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PRICE FIVE CENTS

Mr. T. P. O'CONNOR

Toronto Hears Erin's Brilliant Son—Home Rule at Hand—Generous Contributions to the Cause.

On Saturday night a magnificent representation of Toronto's Irishman gathered in Massey Hall to welcome the brilliant patriot, politician and journalist, the Hon. T. P. O'Connor, and to hear from his lips the story of Ireland's possibilities, probabilities and purposes. The meeting was under the direction of the Toronto Branch of the United Irish League, and Mr. M. J. Haney presided. He was supported by Hon. Geo. W. Ross, Hon. Robert Jaffray, Mr. H. H. Dewar, K.C., Mr. L. V. McBrady, K.C., Mr. Frank P. Lee, Mr. J. T. Loftus, Dr. McMahon, Mr. Eugene O'Keefe, Mr. L. J. Cosgrave, Mr. James Conmee, M.P., Rev. Father Kelly, Mr. Joseph Walsh, Mr. T. S. MacMaster, Mr. J. A. Macdonald, Mr. E. J. Hearn, J. P. Downey, M.P., Frank J. Walsh, Mr. Wm. Halley, Frank Pelec and Joseph Gibson. Mrs. Blake, wife of the Hon. Edward Blake, was present in the boxes.

Letters of regret from many prominent men were read by the secretary, Mr. L. V. McBrady. The hall was appropriately and richly decorated, the entire platform being carpeted and banked with handsome ferns and palms. Festoons of white, red and green draped the front of the stage and grouped flags and tri-color decorations were placed at intervals round the hall. The welcome "caed nile failthe" stretched out and faced the audience, while the key-note of the meeting was given by the motto "God Save Ireland," which rose above the balcony and fronted those on the platform. The Union Jack, green flags and the harp of Erin were plentifully displayed, and Irish airs from a fine string orchestra gave just the suitable atmosphere to the gathering. Mr. Ruthven Macdonald and Miss Agnes Curran were happy in their choice of songs and were repeatedly encored. The speaker of the evening was introduced in a few complimentary words by the chairman, Mr. Haney, and an address of welcome on behalf of the League was read by Mr. E. J. Hearn. The rising of Mr. O'Connor was the signal for long and continued applause, followed by the silence of expectation, for all "it they were to experience something out of the ordinary in the address to which they were about to listen.

Nor were they disappointed. Calmly and judiciously did this past master in the art of speaking pursue his subject. The things, perhaps, that make the speaking of Mr. O'Connor different to that of others are the simplicity and ease of delivery, the absence of any straining after effects and the great amount of repression, observable throughout. Like the veteran that he is, after a quarter of a century in the political arena, Mr. O'Connor speaks with the patience born of long endurance and waiting. The spasmodic flashes that denote the burning zeal of the neophyte are wanting, but under the smooth and well prepared utterances is always apparent the earnest purpose



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to which continuity is given by the strong hope born of an undying faith in the cause he advocates. The voice of Mr. O'Connor is low and full rather than resonant, and the fact that it penetrates with apparent ease into every corner of its environment, seems due more to its underlying purpose than to its vocal attributes. The address throughout was remarkably temperate and at one or two points marked by contrasts were given and grand climaxes attained, when in a zenith of passionate utterance Mr. O'Connor depicted some incidents in Ireland's story. But even then there was nothing spasmodic, but rather the eruption of a Vesuvius pouring itself forth in heavy voluminous waves impelled by the irresistible forces of its burning fires within. Mr. O'Connor, too, is a man of few gestures, but the raised hand with the palm turned towards his listeners and commanding silence, when the prolonged applause threatened to break the thread of his discourse, bespoke the general and marked him out as a leader of men.

In opening Mr. O'Connor paid a tribute to Hon. Edward Blake, whose residence here gave his visit its chief pleasure. Mr. Blake had offered to leave Toronto if his services were required in considering the details of the coming measure for Irish self-government.

