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VOL. XIII., No. 4

TORONTO, THURSDAY, JANUARY 26, 1905

PRICE FIVE CENTS

TOPICS OF AN OLD-TIMER

The Separate School Question—The Agitation Originated with Bishop Count de Charbonnel—The Necessity for Them—Hon. R. W. Scott, Their Parliamentar, Champion—Hon. Geo. Brown Their Principal Opponent—John Sandfield Macdonald and "Rep-by-Pop."—An Old-time Editor Lately Deceased—Parochial Schools in Illinois.

Dear Editor Circum,—I notice that an alleged priest from Chicago is in Toronto writing and speaking against Separate Schools for Catholics. Having fallen into disgrace in Chicago and finding nobody to pay any attention to him there, he came here for sympathy and support, and this he readily receives, no doubt, among the Orangemen of Ontario. I do not know the reverend gentleman, never having met him in Chicago, but I feel certain from what I have heard about him, that he is another Chiniquy, and that Father Chiniquy was a humbug I have learned from some of his own people in Illinois. I resided in Toronto during the agitation for separate schools, and know why they were desired and finally conceded as a political necessity. Count de Charbonnel was the Bishop of this diocese at the time, and it was largely due to his efforts that separate schools for Catholics in Ontario and for Protestants in Quebec, were provided for in the Act creating the Dominion. The principal opponent of separate schools was the Hon. Geo. Brown, and in the "Globe" and on the platform he opposed them most strenuously. All kinds of abuse was heaped upon the heads of Catholics in the columns of the Globe newspaper. The Lower Canadian Catholics were nicknamed "do-gans," and the derogatory epithet was hurled at our poor people from every "Grit" platform for years. The object of Mr. Brown in thus abusing the Irish Catholics was to catch the Orange vote. Objectionable text books, insults to Catholic children, and the necessity for instruction in religious and moral tenets, urged the good shepherd, Bishop de Charbonnel, to strenuously urge the demand for separate schools. An incentive was given him by a case that occurred in the County of Perth, where a Catholic boy named Carroll was required to do something objectionable to his feelings as a Catholic, by a teacher, when his father withdrew him from the school and wrote a communication to the Toronto Mirror, explaining the circumstance. Bishop de Charbonnel was so much pleased with Mr. Carroll's conduct in the matter that he wrote him a letter congratulating him in which he used an expression that in time became famous—"honour to your blood, Maurice Carroll." If Father Crowley lived here in those days, if he were an honest man, he would see the absolute necessity for separate schools, if he did not desire to see his children insulted and his religion reviled. There were townships in those days where Catholics were not allowed to live and religious bigotry was carried to an extent I am happy to believe has largely, if not altogether, disappeared.

The first bill favorable to the introduction of separate schools in Ontario or Canada West, as this province was then called, I think was introduced in parliament by the Hon. R. W. Scott, the present Secretary of State for the Dominion, in 1853. I believe he was the only Roman Catholic member in the House from Canada West, if I except the Hon. John Sandfield Macdonald, then member for Glengarry, and he was a good deal in sympathy with the Lower Canadians. The agitation went on and on, until finally the question went to the Dominion Conference, of which Mr. Brown was a member.

Mr. Brown had two great questions on which as a politician he made the welkin ring—Rep. by Pop. (Re-

presentation by Population), and opposition to separate schools. I happened to be present one night in 1866 or 1867, when Mr. Brown called his adherents together and laid before them the decisions of the conference with which he agreed, as it gave him a partial triumph, and he was to be a member of a coalition cabinet. He had agreed to grant separate schools to the Catholics of Ontario and the Protestants of Quebec, so long as representation by population was to be made the rule of representation in the Dominion. Those were the questions which had brought legislation to a deadlock and divided the western from the eastern members of parliament, and their settlement only made the Dominion possible.

