CANONIZATION

of

St. John Baptist De La Salle
INSTITUTE
OF THE
Brothers of the Christian Schools

INSTRUCTIVE and ADMINISTRATIVE
CIRCULARS

No. 94
May 31st, 1900

Canonization
of
St. John Baptist De La Salle

Maison Saint-Joseph
Rome - 202, Via Aurelia

La Salle Institute
Glencoe, Missouri
Rome, May 31st, 1900.
Octave of the Feast of the Ascension of Our Lord, and of the Canonization of St. John Baptist de La Salle.

J. M. J.

INSTRUCTIVE and ADMINISTRATIVE CIRCULARS
No. 94

Canonization of St. John Baptist de La Salle

VERY DEAR BROTHERS,

MAY THE GRACE AND PEACE OF OUR LORD JESUS CHRIST BE ALWAYS WITH US! AND MAY ST. JOHN BAPTIST DE LA SALLE OBTAIN FOR ALL OF US THE MOST ABUNDANT BLESSINGS OF HEAVEN!

It is with our heart still filled with the sweetest emotion that we address you these lines.

We propose very shortly to address each of you, as a Souvenir of the Canonization, a detailed account of the solemn function celebrated at St. Peter's, on Thursday, May 24th, a day ever memorable in the Annals of our Institute. But, meanwhile, we hasten to make you share our joy, by a rapid sketch of the never-to-be-forgotten solemnity.

PILGRIMAGE TO ROME

As you are already aware, very dear Brothers, we had convoked to Notre Dame des Retraites at Athia our dear Brothers Assistants, Procurators, Secretary General, Provincials and Visitors, who are, with the Superior General as the Body of the Institute, in order to prepare ourselves for the great solemnity, by eight days of prayer and recollection. On the evening of the close of these exercises, those who had participated in this Retreat, to the number of sixty-five, set out in a pious pilgrimage for the Eternal City, where they arrived on the 19th May. There was also to be seen, wending their way to Rome, a large number of our pupils, or former pupils, presided over by their former teachers, in order thus to represent about the new Saint, his double spiritual family.

Until May 24th, the time was piously employed in making the stations of the Jubilee, and in visiting the most celebrated sanctuaries in the Holy City.

Finally, the great day was at hand. The skies until now cloudy and threatening were of pure azure; the sun rose all resplendent.
PROCESSION

As early as seven o'clock in the morning, we were at the Vatican, where all was already in motion to prepare for the Procession which was to precede the ceremony of the Canonization. Thanks to a benevolent exception in our favor, the large delegation of the Institute was admitted to participate in this solemn procession, of which it opened the march.

It was about eight o'clock when this imposing train of secular and regular clergy, of Prelates, of various members of the Papal Court, of mitred Abbots, of Patriarchs, Archbishops and Bishops to the number of about two hundred and fifty, and of members of the Sacred College of Cardinals, commenced to move. Finally, there appeared in great majesty the Sovereign Pontiff upon the sedilia gestatoria, wearing the mitre, and blessing the people, who could hardly restrain their transports of filial love and holy enthusiasm.

In this procession, we could not help being profoundly moved when beholding, borne as in triumph the vast length of the immense Basilica, the large and richly decorated Banner, on one side of which was seen the Saint pronouncing the vows with the first of the Brothers, and, on the other, the Saint in the midst of a group of children he was visiting in school. The Duke de La Salle and the first three Assistants bore the tassels; six Brothers bore the torches before the banner.

HOLY FATHER PRAYS

Having arrived at the Confession, the Holy Father descended from the sedilia gestatoria, and, after having prayed for some moments, proceeded to the magnificent throne which had been prepared for him at the extremity of the great apse.

Here, after the Holy Father had received the obeisance of the Cardinals, a consistorial Advocate, acting in the name of the Cardinal Procurator, His Eminence Aloisio Masella, presented a first entreaty to the Holy Father, that he might deign to enroll in the catalogue of Saints Blessed John Baptist de La Salle and Blessed Rita da Cascia. The Holy Father replied, through the Secretary of Briefs to Princes, that, in a question of such high importance, the divine help should be implored, and immediately he knelt on the faldistorium, and the chanters began the Litany of the Saints, to which all the faithful responded.

THREE REQUESTS

On the termination of the Litany, the consistorial Advocate repeated his entreaty, to which the Holy Father again replied, that it was necessary to pray much in order to be enlightened from on high in so difficult a matter. Then the Holy Father entered the

Veni Creator, after which he recited the prayer Deus qui corda fidelium.

Then the Cardinal Procurator renewed his entreaty a third time to which was added the expression instinctissime. This time, the Holy Father caused this answer to be given, that, being now enlightened by the divine light he would inscribe the two Blessed in the catalogue of Saints.

CANONIZATION PRONOUNCED

The solemn moment had come. All the Cardinals and Bishops arose and the Sovereign Pontiff, seated on his throne, wearing the mitre, pronounced the Decree of Canonization of Blessed John Baptist de La Salle, and of Blessed Rita da Cascia. It was forty minutes past ten. It would be difficult for us, very dear Brothers, to describe the emotions that filled our breast this moment, when we were the happy witnesses of this supreme glorification, after which for long years, so many Brothers and our venerated predecessors had so ardently sighed.

Being with our dear Brothers Assistants and Visitors in the tribune especially reserved for the family of the Saint, a short distance from the very throne of the Holy Father, we had the consolation of seeing and hearing all.

TE DEUM

When the whole ceremonial for this solemn Decree was over, the Holy Father, having put aside the mitre, entoned the Te Deum, during the singing of which all the bells of the great Basilica and of all the churches in Rome rang out their joyful peals, announcing to the Holy City that two new Saints had been placed upon the altars.

HOLY SACRIFICE OF THE MASS

The act of canonization was accomplished. A moment later, the Cardinal Dean, His Eminence Oreglia di San Stefano, vested for the celebration of the Holy Sacrifice of the Mass. We shall not here speak of the exceptional pomp of this High Mass, or of the marvelous singing by the choirs of St. Peter's. These are splendors of which Rome alone seems to enjoy the privilege.

After the Gospel, the Secretary of Briefs to Princes read, in the name of the Holy Father, a short but very beautiful homily, of which we expect to be able to give you the text at an early date.

At the Offertory, the ceremony called that of the Oblations took place. These oblations, presented to the Holy Father with a most solemn rite, consist of two large decorated candles, and three others smaller in size, two loaves ornamented with gold and armorial devices, two small casks gilt and silver-plated containing wine, three pretty cages
SOLEMN BENEDICTION

After the Ite Missa est, the Holy Father, from his throne, gave the solemn Benediction according to the usual ceremonial. It was for us, at the close of this grand function, a new happiness to receive this benediction, which the voice of the august Pontiff called down from Heaven upon all his children prostrate before him.

