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The Catholic Register.

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TORONTO, TRURSDAY, OCTOBER 3, 1901.

109 Yonge Street TORONNO.

Vol. IX.—No. 40.

DEATH OF MOTHER BERNARD (Specially Written for the Register,)

Almost within sound of the glad Jubilee or Fiftieth Anniversary of the Foundation of the Community of St. Joseph in Toronto, Mother Mary Bernard Dinan, the link between the present and the past of the congregation the sole curious the congregation, the sole survivor of the four co-foundresses of the Order in Canada, died suddenly, of angina pectoris, in the Sacred Heart Orphanage, Sunnyside, on Monday, the 20th inst., at 9.30 p.m. Her death came as a shock not alone to the Community whose joyful Jubilee Symphonies are changed to notes of mourning, but to the Catholic population at large who loved and esteemed the de-parted religious for her excellent qualities of head and heart, her magnificent generosity and noble spirit of self-sacrifice.

MOTHER BERNARD'S RELIGI-OUS LIFE.

The history of Mother Bernard's religious life is the history of the Community of St. Joseph in Canada. She was the youngest member of the little colony of four religious women who in the early days of October, 1851, left the great neighboring Republic to come to establish their Community on alien soil. Ostensibly from the States, they were, with one exception, not Americans. The Mother Superior of the little band first saw the light in beautiful France, sunny Lyons cradled her; Western Canada, even our own Queen City, was to be her tomb. Another claimed the Fatherland for her childhood's home; the Prussian and Bohemian forests were no strange places to the little German maid, who later with her French traveling companion was destined to lie in "God's Acre" at Toronto. Both were quietly to sleep together un-der the shadow of our beloved Maple before Sedan was fought and lost, leaving to a conquered nation its legacy of death and hate and shame. Even had they lived to see the disastrous war of 1871, it would not have severed hearts that religious ties had bound so closely. Together they would have knelt und offered heir petitions for German Uhlan and French Chasseur; together or they would have implored mercy for Land vehr and Gendarme. But the future was hidden from their ken and perhaps when the sad war was over and the German Eagle was over and the German Eagle soared triumphant over the pros-trate Lilies of France, two saints in Heaven were pleading for souls irrespective of country, friend or foe. Such were the two senior members of the Congregation; the definition of the Congregation; the third Sister was an American, a Quakeress who had been vouch-safed the gift of faith and in gratitude for that pearl of great price, had sacrificed her all at the Shrine of Religion. Born in New Jersey, she left the home of her birth to be the contract of the contra become a stranger in a strange land, to teach its children loyalty to God, sovereign and country.

THE LAST OF THE BAND.

And last, the sole survivor, until one short week ago, of the little group, the one for whom iresh tears are falling and hearts are sor-rowing to-day, the holy subject of

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our obitary sketch, the dear Island Honor of saints and scholar ohe came with the warm fresh faith of her Celtic ancestors to implant the same in the hearts of Canadian children. Sun and moon and stars of Heaven harmoniously kept on their course during those long fifty their course during those long fifty years; season followed season in the flight of time, still the brave pioneer steadily kept at her post, faithfully working for the Master, faithfully working for the Master, faithfully teaching and caring the little ones of the Flock, garnering rich treasures for the heavenly granaries, waiting for the summons of the King. It came, the sweet summons, suddenly, unexpected — it found her with hands full ready to receive the Crown. She who had given herself to God in her bright young girlhood, when but nineteen summers had passed over her brow, she whose soul had heard the mystic words "Hearken my Daugh er, and incline thy ear, and forget thy people and thy Father's house," she who had generously, lovingly, ardently followed the Divine Call; surely she met Him with all the wealth of His love, Divine and human. Her lamp years; season followed season in the love, Divine and human. Her lamp was lighted when the Bridegroom called, and although no annointing words were said over her, no parting Absolution blessed her; she had banqueted that last morning of her life on the Bread of Angels, her Divine Spouse had fed her with His own most Precious Body and Blood; the Sacramental words of Absolution had been pronounced over her; and can we doubt that our Blessed Lady, whose Altar she had visited but one half-hour be-fore her sudden dissolution, St. Joseph, the loved patron, whose aid she had invoked in that last Community exercise, the nightly prayer, can we doubt that Mary and Joseph bore her pure spirit to the Throne of the Eternal and placed in the Everlasting Arms of the Almighty Father, her whose soul was defended in the last dread combat by while heart of the second combat he whole heart of the second combat her whole se was detended in the last dread combat by whole hosts of heaven-ly spirits, the Guardian Angels of those little ones who for half a century in Academy, School and Orphanage, had received from her a mother's love and tender care; can we doubt that those Blessed Ones we doubt that those messed ones surrounded and sustained her ere her spiritual daughters could reach her couch of death, or be sure that that expiring moan was indeed her last. Thus departed in blessedness the last member of that little cosmopolitan congregation that since has multiplied its members a hun-dredfold and has reaped such a harvest of good during the lifty years of its existence in Canada. The deaths of Mother Bernard's three companions were similarly holy

