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VOL. XII., No. 12

TORONTO, THURSDAY, MARCH 24, 1904

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CHRONICLE OF AN OLD-TIMER

St. Patrick's Day in Chicago—Celebration of the Irish Fellowship Club, the German-Irish Musical and Literary Society—the Irish Language Honored by the Germans—Col. John Finerty at Philadelphia—Why the Irish Honor St. Patrick's Day—Street Parades Abandoned—Old-Time Celebrations in Toronto and Hamilton—Now San Francisco Irishmen Celebrate, and How They Excel in the Practice.

Chicago, March 19, '04.
Editor Catholic Register:

Of course St. Patrick's Day was honored in Chicago and in divers ways. The leading feature was the banquet of the Irish Fellowship Club at the Auditorium Hotel, at which over 400 guests were present. Their wit, song and eloquence brightened the eyes and fired the souls of men. Among the guests was General Frederick D. Grant of the United States army, and son of General Ulysses S. Grant, the hero of the war of the rebellion and a president of the United States for two terms. The distinguished son of an illustrious sire declared that he had a right to be there, as his father's mother was an Irish woman. Another distinguished guest was General Viljoen of Boer war fame, who fought on the side of the Afrikaners. Judge Marcus Kavanagh presided and acted as toastmaster. The speakers were Rev. John W. Cavanagh of Notre Dame University, William Dillon, brother of John Dillon, M.P., who is a Chicago lawyer; John E. Kehoe, Jas. C. McShane. The chairman of the banquet committee was Edmond M. Lawbit, city collector and an old newspaper man. Several distinguished ladies lent a charm to the occasion by their presence, and the singing was done by members of the Irish Choral Society. It was a very distinguished company, but not so officially distinguished as it was last year, when the mayor of the city and the governor of the state made speeches, as well as Archbishop Quigley.

The most unique celebration, however, was that of the German-Irish Musical and Literary Society, which gave a reception and banquet at the Teutonic-Gaelic Society's hall on Michigan avenue. A number of prominent representatives of the alumni of the Universities of Heidelberg and Leipzig and other well-known German educational institutions of learning were present at the banquet and responded to toasts in the Irish language. The principal toast of the evening, "Ireland, Not England, the Mother Country of America," was responded to by Hon. George W. Brown of Dupage county, an American and I believe a native of Illinois, for the occasion, by P. H. De Quincy, a distinguished Franco-Irish poet, journalist of London, England, was rendered by local German celebrities.

There were many other celebrations which space will not permit me to write of in various parts of the city, and of course there were many high masses celebrated in honor of the occasion, for there are thirteen churches in Chicago named after churches in Chicago named after Irish saints and about 300 Irish priests in whose hearts the love of Fatherland brightly burns, and one Protestant church named after St. Brendan, whose pastor is a patriot but whose name I am now unable to mention.

Hon. John F. Finerty of Chicago and president of the Irish National League of America, was the principal speaker at the Philadelphia celebration. In his remarks he said the Irish people of the United States will oppose with their votes and their influence any candidate of any party who favors a closer bond of union between the United States and England.

There was no parade in Chicago this year any more than last on St. Patrick's Day, and it is well none

was attempted, because the weather was abominable and the streets in a shocking condition. There were many social affairs set for St. Patrick's night that were not Irish observances at all, but the day has become marked for such events like Washington's birthday or any other national anniversary; so that St. Patrick's Day has in this way achieved a predominance over any other day of foreign origin.

I desire right here in this connection to give my views of why the Irish celebrate St. Patrick's Day, which may be of service to some of your readers.

The Irish people the world over celebrate St. Patrick's Day because it is the day more than any other that is typical of their nationality. It is a day more than any other that is typical of a sentiment that is deep rooted in their hearts. St. Patrick not only effected a bloodless conversion of the Irish people to Christianity, but he laid the foundation of that learning which distinguished them for several centuries after their conversion, and which their missionaries spread throughout Western Europe with a sweep and an enthusiasm that have never been equalled.

