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TOPICS OF AN OLD-TIMER

Disturbed Condition of Canada before the Advent of Lord Elgin—Different Classes of Irishmen—Protestants that lent Dignity to their Nationality—No Justification for Orangism in this Country—Its Baneful Influence—Irish Catholics Easily took Offence—An Effort Made to put a Stop to Party Processions—The "Durham Races"—Bludgeon Rule—The Genuine Irish Stood by Robt. Baldwin in Favor of Responsible Government.

Before entering on the career of Lord Elgin in Canada I desire to go back a few years and call up some of the matters that had agitated the public mind at different times since the passage of the Union Act in 1840, as they occur to my recollection. In 1840 the population of British North America was only a million and a half, and there were more Irish people in the provinces than there were of English and Scotch united. But of those Irish there were more Protestants than Catholics, and of the Protestants a large share were Orangemen. The latter were a very excitable lot and it was easy to arouse them to commit acts of disorder. They desired on every possible opportunity to display their own loyalty, while they were anxious to fasten disloyalty on those who disagreed from them in either politics or religion. There was, another class of Irish Protestants who were Liberals in politics and leaders in the professions and in society and fanatical in nothing. Among these were to be found such citizens as Dr. McCaul, President of the Toronto University; W. W. Baldwin, father of Robert Baldwin; Vice-Chancellor Blake, Dr. Skeffington Connor, barrister; Hon. John Crawford, barrister; Henry Eccles, barrister; Col. Martin and sons of Hamilton; Judge O'Reilly of Hamilton; Dr. O'Reilly of Hamilton; Col. Fitzgibbon of Toronto; Mr. Gwynne, barrister, Toronto, afterwards judge; Chief Justice Hagerty; Dr. Herrick of Toronto; Benjamin Holmes of Montreal; John George Bowes, merchant, Toronto; H. H. Killaly, civil engineer; Dr. Mack, St. Catharines; William McMaster, merchant, Toronto; the Morphy family, Toronto; the Magill, Stinson and Irwin families of Hamilton; the O'Hara family of Toronto; the Barber family, paper-makers, Georgetown; the Platt family, Toronto; John and James Ross of Belleville, attorneys; Walter and Frank Shanley, civil engineers and railroad contractors; Robt. Spence, editor, Dundas; Col. Talbot, pioneer, St. Thomas; the Workman family, Montreal and Toronto; Captain Eccles, a military man, and father of Henry Eccles, barrister, Toronto. Many of these men I knew personally and they belonged to a class that went to sustain Irish dignity and worth in Canada. Of course I could mention many others, such as Francis Hincks, W. B. Sullivan, Robert Baldwin, James Beatty, Edward Blake, but they were men largely engaged in politics and there are plenty of good names without them. For my part I look back to those men with pleasure, knowing them to have been lovers of their native land, without any of those prejudices that set class against class and discredit their nationality.

Whatever justification there might have been for Orangism in Ireland there certainly was not any in Canada. A love for contention, for strife, for the propagation of hate and discord could only have been the motives. I am sure the Irish Catholics did not seek to disturb the peace and quiet of their fellow countrymen of a different creed in a strange land, as their religion teaches them to love their neighbors as themselves, even those who differ from them in

belief. Of seeking out points of difference, and should all have sought points of agreement and left the Old Country behind them. But it is hard to convince demagogues of what is right when they have political or other objects in view, and there certainly were men of this kind in Canada in the early days as there are now. On the other hand we had the laboring element among the Irish Catholics employed on the public works, who easily took offence at the proceedings of the Orange lodges, but more especially at their parades and offensive music indulged in on the Orange anniversary, which led to attacks and defences resulting often in bloodshed.

The Liberal Government of Baldwin and Hincks, the one an Irishman's son and the other an Irishman born, resolved, if possible, to put an end to those disgraceful encounters and passed an act entitled the Party Processions Act, forbidding those processions. Little attention was paid to the law, however, and when in 1844 the mayor, George Burnett, Esq., endeavored to enforce the law and stop an Orange procession in the streets of Toronto, he was overturned in a ditch.

