

COWAN'S
CHOCOLATE
CAKE ICING
CREAM BARS
 Etc.
 Absolutely Pure Goods
THE COWAN CO. Limited
TORONTO

The Catholic Register

SMOKERS
CIGARS Ten Cent Goods
 Sold for Five
 Cents Each.
MY OWN MANUFACTURE
ALIVE BOLLARD
 New Store 128 Yonge St.
 Old Store 190 Yonge St.

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

VOL. XIII., No. 44

TORONTO, THURSDAY, NOVEMBER 2, 1905

PRICE FIVE CENT

TOPICS OF AN OLD-TIMER

A Cry From the East—Pressure on my Space—A Correction—The Town of Dundas Receives Some Attention—An Old Town—Some Old Business Men and Men of Prominence—An Anecdote of the Old Vicar-General Macdonell—When the Catholics of Hamilton Went to Mass in Dundas—First Church and Early Priests—Many Church Societies—Some Catholic Institutions—Old Families.

There comes a cry from the East to Old-Timer to let Hamilton drop and take up some other town or subject. It is unfortunate that I cannot handle a number of places or subjects at one time. I did not think at the start my memory would be so good on Hamilton and that I would occupy so much of the Register's space in dealing with it; but I am not quite through yet. Other tales are to be told. Dundas claims a portion of my attention and this I must give this week. Toronto, herself, has many calls for the portrayal of my pen that I have been putting off, and my antiquarian friend, John Hurley, of Litchfield, Conn., has been sending me the results of some of his researches among the archives of Celtic and Gaelic lore that are of interest to Irish readers especially.

But before I go on; further allow me to correct an error in my Hamilton reminiscences of last week. John O'Heir should be Peter O'Heir, and how I came to substitute the wrong Christian name is to me almost a mystery, for Peter O'Heir was a popular man in his day and there was no John O'Heir to overshadow his presence.

It will be a surprise to many, no doubt, to learn that Dundas is an older town than Hamilton, and that there was a Catholic church there long before there was one in Hamilton. The distance between the two towns is only five or six miles, although the electric line laid down between them has a track seven miles in length, penetrating as it does the centre of both.

Dundas is surrounded by hills and is a picturesque place. Here some of the first factories in Upper Canada were established. Among the prominent business men of early days were Coleman, Galtshore, McKenzie, Coulehan, etc. Dundas has been either the home or birthplace of many eminent Canadians, including the McMabons, Durands, Lessleys, Osiers, Notman, Spence, Rose, Wardells, Somerville, Fahy, etc. In 1828 there came to Dundas an Irish classical school-teacher named McMahon, brought out by several well-known heads of families for the education of their children. Those gentlemen were Emanuel Overfield, Caleb Hopkins, Mr. Nelles of Grimsby and James Durand. This McMahon was the father or grandfather of several lawyers of eminence, including the present Judge McMahon. Charles Durand, lately deceased, never lived there, but went to school to several teachers, including the McMahon here mentioned. James Lessley, the friend of William Lyon McKenzie, kept a drug and stationery store there, and I believe McKenzie himself made it his home for a while. The celebrated Osler family of divines, doctors and lawyers lived or were brought up there, the first having been Rev. B. B. Osler, rector of the Church of England, the father of the family, William Notman, a very eloquent lawyer, residing at Dundas, represented the north riding of Wentworth when Old-Timer was a boy, and he was considered one of the most eloquent men in Western Canada. He was a Scotchman and a Reformer. Robert Spence, an Irishman from Dublin, was a resident and next in point of distinction. His first occupation there, like Mr. McMahon's, was that of teacher! He was next an auctioneer, then an editor, and grew into a Cabinet Minister, filling the office of postmaster-general. His last public office was that of collector of customs in Toronto. He died in harness. He was eloquent, able and a Liberal.

