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"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

VOL. XIV., No. 46

TORONTO, THURSDAY, NOVEMBER 15, 1906

PRICE FIVE CENTS

TOPICS OF AN OLD-TIMER

More About Old-Timer in Hamilton—"The Mountain"—The City's Growth The First Settlers—U.E.L.'s Pennsylvania Dutch and New England and New York Yankees—The Manufacturers of the Early Forties—The Press of the Past—Mr. and Mrs. C. J. Bird and the Men I met at their House.

I have not yet said a word about "the mountain." The fact is it's not a mountain at all, but an exaggerated bluff. A mountain generally has at least two sides to it. When you reach the top of the so-called Hamilton "mountain" you find table land, and good land at that. The city is most picturesquely situated and is surrounded by all those formations that make a place attractive—water to bathe its feet in, forests enough to make it wooded, a great bluff from which to obtain a grand view of the city and surrounding country, heights or hills to make it picturesque, a slope on which to build palatial residences, and a plain on which to extend the city limits, besides inlets along which to erect manufactories. Above all is a clear sky and healthy and invigorating atmosphere. Hamilton has grown moderately, but should and will grow rapidly. The day may come when it will have an upper town as well as a lower town like Quebec City, but it is too near Toronto to be ever a very great city. It is, however, a pleasant place of residence, with an enterprising and industrious population. Its population is now about 60,000 and it ought not to be long before it reaches 100,000, the measure of its present ambition. But if Hess and Hughes and Hamilton and Land and Aikman, the farmers who owned the ground on which it is spread, with all its palatial structures, its picturesque, were now alive they would wonder at the progress that has been made, and the future that is before it.

In my last week's article about this beautiful little city, I stated that it was without manufactures in 1842. That was a mistake when I come to think of it. Carriage and wagon-making was even then rather extensively carried on. Holmes and Williams carried on perhaps the largest carriage factory west of Montreal. Daniel Kelly, on East Main street, had a good shop of the same kind, while Pronguey & Hankey, a few years later, embarked in the same line of manufactures. There were also several shops engaged in saddle and harness-making. I have a keen recollection of McGivren, Thorn, Davidson and others in this line of trade. Cigar making, too, was carried on by Rose and others. Dayfoot was extensively engaged in boot and shoe making. Several were engaged in cabinet making. McQueston was engaged in the foundry business on James street, where the Royal Hotel is now, or thereabouts. But as there was no directory published until several years later, there is no reference to guide one as to those engaged in manufacturing goods. I remember, however, that there was a large chair factory in 1842, on one of the corners of Rebecca and Catherine streets, but work had been abandoned in it and the building was converted into the Royal Lyceum, under the management of John Harrison, head of a local amateur company. Soap and candles were manufactured by James Walker and others. I do not remember that any one manufactured ready-made clothing at that period. John Winer and T. Bickle & Sons made some drugs and Foster ground coffee and spices.

In 1842 there were two regular weekly newspapers in Hamilton, "The Gazette," the Tory organ, published by George Perkins Bull, an Irish Orangeman, who formerly lived in Toronto; and "The Journal and Express," the Reform advocate, published by Solomon Brega, an Irish Protestant. "The Gazette" was printed on the east side of the Court House Square on John street; the "Journal and Express" was printed also on John street, a little north of King William street, where the Gurney Foundry stands now, just where that Gothic structure rears its front to-day. I think it was when Mr. Bull lived in Toronto, that he put in his claim against Ogle R. Gowan, to the title of Grand Master of the Orangenemen of British North America, and made a dramatic exposure of the character of his opponent. According to Mr. Bull's statement Mr. Gowan was an illegitimate son of Robert Ogle Gowan of the County of Wexford, Ireland. When the latter died, or rather before his death, he made a will in which he cut off "the father and founder" of Canadian Orangemen without a penny. He treated another son, who was legitimate, in like manner. The two disappointed ones put their heads together and forged a will of their own, in which they were made to come in for a good share of the property of the deceased father. According to Mr. Bull's statement, they raised the body of the dead man