The speaker dated the movement for home rule from 1800, when Henry Grattan closed his speech on the Act of Union, in which he anticipated the evils of the future. Mr. O'Connor had no doubt many statesmen were conscientious in their belief at that time that Ireland would increase in wealth and population. But there was something tragic in the result. The Act of Union had been an unmixed curse to Ireland, to England and to England's empire. How could it be otherwise?

Some were so ignorant as to think that in asking for a parliament in Ireland, a new demand was being made. Though shackled and cribbed and confined, an Irish parliament had existed for centuries before that fatal year of 1800. They were not asking for a new creation, but for a restoration. It had been destroyed by force first and then by fraud.

In the Irish parliament there was not a single Catholic member, yet those Protestant members, landlords and aristocrats, were so filled with the spirit of liberty and freedom that not a single honest man voted for the union. Those who voted for it were bought with place or title.

Mr. O'Connor applied the test by which all schemes and systems of government were tried—"By their fruits ye shall know them." By the test of population, from having nine millions, Ireland had lost more than half.

The second test was that of prosperity. What had been the history of the last 106 years? He did not think that Irishmen themselves really understood what occurred in the great famine of 1846, 1847, and 1848. He had received the distinguished compliment from Mr. Goldwin Smith that until he had read Mr. O'Connor's story of the evictions of that time, he had never appreciated the situation. Along the roads one would see the corpse of an old man, then of a young man, then an old woman, then a young man, a young woman, seven or eight of a whole family that had dropped dead of hunger on the roadside.

The famine had been called an act of God. He contested the proposition. Those same roads were being passed over by wagons carrying corn, cows and sheep, the wealth of Ireland going to England to pay the rack rents, while the men and women were dying on the roadside for want of food.

Referring to the Union, Mr. O'Connor said that since its establishment the population of England had nearly quadrupled and her taxation halved. In Ireland since the Act of Union the population had halved and the taxation doubled.

The health of Ireland was largely under the Local Government Board, which was not responsible to an Irish executive, but to an English Parliament. They were disliked by the people, and they disliked the people, he said.

"I do lay it down as a position which nobody can contest that if we had a government locally born we would have dragged from office any officials who allowed horrors like those of Connemara to exist."

Canada had free speech and other advantages of local government denied to Ireland, he said, and instanced the occurrences of the year 1897 when scenes of national rejoicing marked the Diamond Jubilee in England. All parts of the world sent representatives to pay their tribute. There was one country which expressed no sympathy and sent no greetings.

"In the very same year of the jubilee the government passed a coercion act which differed from the previous ninety in that it was not temporary, but for ever and for ever—the jubilee gift to Ireland."

In England and Scotland and every part of the British empire a man could not be tried for a political offence unless there was an impartial judge and a jury of his peers. Under the coercion act by a stroke of his pen the lord lieutenant could destroy the British constitution in any part of Ireland. Should an Irish politician make a speech he is not

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brought before a judge and jury, but before two residing magistrates, who are called in Ireland "removables" because they are absolute dependents and servants of the government of the day.

"An Irish Catholic Nationalist former was tried by twelve Protestant Unionist landlord partisans. It was jury packing in the vilest form."

