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TORONTO, THURSDAY, FEBRUARY 18, 1904

PRICE FIVE CENTS

## Chronicles of An Old-Timer

The Writer's Recollections of the Man who gave Canadians their first knowledge of the Red River Country—A Member of the Great Clan Macdonnell of Glencoe—More about Lord Wolseley's Assault on Archbishop Tache—The Riel Rebellion and some of the Men Connected Therewith—William McDougall, Dr. Schultz, Dr. O'Donnell, Henry J. Clark, who went to Manitoba to die—and one Jaxon, a Child of Freedom, who was a Secretary of Riel, and now residing in Chicago.

Chicago, Feb. 13, 1904.

Dear Sir,—I have found that some of the offensive language used by Lord Wolseley in his new book, towards Archbishop Tache was that he was "a clever, cunning, unscrupulous bishop," and that he accuses him of being "used" by the Hudson's Bay Company to keep English-speaking settlers out of the Northwest; and claims that there was a "conspiracy" to create a new French-speaking country westward of the Great Lakes. To deny those accusations was the object of Mr. Griffin's writing to the London Times. Some of Lord Wolseley's apologists claim that, like Othello, he was "a plain, blunt soldier"; but at this day, after the many high positions and places of polish he has filled, he ought to have known something better and acquired something of the "set phrases" of polite society and common decency. If I had not observed "bluntness" of this kind of him before and known that he was a brute and a bigot I might have some excuse for him. An Irish gentleman is never "blunt" to rudeness and I find it difficult to believe the general is an Irishman, as is generally alleged. But it all comes of the "black drop" that is in him. It is right and proper that he should have been reprimanded and I thank Mr. Griffin for having done it so handsomely.

I do not know that there was anything wrong or disloyal in the French Canadians endeavoring to build up a new settlement on the Red River, and they should have been commended for doing this and directing the superabundant thousands of their compatriots in that direction instead of seeing them go to the United States to seek new homes. They colonized there long before English-speaking emigrants turned their minds in that direction and conciliated the natives by inter-marrying with them. I have been informed that the case between the Metis half-breeds and the Canadian Government was once laid before Sir Charles Beresford, and that distinguished statesman and officer wrote them a letter of encouragement and sympathy. Lord Beresford would have never written so able, so conscientious and so just a gentleman as Bishop Tache. He had seen, perhaps, as much service as Lord Wolseley, but he managed to get along in his public expressions and dealing with contemporaries without being "blunt," and rude and untruthful. Another thing, Lord Beresford has always had a good word for his fellow-countrymen, no matter of what creed, politics or condition. This Wolseley never has had; but he has antagonized them wherever opportunity offered. Bishop Tache, it must be remembered, was summoned from Rome by the Canadian Government to be its agent in the crisis that arose at that time and Wolseley simply sought to humiliate him. This he resented.

I cannot claim that I have a very intimate acquaintance with the circumstances connected with the Red River Rebellion of 1869. My first knowledge of that country was derived in the forties from communications written by the late A. P. Macdonnell of Toronto, who was at one time sheriff of the Gore district at Hamilton, and who, after he was relieved of his office by the Baldwin and Hincks Reform administration

turned his attention to copper mining around Lake Superior and exploring in the Red River region. I think Upper Canadians were indebted to him for their first knowledge of both those localities and I put in type many of his communications for the Hamilton Spectator in 1846 and 1847, to which paper those communications were contributed in the two first years of its existence as a semi-weekly. I believe this gentleman was related to the late Bishop Macdonnell and Lady McNab of Hamilton, who was a Stewart. At any rate he was a good Catholic, but an uncompromising Conservative, like all of that connection. I always thought of the late Alexander Macdonnell of Toronto, who it appears, was once sheriff of the Niagara District, was a brother of his, and I do not think I was mistaken, but I noticed no mention of the relationship in the obituary notices printed in the Toronto papers. You know they all belonged to the great Glengarry stock of Scotland, some of whom were treacherously put to the sword in the year 1692 by order of William III. of "glorious, pious and immortal memory," in the Vale of Glencoe. This great Celtic clan, however, is one of the groups that have made history, and helps largely to carry on the business of the world to-day in many ways and divers directions. The Anglo-Saxons with all their boasting are incapable of presenting the name of any family of their race that has earned any such renown. As Macdonells, Macdonells and McDonalds, they certainly have made a wonderful Canadian record.

