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VOL. XIII., No. 25

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TORONTO, THURSDAY, JUNE 22, 1905

PRICE FIVE CENTS

TOPICS OF AN OLD-TIMER

Some Learned Lore from John Hurley
All About the Stewarts—Their Irish Origin—They Founded all the American Colonies of Great Britain—The First Governors Were Mostly Irish—American Place-Names Called After Them—Religious Toleration in Maryland Due to Lord Baltimore—The Charter Establishing It Annulled by William of Orange, but Re-established by the People of the Colony.

Following are the names of some of the Stewarts and the place names in the United States and Canada, which were given in their honor. They were the dominant power here while the colonies were being formed. I have no need to tell you how loyal the Irish were to the Stewarts, and how the majority of the first governors appointed by the Stewarts were Irish. At least forty lords of the Irish parliament took place names, most of which are now the names of cities, towns and counties in the United States and are too numerous to mention here.

Allen, the elder, was the first great Stewart of Lennox. His son was called Stewart, numbered 93 on the Stewart pedigree. He was descended from Carl, the King of Munster, of the line of O'Leher. Princess Margery Bruce married Walter, Lord High Stewart, originally Mor-Mhaor-Leamha, or Great Stewart of Lennox and Marr. This is perhaps also the origin of the name O'Leamhan, Dun Lavin, O'Leavin, Olliphant, Ollivant, etc. Leamha, which means elms, was latinized into Lennox. Lord Cashel-Reigh (King of Cashel) was a Stewart. The Duke of Lennox was the first governor of New England. Fitz James, Duke of Berwick, was son of James II. General O'Brien was Duke of Montrose. Lord Ochiltree (or Ughiltree) was Marquis of Bute. Earl of Clarendon was owner of all the southern colonies and was born in Ireland. Earl of March, Sir Walter Stewart, was "Laird of Minto," Aubigny, son of Esme Stewart, was the first Duke of Lennox. The Dukes of Albany, the Hamilton Stewarts, Laird Dunduff, Lord Darnly, Earls of Blessington, Barons of Desies, Lord Avondale, Lord Londonderry, Earl of Ulster, Earl of Argyll, Lord Viscount of Castle Stewart, Alexander MacAuley, alias Stewart Laird of Luske, the LeRoys, Fitz James or Jamiesons, were Stewarts. The Stewarts were Kings of Scotland, England, Ireland and the colonies. Mary Queen of Scots was the rightful heir to the throne of England, Ireland and France.

All the colonies called British were formed under the Stewarts, which they owned, ruled and appointed the first governors for. It was James VI of Scotland who made the British flag or Union Jack. He also had the law enacted that England and Scotland and Wales should be known as Great Britain. His English subjects strongly objected to the name and to the flag, but they call the flag the English flag now.

The Stewarts were descended from Irish kings and were related to the principal families in Ireland, such as the O'Nalls, MacCarthys and O'Briens. Henry O'Brien, Lord of Breckon, married Catherine Stewart, sister of the last Duke of Richmond and Lennox; hence Richmond, Virg. Berwick, in Maine, was so named in honor of the Duke of Berwick. The Irish name of this gentleman was Billeo de Bourne-Scir, now Berwickshire. The State of Maine gets its name from the Province of Maine in France, in compliment to the Catholic queen of Charles I., Henriette, who was its owner. The name originated from Maine, the son of Hugony, the great monarch of Ireland, about 300 B.C., who was related to the King of Gaul and had command of his troops. Hugony conquered the islands to the west of the European continent, and married Caesara, a daughter of the king, and named one of the islands Caesaria, in honor of his wife. New Jersey was originally named New Caesaria. Yorktown, New York city and state,

York, etc., in Upper Canada, etc., were named from James II., Duke of York. The Gaelic name was Ebroc, pronounced, York. The City of York, in England, was the capital of the Eberdoci or Clan Heber. It was the ancient capital of Scoto-Brigantia, Bernicia, Brythnoch, or Irish Britain.

Charleston, Charlestown, Charles River, Port Charles, Cape Charles, etc., were so named from King Charles I. North Carolina and South Carolina, from "Carolus" or King Charles. Maryland receives its name from the Queen of Charles I., Henriette Maria. Georgia, Georgetown and King George County, were named in honor of King George II., a Stewart on the maternal side. Stewart, Stewarttown, Stewartville, Port Stewart, etc., were named in honor of the Stewart family.

