

## Greetings to St. Patrick's Society From Ireland and Elsewhere.

London, March 17.—Doherty, Montreal: Heartiest greetings to St. Patrick's Society, Montreal. God Save Ireland.

REDMOND.

Toronto, Ont., March 17.—Irishmen of Toronto join heartily with St. Patrick's Society, Montreal, in celebrating Ireland's national day with you. We hail restoration of Ireland's national liberty.

FRANK SLATTERY,  
Irish Catholic Benevolent Soc'y.

Quebec, March 17.—Reciprocation and greetings from St. Patrick's Literary Institute and add the wish may Ireland soon be governed for and by the Irish.

JOHN E. WALSH,  
President.

Arnprior, Ont., March 17.—The A. O. H. of Arnprior to St. Patrick's Society of Montreal greetings: There is no city in which the honor of the Irish race has been upheld with more fidelity than in Montreal; by no society has the spirit of national sentiment been fostered with more zealous care than yours. May you all live to see the noon that follows the dawn of which your kind message speaks.

F. J. QUINN,  
Pres. Div. No. 1. A.O.H.

Charlottetown, P.E.I., March 17.—Thanks for kind greetings: Friends here heartily return same. Erin go Bragh.

JAMES EDWARDS,  
President B. I. S.

Halifax, N.S., March 17.—The dawn of a better day for Ireland. We heartily join with you to-night in saying "God Save Ireland."

A. B. CROSBY,  
President C. I. Society.

Halifax, N.S., March 17.—A banquet assemblage. Charitable Irish Society of Halifax send greetings and many happy returns of the day to their sister society of Montreal, hoping that the silver lining of the dark cloud of so many centuries seems to be brightening and heralding.

London, Ont., March 17.—The Irish Benevolent Society of London send warmest greetings, and join with you in celebrating the feast of our patron saint.

T. J. MURPHY,  
President.

Hamilton, Ont., March 17.—Wentworth County Irishmen return heartiest greetings. "God Save Ireland."

M. J. O'REILLY,  
President.

Farnham, Que., March 17.—Many thanks for your kind greetings, and hope we will all have reason to rejoice over Ireland's gain by next St. Patrick's Day.

FRANK O'HARA,  
President A. O. H.

Sydney, N.S., March 17.—Pittsburg of Canada appreciate fraternal sentiments expressed and hail with delight the prospects for Irishmen at home and abroad.

W. F. O'CONNELL,  
President A. O. H.

Moncton, N.B., March 17.—Division No. 1, A.O.H., greatly appreciate congratulations, and says that the dearest wish of every true Irishman will soon be realized. Yours fraternally.

B. McKEEVER.

Cornwall, Ont., March 17.—Irishmen of Cornwall send warmest greetings to Brother Irishmen of Montreal. Erin Go Bragh.

JOHN F. O'NEIL,  
President.

New Castle, N.B., March 17.—Let us plant the shamrock over Canada in Friendship, Unity and Christian Charity.

JOHN MORRISSEY,  
President A. O. H.

Ottawa, Ont., March 17.—Hibernians of Province of Ontario greet your message. May your efforts be crowned with every success. "God Save Ireland."

M. J. O'FARRELL,  
President A.O.H.

Guelph, Ont., March 17.—We return your greetings. Ireland is in our hearts to-night.

JAS. E. DAY,  
President.

St. John, N.B., March 17.—Your compatriots of the Irish Literary and Benevolent Society down by the sea gladly reciprocate your kind greetings, and are pleased to observe that happier days seem to be dawning for the land of St. Patrick and the Shamrock.

A. J. MAHONEY,  
President.

Ottawa, Ont., March 17.—Ottawa Irishmen send hearty greetings to Erin's sons in Montreal. The clouds are breaking and Ireland's brighter day appears.

D'ARCY SCOTT,  
President St. Patrick's Literary and Scientific Association.

Winnipeg, Man., March 17.—Irishmen of Winnipeg, reciprocate your kindly greetings, and join you in fond memories of the past and confident hopes for the future.

