The Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, OCTOBER 26, 1901:

The Catholic Record. London, Saturday October 26, 1901

ROMAN NEWS.

our readers against relying on the we presume, very earnest individuals, We have more than once cautioned Roman news as published in the secular press. It is about as reliable as the tales of the great Methodist victories in the Eternal City and of the delicacy and should guard truth and wisdom. tact of its soupers. The Roman authorities are not usually credited with taking every wandering correspondent into their confidence, and hence the reports anent the failing health of the Pope, his attitude towards this and that, the next conclave, are fictions concocted for the delectation of the gullible public.

THAT PROTEST.

cutta denounced Kipling's Indian tales as libelous, or something of that nature? Pending further information, we may say that if true, the prelate has gone far afield for a topic. We do not think Rudyard has any time for a rejoinder. the days of Mandalay.

SOUVENIR SPOONS.

The old lady over in New England who discovered Christian Science is coming in for some very hard knocks. If she is made of penetrable stun she must be wishing she had never courted the glare of publicity, but had chosen the more obscure but peaceful part of quiet domesticity, even with that third because the Supreme Being is therein husband of hers. But Mother had a called Elohim. The order is called message, and she must be delivering it, and the consequence is that the lampoonists, both serious and humorous, are turning out abundant copy at her expense. The most cruel cut of all is that Mother is not in Christian Science for her health only. She is also in the souvenir spoon business. For what may this mean? Mother is out with an encyclical announcing a Christian Science issue of spoons, in each one of which we are assured " is a motto in bas-relief that every person on earth needs to hold in thought."

The encyclical proceeds:

Mother requests that Christian Scientists shall not ask to be informed what this motto is: but each scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal and their guests be made partakers of its simple

Mrs. Eddy has certainly an eye on the wicked, material things of this dream world. And we cannot help thinking, for a child of light she has shown herself wise in her generation; and it is a light she has shown herself wise in her generation; and it is a light she has shown herself wise in her generation; and it is a light she has shown herself wise in her generation; and it is a light she has a l and it looks as if she did not intend that the children of darkness shall have things all their own way.

Hall Caine wants us to understand that never for one moment did he have any idea of saying aught derogatory to Catholicity or to anything in fact in his "Eternal City." He meant to be reverent and sympathetic: but it really does not matter, not a bit. We are quite willing to believe all that, but it is not visible in his book. He meant to make John Storm a martyr in "The Christian," and yet he succeeded in giving us the impression that John Storm was one of the most God-forsaken idiots that ever encumbered the world of fiction.

And so in his latest work he proceeds exhibit him as a very garrulous individ-ual. Impressionable young people may think otherwise, but we are not talking to them just now. They are first version records the cherry well. Then the spiritual man; very well. compounds of talk and gush, and have what does the second version record?

The creation of some other kind of hardly a normal idea beyond that of selecting a bonnet, and even then they go in for loud colors. But let it be said in their favor, they are pearls beyond price, the effervescing, giddy young things, to the people who dramatize stories and to the makers of chocolate bon-bons. We must say, however, that if the "Eternal City" is ever put on the boards it will take about fifteen acts to do it justice. It may be boiled down, and then the management will have to supply the auditors with microscopes to enable them to see any point in it. We humbly suggest that it be talked into a phonograph and patented

for people who cling fondly to the idea not derive any pleasure from parsons

who scruple nothing to gain notoriety. It is a pitiable thing to contemplate but it is nevertheless a dismal reality, that some clerical individuals ignore in their sermons and addresses the most elementary rules of good taste and ornament them betimes with Did we read that the Bishop of Cal- laudation of men who have been inimical to Christianity. For instance, one Bishop Fowler, as we learn from an exchange, in a McKinley memorial address at Buffalo, went out of his way to insult the French and Irish. With the whole land in mourning-the warring His duties as political prophet and and clamor of opinions and antipathies them. and besides any pronouncement of his spect for the honored dead—that good at present might demonstrate to his man whose spirit is surely alien to that Divine Mind, which is God." friends that he has lost, for the time of John Wesley, lifted up his voice in being at least, the power and spirit of gibe and insult. Another told his auditors that President McKinley would of the Universe, doubts for a moment that all cures are effected by Him,

CHRISTIAN SCIENCE. McCracken. "Mrs. Eddy says: 'It may be worth while to remark here that according to the best scholars there are ments in the early part of the Book of Jehovistic, because Deity therein is always called Jehovah, or Lord God, as our common version translates it."