In the winter of 1843 a series of meetings was held in different parts of Upper Canada by the Reformers, affirming the political soundness of Lord Durham's celebrated report. Such a meeting was held in Hamilton, at which flags and banners and bands of music were a feature; another similar meeting was held out Yonge street in the County of York. Those meetings were called "Durham meetings." They were attacked and broken up by the Tories and Orangemen and many persons had to run for their lives. Their opponents called them the "Durham races." I was an eyewitness of the Hamilton meeting, and it was the wildest and most violent gathering I ever witnessed. It was in the winter time and the sleighing was good. Hundreds of sleighs came into town filled with men armed with bludgeons, many of the vehicles displaying flags and banners that were subsequently torn to ribbons in the fray. Neither side, however, seemed to gain a triumph and there were no "Durham races." Those were reserved for the County of York, where the Tories had the best of the disorder. This display of violence was the occasion for a new act of legislation that forbade the use of flags or banners or devices at political meetings. Those were the good old days of bludgeon rule as exercised by a bludgeon party. Men were so much incensed against each other and political feeling ran so high that neighbors traversing the highways were known to attack and wound and maim each other for the love of their political parties and leaders. At the Dunn and Buchanan election in Toronto in 1840 men stood around the street corners armed with bludgeons, seeking an opportunity to kill or maim someone. An Irishman named Dunne was willfully shot dead on that occasion, and no one was punished for it. He was a supporter of John Henry Dunn and Isaac Buchanan, Reformers, who were elected. The Tory rowdies standing around the street corners, wishing for an opportunity to attack some one of the other side would set up a cry "hurrah for Dunn and Buchanan," and if the passerby was not aware of the dodge and would respond with a similar shout, he would be fortunate if he escaped without broken bones, because he was immediately assaulted by the ruffians in readiness. It was much the same at the voting places, for an election then meant violence, and timid persons remained away from the polls. A week of this kind of ruffianism prevailed in those days, and never was a fair election held. The returning officer was generally a partizan; the voting was by voice; the voter was crowded in upon; in fact it was hazardous for him to get near the polls, especially if he were known to be a Reformer. There were personations of voters and often after a man had struggled all day to record his vote it was only to find that some one else who had no right to, had voted in his stead and for the opposing candidate. There was constant abuse of the United States and the "Yankees" and Radicals, and any man favoring reform was apt to be called a "Yankee" or a "rebel." Whole counties were sometimes terrorized, as witness the "Wallace lambs" of a later date, in the County of Perth. Never did a country need a course of enlightened legislation at this time more than

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Canada did. And there was a system of organized violence established throughout the land to prevent it. There was legislation needed for land reform, for election reform, for financial reform, for the rebellion losses, for the clergy reserves, for the Seigniorial Tenure in Lower Canada, and a hundred other matters necessary for the happiness of the people, but the Reformers were blocked at public meetings, at the polls and even in the legislature, where all kinds of villainy was exercised to stop the wheels of progress.

In 1844 it was proposed by the Irish of Kingston to hold a public meeting expressing sympathy with the repeal movement in Ireland. Immediately the Orangemen posted the city with bills calling a meeting to "put down" the proposed repeal meeting, "peaceably if possible, forcibly if necessary." The magistrates were alarmed. Sir Charles Metcalfe, the Governor-General, was appealed to, and requested to suppress the proposed meeting by force. He acted like a wise man and recommended that the power of persuasion should be tried. The repealers, who had a constitutional right to hold their meeting, for the sake of peace, agreed to abandon it, and it occasionally Irishmen in Canada expressed sympathy with the institutions of the United States, was it to be wondered at? Suspicions of disloyalty were cast upon them though they had stood up in 1837 on the side of loyalty; and in one instance Col. Baldwin, an Irish Catholic, had raised a regiment of his co-religionists and clothed them in uniforms at his own expense, expecting to be afterwards reimbursed by the provincial government; but that indebtedness has never been liquidated to this day.

Responsible government was supposed by Sir Charles Metcalfe to be an impossibility, as he said it would bring war between Upper and Lower Canada, between the French and the English settlers, between the Roman Catholics and the Protestant Irish, between the Radical and Conservative English.

Amid the addresses which poured in upon him came one from Irish inhabitants of Brantford, which struck a keynote. "We anxiously wish," stated the address of those people, who were doing much to build up what is now the beautiful city of Brantford, "to live in good-will with our fellow-men of every creed and clime, and will hail with delight reciprocal feelings for we are perfectly aware that nothing conduces more to the happiness and prosperity of a town or people than peace and good order."

One of the favorite names bestowed on Mr. Hincks by the Tory press was the "Hyena," because they considered him "the untameable" Irishman. When he removed to Montreal in 1853 to start the "Pilot" newspaper, he was violently attacked by the same press and he was described as a Marat, a Robespierre, a Carnot.

