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VOL. XIII., No. 22

TORONTO, THURSDAY, JUNE 1, 1905

PRICE FIVE CENTS

TOPICS OF AN OLD-TIMER

The Irish the Ruling Race in Chicago—President Roosevelt Half Irish—The Governor of Illinois Mayor of Chicago, Sheriff of Cook County, Postmaster of Chicago, Commander of the Army, the Chief of Police, and Many Other Public Officers of Irish Parentage or Irish Born—Conditions in Comparison with Toronto sigotry—Contributions from John Hurley.

In Chicago the Irish are known as "the ruling race." They read "their title clear" the other day, when President Roosevelt visited that city. The President himself, notwithstanding his Dutch name, claims to be half Irish. A banquet was tendered him which he accepted, and was surrounded and entertained by the Irish-American governor of Illinois, named Dineen, an Irish-American Mayor of Chicago named Dunne, an Irish-American Sheriff of Cook County named Barrett, an Irish-American Commissioner of Public Works named Patterson, an Irish Chief of Police named O'Neill, an Irish Postmaster of Chicago named Coyne, an Irish-American Chief of the Fire Department named Campion, an Irish-American Chief of the Military Department of the Lakes named Duggan, and many others representing many public positions too numerous to mention here. Enough, however, are here given to show that the Irish in Chicago are pretty much "the whole thing." How many Irish and Irish-American aldermen there are in the city council is more than I can tell, besides Congressmen and members of the County Board, who are numerous. The greater part of the police force, the fire-department, the letter carriers, are either Irish or the sons of Irishmen. The school department, the public library, the health department, and in fact every department of the public service has its full quota of Irish citizens in its service. And be it understood, the Irish acquire those positions not by favor, not by pull, but by their capacity. Besides, the positions of semi-public service such as street car conductors, motormen, etc., are largely filled by men of the Irish race. Notwithstanding, too, that the Catholics have their parochial schools, the teachers in the public schools are at least half of them Catholics in religion. And merit alone is the measure by which they obtain those positions. It has been

observed in Toronto; but there is no bigotry in Toronto; but Catholics could not obtain access to positions here the same as they do in Chicago if they were angels of light and models of efficiency. And remember, that Catholics are by no means a majority of the people of Chicago; nor are there any dissensions over public questions there on account of religious bias. There are no associations there organized on a basis of hate or exclusion, the same as in Canada, and when attempted, such associations were frowned upon by a fair-minded public and became short-lived. It is evident that in Canada no matter what a man's merits are to fill any public office, if he is a Catholic, unless he have a majority of co-religionists at his back he cannot succeed. This is a deplorable condition that the neighboring republic is free from, and it is no wonder that it has a preference for many people to live in. I do think there is nothing more atrocious than the clamor of hate for political purposes that I have seen set up here during the past six months and I believe that some of the Canadian newspapers greatly advise their positions and disgrace their vocation by needless violence.

I have noticed that Patrick Buckley, Ottawa's oldest hackman, died in that city lately. In his demise, it is said, about the last remnant of the associations surrounding the assassination of Thomas D'Arcy McGee, the distinguished Canadian statesman, has been removed. It was Buckley's evidence that practically sealed the fate and caused the execution of

James Whelan, one of the alleged assassins, who is described at the time as "the raddled tailor," who hired the liver, rig on that eventful night, over thirty-seven years ago. Buckley was well known in Toronto, because he lived here many years before going to Ottawa, on account of the change in the seat of government. Buckley had a brother here named John, who died some years ago.

A member of a well-known and prominent Irish family, that I knew in my boyhood's days, died recently at Windsor, Ont. It was John R. Martin, a prominent member of the Ontario bar, who was for eighteen years Crown Attorney for Haldimand County. He practiced law at Windsor, but failing health compelled him to retire about two years ago. Mr. Martin was born in Ireland eighty-two years ago and with his family came to Canada, settling in Hamilton in the early forties. His father, Col. Richard Martin, was made sheriff of Haldimand County by the Baldwin-Lafontaine administration about 1825, and the family took up their residence at Cayuga in Haldimand County, except a brother named Richard, also a lawyer, who remained in Hamilton. This was the man who defended the Fenian prisoners at Toronto in 1866. This Martin family was noted for its Irish patriotism. Col. Martin, the Sheriff of Haldimand County, and father of deceased, made no attempt to conceal his love for his native land and his fellow countrymen in Canada. The latter was a son of the celebrated Col. Richard Martin of Connemara, who represented Galway County in the Irish parliament before the union, and was true to the cause of his country.

