

ST. MICHAEL'S HOSPITAL.

Ryan, and now stands a magnificent monument to the charity and generosity of that gentleman. The house for the nurses and attendants is on Victoria street, and closely connected with the building proper. About forty nurses are usually in training and when all space is filled, the hospital accommodates 200 patients. Its central position and great popularity—for it is a high favorite with all creeds and classes—makes the enlargement of the hospital almost a matter of necessity and doubtless this will be seen to in the near future. The institution is under the control of the Sisters of St. Joseph, with Mother Assumption as the superior. Its staff includes many of the city's most eminent physicians and surgeons. The atmosphere of the hospital is as bright and cheery as floods of sunshine, spotless wards, fresh and flowering plants, cheerful nurses and kindly cultured service can make it. None need dread a visit or stay in St. Michael's, the city's favorite hospital.

TO GLANCE BACK to a time sixty years ago when the present site of the Cathedral was a swamp with no road leading to it, and no apparent likelihood of it ever nearing the heart of the city; when men thought it almost fool-hardy, or at least unwise for the Bishop to dream of building there, and when the proprietor himself must surely have had come qualms, we cannot but admire the great faith which prompted the idea and the generosity which made its carrying out possible. Bishop Power bought the site at the cost of £1,800 out of his private funds, and the late Hon. Captain Elmsley with security for £50,000 to erect the building itself. Now, even with the cost of late improvements there is only a debt of \$8,600 upon it, and the people contentedly and proudly boast that they are less "taxed" than any other people in the city. Money is seldom asked for from the pulpit, and when needed is generally forthcoming. So far from the Cathedral being remote from the city, it is now the very heart itself; the march too and advancement of our people is all westward, and it may be no remote contingency to find ourselves with an additional Cathedral on the site of what is now one of our humblest city churches.

ST. MICHAEL'S HOSPITAL.—No of the parish would be without reference to St. Michael's, which stands on street as the Church—

which position he retained until his elevation to the episcopacy, when he took up his residence in Toronto.

When Bishop Power came to this city in 1842, the entire population was about thirteen thousand, of which the Catholics formed some three thousand, with but one priest to attend to all calls, and with but one Church within the city's limits, that of St. Paul, which for forty years or more was the only temple for Catholic worship, and which also for some time became the Cathedral for Toronto's first Bishop.

In a sketch such as this we can but touch, and that too in the most meagre way upon the life and work of these great pioneers of the past; a moment's thought however can easily bring before us the amount of labor involved in the founding of this new diocese; the long journeys over pathless districts and unknown territories; the priests to be gathered, the flocks to be congregated, the sacrament to be administered, the sermons to be preached, the pastorals which must be written, the churches needing erection, the funds which must be collected, the life of toil that all this involves, and lastly the pathetic and heroic death which Toronto's first Bishop was called upon to die; all come up easily and graphically before us.

When in 1847 nearly 100,000 emigrants left Toronto for the purpose of making their home in the colonies, many of them found their way to the rapidly growing city of Toronto, and coming they brought with them as they did elsewhere, disease and death, the result of the bitter persecution they had endured in the past, and the misery and poverty of the present. The dread "Typhus" accompanied them, and in Toronto alone nearly a thousand fell victims to its merciless sway. The priests at this time were Fathers Hay and Kirwan. Father John O'Reilly and Father Carroll came from outlying districts to assist, and after strenuous work all were stricken or disabled and the Bishop alone was left. Called out during the night to attend a poor woman sick in the immigrant sheds, Bishop Power answered the call, but at the same moment received his own death summons; the next day fever symptoms showed themselves, and in a few days Toronto's first bishop lay dead, a martyr to duty and an additional link in the long line of these whom the Church places in her gallery of heroes and martyrs. On the 5th of October the remains of the Bishop were laid to rest in the yet unfinished Cathedral, due to his faith and enterprise, and destined to be one day one of the most beautiful edifices erected in Western Canada for the service and worship of the Catholic Church.