THOUSANDS CHEER

The ceremony over — it was half-past one — the Holy Father borne in the sedilia gestatoria, and wearing the tiara, passed through the great multitude of the faithful, not ceasing for a moment to bless them on his way. A recommendation, or rather an order, had been published not to applaud or acclaim. But how, under the circumstances, could the overflowing love and enthusiasm of fifty thousand of the faithful be restrained? Indeed, hardly was the Holy Father perceived on the sedilia, than the prolonged visiera reverberated in the vast Basilica, and were repeated with increased enthusiasm until he disappeared in the Vatican, entering by the chapel of the Most Blessed Sacrament.

On leaving St. Peter's, and traversing the immense square which is bordered by the colonnade, we saw Catholic papers with numerous illustrations in honor of the new Saints, sold in thousands, and so to speak, torn from the hands of the vendors. Thus, the glory of our holy Founder and of St. Rita de Cascia spread more and more among the people of Rome and the numberless pilgrims who had flocked thither.

BENEDICTION

In the evening, in order to close so beautiful a feast appropriately, His Eminence Cardinal Langenieux, Archbishop of Rheims, who has always been so kind and devoted to our Institute, was pleased, in spite of the fatigue of the function of the morning, to come and give solemn benediction in our chapel of St. Joseph's College, where again, and with all the effusion of our heart, we sang the Te Deum, in order to thank God for the incomparable grace of the Canonization.

ST. PETER'S ILLUMINATED

At eight o'clock, a large number of edifices of the city of Rome was brilliantly illuminated; the facade and colonnade of St. Peter's produced a grand effect. The picture of the two Saints, surrounded by a dazzling light, occupied the centre, above the Loggia, receiving this new and popular glorification at the decline of this great day.

AUDIENCE WITH LEO XIII

However, with all these consolations that filled our heart, there still remained a desire, that of offering, with our filial homage, the expression of our lively gratitude and that of our entire Institute, to the venerable Head of Holy Church, who had placed our holy Founder on the altar. We feared, and not without grounds, that the Holy Father, weighed down by the number of requests for audiences, and by the fatigue of such long functions, might find it materially impossible to receive us; but the august Pontiff, always so paternal towards the family of St. John Baptist de La Salle, was pleased to inform us, on the day following the feast, that he would receive us in private audience, with the delegation of the Institute, on Saturday the 26th, at half-past ten forenoon. At the hour indicated, we were in the Throne room, prostrate at the feet of His Holiness. He immediately addressed us in French, in terms of singular goodness and paternity, which we here reproduce, as far as our memory can recall:

EXHORTATION OF THE HOLY FATHER

All your desires are now accomplished; your Founder is raised to the altar.

During two centuries he sanctified your Institute, and by his Institute and by his religious, he procured the salvation of youth by giving them religious instruction.

Before your Founder was raised to the altar, God had already given you signs of his protection.

God has blessed your Institute, and the Rule with which He inspired St. John Baptist de La Salle for the education of youth.

And if France, in spite of all she is suffering, still remains faithful to the Church, I recognize that it is in a large measure due to the Christian education of the people. You are co-operators in this work.

The Bishops, the secular clergy have fulfilled this duty. But the religious Orders have also a special mission; they are a phalanx of men devoted and consecrated to special works, such as the Dominicans and the Franciscans to preaching; the Brothers of the Christian Schools have also their special mission of educators, and you have accomplished this mission for two centuries.

God has preserved for France the treasure of the faith. France is a nation that needs to be raised up again—that France which we so much love, and which always remains the eldest daughter of the Church.
It is necessary to continue with the greatest devotion to work for your noble mission. Thus, you will correspond with the will of God, for God is truly the Founder of religious Orders; it was He who inspired St. John Baptist de La Salle with the Rules he has given you, and it is thus that he himself corresponded with the will of God.

You have here the superiors of the whole world. Yesterday they assisted at the beautiful feast of the Canonization, the most solemn of the feasts of the Church, and at which the Vicar of Jesus Christ, of whom I am the representative notwithstanding my unworthiness, proclaimed with sovereign authority, that the servants of God are in the enjoyment of the beatific vision.

This solemnity, the greatest in the Church, caused great joy to all the pilgrims and also to my own heart, for it has been a true consolation amid the sorrows and trials of the Head of the Church at the present time. God, in His goodness, grants us consolations in the midst of our sorrows, and, in spite of my advanced age, he has granted me the necessary strength to preside at these grand solemnities.

REPLY OF THE SUPERIOR GENERAL

After the allocation of the Holy Father, we, in the name of all the Brothers, expressed our lively gratitude to His Holiness for the great favor bestowed on the Institute by the Canonization of its holy Founder. We assured him that we would redouble our good will in order to conform to the words he had been pleased to address to us, in order to renew ourselves in perfect fidelity to the Rules that the Saint has traced out for us. Here the Holy Father interrupted us and repeated in a paternal tone: Yes, fidelity to the Rules. We continued to say to the Holy Father, that in conformity with the desire he had been pleased to manifest, we would labor with new zeal for the Christian education of youth, and that, even to the remotest regions, the Institute of St. John Baptist de La Salle would strive to imprint on the hearts of their youthful charge, with the love of Our Lord Jesus Christ, also that of the Church and of our Holy Father, the Pope.

BROTHERS BLESSED BY THE HOLY FATHER

Then the Holy Father admitted us to the kissing of his feet and his hand, and, casting a look over the assembled Brothers, he said: They may approach one after another, and I shall bless them with all my heart. We then presented successively, our dear Brothers Assistants, Procurators General, Secretary General, Provincials and Visitors. For each of them the Holy Father had a word of paternal encouragement, and particularly for our dear Brothers Visitors of remote countries: the United States, Canada, South America, Madagascar, the Bourbon Islands, the Levant, etc. We then offered to the Holy Father the usual gifts: a reliquary of the Saint, various copies of his life, some commemorative medals, a large portrait on silk, a bouquet, and finally, the mite of the Institute. His Holiness was pleased to accept these offerings of our filial piety; he again addressed us some benevolent words, and gave us a parting blessing.

RECEPTION OF THE PILGRIMS

After this audience, of which we shall ever preserve the most precious recollection, we immediately went to St. Peter's, where the reception of the pilgrims, numbering more than 40,000, was to take place. Thanks to the courtesy of Monsignor, the Cameriere, we were immediately shown to choice places, to be the happy witnesses of the faith and piety of these generous Christians singing the praises of the Sacred Heart of Jesus and of the Most Blessed Virgin, and affirming their patriotic sentiments as well as their Catholic faith in their national airs.

The Holy Father passed through this immense multitude yoking with one another in their applause and in the manifestation of their enthusiasm. Prelates, priests, workmenmen and heads of groups formed but one heart and soul in acclaiming the august Pontiff, who, rising with incomparable majesty on his sedilia, blessed them, smiling, and with look and gesture said to them: It is I, your father, I, the Vicar of Jesus Christ, who am blessing you and calling down upon you favors and graces from our Divine Lord.