Pennsylvania was also named by King James in honor of his esteemed friend, Admiral Penn, the father of William Penn. Thomas West married a daughter of MacCarthy Mor and became through that marriage Lord de la War. He was the governor of Virginia and New England in 1612. Landonia was rechristened New Hampshire; Frontenac was changed to Kingston; Wollaston (St. Wolliston) was changed to Quincy, and Salem originally named after a Capt. Wollaston. Tremountain was rechristened Boston. Derryfield was changed to Manchester. Many French, Irish, Welsh and Dutch names of places were changed to supposed English names.

Leamha in Ireland and Scotland was the old title of the Stewarts, which was latinized into Lennox. Hence the name Lennox in Scotland, France, Canada, Massachusetts, etc.

New England was so named by Prince Charley (Edward Stewart), Prince Edward Island, Prince Edward County, in Canada; and Princeton, N.J., get their names from him. Albany was an old name of Scotland. Nova Scotia means New Scotland. Scotia was an ancient name of Ireland. From King James Stewart of Scotland was named James Stewart, James River, Jamesburg and Jamestown. From Lord Clarendon (born in Dublin) we get the name of Clarendon, S.C., Clarendon Co., etc. Lord Clarendon owned all the southern colonies in their early days. Capt. Newport, afterwards Viscount Newport of Waterford, Ireland, became Lord Roden, gave his name to Newport. Lord Fairfax was a Kerby (O'Caime), conspicuous in Virginia. The Kirbys were dispossessed of their lands in Ireland by Cromwell. Annapolis was so named in honor of Queen Anne, daughter of James II. Also Cape Anne, etc.

Louisiana, Louisburg, etc., were named after Louis XIV. of France, who was related to the Stewarts. Allinois was a place near Dublin. It means Holywood and was changed to Halifax. Hence Lord Halifax. The Latin of this name was Sacer-basco. Edward Bruce was the last king crowned in Ireland. James Stewart, John Stewart, Henry Stewart and Sir Annesley Stewart (Lord Annesley) were members of the Irish House of Commons. Gen. Walter Stewart of the American Revolution, and a member of the Friendly Sons of St. Patrick, and his brother, Col. Stewart, A. T. Stewart, the New York merchant; Admiral Stewart, Gen. James E. B. Stewart and Charles Stewart Parnell, were all of the same Celtic stock as their ancestors who fought with Brian Borohme, who shed their blood at Bannockburn, and consorted with the Bruces, their ancestors, kings of Ireland and Scotland.

JOHN HURLEY.
 In the "Irish World" of June 17, I find a synopsis of a lecture on the Maryland Colony and the religious toleration exercised therein, by a Rev. John Gaylor. George Bancroft, the American historian, claimed that in the Maryland province, under the Calverts, "religious liberty found its home, its only home in the wide world." In the later editions of his work, this has been expunged; I suppose, however, by the publishers. Not because it was not true, but because it conceded too much to Catholics at a time when religious intolerance was the rule in other colonies. I quote the following sentences from Father Gaylor's lecture:

"That period in English history, under which Maryland's colonial history was passed is one of the most turbulent in human annals. Brute might and opportunity were supreme arbiters of destiny to an extent paralleled only by the worst years in the decay of the Roman Empire. Religious toleration in England was as much unknown as radium. Justice and order seemed obliterated. Non-conformists, especially Catholics, were persecuted ferociously. Cecilus Calvert, who established the Maryland colony and expended upon it an immense fortune in money, was according to a contemporary Anglican Bishop, 'infinitely addicted to popery.' Charles Calvert, the third Lord Bal-

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timore, distinctly states that the first colonists were men who fled from the persecution of the Anglican church. The expedition of the Ark and the Dove, at first denounced as a conveyance of men to Spain, was later held up on the cry that the oath of supremacy, which no Catholic could take, had not been administered to the voyagers.

"All the leaders of the Maryland enterprise were Catholics. The three commissioners appointed by Lord Baltimore were Catholics. Two Jesuit priests were aboard the venturesome vessel and others immediately followed."

"Lord Baltimore's famous instruction to the passengers on the Ark and the Dove were directed to Catholics, bidding them safeguard and sustain complete religious toleration in the New World. The three judges in the Lewis trial were Catholics. But every conspiracy and outbreak against the colonists was marked with outbreaks against popery and Jesuitism. Puritans and Quakers, proscribed and persecuted by Anglicans at home, and in America, found a safe refuge in Maryland, and were even welcomed to participate in the government of the Catholic colony."

