

## TOPICS OF AN OLD-TIMER

Some Remarkable Irish-Americans of Chicago that I Know—Mayor Dunne and His Father—Finley Peter Dunne, the Author of "Mr. Dooley," and His Father—Miss Margaret Haley, One of "Chicago's Five Maiden Aunts," and Her Father—Edwin S. Conway, Grand Eire of the Independent Order of Oddfellows, Head of the Greatest Piano Company and the Greatest Fraternal Organization in the World.

Some Chicago people of Irish extraction are claiming considerable attention at the present time, and I find would present them to the view of the readers of the Catholic Register. All are not Catholics, but they are very nearly so. The foremost of these is Edward F. Dunne, the Mayor of the city, who is making a most vigorous effort for municipal ownership of the public utilities of that city. There are other Irish Catholic mayors in the United States, such as Mayor Fitzgerald of Boston, Mayor Edward J. Dempsey of Cincinnati, and Mark Fagan, Mayor of Jersey City. Each has a distinct claim of his own on public consideration. Mayor Dunne is leader of the municipal ownership cause in the United States and resigned a judgeship in order to advocate it; Mayor Fagan of Jersey City is noted as an advocate of reform and an enemy of "graft" in his city. Mayor Fitzgerald of Boston and Mayor Dempsey of Cincinnati are not without claims to leadership also; but I believe all are democrats in national politics.

From an article in the Chicago Tribune of a recent date I learn that in Ireland long ago the clans of Dunne and Dempsey were neighbors. About fifty miles southward of Dublin rises the lofty ridge of Slieve Bloom, separating King's and Queen's counties, leaving between them only one direct but rocky pathway, the pass of Glan-dine. Slieve Bloom is a mountain of unnatural ways, for while on the south side, where the sun shines best and warmest, there is heather and waste, on the shadowy north side there are fertile slopes, with well-tilled fields and neat white cottages nestling in their little orchards. And Timnehin, part of which is still called Oregon, is the ancient patri-mony and cradle of the clan Dunne, the best known and leading member of which now is the Mayor of Chicago. The Dunes were a prolific family, and as they multiplied they scattered far and wide, and there have been a number of variations in the spelling of the name. In Tullamore—in the neighboring county—Mr. P. W. Dunne, the mayor's father, was born. And up in Peoria County, Illinois, where he lived some years, he built up a new Tullamore of his own.

Cahir More, or Charles the Great (in other language, Charlemagne) who after reigning three years at Tara, as monarch of Ireland, was slain in battle in the year 123 by Conn of the Hundred Battles, was the great ancestor of the Dunes. King Cahir had no less than thirty sons. From the eldest of these, called Rossfaly, were descended the O'Dunes; their neighbors on the north were the O'Connors Faly, and on the east the O'Dempseys. After a lapse of nineteen

centuries the will of King Cahir is still in existence. Among the more prominent of the Dunes at home was Michael of Bally-manns who represented the county in parliament and died in 1876; his son, William, is justice of the peace. The coat-of-arms of the clan Dunne is an eagle spreading its wings on a blue shield, the crest being a holly tree on a mount, at the foot of which is a lizard. Their motto is an Irish battle cry, "Mullaah aboo!" (pronounced Mullaah aboo) meaning the round hill to victory.

The father of Mayor Dunne (Mr. P. W. Dunne) resides in a western suburb of Chicago. He is now and always has been, intensely patriotic. He is a hale and hearty man, loving Irish music, Irish history, and Irish organizations. When Fenianism was afield he was up to the ears in it. I have heard it said that one hundred thousand dollars would not cover his expenditures for the good of the cause in various ways, both in Ireland and America, for he was a wealthy distiller in Peoria in those days, and was often imposed upon too. But he never favored the ill-advised and unjust movement against Canada. When the writer saw him last he was engaged in promoting a turbine steam engine, the product of a young Irish-American inventor of Chicago, named John F. Brady. This steam turbine was considered a wonderful invention that was going to revolutionize the navies and industrial enterprises of the world; but why I have not heard of its marvelous achievements in this day of turbines I do not know.

There are other Dunes besides Mayor Dunne, and his grand old father, who have made names in Chicago. Among those I must mention Mr. "Dooley" or Finley Peter Dunne, the journalist, and his father. Of the father I have a memorandum somewhere, but I cannot produce it just now. He is not in the land of the living but is well recollected as one of Chicago's early citizens, who was well known as a builder of Catholic churches and other institutions. Besides those that I have mentioned there were others who were prominent in business circles, some of whom I have myself had a personal knowledge.