I remember well the elder Wardell, the father of A. R. Wardell, Esq., the eminent lawyer. He was the grandfather of Mr. Wardell, the young lawyer, who represented the riding in the local legislature a few years ago, but who died suddenly while undergoing a surgical operation. I met the first Mr. Wardell in Hamilton in 1844, when I was introduced to him in a printing office, a mere kid, to show him how types were set. I met him in Chicago many years later. The late Vicar-General Macdonell of Hamilton was a great friend of the Wardell family, whom he often visited. Mr. A. R. Wardell, now of Dundas, tells this anecdote of the "Old Vicar". He had been a military chaplain, the first Catholic in the British service since the reformation, and was well acquainted with the Duke of Kent, the father of the late Queen Victoria. Visiting the Duke once in London and entering his palace, he saw him coming down stairs with a child in his arms. "Here," said he, "take the little heretic," handing him the child, who afterwards was none other than the late lamented Queen Victoria, who ruled so long over the British Empire. James Fahy, well known as a political writer and speaker, worked as a journeyman printer in Dundas, and was "discovered" there by Old-Timer in 1867, who first introduced him to the outside public at a Catholic convention held in St. Lawrence Hall, Toronto, that year. Mr. James Somerville, then proprietor of the "True Banner," first mentioned him to me. Fahy had poor health and he did not live long.

Judge McMahon, I have seen it mentioned somewhere, is engaged in the preparation of a political history of Canada. I believe it will be an exhaustive work. I have been informed that he had a man a year or two ago employed at the residence of Mr. Matthew Teffy of Richmond Hill, going through his files of Canadian newspapers, and with a type-writer copying the speeches and lectures of Thos. D'Arcy McGee, which no doubt will figure largely in the forthcoming work.

The Catholics of Hamilton before 1840 used to go to mass in Dundas, and one wagon used to contain all that went. They were the Bricks, Fitzpatrick's, Clohesys and others. Peter Connors, whom Old-Timer remembers, owned the team and drove them. Who the priest of the parish was then I don't remember. This, of course, was before Vicar-General Macdonell came to Hamilton in 1840. Hamilton, however, is now a cathedral city and has been so for many years. There was good stock then in Dundas, however, and there is yet. They have a dear old pastor in Vicar-General Heenan, who spent over twenty-five years of his clerical life in Hamilton, but is remembered in Toronto as one of the first clerical students of St. Michael's College. He is now well advanced in years, but is still vigorous. He has an assistant, however.

The first St. Augustine's church in Dundas was on the south side of the town, but it was destroyed by fire many years ago. The present fine edifice is on the north side and along side of it is the rector's residence.

Dundas was a mission in 1830, being attended from Niagara by the Rev. John Cullen. Two years later a frame church was erected south of King street and the first resident priest was the Rev. Father Cassidy. He was succeeded by Rev. J. B. Cox in 1839. In 1840 Father Mills was appointed pastor, and he was followed in succession by Fathers O'Flynn, Connelly, O'Dwyer, O'Reilly, and Ke-

3 1/2% A SURE INCOME

Canada Permanent Mortgage Corporation
 Toronto Street, - TORONTO

Assets exceed **Twenty-four Million Dollars**
 Capital and Surplus **Eight Million Dollars**

Occupies a pre-eminent position as the oldest and far the most extensive Land Mortgage Company in the Dominion, with a record unrivalled in the history of those companies.

On large or small accounts it pays interest at **3 1/2 per cent.**, compounded twice a year. Dollar deposits welcome. Pamphlet, containing last Annual Report, etc., free on receipt of address.

ST. VINCENT DE PAUL BUREAU

Room 45, Confederation Life Building
 Editor Catholic Register, Toronto:
 Dear Sir,—It will, I feel sure, be of considerable interest to your readers and to yourself, to learn that an office with the above designation and address, has been opened in this city. It has been felt for some time that something of this sort was greatly needed. Catholics are constantly arriving in the city—some seeking or taking up employment—some entering upon or renewing student life, and so on. Of these many bring with them no introductions, others bear, perhaps, letters of introduction to those who have little time to devote to the bearers.

Now, the establishment of a central office such as this will, it is thought as the work develops itself, be a great help to such persons. It is expected that we shall be able to place ourselves in touch with the employers of labor both skilled and otherwise and that correspondence with the Bureau will be an excellent means of enabling the latter to do what is possible at all events in the direction indicated.

With regard especially to young men the Secretary will look upon it as his duty to endeavor to introduce them, and get them to join one or other of the Social, Literary or other societies which are established in some of the Catholic parishes of Toronto.

No fee of any sort whatever will be charged by the Bureau, which for the present will be in charge of the Secretary, Mr. D. Miller, to whom all communications should be addressed.

