

TOPICS OF AN OLD-TIMER

My Friend, John Hurley, Still Maintains the Latin Poet Virgil was Irish and Gives His Reasons for It—The Poles in the United States—Have the Largest Parish in the World at Chicago—The Late Lieut.-Gov. Gzowski of Toronto—John Sobieski—The Late Daniel O'Dea, a Multi-millionaire and a Good Practical Catholic—His Widow a Nova Scotian.

My American correspondent, Mr. John Hurley, whom I mentioned in my last, as one who claimed that Virgil, the great Latin poet, was not only a Celt, but also an Irish Celt, has sent me the following in justification thereof. Although remote reading it is interesting enough to copy, especially to scholars of whom no doubt the Register has a fair share on its lists. The following is the result of his researches:

The great poet, Virgil, was born 70 B.C., and was undoubtedly Irish in origin and in name. He was connected with one of the most remarkable historical events recorded in the history of Ireland.

Ugane Mor, descended from Eamonn, reigned in Ireland about 300 B.C. He conquered a number of islands lying to the west of Europe, and married Ceasaira, a daughter of the King of Gaul. Among his sons were Laogaire Lore, and Caffagh-Cael-Bra, who reigned successively. Caffagh murdered Laogaire (Leary) and seized the crown. Maen or Maine, afterwards called Labhradh-Linshagh (Laura Lynch) or Laura the Mariner, son of Oilioll-Aine, was banished by the usurper. He crossed the sea to Gaul and was honorably received by his relative, the king, who gave him the command of his troops. This happened at a time when the heroes of the Western Isle were overrunning Europe and Asia Minor. Maen having greatly distinguished himself, the king of Gaul granted him 2,200 men to enable him to lay claim to the crown of his ancestors. With this small army he embarked for Ireland, landing at Carmen or Car-Maen (city of Maen) now Wexford, where he was joined by a number of followers. They marched to the palace of Dinn-Righ (Dinree) in which Caffagh was then holding an assembly with 30 princes and a guard of 700 men. The palace was surprised by night, set on fire, and all its inmates were burned to death. Lavra's foreign troops used a peculiarly shaped broad pointed spear which was called Laighen. The soldiers were called Fir-Ghail-Laighen (Firgailin) and the province was called Gaul-Laighen (Gallin) afterwards Laighenn, the present Irish name. The syllable "ster" was added in after ages, and the whole word pronounced Laynster, Leinster, etc. Some of those Laighenians afterwards settled in Ulster and gave name to Fer-Maenagh (Fermanagh) "Men of Maen" or Maenagh; also, Maenich or Manich; also Alla-Maine, Ger-Maine, Fir-Maine and The Province of Maine in France. Hence the

State of Maine in America. Long-Phort, now Longford, was anciently called Fearghail, or Fer-da-Ghail, which was the chief seat of the O'Ferralls. Farrel, Virgil, Birgiloos, Ferghail and Fer-Ghail, have the same origin. The O'Ferralls or Ferghalls, were styled chiefs of Clan Fergus, the senior or dominant branch and Lords of Ferthuatha-Laighen or North Leinster.

The father of Maine-Mor, the ancestor of the Hy Many, was Eachaidh (Eochy) surnamed Fer-du-Ghail, A.D. 386. Fearghail (in Latin Virgil), now Farrell, the great Irish astronomer who discovered that the earth was round in the eighth century, 700 years before Galileo, was a cousin of the great St. Virgilius, Bishop of Salzburg in Germany. They were both Irish and related to the Irish king, Fearghail, also known as Virgil and Ferrail, as he was known in the different languages. He was also called "Eochy," now Howe, Hews, Hughes, etc.

Virgil, the Roman or Latin poet, was neither Roman nor Latin, but by adoption, and belonged to an Irish settlement; and I have no doubt but that he spoke Gaelic in his younger days as well as Latin, for he was born in Tri-Alpa-n-desin (Irish for "Sis" or Trans-Alpine Gaul) and he had to wait 21 years before he could become a Roman citizen.