The arrival of Thos. D'Arcy McGee in this country in 1857 had a very considerable influence in bringing matters to a climax. He formed an alliance with the Brown or Clear Grit party, which had the effect of softening the animosity of that party towards the Catholics and making a political compromise possible. While John Sandfield Macdonald was no zealot on the separate school question, he was strongly opposed to representation by population. The Glengarry men were amongst the earliest settlers, under Bishop Macdonell, in Upper Canada, and his political sympathies were largely with the French Canadians. When the union of Upper and Lower Canada was made in 1840, Lower Canada had much the larger population, but was allowed only the same number of members as Upper Canada in the parliament of United Canada, and made no trouble about it. One night in debate, when the French question was under discussion, Sandfield made what was considered an extraordinary speech in opposition. I cannot quote his exact words, but his speech was something like this: "You Upper Canadians are an ungrateful lot. When you came to this country as immigrants, we took you by the hand, we fed you, we housed you, we washed you, and gave you land to live on but now that you have outnumbered us, you want to rend us and deprive us of our political rights. I for one shall never consent to be a party to it." But, after all, when confederation was an accomplished fact, and representation by population and separate schools were engrafted on the Dominion Act, John Sandfield Macdonald was made the first premier of Ontario.

In the year 1846 a newspaper named the "Freeholder" was established in Cornwall, of which Sandfield was the proprietor or became the proprietor. When confederation was under discussion the "Freeholder" had an editor named William Henry Oliver, an Englishman, of whom Sandfield thought a good deal and he of Sandfield. While the latter was approving confederation by speech, Oliver was favoring it in the Freeholder. But a separation came. Sandfield said to the little editor one day: "Oliver, you and I have been good friends, but we have come to the parting of the ways; I cannot have my paper pursuing a different policy from myself, which is ridiculous. I shall be sorry to part with you, which will have to be done unless you change the tone of the paper." Oliver replied that he felt it his duty to his country to advocate confederation and that he would resign rather than oppose the plan. So he resigned. The circumstance soon got bruited abroad and next day a deputation of Conservatives headed by Dr. Bergen, an Irish Catholic, waited on Oliver to know if he would accept the editorship of a paper in opposi-

AN INSPIRING SIGHT

In the Commercial Department of the Central Business College of Toronto there may be seen any day prior to April 1st next, not less than two hundred bright young men in training for participation in the conduct of the business of our country. To this number of young men may be added at least fifty young women, who are also enjoying a thorough training for business pursuits.

Then in the Shorthand Department of this excellent school may be seen quite a large number of young people, preparing for business life as stenographers. In this sphere young ladies predominate in point of numbers in proportion of three to one. The Telegraphy Department of this College is also widely attended, and while the numbers are not so large, the seventy-five now in attendance have gathered in from distant places, and actually represent every province in the Dominion.

While the aggregate attendance is comparatively large, the excellent and well systematized plans in vogue for carrying on the work of this college, under the direction of a staff of twenty-two well trained and experienced teachers, render it possible for every student to make excellent progress, with the result that this school is to-day turning out a superior grade of graduates, whose services are eagerly sought by the leading business men.

A visit to this famous school, particularly at this season of the year when attendance is at its maximum, creates an inspiration for better preparation along practical educational lines for winning success in life, more particularly as it is well known that the great majority of those who have enjoyed special training in this particular school during the past decade have met with marked success, and have been real winners in reaching the best positions in the gift of our largest mercantile and financial institutions.

This college admits students any week during the year. It issues a very interesting catalogue, which will be sent free by addressing request to W. H. Shaw, Principal, Yonge and Gerrard streets, Toronto.

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BEATIFICATION AT ST. PETER'S

B. Stefano Bellesini—An Account of the Ceremonies
Rome, Dec. 30.—Another grand and profoundly interesting ceremony, the Beatification of the Venerable Stefano, of the city of Trent, of the Hermit of St. Augustine, attracted tens of thousands of persons to Saint Peter's on Tuesday last, 27th December. The church was decorated in that rich and tasteful manner of which Roman art still retains the secret; and the additional decorations adapted to the present occasion were paintings concerning the life of the new Beato. The ceremonies began at half-past 9 in the morning; one of the first was the reading of the Brief by which His Holiness Pius X., after having made the eulogium of the Venerable, declared him inscribed in the number of the Beati, or Blessed. When the reading of the document was ended, all the Cardinals, Prelates and people, rose to their feet, the relic of the new Beato was exposed to the veneration of the people, and his picture in glory, which is placed above the altar in the apse—a masterpiece painted by Cavalier Salvatore Nobile, director of the Mosaic Works of the Vatican—was then suddenly unveiled, and the immense number of electric lamps around the altar were instantaneously lighted. Then the deep sounding bells of St. Peter's rang out the glad tidings to the city that the Beatification had been accomplished.