Lord Inchiquin (an Irish nobleman) possesses the unusual privilege of using scarlet liveries, the same as those worn by Royal servants. This is on account of his descent from the Royal line of Thomond, Princes of Ireland. He is fifteenth holder of the title. The O'Briens helped to make Irish history in the long-forgotten past. They are proud of their ancient race, and emphasize its Celtic origin by the names bestowed on their boys and girls. Three of Lord Inchiquin's children answer to the names of Fionn, Phadrig and Donough; one of his brothers is Murrough, another Desmond, and among his sisters are a Clara, a Doreen, an Eileen, and a Moira. William Smith O'Brien, the young Ireland leader of 1848, was a member of the same family. He visited Toronto in 1862 and called on the O'Brien family here who were related to him. A reception was given him at the Rossin House by the Irish people of Toronto, and D'Arch McGee made a great speech on the occasion, commending his career and welcoming him to Toronto. Smith O'Brien was then making a trip around the world. His last years were largely devoted to the promulgation of the Irish language and he spent a good deal of his leisure time in teaching the peasant children of his neighborhood their catechism in the native language of their country.

King Alfonso selected St. Patrick's day for appointing as his new envoy to the United States a diplomat of Irish descent, bearing an Irish name, and chief of the family which is so proud of its Irish origin that they celebrate each year St. Patrick's day in the chapel bearing their name that forms part of the ancient parish church of Ortova.

The envoy's name is Don Bernardo Cologan, marquis de la Candia, and is descended from the Irish family of McColgans of County Meath. After the battle of the Boyne the McColgans in common with many of the old Catholic families of Ireland, who had remained faithful to the Stuart dynasty, were exiled. Known as the "wild geese," they migrated to Spain, some of them settling at Tenerife. Baron Humboldt, the famous scientist, spent considerable time under McColgan's roof at Tenerife, and in recognition of the hospitality which he received, here gave the name of "Colocania" to a new genus of plant which he had discovered.

Subsequently, by intermarriage with the noble Spanish family of Faraquil, the land on which stood one of the most famous trees in the world—namely, the dragon tree of Ortova—passed into the possession of the McColgans, who by this time had transformed their name into De Cologan. The new envoy is a tall, handsome, and accomplished man, married with a family of children, and was dean of the diplomatic corps at Pekin at the time of the siege of the legations, where he greatly distinguished himself not only by his bravery and resourcefulness, but also by the unflinching good humor which went far to keep up the spirits of those associated with him in the defence of the legations. Since his departure from Pekin he has been minister at Tanerik, which from a Spanish point of view is a most important post. I may add that he speaks

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English perfectly, with just a suspicion of a brogue to recall his Irish origin.

My friend, John Hurley, writes as follows: "Kindly correct an error in the Register of May 4th: 'Seisear-each' is the Irish or Gaelic word for Cheshire, Chester and sometimes Shire. The meaning of the words are 'as much land as six horses could plow in one year.' 'Seire' is a parish or shire; in old English scire, and of course is also Gaelic. I should have told you that the Hodsons, Hudsons and Hutsons were also a branch of the Maguires of Fermanagh. It was one of this family that gave the name to Hodson's Bay, County Rosecommon. A Dutch writer mentioned Henry Hudson as 'the Englishman,' on account of his being captain of an English ship; but it is not known where he was born, although I have reason to believe he was of Irish origin. It is known that Thomas Jefferson's parents came from Snowden in Wales, but I have never seen it stated that they were born there. The Christian names in his family of Thomas, Bridget, Joseph, etc., are strong evidence of his Irish origin, besides his desire for a knowledge of the Gaelic language.

(We had here in Toronto once a well known young Irishman named Henry Hudson, who had a fine tenor voice and used to sing in St. Michael's choir. My impression is that when he left here it was with an opera company, whose manager set great store on his voice.)