Comment. It may be well to remark

here that this two, or three, or more documents theory is an hypothesis of certain critics, and that it has been certain critics, and that it has been opposed by equally able Biblical scholars. It is an unproved hypothesis that has never gone beyond the range of speculative opinion. The fact that of speculative opinion. The fact that in Genesis God is sometimes designated of speculative in Genesis God is sometimes designated by the Elohim, sometimes by that of Jehovah, sometimes by that of the two united as Jehovah-Elohim, and some-times by that of El-Shaddai, does not prove that the book is composed of two documents, or of as many documents as documents, or of as many documents as there are different names. A still greater diversity of names is used in books written by the theory of the state of the st books written by the same Christian authors. Thus in these works God is called the Being, the Supreme Being, the Craston, the the Necessary Being, the Creator, the Almighty, the All-Merciful, Eternal Father, Our Father who art in heaven, the All these wares he was an experiment. Catholic attitude relative to the sick and their recovery is incorrect. But of that, another time.—New York Freeman's Journal. Almighty, the All-Merciful, Eternal Father, Our Father who art in heaven, etc. All these names may be used by the same author, and his subject and point of view suggests, without subjecting him to the suspicion that his book was made up of scraps and fragments.

der when she says that in the common English version of the Bible the name Jehovah is translated Lord God. In the version she refers to Jehovah is MR. CAINE AND THE CRITICS. translated simply Lord. Elohim is tradslated God, while the two names combined—Jehovah-Elohim—are translated Lord God, and El-Shaddai, Almighty God. This is a serious blunder for the hierophant of Christian Science to make. In the next edition of her "Science and Health, with a Key to the Scriptures," she should correct it.
The key does not fit the lock in the present case. We request Mr. Mc-Crackan to call ber spirited attention to this error or delusion of her mortal mind, or lying serpent, or devil, as he calls it, and have her readjust her key. McCrackan: "Christian Scientists hold that the first version (the Elohistic) describes the creation of the true spiritual man, while the second (the Jehovistic) is a statement of the mater-

And so in his latest work he proceeds to limit the picture of the Pope as he imagines him to be, and contrives to hold is no evidence that it is true. man, an untrue, material one? The book of Genesis and the whole of the Pentateuk treats of the same being called man. And there is no hint that there was a second creation of man. The man recorded as created in the first chapter of Genesis is the same man who ato the forbidden fruit in the second is the same man who chapter, the same who was the father of Cain and Able and Seth; the same man the doings of whose descendants constitute the history called the Old Testament. ment. This was constituted of a material body and a non-material soul, as the rocord shows, and it was natural and proper that Moses, in giving a true acount of him, should treat of him from both a spiritual and a material point of view. He could not do otherwise and

have his record true to the facts. The scenes of earth will soon be past, and we whall then feel the true force of our Lord's words, "He that fersaketh not all that he hath can not be my diciple."—L. Silliman Ives.

have his record true to the facts.

When Mrs. Eddy, as quoted by Mr.

McCrackan, says the second version or records Pantheism," she proves conclusively that she does not know what

the working hypothesis of homeopathy similia similibus curanter—for Christian Science theory or practice. I merely used high potency homeopathy to illustrate the fact that certain results can be obtained in medicine without matter, and that this experience is a step in the direction of healing alto-

matter effects cures, and your illustra-tion does not prove that cures are effected without matter. It makes no difference how far you attenuate matter, it ference how far you attenuate matter, is still matter; and if you assume that matter is no longer there you cannot assume that there is any potency of matter there.

This contradicts homeometric there is any potency of matter there. pathy, for that system of medicine does not claim to cure without matter in some of its forms or potencies. Your assumption, therefore, that a high potency of matter is not matter begs the question—a chronic habit of Christian question—a chronic habit of Christian Scientist writers, so far as we have read

McCrackan.-" It is true that mind national adviser absorb every moment, stilled for the time being, through reheals, though not the mortal mind, heals, though not the mortal mind, spect for the honored dead—that good capable of sickness, but the Immortal,

Comment.—No one who believes in God as the Creator and Supreme Ruler take his place beside Giordano Bruno.

Comment is unnecessary.

Comment is unnecessary.

that an eares are ellected by Hind directly by miracle or ingirectly through His laws or force of nature.

But there is a domain in the universe for the play of secondary causes, intelligent causes such as the human mind, which, knowing to a certain extent the remedial forces of nature, can so direct them as to produce a salutary effect on them as to produce a salutary effect on the sick. You yourself illustrated this play of secondary causes when you caused or dictated your letter and caused it to be sent to us by mail. Back of all these effects you must recognize mind—a free, deliberate mind—as the casual arent. Whose mind? Undoubt casual agent. Whose mind?

tized or lower-cased, that caused the existence and sending of your letter to us.

