The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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The Angels of Buena Vista.

THE SISTERS OF CHARITY.

Sink, O night, among thy mountains! let the cool, gray shadows fall!
Dying brothers, fighting demons, drop thy curtain over all!
Through the thickening winter twilight, wide apart the battle rolled;
In its sheath the sabre rested, and the cannon's lips grew cold.

But the holy Mexic women still their holy task pursued,
Through that long, dark night of sorrow, worn and faint and lacking food.
Over weak and suffering brothers with a tender care they hung,
And the dying foeman blessed them in a strange And Northern tongue.

Not wholly lost, O Father, is this evil world of ours—
Upwards, through its blood and ashes, spring afresh the Eden flowers;
From its smoking hell of battle, Love and Pity send their prayer,
And still Thy white-winged angels hover dimly in the air. *Whittier.*

AN ADULTEROUS COUPLE.

Citation to Appear Before the Archbishop in the Church to-morrow (Sunday) to hear the Sentence of Excommunication Announced and Published to the Christian World.

To Richard McGovern and Mary Barkley:

Whereas, you both have pertinaciously continued to live in adulterous concubinage with each other despite my admonition, thrice delivered to you, to separate and so put an end to a most grievous public scandal; and you have, moreover, contemned my commination of the Church's severest censure of excommunication to be inflicted upon you both, and each of you, should you prove contumacious in defying the laws of God and the Holy Catholic Church, I hereby cite you both, and each of you, to appear before me to-morrow, Sunday, 30th April, at 10:30 o'clock in the forenoon in the Catholic church of the Holy Cross in Kemptville, to hear me deliver the sentence of excommunication against you and publish it to the congregation then and there present, and to the whole Christian world.

†JAMES VINCENT CLEARY,
Archbishop of Kingston.
CHAS. H. GAUTHIER, V. G.,
Secretary.
Kemptville, April 29, 1893.

The Archbishop of Kingston, although suffering from a severe cold that confined him to his room for the past three weeks, made his way to Kemptville, on Saturday, in company with Vicar-General Gauthier of Brockville, to pronounce and publish sentence of excommunication, in accordance with his public admonition and commination, thrice delivered from the altar of this parish church against a man named Richard McGovern and a woman named Mary Barkley, both of them being natives of this parish of Kemptville. It appears that McGovern went some time ago to California, where, having obtained $15,000, by the purchase of tickets in the Louisiana State Lottery, there married a Catholic woman in a Catholic church. About two years ago he returned to his native parish in Kemptville, bringing his wife with him. Here he purchased a farm, stocked the land and furnished his home. Himself and his wife did not agree, and she vigorously insisted on not residing in Canada. The result was that he took her in his buggy to Prescott, purchased a railway ticket to San Francisco, saw her into the railway car, delivered to her the ticket and bade her good-bye. Soon afterwards he crossed over to Ogdensburg, and instituted a suit in the divorce court of New York State for the severance of the marriage bond between him and her. His claim was listened to by the court, the wife not appearing against him, and probably knowing nothing of those proceedings; and finally he obtained the bill of divorce, on which he had centred his hopes of future happiness. Returning to Kemptville, he struck up an agreement with a woman named Mary Barkley, in virtue of which they both proceeded to Ogdensburg, and there went through the form of civil marriage with each other in presence of a squire. Their cohabitation soon became publicly known, and all Christian consciences received a shock. The pastor, Rev. Michael McDonald, duly reported the matter to the Archbishop of Kingston, who instantly summoned the man and the woman to meet him on a certain day in the church at Prescott, to answer the complaint made against them. They both appeared, but neither of them was willing to abandon the way of wickedness. Accordingly the Archbishop delivered to them his admonitions, accompanied by the threat of excommunication should they not formally and effectively terminate their cohabitation before a certain day. This proved unavailing, and His Grace issued his comminations a second and third time, and had them published to the congregation in Kemptville from the altar on successive Sundays. The end of all came last Sunday, when the Archbishop of Kingston, in presence of a crowded congregation, including Protestants as well as Catholics, gathered from all the surrounding parishes, delivered in most solemn and heart-stirring form the dread sentence that cuts off the guilty pair from the communion of Christians.