"I have the strongest proof that the Welsh people were more bitter against the English than the Irish were. Owen Tudor defeated the English in two great battles. He was assisted by the women of Wales, who took charge of the prisoners. It was by winning those great battles that he became the Duke of Richmond, and his son became Henry VII. Prof. Nicholson of Oxford, in his Gaelic researches, states that the Welsh were more Gaelic than the Highland Scots, and in fact had a long line of Irish kings. Unfortunately, their written language is very different from their spoken language. For instance, they use ap for Mac and pua for O', as ap Lake, Blake, ap Harry, Pary; ap Aidh, or ap Hugh for Pugh; ap Robert or Probert; ap Richard, Pritchard and Richards; ap Price or Rice; ap Map Hu is supposed to be a form of Hughes.

"The Welsh were never easily subjugated. Although a small nation, they supplied fourteen generals to the American revolution and nearly all the signers of the declaration of independence were of Welsh and Irish antecedents, showing that they were a liberty loving people, whereas the Scotch had but two signers, showing that they were more loyal to England. The generals of Irish descent or Irish born, numbered about seventy; the French about twenty, the Scotch about eight; Dutch and Germans about eight; English about the same, and Polish two."

WILLIAM HALLEY.

Death of Rocco Donofrio

On Sunday, May 21st, the death occurred at St. Michael's Hospital of Rocco Vincent Donofrio, son of Mr. George Donofrio of 64 Elm street. Deceased was fifteen years of age and had been ill but little over a week having undergone an operation for appendicitis. He was a pupil of St. Michael's School and his genial and kindly disposition as well as his fidelity to duty and earnestness in his work endeared him to both teachers and pupils. The funeral took place on Tuesday, May 23rd, from the family residence to St. Michael's Cathedral, where the requiem mass was celebrated at 9 o'clock by Rev. Father Rohleder. During the service the classmates of the deceased sang with feeling, appropriate hymns, and at the close of the mass they formed into ranks and preceded the hearse as far as Yonge street. Masters M. Kelly, R. Ferris, L. Martin, A. Lauria, Jos. Hughes and D. Stormont acted as pall-bearers for their late classmate. The Register extends to the relatives and friends of Rocco Donofrio sincerest sympathy in their sad bereavement. R.I.P.

DEATH OF RIGHT REV. ALEXANDER MACDONELL

Montreal, May 29.—Right Rev. Alexander Macdonell, Bishop of Alexandria, died at 8 o'clock this morning, at the Hotel Dieu, at the age of 73 years. The news of his death will occasion widespread regret in Glengarry county, where Bishop Macdonell was most highly esteemed by his own people and the general public. The deceased prelate came to the Hotel Dieu two weeks ago, and has since then been under the treatment of Sir William Hingston and Hon. Donald MacMillan, M.D., of Alexandria. Every possible aid that medical skill could devise was utilized to prolong life, but the disease from which he has been suffering to some extent for three years could not be cured.

A native of Glengarry County, Bishop Macdonell was born on November 1, 1832. He was educated at Regiopolis College, Kingston, and ordained priest in 1861. In December, 1890, he was consecrated first Bishop of Alexandria. Rev. J. E. McRae, secretary to the late Bishop, and who accompanied him from Alexandria two weeks ago, has concluded arrangements for the funeral services. To-morrow afternoon a requiem service for the deceased prelate will be conducted at the Hotel Dieu, and immediately after the remains will be taken to Alexandria by the 4.10 p.m. train on the Canada Atlantic Railway. The interment will take place at Alexandria on Friday morning.

Montreal, May 30.—The remains of the late Bishop Macdonell of Alexandria, Ont., were removed this afternoon from the Hotel Dieu to a special funeral car at Bonaventure station, which was attached to the Canada Atlantic express. A number of prominent residents of Alexandria and Glengarry came to Montreal to accompany the body.

A. O. H. NOTES

Div. No. 5, A.O.H., met on May 28th in their hall, Dundas and Queen streets. Applications were received from five candidates for membership. Committee on Candidates proposed at last meeting, was received and balloted for. The secretary was instructed to notify all absentees to be present at C.P.R. crossing on Yonge street to take part in the decoration of the graves of deceased members in St. Michael's Cemetery at 2.30 p.m., June 4th, also all who could possibly attend on Saturday, June 3rd, 2.30 p.m., to proceed to Mount Hope Cemetery by way of the Metropolitan Railway, to decorate the graves of deceased members. The grave of the late Rev. Dr. Burns in Mount Pleasant Cemetery will also be decorated on Sunday, June 4th.

