

TOPICS OF AN OLD-TIMER

The Fenian Movement of 1866—Some of the "Toronto" Boys that Went to Ireland to Raise the Standard of Rebellion—Murphy, Lamasney, Condon, Moriarty, O'Connor and Cullen—Thomas Francis Bourke—The Roberts Branch of the Brotherhood that Attempted the Invasion of Canada—The Gathering at Buffalo and Battle of Ridgeway—The Wily Scheme of United States Secretary, Wm. H. Seward—The Alabama Claims Settled.

I had almost forgotten that it is more than forty years since the attempted Fenian invasion of Canada. I was then a resident of Toronto and have a distinct recollection of that event. There were Fenians here then under the leadership of Michael Murphy, but they did not sympathize with what was known as the Roberts wing of the party, which was engaged in preparing to invade Canada. The other wing was known as the O'Mahony wing, whose intention it was to raise the standard of rebellion in Ireland. To this wing most of the Canadian Fenians belonged. Some of those men went on the way to Ireland were arrested and confined in prison in Cornwall, County of Glengarry. I do not remember now but a few of their names; those that I do remember were Murphy, O'Connor, Condon, Moriarty, Lamasney and Cullen. After a time they dug their way out of the jail and made their escape to the territory of York state, assisted by a young married woman, I believe, the wife of James O'Connor. Some of them did reach England and Ireland eventually, and distinguished themselves in a way. I do not know whether Michael Murphy got to Ireland or not, but I think not. Moriarty, Condon and Lamasney surely did, because they were arrested and tried for high treason. Moriarty became a leader among the Kerry hills; Condon operated in England, and Lamasney was the Captain McKay who led or attempted to lead the attack on Chester Castle, without any arms, trusting to capture the place by means of some ruse. I believe it was Condon, at his trial, who exclaimed "God Save Ireland" and gave rise to the song written by T. D. Sullivan of the Dublin "Nation," and which is now enthusiastically sung at all Irish reunions in the United States. He was sentenced to death, but his sentence was commuted to imprisonment. After his release he went to the United States and received a government appointment at Washington. I believe, however, that he died there not long since. He was a native of Tipperary County. I have heard it said that his father was with William Smith O'Brien at Ballinacorney in 1848. Both Condon and his father were carpenters in Toronto. Lamasney was a printer by trade, who served his ap-



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prenticeship in the "Globe" office. After a number of years of imprisonment, he, too, was released, and went to the United States, where in Chicago and Detroit he was engaged for some time in the newspaper publishing business. The spirit of destruction was still within him as he returned to England and became a dynamitard. In attempting to blow up London bridge it is said he blew himself to pieces, in atoms so small that no portion of him could be found.

There was another Toronto man who was engaged in the Irish revolutionary movement of 1866, who seems to have been of more importance than any of the foregoing. It was Thomas Francis Burke, a painter by trade and a very able man. But I am not sufficiently informed to mention any of his particular escapades. I saw him in San Francisco in the early seventies, when he was on some revolutionary mission bent, accompanied by Thomas Clarke Luby, a prominent leader of the Irish Republican Brotherhood and a Protestant. Both are long since dead, and there is an end also to the propaganda of violence, although the Clan na Gael, who still flourish to some extent in the United States, oppose the methods of the Irish parliamentary party and delude some of their fellow countrymen into the belief that they are not effective.

Forty years ago the invasion of Canada by the Roberts wing of the Fenians culminated in disaster. Previous to the attempted invasion the stone quarries in the north-western section of Chicago resembled an armed camp. All along the Canadian border there was wild alarm. Preparations were under way for the raid now celebrated in history, through which it was planned to capture Canada as a step towards establishing the Irish Republic. Some fifteen hundred armed men who had been engaged in the war of the rebellion, had encamped in Chicago ready to march when the word was given. Colonel James Quirk, who had been second in command in Mulligan's Irish Brigade, organized a regiment of 800 strong, well disciplined, well armed, and fitted with uniforms. Their watchword was "On to Quebec!" Similar organizations were ready in various places all over the American union when the word was given. Their chosen commander, however, was either a coward or a craven, and under the disguise of drunkenness, hid himself when the time arrived for him to act.

The Fenian plan for the hostile invasion of Canada had the approval and connivance of the Federal Government. It wanted England brought to time in connection with the Alabama claims. Both England and Canada had shown themselves unfriendly to the Union cause during the war of the rebellion. William Henry Seward, a man of Irish descent, was the Secretary of State. He was considered the foremost friend of Ireland among American statesmen. Under these circumstances he determined to give England a taste of the kind of neutrality she had shown towards them and show how vulnerable was her Canadian frontier. The Fenians were supplied with rifles out of the government arsenal at Bridgeburg, Philadelphia. I happened to be in Buffalo on business in May, 1866, and met Colonel Michael Bailey on Main street of that city, who told me an invasion was sure to take place. He introduced me to a Col. Hoyer, an officer who accompanied him. "Yes," said the latter, "we will be over there on the first of June, so sure as you live."

