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VOL. XIV., No. 18

TORONTO, THURSDAY, MAY 3, 1906

PRICE FIVE CENTS

TOPICS OF AN OLD-TIMER

Early Days of San Francisco—Some of Her Prominent Men—Governor Reilly—J. Ross Brown, Col "Jack" Hayes—Vigilance Committees—Terry and Broderick—Swindling Schemes—Governor Downey—Denis Kearney and the Chinese—A Legislature with Six Murphys—Ex-Mayor Phelan's Munificence—Death of Fire Chief Sullivan.

The population that San Francisco possessed previous to 1851 was of a very mixed character. The old Spanish laws and customs continued to prevail for some time after it became an American city. General Reilly, an Irishman, was military governor of the territory. A constitutional convention was called to assemble at Monterey. Of this convention one, John Ross Brown, a native of Dublin, was secretary. On the motion of another Irishman or Irish-American named Shannon, it was decreed that no slavery or involuntary servitude should exist in California. Having adopted a constitution an appeal to congress was made for admission to the Union of States. Messrs. Fremont and Gwyn were named as her first congressmen.

An election for city and county officers soon followed. Col. Jack Hayes was candidate for Sheriff. He did not depend on newspaper notices for his recommendation to the voters, who were all strangers to each other, but he rode up and down Montgomery street on his milk white charger, dressed in his military uniform, richly caparisoned Mexican saddle and silver spurs, to show how capable he was as a man on horseback, and was elected. All citizens of legal age were voters then. But San Francisco soon saw trouble. The United States sent some soldiers there, but they all deserted and went to search for wealth in the gold mines. The seamen deserted the ships. Some of those that remained behind were not of the best character and started in to rob, plunder and abuse. Arson became very common. Six times in succession was the new city swept by fire. The houses, of course, were of the flimsiest description, mostly consisting of canvas tents. So prevalent was disorder and crime that in 1851 the citizens were compelled to do something for their own protection. And they organized the first Vigilance Committee. Among the newcomers was a set of thugs known as "the Hounds." Their depredations were constant. Then came the "Sidney Ducks," then the "Hoodlums." The Vigilance Committee succeeded in maintaining order for some time, until 1855, when the outrages became more serious than ever. Nearly every day and night produced its murder or two. There was no dependence to be placed on the constituted authorities. It looked as if they were in league with the criminal classes. The Vigilance Committee was a secret organization and its members were known by their Nos., 1, 2, 3 and so on. They seized a building on Battery street and made it their headquarters. On the roof they placed a cannon. The various rooms were fitted up as armory, council room, court room, jail room, etc., and they took the administration of the laws into their own hands. Some men caught in the act of robbing were hanged, some were jailed and some were banished. A judge of the Supreme Court named Terry was arrested by the Vigilance Committee, but he put a knife into the neck of the officer who arrested him, and the most serious efforts had to be made to save his life, although the officer did not die. During the civil war

this judge went South, being a Texan, but returned after the war was over and practised law. He attempted to assault Chief Justice Field, but the man who had charge of Justice Field, shot Terry dead. This Terry was the same man who shot Senator Broderick in a duel instigated by political motives. A man named McGowan, who conducted a city court, was impeached and condemned, but he made his escape to the southern portion of the state, and he had many a narrow escape. The Vigilance Committee gave every man a fair trial. Gamblers were among the principal offenders. One of those named Cora was hanged. Other Vigilance Committees were formed in several places in the State, and it was a very trying time that California had then. There were several newspapers in existence and one that had the publishing of the auctioneers' advertisements was making a fortune. This paper was called "The Herald," and the man that owned it was named John Nugent. He was not in sympathy with the Vigilance Committee, but the auctioneers were. They held a meeting and resolved to give the advertising to a tottering concern named the "Alta California," published by another Irishman named Frank McCrellish. Even then the Irish were prominent in San Francisco. After thoroughly regulating the city and re-establishing law and order, the Vigilance Committee gave up its control of affairs. An election was held and men of reputation and integrity were chosen for the various positions, many of them being members of the Committee.

The number of swindling schemes prevalent in the state was very great as conscienceless lawyers had flocked there and clouded titles. They robbed the Mexican ranchers of half their property by making them prove their titles. It was estimated by a United States Commissioner, who was sent there for the purpose of finding out, that there were fraudulent land titles afloat in California to the extent of \$400,000,000. Even San Francisco city was put to great expense to defend its title to a large portion of the city, known as the Lamentour claim.

