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TOPICS OF AN OLD-TIMER

The Late Col. Henry Goodwin, a Distinguished Irish Catholic Military man, who Resided in Toronto and was well Beloved by all who knew Him—A Political Convention in Toronto Before Confederation—Dr. J. K. Foran, of Ottawa, Lectures on McGee Before the Empire Club The Buffalo Convention for Directing Irish Immigration, held in February, 1856—The Movement led by T. D. McGee, before he came to Canada Himself.

One of the men I knew here in early days and who was greatly respected, was an Irish Catholic military man named Colonel Henry Goodwin. He was personally a fine looking gentleman, tall and handsome with a military bearing. He was considered the military father of many a man of warlike tastes in Toronto. He was a native of the County Tyrone, where he was born on the second day of June, 1795, and was brought up on a farm. When he was quite a young man he was stirred with the military ardor of the times, "took the shilling" and joined an expedition to Flanders. He was at the battle of Waterloo, where he was twice wounded. He received his discharge on the reduction of the army and returned home for a short time. He again enlisted in the King's Light Infantry and was soon made head drill instructor. In 1837 he was discharged with a pension which he drew until the time of his death in Toronto. During three years he was in France he acquired great proficiency in fencing, gymnastics, and sword exercise. He was awarded the highest prize for sword and gymnastic exercise in every country he had visited—in France, Spain, Italy, England and Ireland.

In 1850 he emigrated to Canada, and first took up his residence in Quebec, where he opened a school in instruction and soon acquired a patron in Lady Elgin, the wife of the Governor General, who employed him to give instruction to her children in calisthenics, general deportment and riding. Lord Elgin urged Dr. Ryerson, the Superintendent of Education, in Toronto, to engage him as a teacher of gymnastics, fencing and deportment. From 1853 until 1877 he taught in the Normal and Model Schools. He also taught in the Upper Canada College, Bishop Strachan's Ladies' School, Mrs. Neville's Ladies' School, Mrs. Nixon's Ladies' School, and in private families. He proved a valuable man to the military department of Canada West. He drilled all the independent corps organized before the embodiment of the permanent militia, officers and men, artillery, cavalry and infantry. He assisted Col. George Denison to organize the Toronto Field Battery and remained with it as adjutant and drill instructor five years, when the 2nd or Queen's Own and Tenth Royals had to be formed. Col. Denison, the commandant, would not form them unless Goodwin would become adjutant and drill instructor. The duties of this position he discharged with so much skill and courtesy that the officers would not allow him to leave the battalion, but passed a unanimous vote that he was still to remain a member. Col. Goodwin was also storekeeper for the Militia Store Department, and from 1856 until 1877, not a cent's worth of the stores under his charge had been lost or mislaid.

The Colonel was twice married and had two families. By his first wife, who died in 1835, he had five children. He married his second wife in 1837. By her he had eleven chil-

dren. From accidents and other causes only two of his children were alive when he died. He was a thorough soldier, a gentleman in word and deed and without doubt was one of the noblest military characters Toronto ever knew. He retained his military character, and reputation to the last and died about the year 1877; but I have not the exact date. His remains were interred in St. Michael's cemetery with military honors. When he died Catholics and Protestants, soldiers and civilians, were alike loud in his praise. He was truthful, prompt, honest, modest, friendly and sociable, and it was an advantage for any one to know him as the present writer did. He was true to his church and observant of his religious obligations. He was a man, take him all in all, we shall seldom see his like again.