The Poles are forming a strong contingent of the Catholic Church in the United States. The largest parish in the world is a Polish parish in Chicago. This is St. Stanislaus Kostka, which has about 40,000 communicants, many institutions and societies of various kinds. It has a daily paper published in the Polish language and a Catholic magazine. The Polish population of Chicago numbers close on 300,000 souls. They have 15 or 16 church edifices in that city, some of them magnificent in their exteriors as well as their interiors. One of those in South Chicago is said to have cost close on \$100,000. The Poles are a hardworking, frugal, honest and sympathetic race. They are thoroughly devoted to the interests of their race and religion, and are nearly all Catholics. No race, perhaps, excepting the Irish, have endured more for the love of country and none have displayed more resolution and bravery for the maintenance of its institutions. In Chicago they are good citizens, prompt taxpayers and the majority of them own their own homes. The most prosperous building and loan society in Chicago is located in St. Stanislaus parish, although it has no official connection with the parish. The priests conduct a savings bank and pay reasonable rates on money deposited with them by members of the church. The first Pole in Chicago was named Anton Scherman, who arrived there in 1851, but their leader was Col. Peter Klobassa, who went there during the war of the rebellion. Their reliance on each other is unflinching and that is their strength.

In and after 1848, during another insurrection in Poland, there was quite a rush of Polish exiles to the land of liberty and still more came after the last Polish insurrection of 1863. The first large Polish colonies were organized in Texas, and in 1855 we see the foundation of the towns of "Panna Maria" and "Czenstockowa," which are at present in a flourishing condition. In 1855 the town of Polonia, Wis., was founded by the Poles, and in 1857, they founded Parisville, Mich., near Detroit.

The great tide of Polish immigration, however, began in 1870, after the introduction of the May Laws in Germany, and since that time every state in the Union has Poles within its limits. In the state of New York for instance we see Polish churches and great Polish populations in almost every large city, as witness Buffalo, which has over 80,000 Poles, and New York City, over 120,000. In the state of New York alone there are over 100 Polish colonies, with 68 churches, 82 Polish clergymen and over 450,000 people. I can go over every state in the Union and quote figures, but I shall in brief give this resume: There are over two and a half millions of Poles in this country, over 600 clergymen, 570 churches (all Catholic), and 850 so-called Polish colonies or cities, towns, villages and hamlets where Poles live in greater numbers.

Poles did not come to this country to reap the fruits from the labors of others, but to add their mite to the general welfare of the country by honest work, the acquirement of homes and the payment of their share of taxes. They left beyond the Atlantic their beloved country, but brought with them their Holy Faith, their customs and traditions, their love for liberty, their patriotism and their willingness to sacrifice all that is valuable to them for what is truly good and worthy of sacrifice.

The late Col. Cassimer Zwozki, of Toronto, came to Canada an exile. He was a civil engineer by profession and was entrusted by the government of Canada with many important public works and at last reached the position of Lieut.-Governor of Ontario. When coming to Toronto from New York in the early forties a fellow exile assisted him by paying his passage and other expenses. That man was a jeweler named Casper.

During my travels in the United

Seeking An Investment?

If you have money you wish to invest safely should like you to consider our

FOUR PER CENT. BONDS

They are much in demand by prudent investors who prefer unquestionable security for their capital. We shall be pleased to send a Specimen Bond, copy of our last Annual Report and all information on receipt of address.

Head Office: Toronto Street, Toronto

CANADA PERMANENT MORTGAGE CORPORATION

States I once met a man called John Sobieski, who claimed to be a lineal descendant of John Sobieski, King of Poland, and one of the greatest generals of the seventeenth century, who was a great Catholic; but this particular John that I met, and that not very long ago, had no such claim, as his business was making speeches at small chatauqui assemblies that were sectarian in their character; so I am inclined to think that particular John Sobieski was a bit of an impostor.

The late Daniel O'Dea of Buffalo was a multi-millionaire. He was one of the big men in the Standard Oil Company and in the billion dollar steel company, but for all was a good practical Catholic. His wife was a Canadian, born at Truro, Nova Scotia. She was a Miss Page before marriage. Mr. O'Dea died at Rouen, France. To the Church he gave liberally, one of his best gifts being a chapel at Long Branch, which he built and endowed. He gave \$50,000 to build a church in his native town in Ireland. Five thousand dollars of his money added in building the Bishop's chapel at Buffalo. It is said, also, that during a visit to Rome he gave the Holy Father \$10,000. The funeral services were held September 13th, at the Church of the Blessed Sacrament, Seventy-first street and Broadway, New York city. Burial was in West Seneca. The honorary pall-bearers were Henry H. Rogers, John D. Rockefeller, William Rockefeller, John D. Rockefeller, jr., James Butler, J. W. Dunn, J. B. Wheeler, Justice Morgan, J. O'Brien, Samuel Bayne, W. S. Sioke, C. S. Seip, and James Smatt, jr. John D. Rockefeller was taken into the sacristy when the services were ended and introduced to Archbishop Farley. They then met for the first time. It was a strange meeting. WILLIAM HALLEY.

