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TOPICS OF AN OLD-TIMBER

Recollections of an Old Irish Catholic Family of Toronto—Dr. J. J. Hayes and His Sons, Merchants and Professional Men—James M. Hayes, a Jesuit Priest in Chicago—An Edifying Death-Scene—Some Remarks About Chicago Literary Men—The Controversy over Pope Adrian the IV's Alleged "Bull" Authorizing Henry II. of England to Take Possession of Ireland—Finerty's "People's History of Ireland."

It is time for me now to revert back to local or Toronto matters. When I came to Toronto from Hamilton in 1849, there was here a great Irish Catholic family named Hayes. It consisted of the father, Dr. J. J. Hayes, an able and interesting gentleman; Martin, the eldest son, an able and enterprising merchant; Thomas, his partner in business; and Barry, a young man who had not yet apparently decided on his vocation. There were besides two sons and brothers who did not reside here. Of these two others were James M., who was in Missouri, preparing himself to enter the Jesuit Order and become a priest of the Church; and Michael, who was pursuing his studies for a profession in St. Louis. I am not aware that Dr. Hayes practised his profession of medicine in Toronto, but I know that he was a very busy man and second only to Captain Elmley in his devotion to matters pertaining to education and religion. When Bishop de Charbonnel came to Toronto in 1850 Dr. Hayes was constantly at his disposal as adviser, and friend and he was as likely to be found at the Bishop's Palace as at his own home. A few years later when the Catholic Institute was organized, he was a prominent and active member of that organization, and when any matter came up for consideration that involved ecclesiastical authority, Dr. Hayes was the man looked to for ascertaining the bishop's views.

The Hayes Brothers had two stores on King street east, immediately east of St. James' Cathedral and then recently erected, because the great fire of the spring of 1849 had swept away all the houses on that side of King street from Church to Jarvis. In one of those stores was carried on a wholesale grocery business and in the other a hardware business, and both were thriving. But Hayes Brothers stood for more than merchandising and interested themselves in a number of undertakings, including in after years shipbuilding. Martin Hayes, the eldest of the brothers, besides being a man of affairs, interested himself in politics. He belonged to the Baldwin school of Reformers and when in 1853 George Brown began "riding the Protestant horse," and announced himself a candidate for the provincial parliament for the County of Haldimand, he organized an opposition to him and sent a man into the county to stir up the Catholic votes against him. Mr. Brown's opponent at this time was none other than William Lyon McKenzie, who had returned from exile in the spring of 1849. The latter was elected and it was to Mr. Martin Hayes' exertions that Brown's defeat was due. Michael Hayes, who was at college in St. Louis, returned to Toronto in 1850 and in course of time the family started a newspaper called the "Catholic Citizen" of which Mr. Michael Hayes became editor. The wife of Martin Hayes was a Miss Fitzgerald, daughter of a well-known Catholic lawyer, residing in Toronto. My recollection is that Thomas Hayes was

a bachelor. Barry Hayes, or rather F. B. Hayes, subsequently married a Miss Collins, a well known and highly respected member of the Catholic community, whose brother was Frank Collins, who is remembered historically now as editor of the "Canadian Freeman," and who was so bitterly prosecuted by Attorney-General Robinson, afterwards Chief Justice Robinson, head of the "Family Compact," for some slight editorial remarks derogatory to the Attorney-General's conduct. It was his defence of editor Collins that first brought the late Robert Baldwin Sullivan into particular notice as an advocate and made him the second Mayor of Toronto in 1835.

Of the Hayes brothers there are two now alive. They are F. B. or Barry, who I understand lives at Ottawa and holds a government position; and James M., who is a Jesuit priest in Chicago and has passed his eightieth year. When I called on the latter at the Jesuit College, in Chicago, a few years ago, he bore a striking resemblance to his father, Dr. Hayes, when I first saw him. Although past his eightieth year, Father Hayes is still a pretty active man. I found him principally engaged on the work of the Catholic Truth Society, and preparing the pamphlets of that organization for publication. Father Hayes is also an active worker in the temperance cause and administers the temperance pledge.

