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### TORONTO, THURSDAY, OCTOBER 24, 1901.

#### PRICE FIVE CENTS

## Golden Jubilee of Sisters of S. Joseph

(Special for The Register.)

Golden as the festival it shone months and marritton; Rev. J. Ryan, C. S. ppon, the glorious autumnal sun lighted up with sparkling brillian-lighted up with Golden as the lestival it should upon, the glorious autumnal sun lighted up with sparkling brilliancy and dazzhng splendor the Convent and Academy of St. Joseph, as on Tuesday, October 15th, the Feast of St. Teresa, it opened wide the postale to royally welcome on 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 hails. Gold, gold everywhere; it shone upon the maple groves without, lighting up their rich, warm coloring with its glorious radiancy; it fell athwart the beautiful stained windows in the magnificent Chapel that distant pupils entered for the first time—the Gothic gem they found supplanting the modest but pretty time—the Gothic gem they found supplanting the modest but pretty Chapel of other days; it gleamed among the incandescent lights in the Sanctuary, and made the Chancel one scene of exquisite loveliness, one picture of are and dazzling light, too gleriously beautiful, too delicately superb to fittingly describe or word-paint. It touched with reverence the snow-white ed with reverence the snow-white cloud of drapery softly resting above the Tabernack, where show-ed the image of the Crucified, and kissed the odorous blossoms breathing out their rich periume before their Sacramental Lord; it played with the taper's flickering flame and enhanced the lustre of marble and alabaster; it reflected tiself upon graceful pillar and sculptured corbel, but ever and anon it returned to softly mellow and crown with glory those beau-tiful 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 glorious Patron of

the Congregation.

OPENING CEREMONIES.

The Jubilee Ceremonies commenced Tuesday, at 9 a.m., with Pontifical High Mass, at which the 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 Emisley, Exq., and Mrs Elmsley of Elmsley Place, were present at all the exercises of the Libbles of guests of bount. The were present at an 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., Friest; Rev. 1. Brenhat, C. S. B., First Deacon of Honor; Rev. D. Cushing, C. S. B., Second Deacon of Honor; Rev. F. Rohleder, Dea-con; Rev. J. L. Hand, Sub-Dea-con; Rev. Dr. Treacy, Master of Ceremonies. There were also pres-

certentVery Rev. Dean Egan, Barrie;
Very Rev. Lean Morris, St. Catharines; Very Rev. P. H. Barrett,
C. SS. R.; Rev. F. Ryan, Rev. J.
Walsh, Rev. P. Lamarche, Rev. J.
Cruise, Rev. F. Kiernan, Toronto
Gore; Rev. E. Murray, C. S. B.;
Rev. F. Frachon, C. S. B.; Rev. A.
Stuhl, C.SS. R.; Rev. T. Sullivan,
Thorold; Rev. H. Canning, Rev. C. Dodsworth,
Rev. J. J. McEntee, Rev. M.
Kline, Brock; Rev. J. Boudoin, Lafontaine; Rev. Dr. Barcello, Midland; Rev. F. Walsh, C. S. B.;
Rev. J. Finnigan, Smithsville;
Rev. L. Minchan, Rev. F. Symth,

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J. Bourgeron, Rev. J. Gordon,
Rev. G. Cunningham, Rev. E.
Hopkins, Rev. H. McNulty, Rev.
Bros. Odo. Michael, Pius, Walter,
Patrick and Jerome.

THE ARCHBISHOP PREACHES The sermon was delivered by His Grace, the Archbishop, who commenced by statin, that "The regular sermon of this celebration will be given to-morrow, and to-day I have simply to say a word or two to ask you to unite with me in offering the Holy Sacrifice of the Mass in thanksgiving to God, as is benefitting the purpose of this Golden Jubilee."

of this Golden Jubilee."