Finley Peter Dunne, however, by his pen and pointed utterance of quaint Irish philosophy, has won a notoriety exceeding all the other Dunes, not excepting the Mayor, and all the other writers of humor at the present time, and commands higher prices for the product of his pen than any other American writer. Peter F. Dunne was born in Chicago as well as Mayor Dunne. When a boy of eighteen he became a reporter for a daily paper and had to write on subjects ranging from local news to national and foreign questions, and was always on the lookout for a "scoop" or a standing story. After a time he chose Irish dialect and Irish wisdom for his special study and the sayings of "Mr. Dooley" are the result. There was an Irishman of that name who kept a basement saloon on Dearborn street, a little north of Madison street, on the west side of the street, who had that peculiar way of expressing himself, and Mr. Dunne was introduced to him by a friend of mine named John McKenna, who was considerable of a politician and Dunne set to work studying his peculiarities of expression. Dooley had that quaint and serious way of expressing himself that many Irishmen of the old school have retained and sometimes give utterance to, and Mr. Dunne soon caught on to it and began to write articles on that style of vernacular for the Sunday edition of the paper. I remember the original Mr. Dooley, for John McKenna, his friend, introduced me to the old saloon-keeper too. His dialect is true to that used in a certain county of the north of Ireland, where the people are very shrewd, and display no small amount of common sense in their discussions. Mr. Dunne never loses his head in discussing matters, and is true to the popular style of criticism. Besides his common sense, there is in "Mr. Dooley" a vein of the richest, truest humor. You are not made to laugh because of some trick of his style, but because he puts things in their true relation. A correct sense of proportion is at the base of all true humor and involves discrimination, perspective, sympathy and insight. It is because "Mr. Dooley" is impartial in his consideration of public matters, because he does not allow the prejudice or enthusiasm of the present to destroy his perspective, that he is the humorist he is admitted to be.

(Continued on page 8.)



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## THE PAGANS OF TO-DAY

**Timely Words of the New Archbishop of Nova Scotia on World Worship**  
In replying to the address and testimonial of the laity of the city of Halifax, which immediately followed the consecration, Archbishop McCarthy spoke strongly on the paganism of the day.  
"There is a terrible force threatening the world to-day and found on every side," he said. "I refer to occult paganism. Not the paganism of the ancients who worshipped at the shrines of Jupiter, Venus and other of their gods and offered incense before them. Such worship was to them a form of religion and was productive of naturally good qualities. But the paganism of the twentieth century is of a more sordid kind—what the apostle calls the concupiscence of the eyes and the pride of life. A man may be a good husband and a regular attendant at church services and yet be engulfed in the maelstrom of world worship. How stem the tide that is fast swelling and threatening to engulf the rising generation? By being good Catholics, that is, good Christians. And a good Christian is he who is charitable towards his fellow-men and zealous for the glory of God."  
"You reminded me, in your address, of the grave and important duties which are required of me in my exalted position. I realize them only too well. Let me remind you, in turn, Christian fathers and mothers, of the responsibility devolving upon you in the Christian training of your children. You are the repositories of God's word. The only sound basis for morals is religion, and, therefore, religion and education cannot be divorced without injury to the individual and the State. Purity in faith and morals is an essential doctrine in child training. The reading of pernicious literature is an incalculable source of evil; it is your bounden duty to safe-guard your children in this respect."

**Cardinal Gibbons' Non-Catholic Friends**  
To attest the popularity of Cardinal Gibbons amongst his non-Catholic fellow-citizens, the warm reception accorded him at the recent Mohonk conference, and the flattering eulogies elicited by his masterful address there, were not needed, says a writer in The Missionary. Wherever he goes, north, south, east or west, the welcome extended to His Eminence by non-Catholics is hardly less cordial than that which he receives from those who belong to the household of the faith. In the city where he is best known—his native city of Baltimore—he is, of course, more popular than elsewhere with non-Catholics. That remarkably keen and very intelligent observer, the Abbe Klein, noted this when he paid a visit to the Cardinal's archiepiscopal city some time ago. In the interesting volume in which he gives us the impressions of his recent visit to the United States—"Au Pays de la Vie Intense" ("In the Land of the Strenuous Life")—he speaks of his astonishment at the Cardinal's popularity in non-Catholic circles in the city of Baltimore. On one occasion, while His Eminence and the French Abbe were walking along North Charles street, they passed a sectarian church from which the congregation were emerging after assisting at a religious service. Most of them recognized the genial face of the American prince of the Church, smiled and doffed their hats. While passing another church a little further on half a dozen carriages, some containing ladies and