I have been led to these remarks on the Hayes family, whom I knew, by noticing a communication in print of Father Hayes of Chicago on the death of his father, which took place near Ottawa city many years ago, and which I think worth reproducing from the "Holy Family Church Calendar," the religious organ of the Jesuit Church in Chicago. There are many old citizens here who no doubt have a recollection of Dr. Hayes and will be pleased to read the following statement of his last hours, and will find it both interesting and edifying:

Chicago, April, 1906.
"Mr. Editor,—When complying in my eightieth year with your kind request to copy for publication in the "Calendar," the following private letter of mine to a dear friend, long since deceased, I thought it would edify to mention a circumstance not alluded to in the letter itself.
"In the year 1851 my father (Dr. Hayes) was present in the Novitiate chapel at Florissant (Missouri) during the taking of my first vows. After the ceremony, conversing with the Provincial, he spoke of the great joy it was to him to have one of his children thus dedicated to God's service and expressed his regret that Missouri was so distant from Canada that he feared he would not have his help in his last moments. "Have no uneasiness on that point, my dear doctor," said the Provincial, "I promise you on the part of the Society, that unless it be absolutely impossible, you shall have him with you."
From many little circumstances occurring during the following twenty-five years I was always convinced that my dear father's habitual child-like faith had taken these words of Rev. Father Provincial as a guarantee from above that his desire would be fulfilled.

The following is Father Hayes' letter to a friend in Louisville, Kentucky, dated St. Louis, Dec. 2, 1875, descriptive of his visit to his father's death bed, at the house of his brother Barry, near Ottawa, in fulfillment of the promise of the Provincial of the Jesuits, to his father, when taking his first vows:
Dear David,—When I wrote to you last I had not time to mention particulars about Canada. The first intimation I had at all of father being ill was a telegram of Martin's (his brother) from Seaford, Ont., on the evening of October 27th, that he was "sinking fast" and that I should start at once. I immediately telegraphed to you and left by the first train next morning (Thursday) about 8 o'clock. At about the same hour on Saturday morning I arrived at Ottawa, which is quite a large city, it seemed to me of some 50,000. But it was 9 o'clock before I reached Barry's house, which is about three or four miles in the bush on the other side of the large river. I don't suppose I would have found out the place or got there in time only that after crossing the ferry I happened providentially to meet on the road the "Cure," who was hastening on the same errand by a direct route through the woods. On our arrival I found the whole household kneeling around the bedside and father in his agony. As far as I could judge he was entirely unconscious of what was

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passing around him, and he had, I believe, been in that state during the greater part of the night. Extreme unction had been administered to him a day or two before. During the prayers for the agonizing which we said at intervals, his condition remained always the same until about five minutes before 12 o'clock noon. It happened that just at that moment I was the only one in the room with him. I was seated on a chair by his bedside with my face toward the head of the bed and saying my office, when noticing the breathing suddenly cease, I raised my eyes from the book to see what was the matter. To my astonishment he was looking at me and smiling, his eyes as bright and his features as natural as I had ever seen them. He then pressed my hand tightly in his token of recognition and kissed me affectionately. I was so bewildered at what was happening that I scarcely knew what my thoughts were at that moment. All I knew is that without an instant's delay, and guided I believe by a special providence of God, I told him to say an act of contrition and that I would give him the last absolution. He did so aloud, while I was reciting the prescribed formula. I then told him to say the holy names of Jesus, Mary and Joseph, which he did immediately after me and was repeating them out loud whilst I was giving him the indulgence of the hour of death. I then sprinkled a little holy water on his face, and whilst I was doing so he gently closed his eyes, for a moment only as I thought, but as God willed it, never to open again in this world. In a few seconds after his pulse ceased to beat and his soul, without a struggle, was gone to meet our Lord.

As ever, my dear David, your affectionate cousin,
JAMES M. HAYES, S. J.