Monsignor Ceppitelli, Patriarch of Constantinople of the Latin Rite, Vice-Gerent of Rome and Canon of the Vatican Basilica, wearing a rich white cope, intoned the Te Deum, to which the choir and the people responded. After other brief ceremonies, Mgr. Ceppitelli, having assumed the sacred vestments, celebrated the solemn Mass, the accompanying music of which was rendered by the singers of St. Peter's. Amongst those present on this most interesting occasion and occupying distinguished places in the church were the relatives of the new Beato, a deputation from the city of Trent the native place of the Blessed Bellesini—and the representatives of the Commune of Genazzano, of which he was parish priest, and priests from the diocese of Palestrina, in which Genazzano is situated. The relatives from Trent consist of Signor Simone Bellesini, who, in the Austrian Empire of which Trent is one of the cities, fills the office of District Judge, his wife, Signora Clementina Lavis, and their daughters, Anna and Guiseppeina. Signor Federico Gualmi and his wife,

tion to Sandfield and the Freeholder, with plenty of money to back the enterprise.

"Gentlemen," replied Oliver, "I am much obliged to you for your kind offer, but although I have left the Freeholder I will never conduct a newspaper in whose columns I would have to assail a man with whom I have been so long associated, and whose personal friendship I hope still to maintain, find some one else." This Oliver edited other Ontario papers afterwards, but finally found his way to Illinois. He studied medicine and became a doctor, but died last October in a suburb of Chicago named Fernwood, leaving members of a large grown-up family and his good wife.

There are no separate schools allowed by the laws of the United States, but there are parochial schools in abundance, they being maintained by the German Lutherans as well as the Catholics. The only time the Democrats won an election in Illinois "since the war" was in 1894, when the Republicans threatened to legislate the parochial schools out of existence. The Germans then deserted the republican party and voted for Altgelt for governor and the other Democratic state officers. When the English education commissioners were in Chicago they visited those schools and expressed their surprise at their efficiency.

WILLIAM HALLEY.

Maria, nee Bellesini, with their daughters, Rosella and Emilia; the Signora Enrica Bellesini, widow of Tuber de Neocoroner, and the Signora Emilia widow Bellesini. These are the grand nephews and grand nieces of the newly beatified. In the afternoon St. Peter's was almost filled when Pope Pius X. came into the Basilica to venerate the new Beato. He was arrayed in the usual white soutane, and on his shoulders the deep-red colored mozetta and the red stole. He was borne on the sedia gestatoria up the central nave, preceded by the Cardinals. The procession was, as it always is, a most impressive spectacle, and though it was not so splendid as on the Feast of the Immaculate Conception, it was exceedingly interesting. The aged Prelate that walked here with a slight stoop in the shoulders was the Most Rev. Archbishop Piferi, of the Order of St. Augustine, who was intimately acquainted with the Beato, to whom he went frequently to confession. This Prelate gave the Solemn Benediction of the Blessed Sacrament on this occasion; and it was a touching thought to contemplate Monsignor Piferi, Sacristan to the Vatican and the confessor of Leo XIII. and of Pius X., assisting here at the functions consequent on the Beatification of his own old confessor in Genazzano, nearly seventy years ago! The Cardinals present on the occasion were their Eminences Serafino and Vincenzo Vannutelli, who were born in Genazzano in the lifetime of Father Bellesini, whom as children they may have seen, Agliardi, Ramapolla, Di Pietro, Gotti, Ferrata, Casali del Drago, Cassetta, Sanmiamaglia-Zabarella, Mathieu, Respighi, Martinielli, who belongs to the same Order as the new Beato; Genari, Nocella, Cavagnis, Ainti, Merry del Val, Macchi, Segna, Tripepi, Caviechioni, Pierotti, Della Volpe and Vives y Tuto. On the conclusion of the ceremony the customary gifts were offered by the Postulators of the Cause to the Holy Father, consisting of the picture of the Beato printed on silk adorned with gold lace, the Life of the Beato richly bound, the Relic of the same in a splendid reliquary, and a large bouquet of artificial flowers tied with a white ribbon. The Cardinals and other Prelates also received copies of the life of Father Bellesini.

STRATFORD CORRESPONDENCE

Stratford, Jan. 24.—The return engagement is announced for Tuesday evening, January 31st, in the city hall of the Meister Glee Singers. The treat they afforded on their last visit to Stratford should guarantee them a full house on their return. It is doubtful whether a Stratford audience has ever heard better part singing and everybody who attended the last concert say that they stand high up in their profession. Mr. T. J. Palmer's connection with this concert is in itself a guarantee that it is No. 1.