Every nation of people has its day. We Americans celebrate the day on which we declared our independence of Great Britain; the French of our day celebrate the fall of the Bastille, because that event is typical of Gallic liberty; the English celebrate St. George's day as being emblematic of their common Christianity; the Scotch St. Andrew's day for a like reason and the Welsh St. David's day. With the Irish St. Patrick's day is not only typical of their religion, but also of their nationality and their aspirations for self-government. Their day of rejoicing for political freedom has yet to come, and until it does come the 17th of March will answer for nearly all purposes. The Irish honor some other days, such as the anniversary of Robert Emmet, but of that the church takes no cognizance as in the case of St. Patrick's day, when church and people of all creeds and denominations unite in its observance. It is not exclusively a Catholic day, because it is recognized by Protestants as well as Catholics.

They need a day on which to unite in the expression of devotion to the civilization that St. Patrick brought to them; of their relief from the thralldom and superstitions of paganism; of their adhesion to the cross of Christ; a day on which to sympathize with one another, to congratulate one another, to encourage one another; to renew their devotion to the cause of religion and the cause of Fatherland. They are a sentimental people and love the past; they are a poetic people and love to give expression, they are a hopeful people and look to the future.

To celebrate and honor that day gives them comfort and brings them relief. It may be by church service, by big parades, by banquets, by concerts or by balls. The sons and daughters of Ireland have the enthusiasm and the talent to honor it in any or all manners. They have high ecclesiastics of their race in almost every land to intone high masses and preach grand panegyrics in honor of their race's patron saint, and why not let them have the opportunity when their souls desire it, to have orators whose tongues are tied with fire and who let them give expression for the theme is grand and holy; they have patriots whose bosoms swell with the desire to redeem the land of their birth, and why not let them make their appeals on that day to their brothers? They have daughters that are musical and why not let them touch the strings of the harp in honor of the past glories of their race? They have sons with voices that are sweet and strong and trained, and why not let them be heard to touch the hearts of their people and sweeten and inspire their thoughts?

Sentiment is not yet dead among the Irish people. It sweetens the hard lot of many of them and inspires their souls to noble thoughts and higher aspirations. The memory of St. Patrick as a great man, as the man of wondrous wisdom, who once set their island aflame with piety and learning is good for them to keep green and fresh. Mere materialism, to which humanity is now so largely running, is only like gilded wood, while the sentiment of brotherhood, of religion, of nationality is pure gold. We welcome the ever recurring anniversary. Let us Americans of Irish parentage or of Irish birth continue to celebrate this glorious day than which there is none more bright and blessed in the annals of the human race; teach its significance to our

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children and our neighbors' children, and congratulate ourselves on the fact that it is already half an American holiday!

The practice so long in vogue in the United States and Canada of holding big parades on St. Patrick's Day is simply going out of fashion, although so dear to the military feeling of the Irish Celts. Chicago used to be celebrated for her big Irish parades, but the weather was nearly always unfavorable and they could not be carried out with any degree of comfort or satisfaction. New York and Philadelphia were noted for them too, in the years gone by, but even in those cities they have been pretty generally abandoned. D'Arcy McGee was the first man to recommend this in his New York "Nation" in 1850, when he characterized them as "draggle tail processions through equinoctial mud." They were a source of comfort and satisfaction, however, to newly arrived immigrants in the days of the big immigrations, because they could not participate in the banquets, concerts and assemblies that were their substitutes, and they needed something of the kind to stimulate them. The first of these processions I ever saw was in the city of Hamilton in 1846, when there was a St. Patrick's Society organized and the members marched in a snow shower to St. Mary's church. I think that society embraced Protestants as well as Catholics. However, a Mr. McKinstry, who was manager of some bank, was a prominent member of that society. Other members were Col. Martin, afterwards sheriff of Hamilton; Richard Martin, his son, an attorney, who defended the Fenian prisoners in Toronto, after the Brixton affair, and whose death I noticed the other day; "Terry" Branigan, a baker, was prominent in it, and "Sam" Shinn was Currier, a fashionable tailor and a man worth remembering.

