

THE  
SUNDAY SCHOOL  
OR  
CATECHISM.

BY THE  
REV. J. FURNISS, C.S.S.R.

*Permissu Superiorum.*

“Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven.”—MARK X 14.

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TO HIS LORDSHIP  
THE RIGHT REV. 'DR. BRIGGS  
BISHOP OF BEVERLEY,  
THIS WORK  
ON THE  
SUNDAY SCHOOL AND CATECHISM,  
IS BY PERMISSION,  
MOST RESPECTFULLY AND AFFECTIONATELY  
DEDICATED,  
IN THE HOPE THAT IT MAY ASSIST  
THE ZEALOUS TEACHERS  
OF THE CHRISTIAN DOCTRINE  
IN ENGLAND AND IRELAND,  
IN THEIR MOST USEFUL LABOURS,  
FOR THE  
WELFARE OF THE POOR CHILDREN.





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## NOTICE.

1. The third Diocesan Synod of Westminster recommends the introduction of the Christian Doctrine Confraternity into the Sunday Schools. This Confraternity, moreover, exists extensively in Ireland.

2. The rules and directions of the Confraternity of the Christian Doctrine Society for the working out of the great object of teaching the Catechism are often general, and not descending into particulars, which are left to be determined by experience and practice.

3. The object of this work is to suggest means for reducing to practice the principles of the Confraternity of the Christian Doctrine, and where this Confraternity does not exist to suggest means for the introduction of the substance and spirit of it.

4. The suggestions about the Sunday School and learning the Catechism which will be offered in this work are not a theory. They are the result of hard labour in the Sunday Schools during several years, of watching the children there, of seeing what is actually done, how anything might be done better, how anything useful might be done which is not now done.

5. These suggestions have been tested by experiment and practice. They are in actual operation in a number of Sunday Schools and have been found most successful. The Superioress of a Convent writes thus: "We follow the plan exactly. We find that it answers admirably: the teachers and the children like it extremely."

6. Nearly all that is suggested is based also on the authority of the *Catechista Instruito*, published in Rome in 1842.

7. The present work has reference to Sunday Schools generally, both in England, and as they are called in Ireland, the Catechism. It must, however, be carefully remembered, that what is said on the actual state of the Sunday Schools may apply to a number of Sunday Schools and yet there may be others to which it may not apply. So some things may regard England and not Ireland or *vice versa*, consequently it would be a wrong inference to say, This does not exist in this or that Sunday school, or, This does not exist in England, or, That does not exist in Ireland; therefore it is untrue.

8. We wish to be clearly understood about the object of this work. The Sunday School is of most vital importance to the poor children. We believe that there is not any work existing on this subject, any sort of hand-book wherein Sunday School teachers might obtain some information respecting their duties, and the various methods of managing children in Sunday School. Should this work be the means of affording a Sunday School teacher any little assistance in performing his important duties, its end will be fully answered. The parts of this book which more directly concern teachers are printed separately in a work called the "*Hand-book for the Sunday School Teacher.*"

9. The Sunday School is a subject difficult to deal with. On this account we hope that the reader will excuse any deficiencies he may meet with. Any one who would have the charity to communicate to the writer any information on the subject, or any improvement for it, would assuredly do a great act of charity to the poor children, who are most dear to Jesus Christ.

10. Before considering the means of training children in Sunday School, it will be well to consider the circumstances of the children who have to be trained. All the information that could be obtained on this subject from authentic documents will be offered to the reader in the first book.

## THE CAPABILITIES OF CHILDREN.

I. *The prayers of children are of the highest importance.*

Ps. viii. Out of the mouths of infants, thou hast *perfected praise*.—Monsignor Dupanloup, Bishop of Orleans says—“What has saved the Church on earth? What has given the Church confidence when persecuted? It is this—The Church has on her side the *little children*. She has with her millions of little children *stammering out their innocent prayers*. Poor Church of Christ, thou hast for thy defenders not millions of soldiers but *millions of innocent little hands lifted up for thee*.”—Sermon Paris, 1860.