St. Francis of Assisi and the American Republic

In an article on "St. Francis, the Apostle of Unity," contributed to the July number of "The Revue Catholique des Eglises," by Rev. Paul Jas. Francis, of the Protestant Episcopal community known as the Society of the Atonement, established at Graymoor (Garrison), N.Y., we find the following interesting passage: "As an American citizen I venture to say that the discovery of the Western Hemisphere and its present status as a land to which the oppressed and poor of Europe flock at the rate of a million a year is a consequence of the ministry and life of St. Francis in much the same way that the possession of the promised land by the Israelites hundreds of years after his death was a consequence of the faith and obedience of Abraham. The stamp of predestination was as much upon Christopher Columbus as it was upon Joshua. The name given him at baptism foretold his mission; he was the son of St. Francis, a member of the Third Order. After years of baffled hope, when ridicule and rejection had given birth to despair, another Franciscan Tertiary, the Spanish Queen, supplied the purchase money for the ships, and so saved the cause. And the inspiration of Isabella was her confessor, yet another Franciscan, John Perez, guardian of the Friars Minor of La Rabida. Yes, and the very sailors that manned the ships were Tertiaries of St. Francis. They alone had faith enough to adventure their lives on what the world thought a madman's enterprise. Again we are to remember that the first Christian evangelists of the New World were Franciscan missionaries. Lastly, it was the democratic principles preached five hundred years before by St. Francis in Assisi, and afterwards disseminated everywhere by his disciples, which found their na-

tional expression in the Declaration of American Independence. And is it not a little extraordinary that July Fourth, the anniversary of the Declaration, is also the Feast of the Dedication of All Franciscan Churches? In other words, the religious institute of St. Francis and its political outcome in the birth of the American Republic are celebrated on one and the same day.

"And it is here that the political reformers of this generation need to learn an all-important lesson from the great reformer of seven hundred years ago. He did not make the mistake which so many secularists are making now, antagonizing two things which God wills to work in concord and unity—the Church of Jesus Christ and the Christian State. Francis was a Christian and a Catholic from the core of his heart to the tip of his fingers. And he was a social reformer, not in spite of his being a Catholic and a cleric, but because he was first the follower of the Divine Master and the loyal, obedient son of that Church which the Lord founded on the rock of Peter. And, moreover, it was the Church in the person of the Vicar of Christ that stood behind the social reforms of Francis and shielded his Third Order from the opposition of the barons, who would certainly have crushed the militia of the Poverello had they not been so upheld."

Archbishop of Dublin Has a Narrow Escape

Dublin, September 28.—The Most Rev. Dr. Walsh, Catholic Archbishop of Dublin, had a narrow escape of being drowned. He has been shipwrecked in the Zuyder Zee, in the neighborhood of which he has been taking his vacation. Dr. Walsh is a versatile as well as a learned prelate. Not only is he a profoundly learned theologian, and a recognized authority on educational matters, but he has a host of minor accomplishments. When shipwrecked he showed one side of his versatile character the moment he got safely on shore. He is a skilled photographer and carried his camera with him, whereby he was enabled to take a "snap-shot" of the wreck. Dr. Walsh has found time amidst a strenuous performance of spiritual duties to master more than the mysteries of the camera. He is an expert short hand writer, he has written a grammar of Gregorian music, he has toured the Continent on his bicycle and far from regarding the motor car as "an invention of the devil," as one of his countrymen has described it, he was one of its early patrons and rode in one to witness the Gordon Bennett cup race, which was run partly in his own arch-diocese. To add to his manifold activities, Dr. Walsh has studied bi-metallicism, with the result that he favors that doctrine, regarding which he has written some pamphlets. His Grace shines particularly as a newspaper controversialist, especially on the education question. Dr. Walsh's physique would not lead one to credit him with the amazing vitality which survives in his sixty-sixth year.

Children for Adoption

Good Catholic homes are desired for the following children: Two girls aged five years, one aged four years, and two aged two years; also several boys from two to five years. Applications for these children will be received by William O'Connor, Inspector of Neglected and Dependent Children, Parliament Buildings, Toronto.

Rev. Father Hengell has been appointed to care for the spiritual wants of the students at the University of Wisconsin.

INDIGNANT PROTEST

From a Missionary in China—English and American Cigarette-Makers Debauching Youth of the Orient.

The Society for the Propagation of the Faith has received from Father Fraser, missionary in China, a copy of a protest recently addressed by him to American and British cigarette manufacturers:

Catholic Mission, Ning Po, China, Sept. 18, 1906.

