

TOPICS OF AN OLD-TIMER

A Scene in the Gulf of St. Lawrence Sixty-Four Years Ago—The Irish Element in Canada were the Predominating Nationality in Upper Canada in the Forties and in Toronto in the Fifties—First French Settlers of the Mississippi Valley and the Northwest—Their National Tenacity

A contribution to the Irish World induces me to turn my attention to Canada for a moment. Also, a communication referring to the Hon. Chas. Fitzpatrick, the new Dominion Chief Justice of whom your contributor gave a friendly biographical sketch, has attracted my attention. Canada, I must confess, is a theme that for me has considerable of a charm. It appeared to my youthful imagination many years ago when I witnessed twenty Irish immigrant vessels at one time furling sails in the beautiful gulf of the St. Lawrence, preparing for the voyage up the river for quarantine at Grosse Isle. There were among them that I recollect the Shannon from Cork, the Jane Black from Limerick, the Anne Jeffrey and Thistle from Waterford, and the Leo from Wexford. The great sunlit gulf, whitened with the sails of those immigrant vessels, and the fleeing peasantry and artisans of Ireland that occupied them, was a sight for a poet, and one of our greatest immigrant bondsmen (T. D. McGee) was among them, too. He afterwards wrote:

"They are flying, flying, like northern birds over the sea for fear. They cannot abide in their own green land, they seek a resting here."

Well do I remember the neat white cottages of the "habitants" as we slowly sailed up the great Canadian river amid the salutes of the polite but humble people as we passed them by, perhaps after a time to politically overwhelm them. Then came Grosse Isle, and finally the shining, tin-roofed domes and roofs of the new Dominion's ancient capital, Quebec. There, in the river, in front of the cape, rested the beautiful white steamer Canada, ready to reach us and take us to Montreal, in furtherance of our journey to the head of navigation, in what was then known as Upper Canada. The scenery was entrancing, including as it did the Thousand Islands of the St. Lawrence. The present capital of the Dominion was then only a little canton with locks, called Bytown, but it was not without its prominent Irish citizens, the Freils and O'Connors. Time grows apace, fortunes vary, incidents increase, wonders are worked, and Old Timer can hardly realize that the time he points to is sixty-four years ago!

The Irish were then by far the most numerous nationality in Upper Canada or Canada West, and there were prominent Irishmen to be found in every walk of life, from Cabinet Ministers to hod carriers. The census of 1840 gave them more numerical strength than English, Scotch and Welsh combined. But it is far from being so to-day. In 1850 (ten years later) the population of Toronto (Ontario's capital) stood as follows in the enumeration of nationalities: Irish, 11,308; English, 4,958; Scotch, 2,169; native born, 10,423, of which only 467 were French. I cannot claim that Ontario or Toronto has any such proportion of Irish now. They moved again, and for the greater part found their way to the free republic, and made place for the English and Scotch. But it was while the Irish held this preponderance that the battle for freedom and Canadian rights was fought and victory conquered.

The writer in the Irish World refers to the early Irish in Lower Canada. They were there, and, as in Illinois, represented both the British and French governments. Sir Guy Carleton, afterwards Lord Dorchester, was Governor General after the submission of the French, and he was an Irishman. Among the French garrisons in Montreal and Three Rivers at the time of the capitulation were the three French-Scottish regiments of Dillon, O'Brien and Clare, the remnants of the Irish Brigade, who participated in the second battle of Quebec. They numbered about 3,000, and at the capitulation were in an awkward position. If they surrendered they were liable to be shot as British subjects aiding the enemy; so they scattered through the French settlements and settled down, intermarrying with the natives. It is claimed by some that the French population of Lower Canada at this time was only 60,000, and 3,000 young and vigorous Irishmen settling among them would represent about 30 per cent. of the male adults. This would be about equal to the French element among the Boers in South Africa, and quite sufficient to make an impress. But in truth I think the French population at this time in Canada is made too low and the Irish infusion too high, because those Irish regiments had done a good deal of hard fighting and had lost many of their number. At any rate there were enough of the "fighting race" on the ground to claim a respectable admixture of blood elements. A number of prominent names among the French are mentioned to make good this claim, such as Carroll, Gowan, Hughes, Reil. The writer further remarks that "all the way up from Pictou to Montreal nearly half the families have now Irish names, sometimes Gallicised, but the Milesian spirit, and in many instances the racial features, are very marked." This is owing to two circumstances—the number of Irish immigrants that landed at the city of Quebec and wandered down the St. Lawrence settlements, and the great number of Irish children that were adopted by French families at the time of the terrible immigrant fever along the St. Lawrence in 1877-8, when so many thousands of parents died of the pestilence. Here is the theme for the great Irish-Canadian romance yet to be written—a recovered parent seeking his long lost children. I knew such a one and often he told me of his grievous tale. His name was Barry and he was an attorney. Whether he ever discovered any traces of his long-lost little ones I know not; but that was fifty years ago!