II. *When faith or morality are weakened, they may be restored through the children.* The Roman Catechist remarks “that however depraved a population may be, even so as to reject the final remedy of a mission, we may always get hold of the future generation as long as we have the children to work upon. In such circumstances *attention to the children is the only means of the revival of religion*. S. Francis Xavier made great use of the children in the conversion of the Indies. *By means of the children, a great change of morals was worked throughout the great city of Goa*. A Priest in Madagascar writes to *Annals*, “the regeneration of this people is to be effected *only by exercising an influence over childhood*.” His Eminence Cardinal Wiseman has said—“*The care of the children is now the great work which occupies the Church*.”

III. *In the order of Providence children are designed to be the models of virtue to the world.* Matt. xviii. Unless you become as *little children* you shall not enter into the kingdom of Heaven.

So children will be if they are *rightly* treated, that is—if they meet with kind and gentle treatment and not with

repulsive harshness—if their instructions are not in hard words, long sentences, abstract reasoning and perhaps in a voice which frightens them—if their prayers are not above their capacity—if besides “Questions and Answers,” they have pious Exercises—if these exercises are *fitted* for them and not such as are fit only for adults, as if one should clothe an infant in the coat of a grown man—if the way is open to them to hear Mass devoutly and go to the Sacraments—if simple singing and simple stories be the basis of their training—if persons of the better classes will take an interest and teach Catechism in the Sunday Schools—if the interests of children are not sacrificed to the convenience of adults. Mark x. *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven.*

“CLEANSE THE FOUNTAIN HEAD AND THE  
STREAM WILL BE PURE.”



# THE SUNDAY SCHOOL OR CATECHISM.

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## BOOK I.

### ACTUAL STATE OF THE CHILDREN.

Chap. I. Day School—II. Proselytism—III. Emigration—IV. Social and moral state of the children—V. Children and the Sacraments.

## CHAPTER I.

### DAY SCHOOL.

His Lordship the Bishop of Birmingham, in his published *Notes on the Education Question*, writes thus: (p. 48.) "In the manufacturing towns and mining districts the children leave school at seven or eight years of age." Page 29, Mr. T. W. Marshall (the Government Inspector) states in his report that nearly one half of the children in our schools are under six years of age, and even of those who do come to school the attendance is very irregular. Page 50. "The multitude have learnt their lessons in the streets, and soon growing weary of school, betake themselves to their old haunts and companions again." Page 52, "Many of the children are obliged to work all the night and sleep during the day." Page 53, "In Birmingham one in three and in Wolverhampton one in four of the Catholic poor change their place of living within a few months."

In the agricultural districts of Ireland especially in the north, the children go to herd and work on the farms at an early age, and remain there for years without being permitted to go to

school or chapel. In Ireland in the national schools every sign of religion during school-time is forbidden by the regulations of the government. During the month of August His Grace the Archbishop of Tuam and seven other bishops assembled in provincial council issued an address to the clergy and laity, pointing out most emphatically the increasing dangers to the faith in Ireland in consequence of the Government system of education. We need scarcely allude to the recent attempt to interfere with our Sunday schools in England.

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## CHAPTER II.

### PROSELYTISM.

His Grace the Archbishop of Dublin, in his *Letter to Lord S. Leonards on the Patriotic Fund* says, "Proselytizing schools have been established and spread like a network over the country, and starving children invited to frequent them and barter their faith for food and clothing. When very young the children are invited to spend a few weeks in the ragged proselytizing schools, they are assiduously taught to hate everything Catholic, even the name of the Blessed Virgin and the sign of the cross."

The *Dublin Review*, July, 1857, in an article on Proselytism in Ireland, into which £40,000. every year is sent from England to buy the poor children over from the faith of their fathers to apostasy, notes the consequences in the following words: "On the whole we cannot be far wrong in concluding that as far as regards *adult conversions* in Ireland, the operations of the proselytizing society are little less than a total failure. With

regard to the *children* we fear that it is far other wise. The statistics of this society exhibit an amount of success which gives us very considerable pain. The prospect, we confess, is anxious if not alarming as regards the rising generation. Unless the progress of the evil be stayed by timely remedies, we shall have to deplore its successive increase."