MOTHER DELPHINE'S DEATH RECALLED.

The Mother Superior, known in Religion as Reverend Mother Mary Delphine, in the world as Mile. Marie Antoinette Pontbonne, died a martyr of charity in 1856. She and her sister, Mother Fabronia Fontbonne, were two of the six Sisters who left Lyons in 1836, at the call of Bishop Rosati of St. the call of Bishop Rosati of St. Louis, to found the first American Convent of St. Joseph. After laboring with great success for some years, Mother Delphine was transferred to Philadelphia, where the young Community had been earlier. young Community had been estab-lished in 1847, at the earnest re-quest of the kight Reverend Francis P. Fenwick. Having accom-plished her mission there, she was plished her mission there, she was ordered by her Superiors to Torronto to establish the Canadian houses of the Order; she obeyed, and after five years of hero'c labor and iffering, was called to her reward in the forty-second year of her age, and the twenty-fifth of her religious life. It may interest the friends of the Community to know that Mother Delphine was the niece of Rev. Mother St. John Fontbonne, re-joundress of the Community of St. Joseph, after the French Revolution.

after the French Revolution. MOTHER ST. JOHN SAVED FROM THE GUILLOTINE. The life of Mother St. Join, The life of Mother St. Jo. 1, as also the life of her successor in office, Virginia Tezenas du Montcel, or Rev. Mother M. of the Sacred Heart, has "seen admirably written by the Abue Rivaux, author of "Cours d'Histoire Ecclesiastique." In a masterly manner he records the history of the Congregation from its foundation in gregation from its foundation in 1650 until the death of Mother St. John in 1843. From it we learn that the venerable Mother was one of the French Religious who lay in the Prison Saint-Didier awaiting execution and whom the fall of Botheristra. the night before the Robespierre the night before the date fixed for their death saved from the guillotine. Her Rosary, which solaced her during her pris- Bishop de Charbonnel, who had ur nard; he zealous, holy members of on hours, was brought to Canada gently invited them to Canada, those three Communities continue by her niece, Res. Mother Delphine, welcomed them with all the her work of education and charity

Community of St. Joseph's Bereaved

Death of Mother Bernard in Toronto and Mother Austin in Peterborough --- Two Noble Women

John's biographer likewise records that about three months after her precious death, one of her spiritual daughters went to the Venerable Cure of Ars to request him to offer some Masses for the repose of her soul. But the saintly priest refused, saying, "Your Reverend Mother de a not need them; she is, high in glory. I know to " high in glory. I know it."

FOUNDRESS OF HAMILTON COMMUNITY.

Mother Martha Bunning, the German Sister before mentioned, died in 1868. In 1852 she had founded the Hamilton Community; later on had opened houses in the States afterwards returned to Toronto, where ten days later she died; her Mother Delphine's. Sr. Alphonsus Margery, the convert Quakeress al-ready named and after whom on ready named and after whom on account of her zeul for education; the first city separate school in charge of the Sisters was named, labored for a time in Toronto; afterwards was sent by her Superitors to assist in the Hamilton schools; she died in that city, 1855, and was buried under St. Mary's Cathedral.