In the Epistle of the day, we are reminded 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 Comfestival of self-plorification. It is a statistical self-plorification. festival of thanksgiving to Al-mighty Gol for all the favors He has bestored upon the Congrega-tion since its establishment in tion since its establishment in Canada Fifty Years ago." The Archbishon went on to say

that the Mass was in thanksgiv-ing for all the blessings God had ing for all the blessings God had showered upon the various good works in which the Community had been engreed, "but we know very well, my dear children, all this labor would be in vain unless our Lord blessed it. God evidently has blessed this house, and we are here to-day for the purpose of thanking Him most humbly and sincerely and of begging Him to continue His blessings, that the work may be increased and multiplied as much as God wills for His work may be increased and multi-plied as much as God wills for His glory. We ask not for the glory of men, we ask not for the honor of men, although this may be pleasing to human nature, but we ask only that God may be glori-fied and honored. In conclusion he would ber the Almighty to continue His blessing in the future as in the past."

as in the past." MUSIC IN PLAIN CHANT.

The Mass was sung by the Nuns Choir in Plain Chant and although choir in Plain Chant and although the Gregorian is not specially adapted to female voices the ren-dering of the solemnly grand and deeply devotional Church Music was perfect as was possible in an unmixed choir. The time in which the "Missa Royale" was chanted was especially praiseworthy; while the Offertory Motet, Niedermeyr's "Pater Noster" in figured music and Mendelsshon's "Jubilate Deo' made a pleasing contrast to the made a pleasing contrast to the grand and measured "Te Deum" sung after the Mass. At 5.30 p.m., Benediction of the Most Blessed Sacrament was given. Celebrant Very Rev. P. H. Barrett; Deacon, Rev. A. Dumouchelle, C. S. B.; Sub-Deacon, Rev. F. Walsh, C. S. B. Wiegand's "Tantum Ergo" and "O Salutaris" followed by the "Salve Joseph" were rendered with much devotion and sweetness of tone.

ness of tone. Wednesday, Wednesday, October 16, was "Old Pupils' Day." The ceremonies commenced at 10 a.m., with Sol-emn High Mass, celebrated by Very emn High Mass, celebrated by Very Rev. 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 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 and soulfully sung.

soulfully sung. DR. TREACY'S SERMON.

An cloquent Jubilce 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 appointed you that you should go and bring forth fruit and your fruit should remain."

should go and bring forth truit and your fruit should remain."

Although these words in their literal sense were applied by our Divine Lord to the Apostles, and through them to 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, ho have assembled this mornir 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 glorious past, as well as an incentive to a hopeful future.

"I have chosen you and have ap-pointed you that you should go and bring forth fruit and your fruit should remain."

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 fifty sire 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 them elves, and finally to breather the loving heaving the ally to breathe the loving hope that the spiritual and temporal that the spiritual and temporal blessings which have attended their labors in the halls of learning, in the wards of the Hospital, in the crowded dormitories, where the poor, the aged, the suffering and the dying receive their blessed ministration, may long continue in our midst, may increase with the coming of the years, until the pilorimage of life being over, one and all may receive that imperishable reward which God has promised to those who devote their lives to the service of fallen humanity. "I washungry and you gave Me to eat. I was thirsty and you gave Me to drink. As often as you have done drink. As often as you have done it unto these the least of my little ones you have done it unto Me. Come ye blessed of My Father, possess the Kingdom prepared for you from all eternity."

Although this day is a day of natural joy and elation for the Members of this Community, yet it must be also a time of quiet meditation and retrospection. On meditation and retrospection. On all occasions of great joy or sor-row, the human mind is naturally retrospective. It loves to go back to other days and dwell upon other scenes in order to temper present joys by past sorrows, and sweeten present afflictions with the recol-lactions of the next The memory lections of the past. The memory of the past has always had a most beneficent influence on the present.

