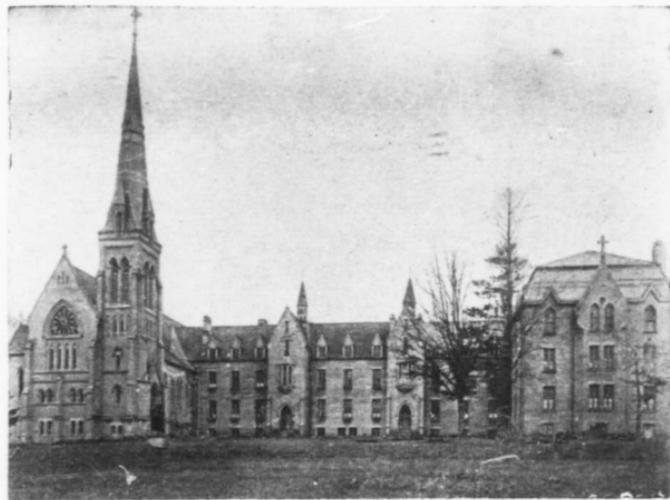


History of
St. Basil's Parish

MARY HOSKIN

HISTORY OF ST. BASIL'S PARISH





ST. BASIL'S CHURCH AND ST. MICHAEL'S COLLEGE

History of St. Basil's Parish
St. Joseph Street



BY
MARY HOSKIN



TORONTO;
CATHOLIC REGISTER AND CANADIAN EXTENSION.
1912.

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This little book is dedicated with
affectionate gratitude
to
The Reverend A. J. Ferguson, C.S.B.

Permissu Superi^orum.

FOREWORD



When you asked me to write a brief foreword for the interesting record you are preparing for the press, I hesitated, not because I did not deem it an honor to have my name associated with the story of the growth of St. Basil's parish, but because I felt that some other name than mine would be of better omen at the beginning of your little book. On reflection, however, I find that of all the Priests at St. Basil's I am the oldest, not indeed in years, but in my knowledge of things as they were in an earlier day. It is therefore not without a sort of propriety that you invite me to wish God-speed to your pretty book, and send it on its way with the sanction of one who knew the men who did the things out of which your story is woven.

I need not tell you how grateful St. Basil's will be for what you are doing to per-

petuate the memory of the workers of an elder day. Their names, once household words in this end of the city, were lapsing into oblivion ; none but the elders remembered them. It is a good work to revive them, to give them an enduring freshness in your charming record. In its pages they will live again, those holy priests, Fathers Soulerin, Vincent, Cushing, Brennan, Teefy, and those eminent Catholic laymen, Messrs. Elmsley, Hayden, Robertson, Bolster, and McDonald. St. Basil's of to-day, as it reads the story of its past, will be stored into grateful remembrance of the men who founded it and fostered its growth and into more earnest efforts to be worthy of its splendid ancestry.

Your book ought to find a reader in every member of the parish. I can think of nothing that will do more to tighten the bonds of fellowship between parishioner and parishioner, and to create a genuine parish spirit than acquaintance with such a record as you put before us, a record in which zeal for

God's glory and helpfulness in all that made for it find an illustration on every page.

May God bless your little book ! You, He has blessed already, for you cannot but be the better for living, for a season, in the company of those who, in their day, were God's good servants and faithful doers of His will.

With many thanks for making a place for me in your record of the past, and many wishes for the success of your labors, I beg to remain very respectfully,

R. MCBRADY.

COMPILER'S NOTICE

At the request of the Pastor, the Rev. Father Kelly, C.S.B., I have undertaken to write, or, rather, compile a History of the Parish of St. Basil. The task which he set me to do has been accomplished, so far as I could do it, with the meagre material to be procured.

It is to be regretted that absolutely no records have been kept of parish affairs, and on this account, incomplete as the present sketch is, it has exacted no little research and correspondence to unearth even the small amount of information which it affords.

My thanks are due to Mr. J. J. Murphy, who supplied most of the material, he having, with forethought, carefully preserved Catholic papers containing interesting references to Toronto parishes for many years back; also to numerous other friends, both in the priesthood and laity, who have been patient under

interview and through correspondence, and have, in every case, been ready to give me all the information in their possession.

I know that the work is necessarily incomplete, as there are doubtless many interesting events which have escaped my attention, and, therefore, must I crave the kind indulgence of any who may read my little book. Such as it is, I entrust it to the Pastor, to be made use of as he may think best.

MARY HOSKIN.

Toronto,
Feast of the Holy Rosary,
October 4th, 1912.



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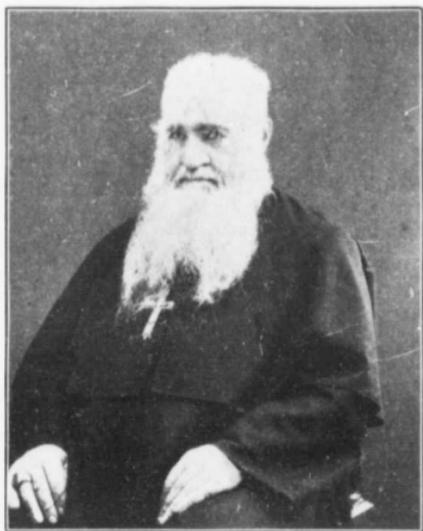
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COUNT BISHOP DE CHARBONNEL



CHAPTER I.

The Beginnings

BUILDING OF CHURCH AND COLLEGE—OPENING OF
ST. BASIL'S CHURCH—BOUNDARIES OF PARISH—
FIRST PARISH PRIEST.

The history of St. Basil's Parish is so much interwoven with that of the Basilian Fathers, who have ever been the faithful guardians of that parish since the days when it extended over half the area of Toronto, and to almost an unlimited distance into the country, that it would seem to be unnatural if we did not speak briefly, in the first place, of the early days of the College.

Bishop, Count de Charbonnel, came to Toronto from France in 1850. He had been here but two years when he brought the Basilian Fathers from France to establish a Catholic College.

The pioneers of the work were Rev. Fathers Soulerin, Malbosse, Maloney, and Rev. Charles

Vincent, not yet a priest. With them came Rev. Father Flannery, not a Basilian, who spent several years teaching on the College staff.

The Basilians were established for the first few months in a red brick house, still standing at this writing, on the south side of Queen Street, just west of Church Street. It was at first intended to establish this Order in what is now St. Mary's Parish, and, with that end in view, a frame building, afterwards used for many years as a presbytery, was erected. St. Mary's Seminary was to have been the name of the Basilian school, but this project had to be given up.

The school was moved to an extension at the north end of the Bishop's Palace on Church Street during the Christmas holidays of 1852-53, where St. Michael's College was established.

The first pupil whose name appears on the list is Richard O'Connor, now the Bishop of Peterborough; the second name is that of

Denis O'Connor, the late revered Archbishop of Toronto, who was then fourteen years of age. These pupils, who were lifelong friends, were not related.

It soon became apparent that a larger College and ampler grounds would be required, and the late Captain John Elmsley, an ardent convert, and ever to the fore in all good works, offered a piece of ground on Clover Hill upon which to build a College and Church. That strip of ground, then, directly upon the hill, where stand the buildings, was donated by this noble benefactor; the land to the north and south was acquired by the Basilian Fathers. A street used to run east and west along the foot of the hill.

The lane on the west of the College and Church, running from St. Joseph Street north to St. Mary Street, was also the private property of the Basilians. Father Vincent used to have a barrier placed at each end for one day in every year to assert his claim; but we fear that as this practice has been dropped

for several years, the lane has become public property.

The work of building the Church and College was begun here in 1855. In the June following the corner-stone was laid, and in September the Community took possession of both. Thus in September, 1856, St. Basil's Parish was established, while the College retained the name of St. Michael's.

A graphic account of the opening of St. Basil's Church and St. Michael's College appears in a Catholic journal of the day. We cannot do better than give it in full. It is taken from *The Toronto Mirror*, of Friday, September 19th, 1856, under the caption, "Opening of St. Basil's Church on Clover Hill," and reads as follows:—

"On Sunday last, the 14th instant, an important event occurred in our civic history, the opening of one of the finest collegiate churches in North America, destined, like Stoneyhurst in England, to be a haven of the Faith whence the angelic messengers of



REV. FATHER SOULERIN

God will go and come from the midst of a half enlightened nation, preaching and teaching incessantly the pure and living word. The College of Clover Hill (though the zeal of the Bishops of Hamilton and London will guard well that it be not the only one in the three dioceses) is destined to be the focus endowed with a double power of attraction—the centre of convergence and divergence whence will go forth intelligence to every household, and to which, as to the alma mater of Canadian Catholic literature, the youthful worshippers of the arts and sciences will resort to drink of the fountains of immortality, in knowledge of the pillars and groundwork of the truth. It was then, we repeat it, with no ordinary feelings that we gazed with rapture on the beautiful pile, which the zeal of the Bishop and brotherhood of St. Basil have erected like an enchanted palace as it were, in a night, and upon a mountain, too, replete with every emblem, from the cross at the apex to the seraphs at the eaves, which mark the house of the Lord and the temples of His justice.

“At the opening of the Church of St. Basil, we rejoiced to observe a large attendance of our oldest and most respectable citizens, together with their families. Indeed it was remarked in the other churches that the attendance was comparatively thin for the day, large portions of the congregations being absent at Clover Hill. The appearance of the church both within and without is beautiful, and though much is yet to be done before it will stand forth in the fullness of the original design, it gives even now a fine conception of its intrinsic architectural merit. The internal decorations are not yet completed, but on the occasion of the consecration, it is expected that all will be finished.

“The altar is magnificent, and reflects the highest credit upon the builder. There is no organ at present, but the sacred music on the occasion was tolerably well executed.

“The sermon of the day was delivered by the Rev. Father Maloney, one of the professors of the College, in his usual classical, eloquent

style of diction. After referring to the immense progress of religion within a very short period in Canada, he proceeded to pay a just tribute to the zeal and devotedness of that gentleman who, in his munificence and zeal for the Church, had donated the beautifully elevated grounds on which the College buildings and the magnificent church is erected—the Hon. Mr. Elmsley—a gentleman who is ever foremost in every good work, and who has already so much contributed to the prosperity and glory of the Faith in this country. He also incidentally informed the congregation that of the £7,000 necessary for the erection of College and Church, £2,000 had been collected. He concluded by earnestly exhorting the people to assist the Basilians in their exertions to get rid of the debt which yet remained, and which, though large, would soon disappear beneath their united efforts.

“At the conclusion of Rev. Father Maloney’s discourse, Rev. Father Soulerin

proceeded with the Mass, after the benediction of which the people returned to their homes much edified and pleased with the ceremonies of the day and the healthful and elevated situation of St. Michael's College and St. Basil's Church."

In 1856 the parish extended from Carleton Street on the south, north to York Mills; on the west and north to Weston, Burwick and Pine Grove, and from Parliament Street on the east up through the Junction, on to Lambton Mills and through the country west on the Dundas Road, almost without limit.

It comprised the whole of the present parishes of Our Lady of Lourdes, St. Monica's, Holy Rosary, St. Basil's, St. Peter's, the Junction and Weston, and parts of St. Patrick's, St. Helen's, and Dixie.

The farthest point from the College was Pine Grove. It may be seen from this how arduous were the duties of the pioneer priests who so faithfully attended the spiritual needs of this great district.



VERY REV. C. VINCENT, C.S.B.



REV. L. BRENNAN, C.S.B.

But for the advent of the Basilian Fathers the north end of the city would have remained for many more years attached to the Cathedral parish, for although the territory was large, the Catholics were few, and unable to build a church or support a priest of their own. Gratitude, therefore, is due to the Fathers who, in addition to their professional work, took upon themselves the arduous duties of this district where Catholics were at such disadvantage.

In the early days the Superior of the College had also official charge of the parish, therefore, Very Rev. Father Soulerin was the first parish priest of St. Basil's.

The name of this venerable Founder of the Congregation of St. Basil in Canada, and of St. Basil's Parish in Toronto, is held in benediction by the few who can remember him. We are told that he was a saintly old man, making his round of visits among the few Catholics to be found in the parish, there

were but fifty Catholic families at most scattered all over that great district.

“Two things were characteristic of him,” says the chronicler; “first, the plain walking stick, with a bone head, always thrust under the left arm, never carried in his hand; next, a big pocket bulging with sweeties, for whilst he chatted gravely with the elders and gave the instructions he knew so well how to impart, he kept up a friendly fight with the children, who, partly by native instinct and partly by a wink from himself, always succeeded in finding their way to the big pocket.

“I have in my mind’s eye, too, a picture of what frequently happened in those days—a meeting on the grounds between St. Michael’s and the University of Toronto, of Father Soulerin and the late Dr. McCaul. When the venerable scholars—and they were both great scholars—came within twenty feet of each other, each commenced to draw from his pocket a huge snuff-box, to be ready for an interchange of pinches, and then, after a

pleasant greeting and fitting anecdotes and, what was more common then than now, an apt quotation from the classics, they walked on with as much cheerfulness as two boys."

Again we read: "Though many years have fled since Father Soulerin was Superior of St. Michael's College, the recollection of his name arouses fond memories in the hearts of all who knew him.

"He was born in L'Argentiere, a small town in the south of France, in the year 1807, and was educated by the Basilian Fathers, and afterwards joined them in their work of teaching. In 1828 he accepted the Professorship of Philosophy in the Seminary of Grenoble Diocese. Two years after he was appointed Professor of Rhetoric in the College of Feysin Isère. Later Abbé Soulerin was made Director of the College of Annonay. It was from here that he was sent by his Superior-General across the ocean to found a college in Toronto.

"With characteristic zeal and prudence he

continued the management of the college in its early beginning. The number of students under his Superiorship was small indeed, nevertheless many of our Bishops and distinguished men began their college career under his guidance.

“In May, 1865, he was elected Superior-General of the Community of St. Basil. This required his return to France, where, after governing the Community for fourteen years with the same zeal which characterized his work in America, he rendered his soul to God in November, 1879.”

Father Soulerin was assisted in his parochial duties by Fathers Maloney, Flannery, Vincent, Northgraves, Gilbert and Cherrier. The last named was delegated parish priest from 1860 until 1864, when Father Ferguson succeeded him.

Mgr. de Charbonnel entered Toronto as Bishop on the 21st of September, 1850. He was accompanied by Mgr. Prince, Coadjutor Bishop of Montreal, one Basilian priest

(Father Molony), and three students. The following day, Sunday, he took formal possession of the See, and (as he writes) "the debt with which it is burdened," about \$70,000.

So great was the humility of this holy Bishop, that he was constantly agitating for his release, thinking himself unfit for his high office; yet we read that after his great work of establishing the Sees of Hamilton and London, the Bishops of Canada in Council at Quebec, gave Dr. de Charbonnel the title of "Father and founder of the ecclesiastical province of Toronto," and wrote to Pius IX. "that his works were prodigious, and they struck everyone with astonishment." He looked forward to ending his days in the House of Providence, where he said he would be as "an emigrant, poor, old and infirm, he would be the chaplain, servant, friend and father of all the suffering or afflicted inmates." After many attempts to resign his See, his prayer was at length granted, and on February 2nd, 1860, Bishop de Charbonnel performed for the last

time his episcopal functions in Toronto, by consecrating the High Altar in St. Michael's Cathedral. He resigned his See on April 26th, 1860, with the title of Bishop of Sozopolis. Mgr. de Charbonnel became a Capuchin Monk, and spent all his long life in works of zeal, preaching and hearing confessions, etc. He died on Easter Sunday, March 29th, 1891, and was buried in the vault of the Capuchin Convent of Crest.

CHAPTER II.

The First Choir

DESCRIPTION OF FIRST CHURCH—SISTINE MADONNA
—SEPARATE SCHOOLS.

St. Basil's Choir was organized by Father Vincent (who himself possessed an exceptionally fine tenor voice), in 1856, the year of the foundation of the parish. For about \$800.00 he purchased an organ of one manual, two manual instruments being rare in those days. Father Vincent was fortunate in securing the services as organist, of a clever young musician named Sebastian Klingler, a native of Holland. The first day he presided at the organ proved beyond question that Father Vincent had made a good choice. Mr. Klingler had a wonderful gift of improvisation, and the charm of his playing was felt by choir and congregation.

Father Vincent selected a magnificent quartette:—Mrs. Klingler, wife of the organ-

ist, was blessed with a high soprano voice of great purity and brilliancy, yet mellow and sympathetic. The name of the alto has unfortunately not been preserved; she possessed a clear and resonant voice, which blended beautifully with the other parts. Mr. Farrelly was the tenor. He remained in the choir for about two years, when he accepted an invitation to sing in the Church of the Immaculate Conception, Boston. He was followed by Mr. O'Gorman, who maintained its reputation splendidly. The basso, Dr. James O'Dea, was well known, not only in Catholic circles, but by the general public, as he was often invited to sing at concerts in the old St. Lawrence Hall, over the market of that name. Old-timers will remember this Hall as being the famous and only rendezvous for balls, concerts, bazaars and public meetings. Dr. O'Dea had a deep, sonorous and sympathetic voice, and it was always a pleasure to listen to him. The quartette was augmented on special occasions by a chorus.



