THE CATHOLIC RECORD.

Good . bye. F. L. STANTON.

There's a kind o' chilly feelin' in the blowin' o' the breas, And a sense of saddess stealig' through the treas o' the treas; And a mist seems fallin' dreary on the mountaics towerin' bigh. And I jeel my checks grow thery as I bid you all good-bye !

6

"Good-bye," the winds are sayin'; "good-by." the trees complain, As they bend low down an' whisper with their green leaves wet with rain ; "Good-bye," the roses murmur, an' the bendin lilles sign As if they all felt sorry I have come to say good-bye.

I reckon all have said it some time or other

And easy like, with eyes cast down, that dared not look aloft For the trars that trembled in them—for the lips that chocked the sigh, When it came aswellip' from the heart an' made it beat good bye!

I didn't thick 'twas hard to say; but standin' here alone. With the plesant past behind me and future dim unknown. g commin' yonder in the dark-the tear

A giomnic' yonder in the unit the came to my syste. And I'm wee ping like a woman as I bid you all good by c.

The work I ve done is with you; may be none things went wrong. Like a note that mars the music in the sweet flow of a song; But brethren-when you think of me, I only ask you would Say as the Master said of one: "He hath gone what he could."

And when you sit together in the time as

yet to be, By your love incircled firesides in the val-love have a past come before you, and with something like a sign. Just say: 'We sint forgethim since the cay he said 'Good-bye'!'

-Atlanta Constitution.

verop the intellectual facilities of his child; he is neglecting to store its mind and memory with the principles of science, he is, therefore, neglecting to supply an ele-ment, without which there is no educa-

But how about number three ? Num

ber three is a man that we often meet with. He is an indifferent Catholic. He

tion

BLESSED JOHN BAPTIST DE LA SALLE.

Quebec Daily Telegraph, May 7th. We publish to day a full report of the eloquent sermon preached at St. Patrick's Church on Sunday morning last by Rev.

with, the is an indifferent Candid. The is more interested in business and in poli-tics than in the affairs of eternity. He is not what the world would call a bad man, but there is an absence of good in him. Al-though he gives his children no shockingly Father White, C. SS R, on the occasion of the festival of Biessed John Baptist De La Salle, which is as follows : though he gives his children he successfully bad example, he does not encourage them to virtue by any good example. But one pleasing trait in number three is the in-terest he takes in his children. He sees that his children are clothed comfortably "Bring up your children in the discipline and correction of the Lord." (Ephes.

vi, 4) My dearly belowed Brethren, on the 19.h of February, 1888, our Holy Father, Pope Leo XIII, in virtue of the Apostolic authority, and with the advice of the Car that his chulter are coined comfortably and even elegantly. He provides nour-ishing food for them in abundance. He watches with interest their progress in learning. He is anxious to have his chil-dren write a good hand and spell cor-rectly; he wishes them to be intelligible and pleasing reaches; a shore all he wishes dinals of the Sacred Congregation, solemn-ly canonized several servants of God. On the same occasion the Holy Father decreed and pleasing readers ; above all, he wishes

the same occasion the Holy Father decreed that the honors of beatification be paid to several others. Among the latter, that is, among those servants of God whom Christ's vicar declared blessed, there is one whose name should be held in special benediction in this parish, and whose life declares a truth which all, but especially Christian secrets was thoroughly underthem to be advanced in mathmatics. Now, number three fancies that there is too much religion taught in Catholic schools. Every minute given to cateschools. Every minute given to cate-chiem is a minute taken from something, in his eyes, more important ; he therefore sends his children to a school in which the declarge a truth which and but optimity Christian parents, must thoroughly under-stand and constantly act upon. The name of which I speak is the thrice blessed name, Join Baptist De La Salle The truth associated with that name, and which you must thoroughly understand and reduce to practice is this: It is important to give

children a Christian education. I said the name of Blessed De Ly Salle should be held in benediction in St. Patber three is not educating his children. Eiucation, as I told you, comprehends a three fold development: the develop rick's parish. In this parish, dear brethren, there is a body of men who have left home ment of the physical, the development of the intellectual and the devolopment of the moral faculties of the child. and father and mother, who have re nounced the worldly honors and riches Nowadays the term education is fre quently used in its narrowest and most and pleasures, that most men eagerly seek after, and have chosen to wear themselves out in conferring on the boys of this parish an education which will fit them for their imperfect meaning, as implying merely a cultivation of the intellectual faculties.