Yours very truly,
 J. J. SEITZ,
 President of the Particular Council.

CANADIAN CATHOLICS AND "UNIVERSITIES"

An Able Article Written by Mr. Wm. Brick, Principal of Regiopolis College, Kingston.

(Wm. Brick in Canadian Month.)
 Dear Sir,—The letter of "Catholicism and Universities" in the June number of Canadian Month, deals with a question of vital importance to Catholics, and to the future of the Church in the Dominion. If Catholics are to profit by the golden opportunities offered them in this country, they should enter upon their life's work fully equipped for the struggle. Their education should be, at least, as good as that of their neighbors. Race and creed are no barriers to success in Canada. To the Catholic who is qualified by character and education, promotion is sure to come. Upon the kind and extent of the higher education obtained by the youth of to-day, will depend the status of Catholics in the near future. Upon us rests a great responsibility. Are we doing our duty? Are we providing adequate educational facilities for our young men and young women?

The non-Catholic youth of Canada are given excellent opportunities for obtaining higher education, and they avail themselves of them in ever increasing numbers. The zeal displayed by our separated brethren in behalf of higher education is truly admirable. No effort or expense is spared to equip and perfect their universities.

While higher education among non-Catholics has advanced by leaps and bounds, Catholic education is practically where it was a quarter of a century ago. We have not yet a university with courses in Arts corresponding to the Honor Course of the secular universities. Beyond the elementary schools we have no unification, no co-ordination. Our educational forces are not yet organized. We have not yet recognized the value of division of labor and specialization in educational matters.

The result is that comparatively few of our young men are receiving the advantages of a university education, which in this age is so essential to distinction and leadership. Our young women receive almost none. While others are fitting themselves for the foremost places in the various walks of life, our youth, many of them with superior natural talents, are forced, through our indifference and neglect, to content themselves with inferior qualifications. When we look into the character of the education received by the few Catholics in attendance at the non-Catholic universities, the situation is found to be still more unsatisfactory. Of the number enrolled more than ninety per cent. are pursuing courses in medicine and engineering; very few are taking courses in Arts. Professional and scientific courses open up to our young men splendid opportunities, and I wish the Catholic students in these departments were increased tenfold.

... until May, 1889, when the Right Rev. Mgr. E. J. Heenan of Hamilton was appointed to the charge.

Many church societies flourish in the parish with a large number of members to each. They include the Fraternity of the Holy Rosary, Fraternity of Our Lady of Mount Carmel, C.M.B.A., Apostolate of Prayer, Sodality of the Blessed Virgin Mary, and Third Order of St. Francis, all of which were instituted in the year 1889 by Father Heenan.

The first church was destroyed by fire in 1862, and the corner stone of the large brick edifice now standing was laid in 1863, and the building commenced under the direction of the Rev. John O'Reilly.

Other Catholic Institutions are the Sisters of St. Joseph, who have charge of the Separate School, and the House of Providence, a refuge for the aged and afflicted of both sexes. The latter was established in 1882. In 1879 the site was purchased by the late Rev. Father McNulty and presented to the Sisters. The first building was destroyed by fire on the 4th of October, 1900, leaving the inmates homeless. Under the guidance of Bishop Dowling a new and more commodious structure, thoroughly equipped with all modern conveniences, and capable of housing 300 inmates, arose from the ruins and crowns the beautiful crescent overlooking the valley. The new building was solemnly blessed May 12th, 1902.

There are a number of old Catholic families in Dundas. The Collins family have been keeping hotel there for nearly seventy years; the McMahon family dates from the early settlement of the town; and the Wardell family has always been prominent. There are others that Old-Timer would like to mention, but just now his memory fails to recall their names, but there will be other opportunities ere long.

I believe Catholics and non-Catholics have always got along well together in Dundas and so may it ever continue.

WILLIAM HALLEY.

What the Church needs, however, in Canada, is cultured laymen as well as learned ecclesiastics, laymen that in the intellectual movements of the day, and thus bring honor, respect and influence to the Catholic body and to the Church. The subjects best calculated to give culture are History, Philosophy, the Ancient Classics, English Literature, the political and social sciences. Catholic students naturally hesitate to attend classes a modern history and philosophy in charge of non-Catholic professors. As a consequence, they select, as far as possible, courses which do not include these subjects.