from the grave, opened his mouth and put a live fly into it. Then they produced the forged will, put a pen with ink in it in the right hand of the corpse and signed the father's name to the false will, one of them guiding the dead man's hand and then put the body back into the grave. This will, of course, was contested by the lawful heirs, but the two forgers went into court and swore that the will in their favor was the proper will of their father, that the signature was the father's signature, and that he wrote it while he had life in him, the fly supplying the life! But even this exposure did not deprive Ogle R. Gowan of the grand mastership, a position which he occupied for many a day. Gowan then resided in Brockville. Mr. Bull was also a Free Mason, and in those days of small things the Masons used to turn out annually in parade on St. John's day. Mr. Bull was always a conspicuous figure in those parades, as it was his duty to carry an open Bible through the streets. Mr. Bull was the father of a large and interesting family, I believe now all dead but one son. One of the sons named Richard, for whom I had great respect, embarked in the insurance business, and another, Harcourt, farmed on the "mountain" and was elected a member of the Legislative Council for Wentworth County, when Legislative Councillors were elective. A third son, George, elected to be a minister of the Church of England, and I understand, is alive.

"The Catholic," a small weekly paper, which had been published previously in Kingston, by Vicar-General McDonald, was also published in Hamilton, at this time, and was printed by John Robertson, a Scotchman, who owned a book and job printing office at the southeast corner of John and King William streets upstairs, and was reached by an outside stairs. One Edward Alton, an Irish Catholic, had a wood-turning shop on the ground floor. The "Lilliputian Argus" was the name of a scurrilous little sheet, printed in the same place and owned and edited by one William Smith, a brother-in-law of the Hon. Samuel Mills, afterwards a member of the Legislative Council by favor of Hon. Francis Hincks. I think this William Smith was the oldest newspaper man in Hamilton and at one time published a paper called the "Free Press," but as he was given to dissipation became a failure. He was possessed of ability and wit, but of a low order. I believe he was an American by birth, and at that time many Americans were in business in Hamilton.

Three classes or nationalities of men, were the first settlers in and around Hamilton. They were the U. E. L.'s or United Empire Loyalists, people who remained loyal to the British Crown after the American revolution had proved a success; "Pennsylvania Dutch" that settled mostly as farmers in Hamilton and vicinity; and New England and New York native Americans. The U.E.L. people settled, many of them, in Nova Scotia and New Brunswick first, and after a time removed to Upper Canada. Some later came directly from New York across Lake Ontario. They settled first in Upper Canada in Prince Edward county, around the Bay of Quinte, and in the Niagara District and Norfolk County. The "Pennsylvania Dutch" were great pioneers, settling in sections in the states of Ohio, Michigan and Illinois and the Province of Upper Canada. They were mostly farmers. They made a B line for Waterloo county, at that time possessing the best land open for settlement; but they left a trail behind them and many of them took up land in Hamilton and on the "mountain." In the town were Hess and Aikman, who owned original farms, and on "the mountain" were the Letrefferrys, Rymals and others. The Americans proper were mostly traders, storekeepers, and manufacturers, like Jackson, Carpenter, Dayfoot and Bunker. It was my good fortune when in Hamilton a few days ago, to meet one of the Land family, who owned a farm at the north-east corner of the town, where the factories now mostly predominate. Mr. Land claimed the Lands were the first settlers of the city, prior to Hess or Hughes or Aikman, and that they were U.E.L.s of English descent.

The Pennsylvania Dutch and their descendants have proved most thrifty farmers and excellent settlers. In Waterloo County about one-third of them now are Catholics, but in Hamilton I only remember one of them who might be designated as such, a Mr. Bostwick, a brother-in-law. I think of Mr. Jacob Hess, and I only remember him as such because he was a subscriber to "The Catholic" newspaper. Of the men on "the mountain" I only remember one who acquired any notoriety in a public capacity and that was "Honest Joe Rymal," who once or twice represented Wentworth County in Parliament before Dominion days. I believe some witty sayings of his while at Ottawa are remembered yet. In a public capacity only the U.E.L.s gained political honors. Among the Americans the Yankees from New England mostly predominated and some of these were only remarkable for their thrift and saving, like "Hickory" Clark. I remember well when the Guineys came to Hamilton and

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On many occasions watched them "pound sand" together, little thinking they were destined to become Hamilton's richest men.