duties in this life and lead them to the Men, even, who write articles and books on education, take no higher view of the subject. Hence the vague and incorrect bliss of the life to come. The good men of whom I speak are well known to you. They belong to that phalanz of Christian herose-known to the world as the Christian Brothers. The Chris-tion Brothers, or, to be accurate, the Institute of the Rethers of the Christian Schools owe idea which the people have of education. Mind, dear brethren, instruction is not

world as the Christian Brothers. The Christian Brothers, or, to be accurate, the Institute without being educated. Mind, dear brethren, instruction is not education. A man may be instructed without being educated. But it is impossible for a man to be educated without being educated. Number three's children are receiving instruction. They are being instructed. Number three's children are receiving instruction. They are not being educated. The word education comes from the latin word educate to the body as they are familiarly called, do good, and the acknowledged that the Brothers, as they are familiarly called, do good, and the acknowledged that the scale without is also universal, that the good done by them, is in calculable; that is known to God alone. But all the good done by the Brothers redounds to the bonor and glory of the the scale and the scale and glory of the the scale and th

tive few which

servant.

conversatious.

made up of three letters m, and a, and n, so, three letters, I might call them, three ele-ments, three ingredients, go to make up education. The letter m, by itself does not make the word man, neither do n and a, not make the word man, hether downad a, make that word, but you must have all three letters together, m, and a, and m So it is, dear friends, with education. A man that gives food and clothing to his man that gives food and clothing to his child, but neglects to send him to school and church, and who otherwise neglects to instil into his mind principles of zeience and religion, is not educating his child. By merely providing focd and clothing for his child, he is developing the child's physical feculities; he is doing only one-third of his duty, while he is leaving two-thirds of his duty undone. He is neglect-ing to give him learning, and he is neglect-ing to make him virtuous Another man does something more. This man is ap-parently, perhaps really, a plous man. He provides healthy food and warm parently, perhaps really, a plous man. He provides healthy food and warm clothing for his child. He, moreover, sees that his child assists at Mass on Sunday and holidays of obligation. At home, he speaks to the shild of God and of its duties, he gives the child a good example. But this man fails to send his child to school, his child is growing up ignorant, he is not learning to read, nor cipher, nor to sign his neme. Is this man educating his child 7 No. To educate his child he must do three things, but he is child he must do the the sasisting the child to grow up strong and healthy, and he is in-stilling into its heart principles of morals and religion, but he is neglecting to de welop the intellectual faculties of his child ; he is neglecting to store its mind and school masters, by these very deeds proved to the world and to posterity that they sadly lacked education, that few moral principles, or false ones, had been instilled

In the subsen less deplorable ; she has been less an object of commiseration than her proud sister across the water. The Itsh learned that one must do unto others as the would have them do unto bim; they learned that it was not lawful to steal; that a man, be he king or pearant, can have but one wife; that what God her thing as a "Church established by law," the fitsh learned that there is no such a thing of the persecutors of the Itish. Hence, in the eyes of earnest and thinking men, and according to the inspired word of God, the condition of schoolless Ireland

man, and according to the inspired word of God, the condition of schoolless Ireland and in the name of the fathers have present and in the name of the fathers and mother G. diess Eugland. "Better," says the Holy Ghoet, "is a man that hath less wis-feast. Oontinue in the footsteps of your The been better than that of Popeless and G.diess Eugland. "Better," says the Holy Ghoet, "is a man that hat less wis-dom and wanteth understanding, with the fear of G.d, than he that aboundeth in understanding and transgresseth the law of the Most High" (Eccles. xix, 21) What I have just said, dear brethren, is not intended as a thrust at Eugland. My purpose has been to illustrate the mean ing of education, and to bring cut the element to which the most importance must be attached ; namely, the regulation of the heart and its effections. Man of

numb.r three's stamp attach most im-portance to the cultivation of the intel-lect, and neglect the moral training.