The writer in the Irish World refers to the assimilating qualities of the French-Canadians. That is, their capacity for assimilating to themselves. It is quite true, no matter whether the blood they assimilated be Indian, English, Scotch, Irish or German, they assimilate them and make French-Canadians of them. The recurrence of Irish and Scotch names borne by Frenchmen is met with everywhere in Lower Canada. It was my fortune once to be acquainted with an ex-president of Le Institut Canadien de Montreal, a tall, strapping fellow, and his name was Peter McDonald! Throughout all Lower Canada you will find men with names of all other nationalities, including Englishmen, and you will find them thoroughly French-Canadian in sentiment and Catholic in religion. And this speaks wonders for their women, whose ways must be winning and their dispositions kindly. Before the late census of Canada was taken last year a French-Canadian statesman declared "the mothers of Lower Canada will uphold French supremacy in the country." And the census proved they did so. They are gaining in numbers and influence everywhere. When the writer was a lad they had to struggle hard to keep control of the city of Montreal. In fact they were constantly on the defensive. The British there were wealthy and were absorbing all the trade and political influence and had the soldiery at their beck and nod. But the French have now completely the upper hand, if not altogether in commerce at least in everything else. That portion of Lower Canada known as the Eastern Townships, situated up to the Vermont border, was occupied by English-speaking people, largely from the New England States. The French are now farming it. The eastern counties of Upper Canada, such as Ottawa, Dundas, Stormont, Glengarry, Prescott, etc., have been absorbed by them and they hold their political representation. From one of these counties went to the Ontario Legislature the French speaker of the assembly. Even in the lower

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Vote for the Best Man

A Spanish Catholic magazine having advised its readers to vote for the less objectionable of the two political candidates, when neither was entirely acceptable, was taken to task for this by another Spanish Catholic magazine. The discussion grew so warm that the Pope was invited to end it, and he did so by deciding in favor of the first mentioned periodical, as follows:

"Let us bear this in mind, that in the presence of danger to religion, or to the public welfare, it is unlawful for any one to remain inactive. For, nowadays, those who try to destroy religion, or society, aim chiefly at laying hold, if possible, of the public administration, and at procuring their election to administrative bodies. Accordingly, it is incumbent upon Catholics to ward off such a peril, and so—putting aside all interests to party—to work vigorously for the safety of their religion and of their country; above all, persistently working for the following object, namely, that those persons shall be returned to administrative as well as to political assemblies who, viewing the conditions of each election, and the circumstances of time and place, according as the articles in the said review maintain, seem likely to keep an eye upon the interests of religion and of fatherland in the performance of their duties."

Just a Real Irish Dinner

Recently Lady Aberdeen, wife of the Irish lord-lieutenant of Ireland, made the suggestion that she would like to give a big garden party early in the summer, and wondered if it was possible that Ireland could supply her for the occasion with every article she wore, from tip of her toe to the crown of her clever head of genuine home manufacture. She also asked if Dublin would undertake to dress every one of her guests, men as well as women. And Dublin pledged itself to do so.

This garden party will be the most original thing of its kind ever held in Dublin, and it certainly should give an extraordinary impetus to Irish trade. Lady Aberdeen has laid it down that each of her guests must pledge his or her word that everything he or she wears has not only been purchased in Dublin, but has been made in the country by Irish hands.

James D. Phelan

In San Francisco, the man of the hour, says the San Francisco Journal, in whose hands is the management of the great relief fund, and under whose executive direction the important movements that are to lift the stricken city up from the depths and rebuild her shattered fortunes have already begun, is that well-known Irish-American, James D. Phelan, former mayor of the city. Although his personal and business losses must reach millions, it is reported that he has devoted the sum of \$1,000,000 out of his private fortune to employ the afflicted laboring people of his native city.

Mr. Phelan, whose father was one of the men who made San Francisco rich and famous, was born in 1861, and was educated at St. Ignatius College, in that city, where he graduated with honors, after a four years' course of study. He then entered as a student at the Law department of the University of California, of which he is also a graduate.