Mr. J. P. Mabce, K.C., of Mabce & McKins, barristers, is now residing in Toronto and is a partner in the well-known and successful law firm of Messrs. Peatty, Blackstock, Faskin, Riddell and Mabce. Stratford loses a good citizen and its best lawyer. The Register welcomes Mr. and Mrs. Mabce to Toronto.

Mr. J. C. McKins, of the late firm of Mabce & McKins, has since Mr. Mabce's departure taken into partnership with him a prominent and clever young Catholic barrister in the person of Mr. Hanley, who will arrive in the city this week. Mr. McKins is to be congratulated on the excellent choice he has made in his selection of a partner, and the new firm have our confidence that they will and shall succeed. The C.P.R. surveyors are in the city and surrounding country staking out the route for the entrance of the C.P.R. railway to this city. The C.P.R. railway station will be built near the stone bridge.

Rev. S. Gladstone

The Catholic Herald's Rome correspondent telegraphs stating that there is no truth in the report that the Rev. Stephen Gladstone and Rev. Mr. Birkbeck have been received into the Catholic Church.

"THE PRINCE OF CATHOLIC LAYMEN."

Father Fallon Delivers Eloquent Address on Ireland's Great Patriot, Daniel O'Connell.

A large, enthusiastic and distinguished audience at Convention Hall in Buffalo, to listen to the scholarly address of Very Rev. Dr. Fallon, O. M. I., on "Daniel O'Connell, the Great Catholic Layman," the esteemed clergyman having graciously given his services to aid the first object.

"It is too much the fashion," said Dr. Fallon, "to delve into ancient or medieval history to pick out models for Catholic laymen upon which to shape their conduct for the good of their country, their church and themselves. I have taken the glorious career of Daniel O'Connell as my subject to-night to show you that within a compass of the last 100 years you can find one of the most glorious examples anywhere in history."

The speaker then quoted several historians' views of the man, comparing him to various great men of other countries. "He is the prince of the Catholic laymen," was his summary. The 300 years of persecution that Ireland had undergone when O'Connell took up his work were eloquently pictured, when Irishmen could not vote or hold office; when the children were designated; when the churches could not have bells; when a Protestant could buy a Catholic's horse of whatever value, by paying \$25 for it; when premiums were offered to have Catholics give up their faith.

"Is it any wonder that even now, when all that is past, an Irishman's blood boils at the mere mention of these things? Never have any people on earth suffered what the Irish endured, not even the poor wretches in the hands of the unspeakable Turks, not the Poles, nor any persecuted race. Before Daniel O'Connell's eyes saw light he drew from his mother's blood the keen hatred of the oppression and injustice, that was the keynote of his life's activity."

O'Connell returned to Ireland at 21, after spending seven years in education at a French Jesuits' college, just in time to see the burial of the dead and hear the wail of the wounded from the ill-fated rebellion of 1798. He took to the law and began his movement to unite all Ireland for a peaceful agitation—that he hoped would do more for Erin than more bloodshed.

Many incidents were told, showing the way O'Connell rose in the confidence of the Irish people till he became unquestionably their leader in the fight against British oppression. All the time he kept in mind and before the people his principles about peaceful agitation, his well-known saying being that "he would accept no social amelioration at the cost of a single drop of blood."

"He taught a new way," said the speaker. "He overturned the history of the world. Up to that time the sword had been the only weapon of the oppressed. Let me say no word against the sword. I have no apologies for the rebelsons of the Irish race. Whether they died on the field or the scaffold, they died for Ireland. They're worthy of our best love. But O'Connell said there must be a different way of reaching must be and he showed one—agitation. Wendell Phillips had called him the master agitator of the time."

"He kept agitating for two things, civil liberty and religious freedom, but like a true Irishman and Catholic, he put his religion first. The principle of Ireland's greatness is her warm, unbroken attachment to her religion."

Peel was characterized as "the infamous, the ingrate, the hypocrite," for introducing an Irish emancipation bill in Parliament when O'Connell was elected to the House of Commons from County Clare. "England's troubles has ever been and ever will be Ireland's opportunity," said Dr. Fallon, in commenting on Peel's admission that the bill was not the product of his judgment, but was forced out of him by the growing strength of the Irish.