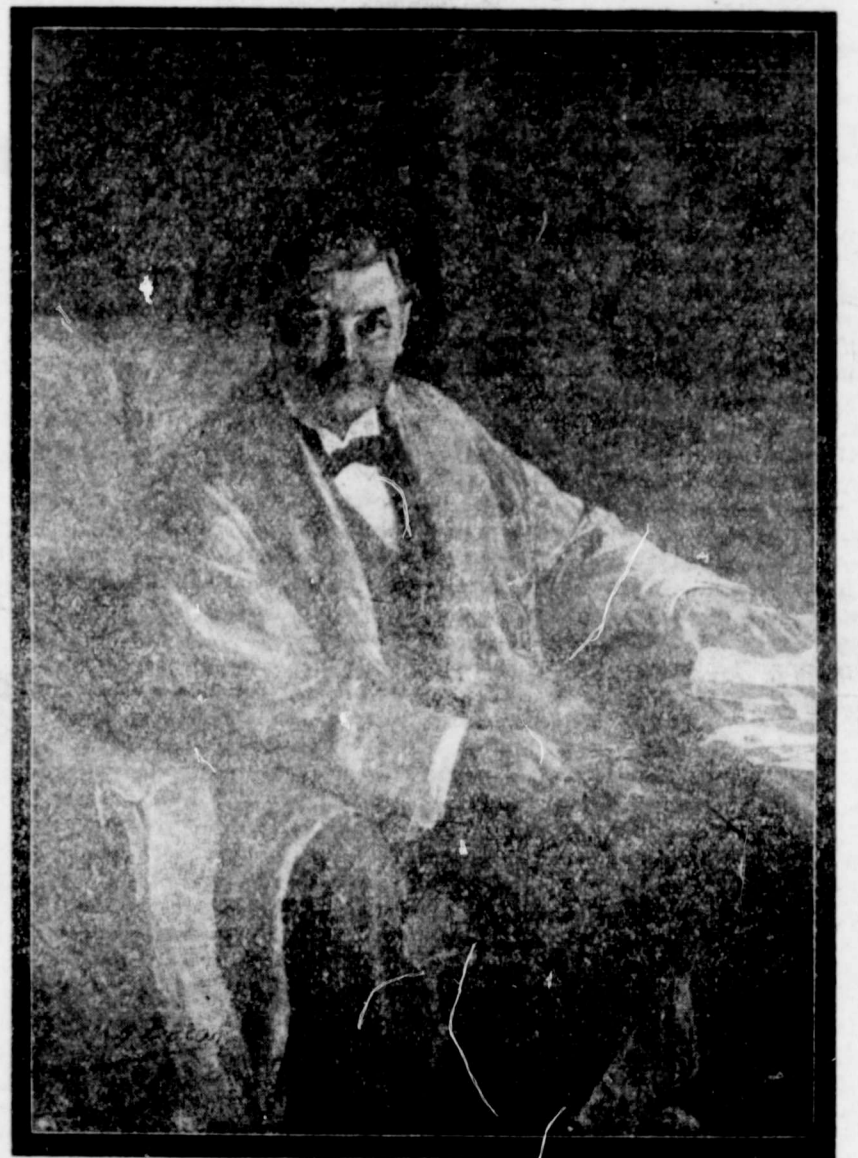
"I have used the words Catholic and Protestant in no invidious sense," said Mr. O'Connor.

"God forbid that I should say they gave their verdict because they were Protestants or Unionists. But in times of strife it is most dangerous to put by chicanery twelve men of opposite religious belief on a jury to try a prisoner."

Who defended the system? Australia and Canada were colonies prosperous and loyal. Was there a statesman in Canada in favor of the pres-

gave political advancement or inflicted social or political inferiority on a man because of his religious convictions he was always opposed. In Ireland they worked together. There had scarcely been a movement there for home rule which had not been led by Protestants. He mentioned Henry Grattan, Henry Flood, Lord Edward Fitzgerald, who died for Ireland; Robert Emmett, Smith O'Brien, John Mitchell, John Martin, Charles Stewart Parnell. He had to admit that in the northeast corner of Ireland a small minority, whose religion he respected, but whose prejudices he deplored, were opposed to home rule. Why should Irishmen not bury their differences, he wondered. Was there any reason why Protestant and Catholic should not work side by side in Ireland?

Referring to the matter of funds Mr. O'Connor said the Irish members



MR. T. P. O'CONNOR

ent system in Ireland? Four times had the Canadian parliament declared in favor of home rule. The night before in Ottawa, when he spoke there in favor of home rule, Sir Wilfrid Laurier, their greatest contemporary statesman, sat in the front benches. They were beginning to think in England that Canada was the greatest of the colonies. Yet this greatest star in the great dome of imperial power was represented by her greatest statesman when he came up and stood by Mr. O'Connor's side and gave his money for the home rule cause.