Mr. Phelan was elected mayor of the city, as a Democrat, in 1896, and served until 1902. His regime was marked by zeal and ability in the public service. The Democrats of the State Legislature complimented him with their nomination for United States Senator a few years ago. He is one of the leading capitalists of

the United States, and has numerous commercial and mining interests. He is president of the Mutual Savings Bank and the finest business block in San Francisco, situated on Market street, bore his name. It withstood the shock of earthquake, but the resulting fire reduced it to a mass of smoking ruins.

It is on Broad Lines

What is special about this great Missionary Conference that will assemble at the Apostolic Mission House on June 11th-14th, is the broad lines on which it has been planned. In fact this bigness of conception has characterized seemingly all the work that has its origin at the Apostolic Mission House. There will be represented at the Conference delegates from the Propagation of the Faith as well as from the Church Extension Society. Both these societies while having purposes to some extent dissimilar, still are working for souls and the uplifting of the Church and one in no sense antagonizes the other.

The work among the newly arrived immigrant will be discussed, as well as the conversion of the staid Yankee. The Conference will not by any means be confined to the priest, but the layman will have a voice, for the reason that this missionary work in this country is as much the layman's as it is the ecclesiastic's. As there is no one who suffers so much in business and in social life as the layman does, when there are bigotries and antagonisms aroused so there is no one who is more actively interested in getting out before the public a correct presentation of the teaching and policies of the Catholic Church.

There is another phase of this convention that puts it in a class by itself and this is the absolute freedom of discussion that is not only permitted, but encouraged, among the delegates. The papers will be short—just long enough to present the topic for discussion—then under the five minute rule all the accredited delegates will have an opportunity to express their opinion.

It is evident to any one who watches the movements in the Catholic Church that there has been a wonderful awakening in missionary societies within the last few years. This awakening has given rise to the non-Catholic Mission Movement. It has originated the Church Extension Society. It has aroused the dormant energies of the Propagation of the Faith. It has developed the Negro and Indian Missions and in a thousand and one other ways has its energies been manifested.

The Missionary Conference planned on broad lines will gather them all together like the burning glass gathers the rays of the sun and will undoubtedly develop an intense enthusiasm for the progress of the Church.

Prayer and Daily Communion

Indulged by Pope Pius X. is as follows:

O sweet Jesus, who didst come into the world to give all souls the life of Thy grace, and who, to preserve and nourish in them this life, hast wished to be their daily food and the daily remedy of their daily weakness, we humbly supplicate Thee, by Thy Heart so inflamed with love for us, to shed upon all souls Thy Divine Spirit that they who, unappily are in mortal sin may be converted to Thee and recover the life of grace which they have lost, and that they who, by Thy help already live this divine life, may devoutly approach Thy Holy Table, every day they can; so that by means of daily Communion, receiving daily the antidote of their venial sins, and feeling daily the life of Thy grace in their soul and thus purifying themselves always more and more they may, in the end, arrive at the possession of the life of beatitude with Thee! Amen.

A LOURDES' CURE

Described by a Man who Does Not Believe in Miracles.

The following letter, published in the "Sun" (New York), is, curiously enough, one of the fruits of Professor Goldwin Smith's attempts to demonstrate the fallacy of belief in miracles:

To the Editor of the "Sun":

Sir,—I have no greater belief in miracles than has Professor Goldwin Smith, nor am I any more of a Catholic than he is; but I know of an instance of a "Lourdes cure" in New York city which is remarkable, however it may have been effected, objectively or subjectively. Several years ago a young woman of about 20 years fell on the ice and injured her spine and hip. She was laid up for some time, and then the right leg began to lose its strength. Within a year she was unable to walk except with a strong steel brace to keep the foot in position. Being possessed of ample means she had the best physicians, specialists and others, that could be procured. She also resorted to remedies not exactly in the profession. But none availed, and she gradually grew worse. The only consolation—not a cure—she had had came from one physician, who told her that nothing could be done except to cut a tendon in the ankle and stiffen the joint, which would make her a cripple for life, though she might walk without the heavy brace. This treatment she declined.

Although a Catholic, she had not thought of any of the miraculous cures offered by her Church at various points. About three years ago she went to Europe, and while there visited Lourdes, but not with a very strong faith. She remained there about twenty-four hours or possibly eighteen, but long enough to try the waters three or four times, and received a small card with a printed prayer upon it, with instructions to repeat the prayer at intervals. That was about the extent of her "treatment," and at 9 o'clock in the evening she left for Paris. The following night in Paris she knelt by her bedside—still unable to walk unassisted—to say her prayers, and when she arose from her knees she walked across the room without the brace and has not used it since. From that time she walked unaided, and as soon as the leg had resumed its normal condition, for it had shrunk considerably, she walked as well as she ever did, and has continued to do so.