AT REST. Mc her Bernard's remains were

interred, Monday, the 23rd inst., by the side of Mother Delphiae in

St. Joseph's Plot, St. Michael's Cemetery. There, after nearly

St. Joseph's Plot, St. Michael's Cemetery. There, after nearly fifty years of separation, they are re-united, at last, so near the golden October days that she had been looking forward to with glad expectancy. Had she lived but one fortnight longer she would have celebrated the fiftieth anniversary, of her coming to Toronto. Among the mourners who assemble at Sunnvside to assist at her obsequies, there was but one who had witnessed her coming half a cenwitnessed her coming half a cen-tury ago, name'y, Remy Elmsley, Esq., of "Barnstable," Elmsley Place. As a little child he had accompanied his father, the late Hon. Captain Elmsley, who with the late Dr. King and other repre-sentative Catholics of the city, waited at Toronto Harbor to welcome the coming Religious. What feeling must have welled within him as memory recalled that 7th of October, 1851, when the little group of four unpretentious women first touched Canadian soil; how like and yet unlike the hazy autumn day that saw the sainted Mother's arrival and that which witnessed her interment in the tomb. As he gazed upon her bier reverently borne from out the beautiful grounds of Sunnyside; along the pebbly shore laved by the bright waters of the lake; up the quiet ayenue and park crescent in the direction of his own beautiful northern home; under the mighty archway erected to wel-come the heir-apparent and his Royal Consort; past the magnificent conventual pile in St. Alban's street and Surrey place forming the Motherhouse, Convent and Academy of St. Joseph, whose site his own revered father had do-nated to the Community; out of the sound of its tolling bells, pealing a sad requiem for her who had helped to rear it's stately halls: past its grassy lawns and flower past its grassy lawns and flower-ing gardens; on again through the busy streets, onward to the ceme-tery gates—how he must have re-called that scene of fifty years ago when full of life and vigor and strength she came to our young city bringing joys to the souls of many! Then as now Nature's beauties were unchanged; the same blue Canadian sky bent over them. blue Canadian sky bent over them, the same bright wavelets kissed the shore, the same luminouslytinted autumn leaves were even as they were half a century before; but the great city had changed. The Toronto of 1851 was not the Toronto of 1901. It had not then the teeming population it now con-tains; nor had the many modern appliances and conveniences that would have made easier the Com-

who bequeathed it to Mother Bernard; it is now in possession of the poverty of the diocese was such Motherhouse. Toronto. Mother St. John's biographer likewise records that about three months after her statute of the citizens of Toronto, which was a statute of the citizens of Toronto, which was a statute of the citizens of the control of the citizens of the citize the usual sufferings, privations and hardships of the pioneer's lot was their portion.

IN THE EARLY DAYS OF TRIAL.

It is almost impossible to obtain the accurate account of these early days of trial. The members who entered the Community with in a year or two of its foundation at Toronto, and who still survive, will not speak of the heroic sufferwill not speak of the heroic suner-lings endured. "Mini Secretum est" Seeins to be their motto; they shink from recording their virtues or of losing the reward of good for oi losing the reward of good factions now registered in Heaven. Only in the obituary records of the Community can we obtain some idea of the unparalleled hardships fuffered in those early days of struggle. Writing of the patience and motification of their deceased And mortheation of their deceased issisters, the Community Annalists unform us that the day's labors often began at 2 a.m.; that manual work was interrupted at 5 for prayer, meditation and Holy Mass; then followed the usual routine of the ordinary Community day. This with crippled resources, wretched accommodation, unsavory, scanty food, unsanitary class-rooms — all combined to undermine the combined to undermine the atrength of the young Canadian la-dies who joined the Community at its commencement; no wonder many dropped off in the springtime of their lives and the little Convent Cemetery was filled all foo rapidly by those whose frail abdies could not sustain their strong and loving souls. We may thinker them with

"The nobly dumb who did their deed."
And scorned to blot it with a name,
Souls of the high heroic creed.

Who loved Heaven's silence more than fame."

In those days of trial the Bishop did all in his power to lessen their privations; and he the saintly prelate, the scion of a noble house who had fled from the houors and titles that pursued him, who had refused the appointment of Almoner to the Duchess of Berry, also the Cross of the Legion of Honor, as well as a seat in the National Aswell as a seat in the National Assembly, he with voice and pen humbly pleaded for the young Community he had brought to his Diocese; no toil was too great, no labor too arduous that would conduce to the welfare of the Sisters; and fitting it is that among the honored names in St. Joseph's Annals none is more venerated, loved nals none is more venerated, loved and cherish. than that of Ar-mand Francis Marie, Comte de Charbonnel, second Bishop of To-