During my late visit I was the guest of Mr. and Mrs. C. J. Bird on Walnut and Jackson streets. When I was a boy Jackson street had another name, but it has been changed in compliment to the memory of the late Mr. Edward Jackson, one of the leading men of American birth in business in those days. Mrs. Bird is a native of Hamilton and perhaps there is no daughter of the city better known. Before marriage she was Susan Brick, and one of the belles of the town. There is no better authority than she is with regard to the old-time settlers, and I was surprised when she favored me with some reminiscences of a house my father's family once lived in. It was a house in "Corktown," located in the midst of an orchard in which "Mike" Mills, a McKenzie sympathizer, lived in rebellion days, and where many a peck of rebel bullets were moulded. Mr. Bird is a gentleman of Welsh descent, whose family has made a Canadian mark in other localities and other times. Both Mr. and Mrs. Bird are recognized as valued and active members of St. Patrick's church, in the east end of the city. They have one son, Charles J., who has identified himself with the labor movement, and holds a position of trust in the ranks of organized labor. I remember, when but a young lad, Mrs. Bird's uncle, Mr. Timothy Brick's election as a member of the police board, the first time any Catholic was elected to any office in the gift of the public at Hamilton. His opponent then was Mr. Daniel Kelly, proprietor of the second largest carriage factory in the town. He was an Irish Yankee, but was not known as "one of the faithful" family and some of their descendants have overcome so influential an opponent. Mr. John Brick, Mrs. Bird's father, was an active citizen in those days and at one time held the office of town assessor. The Bricks were a numerous and respectable family and some of their descendants hold positions under the city government until this day. Among the gentlemen I had the pleasure of meeting at Mr. and Mrs. Bird's house was Mr. Martin Malone, attorney-at-law and an alumnus of St. Michael's College, Toronto. I knew his father here in the early fifties, when he was mail conductor between Toronto and Boston for the Atlantic steamers. Another gentleman that I met there was Mr. John B. Nelligan, a gentleman who is connected with the assessment department of the city government. Mr. Nelligan is a native of Hamilton, and I knew both his father and mother well about the time that Hamilton was made a city and that was in the year 1847. I had the pleasure of spending a night under Mr. Nelligan's roof-tree and making the acquaintance of his interesting family. Mr. Nelligan was distinguished in the past as an amateur actor and musician and we compared recollections about actors, dramatists and musicians that we knew or knew of. More anon.

WILLIAM HALLEY.

The giving of gifts that are essentially Catholic is becoming more and more the custom amongst Catholic people, therefore the Register begs to state to its readers that a magnificent stock of all classes of Devotional articles, such as Rosaries, in gold and silver, or precious stones (which are contained in satin lined boxes at a very low figure) as well as Prayer Books, and Sacred Pictures, Statues, and Statuettes, in endless varieties, can now be had in Toronto. A visit to the show rooms of W. E. Blake, 123 Church street, Toronto, will easily prove a very profitable one. Open evenings during December.



THE HOME BANK OF OADADA
Dividend No. 2
Notice is hereby given that a Dividend at the rate of Six per cent. per annum upon the paid-up Capital Stock of The Home Bank of Oadada has been declared for the half-year ending November 30th, 1906, and that the same will be payable at the Head Office and Branches of the Bank on and after the First day of December next.
The Transfer Books will be closed from the 15th to the 30th of Nov., both days inclusive.
By order of the Board.
JAMES MASON
General Manager.
Toronto, Oct. 17th, 1906.
City branches open 7 to 9 o'clock Saturday—Church St.; Queen and Bathurst

THE IRISH HIERARCHY

To French Episcopate—Letter of Sympathy and Encouragement Addressed to Cardinal Richier.

A letter in French, of which the following is a translation, was addressed by the Irish hierarchy on the occasion of their recent meeting at Maynooth, to His Eminence Cardinal Richier, Archbishop of Paris: "Your Eminence: The warm friendship which has always bound the Catholics of Ireland to their brethren in France and the signal favors which we have often received from the great and generous French nation make it a special duty for us to share in your cares and sorrows, as you shared in ours in the days of our struggles for the faith of Jesus Christ. "We take occasion, therefore, at our annual meeting to express to your Eminence, to the venerable episcopate of France, to the clergy and to the Catholic people of your country our deep and most fraternal sympathy in the midst of the bitter trials through which you are passing to-day. "With the Catholics of the whole world we rejoice at the firm and dignified attitude you maintain in presence of the dangers which threaten you. Your spirit of unity and of faith; your admirable fidelity to the most glorious traditions of France; your confidence so entire and so striking in the guidance and advice of the august Pontiff whose duty it is to watch over the supreme interests of the Church, are for us an object of just admiration, and leave us no doubt as to the issue of a conflict which it was not in your power to avoid. "We Irish Bishops are the sons of a Church which has known suffering. The liberties which we have won are the fruits of centuries of abnegation and sacrifice on the part of our predecessors and of their noble people. We are deeply convinced that the faith of Catholic France will likewise come forth stronger and purer from the trials to which it is now subjected, and that the Church of St. Louis, far from faltering, will acquire new strength to fulfill its glorious and Divine mission. "With sentiments of the most profound veneration, we are your Eminence's most faithful and devoted servants in Christ. "Signed on behalf of all the Archbishops and Bishops of Ireland.
"MICHAEL CARDINAL LOGUE, Archbishop of Armagh."