Rumors of invasions came to us in Toronto from all points of the frontier, and our military authorities prepared to meet the invaders and drive them back. The central point for the invaders to meet was Buffalo. In the darkness of night at 2 o'clock on the morning of June 1, 1866, about 600 men crossed the Niagara river from Black Rock, three miles east of Buffalo and encamped within the grass-grown parapets of Fort Erie, a relic of the war of 1812. There were then about 30,000 armed men assembled in Buffalo. The 600 marched four miles down the river to Frenchman's Creek. Expected supports failed to follow this small body, and a number of undisciplined stragglers wandered away and some of them returned to Buffalo, which reduced the effective force to about 350. In the evening scouts brought in word that two British columns were advancing upon them from Chippewa and Port Colborne. O'Neill,

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A CATHOLIC PRESIDENT POSSIBLE. Why Should There be "a Stir" on Account of President Roosevelt's Alleged Utterance? (From the New World.) The secular press throughout the United States has declared that President Roosevelt has caused "a stir" by stating in the message he entrusted to Bishop Gabriels, of Ogdensburg, for His Holiness Pius X. his expectation "that there will be Roman Catholic Presidents as well as Protestants." Let us plainly and seriously ask ourselves why should there be "a stir" on account of the President's utterance, which is an obvious interpretation of a fundamental principle of the Constitution? Are we Catholics, then, proscribed? Do we enjoy in fact, as in theory, equal civic rights in the United States? Why has no Catholic ever been elected President in the past? "Oh," some Catholics of the jelly-fish type will say, "we ought to be thankful for the freedom we enjoy in this Republic." Thankful to whom? To God, yes, whose overruling Providence has guided and will continue to guide the destinies of humanity towards the goal of liberty in America and throughout the world. Thankful to the American nation? Are we Catholics not an integral part and a most important integral part of the nation? To be thankful to oneself is an absurdity. Catholics might be grateful to the government of the Sublime Porte for concessions and privileges, because in Turkey the people are in theory and in fact subjects, not citizen sovereigns. But in the United States a public privilege is a public crime against the nation. The people have a Constitution and laws framed and enacted by themselves, of which the fundamental principle is "equal civic rights for all, privileges for none." Have not our people, to speak with great moderation, contributed as much to the origin, growth, defense and expansion of the Republic and its institutions as any other section of the population? Take any national interest, such as the sanctities of home life, the upbuilding of the country's industries, reverence for law, loyalty to religion, valor in the field, ability in the learned professions, disinterestedness in public life, and let us ask ourselves what class of American citizens have excelled the Catholics under any one of these categories? The daily press has spoken out plainly what every American citizen thinks secretly in his mind, namely, that Catholics, because of their religion, because of the undying hostility of the Masonic sects, are boycotted so far as the highest positions in the Federal Government are concerned. President Roosevelt, we believe, is fully conscious of the imperishable services rendered to the nation by its Catholic citizens of the present and the past and clearly foreseeing that men and women imbued with Catholic principles of family life, of property rights of devotion to orderly government, will be indispensable in the future of all men of good will against divorce, socialism and anarchy, would gladly open up every avenue to public office, even to the White House, to Catholics.

John M. Thaler, twenty years old, of Baltimore, a member of the Redemptorist order and a student at Annapolis, and a fellow student, Edward Septon of Boston, were drowned near Annapolis last Sunday. The bodies were recovered after having been in the water four hours. Young Thaler was admitted to the Order August 2nd.

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TAKES CATHOLIC STAND

"Education Without Religion is Irreligious," Says Dr. Armstrong—Schools Cannot be Neutral.

The Rev. Dr. Armstrong, retiring moderator of the Presbyterian General Assembly, recently in session at London, Ont., gave an earnest discourse, in a most Christian spirit, on the crying need of definite dogmatic religious instruction as a part of the every day school work of the young. It is worthy of the attention of Catholics. He said in substance: The primary responsibility for the education and training of the children must rest upon the parents, but the greater part of the work is done in the schools. Parents have transferred a large part of their duty to the Public School. The school and the school teacher should therefore be expected to co-operate with the home in training a godly seed. The State invades the home and takes possession of the children and issues a mandate to parents. "You must send your children to our schools and you must pay for them, but remember we will exclude your Bible and religion." This has in it for Christian parents all the elements of injustice and tyranny. The State does not exist apart from the people who compose it. Christian parents should assert the right of their children to a Christian education in the schools they support. In a Christian country like ours the Christian Church and the systems of education should know no disagreement as to aim or method, but move in perfect harmony to the attainment of a perfect training of the young. No Christian parent should be content to have his child attend a school where religion is ignored or put in a corner. He is thereby doing irreparable hurt to his child. And no government has a right to exclude religion from a school which it compels Christian people to support.