GROWTH OF THE COMMUNITY. The dark days of struggle passcd, however, and with them the modest abode in Nelson street (now Jarvis), where the Community had lirst resided. Imposing structures have since arisen throughout the Diocese, convents, academies, high and separate schools; institutions of mercy have aroung up with mark of mercy have sprung up with mar-velous rapidity not alone in our own Archdiocese, but in the neighown Archdiocese, but in the neigh-noring Sees of London, Hamilton and Peterborough. If as Chateau-briand says "the most beautiful culogy we can write on the life of a Religious is to present a list of the labors to which it has been consecrated," we have alonly to say that St. Joseph's Convent and Academy, the House of Providence, Sunnyside Orphanage, St. Michael's Hospital, St. Nicholas' Instiacl's Hospital, St. Nicholas' Insti-tute, St. Mary's Convent and, Se-lect School, St. Joseph's High School, as well a the Separate Schools of St. Mary, St. Paul, St. Patrick, St. Basil, St. Francis, St. Peter, St. Charles, St. Anne, St. Joseph, the Sacred Heart; like wise the Convents and Schools at Barrie: Oshawa. Thorold. St. wise the Convents and Schools at Barrie, Oshawa, Thorold, St. Catharines, Lafontaine, Port Dalhousie and Merritton, owe much to the labors and zeal of Mother Bernard, and form the noblest record of her lifework. The Convents of Hamilton founded from Torons. would have made easier the Community's labor been invented. The eleven hours' journey by train from Fhiladelphia, which we now make, occupied the poor Sisters exactly one week by hoat and stage. This wearisome way of travel was for them, but the prelude to the life of trial and sacrifice that awaited them; for though the sacrifice that awaited them; for though on the life of trial and sacrifice that awaited them; for though owe their origin to Mother Bernard; the zealous, holy members of

in nineteen cities and towns of In nineteen cities and towns of their respective Dioceses. Mother Bernard's views on education were worthy the spiritual, magnanimous woman she was; she believed t'at the best education for women is that which 'will best help her to become a perfect human being, wise and loving and strong." With Bishop Spalding she thought 'that the aim and end of education is to bring forth in the individual the dibring forth in the individual the divine image of humanity as it exists in the thought of God, as it is revealed in the life of Christ." She was convinced that science is but the handmaid of religion and that both should blend to cultivate the mind and teach the heart. That the high and holy principles with which she imbued her Religious Sisters did not detract from their successful instruction in all branches re-lating to secular knowledge, the Teachers' Records of St. Joseph's Community in the Education Department are the best proof.

MOTHER BERNARD'S CHARL TABLE LIFE.

Of her charities we can but say, Of her charities we can but say, they were boundless. She was a mother to the orphan and the poor, and that word "Mother" comprises all. Whose heart more responsive than hers to the call of suffering; whose ear more sensitive to the cry of pain? She esteemed it her highest right her most ed it her highest right, her most ed it her highest right, her most glorious privilege to soothe the sorrowing and distressed. She considered the lessening of human misery, the rendering services to suffering humanity a glorious, Godgiven work that Angels well might envy. And fifty years of heroic practice of sympathy, self-sacrifice and self-effacement but perfected her in the sublime vocation to her in the sublime vocation to which she had dedicated her life. Of the inner life of Mother Bernard we do not purpose to speak; the subject is too sacred to record Sunce it to say that though she held at times the highest posts in the Order, having been for a per-iod Reverend Mother Superior of the Motherhouse and Superior at various times at the different Misvarious times at the different Mission Houses, she could in dying aay, as did a celebrated preacher. "I have been Superior of the largest houses of my Order, and all that is nothing to me now; but I have faithfully kept my Rule, and that is something." Her close communion with God and her interior spirit characteristic of the sain's spirit, characteristic of the saints gave her spiritual strength to bear the trials, afflictions and crosses that are the inevitable portion of those whom God has specially marked as His own. Her sufferings were many and great, but her brave, patient, trustful; resigned heart bore them all sweetly and serenely; "in silence and hope she found her strength." His Grace the Archbishop well