The problem before us is: How shall we provide for our youth adequate university training? How shall we enable a proportionate number of our young men and young women to obtain a literary and scientific education equal to that given in the best non-Catholic universities, combined with a knowledge of religious truths and religious principles? The first step in the solution is a full discussion of the subject, to determine what is feasible and what is in the best interests of the people. Would one university meet the requirements? Are our resources adequate for the development of several institutions? These questions and others, should be fully, freely and temperately discussed, with a view to placing our entire system of education upon a sound progressive basis.

The solution, in my judgment, lies partly in the development of a Catholic university, and partly in taking advantage of the opportunities offered by the non-Catholic institutions. The development of a university is a large undertaking, and requires considerable means. It should, therefore, be the work not of a single province, but of the entire Dominion, and should have the co-operation of all nationalities. One strong central institution, the crown of our system of Christian education, to serve as an intellectual centre for all the Catholics of the Dominion, is preferable to a number of smaller and weaker ones. The most advantageous location for such an institution is the national capital.

The university should be the complement, not the rival, of the colleges. Our colleges should confine themselves to college work proper, and leave the higher work to the university. They should prepare students for the university just as the primary schools fit them for the colleges. Not only is there room and work for all, but the number in Ontario, at least, should be much increased. Few Catholics attend the high schools and collegiate institutes in this province, and consequently the number of Catholics receiving a secondary education is a mere fraction of what it should be. Each series of schools should dovetail into the series above it. By so doing, our entire system would be strengthened, harmony and co-operation of all our forces secured, and more thorough work and better results produced.

A university would, however, be available to the few only. The expense of residence in an institution a long distance from home would be too great for the many. Considerable time would, in all probability, elapse before the advantages of the university would be extended to women. Higher education should be diffused as widely as possible among our people. We should, therefore, avail ourselves of the non-Catholic universities, provided satisfactory arrangements can be made to safeguard the faith of our youth. Affiliation already exists between the college of St. Boniface, in charge of the Jesuits, and the University of Manitoba, whereby Catholic students take modern history and philosophy in their own institutions, and attend lectures on the other subjects at the university. Oxford allows Catholics like privileges. A similar arrangement exists between St. Michael's College, Toronto, and the University of Toronto. This system is apparently satisfactory, and might doubtless be extended to the remaining universities of the Dominion.

Affiliation would involve little expenditure, and could therefore be accomplished more easily and in less time than the establishment or the development of a university. The addition of two, or at most three, professors to the staff of the college would meet the requirements. Affiliation would give practically every section of the country a university open to Catholics, and would thus enable many young men and young women to obtain a higher education, who could not afford the expense of non-residence. It would place all our youth under Catholic instruction and Catholic influence. Under no other system would similar advantages be given to those students who, in any event, will be in attendance at the non-Catholic universities. The presentation of philosophy and history from a Catholic point of view, supplemented by an advanced course in Christian doctrine, would remove most of the objections urged against attendance at non-Catholic institutions, and would counteract the dangers incident thereto. Catholic students would no longer avoid the arts courses, but would be attracted to them. Affiliation would give our youth of both sexes an opportunity of taking the honor courses, which qualify for the standing of specialists in the high schools and collegiate institutions of Ontario. The proportionate number of Catholic teachers in these schools should be upward of one hundred. The actual number is six or seven. To our young women especially would this arrangement be highly advantageous. It would open up to them the way to profitable employment, and to the only profession adopted to them, that is, work in the high schools in which are being employed larger numbers each year.

Considering the circumstance in which Catholics are placed, their limited means, the vast area over which the population is scattered, the adoption of the scheme above outlined would, in my judgment, produce the greatest good to the greatest number, with the minimum of danger to faith and morals. While the students would be placed on an even footing with those of other faiths in acquiring a secular education and in preparing themselves for the various walks of life, they would, at the same time, receive a religious education. Catholics are a naturally proud people, and their institutions, and charitable towards any object undertaken by the Church, and it is my firm conviction that if a plan were devised that would place a university upon a sound business basis, an appeal by the Church for support would be met by a most generous response. This is a commercial age, and men examine everything, even works undertaken by the Church, from a commercial standpoint. The desirability of a university is pretty generally recognized by those who understand the subject. Let our men of means be convinced that the institution would give the education required, and they would come to the aid of the undertaking in a special and substantial manner. The Catholics of Canada are sufficiently numerous, and are in possession of sufficient means to support a university; and I believe if the question were approached in a broad Catholic spirit, ways and means could be found, without sacrificing any of the essentials, to meet the requirements of all.