It must be remembered that systematic proselytism of children is not confined to England and Ireland. These proselytising manufactories are in active operation and increasing on the continent, in Belgium, France, Italy, the East Indies and America. The hard battle recently and successfully fought in our highest court of justice about the faith of a child, and more recent cases, indicate clearly which way the wind blows.

The following extract is from the *Tablet*, February 11th, "The whole system of administration of relief to children in workhouses is one of proselytism. Every possible difficulty is thrown in the way of the priest who endeavours to get such access to them as is necessary to their instruction, no sufficient accommodation is given to him, it is with difficulty he succeeds, if indeed he does succeed, in ascertaining whether or not any of the children of the workhouse are Catholics. When he has succeeded on that point a new series of difficulties is before him, the children whom he has discovered to be Catholics are removed from one workhouse to another, or they are said untruly to have become Protestants by conviction, and the priest is peremptorily denied access to them." To the above may be added another fact, that great numbers of Catholic children, in going into the workhouse, have their names entered on the books as Protestants, under the impression

that they will get better treatment, and there they are brought up as Protestants. We have heard a priest complain that in an Industrial school he meets with more disrespect from these apostate children than from those who are really Protestants. It may be added that gaols, orphanages, reformatories, and public institutions, generally do their best to absorb the poor children into heresy.

The vast and active conspiracy which in these latter days has been organized against the faith of the poor children is altogether a new chapter in the religious history of the world, and those who take the trouble to observe the signs of the times cannot fail to see that the prospective future looks very cloudy. We see a great number of children present at mass or at Sunday school and we rejoice. But we forget the numbers who are absent, and whom we are losing.

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## CHAPTER III.

### EMIGRATION.

Great numbers of the poor children emigrate whilst their minds are still in the *tabula rasa* state. Many of them are kept in the faith in Ireland by their associations. When emigration snaps asunder these associations one may easily imagine what becomes of the poor *tabula rasa*. We take the following from the *Annals of the Propagation of the Faith* as an indication of the consequences of emigration in the case of children. It is a letter written by the Rev. T. M. Soulerin, from Upper Canada.

“There are nearly one hundred thousand

Catholics scattered over this diocese (Toronto) equal in extent to half of France, amidst a Protestant population five times more numerous, often lost in the woods and seeing the priest only at rare intervals. How can the religious habits of these people retain their force? How can their faith resist the thousand temptations of a zealous proselytism and propagandism with immense resources at its command? But if the present generation, in spite of its habits of piety and good morals brought from the mother country (Ireland) is already seriously exposed, *what shall we say of the generation which is to succeed? This is one of the greatest dangers of Catholicism.* Who is there to instruct the children and give them Christian education? The priests cannot assemble the children every Sunday to say the catechism, the population is too widely dispersed. But then schools—alas we are under the regime of mixed schools! With such schools and such masters, children may learn to read, write, and cipher well, they may become good clerks, notaries and geometers, but most assuredly not Christians! Faith is weakened, a perfect indifference for any form of worship is propagated, morals are relaxed. The vice of intemperance assumes frightful proportions and is spreading like a torrent that nothing can stem. The poor children suffer and vegetate amidst domestic quarrels, without food, without clothes, no more school or prayers for them. Their plaintive cries weary the ears of their unnatural parents, they turn them into the streets, where misery and vagabondage soon make them acquainted with every vice.”

## CHAPTER IV.

## SOCIAL AND MORAL STATE OF THE CHILDREN.

We extract the following regarding the moral condition of children in the large towns from the *Education Notes* of the Bishop of Birmingham. "The children left all day to themselves with a filthy alley, court, or back street for their playground, associated with other children already but too probably corrupted, hearing the riot of the tavern, and seeing it issue through the doors,—there the reeling drunkard, and there the reeking harlot, and habitually hearing the most obscene and blasphemous language. Well may the mother be in anguish. Impurity is infiltrated through the eyes and ears of these children until it penetrates the very marrow of their bones. In the new and improved style of building labourers' houses in the suburbs, the back yards open on each other, and in the absence of mothers one or two corrupt children will infect half the families in the row."