BISHOP DE CHARBONNEL.—In approaching the story of the Right Rev. Armand, Francis Marie, Comte de Charbonnel, one finds it surrounded by an atmosphere so sympathetic and tender that we are led to exclaim "here is one who surely found the yoke of the Lord Sweet." From what we learn of his life, the whole if known would fill a large volume with heroic and noble deeds, performed with child-like simplicity, and in such a way as to make the humblest of God's creatures feel that he was close of him with this grand specimen of nature's noblemen.

Born in France on Dec. 1st, 1802, of a noble and illustrious family, the future Bishop was educated in the schools of his country, and entered the Society of St. Sulpice. He was ordained priest in 1825. We cannot enter here upon the persuasion used by his father to induce him to give up his chosen work and become head of the family, or upon the honors offered and refused, nor upon the episcopal crown which in France was offered but not accepted. We must only state that in 1839 he was influenced by the missionary spirit, set out for Canada.

He arrived at Montreal, where his preaching attracted great attention, thence he set out for Baltimore to study English, and returned to Montreal, where he was present during the great fever scourge of 1846. His conduct at this time should enshrine his name forever in the

hearts of the Irish, for when many others owing to weaker constitution "fell by the way side," he trusting to his physical strength toiled on. How he comforted the sick and the dying, waiting on them night and day; what he did for the survivors, proving himself amongst the best friends of those sick and suffering strangers, will never be told. At length he too gave out, and when the fever had all but deprived him of life, he returned to his native land to renew his strength and prepare for fresh labor.

When on April 18th, 1850, the Bull reached Abbe de Charbonnel, telling him that he had been appointed Bishop of Toronto—on the death of Bishop Power—he at once set out for Rome to see if the decision, might not be reversed. But Pope Pius IX. refused to see the matter in any light but the one in which he had hitherto viewed it, and as an inducement promised to consecrate the new bishop with his own hands. The consecration took place in the Sistine Chapel May 26th 1850, and to commemorate the event His Holiness gave the newly consecrated, a chasuble of cloth of gold and a rich ciborium and chalice.

On the arrival in Toronto of the new Bishop, the diocese was yet but in a very crude condition. The education question at once arrested his attention and from that time forward his fight for separate schools for his people became a long and continuous one. The Sisters of Loretto were already here, and in 1851 the Christian Brothers took charge of the boys of the city. In the same year four Sisters of Saint Joseph came from Philadelphia. They soon after took charge of the House of Providence, built by the Bishop, particularly that emigrants might be cared for, and as he himself tells us that he an "emigrant's son," might spend his last days within its walls, and die there. The Bishop also brought the Basilian Fathers from France to take charge of St. Michael's College; in his time too, were the new parishes of St. Mary, St. Basil and St. Patrick opened. Before coming to Canada Bishop Charbonnel had made over to the diocese to pay the debt on the Cathedral, and for other wants, the whole of his paternal estate. Speaking of the visitation of his diocese, His Lordship writes: "My health permits me to travel and collect continually in the diocese; while at the same time I preach, hear confessions, confirm, officiate and inspect, and my expenses of house, table, clothes, travel are reduced to almost nothing. I travel alone, and by ways as economical as they are incommensurate, but all that is nothing in comparison with the pleasure of liquidating the debt put upon me; of founding and ameliorating useful institutions, all in keeping a state of health which is almost scandalous; another would be sick upon death—the worst news and business have not yet deprived me of three minutes sleep when I throw myself upon my couch, nor a mouthful when I go to table; and however I drink only water and milk. There is something more; it is that if I could laugh in English as well as I can in French my gaiety would be excessive." (Jubilee Volume). But there came a time when he too was evidently "sick unto death," and he asked to be released from his charge.

After repeated appeals his request was granted. This great Bishop resigned his see on April 26th, 1860, and was named Bishop of Sozopolis.

Next, we find him a novice in a Capuchin Monastery. His after career is long, bright and glorious, and on Holy Saturday, 1891, after hours, work in the confessional, Toronto's one time bishop is taken ill, and on the following day, Easter Sunday, March 29th, his great soul passed to its reward.