Now, if your mind, acting on certain forces of which you and all men are conscious, can produce the phenomenon of your letter and its delivery to us. of your letter and its delivery to us, on of your letter and its delivery to us, on what principle do you deny that the physician's mind, acting on the same forces, can produce conditions conduc-tive to health? The very act by which you, using those forces to deny that he can, is proof positive that he can use those same forces and direct them to produce the end he desires; just as he who denies that he thinks proves, by

Bishop of Annedy, in France, Who aled in September, 1901.

the words of the Psalmist: "What return shall I make to the Lord for all largery softly resting above the Taberturn shall I make to the Lord for all nacle, where showed the image of the the good things I have received from Him." He selected me for his own from amongst so many others. He fixed my whole heart from the very first on the ecclesiastical life, and my vocation was settled when I was but eighteen, although there was nothing in my surroundings to lead me to adopt that holy calling, or even to suggest the idea of it.

I am resolved, with the grace of God, and the protection of the most Blessed Virgin Mary, to die in the faith of the Holy Catholic Church, in accordance with the profession I made thereof, be-fore my election to the See and the cer-

emony of my consecration.

I ask forgiveness of all those whom I may have grieved by my words or my way of acting towards them. I forgive all who have grieved me. I commend my

self to their prayers.

I offer thanks from my heart to all my I offer thanks from my neart to all my priests who have assisted me in every good work, and by their union with their Bishop, have, in the first place, edified the faithful, and, moreover, by their own efforts accomplished my great works for God and His Church.

VOORS for God and His Church.

I ask that my funeral be as simple as possible, and that whatsoever shall be saved from the expenses in that way may be haided over to the hospital Sisters for the hospital Sisters for the benefit of the poor; that not one word be spoken by any one whomsoever on the day of my funeral, whether from the pulpit or in my residence; that any wreaths which may be offered be not accepted; that the official charac-ter of the coremony be avoided or divter of the ceremony be avoided, or dim-

inished, as far as may be.

I abandon myself into the arms of God's mercy, and I rely upon the charity of all those who for forty-two years past have called me their Father. I ask the prayers of all priests on whom I have conferred Holy Orders. I be-I ask the prayers of all priests on whom I have conferred Holy Orders. I beseech each and everyone of them to bear in mind the counsels I gave them before their admission to the holy subdeaconship and their promotion to the deaconship and their promotion to the

Miss Minnie B. Jones, of Covington, homeopathy Ky., has decided to retire from orld and enter an Ursuline Convent, in Pittsburg, Pa., within a short time.

Miss Jones is a daughter of the late James B. Jones who was for many years one of Covington's most prominent Comment.—It appears to us that you here give your case away. Homeopathic high potency of material medicine is matter or it is not. If it is matter, then matter or offerts were likely and the comment of the matter of the comment of at Mt. Auburn Baptist Church, Cincinnati, and recently became soloist at St. Mary's Cathedral, in Covington. She sang at the opening of the fice and became a convert of the Cath-olic faith, leaving the Episcopalian Church. Her rich contralto voice will be greatly missed by the music-loving

pondent, " to our fathers in the faith, churches were forbidden, and various were the devices to which they had recourse in order to outwit the authorities. A well known public house (saloon) was called by the name 'Adam

so much struck by the accident that he ately and for a purpose. You do not claim that it was any other mind, capitized or lower-cased, that caused the existence and southern for the opening of a new church. The church was built on the site of the old public house; the

TORONTO.

Golden as the festival it shone upon, the glorious autumnal sun lighted up with sparkling brilliancy and dazzling splendor the convent and academy of St. Joseph, as on Tuesday, Oct. 15, the feast of St. Teresa, it opened wide its portals to royally welcome on the morrow, back to their beloved Alma Mater, its pupils from far and near, who, in the last half century had received instruction within its hallowed halls. Gold, gold everywhere: it shone upon the maple groves without, lighting up their

man's Journal.

THE LAST WILL OF A GREAT
BISEOP.