Thus, under the dome of the great Basilica, we were again favored with a new view of the venerable features of the beloved father of the Christian world, received his blessing and united our acclamations to those of the thousands of pilgrims in the expression of our love and gratitude.

FINAL MESSAGE

On the following morning, we had the consolation of addressing the delegation of the Institute for the last time in the large parlor of our St. Joseph's College. We endeavored to condense in a short conference what we had developed during the retreat, that is, the necessity under which we are, of practically recalling that we have not only a Protector to invoke, but above all, a model to imitate, an inspired guide, whose wise prescriptions and holy example we must apply ourselves more and more to follow.

PILGRIMS LEAVE ROME

Shortly afterwards, and the moment of separation was at hand; we bade the Community life since May 8th; and now, our venerable pilgrims were to take the road to their respective residences, their hearts filled with ineffable consolations and imperishable recollections. As to ourselves, we had to prolong our sojourn in
Rome, both to call on their Eminences the Cardinals and other persons of rank, friends devoted to the Institute, and to assist at the Consecration of the first church solemnly dedicated to St. John Baptist de La Salle. We allude to the beautiful chapel of our College of Rome, which our venerable predecessor had caused to be erected precisely in view of the Canonization, and which he was not to view with his mortal eyes, but which he certainly had the joy of contemplating from heaven. It was the Cardinal Vicar himself who was pleased to perform this consecration on June 6th, Pentecost Tuesday, in order to pay to the new Saint a tribute of his devotion, and give to the Institute proof of his benevolence.

CONCLUSION

In conclusion, very dear Brothers, permit me to say: Let us pray for our beloved Pontiff, Leo XIII; yes, let us pray for this glorious Pope, who has beatified and canonized our holy Founder; let us ask of St. John Baptist de La Salle himself to discharge this debt of gratitude for us, by obtaining for him, with length of days, the consolation of witnessing at the close of this century of strife and combat, the triumph of the Church and the Holy See.

And, in order to render our prayers more efficacious and to correspond with the desire of the Vicar of Christ, let us redouble our efforts to advance in religious perfection and in zeal for the religious education of youth.

Thus we will render ourselves at the same time faithful imitators of St. John Baptist de La Salle, we will procure for him that glorification which he expects from us, and as children of a Saint, we will merit to be one day associated with him in glory.

TRIDUUMS

We shall not give you any special instructions for the Triduums that you should celebrate during the following week, following the Canonization; we know your filial veneration of our holy Founder; we are therefore assured that in these Triduums you will manifest still more than in those of the beatification, how you are animated with zeal for the glorification of the Saint, and how earnestly you are disposed to renew yourselves in the love and practice of the Rules. Leaving to your piety and to the wisdom of your Visitors and Directors the organization of these celebrations, we limit ourselves to the expression of the desire, that in every community, on the last day of the Triduum and at the most convenient hour, there be recited in common the prayer hereafter indicated.

NEW COLLECT

We believe it proper to inform you that the Feast of St. John Baptist de La Salle has been fixed for May 15th by the very Decree of the Canonization; and also, that the Sacred Congregation of Rites has approved a new Collect for the Office of the Saint, in view of rendering more general the supplication made through his intercession. We give the authentic text of this Collect.

We are with the most religious affection in Our Lord,

Very dear Brothers,

Your most humble and most devoted servant,

Brother GABRIEL-MARIE.

COLLECT OF THE OFFICE
of

ST. JOHN BAPTIST DE LA SALLE

Approved by the Sacred Congregation of Rites

O God, who, for the Christian education of the poor, and for the preservation of youth in the way of salvation, didst raise up St. John Baptist, Confessor, and didst form by him a new religious family in the Church: mercilessly grant, that, through his intercession and example, we may be animated with zeal for Thy glory in saving souls, and become partakers of his crown in heaven. Amen.
Paris, December 25th, 1900.
Feast of the Nativity of our Lord Jesus Christ.

J. M. J.

INSTRUCTIVE and ADMINISTRATIVE CIRCULARS
No. 98

Bull of Canonization of St. John Baptist de La Salle

VERY DEAR BROTHERS,

MAY THE GRACE AND PEACE OF OUR LORD JESUS CHRIST ALWAYS BE WITH US!

At the end of this ever memorable year of the Jubilee and of the Canonization of our holy Founder, it is a great happiness for us to be able to send you the Bull, by which Our Holy Father Leo XIII has so magnificently glorified St. John Baptist de La Salle, and made known to the Catholic world, that by virtue of his Apostolic Authority, he has raised this signal benefactor of Christian children and youth to the supreme honors of the altar.

This document appears to us, very dear Brothers, as a solemn crowning of the never-to-be-forgotten festivities of May 24th, and of all those by which they were prolonged throughout the world, and on which so many eloquent voices sounded the praises of our holy Founder. Now, it is the very words of the Vicar of Jesus Christ, who, with incomparable magnificence, has affixed the seal of glory to our Saint, recounting his heroic virtues, exalting his works, reminding us of his teachings, among others, of his unalterable attachment to the Roman Pontiff, and finally, proclaiming the striking miracles worked through his intercession and his elevation to the honors of Holiness.

Let us, very dear Brothers, delight in reading this Bull, in order to excite ourselves more and more to walk in the footsteps of our holy Father, to relish and follow his teachings, to practise his Rules, "so full of wisdom and of the supernatural spirit". Let us, in imitation of him "strive to bear worthily the sacred title of Christian teachers"; let us invoke him with renewed confidence, since we have in him as much an intercessor as a model.

We are the sons of a Saint. Now, the children of a family preciously keep the parchment that attests the nobility of their ancestors. The Decretal Letters of Our Holy Father the Pope are our titles of nobility; let them be to us a precious treasure, and at the same time, a stimulus not to fall away, but ever to remain worthy of such a Father.

And since it is to the august Leo XIII that we owe the glorification of our Father, let us never cease, in acknowledgment, to raise our voices to Heaven for the preservation and triumph of so great a Pope. May St. John Baptist de La Salle, who on earth so much loved and revered the Sovereign Pontiff, now be for him a powerful protector in heaven; may he obtain for him to see the new century become a century of exaltation for the Vicar of Jesus Christ and for the Holy Roman Church.

In terminating these lines, we are thinking, and not without profound emotion, that we are at the dawn of the new year which is to open the twentieth century. We address our most ardent supplications to our Blessed Lord that this year may bring down the most abundant blessings upon our religious family; and that it may be to us all a year of holiness and of spiritual profit to souls.