F. W. RUSSELL,  
President Catholic Club.

tions, created partly by schism and heresy, partly by the new learning, partly by the carelessness of the clergy, partly by the discovery of the art of printing, and by the growth of population. She braced herself to her task by convoking a General Council, which, among other salutary decrees, ordained that the clergy should teach Holy Scripture and Christian Doctrine, not only on Sundays and holydays, but during Advent, and at least three days a week during Lent, whilst on Sundays and holydays the children in every parish were to be taught the rudiments of the Faith, and obedience to God and to their parents!—thus indicating that the revolt to be met was one against authority, both human and Divine. St. Charles Borromeo took an important part in forwarding the execution of this decree, by helping to draw up the famous Catechism of the Council of Trent, a manual of instruction for the use of parish priests, and all engaged in catechizing. He was led in interest himself in this by the practical experience he had gained in the diocese of Milan. But it was not only a catechism that was needed; a complete change of system was required. The instruction and formation of the young was no longer to be confined to the care of the clergy. They were to bring in the help and the moral influence of the laity. Hence the foundation and the rapid spread of Confraternities of Christian Doctrine. St. Charles is sometimes spoken of as the first founder of these confraternities. But this is not correct. On sending his Vicar-General on before him to Milan, at the beginning of his episcopate, he found confraternities of Christian Doctrine already well established in no less than fifteen different centres in the city. A priest, Castellino da Castello, had begun the good work one or two years before even the birth of St. Charles; that is, in 1536 or 1537. This was really the earliest Sunday School for children, or Confraternity of Christian Doctrine, of which we have record. By 1560 Confraternities of Christian Doctrine, composed of clergy and laity, were producing excellent results in Rome—the laity, it is said, throwing themselves into the work with surprising zeal and enthusiasm. It was not till 1566 that St. Charles reorganized the Confraternity in Milan. But he then gave to it a new and extensive impulse. At his death the workers in his Confraternities exceeded 5,000, lay and cleric, with 740 different centres—and this for a population not three times the present Catholic population in London. In 1571 St. Pius V. ordered Confraternities of Christian Doctrine to be established in every diocese throughout Christendom, and a few years later the Basilica of St. Peter's, in Rome, became the seat of the Archconfraternity, to which all Confraternities of the kind are now affiliated. To this day it is a striking sight in Rome to see and hear the children assembled in groups or classes, every Sunday in St. Peter's, going through their lessons in Christian Doctrine. These Confraternities exist in England. In the First Provincial Council of Westminster a decree, drawn up by Cardinal Wiseman, ordained that the first two confraternities to be established in the missions should always be the Confraternity of the Blessed Sacrament and the Confraternity of Christian Doctrine. This decree has been partially, though not wholly, carried out, though in many parts of England there are flourishing Confraternities of Christian Doctrine that meet every Sunday of the year. We ourselves were employed over forty years ago, when living as an Oblate of St. Charles, under the authority of Dr. Manning, in Bayswater, to establish the Confraternity of Christian Doctrine in St. Mary's, and it continues to prosper and render excellent service to religion to this day—large numbers of the flock taking part in teaching and training the children. It was the intention of our venerable and holy predecessor, as we heard more than once directly from his own lips, to order the establishment of this Confraternity in every mission of the diocese; but illness, and finally death, hindered his accomplishment of this project.

DEFECTS IN METHOD.—The following would seem to be the two defects in our method which tell most heavily against the influence that religion ought to have upon the young:—I. First, Catechism and Religion are too much identified in the minds of children with ordinary school work. The teaching of religion is conducted in the school-room and by the ordinary school teachers. The parents seem to have little to say to it; the better class of the people has no concern in it. It is not treated as an avenue to success in this world; it takes up time, and is an additional task, which many are able to escape altogether. Is it surprising, then, that the subject of religion is not always popular? 2. Secondly, nothing can be so dry and abstract as the Catechism, dealing as it does, in necessarily condensed and concise form, with the whole course of theology. It addresses the reason, and makes little appeal to the heart and affections. The wholesome doctrine of self-denial is there, but the attractive personal sweetness and love of Our Lord need development.