The *Prospectus of the Hammersmith Catholic Reformatory* communicates the information, that betwixt four and five hundred Catholic children are sent to prison every year in London alone.

We take the following extract from the *Catholic Register*, September 18th, 1857. "No one knows but those who see the distressed state of some of our poor Catholic children especially in London. They may be seen dying, literally dying in the public thoroughfares. Their wasted frames, sunken cheeks, pale faces, tell the sad tale too plainly, and alas in vain. They are to be seen in the public markets rooting in the offal for decayed fruit to sustain life throughout the day. At night

they are stretched in the dark arches underground in nooks and corners crouched together seeking rest, with no one to look after them but the police, and thus to drive them out of their holes like so many rats, not as human beings with immortal souls." The following is from the *Manchester Guardian*. "The police of Manchester gave evidence in a public court of justice, that during the two preceding years four thousand children in Manchester alone had been lost by their parents."

From a London newspaper we take the following extract, for the purpose of showing that the far-famed faith of Ireland, may, in children and young persons, be so utterly lost as not to leave a wreck behind it to show that it once existed. "A policeman walking on the banks of the river Thames in London saw a girl's shawl lying on the ground. The river was searched and the dead body of a young Catholic girl was found in the water. A letter was found in her pocket, of which the following are the contents produced at the coroner's inquest.

"Dear aunt,—Remember me to father and mother and tell them I am no more—farewell uncle and aunt, for I am gone away and *fast asleep*. It was bad company that caused me to be here. Farewell, aunt and Fanny too, for I am no more. It is in the deep you will find me. No more for ever, no more, no more. Aunt, aunt, my heart! Aunt remember me, and think when I am fast asleep, and the fishes are watching round the body of Hannah of Kilhaven town—remember me to all my compazions, that I may be a warning to young girls not to go into bad company."

## CHAPTER V.

## CHILDREN AND THE SACRAMENTS.

On account of the peculiar circumstances of these countries, the question of getting the great mass of the children to the sacraments is one attended with many great difficulties, which we propose to enumerate.

1. Let us take the day schools. The number of those who go to day school is small in comparison with the number of those who do not go. Of those who go to day school numbers go to private poor schools, often of the most miserable kind, and beyond the control of the priest. Thirdly, the time of remaining at day school is very short. Fourthly, the children often leave the day school most suddenly and unexpectedly. All the above facts are evident from the authorities quoted in Bishop Ullathorne's *Notes*. From these facts is deduced a consequence, proved to be true by the experience of missions, that amongst the population there are large numbers of young people who have frequented the day schools, but have left them and been set afloat in the world, without making their first communion. This is also evident from the evidence supplied by a teaching religious community, which will be quoted a little later, in which the nuns say, "We congratulate ourselves if we can keep a *few* children at school until they have made their first communion."

2. There is the difficulty of getting hold of the mass of the poor children who do not go to day school, in order to prepare them for first communion. We again quote on this subject the *Notes* of the Bishop of Birmingham, p. 58. "There is a huge difficulty to get hold of the mass of the



poor children, even for a short time, to give them the commonest elements of the Christian doctrine and the first preparation for the sacraments." At page 55, we have the following evidence sent to his lordship by three teaching communities of religious. "We congratulate ourselves if we can keep a few children at school until they make their first communion. It is quite a common thing to hear a sister say, 'My class for first communion will be reduced to a third or fourth of its original number before the day comes. Such and such have been sent to work, another is kept at home to mind the house, because the mother goes out to work, &c.' But will they not come to night school? Oh, they say they will, but those that go to work do not leave off until it is so late that it is scarcely worth their while, and when they come they are so tired and stupid that one can get nothing into them." Page 56, "sometimes a mother is sent for and told that her child is preparing for a first communion, and she is begged to send her regularly to school until the time. For sixpence a week and a meal a day, the child will be let to nurse a baby or mind a house and the first communion is laid aside. *These are not exceptional cases but the rule.* If we expostulate, how common is the answer, 'Well, sister, what can I do? my husband drinks, he takes no care of his family, I cannot see them starve.'"