It is in these sentiments that we are with the most religious affection,

Very dear Brothers,

Your very humble and devoted servant,

Brother GABRIEL-MARIE.
LEO BISHOP
SERVANT OF THE SERVANTS OF GOD
In perpetual remembrance

FOREWORD

Before ascending to the highest heaven to be seated at the right hand of His Father, Jesus Christ reanimated the hope of His disciples by addressing them in words of incomparable sweetness; but He also foretold them the persecutions that were to assail them in the world. Indeed, Eternal Wisdom had decreed that as Jesus Christ had publicly triumphed by the cross over the enemies of our salvation, so we should not otherwise enter into the kingdom of heaven than by a way sown with many tribulations. Now, in order not to lose courage in this struggle against the spirits of malice, we must keep our eyes fixed on Jesus, the author and finisher of our faith, and also upon the heroes that have gone before us in the combat, and who, being now crowned, bear the palm of victory. And, it is for the purpose of recalling this duty, that We have received this particular power, inherent in Our Apostolic charge, in virtue of which, when Servants of God have distinguished themselves by heroic virtues attested by divine signs and prodigies, We propose them to the veneration of Christian peoples, in order that, during the exile in which we still live far from the Lord, we may find in them both example and protection.

Happy to have received this power, We exercise it with particular complacency on this day, when We confer the honors of the Saints upon John Baptist de La Salle, Priest and Founder of the Christian Schools. For, We see around Us, an innumerable assembly of the faithful come to this city from all parts of the world, before the relics of the Apostles, on the occasion of the Holy Year published by Us; behold, moreover, the dawn of a new century to which no service more profitable can be rendered than to propose to it the lessons and example of John Baptist, since it will not see peace, the object of our desires, finally established on the reign of justice, unless children and youth be brought up in the fear of the Lord, and in accordance with the precepts of the Gospel.

CHILDHOOD

The child predestined one day to become a shining ornament of his race and of Holy Church, John Baptist, was born of a noble family on April 30th, 1651, at Rheims, one of the most illustrious cities of France. From his childhood, he manifested in his con-
dust a sweet piety, which was to shine in his person during the whole course of his life. Though endowed by nature with a mirthful disposition, he conceived a distaste from his tender infancy for games and amusements, delighting only in the history of the Saints. As soon as he was permitted to leave the house, his great pleasure was to visit churches in which he used to pour forth prayers to the august Sacrament of the Eucharist, and to the Holy Mother of God with such perseverance, recollection and fervor, as to excite the admiration of those present.

YOUTH

He went to school at an early age, and acquitted himself of his new duties with so much modesty and application to study, that his teachers soon recognized in him a child with a great future, and acquainted his father with their hopes. The latter, who belonged to the magistracy of the city, had a love of predilection for John, the eldest of his seven children; he destined him to be the continuator and stay of his family. But it pleased God to decide otherwise. The youth, under the influence of divine grace, chose the Lord for his portion, and resolved to solicit admission into the ecclesiastical state. His father, animated with deep religious sentiments, placed no obstacle to this design. John showed himself so worthy of the habit he had put on, that he was made a canon of Rheims without any opposition; and he received honor on his position by the assiduous practice of the virtues of his state. Four years later, he entered the seminary of St. Sulpice in Paris, in order to pursue his course of theology.

GUARDIAN OF HIS FAMILY

Here, his ardor for study and the sanctity of his life so well conciliated for him all hearts, that unanimous regrets accompanied him, when, at the death of his father, he was obliged to return home, in order to manage the affairs of his family, and the education of his younger brothers. In the accomplishment of these duties, notwithstanding his youth, he manifested admirable prudence; he regulated all things in such a manner, that his house presented the appearance of a religious family. He consecrated to prayer and study all the leisure that his domestic administration left him, being solely occupied with the thought of preparing himself worthy for the priesthood, the object of his most ardent desires.

SEEKS DIRECTION

In order to succeed the better, he confided the direction of his conscience to Nicholas Roland, the theologian of the Chapter of Rheims, a man of eminent virtue, who inspired him with the idea of giving himself entirely to the care of schools destined for the children of the people. It was also in obedience to the counsels of Father Roland, that John, already detached from all affection to perishable things, formed the design of changing his canonicate for the parish of St. Peter's; but, in spite of his pressing entreaties to the Archbishop to allow this change, the prelate declined giving his consent, in order that his college of canons might not be deprived of a young member of such great worth.

ORDINATION

After having finished his course of theology with the most brilliant success, John was ordained priest in the course of his twenty-seventh year in the metropolitan church of Rheims on Saturday of Holy Week. On the following day, he offered the Holy Sacrifice for the first time, without exterior pomp, as he had himself decided; but all the assistants were struck with admiration at the sight of the radiance of faith and charity that beamed from his countenance. In the celebration of the holy Mysteries, he always preserved this piety, which shone in all his bearing, and which often made so profound an impression on those present, that in leaving the church, they formed the resolution of thenceforward leading a more holy life.

PRIESTLY ACTIVITIES

Being profoundly penetrated with this truth, that every priest should labor for the edifying of the mystical Body of Jesus Christ, John at once devoted himself to the service of his neighbor: he frequently visited the sick, consoled the afflicted, helped the unfortunate, preached sermons, gave missions and heard confessions. By the pious activity of his apostolate, he succeeded in inducing many to lead better lives; and far from forgetting the care of his own soul in the midst of these labors, he daily progressed in the practice of virtue, especially in humility, in meekness, in contempt of perishable things, in the renunciation of himself and his own will, which he immolated, in order to render it conformable to the divine will.

AIDS THE SISTERS

He had hardly been ordained priest, when the director of his conscience, carried off by death, bequeathed to him the office of directing the Sisters of the Infant Jesus, whom he had instituted for the gratuitous teaching of poor little girls. Thanks to his prudence and firmness in discharging this duty, John succeeded in saving this Institute, which serious difficulties had threatened with almost certain ruin; he even obtained from the king Letters patent, providing
for the security of the Religious and the wants of the schools in the future.

ADRIEN NIEL

Father Roland had formed the project of employing, in the education of boys, the same means he had used in that of girls; but death prevented the execution of his design. However, some time afterwards, there came to Rheims a schoolmaster named Adrien Niel, sent by a lady-relative of John, to consult with him about the establishment of schools for boys. John immediately saw the great difficulties that such an enterprise would meet with; nevertheless, he praised the design and promised his support to Niel. He began by praying earnestly to God for light; then, filled with confidence in himself, he asked the advice of the most prudent members of the clergy. When he had obtained their approbation, a first school, which had been long expected, was finally established in the parish of St. Maurice; then a second, some months later, at St. James'. But, whilst the pupils crowded in, teachers were lacking; besides, Niel, who was at their head, allowed himself to be carried away by the vivacity of his excessively ardent disposition, and was too often absent. John was not without perceiving the danger: to maintain the teachers in duty, he often visited and advised them; subsequently, in order to render his assistance more efficacious, he assembled them in a house near his own. Finally, recognizing in Niel sufficient qualification to teach but not to form teachers, John determined to bring them together into his own house, and to make the sacrifice of living in common with them: this he did on the feast of the holy Precursor in 1681, after consultation with some men of great prudence. But, as his family did not, without reluctance, submit to this kind of life which they judged unworthy of their nobility, John, in the following year and on the same day, established himself in another house with his group of teachers, and there fixed the seat of his Institute.