Yours truly,
 WILLIAM BRICK.
 How Religion Aids.

Down in Argentina William Buflin, editor of the Southern Cross, states in his able paper that last winter he heard the New York chief of police make use of these remarkable words at a public meeting:

"The best protection for New York is the religious spirit which the Irish Catholics have brought here. The churches you have built and the faith with which you have filled them are stronger barriers against crime than all the 'cops' in Mulberry street. Do you think that is the churches and the faith for which they stand were levelled to the earth in this city tomorrow, you could keep order by police? No. You could not do it if you had a station in every block and an armed man at every door. I tell you that unless there is a moral principle in a people there will be no respect for law; and in a free land like this if you cannot hold the people to the law by love and respect, you cannot hold them to it by force."

The liberals of Argentina and elsewhere ought to engrave these words on their memory.

THE ONE PIANO

That's the expression used by the greatest musicians to mark the exclusive place held by the

Heintzman & Co.
PIANO
 MADE BY
Ye Olde Firme of Heintzman & Co.

For over fifty years we have been giving experience and study to the perfecting of this great piano.

Piano Salon: 115-117 King St. W., Toronto

ESTABLISHED 1856
CELEBRATED LEHIGH VALLEY COAL
P. BURNS & CO.
 WHOLESALE AND RETAIL
COAL AND WOOD MERCHANTS
 HEAD OFFICE
 44 KING STREET EAST Toronto, Can.
 Long Distance Telephones Main 131 and 132
 OFFICE AND YARD
PRINCESS STREET LOCK
 Telephone Main 190
 OFFICE AND YARD
CORNER FRONT AND BATHURST STS.
 Telephone Main 449

BRANCH OFFICES

- 426 1/2 Yonge Street—Telephone Main 3298
- 573 Queen Street West—Telephone Main 139
- 304 Queen Street East—Telephone Main 134
- 429 Spadina Avenue—Telephone Main 2110
- 1312 Queen Street West—Telephone Park 711
- 274 College Street—Telephone North 1179
- 394 1/2 Queen Street West—Telephone Main 1409

BETTER THAN EVER

are the splendid advantages offered in every department of our school.

—The

Central Business College
 of Toronto.

For quickly and thoroughly training young people to earn good salaries in business positions. With 22 teachers, best equipment, up-to-date courses, modern methods and thorough system, we can guarantee excellent results.

Our new Catalogue is a "handy" Write for it.

ENTER ANY TIME.

W. H. SHAW, Principal
 Yonge and Gerrard Sts.
 TORONTO, - ONT.

PENNOLINE
BURNING OIL
 Rivals the Sun

Canadian Oil Co.
 Limited
 2-12 Strachan Avenue
 Toronto

CANADIAN FURS.

Every Alaska seal jacket we sell goes out with our recommendation as "Dineen's best work."

"Dineen's" name on a fur jacket stands for everything real good and solid in Alaska seal.

The fur is originally selected by "Dineen's" experts and then dyed in London, Eng. After which it comes to the Toronto factory and is made carefully into jackets by expert furriers from Parisian designs.

It won't pay you to go elsewhere for a seal jacket.

Write for Catalogue.

The
W. & D. DINEEN CO
 Cor. Yonge and
 Temperance Sts.

IMPERIAL COAL

THAT
 BURNS TO A WHITE ASH
 NO SLATE
 NO CLINKERS

DELIVERED PROMPTLY
 AT LOWEST MARKET PRICES.

ONCE USED - ALWAYS USED.

PHONE NORTH 2082-2083-1901

THE IMPERIAL COAL CO

Exactly Where It Came From—

THE GENUINE SHANNON SYSTEM may always be found exactly where it belongs, because it's just as easy to return it to its right place as to a wrong one.

The Shannon System has advantages of safety and convenience provided by no other method.

Would you like descriptive booklet?

THE OFFICE SPECIALTY MFG. CO.
 97-105 Wellington St. W.
 TORONTO

FACTORY: NEW MARKET.