As I had known Dr. Hayes well and intimately and have profited by his words of wisdom often spoken to me in my youth, I have great pleasure in copying and calling attention to this edifying death scene, but more especially as I have had some acquaintance with the writer, his priest son, also with Mr. F. B. Hayes, at whose house the edifying scene took place, and who, I am happy to hear, is still enjoying life and many blessings and possessing the esteem of his fellow citizens and co-religionists.

Chicago is not deficient in literary or scholarly matters any more than material. I notice that John McGovern, one of the literati of that city, has produced a great historical play, which is about to be staged. The new president of the Press Club is John I. Flinn, an editorial writer on the Inter-Ocean, and who as well as McGovern, has produced a number of volumes of his own. The one whom I particularly want to call attention to in that line, however, is Dr. Oliver J. Thatcher, of the University of Chicago, who recently resigned from the faculty of that university for want of better remuneration for his work. He was considered the best American authority on mediaeval history, a subject on which he has written numerous books which are used in all the leading colleges in the country. Among the subjects which he has studied is the alleged "bull" of Pope Adrian IV., authorizing King Henry II. of England to take possession of Ireland and effect certain religious reforms in matters with regard to which the Irish seemed to be neglected. Professor Thatcher, after long and careful study, pronounced the alleged "bull" a forgery or, at any rate, not a regularly authenticated document.

On the other hand Col. John F. Finerty of Chicago, editor of the "Citizen," and president of the United Irish League of America, has in a new History of Ireland, not long since published, favored the authenticity of that celebrated "bull" of which he remarks:

BISHOP MACDONNELL CONSECRATED

Imposing Ceremony Took Place in St. Finnan's Cathedral—Clergy and Laity Presented Gifts and Homage

Alexandria, June 25.—A most imposing ceremony took place in St. Finnan's Cathedral, on Sunday, June 24, when Right Reverend William A. Macdonnell was consecrated Bishop of Alexandria. The function was the occasion for a gathering of four archbishops, two bishops and upwards of fifty priests, representing the secular clergy Redemptorists, Jesuits, Oblates of Mary Immaculate, Basilians and other orders. According to the ancient canons of the church, three bishops are required to communicate the power of episcopacy. The offices were filled by Archbishop Gauthier of Kingston, assisted by Bishop Scollard of Sault Ste. Marie, and Bishop McEvay of London. Archdeacon Casey, of Lindsay preached the English sermon and Rev. Father Forbes of Ste. Anne de Bellevue, followed in a discourse in French. The ceremony on the whole was splendid and impressive. Elaborate preparations were made by the church and the lay people. The town of Alexandria was gaily decorated with flags, bunting and beautiful evergreen arches. The bishop-elect arrived on Saturday afternoon at five o'clock and was greeted at the station by about 1,500 people. They were organized into a procession and following the main streets, escorted the popular prelate to his place. All along the line the people demonstrated their esteem for the new bishop, who is all the dearer to them on account of his being a Glen-garian by birth. The procession comprised members of the local branches of the Catholic Order of Foresters, St. Jean Baptiste Society, Les Artisans, Citizens' band, two pipers in costume belonging to the 59th regiment, a contingent of separate school pupils, church committee and carriages with the clergymen. Two mounted marshals, A. D. McDonell,

"Pope Adrian's gift" of Ireland to Henry II., absurd as it may appear in this age, was not without precedent in the Middle Ages, when the Roman Pontiff was regarded as supreme arbiter by nearly all of Christendom. Such "gifts" had been made before the time of Adrian, and some afterwards, but they were not considered bona fide by the countries involved. So also with the Irish people as a majority. They respected, as they still respect, the Pope in his spiritual capacity, but rightly conceived that he had no power whatever to make a present of their country to any potentate whether native or alien, without their consent. An influential minority held otherwise, with most unfortunate results, as we shall see. Some superzealous Catholic writers have sought to discredit the existence of the "bull" of Adrian, but weight of evidence is against them, and, in any case, it was "confirmed" at Henry's urgent request, by Pope Alexander III."