REV. M. J. FERGUSON, C.S.B.

Father Vincent called his choir to practice twice a week, and assisted them with his magnificent tenor voice. There are many who can remember the pure quality of Father Vincent's voice at the altar as he sang High Mass, even if they cannot go back to the days when he assisted in the choir loft.

Such was the beginning of St. Basil's Choir, and none can say it was a mean or meagre beginning. The singing of Mrs. Klingler was noted, for the fame of it has come down to our day.

Mr. Klingler was succeeded in 1862 by Mr. Gagnier, who organized a new choir. Like his predecessor, he was professor of music in St. Michael's College. He acted in the double capacity of organist and choir-master for about two years, when he left the city.

In the year 1866, Father Vincent asked Father Murray, then a very young man, to take charge of the choir and organ. Father Murray has been heard to say that he thought he had accomplished a great feat when he

played "Peter's Mass," which was a favorite in those days. Mr. Klingler was still in the city, and, though in poor health, appeared in the organ loft occasionally, when at Father Murray's request, he would again sit at the organ and delight the congregation with his marvellous touch.

Mrs. Klingler was so much attached to St. Basil's Choir that, though living in the eastern part of the city, she would walk up to St. Basil's on Sundays to High Mass and Vespers, and assist the College students, some of whom formed the choir. Among the students whose voices were most noted, Mr. John Quinlan, Father Maddigan, and Mr. Frank McMahan, may be mentioned.

We shall return to the choir further on and speak of the good work done there nearer our own time.

The first marriage recorded in St. Basil's Register is that of John Kwam, of Hog's Hollow, and Bridget Miller (widow, née Burke), of Hog's Hollow, January 11th, 1858. Rev.

F. P. Rooney was the officiating priest and John O'Neil and James Tagennesse were the witnesses. This is the record of the first baptism: Elizabeth, child of James Kavanagh and Margaret Callaghan, born in Toronto, October 1st, 1857, baptized January 1st, 1858, by Rev. Geo. R. Northgraves. Matthew O'Brian, Mrs. O'Brian, sponsors. There is unfortunately no early record of deaths or funerals.

A short description of the interior of St. Basil's Church as it appeared in those days will not be amiss here.

The Church was very small; it has been enlarged at both north and south ends since then. The sanctuary was half circular, with very few stalls on each side. There were windows high up all around the sanctuary which were usually covered with some colored material, perhaps red bunting.

The altar was the one that served until lately as the Blessed Virgin's altar. The first sanctuary lamp was of silver plate, and was

the gift of Mrs. Charlotte Elmsley, wife of Captain John Elmsley. The sanctuary railing was about half the extent it now is and was circular in form.

St. Joseph's altar stood close by the door leading into the College, without any railing; and the sanctuary railing began there. That was the extent of the Church at the north end.

The south end has also been lengthened. There used to be a vestibule divided off with a frame partition partly across the width of the church, and in the sort of alcove thus formed on each side stood the confessionals, very primitive affairs.

The beautiful painting of the "Sistine Madonna," which hangs on the east wall, was painted in 1855 by Plattner, who was engaged for that work by the Hon. Mr. Elmsley on the recommendation of Cardinal Wiseman. A letter from the Cardinal to his nephew in Rome refers to the matter. Mr. Elmsley gave the painting to the Church. The compiler of

this history, having seen the original in the Gallery at Dresden, can vouch for the beauty and correctness of the copy.

The Stations of the Cross were rather poor engravings, but they were very good for those days. The pews were little better than benches; they extended across the middle of the Church, with aisles on each side and side pews. The students used to occupy the first few pews in the middle of the Church before the present sanctuary was built. The entrance faced directly south; there was a platform with a high flight of steps to it.

The Students' Chapel, which was also used by the congregation on week days, was under the south end of the Church, with entrance for the public under the steps leading to the Church. The main altar faced the entrance, and the Blessed Virgin's altar was in the southeast corner, without railing. Here the congregation assisted at Mass on week days and paid their visits to the Blessed Sacrament. The College refectory was under the

north end of the Church. The congregation up to 1870, and somewhat later, was small; even the old Church was not more than half filled on Sundays.

It would be interesting to peruse a list of the names of all those sturdy pioneers whose faith and good works helped so much in building up this parish, almost cut out of the woods and fields; but we fear their names have not been preserved; a few only have been handed down to us.

Chief among these, of course, is that of Captain Elmsley, whom an old paper we refer to calls: "A grand old man." It had been the ambition of his life, after conversion, to have a Church on what had been his own property, and from the time St. Basil's was built there, he went to live beside it, and indeed, for hours every day in it. The Blessed Sacrament was his chosen company, and in its presence he grew to a Christian perfection rarely met with anywhere. Then we have such names as Heydon, Robertson, Scollard,

etc. Mr. Maurice Scollard was a genial old man, whom, in memory, the compiler of this history sees with his venerable long white beard and twinkling eyes. He was full of merriment, jokes and fun, withal a devout Catholic, who rendered his share of assistance in the upbuilding of the Church in Toronto.

Other names are: Stewart, Bolster, McDonnell, Taylor, all ever ready to do what they could for the furtherance of parochial interests.

Francis Taylor was an Irish gentleman, who, after coming to Toronto, became a convert; he was received into the Church by Bishop de Charbonnel. His zeal and ardor knew no bounds, though, as far as possible, his life was hidden. His benefactions, both to the Church and to the needy were kept well away from prying eyes, and only on the last day will they be revealed.

Out in the country were situated the McCarthys, Murrays, O'Briens, Culetons and others who helped to found St. Basil's.

Elmsley, Stewart, Healy, Banvill, Brown, Dwan, Farrell, McCann are some of the names of families that were in the parish at its foundation, descendants of whom still reside within the present limits of the parish.

Almost from the beginning Separate Schools were opened at Deer Park and at Weston. We read in the Mirror of May 14th, 1858:

“On Wednesday, the 28th ult., took place the examination of the Deer Park School, Yonge Street Road, at 2 o'clock p.m., under the supervision of the Hon. J. Elmsley, and some of the clergy of St. Basil's Church, and I must say, from what I have witnessed, that this ambitious little school bids fair to rival the great ones of your proud city—at least as far as its elementary course is concerned. I sat with breathless attention whilst I heard the junior classes read with a correctness of pronunciation, an acuteness of accent, and a sweetness of cadence, that would do honor to members of a high position in society.”

The writer of this notice, who signs himself



HON. JOHN ELMSLEY.

“An Observer,” goes on to describe the examination in all the branches taught, and after giving great praise to the proficiency of the pupils, winds up by telling us that prizes were awarded by the Hon. Mr. Elmsley.

It would be interesting to have the names of these pupils of fifty-four years ago, who acquitted themselves so well; but they were not recorded. Perhaps some of them are still living in the parish.

In another old paper we find, under date of September 13th, 1858, that the Ecclesiastical Retreat took place in St. Michael's College, so this is a time-honored custom in the Diocese of Toronto.

From the beginning of the parish there was a collection of books for the benefit of parishioners, this was the nucleus of the present fine library, which is doing so much to instruct the people.

CHAPTER III.

St. Vincent of Paul Society

TABLET TO MR. ELMSLEY—SISTERS OF ST. JOSEPH—
REV. FATHERS VINCENT, FERGUSON,
AND CHALANDARD.

The Society of St. Vincent of Paul was established in Toronto in 1850 by Mr. George M. Muir, of Quebec.

The Hon. John Elmsley joined the Society and was given the position of Keeper of the Vestibary, meaning that he had charge of the clothing collected for the poor. From the very first Mr. Elmsley took a most active and zealous interest in the work of the Society.

Towards the close of the year 1856, after the completion of St. Basil's Church, he moved for the organization of a Conference in the north end of the city. He received the necessary authorization, and an organization meeting was held on the 11th of January,

1857. The following list of those present was made by Mr. Elmsley:

Hon. John Elmsley—Rentier.

Moore A. Higgins—Clerk.

Michael O'Donnell—Farmer, York Mills.

Thomas Lalor—Farmer, York Mills.

Geo. Murray—York Township.

Michael Farrell—Farmer, York Township.

John Curtis—Farmer, York Township.

Patrick Cosgrove—Agent, Terauley Street.

The majority of the above-named members lived in the country and came in three or four miles every Sunday. As often the poor requiring relief were several miles north or west, it may be concluded that the work of the Conference during the early years had to be borne almost entirely by the zealous President, Mr. Elmsley. The monthly reports for the first few years were all signed by him, and they show that the work was accomplished and a record kept of everything done, although he seems to have been without a secretary most of the time.

Mr. Elmsley continued to direct the affairs of the Conference until April, 1863, when failing health forced him to resign. He was succeeded in the Presidency by Mr. Charles Robertson, who was one of the founders of the Society in Toronto. Mr. Robertson retained this position until June, 1875.

Just outside the sanctuary, near the Blessed Virgin's altar in St. Basil's Church, is a marble tablet, with the following inscription in raised gilt letters:



HON. JOANNIS ELMSLEY.

Cujus Cor Hic.

Depositum est, Societas S. Basillii grata.

Visi sunt oculis insipientium mori ; illi autem sunt in pace.—Sap. III., 2, 3.

The following is the translation:

The Society of St. Basil in gratitude to

Hon. John Elmsley, whose heart is here deposited.

“In the sight of the unwise they seem to die; but they are in peace.”—Wisdom III., 2, 3.

Mr. Elmsley had made provision by will that his heart should be taken from his body and placed in St. Basil's Church, which, during life, he so dearly loved. After his death it was closed in a vessel with alcohol, hermetically sealed and deposited in a niche behind the tablet, where it now rests. His body is buried in the crypt of the Cathedral.

Bishop de Charbonnel resigned his See on April 26th, 1860.

Bishop Lynch, who had been consecrated Coadjutor, with right of succession, became Bishop of Toronto upon the resignation of Bishop de Charbonnel. He was made Archbishop on March 15th, 1869.

It was in 1863 that the Sisters of St. Joseph first took up their abode in St. Basil's Parish. They had already been twelve years in To-

ronto, having been invited to this city by Bishop de Charbonnel. They were located first on Nelson, now Jarvis Street, then on Power Street. The building erected on the latter street proving inadequate and the locality not suitable, the Sisters begged Providence to come to their aid, for they were without means to purchase another site.

The Hon. Mr. Elmsley heard of their difficulties through the Basilian Fathers, and, with his usual generosity, permitted Providence to make use of him in carrying out its designs. He donated two acres of the land known as the "Clover Hill Estate," upon which to build a Convent. In August, 1863, the building was complete, and on the 23rd of that month the Sisters took possession of it, thus entering within the boundaries of St. Basil's parish. The community purchased a number of adjoining lots; these, in addition to the land donated, form the spacious square known as "St. Joseph's Place." The build-

ing was erected upon the portion of ground donated by Mr. Elmsley.

There are many who can remember the plain but substantial, straight up and down edifice that was first erected. It was large and handsome for those days, and was no doubt an ornament to the parish, as well as a source of gratification to the good Sisters.

It stood well out in view, too, for it was the only building for many blocks; nothing obstructed the view from Yonge Street, and, standing on the steps of St. Basil's Church, one could see who might be entering the door of the Convent. The Chaplain from the College walked over the fields to the Convent to say Mass.

The beautiful group of buildings now surrounding the original structure, made necessary by the yearly increasing schools, attest to the great success of these Sisters in their chosen profession.

The Sisters of St. Joseph soon showed their value in St. Basil's Parish. From the first

they taught classes of the poor, either in their own building or in one nearby, while later on they permitted St. Basil's Separate School to be built on their property on the corner of St. Vincent and Breadalbane Streets.

It may be as well to speak here of all the work done for the parish by these devoted Sisters, instead of scattering it, according to date, through this history. The present St. Basil's Separate Schoolhouse was opened by Sister M. Callista in September, 1881. Four Sisters teach there now, and two in St. Charles School, Deer Park.

The Sisters conduct the children's choir at the 9.15 Mass on Sundays, which means teaching and practising the singing. They manage the Sunday School Library, caring for the books, and, under the supervision of the pastor, purchasing new ones, sorting, attending to re-binding them, etc.

One Sister directs the Sodality of Children of Mary. One is in charge of the Young Girls' League, receiving Communion on first



MR. GEORGE MANLY MUIR

Fridays. Three take part in Sunday School work. They give special care to preparing children for First Communion, and help to organize processions. If in any other way their services are required they have always shown themselves willing workers.

This gives but a poor idea of the devotedness and zeal of the Sisters of St. Joseph; it is but a bald enumeration of kind offices, but it serves to show the indebtedness of the parish to those who have so ably aided the pastor in the training of the young under his care.

When Rev. Father Soulerin was recalled to France in 1865, Rev. Father Vincent was appointed Superior of St. Michael's College, and, in consequence, parish priest of St. Basil's. Rev. Father Ferguson continued to be his delegate until 1872.

Rev. M. J. Ferguson was a noted preacher, and of a kindly and sympathetic nature. Great regret was felt in St. Basil's parish when he went to fill an important post in Assumption College, Sandwich, the first off-

shoot from St. Michael's. The Apostleship of Prayer was established in St. Basil's by Father Ferguson, who obtained the Diploma of Aggregation from the Rev. C. J. Palin, of Montreal. The following is the letter which accompanied the diploma:

Montreal, February 17th, 1868.

Rev. Father,—I have the honor to acknowledge the receipt of the letter that the Rev. Father Vincent wrote me for you, and of \$5.15 enclosed therein.

I have not yet been able to see M. Bonxel, nor M. Vacher, but I hope soon to go to the Grand Seminary, and I shall perform the commissions.

You will receive to-day a Collective Diploma of Aggregation to the Apostleship of Prayer for your parish of St. Basil, which will give you the faculty to open a register in which you may inscribe the names of those who wish to become members of the Associa-

tion, and to whom you will give certificates of aggregation.

I shall not fail, Reverend Father, to recommend to the numerous and fervent Associates of the Work, as Rev. Father Vincent asks me, your Community, your parish, and all the works under your charge, in order that the Sacred Heart may be pleased to pour upon you and your works His most precious benediction.

Many thanks for the gracious invitation of the Rev. Father Vincent. If it were possible either for my confreres or myself to withdraw without a notable inconvenience from our various occupations, we would not fail to go and share in your work. At any rate you may be assured that we shall do in mind and heart what we cannot do exteriorly; and that we associate ourselves with all that your zeal and prudence suggest to you for the greatest good of the souls confided to your care.

Be so good, if you please, to offer to the

Rev. Father Vincent the homage of my respect, and recommend me to his prayers and holy sacrifices. Have the charity to think of me yourself before God.

I remain with respectful affection, Reverend Father,

Your devoted servant,

C. J. PALIN, Ptre. S S.

Rev. Father Ferguson, Toronto.

A previous attempt had been made to establish the Society in 1862. Father Granotier brought the authorization from France, but upon some objection from Bishop Lynch the project fell through.

In February, 1868, Father Challandard arrived at the College. A few weeks after his arrival he took charge of the Band which had been organized the previous year by Mr. Holt, Bandmaster of the 47th Regiment. Besides playing on gala days for the College, this band for many years added to the beauty of the ceremonies in the church on great festivals, being stationed in the choir gallery.

Father Chalandard organized the sanctuary choir, and, after becoming leader, he placed St. Basil's Choir on such a firm and solid basis that in after years it became one of the best in Ontario. Sunday after Sunday for twenty years or more his fine bass voice led the chant in the sanctuary and the singing in the choir. With untiring zeal he would go from sanctuary to choir and back several times during the services.

CHAPTER IV.

1872 to 1880

REV. FATHER FRACHON—MR. PERRY—IMPROVE-
MENTS—SISTERS OF THE PRECIOUS
BLOOD—SOCIETIES.

Upon the withdrawal of the Rev. Father Ferguson in 1872, Father Vincent himself filled the post of parish priest for many years, assisted by Father Frachon and Father Brennan. We read in an old paper that the "Memory of Father Vincent is still held as a sweet odor in the minds of many." Again, in the Weekly Review of April 18th, 1891:—

"The congregation of St. Basil's long recognized Father Vincent as their Soggarth Aroon, and with all classes and creeds he was extremely popular." An old copy of the Catholic Register refers to him as: "A clever and gracious churchman. No more charming personality was ever found within College walls. His fascination was simply irresistible

and his executive ability was seen in the ever-increasing life and progress of the parish when under his charge."