China is being flooded with dirty pictures enclosed in cigarette packages. Is it not a pity to assist in the corruption of this people, many of whom are still modest and moral? The Chinese did not go in search of these pictures, it being against their time-honored custom to represent women in a naked or half-naked condition; their women and girls are always decently clothed both summer and winter. I am sure you are not aware of their modesty, or else you would not have sent among them such indecent, lustful pictures.

We missionaries leave father and mother and native land to come here and spend our lives in reclaiming the Chinese from vice, and you, on the contrary, by scattering these pictures broadcast over the land, into every town and hamlet and homestead are thwarting our every move. Indeed, you are making more proselytes than we; you gain a hundred Chinese to our one.

It is a pity that English-speaking people, who spend millions to found and support missions in China, should also send amongst the Chinese devil-invented obscenities to form one of the greatest obstacles to their conversion. What is the use of our trying to convert the Chinese if you are doing all in your power to pervert them? What respect can the Chinese have for foreigners when they see such quantities of filthy, immoral pictures coming from them? Indeed, on your account they are inclined to put all foreigners in the same category, manufacturers, merchants and missionaries, and think ill of them all, to the great prejudice of missionary work among them.

This circulation of wicked, sin-enticing pictures is a two-edged sword, which hurts both the Chinese and foreigners—the Chinese, inasmuch as it takes away the morality they still have and reduces them to the level of the brute—the foreigners (leaving the great sin and terrible judgment aside) inasmuch as it lowers them in the eyes of the Chinese.

What, then, has to be done? First of all, cease to publish such pictures or at least keep them for yourselves and do not dump the filth in cart-loads in the midst of the Chinese; and then, if pictures you must have, circulate those of an elevating character. You know better than I what would take best, but if I am allowed to give an opinion I would recommend pictures of public buildings, steamships, etc. Such pictures would raise the opinion that the Chinese have of foreigners. You can take my word for it, no matter what sort of a picture you issue, so long as it is colored, will be acceptable to the Chinaman; but do not think for a moment that the Chinese want immoral pictures. They positively do not; these latter are being forced on them against their will and are altogether uncalled for.

Hoping you will help us in the conversion of China by at least not putting obstacles in the way, I remain, Yours truly,
(Signed) J. M. FRASER,
Apostolic Missionary.

Cardinals to Have a New Palace

An idea long cherished by his two immediate predecessors is now being carried out by the present Pope—that of erecting a large and commodious building especially adapted for holding conclaves for the election of new Popes.

Until 1870 such a building existed in the rear of the Quirinal palace and contained 72 apartments of two stories each, containing five rooms. It was in this building that the election of both Gregory XVI. and Pius IX. took place in the Pauline chapter, and while the cardinals of the time found their temporary quarters very comfortable, it was not so at the last and the preceding conclaves, when the Vatican palace's exceedingly large rooms had to be divided off by wooden partitions into so many little apartments for the use of the cardinals, and the construction proved so flimsy that the necessary privacy was not even secured to the members of the Sacred College.

For this reason Pius X. has arranged with the Vatican architect, Mr. Schneider, that the new building in course of construction near the Belvedere Court for the accommodation of the Vatican employes who are married, shall be so constructed as to afford ample accommodation to the cardinals.

Amongst those who lately received the degree of LL.D. from Aberdeen University, Scotland, were Monsignor Fraser, of the Scots College, Rome, and Monsignor Molloy, of the Catholic University, Dublin.

CENTURY OF WORK

Marvelous Development of the Catholic Faith During the Last One Hundred Years.

The Civiltà Cattolica, of Rome, reviews a monumental work by a Scotch Jesuit which contains a remarkable array of statistics. Its title is "The Catholic Church in the Nineteenth Century," and its pages are devoted to a record of her phenomenal advance. "Father Forbes," says the Civiltà, contrasts the state of the Church in the beginning of the nineteenth century with its condition now. The earlier picture was not a pleasing one: Pius VI. died a prisoner at Valence and the present Pope is a prisoner in the Vatican. But what a tremendous difference in the Church itself! Turkey has but 25,000,000 inhabitants to its 40,000,000 in 1800. From Afghanistan to China liberty has made it possible for Catholic missionaries to spread the faith among 300,000,000, the Catholic natives now numbering 2,250,000, as against 500,000 in 1800. In India-China alone the indigenous Catholic population has risen from 300,000 to nearly 1,000,000. Australia and New Zealand, which were without priests in 1800, are now the home of 1,000,000 Catholics and the islands of Oceania can boast 100,000 members of the faith in their population of 5,000,000. Japan, since 1879, has added 50,000 to her original number of 4,000 Catholics, and China proper boasts nearly 2,000,000 members of the Catholic Church. Africa, which was almost entirely Moslem in 1800, except where it had come under English influences and where the Catholics were persecuted, has now a following of the Church numbering 2,000,000, with six vicar apostolies and a splendid hierarchy.

