



THE FOUNDER OF CHRISTIAN SCHOOLS.

An Interesting Sketch of the Life of St. Jean Baptiste De La Salle. Canonized May 24, 1900.

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To France, ever fruitful in heroes and in saints, is due the honor of having given to the Church this humble priest whose works and glory now fill the whole world.

From his earliest youth the altar possessed an irresistible charm for him. We read in the Brief of his beatification that Jean-Baptiste, feeling himself impelled to the priesthood as by a divine instinct, asked and obtained from the Archbishop of Rheims permission to be admitted among the clerks.

After a brilliant course of humanities and philosophy in his native city, the young levite went to Paris to study theology and train himself to sacerdotal perfection in the Seminary of St. Sulpitius, "that most noble school of science and virtue."

He was 27 years of age when he was raised to the priesthood in the Cathedral of Rheims, on the 9th April, 1678. The air of sanctity observed in him the first time he offered up the divine victim in his consecrated hands, never afterwards left him.

II. A virtuous canon of Rheims, Monsieur Roland, had founded a congregation of teaching Sisters, called Sisters of the Infant Jesus, for teaching orphans and poor girls.

III. Let us hear what one of his panegyrist says of his virtues and happy death: "De la Salle's piety was all ardor and flame; his soul ascended to God in outbursts of perpetual prayer."

"His family were ashamed of him and of his poverty; his colleagues accused him of being a madman; many of his disciples betrayed and abandoned him."

"Yes, I adore in all things God's will as regards me." Such virtues are entitled to the glory of heaven and the honors of the altars.

Nevertheless this scion of a noble race felt an exceeding repugnance to eating the bread of charity. In order to conquer himself once for all, he condemned himself to total abstinence until he felt a ravenous hunger.

The Brothers thought they were poisoned, and put aside the portion they had begun to eat. The founder, who had eaten all his share without

noticing anything, was greatly surprised at hearing them speak of poison. The food was examined, and found to be only wormwood.

It is characteristic of great, of divine works to be marked with the seal of the cross. Now crosses were not to fail the work of Jean-Baptiste de la Salle. Persecutions, jests, law-suits, treachery, calumny, a whole calvary of disgraces and trials assailed the holy initiative of this benefactor of childhood.

He held his first chapter; he drew up his first rules; he exhibited the uniform of his Institute to the eyes of the world. The community grew; the novitiate was founded at first in Rheims, then in Paris, then in St. Yvan, near Rouen. Many young men came to learn from the holy priest the art of teaching the children of the people.

Nevertheless the storm raised against the nascent institute gradually calmed down; persecution ceased, people began to understand the usefulness of these Brother's schools and several cities hastened to apply for new teachers.

Thus was the Institute of the Brothers of the Christian Schools founded. St. Jean-Baptiste de la Salle became the head of an immense family; the father of many children who were to carry to all the countries in the world, with the fire of divine charity, the ardor of an admirable devotedness to childhood and to youth.

"De la Salle's piety was all ardor and flame; his soul ascended to God in outbursts of perpetual prayer. When at Rheims he caused himself to be shut up once a week during the night, from Friday to Saturday, in the Church of St. Remi, and there he poured out his soul near the tomb of the great bishop."

"His mania was for the Cross, the naked and bloody cross, and with it all the humiliations, all the immolations of Gethsemane, of the pretorium and of Calvary."

"Overcome by illness, stretched on a bed of pain, Jean-Baptiste de la Salle wished to die erect. Vested with the stole and surplice, kneeling before God who came to visit him, he pronounced these words, the summary of his life, the secret of his holiness:

"Such were the life and the precious death of the founder of the Christian Schools, Jean-Baptiste de la Salle."

Among the founders of religious orders not one has so truly as he, applied to himself these words of the Divine Master: "Linite parvulus venire ad me. Suffer little children to come unto me."

trine of the Gospel. When God summoned this good and faithful servant to glory, he left behind him an immortal work which was to make Jesus Christ known to children of all languages, of all nations.

At present the sons of St. Jean-Baptiste de la Salle, to the number of 16,000, scattered all over the world, have more than fifteen hundred schools, and teach over 420,000 pupils.

Their hidden and disinterested devotedness deserves reward from God, the gratitude of the people and the admiration of all.

IV. The canonization of St. Jean-Baptiste de la Salle is the triumph of Christian education. This signal benefactor of childhood and youth had felt that, after the priest, nothing is more necessary in a parish than a Catholic teacher, and he did not consider that he was doing too much in devoting his whole life to the foundation of a work whose object would be to secure for the children of the people the inestimable blessing of Christian education.