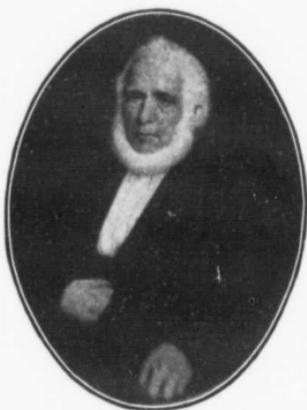
1872 saw Rev. Father Frachon installed as a regular confessor in the church, although prior to that time he had been frequently called upon in that capacity. Since then, however, with the exception of a few years, from 1886 to 1891, week after week, and on the eve of all feasts, this true spiritual Father is to be found at his post, reconciling penitents and guiding his spiritual children.

In 1872 also, Mr. Perry first appeared in the College and was appointed Sacristan, which post he held and filled with singular devotion until 1908. Mr. Perry was a saintly old man, who, in performing his duties in the sacristy and about the altar, showed by his piety the love he had for all that pertained to the service of God. He invested his office with a sacredness not always felt by those who are engaged in these duties. At an advanced age, he still continued to work around

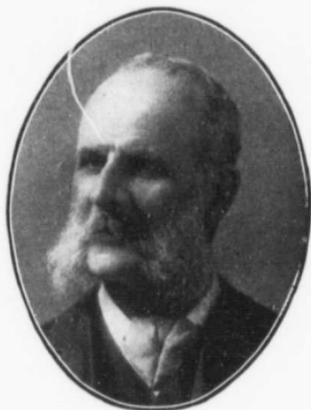
the altar, and only when stricken with his last illness did he relinquish his beloved keys into the hands of the Superior.

In 1877 the present fine sanctuary was built as an addition, with side chapels for the students of the College, who had hitherto occupied the front pews in the body of the church. The large sacristy was built at the same time. The interior of the church was beautified, a handsome altar erected, and a trefoil window placed behind the altar. The window bears the figures of St. Michael, Archangel, St. Basil and St. Charles Borromeo, this last being Father Vincent's patron saint. This window was the gift of the Very Rev. Father Laurent, V.G., Toronto, Very Rev. Father Rooney, V.G., Toronto, and Very Rev. Father Heenan, V.G., Hamilton.

The handsome statue of the Sacred Heart on the high altar was donated by Mrs. Charlotte Elmsley, widow of the late Hon. John Elmsley. The first lamp used in the sanctu-



MR. MAURICE SCOLLARD



MR. FRANCIS TAYLOR

ary, a silver-plated one, the gift of Mrs Elm-sley, was now replaced by a handsome gilt one, donated by Lady Falconbridge and Miss Hoskin. A beautiful carpet for the sanctuary floor was specially woven for the purpose. It was a rich crimson ground with white fleur de lys; the border was in medallions, showing alternately a Maltese cross and an "M." This carpet, which cost \$320.00, was paid for by collections made from door to door through Toronto by Miss Hoskin. The tessellated floor was laid later in 1884.

The stalls on each side of the sanctuary were built at the same time, and on the west side a portion of the bench and screen were so constructed as to be removable, when a platform could be placed to form a Bishop's throne. A canopy or hood was permanently built over this space.

Stained glass windows were donated by the Alumni of the College, the name of the donor appears under each window. The windows, as they were then placed, were flush with the

interior wall; they had stained glass borders and a colored emblem in the centre of each. About this time Father Vincent had the skylight inserted over the sanctuary.

He also altered the arrangement of the pews, which formerly extended across the middle of the church. He had new pews put in, though not the hardwood ones now seen. They were, however, arranged as they now are.

Up to this time the vestments and altar furnishings were of the poorest, and well worn out. Father Vincent expressed a wish to have everything about the church in good order, and to see the altar supplied with all that was necessary to carry out the ceremonies as they should be. He procured many new vestments and altar ornaments. Nearly all the handsome crucifixes, candlesticks and candelabra date from his time. The large, handsome monstrance was procured by him, towards which the late Francis Taylor donated \$200.00.

It was in 1873 that the Sisters of the Precious Blood came into the parish, just ten years later than the Sisters of St. Joseph.

This cloistered, contemplative Order, brought to Toronto by the late Archbishop Lynch, had been for nearly four years established in an old roughcast building in St. Mary's Parish, which had served as a cradle to several Religious Communities in Toronto.

In 1873 the Archbishop purchased the small white brick house on the corner of St. Joseph and St. Vincent Streets—No. 77 St. Joseph Street. The adjoining lot of about 25 feet was donated for a garden by Mrs. Charlotte Elmsley. On April the 11th, 1873, the Sisters entered the parish. They lived for eleven years in that small house, when, in 1884, they effected an exchange with Mr. Joseph Donovan for their present location, near the park. About seven years later they built the present front as it now stands.

A great measure of gratitude is due from the parish to the Sisters of the Precious Blood

for the beautiful vestments they made, about 1877-1878, many of which are still in a good state of preservation. A large stock of vestments had been imported from France to New York, and in some way had become damaged. Father Vincent procured the whole consignment at a greatly reduced rate. The gold embroidery was still perfect, but the silk was stained and damaged. The Sisters made new vestments and transferred every bit of the gold, which meant sewing on the gold bullion stitch by stitch. They made three complete sets of every color, first-class, second-class and for every-day use, the two first with dalmatics; three lace albs for the first and second-class vestments, and about thirty-five copes.

They worked at this almost day and night for two years. The return made by the parish was the offertory at one of the Sunday Masses for a few years. The collections in those days were very small. The Sisters of the Precious Blood have also supplied the

church with altar breads for a number of years; in return they are provided with wine for their Masses. It may easily be seen what a supply of altar bread is required in these days in St. Basil's Church.

Many other services, too, the Sisters have rendered around the church and in the sacristy. Mr. Perry, when anything was to be done which required their nimble fingers, knew he had but to ask. This good old Sacristan had an unbounded admiration for the Sisters and all their works. An amusing incident occurred once when his ideas clashed with those of the Altar Society. About twenty years before this occasion the Sisters had made some flowers for the sanctuary; they were by this time faded, dusty and crushed. The ladies of the Altar Society, very properly, would not use them. Mr. Perry complained to the compiler of this sketch of their want of taste. He was told that they were undoubtedly past service, being much soiled. "But," he exclaimed, "they were made by the Sisters of

the Precious Blood!" In his opinion that should clinch the argument.

In the early days the Sisters also gave valuable assistance in various ways to the College, but this, of course, does not enter into the "History of the Parish." In short, a good understanding has always existed, and mutual services have been rendered. The Sisters are grateful for the many kindnesses they have received from the Basilian Fathers.

In 1877, a handsome set of red vestments was donated to the church by Mr. Smith, contractor.

The Parish Library, which had been founded by Father Ferguson, was enlarged and improved during Father Vincent's pastorate.

The present Stations of the Cross were erected during this period. The statues of St. Anne and of the Guardian Angel on the pillars in the sanctuary railing and the Pieta were also added under him.

The old high altar was now used for the

altar of the Blessed Virgin, and another built like it, donated by Mr. Joseph Donovan, for St. Joseph's altar.

The late Lady Smith donated a beautiful statue of the Blessed Virgin under the representation of the Queen of Heaven, and the new pulpit was the gift of Mrs. Fitzgerald and her sister, Miss Butler. The large crucifix dates from the first Mission in 1881.

Father Vincent usually occupied the pulpit himself during the term of his pastorate. There are many who can remember his fatherly instructions delivered in his quaint accent, which all loved to hear. He was often relieved of this duty by Fathers Walsh, McBrady, Brennan, Teefy, Dumouchel, Guinane and others.

This zealous pastor established several societies for the good of the parish. The Sewing Society, which still flourishes, was established on the 18th of October, 1877, by his request. The full name of this Society is "The Society of the Sacred Heart and Our

Lady of Help." The motto is "All for the Heart of Jesus through the Heart of Mary."

We read in the minute book that the first meeting was called on October the 18th, 1877, at 3 o'clock p.m., in the vestry of the chapel—that is, the vestry of the old chapel in the basement. Rev. Father Vincent presided. The following ladies were present: Mrs. Elmsley, Mrs. Rooney, Mrs. Frank Smith, Mrs. Murphy, Miss Stewart, Miss Robertson, Miss Hart, Miss Graham, Miss Butler, Miss Anderson, Miss Hoskin.

The election of officers for the ensuing year took place, with the following result:

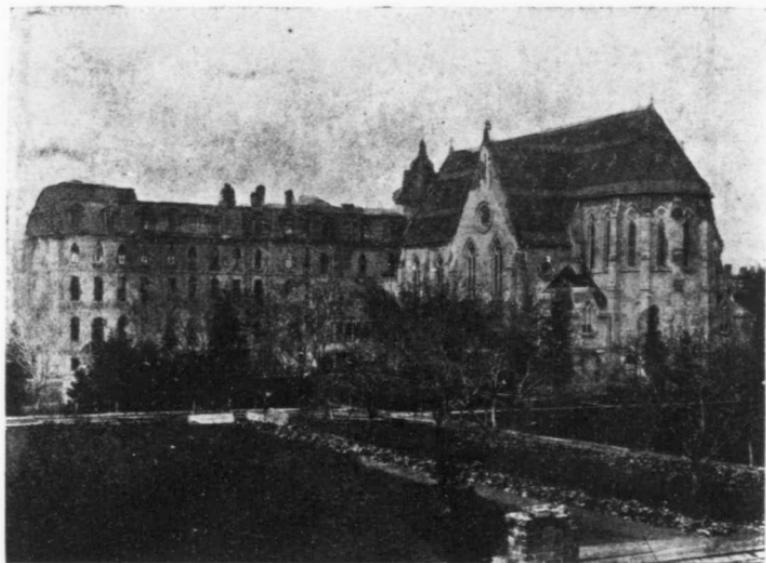
President—Mrs. Elmsley.

Vice-President—Mrs. Rooney.

Secretary-Treasurer—Miss Hoskin.

A Constitution and By-laws were drawn up, and a Declaration to be signed by all members runs as follows:

"I do hereby promise that, to the best of my ability, I will observe and maintain the rules of the Association of the Sacred Heart



ST. JOSEPH'S CONVENT.

and Our Lady of Help. That I will perform all the duties of an active member. That I will endeavor to forward its interests, and do all in my power to promote its general welfare."

The special aim of the Society is to clothe poor children for school, without, however, being held by ironbound rule; and, in cases of great urgency the Society supplies the needs of aged or sick persons as far as its means will allow, when, after submitting the question to the Society, the officers and principal members so advise.

The members of the Society pay a fee of 25 cents a month. Donations of new material and cast-off clothing are received from people of the parish, and at the end of each season a special collection is taken up to pay debts incurred. Rev. Father Murray was the first Chaplain of this Society.

The Presidents have been: Mrs. Elmsley, 1877; Mrs. Falconbridge, 1882; Mrs. Sherwood, 1884; Mrs. James Mason, 1885; Mrs.

De La Haye, 1889; Mrs. Fraser, 1891; Mrs. John Foy, 1893. Mrs. Foy continues to hold that office. In 1908 she was appointed President for life, or for as long as she is able to fill the office.

For the first few years the Society met in the vestry in the basement, which used to be warmed by a cheerful fire of logs on a wide hearth. Some of the names we can recall, besides the Presidents mentioned above, as having been zealous members of the Sewing Society at various periods are Mrs. Nicholas Rooney, Mrs. Doane, Miss Stewart, Miss Catharine Hart, Miss Butler, Mrs. Grant, Miss Robertson, Miss Cooper; there are many others, but the list would be too long.

If was about the same time that the Sodality of the Blessed Virgin was established, but we have not the exact date. Father Vincent invited three ladies who had already been received as Children of Mary to meet and form a Sodality. Accordingly, one Sunday afternoon, Miss Hoskin, Miss Robertson and

Miss Butler met Father Vincent in the old chapel in the basement, and the three kneeling before the altar of the Blessed Virgin in the southeast corner of the chapel, Miss Hoskin read the act of consecration and thus established the Sodality, which for many years was productive of good in the parish. Miss Hoskin was the first President and held that office for about ten years.

CHAPTER V.

Silver Jubilee of Rev. Father Vincent

SOME EVENTS.

We have now come down to the time of Father Vincent's Silver Jubilee. We read in a paper of that time: "May 22nd, 1878, was one of the many happy days of Father Vincent's life. It was on this day that the Silver Jubilee of his priesthood was celebrated. Many of the old students and friends of the College were present to show their enthusiasm and affection for him. Archbishop Lynch also showed his appreciation for him by creating him Vicar-General of the Archdiocese."

It had been arranged that a High Mass of thanksgiving was to be celebrated in St. Basil's Church at 9 o'clock. When Father Vincent left his room that morning he was astonished to find the house quite filled with

old friends. Familiar faces met him at every turn. Old pupils, priests and laity. The work of presentation began at an early hour, even before the 9 o'clock Mass, and, as was very proper, began with the Community of St. Basil itself. The gift of the Community to their beloved Superior was a magnificent gold chalice, richly jeweled.

In reading over an old paper we find, in the account given of this celebration, mention made of so many who have "gone before" that we feel tempted to preserve in this sketch names so closely allied to the College, and so well-known and beloved throughout Canada. We deem, therefore, that we cannot do better than give the report nearly as we find it in this old paper of May 29th, 1878:

"Promptly at 9 o'clock a splendid procession of the pupils of the house and the priests who had been educated there, followed by Father Vincent as celebrant, Very Rev. E. Heenan, V.G., Hamilton, deacon, and Rev. Father Campbell, sub-deacon, followed by His

Grace, attended by Very Rev. Father Farrelly, V.G., and Rev. Father Ryan, of Galt, as deacon and sub-deacon of honor, respectively, and Rev. Father Lawler, assistant, entered the church to the music of the College Band. The supply of sacred vestments in the College is specially complete and rich, and the procession was, therefore, a veritable pageant. Of the Mass itself, Mozart's 12th, words fail to give an idea of the music. We must dismiss its impressions on our heart and ears by simply referring to the power and skill which usually distinguish the renditions of Rev. Fathers Chalandard and Murray as a guarantee of its splendid resources and soul-entrancing solemnity. The sermon, full of exquisite tenderness and lofty eloquence, was preached by the Very Rev. Richard O'Connor, Dean of Barrie."

"At 1.30 o'clock p.m., the bell called the guests to the dining-room, which was tastefully decorated for the occasion. On the walls were suitable inscriptions in Irish, Greek,

Latin, and English. And we may here remark that many a guest observed on rising from the table that seldom before had they seen such a magnificent banquet as was provided by the Rev. L. E. Cherrier, the Procurator of the College.

“Besides the Rev. Fathers and Professors of the College we noticed the following among the gentlemen present: His Grace Archbishop Lynch, Venerable Dean Proulx, Very Rev. Father Farrelly, V.G., Very Rev. Father Rooney, V.G., Very Rev. Father Heenan, V.G., Very Rev. Father Laurent, V.G., Very Rev. and Rev. Fathers O'Connor, Ryan, Lawler, O'Connor, Dowling, Finan, O'Reilly, O'Connor, Griffin, Ferguson, Walsh, Morris, Cassidy, Byrne, Carlon, Gibney, McEntee, Harris, Hours, Shea, Kiernan, Vernede, Bergin, McCann, Egan, Granotier, O'Connell, Brennan, Campbell, Conway, Braire, Twohey, Madigan, O'Donahoe; Drs. Philbrick, Cassidy, De La Haye; J. Donovan, N. Murphy, J. J.

McGrath, James Barry, John Barry, John Foy, J. P. Plamondon, J. J. Shea, R. Baigent, T. J. Lee, E. LeMaitre, H. LeMaitre, T. J. Mullen, A. Post, A. Foy, J. Heenan, J. J. McGory, M. J. Hynes, Thomas Fitzgerald, Joseph Haffey, P. J. Madden, P. Merrick, J. Harrington, L. Bastien, J. McNeil, P. Bannon, D. Audette, Wm. Guinane, Jr., D. J. Lynch, C. Murphy, J. J. McCormick, S. Kirkwood, H. Merrick, L. Cosgrove, P. Rooney. Telegrams were received from G. Kidd, W. Harris and others whom circumstances prevented from attending, besides hundreds of communications from those whom distance or business prevented from attending."

At the close of the dinner toasts were proposed and speeches made. His Grace proposed the first toast, Pope Leo XIII., which was drunk amidst cheers. His Grace then proposed "The Day We Celebrate" in terms flattering to Father Vincent and the College; to which Father Vincent replied in his own inimitable style. It would take too much



MONASTERY OF THE PRECIOUS BLOOD.

space to give all the speeches, but we shall name those who spoke: Vicar-General Farrelly, Vicar-General Rooney, and Vicar-General Heenan spoke in reply to His Grace's toast, "The Ecclesiastical Province," representing Kingston, Toronto, and Hamilton respectively. Then there were speeches from Mr. J. J. Foy, on behalf of the legal profession; Dr. Cassidy, on behalf of the medical profession; Mr. John Foy, Father Ferguson, Father Walsh, Father Dowling, Father Brennan, and Mr. Baigent.