ARCHBISHOP LYNCH.—To Ireland, that land so fruitful in missionary spirits, Toronto is indebted for her third bishop. The memory of Archbishop Lynch is still fresh in the minds of the present generation; he confirmed the majority of the younger men and women of our day,

and his life and death as the metropolitan of the Church in Toronto are as things of the near past.

John Joseph Lynch was born in 1816, in the County of Monaghan, Ireland. He received his early education in the land of his birth, after which he was sent to the Seminary of Saint Lazare, Paris. He was ordained priest at Maynooth in June, 1843, and celebrated his first Mass on the feast of Corpus Christi.

We cannot follow the subject of this sketch in his career as a humble Lazarist in his college at Paris, as teacher in the schools of his native land, as professor and president in our institutions on this side of the Atlantic, as the projector and founder of the Seminary of Our Lady of the Angels, as missionary priest amongst the wilds of Texas, as the lover and instructor of youth, as the zealous worker in every avenue open to the priest of God's Church, we may only deal lightly with the period when on November 20th, 1859, he was consecrated and became coadjutor to Bishop Charbonnel, and in April following on the resignation of the latter, Bishop Lynch became Bishop of Toronto.

Despite the strenuous efforts of his predecessor, the new Bishop found his diocese in a condition, full of difficulties apparently insurmountable. The whole number of priests including the four Basilians in charge of St. Michael's College, numbered but thirty-six. Four of these returned to France with Bishop Charbonnel. Lack of priests had in many cases led to apathy and indifference, and in some instances an entire falling away from the Church. To overcome this, to some extent at least, Bishop Lynch set about giving retreats in every part of his vast and scattered territory; preaching, teaching, exhorting and establishing the Forty Hours wherever possible.

In Toronto the fame of his doctrinal sermons soon spread, and the Cathedral was usually overflowing with Catholics and Protestants gathered to listen to his simple, yet eloquent exposition of the teachings of the Catholic Church. These discourses are said to have done much towards lessening the bigotry by which Catholics at that time found themselves surrounded.

Whilst on a visit to Rome for the purpose of attending the Vatican Council in 1869, Dr. Lynch was appointed Archbishop of Toronto on March 15th.

When at the close of his twenty-five years of labor Archbishop Lynch celebrated his silver jubilee, his principal works of that period were epitomized by the inscriptions on the shields which decorated the Cathedral, a list of which is given in the Jubilee Volume from which we quote:—

- Loretto Convent, established in 1862.
- St. Joseph's Convent, established in 1863.
- St. Michael's tower and spire, built in 1865.
- Loretto Abbey, Wellington Place, extended in 1867.
- St. Nicholas' Home, established in 1869.
- Attended Ecumenical Council, in 1890.
- De La Salle Institute, established in 1871.
- Consecrated Bishop O'Brien, Kingston, in 1873.
- Consecrated Bishop Crimmon, Hamilton, in 1874.
- Consecrated Archbishop Taschereau, Quebec, 1874.
- Convent of the Precious Blood, established in 1874.
- Magdalen Asylum, established in 1875.
- Convents of St. Joseph, established in St. Catharines, Thorold, Barrie and Oshawa.
- Forty parish churches and thirty presbyteries established.
- Seventy priests ordained for the diocese.
- St. John's Grove and House established.

To these were added later the Church of Our Lady of Lourdes, in memory of the Archbishop's jubilee, and the beginning of the re-building of the churches of St. Mary and St. Paul.

In 1888, while in the midst of his labor Toronto's third Bishop was summoned by death. Whilst giving Confirmation and attending a conference outside Toronto, the Archbishop experienced the beginning of the illness which became fatal. A wetting received on the journey tended to aggravate it; on his return to St. John's Grove, physicians found that congestion of the lungs had developed to such an extent as to make the Archbishop's recovery impossible. On May 12th, Toronto again found itself without a head, the Archbishop having expired, after making all preparations for the great change, leaving behind him the memory of humility and simplicity which is ever to be found in conjunction with greatness of heart and mind.