I was well acquainted with the man that was sent to Manitoba as its first Lieutenant-Governor—"Wandering Willie" McDougall—but who failed to get there. I was preparing to visit Europe at the time he was preparing to take charge of the Government of Manitoba. In fact a Toronto alderman made duplicate trunks for us. Mine is yet in existence after suffering buffetings on several oceans and many railroads in Europe and America. He is made of English Spanish sole leather, which accounts for its endurance. I doubt, however, that my friend, McDougall's, has been as fortunate.

I first saw Mr. McDougall in 1849 in the old, one-story post office situated on Wellington street, near what was afterwards "Leader Lane," and when the delivery wicket was attended by an Irish Catholic named Welch, an intelligent County Mayo man, who was afterwards revenue collector at Oshawa. It was "English mail day." Mr. McDougall was then along with Charles Lindsay, one of the editors of the Examiner newspaper, published by James Leslie, and was an out-and-out radical. He was rather shabbily dressed too.

"Are you after your English mail, Mr. McDougall?" queried the polite little Irishman of the tall, cadaverous looking Scotch-Canadian. "No," replied the latter, "I want no English mail; I want the Canadian mail," and he picked up his "exchange" and walked away.

It was my fortune to be, shortly afterwards, in his employment, for he started a political paper of his own named "The North American," and in the columns of which I was privileged as a correspondent. This was the time when the Baldwin-Lafontaine administration was in power and Toronto the seat of government on the rotary plan. The North American antagonized the administration and the Globe, under George Brown, not strongly, but viciously. The clergy-reserves question was then the absorbing one in Canadian politics—but that will make another and most interesting story.

I knew the late Dr. Schultz of Fort Garry fame, when he was studying medicine in Rolph's Medical School in Toronto. He was the man that led the loyalists against Riel. He had a drug store in Fort Garry and was making money when the rebellion broke out. He was an athletic individual, resolute and ambitious. I was down in Montreal one day before the rebellion broke out, and while talking with one Dr. John O'Donnell in the St. Lawrence Hall hotel, who should enter but Dr. Schultz, O'Donnell was a native of Norfolk County and had been a fellow medical student of Schultz's at Rolph's School. O'Donnell was a stiff Catholic and Schultz was a stiff Protestant, but that made no difference, for they warmly fraternized.

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he was noted for nothing but his sporting proclivities and bombastic speech. Years afterwards I met Clarke in San Francisco, where he had taken up his residence. What brought you to Manitoba? I asked of him one day. "To die" was his answer. "My health was very bad, I wanted to die, did not wish to commit suicide, and thought there was a chance for my being killed by the rebels." But he did not have his wish.

"Why did you have that man Dr. O'Donnell in your administration?" was my next question.

He smiled. "Well, I'll tell you why. I wanted an Irishman in that high-toned cabinet of mine, and there was not another Irish-Catholic with a high-sounding Celtic name in the country and I had to take him; I felt that I was doing a good deed." O'Donnell is yet alive I would feel greatly surprised, but I have seen no mention of his name for many a day. Henry J. Clark went into the mining brokerage business in San Francisco with a man named Doyle, a "forwarder" from Kingston, who had failed in business. The latter died at Stockton before I left "the coast," and one of those who lost his money by placing it in his "stock" was ex-Alderman Clennens of Toronto and unsavory notoriety.

