

In and Around Toronto

RETREAT AT ST. JOSEPH'S.

The first annual Retreat of the Sisters of St. Joseph's is now being held, the Sisters entering upon this yearly work on Tuesday evening. Rev. Father Doyle, C.S.S.R., of St. Patrick's, is conducting the exercises.

GENERAL INTENTION FOR AUGUST.

The General Intention for the associates of the League of the Sacred Heart for the present month is the furtherance of what is technically called the "Propagation of the Faith." To most of us the name has a far-away sound. It savors of India, Africa, Japan and other distant territory, but as was explained by one of our Rev. directors when speaking to his branch of the League, the matter may come much nearer home, everyone having it in his power to be an apostle to those around him. The force of example on those we are connected with in our daily life, is over a potent factor, and in this way every member of the League has it within himself to help in the inculcation of the month by living in such a manner as to be a lever for good to all with whom one is associated.

ORDINATIONS AT ST. BASIL'S.

On Sunday morning, the 5th inst., ordinations took place at St. Basil's church, when Rev. Emile Plourde and Rev. Thomas Moylan were ordained to the priesthood. Rev. Arthur Morley was made deacon and Messrs. Theophile Bezar, and Cyril Costello received tonsure. All are members of the Basilian Community. His Grace Archbishop O'Connor officiated and was assisted by Very Rev. Father Marijon, C.S.B., and Rev. Father Dumouchel, C.S.B.; Rev. V. Murphy, C.S.B., was master of ceremonies. The ordinations took place at the 9 o'clock Mass, a large congregation witnessing the solemn ceremonies. At the close of the Mass the newly ordained priests gave their blessing to all present. Rev. Father Plourde, C.S.B., who made his Philosophical and Theological course at St. Michael's College and at Sandwich, where he first Mass at his home, Riviere Rouge, near Detroit, Mich., on Tuesday morning, and after spending a short vacation he will begin work in Texas, to which place he will be accompanied by the prayers and good wishes of his former classmates. The ordination of Rev. Father Thomas Moylan, C.S.B., was an event of special interest to the people of St. Basil's, as to quote the words of Rev. Father Kelly, P.P., when on the Sunday previous referring to the coming ordinations he spoke of Father Moylan as a "child of the parish," one whom all had known when he attended the parochial school and afterwards at St. Michael's College, and again when they had followed him in spirit to Sandwich. His fine scholastic career is now crowned by his admission to Holy Orders, and the same church that witnessed his Baptism, first Holy Communion, and Confirmation, was witness also to the consummation of many years of preparation, when the young Levite was received into the ranks of the priesthood. Father Moylan is a member of a highly esteemed family of St. Basil's, his mother a brother and three sisters all being present on the happy occasion. The first Mass of Father Moylan was said at St. Joseph's Convent on Monday morning, and his first High Mass will be said at St. Basil's on Sunday next at 10.30 a.m. After a short vacation Father Moylan will renew his labors at the college, Sandwich, where he taught and studied previous to ordination. The prayers and good wishes of many friends will be with him.

GOLDEN JUBILEE OF MOTHER LOUISE.

A golden harvest is the highest reward of the husbandman, the workers in any and every clime seek nothing higher. For the days of the great beyond imagination can picture nothing more beautiful than eternal sunshine in the opalescent courts entered through the great golden gates of the everlasting homes of the blessed. So likewise on earth. The highest happiness seems to find its fittest type through the golden symbol and the climax of a great and joyous event we represent to ourselves by the euphonious name of a Golden Jubilee. And so it happened at the House of Providence on Saturday, the 4th inst., when the grand ending of fifty years passed in generous and loving ministrations to "God's little ones" was attained by the everywhere loved Superiores, Mother Louise. For twenty-two years Mother Louise has governed this institution which shelters and has sheltered the old and young, the aged and infirm, not alone of the city, but of the province, till under her kind and progressive management the House of Providence has become to many a literal realization of what its name signifies, a real House of God. To mark the event the institution and its inmates were on fete, and from early dawn and on throughout the entire day a festival was observed. The house was everywhere decorated, flowers, scrolls and the Jubilee colors of yellow and white being plentifully displayed. The chapel and community room were special centres for the hand of the artist, the altars were erections of choice and elaborate design, and the community room with its artistic scrolls and stappings was a bright and fitting receptacle for the gifts, which came from far and near to honor the fes-