After this the guests spent the time in wandering about the College and grounds, chatting with old friends until it was time for the concert, which was given in the College Hall in the presence of a large concourse of people. After the very choice and excellent programme was disposed of, Vicar-General Heenan rose and read an address on behalf of the old students who are priests; this address was accompanied by a purse, and signed by E. J. Heenan, V.G., Hamilton; R. A.

O'Connor, Dean, Barrie, J. J. Shea, P. P. Brocton.

Dr. Cassidy read an address on behalf of the lay ex-students, and presented a purse; this address was signed by J. J. Cassidy, M.D., Chairman; Thomas J. Lee, Secretary.

Mr. Charles Robertson presented an address on behalf of the congregation of St. Basil's, and, as this pertains to the history of the parish, we shall give it in full.

The address, engrossed on vellum and handsomely illuminated, read as follows:

“To Very Rev. C. Vincent, Superior of St. Michael's College:

“Rev. and Dear Father,—The congregation of St. Basil's Church beg to present their reverent congratulations on the joyful occasion of the twenty-fifth anniversary of your ordination—the day of your Silver Jubilee.

“We desire to acknowledge and thank you for your many kindnesses, fatherly care and watchful guidance of our souls. To you we

are indebted for our beautiful church, fine choral services and grand ceremonies.

“We desire also to express our joy at your recovery from your recent illness. We did not know how dear you were to our hearts, until we experienced the sorrowful fear of separation from you. We rejoice that we have not been left orphans, and that we have still the happy privilege of addressing you, our dear and loving father.

“With these poor expressions of love, congratulations and thanks, we ask your acceptance of the accompanying purse.

“Signed on behalf of the Committee,

“RICHARD BAIGENT,

“Chairman.

“CHARLES T. ROBERTSON,

“Secretary.”

Accompanying the above address was a third purse.

Father Vincent replied feelingly to this address. With regard to the money so generously presented, he told them what he would

do with it. He would not allow it to go into the general fund, and as their rules allowed them to receive only their living, that is food and clothing, he would apply this money towards establishing a library in connection with the College. "The library," he said, "would form a fitting monument to their generosity, and the expenditure made would return benefits an hundred-fold in time to come." This proposal was received with applause.

Mr. James Walsh then read the last address, that of the pupils now attending the College. Accompanying it was a handsomely bound missal with Latin inscription. This address was signed, on behalf of the students of the College, by James Walsh.

Father Vincent's reply, we are told, reminded the hearers of the love a father feels for his children.

Father Ferguson delivered an address full of congratulation to Father Vincent and expressive of good-will to the College.

Towards the conclusion of the programme, Father Shea announced that an association of the Alumni would be formed immediately after the entertainment. Accordingly, after the playing of the National Anthem, about forty old students enrolled themselves as members of the new association of the Alumni, Very Rev. E. J. Heenan, V.G., being elected President. A Committee was formed consisting of J. J. Cassidy, Esq., M.D., and Messrs. J. J. Foy and N. Murphy, barristers, with power to add to their numbers, for the purpose of drafting a constitution and by-laws. The first meeting to be held on June 26th, following.

“Thus ended a red letter day for St. Michael's College. The programme of the day was carried out without a single hitch.” Great credit was due to Rev. L. Brennan, the Director of the College, to whom was allotted the management of the whole celebration.

The St. Vincent of Paul Society had all this time been faithful to its traditions and had

continued quietly and unobtrusively its works of charity. When Father Vincent took charge of the parish Mr. Charles Robertson was President of the St. Vincent of Paul Society, having succeeded the Hon. Mr. Elmsley in April, 1863. Mr. Robertson was one of the Founders of the Society in Toronto. He resigned the Presidency of St. Basil's Conference in June, 1875, and was succeeded by Mr. Richard Baigent, who occupied the position until October, 1881.

In December, 1876, the St. Vincent of Paul Society of St. Basil's introduced the custom of holding a poor box at the door of the church after Mass. The alms thus collected have proved of great assistance to the Society.

In 1879 Father Vincent made a change in the hour for Vespers; hitherto, followed by Benediction of the Blessed Sacrament, it had always been held at 3 o'clock in the afternoon. It appeared to Father Vincent that a greater number would attend if the service were held

in the evening ; therefore the hour for Vespers was changed to 7.30 p.m.

We are now nearing the close of Father Vincent's pastorate. His health began to fail, and the duties of pastor of a growing parish, added to his cares as Provincial and Superior of his Order, proved too much for him. However, he continued for several years to help in the pulpit, and appeared every Sunday at High Mass and Vespers in his stall in the sanctuary.

In 1880 he appointed Rev. Lawrence Brennan as parish priest with full responsibility. This is the first time the office of parish priest had been separated from that of Superior of the College.

CHAPTER VI.

Father Brennan's Regime

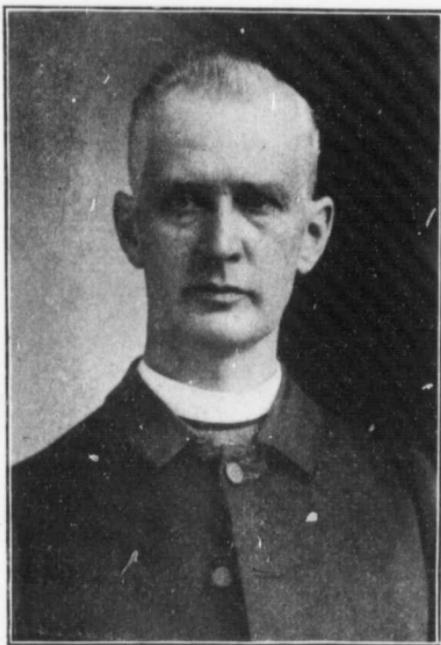
THE CHOIR RESUMED.

We now enter upon the long period of twenty-four years during which Father Brennan guided the parish, with the exception of two years, from 1889 to 1891.

Father Brennan came from Ireland when a boy and received his education at St. Michael's College. He was ordained on May 1st, 1872, in London, by Bishop Walsh.

There were ordained with him Father Murray, who served the parish for so many years in the choir. Father Ryan, his cousin; Father Kennedy and Father Morrow. The two last died young.

Father Brennan found the parish in excellent condition after the zealous pastorship of Father Vincent. There would almost appear to be little to do but keep things in the good



REV. E. MURRAY, C.S.B.

order in which he found them. However, every age has its special needs; the parish continued to grow, and work and responsibilities increased. In his first year Father Brennan instituted the evening sermon, which has ever since been given with such profit at Vespers. Usually there is a course of instructions on some practical subject from the catechism. St. Basil's Church is noted for its eloquent preachers. During Father Brennan's term he was aided in the pulpit by Fathers McBrady, Teefy, Du Mouchel, Guinane, Burke, and others. One confessional was always occupied by Father Frachon. Father Murray was Organist, and until 1891 Father Chalandard was Choir Leader.

The St. Vincent of Paul Society continued its even course, Mr. Remy Elmsley, son of the Founder, was President from 1881 to 1886, when he was succeeded by Mr. Michael O'Donnell.

The Sodality of the Blessed Virgin still proved useful to the young girls of the parish,

and continued to meet in the chapel in the basement every Sunday at 2 o'clock. The Sodality had purchased their own statue and erected a small shrine on the gospel side of the high altar.

The Sewing Society continued for the first few years to meet in the vestry of the chapel on Thursdays from 2 to 5 o'clock.

A mission was given in 1881, the first held in St. Basil's parish. The preachers were Rev. Fathers Miller and McInerney, Redemptorists. The large crucifix near St. Joseph's altar was erected in commemoration of this event on November 6th, 1881.

We now return to the choir and give a few of the names of those who for so many years have sustained the musical reputation of St. Basil's.

Father Murray was still Organist and Father Chalandard, Director. Among the soloists about this time we find the names of Mrs. Tapsfield, Miss Cashman, Mr. Hicks, Mr. H. T. Kelly. In 1888 the soloists were: Miss

Bolster, soprano; Miss Ormsby, alto; Mr. Kirk, tenor; Father Chalandard, bass.

The fourth Organist, Mr. F. A. Mouré, took charge of the organ in July, 1891, with Father Murray as Director. The soloists were: Mrs. Mouré (who joined the choir while still Miss Berthon), Mrs. Warde, Mr. Kirk, Mr. J. Costello. During the same period (some continuing even to the present day), we have the names of Mr. Miller, Mr. Warde, Mr. W. Malloy, the Misses Regan, the Misses Ormsby, Mrs. C. Smith, Miss Adair, Miss Kormann, Miss E. Bonner, Mr. P. O'Connell, Mr. and Mrs. Christie, Miss Crow, Miss Bouey, Miss Kate Moylan, Miss Alice Flemming, Miss Agnes Fullerton, Miss Rose Fullerton, Miss Malloy, Mr. C. C. McNamara. After Mr. J. Costello returned to the choir as Father Costello, he and his three brothers, Peter, Michael and Cyril, formed a magnificent quartette. Mr. Justice Anglin sang frequently from about 1894 to 1909.

It will be impossible to mention all the

names of those who have favored St. Basil's congregation by singing in the choir, much as we should like to do so. Those who assisted the soloists by singing in the chorus rendered equal glory to God and service to the choir, but it will be seen that the names are too numerous to give, besides the difficulty of procuring all the names now.

In 1905, the Pope, Pius X., issued a decree requiring church choirs all over the world to be composed of male singers only. Then the ladies, who for so many years had given their services to St. Basil's Choir, were obliged to retire, much to the regret of choir leaders and congregation.

About this time Father Murray resigned the leadership, and was on the occasion made the recipient, on the part of the choir of a magnificent fur-lined coat, which the Rev. Father says: "I have faithfully kept as a souvenir of my dear old friends of St. Basil's Choir." The presentation was made at the choir supper by Mr. Miller, who accompanied

the gift with a few words of appreciation of Father Murray's long service in the choir. Father Murray was succeeded by Father Plomer, with Mr. Mouré still as Organist.

In January, 1908, the services of Mr. E. Jules Brazil, formerly Musical Director to the Redemptorists, England, were secured as choir conductor. A reorganization of the choir took place and the membership was increased. Part Masses for male voices were chiefly rendered.

During the remaining years of Mr. Mouré's term at the organ, special mention must be made of Mr. Warde, Mr. Dockray, Mr. Miller, and Mr. Justice Anglin.

In 1906, Mr. Mouré enlarged the organ at his own expense, the improvement costing between three and four hundred dollars. He also used to tune the organ himself, thus saving the choir a great expense. Mr. Mouré resigned in September, 1908, and was succeeded by the fifth Organist, Mr. Brazil, who still presides at the organ, in 1912.

Mr. Brazil took the position as Organist-Conductor, and, through hard work, managed to get the membership up to forty voices and twelve boys' voices. Plain chant Masses were mostly rendered, and offertories in duet and trio form. Some of the soloists of the present choir are: Messrs. M. J. Costello, J. M. De La Haye, D. Grant, Russel M. White, E. J. Charlebois, and Philip Kernin. Easter, Christmas and the principal feasts are always celebrated with a specially attractive musical service.

Leaders in the sanctuary choir have been: Father Chalandard, Mr. Jos. Brennan, Fathers Dumouchelle, Martin, Plomer, and Staley. Since Father Staley, various College students, who have good voices, have lead the chant in the sanctuary.

We have thought it better to bring the notices of the choir right up to the present time, October, 1912, rather than having to refer to this theme at various dates.

CHAPTER VII.

Improvements Under Father Brennan

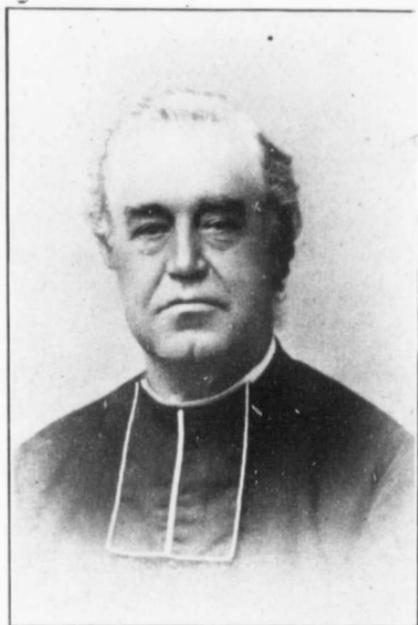
BAZAARS—GARDEN PARTIES—NEW ORGAN—MASS
FOR BENEFACTORS—DESCRIPTION OF
PRESENT CHURCH.

Father Brennan was not long in showing his energy. Very early in his career he built a good brick schoolhouse for the Deer Park Separate School. To help defray the expenses he held a garden party on the grounds of St. Michael's College, the ladies of the parish gladly helping in the good work. This was the first garden party ever organized by any Catholic church in Toronto and was the forerunner of many others. This first garden party was very successful financially, but was crude compared to those that followed, being a first attempt.

In 1886, Father Brennan began a series of improvements to the church. The congrega-

tion had increased to such an extent that even the addition made by Father Vincent at the north end proved inadequate. Therefore the church was now extended in the other direction, towards the south. The present fine vestibule was built, the tower and steeple erected, a new and large gallery raised over the south end of the church. The basement was correspondingly enlarged, with separate chapel for the students, a Sodality chapel, and rooms for various parish purposes. In the same year Father Brennan removed the windows that had been placed by Father Vincent, and had them raised to the roof, forming dormer windows. These were replaced by the stained glass windows as now seen, set at the outer level of the wall.

In November, 1886, a bazaar was organized by the parish. Father Brennan was President, Miss Hoskin, Secretary. The various tables were in charge of Mrs. Rooney, Mrs. Frank Smith, Mrs. Doane, Mrs. Flannery, Mrs. James Mason, Mrs. John Mason, Miss Smith,



REV. FATHER CHALANDARD, C.S.B.

Miss M. Cooper, Mrs. Wm. Ryan, Mrs. E. Murphy; all assisted by numerous young ladies.

The bazaar, which continued for two weeks, was held in the building just vacated by Jacques & Haye, furniture dealers, on the corner of King and Jordan Streets; the building was shortly after pulled down. The fame of this bazaar went far and wide all through Canada and the United States, wherever were found old students of the College, for Father Brennan called upon all to help. He procured some assistance also from his own friends in Ireland. The bazaar, needless to say, was a very great success.

In the following summer the first of a long series of garden parties was held on the College grounds. Tents were erected for the various booths, decorated with flags and Chinese lanterns; Chinese lanterns also swung from all the trees, and the scene was a very gay one. The ladies, who made this such a success, wore badges of the chosen color repre-

senting each booth, and were arrayed in large white aprons and becoming caps. Miss Hoskin was organizer and President; she was ably assisted by Mrs. Rooney, Mrs. Doane, Mrs. De La Haye, Mrs. O'Connor, Mrs. John Foy, Mrs. James Mason, Mrs. John Mason, and many others. A similar garden party was held each summer for several years. \$700.00 and upwards used to be realized.

In 1887 the new organ was placed in the loft. Mr. Torrington presided at the organ at the opening. The Lieutenant-Governor and party kindly honored the occasion by their presence; the church was crowded to the doors. On another occasion Mr. Torrington was kind enough to give an organ recital, his services being gratuitous both times.

This year also saw the pews changed, the present hardwood pews replaced the old ones. To meet the cost of this and other improvements, Father Brennan promised to those who would contribute \$500.00 and upwards a private pew for life, or the option of placing a

window in the church. The pews, with these exceptions, are free. Those holding pews for life are: Mr. and Mrs. Elmsley, Miss Hoskin, Mr. and Mrs. George Kiely, Sir Frank and Lady Smith, Miss Cooper, and, later Mrs. John Foy and Lady Mackenzie. The Misses Smith, then residing on Isabella Street, preferred to place a window in the church in memory of their mother lately deceased. The window may be seen on the east side.

A commodious room was now provided for the Sewing Society over the vestibule, behind the organ loft. The furniture was procured by the Sewing Society, afterward the St. Vincent of Paul Society paid half, as they were to use the room on Sundays. The Secretary's desk was the gift of Miss Hoskin. The Sewing Society has continued to meet here every Thursday afternoon during the winter. They have now two sewing machines, the last new one was the gift of Mrs. John Foy and Mrs. Knox.

About the time the new pews were placed

in the church, Father Brennan had the heating system changed from hot water to steam.

Benefactors of the church were encouraged by a promise for fifty years, from 1886 or 1887, of a Mass for their intention on the first Sunday of every month and on the four principal feasts of the Blessed Virgin—the Immaculate Conception, Annunciation, Assumption and Nativity.