May the Catholics of our day understand what the founder of the Christian Schools had so well understood! May they be convinced of the necessity of a "teaching which will be thoroughly in accord with the Catholic faith as well as with all the duties connected with it."

As for us, Catholics of Canada, our duties in this respect are clearly laid

down by His Holiness Leo XIII. in his masterly Encyclical "Affari vus" addressed to the archbishops and bishops of the Canadian Confederation.

"Without religion, says the Sovereign Pontiff, there can be no moral education deserving of the name nor truly efficacious. Wherefore to wish for souls endowed with good morals and to leave them at the same time deprived of religion, is as senseless as to urge people to virtue after destroying the basis thereof. Now, for the Catholic, there is but one true religion, the Catholic religion; therefore as regards doctrines, morality or religion, he cannot accept or acquiesce in any which is not derived from the very sources of Catholic teaching. Hence the necessity of having Catholic masters and of having liberty to organize schools in such manner that their teaching shall be fully in accord with the Catholic Faith as well as with the duties connected therewith."

"Your children cannot be allowed to seek the benefits of education from schools which ignore the Catholic religion, or are positively antagonistic to it; from schools wherein its doctrine and fundamental principles are repudiated. . . . Every school of that kind is condemned by the Church because nothing can be more pernicious, more calculated to destroy the integrity of the faith and to turn away youthful minds from the paths of truth."

JUSTIN MCCARTHY ON IRELAND TO-DAY.

The Prime Minister of England has announced that the cause of Home Rule is dead, and that there is no possibility of its revival. He commended Gladstone for having ever taken up that cause, but he said nothing of the dealings of his own colleague, the late Lord Carnarvon, with Parnell on that very question of Home Rule.

The line which I have taken as the title for this article belongs to the refrain of a poem which was very popular in Ireland during the movement of '48 and since, and is itself a translation from an old Irish song. I am glad to have an opportunity of expressing, through the columns of the "New York Journal," my opinion as to the future of Ireland—whether Ireland will ever be free. My own firm conviction is that Ireland is destined to be free, that is, to have all which is necessary to constitute the freedom of a people.

On this principle the United States of America are held together, and form part of one great republic, each State managing its own local affairs for itself, and all combining to legislate for the great interests which are common to all. On this principle Canada has been governed since her rebellion at the opening of Queen Victoria's reign.

The same principle has made the Australasian Colonies what they are, the strong, prosperous, self-governing States of a great Empire. It has always been to me a matter of wonder how intelligent English public men on either side of the political field can still shut their eyes to the fact that this is the principle that must be applied to Ireland, if Ireland is ever to be a strength and not a weakness, a companion and not an enemy, to England.

I am convinced that Ireland, now, would become prosperous and happy if only she were allowed to be a self-governing member of the British Empire. Nothing less will ever content her, and I am ready to say that, according to my deliberate conviction, nothing less ought to content her. She can never become a mere English province, ruled from Westminster. The history, the traditions, the ways of the two peoples, the English and the Irish, are too unlike to admit of their fusion into one system of administration. Moreover, there is a magic in the principle of self-government which brings

out all that is wisest, most just and most progressive in the intellects of peoples, and we find this fact illustrated all through the history of the civilized world.

This, then, is the freedom which I believe Ireland is destined to enjoy, and without which I maintain that she ought not to be satisfied. Her attainment of it is only, according to my strong belief, a question of time, and, possibly, even of accident. I am the more anxious to express my opinions on this subject, because everybody who knows anything about me, and I hope I am known to a good many people in the United States, must know that I am not a fanatical and irreconcilable extremist, who admits no possible chance of a genuine union between England and Ireland. I have lived too long in England not to have a strong faith in the ultimate success of the intelligence, the good sense, and the manhood of the great majority of the English people. I feel satisfied that, in the case of Ireland's claim to national self-government, such an appeal will triumph before long.

Educated Englishmen who are not deeply concerned in politics are already beginning to understand how much there is that is valuable to literature and art in the purely national traditions and feelings of the Irish people. Just at present our political cause is suffering from the kind of reaction under which other great principles are suffering as well—the reaction that followed almost inevitably in English public life when the influence of Mr. Gladstone was suddenly withdrawn from its guidance. That period of reaction is itself destined to pass away and to be reacted upon, and then the claims of Ireland to be allowed to manage her domestic affairs for herself will once again find thorough recognition from the whole Liberal party, and will begin to get recognition from the Conservative party as well.