THE CRY OF THE EMPIRE.

"In one grand chorus there comes from all England's colonies and daughters one united and inspiring cry to unify, to purify and ennoble the empire by giving Ireland her rights and her freedom."

Enumerating the objections to home rule, Mr. O'Connor approached the religious objection with much reluctance. Defining prayer, he said anyone who came in between the individual soul and the All-seeing was a vulgar and sinister intruder who made politics corrupt and religion hypocritical. Therefore, to any system that

received no salary, and they were all poor men, to their honor be it said, for after all, the man who remained in politics for many years and remained poor, was better than the man who went into politics and became rich.

A collection of over \$1,600 was raised in a few minutes and the promise to make it \$2,000 was added.

On resuming after the collection Mr. O'Connor said they had now a large Liberal majority, they had also Sir Henry Bannerman, and every one of the fifty-one members who represented the Labor party was as strongly in favor of home rule as the speaker himself.

There was only one obstacle left—the House of Lords. But with its many faults it had the great virtue of prudence. They would think twice before they rejected or mutilated a measure sent up by the Commons with 190 or 200 of a majority. If the House of Lords would be so foolish as to resist the popular will of the people of England it would be all the better. He would not regret to see the House of Lords and Dublin Castle go down together.

In closing Mr. O'Connor felt justified.

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TOPICS OF AN OLD-TIMER

Some Reflections on Old Age and Old Institutions—Bishop De Charbonnel and His Various Church Enterprises—Was the Father of St. Michael's College—The Basilians Its Founders—Many of the Professors and Students That I Remember.

This is the age of the glad hand and reminiscent smile. There are men who live largely in the past, men whose achievements were in bygone days and who seek consolation for what they have been or what they have done. A long life, a useful career, and irreproachable conduct ought always to be recognized and commended. No one ought to be so sordid or begrudging as to refuse recognition to those who have reached a blameless old age and done something to be remembered by. Nor should misfortune be a bar, but a backing, for such as in any way appeal to our sympathies. Recognition should never be withheld from those who have done anything, suffered anything, or hoped anything for the betterment of their fellow men. It is sad to contemplate a condition or a community where those views are not upheld and acted upon, because it creates disappointment and bitterness where should exist only sweetness and light.

Our moral precepts tell us that old age is honorable; in fact there are nations among whose people it is a matter of religious obligation to honor the aged and even worship the dead.

As it is with individuals, so it is with institutions, especially those of an educational kind, that cultivate the mind and create character. It is with a feeling of reverence for the past that I call to mind an institution that was brought into existence here some fifty years ago and more, and to whose establishment I can bear witness, and the faces of whose founders I was familiar with, and many of whose pupils I personally knew, and ought not to be forgotten. I mean Saint Michael's College.

Bishop Count De Charbonnel came to Toronto in 1850. John Carroll, a very old priest, was administrator of the diocese before him. It was considerably disorganized. Bishop De Charbonnel was a religious enthusiast. He undertook to build up church institutions and effect reforms, and in the accomplishment of his designs he drew largely on his private fortune. Some of his clergy needed disciplining; education, both higher and lower, needed a sound basis; temporalities had to be provided; a refuge for the poor and old established, and principles of temperance inculcated among the people. He set about accomplishing these purposes with a heroic will. He was never sparing of himself. No labor was too arduous for him. His ease he never considered. His diocese was a wide one and at first there were no railroads, and when railroads came he rode second class. When an influential parishioner remonstrated with him and asked him why a gentleman of his dignity and position rode in the second-class coaches, he answered: "Ah, my friend, I ride second class because there is no third class!" The clergy were no snots until he came among them. Some of them had farms that he thought they should sell and give the proceeds to the building up of the Church and taking care of the poor. Some of them had horses that he thought too sociable and remained out too late at night. He did not change all these conditions without exciting some enmity. But he was a true apostle and saw his duty as Bishop of the diocese clearly before him, and with him to will was to execute.