SUGGESTED REMEDIES.—I. We suggest the following way of dealing with the first defect. But let us say at the outset there can be no question of dispensing with the service of the school teachers and of the day school. They lay necessary and sound foundations. It is simply a question of supplementing their work. The Synods ordain that the clergy must visit the school and teach the children religion. This is done. In the Catholic elementary State schools of Germany the priest spends from ten to sixteen hours a week teaching Catechism, Bible and Church History, and the Liturgy, to the different classes. Once a year the children are examined by the chief inspector and the clergy, in the presence of the parents, who are especially invited to attend, and to express their approval or otherwise of the children's progress. Our own Synods ordain something more than a visit of the priest to the school. They say that Confraternities of Christian Doctrine are to be established, which means that the laity are to take part in the training of the children, and then the priest is to give a well-prepared and interesting instruction or exhortation upon that part of the Catechism which has been learnt. This is to take place every Sunday, and in the church itself. St. Charles's Confraternities always assembled in the church. No words can be stronger than those of the late Bishop Dupanloup on the importance, on the absolute necessity as he thought, of securing a religious place—altogether apart from school associations—in which to assemble and teach the children their religion. He would give them for this a chapel of their

own; where this cannot be he would enclose them in the sanctuary itself, or curtain off a part of the church, or turn the sacristy or some other large room into a temporary chapel. And if there be absolutely no other place than the schoolroom, he would convert it for the time into a chapel, with altar, candlesticks, a great crucifix, and pictures. This is entirely consistent with the educational principles of the present day, which attach great importance to the influence of surroundings, and insist that the buildings, the furniture, and appliances should all be in harmony with the education to be given. If such be the legitimate demands of secular education, who can say that religious education shall be treated with less reverence and consideration? It therefore becomes a question of what is possible—of what the priest can devise in each mission—not indeed to diminish the religious instruction and the good influence of our excellent school teachers, but to increase the children's love and esteem for religion by making them feel that it is not merely a matter of school routine, but that religions has its own bright sphere of joys and interests quite apart from school work, satisfying their affections and putting them into personal communication with our dear Lord and all that is good and holy. II. Next, the Catechism may be dry, but it is not to be under-valued. It is, for its bulk, the most comprehensive, the most profound, the most logical, the most valuable book in the English language. It is the compendium of the whole revelation of God. It is the people's "Summa," and like the "Summa Theologica" of St. Thomas, it is dry light; concise, abstract, and addressed to the reason. It needs a commentator to develop its life and full meaning. Until the history of God's personal dealings with man is read into every page of the Catechism, it will remain the dry, abstract analysis that it is. Once illumined it with the stirring, concrete, historical lives of God and man, and the dry bones live and move among us in the flesh." The Cardinal then enters into a detailed and most interesting exposition of catechetical method, urging that illustration, colored prints, pictures and music should be used, and mentioning incidents from ecclesiastical history showing their value. His Eminence then continues:

FIRST COMMUNION.—"One of the best ways to make a lasting impression upon souls is to take time and great pains in preparing them for their First Communion. During the last two years we have conferred with the clergy on this subject; and in the last Synod an instruction on the 'Method of preparing the children' was published. So that this subject is not one now sprung upon the clergy for the first time. Nor is it altogether new to the laity, for the Ladies of Charity have been informed of it, and they have already received lectures on the art of catechizing. According to the arranged plan, the First Communion day is to become a great religious festival throughout the whole diocese. It will take place on Sunday within the octave of Corpus Christi. The course of preparation will begin in Lent. Everything is to be done during the time of preparation to make a lifelong impression upon the children, and to attach them to their religion, by carrying out the system already spoken of in this letter. The clergy are to enlist the co-operation of a number of the laity in each mission, who, under the direction of the priest, will form a body of workers to be employed partly in teaching, and partly in otherwise interesting, training, and helping the children who are to make their First Communion. The moral and personal influence of a number of leading members of the flock, in addition to that of the clergy, will thus be brought to bear upon the children during this important period of their life—their preparation for First Communion. We do not enter into further details in this letter, which is already too long. But we refer you to our recently annotated 'Synodal Instruction on Preparation for First Communion,' now published in booklet form, and to be had for one penny, from the Catholic Truth Society, or from Messrs. Burns and Oates. Therein the importance of co-operation is enlarged upon, and practical directions are given to make the work easy."