STATE PATERNALISM. The State is becoming more and more paternal. It does not confine itself to the administration of justice or to the property, or to matters affecting our material progress, but it takes under its care the mental and moral welfare of the people, discerning that the greatness of a nation is reared, not on physical, but on psychological foundations. The Church helps the State when it creates noble characters and when the State therefore assumes to provide schools for the country there should be in them ample provision, not merely for mental training, but for moral training as well.

UTILITARIAN EDUCATION WRONG. Education in our school system should be conceived not from the utilitarian standpoint chiefly, but from the ethical. We, as loyal Christians, can acknowledge no system of education as ideal or liberal from which religion is excluded. Christian ethics should be at the very top of the curriculum of our public schools, high schools and universities. Our schools should be emblazoned: "Man shall not live by bread alone." Education should embrace the whole child and his whole life and destiny. To see life and see it whole, and to frame an ideal of education on this wholeness, is the duty of the home, the school and the Church working together. Modern education and modern civilization are in a large measure the product of religion. The Church should move firmly and rapidly, adopting new methods and insisting that religion take its rightful place in a system of education in which we are compelled to fit our children.

In England to-day the whole community is agitated, the very foundation of society quiver. For we meet foe in deadly shock of wordy battle. What is the dispute? To determine how far religion shall enter into the school system of the land. In this country we have not these fierce sectarian blasts among Protes-

tant denominations, and the introduction of so much religious instruction in our schools would incur little difficulty and would do much good. THE COUNTRY'S GREAT NEED.

There is a growing conviction that something must be done to purify and strengthen the moral fibre of the nation. The acknowledged growth of political corruption, the prevalence of "graft," the revelations as to the methods of insurance companies, trade combines, commercial trusts, etc., the constant reports of defaulters and embezzlers, the complacency with which transgressions against the principles of upright living are regarded by many of the community, the very fact that one of our leading journals could say in an article with the significant heading, "What Canada Should Most Fear": "The cardinal evil at work on every hand in Canada and the United States is the canker of unscrupulous and dishonest commercialism, the brazen disregard of the essential principles of business life by men who seem to be pillars of the social fabric." These and other facts indicate a call for prompt measures of moral reform.

I contend against the separation between religion and the State, and I contend against the State assuming the power to establish a system of schools, exclude the Bible and religious instruction from them and compel us to pay for them and send our children to them. Schools cannot be neutral. Education without religion is irreligious. The negative character cannot long be maintained. The tendency is to become positively anti-Christian.

The Nativity of the Blessed Virgin

Every 8th of September we are asked by the Church to commemorate the feast of the birth of the Blessed Virgin. We are led to think of what that day meant for the world. Before that day the world was under the wrath of God, because of the sin of our first parents. For four thousand years sin's awful cloud stood between heaven and earth and shut out the light of the divine countenance, but with the coming of Our Blessed Lady's birth all things began to be changed, for, conceived without sin, she was to be the promised virgin that was to give a Saviour to the world, and He to be no other than the Son of the Most High.

All the feasts of the Blessed Virgin are very dear to the Catholic heart, but the feasts of her Immaculate Conception and of her Nativity are particularly so. Of her Nativity we love to recall it as the dawn before the day, the presage of better things, the promise of emancipation from Satan's enslavement, through that other birth in time, of Him Who would be born of her, Redeemer of Mankind. Happy day, then, that marked so great a change! And happy she through whom the blessing came! We who felicitate Mary on her glorious birth, should felicitate ourselves upon being so much blessed by it. And how may we show our gratitude to God and to Mary, His holy handmaid, unless it be by leading most pious lives so that we may one day reap in heaven the fruit of that redemption which she in the Divine Mercy was the worthy instrument to bring about?

Let us, whilst commemorating her birth, ask of God the grace to be born in spirit again with her. If we seek her motherly care she will gladly bestow it on us. But to be her accepted children we must strive to imitate the perfections of her Divine Son and her own perfections. He told us to learn of Him, to be meek and humble of heart, and His Blessed Mother was a model of humility and of all the virtues. Grace it was that made her so, and grace will be ours to become good and holy if we only ask for it, and we can best receive it by seeking it through her powerful intercession.

Beign then, O Blessed Mother of God, to make us thy children and keep us in the way we should walk by the graces thou wilt obtain for us! Let each day be a day of grace that by its light and help we may one day reach the heavenly mansions, there to be with God the Father, Son and Holy Ghost, and with thee, Heaven's Immaculate Queen, and all the blessed through all the ages of eternity.—Bishop Colton in Catholic Union and Times.

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