SENTENCE OF EXCOMMUNICATION.

"Richard McGovern and Mary Barkley.

It is notorious, and it has been admitted to me by you both, that you are cohabiting with each other in one house and in the ways of married life, although it is known to you both that Richard McGovern is a married man, the husband of another woman, who is his lawful wife, whom he sent away from his house, accompanying her to Prescott railway depot and providing her with a railway ticket to California, and almost immediately afterwards proceeding to Ogdensburg to procure from the civil courts a bill of divorce from her. No proof, nor any pretence of proof, has been alleged by either of you that the lawful wife of Richard McGovern is dead; and you, Mary Barkley, admitted to me that you went through the form of a mock marriage with McGovern before a Squire in the United States, and have cohabited with him, knowing him to be already married to another woman.

"Your crime is public and notorious, and is a shocking scandal before God and Christian society. It is an open defiance of the fundamental law of human life established by our Lord Jesus Christ in the constitution of the Christian family, as the corner-stone of Christian civilization.

"The Apostles of Jesus Christ and the Bishops who rule the Church of God by the power of the Holy Ghost have, from the first day of the promulgation of the Gospel, proclaimed in every nation under the sun the divine ordinance of the absolute unity of marriage, that is, of one man with one woman, to the exclusion of every other, to be two in one flesh; and the indissolubility of the marriage bond between these two, otherwise than by the death of either, in conformity with the decree uttered by the Son of God in these words, 'whom God hath put together let no man put asunder.' I have already cited for you the declarations of our Divine Redeemer, the Lord Jesus Christ, on this the most important of all the laws of Christian discipline of life enacted by Him for the regeneration of mankind and the good order of society. There is no law of God more frequently, more distinctly, more emphatically, and more peremptorily delivered to us in the inspired books of the New Testament than this supreme law of the Saviour respecting the unity and indissolubility of Christian marriage, as the wedlock of 'one with one and forever.' St. Matthew records in more places than one in his Gospel narrative the sovereign edicts of Jesus Christ on this subject. St. Mark, in his Gospel, repeats the same in forms of language that admit of no possible exception or limitation. St. Luke, the companion of St. Paul in his world-wide missions, embodies in his Gospel narative the Saviour's proclamations on marriage in terms most absolute and unqualified. St. Paul, in his Epistle to the Romans, announces to the converts to Christianity this indispensable law, that death alone can sever the bond between husband and wife under the Gospel dispensation, and adds 'therefore, a woman, whilst her husband is alive shall be called an adulteress, if she be with another man.' But if her husband be dead she is free from the law of her husband; so that she is not an adulteress if she be with another man."

"The same Apostle of the Nations in his first Epistle to the Corinthians declares it to be the Lord's command that husband and wife shall not separate from one another, and, that if for any reason, legitimate or otherwise, a wife shall separate from her husband, she 'must remain single or be reconciled to her husband.' The obvious reason is that no separation, whether with just cause or without it, can dissolve the marriage tie, until the stroke of death dissolves it; and, consequently, that the separated couple must, each of them, live in singleness of life forever, or else become reconciled to each other. This most holy teaching of Jesus Christ and His Apostles, preserved and persistently promulgated and enforced by His Holy Catholic Church throughout all generations, has been openly and defiantly resisted by you, Richard McGovern and Mary Barkley. You think you can trample upon Jesus Christ, the Lord God Almighty, the Saviour and regenerator of human society; you choose to stand out before your fellow-Catholics in this district as contemptuous challengers of the power of the omnipotent God to rule the universe of men and to punish transgressors; you think you can pull the corner-stone from under the everlasting edifice of Christianity and Christian civilization; you imagine that you can, in the face of your fellow-men and fellow-women, in this Catholic parish, herd together like the beasts of the field for the unrestrained gratification of your filth lusts, regardless of the public sense of chastity and modesty, and the sacredness of woman's character, and the sanctity of married life, and bring the blush of shame to the cheek of every Catholic wife and every Catholic husband as they pass your door from day to day on the public highway. You, Richard McGovern, by discarding your lawful wife and taking another woman to your bed, have, as far as in you lies, sought to degrade every married woman in this parish and everywhere else to the condition of an abject slave, dependent on the whims and caprices of her husband for her independence of life, and her matronly status in the household, to be victimized and ejected by him from her home, whensoever some other woman shall have succeeded in engaging his impure affections. And you, Mary Barkley, by your deliberate withdrawal from your father's home and acceptance of the position of concubine in adulterous alliance with this man, McGovern, have degraded yourself to the level of a beast; you have disgraced your sex, and you have made your name in this parish a perpetual by-word of reproach to all young females—the synonym of female dishonor and lascivious turpitude. You have both added enormously to the measure of your guilt by seeking to cloak your adultery through the agency of the divorce court; because you thereby appear to acknowledge that there is in such court and in the State or Civil Government that established such court, a power superior to the law of Jesus Christ, and capable of superseding His sovereign decrees as ruler of the world. As Catholics, you know full well that no human government, nor all the governments on this earth, nor all the parliaments and senates and courts and judges, were they all assembled together, could validly issue any decree or bill of divorce severing the bond of marriage between Richard McGovern and his lawful wife. The Omnipotent Son of God cannot be dethroned from His place of authority as the Supreme law-giver and Ruler of men; and consequently no human law can annul His law. 'Heaven and earth shall pass away,' said He, 'but My words shall not pass away'; and again He said, 'Not an iota or tittle shall pass away from the law until all things be consummated.' Wherefore your bill of divorce does not supply a cloak for your adultery, but aggravates its guilt by your criminal acknowledgment of the power of human courts and human judges to override and make void the unalterable laws of the God of Heaven in His government of the human family.