FIRST SCHOOL

By this event, God himself seems to have laid the foundation of the illustrious Congregation of which the Catholic world is justly proud, and which, from its origin, Satan and the enemies of religion, bent on its ruin, have assailed with all their power, because they recognize in it a formidable adversary. The great importance of this Institute appeared immediately to the eyes of the wise. Through the efforts of John, and by the help of God, in the space of two years, schools were established at Rethel, Guise, Laon and Château-Porcien, and as they had for their direction, excellent masters, perfectly skilled in the art of teaching, there flocked to them in serried ranks, a multitude of children, for the greater good not only of themselves, but also of civil society and religion.

RESIGNS CANONRY

Engaged in so many different occupations, John, always a slave to duty, resolved a second time on resigning his canonicate. He thought, moreover, that being thus the first to enter upon the way of sacrifice, he would induce his disciples to follow his example, and at the same time, inspire them with the love of poverty and the resolution of placing their entire confidence in God. Accordingly, he conferred with the Archbishop of Rheims on the resignation of his office; the latter at first refused; then, admiring the wisdom and holiness of John, he gave his consent, provided he would resign his benefice in favor of Louia, his younger brother. But John feared to yield to the voice of flesh and blood: deaf to the murmurs of his relatives and of the world, he resigned charge in favor of a pious and poor priest, whom he chose in preference to his own brother.

EMBRACES POVERTY

Still, this did not appear sufficient to the servant of God. In order to induce himself, with all the members of his Institute, absolutely to hope for nothing but from God alone, he resolved to distribute his patrimony to the poor. He found an opportune occasion during the famine of 1684, which produced a great rise in the price of provisions. Recognizing Jesus Christ himself in the person of the poor, John often received them on his knees. And when he had thus distributed all his goods, he began to beg from door to door for his food, regardless of the contempt of the world. In the eyes of the worldly-wise, the man of God seemed to have lost his reason; but God rewarded the confidence of His servant: during the two years that the famine lasted, John and his disciples, notwithstanding their great poverty, never failed to have what was necessary, and they contracted no debt. The holy Legislator took good care to place in a strong light this example of the intervention of divine Providence, in order to confirm the Brothers in the love of poverty, which causes humility, the mother and support of all the other virtues, to spring up in the soul.

PENANCES

From this time, notwithstanding his delicate constitution, he adopted a more severe manner of life: clothed in coarse garments, contenting himself with common food and that in small quantity, he took but little sleep, and macerated his flesh by the use of the hair-shirt and of an iron chain set with points, and by scourging
that was carried to the extent of drawing blood. He bore his
infirmities, which were frequent, and often serious, with meekness
and inflexible patience. His reply to injuries and outrages was a
glance full of tenderness, happy in being able thus, in a measure,
to imitate Jesus Christ covered with opprobrium for him. Always
walking in the presence of God, he spent in meditation all the
time that his occupations left him, and sometimes even entire
nights.

NOVITIATE ESTABLISHED

The reputation of his eminent virtues attracted to the man of
God many disciples desirous, as far as their strength would per-
mit, of walking in the footsteps of such a master; he employed
himself entirely in forming them both to the practice of the reli-
gious life and the art of teaching well. As some were still too
young, he established for these a Seminary, or kind of Novitiate,
where they might be more fittingly trained for the manner of life
to which they aspired. In order to procure for country children
the same advantages, as enjoyed by those of the cities, the servant
of God opened, at the same time, another Seminary, destined for
the formation of teachers for rural districts. This institution was
the origin and type of the schools that were later on called normal
schools, and which have rendered services of the highest importance
to Religion as well as to the State.

RULES

About this time, John, for the first time called together the
members of the Institute in General Assembly. After having be-
gun by piously entering into retreat, they discussed and decided
many questions relative to rules, dress and vows. On the feast of
the adorable Trinity, the holy Legislator and twelve of his Brothers,
bound themselves by a temporary vow of obedience, which they
made perpetual, ten years later, after a second General Assembly.

RESIGNS SUPERIORITY

In 1686, the Society of the Christian Schools appearing thence-
forth constituted and furnished with laws, John Baptiat, filled
with contempt of himself, resolved to substitute another Superior
General in his stead. The Brothers whom he called together for
this purpose, first opposed the measure, but finally, taking pity on
the Saint, they elected Brother l'Heureux to replace him, and
immediately, the holy Legislator was the first to give example of
obedience. However, as the Vicar-General of Rheims absolutely
refused to approve this measure, John was constrained to resume
the charge he had relinquished. He then reflected, that this re-


sense of the sacerdotal character in Brother l'Heureux, and he con-
ceived the thought of preparing him for Orders; but the latter
died a short time afterwards. The servant of God saw, in this
death, a reason to believe that it was not pleasing to God that
members of the Institute should be raised to the priesthood; con-
sequently, he took the following double determination of which he
made a law: first, that no Brother of the Christian Schools should
thenceforward aspire to the priesthood; secondly, that Latin should
never be taught in their schools.

EXPANSION TO PARIS

In 1688, as it was found desirable to form new educational
establishments in Paris, an appeal was made to John, who went
there with two Brothers. Once there, not content with reorganiz-
ing the old schools, he also opened new ones; then he established
a Novitiate for his Brothers at Vaujargard; he instituted Sunday
schools, precursors of those which exist at the present time for the
teaching of certain arts, and to promote the perseverance of young
men in the practice of a Christian life; he founded, as at Rheims,
a Seminary for the formation of lay teachers destined for country
schools; finally, wishing to comply with a desire of King James II,
then an exile from England, he assumed the direction of a College,
in which forty young Irish nobles were to follow a complete course
of instruction, and to be educated in conformity with the principles
of Catholic piety.

TRIALS

But the enemy of the human race did not quiet bear the
creation of so many salutary works; it is even hard to relate all
the difficulties he raised, and the hatred he excited against the
man of God; suits brought against him by the corporation of writ-
ing masters, who were grieved at seeing their classes deserted;
devastation and violent dispersion of the schools of the Brothers;
inconsistency of friends, who withdrew their benevolence. To crown
all the other evils, John himself, in consequence of false accusa-
tions, was obliged by the ecclesiastical authority to give up his
office, and to pass over the direction of his religious to a stranger.

