

JOHN BAPTIST DE LA SALLE.

Father Ryan's Sermon in Honor of the Founder of the Catholic Schools.

Wednesday, May 8rd, being the Feast of Blessed De La Salle, Founder of the Institute of the Brothers of the Christian Schools, a special service was held in his honor at St. Michael's Cathedral. Solemn High Mass was sung in presence of his Grace the Archbishop. Very Rev. Vicar General McCann was celebrant: Rev. J. Kelly, deacon; and Rev. Mr. Carbery, sub-deacon. The children of the Separate Schools of the city attended, and the Brothers' boys, under the direction of Brothers Odo and James, gave with splendid effect some choral hymns.

Rev. Father Ryan preached the sermon. Taking his text from the Acts of the Apostles—"He began to do and to teach"—the preacher said in part: The many glorious acts of our illustrious Pontiff Leo XIII. will make his life an ever memorable epoch in the history of the Church, a new era in the history of the world. It may be a strong thing to say, but it can be said with truth, that one of the most significant, most instructive, most opportune acts of our great Pontiff, who is at once the Pope of first principles and the Pope of the people, was the solemn beatification of John Baptist De La Salle, Founder of the Institute of the Brothers of the Christian Schools. In raising this venerable servant of God to the honor of our altars, Pope Leo has vindicated the right of the Church to be called the Teacher of the Nations, has defined the dogma of Christian Education, and has canonized the cause of the Catholic schools. This one act is itself an argument in defence of Catholic claims to freedom of conscience in the school-room. While the life and work of Blessed De La Salle are convincing proofs of the beneficial influence of Catholic teaching. John Baptist De La Salle lives in his work and in the Institute he founded. We shall consider that work as it is seen in the life and teaching of the Brothers of the Christian Schools. On a modest tombstone in the cemetery of St. Yon, France, is written this simple epitaph. "Here awaits the resurrection Venerable John Baptist De La Salle of Rheims, Priest, Doctor of Theology, Canon of the Metropolitan Church of Rheims, Founder of the Brothers of the Christian Schools. He died on Good Friday, in the sixty eighth year of his age, the 7th of April, in the House of the Brothers at St. Yon. May God grant rest to his soul." Beneath the epitaph might be written this panegyric: "He began to do and to teach." It is the panegyric of the inspired biographer in the life and work of the Divine Master, Jesus Christ our Saviour, the Model Teacher of mankind. The ruler of the synagogue admitted that the work of the Divine Master was evident proof of His mission to teach. The popular verdict on His teaching was that "He did all things well," and therefore spoke with authority and effect, "and not as the Scribes and Pharisees." If rulers of our synagogues would divest themselves of sectarian prejudice, and if the advocates of secular education would open their eyes to the facts, both would give a like verdict on the system of Catholic teaching followed by the sons of Blessed De La Salle. John Baptist De La Salle took the Divine Master as a model for himself and for the Christian teachers he formed, and herein lay the source of his power, and the secret of his success. He began to do and to teach. He graduated in the model schools of Christ and got his diploma from the Master who said: "Learn of me because I am meek and humble of heart." He was a ripe and finished scholar before he became a teacher or a founder; and the characteristic of

his system of education he founded is precisely this—that it is a system of perfectly formed teachers. Of course it is a system of most efficient and successful teaching, but it is so because of its efficient and successful teachers. The latest and best authority on the working of the Public School system in the United States, Dr. J. M. Rice, tells us "at it is very imperfect indeed, and that the chief reasons of this imperfection are political patronage and incompetent teachers. John Baptist De La Salle began his own education, his self formation in the Christian school, the school of Christ. It is the only common school. It is the real Catholic school, the universal school, to which all must go who would graduate, who would ascend to the higher life, the better life, the eternal life. The lesson is the same for all, and it is—self-sacrifice. This is the system of education laid down by the Divine Master. It is His programme of study, and it is his only one and there is none other. "Unless a man deny himself and renounce all, he cannot be my pupil." His teaching is very plain and simple, but it is imperative. John Baptist De La Salle was an apt pupil and learned his lesson well. His delight as a boy was to say his prayers and serve at the altar. He began to found the school of altar boys. He began to do and to teach, and he taught by what he did. He became a priest, a Doctor of Theology, a Canon of the Cathedral of Rheims. He was learned and wealthy, had all the grace of manner and personal magnetism that go far to make a leader of men in Church and State. He sacrificed all for the honor of teaching the children of the people, and the glory of founding a school of popular teachers. A man of God is always a man of the day. A saint can never live for himself. His life, like his Divine Master's, must be a sacrifice for souls and for society. But in sacrificing he saves. When Blessed De La Salle was called by God to found his Institute society was menaced by two great dangers—Cesarism and Socialism. The very year John Baptist assembled his twelve disciples around him to begin the work of Catholic teaching, Leo XIV., blinded by pride and passion, was contesting the privileges of the Sovereign Pontiff, and the first French edition of the "Twelve Virtues of a Good Teacher" appeared in Paris on the eve of the taking of the Bastille. Blessed De La Salle began with twelve disciples; the soul of the system he founded is contained in these "Twelve Virtues," of which his "methods" are only the practical application. The twelve virtues of a good teacher are: Gravity, Silence, Humility, Prudence, Wisdom, Patience, Meekness, Firmness, Zeal, Vigor, Piety and Generosity. Three may be taken as samples of all. And first is Wisdom, "which consists in making the teacher know and love and fulfil the grand, the noble, the infinitely precious object of his sublime calling. Wisdom will intimate to him the great principles and leading facts of the sciences; he must ground himself well in these, for should he be deficient in their knowledge he would communicate to his pupils nothing but vain words and ideas without foundation or connection that would soon be forgotten." This last clause gives a good description of what is called secular culture in our common schools.