In Maryland's archives for 1676, there are records of a hue and cry in the form of remonstrances against Catholics and their priests, the latter being designated as 'black priests.'

The act of Religious Toleration was passed in 1649. It was practically the enactment in ceremonial form of instructions imposed by Lord Baltimore in 1633. That any other than Lord Baltimore deserves credit for this ordinance which marked an immortal era in human affairs. Efforts to destroy the act of 1649 were made at different times by both Anglicans and Puritans, and in 1692 William of Orange withdrew the Maryland charter and formally established Anglicanism as the state religion and imposed taxes for its support. Finally those ruthless interruptions were vigorously resented and annulled by the people.

General Bradley T. Johnson maintains that the Jesuit Father, More, exerted a profound influence in favor of religious toleration. He was the great grandson of the saintly Sir Thomas More, who one hundred years before described in his book "Utopia," a place where absolute religious freedom prevailed.

WILLIAM HALLEY.

Silver Jubilee of Rev. J. J. Feeney of Acton

For several years Father Feeney of Acton has been a most valued member of Prov. Court Catholic Order of Foresters, hence, when it was learned that he was about to celebrate his silver jubilee on June 29th, 1905, the other members of Provincial Court decided that the convention would be a most appropriate time to testify the high esteem which on all sides was felt for Rev. Father Feeney.

Before the close of convention Rev. Father McGuire of Downeyville, in a few well chosen words, expressed the great pleasure it gave him to congratulate his dear friend, Father Feeney, on the attainment of his silver jubilee. He had no doubt but that Father Feeney had endeared himself to many people, but he was positive that to none was he more highly esteemed than his brother Foresters. His genial manner, his whole soul good nature, and above all, his charitable and kindly words had made for him hosts of friends, and the most earnest wish, said Father McGuire of the C.O.F., is that he may long be spared amongst them.

Mr. J. G. Foley, of Ottawa, then presented Rev. Father Feeney with a well filled purse of gold.

Provincial Vice-Chief Ranger Rev. Father Macdonald said he, too, must add his tribute to the worth of his esteemed friend, Father Feeney, and congratulated him most heartily. Short speeches of a similar character were made by Provincial Chief Ranger Boudreault of Ottawa, Prov. Court solicitor, J. A. Chisholm of Cornwall, Dr. B. G. Connolly of Renfrew and several others.

Father Feeney was completely taken by surprise, and when he stood to respond his feelings overcame him.

and for some moments he was unable to speak. When he regained composure he thanked the delegates, and members of Provincial Court, for all their kind words, and while he felt that he hardly merited so very much praise, still it gratified him very much to know that his brother Foresters felt so kindly towards him, and his most earnest endeavor would be to live up to the high standard they had marked out for him. For their most generous gift he felt deeply grateful, and he hoped God would shower down His choicest blessings on the Catholic Order of Foresters.

BARRIE CORRESPONDENCE

It is with regret we announce the death of Mr. Fred McLellan of Phelpsboro, who died Saturday, June 10th, after a short illness. Two or three days previous to his death he was taken suddenly ill and Dr. Murphy of Phelpsboro being called, said an operation would be necessary. Dr. Ross of Barrie was immediately summoned, the operation performed, and although the poor lad appeared to be improving, he passed away Saturday at 11 a.m. His sister, Maggie, and brother Gordon, arrived from Toronto the same day, but were unfortunately late, his death having taken place just a few hours previous to their arrival. Fred was the youngest of the family. The funeral took place on Monday to the Catholic cemetery here, where he was laid to everlasting rest. The remaining ones have the sympathy of all in this community over their sad loss.

RECITAL

Last Thursday evening the pupils of Miss Lourdes M. Hartt gave a recital in the Alpha Club rooms, when the various numbers were rendered in an eminently satisfactory manner.

Before the program was commenced Rev. Father Finegan made a few remarks.

Instrumental solos, duets and vocal selections were given by Miss Gladys and Miss May Dougal, Miss Ada Oron, Miss Bella Brown and Miss Joan Powell, Miss Charlotte Ault, Miss Banting, Willie Rainford, Allan McDonald and Maitland Banting. A vocal solo by Gordon Wells was much appreciated, as was also a recitation "The Pussy Story" by Miss Dolores Hartt, who gives promise of achievement as much success in the elocutionary branch of art as her sister has in the musical. At the close of the recital Rev. Dean Egan, in a few words complimented Miss Hartt on the success which had attended her recital, and the balance of the evening was given over to dancing.