I have quite recently come across a volume entitled "Public Men and Public Life in Canada," of which I had previously no knowledge. It was written by an old friend of mine, Hon. James Young of Galt, and I became largely interested in it, because it treated of subjects in which I have been large, interested—the politics of Canada before Confederation, and the conditions that led up to Confederation and the steps that were taken to accomplish it. In an appendix, too, giving the names of the delegates who registered at the Great Reform Convention held in the Music Hall, Toronto, on the 27th June, 1867. I was surprised to find my own name, for I had forgotten all about said convention, and it took me some time to think it up. In that list I also found the names of R. Elmsley, Toronto; Lawrence J. Bolster, Superintendent of the Toronto Water Works; C. F. Fraser, barrister, Brockville (afterwards Commissioner of Public Works in the Ontario Government); John Goslin, St. Catharines; Thomas McCrossen, merchant, Toronto; James McMahon, M.D., Dundas; John McKeown, barrister, Hamilton; J. L. P. O'Hanley, Ottawa; P. O'Connor, mill owner, Paris; Henry O'Hara, insurance agent, Bowmanville; R. J. O'Loane, postmaster, Stratford; Edw. G. Power, J.P., Darlingford; James Stock, merchant, Toronto. These were all acquaintances of mine, and Catholics, but I do not know that one of them besides myself, now survives. They were men who trained on the Reform side of politics, but I am a little surprised at one or two names therein recorded, as I would never expect to see them in such company, if I did not see their names in print. The first one to disappear was good Lawrence Bolster, a dear friend of mine, and a convert to the Catholic faith. Christopher Fraser, on that occasion, made his first political speech in Toronto, but he was then a parliamentary candidate for Brockville. I have heard it said of him when he was Commissioner of Public Works, that although Mr. Mowat was the Premier of Ontario, "Fraser was the Government." John Goslin was a newspaper man, who had put in some service on the Globe, and I believe the only Catholic who had ever held an editorial position on that paper under Mr. Brown.

Dr. J. K. Foran, of Ottawa, delivered an address before the Empire Club here on Thursday evening last, when he spoke of "Thos. D'Arcy McGee as an 'Empire Builder.'" I do not think it was correct of Dr. Foran to give the great Irish orator that classification, much less had he a right to mention Davis, Dillon, O'Brien, Duffy, and their associates, in that connection. McGee was a great Canadian builder but not an empire builder, and he certainly would have stultified himself had he assumed any such pretension. There is a great difference between an empire builder and a Dominion builder, and the latter is all that any honest friend of the martyred statesman can truly claim for him. McGee was no friend of the empire as a whole, although he may have assumed an ultra loyalty in Canada in order to carry out his dominion schemes and make friends for Ireland. There are many men who are loyal to the core who are not imperialists, because imperialism means tyranny. Take Goldwin

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Smith, for instance, as a sample of the latter. It is imperialism that has kept Ireland so long in the condition she has ever sought to cast off. Imperialism is the enemy of small nations, because it seeks to crush and gobble them up. It would keep Canada from ever becoming an independent nation, and in time there is no doubt she will have to assume that position. Imperialism is the worst form of Toryism and McGee was no Tory.

The Globe of Feb. 9th has a news item that greatly interests me. It reads as follows: "From the Globe of Feb. 13th, 1856. The Buffalo Convention. We learn by special telegram from Buffalo that the great convention of Irish delegates was organized yesterday with closed doors. It is to remain closed until tomorrow, when the public are to be admitted. There is quite a large number of delegates present from Canada, as well as from Ohio and the State of New York. There will doubtless be some fun before the meeting breaks up."

The Buffalo Convention was held some fifty years ago in the city mentioned. It was in the interest of Irish immigrants and intended to take such measures as would induce them to settle on lands in the country instead of congregating in the cities and towns of Canada and the United States. The leader in this movement and at whose call the convention was held was no less a personage than the late Hon. Thomas D'Arcy McGee, subsequently distinguished Canadian statesman, but at that time a resident of New York city, where he published a weekly newspaper entitled "The American Celt."

The movement encountered a good deal of opposition from Catholic quarters, but more especially from the New York "Freeman's Journal," which had described Canada as a "Paradise of Fools." Canada at that time was much discussed as a field for Irish immigration and it was hinted that McGee himself had a thought of becoming a citizen of this province. He paid his first visit to Montreal as a lecturer in the year 1852, and received a warm welcome from his fellow countrymen in that city, which greatly encouraged him. He did not visit Toronto until three years later, when he gave two lectures here, his subjects being, for the first, "Ireland as I found it in 1855"; the second "Irish Immigration." The chairman was the late John George Bowes, the mayor of the city, himself an Irishman. McGee was well received and was well pleased. His style of lecturing, however, was criticized in the "Globe" by a Rev. Dr. Geike, a well-known scholarly Presbyterian clergyman. Mr. Geike's paper, the "American Celt," was largely patronized by the Catholics of Toronto, the writer of this having at one time procured for it no less than one hundred subscribers, including Bishop de Charbonnel, Captain Elmsley and the foremost members of the Church here at that time.