Spiritual Testament of Bishop Isoard,
Bishop of Annecy, in France, Who

Bishop of Annecy, in France, Who chapel of other days; it gleaned among the incandescent lights in the sanctuary, Mrs. Eddy makes an egregious blunder when she says that in the common English version of the Bible the name Ichovah is translated Lord God. In the version she refers to Jehovah is granslated simply Lord. Elohim is trads-Crucified, and kissed the blossoms breathing out their rich perfume before their Sacramental Lord; it played with the taper's flickering flame and enhanced the lustre of marble and alabaster; it reflected itself upon graceful pillar and sculptured corbel, but ever and anon it returned to softly mellow and crown with glory those beautiful traceried windows that tell in their storied way, more forcibly than words, the silent, hidden life of the humble Saint of Nazareth, St. Joseph, the glori-

ous Patron of the Congregation. The Jubilee ceremonies commenced Tuesday, at 9 a. m. with Pontifical High Mass, at which the Community and the pupils of the Academy assisted. Representatives of the different religious Communities from the city and elsewhere, as also Remy Elmsley, Esq., and Mrs. as also Remy Famsley, Esq., and Mrs. Elmsley of Elmsley Place, were present at all the exercises of the Jubilee as guests of honor. The Mass was celebrated by His Grace, Archbishop O'Connor; Very Rev. J. J. McCann, V. G. assistant priest; Rev. L. Brennan, C.S.B., First Deacon of Honor; Rev. D. Cushing, C.S.B., Second Deacon of Honor; Rev. F. Rohleder, Deacon; Rev. D. J. L. Hand, Sub-Deacon; Rev. Dr. Treacy, Master of Ceremonies; there

J. L. Hand, Sub-Deacon; Rev. Dr. Treaey, Master of Ceremonies; there were also present:
Very Rev. Dean Egan, Barrie; Very Rev. Dean Morris, St. Catharines; Very Rev. P. H. Barrett, C.S.S. R., Rev. F. Ryan, Rev. J. Walsh, Rev. P. Lamarche, Rev. J. Cruise, Rev. P. Lamarche, Rev. J. Cruise, Rev. P. Kiernan, Toronto Gore; Rev. E. Murray, C.S. R., Rev. F. Frachon, C.S. B., Rev. A. Stuhl, C.S. S. R., Rev. T. Sullivan, Thorold; Rev. H. Camning, Rev. S. Dodsworth, Rev. J. J. McEntee, Rev. M. Kline, Brock; Rev. J. Boudin, Lafontaine; Rev. Dr. Barcello, Midland; Rev. F. Walsh, C.S. B., Rev. J. Finnigan, Smithville; Rev. L. Minester, Mareritton; Rev.

morrow, and to-day I have simply to say a word or two to ask you to with me in offering the Holy Sacrifice of the Mass in thanksgiving to God, as is befitting the purpose of this Golden

minded by St. Paul in these words:

'Let him that glories, glory in the Lord, for not he that commendeth himself is approved, but he that the Lord commendeth.' This festival is not a festival of thanksgiving to Almighty

The Archbishop went on to say that the Mass was in thanksgiving for all the blessings God had showered upon the cago, explains its unusual name, which turns out to be a reminder of the days of persecution.

If he was the companied the original personal times is also by going back in spirit over the virtues and men, we ask not for the honor of men, we ask not for the honor of men, and it is also by going back in spirit over the virtues and men, we ask not for the honor of men, and it is also by going back in spirit over the virtues and men, we ask not for the honor of men, and it is also by going back in spirit over the virtues and men as Good wills for the spirit over the virtues and the spirit over the virtues are the spirit over the virtues and the spirit over the virtues are the spirit over the virtues and the spirit over the virtues are the spirit over the virtues and the spirit over the virtues are the virtue over the virtu

> Church music was as perfect as was pos-sible in an unmixed choir. The time in which the "Missa Royale" was chanted was especially praiseworthy; while the Offertory Motet, Niedermeyr's in figured music and "Pater Noster" in figured music and Mendelssohn's "Jubilate Deo" made a pleasing contrast to the grand and measured "Te Deum" sung after the

much devotion and sweetness of tone.

Wednesday, October 16, was "Old Pupils' Day." The ceremonies commenced at 10 a. m. with Solemn High Mass celebrated by Very Reverend Vicar General McCann; Deacon, Rev. P. Lamarche; Sub-deacon, Rev. J. Walsh; Master of Ceremonies, Rev. Dr. Treacy. The "Missa Beatea Virginis" was like that of the day before, sung in Treacy. The "Missa Beatea Virginis' was, like that of the day before, sung in Plain Chant; it was rendered by the Academy pupils in good style and with magnificent volume, the closing Hymn of Praise in which the ex-pupils joined was superb, while Miss Noble's Offertory solo, "Ave Maria," was sweetly

tory solo, "Ave Maria, and soulfully sung.