In the elections for members of parliament held in 1844 the excitement was extreme. The most insulting epithets were used. Mr. Geo. P. Ridout, in his address to the voters of Toronto, said: "I have the honor to solicit your suffrages at the approaching election, and take as my motto, 'The Governor-General and British connection' as if all those who did not agree with the Governor were opposed to British connection, and truth to tell, if British connection meant the mob rule that the Tories were then in the habit of exercising, it would be a good condition to get away from. But the genuine Irish stood by Baldwin and his enemies said they were hired to keep freedom of election in control by club law. The fact was that they interposed themselves between club law and freedom of election, and Canadian freedom was largely indebted to them in those days of arbitrary rule and irresponsible government.

WILLIAM HALLEY.

AN ORANGEMAN ON IRISH GOVERNMENT

Mr. R. Lindsay Crawford, a very prominent leader of the Independent Orange Order in Belfast, addressed a large meeting at Larne town hall on "Irish Grievances and Their Remedy."

Mr. Crawford said it seemed a strange thing to some in Larne to hear a Protestant and an Orangeman inveigh against the grievances which afflicted this country, and to some it would sound like political heresy, but he stood there as the representative of his unfortunate country to arraign at the bar of public opinion her rulers and leaders, and to claim an honest and decisive verdict on the issues placed before them (applause). Political war cries and terms had been hackneyed into misrepresentations and misnomers, and Irish Protestants had timorously renounced their birthright of citizenship and permitted themselves to be jockeyed out of their National heritage (applause). He wished to lead Irish Protestants back to the National highway from which they had strayed, and to make them recognize their true destiny was to mould and influence public thought on Irish questions and lead in the van of their country's emancipation. Irish Protestants could not for ever remain indifferent spectators of Ireland's Calvary, where a nation was being sacrificed to placate the insatiable lust of the high priests and elders of a spurious agitation. Ireland was moving with ever-increasing velocity along the broad road of destruction, and nothing but the combined Christian and moral effort of all her sons could avert the irremediable ruin and disaster that lay immediately ahead (applause). As intelligent men whose interests centered in Ireland, they could not afford to treat with indifference the warnings of thinking men, who found that Ireland's troubles arose from two main causes—(1) the inability of English Parties to understand the complex Irish problem; and (2) a false conception of the National life amongst Irishmen of all creeds and classes (applause). The Act of Union was carried with bribery and corruption unparalleled in the records of any other nation, and it was no exaggeration to say that by the same despicable methods had the Act of Union been maintained for more than a century. One of the causes of Ireland's decay and the failure of English statesmen to diagnose her disease and apply the remedy was the return to the British Parliament by the votes of Irish Protestants of Government placemen and title-hunters, who subordinated their country and her legitimate needs to their own selfish ends (applause). He appealed to Protestants to do their duty to their country, and if they did so their Catholic fellow-countrymen would rise up and call them blessed. The only policy which the combined intelligence of the Ulster Party had evolved was coercion. Government by Coercion Acts in the 20th century was the most damning evidence of the failure of the Act of Union as administered by successive English Parties.

CATHOLICS TRIUMPH IN ROME

New York, July 3.—The municipal elections in Rome, Italy, have taken place, after a week's active campaign, says a cable despatch from that city published to-day in The Herald. The Liberals were much divided, and the Clericals and Moderates made a firm union, the result being the defeat of the Liberals. Much interest was shown, as the Clericals, for the first time since 1870, went generally to the polls, taking part in the election. Many priests also took advantage of the recent encyclical of the Pope, which practically annulled the "non expedit" rule of Pope Pius IX., which had been in force since 1871, and prevented clerical participation in the elections.