Catholic educators bestow as great care on the cultivation of the inte others do, and the success with which they cultivate the intellects of their pupils, at all times, equals and not unfrequently out measures the success of other educaname of God is scarcely mentioned : in which there is neither prayer, nor crucifix, nor image of a saint to raise his child's mind to heaven. Is such a man educat-ing his children ? Many, perhaps most, at tors. The educational reports of more than one country prove the truth of this assertion.

the present day, would answer yes Bat their answer wou'd be incorrect. Nam-Bat Oatholic directors of youth do not confine all their labor to the cultivation of the child's intellect. They endeavor to do two things: they endeavor to make their pupils scholars and at the same time

true, edifying Christians. Hence Catho lic teachers, while giving knowledge to their pupils, give them also the principles iciples which will moderate and direct its use, and prevent it from being applied to the worst of purposes. They, therefore, speak to the child, of God, of the incarnation of to the child, of God, of the incarnation of Jesus Christ, the value of the soul, the enormity of sin, the rewards and pun-ishment of the other world. In Catholic schools, the very surroundings speak re-index to the child. The scueifr, on the site and new directions. is ment of the other world. If Calabile schools, the very surroundings speak re-ligion to the child. The crucifir on the wall and the pictures of the saints raise the child's mind to heaven. The habit, the religions dress, of the Brother or Sister ligion to the child. The crucifix on the wall and the pictures of the saints raise the child's mind to heaven. The habit, the religious dress, of the Brother or Sister that teaches the child, preaches it a silent that teaches the child, preaches the silent that teaches the the silent teaches the teaches the silent teaches the teaches teaches the teaches the teaches teaches the teaches t

the kingdom of heaven suffereth violence; to reach heaven you must keep God's commandments, but don't be satisfied with "The strength of the Church to-day in while you are in this world. Whenever holy scripture speaks of chil-dren, it attaches much immediate speaks of chil-dren, it attaches much immediate speaks of chil-dren, it attaches much immediate speaks of chil-dren trattaches much immediate speaks of childemocracy. The days of princes and of feudal lords are gone; monarchs hold their thrones to execute the will of the dren, it attaches most importance to the moral element of their training. The Holy Ghost, as you remember, tells us that the God fearing man who can neither read nor write is better off than the people. Woe to religion where this fact is not understood. He who holds the masses, reigns. The masses are held by their intellect and their heart. No power sinner, though he ba a sage, a prodigy of learning. Hence St. Paul, speaking to fathers, tells them to "bring up their chil dren in the discipline and correction of the Lord." In the thirteenth chapter of the book of Ecclesiasticus, several laws controls them save that which touches their own free souls. We have a dreadful lesson to learn from certain European countries, in which, from weight of tradi-tion, the Church clings to thrones and are laid down regarding the training of children, but they all regard the moral classes, and loses her grasp upon the people. Let us not make this mistake. training, and emphasize its importance One of the most terrible woes mentioned people. Let us not make this mistake. We have here no princes, no hereditary classes. Still there is the danger that there be in religion a favored aristocracy, upon whom we lavish so much care that none remain for others. The time has come for 'salvation armies' to penetrate in holy scripture is the one uttered by our Saviour against the unfortunate wretch that injures the child's education, that scan dalizes it, that by word or by example puts a false principle into its heart. "Woe the wildest thicket of thorns and beiers, and bring God's word to the ear of the to the world because of scandals. He that shall scandalize one of these little ones that believe in Me it were better for him and bring Gids word to the ear of the most vile, the most ignorant and the most godless. Saving those who insist on being saved, as we are satisfied in doing, is not the mission of the Uhurch-"Com-pel them to coms in"—the command of that a mill stone were hanged about his neck, and that he were drowned in the depths of the sea. (S:. Matthew, xviii., the Master. This is not the religion we need to day-to sing lovely anthems in cathedral stalls, and wear copes of broid. St. Chrysostom compares the human heart to a field. The field brings forth fruit according to the seed that has been ered gold, while no multitude throng nave or siele, and the world outside is sown in it. If good seed has been sown good fruit, wheat, corn, oats, will appear in due time. If bad seed has been sown or made its way into the field, bad fruit, and a crop of weeds may be looked for. dying of spiritual and moral starvation. eek out men; speak to them not in stilted phrase or seventeenth century ermon style, but in burning words that As the fruit springs from the seed, so actions spring from prioriples. Good actions spring from good principles and bad ac tions from bad, false principles, just as the wheat comes from the good seed, and the go to their hearts as well as their minde." Saveges expect to imbibe bravery by drinking the blood of their brave enemies. A more enlightened method of vitalizing weeds from the bad seed. he blood is by taking Ayer's Sarsaparilis,