In Toronto there was a St. Patrick's Society in the early forties, of which Hon. Robert Baldwin, the great advocate of responsible government for Canada, was president. Other presidents at other times were Col. Baldwin of the Gore, and Dr. King, a professor in Upper Canada College, and very likely, Sir Francis Hinks. Later, in the sixties, this society was revived through the instrumentality of Mayor Bowes, in which orange and green and neutral mingled. Rev. Dr. McCaul, president of the Toronto University, was one of its prominent members; so was D. K. Feehan, founder of the Toronto Savings Bank, who was its president one year. So was Frank Shanley, the great railroad contractor and civil engineer; George Allen, the jailor at one time, was a true blue Orange member; Dr. Connor, at one time Attorney-General, was a member; and if I do not err, even Ogle R. Gowan, the Grand Master, was a member. Your humble correspondent was, I believe, the youngest member of the society. It was a very charitable in its purpose. Col. Feehan was president that year, and on the anniversary (I think, 1866) a dinner was given at George Platt's Alhambra Hotel. Platt was himself a member and a good, liberal, Irish Protestant. Well, your correspondent was down for a speech, the subject of which was "The Irish Race at Home and Abroad." Like Shiel's speech at Kent, it was not delivered. It was committed to paper, and when he got up on a chair and began to read it, the boys in yellow, led by jailor Allen, objected, while others, including the chairman and Rev. Dr. McCaul, desired that he should go on. The affair became so exciting that the Chief of Police, Frederick Robinson, was called in and dispersed the company; and that was the last of the old society. The Irish Protestant St. Patrick's Society was then formed, and shortly afterwards the Young Men's St. Patrick's Society and the Hibernian Benevolent Society, the latter holding parades for a number of years, I think until after the Fenian invasion. At one of those parades a member of the "Young Men's Society" named Matthew Sheehy, lost his life, having been struck in the abdomen with a pitchfork by a hired man of an Orange saloon-keeper named Lennox, in a lane that ran north of Colborne

street. The "old heads" like Senator O'Donohoe, Thomas McCrosson, John Shea and Mr. Bolster, were opposed to the parades, but the "young bloods," led by Michael Murray and Pat Malony, were bound to have them and they did have them for a while and had uniforms made on purpose. Archbishop Lynch was appealed to by both sides and I rather think he favored the youngsters, as he seemed to like a good display of Irish physical force himself. There was always a church service and usually a concert or banquet in the evening.

Brantford Irishmen and London Irishmen always celebrated the national anniversary. Mr. William Murphy of Brantford, father of Nicholas Murphy of Toronto, was a great St. Patrick's Day orator and was in much demand. Brantford had at one time an Irishman named Pennessy for mayor and I think was at one time president of the St. Patrick's Society. A St. Patrick's Day speech made him famous. He was describing the Irishman's ubiquity. "Ever in the far distant wilds of Africa," said he, "where the face of a white man never is seen, there you will find the Irishman." That has become a Hibernian pleasantry of long standing.

Attorney James O'Reilly of Kingston, who was a splendid character, was a grand St. Patrick's Day orator. Perhaps some of your readers will yet remember the splendid efforts of Father Lynch of the Cathedral.

While the opportunity offers I want to pay a tribute to California weather and San Francisco Irishmen. It was in San Francisco I witnessed the finest St. Patrick's Day parade I ever saw. It was there, too, I saw it most appropriately done just recently. The weather does not affect the day in that land of "glorious climate" and the weather may be said to be perfect. In the first place the societies arrange an order of procession and publish it in the daily papers for a week at least before the day and the space occupied in small type is about a column and a half, so numerous are the different organizations. Money seems to be the object on such an occasion with the San Francisco Irish. Floats, banners, bands and motos are many, and I tell you there is where an Irishman's heart is touched with pride on such an occasion. The people turn out there more numerous than any where else, I suppose, in the world, and a parade is never a failure. It has many aspects—military, civil and religious, and it is catered to. What is most excellent, too, the temperance societies turn out in large numbers and Father Mathew is honored as well as St. Patrick.