An eloquent Jubilee sermon was preached by the Rev. J. P. Treacy, D. D., who took his text from St. John, 15th Chapter and 16th Verse.

"I have chosen you and have approach to the country of the country

15th Chapter and 16th Verse.

"I have chosen you and have appointed you that you should go and bring fourth from the cloister was absolutely necessary. Other learned prelates and divines, to whom St. Francis confided his pious intentions,

to the Apostles, and through them to the Bishops and priests, their successors the Bishops and priests, their successors the ground. "They call me the ground. "They call me visitandines," been allowed to remain as a reward of a glorious past as well as an incentive to a hopeful future.
"I have chosen you and appointed

The present occasion is one that appeals not only to the members of the Community, but also to the clergy and laity of the entire Province. Assembled to-day around the altar of God, we humbly desire to bear witness to their Community, but also to the clergy and laity of the entire Province. Assembled to-day around the altar of God, we humbly desire to bear witness to their fifty years of unremitting toil in the service of religion; to praise them, if indeed it be lawful to praise the living, for the virtues they have practised; to encourage them in the noble vocation to which they have devoted themselves, and fipally to breathe the loving hope to which they have devoted themselves, and finally to breathe the loving hope and maily to breathe the loving hope that the spiritual and temporal blessings which have attended their labors in the halls of learning, in the wards of hospitals, in the crowded dormitories where the rowell the suffering the control of the properties of the visitation.

The Bishop of Le Puy recommended them to the other Bishops of France 63 community which makes the properties of the p mospitus, in the crowded dormitories where the poor, the aged, the suffering and the dying received their blessed ministration, may long continue in our midst, may increase with the coming of the years, until when the pilgrimage of life is over, one and all may receive that the years, until when the pilgrimage of life is over, one and all may receive that imperishable reward that God has promised to those who devote their lives to fallen humanity. "I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was siek and you visited Me. Come, ye blessed of my Father, presents the Klarden prepared."

Shall endeavor, in their entire conduct, to imitate the life of the former Sisters of the Visitation." St. Joseph was their spiritual Patron, and the holy thouse of Nazareth was the model of their community life. Humility, simplicity, poverty and charity were, according to their rule, to be the characteristic virtues of the Community, and

NO. 1.201.

"DISCRETION OF SPEECH IS MORE THAN ELOQUENCE."

For some time past some Methodist dignitaries in the United States have been making unenviable reputations as intemperate speech-makers. They are, we presume, very earnest individuals, the working hypothesis of homeopathy in the marking the presence of the priesthood. Let them make it their priesthood. Rev. R. Urban, C. S. R. R., Rev. G. Williams, Rev. A. G. W. McCann, Rev. R. Urban, C. S. R. R., Rev. G. Williams, Rev. J. Gordon, Cunningham, Rev. E. Hopkins, Rev. H.
McNulty, Rev. Brothers Odo, Michael,
Pius, Walter, Patrick and Jerome.
The sermon was delivered by His
Grace the Archbishop, who commenced
by stating that "The regular sermon
of this celebration will be given tomorrow and to day I have a simply to the future will bring. So it is in every condition of human life. When the arouse the drooping patriotism of the young generation, they revert to the early years of their country's history; they paint in glowing color sthe difficultations of the Epistles of the day, we are reinded by St. Paul in these words: festival of thanksgiving to Almighty
God for all the favors He has bestowed
upon the Congregation since its establishment in Canada fifty years ago."
The Amathichem word in the favors He has bestowed
to their country's greatness. In religof their country's greatness. In religion, too, the oft-quoted words of St. Augustine: "What these men and Adam and Evy's Church, Dublin.

Curiosity is often expressed by tourists about the name of a famous old Dublin Church, called "Adam and Eve's." It is a Franciscan church and is much frequented, because, in addition to its regular services, it is the only church in the city which has a daily Mass at 12 o'clock noon. A correspondent of the editor of the Cathorica Penny Booklet, published in Chica Cago, explains its unusual name, which turns out to be a reminder of the days of persecution.

The Mass was in thanksgiving for all the blessings God had showered upon the Combustions of Christian emulation aroused to action at the thought of what men and women have done, why cannot I do?"

Augustine: "What these men and women have done, why cannot I do?"

It is a Franciscan church and it is also been engaged, "but we were been the natural expression of Christian emulation aroused to action at the thought of what men and women have done, why cannot I do?"