Miss Mary Agnes Harrison and Mr. Fred J. Haskett were united in marriage at St. Mary's church, on Tuesday morning, June 6th, 1905, by Rev. Father Finegan. After the ceremony the bridal party and immediate relatives drove to the home of the bride's mother, in Tespra, where the wedding breakfast was served. Tables were laid for fifteen and the couples were prettily decorated. Music and dancing occupied the remainder of the day until the departure of the happy couple for their new home on Blake street, amid showers of rice and old shoes. The guests from a distance were Misses Louise Haskett of Rochester, N.Y., sisters of the groom. Their many friends join in wishing them a happy future. The wedding presents were numerous and valuable, attesting to the esteem in which the young couple are held.

Robert Crossland, who ran a job printing office in Barrie for a few months, has decided to go west.

Climbing Parnassus

In mythology Parnassus, a mountain in central Greece, was sacred to the muses. The Delphian sanctuary of Apollo was on its slope and from between its twin summit peaks flowed the fountain Castalia, the waters of which were reputed to impart the virtue of poetic inspiration. The highest peak, 8,068 feet, was held sacred to Bacchus and the rest to Apollo and the muses—whence the saying of young poets "climbing Parnassus."

J. F. X. O'BRIEN AND THE '67 MOVEMENT

Interesting Chapter of Autobiography

The following is an account written by the late Mr. J. F. X. O'Brien himself of his connection with the '67 movement, in which he gives a graphic narrative of the attempted rising at Cork on March 6th, 1867, for his part in which he subsequently received death sentence. It was written as an address for the Manchester Martyrs Anniversary Demonstration in London in November last, and its delivery by the veteran in a quiet, unassuming voice evoked a remarkable demonstration of pride and affection from the vast Irish audience present on the occasion.

As far back as I can remember (says Mr. O'Brien), some sixty to sixty-five years ago, I had very decided views regarding my country. How I acquired them I do not know. An old friend of mine has told in his reminiscences that he acquired his patriotic ideas by reading Davis' essays. Mine, I think, must have been born with me. They must have grown rapidly, too, for I don't think I was more than twelve or fourteen years old when my feelings were as strong as ever they have been since. My politics were then simply hatred of the savage oppressor of my country and a craving, a longing to find how I could do something to serve Ireland. Even as a boy I felt how glorious it would be to die for Ireland. In '42 O'Connellite I was, and I helped my elder brother, who was secretary of a Young Ireland club. I delighted in the fiery articles in John Mitchell's paper—preparing for the fight. In '49 I was in the movement organized by Fintan Lalor, and had to leave Ireland to avoid arrest. After this there were no political movements for some years. Later I went to Nicaragua, Central America, hoping to acquire some military experience, and I met J. A. Stephens at New Orleans, where I was a member of a branch of the R.B.

In '62 I returned to Ireland, and I joined the organization at Cork, and, to make a long story short, when Stephens sent to Cork the order for the '67 rising, I was one of those called upon to vote for or against the rising. The responsibility was very grave. It had been given out that depots of arms had been provided at certain places—Mallow and Limerick Junction, etc. But judging by what I had seen and heard, I distrusted these rumors, and I could not agree to sending unarmed men to be slaughtered. So I voted against the rising, but I submitted to the ruling of the majority. Years after I learned that men who had voted for the rising had not turned out at all.

The party I joined at my rendezvous numbered 1,500 or 2,000. I gathered that altogether about 5,000 left Cork that night—two other parties going by other roads. Of our body about a dozen had pikes of a poor sort, two had shot guns, one a small rifle, and four or five had revolvers. I had one. As we straggled along that road I passed up and down in search of someone to talk to about this horrible state of affairs. I met Captain Mackey (Lomasney) and learned that of the men appointed to command one had been arrested and the other was not to be found. I was told that he proved to be a bad scamp. I urged Mackey that he should take command, but he declined. I then met Michael O'Brien, who later at Manchester proved his true metal. He also declined. Finally, I took charge of a few hundred men and tried to organize them. We were soon stepping out bravely—a marching tune whistled or sung along the line, others followed suit, and our spirits soon improved.