ENEMY OF JANSENISM

This most meek man bore all with patience, without relaxing
in any respect in zeal for the glory of God. At this time, the
Jansenist heresy spread through the cities of France and infested
souls far and wide. John, who always considered it a sacred duty
to venerate the authority of the Roman Pontiff and obey his orders,
rose up to combat the errors of Jansenius with all his might. Be-
ing persuaded that he could not better promote the security of the

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members of the Institute than by attaching them firmly to the Roman Chair, he sent to Rome in 1794, during the storm that had ever broken over his work, two Brothers, one of whom was Gabriel Drolin, who lived twenty-eight years in that city, where he labored without relaxation for the accomplishment of the mandate that had been given him by the Legislator, his Father. This mandate may be summed up in the following points: to plant the tree of the Congregation in the soil where it might strike the deepest roots, that is, in the centre of unity, with the eyes and auspices of the Apostolic See; to unite himself more closely, and so to speak, bodily, with the Church of Rome, which can neither fail nor err, notwithstanding all the opposing efforts of the gates of hell; to obtain from the Vicar of Jesus Christ the approbation of the Rules, and the favor of pronouncing the three vows of religion; to ask for himself and his Brothers the blessing of the Sovereign Pontiff and the faculty of teaching catechism with the consent of the Bishops; finally, to be, as it were, the witness of his obedience and the surety of his faith in the presence and under the eyes of the Sovereign Pontiff: a mandate truly admirable and worthy of the Saint, who was willing to bear with the most perfect patience all the injuries offered to his person, but who, with all his energy, repelled the calumny by which the attempt was made to represent him as being ever capable of offering opposition to the Roman Chair.

Clement XI most benevolently received the two Brothers sent by John Baptist, and conformed them to the direction of a school: after him, Our other predecessors followed the same line of conduct. Meanwhile, as the lay teachers of Paris continued to excite trouble against the Brothers of Christian Schools, John Baptist was called to Rouen in 1705. He there opened several gratuitous schools for children, but not without grave difficulties. Shortly afterwards, he transferred the novitiate to the little town of Saint Yon, near the same city, had the buildings enlarged and there established the first commercial and industrial schools. He also admitted youths confided to him for correction, and, by a wise yet firm direction, he brought about improvement in their conduct.

WORK SPREADS THROUGHOUT FRANCE

In the midst of these labors, the Institute of John Baptist de La Salle grew under the divine blessing. The Brothers saw their hard work crowned with success at Chartres, Calais, Troyes, Avignon, Dijon, Marseilles, Mende, Alais, Grenoble, Moulins, Versailles and other cities. But persecution could not fail to prove men resolved to live piously in Jesus Christ. At Marseilles, where the whole city had given him an excellent reception, John Baptist, hav- ing, in severe language, publicly confounded the Jansenists who cried down the Roman Pontiff,_excited their anger against his person and his Brothers. By their agitation, which was carried to the extent of publishing a libel against the Saint, the community of the Brothers was first reduced to extreme want, then John saw himself abandoned by all whom he looked upon as friends, and even by some Brothers, who accused him of impropriety and excessive zeal. Thus, personally condemned in Paris on calumnious accusations, driven from Marseilles, abandoned by all, he lived, plunged in profound sorrow. Being persuaded that his personal faults alone had brought such disaster upon his religious family, he retired to Grenoble in order to devote himself entirely to appealing divine justice, either by passing the nights in prayer, or by increasing the rigor of his habitual austerities. At the same time, he taught with incomparable humility, the little children, and, always attentive to the interests of his Brothers, he sent them Visitors and composed books for their use.

FIDELITY TO HOLY SEE

Now appeared the Bull Unigenitus, by which the Sovereign Pontiff condemned the Jansenist errors. John considered it a duty to assemble the Brothers who were at Grenoble: he pointed out to them by appropriate instructions, the venom concealed under the condemned propositions; he gave them most serious warning to shun novelties, to be constant in following the traditional doctrine of the Church, to receive all that she delivers, to condemn all that she condemns, and to look upon it as the most sacred obligation to obey the Church when she teaches or commands, either by the authority of her Councils, the Roman Pontiff. The teachings of their Father were not without effect: we have the proof in the constancy with which the Congregation founded by him always showed its submission to the Holy See.

REVISION OF RULES

In 1714, John is recalled to Paris by his Brothers. He obeys this call, but principally with the view of finally putting into execution the project he had long formed of resigning the government of his Congregation. In this he followed the counsels of humility and prudence; he thought, in fact, that if a Brother were placed in charge of the government, the others would more willingly obey his orders, and that there would be less danger of changing anything in the Institute. He therefore discussed the project, now with some, now with others; at first, his efforts proved useless; but finally, in an Assembly held at Rouen, on Pentecost in the year 1717, his desires were realized: Brother Barthelemy
was elected in his place. There remained another matter to be settled in the same Assembly; it was the revision of the Rules already observed for the greater part, and which John Baptist had drawn up about the year 1685. The Brothers entrusted the revision entirely to John himself, who, after giving the last touch to his work, sent it to all the Communities of the Brothers the code of Rules they were henceforward to observe. Some time afterwards, the Sovereign Pontiff, Benedict XIII, finding these Rules full of wisdom, of the supernatural spirit, and of an eminently practical character, gave them his approbation.

LAST TWO YEARS

All this work being finished, John still lived for two years, which he employed in assiduously meditating on heavenly things, in chastising his poor body by fasting, scourgings and hair-shirts; by giving example of obedience, and sustaining his Brothers by exhortations and hearing their confessions. He interrupted his retreat and silence but once; it was, when the Jansenists had the audacity to inscribe his name among the number of those who were commonly known by the name of Appellants. He repelled this calumny by a public letter, repeatedly affirming that he had nothing more at heart, that he considered no duty more sacred than to remain faithfully and perseveringly obedient to the Roman Pontiff.

FINAL TRIALS

God, in order to fill the measure of merit of His servant, permitted him to be overwhelmed with opprobrium to the end. Being, through envy, accused to the Archbishop of an odious falsehood, he was deprived in conscientia foro of all exercise of his faculties, in virtue of a judgment of this prelate. The news of this condemnation reached the man of God in his bed to which he was confined by the illness that was to be fatal: he listened to it with perfect meekness and made no reply.

LAST ILLNESS

At the approach of Lent in 1719, great difficulty in breathing caused by asthma, then, an injury to his head, caused by the accidental fall of a door, were added to the rheumatic pains from which John had already long suffered. When he learned that with so many infirmities, he could not long survive, he felt great consolation at the thought of soon entering into the joy of His Lord. On the eve of the feast of St. Joseph, to whom the Saint had consecrated his person and his Congregation, he made known his desire of celebrating the Holy Sacrifice, God suddenly gave him the necessary strength, and on the following day, he was in a condition to celebrate Holy Mass. At this sight, his children abounded with joy, thinking that he had entirely recovered his health. But hardly had a few hours elapsed, when suddenly, he grew worse, and death appeared imminent. John understood it, and wished to give his disciples his last advice, to exhort them to walk with constancy in the way of religious perfection which they had entered. He recommended to them obedience, mutual charity, and above all, respect and submission to the Apostolic See whither, he said, he had sent two Brothers, who were to live in Rome as witnesses of his inviolable submission, and of that of all the members of his Institute. He recommended to them to have great devotion towards our Blessed Lord, to unite themselves frequently to Him in the adorable Sacrament of the Eucharist; to delight in loving His Most Holy Mother, and to honor, in a special manner, her most chaste Spouse, the Patron of their Society. Two days afterwards, he asked for the last sacraments of the Church. Whilst awaiting the Holy Viaticum of the Body of Jesus Christ, he had his room decorated, asked to have his habit, surplice and stole put on; and charity giving him strength, he adored the Holy Eucharist on his knees, and received with the most profound respect. On Thursday of Holy Week, he was anointed, and passed seven whole hours in thanksgiving. Towards evening at the request of Brother Barthélemy, he blessed all the members of the Institute. Then the prayers for the recommendation of the soul were recited; when they were finished, he resumed his exhortation to the Brothers not to have dealings with worldlings, to live and die in the vocation to which they had been called. He was already two and a half hours in agony and without movement, when suddenly, as if awaking from a profound sleep, he devoutly recited the invocation prescribed for the Brothers for the evening: Maria, Mater gratiae...; then he exclaimed: "I adore in all things the will of God in my regard!" and raising his eyes to heaven, he placed his hands in the form of a cross one over the other, and slept peacefully in the Lord, about four o'clock on Good Friday, April 7th, 1719, in the sixty-eighth year of his age.