This promise was made by Father Brennan, with the consent of his Superiors, and his successors are careful to fulfil the engagement.

The following description of the church appears in the "Jubilee Volume," edited by the late Rev. John R. Teefy, C.S.B.:

"The style of the sacred edifice is severe first pointed, or that which prevailed in England about the middle of the Thirteenth Century. The principal entrance is through the tower at the south-east corner, reached by a circular walk and drive from St. Joseph Street. This entrance is through a cut-stone doorway, whose arch is supported by granite

pillars. The tower above is of pressed brick, surmounted by a slated spire 150 feet high to the top of the cross. From this entrance, which is 12 feet square, we pass by a flight of stone steps to the vestibule or narthex, which is 25 feet long by 16 feet wide, with three doors opening to the church proper, and stairways leading to the gallery above, and the Society rooms in the basement beneath respectively. The roof is of open timber construction of bold design, supported by eighteen pillars, with small dormer windows, which throw a chastened light over the otherwise sombre scene.

“The sanctuary has a dimension of 32 by 25 feet.

“A slab in the entrance retains the names of benefactors, besides those that appear on the windows, who, out of regard for their Alma Mater, contributed most generously to the completion of the College Church.”

Early in the year of 1887 St. Basil's Young Men's Sodality of the Blessed Virgin Mary

was established. This Society was the outcome of the very successful mission preached about that time by the Reverend Redemptorist Fathers. A Committee was appointed, with Mr. H. T. Kelly as Secretary to draft such regulations as would be most appropriate for the governing of the Society.

The report which was adopted at the meeting of February 25th, 1887, read as follows:

1. That the officers of the proposed Sodality should consist of a Prefect and two assistants, a Secretary, Treasurer, Sacristan and six Councillors.

2. That the Manual of the Sodality of the Blessed Virgin Mary would be most suitable for the use of the members.

3. That a small silver medal should be worn as the badge of the Sodality.

It was decided that the meetings should be held at 7 o'clock every Sunday evening, and that the members should receive Holy Communion in a body on the first Sunday of every month at the 7 o'clock Mass.

The first officers were:

Prefect—H. F. McIntosh.

First Assistant Prefect—H. T. Kelly.

Second Assistant Prefect—J. C. Robertson.

Secretary—W. McBrady.

Councillors—E. J. Croake, J. Ellard, E. J. Robertson, H. Ellard, J. Fullerton, F. Kormann.

The first reception was held on May 29th, 1887, the Feast of Pentecost.

In December of the same year this Society formed a branch under the name of the Catholic Union, which seemed designed to carry out the social side of the work. Looking over the long list of members of the Catholic Union we find they were not confined to the men of St. Basil's parish, but every part of the town is represented.

The first officers of the Catholic Union were:

President—J. C. Robertson.

Vice-President—H. F. McIntosh.

Secretary—W. McBrady.

Treasurer—W. Moylan.

These Societies continued in operation for many years, and were productive of much good among the men, not only of the parish, but of Toronto. They were feeders for the St. Vincent of Paul and other societies, and were always of great assistance to the pastor in aiding him to carry out his various schemes for the improvement of the parish. They assisted him in preparing St. Basil's Hymnal, were promoters of congregational singing, and took their place in Corpus Christi processions.

Shortly after these events the Altar Society was established for the care of the church. In the beginning the church was cleaned by the servants of the College until about 1877, when Father Vincent asked one of the ladies of the congregation to superintend the cleaning of the church, engaging a woman for that purpose. As there was no Altar Society, this lady attended to the care of the church for many years.

Mrs. Small was the first President of the



ST. BASIL'S NOVITIATE.

Altar Society, and Mrs. Doane first Vice-President. These two ladies collected \$100.00 to pay for removing the side altars a little further back (they used to be quite near the sanctuary railing). This work, however, was not done at that time, but some years later Father Brennan had them placed in about the same position as that of the present new altars. Mrs. Foster was the second President, followed by Miss Mary Smith (Mrs. Forster); for a few months in 1895 Mrs. Hynes was President. Mrs. Rooney was elected President on May 31st, 1896. This last lady held the office until 1911, and was always most energetic in the work and attentive to the duties connected with it. The present President is Mrs. Madden. The Altar Society has done great service to the church. Not only seeing to its being kept clean, but decorating the altars, cleaning candlesticks, vases, etc., and providing flowers for feasts. Many of the ladies who worked so zealously in the early days of this Society are now reaping

the reward of their zeal. We find the following names: Mrs. Small, Mrs. Doane, Mrs. Foster, Mrs. Rooney, Mrs. De La Haye, Miss Mary Smith (now Mrs. Forster), Mrs. Roesler, Miss Kirwood, Mrs. Day, Miss Berthon, Mrs. Kernahan, Miss Bailey, Miss Sullivan, Miss Agnes Murphy, Miss Hanrahan, Miss Elmsley, Miss Gertrude Elmsley, the Misses Kormann, Miss De La Haye.

The subscription entitling one to membership in the Altar Society is \$1.00 for a family, or 50 cents for an individual. It is interesting to read in the accounts of the Society of the heavy expenses they met from time to time. For instance, in 1900 they purchased a violet vestment, black cope, a set of gold vestments, material for another gold vestment, silk to repair white vestments, one pair of chandeliers, hammer for gong, had candlesticks re-lacquered, all this amounting to over \$600.00. Again in Advent, 1901, it was decided to buy a new crib for Christmas. Mrs. Rooney, Mrs. Foster and Miss Sullivan under-

took to collect each \$10.00 for that purpose. A new crib was purchased, the firm taking the old one in part payment. These instances only show a very small part of the work done by the Altar Society for the church.

In May, 1888, Votive candles were first introduced into St. Basil's Church. Suitable stands were provided and a box for candles; another box was placed to receive the offering of five cents for each candle. Persons desirous of burning a candle for their intention drop five cents into the box and light their own candle.

Father Brennan had a great desire to introduce congregational singing into St. Basil's Church. For this purpose children who had been instructed in singing were placed in the front pews, or on benches just before the first pews at Vespers, hoping that their courage would inspire the congregation; also, as they grew older and mingled with the congregation, that they would keep up the good habit formed in early years.

With considerable labor Father Brennan published St. Basil's Hymnal. He was aided in this by a committee of the following gentlemen: Mr. Hugh F. McIntosh, Mr. Hugh T. Kelly, Mr. W. McBrady, Mr. John Robertson, Mr. J. Walsh. The music was arranged by Rev. Father Murray and the Sisters of St. Joseph. Mr. Francis Taylor assisted by seeking out suitable hymns. The hymn book was published in 1887. Referring to this book we find the following cutting from a paper of June 22nd, 1889: "St. Basil's Hymnal and Hymn Book have a wide field for good open to them, and if they help on congregational singing they will achieve a great work. That they are well fitted to do so is evident from the strong approval given them by the eminent ecclesiastical authorities of this Province. We hope to see these books at once introduced into our Separate Schools, where alone, as their Lordships suggest, the foundation of congregational singing can properly be laid." Then follow letters from "James Vincent

Cleary, Bishop of Kingston," and "T. J. Dowling, Bishop of Hamilton." Both Bishops speak in high praise of the book and promise to recommend it to the patronage of the priests, schools and sodalities of the dioceses; also Bishop Cleary expresses a desire to see a copy in every house in the diocese.

Shortly after the Hymn Book was published, towards the autumn of 1889, word went around the parish that it was to lose its beloved pastor. As so often happens in Religious Communities, Father Brennan was to be sent to another sphere of duty, and great was the regret felt by all. Steps were immediately taken to raise a purse to be presented to him before departure, and handsomely, indeed, did all his friends respond. \$700.00 were soon gathered and the presentation took place in the Study Hall of the College. Mr. Frank Smith was Chairman of the Committee, and Mr. McKeown was prominent. We regret that we have been unable to find the address

read on the occasion, or the names of those who helped to make this presentation a success.



CHAPTER VIII.

Rev. Father O'Donohue

ARCHBISHOP WALSH'S FIRST PASTORAL VISIT.

Rev. Peter O'Donohue succeeded Father Brennan in 1889, and for the two years he was pastor of St. Basil's he was very popular with all classes. Of a kindly and sympathetic disposition, no one in trouble ever appealed to him in vain.

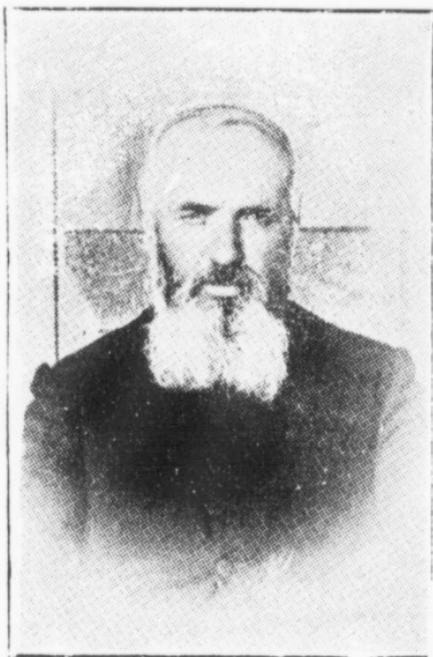
In 1890 the Catholic Mutual Benevolent Society was established in St. Basil's, with Father O'Donohue as first Chaplain, and Mr. Lawrence Byrne first President. During Father O'Donohue's pastorate the Catholic Truth Society was established in the parish. Father O'Donohue, with untiring zeal, kept all the societies alive and in good working order.

On March 12th, 1890, Mr. J. J. Murphy was appointed President of the St. Vincent of

Paul Society of this parish, which post he held until 1893, when he was made President of the particular Council.

ARCHBISHOP LYNCH DIED MAY 12TH, 1888.

John Joseph Lynch was born near Clones, in the County of Monaghan, Ireland, in the year 1816. He became a Lazarist and was ordained priest in June, 1843, at Maynooth by Archbishop Murray of Dublin. He had from his earliest years a great desire to spend his life in missionary work, and in 1846 went to Texas with Bishop Odin, a Lazarist, and Vicar Apostolic of Texas. After several years of many vicissitudes and great hardships as a missionary priest through rough and new country, Father Lynch was called in the year 1855 to establish the Seminary of Our Lady of the Angels at Niagara Falls, U.S.A. Bishop de Charbonnel had heard of Father Lynch when on a visit to the Irish College at Paris where he had been educated, and in the summer of 1858 the Bishop invited Father Lynch



REV. F. R. FRACHON, C.S.B.

to preach a retreat to the nuns of St. Joseph at Toronto, and afterwards give a mission in St. Michael's Cathedral. After this, Bishop de Charbonnel besought the Pope to give him Father Lynch as coadjutor Bishop with the right of succession, which was granted. On the resignation of Bishop de Charbonnel in 1860, Bishop Lynch succeeded him as Bishop of Toronto. In 1867 he went to Rome, in obedience to the summons of the Holy Father, to attend the Vatican Council which opened on December 8th. While in Rome, Bishop Lynch was appointed Archbishop, March 15th, 1870; and on the 20th he appeared before the Consistory to "postulate for the Pallium" in person; he received the Pallium in the Pope's private chapel on March 25th, Feast of the Annunciation, from the hands of Cardinal Antonelli. At the next meeting of the Council he was conducted by his venerable predecessor, Bishop de Charbonnel, to his place among the Archbishops. Some years after this event Archbishop Lynch, with the

Bishops of the Province, petitioned the Holy See to confer upon Bishop de Charbonnel the title of Archbishop in recognition of the signal services he had rendered to the Church, both in Canada and France. The petition was granted, and on December 16th, 1880, Pope Leo XIII. raised "Mgr. Armand Francis Marie de Charbonnel, Bishop of Sozopolis", to the dignity and title of Archbishop.

Archbishop Lynch's last illness was aggravated by his determination to proceed with Confirmations in several country places where he had made appointments; his illness was very short and he died on Saturday, May 12th, 1888, at St. John's Grove. He was buried on the following Wednesday in a plot of ground on the north side of the Cathedral. There was an immense concourse of people at the funeral. His Eminence, Cardinal Taschereau, officiated at the Requiem Mass, and there were present many Archbishops, Bishops and ecclesiastical dignataries. Archbishop Lynch was succeeded by the Right Rev.

Bishop Walsh, of London, who arrived in Toronto to take possession of his See on the 27th of November, 1889.

On Trinity Sunday, 1890, Archbishop Walsh made his first pastoral visit to St. Basil's. We read that "The occasion was the confirmation of a large number of boys and girls, who had been prepared for the sacred rite by the parish priest, Rev. Father O'Donohue, and the good Sisters of St. Joseph." As the names of many old friends and parishioners whose earthly career is ended, occur in the report given of this occasion, we shall quote it nearly all, that we may record the names of some of those who formerly were prominent in parish work: "At 8 o'clock Mass several of the children made their First Communion, previous to which the celebrant of the Mass, Rev. Father Teefy, addressed them in tender and affectionate words, explanatory of the sublime mystery of the Sacrament of which they were about to partake. He encouraged them to persevere in

the way of a pious and holy life, to approach the Sacraments frequently, and thus more closely unite themselves to our Blessed Lord, the author of all grace and sanctity. During the service the children sang two hymns—one to the Blessed Virgin and the other to Our Lord—both of which were given sweetly in the voice of innocence and purity.

“At half-past ten His Grace was received at the main entrance to the church by the Superior of St. Michael’s College, Rev. Father Teefy; the Provincial of the Basilians, Father Vincent; and by the other priests connected with the College. Among them were Father McBrady, Father Guinane, Father Hours, Father Buckley, Father Chalandard, Father Vaschalde, Father Walsh, and Father Lawrence Brennan, who had been spending the winter in the South for the benefit of his health. Father Murray presided at the organ. His Grace, robed in pontificals, was conducted to the throne within the sanctuary and Mass began. Rev. J. J. Guinane was celebrant;

Rev. F. Vaschalde, deacon; Rev. P. Buckley, sub-deacon. The Mass was Lambilotte's, in B flat. The soloists were Misses Unser and Ormsby, and Messrs. Kirk and Moore. At the offertory 'Sucipe Sancta Trinitas' was sung in exceptionally fine voice by Mr. Kirk; and the rendition generally of the choir was marked and brilliant.

"The congregation took advantage of the opportunity afforded by the Archbishop's visit to testify to His Grace their attachment and devotion to his person and dignity. This they did in an address which they presented to His Grace at the conclusion of the Mass. For this purpose a number of the parishioners entered the sanctuary, among whom were noticed: Chevalier MacDonell, K.H.S.; Dr. D. A. O'Sullivan, Q.C.; D. Miller, J. F. Kirk, John Foy, C. P. Higgins, M. Croake, C. Cashman, E. D. Gough, J. C. Walsh, E. Croake, H. F. McIntosh, E. Heyden, T. Brew, D. Doherty, J. C. Robertson, W. O'Connor, M. Costello, John Rennie, J. Casey, A. Robertson,

J. J. Murphy, J. Fullerton, L. V. Byrne, Patrick Boyle. Forming around His Grace, Mr. Alexander Robertson advanced and read the following address:

“To the Most Rev. John Walsh, D.D., Archbishop of Toronto:

“May it Please Your Grace,—It is with sincere pleasure that the members of St. Basil’s parish welcome Your Grace on this your first pastoral visit, and proffer the assurance of earnest attachment and devoted loyalty to Your Grace’s person and dignity.

“We are glad to be able to direct Your Grace’s attention to the pleasing fact that in the general progress of the several congregations in the city and throughout the Archdiocese, St. Basil’s has fully participated; not only is our enlarged and beautiful church an evidence of this progress, but the flourishing condition of the several societies amongst us is a still more gratifying proof of the religious activity of the congregation. The St. Vincent of Paul Society, in addition to its

ordinary works of charity, manages a parish library containing over a thousand volumes. The Sodalities of young men and young women, the ladies' Sewing Society, the Confraternities of the Apostleship of Prayer and the Living Rosary, the Catholic Union and the Altar Society also contribute their share to the moral and intellectual advancement of the parishioners, and their efforts are attended with the most beneficial results. The children of the parish, organized into some ten or twelve classes, under as many teachers, are regularly assembled in Sunday School. We might add the name of the Catholic Truth Society, but it has spread so far beyond the limits of St. Basil's that we can now claim only its inception.

“We deem the present a fitting occasion to express to Your Grace our high appreciation of the many advantages we enjoy in having the Basilian Fathers in charge of our spiritual welfare, and St. Michael's College in our midst.

“We renew the expression of the deep gratification with which we, in common with our fellow-catholics of the Archdiocese, welcomed Your Grace’s elevation to the Archiepiscopal See; and we pray that it may please God to spare Your Grace for many years in health and strength to fulfil the duties of your high and holy office.