If I had any authority to state the case of Ireland, my statement of it would be that Ireland demands the right of administering her domestic affairs for herself, and is ready, on that condition, to send her representatives into the Imperial Parliament at Westminster to speak for her on all questions that concern the common interests of the Empire. The time cannot be far off when all reasonable Englishmen will begin to see that only thus, and not otherwise, can any true solution be obtained for the troublesome problem which has so long perplexed the statesmanship of the two countries. Why any reasonable Englishman should object to such a solution, or be afraid of it, or even see anything doubtful about it, passes my understanding, and I am sure the time is not far distant when all rational Englishmen will wonder how the objections and the fears and the doubts could have found existence in the minds of men who were thought worthy to conduct the statesmanship of a great Empire.

I answer, then, the question which I used as the title of this article by quoting one of the closing lines of the same poem: "Yes, Ireland shall be free"—the free and willing partner on fair and equal terms in a great imperial system.—New York Journal.

Feel that you can do what you know you ought to do, call upon the beneficent powers of the air, look steadily into the face of the living Lord, Who frowns at sin but speaks words of comfort to the sinner, and then, issuing your declaration of independence, put aside the old things and put on the new garments of the new man.

NOTES FROM ROME.

The Roman correspondent of "The Universe," London, Eng., says that following the fatigue of the large pilgrimage audience in St. Peter's, His Holiness Leo XIII. first received Princess Maria Teresa d'Arzach, formerly Mistress of the Household of the late Empress Elizabeth of Austria, then the Princess de Liechtenstein, and the pilgrimage of the Austrian and Hungarian nobility, presented by the Austrian Ambassador to the Holy See. Finally, a deputa-tion of gentlemen of the Marche Italy, whose special privilege it was to be presented to the Holy Father by his physician, Dr. Lipponi, who is a native of that part of Italy.

His Holiness, according to the same report, did, indeed, appear somewhat overdone in the beginning of the last week, but after a complete day's rest his wonderful vitality re-assessed itself, and in two days the Holy Father was once again in St. Peter's blessing a great pilgrim crowd from Tuscany, Lombardy, Gaeta, Terracina, Linolesse, and last, but not least, from "bonnie Scotland." It was, as ever, a beautiful sight to see His Holiness give the Apostolic benediction from the Papal altar, and afterwards, carried high above the closely sur-rendered ranks, incessantly blessing them on right and left. His Holiness looked well, and more than gratified at the sight of all these faithful thousands assembled in Rome for the Jubilee Year. At the Papal audience in St. Peter's the Scots pilgrims sang with great solemnity the soul-stirring hymn, "Faith of Our Fathers." The Holy Father listened with much attention and pleasure, and asked the pilgrims to repeat the hymn, which they did with enthusiasm.

All the Bishops present at the audience were seated near the Papal altar, and were presented to His Holiness. Among the Bishops were: Mgr. Chishold (Bishop of Aberdeen), Mgr. Edward Isley (Bishop of Birmingham), and Mgr. Anthony Dotten-ville (Bishop of New Westminster, Canada). Many of the pilgrims from Scotland, as also many from Linolesse, were presented to the Holy Father.

A report says that the Secretary of State of His Holiness, His Eminence Cardinal Rampolla, has written to the Prussian Minister to the Holy See, Baron de Rotenlow, begging him to express to the Emperor the most sincere good wishes of the Sovereign Pontiff for the happiness of the Prince Imperial of Germany on the occasion of his coming of age.

A most interesting event took place on the Feast of SS. Philip and James in the Basilica of St. John Lateran, where, before the miraculous picture of Our Saviour, which

remained exposed on the altar till the 13th inst., Monsignor Biomedoni received episcopal consecration as titular Archbishop of Laodicea at the hands of His Eminence Cardinal Satolli, Arch-priest of the basilica. The Most Rev. Archbishop Storani and the Most Rev. Archbishop Tonietti, both Canons of the Lateran Chapter, wore the consecrating Bishops, the Cardinal Arch-priest being also assisted by a Pontifical master of ceremonies. After the consecration a banquet was served in the ancient Chapter House, at which a great number of distinguished guests were present.

Another correspondent writing of the ceremony in connection with the canonization of the Blessed John Baptist de la Salle, says: "There is no doubt that the canonization of the Blessed La Salle will bring a vast number of visitors to the Eternal City. I learn that the 'Bon Pere,' M. Harmel, is already busy organizing in France and that he will lead to Rome a delegation representative of the working classes, prelates, priests, and laymen are coming from many other countries, and the British Isles are sending good contingents. The interest which the canonization of the famous educator excites is not surprising when the present flourishing condition of the Brothers of the Christian Schools is taken into account. It appears that at the end of 1890 the Brothers had under their charge 1,774 schools, which were attended by 315,332 scholars. Out of this general total, France and her colonies contributed 221,793 scholars, Belgium, 19,588; England and Ireland, 2,149; North and South America, 18,953; India, 2,137. The number of Brothers was 12,551. The founder was declared 'Venerable' in 1870, and was beatified on February 19, 1888."