3. Proselytism is to be found in the streets, private houses, workhouses, industrial schools, reformatories, gaols, courts of justice, &c. At the very least, the spirit of proselytism has a tendency to weaken the faith in the children, and consequently give them a spirit of indifference about the sacraments.

4. There is a large portion of our population in

a floating state. From Bishop Ullathorne's *Notes* we find that "in Birmingham one in three, in Wolverhampton one in four change their place of living in a few months." It is obvious there can be but little time to prepare for the sacraments, children who are thus constantly birds of passage.

5. Vast masses of population, and consequently of children, especially in Ireland, are constantly emigrating. The relation of emigration to first communion is thus described in the *Annals of the Propagation of the Faith*, by the Rev. S. M. Salverin, of Upper Canada. "Who is there," says the writer, "to instruct the children and give them a Christian education? The priests cannot assemble the children every Sunday to say the catechism, the population is too widely dispersed—but then the schools—alas, we are under the regime of mixed schools! With such schools and such masters the children may learn to read and write, become good clerks, &c., but assuredly not good Christians."

6. We must allude to another obstacle to first communion. The case is this—a child or young person is sufficiently prepared for first communion, but kept back in order that it may have a more perfect preparation; the delay goes on and before the time comes, the child or young person has disappeared! And thus, without the slightest suspicion of the possibility of losing the child on the part of those who conducted the preparation, the child may have lost patience during the delay, or it may have been taken away by the necessity of circumstances. We speak particularly of this case, because in the course of missions where there is a probability of meeting children of this kind, we have met such numerous instances of it.

That in these countries there should be so

many obstacles to the first approach to the sacraments is the more to be deplored, because it is precisely in these countries that the children are in such great need of the sacraments. "The children habitually hear," says the Bishop of Birmingham, "the most obscene and blasphemous language. Impurity is infiltrated into their eyes and ears until it penetrates the very marrow of their bones." For these poor creatures, living thus in the very midst of the shadow of death, assuredly the chief, the great support, is that Bread of which if a man eat not he shall die. *John vi.* We may add also another consideration. We have frequently met with children so addicted to intrinsic evil that it seemed as if no remedy could cure them except the great remedy, the Holy Communion. It is obvious that in such a case I might go on delaying the child's approach to the sacraments without being aware of the necessity of the case. Then perhaps it will be, *Sero medicina paratur eum mala per longas involvere moras.* We shall return to this subject later.

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## BOOK II.

### SUNDAY SCHOOL OR LEARNING THE CATECHISM.

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#### PART I.

#### *Importance and difficulties of Sunday School.*

#### CHAPTER I.

#### IMPORTANCE OF SUNDAY SCHOOL.

In Ireland the usual term for the Sunday exercises is *the Catechism*. In England they are

often called *the Sunday School*. When the term Sunday school is used we wish to be understood as speaking of the catechism in Ireland.

We take the following extract from an address of *His Eminence the late Cardinal Archbishop of Cambrai*. "A mere glance suffices to show that the destinies of a people are necessarily dependent on the training of the children. A nation is recruited from the unceasing generations that pour out from its schools, as the ocean is fed by the rivers that flow into its bosom. After the lapse of a few years society is entirely renewed from these sources, and consequently takes their propensities. Education has ever been the mould in which society takes its form, and if education have a moral and religious basis, you may confidently predict that society itself before long will be imprinted with this character. Should, on the contrary, this essential foundation be wanting, or only hold a secondary place, you expose the vessel of the state to the hazard of every storm let loose by unbridled passions."

The mass of the poor children receive the chief part of their religious education in the Sunday school. The Sunday school or catechism is nearly the only means, at least it is the great and chief means a priest possesses of promoting the spiritual advancement of the children. It is chiefly in the Sunday school or at catechism, the children receive their own peculiar instruction, are prepared for confession, holy communion and confirmation.