"The Holy Church of God cannot stand by and silently witness this abomination in the midst of our Catholic people. You are moral lepers, and it is the duty of the Bishops of the Church to save the people from the contagion of this leprosy. Therefore you must be cast out and you must not be allowed to hold intercourse with the people of God.

"Accordingly, I, James Vincent Cleary, Archbishop of Kingston, having thrice admonished you of the awful gravity of your crime and warned you that, if you be contumacious, I would proceed to inflict upon you the censure of excommunication, do now, by the authority of Our Lord Jesus Christ, and of His Holy Catholic Church, and by my own ordinary authority, cut off you both, and each of you, from the communion of Christians, from participation in the Holy Sacrifice of the Mass and the sacraments of grace, and from all benefit of the prayers and suffrages and satisfactions of the Catholic Church; and hereby exclude you, in the event of your death, from Christian burial and from the Church's prayers and suffrages, by which she pleads to God for mercy upon departed souls. You no longer are members of the mystic body of Christ. You are no longer counted in the Communion of Saints. Neither the Church on earth nor the Church in heaven will henceforth remember you in their pleadings before the throne of God, except so far as to pray for your return to the fold of Christ. You are outcasts from the eternal inheritance of the children of God, and, to adopt the word of the Apostle Paul, in his excommunication of the impure Corinthian man, you are hereby delivered over to Satan for the destruction of your flesh, that your spirit may be saved in the day of the Lord Jesus Christ."

"May He in His infinite mercy give you the grace of a true conversion before you descend into the bottomless pit of the fire of hell."

As the Archbishop concluded the sentence of excommunication, the great bell of the Church tower rang out its quick and vigorous sound of promulgation to the world outside, whilst the bells in the sanctuary re-echoed the Church's voice in the ears of the congregation as they listened in awful stillness and reverential fear. Meanwhile the Archbishop shut the open missal and ordered it to be removed. Then, taking the candle on the right hand from its socket, he dashed it on the floor and extinguished its light, trampling it under foot and repeated the same form in trampling and distinguishing the light of the second candle—thus symbolically signifying that the excommunicated pair were bereft of the spirit of wisdom and light and grace and cast forth into exterior darkness. Forthwith the Archbishop, preceded by the acolytes and priests, passed through the centre of the Church, blessing the congregation as he moved along, whilst the immense mass of people, Catholic and and Protestant, who had assembled from all the surrounding parishes to witness the appalling scene, seemed struck with awe and holy fear of God's anger.

A. M. D. G.

Spiritual Retreats for the Laity.

WHAT A SPIRITUAL RETREAT IS—MUCH NEEDED—BENEFITS TO THE COUNTRY FROM THESE RETREATS.