His Grace the Archbishop well described her character when in his funeral tribute he said: "She did much for God, but quietly, unostentatiously, never letting her left hand know what her right hand did." Seldom, the illustrious preacher went on to say, was grief so earnest, so heartfelt, so intence as that shown on the said occasion that brought them together. She whose Requiem had been chanted had been in the true sense of the word a Mother, a Mother in very deed to the orphan and the poor. deed to the orphan and the pcor. vince, Catholicity in Ontario owed much to her; she had built up the Community whose members mourned her; she had accomplished much for the schools and chari ties of the Archdiocese. And she had done all quietly, for she was one of those who wrought for God alone, whose true inner life was hidden with Christ in God. Silenthidden with Christ in God. Silent-ly, calmly her religious life had passed in deeds of goodness: Fifty years was a long span of life not given to all, and surely he might say "God's ways are not our ways," because in those long fifty years how often had not the de parted one prayed to be delivered from a sudden and unprovided death; and she was cut off suddenly; but although her death was sud den, it was not unprovided, but precious in the sight of God. Many lessons the congregation could learn from her life the Archbishop added, and although they might not attain her high perfection they could imitate her virtues. While sympathizing with the Community who had lost her, he would remind who had lost her, he would remind them they mourned not as those without hope. He would ask the prayers of the congregation for the deceased whose soul might not indeed stand in need of them, but Almighty God would accept their pious suffrages and apply them to the soul of where I in conclusion the souls of others. In conclusion he would but say as he had begun "Eternal rest. grant to ber O Lord, and let perpetual light shine upon her." It was evident that His Grace would have spoken at great-

(Continued on page 51)

DEATH OF MOTHER AUSTIN

PRICE FIVE CENTS:

(Specially written for the Register.)

At the House of Providence, Peterborough, on Thursday, Sept. 26th, at 3.30 p.m. Rev. Mother M. Austin, Superior of Congregation of the Sisters of St. Joseph, in the Diocese of Peterborough, surrounded by the sorrowing Sisters of the Community, departed this life. Her sickness was short. Ten days previously she visited the home of her beloved poor and among them. heloved poor and among them she happily passed away. Her name in the world was Catherine Doran.

m the world was Catherine Doran. Mother Austin was born March 22nd, 1838, at Gore's Tridge, County Kilkenny, Ireland. Her parents were residents of Kingston, and at the time were on a visit to their native land. Showing an early desire for the life of a Religious, she cuttered the Community of the Signature of entered the Community of the Sisters of St. Joseph, Toronto, January 13th, 1858, and there made her religious profession in 1860. Her virtues and talents soon brought her to the notice of her superiors, and in 1866 she was appointed to the responsible office of Mistress of Novices. In her was then confided Novices. In her was then confider the training of the counger Sisters; and she fulfilled this duty with such zeal and earnestness and good judgment that she was again chosen for the same office in 1877. Many of the Sisters of St. Joseph, whose names are now household words in the Arabilicoses of Terrotto. the Archdiocese of Toronto, owe foundation of the truly religious character that has marked their lives. Her experience in the Novi-ciate prepared her for the special work to which God called her.

Bishop Janiot, on his appointment to the newly-formed Diocese of Peterborough, knowing the zeat of the Sisters of St. Joseph in doing good, induced them in 1883 to take charge of the schools in Co-bourg, and Mother Austin was ap-pointed Superior. In 1890 the Sis-ters of St. Joseph also took charge of the Convent School in Lindsay, and the Hospital in Peterborough. Arthur and Fort William. The same year the Sisters in the Biocese of Peterborough were canonically separated from the Mother-house in Toronto and became a distinct Community, under the privillation of the present Bishop. jurisdiction of the present Bishop, Rt. Rev. R. A. O'Connor, D. D. Mother Austin was elected first Su-Mother Austin was elected first Su-perior. A great work was before her. She had but nineteen Sisters, and had to provide for five differ-ent houses. She established the first Motherhouse temporarily at. Lindsay. Very soon several young ladies applied for admission to the Sister of the state of the sta Sisterhood, and ever since voca-tions have been many. During her, eleven years of administration, sixty-two young ladies received the Habit, and of these forty-six made profession, taking the usual vows of poverty, chastity and obedience, that they might give themsleves up wholly to the service of God. Mother Austin had her whole heart, in-the good work. Her's was the master-mind, which guided the young society, and at the conclu-sion of the term of her office was each time re-elected. In 1894 she

(Continued on page 4.)



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