PAPAL ENCYCLICAL

The Pope and Italian Catholics

A most important Encyclical on Catholic action has just been issued by the Holy Father. It is in Italian and addressed to the Bishops of Italy. Since the Encyclical "Rerum Novarum" no Papal document of such practical interest has been published; it indicates a turning point in the activity of Italian Catholics. His Holiness begins by intimating that it gives him much pleasure to address words of consolation and encouragement to the Faithful in Italy—all the more so because he had previously found himself compelled to condemn undisciplined tendencies which threatened to seriously damage the Catholic cause. The Pope then defines Catholic action as the effort to renew all things in Christ, to promote Christian culture, and to fight anti-Christian civilization by all legitimate means. Thus, understood, Catholic action is, he says, peculiarly the affair of the Catholic laity. This help the Church has at all times accepted from her children, but in different forms, according to the needs of the times. Not everything that was useful in other times is useful and opportune to-day. The Church has clearly shown during long centuries, and in all cases, a wonderful capacity for adapting itself to changing circumstances. His Holiness then sets forth the conditions which must be fulfilled in order that Catholic action may really be effective. Above all things men expect from a Catholic character and manly virtue. Next the works to which Catholics devote themselves must correspond with the requirements of society to-day, must be so adapted to promote the moral and material interests of the people and the proletariat that they will be readily understood, and welcomed, whilst at the same time the zeal of the leaders is stimulated through the excellent fruits to be secured. The difficult problems of modern life demand prompt and sure social solution and Catholics must find out what the solution is and make it operative with the aid of an energetic, tactful, intelligent, well-organized propaganda directly calculated to meet opposition. The most earnest demand of Leo XIII. in the Encyclical "Rerum Novarum" was the practical solution of the social question on the ground of Christian principles. For this object there must be perfect unity amongst Catholics. Here the Pope recommends the German Catholic Volkverein, or People's Association, and the Unione delle Opere Economiche. Catholic action must be made effective by all those practical means which the advance of Sociology, experience, and the conditions of social and public life suggest. The civil rights which the present Constitution of the State give to all Catholics as well as others, must be preserved. Those rights are of different kinds; they even raise the question of taking a direct share in the political life of the country by means of representation in Parliament. Weighty reasons dissuade his Holiness from abandoning the rules laid down by his predecessors, Pius IX. and Leo XIII., of blessed memory, by which the participation of Catholics in the Parliamentary elections is forbidden in Italy. But other equally weighty reasons concerned with the highest interests of society, which must be safeguarded at any cost, may bring it about that in special cases the rules referred to will be dispensed with, especially when Catholics are convinced that such a dispensation is absolutely necessary for the salvation of souls and the highest interests of the Church. His Holiness then advises the Catholics to prepare themselves for public life and form electoral associations and other organizations having for their aim the welfare of the people. He recommends the holding of meetings, and declares that in the work that is to be done, whilst due freedom is to be allowed, the advice and leadership of the Bishops is necessary. As to the priests, they must be above parties, and must be careful not to compromise their person and dignity. They are therefore to take no part in the political and social organizations except after mature reflection and with the assent of their Bishops.

BILL PASSES DEPUTIES

Church and State Divorced in Franco by Chamber Vote

Paris, July 3.—The bill for the separation of Church and State passed the Chamber of Deputies late to-night by the decisive vote of 341 to 233. The result was greeted by Governmental cheers and Opposition hisses, and there was intense excitement. When the result was officially given out after midnight there was renewed clamor, participated in by those in the crowded galleries and lobbies as well as by those on the floor of the Chamber.

THREE MONTHS' DISCUSSION.

This most important legislation affecting the long-established social and religious conditions of France becomes an accomplished fact, so far as the Chamber of Deputies is concerned. Supporters of the Government congratulate themselves on concluding before the long vacation the heavy task which has occupied almost the entire time of the lower house since March 22. The opponents of the measure utilized every means to prevent the bill becoming a law before the approaching general elections, moving no fewer than 250 amendments, which were rejected. The discussion of one of these amendments sometimes occupied whole sittings.

The committee charged with seeing the enactment of the bill through the House, showed a very reasonable spirit by accepting suggestions from all sides in order to render the bill as liberal as possible, at the same time taking every precaution to avoid leaving loopholes for political intrigue.

THE PRINCIPLE MAINTAINED.

The text of the bill has been almost completely revised by the committee, with the consent of the House since its introduction. The broad principle of reform, however, is permitted to stand, fulfilling the long-expressed desire of advanced Republicans to see the State entirely untrammelled by connection with any religion or sect.

The system swept away by this bill dates from 1801, when the famous "concordat" was signed by Pius VII. and Napoleon. This gave religion governmental status, the churches being Government property, with the clergy paid by the State and the entire Church administration being under the direction of a member of the President's Cabinet. The new system abolishes all laws and regulations under the concordat, and terminates the authority of the concordat itself.

WORSHIP BUDGET ABOLISHED.

The general principle of the measure as finally adopted by the Chamber of Deputies is as follows: "The republic assures liberty of conscience and guarantees the free exercise of religion, subject to the restrictions of the public order. The republic neither recognizes, pays stipends to, nor subsidizes any sect, but provides funds for college, hospitals and asylum chaplains. Otherwise the public establishments connected with religion are suppressed."

The most active contest took place over the proposition whereby the priceless riches of the Church, consisting of collections made during many centuries, of paintings, tapestries and statuary, were to be passed to the State. This was finally modified so that civil organizations retain control of the goods of the Church.

CLERGY AND POLITICS.

One of the last amendments adopted prohibits members of the clergy becoming Mayors or holding other municipal offices during the eight years succeeding the adoption of the bill.

FATHER TWOMEY'S PICNIC.

Premier Whitney and Hon. Mr. Foy left yesterday morning for Belleville, where they will attend the picnic of Rev. Father Twomey's church.

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