Mr. Finerty's History of Ireland is in two handsome volumes. Its style is easy, flowing and lucid and easy to read, for there are but few better masters of English composition than John Finerty. I notice, too, that he quotes largely from McGee's work on the same subject. The publication of the work is not Mr. Finerty's own undertaking but is the work of the Co-Operative Publication Society of New York and London, and belongs to a series of works known as the "World's Best Histories." The copyright, however, belongs to P. F. Collier & Sons, New York.

WILLIAM HALLEY.

and D. Cuthbert, kept the parade in order.

PRESENT HOMAGE AND GIFTS.

After reaching the Cathedral the new bishop, followed by visiting priests and bishops, marched to the sanctuary and there Bishop Macdonnell received the formal expressions of devotion from his people. Mr. J. A. Macdonnell stepped forward and presented the first address on behalf of the English speaking parishioners. All the societies followed and finally came the most touching welcome of all, from the children. It was read in a clear ringing voice by Master Lawrence Ronald Macdonnell, son of the late Finlay Macdonnell. Besides the addresses there were gifts of chalice from the C.M.B.A., set of vestments from the C.O.F., cope from Les Artisans and St. Jean Baptiste Society, and pontificals from the children.

The innate modesty and gentleness of the character of the new bishop, were indicated in his manner of reply to the address.
"Friends," he began, "I am embarrassed at your beautiful addresses, not because I did not expect them, but so magnificent a display as you have made was beyond my expectations."
"I was chosen against my will for this office," he proceeded, "for I feel unequal to the task."
Accepting the office under such circumstances he was not in a position to sing Alleluias just then. The argument that finally persuaded him to accept promotion were that his personal wishes should not prevail and that God had a right to use him as He wished.

He was gratified at seeing the Scotch, Irish and French unite in the welcome and express their sentiments in harmony. Were it otherwise it would be a crying shame in a Christian country. Canadians had reason to be happy and loyal for they enjoyed probably the best government in the world.

After benediction the gathering dispersed and the clerical gentlemen were dined in the palace.

THE CONSECRATION CEREMONY.

The consecration ceremonies began at 10.30 Sunday and lasted over three hours. The spacious cathedral was filled with worshippers, prominent among them being members of the Knights of Columbus from Ottawa, Cornwall and local parishes. The assisting bishops were clothed with a cope and wearing the mitre they presented the bishop-elect.

The bishop-elect answered a series of questions relating to his profession of the Catholic faith, after which the consecrator anointed the head and hands of the new bishop and gave him the crozier and ring. The Mass was continued then and at the conclusion Bishop Macdonnell received the mitre. He gave a blessing to the assembled priests, which ended the chief parts of the august ceremony.

Archdeacon Lindsay's sermon consisted of an eloquent tribute to the new bishop's charitable disposition and scholarly attainments. He wished him a long career in his new office and assured him of the genuine nature of the reception given him by the clergy and the people.

Other presentations were made. The priests of the diocese gave a donation of \$1,100 through Rev. Father Corbett of Cornwall. This is intended to purchase a team and carriage. The Knights of Columbus of Cornwall presented a beautiful cross and chain, and the Knights in general from the province presented an opal ring.

The clergy in attendance were: Archbishops Bruchesi, of Montreal; Duhamel of Ottawa; Gauthier of Kingston and O'Connor of Toronto. Bishops Scollard of Sault Ste. Marie and McEvay of London. Fathers William Murphy, Lalonde and Carriere of Ottawa; McPail, Forbes, Devlin, O'Bryan, Fournet, Troie, Macdonald, Fiset, of Montreal; Jasmin of St. Therese; Casey of Lindsay; McCann, Canning, Tedy of Toronto; Coffey of Guelph, Fay of Farellton; Touchette of Casselman; Coderre and McGovern of Prescott; Maloney and Conley of Hamilton; Hogan of London; McCrae, Dulin and Fox of the Palace at Alexandria, and nearly all the priests of the diocese.