Heil had a secretary named Jaxon, a French-Canadian, who received a portion of his education in Toronto University. He published a newspaper in Prince Albert when he joined Riel, and was a fairly well educated man, full of ideas. He found his way to Chicago, I think in 1884. He must have been quite young at that time, because he is by no means an old man now. I never met him until a few weeks ago, and then quite accidentally. I conversed with him quite a while and found him brilliant; but at the same time he had a Bohemian appearance and told me he was living on something like locusts and wild honey. He fastened himself on to the labor movement here and became one of its lights; but in place of the apostle receiving any reward, he only wears a crown of martyrdom conferred by the most thoughtless class of beneficiaries in the world, the labor organizations of America. Jaxon, however, takes the matter philosophically. He is not disconcerted, nor has he any great hopes for the recuperation of his fortunes in the future. It pleases him to have his freedom to be unbounded by the conventionalities, to associate with whomsoever he wishes, to advocate such ideas as his speculative fancy may devise, to go where he wills, and to be an offender against the rules when he lists. If he only played the "French organ" he would be a mate for an Illinois Frenchman that long since amused me while traveling a short distance on a "mixed" railroad train. Sometimes he would be visible and sometimes he would not. But he always had his "French organ" to his mouth, blowing some favorite tune and dancing dexterously to his own music. Sometimes he would run along on the top of the train to converse with the engineer and play for him and then come back and entertain the passengers with music and lingo. "Here," said I to myself, is a child of freedom totally uncontrolled by conventionalities and needing but little for his enjoyment of life." And why not? He was a native of a French canton of Switzerland!

WILLIAM HALLEY.

### Death of John Quirk

On Thursday last, the 11th inst. John Quirk passed away at his residence, 831 Yonge street, Toronto, after a long illness. He had been suffering for the last two years from paralysis and was confined to his bed for the past four months. He was born in Allandale about 39 years ago and was educated at the Barris Separate School. Mr. Quirk entered the G.T.R. service whilst a lad and by faithful attention to duties was raised to the rank of conductor, which position he held at the time of his death.

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## Sister Mary Agnes Mulcahy

Death is too busy amongst our devoted religious. And this last week it was doubly effective in its blows upon the Sisters of St. Joseph in this city, carrying off two of their number, Sisters Agnes Mulcahy of St. Joseph's Academy and Sister Praxides McGrath of the House of Providence. The former was widely and favorably known by reason of her long connection with St. Joseph's Academy. In the sixtieth year of her age and the thirty-ninth of her religious life she had grown into years with this devout Sisterhood.

Her education as a young lady was received from them, with the exception of two years, which she spent at Annonay in France in the Ursuline convent. Here she acquired that knowledge of French which she put to such good purpose for the service of her community and the advantage of many generations of students who attended her classes.

When the Sisters of St. Joseph established a convent at Lafontaine in 1898, Sister Agnes was chosen first Superior. This position she filled for a second term. After the six years she returned to the Academy to resume her classes. Her zeal was still the same, but not her health. She continued her teaching until last October, when her failing strength obliged her to give up her task. The life of a religious is easily summed up. Their life is hidden with Christ in God. Their deeds are not to be measured by earthly standards, nor is their worth esteemed by the positions they may have occupied. Faith, piety, obedience and real character are the life of the devout sisters who in their early years consecrate themselves to the great spiritual and corporal works of mercy. So was it with the thirty-nine years of Sister Agnes in her convent. Beloved by all who knew her, she passed the greater part of all these years in ordinary class work. And her passing was as calm and cheerful as had been her life. Fortified by the sacraments of the Church she rendered on the 8th inst. her soul to God. Her funeral took place on Wednesday, the 10th inst., at 9 a. m. A solemn Requiem Mass was celebrated by the Rev. J. R. Teely, President of St. Michael's College, with the Rev. Fathers Fraehon and E. F. Murray as deacon and sub-deacon. The following priests were present in the sanctuary: The Very Rev. V. Marjion, Provincial of the Basilian Fathers, the Very Rev. P. H. Barrett, C.S.S.R., Rev. A. Stahl, C.S.S.R., Rev. L. Brennan, C.S.B., Rev. Wm. McCann and Rev. L. E. Cherrier, C.S.B.