tive day of the loved and esteemed Jubilarian. The day began with the Holy Sacrifice of the Mass at six o'clock. Here Rev. Father Doherty was celebrant, and as a reminder of the ceremony of a half century previous, the Profession Hymn was sung by the Sisters choir. At nine o'clock the Solemn High Mass of the day was sung by Rev. Father Hand, assisted by Rev. Father Frachon, C.S.B., as deacon and Rev. Father Cline as sub-deacon, with Rev. Father McCabe as master of ceremonies. The music of Gounod's Solemn Mass and Ave Maria were beautifully sung by the Sisters of the Community, and the people of the House assisted at the Mass and offered prayers many and fervent for their benefactress. Amongst those in the sanctuary were Rev. Fathers Coyle, Murray, C.S.B., Ablin, C.S.B., Ryan, Stuhl, C.S.S.R., Dodsworth, C.S.S.R., Kean, Rohleder, Cruise, Canning, O'Donnell, McEcharen, Minehan, McGrand, Doherty and O'Sullivan of Peterborough. The Te Deum was sung at the close of Mass and Benediction of the Blessed Sacrament was given in the afternoon. Gifts and felicitations arrived from all over the province, bishops, priests and laity being all mindful of the Golden day which had come to one who during a long career under many and varied vicissitudes had often seen the grey uppermost. The people of the House shared in the enjoyment prepared by the Sisters for their dear Mother, and many from outside who had at other times shared in her hospitality and kindness, remembered her and came to offer congratulations and gratitude.

Previous to taking charge of the House of Providence, Mother Louise had spent fifteen years at St. Nicholas Home for Boys. Both of these institutions prospered under the benign care and executive ability of Mother Louise, and the large work upon which she is about to enter, that of building a new Infants' Home in connection with the House of Providence, speaks of her yet earnest zeal and vigor in the cause of her life's work—the succoring of God's poor and afflicted. That she may live to see its accomplishment and results for many years is the wish of the Catholic Register, which joins with the many everywhere who wish Mother Louise many more and happy years.

KINDERGARTEN TEACHERS.

In the late Toronto list of those who passed the examinations as kindergarten teachers are found the names of Miss T. Roesler, Miss T. Lalor, Miss D. Dorien and Miss Day of Guelph, who took honors in the work of the second year.

DEATH OF MR. HENRY BROWN.

The late Mr. Henry Brown of 12 Ivy avenue, whose sad death, due to a fall from a thirty-foot ladder, occurred last week, was the son of Mr. George Brown of 11 Maple Grove. Ten years ago deceased, who was a native of Banff, Scotland, came to this country, and at the time of his death he was a member of St. Joseph's parish and choir. He was one of a musical family of fourteen. His sad death was a real sorrow to the people of St. Joseph, amongst whom he was highly respected and admired. He was a member of the 48th Highlanders and of the Catholic Order of Foresters, and for the last eight years of his life had been in the employ of the Consumers Gas Company. The funeral took place on Thursday morning from St. Joseph's Church, Rev. Father Canning, P.P., saying the Mass of Requiem and referring in touching terms to the many virtues of the deceased. A large congregation was present, testifying to the common regret of the community. Mr. Brown is survived by a widow and two children, for whom much sympathy is felt. R.I.P.

DEATH OF MR. J. J. BOYLAN.

Early on Saturday morning, the 28th ult., the spirit of John Joseph Boylan, of South Keele street, Toronto Junction, passed peacefully away to the great beyond. The deceased, who was only 21 years of age, was one of the most popular young men of the town and his early death leaves a sad gap among a large circle of friends and acquaintances. Mr. Boylan had not been in robust health for the past few years, following a very severe attack of typhoid fever some five years ago. He had spent the last winter and spring in the West, hoping that the bracing air might prove beneficial. He had been home only about six weeks when the end came, notwithstanding the untiring care of a loving mother and the unvarying kindness of friends and neighbors. Deceased was the second son of Mr. and Mrs. John Boylan of South Keele street, Toronto Junction, and leaves besides his sorrowing parents, a large family of brothers and sisters to mourn his untimely death, at an age when he should have been enjoying to the full life's pleasures and promises. He was attended during his last illness and at the hour of death by the Rev. Father Walsh, and seldom does it fall to our lot to witness a more edifying death-bed scene. Surrounded by the members of his family, fortified by the rites of his Holy Church, and resigned in all his sufferings to the Holy Will of God, he passed away peacefully as a child, just as the dawn broke, and the birds without carolled a parting hymn. The funeral Mass on Monday morning was sung by Rev. Fr. Gallagher at St. Cecilia's church, on whose altar the deceased had served faithfully for many years. He was laid to rest

in Mount Hope cemetery after a short but impressive service by Father Gallagher at the grave. The floral offerings were numerous and beautiful, showing what a general favorite the late young man was in the community. The pall-bearers were six young men, chosen from amongst the closest friends and school-mates of the deceased. A number of friends from a distance attended the funeral. Let us hope that our young friend now reaps the reward of his patience and resignation during his long illness, and that his immortal soul is enjoying eternal rest. Requiescat in pace. COM.

MOTION OF CONDOLENCE.

Toronto, August 6, 1906.