that is unable to read and write is unfit for most avocations in life. The mostim-portant element of aducation is the culti-wation of the heart, the regulation of the affections and, sad to say, most men, and most Catholics too, are uneducated, because this element has been withheld from them. For some centuries part, dear brethren, two calebrated peoples have been uneducated. The Irish have been uneducated, and, strange as it may sound, the English have been uneducated. Our Irish forefathers and fathers, eyen have withheld from them; they couldn't sign their name. This was not the case with the English. As rule they were scholars, they could, at least, read and write. But read what history tells you of the deeded to the English nation during the past three centuries; keep clearly before your mind the three elements that make up educa-tion and you will be forced to admit the the people that hunted down the priest hood of I reland and silenced the Irist hood masters, by these very deeds proved to the world and to posterity that they

help on the work of education De La Salle gave up all his worldly possessions; he renounced a rich benefice and many principles, or false ones, had been instilled into their hearts. Paople, the world, plties the past con-dition of Ireland, and truly her condition has been sad and heart-sickening, but I can assure you when we look up in things he life of Blessed Da La Salle, to under-in the light of faith, the condition of Ire-land has been less deplorable; she has been less an object of commiseration than her proud elerse condition that her the solution of the solution

holy Father. True, your calling is a laborious one, it is opposed to flash and blood; at times you must feel discouraged, but, at such times call on your Father to ald you. Imitate Him. Like Him, keep before your minds the importance of Chris-tian education. Think of the reward awaiting you in heaven ; where "they that have instructed many into jastice will shine as stars for all eternity." Amen.

NEVER VENTURE, NEVER GAIN.

PRESENT AGE.

"The watchwords of the sgo are reason, education, liberty, the material improve ment of the masses. Nor are these watch-words empty sounds. They represent solid realities, for which the age deserves praise. Despite its defects and mistakes, love my age. I love its aspirations and its resolves. I revel in its feasts of valor, its discoveries. I thank it for its many beneficians to my fullowmen, to the benefactions to my fellow men, to the people rather than princes and rulers I seek no backward voyage across the sea



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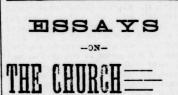
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MAY 81, 1890.

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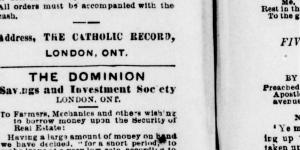
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nd the pain in my head has off me, and to everybody with the same disease I recommend

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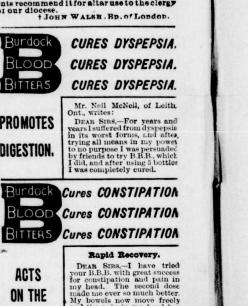
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Cardinal G.bbons, in a recent article

of time. I will even press for ward. "In our American parlance, let us go shead. What if we do at times blunder If we never venture, we shall never gain. The conservatism which is resolved to be