The relatives present at the obsequies were Sister Agnes' sister—Sister Seraphine—who has been a member of the Community of St. Joseph for forty-eight years, and her brother, Thomas Mulcahy, Esq., and Mrs. Mulcahy of Orillia, Ont.  
Requiescat in peace.

## Knights of St. John

At the regular meeting of St. Mary's Commandry 216, Knights of St. John, held Jan. 14th, 1904, the following resolutions were passed: Whereas Almighty God, in His infinite wisdom, has seen fit to call to his eternal reward our much beloved and respected Bro. Sir Knight Lawrence Doyle, who departed this life on Sunday, Jan. 10th, 1904. Resolved, that we, the officers and members of Commandry 216, do hereby express our deep regret in the loss sustained by our Order by the death of our worthy Brother, and be it also Resolved, that we tender to Bro. John J. and Dennis Doyle, of our Order, and the other members of our deceased brother's family, our very sincere sympathy in this their sad hour of affliction. Further, let it be resolved that our charter be draped for 3 months and a copy of these resolutions be forwarded to the family of our late Bro., and a copy also sent to The Catholic Register for publication. Signed on behalf of the Commandry, MCGINNIS, CHAS. O'BRIEN, President. Rec.-Sec.

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## Lenten Regulations

Lenten Circular of His Lordship the Bishop of Hamilton

(Official.)

To the Reverend Clergy of the Diocese:

Very Reverend and Reverend Fathers,—The holy season of Lent, now near at hand, should be observed by all the children of the Church as a time specially devoted to prayer, penance and good works. It is also a fitting time to direct attention to certain duties that should be performed as well as certain dangers that are to be avoided.

### DUTIES TO BE PERFORMED.

1. The Easter Duty is of strict obligation and the time for performing it expires on Trinity Sunday.
2. Pastors will give every facility to their people for the Easter Confession by holding Missions, if necessary, in their churches, or calling in neighboring priests to assist as extraordinary confessors.
3. Great care should be taken to see that no sick or infirm person is deprived of Easter Communion, and of the convenience of those too far distant from the Church, stations should be given where the people may hear Mass and receive Holy Communion.
4. In cities and towns the Lenten devotions are obligatory on Wednesday and Friday evenings, and in country churches at least once a week. In the latter case the Rosary may be said and Benediction given immediately after Mass.
5. Parents should keep strict watch over the class of reading in which their children indulge. They should see that no immoral or dangerous books are read. Moreover, every family should subscribe for a Catholic paper or magazine.
6. Pastors should encourage and foster religious vocations amongst worthy young persons in their parish, and parents should be reminded that it is a special blessing and one of the greatest honors of a family to have a daughter consecrated to God in the service of religion, or a son raised to the sublime dignity of the priesthood.

### DANGERS TO BE AVOIDED.

1. During Lent all public amusements are to be avoided, and pastors should recommend the pious practice of abstaining from all intoxicating liquors, in honor of the Sacred Thirst of our Lord upon the Cross.
2. The faithful are also to be frequently warned against Secret Societies. Under the head of Secret Societies are included:  
(a) Societies which demand the observance of secrecy to such an extent that it must not be disclosed to the rightful authority in Church or State.  
(b) Which exact from their members an oath or promise of blind and absolute obedience.  
(c) Which make use of Ritual and Ceremonies; since such practices are a travesty on the priesthood and true religion.  
(d) The Free Masons, Odd Fellows, Knights of Pythias and Sons of Temperance, which are condemned by name. No Catholic may join, or remain a member of any of the above mentioned or kindred societies.
3. In the case of societies of doubtful character, Catholics are to be dissuaded from joining them, and, if already members, must be ready to sever their connection with them should such societies come under the ban of the Church.
4. Should a pastor judge that a Catholic society or organization would be beneficial, he may apply to the Bishop for permission to introduce it into his parish; but no such society should be established without the Episcopal permission. It will be the duty of the pastor to provide a chaplain for every such society. No society, not approved by the Ordinary, shall be allowed to wear regalia at Church, or Cemetery, or Catholic funerals.
5. Bazaars and picnics are not to be held in the future except the written permission of the Bishop is obtained, and all public dancing parties, under whatever name, purporting to be held under the patronage of the Church or of Catholic Societies, are strictly forbidden.
6. Any Catholic living within three miles of a Catholic Separate School and refusing to support the same, or sending his children to a public school must be denied the Sacraments. In case of exceptional hardship for the children, the pastor will submit the case to the Bishop, who will decide what is to be done.
7. Pastors should frequently preach to their people on the evils of mixed marriages and warn the young against the danger of keeping company with those who are not of our faith.