In the fifties California had a governor, a little Irishman named Downey, who defeated a thieving syndicate who tried by legislation to get possession of the city front on a pretext of making certain improvements. They bought their way for their bill through the legislature, but Governor Downey vetoed it; and so rejoiced were the citizens that when Governor Downey came down to the city from Sacramento, he received the greatest ovation from the citizens that any man had ever received. Such violations of law and common honesty were so prevalent that honest people had all they could do to defend themselves against people with the law on their side, as well as people without the law.

There was the instance of General Fremont and his Mariposa Grant. He was given the right to locate his land grant anywhere within certain limits. He spread his claim in a district where squatters had already settled and made valuable improvements without making any compensation to those in possession. Of course there was a long law suit over the case, but the general won. The defendants in addition to losing their property, lost a great deal of money in defending their claims; and it was the fault of the United States Government if the land had not been previously surveyed and open to settlement.

The Central Pacific Railroad Company, out of which the Stanford, Crocker and Huntington millions were made, pursued alike dishonest and treacherous policy. The United States Government gave them vast grants of land for building the Central Pacific Railroad, with a right to select it wherever they pleased, inside of unsurveyed districts, but some of which squatters had settled and made improvements. They always made it a point to select improved sections without making any compensation to the actual holders. In their railroad rates, too, they discriminated against

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APPROACH DAILY

Something Most Ferently Desired by Christ and the Church

The Sacred Congregation of the Council has recently issued a most important decree recommending and encouraging frequent and daily communion. It bases its teaching on the express wish of the Council of Trent that everyone who is present at Mass should also approach holy communion. Our Lord, who fed the Israelites in the desert with the daily manna, has left this bread of angels for the daily food of men, who are by Him bidden to pray each day: "Give us this day our daily bread"; and as the fathers of the Church assure us, these words refer far more to daily communion than to our earthly food. Daily communion is no reward of virtue, but the most powerful means of acquiring virtue. Its strength saves us from falling into mortal sins, and in it we find loving sorrow for even those lesser faults into which the best of men daily fall. From daily communion the early Christians drew the strength that made them martyrs, and saints of every land have found in daily communion the source of holiness. For a while the chilling blight of Jansenism affected many writers, even within the Church, who would forbid daily communion to great numbers of Catholics, including all married people and business men, and would restrict it to the very few who showed those wonderfully perfect dispositions which they considered requisite, as though daily communion were meant only for saints, and not for the daily food and remedy of sinful, struggling men. Yet while we know that daily communion brings far more abundant fruits than communion received only once in the week or month, we also know that the Church's law prescribes no greater dispositions for a daily than for a monthly communion. Bishops all over the world, anxious in these days of coldness and unbelief to bring back faith and fervor in their flocks, have appealed to the Holy Father to instruct the Faithful as to what dispositions are really required by the Church and her Divine Spouse for frequent reception of His sacramental body, and by the Holy Father's order the congregation have fully discussed the question and have drawn up the following:

(1) Frequent and daily communion is a thing most ferently desired by Christ our Lord and the Catholic Church, and therefore must be left free to all Christians of every rank and condition, so that no one can be forbidden to approach the holy table if he does so in a state of grace and with a right and pious intention. (2) A right intention consists in approaching the holy table not from custom, or from vanity, or from merely human reasons, but in order to please Almighty God, to cling closer to Him in love and by this divine remedy to heal our faults and weakness. (3) Freedom from venial sins—and from any affection for such sins is highly desirable in those who go to holy communion frequently or daily, but freedom from mortal sin, with the firm determination never to sin again, is quite sufficient; for by this firm resolution daily communicants cannot fail to free themselves little by little from even venial sins and all affection for them. (4) The sacraments of the New Law produce their effect ex opere operato, yet greater effects are produced if there are greater dispositions in the receiver. Hence each one, according to his strength, position, and duties, should strive to make a careful preparation before holy communion and a fitting thanksgiving afterwards. (5) To show greater prudence and obtain more merit from frequent and daily communion, a confessor's advice should be taken. But confessors must be aware of dissuading anyone from frequent or daily communion if they are