VENERATED AS SAINT

The death of the servant of God was hardly known, than a common sentiment of sorrow seized all hearts; people of all classes and conditions, without exception, published the virtues and good deeds of the deceased. When his inanimate body, clothed in sacerdotal vestments, was exposed in the chapel, great crowds of people gathered from all parts, and this occurred again at the funeral. No one was willing to withdraw without carrying away
DECLARED BLESSED

And there was nothing exaggerated in this eagerness, so great was his reputation for sanctity and the esteem in which he was held by all ranks of society. This reputation, far from diminishing, constantly increased with time; for, God himself, seemed to confirm it by miracles, thus showing that it would be in conformity with His designs that heavenly honors should be conferred on John Baptist. But the great disturbances that subsequently took place in the state, prevented the immediate accomplishment of this pious duty. However, canonical inquiries were instituted after some delay by the authority of the Ordinaries. When they were terminated at Rouen, Rheims and Paris, and then taken to Rome and regularly examined, Gregory XVI, of happy memory, signed, with his own hand, the commission of introduction of the Cause, on May 1st, 1839. Later on, when, in conformity with law, the apostolic procedures were ended and approved, the Sacred Congregation of Rites began the discussion on the heroicity of the virtues of John Baptist; and Pius IX, our predecessor, published, November 1st, 1873, by a solemn Decree: That it appeared so clear that he had practised in an heroic degree, the theological virtues of Faith, Hope and Charity towards God and his neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and other allied virtues, that the examination of the four miracles might be proceeded with.

It pleased Us however to decide, that in order to confer on John Baptist the honors of the Blessed, it would suffice to produce three miracles. They were the following: The instantaneous and perfect cure of Brother Adelinim of the Congregation of the Christian Schools, of progressive locomotor ataxy; the instantaneous and perfect cure of Stephen de Suzanne, a boy aged ten, of deadly capillary bronchitis; the instantaneous and perfect cure of Mary Magdalen Ferry, of incurable chronic hydropericarditis, complicated with other dangerous diseases. After the Sacred Congregation of Rites had submitted these miracles to a threefold examination, We Ourselves declared them authentic and certain by a solemn Decree of November 1st, 1887. In order to finish, it remained but to submit to discussion the following doubt: Being given the approbation of the virtues and of three miracles, may the solemn Beatification of the Venerable John Baptist de La Salle be securely proceeded with? The Sacred Congregation of Rites, in general Assembly, in Our own presence in the Palace of the Vatican on November 15th, 1887, answered affirmatively. Con-

sequently, on November 27th, We decreed that the solemn Beatification of the Venerable John Baptist de La Salle might be securely proceeded with. Accordingly, it was solemnly celebrated at the Vatican on February 19th, 1888.

MIRACLES WORKED

After these events, it pleased God to work several other miracles through the intercession of the newly Beatified. Two were selected that were submitted in order to obtain the Canonization.

The first was in favor of young Leopold Tayac, a pupil of the Boarding School of Rodes, in France. He was attacked in 1888 with pneumonia, which tinting and infecting the blood as it did, was judged by the doctors as absolutely incurable. The Director of the Boarding School, as soon as he learned of the gravity of the sickness, caused prayers to be said to Blessed de La Salle. But the sickness grew worse; it was complicated with frightful convulsions, which affected the mind of the poor boy, and violently agitated his frail body. The Director of the Boarding School, however, did not lose hope; he exhorted his household to pray earnestly and with more fervor. At his bedside was the mother of the boy, who was at the point of death, when, suddenly, he became conscious, cast at her a long and tender look, recognizing her, and affirmed that he was cured. The doctors being called, testified with admiration, that the frightful symptoms of the disease had disappeared.

The second miracle happened in the same year in the religious house commonly called Maisonneuve, near Montreal. Brother Nethelme, of the Institute of the Brothers of the Christian Schools, having met with an injury to the spine, it was followed by so serious an inflammation of the spinal cord that it degenerated into complete paraplegia; besides, his legs were swollen and affected with deep ulcers. The poor sick Brother implored the help of Heaven, but in vain, when his Superior advised him to have recourse to their Blessed Founder. Brother Nethelme obeyed, and when he had received Holy Communion at the altar railing, feeling himself tortured by violent pains, he addressed himself to the Blessed exclaiming: "If thou wish, thou canst cure me!" Instantly, strength returned to his limbs; he laid down his crutch and walked with a firm step; no trace of the ulcers was left.

MIRACLES APPROVED

After the threefold examination prescribed by law, We declared, by solemn Decree of April 30th of last year as authentic and certain, the two miracles submitted, to wit: the instantaneous and perfect cure of Leopold Tayac, of a severe attack of pneumonia, ac-
companied with cerebral and fatal symptoms and the instantaneous and perfect cure of Brother Nethelme, of the Congregation of the Christian Schools, of a transverse lumbar poliomyelitis and of ulcers in the legs.

There remained to be proposed in general Session of the Sacred Congregation of Rites, the following doubt: May the solemn Canonization of Blessed John Baptist de La Salle be securely proceeded with? The general Session was held on May 29th of last year; all the members being present, both Our very dear Sons the Cardinals of the Holy Roman Church, and the Consultors of the said Sacred Congregation of Rites, expressed their views. We, after having learned them, and implored the help of God, proclaimed by solemn Decree of July 2d, the sixth Sunday after Pentecost of the same year, that the solemn Canonization of Blessed John Baptist de La Salle might be securely proceeded with.