The subject of Irish immigration was largely discussed in Catholic newspapers of America for years, and at last this convention was called to take action in the early part of Feb., 1856. The writer of this was at that time a temporary resident of Hamilton, and Hamilton sent two delegates to the convention. Mr. Martin J. O'Beirne, formerly of Toronto, was, I am sure, one of them; and Mr. Connor Tracy, I think, the other. I do not remember who went from Toronto, but I believe the late Senator John O'Donohoe was there, because he took an active interest in the movement. Mr. O'Beirne told me all about the convention on his return and he seemed to be greatly pleased with the proceedings. The fact of McGee, who I think was the chairman, he described as admirable. The prediction of the "Globe's" special telegram quoted above, was unverified, as the proceedings were

most harmonious. There had been some apprehension of a disagreement between the Canadian members and those from the Western States, but no preference was made, so that no trouble arose. Committees were appointed but as the members lived far apart, I am inclined to think they did nothing; and never reported.

We formed a society in Toronto, based on the recommendations of the convention, and the plan had the approval of His Grace Bishop de Charbonnel. In fact the meeting to organize the society was held in the parlour of the Bishop's Palace and he was present at it and made a speech of approval. I remember it well, but there were one or two discordant voices. The present writer was chosen secretary of the organization and had an office in a room in the same building as the old Toronto Savings Bank on College street. Mr. Thomas Devine, afterwards assistant commissioner of Crown Lands, was then residing here and was in the Crown Lands Department. He provided me with maps of the free grant roads along which farms could be had for the entering of them, and your humble servant sent many a man prospecting over those rough roads in those hopeful days. But more of them were so far north even as Muskoka, not to say the flourishing northwestern provinces of to-day, of which we then had little or no knowledge.

The movement was taken up with more or less ardor in the Western States and had such able supporters as Archbishop Ireland among the clergy, and Mr. William J. Onahan of Chicago, among the laity. It was about this time that Horace Greeley gave his well remembered advice, "Go West young man," and many received it and prospered.

It was the intimacy that McGee formed at that time with the Canadian delegates that led to his becoming a Canadian settler himself, and his fellow countrymen of Montreal were proud to have him as a leader, and as soon as an election took place in 1858, sent him to parliament, the sessions of which were then held in Toronto.

WILLIAM HALLEY.
 Weir—Elmhirst

The marriage of Miss Ethel Elmhirst, eldest daughter of Mr. and Mrs. P. Elmhirst, to Mr. Thos. A. Weir, G.T.R. operator, took place in Hastings on Wednesday morning, January 24th, Rev. Father Bretherton officiating. The bride was attended by her sister, Miss Leo Elmhirst, and the groom was supported by Mr. John Welsh, jr. The marriage was of much local interest, the bride being extremely popular. Mr. and Mrs. Weir left for a trip to Detroit, Mich., accompanied by the good wishes of their numerous friends.

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THE OUGHT-TO-BE'S

(Rev. J. T. Roche in the Catholic Standard and Times.)

I have found that Catholic men as a rule enter the forbidden secret societies only after they have grown remiss in the practice of their religion. I have found, too, that it is the poorly instructed who are most easily caught by the pretensions of such organizations. Mystery and secrecy have ever had an attraction for the human species. When to these is added the promise of an indefinite influence and a higher authority amongst men through a secret bond of fellowship, we can understand something of the hold which such societies retain over the uneducated and the un instructed. It is a reversal of the ancient axiom, "Knowledge is power." Under the new order of things there is a possibility that ignorance can become powerful and assume a position to which it is not otherwise entitled, and hence arises the oft-repeated and oft-refuted accusation that the Church, for the furtherance of its own ends, delights to hold its children in ignorance and darkness. It is not the light, however, which the Church fears, but the arrogant and pretentious substitute which goes by that name amongst the children of darkness the world over. It is not liberty which it fears so much as the insidious and dangerous thralldom, born of unbridled license and corrupted morals, which passes for liberty amongst the multitude. The Church fears ignorance almost as much as it fears sin. After three hundred years of warfare with organized falsehood, it is prepared to welcome everything which makes for light and truth.