Memorial Cot

It may be remembered that shortly after the sad occurrence a movement was set on foot to publicly recognize in some manner the heroic act of Miss Nano Warde, who lost her life last summer near Juddhaven, Muskoka, while endeavoring to save that of a drowning boy. It was decided by those having the matter in hand, that a Cot in the Sick Children's Hospital, Toronto, would be the most fitting memorial of the brave girl, herself little more than a child, and it will interest many to learn that the matter is now completed and the Cot has been endowed and put in place. Through the kindness of Mr. H. P. Dwight, a duplicate of the Royal Humane Society's Medal has been provided and is attached to the Cot.

Pains Disappear Before It—No one need suffer pain when they have available Dr. Thomas' Electric Oil. If not in the house when required it can be procured at the nearest store, as all merchants keep it for sale. Rheumatism and all bodily pains disappear when it is applied, and should they at any time return, experience teaches the user of the Oil how to deal with them.

FIFTIETH ANNIVERSARY

First Irish Parish in Ottawa

Grand Ceremonies in St. Patrick's—Banquet Afterwards to the Clergy—Great Gathering of Clergy and Laymen—Sermon by Rev. A. M. Leyden, of Columbus, O.

Ottawa, May 29

With solemn High Mass attended by a large number of local and visiting clergy and a very large congregation the 50th anniversary, the golden jubilee of St. Patrick's parish, was celebrated yesterday. At the children's mass His Grace gave first communion and confirmation to a large class of boys and girls. His Grace Archbishop Duhamel assisted at the throne, and Rev. Father George Gray, of Kingston, who was ordained in St. Patrick's, Ottawa, sang the High Mass. His Grace was attended by Monsignor J. O. Routhier, V.G.; Very Rev. Canon Chancellor Sloan, of St. Bridget's parish; Very Rev. Canons Corkery, of Pakenham, and Plantin, of the Basilica. Rev. Fathers G. P. Fay, of Farrelton, Que.; and Geo. Fitzgerald, of St. Mary's, Bayswater, both former curates of St. Patrick's, were deacon and sub-deacon of office. The other priests present in the sanctuary were: Rev. Fathers Brunet and Corbell, of the Archbishop's Palace; Wm. Murphy, O.M.I., St. Joseph's; Duhaute, Notre Dame de Grace, and Alard, St. Redempteur, Hull, Que.; Carriere, Cantley, Que.; Cavanagh, Mayno, Que.; Myrand, St. Anne's; Jacques, O.P., St. Jean Baptiste; Patrick and Maurice, of St. Francis; Hintenburg, D. McDonald, Chrysler, Ont.; Breen, Douglas, Ont.; Poulin, The Brook; P. Ryan, Renfrew; Devine, Osceola; Harkins, Almoite; Macaulay, Osgoode; Prudhomme, Gloucester; Foley, Fallowfield; A. M. Leyden, St. Francis, Columbus, O., and the pastor, Rev. M. J. Whelan.



REV. A. M. LEYDEN.

of Columbus, Ohio, preached the jubilee sermon as follows:

The Lord spoke to Moses in Mount Sinai, saying, "Speak to the children of Israel, and say to them: When thou shalt have entered into the land which I will give thee, thou shalt number to thee seven weeks of years, i.e., 7 times 7 which together make 49 years; and thou shalt sound the trumpet and thou shalt sanctify the 50th year." Levit. xxv.

Your Grace, Very Rev. and Rev. Fathers, and beloved brethren—Our Creator has Himself divided our years into seven. At the age of seven reason dawns, infancy is past, and human responsibility begins. At 14 both soul and body begin to bloom; our understanding grows into discernment and childhood into virility. At 21 our manhood asserts itself, and the age of our tutelage has elapsed, parental authority ceases, and another man has come to man's estate. At 28 we have assumed our rank and calling, and entered upon the duties of that state of life in which the Creator would have our service. At 35 we are in our prime, possessed of the vigor and equipped with the knowledge that makes for progress and success. At 42 experience has so perfected our every faculty of body and soul as to qualify us to enlighten and lead our younger brethren along life's rugged pathway, and when we have numbered to ourselves, 7 weeks of years, which together make 49, we are entitled to sound the jubel, to proclaim for the remainder of our lives, the predominance of reason, our freedom from the slavery of passion, and our entrance into the possession of that peace and contentment which many of us forfeit in the earlier days of toil and sacrifice. And we bear conscience like another Moses telling us: "Thou hast entered into the happy land of promise, thou shalt sound the trumpet of God's praises, thou shalt

sanctify the 50th year, the year of thy golden jubilee."