Mr. Rice tells us that when the public school teacher in Boston was ashamed to let him see what his pupils had done in arithmetic, he told the children to rise, and go "right through their exercises in physiology" for the Inspector's benefit. The second virtue of a good teacher is Prudence, and, "prudence leads him to discover and use the best means to obtain a certain end, and to remove the obstacles which may lie in the way of its attainment. And this pru-

dence is to be used in physical, intellectual and moral education." Some people say the Christian Brothers can teach only catechism. Here we see they are told to begin with physical culture—seeing to the health of their pupils; then go on to mental culture—to have sound minds in sound bodies; and making all perfect in moral culture, preparing the pupils to be good citizens, and educating souls and hearts for God. The third virtue of a good teacher is Generosity "which leads him to sacrifice voluntarily his own interests for the glory of God and the good of his neighbor." It is not surprising that the result of the twelve virtues in action, with the methods prescribed for schools, is a continual renewal of the moral miracles of the first twelve Christian teachers. This age of ours will believe only what it sees. The sons of Blessed De La Salle may challenge the age and say to its sages: "Come and see. Come to France, and see our 10,619 Brothers, and our 214,858 pupils in 1,852 schools. Come to England and see our 191 Brothers with 2,504 pupils in 15 schools. Come to Belgium and see our 665 Brothers with 16,808 pupils in 99 schools. Come to the United States and see our 901 Brothers with 24,852 pupils in 105 schools. Come to Canada and see our 508 Brothers with 16,316 pupils in 51 schools. Come to India, China and Japan. Come to Italy, Algeria and Egypt. Come to all the countries of the civilized world and see our 14,778 Brothers at work, with 2,761 preparing. And if you would see our work come to our primary schools, to our High schools, to our Normal schools, to our Technical schools, to our Manual Training schools, to our Boarding schools, and our Academies, to our Industrial and Reformatory schools. Come and see what our work is in every department of popular education. And if you would know what kind of work we do come to Chicago. See that our work holds first place in the Catholic Educational Exhibit—as the Catholic Exhibit holds first place in the exhibits of education. Come and see in these Catholic treasures what the old Church has done in the past, for literature science and art, and have the honesty to acknowledge that she is keeping pace with the progress of the present in every best educational endeavor. For us, it is enough to say: Come to Toronto and see the splendid work our Brothers have done and are doing, and learn to appreciate their efforts and to join with them in honoring and imitating their saintly founder, Blessed John Baptist De La Salle.

Now that the Conservatives see that their language is producing evil results around Belfast, they are striving to root up the terrible hatred whose seed they too busily planted a short time ago. They have anxiously warned the people that disorders such as have occurred in Ulster during the last few days will help instead of retard the cause of Home Rule. The fact that the soldiers never hesitated in dealing with the mob has cooled their ardor, and shown them that resistance is absurd.

The German Army Bill is having little success. Failing with the clerical party, Caprivi is coquetting with the National Liberals, but keeps yielding. The Government is willing to abate its demand of 72,000 by 19,000. The Socialists will not agree to more than 42,000. So confident are they of the early dissolution of the Reichstag that they have issued a manifesto.

A Prompt Cure.

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and your cough may end in something serious. It's pretty sure to, if your blood is poor. That is just the time and condition that invites Consumption. The seeds are sown and it has fastened its hold upon you, before you know that it is near.

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NO my son, this gentleman has not been placed in a corner until he promises to "be good." In a moment of temporary aberration he yielded to the prompting of a false economy and decided to lay his own

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