ARCHBISHOP WALSH.—The life of Toronto's late Archbishop, the Most Rev. John Walsh, D.D., is too fresh in the minds of many of his contemporaries to permit of one so uninformed on the subject as the writer, to but merely touch upon it. The oldest residents of St. Mary's parish, remember Father Walsh as their parish priest, before his elevation to the episcopal dignity as Bishop of London; these same people were witnesses later of his more exalted dignity when as Archbishop of the Metropolitan See he returned to Toronto. The grand presence of Archbishop Walsh and his rare oratorical gifts, will long remain impressed upon the mind of those who had the opportunity to see and hear him, and in after years, even the children of to-day will recall the vivid picture left upon their minds as Archbishop Walsh stood before them, and in forcible language and graceful gesture explained the truths he was called upon to teach.

Archbishop Walsh was of Irish birth and parentage, the son of James Walsh and Ellen Macdonald, and was born May 23rd, 1830.

His early education was received in Ireland, until on determining to come to Canada, he entered the Seminary at Montreal. Afterwards he came to Toronto, and was ordained at St. Michael's Cathedral, on Nov. 1, 1854, by Bishop de Charbonnel. To touch upon his after life, in the space here allowed, would be but to mutilate the history of a great and interesting career. His death which occurred suddenly in Aug., 1898, caused the most profound regret throughout the province. He was buried according to a once expressed wish under the Blessed Virgin's altar in his Cathedral Church.

MR. EDWARD STOCK.—This sketch of St. Michael's is accompanied by a photo of Mr. Edward Stock. Not that Mr. Stock is a member of the parish, or even a resident of the city, but because he has seen the growth of our city for the past seventy years, and has witnessed in turn the birth and development of its parishes. Mr. Stock is, and was during all this time a resident in Mimico, one of our suburbs. He was confirmed by Bishop Macdonell, the first Bishop of Upper Canada, in old St. Paul's Church. As Mr. Stock lived in none of our parishes, and yet been for seventy years an attendant at one or another in turn, we introduce him to our readers with the Cathedral parish. Mr. Stock is of an old English Catholic family. Coming to Canada when a boy, he with his father settled within a quarter of a mile of his present home. He is 87 years of age, but apparently time has forgotten to touch him in his passing. For Mr. Stock is as alert in his physical and mental powers as men twenty years his junior. Twelve miles through the "bush," for in those days there were but two houses between Mimico and the Toronto Asylum, was the distance travelled by Edward Stock as a boy. At that time there was no cleared road, and when one was made, an ox team and wagon was the only conveyance to be had, and as Mr. Stock says, "one would rather walk," than avail himself of the heavy lumbering affair. All things in those days were very uncertain, so on the day on which he received the Sacrament of Confirmation, no notice was given as to date, until he reached the Church; here he was told he was to be confirmed. "Old Captain Elmsley and I were confirmed together," relates Mr. Stock, "and I don't remember whether there were any others or not." St. Paul's old Church was the scene of the marriage of this gentleman, and here, too, every one of his family was baptized, "most of them too on the day they were born."

Is not this wonderful? A child to be carried a distance of twelve miles and back on the day of its birth to receive baptism. But the staunch Catholicity which prompted this has been the moving power of the entire life of this early pioneer; Mr. Stock's Catholicity is part of himself; it moves with him without display, but solidly and with decorum; integrity and the "golden rule" are the standards by which he has always lived, and to-day he is in the eyes of his neighbors and citizens, a man worthy of the highest esteem and love.

Mr. Stock was present at the excavating of the Cathedral at which he worked hard and afterwards partook of the "Feast of the Ox." Among the remembrances of this gentleman is being present at the ordination of a priest by Bishop Macdonell, when the holy rite was conferred in a store. For some reason the Cathedral at that time was closed, and apparently the only place available was the store. What strange phases the environment of the Church has undergone during the past three quarters of a century!