Mrs. Kelly: Dear Sister,—At the last regular meeting of Ladies' Auxiliary A.O.H., the following resolution of condolence was unanimously passed: Whereas our Heavenly Father, who doth all things for the best, has in His infinite wisdom and justice, seen fit to remove from this world of sorrow to bliss eternal, your beloved husband, therefore be it resolved that while we deeply sympathize with you and your family in the loss you have sustained of so loving a husband and tender father, we hope and pray that God will give you grace and strength to bear it with Christian fortitude. May God have mercy on his soul. Signed on behalf of the Ladies' Auxiliary: MRS. WM. RICHARDSON, Pres. MARY E. MALLON, Secy.

DEATH OF MR. MICHAEL DWAN.

On Monday of last week the death occurred of Mr. Michael Dwan, said to have been the oldest coal and wood merchant in Toronto. Deceased, who was 76 years of age, was a man of great vitality and had attended to the business at his office as late as Thursday of the previous week, when pneumonia set in and death intervened in a few days. Mr. Dwan, who was an Irishman by birth, came to Canada about 65 years ago and had been a resident of Toronto from that time until the time of his death. In his earlier years he had been employed as purser on the boats running between Montreal and Toronto. This and his long career as a coal and wood merchant, made him widely known. Mr. Dwan leaves three sons and three daughters. The sons are Joseph of Chicago, Frank and Peter J. of Toronto, and the daughters, Sister Rosaria, Sister Celestine and Sister Anastasia, all members of Loretto Community. The funeral took place on Thursday morning from No. 7 Matland street, the residence of a son, to St. Paul's church, thence to St. Michael's cemetery. R.I.P.

The Secret of the Confessional

The following correspondence to the Rev. Editor of the New York Freeman's Journal gives a pathetic yet heroic story which adds one more proof to the many already current of the fidelity of the priesthood to the secrecy of the Confessional:

Blessington, Wicklow, Ireland, July 15, 1906. Dear Father Lambert,—Some months ago I read in the Freeman an article about the secrets of the Confessional where reference was made to a case in Russia. You regretted you had not the exact statement. I had it, but was unable to put my hand on it until to-day. I clipped it from the London Tablet some twenty years ago (March 6, 1880). Enclosed is the clipping.

Very truly yours,
T. CURRAN, P.P.
THE SECRET OF THE CONFESSORIAL.

In the year 1853 the cathedral church of Zitimir, in Russia Volhynia, was the scene of the most mournful of all Church ceremonies, the degradation of a priest. The church was filled to overflowing by persons who lamented aloud; the Bishop whose painful duty it was to perform the sad rite, Mgr. Borowski, could not restrain his grief, all the more because the priest who was subject to it was universally known and, hitherto, universally respected. His name was Kobziowicz, and he was Catholic priest at Oratov, in the Ukraine. From the time of his ordination he was regarded as one of the most pious and zealous priests of the diocese; he had considerable reputation as a preacher, and was greatly esteemed as a confessor. He rebuilt his parish church and decorated it, and from the time he was placed in charge of the parish he seemed to redouble his zeal. All at once, to the amazement of everyone who knew anything about him, he was accused of having murdered a public official of the place. The chief piece of evidence against him was a double-barreled fowling piece, which was found hidden behind the high altar, and was proved to belong to him, and one barrel of which had been lately discharged. He was convicted of the murder, and the court sentenced him to penal servitude for life in Siberia. Conformably to canonical rules, he was degraded from the priesthood before his sentence was carried out, and then his hair was cut off, he was clad in convict apparel, and then incorporated in the chained gang of criminals who made their march to Siberia. Years passed away, and everything about the occurrence had been forgotten, except by a few persons. Then the organist of the church of Oratov, finding himself at the point of death, sent for the principal persons of the district, and in their presence confessed that he was the murderer of the official. He added that he had done so in the hope of being able to marry his widow. After committing the crime, he took the gun with which he had shot the unfortunate man, and hid it where, up-

on his suggestion, the police found it, and he ingeniously managed to direct suspicion on the priest. But, the strangest part of his story remains to be told. After the arrest of the priest, being torn with remorse he visited him in prison and went to confession to him, disclosing that he himself was the criminal. He had then the purpose of acknowledging his guilt before the tribunal, but his courage failed him, and he allowed things to proceed on their false course.

Thus the poor priest, Kobziowicz, knew well who was the genuine murderer, but he knew it only through the confessional. A word would have set him free from the terrible charge. But this would have broken the seal of the confessional, and he preferred to undergo degradation and penal servitude for life, and lose his good name and be regarded as a shameless criminal. The confession of the organist was subsequently taken in regular legal form, and then the Government sent directions to have the priest sought out and set at liberty, his innocence being publicly proclaimed. But he was beyond the reach of human compensation, and had gone before a tribunal where error is impossible, and where ample justice will have been done to his heroic virtue. He died without ever having let the slightest sign transpire of the real condition of things.