When we approached near to Ballinacorney police barracks it was decided that Captain Mackey, with 50 men, should visit it. I joined as a volunteer. Several of the 50 were boys of 16 or 17. One young man carried a knapsack which belonged to me. I mention this in order to illustrate the power of police swearing, for they swore that they were attacked by 150 men, each having a rifle and a knapsack. We procured a ladder and, approaching the barracks, forced the door with it. We then told the police to send out the women and children, which was done. We then set fire to the building. Remember, we were unarmed, and with their rifles the police might easily have repulsed us. After a while the stairs were burned and the floor the police were on was on fire, and the police, seeing the priest on the road, called to him and asked his advice. He asked, "Have you done your best?" and they answered that they had. "Well, then, my men," said he, "you are not bound to lose your lives."

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and they surrendered. The ladder was then laid against the window to let them down. They were to hand us their arms and ammunition first; but the first man, forgetting this, was coming down rifle in hand. This being observed, the man who carried our one rifle let fly at him, going so close as to cut the chin strap near the policeman's ear. Of course, he yelled, and I ordered the firing to stop. The rifles, etc., now came down at once, the police following. I believe our men (many of whom had struggled up meanwhile) gave me the credit of the job, for they now addressed me as Colonel.

Some of the policemen offered to join us after the surrender, but I would not allow it. I saw no prospect of success, and I would not expose those men to pain. Some of our fellows wished to make prisoners of them, but this also I would not have, as it would be giving the police opportunities for recognizing numbers of our men. Truly this is not a cheerful tale, but the wonder of it is—and it is almost miraculous—that the story of Ireland for more than 700 years has been a terrible list of disasters with occasional brilliant successes and yet we have never given up the fight!

Scarcely a generation rises up in that ancient land but it nourishes new hopes for ever declining to accept as final, or to be disheartened by, the disasters of the past.

This is a wonderful, a really grand thing to contemplate. No other race of men in this world can show such a record. Situated as Ireland is our people should ever be as ready as were those men to fling their lives away, if necessary, for the salvation of our country. If this were so, and known to all, it would most likely never more be necessary to make a great sacrifice. Upon this I would like to make one remark. Men ready to take up such a position should always keep themselves ready to face the hereafter and so "Righteous men would make our land, A nation once again."

The 5,000 young men who went out unarmed from the city of Cork on 5th March, '67, gave an extraordinary proof of courage. Nothing I have ever read has given me a higher idea of an indomitable spirit. What could not such men do and dare if only trained, armed, and well fed!

Father Minehan's Scholarship

Rev. Father Minehan of St. Peter's parish has very generously promised a scholarship of \$30 at St. Michael's College, to the boy of St. Peter's who takes the highest marks at the coming Entrance Examination. Father Minehan is very much interested in educational matters, and in the next issue of The Catholic Register will himself have something to say on the subject.

A. O. H. NOTES

No. 4 Division A.O.H. met in O'Neil's Hall last Tuesday evening, 1st Vice P. Kennedy presiding. The principal business of the evening was the initiation to the 1st and second degrees by the County of York Degree team, of eight new members, No. 4 is making rapid progress.

The Ladies' Auxiliary held a very successful progressive card party in Cameron Hall last evening.

Sang His First Mass

Rev. Father Torpey, recently ordained priest in St. Paul, Minn., celebrated his first mass in his own native parish, Peterboro, in St. Peter's Cathedral, on Sunday, June 18th, assisted by the Rev. Father Murphy as deacon, Rev. Mr. Carr sub-deacon, both of St. Michael's College, Toronto. Rev. Father McColl was assistant priest and master of ceremonies. Mass was celebrated at 11 a.m., it being a high mass. After mass the young priest proceeded to the parish priest's house, where he partook of some light refreshment, after which he drove to his mother's home in Otonabee, accompanied by the Rev. Father Murphy, Rev. Mr. Carr, and Mr. Walter McCarthy of St. Bernard's Seminary, Rochester, N.Y., cousin of the newly ordained priest, where they were joined by over a hundred relatives. The guests from a distance were Wm. Torpey and wife, of Dubuque, Iowa, Denis Torpey, wife and two sons of New York. After a month's vacation, the Rev. Father Torpey will leave for Dubuque, Iowa, where he intends laboring in God's vineyard.

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