But few persons in the world know what a spiritual retreat means. To separate ourselves for several days from family, friends, business, in order to treat with God in holy solitude on the affairs of eternity, on the world which is to come, seems to the majority of men very useful for religious at most.

It is no new idea, however. A glance at ecclesiastical history shows how it was practiced in former times. In Europe, where houses of spiritual retreat for lay men and women have always existed, new houses have of late been established, in which the number of private retreats often amounts to thousands during the year, and Catholic piety in many places aids in the support of such houses for the working classes to the great social benefit of rich and poor.

It is true we have at times in parishes the ordinary public mission exercises—excellent indeed as far as they go. But are the fruits thereof complete? On leaving the church, business affairs beset us, absorb our time, leave not a moment for reflection on the great truths we had been hurriedly listening to.

Meditation! is that the business of men in the world? Do people in the world know *how* to meditate?

Men are scared at the thought of meditation, and yet they are the whole day employed in it. Is there any question of a business undertaking, of an enjoyable excursion that they don't reflect on what it is, the means to be employed, the difficulties to be overcome, and then they decide in accordance with the views they have taken. What is this but meditation? A religious truth is studied, reflected upon—resolutions in consequence—here is the only difference.

Have not men of the world to think of the truths of religion? Are these subjects of devout people only? Can a man of the world say, I am perfect, what more do you want of me? Well, suppose he might say so, this conclusion would only be a result of a serious self-consideration; now, this serious consideration of one's own soul is the work, the object, of spiritual retreat.

But to meditate, to reflect thus, how fatiguing! By no means; for the exercises of the retreat are numerous, varied and so divided that none lasts more than an hour. Prayer, religious conversation, reading, walking, reflecting, occasional consultation with the conductor of the retreat for preparation of the Holy Sacrament, are the principal exercises which make up the duties of a day, and harmonize so well that the time passes without *ennui* or regret at our holy occupation. Calm of soul, solitude, the grand thoughts of the retreat are truly repose to the heart rather than fatigue.

But the work at home, but the affairs, the increasing demands, of my business!

Pray, tell me, is it asking even the busiest man too much to lay aside a very few days to settle the only necessary affair, for which alone he was sent to this world; to see to and consider his eternal interests. Moreover, will not our very affairs draw profit from the retreat? Is it not true that patience, freedom of mind and self-control are great elements of success? Are there not moments in the lives of business men—especially in our days—when there is the greatest need of resignation and courage in order to avoid falling into despair? This courage, this confiding hope, is the fruit of a spiritual retreat.

We are answered that assiduous attention to business is a duty, a professional obligation; that there is also a duty a man owes to his family, and that this is more imperative even than the former. This I grant; but should one not examine from time to time how these said duties are discharged? Are the duties of the father of a family so easy, that for the worthy fulfilling of the same there is no need either of supernatural grace, nor heavenly light nor fortitude from on high? Would a few days consecrated to all this be judged to be too long a time?

Each year some unforeseen circumstance imposes upon us the necessity of temporarily interrupting our business—a death, or some malady, a voyage or a family event. People then say, "I must interrupt." Could not the same be said for a time of spiritual retreat—I must interrupt for it.

Shall our affairs prosper less well for this? Is not God the origin and end of all things? Is it not He who illumines all intelligence? Is not He the rewarder of all humble and sincere faith? Does He not promise special mercy to those who seek first, above all things else, His Kingdom and His justice? Is He not all fidelity, all power as well?

Besides, death is most certain—the time thereof, most uncertain. This very year may be our last here below. What a happiness to have made the preparation a good retreat!

If you yet wish to object, say candidly that you fear a retreat, because it would do you more good than you wish for. Judge yourself whether or not this objection is worthy of a generous heart. But pray do not say: "What use is a retreat?" for you surely know, the use there is in it. Say neither: "I have no time." Say not this, you especially who have charge of large establishments of various industries. Say it not—for it would stultify you, since you find ways enough to spend longer time at various places of amusements, at sea-shore resorts, etc. Say it not, I repeat—for a retreat is more necessary for you than for many others; for you who find no time for reflection on eternity in the midst of the fever of business excitement—for you whose occupations centered on what is merely visible and alluring in this world, so tend to captivate the mind and heart that you are in special danger of losing sight of the invisible but great realities of your eternal interests—for you, who have in so many ways the responsibility, at least indirect, of the souls of those immense working populations, for you, who in these days have need of so many and strong graces to solve, by dint of perseverance, of devotedness, of a spirit of charity and justice, to solve, I say, practically the serious problems of moral weal or ruin which confront all grades of society.