Important Movement

A movement of vast importance, says the Buffalo Union and Times, in the line of higher education for Catholics, and one that is bound to attract attention throughout the country, was started in Columbus, Ohio, last Sunday. The movement is in the hands of the Catholic students at the Ohio universities. If the programme which the Ohio State University students are mapping out for themselves should prove practicable it will possibly go far toward solving a problem that long has vexed the minds of Catholic educators in this country. Over one hundred Catholic students of this university assembled, with this laudable object in view, at the Holy Name School Hall, at 7.30 o'clock. Rev. William McDermott, pastor of Holy Name parish, was present, and as he had not only given his unqualified approval, but has thrown himself heartily into the movement, was called upon to preside. The meeting discussed ways and means for supplying that air of Catholicity to their daily school lives which, it has long been asserted, is denied Catholic students at state universities.

MISSIONARIES IN PEKIN

A Protestant's View of the Laborious and Simple Life of Catholic Priests in China.

A Holland newspaper correspondent writing from Pekin, says: "Within the space of nine years in the vicariate of Pekin alone, the number of Catholics has risen from 35,000 to 57,000. The great expense entailed by a first installation has precluded any thought of building churches. The offices of the faithful are usually held in small buildings, the pavement of gray brick is covered with wretched mats of camel's hair, where the parishioners kneel in Chinese fashion. A simple railing separates the altar from the nave. A side aisle is reserved for the women. Nothing could be more primitive, yet everything is tastefully arranged. "The residence of the missionaries is upon a slight elevation not far from the city ramparts and is enclosed by a brick wall. In the center is a large square plot of ground. There is a small chapel, a refectory and a bed-room, all furnished in true Spartan simplicity. Each bedroom is provided with a white wooden bedstead and a straw mattress, a small iron washstand, a Chinese table and one chair. The walls, whitewashed with lime, have no other ornaments than a small crucifix and a holy-water font. In the priest's room there is a kneeling bench, in that of the bishop a small desk and a bookcase complete the furniture. But of what avail would more comfortable arrangements be to them? In summer as in winter, they rise at four o'clock, retire at nine, and their day is spent in the field of the father of the family. The room allotted to the Chinese priest is in every detail like that of his European fellow-laborers. "In this collection of little houses we should note the brother's workshop. Among the missionaries he is the only one permitted the luxury of a corner to himself. But he may well be allowed the privilege, for he is at the same time procurator, joiner, gardener, glazier, blacksmith, farrier, nay, even contractor for bridges and dykes and minister of public works. "My visit happened at the time allowed for two weeks' annual vacation while the Chinese gather the harvest, and for this brief interval the fathers are permitted to withdraw from their respective posts to the residence. The vestibule where we sat had neither doors nor windows. The entire 'furnishing' consists of a table against the wall and two Chinese armchairs, one of which was occupied by Mgr. Guerts and the other by his guest, several chairs and a second small table by which the fathers and brothers were seated. "But what was wanting in the matter of comfort was simply replaced by the cheerfulness and truly admirable simplicity that characterized these men. There was nothing like a gloomy Puritanism about them, nor any of those incessant lamentations over the corruption of the world. Although deeply penetrated by the grandeur of their vocation, and unswervingly faithful to the realization of their ideal, they know how to appreciate all that is good and beautiful in the world."

The Author of "Kelly and Burke and Shea."

(By John Talbot Smith, in November Donahoe's.)
For the dramatic managers—Klaw and Erlanger—an eminent author of this city, Joseph I. C. Clarke, wrote a stage version of The Prince of India. It is now properly impressing the public at the Broadway Theatre and the American land for the next decade or two. Mr. Clarke is one of the lights of the journalistic, literary, dramatic and social circles in the metropolis. He is a good fellow besides. He wrote the famous ballad of Kelly and Burke and Shea, which should be recited by the Irish all over the world at least four times a year, lest other people forget. He is an officer of every society worth while, makes a fine income, and spends it royally. He is really a big man in what is called the world; and he would be a still bigger man in the circles outside the swim had he the spiritual element better developed. In the maelstrom of metropolitan life, however, men think more of success than of the spiritual. For the average artist success is really the measure of his ability. Men like Clarke are intended for higher regions. Physically he is a big man, without the pomposity which age and success confer upon big men to keep them remote from their young inferiors. He has achieved a notable success in the stage version of The Prince of India.