"Marvelous are the progressive results in both Americas. The Catholic churches of South America, with their 40,000,000 members, have awakened from their torpor and give promise of a splendid increase. The Catholics in the United States numbered in 1800 one bishop, forty priests and 30,000 Catholics. To-day there are 94 bishops, 11,817 priests and some 14,000,000 confessed members of the Catholic Church. Finally, in Europe, there is Germany, with its 20,000,000 of Catholics strongly organized; Belgium, which banished priests and persecuted Catholics in 1800, with 1,500,000 Catholics entirely free and a rapidly growing increase of Catholicity in Scandinavia and Switzerland. Even in the Balkan States in the last century, the Church gained many new adherents; in Roumania, nearly 50,000; Bosnia and Herzegovina, over 275,000; Bulgaria 26,000; Greece, some 15,000.

"According to the great Jesuit, the young Catholic Church of the United States will, it is morally certain, play in the near future, the principle role in the destinies of the world's Catholicity. America, he says, has disproved the maxim that 'the law is atheistic,' by declaring that she would stand for religious liberty, she by no means declared for atheism, as certain European nations have done. Her wondrous religious progress is evidence of her good spirit. He recalls, however, what Leo XIII. said of the American Catholic Church in his Encyclical of January, 1885, that 'however worthy the Catholic Church in America was of encomium it did not respond to the exact conception of the Church, and it could not be held up as a model of the best kind of Church. He even goes so far as to express a great fear for the future of the Catholic Church in America. He says:

"There are 200,000 Free Masons and millions of Spiritualists in the United States. Their hatred of Catholicity is intense and the energy they display in throwing obstacles in the way of its advance is equally great. Add to the fact that agnosticism is rife, the corollary that Catholic emigrants, influenced by this agnosticism, rapidly fall into apostasy, and one sees the reason why the numerical strength of the Catholic Church in America is much less than it might have been."

In regard to England, Father Forbes expresses his belief that the Anglican Church is only waiting for the opportune moment to pass over to Rome. "In seventy years more than 16,000 conversions to the Catholic faith have taken place among the Anglican clergy." As for France, he refuses to believe that she is "lost territory." "She is," he says, "certainly full of religious vitality even to-day, and will do greater things in the twentieth century than she did in the nineteenth."

The music commission appointed by Cardinal Gibbons to carry out the Pope's wishes as to the reform of the music of the Catholic Church has taken action disapproving and rejecting six masses. They are: Battman's Mass in C. Glorza's First and Third masses, La Hache's St. Theresa's, Leprevost's Third Mass in A, Generali's Mass in G, Mozart's Twelfth Mass.

The Rt. Rev. Louis S. Walsh, D.D., has been consecrated fourth bishop of Portland, Me.



Whatever you think of in Fur, from mink scarfs at \$18.00 to mink coats as high as \$1,000.

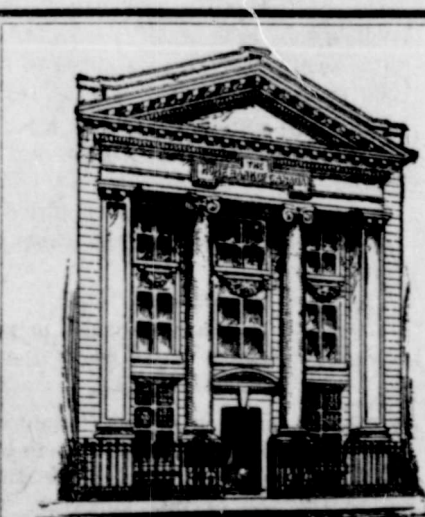
Whatever is worth your while is here in ample assortment, together with

- Ladies' Hats
- Ladies' Cloth Coats
- Ladies' Fur-lined Coats

The rush of business tells better than anything else what shoppers think of our styles and values.

As a matter of fact we almost never lose a customer.

Dineen's
CANADA'S LEADING FURRIERS.
140 Yonge Street, TORONTO.



HEAD OFFICE:
8 King Street West
Toronto

ORIGINAL CHARTER 1854
THE HOME BANK OF CANADA

ONE DOLLAR Starts a Savings account. Interest paid to depositor, or added to account twice a year

City Branches open 7 to 9 o'clock every Saturday Night.

78 Church Street, 522 Queen Street West.