The house of spiritual retreats, where the special light of heaven awaits you, and whence you would draw resolutions wise and strong, are the spiritual fountains in which you would find the inestimable gift announced by the angels to men of good will, to the soldierly hearts of Christ's followers—"Peace, social and Christian."

This our Holy Father Leo XIII. emphatically declares in his address to the priests of Carpineto, his birthplace, after the retreat which they made at his request in Rome, 1890, saying: "When my spirit first began to feel the need of special sustenance, I sought it long without finding any. I read many books over and over again, without being satisfied. Finally, when the book of the spiritual exercises of St. Ignatius fell into my hands, I was obliged to say: 'This is the solid sustenance I have been seeking.' Since then I have never put that book aside. Its consideration on the end of man would by itself suffice to reform and reconstruct the entire social world."

These are the exercises given to the retreatants at Manresa Institute.

People speak of the conversion of our dear country, America, with her millions of unbaptized adults! But where is the apostle? The apostles of nations were all interior men, endowed with a sublime spirit of prayer. The salvation of souls being a supernatural end, the instruments ought to bear a proportion to it, and preaching proceed from a grace which is supernatural. To undertake this holy function without a competent stock of sacred learning, and without the necessary precautions of human prudence and industry would be to tempt God. But interior humility, purity of heart, the practice of holy meditation which will foster recollection of mind, and union with God, are the principal preparations for the ministry of the Word and the true means of acquiring the science of the Saints. Thus was a St. Patrick, a St. Francis Xavier prepared—in a word, all apostolic men and saints of God. "He that can take, let him take it." St. Francis Xavier, as a brilliant student, and distinguished young professor, was remarkable for his purity of heart and regularity in his religious duties; but his mind was still obscured by some worldly maxims—such as a certain vanity of excellence, ambition for distinction in learning, and rising to high ecclesiastical dignities. Thus were the apostles even after the resurrection of Christ, as seen in the ambition of the sons of Zebedee, the discouragement of the disciples of Emmaus—until retiring into a retreat to the Cenacle with the Virgin Mother of God, they were, while in the spirit and practice of prayer, and separated from the world, visited by the Holy Ghost, who took absolute possession of their hearts. Their ideas became noble, their conceptions vast, their energy unconquerable, their courage heroic.

Thus Jesus Christ on ascension into heaven, having ordered them into retreat, told them that they should be baptized in the Holy Ghost after not many days, which baptism of fire was to consume and destroy their earthly affections, and fill them with an extreme love and desire of only heavenly goods.

So it was in the case of the brilliant young Professor, Francis Xavier—pure hearted it was true, but the world had for him attractions for distinction in learning and the splendor of dignities. But he determines on going through the exercises of St. Ignatius. He does so with rare generosity of heart and perfect abandonment to God. He comes out an apostle. He had laid the simple broad foundation of all true apostleship—humility, love of prayer, an irreconcilable hatred for sin wherever it may be found, tender commiseration, compassion towards the sinner, heroic spirit of sacrifice for the salvation of souls. Thus prepared, he was shortly after called to the office of Apostle of the East, as the Church has styled him since.

The millions of unbaptized adults in this our grand and dear country await the messenger of God endowed with the fulness of the power of the Holy Ghost, which Spirit may be poured by His words into the hearts of sinners enlightening their intellect and moving their hearts. The united prayers of the faithful would hasten that auspicious day to the millions who really sit in the shades of death.

The number of houses for spiritual retreats which are about to be opened in this country gives the earnest hope that in a few years may be prepared apostolic hearts to bring about the only really solid and crowning work we need—the conversion of America.

Religious houses, devoted wholly or in part to private retreats of priests and laymen, and under competent spiritual guidance, are being founded in various parts of the United States and Canada. We gladly subjoin such as we know:

1. That of Falls View at Niagara, Ontario, Canada. It is under the direction of the Carmelite Fathers.

2. That at the village of Sault-au-Recollet, seven miles from Montreal, is also the Jesuit novitiate of the Canada Mission.