Rifle shooting will hereafter be included in the course of studies in the elementary schools of England. Mr. Birrell, the President of the Board of Education, so announced in the House of Commons, saying that the educational authorities have given permission, under certain restrictions, to allow children of certain ages to be taught to shoot at miniature ranges, the instruction to be paid out of the public funds.

A TRUE GHOST STORY

Priest's Narrative of an Unpaid Debt and an Apparition

In the "Central Catholic" of Winnipeg, Man., which is edited by Rev. Lewis Drummond, S.J., appears the following story: "The narrator," says Father Drummond, "is a priest, well known to us, and residing at a place that is not much over three hundred miles from this city. Having heard of the apparition described below, we wrote for particulars, and our correspondent kindly replied as follows, with the request that all names be suppressed: "A week before my brother's death, one night he had a few moments of consciousness and seeing my father alone in the room, he told him he had two debts, one at M., one at F. Both were small amounts. Immediately after asking father if he would pay them, he relapsed into delirium and never recovered consciousness. Father told mother about the debts, saying he would pay them immediately, and he did so for the debt at M., but forgot about the F. debt. A short time after my brother R's death mother asked father if he had paid all R's debts, and he, not thinking of the F. debt, said "Yes," and nothing more was said on the question. "One night, about six months after R's death, mother woke father up suddenly and noticing that she was as pale as death, he asked her what was the matter. "I have just seen R," said she; "he came over from the station and knocked at the door. I opened it, and looking at me, R said: 'Mamma, why do you not pay that debt at F?' and went out immediately. Did you pay that debt, E?" she asked father. Father said no, but he would the first thing in the morning! Father had much trouble keeping mother from fainting away, because she was so excited. In the morning the debt was paid and all has been quiet since."

No Irish Mormons

(From the Glasgow Observer.)
Mormon emissaries are busy in England, as may be seen from the following paragraph: "A correspondent telegraphs that the Mormon emissaries are visiting villages adjacent to Yarmouth seeking adherents. At Burgh Castle Church the Rev. James Edmonds strongly denounced the Mormon propaganda. It was a saddening fact that the Mormons could obtain no converts in Ireland, a Roman Catholic country, but could find them in Protestant England. They had done so before, and evidently in their view the soil was fertile for spreading their pernicious tenets." The admission is by no means new. Coming from a Protestant clergyman, however, it is worthy of note.

Cardinal and Children

No parish priest ever gets closer to the hearts of the children of his flock than does Cardinal Gibbons to the hearts of the little ones with whom he is brought in contact on his confirmation tours. His Eminence has the knack of it, so to speak. Following the confirmation of a class of 350 in the Church of St. Mary Star of the Sea the other day the Cardinal, as his invariable custom, addressed the boys on the evil of drink and asked them to stand up and take the pledge to be kept until they reach the age of 21 years. At starting the boys repeated the oath slowly and distinctly. "Put more vim into it," said the Cardinal. "Talk out as though you were at a baseball game," he added, smilingly. The response was what might have been expected.

An Oshawa Wedding

On Wednesday, the 7th inst., a wedding of interest, involving as it did, members of two of the oldest families of the town, took place at Oshawa. The bride was Miss Helen Wilkinson and the groom Mr. Wm. Power. The bride, who was effectively gowned in white crepe de chene, was supported by her sister, Miss Jules Wilkinson. Both carried white chrysanthemums. The groom was supported by his nephew, Mr. Bernard Power of Toronto. Rev. Father O'Malley, P.P., said the nuptial Mass and officiated. A breakfast was afterwards served at the home of the bride's parents, the relatives and immediate friends being the guests. Many presents testified to the popularity of the bride and groom. On returning from their wedding tour to points west, Mr. and Mrs. Power will reside in Toronto.

The French Cabinet has reached a decision regarding the application of the law providing for the separation of Church and State by which the property and revenues of the churches will be sequestered Dec. 11, but the churches themselves will remain open for public worship, under the law of Assembly in 1881, during the ensuing year before the law goes finally into effect.