The obstacles to attendance at day school scarcely exist with reference to Sunday school. 1. Many are kept away from day school because they work, for example, at the factories. On Sundays there is no work. 2. Many children in service can

on Sundays get an hour or two to come to Sunday school. 3. Many are absent from day school because they make the excuse of being unable to pay; for Sunday school there is no payment. 4. Many parents who are indifferent about day school are anxious to send their children to Sunday school. 5. It is less irksome to go to school once a week, than to go every day. 6. The Sunday is a vacant day; the children cannot sit still at home, they want something to do. If the Sunday school be made attractive they will infallibly go there. Besides in our state of society, children will in most cases, especially in large towns, do one of two things; either they will go to Sunday school, or into idle vicious company in the streets.

The importance of the Sunday School cannot be too highly estimated. We believe that in any parish or district there cannot be any Institution more deserving of attention than the Sunday School.

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## CHAPTER II.

### THE DIFFICULTIES OF THE SUNDAY SCHOOL.

A Sunday School, especially in populous places, should comprise children of all varieties of age, of all employments, and from all quarters. There are children of the day school, children from other schools kept by masters or mistresses, children who go to no school at all. There are children who work in the brick-yards, potteries, lead works, iron works, foundries, pits; children who work during the day and others who work during the night, or on the night shift as it is called. There are sellers of sticks, of wood, of

rag, of bones, of grit, of pipe-clay, of lucifer matches, of oranges and apples—runners of errands, drivers of donkeys and carts, others who mind the house or the baby, or carry their father's dinner, others, in fine, who have no occupation whatever. To these may be added vast numbers of children in the country parishes in Ireland whose scanty clothing and shoeless feet and distant dwellings necessitate a simple suspension of the Sunday school or catechism during the winter months. Numbers of these children are wholly unaccustomed to any species of discipline, hence the management of a Sunday School and perfect arrangement of it is not an easy matter. Amongst the difficulties likely to be encountered we notice the following.

1. Noise, which is confusing and distressing to those unaccustomed to it, and which must, more or less be a great distraction to the children themselves.

2. The continuous monotony of incessantly repeating answers for a long period of time, which, however necessary it may be deemed, must be wearisome alike to children and teachers. The monotony and labour of long and continuously repeating answers by heart is unquestionably very repulsive to the nature of a child. We need not wonder if many children are glad to absent themselves from Sunday school, and still more glad when the time comes at which they may altogether disconnect themselves with it, because universal testimony says, "Omne violentum non durat."

3. The absence of many children who should come to Sunday school, but do not come.

4. Irregularity in the attendance even of those who are accustomed to come. Also the attraction of proselytising schools.

5. The late arrival of children at Sunday school.

6. The want of teachers, and, especially in England, the indisposition of those of the better and more educated classes to engage in Sunday School work.

7. Irregularity in the attendance of teachers. Irregular attendance on the part of teachers, whether it be for a just reason or not, is most fatal to the success of a Sunday school. Classes without their teachers must either be adrift like a ship without a pilot, or they must be committed to the charge of some incompetent children. We believe, however, that everywhere there are to be found a certain number of teachers who devote themselves most heroically to the Sunday School.

8. The chief duty of a Sunday School teacher is to make the children learn a few answers. To those unacquainted with children and Sunday School, this duty would seem to be very simple and easy of accomplishment. From what we have observed we should say that it is rather rare to see it done skilfully and successfully except by a few select teachers.

9. The "successive method" of teaching answers to one child after another, which is the system usually adopted in our Sunday schools, involves an enormous loss of time as will be shewn later.

10. There is another difficulty. The question is not now about select school children, or about a certain number who have been exercised for an examination. Learning much by heart is a great difficulty for the children. This difficulty is especially felt by those who do not go to day school, and consequently are not accustomed to exercise the faculty of learning by heart, and by those of a more advanced age, but more or less by all; and

this difficulty is liable to be increased by the unskilfulness of a teacher. Take for example the simple answer: "God the Son, the second Person, died to save us." We have scores of times seen children, especially those rather older, who do not go to day school, working at the repetition of this answer for ten minutes or a quarter of an hour—in vain. A few moments afterwards it was forgotten. This difficulty of learning by heart is greatly increased if there be hard words or long sentences or long answers in the way.