A new Church, that of St. Leo is now building at Mimico, where Mr. Stock in his beautiful home, eagerly awaits its opening. "Seventy years have I waited for this," says Mr. Stock. That he may yet live long to enjoy it is the sincere wish of his numerous friends.

MR. PATRICK HYNES.—Mr. Patrick Hynes properly represents St. Michael's parish, in which he lives, and where he is an active worker. Born in Ireland in 1830, he was brought to Toronto in his first year, and has lived here since. He was one of the well known firm of Hynes Bros., moulders and plasterers, and is the only survivor of the three brothers. Since the dissolution of the firm Mr. Hynes has been engaged as agent of the St. Vincent de Paul, Children's Aid Society. In this organization he was for many years a zealous worker, and a story of his experience in the past is worthy of publication as illustrating the beautiful character of Bishop Charbonnel. At the last conference in Toronto, at which the Bishop presided, he went quietly round to the different members until he found one who was going that afternoon to make a visit on behalf of the Society. Mr. Hynes happened to be the one sought for. The Bishop said he should like to accompany him, and the two at once set out. The house to be visited was that of a poor woman, whose fault in the eyes of the society was non-attendance at Church. At sight of her visitor the woman threw herself on her knees, for the blessing which was given, accompanied by kind and cheering words. "And now my good woman," said the Bishop, "I want you to promise me that you'll go to Mass." "But my Lord, I have no clothes fit to go in," was the reply. "Don't mind the clothes," she was told; "go in what you have, kneel at the back, under the stair, anywhere, so that you can hear Mass, and I assure you, my dear child, that your prayers will be heard there as readily, and perhaps more so than those of the lady in fine array that walks to the head of the Church." Then throwing open his cassock, he said, "look at your bishop, he is in rags too; of course, this outside affair, thanks to the generosity of Merrick Bros.—a well known firm of the day—is good and looks grand, but all else I have on, are simply rags," and Mr. Hynes says, it is literally true, the Bishop was virtually clothed in rags. But something more substantial was added; what the Bishop did not value for himself, he knew was esteemed by others, and a gift of money to renew the poor woman's wardrobe was added to the advice and kind words. This was the Bishop's last visit. Even at this day it brings with it a sweet savor.

Mr. Hynes was present at the digging of the site for the Cathedral and has witnessed every stage of its development; he too remembers the visitation of the cholera and fever, and gruesome is the tale of how he and his brothers had to whitewash the sheds—for in those days this was a branch of their business—while at their feet, and all round them, lay the poor infected patients. The good work of Mr. Hynes in later years amongst the poor children of the city is well known; according to present appearances many years of active labor are still before him; years doubtless in which many changes in our city will be added to those of the past.

M. L. HART.

TELEPHONE 3832.

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**TUESDAY, 6th MAY NEXT.**

At 12 o'clock noon.

for the reception of the Annual Reports and Statements, and the election of Directors.

By order of the Board,

**A. P. LESPERANCE,**

Manager.

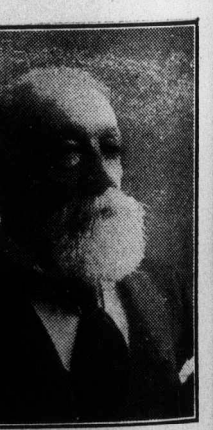
Montreal, March 31st, 1902.



Cathedral.

he finds one. Those who pay for their "board," by no means compare the majority of cases. Day School is well organized, attendance made interest-children, with the exception the highest class of girls are taught in the schools. When they march to the charge of their teachers, singing the music at the then given, listen instruction. Rev. Doctor as general charge of the School, and in addition class of senior girls and five in number.

father Rohdore, who is of the diocese, is always work of this office, the parish, and in the prod care of the music of the subject in which he has



PATRICK HYNES.

within a good stone in it. The Hospital was in July 1892. Its situation is easy of access, and is a factor in bringing its usually plethoric state to patients. But there are causes, amongst which it bears of having the best surgical department in the building is not altogether a part of it being the "Dame" home, designed for students attending School in days gone-by, was built, and fully by the late Mr. Hugh