others gentlemen, drove up to the cardinal and asked him if he would like to be driven home. "The people here are very fond of you," said the Abbe Klein. "None of the people you have just seen are Catholics," remarked His Eminence as they walked on. "The church we first passed is a Unitarian one; and the people who offered to drive me home are Presbyterians and Methodists." Cardinal Gibbons had in his employ as doorman of his house for twenty-five years an old Methodist negro, who died a few months ago. The darkey attended his Methodist church every Sunday; but no inducement could tempt him to leave the Cardinal's service.

**A Papal Blessing**  
St. Francis of Assisi is reported to have delivered an eloquent little sermon to the birds, who were chief companions of his ascetic life, in which he commended them for their many virtues. He likewise commended them to human mercy, closing with a peroration in which he bade them to continue being good little birds and resume their happy lives with assurance of the divine goodness to all creatures.  
Though the Catholic Church has always taught kindness to the so-called dumb animals, the sermon of St. Francis was the first unofficial expression in their behalf. The first official expression has just been made by Pius X, in the form of a special blessing "unto all who protect from cruelty and abuse the dumb servants given to us by God." This particular blessing was issued by the Pope simultaneously with his approval of the excellent work accomplished by the Society for the Prevention of Cruelty to Animals in Naples, which has branches in all the important cities and towns of Italy.  
As this blessing has no reference to any special canon or doctrine of the Church, but was prompted by a broad and generous spirit of humanity, it may well be hoped that it will descend not merely upon "the merciful man who is merciful to his beast" within the pale of the Catholic Church, but upon all men everywhere who are merciful to animals. It is a pronouncement all human persons can approve—a blessing all persons, Catholic, Protestant, Jew or pagan, should hope to secure, for—  
He prayeth best who loveth best  
All things both great and small.  
—Chicago Tribune.

## Book Review

**A MANUAL OF BIBLE HISTORY.**  
This Manual of Bible History is a work embodying the entire matter of the Old Testament, presented in a judicious mixture of cultured and present day English, and exact quotations from the words of the Sacred Text. In criticizing the work Rev. Dr. Wheatley, Professor of Scripture, said on this point: "What delights me most of all, is the way in which you have worked so much of the Sacred Text itself into your narrative. I think it such an advantage that we should become as familiar as possible even from our youngest years with the very words of the inspired writings. The work is divided into epoch-making chapters and is interspersed by good clear maps, thus enabling the study of sacred scriptures to be carried on along the best pedagogical lines, the lines which require the study of history and geography to be carried on simultaneously. For schools and colleges the work is excellent. The book is by Charles Hart, B.A., and is published by R. & T. Washbourne, Ltd., 1, 2 and 4 Paternoster Row, London, and Benziger Bros., New York, Chicago, and Cincinnati.

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## ATTACKS ON THE POPE

**From Them Catholics Should Learn The Lesson That They Cannot Do Too Much to Strengthen Their Own Press.**

From the attitude which a large number of the leading papers of Europe and America take up in dealing with questions affecting the interests of the Holy See Catholics should learn the important lesson that they cannot do too much to strengthen their own press.  
The campaign which French papers are conducting against His Holiness at present finds support in many journals elsewhere, says the London "Catholic Times." An accusation is made or an adverse statement put forward and the journalists at once cry with common accord: "The Pope is trying to mislead or has been misled." Even newspapers that ought to be better informed join in the attacks. It would be hard to measure accurately the silliness which often passes for newspaper wisdom.

The columns of the anti-Catholic papers in Paris are day by day filled with abuse of the Pontiff, the Cardinal Secretary of State and all who have to do with the government of the Church in France, and the false reports they publish are circulated by the news agencies throughout the world. Often good comes out of evil when we scarcely expect it. Deplorable as the situation is in France, it will not be without benefit to the country if the Catholics are led to imitate their brethren in Germany, if they organize their voting power, if they band themselves closely together in defense of the interests of the Church, if they offer a united and determined front to the enemy who are fighting so fiercely against them, and if they succeed in building up a press which will be capable of bringing home to the French people the vile character of the Masonic and anti-religious journals by which so many of them are now deluded.

## University Out of Debt

The seventeenth annual report of the rector of the Catholic University of America, covering the fiscal year ending March 31, 1906, is just made public. Mgr. O'Connell reports a decided progress, both in the numbers of students and the condition of the finances of the institution.