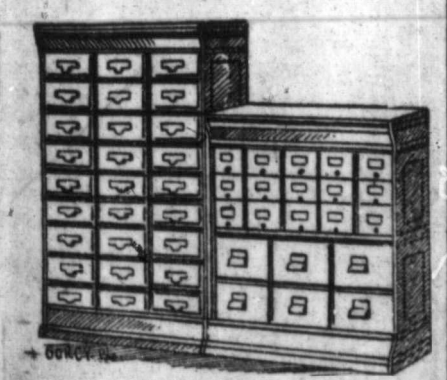
While the parade is occupying the streets, the largest hall in the city is used for a literary and musical entertainment. A selection is made in advance of an orator and a poet and it is a matter of considerable rivalry and favor as to the particular choice. Then, again, an eminent actor like John McCullough or James Keane is engaged to recite famous Irish poems and speeches, and I have seen both those actors serve on such occasions.

The night is devoted to social events—concerts and balls, and other functions in various parts of the city and by different societies. If you want your heart thrilled go to San Francisco on a St. Patrick's Day.

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DIOCESE OF TORONTO

Encyclical Letter to His Holiness Pious X, Proclaiming a Jubilee Indulgence.

Circular Letter to the Clergy, Religious and Laity of the Archdiocese of Toronto.

Dear Reverend Fathers and Beloved Brethren:

In an Encyclical Letter, dated February 2nd of the present year, our Holy Father, the visible Head of the Church, grants to the Catholic world an extraordinary indulgence in the form of a Jubilee. In thus inaugurating his Pontificate he follows the example set him by his predecessors in the chair of Peter, and he does it all the more willingly because the celebration coincides with the Jubilee of the proclamation of the Dogma of the Immaculate Conception. This twofold celebration cannot fail in encouraging all the children of Mother Church to return thanks to God for the election of a Pontiff whose motto is "to restore all things in Christ," and whose every effort aims at the accomplishment of what the motto expresses. His letter not only holds up for our imitation the virtues of the ever Blessed Virgin, whose intercession and motherly aid will contribute beyond measure to the re-establishment of the reign of Christ in all Christian hearts; but in clear terms of deep knowledge and heartfelt affection it points out the mutual relation existing between the Immaculate Conception and the Redemption. The Supreme Teacher's words are to be read, read often and studied closely that we may learn well and profit by the lessons they convey. The study of them will increase wonderfully our love for the Son and Mother and will bring both — each in a degree differing from the other — in close union with us, a union that will produce in our souls sentiments of lively faith and ardent love which will spring naturally a deep gratitude to God for the grace of Redemption, merited for us by Christ and imparted to us through the patronage of His Immaculate Mother. By such study our minds, guided by Faith and enlightened by the Holy Spirit, will value at their worth these truths of the Redemption and the Immaculate Conception and will understand better and better how these mysteries depend on each other, and how intimately our salvation is allied with both. The clergy have been recommended to give instructions on the Immaculate Conception at the monthly exercises of the Jubilee year. The Papal Encyclical will furnish them with ample matter for these instructions, and they cannot do better than to make it the groundwork of them. The special conditions requisite for the gaining of the Jubilee Indulgence granted in the Encyclical are as follows:

1. The time of gaining it lasts three months in this Diocese, three months from the date of the reading of this letter in each church.
2. Three visits must be made to the Cathedral or other principal church. In the Diocese all persons residing not more than two miles from the Cathedral will visit that church, and all others are free to visit it, and make therein all or any of the prescribed visits. All persons residing outside the two-mile limit will make the visits—if not to the Cathedral—to the church in which they hear the Sunday mass. Inmates of convents, hospitals and charitable institutions will visit the chapel in their respective residences.
3. One day of fast is prescribed. This is the strict, sometimes called the black fast. On that day, flesh in any form, eggs, milk and milk-products cannot be used as food, nor in its preparation.
4. The Jubilee Indulgence does not prevent the gaining of other indulgences.
5. This Jubilee is similar to an ordinary one in the following conditions: The Indulgence may be applied for in all the mysteries of mercy and love, and who has been appointed the dispenser of every grace." (Letter of Pius X., Sept. 8th, 1903). This letter and the Encyclical will be read in all the churches and chapels of the Diocese on the first Sunday after its reception, or as soon after as possible. Grace to you and peace from God

Death and Funeral of Sister Francesca

The funeral of Sister Francesca took place on Saturday morning at 9 o'clock from St. Joseph's Convent. The burial place was St. Michael's cemetery. The celebrant was Father Burke, O.S.B., who was assisted by Father Williams and Mr. Hughes. Sister Francesca, whose name before she entered in the religious life, was Miss Helen Kate Cass, was born at Dundas, Ont. She was the sister of the Mother Superior of St. Mary's Convent, and became a religious sixteen years ago. She taught in several of the Separate Schools within this city.

Ordination by the Archbishop

On Saturday morning Rev. Jos. Dittman, deacon, was ordained to the priesthood by His Grace Archbishop O'Connor at the Monastery of The Precious Blood, St. Joseph street, this city. Father Dittman will leave for Detroit in a few days and from thence he will go to visit his native land, Germany, where he will remain on a visit for a few months. Father Dittman, on his return, will go to the Diocese of Marquette, to which he belongs. He sang his first High Mass on Sunday morning last in St. Basil's Church. Rev. V. J. Murphy was deacon and Rev. J. J. Hughes was sub-deacon.

Brides of Christ

At the Chapel of the Mother House of the Sisters of St. Joseph at Nazareth, Kalamazoo, Co., Michigan, on the feast of St. Joseph, Misses Adria Butine and Hazel Murphy were admitted into the Novitiate, receiving the Holy Habit. They will hereafter be known as Sister M. Theodosia and Sister M. Adelaide. Sister M. Carmel, Sister M. Mildred and Sister M. Leocadia made their first vows. The chapel was beautifully decorated, the music in keeping with the occasion. A large number of relatives and friends of the "Brides of Christ" were in attendance at the ceremony.

PERSONAL

Judge Anglin has resigned from the Board of Education as a consequence of his appointment to the Bench. Mr. John L. Carleton, of St. John, has been sworn in as Judge of the Counties of Carleton, Charlotte and Victoria.

The Pope has received in audience Archbishop Bejin of Quebec, and has asked him to remain in Rome till his health is restored.

Good Catholic homes are wanted for a number of young children who are at present eligible for adoption. There are three girls aged two years, two aged five years, one aged four years, and two aged two years; also two boys aged two and four years respectively, and a baby boy aged ten months. All of these children are attractive and lovable and some of them beautiful. Further particulars will be furnished on application to W. O'Connor, Inspector Dependable Children, Parliament Buildings, Toronto.

our Father, and from the Lord Jesus Christ (Rom. 1. 7).

Yours very devoutly,
DENIS O'CONNOR,
Archbishop of Toronto.
J. M. Cruise,
Secretary.
Toronto, March 10th, 1904.

N.B.—The clergy will please announce to the Faithful that the Holy Father on the 7th day of December ult., granted the following indulgences to be gained during the Jubilee year of the proclamation of the Dogma of the Immaculate Conception. 1. Seven years and seven quarantines for each time any of the Faithful, with contrite heart, will take part in the monthly devotion, at least three times during the year, on the usual conditions of confession, communion and prayer for the intention of the Holy Father. By order of His Grace the Archbishop.
J. M. CRUISE,
Secretary.

J. M. CRUISE,
Secretary.

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