CARDINAL GIBBONS WRITES OF THE

writes : "The watchwords of the sge are reason

versal, that the good done by them, is in calculable; that is known to God alone. But all the good done by the Brothers is dounds to the honor and glory of the founder. The number of Christian Brothers is large, it is very large, they number some fourteen thousand; nevertheless, the parishes in Christendom blessel by their the source is to reader fourteen thousand; nevertheless, the parishes in Christendom blessel by their the source is to reader the source is the source is to reader the source is the source is the source is the source is the work end in the source is the parishes in Christendom blessel by their labors are the exception. In order that every parish in Christendom might have a

ethics; and if number three wishes to educate his children and not merely in. struct them, I would advise him to con-sult one or both of the lexicographers I unity of the Brothers, their number would have to be multiplied and remulti just mentioned and learn well what they plied. Now, dear brethren, our parish is one of the exceptions, one of the comparatell him of the meaning of education he understands what Worcester or ossesses a community of ster tells him about education, and still wishes his children to have an education, the sons of the Blessed Da La Salle. Our parish, therefore, more than most parishes in Christendom, shares in the great benefit De La Salle left in the Church ; therefore, he will have to change his life; he will have by word and example to instil prin-ciples of religion into their heart, he will have to withdraw his children from the godless, heretical school and send them to a school in which there is a religious De La Salle left in the Church ; therefore, our parish, more than others, should bless his name. To day, May 4 h, is the day appointed by the Holy Father, as the feast of the newly beatified. Tais day, there-fore, is a day on which we should, more than at other times, honor his memory. St. Argustine says that "to honor the saints and not to imitate them is to basely insuit them". Surely it is so with our atmosphere ; in which books and teacher and surroundings will remind those chil dren that they have not here a lasting city; that it profits not a man if he gain the whole world, if he enjoys pleasure and bacomes rich and honored, and in the saints and not to imitate them is to observe insult them." Surely it is so with our Blessed De La Salle; he will not regard any honor we pay him unless we hold, both in theory and in practice, the truth which his life so emphatically declares, namely: "It is important, it is of the streast importance, to give children a end lose his own soul

Number three would perhaps tell me that his children attend church every Sun that his children attend church every Sun-day. Very good. Bat one dose of relig-ion on Sunday is not going to make his children virtuous. To suffer a child to devote six days in the week to worldly science, and to depend on Sunday for a religious training, would be like reserving the salt which should sesson its food dur-ing the week and civing it all in one dose utmost importance, to give children a Christian education." To day, therefore, we shall earnestly consider this truth, and ereby please, if not honor, God's blessed

Were Blessed Do La Salle, with the ing the week and giving it all in one dose on Sunday. Now, dear brethren, if there is a num

Were Bleesed D3 La Sale, with the permission of God, to descend from his bright throne in heaven, and address you from this pulpit, I feel confident that he would put before you the importance of Caristian education. During life this was uppermost in his mind; it inspired his many and laboutous undertakings, it may the aphiest of his sermons and pulvate ber three among you I hope he has under-stood me. If he wishes to educate his children he must continue to nourish and cloths them, he must continue to interest himself in their acquisition of knowledge, was the subject of his sermons and private He is great in heaven bebut he must take care in future to train cause his works corresponded with his words and conviction. "He instructed their heart ; he must do all in his power

to make them grow up virtuous. Dear Brethren, I have just given you the true idea of education. I have given you the idea of education which was Blessed De La Salle's idea. Now, a few words concerning the importance of edu-

cause his works corresponded with his words and conviction. "He instructed many linc justice," he shall, therefore, according to God's promise, "shine as a star for all eternity." (Dan. Xil., 3.) But, dear brethren, what do mean by Christian education? When can we say of a man that he is giving his child a Christian education? E lucation is "the bardenact of the physical the intellect. As regards the importance of cation. two of the elements of education it is not than education is the behavior is the recessary for me to epeak. Every one how the moral faculties of an individ Education, therefore, is made up of elements. The little word man is one is ready to admit, too, that a man development of the physical, the intellectual and the moral faculties of an individ

the elements.

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