in a state of grace and go with a right intention. (6) By frequent or daily communion it is clear that we become more closely united with Christ, our spiritual life receives more abundant nourishment, our soul is more filled with virtues, and a stronger pledge of eternal happiness is given to the receiver. Hence parish priests, confessors and preachers, according to the approved doctrine of the Roman Catechism (Part II, c. 63), should by frequent and most earnest exhortations lead the Christian people to this most pious and most salutary custom. (7) Frequent and daily communion should be especially promoted in religious institutes of every class (the decree "Quemadmodum" passed by the Congregation of Bishops and Regulars on 17th December, 1890, remaining in force for them); and it should also be encouraged to the utmost extent in clerical seminaries whose pupils are looking forward longingly to their future service at the altar, and also in other Catholic educational establishments of every class. (8) If communions on certain days are ordered in the rules, constitutions, or calendars of particular religious institutes of solemn or simple vows, these arrangements are to be taken as a mere direction and not as a command. If a certain number of communions are prescribed, this must be taken according to the piety of the religious as a minimum, and they must be left quite free to go frequently or even daily to holy communion, as already explained in this decree. To give to all religious, both male and female, the opportunity of knowing what this decree appoints, the superior of every religious house will take care to have this decree read in common in the vernacular tongue within the octave of Corpus Christi every year. (9) After the promulgation of this decree all ecclesiastical writers must abstain from contentious discussions as to the dispositions required for frequent and daily communion.

The Holy Father in the audience of 17th December, 1905, approved and confirmed this decree and ordered it to be published.

St. Andrews West

April 26.—On Thursday His Grace the Archbishop of Kingston and His Lordship the Bishop of Peterboro', honored Rev. Wm. McDonnell with a brief visit. It is generally surmised that the consecration of His Reverence as Bishop of Alexandria may be looked for in the near future, which will necessitate his removal from here, an event much regretted, as the Rev. gentleman is greatly beloved by the people of the parish.

The project promoted by Col. MacMillan to remove the obstructions to the fish ascending the Black River, is moving lively on. The Col. is determined to accomplish the object with as little delay as possible. Besides having the co-operation of the Municipal Councils and the people of Cornwall and Osnabrock Townships, he is receiving assistance from Geo. Kerr, M.P.P. It is hoped to have the river stocked with a variety of young fish.

On Saturday morning last the startling intimation reached the friends here that the body of Mr. Archibald J. McDonald, who had been in Cobalt for over a year past, had been found on the railway track in a mutilated condition, clearly indicating that he had been run over by the train. The body arrived at his home near Harrison's Corners on the O. & N.Y. on Tuesday, and the funeral took place on Wednesday. A large concourse of relatives and sympathizing friends followed the remains to the church, where a Requiem High Mass was chanted by Rev. Wm. McDonnell. The deceased leaves a disconsolate widow, the daughter of Mr. John D. McIntosh, and seven children. The very sad occurrence, so unexpected, together with the esteem generally for the family, invoked a degree of sympathy of the most profound character.

GERMANY'S SCHOOLS

And How They are Supported—Bishop O'Dwyer of Limerick, on the Educational Crisis—Reference to the German Solution—High Praise for Germany.

The solution of the educational question as solved by Germany is referred to in the following way by his Lordship Bishop O'Dwyer of Limerick, in his late Lenten Pastoral:

"What country is in the van in education and has set the standard for all other countries? Is it not Germany, where education has been the passion of the people, the dream of her statesmen for generations? I dare say no one will gainsay me when I assert that Germany is, at this moment, the best educated country in the world, and I might almost add so far beyond all others that there is no second. But is German education mixed? Is secularism its ideal? Has the State in order to produce the marvellous results which are the wonder and the admiration of the world, been driven to banish religion from the schools in order to educate the children of different religions? Every one who has given any thought to these questions knows the facts. Education in the German schools is religious and denominational. The Government recognizes three religions—the Protestants, the Catholics and the Jews. Wherever any of these bodies are in sufficient numbers to form a school of their own they do so, and it is accepted as a State school, and every pupil in it must be thoroughly instructed in the faith of its church, according to an elaborate syllabus drawn up by the authorities of that church."

His Lordship quotes at some length from "Special Reports on Secondary Education in Prussia," and goes on to say: "These regulations, it is true, refer to higher schools, but the spirit of them governs the Prussian Government's regulations for all schools. Its principle is that every child within its jurisdiction should be taught the religion of its parents; and as far as that can be done in school, taught it thoroughly, not merely as a piece of knowledge, but as a living influence which goes to form the character and to shape the future conviction of the child. But my special purpose in dwelling on it at such length is to refute, by the greatest living example, the absurd theory that the State cannot make provision for teaching religion in schools without going outside its own province and lowering the standard of secular instruction."

WON BY A SPLENDID FIGHT.

