

The Catholic Register
PUBLISHED EVERY THURSDAY BY
THE CATHOLIC REGISTER PUBLISHING CO.
PATRICK F. CRONIN,
Business Manager and Editor.

Approved and recommended by the Archbishops, Bishops and Clergy
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THURSDAY, NOV. 3, 1904.

THE TASTE OF CROW.

The Toronto News has behaved in a contemptible manner towards the public in regard to its exploded sensation over the recent meeting of members of the Catholic hierarchy at Three Rivers.

THE IMPENDING VOTE.

The campaign is drawing to a close and the issue is in the hands of the electors of Canada. The opposition began the fight with a formidable and aggressive platform, including more adequate protection, imperialism and opposition to the new trans continental road as an unnecessary and wasteful undertaking.

ritating topics of creed or race. The number of English-speaking Catholic candidates in the field is larger than in any past election we can recall, and there are very good prospects of ten English-speaking Catholic supporters of Sir Wilfrid Laurier entering the next parliament.

MR. JOHN MORLEY.

Having, in his speech at the Canadian Club, gently warned the people of this land against vain imitation of European militarism, and spoken words of generous friendship for Ireland, John Morley was presented at Toronto University on Monday afternoon for the honorary degree of Doctor of Civil Law.

When Mr. Goldwin Smith began to speak, his words were a true echo of the reflection that must have been in the minds of many of those assembled. Most brief was his reference to the literary and political fame of Mr. Gladstone's friend and biographer.

But the opinions of public men are not usually important unless they ripen into action. Here Mr. Morley was deeply serious when he repeated time and again these two commonplaces: There is a relation between cause and effect. There is a difference between right and wrong.

"These sentences," he went on, "I should like to see written in letters gold at the entrance to our Houses of Parliament. Ladies and gentlemen, nations have paid dearly for the error, for the oversight, for the severance of right and wrong from public actions. Things are what they are and their consequences will be what they will be; why, then, should we deceive ourselves?"

SUPERSTITIOUS TORONTO.

In Toronto, which is an enlightened and Protestant city, a fortune-telling lady from Kansas has divided the attention of the people with the politicians during the wind-up of a general election. This is a great deal to say, either for the capacity of the lady to humbug the crowd or for the credulity of the people to swallow su-

perstitious pretences. But it is in its details that the episode is truly surprising. In Toronto the ordinary run of fortune-tellers, palmists and the like get but short rope. They are usually brought before the police magistrate, charged with witchcraft under an ancient statute and smartly fined. But the Kansas lady's case is a reserved one. To her a city detective brings a case of stolen jewels from a prominent citizen, and she pretends to put the baffled sleuths upon a new scent.

Not one word is heard in disapproval of these doings. The lady is reaping in cash as fast as she can count it and everybody is happy. The widows are told that their investments and speculations will be profitable and the young girls that they will all be married next year. If a new sect were formed on the crest of this wave of sordid superstition it would undoubtedly become a rich and influential denomination.

EDITORIAL NOTES

Combes is moving rapidly. The late M. Waldeck-Rousseau appears to have considered Combes an unwilling agent in the hands of anti-religious forces. He mistook his man. The forces arrayed against Christianity could not have been provided with a more obedient tool.

The Dijon, France, Municipal Councilors have voted the abolition of saints' names from the streets of the city. Some of the thoroughfares are to be called after Ernest Renan, Emile Zola, Blanqui the Communist, whose motto was "Ni Dieu, ni Maître," and so on.

It is stated in Paris that the Bishops of Dijon and Laval-Mgr. Le Nordez and Mgr. Geay—are to receive each an allowance of 8,000 francs yearly (\$1,500) from the Sovereign Pontiff, or rather from the Holy Office, which has special funds for such purposes. If the two Bishops had resigned while in favor with the French Government, they would only be entitled to a superannuation allowance of 6,000 francs, or \$1,000, from the State, and would receive nothing from the Holy See.

The Combes Ministry after driving the monks of the Chartreuse from their hereditary monastery pretend that they have discovered and now possess the recipe of the monks for the manufacture of their liqueurs, and that they are now manufacturing and about to ship them to foreign countries under the old label. In these circumstances, Messrs. H. Riviere and Co., of 50 Mark Lane, London, write to say that the secret and process of the manufacture of their liqueurs have been preserved absolutely intact by the monks, and that "the French Government is neither manufacturing nor about to sell such liqueurs."