If this young woman were of the temperament of some, I could easily understand the influence of psychology upon her case, but she is eminently sensible and practical, and if Professor Smith could talk with her I believe he would wonder a little himself just what it was that effected her cure. I have no faith whatever in miracles, but this instance is puzzling, to say the least.

New York, May 20.

His Holiness Shocked

Rome, June 2.—The news of the attempt to assassinate the King and Queen of Spain reached the Vatican at 10 o'clock to-night through the Spanish embassy. Cardinal Merry del Val, the papal secretary of state, awoke the Pope and told him. His Holiness was shocked and horrified. When he was assured that the king and queen were safe, he said: "God keep His hands over the young couple." He then knelt and prayed.

Later an autograph telegram from King Alfonso was received at the Vatican. The Pope answered it immediately.

The shock caused by the receipt of the news and the subsequent emotion had their effect upon the Pope's weak heart, and this, coupled with the weakness resulting from his recent illness, caused him to pass a sleepless night. Dr. Lapponi called at the Vatican early next morning.

The Rev. Thomas Sherman, S.J., son of General Sherman of Civil War fame, in a talk the other day with the officers of the Knights of Columbus, strongly advised the introduction of the order into France. The union of Catholic forces, he declared, would check the present atheistic propaganda and restore France to her old position as first daughter of the church.

SIR HECTOR LANGEVIN

Death of Once Prominent Leader of Quebec

Quebec, June 11.—Sir Hector Langevin died to-night at 8.45 o'clock at his residence, St. Louis street, surrounded by his two surviving daughters, Mrs. Chapais and Mrs. Cimon, and their husbands, Hon. T. Chapais and Mr. Justice Cimon. Deceased, who had been in failing health for some years past, had been able to go about, though in a feeble condition, up to a week before his death, when he was seized with cerebral congestion, followed by congestion of the lungs, which caused his death.

Golden Jubilee at Hamilton

(Guelph Herald.)

Few of the events of the celebration of the golden jubilee of the Diocese of Hamilton were characterized by the elegance and uniqueness of the reception tendered His Excellency, Mgr. Sbarretti, by the pupils of Loretto Academy on the evening of May the 23rd. From the moment the curtain rolled up, revealing a sea of fair young faces, ranging in size from the tiny tot to the graduate-elect, gowned in snowy white with sashes of the papal color, the scene was one not soon to be forgotten by those who come in daily contact with much of the gruesomeness of life. Everything was in tune, everything was in harmony, and every number of the excellent programme gave evidence of that high standard of education with which the ladies of Loretto have identified themselves in Hamilton since the earliest days of the Diocese. The presence on the occasion of the Apostolic Delegate Mgr. Sbarretti, the Right Rev. Bishops of Hamilton and London, with a number of clergy, as also the representative citizens of the city, told more forcibly than words that Mt. St. Mary shares with its sister institutions, not alone in America, but in Europe, Asia, Africa and far-off Australia, the prestige which they have enjoyed for centuries.

Letter from Mgr. Sbarretti

The following letter, which explains itself, was read at the Masses in St. Mary's Cathedral, Hamilton, on Sunday after its reception.

Apostolic Delegation,
Ottawa, May 26, 1906.

Right Rev. T. J. Dowling, D.D., Bishop of Hamilton:

Right Rev. Bishop,—On my return to Ottawa I take the first opportunity to tender your lordship the expression of my most sincere thanks for all the courteous acts of kindness, which I received during my visit to your episcopal city. I was pleased and edified by the very many evidences of the faith and piety of your people, and I was deeply touched by the manifestations of loyalty and attachment to the Holy See.

I must congratulate all concerned, the priests, the people, and especially the Bishop, on the success of the Jubilee celebration, as well as on the present flourishing condition of the church in the diocese of Hamilton. I trust that, under your lordship's careful and wise guidance for many years to come, the diocese will continue to make progress as in the fifty years that have passed.

Blessing your good priests and people and wishing you a continuance of the divine favors, I am,

Your Lordship,
Yours very sincerely in X to,
Donatus,
Archbishop of Ephesus,
Apostolic Delegate.

St. Michael's College Commencement.

The exercises in connection with St. Michael's College Commencement will take place on Tuesday, the 19th inst., at 9.30 a.m. An invitation is extended to all interested.

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