We take into account then the numerous difficulties which must be met with in Sunday schools where there are great numbers of children, and especially the difficulty a priest finds in supplying his Sunday school with a sufficient number of efficient teachers, the great irregularity of attendance on the part of the children. With all these difficulties, will the whole mass of children, or even the great majority of them, commit to memory what is proposed to them, excepting that what is proposed be very limited in its compass, of very simple words, and short answers? We refer on this subject to the *Notes on the Education Question* by his lordship the Bishop of Birmingham. His lordship writes thus, page 58: "There is a huge difficulty to get hold of the great mass of the poor children even for a short time to give them the commonest rudiments, the grounds of the Christian doctrine."



## PART II.

*Suggestions for Sunday School.*

## PRELIMINARY REMARKS.

Some suggestions will now be offered, one or other of which may perhaps interest those whose attention has been drawn to the important subject of Sunday schools. At all events to offer a few suggestions can do no harm. We should be sorry to suggest anything which is a mere speculation or a theory. Nothing will be proposed except what has been done over and over again and successfully in a variety of Sunday schools in England and Ireland.

For a number of years missions have been given to children exclusively, both in England and Ireland. There is one fact regarding these missions which is certain and indisputable, that they were popular with the children: that wherever these missions were given, the children were attracted by them to the Church, and came eagerly in crowds, all classes, great and little, rich and poor, and especially those whom ordinary means had failed to attract. They came also with a regularity and perseverance which was wonderful, ill-clothed and bare-footed children were not afraid of the cold, nor delicate children of rain, nor timid children of the dark, a distance of miles was frequently no obstacle. Many and many a child has wept on an evening when it was kept away from the mission by its parents. Many children have made heroic sacrifices to come to the mission. At the end of a daily mission of

three weeks or a month, the children, so far from being weary, have lamented most bitterly the conclusion of the mission.

It is evident, then, that there was in these missions something which attracted the children. It would seem a question worthy of consideration whether that which attracted the children to the mission might not also be employed to attract them to Sunday school.

The question therefore remains, what was the secret of the method made use of? This question is easily answered—there was no secret at all. There was no method at all previously prepared and then applied to the children to attract them, except perhaps the method of St. Paul, "With the weak I became weak, that I might gain the weak." The various probable methods of interesting the children in learning their religion were tried, the children were sharply watched to see how far any means adopted might be popular with them. In fact the children themselves became the instructors, and by their attention or indifference to what was going on, they taught their instructor what should be done and what not. Hence the following conclusions were drawn.

1. That formal sermons, heavy instructions, argumentative style, consecutive reasoning, (in the ordinary way,) speaking of things in the abstract, hard words and long sentences, were all repugnant to the nature of children. It was found that a quick, fluent style of speaking did no good, on the contrary it was found necessary to take as a model for speaking, the way in which children speak themselves. Instructions prepared with ordinary care, that is, unless prepared with extraordinary care, both as to matter and words, were lost on them, even a serious air stiffly maintained

from beginning to end did harm rather than good.

2. A long continuation of any exercise whatever, whether singing, or prayer, or instruction, especially a continuous battery directed at their memories and understandings, was found most inexpedient. Their weakness cannot bear a long continuation of the same thing. Hence we will enquire later whether it be not possible to introduce some alleviation into that most painful task for children, of long continued repetitions of answers. We quote on this subject a work which has had a very large circulation, "Papers for the Schoolmaster." *"The best way of promoting the welfare of a Sunday school is constant and varied employment and frequent singing and exercises.*

3. Frequent singing for a very short time had also the very best influence on the children. But it was found that singing could be employed not only to attract and please the children, but to a considerable extent as a substitute for the painful task of learning by heart. There were present in these missions children in large numbers who did not know the principal mysteries, prayers, &c. The labour and difficulty of getting them learnt by heart in two or three weeks was exceeding great. Singing of the mysteries and prayers was then tried instead of or rather in addition to learning by heart, and the object was accomplished with tenfold facility.

4. Vocal prayer was found to have no great attraction for the mass of the poor children. The reason of this was soon made plain. It was not prayer in itself which was disliked by children, but it was long prayers, with the accompaniment of hard words and long sentences. Short and simple prayers said aloud, in unison, with pauses, were the delight of the children and those who

heard them were struck with the beautiful effect of children's prayers.