(Continued on Page Eight.)

### MR. GORDON'S ARTISTIC WORK.

Mr. P. J. Gordon, the well known artist photographer of St. Catherine street, is to be congratulated on the excellent photographs he has completed of the Missionary Fathers.

## Cardinal Vaughan's Letter on Religious Training of Children.

AN IMPORTANT LETTER by His Eminence Cardinal Vaughan on the religious training of children was read in the churches of the archdiocese of Westminster on Sunday last. His Eminence says: "Great educational changes are taking place. Stimulated by the fear of losing her commercial supremacy, by a desire to increase the wealth and comfort of her sons, and perhaps by nobler aims, England is about to make a large expenditure along the whole path of education. The head of the State is extended to group and con-

trol education in all its branches, from the elementary school to the University. A competition, keen and real, if somewhat veiled, has been set up against the influence of Christianity. The State claims the right to instruct, mould, direct, and influence the growing youth of the country, with a view to the temporal prosperity of the nation. Christianity also claims to exercise a paramount influence, as being alone capable of leading men safely through this life, into a life of happiness that shall be eternal. The recent Education Act excludes the presence of every minister of religion and the teaching of every form of definite Christianity from all schools provided out of public funds. It transfers from all Voluntary schools to the State the whole of the secular control, leaving to religion, at least for the present, a certain limited freedom, which the Opposition is still bent on destroying. Thus, competition between the world and the Church, to control the formation of the young, has become visibly and sensibly accentuated in all directions. The question before us is this: Given the present condition of the law, will Christianity continue powerfully to influence the young and to form

their character? or will the continually increasing control of the world in the sphere of education dominate and prevail, to the ultimate destruction of revealed religion as a vital factor in public and private life? The answer to this, so far as the Catholic Church is concerned, depends upon the parents and the priests. You will see further on in this letter a fuller expression of our meaning."

DUTIES OF PARENTS.—Proceeding to deal with "The Honor and Responsibility of Parents," His Eminence says: "In the early centuries of the Church the work of training and catechizing children devolved entirely upon the parents, who carefully explained to them what they had heard in the Church from the lips of the priest. And many of the greatest Fathers speak with enthusiasm of the instruction they had received in this way."

In a period succeeding the early centuries, children were taught religion chiefly by the priests and by members of religious orders. But on emerging from the Middle Ages into the modern period the Church found herself in the presence of new condi-

## School Concert

Evening, the pupils of the Sarsfield School of St. Patrick's Day retained their part to an entertainment roughly enjoyed and upon.

the concert was to the foresight of management, Mr. Patrick and J. J. Director, in placing a programme of melo-drama, operette, which ran from without any of delays which often of amateur con-

ing of Masters Edward Jasper Stanford of "Why did they and "Alabama," a wave of enthusiasm, which about the evening, and Jole Asselin sang "Boy" with much body "When Women," was artistical, Ed. O'Flaherty and Henry Curran, Murphy, Walter Behan, Marnell in the melo-drama "Foot-print," showed a of the characters and their effective act-

Dand," an operetta, talented young musician, was sung by fifty voices in a manner.

portion, composed of Dowe, Murphy, Curran and Wm. Heagerty. of the evening was by on the famous te, taken part in rnell, the Misses Meaghan, and Murphy, Daly and of the Acad- concert Wallace, in manner, presided

Means is to be on the success- school concerts given of St. Gabriel's the large attendance Sunday's concert people of St. Ga- dthly endorsed the by coming in them entertain-