Compared with the figures of the previous year the resignation of last year shows an increase of seventy-three students. The total registration in 1905 was 113. In 1906 it was 187. Adding the fifteen students from the Dominican College the university had a total of 202 students.  
"From the treasurer's statement accompanying the report it will be seen that the finances are on a solid business basis," says the rector. "During the course of the past year the funded debt was completely liquidated and the current expenses of the university have been paid up to date. As a rule they are all paid at the end of each month and a statement is forwarded to each member of the board."  
"The money now invested to the credit of the university and placed in safe securities amounts to \$368,390.80. Receipts from the university collected amount to date to \$27,477.47. The only liabilities of the university are two annuities amounting to \$5,182.52."  
"The University has besides its credit a considerable number of unsettled legacies and of bequests not yet available, amounting at a conservative estimate to some hundreds of thousands of dollars. Twenty still remain unsettled."

Lord Strathcona's banquet to be given during the celebration of the fourth centenary of Aberdeen University will be attended by 2,400 guests. A special hall has been erected for it, and special kitchens; ninety turtles have been brought over from the West Indies; canteenettes are to be brought from France; between six and seven hundred persons will come from London to prepare the dinner, and with all the food, fruit and flowers will arrive on the day of the feast, Sept. 27.

**Name Wanted**  
The name of our subscriber, who in August sent us a postal note for two dollars (\$2.00) from Lindsay, will oblige, the note having come to us without name of sender.

## ST. PETER'S, ROME

**History of the Marvelous Edifice of Which the Corner Stone was Laid Four Hundred Years Ago.**

On Wednesday, four hundred years ago—April 18, 1506—was laid the foundation stone of St. Peter's in Rome, writes a correspondent of the Dublin "Freeman's Journal."

When St. Peter's body was taken down from the cross on which he had given up his life for Christ, it was laid to rest in a simple grave just beside the place of his martyrdom, on the other side of the Via Cornelia, which flanked the Circus of Nero. The first years of infant Christianity were such as left but scant opportunity of adorning the burial places of the martyred dead, and more than a generation had passed before any monument decked the last resting place of the Prince of Apostles. But about the end of the first century Pope Anacletus was able to erect a little oratory over the tomb of Peter, and for more than two centuries this was the only memorial that marked the grave of the first Vicar of Christ. Around and near this lowly monument the successors of Peter were buried, down to the year 202, when, owing to causes that have never been satisfactorily explained, the Popes began to be laid to rest in the Catacomb of St. Calixtus, outside the city, on the old Appian Way.

The years that followed were big with mighty changes. Persecution raged long and terribly. But persecution could not last forever.

## Proselytizing Through the Irish League

The true inwardness of the zeal of the Trinity College authorities for the teaching of Irish and the foundation of a Professorship of Irish amongst the Jovinity Professors, with a view of enabling Protestant Clergymen to preach in Irish to the Irish speaking population—may be further proved by other Irish foundations in that institution. "A prize for the encouragement of the study of the Irish language"—we quote from the College Calendar of 1868—"has been founded in the University in commemoration of the late Right Rev. Samuel Kyle, Bishop of Cork, Cloyne, and Ross, and formerly Provost of Trinity College." Among the resolutions entered into by the Trustees of the Fund, and agreed to by the Provost and Senior Fellows, is the following: "The Kyle Prize to be attainable only by Divinity students at an annual examination held during their Divinity course." "For the encouragement of the study of Irish," we read, "one Sizarship is given annually to the best answerer at the Entrance Examination." We also read: "The poverty of the candidates is one of the qualifications to be inquired into before they are admitted Sizar. Candidates for Sizarships are required to send in to the Senior Lecturer, on or before the first day of June in each year, a statement proving they are persons of limited means and entitled to compete for admission on the ground of poverty." Long before Fawcett's Act the Sizarship was open to Catholics, but the Scholarships and Fellowships were confined to members of the Established Church. The Sizarships were the baits of the proselytizer in Trinity College. The Catholics were conformed—and they were very few—to become Scholars were known, as was stated in debate in Parliament in 1854, as "Quinquennes"—from "quinque" (five) and "annus" (a year)—the Scholarships being tenable for five years. It was in allusion to this system that the late Dr. Webb, a Fellow of the College, speaking on the College hustings at the General Election in 1868, said: "Men, to obtain prizes of this institution, have abjured their faith, and lived a lie during their lives down to the repentant agonies of death."—Dublin Freeman.

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