Reading For Catholics

"Tell me your company and I will tell you who you are." This oft repeated old proverb applies as much to our books as to our companions, for after all our greatest companions are our books, and while our associates in life have certainly a great influence upon us, our books have a far greater one, hence the necessity for good books and good reading of all kinds in the homes. Just how much our character building is based upon what we read is beyond the realization of most of us, yet when we come in contact with other intelligent people we would be surprised how they can judge of what we read by our conversation and demeanor.

No Catholic can afford to say that he has no time to read anything but the daily papers. Of course he must read the daily paper—he must keep himself posted on what is going on in his town or city, but to confine himself to this at once stamps him as illiterate and unintelligent. This reading must be supplemented by something higher and more elevating and where can more elevating, interesting, as well as instructive literature, be found than in our Catholic books and newspapers.

It is easy enough to say read good books, but it is a different matter to procure a sufficient supply of these, especially in homes where money is an important factor and indeed the mighty dollar is an important factor with all of us and to make it go as far as possible is one of our chief aims and duties in life. Still we must have good books and how are we going to get them, especially good Catholic books? Other books are quite inexpensive, yet they cost just as much to bind, print and publish. It is simply that the demand is greater, hence the greater and cheaper supply. At times the best authors, the best classics, both fiction and poetry, are to be had for a mere cipher, thus giving people of limited means an opportunity to supply themselves and families with the best literature of the day, but when do we have this opportunity of procuring our Catholic works? The fault is our own. We all know what it is to go into one of our large stores and ask for the latest Catholic book. We are simply told they have not got it in stock. One remedy for this is to keep ourselves posted on the latest Catholic books and keep asking for them until the demand is supplied. The bookseller is anxious enough for our money to make it worth his while to keep them in stock if we would only unite in making the demand for them. This clean, healthy, elevating literature would do away in a measure with the reading of silly, sensational papers and novels and the equally silly, although cloaked in a more solemn mein, books on atheism and other foolish isms of which there is so much reading in the present day.

While speaking of good reading for Catholics it will not be amiss to include our Catholic newspapers. While not as expensive as the books, they are quite as effectual a means of elevating the standard of our literature and encouraging the loftier aims of life and while there is no chance of having too many Catholic newspapers let us remember the old saw, "charity begins at home," and apply it in this instance, and after our own paper, like our own parish, has been well looked after, and supported, then let us include as many other Catholic papers as possible.

M. J.

University of Ottawa, Can.

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HEAD OFFICE: TORONTO, CANADA.

Stage People as Catholics

In spite of the ban put upon them by the ancient Puritan prejudice, united with French superstition, the dramatic fraternity, which embraces actors, have a deep and abiding respect for the Catholic Church and for religion in general. They are simple folk, like all craftsmen who live apart from the world. They see only the picturesque and the beautiful in the Church and in religion, are not given to close study of modern books, have little concern for other interests, and are therefore easier to please than most people.

It is an immense pleasure to contrast the simple and vigorous faith of a man like Frank Keenan, leading man in The Girl of the Golden West, with the sneering spirit of the late Lord Acton for example; the latter had all the opportunities for the development of a sublime faith, and the former belongs to the despised and supposedly immortal stage; yet Frank Keenan diffuses among all his acquaintance love and respect for the Church, is a real missionary of Christ, while the humble Catholics who read Lord Acton suffer tremendous temptations against the faith.

This contrast was made more emphatic for me the other day after listening one hour to Keenan and the next to an insufferable creature, who reminded me that the Catholic body was made up of the poor chiefly, that the Catholic colleges graduated a crude set of impossible men, that history had a good case against the Church, and that the clergy lacked the culture required of good leaders. It was needless to remind him that the world's majority is of the poor, and that from their soil spring the powers that keep society going; useless to tell him that he knew nothing whatever about the Catholic colleges; or, that history is being rewritten; or, that the American clergy are the superiors of any American class in the knowledge of logic, philosophy and theology, and the most in-

fluent leaders of the time. He had been brought up in the shadow of the Church, close to the sacraments, and this was the result of the fondlest care that could be bestowed on a human being. Frank Keenan had endured thirty years of stage life, which is supposed by the virtuous to be highly demoralizing, yet confessed the faith more firmly than at the beginning of his career. The other burned with the carping spirit of Lord Acton.—Rev. John Talbot Smith, in Donohoe's for June.

Respect For Old Age

It is often said that American people are lacking in reverence for the aged. If this be true, it is, indeed, a flagrant fault. It is to the old we look for wisdom, gained by the years. Fortunate is the young person who has close personal relation with those who have had long life and varied experiences. The advice of the latter is worth more than gold. Old people do not rush into extravagances. They think before they act. They counsel reflection. They give stability.

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