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## Funerals

when at all possible, should take place in the forenoon, and with Mass. Flowers at funerals, except in the case of children under seven years of age, are to be discouraged and the unchristian custom of bringing them into the Church on such occasions should be discontinued. Furthermore, it is expressly forbidden by the Rubrics to drapery or decorate the altar or candlesticks at Funeral or Requiem Masses, or to allow hymns in the vernacular to be sung at any high or solemn Mass. The proper emblems of mourning at Requiem Masses are the black or purple or antependium and purple veil, provided the tabernacle contains the Blessed Sacrament.

Finally, the Clergy are directed to study carefully the recent instruction of Our Holy Father, Pope Pius X., on Sacred Music, and to prepare promptly to carry out, at the earliest possible opportunity, the directions of His Holiness.  
N.B.—This Circular is to be read at Mass on the first Sunday after its reception and is to be preserved in the parochial archives, and, until further notice, is ordered to be read annually to the people, together with the Lenten Regulations, on Quinquagesima Sunday.  
Asking a share in the prayers of priests and people.  
May God bless you all!  
Your faithful servant in Christ,  
THOMAS JOSEPH DOWLING,  
Bishop of Hamilton.

## DIOCESE OF TORONTO

In all the churches of the Archdiocese of Toronto on Sunday last the following rules with respect to fasting and abstinence during the holy time of Lent were read:  
1. All days of Lent except Sundays are fast days.  
2. On these days only one full meal is allowed, and it is to be taken about noon, unless a change in the hour is approved by the pastor or confessor.  
3. They who fast may take a cup of tea or coffee with a small piece of bread or biscuit—nothing else—in the morning, and in the evening a collation of about eight ounces of food.  
4. The following persons are not obliged to fast; all under 21 and all over 60 years of age; the sick and infirm; women nursing or bearing children; and all engaged in servile work. In case of doubt the pastor or confessor is to be consulted.  
5. All the days of Lent are days of abstinence, but by special Indult the faithful of the Diocese are permitted to use flesh-meat as often as they wish on Sundays and at the principal meals on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and of Holy Week.  
6. Fish and flesh-meat are not to be used at the same meal on any day of Lent, Sunday not excepted.  
7. On all days laird or the dripping of flesh-meat may be used in preparing food.  
8. The Faithful are recommended during Lent to abstain from all intoxicating drinks in remembrance of the Sacred Thirst of Our Lord on the Cross.  
9. They will take no part in public amusements.  
10. They will assist regularly at the Lenten devotions held in the Parish Church, and will recite in their homes at least a third part of the Rosary during the family night prayers.

## DIOCESE OF LONDON

London, Feb. 15.—The regulations for Lent issued by Bishop McEvay were read in the Catholic churches today. They were unchanged from last year in respect to fast, abstinence and the practice of devotion.

## Russia's Loss in Ships

London, Feb. 17.—The Times today has the following: Port Arthur, Feb. 13, via Pekin, Feb. 15.—The following ships are lying here disabled: Cesarevich, Pallada, Retvizan, Askold, Novik, Petropaulovsk. The Boyarin is slightly damaged. Desultory night firing continues. The Japanese fleet has been sighted twice since Thursday. Though altogether eleven Russian ships have been put out of action, the Russians assert that fifteen Japanese ships were injured.

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