"It is useful for us, however, to remember that this position which the Catholic religion holds in the school of a Protestant country such as Prussia was not altogether the spontaneous gift of the Government. It was won by a splendid fight. In 1873, when Bismarck, at that time the most powerful statesman in Europe, picked one of his first points of attack was the schools. But, powerful as he was, he reckoned without his host. He met a force greater than the armies of France when he attacked the Church. Archbishops and Bishops were thrown into jail, priests in hundreds were imprisoned and exiled, Catholic school teachers were driven out. Yet it was all in vain. The touch of persecution stirred the true chord in the hearts of the Catholics, and made them vibrate with the spirit of martyrs. The whole Catholic laity rallied to the cause, and to their eternal honor be it recorded, none more staunchly than the working men. Then the German Catholic party was formed in the German Parliament. A hundred good men and true, with ten millions of Prussian Catholics at their back confronted the minister. Parliament was dissolved, other parties lost, but the Catholic party came back stronger. Session after session they fought the cause, until at length Bismarck, as many a man before him, found that force cannot subdue us Catholics and that he was wrecking himself on the solid rock of our convictions. It was thus the Catholic Church made herself felt and respected in Germany. If to our own selves we are true our Irish party will achieve a similar victory for the schools of the Irish in England and at home."

PETERBORO'S SCHOOL

Building Said to be First in Ontario—Equipment of the Best—Many Prominent Speakers at Opening.

The opening of St. Peter's new school, Peterboro, has called forth many eulogistic statements from prominent men and from the local press, as the following quotations will show:

"The building, officially opened this afternoon, has been declared by many competent persons to be the finest of its kind in the province. It is certain that every convenience and comfort have been thought of in the planning for and erection of the school, which is a building that any community might well be proud of."

Venerable Archdeacon Casey of Lindsay, at the opening, said he considered the completion of the new school as the commencement of a new era in the separate school history of the province of Ontario, and he was glad the city of Peterborough had taken the start in this matter. The new school, he considered, a splendid educational institution. Worthy of special praise were the lighting and heating. The speaker contrasted the new school with the schools of his boyhood, showing the remarkable progress which had been made. The aim of the separate schools was to give the pupils a thorough mental, moral and religious training. The children would never forget the knowledge imparted to them in their school days, and for this reason it was necessary to have right surroundings for the young people during their school days. The new school should fill the bill nicely. "Peterborough now has one of the finest separate schools in the province," said Archdeacon Casey, in concluding, "and I hope she'll continue to lead the way in the matter of education."

His Lordship Bishop O'Connor was the last speaker. He was given a most enthusiastic welcome on arising to speak, and the closest attention during his address. He referred in appreciative terms to the energy displayed by the school board, and Father McColl in the erection of the new school. There was a great amount of work to be done, and it had been done well, as the handsome structure they were occupying amply evidenced. Speaking of the value of education, His Lordship said that it was almost useless to attempt to rise in the world without it. Good schools were the hope of the country, and it was encouraging to note that Peterborough was making good progress in the line of education. His Lordship touched a patriotic cord when he said that in this young country there was no room for sectional or religious strife. "We must all work together with one common object—the advancement of Canada."

Classes will now be held regularly in the new school. In finishing the different rooms no detail has been neglected. Every appointment is as nearly perfect as it was possible to secure. The class rooms are spacious and well lighted, and the finishing is all that could be desired. The basement is fitted with all lavatory conveniences and is also spacious and well lighted. A telephone is being installed in the school to add to the convenience. The plumbing and heating are said to be well high faultless. The basement also contains a banquet hall, and recreation rooms. Besides the six class rooms there are teachers' rooms, lavatories, reception room, halls, and a large library on the second floor. There are drinking fountains and fire hose connections on all landings. Each class room is provided with a well equipped cloak room. The school will accommodate over three hundred pupils.

Dr. Harty Wedded

The marriage of Dr. John J. Harty of Kingston, to Miss Anna Fitzhugh Powell, known on the stage as Miss Anna Fitzhugh, was solemnized at the chapel of Laurdes, St. Patrick's church, Montreal, on Tuesday April 24th.

There were present in addition to the officiating priest, Father James Killoran and Father O'Sullivan, Mr. Charles Birmingham, the brother-in-law of the groom, W. Harty, jr., his younger brother, Mr. and Mrs. Amos of Montreal, and Mr. and Mrs. H. W. Catlin. The groom's father, the Hon. William Harty, was unable to be present owing to sickness.

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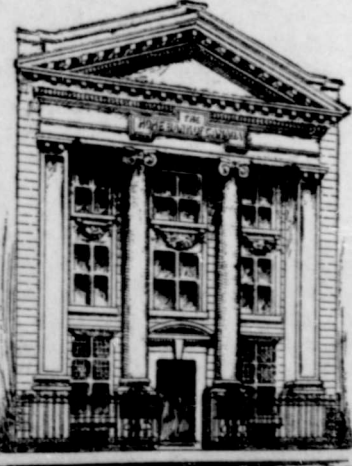
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