The description of the kind of oath O'Connell was asked to take on appearing to take his seat in Parliament, provoked great indignation. "Horrible blasphemous were in that oath. 'The Pope of Rome is a liar, I swear it' was one. 'The worship of the Blessed Virgin is not scriptural, but is idolatrous,' was another sought to persecute and harass him. Of course, he rejected the oath. He gave twice as much as he received."

"They baited him and hounded him and then D'Esterre challenged him. That was the only mistake O'Connell ever made. It is the one thing that may some day be urged against him

and prevent him from being raised to be Saint Daniel O'Connell of Ireland. He made a mistake in accepting the challenge, but I'm glad he accepted it and killed his man. I'd have nothing to do with him if he missed that shot. I'm talking in cold blood, for the life blood of a nation depended on that shot. But he had a steady hand and a keen eye and he reached his mark. I'd have done the same thing and tomorrow I'd be sorry. He was sorry ever after, deeply and sincerely sorry."

Then O'Connell's failure to effect the repeal of the act of union was taken up and explained by his old age, the combination of his enemies and the opposition of many in Ireland who were not in sympathy with his co-violence policy. The series of great mass meetings in various parts of Ireland were told of, with O'Connell's arrest and imprisonment following an attempt to hold one of 500,000 men at Lontarf, near Dublin. He spent three months in prison before Parliament nullified his conviction for conspiracy and sedition. Death overtook him at Genoa on his way to Rome to die under the blessing of the Pope. His body was returned to Ireland, but his heart was embalmed and sent to Rome, in accordance with his last words.

Italy and the Pontiff

In Italy the Pontiff is associated with the adoption of a new policy towards the Government of this country. The condition to which the nation has been brought by the withdrawal from its councils and its Parliamentary representation of the Conservative elements in the country—that is to say, the Catholics—was made luridly evident on the 18th and 19th of last September, when the Socialistic Party made a full dress rehearsal of its revolutionary forces. The incidents of these days were kept out of the papers—in fact, the papers were prohibited from printing them, and the telegraph offices refused foreign correspondents' work because it is not desirable that the very annoying and disagreeable incidents of these days should be made known abroad.

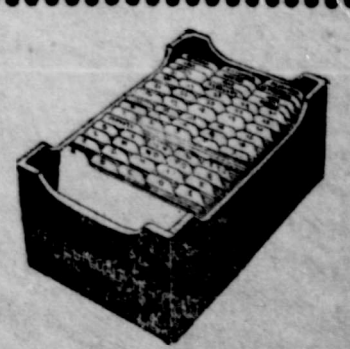
In the Parliament the Socialists may be said to have held the balance of power. Naturally the Parliamentary Socialists disowned the excesses of the members of their party; but everybody here knows that this is one of the stock phrases of the party. Hence, when the recent Parliamentary elections were in preparation the Pope seems to have felt that the Catholics might join their forces to the Conservative and order-obeying party as against the subversive parties, whose policy primarily aimed at the destruction of the Throne and the Altar. The result was that the Socialists have not been able to return so many of their following as before.

That this is owing, in a certain degree, to the Catholic vote may be taken for granted. It is but the beginning, and the action of the subversive party has probably forced it on. The "non expedit," which was the formula in which Catholics were recommended to be neither electors nor elected, was abrogated for the occasion. It was of course a temporary expedient, which might be set aside, or again renewed, as circumstances require.

The necessity of having the Italian Catholics prepared for parliamentary duties, whether as electors or as deputies, is demanded by the present conditions. They will be registered voters, and when their services are required they will go forward to the polls as a phalanx. The disasters that have come and the others, still greater, that are coming on the Catholic Church of France, might have been avoided if the French Catholics followed the counsels of Leo XIII., and constituted a parliamentary party.

Protests of Australian and Canadian Hierarchies

The vigorously-worded letters protesting against the persecution in France, sent by the Australian and Canadian Archbishops and Bishops to Cardinal Richard, of Paris, are a striking testimony to the tyrannical persecution of the Church in France, which some ignorant and malicious writers for newspapers and periodicals, published in the English language, have attempted to deny. The Canadian, like the Australian prelates, point out that in their countries Catholics have complete liberty, a blessing which has been wrested from them in the so-called land of liberty, equality and fraternity.



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