3. That of Villa Manrese, Sainte-Foye Road, Quebec.

4. The old Rose Hill Manor House, on the grounds of Fordham College, New York, is perhaps the first house in the United States that was open to the laity for retreats.

5. Georgetown College, Washington, and near the National Capital, has for many years made provision for the reception of Catholic laymen who wish to devote a few days to the exercises of a retreat.

6. St. Michael's Retreat, Passionist Monastery, West Hoboken, N. J.

7. The Trappist Fathers of Gethsemani Abbey, Nelson Co., Kentucky.

8. Manresa Institute, Keyser Island, near South Norwalk, Connecticut, is the only house in the United States as yet devoted exclusively to the work of private retreats for priest, and laymen. The name "Island" is now somewhat a misnomer, as the magnificent causeway built from the mainland makes this beautiful island a small peninsula and enables visitors to drive on an excellent carriage road, all the way, (two miles from the depot in South Norwalk), to Manresa House on the "Island."

Moreover, ladies in the world may be admitted for private retreat at the convents of religious orders or congregations of women, especially where there are novitiates of the same: such as the novitiates of the ladies of the Sacred Heart; at the Dominican Nuns of the Congregation of St. C. de Ricci, 886 Madison avenue, Albany, N. Y.; at two other similar establishments in New York city, and a few other such institutions throughout the country.

There is always room for a man of force, and he makes room for a good many.

The condition of our souls will be the measure of our confidence or despair.

JOHN BAPTIST DE LA SALLE.

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

Toronto Empire, May 5.

Yesterday 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.

HE BEGAN TO DO AND TO PREACH.

Rev. Father Ryan preached the sermon. Taking his text from the Acts of the Apostles, "He began to do and to preach," 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 beneficent 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, in 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 the rulers of our synagogues would divest themselves of sectarian prejudice, and if the advocates of secular education would open their eyes to 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 the 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 in the practical working of the Public school system in the United States, Dr. J. M. Rice, tells us that 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. Here 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 at Rheims. He was learned and wealthy and had all the grace of manner and personal magnetism that go far to make a leader of men in Church or 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, 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—Cæsarism and socialism. The very year John Baptist assembled his 12 disciples around him to begin the work of Catholic teaching, Louis 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 12 disciples; the soul of the system he founded is contained in these "Twelve Virtues," of which his "methods" are only the practical application. The 12 virtues of a good teacher are: gravity, silence, humility, prudence, wisdom, patience, meekness, firmness, zeal, vigilance, 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 attain a certain end and to remove the obstacles which may lie in the way of its attainment. And this prudence is to be used in physical, intellectual and moral education." Some people think 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 12 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 214,355 pupils in 1,352 schools. Come to England and see our 191 Brothers with 2,504 pupils in 13 schools. Come to Belgium and see our 665 Brothers with 16,568 pupils in 99 schools. Come to the United States and see our 901 Brothers with 24,352 pupils in 105 schools. Come to Canada and see our 503 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 14,773 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 join with them in honoring and imitating their saintly founder, blessed John Baptist de La Salle.

A MOST MAGNIFICENT CEREMONY.

St. Charles' Catholic Church Consecrated.—Church Crowded with the Congregation and Visitors.

Amherst, N. S., Press, May 2.

Never in the history of Amherst did a brighter sun or a more glorious morning break forth from an eastern sky than did that of Sunday morning, April 30th, the day on which the new Catholic church was dedicated by His Lordship Bishop Rogers, of Chatham, N. B. His Lordship and his secretary, Rev. Father Knight, the Jesuit Fathers, Doherty and O'Brian, Father Thomas Daly, and Father Thomas Grace arriving on Saturday evening, were driven at once to the residence of the pastor, Rev. W. J. Mihan, and during dinner were serenaded by the Amherst Cornet Band. On Sunday morning at 10:30 the dedication ceremony began by a procession of clergy going around the exterior of the church in the following order:

Cross-bearer, acolytes with candles, altar boys and visiting clergy. Rev. Fathers Doherty and Daly chanters. The Bishop of Chatham in cope and mitre with pastoral staff.