beneficent influence on the present. Youth looks forward to the future, but old age, like religion, lives in a past, and gathers renewed scrength from the consideration of former years, and at the same time acquires prudence and wisdom to dispose of opportunities which the future will bring. So it is in every condition of human life. When the great leaders of the country wish great leaders of the country wish to arouse the drooping patriotism of the young generation, they revert to the early days of their country's history; they paint in glowing colors the difficulties that had to be surmounted, the abstacles that had to be overcome, the dangers that had to be avoided the battles that were fought. ed, the battles that were fought, the defeats that were sustained and the victories that were gained. The mere recital of these deeds ed. The mere recital of these deeds never fails to arouse a generous spirit of emulation in the minds of the young, who learn to imitate the lives of those who laid the foundations of their country's greatness. In religion, too, the oftquoted words of St. Augustine: "What these men and women have done why cannot I do?" have ever done, why cannot I do?" have ever been the natural expression of Christian emulation aroused to action at the thought of what men and women nave-done in the past.
It is from frequent meditation on
Bethlehem, Nazareth, and Calvary
that the early confessors and martyrs derived that miraculous courage which never qualled before the sword of the gladiator nor the axe of the executioner, and it is also by going back in spirit over the virtues and sacrifices which accompanied the origin and marked the progress of the Catholic Church, that we, her children, are sustain 4 to-day in our struggle with the world, the flesh and the devil. And so also to-day, in the midst of our rejoicing, it will not be amiss if we go back in spirit over the ocean of time and inquire what were the beginnings, what the trials, what the events which con-tributed to the formation of this illustrious Order which numbers its members by tens of thousands,

and which has academies, hospitals and orphanages in every part of the world. According to impartial history the foundation of the Community of St. Joseph may be directly traced to St. Francis de Sales, traced to St. Francis de Sales, the holy Bishop of Geneva. About the year 1612, the saintly Prelatestablished 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 cesign," he says. "Mas. Mary. "My cesign," he says, "has always been to unite these two states in so just a proportion that instead of destroying they should aid each other, and that the ters while laboring for their

sanctification should, at the same time, contribute to the comfort and sanctity of the neighbor." This plan of the saintly bishop was however, frustrated. The Archhowever, frustrated. The Arch-bishop of Lyons, Mgr. Marque-mont, to whom the matter was re-ferred went so far as to say that without canonical enclosure for viomen no community could pre-serve the religious life. Such was the prevalent opinion of the day on the prevalent opinion of the day on the necessity of enclosure for wo-men. Men could live in community and fulfill their religious obliga-tions without such a restriction, but for women the cloister was ab-solutely necessary. Other learned prelates and divines, to whom St. Francis confided his pious inten-tions were also opposed to his undertaking The gentle saint was compelled to yield to their wishes. The Sisters of the Visitation became closecred nuns, and the original plan of St. Francis fell to the ground. "They call me the founder of the Visitandines," he says. "Could anything be more unreas-onable? I have done what I did not wish to do, and I have failed in what I wanted to do." But the grand idea of St. Francis was not destined to remain abhortive. A few years after the death of the holy Bishop of Geneva, Henry Cauchon de Maupas du Tour, Bishop of Le Puy and Count of Velay, at the rest together a hand of young op of Le Puy and Count of veray, 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 corporal assistance to the neighbor. On the 15th of October, 1650, the Feast of St. Teresa, Mgr. de Maupas, assembled the little de Maupas, assembled the little, community at Le Puy, and solemnly invested them with the religious habit, and placed the institute under the protection of St. Joseph. He gave them a house vacated by the Sisters of the Visitation, placed them under the spiritual guidance of Father Medaille, and formed inem into a religious Congregation adopting as their Constitutions the rules of the original Sisters of the Visitation.

The Bishop of Le Puy recom-

ters of the Visitation.

The Bishop of Le Puy recommended them to other bishops of France as a Community which embodied the original plan of St. Francis de Sales. In the first chapter of the constitutions we read:

"The Sisters of St. Joseph shall and owners in their entire conduct. "The Sisters of St. Joseph 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 House 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 faithfully were these virtues pracvirtues of the Community, and faithfully were these virtues practised. They were commanded to serve the neighbor with the same care and diligence with which St. Joseph guarded the Holy Family, while, instead of the enclosure, they were told that obedience was their cloister, and the fear of God