It is a Franciscan church and it is also been engaged, "but we done in the blessed this house, and women have done, why cannot I do?"

It is a Franciscan church and women have done in t men, we ask not for the honor of men, atthough this may be pleasing to human atthough this may be pleasing to human atthough this may be pleasing to human nature, but we ask only that God may be glorified and honored. In conclusion be glorified and honored. In conclusion be would beg the Almighty to continue the devices to which they had reserve in order to outwit the authorists. A well known public house to honor and the devil. And the world, the flesh and the devil. And the world, the flesh and the devil. And the world, the flesh and the devil. The Mass was sung by the Nun's plant. The Mass was sung by the Nun's choir in Plain Chart, and although the choir in Plain Chant and although the Gregorian is not specially adapted to female voices the rendering of the solemaly grand and deeply devotional which has academics, hospitals and orphanages in every country, from the forests of Canada to the fever-stricken

plains of Hindoostan. According to impartial history, the foundation of the community Joseph may be directly traced to St. Francis de Sales, the holy Bishop of pleasing contrast to the grain and measured "Te Deum" sung after the Mass. At 5.30 p. m. Benediction of the Mass. At 5.30 p. m. Benediction of the Most Blessed Sacrament was given: Celebrant Very Reverend P. H. Barrett; Deacon, Rev. A. Dunnouchelle, C. S. B.; Sub-deacon, Rev. J. Welsh, C. S. B. Wiegand's "Tantum Ergo" and "O Salutaris," followed by the winch devotion and sweetness of tone, Wednesday, October 16, was "Old Pupils' Day." The ceremonies commenced at 10 a. m. with Solemn High Mass celebrated by Very Reverend menced at 10 a. m. with Solemn High Mass celebrated by Very Reverend aborton for their own sanctification, the same of the bishop of Geneva. About the year 1612, the saintly Prelate established the Order of the Sisters of the Visitation, with the object of uniting the life of religious activity in the world with the contemplative life of the cloister. In the words of St. Francis, the duties of Martha were to be united with the more spiritual duties of Mary. "My design," he says, "has been always to unite these two states in so just a proportion that instead of destroying they should aid each other, and that the Sisters while alaboring for their own sanctification, with the saintly Prelate established the Order of Geneva. About the year 1612, the saintly Prelate established the Order of uniting the life of religious activity in the world with the contemplative life of the cloister. In the words of St. Francis, the duties of Martha were to be united with the more spiritual duties of Mary. "My design," he says, "has been always to unite these two states in so just a proportion that instead of destroying they should aid each other, and that the Sisters while alaboring for their own sanctification. laboring for their own sanctification, should, at the same time, contribute to the comfort and sanctity of the neigh-

bor. This plan of the saintly Bishop was, however, frustrated. The Archbishop of Lyons, Mgr. Marquemont, to whom the matter was referred, went so far as to say that without canonical er closure no community of women could preserve the religious life. the prevalent opinion of the day on the necessity of enclosure for women. Mer could live in community and fulfil their religious obligations without such a re-striction, but for women the cloister

pointed you that you should go and bring forth fruit and your fruit should remain." (John 15-16.)

Although these words in their literal sense were applied by our Divine Lord to the Apostles, and through them to the Bishars and priests their successors. the Bishops and priests, their successors in the sacred ministry, yet they may, without impropriety, be applied to the religious of the Community of St. Joseph, who have assembled this morning to celebrate the Golden Jubilee of their cetablishment in the discrete of their cetablishment in the discrete of the control of the control of the discrete o Joseph, who have assembled this morning to celebrate the Golden Jubilee of their establishment in the diocese of Toronto and to thank Almighty God that the fruits of fifty years' labors have been allowed to remain as a reward of a been allowed to remain as a reward of a darkiev react as well as an insention to the formula of the formu Count of Velay, and the famous Jesuit Father John Peter Medaille, Apostle of Velay, gathered together a band of young women who were desirous of you that you should go and bring forth fruit and your fruit should remain." Yeary, gathered together a band of young women who were desirous of saving their own souls, and at the same time wished to be of spiritual and cor poral assistance to the neighbor. On the 15th of October, 1650, the Feast of ious Congregation adopting as their Constitutions the rules of the original

you gave Me to drink; I was sick and you visited Me. Come, ye blessed of my Father, possess the Kingdom prepared for you from all eternity."

Although this day is a day of great joy and elation for the members of this Community, yet it must be also a time of quiet meditation and retrospection. On all occasions of great joy or sorrow the