell, H. Callaghan, J. Nicholson, J. Cronin, W. Thompson, F. Corcoran, J. Deferari, A. Campbell.

Form II. Senior—Chas. Richardson, J. Real, B. Watson, A. Hayden, P. McCormick, W. Watson, W. Madigan, J. Danahy, C. Landreville.

Boys who obtained the highest number of notes in the monthly examination:—

Form IV. Senior—1, William Overend; 2, William Maloney; 3, Michael Moad.

Form IV. Junior—1, Wm. Ayers; 2, Thos. O'Brien; 3, John Byrne.

Form III. Senior—1, Thos. Shannon; 2, Leo Jenkins; 3, Harry Sullivan.

Form III. Junior—1, Joseph Skain; 2, Edward Conderon; 3, Jos. Feeley and Jas. O'Neil (tie).

Form II. Senior—1, Charles Richardson; 2, Justin Real; 3, Basil Watson.

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WILLIAM HALLEY.

THE PROPHECY OF ST. PATRICK

By Hon. Bourke Cockran.

We celebrate the oldest national festival in Christendom, and the most important. It is the only one that carries us back to the days when the old Roman Empire still stood, all her dominions yet intact. It commemorates and explains the fall of that system based on servitude and oppression, fruitful of corruption and decay, whose overthrow was absolutely essential to the preservation of the human race, and the erection upon its ruins of this expanding, growing, wholesome civilization of ours, built on justice and morality, and fruitful of progress and of freedom, whose achievements are bewildering, and yet they are but an indication of the measureless splendor of its prospects.

IRISHMEN THE CHIEF AGENTS IN THE ESTABLISHMENT OF CHRISTIAN CIVILIZATION.

The day we celebrate reminds us that to Irish missionaries in the centuries which are gone do we owe all this civilization which we enjoy. The speech of the President to-night reminded you that it was to the heroism and the sense of justice of Irish patriots that this Republic, the last, the capital fruit of Christian civilization, was established upon this continent. And the day we celebrate bids us hope and believe that as Irishmen were the chief agencies in the establishment of Christian civilization before the ninth century and in the establishment of its capital virtue, genuine democracy upon this continent, Irishmen in the centuries to come will be the main agencies for the preservation of civilization and of representative government through the perils and dangers created by the very splendor of its success. (Applause.)

ROMAN RESPECT FOR IRISH VALOR.

The day we celebrate had its origin at the close of the fourth century, in the year 387, when a youth of some fifteen summers was captured by a band of roving marauders and sold into captivity in Ireland. His master was exceptionally severe; but the people among whom he found himself were even then the bravest and the boldest, and the most advanced in the vestiges of their architecture, and the few ornaments that have been recovered show that they have enjoyed a remarkable proficiency in the arts. But their prowess, their bravery, their capacity to fight, which life President has celebrated here to-night, was proved by the fact that no Roman conqueror ever attempted to subdue them. They are now recognized as the Picts and Scots of history. All other tribes the Roman emperors sought to include in the empire; the Irish alone they were anxious to keep out of the empire. (Laughter.) The wall of Severus in the extreme north of England is the monument of Roman respect for Irish valor; but it did not prevent hearty Irish defenders from ravishing the island even to the gates of London.

Before the arrival of Patrick they were given to forays. They had landed in Gaul and had penetrated to Italy. One of their chiefs was killed by a stroke of lightning at the head of his followers returning from the sack of Italian cities. But there was one characteristic which was peculiarly theirs. Boldness and bravery they shared with other Pagan tribes. But alone, even in those days, Irishmen held women in the utmost reverence and respect. Unlike the degenerate Romans, who despised female purity and scarcely believed in it, Irishmen always revered female chastity and Irish women have practised it. (Applause.) Unlike the savages and other barbarian tribes who held women in contempt and occupied them in the manual labors which warriors despised, the Irish paid them a homage, even in that age, very similar to that which was yielded to them in the ages of chivalry centuries afterwards.

THE FIRST AGES OF CHRISTIAN IRELAND.

Patrick, attending his master's flocks upon the Irish hills, learned to love this soil and to appreciate that the qualities of the Irish race were eminently qualified to make them the

chief exemplars of Christianity and its most active missionaries, and he vowed his life to their conversion. In the year 392 he escaped from captivity and at once sought authority from the Roman Pontiff to undertake his mission. For long years he braved difficulties and dangers, he withstood disappointment, and at last was ordained a missionary and charged with the task of bringing the Irish people to the knowledge of the Christian God.

And that race seemed as if they had been waiting all those centuries for that Word. Never was a conquest so rapid, so decisive or so permanent. The qualities which the Irish possessed were not lost; but instead of devoting their energies to war and conquest and plunder, they devoted them to missionary work and to spreading the light of the Gospel. And unlike other countries which gave but a tenth of their substance to the support of religion, they also gave one-tenth of their people to the labors of the Church and missionary service.

Harder than any other tribe, their barks were soon launched upon the sea and rode every wave, and every footsteps pressed the strand of every shore. No peril could daunt them. Scouring plunder, they sought conquest, not for spoils, but they sought the conversion of souls, to save them. No barbarian or savage ever pursued slaughter for profit as vigorously as these Irish missionaries pursued souls to win them to the knowledge of God. (Applause.)

CHRISTIAN IRELAND ENLIGHTENING THE NATIONS.

To far-away Ireland they penetrated. There is reason even to believe that they visited these shores. In England they kindled the light of truth. In Scotland they labored, and through all the villages and all the cities of Gaul they worked, penetrating even into the German forest, everywhere preaching and teaching and converting, proclaiming the Gospel of God and Him crucified in the form of man, and that Gospel of love for all their fellow creatures; establishing monasteries, starting industries, beginning schools for the preservation of letters, they worked the complete change of an aspect of civilization, and in their labors founded the whole structure of modern civilization. (Applause.)

That all modern civilization is due to the labors of Irish missionaries is now disputed by no one. It is the one fact of history on which men of all creeds and of no creed concur.

But, my friends, it is the tragedy of history that Ireland, which was the source of all modern civilization, has been excluded from the benefits of it. For a thousand years she has been the victim of such oppression, invasion, plunder and pernicious laws that she who was at one time the seat of modern learning, she who was first in the development of commerce, she whose schools were famous all over the world, she who enjoyed the highest degree of prosperity, has been plunged into a condition of gloom that never yet, thank God, sank into despair. For through all the dreary days of Irish history, through all the gloomiest period of her experience, she was always cheered by the recollection of two important facts in the life of her chief apostle.

THE PROMISE THAT THE FAITH OF PATRICK SHOULD NEVER FAIL ON IRISH SOIL.

We are told in the life of St. Patrick that while he was moving from Ulster southward he stopped in Mayo and there ascended Cropp Patrick and prayed to heaven for a promise that never should the faith that he planted die out on the Irish soil. And the answer being delayed, we are told that he was plunged into mortal agony, and that he watered the ground with his tears, and that he appealed to the Master he had served so faithfully by the memory of all his labors to grant him that one request. And finally the angel of the Lord proclaimed that forevermore the faith he had preached would remain the property of the Irish race, and never should perish from the Irish soil. (Applause.)

DOWNFALL OF THE ROMAN EMPIRE.

My friends, the redemption of that promise is already clear. Never has a promise from heaven been so signally vindicated. When Patrick began his mission the whole land was in a condition of confusion. The year of his escape marked the recognition of the Roman Empire for a brief moment under the dominion of Theodosius. Then the restoration of its splendor seemed to be permanent, but

(Continued on Page Five.)

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