**CANONIZATION PETITIONED**

These preliminaries being concluded, and in order to carry out in the final and most solemn ceremony all the wise prescriptions of Our predecessors, concerning its publicity and splendor, We began by calling to Our presence in Consistory, on April 19th of the present year, all the Cardinals of the Holy Roman Church, in order that each might express his views. They first heard Our beloved Son Baltasar Capogrossi Guarna, Advocate in the Consistorial Chamber, on the deeds of Blessed John Baptist de La Salle; after which, they unanimously pressed Us to pronounce the canonical definition of that Cause. We were careful, at the same time, that the Bishops, not only those in our vicinities, but even those at the greatest distance should be notified of this important solemnity by special letters of the Sacred Congregation of the Council, so that they might come, if possible, in order to give their views also. They came in great numbers from all the countries of the world, and after having taken exact cognizance of the Cause, either by what had until then been done, above all in the public Consistory held in Our presence, as We have said, or by the Acts of the Sacred Congregation of Rites, a copy of which was given to each; all, in a semi-public Consistory, equally held in Our presence, on May 10th of this year, agreed with the views of Our dearly beloved Sons, the Cardinals of the Holy Roman Church. The minutes of this fact, drawn up by Our dear Sons the Notaries of the Apostolic See, were taken to the archives of the Sacred Congregation of Rites.

**DAY APPOINTED**

Wherefore, we decided that the Canonization should take place on May 24th, which day happens to be, this year, the feast of the commemoration of the Ascension of our Lord Jesus Christ, and of His triumph over the enemy of the human race. Meanwhile, We ordained a general fast, and We earnestly exhorted the faithful to redouble their prayers, above all, in the churches in which the august Sacrament would be exposed for public adoration, in order that they also might derive the most abundant fruits from this grand ceremony, and that the Holy Ghost might deign to assist Us in the accomplishment of this function, one of the gravest of Our charge.

**SOLEMN CANONIZATION**

Finally, the blessed day so ardently desired was at hand. All the Orders of the clergy, both secular and regular, all the Prelates and Officers of the Roman Court, all our venerable Brethren, who happened to be in Rome, Cardinals of the Holy Roman Church, Patriarchs, Primates, Archbishops, Bishops, Abbots assembled in the Vatican Basilica, clad in magnificent vestments; and We there made our entry, preceded by them singing solemn litanies. Then, Our dearly beloved Son, Cardinal Cajetanus Aloisi-Masella, Pro Datarius, Pro Prefect of the Sacred Congregation of Rites, in charge of all that concerned this Canonization, exposed to Us, through the medium of our dear Son Pascelli, Advocate of the Consistorial Chamber, the wishes and prayers of the Venerable Prelates and of all the Congregation in the Christian Schools, asking Us to inscribe in the number of Saints, the Blessed John Baptist de La Salle, and at the same time, the Blessed Rita di Cassia. When the said Cardinal Aloisi Masella and the Advocate of our Consistorial Chamber had repeated their request a second time with more earnestness, and a third time with the greatest entreaties, we, after having fervently implored the light of Heaven, pronounced the following Decree:

**DECREE OF CANONIZATION**

In honor of the Holy and Indivisible Trinity, for the augmentation and the glory of the Catholic faith, in virtue of the authority of our Lord Jesus Christ, of the holy Apostles Peter and Paul, and of Our own, after mature deliberation and the vote of our Venerable Brethren, the Cardinals of the Holy Roman Church, and the advice of the Patriarchs, Primates, Archbishops and Bishops, We proclaim that John Baptist de La Salle, Priest, Founder of the Congregation of the Christian Schools, is among the number of Holy Confessors.

By the same Decree, We associated with him the Blessed Rita di Cassia, a professed religious of the Order of Hermits of St. Augustine, very celebrated for her zeal in imitating Jesus Christ.
her love for her divine Master, the practice of all the virtues, and by the lustre of her miracles.

FEAST ON MAY 15

We have ordained that the commemoration of St. John Baptist de La Salle be celebrated every year on May 15th, and be noted in the Roman Martyrology; and, to all the faithful, who, on this day, shall venerate his relics. We have granted, in perpetuity, an Indulgence of seven years and seven times forty days. Finally, We have given thanks to God, all merciful and all powerful, for this immense benefit, and We have assisted at the divine Sacrifice, offered solemnly by Our Venerable Brother, Aloisius Oreglia, Cardinal Dean, Bishop of Ostia and Velletri. After the reading of the Gospel, We addressed a homily to the clergy and people, to exhort them, by their great faith and charity, to draw down the favors, not only of the Princes of the Apostles, but also of the Saints newly canonized, upon their persons and the Church and all the human family. We granted a plenary Indulgence to all the faithful present at the ceremony, and We gave orders that this Our Letter should be prepared, and despatched with the leaden seal affixed.

EULOGY OF THE SAINT

And now, benediction, glory and thanksgiving to Jesus Christ, God and Redeemer of the human race, who hath clothed His faithful servant, John Baptist de Le Salle, with the splendor of His glory, and who, in view of our necessities, has proposed him to us as a model, in order that we may the better know the supereminent charity of Jesus Christ which far surpasseth all knowledge, and be filled unto all the fullness of God. For, it was because he burned with that supereminent charity of Jesus Christ, which surpasseth knowledge, that John Baptist generously abandoned family, dignity and riches, to renounce himself, and that, applying to himself these words of Jesus Christ, Suffer children to come to me, he devoted himself entirely to the gratuitous education of the children of the people in religion and in knowledge of the arts. He did so with all perfection. by the virtue of God, combating with the arms of justice on the right hand and on the left, amidst glory and confusion, defamation and praise. And he was so filled with the plenitude of God, that, foreseeing by divine instinct the needs of ages to come, he established, without omitting a single one, all the kinds of institutions useful for the instruction and education of youth. Hence, he was not content with multiplying the number of schools for the poor and perfecting methods, but he also established (and was the first of all to do so), schools that are today called professional, for imparting instruction in business and industries; he conceived and created a work still more praiseworthy, and of far superior utility, namely, normal schools for the formation of teachers; and, inspired by faith, by zeal for the salvation of souls, and guided by his love for the Roman Church, he gave them laws, and traced out excellent rules, that served and still serve as the basis of numerous institutions that have sprung up after his example. Henceforth, you who worthy bear the sacred title of teachers, have a model whom you can contemplate, whose virtues you can endeavor to imitate in your ministry, and whom you can invoke as your intercessor with God, to snatch from the domination of Satan and of his followers the schools of Christian nations.

PROCLAMATION

For these reasons, and after having examined maturely and according to law all that there was to be examined, of Our certain knowledge, and in virtue of the plenitude of Our Apostolic Authority, We confirm, corroborate and decide anew, We decree and publish for the universal Church all and each of the things aforesaid: ordaining that to copies even printed ones of these Letters, provided they be subscribed by a Notary Apostolic and bear the seal of a person constituted in ecclesiastical dignity, there be attached absolutely the same faith as to Our present text, were it exhibited and shown.

And should any one presume to infringe this Act, expressing Our definition, ordinarne, concession and will, make any attempt thereon, or have the temerity of contravening it, let him know that he would incur the indignation of God Almighty, and of His holy Apostles Peter and Paul.

Given at St. Peter's in Rome, in the Holy Year; of Incarnation, one thousand nine hundred, the IX of the Calends of June (May 24th), the twenty-third year of Our Pontificate.

I, LEO, Bishop of the Catholic Church.