“Signed on behalf of the congregation,

“ALEX. ROBERTSON,

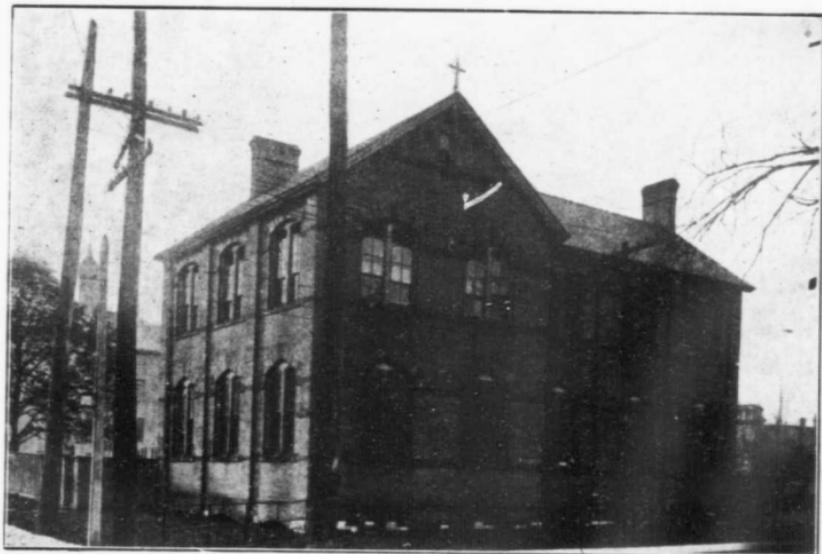
“Chairman.

“JOSEPH J. MURPHY,

“Secretary.”

“St. Basil’s, Trinity Sunday, 1890.”

Replying, the Archbishop expressed his most cordial thanks for this mark of earnest Catholic devotion and respect on the part of the parishioners of St. Basil’s. He was glad to count many among them old personal friends of his own, the meeting with whom afforded him great pleasure indeed. He would then only say that the words of the people of



ST. BASIL'S SEPARATE SCHOOL.

St. Basil's as expressed in their most generous address would be long treasured by him as the outpouring of that genuine Catholic loyalty and fidelity which was so eminently a characteristic of the Archdiocese.

“The gentlemen presenting the address having retired, the Archbishop, standing at the altar-rail, addressed the congregation. He repeated his thanks for the evidences of the dutiful regard which they had shown towards him, and exhorted them to hold themselves ever in loving obedience to the pastors of the church, whom God had placed over them for their guidance and direction. Turning to the little ones, the Archbishop spoke to them with paternal affection. He told them that, to grow up good men and women, they must conform to the teaching and doctrine of their holy religion, and hold fast to the faith in which they were baptized. Their path through life might be strewn with thorns; but, nevertheless, they must not falter, however heavy the burden or wearisome the journey. They must

be prepared for the jeers and insults of the world, which even now were flung at their creed on every side. The Catholic servant girl in her kitchen, the Catholics in the workshop, factories and other places—all were reminded that they lived in a hostile camp. It is true, remarked His Grace, Catholics are not now imprisoned and hanged for professing their faith; but there still lingers in many bitter hearts a hatred of Catholicity which mars and disfigures the face of God-like Christianity. The Archbishop finished an eloquent discourse by enjoining upon the little girls a special daily prayer, and administering the total abstinence pledge, which they promised to keep till they became of age. His Grace then administered the Sacrament of Confirmation, after which he imparted the Episcopal benediction, and the ceremonies were brought to a close.”

CHAPTER IX.

Resignation and Death of Father Vincent

EASTER DAY AT ST. BASIL'S.

It was not long after this event that Father Vincent resigned the Provincialship; he was succeeded by Very Rev. Father Marijon. Soon after his resignation a severe cold brought on an attack of jaundice and dropsy, and after a lingering illness, he passed away on the 1st of November, 1890. A remarkable coincidence was that his funeral took place on his feast, St. Charles' Day, November 4th. Many a time on former occasions old students had assembled to rejoice with him. On this sorrowful day, however, they were present to pay their last respects to his memory, and to offer a prayer for his soul.

Father Vincent was born at Vallons, in Ardèche, France, June 30th, 1828. He became a student of the College of Aubines, and after

some years of faithful and rigorous study, completed his education in the College of Annonay. It was in the latter institution that he joined the Basilian Community. He came to Canada in 1852, was ordained priest on May 22nd, 1853. The ceremony of the ordination took place in the Chapel of Loretto Convent, situated at that time on Simcoe Street. This building was for many years used for the offices of the Attorney-General of the Province.

The *Catholic Weekly Review* of November 8th, 1890, says of Father Vincent: "He was an acute observer, with all the '*savoir faire*' of a man of the world, and all the finesse of an aristocratic Frenchman. His shrewdness as a practical man of affairs was of inestimable service to the cause to which his life was a devotion. Personally his character was strongly individual, and he exercised a great influence over all who came into contact with him."

In the *Catholic Weekly Review* for April

4th, 1891, we find an account of the services of Easter Sunday just passed, describing so well the beauty of the services at St. Basil's on all great feasts, that we cannot do better than quote it in full:

Though we grieve to record that many whose names appear here have, some long ago, some more lately, been called away: "St. Basil's Church has always enjoyed the reputation, on festal occasions, of having the best musical service in the city. This is not to be wondered at, as on the staff of the College there are some of the finest musicians in Ontario. In the persons of Rev. Fathers Chalandard, Murray and Guinane, St. Basil's possesses musical advantages not within the reach of other churches. This reputation for good music combined with the well-known eloquence of those who ascend her pulpit, helped to throng the church to its utmost capacity, both at High Mass and Vespers, many present being strangers.

"The musical part of the service was un-

usually interesting. In the morning Haydn's Second Mass was rendered with a full orchestra in a manner worthy of the great composer's masterpiece. The soloists were Mrs. Pringle, soprano; Miss Todd, alto; Mr. Kirk, tenor; and Messrs. Miller and McNamara, basses. In the evening Rev. J. R. Teefy, B.A., preached a sermon appropriate to the season, and Mrs. J. C. Smith's splendid soprano voice materially aided to enhance the musical work of the choir.

“The singing of the choir was excellent, and showed the careful training to which they had been subjected. Rev. Father Chalandard was leader, and Rev. Father Murray presided at the organ.

“The church was beautifully decorated and showed the excellent taste displayed by the Misses Mary Smith, Claire Berthon, and the Altar Society, as well as by the Sacristan, Mr. Michael Perry. Rev. Father O'Donohue took occasion to compliment the parishioners on the number who received Holy Communion,

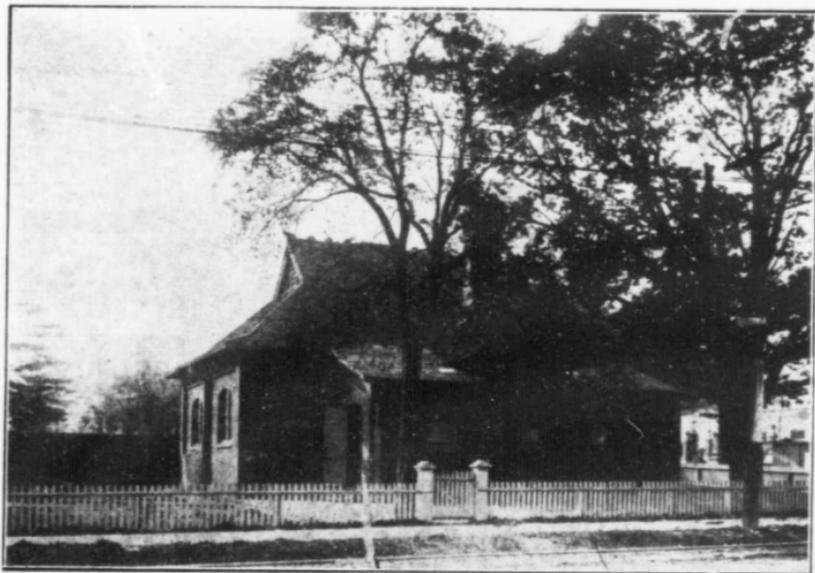
which was past anything previously heard of in the congregation, the number of young men performing their Easter duty being especially remarked. The Easter collection was the largest yet received."

The Rev. Father Chalandard, who for many years conducted the musical services at St. Basil's Church, when about to remove to another sphere of duty early in September, 1891, was made the recipient of a handsome gold watch and an address from the priests of the diocese. Also a well-filled purse and an address on the part of the parish, which was read by Mr. D. A. O'Sullivan. The address expressed the esteem in which the Rev. Father was held by the parishioners, also their appreciation of the service he had rendered to the Church of St. Basil by his untiring zeal in directing and leading the singing for which St. Basil's is justly famed.

From the *Catholic Weekly Review* we take the following notice:

"Ordination services were held in St.

Basil's Church on Monday morning last (September 21st, 1891), by His Grace the Archbishop. The candidates for priestly honors were Revs. M. V. Kelly, C.S.B., of Adjala, and Joseph Reddin, of Pickering. Both Rev. gentlemen are graduates of St. Michael's College, and B.A.'s of Toronto University."



ST. CHARLES SEPARATE SCHOOL, DEER PARK.

CHAPTER X.

Father Brennan Returns

ST. BASIL'S NOVITIATE—CHURCH BELL—SILVER
JUBILEE—DEATH OF FATHER BRENNAN.

Towards the end of the year 1891 Father Brennan was recalled to the parish, where he resumed his old work quite naturally.

On February 27th, 1892, His Grace Archbishop Walsh, preached at Vespers in St. Basil's Church in aid of the Society of St. Vincent of Paul. We refer to this because we wish to record the names of the soloists who took part in singing Vespers in the choir. They were: Mrs. Petley, Miss Bolster, Miss Adair, and Messrs. Kirk, Miller, Warde, O'Conneil, and H. Kelly.

The corner-stone of St. Basil's Novitiate was laid by the Right Rev. Denis O'Connor, C.S.B., Bishop of London, on May 8th, 1892, Feast of the Patronage of St. Joseph. Father

Brennan was largely instrumental in bringing about the project of a Novitiate in Canada, as he had been several years before in the purchase of the property on St. Clair Avenue, which used to be known as "The Farm."

The Novitiate is a handsome four-storey building with a neat chapel sufficiently large, not only for the private use of those residing in the house, but also for the Catholic public in the neighborhood. The chapel is known as The Chapel of Our Lady of the Most Holy Rosary.

The ceremonies of the blessing of the corner-stone were very imposing. It is said that the procession of those who marched there from the city covered over a mile. The procession was headed by the College Band, led by Rev. J. J. Guinane and Rev. A. Martin. Nearly all the priests of the city, as well as numbers of old students were present. After the corner-stone had been declared "well and truly laid" by His Lordship the Bishop of London, himself a member of the Basilian Order, and

one of the first students at St. Michael's College, an eloquent sermon was preached by His Grace Archbishop Walsh. When His Grace had closed his remarks, Father Brennan thanked him in the name of the Community for the active interest he had all along taken in the Novitiate. To-day this interest had assumed a very substantial form—His Grace had subscribed one hundred dollars to the building fund. The Bishop of London also subscribed one hundred dollars.

His Grace called upon Father Flannery for the next address.

“Father Flannery humorously remarked that he had good reason to be well acquainted with the Basilian Fathers. They had taken him into their mother-house at Annonay when his own country had driven him out. Later on he was one of the pioneers whom France had sent to Canada to found St. Michael's College. Of the five who then came four had gone to their reward.” The founding of the Novitiate, he said, was a most important work.

“It was the cradle of the Community. The Basilians had done much for the Province and the neighboring Republic. He saw around him to-day representative men who were mere boys when St. Michael’s College began its work, and who owed to it their present position of distinction. He was one of the staff of the College when Bishop Dowling, of Hamilton, Bishop O’Connor, of Peterborough, and his own Bishop of London began their college course. He looked for a bright future for the Novitiate, and hoped it would have a most successful career.”

Dr. Cassidy and J. J. Foy, K.C., former students of St. Michael’s addressed the assembly in happy style.

The Societies re-formed and marched back to the College; Bishop O’Connor received them, and, in the name of the Basilians, thanked them for the part they had taken in the day’s ceremonies.

The trowel used in laying the corner-stone was that with which Bishop Power had laid

the corner-stone of St. Michael's Cathedral in 1845. There must have been eight thousand people present at the grounds at the beginning of the ceremony.

On the 12th of February, 1893, Mr. J. F. Quirk was appointed President of the St. Vincent of Paul Society, which position he held until his death. On the 15th December, 1898, Mr. Hugh T. Kelly was appointed to the charge.

The officers of the Catholic Union for 1894-5 were:

Hon. President—Rev. R. McBrady, C.S.B.

Chancellor—Rev. L. Brennan, C.S.B.

President—William O'Connor.

First Vice-President—W. Kernahan.

Second Vice-President—Charles Bercher.

Secretary—M. H. Roach.

Treasurer—J. Kormann.

Executive Committee—N. Hayes, J. Dalton, T. Roach, W. Roach, J. E. Day.

A long list of members' names shows addresses in every part of the city. This Society

was instituted for the purpose of giving Catholic young men opportunities of meeting one another and spending pleasant and profitable evenings together. Therefore, though it was established in the parish of St. Basil, all Catholic young men were eligible as members. This was shown to be the case at a meeting held on November 14th, 1894, when "on the suggestion of Rev. Father Brennan it was decided to admit any person to membership of this Union providing he was accepted according to the Constitution of this Union to be hereafter adopted."

The Catholic Union continued to hold its meetings for a number of years at which interesting and useful debates were held on a variety of subjects.

An interesting record occurs in their minute book, dated Wednesday, April 12th, 1899:

"After the general business had been transacted, Mr. Kernahan read the following: Moved by Mr. W. Kernahan, and unanimously carried, 'That St. Basil's Catholic Union

at this its regular meeting, desires to place on record its feeling of joy and thanksgiving occasioned by the announcement on the 6th inst., of the appointment of the Most Rev. Denis O'Connor, C.S.B., D.D., Bishop of London, as the new Archbishop of Toronto. As St. Basil's Union owes its existence to the untiring and zealous efforts of the Chancellor, the Reverend L. Brennan, C.S.B., supported loyally by the members of the Community of St. Basil, it feels that, as an eminent member of the Community has been so highly honored by the Holy See by being chosen as the Archbishop of Toronto, the most important Archiepiscopal See of Canada, the Catholic Union has great cause for rejoicing at the most welcome news. It further desires to extend to the Community of St. Basil, through the Chancellor, the Rev. L. Brennan, C.S.B., P.P., its heartiest congratulations, and to the new Archbishop its profound devotion, loyalty and obedience.

The record of this motion was presented to

the new Archbishop by the Rev. Father Brennan, Chancellor of the Catholic Union, to which the following reply was received :

St. Peter's Palace,

London, Ont., April 14, 1899.

J. M. Lalor, Esq.,

President St. Basil's Catholic Union :

Dear Sir,—Father Brennan has handed to me the record of a motion carried at the last meeting of St. Basil's Catholic Union in which its members express themselves most flatteringly of me in connection with my appointment to the See of Toronto. This action on the part of the St. B. C. U. affords me much pleasure. The young men of the Archdiocese are the future hope of the Church. I wish every success to St. Basil's C. U., and I bless its aims and aspirations. Later on I hope to make the acquaintance of its members.

I remain yours faithfully,

DENIS O'CONNOR,

Bp. of London.



REV. R. J. McBRADY, C.S.B.

Father Brennan bought the church bell in 1895. It was blessed very solemnly on Sunday, December the 8th, after Pontifical Vespers, sung and presided by Bishop O'Connor (then Bishop of London). Father McCann preached the sermon. The bell rang for the first time on Christmas morning. The cost of the bell, \$800.00, was met chiefly by the garden party held on the College grounds.

On May 1st, 1897, Father Brennan celebrated his Silver Jubilee. Two other Jubilarians were Father Murray, who for so many years conducted the musical services of St. Basil's, and Father Ryan, cousin to Father Brennan. There was no public demonstration on this occasion. Father Brennan said his usual Mass at 8 o'clock. In the evening a few ladies and gentlemen of the parish assembled in one of the parish rooms under the church and presented Father Brennan with a purse of about \$200.00. The next day being Sunday, the Children of Mary sang hymns at the 7 o'clock Mass, which was said by Father

Brennan, and in the afternoon, at the meeting of the Sodality, they made him a present. A little celebration was arranged for the Jubilarians by Sister Irene (the present Mother Superior of St. Joseph's Convent). The celebration was held in St. Basil's Separate School house. The Choir would not allow Father Murray's Silver Jubilee to pass unnoticed, and a few days later they assembled and presented him with a beautiful cassock and surplice, by the hands of Mr. Miller and Mr. Mouré. A few heartfelt words of gratitude for the services rendered to the choir by Father Murray accompanied the gift.