After sprinkling the exterior walls with holy water and reciting the psalms and prayers prescribed by the ritual, the clergy entered the church and proceeded to the sanctuary chanting the Litany of the Saints. The interior of the church was then blessed and the dedication ceremony ended.

High Mass was celebrated by Rev. Father Daly, of Windsor, assisted by Rev. Father Knight, of Chatham, as deacon, and Rev. Father Grace of Herring Cove as sub-deacon. The Bishop of Chatham occupied the Episcopal throne, having at his side Rev. Father O'Brien, S. J. Rev. Father Mihan, pastor of the church, acted as master of ceremonies.

The dedication sermon was preached by Rev. Father Doherty, S. J., of Montreal, taking for his text: "This is the day the Lord hath made, and this is the house of God." For three quarters of an hour he held the vast audience in breathless silence.

After congratulating the congregation on the completion of their new church and commenting on the joy that naturally filled their hearts like that of the Christians on the first Easter morning, he proceeded to the explanation of the rule of faith as taught by the Catholic, showing that the Church existed before the books of the New Testament, and that consequently now, as then, religion was to be learned from the divinely appointed teaching authority of the Church. "Go and teach" was the commission given. The scriptures were given to us by the Church, and it is from her we learn that they were divinely inspired and contained the word of God; but without the Church the Scriptures had no sanction. Religion was for the learned and unlearned and the rule of faith was made for all.

After Mass His Lordship Bishop Rogers ascended the altar and addressed the congregation. He began by saying that he wished he could express in words the joy of his heart at being present, after an absence of forty years, to take part in the joyful celebration of the day. As a humble missionary priest he rejoiced with the little flock at the opening of the old church forty years ago, and now when the mustard seed sown then had grown to be a tree, he came back in his old age to rejoice with them again and to admire the wonderful works of God. He said when he received the double invitation from the Archbishop and Father Mihan to come to the dedication it made his heart glad, and he rejoiced at the thought of being able once more to meet and greet his old friends. And now that he was in their midst and in their handsome church he seemed to live his life over again. He said it was certainly one of the happiest days of his life. He referred to the time some forty years ago when he removed the little old church from the cemetery on the Highlands to the site opposite where the present church stands, and paid a tribute of praise to his friends of all denominations who assisted him in that work, and again and again expressed himself delighted at the good feeling that still existed between the different churches in Amherst. He concluded by saying that there was only one thing to sadden a little the festivities, namely the absence of Archbishop O'Brien, who had so much desired to be present, but, on account of a severe cold, and the grief caused by the recent death of Father Ellis, whom he loved so much, was not able to attend.

After Mass, to see His Lordship outside the church surrounded by old friends who came many miles to be present on the occasion was a scene that will not soon be forgotten. His Lordship left for Halifax on Monday to visit His Grace Archbishop O'Brien.

On Sunday evening the Jesuits, Fathers Doherty and O'Brien, opened a mission which is to last one week. Father O'Brien preached a very impressive and eloquent sermon, taking for his text 'Render to Cæsar the things that are Cæsar's and to God, the things that are God's.' After the sermon the solemn Benediction of the most Holy Sacrament was given by Bishop Rogers, assisted by all the clergymen present at the morning service. Rev. Father Chummane, of Truro, and Rev. Father Egan, of Springhill, arrived during the afternoon.

The sight on which stands this beautiful church is nicely situated on Church street in the center of the town and was purchased from the late W. M. Fullerton for $5,000 in April, 1889, and in August of that year the basement which has been used three years for divine service, was built under the supervision of the late W. J. Hamilton. The painting was done by Wm. Quilty, and basement finished by Foster & Allen, of Amherst. The interior was done by J. F. Teed, of Dorchester, plastering by Foster Bros. of Amherst. The pews by the Oxford Furniture Co.

The size of the church is 80 by 40, with wings or transept on each side. The plans were furnished by J. C. Demaresq, of Halifax, according to design by Archbishop O'Brien, with seating capacity of about seven hundred. The total cost was about $10,000. In its style of architecture, finish and furniture, it perhaps is not surpassed by any in the maritime provinces. The altar, which cost about $450, was

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