Barrie Correspondence

Mr. T. F. O'Meara is ill with typhoid fever and is in the Barrie Hospital for treatment. His many friends will be pleased to learn that he is improving under the kind and skillful treatment which patients receive in this fine institution.

FATHER MORICE'S GREAT BOOK

The History of the Northern Interior of British Columbia by Rev. A. G. Morice, O.M.I., is reviewed by the Northwest Review. Father Morice, who came as an Oblate missionary from France more than twenty years ago, has long been known among the learned as a man of fine scholarship and an authority among philologists.

This book includes the first authentic account of the early years of Sir James Douglas, who was such a prominent figure in the beginning of the Province of British Columbia. Father Morice points out in his preface the necessity of his work by two primary instances. "Who knows that long before Victoria and New Westminster had been called into existence, the province had been settled in a way, and had possessed a regular capital—at Stuart Lake, where a representative of our own race ruled over reds and whites?"

The History begins as far back as it possibly can. After a clear and interesting description of "The Country and its Aborigines," Father Morice records the earliest trustworthy traditions still preserved among the Indians of that region, and in doing so he has achieved what no historian of Central Canada (Manitoba, N.W.T., and New Ontario) has been able to do. In our part of the Dominion Indian oral tradition affords what occurred more than a hundred and sixty years ago.

In the course of this first venture of white men among suspicious or hostile Indians Mackenzie had occasion to regret the pleasure he had taken in firing off his gun to frighten and against him and his men, as Father Morice shrewdly observes, "were in the ludicrous position of people haunted by the apprehension of those whom fear had driven away from them."

In 1805 the head officers of this company, in conference at Fort William, Lake Superior, decided to enter the field west of the Rocky Mountains, and Simon Fraser, son of Captain Fraser, a U. E. Loyalist, and then 29 years old, was chosen as the man best fitted for this great undertaking.

Matilda, Ont., and died at St. Andrews, in the township of Cornwall, in 1862, at the age of 86. In the autumn of 1806 Fraser found on the shore of a lake, 17 miles long, which he named McLeod, in latitude 55 deg. 0 min. 2 sec. north, a fort of the same name, which is the first permanent port ever erected within that part of British Columbia which lies west of the Rockies.

An amusing incident is related in connection with the first introduction of tobacco and soap to the Carrier Indians. To understand the anecdote one must know that these Indians were in the habit of cremating their dead, and when the deceased left a couple of wives these had to stand by, patting the corpse, till the hair was burned off their own heads (p. 89). For twenty years no effort was made by the ruling whites to put a stop to this inhuman cruelty to the poor widows. Now for the story.

On discovering Lake Stuart, Fraser's men had no sooner landed than, "to impress the natives with a proper idea of the wonderful resources, they fired a volley with their guns, whereupon the whole crowd of Carriers fell prostrate to the ground. To allay their fears and make friends, tobacco was offered them, which, on being tasted, was found too bitter, and thrown away. Then, to show its use, the crew lighted their pipes, and, at the sight of the smoke issuing from their mouths, the people began to whisper that they must come from the land of the ghosts, wherewith they had been cremated. Pieces of soap were given to the women, who, taking them to be cakes of fat, set upon crunching them, thereby causing foam and bubbles in the mouth, which puzzled both actors and bystanders."

As to the effect of the Hudson's Bay Company on the native population of Caledonia, Father Morice says: "The writer sincerely wishes he had not to answer that question; but the close association of the two races during the last eighty years renders imperative the consideration of the result of such commingling. Both written and oral information is not wanting to force on us the conclusion that the influence of the superior race was decidedly detrimental to the best interests of the Western Dene. Instead of lifting the lower race up to the standard of Christianized Europeans, the latter, in too many cases, stooped to the level of the savages they had come to as the representatives of a wonderful civilization."