In 1897 Father Brennan had the statue of St. Anthony placed in the church on the west wall, near the altar of the Blessed Virgin. A box is near it into which clients of St. Anthony may drop the intentions for which they are soliciting the Saint's favor, and another box to receive alms for "St. Anthony's Bread"; which alms is used for the poor of the parish.

On July 31st, 1898, Archbishop Walsh died.

Archbishop Walsh was born in the parish of Mooncoin, in the County of Kilkenny, Ireland, May 23rd, 1830. He began his studies in St. John's College, Waterford; coming to Canada in 1852, he made his ecclesiastical studies at the Grand Seminary of Montreal. He was ordained priest by Bishop de Charbonnell in St. Michael's Cathedral, on November 1st, 1854, the Feast of All Saints. After filling many important posts in the Diocese of Toronto, Father Walsh was appointed Bishop of London and was consecrated in St. Michael's Cathedral, Toronto, November the 10th, 1867. The clergy of Toronto presented his Lordship with a mitre, crozier, pectoral cross and ring on the eve of his consecration. Bishop Walsh remained in the See of London for twenty-two years, when on the death of Archbishop Lynch, he was called to the important See of Toronto, November, 1889. For a little less than ten years this kindly Archbishop ruled the Archdiocese of Toronto,

when as the result of a fall, the See was called upon to mourn his loss.

He was succeeded by the Right Rev. Denis O'Connor, Bishop of London.

Denis O'Connor was born on March 28th, 1841, in the Township of Pickering. We have seen already that he was one of the first students at St. Michael's College. He was ordained to the priesthood on December 8th, 1863, in St. Basil's Church, by Bishop Lynch. Father O'Connor was Superior of Assumption College from its beginning in 1870. At London on October 18th, 1890, Archbishop Walsh, assisted by Bishops Foley, of Detroit, and Dowling, of Hamilton, consecrated the Right Rev. Denis O'Connor, D.D., C.S.B., his successor to the See of London. On May 1st, 1899, he was raised to the Archbishopric of Toronto.

After this, time passed very serenely in St. Basil's parish for a number of years. All the societies were in good working order, and, for

a time, no further improvements were required in the church.

The parish, however, was increasing rapidly, and Father Brennan and Father Frachon, assisted by Father Murray, were always kept busy attending to the growing wants of what had now become a very large parish.

In 1903, Father Brennan established the Students' Union, of which Society Mr. E. J. Kylie was the first President.

It now became evident that Father Brennan, never a robust man, was failing in health, and it was feared he would not be long with us. But he kept up to the last; even the summer he died he was planning some improvements. He may be said literally to have died in harness. On June 30th, 1904, he died, and great was the sorrow in the parish where he had ministered for so long.

St. Basil's Parish, it may be said, was made by Father Brennan. Certainly, when he was appointed Parish Priest it was little more than a country church. Those who had gone be-

fore had worked hard and zealously, and under great difficulties, and discouragements had done the pioneer work; but it fell to the lot of Father Brennan to deal with the parish under changed circumstances. During the twenty-four years of his pastorate there were great changes in the part of the town where St. Basil's Church is situated; it became a favorite residential neighborhood and the population increased rapidly. We have seen how Father Brennan enlarged the church; how he fostered the various Societies which were designed to encourage the spiritual life among his parishioners, and how untiringly he worked for the good of his people.

In twenty-four years a pastor and his people become very dear to one another. Father Brennan was like a father surrounded by his children; so much did they depend upon him that it seemed as though things could not go on without him, and when word went around the parish that the beloved pastor must die, there was great consternation. He had mar-

ried nearly all those in the parish who had been married within twenty-four years, he had baptized all from the age of twenty-four down to the last infant born in the parish. Small wonder then that the parishioners of that day thought that they could not do without him. He had solved knotty questions and managed delicate matters; he had won the most obdurate among his people, and brought many indifferent Catholics to the practice of their religious duties. Mothers used to place the guidance of young sons in his hands and feel the responsibility lifted from their shoulders; and now the beloved counsellor and friend was gone! The scene around the church and College for the two days the body was on view was unparalleled; the congregation was inconsolable, and people wept without restraint; the whole city mourned; priests from all parts of the country flocked to the funeral and testified to their sorrow; the Community of St. Basil sincerely mourned a loved confrère.

The church was filled to overflowing on the

morning of the funeral, which took place on Saturday, July 2nd. The Mass of Requiem was sung by the Very Rev. V. Marijon, C.S.B., the sermon was preached by the Rev. R. McBrady, C.S.B. There was literally not a dry eye in the church, for tears were seen coursing down the cheeks of even the priests in the Sanctuary. The interment was in St. Michael's Cemetery. On the following day, Sunday, the Sodality of the Children of Mary walked to St. Michael's Cemetery and said the Office beside Father Brennan's grave.



VERY REV. V. MARIJON, C.S.B.

CHAPTER XI.

Reverend M. H. KellyWINDOW TO FATHER BRENNAN—GOLDEN JUBILEE
OF PARISH.

In July, 1904, Rev. Michael Kelly was appointed pastor of St. Basil's parish. Notwithstanding the grief felt at the loss of Father Brennan, who was the only parish priest known to the majority of the congregation, Father Kelly, by his tact and kindness, soon won the regard of the parish.

Desiring to commemorate the long incumbency of Father Brennan in a fitting manner, it was determined to place a window to his memory in the church where he had served so long. Mrs. Nicholas Rooney undertook to collect for this window. She realized the sum of \$250.00. A window was placed in the west side of the church, about in the middle, in

time for the first anniversary of his death, June 30th, 1905.

The following is a list of a few of the improvements made by Father Kelly during the first two years of his incumbency:

The Catholic Order of Foresters was established in this parish in 1905, the first President being Wm. M. Moylan. The Holy Name Society was established in 1905. The first President was Mr. Remy Elmsley. The Boys' League also was established in 1905, the first President being Robert Miller.

The Sunday School was held after the nine o'clock Mass on Sundays until 1905, when the decree of Pius X. on teaching catechism imposed conditions which necessitated the change of hour to 1.30 p.m. Sunday School lasts one hour. Benediction is given during the last thirteen minutes. There are fifteen classes conducted by the Sisters of St. Joseph and several ladies and gentlemen of the parish. There is a Sunday School library of 700 volumes.

In January, 1906, the Exposition of the Blessed Sacrament on the first Friday of every month was inaugurated. This pious devotion has been kept up ever since. The Confraternity of Christian Doctrine was established in 1906. The first President was Mr. V. McFadden.

In September, 1906, the Basilian Fathers celebrated the fiftieth anniversary of the opening of their College of St. Michael, and the parish of St. Basil that of the opening of their church on "Clover Hill."

The papers of that time gave so good an account of the ceremonies attending this celebration, that we cannot do better than transcribe their words:

"Fifty years ago, with a life then of but four years, St. Michael's College found a home on St. Joseph Street, and at its side, as it were to be cherished, a tiny church, St. Basil's, that ministered to scarce fifty families scattered sparsely through a district of many miles.

“Fifty years later that church of the Basilian Fathers, already thrice enlarged, was crowded to the doors by a people come to give thanks for the blessings upon it since its foundation. The service was stately and impressive, and the ceremony of Pontifical High Mass was more than usually elaborate through the presence of four high officials of the Roman Catholic Church, in all the splendor of their golden vestments; the celebrant, Archbishop O'Connor, of Toronto, with Bishop O'Connor, of Peterboro, Bishop Dowling, of Hamilton, and Bishop Burke, of Albany, N.Y.

“To the worshipper at St. Basil's the main significance, however, lay in the fact that all four, as students at St. Michael's, had taken part in the opening service of this church half a century before. Honored has the College been by the after-life of her gifted sons, richly favored the congregation of St. Basil's, in whose midst year after year are spent the

early years of the Archbishops and Bishops-to-be.

“The day was marked by four devotional services: Sodality Mass, with congregational singing, at eight o'clock in the morning, celebrated by Bishop Burke; Mass at nine o'clock, celebrated by Monsignor Heenan, of Dundas; Pontifical High Mass at half-past ten, celebrated by His Grace Archbishop O'Connor, assisted by Very Rev. Father Marijon, Rev. Fathers O'Donohue and O'Connor. In the sanctuary were the Bishops of Albany, Peterboro and Sault Ste. Marie, who were attended by Rev. Fathers Teefy, Frachon, Aboulin, Murray, Walsh, Roche, Hand, Barret, Finegan, Dowdall and many others. The music for the occasion, the Gregorian Chant, was beautifully rendered, under the leadership of Father Plomer, the organist, Mr. Mouré, presiding at the organ. The solo was sung in a rich voice by Mr. Justice Anglin.”

The sermon was preached by Vicar-General McCann, whose words were expressive of a

deep thankfulness for the nature of the fifty years of St. Basil's history—"years in which great mercies and blessings had been poured out upon church and congregation, years in which great success has been vouchsafed by the Almighty, though there are some in the sanctuary who were present at the dedication of the church and witnessed the first Mass, and assisted at the work of the Basilian Fathers.

"Among these were His Grace the Archbishop, who has always had a special feeling of regard for this church and parish. Others were the distinguished Bishops of Peterboro and Albany, Monsignor Heenan and other prelates and priests, and many more in all walks of life who received here their early spiritual food."

"Touching references followed to Father Vincent, of great learning and piety, and to Father Brennan for his labors of self-sacrifice, whose death occurred only two years before."

"At Pontifical Vespers in the evening

Bishop O'Connor was the celebrant, assisted by Rev. Fathers Teefy and O'Donohue, and a sermon was preached by Rev. Dr. Dowdall, of Pembroke."

On the following morning at nine o'clock Pontifical Requiem Mass was celebrated for the deceased members of the congregation, at which Bishop O'Connor, of Peterboro, was the celebrant. At one o'clock on the same day over one hundred old students and priests of the Archdiocese assembled to luncheon in the College dining-hall. Every surviving clergyman present at the opening in 1856 took part in these services.

Father Kelly celebrated the Golden Jubilee in a fitting way by erecting a window to the memory of Father Soulerin, Founder of the Basilians in Canada, and first pastor of St. Basil's Church. This window is on the east side of the sanctuary. The figures represent St. La Salle and St. Aloysius, protectors of youth and patrons of Christian education. The inscription at the base reads: "1856. In

Memoriam Rev. J. M. Soulerin, First Pastor of St. Basil's, 1906."

There are priests all through Canada and the United States who have been educated at St. Michael's College; they are too numerous to name, but we may give the names of the Bishops who have received their education at St. Michael's. They are:

Archbishop Denis O'Connor, late of Toronto.

Bishop Richard O'Connor, of Peterboro.

Bishop Dowling, of Hamilton.

Bishop Burke, of Albany.

Bishop Hartley, of Columbus, Ohio.

Archbishop McEvay, late of Toronto.

Archbishop Spratt, of Kingston.



REV. P. O'DONOHUE, C.S.B.

CHAPTER XII.

Golden Jubilee of St. Vincent of Paul SocietyVARIOUS GIFTS—FATHER FRACHON'S GOLDEN
JUBILEE.

In January, 1907, St. Basil's Conference of the St. Vincent of Paul Society celebrated the fiftieth anniversary of its foundation in this parish.

“The members received Holy Communion in a body on Sunday, at the eight o'clock Mass. After the Mass, upon the kind invitation of Father Kelly, the pastor, they breakfasted together in St. Michael's College, after which the regular weekly meeting was held. Mr. H. T. Kelly, the President of the Conference, presided, and there were present: Rev. Father Murray, C.S.B.; Mr. J. J. Seitz, President of the Central Council; Mr. Remy Elmsley, son of the founder of the Conference, who was himself President for some years, and

about twenty members. After the regular business was concluded, a short history of the foundation of the Conference by the Hon. John Elmsley on the 11th of January, 1857, and of the works undertaken since, together with recollections of some of the other older members was presented. Rev. Father Murray, who was a member of the parish during the early days, gave some reminiscences of the founder, Mr. Elmsley, and the strong impression that had been made on his young mind by the charity and zeal of that gentleman. Addresses from the President of the Council and other members of the Conference followed, and, after an invitation to all to attend the Mass for the deceased members on Monday morning at eight o'clock, a very happy celebration was brought to a close."

Some very valuable gifts were donated to the church by generous parishioners between the years 1905 and 1910; they were as follows: A new sanctuary lamp was the gift of Mrs. George Foy in 1905. In 1906 Mr.

F. A. Mouré enlarged the organ at a cost of \$313.00. The new green sanctuary carpet was donated by Mr. V. P. Gough and Mr. J. J. Seitz in 1906, the outlay being \$400.00. The present beautiful altars of the Blessed Virgin and St. Joseph were erected in 1908. They were gifts, including the statues of Mrs. John Foy and Lady MacKenzie. The Sunday School organ was the gift of Mr. Heintzman in 1910.

In 1908 Archbishop O'Connor resigned owing to ill-health. He was succeeded in June of the same year by Archbishop McEvay, formerly Bishop of London.

On the 21st of December, 1910, occurred the Golden Jubilee of the Rev Francis Regis Frachon, C.S.B., so well known and beloved in the parish of St. Basil.

He was ordained December 21st, 1860, by Bishop Lyonnet, in Valence, France, the ordination taking place in the Bishop's private chapel.

Father Frachon came to Canada in 1866, arriving in Toronto on May 24th.

But for the serious illness of the late lamented Archbishop McEvay, Father Frachon's Golden Jubilee of Priesthood would have been celebrated in a fitting manner. The Archbishop, who knew so well how to appreciate the worth of the zealous priest, under whom he had studied in his College days, always said that Father Frachon's Jubilee should be a great day. But God ruled otherwise. His Grace was so ill as to cast a gloom over Church circles, and joyous celebrations seemed out of place.

The Advent season, too, rendered the proper celebration of the occasion somewhat difficult. However, the Jubilee of one who had served so faithfully for fifty years in sanctuary and confessional was not to be entirely overlooked.

The Sisters of St. Joseph anticipated the day, as the pupils would have gone for the holidays before the 21st. Therefore, on the

Feast of the Immaculate Conception, December the 8th, a "charming programme was presented by the young ladies of St. Joseph's Academy in honor of the Golden Sacerdotal Jubilee of the Academy's revered Chaplain, the Rev. Father Frachon, C.S.B., who for thirty-eight years has ministered to the spiritual wants of the community and pupils. The singing in French and English was, as St. Joseph's singing always is, superb; while the instrumental music was of a high order of merit. The beautiful address in dialogue form was eulogistic of the exalted office of the priesthood in general, and of Father Frachon's lifework in particular. While golden bells were ringing, melodies were swelling and notes of joy and gladness floated the air around, St. Joseph's children saluted their "Dearest Father, Friend and Guide."

"Owing to the Advent season the Jubilee celebration was private. The venerable Jubilarian fervently thanked the Sisters and the young ladies in his own simple, heartfelt man-

ner for the delightful evening given him, for their spiritual offerings, for their disinterested devotedness and for their rich blooms, among which sparkled many golden coins. A pathetic note was struck in his eulogy of the dear dead: Mother Bernard, Mother Antoinette and Mother Teresa, those first dear Mothers, whose blessed example is still followed and whose revered memory is still cherished, still held in benediction by their religious children. The Right Rev. Monsignor McCann also addressed the community and pupils, warmly complimenting them on the rare programme presented, and expressing the hope that their venerated Chaplain might still enjoy many years of life, to edify not alone St. Joseph's, but also his brother priests of the Archdiocese. 'Ad Multos Annos.' "

On the day of the feast the Sisters of the Precious Blood tendered their congratulations in a manner in keeping with their secluded life.

Father Frachon is Confessor to the Com-

munity, and, in that capacity, has access, when necessary, to the cloister. Therefore, the Sisters were enabled to receive him in their Community room, where they sang a congratulatory song of their own composing, and presented him with a gold cross and a magnificent spiritual bouquet made by the Sisters; the prayers promised on the spiritual bouquet to be said by all the Community.

On the day of the feast the Sisters of the Good Shepherd, whose Confessor he is, celebrated the occasion with High Mass, and afterwards offered their gifts and congratulations.

On the 27th of December the Jubilee was celebrated at the College, the Basilians having waited until after Advent. High Mass was celebrated by the Jubilarian, with Rev. Father Donohue, C.S.B., as Deacon, and Rev. Father Doherty, Sub-Deacon. Father Donohue was Father Frachon's first novice, when he was Master of Novices. The late Rev.

Father Teefy, C.S.B., preached the sermon on the occasion.

There was afterwards a dinner in the College, to which all the priests in the city were invited. Rev. Father Doherty, of St. Leo's Church, gave a banquet in honor of Father Frachon's Jubilee, and Rev. W. McCann, of St. Francis' Church, did the same. Very Rev. Dr. Kidd presented the Jubilarian with a gold-headed umbrella. A reception and dinner were given in his honor in St. Basil's Novitiate.