The new bishop was born in the township of Charlottetownburg, Glen-gary county, and received his secondary education in the Grand Seminary at Montreal. He was ordained to the priesthood in 1881, and spent the next four years at Gananoque. He was five years in Glen Nevis parish and was pastor of St. Andrew's from 1890 till his call to the episcopacy.

DAY OF REJOICING FOR BARRIE

On Sunday, June 17th, the solemnity of Corpus Christi, the Church of the Sacred Heart of Mary, Barrie, was in reality en fete, when the good people of the town were honored with the high privilege of having a young priest say his first Solemn High Mass in their midst. The Rev. gentleman to whom reference is made is Father John Hehir, a young man of scholarly attainments who recently completed a most successful Theological course in St. Paul Seminary and was ordained during Pentecost week by the renowned Archbishop Ireland. Father Hehir is not, however, a stranger to us, he being a cousin of our esteemed pastor, Very Rev. Dean Egan, who is to be congratulated on his kinsman's behalf.

Precisely at 10.30 a.m. Rev. Father Hehir intoned the "Asperges," which was continued by the choir, followed by the "Veni Creator Spiritus." Then commenced the grand act of his life—his first Mass—and he proceeded with the Holy Sacrifice, the members of the congregation being edified by the piety and reverence manifested during the solemn ceremony. Very Rev. J. R. Teefy, D.D., C.S.B., Toronto, performed the office of deacon, and Very Rev. Dean Egan acted as sub-deacon.

The music for the occasion was "Missa de Angelis," with "Veni Jesu" for the Offertory, all of which were exceptionally well rendered by the choir. Miss Anna Graham presided most acceptably at the organ.

The altars were very tastefully decorated. The main altar was ablaze with lights, while earth's loveliest rosebuds exhaled sweetest fragrance throughout the church.

After the Post Communion Rev. Dr. Teefy ascended the pulpit and preached the sermon of the day, and to say it was a master-piece of oratory is like "painting the lily"; the fame of the gifted speaker is so wide-spread that our modest need of praise would seem superfluous. Those who had had the pleasure of listening to the distinguished orator on former occasions, were quite delighted to renew that pleasure on this occasion. He selected as his text, Tu es sacerdos in aeternum, secundum ordinem Melchisedech, "Thou art a priest forever, according to the order of Melchisedech," from Psalm CIX., first giving his glad greetings and good wishes to the newly-ordained priest, and to the Rev. Pastor, then explaining in Dr. Teefy's own incomparable style of eloquence the sanctity, the dignity, the honor, power and responsibility of the Catholic, Christian Priesthood, and as the peroration came there was but one regret among the spell-bound listeners, and that was—the voice of the speaker had ceased.

At the conclusion of Mass the choir sang "Te Deum" and Rev. Father Hehir gave his blessing to the people. As his hand was uplifted, asking the best grace of Heaven on the assembled throng, many a fervent prayer was offered to the great White Throne that the consecrated young priest might live for many, many years to bestow his benedictions on the people and be an honor to the Church of God.

Among the first to receive the blessing of Rev. Father Hehir were his brother, Mr. Michael Hehir of New York and his two cousins, the Misses Kate and Nora Lynch of New York and Toronto respectively, who also are to be congratulated on the honor conferred on their esteemed relative.

Anniversary of Douro Church

The "Weekly Examiner," Peterboro, June 11th, gives the following interesting bit of history:

St. Joseph's church, Douro, was dedicated to the service of God on Sunday, June 11th, 1893. The officiating prelate was the Most Rev. Bishop O'Connor, Bishop of Peterborough. The priest who celebrated Mass was the then rector of St. Francis Xavier's church, Brockville, and now the Most Rev. Archbishop Gauthier, Archbishop of Kingston. The preacher was the then rector of St. Mary's Cathedral, Hamilton, and now is the Most Rev. Bishop McEvay, Bishop of London, Ont. Rev. W. J. Keilty was rector of St. Joseph's, Douro, and still retains the same position. The corner stone was laid on May 24th—"Our Lady; Help of Christians, 1892." The priest who preached on that occasion is now the Most Rev. Bishop Scollard, Bishop of Sault Ste. Marie.

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