A name which figures prominently in the Hudson's Bay records between 1824 and 1831 is that of William Connolly, a chief factor, whose name was given to a fort and a river. In the obituary notice of his daughter, Sister Connolly, which appeared in our last issue, he is erroneously called Henry Connolly. The Biographical Dictionary of Well-Known British Columbians calls him John; so the mistake is excusable. William Connolly, another of whose daughters became Lady Douglas, seems to have been a most painstaking man, devoted to the interests of the company. Seventeen years after he had

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Death of Canon McCarthy
The death is announced from Ottawa of Very Rev. Canon Peter McCarthy, for the past 14 years pastor of St. Bridget's parish, and since 1891 Chancellor of the Archdiocese of Ottawa. He was born at New Ross, Ireland, May 6th, 1851. His parents moved to this country when he was a child and settled in Pembroke. He attended Ottawa University, and was ordained priest at Pembroke by Bishop, now His Grace Archbishop Duhamel, on June 17th, 1877. In L'Orignal, Father McCarthy was curate to Mgr. Routhier, who is now Vicar-General. He was later in charge of L'Orignal, Vankeleer Hill and Hawkesbury, until Oct. 5, 1878, when he was appointed to Farrellton. There he was in charge of Low, which is now Martindale. He was made a member of the Archbishop's council in 1899, with the rank of Canon. On Sept. 13th, 1899, he was placed in charge of the new parish of St. Bridget's, which had been for the first few months of its existence under the care of Rev. Father McGovern. A happy event in the late Canon's career was the grand silver jubilee of his ordination on July 17, 1902. Then he was presented with addresses and handsome gifts by former parishioners and the societies he organized in the new parish. These included the C.M. B.A., the C.O.F., the Congregation of St. Ann, the St. Jerome Sewing Society, the Temperance Society, the St. Vincent de Paul Society, and the League of the Sacred Heart. The funeral took place on Saturday morning and was attended by almost the entire parish of St. Bridget's. At 10.30 a.m. the Solemn Mass of Requiem was chanted in the parish church, where, in the sanctuary, the late Canon's remains had lain in state from 4 p.m. the day before, attended in pious vigil throughout the afternoon and night by different gentlemen of the congregation. His Grace Archbishop Duhamel officiated and in the sanctuary were Rev. Fathers W. Murphy, O.M.I., T. P. Fay, George Fitzgerald, J. J. Foley, T. Harkins and A. Carriere, who acted as pall-bearers, and Mgr. Routhier, Rev. M. J. Whelan, V. Rev. Canon Campeau, V. Rev. Canon Plantin, Rev. Fathers Gascon, Brunet, A. Newman and representatives of the Dominican, Franciscan and Marist orders of priests. Assisting in the musical services were members of all the other Catholic church choirs of the city, and of St. Mary's Bayswater. Mr. Louis Dauray was the director, and Mrs. T. Stringer presided at the organ. THOSE ATTENDING. Attending the funeral were the members of St. Bridget's Branch No. 94, C.M.B.A., St. Bridget's Court, Catholic Order of Foresters, the council of management of St. Patrick's Asylum, the boys of St. Bridget's school in charge of Mr. Wm. Burke, the principal and a large and representative number of the citizens of the capital. Among those present were Messrs. George Goodwin, Dr. Chabot, Dr. A. Freeland, T. Birkett, N. Champagne, T. McGuire, S. Ebbes, M. J. O'Farrell, R. Stewart, E. P. Gleeson, H. McCloy, W. J. Lynch, W. C. McCarthy, George O'Gorman, John Gorman, Jno. Heney, Jno. P. Dunne, E. P. Stanton, Wm. Kehoe, S. Cross, Dr. Dowling, F. Kehoe, M. Cullen, F. Striner, J. C. Reynolds, J. Mundy, J. Gleeson, George Murphy, J. Phalen, W. Carroll and others. Among those who went to Pembroke with the funeral were Rev. Father Fitzgerald, Judge O'Mara, Jno. D. Grace, A. G. O'Reilly, W. Kehoe, M. J. O'Farrell, F. O'Reilly, Ed. Devlin, P. Sullivan, T. Grace, P. Cassidy, H. F. Sims and others. At the Cathedral in Pembroke friends were allowed to view the remains and Rev. Father Latypille officiated at the funeral service, assisted by Rev. Father John Ryan of Mount St. Patrick, and Rev. Father Breen of the Bishop's Palace. settled down in Lower Canada. Sir George Simpson still refers to him as a standard authority. Writing to a man in command of Fort St. James, he says: "Connolly will scarcely believe that it is possible to collect so many favors in one season in his old and favorite district."

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