heir grate. Founded according to the idea of St. Francis de Sales the Sisters of St. Joseph were in advance of their century. It would seem when we study their original rules that its holy founders possessed the prophetic spirit which looked into future ages, when the changed condition of men and times would necessitate a corresponding change in the religious life which ministered to the m; or rather let us say that they were founded for all ages and all conditions of life, like the Cath-olic Church of which they were des-tined to become such bright jewels. We need contemplative orders which, like the steeple of a Gothic which, like the steeple of a Gothic cathedral, points the way heavenward to souls weary of earthly things, but we also need orders of women who, like the ancient order of deaconesses, will assist the diocesan priests in the work of the mission, and while bearing the white robe of virtue unsulfied, may be enabled to come into close contact with every kind of human misery and frailty. As long as the misery and frailty. As long as the world lasts there will be sorrow and, suffering, po erty and sin, and wherever there is such, the Cath-olic Church is there also, like a good Samaritan, pouring the wine of her sacraments and the oil of her charity into the gaping wounds of sinful humanity. Her sons like Ignatius, and Francis Xavier, she sends forth to preach the gospel, to draw up codes of government for the benighted children of Payan;

found schools and universities, and the benighted charles of Fagure, like Moth St. John Fontbonne, Mother St. John Fontbonne, Mother Sacred Heart du Monteel, Mother Febronds and Mother Delphine Fontbonne, the sends out from home and fath-stlend, out from closter and con-tent wall, to minister to the mor-al self physical ailments of fallen to the content of their charto win souls to Jesus Christ. (Continued on page 3.)

NORTH BAY On Saturday morning, October 5th, His Lordship Bishop O'Connor of Peterboro arrived in North Bay on the train from the West. Bay on the train from the West. The Bishop was escorted from the C. P. R. depot to the church by several of the parishioners and the children who were preparing for Confirmation. The streets were tastelully decorated for the occasion with evergreen arcnes bearing appropriate mottoes. His Lordship spent the day examining the candidates for Confirmation on the doctrines of their Holy Faith. He doctrines of their Holy Faith. He celebrated Low Mass at 8 o'clock celebrated Low Mass at 5 octobes on Sunday morning, and after the High Mass, which was ce ebrated at 10.30 by the pastor of the parish, Rev. Father Scollard, the Bishop addressed the children on the nature and importance of the Sacrament of Confirmation which they were then going to receive. He then conferred the Sacrament on 104 candidates, and after ex-horting the confirmed to be faith-ful to their religious duties, requested them all to take a total dustience pledge until they arrived at the age of 21 years. In the afternoon His Lordship proceeded to the new cemetery, accompanied by the C. M. B. A. and C. O. F. to the new cemetery, accompanied by the C. M. B. A. and C. O. F. Societies in a body and followed by a large number of the parishioners in general. After a brief explanation of the ceremonies prescribed for the consecration of cemeteries, he duly and solemnly blessed the beautiful plot of ground recently acquired by the parish for the interment of its dead. On Sunday evening the Rishop again preached a most practical sermon from the text, "I am the vine, you the branches," and gave the Benediction of the Blessed Sacrament. On Tuesday, October 18th, he administered Confirmation to nine children in the mission of nine children in the mission of Callander, and returned to North Bay the same evening. The 9th His Lordship left for Trout Creek, which is in charge of Rev. Father

#### MR. JAS. MURPHY, OF CORK, IRELAND

Kelly.

Our Irish exchanges record the death of Mr. James Murphy, of Cork, Ireland, a cousin of Sir Thomas Grattan, Esmonde, and of Mr. Nicholas Murphy, K. C., of

this city:
At the Cork Police Court the At the Cork Police Court the presiding magistres were Mr. C. E. B Mayne; R. M.; Mr. R. Tilson, and Mr. A. M. Cole. Sympathetic references were made to the death of Mr. James Murphy, J. P., Ringmahon.

Mr. Mayne said though Mr. Murphy was, unfortunately, not a

phy was, unfortunately, not a magistrate of that court, still he thought that from the high-position he occupied, both in the commercial and social society of that mercial and social society of that city, that this was a most appropriate place to refer to the great sorrow that had fallen over the whole city of Cork when they heard so unexpectedly of his death. He was a gentleman, he might say without hesitation, perhaps the was a gentleman, ne might without hesitation, perhaps the most popular in the City of Cork; he was beloved by all who had the had been acquaintance. He pleasure of his acquaintance. was a true, kind, and most genial friend, and he felt the deepest re-gre at the suddenness of his departure.