The so-called Reformation impressed upon the Church for all time to come the danger of popular ignorance, particularly in those matters which bear upon religion. Nations and peoples accepted the new creeds of the reformers without realizing the magnitude of the principles involved in the change of faith. The movement came like a bolt of lightning from a clear sky. There was no heresy or error to combat, and the shepherds slept unconscious of the fact that an enemy lurked without the fold. Printing was invented. Human knowledge became more easy of access. New hopes were suddenly aroused in the bosoms of the down-trodden masses of the world. The shepherds still slept. They did not realize until too late that a new power had entered and taken its place on the world's stage and that because of that new power the Church would rule henceforth not so much through threats and anathemas as through appeals to human intelligence and to the highest and best instincts of the human heart. The fathers of the Church who met in the great Council of Trent did much for truth and civilization. The canons of that council are the common law of Christianity. In them there is no shuffling, no quibbling, no equivocation no compromise, but a clear-cut declaration of Christian truth and Christian teaching. But this is not the council's greatest glory. Its greatest glory is its trumpet call inviting priests and people the world over to labor unceasingly for the instruction of children in the simple, plain, common, every-day truths of religion. From that hour the care of the children has been the dominant note of the Church's activity, and the all-importance of this duty has grown upon the Church with the growth of years.

I am about to make a strange statement, and it is this: I regard the encyclical of our Holy Father on the teaching of catechism as the most important document of its kind that has emanated from the See of Peter since the days of the Council of Trent. It deals with no perversion of the human intellect, with none of the philosophical errors so prevalent in the world. It deals with the real sore spot of humanity—neglect of the religious training of the children. We can see the consequence of this neglect on all sides. The proofs are ready to hand. It was reserved for

a Sovereign Pontiff who has been a parish priest, who had seen with his own eyes the fruits of this neglect amongst the members of his flock, to call the attention of the Christian world from imaginary and secondary dangers to that which constitutes a perpetual and ever-present menace. Ask any parish priest, as he stands on the altar, to look out upon his flock and pick out those who, in his opinion, will certainly be lost to the Church in the days to come. The task is not an easy one, but there is one class of whose defection he is almost certain. That class comprises the poor, neglected, half-instructed children of the careless and the indifferent. They are the future "ought-to-be's" of the Church in every country in the world. They offer no problems calling for the application of intricate solutions, but for the simple, plain, common, home-ly remedy—the catechism, in the hands of the earnest parent and the zealous priest. We have had enough and more than enough of the abstract and the philosophical. The Holy Father realizes this, and bids us get down to the useful and the practical. When the great Gerson gave up his professor's chair to teach catechism to little children, he gave an example which many modern professors might well imitate. We need fewer professors and more catechists; less beating of the air concerning controverted points of philosophy and theology and more attention to those first principles embodied in catechetical teaching. "Teach the catechism to the children in the homes, teach it to the children in the churches." This is the burden of the Holy Father's message. Happy the country that realizes its importance and endeavors to live up to it.

Featherstonhaugh—Butler

The marriage of Miss Helen Florence Butler, youngest daughter of Mrs. Forbes Butler of Belleville, to Mr. William Featherstonhaugh, civil engineer of Edmonton, Alta., formerly of Ottawa, took place Feb. 7th, in St. Michael's presbytery, Belleville, Rev. Father Twomey, P.P., officiating. The bride was charmingly attired in white Duchesse satin and the traditional wreath and veil. She was given away by her brother, Mr. J. Butler, Deputy Minister of Railways and Canals, Ottawa. Miss Lulu Davy assisted the bride and E. J. Butler, barrister, of Belleville, was best man. A reception was afterwards held at the home of the bride's mother, Mr. and Mrs. Featherstonhaugh will make their home in Edmonton.

O'Leary—Adams

Wednesday, Feb. 7th, St. James' Church, Colgan, Ont., was the scene of a very pretty wedding when Miss Rose E. (Nellie) Adams, daughter of T. B. Adams of Athlone, was united in holy bonds of matrimony to Mr. Denis O'Leary, of Ennis. The ceremony was performed by Rev. Father Wilson.

The bride looked charming in a gown of Alice blue drap de Paris, elaborately trimmed with white all over lace, and hat of Alice blue with plumes and tulle trimmings. She was assisted by her sister, Miss Bertha V. Adams, who wore a suit of navy taffeta, and white hat similar to the bride's. Mr. Geo. McKeown supported the groom.

After the nuptial Mass a sumptuous wedding breakfast was served to over fifty guests, at the home of Mr. T. B. Adams, Athlone. The bride was the recipient of many and beautiful gifts showing the high esteem in which she was held by her numerous friends.

Mr. and Mrs. O'Leary took the evening train for Buffalo, the bride travelling in a suit of navy broadcloth and a fawn covert cloth coat.

Orphanage Burned

On the 7th inst., the new wing of St. Patrick's Orphanage of Prince Albert, Sas., was almost totally destroyed by fire. An overheated furnace was the cause. Loss about \$3,000. About thirty boys are temporarily without a home.

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