And we read in Levit., Chapter 25, that when the Divine Lawgiver established through Moses a theocratic government for his people, He commanded them upon their entrance into the Land of Promise to give Him the homage and themselves the repose of every 7th day, to let their land of milk and honey lie fallow every 7th year, and at the end of 7 times 7 years to proclaim with the jubel or trumpet to every inhabitant of the land, freedom from bondage and debt, and a full reinstatement in the patrimony of his fathers; to sanctify the 50th year—in other words to proclaim and observe a golden jubilee. St. Patrick's parish celebrated to-day its golden jubilee.

Not all of God's creation was called into being like the stars, in the twinkling of an eye, perfect and grand with one stroke of his hand. He planned the conversion of the world with a few poor fishermen, the defeat of Herod with the blood of babbling babes, the conquest of Imperial Rome with the virtue of the lonely and the wholesale slaughter of the Saints. "His Church, which is His Kingdom of Heaven here below and a greater work than the creation of the world, is He Himself says, like to a mustard seed which, when it is grown up becometh a tree, so that the birds of the air come and dwell in the branches thereof." This favored portion of His Kingdom, entrusted for the past 31 years to the care of your Grace, was but 50 years ago, a very small mustard seed, though it has grown into a great tree and now 150,000 of God's children come and dwell in the branches thereof.

Fifty years ago this parish was but a little mustard seed, as some of you have lived to tell. To-day by the blessing of the Divine Husbandman, it is a wide-spreading and lofty tree, and thousands of God's Irish children come and dwell in the branches thereof, and so God's work goes on. "This is a day which the Lord hath made. Let us rejoice and be glad in it." Yes, we are all jubilant to-day.

Let us go back 50 years or even 25 years and revel in our reminiscences. To the table of our memory. We'll call again all half-forgotten records, All notes of books, all forms, all pressures past. That youth and observation copied there."

Aye, we will go back 300 years and endeavor to give such setting to our story as will show the Hand of Divine Providence leading the sons of Catholic France to prepare the way for the sons of Catholic Ireland in this Valley of the Ottawa, this do-verse and city of Ottawa.

I fancy myself standing 300 years ago, on Parliament Hill, and looking down the old grand river. A canoe is coming around the bend and sturdily breasting the current. Its most distinguished passenger is a proud scion of the nobility and Catholicity of France. His name is Samuel de Champlain. He moors his craft below the Chaudiere Falls. He raises the standard of the fleur-de-lis, and the first white man known to history sets foot upon the future seat of the capital of Canada.

His chaplain at once becomes our first Indian missionary, and plants without delay the little mustard seed amongst the natives and in this blessed land it has been watered with the blood of a LaLemant, a Brebeouf and a Fafard, and has grown into a glorious tree so that God's children of the forest have come and dwelled in the branches thereof.

As the panorama unfolds itself before me, I see more ships setting sail from St. Malo—"beau port de mer," and I see Normandy and Brittany sending her hardy mariners in thousands to found the cities of Quebec, Three Rivers and Montreal. And from every ship that reaches port I see the French missionary go ashore to plant that little mustard seed which has long been a magnificent tree, and millions of French Canadians have come and dwelt in the branches thereof. I see these sons of Brittany man the canoes of the fur companies and outdo the Indian at hunting the deer, the bear, the fox the mink, on land and lake and river from St. Ann's at Athabasca. In another 100 years they will fight and die with Montcalm on the Plains of Abraham. One hundred and fifty years of Canadian history have passed before my eyes. The Treaty of Paris is signed. It is the year of grace, 1763, and the Canada of Champlain becomes like the territory south of us, another colony of England.

Perhaps 'twas better so, for another 25 years would have seen the colon-

(Continued on page 5.)

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