The Parish of St. Basil donated a purse by subscription, which was presented very quietly one evening in the College.

Though the event passed off so quietly and with little public display, there is no doubt that the hearts of the people, who have for so many years depended upon his spiritual assistance, rejoiced with him, and many silent prayers ascended to heaven on his behalf.



REV. J. R. TEEVY, L.D., C.S.B.

CHAPTER XIII.

Death of Archbishop McEvay

DEATH OF FATHER TEEFY—DEATH OF ARCHBISHOP
O'CONNOR.

Archbishop Fergus Patrick McEvay died on Wednesday, May the 10th, 1911, after only three short years in the See of Toronto. He was born in Lindsay in 1856. His classical studies were made at St. Michael's College and the University of Toronto; his theological studies he made at the Grand Seminary, Montreal, after which he was ordained at Trenton by Archbishop Cleary in 1882, at the age of twenty-six. After serving several missions in the dioceses of Kingston and Peterborough, he was, in 1887, appointed rector of St. Peter's Cathedral, Peterborough. From there he was transferred to Hamilton, where, in 1889, he was made Vicar-General, undertaking the administration of the diocese.

Not long after this he was appointed Private Chamberlain to His Holiness Pope Leo XIII. Shortly after this honor was bestowed upon the Monsignor he was advanced to his first bishopric, being elected Bishop of London, in which position he remained for over eight years.

In 1908 he was made Archbishop of Toronto; the Pope's signature was subscribed to the Bull on April 13th, and on June 17th following he was officially installed in the Archbishopric by His Excellency, Monsignor Sbarretti, Papal Delegate, surrounded by many bishops and clergy. For two years Archbishop McEvay worked with energy and zeal for the progress of the Archdiocese, when he was stricken with an illness which proved to be his last, though month after month his people hoped to see him among them again. But it was not to be. After a brave struggle for over a year he, with absolute resignation, rendered his soul to God.

On the day following his death the Arch-

bishop's remains were borne from his official residence to St. Michael's Cathedral, where a guard of honor was formed by a company of the Knights of St. John in full uniform with drawn swords and a strong contingent of the Knights of Columbus.

The Mass of Requiem was celebrated on May the 12th by the Papal Delegate, Mgr. Sbarretti, assisted by Rev. Fathers Trayling and Coyle, as deacon and sub-deacon. Dean Morris was assistant priest and Deans Moyna and Hand were deacons of honor.

The sermon was preached by Bishop Fallon of London.

Archbishop McEvay is to be buried eventually at the New Seminary on Scarborough Heights. In the meantime he has been laid in the Ryan vault, Mount Hope Cemetery.

One month later, on Saturday, the 10th of June, 1911, Rev. John Read Teefy, C.S.B., died, after an illness of two years. He was well known in the parish, having for many years been one of the regular preachers.

The following account of the funeral is taken from the Catholic Register and Canadian Extension :

“The Solemn Requiem High Mass for Rev. Dr. Teefy took place at St. Basil’s Church. Very Rev. Father Marijon, C.S.B., Superior of the Basilian Order, was celebrant; Rev. Father Dumouchel, C.S.B., deacon, and Rev. Father Murray, C.S.B., sub-deacon; Rev. Father Bench was master of ceremonies. Nearly one hundred priests from Toronto and other dioceses occupied the sanctuary, among whom were the Very Rev. Administrator, Dr. Kidd, Very Rev. Dr. Mahony, V.G., of Hamilton, and Monsignor McCann, Very Reverend Deans Morris, Moyna and Hand. The church was thronged with the friends and relatives of the deceased priest, who was universally beloved. A fine sermon, eulogistic of the life and works of Dr. Teefy, was preached by Very Rev. Dr. Treacy, of Dixie. After the Absolution, the funeral took place to Mount Hope Cemetery, where Rev. Father

McBrady read the burial service. R. I. P.”

“The Catholic Transcript, organ of the Diocese of Hartford, had the following glowing tribute to the late Dr. Teefy in its editorial columns, which we gladly transcribe:

‘Students of old St. Michael’s, Toronto, will never forget the Rev. Dr. John Read Teefy, C.S.B. As a professor and president he won his way to the hearts of the young men who came under his direction. Dr. Teefy did splendid work on the Catholic Record, besides publishing a valuable history of the Church in Ontario. His ability as a theologian was recognized when he was designated the representative of the Basilians at the First Plenary Council in Quebec. There is no estimating the far-reaching and wholesome influence Dr. Teefy exercised over the generation of students who passed through St. Michael’s during his term of office.’ Father Teefy’s influence for good was indeed wide and far-reaching, and this diocese met with a great blow in his death.”

Death summoned another member of the Community of St. Basil in the summer of 1911. Twenty days only after the death of Father Teefy, the Venerable Archbishop Denis O'Connor succumbed after a long and painful illness. He died at St. Basil's Novitiate on Friday, June the 30th.

Archbishop O'Connor was the retired Archbishop of Toronto, having resigned three years before on account of ill-health. Being a member of the Congregation of St. Basil, he took up his residence at the Novitiate, where he was surrounded by the loving care of his young confreres, and all the dignity due to his exalted rank as Archbishop.

The funeral took place in St. Basil's Church, on Tuesday, the 4th of July. The church and sanctuary were heavily draped in purple. In the centre of the sanctuary lay the body of the late Archbishop, arrayed in purple and gold vestments. The coffin was placed in a sloping position, so that the remains were visible to all present.

The Mass of Requiem was chanted by the Right Rev. Bishop R. O'Connor, of Peterboro, who was a classmate of the dead prelate, and a personal friend. The celebrant of the Mass, who was seventy-five years of age, and over fifty years a priest, was attended by the following assistants during the sacred Mass for the dead: Assistant priest, Rev. Dean Morris, of St. Catharines; assistant deacons, Rev. Dean Moyna, of Barrie, and Rev. Dean McGee, Stratford; deacons of the Mass, Rev. Dean McManus, Port Huron, and Rev. Father O'Leary, of Collingwood, a cousin of the deceased; acolytes, Rev. Father Egan, Stratford, and Rev. Father Fraser, Toronto; attendant priests, Rev. Fathers Kernahan, McCaffery, Cullen and Morley, all of Toronto; master of ceremonies, Rev. Father Purcell; assistant master of ceremonies, Father Hurley.

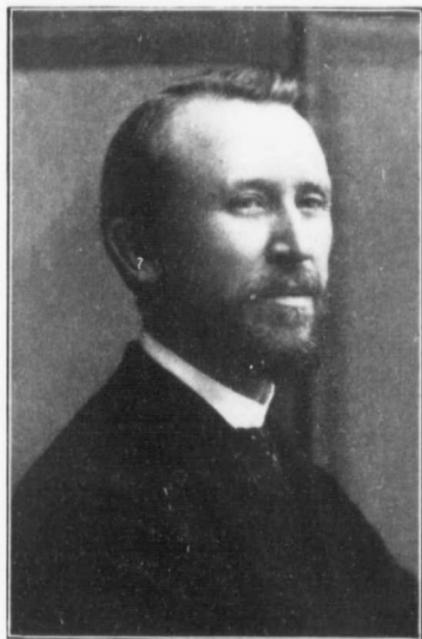
The sermon was preached by the Rev. J. T. Tobin, of London, who took his text from St. Paul's Epistle to Titus, Chapter i., 7-9: "A

bishop must be without crime as a steward of God."

After the final absolution, the body was carried down the centre aisle preceded by the cross-bearer, Rev. Father O'Leary, the priests and bishops chanting the litany for the dead.

The pallbearers were: Rev. Fathers Keown, London; McRae, Goderich; Egan, Stratford; Sullivan, Thorold; Dollard and Whalen, Toronto.

The remains were borne to Mount Hope Cemetery, where the prayers for the dead were recited by Bishop Scollard, of North Bay.



MR. J. J. MURPHY

CHAPTER XIV.

Priests and Sisters from St. Basil's Parish

ORDINATIONS—MISSIONS—LATEST ITEMS.

A record of the Sons of St. Basil's who have given themselves to the priesthood, and of its daughters who have given themselves to God in holy religion in various Communities will be of interest not only to the present day readers, but also to those who come after. The following is the list of names so far as we have been able to ascertain them:

- Rev. Ambrose Small, ordained 1875.
- Rev. Nicholas Roche, C.S.B., ordained 1877.
- Rev. Thomas Roach, C.S.B., ordained 1901.
- Rev. William Roach, C.S.B., ordained 1901.
- Rev. Vincent Murphy, C.S.B., ordained 1903.
- Rev. John J. Costello, C.S.B., ordained 1904.
- Rev. Gregory Kernahan, ordained 1906.
- Rev. John J. Purcell, C.S.B., ordained 1907.
- Rev. Thos. V. Moylan, C.S.B., ordained 1907.

Rev. F. D. Meader, C.S.B., ordained 1911.

Christian Brothers are: Frank Graney and Charles Grant.

Of this number two were born in the parish, the others having moved with their parents into the parish after birth. Rev. Vincent Murphy, C.S.B., and Rev. Thomas Moylan, C.S.B., are both natives, and were baptized, confirmed and ordained at the sanctuary railing in St. Basil's Church.

The following Communities have received Nuns from St. Basil's Parish:

Community of St. Joseph:

Mary Whelan—Sister Perpetna.

Mary Purcell—Sister Monica.

Agnes Farrell—Sister Genevieve.

Agnes Murphy—Sister Mary Agnes.

Irene O'Malley—Sister St. John.

Monastery of Our Lady of Charity (Good Shepherd):

Miss Dunbar—Mother Margaret Mary.

Margaret O'Neil—Sister Vincent.

Margaret Quigly—Sister Holy Family.

Ellen Brown—Sister Mary of Good Shepherd.

Mary McCoy—Sister Mount Carmel.

Hazel Crocker—Sister St. Joseph.

Elizabeth Charlebois—Sister Mary of St.
Raphael.

Loretto Convent:

Frances O'Malley—Sister Frances Clare.

Ursuline Convent, Chatham:

Mary Dwyer—Sister Mary Immaculate.

Convent of Good Shepherd, Detroit:

Mary Robertson—Sister Mary of St. Gerald.

Monastery of the Precious Blood:

Agnes Fullerton—Sister Josephine.

Rose Fullerton—Sister M. of the Sacred
Heart.

Sarah Fullerton—Sister Mary Agnes.

Kate Summers—Sister St. Anthony.

On Sunday, July the 11th, 1911, Rev. Francis Daniel Meader, C.S.B., and Rev. William G. Rogers, C.S.B., were ordained priests in St. Ann's Church, Detroit, by the Right Rev.

E. D. Kelly, Auxiliary Bishop of Detroit, the See of Toronto being vacant.

Both are Basilians: Rev. Father Meader belongs to the parish of St. Basil; Father Rogers is from Lindsay.

Father Meader sang his first High Mass in St. Basil's Church on Sunday, August the 6th. Rev. Fathers Powell and Carr were deacon and sub-deacon; Rev. Father Purcell, master of ceremonies. Rev. Father Hurley preached a powerful and eloquent sermon, taking his text from St. Paul's Epistle to the Hebrews, chapter v., verses 1st to 6th.

Father Rogers sang his first Mass in Lindsay.

The present President of the Society of St. Vincent of Paul is Mr. Daniel Miller.

The Parish Library now numbers 1,600 volumes. Too much cannot be said in thanks to Mr. J. J. Murphy, to whose zeal and literary knowledge the parish owes the very fine library now to be found on its bookshelves. From a very small beginning, started by

Father Ferguson, the library has gone on increasing from year to year. Father Ferguson laid the foundations in a very humble way with a few books, chiefly second-hand, given by some friends who sympathized with his desire to have a library of good books, which could be lent out to the congregation. From the time Mr. Murphy took charge the library has flourished.

Not only has the library profited by Mr. Murphy's zeal, but in all the good works of the parish he has ever been to the fore. Even now, after many years of labor for the good of the parish, his energy would outrun many a younger man; a few such men would considerably lighten the labors of pastors.

Very little more remains to be told; parish affairs have been running along smoothly and quietly, with all the societies doing their appointed work and holding their regular meetings. The parish is not the less flourishing because it is quiet.

The church is now lighted by electricity,

having been installed in September, 1911, at a cost of \$1,400. The new light was first turned on on the evening of September 24th, and proved a perfect success.

A mission opened at High Mass on September 24th, 1911. The preachers were Rev. Fathers Klauder and Gallagher, C.S.S.R. The mission lasted two weeks; the first week was devoted to women, and, for a few days, to children; the second week was devoted to men.

The missionaries had a very arduous two weeks and did their work with devotedness and zeal. The preaching was impressive and fervent. It would appear as though everyone in the parish must have made the mission, so great were the crowds in the church both morning and evening. Yet we learn that at least twenty per cent. of both men and women did not attend regularly or at all. Of those who were faithful in making the mission all assert that they never enjoyed a mission so much.

The confessions were:

Men—407.

Women—743.

Children—224.

The women made their act of consecration to the Blessed Virgin on Saturday evening, September 30th. A magnificent shrine was erected in the sanctuary, crowned by a statue of the "Queen of Heaven" (this statue was donated to the church many years ago by the late Lady Smith). The shrine was decorated profusely by flowers and wax candles, gifts of the women. A procession of little girls dressed in white, wearing veils, marched up the aisle, singing hymns to the Blessed Virgin, and filed into the front pews; these represented the children of the parish. The act of consecration was very solemn and impressive.

The women's mission closed on Sunday afternoon, October 1st, when the Papal Benediction was given.

The men's mission opened on the evening

of the same day and closed on the evening of the following Sunday, October the 8th.

The shrine in honor of the Blessed Virgin was erected again for the men and decorated with their gifts of flowers and candles. The act of consecration was read and the Papal Benediction given.

The year 1912 has been quite uneventful. The pastor has been as busy as ever in the interests of his flock, and the people seem to have responded faithfully to his ministrations.

A Sunday School picnic, which we have not mentioned before, is held every summer for the children; the picnic of this year was as successful as usual and as well enjoyed by all who participated in it.

Some generous gifts this year have been: A set of handsome green plush curtains for the sanctuary screen from Mrs. Charles Murray at the cost of \$40.00; a beautiful ciborium costing \$50.00 from Mrs. John Melady; a carpet for the three altars from Mrs. Michael



REV. V. MURPHY, C.S.B.



REV. T. V. MOYLAN

Healy and Mrs. John Melady, costing \$150.

Like last year about this time, the parish has had its fervor renewed by a mission. Two Paulist Fathers were engaged this time, the Rev. Bertrand L. Conway and the Rev. William J. Cartwright. The first week was devoted to women, the second to men, with a few days for children. The women's mission was well attended; the men's did not seem to be quite so well. A third week was devoted to lectures for non-Catholics, which were well attended, with what result has not yet transpired.

It will not be out of place to mention here that one of the zealous Redemptorist Fathers who preached the mission of 1911, the Rev. Francis Klauder, C.S.S.R., met his death before the year came round, as the result of an act of charity in trying to save from drowning one of his parishioners.

St. Basil's Parish, which, fifty-six years ago, was begun under the authority of the

Saintly Bishop de Charbonnel, and the devoted care of the Basilian Fathers, has progressed steadily, quietly, evenly, with little noise and no excitement, until now it has grown to be an important and deservedly popular parish.

The church, which was thought to be so beautiful in those early days, as we have seen by the report of its opening in the "Mirror" of that time, has been twice enlarged to accommodate an increasing congregation. It is now again growing too small for the numbers who have taken up their abode within the limits of the parish. Its pioneers certainly did their share for the church; building, beautifying, enlarging, repairing. It now rests with the present and coming generations to do as much; if the next fifty-six years sees so great an improvement, so many changes as the last half century, St. Basil's Parish will have a glorious history, and the next chronicler will have a beautiful story to unfold, a magnificent church to describe.

We have but gathered together an imperfect account of the beginnings of a parish which is destined to become one of the finest, if not the very finest in this Archdiocese. Our task has been a pleasant one, the only drawback having been the lack of authentic records; we have had to rely upon hearsay, upon memories which have not always been accurate; in many cases information has been volunteered long after the period had been dealt with in this little history, which necessitated going back over the written pages; this, however, we were always glad to do for the sake of recording any interesting incident.

It is to be hoped that since a desire to preserve some account of the doings of this parish has been aroused, there will in future be a regular record kept of all happenings of interest or importance. It is thus that all authentic history is formed.

We bid our beloved parish God-speed, and we hope that, emulating those who have gone before, and who did such wonders for the

church, considering the times and the small number of Catholics, the parishioners of the present day and those who come after will do as much or more in the next fifty-six years.

THE END.