He found excellent auxiliaries among members of the laity. Dr. Hayes, a man of fortune and the head of a large family of merchants and students, gave him his services as secretary, and an astute and able secretary he was. Hon. Capt. John Elmsley, our foremost layman, aided him in his educational enterprises, as he had already performed similar services in looking after the Catholic schools and teachers before the good bishop came among us. The Bishop brought the Christian Brothers here and housed them. He brought the Sisters of Charity here and housed

them. This caused some enmity among former teachers, who lost their situations and had to seek employment elsewhere. St. Paul's church had been closed since the Cathedral was made ready for divine service, and he opened it and provided it with a pastor. This pastor was to be the temperance apostle, who would administer the temperance pledge. The House of Providence was built and the old and infirm provided with a home. At the West End St. Mary's temporary church was built and provided with a pastor. Institutions and churches multiplied rapidly. His greatest battle, his most arduous undertaking, was his effort to provide Catholic separate schools for Catholic children. It was a principle hitherto unknown in Canada, and in order to succeed he had to wage a relentless and bitter warfare, in which priests and laymen had to endure vilification and scorn for a number of eventful years. A Catholic parent residing at Georgetown with his family, named Carroll, withdrew his children from the public school on account of some insult or indignity offered to them on account of their religion, by the teacher, and when the good bishop read an account of it in the "Toronto Mirror" newspaper, on which "Old Timer" was then employed, he wrote Mr. Carroll a very strong, approving letter, in which he said "Honor to your blood, Maurice Carroll!" and the Separate school war was on. The "Globe" newspaper and Dr. Ryerson, the Superintendent of Education, took up the gauntlet of battle, and it was a most acrimonious controversy until settled. The only Catholic member of parliament then in Canada West was Hon. Sandfield Macdonald, and I think he was unfavorable to the Bishop's Separate school proposition. Then came Hon. Mr. Scott to parliament from the city of Ottawa, and introduced the first Separate School bill, but it was some time before it became law; and did not have full force until its difficulty gave rise to a confederation of Upper and Lower Canada and some of the maritime provinces in 1867.

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Bishop De Charbonnel was not here much more than a year when he set about constructing a college. He brought the Basilian Fathers here for this purpose from France. But the Christian Brothers had already come and commenced an academy, with their house on Queen street, opposite to where the Metropolitan Methodist Church is now, and the few pupils of this academy were turned over to the Basilians, making the basis or beginning of the college, but those were all day pupils. I am at a loss to think who the principal of the Christian Brothers was at the beginning, and the names of the Brothers, but Bishop De Charbonnel brought them here. The Basilians opened their college in an extension of the Bishop's palace, north of that edifice on the west side of Church street. Their names, ever to be remembered, were:

Very Rev. J. M. Soulerin, C.S.B.
Very Rev. C. Vincent, C.S.B.
Rev. Father Malboss, C.S.B.

Those were the founders of St. Michael's College, while Bishop De Charbonnel was its father. "One day in 1852," said one of the first pupils to the writer, "two men in a strange garb, came into the Christian Brothers' Academy on Queen street, where I was temporarily placed, and ordered myself and another pupil to go along with them to the new college quarters on church street adjoining the Bishop's palace, and remain there. We refused to go with them at first, as we did not know them or what authority they had. They were Fathers Soulerin and Vincent, wearing soutanes, a garb that was altogether new to us at that time." Finally all the scholars of the Academy and the new scholars for the college, were gathered into the new quarters and there were fifteen of them all told. The academy pupils were all day scholars, thirteen in number. The first actual boarders at this time were two—Samuel McCurdy from Hamilton, a son of my old friend, Samuel McCurdy, the tailor, a bright young fellow; and Nicholas Murphy of Brantford, a young man of great promise, and now a well-known attorney and Q.C. What became of McCurdy I do not know, but think he was long since numbered with the silent majority. By degrees the pupils increased and new teachers were added. Among the latter was Father Maloney, Professor of Rhetoric, who was one of the priests who had re-

(Continued on page 5.)



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