Mr. Cole was very glad that Mr. Mayne had availed of that oppor-tunity to give what he considered a well-merited expression and a public expression to the worth of that good man who had so suddenly been called away. He was a member of a family whose name member of a family whose name would pass down to posterity with one distinguishing mark, and that was one of great benevolence to the citizens and of great activity of character, personified in him to a remarkable degree. He was a sterling and staunch friend of the

sterling and a staunch friend of the poor, and a splendid example to his countrymen.

Mr. Tilson joined in the sympathetic remarks of his brother magistrates, and said no one could have been more surprised than here of Mr. Murphy's dewas to hear of Mr. Murphy's demise, as he had been speaking to

mise, as he had been speaking to him only three days ago.

Mr. B. C. Galvin, on behalf of the legal profession, endorsed the expressions of sympathy.

District-Inspector Morrison desired to associate himself on the part of the constabulary with what hed been so feelingly expressed by had been so feelingly expressed by the bench and Mr. Galvin. There was no man in Cork whose loss was so individually and collective ly felt by the members of the force as that of the late Mr. James Murphy. Wherever their sports were being organized they always, found tim one of their best sup-

Mr. H. Humphreys, sr., also desired to express his deep regret at the death of Mr. Murphy, who was

THE BISHOP OF PETERBOROUGH AT | an old and sincere friend of his

#### HALL CAINE'S ETERNAL CITY

"The Eternal City," by Hall Caine, is a book that has been much talked about lately, and no doubt will be widely read. Perhaps a short review will not be uninteresting and estisfy curiosity as to esting, and satisfy curiosity as to

its contents.

The hero is an Italian, educated in England, who has come back to his native place as a leader in a movement to free the world from monarchial oppression, miltary despotism and poverty, which is the result of the two first-named. He issues long, wearisome manifes-toes to the people, the army and the clergy. He founds an associa-tion called the "Republic of Man," which has for its constitution the which has for its constitution the Lord's Prayer, and is intended to bring about the reign of universal peace and good-will to men on earth. So far so good. Who would not wish for the time to come when standing armies may be abolished, and despotic rulers discharged? When all the miserable record of mur-ler, raping and ruin, which of murier, rabine and runs, which is the result of national jealousies and perverted patriotism, will be forgotten? When the world will not honor with greater applause the deeds of military heroes, from Alexand r to the present idol of the hour, than they do those of the inventor of the spinn' ag jenny, of steam and of the thousand helpmeets of man? It is a dream, a meets of man? plorious dream, if you will, but

only a dream, only a dream. This Italian reformer calls upon the Pope to relinguish his claim to temporal power, and thus exercise his dominion in the spiritual realm. This brings us to the author's attitude towards the Catholic Church. Some have said that he has shown a great sympathy in his exposition of Catholic practices and doctrines. A careful reading of the book fails to discover this "great sympathy." He has informed himself upon the subject and shows that he is possessed of more knowledge about Catholics and their do that he is possessed of moteral wedge about Catholics and their doings than the ordinary Protestant.

He does not descend to yulgar ridicule, of Catholic practices, but nowhere does he exhibit great sympathy. He describes beliefs held by pious Catholics and personal characteristics of some of the clergy in a manner calculated to excite a smile of derision. The author of this book sees in the Catholic Church a human institution. He looks upon it as the greatest religious organization the world has ever seen, which is Catholic in fact as well as in name; which sways the imagination and controls the belief of the masses of the people in widely separated countries, and therefore the proper instrument to reform societ on socialistic lines.

There is another department of this book which wight he read as

There is another department of this book which might be read as a separate and distinct novel. It is melodramtic enough for the most advanced reader, furnishing many thrilling incidents for those who like that sort of thing. There are passages in this part of the book which we would not like to think. of our younger sisters or daughters reading with pleasure, and alto-gether it is not profitable reading for the Catholic, either young or



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