On last Thursday, May 3rd, the Feast of the Finding of the Holy Cross, High Mass was celebrated in the Chapel of St. Cecilia in the Catacombs of St. Callistus on the Via Appia for the conversion of England. The celebrant was the Rev. E. A. Theod, of the diocese of Plymouth, formerly a clergyman of the Church of England, the deacon was the Rev. Mr. Mather, also a convert clergyman, having been curate of a church in Brighton, the subdeacon, also a convert, was the Rev. Mr. Calvert. All these rev. gentlemen are students in the Beda College. The singing of the beautiful Gregorian Mass was by the students of the same college.

On Sunday morning, May 6th, Monsignor Merry Del Val, son of the Spanish Ambassador to the Holy See, and Rector of the College of Noble Ecclesiastics, was consecrated Archbishop to the titular see of Nicusa, in the National Church of Spain. St. Maria di Monserrato. His Eminence Cardinal Rampolla, Cardinal-Secretary of State, was the consecrating prelate, assisted by the Most Rev. Archbishop Piffari, O.P., and the Most Rev. Archbishop Storani.

SOLDIERS LOOT CHURCHES.

Some time ago no small degree of commotion was created by the reports of the vandalism and sacrilege perpetrated by American soldiers in the Philippines. Recently some direct evidence of the truth of these serious accusations has been forthcoming. In order to fully grasp the reason for the presence in Manila of the reverend gentleman, whose letters are quoted, we reproduce this statement from the "Institute Journal," of Oakland, Cal. Referring to last September, it says:—

"Rev. Joseph M. Gleason, of St. Rose's parish, San Francisco, went on a year's well-earned vacation. Father McQuade having been compelled through sickness to leave his work in Manila, Father Gleason volunteered to spend the time given him for rest to the great work that Father McQuade was forced to leave. Father Gleason went to Manila with the Third Regiment, and has devoted most of his time to its members. The following are excerpts from letters written by him to a friend here:—

We skip, for the sake of brevity, the interesting and graphic account of Father Gleason's trip, with the soldiers, from San Francisco to Manila. It is to the following extracts that we would call special attention. The reverend gentleman writes: "Since I came here it has been, go, all the time with me. I am often surprised at the amount of work I find myself doing. My knowledge of Spanish has served me well, and has placed me on very friendly terms with the natives, with whom I have spent a good deal of time, especially with those around San Pedro Macati. I found them without a parish priest. I heard their confessions, gave them the sacraments, buried them, and, with my box altar, said Mass for them, as also preached sermons for them in Spanish. I found numbers of natives who speak only their own dialect. Scores of them were dying of ber-beri and dangue fever. I reported to the Archbishop the fact that

there was no priest with these people, and immediately a note was sent with about twenty miles radius. The priest is a Filipino, and a very nice character.

Poor as these natives were they took up a collection for him of about \$10 (Mexican) to repair the floor damaged by volunteer soldiers, and to put in a wooden tabernacle door in place of the silver and gold one worth \$800 (Mexican), also stolen by U. S. volunteers.

Speaking of the ravages of these volunteers, the natives have terrible memories of them. Speaking Spanish they talk very freely with me. I have heard very few complaints against the regulars, but the discipline among the volunteers must have been very lax. One could scarcely expect better things. Too much politics enter into the commissions. Most of the officers were mere politicians, and a pol's chief aim in action is to carry favor.

"A few fearless and conscientious officers did their duty—and the outcome was murmuring on the part of disgruntled privates, to whom obedience to any one was a new thing. It is a pleasure to hear our Californian, General Jim Smith, spoken of by regular army officers as the really only successful commanding officer in the whole volunteer force. To his strict discipline is chiefly due the health of the First California. His regiment is not remembered as a robber band, and, in fact, is the only one that did not leave that impression behind.

"The others left a nasty memory behind. They stole and looted and burnt and murdered as if they never knew law, order or conscience. The Colorado's left a very dirty record for themselves on the north line. They looted everywhere and everything—nothing being too sacred for their greed, but this is not surprising when one considers the character of certain companies—such as Captain Howards, full A. P. A. You (Continued on Page eight.)