5. We confess that at the beginning we had no idea of any ascetical exercise for children, at least the poor and uneducated children, beyond that of morning and evening prayer. We were therefore astonished to find that when the most important ascetical exercises were divested of all formality and put into a simple, child-like form, the children took them up with the greatest eagerness.

6. Of all things stories were found beyond measure attractive to children, with stories we may add descriptions and comparisons. It was found almost impossible to keep their attention fixed for any length of time by any other means.

It is not an uncommon supposition that the poor children are, as a class, little capable of appreciating and profiting by what you do for them. The very fact even of their being children at all is supposed to imply levity and inattention. We also held the same opinion before knowing much about them. *Nihil volitum nisi præcognitum.* After working amongst them and being in the midst of them for years we are prepared most completely to deny the truth of the above suppositions. It is necessary to study children and to know their ways. On the surface you will meet with plenty of what is annoying and troublesome. But penetrate beneath the surface and you will find in great numbers of them the most enchanting qualities. You will discover the reason why our Lord said, "of such is the kingdom of heaven." You will find in them the simplicity of God, a docility something like that of a perfect religious, a beautiful freshness of heart, a meek and affectionate spirit. We have times without number discovered a superabundance of these quali-

ties in children the most rough, despised, neglected, and unknown. You must accommodate yourself to their ways and not their ways to yours. You must work for them affectionately, that is, not merely with external signs of affection, but, *ex corde*, with a real sincere affection and earnestness, for children are excessively sharp and keen in finding out when one works in earnest for them. So you will gain their hearts and then you may mould them as you please. You will then see the difference betwixt the gentle confiding spirit of childhood, and the hard unyielding spirit of more advanced age, from which all simplicity has been worn away by passions and the spirit of the world. You will see how labour bestowed on meek and simple children may do more for the Church of God than the same labour bestowed on manhood. We take the following from the *Annals of the Propagation of the Faith*: "The mission of Madagascar, in spite of all its devotedness, and the immense sacrifice of apostolic lives, has hitherto made but little progress. After repeated, and in every instance fruitless attempts, it became evident that the age of maturity presented but little hope of an abundant harvest. The regeneration of this people was to be effected only by exercising an influence over childhood."

One more observation. We may as well remark once for all that we do not profess to offer any grand scheme, or high theory, or any notable invention or discovery. We merely suggest things which have been found to suit children, pleasing and attractive and useful to them. These things are very little, so little that their littleness may shock those who are not acquainted with the littleness of a child's mind. But those who are familiar with the ways of masses of poor children

will perhaps recognize in the suggestions which will be offered some additional means of inducing the poor children to come to Sunday School.

We take for granted the principle that it is desirable to have an interesting variety in the exercises of a Sunday School. Monotony disgusts the children and drives away the teachers. For many Sunday is the only day of relaxation; and they will scarcely spend the best hours of the day in a task which is repulsive to them. On this subject we quote "Papers for the Schoolmaster." "*The best way of promoting the welfare of a Sunday school is constant and varied employment, frequent singing and exercises.*"

The subject will be divided into four chapters—  
I. Singing. II. Ascetical exercises and pious Practices. III. Prayers for children. IV. Spiritual reading.

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## CHAPTER I.

### SINGING.

1. Difficulty of learning the Christian Doctrine.— 2. Method of Learning the essentials of the Christian Doctrine easily and quickly by singing.— 3. Parts of the Christian Doctrine which are sung.— 4. Remarks.

1. *Difficulty of learning the Christian Doctrine.*— Our object is not at all to enquire how a select number of children may attain the highest amount of knowledge. We have already reminded our readers of the declaration of His Lordship the Bishop of Birmingham, that "there is a huge difficulty to get hold of the great mass of the poor children, even for a short time, to give them the commonest rudiments, the grounds of the Chris-

tian Doctrine." There may be accidental differences in the amount of this difficulty in various localities. But we confess that having for years been constantly in the midst of the masses of poor children in England and Ireland, we found that substantially facts coincided exactly with his Lordship's words. It is then for this great evil, the evil of masses of poor children living and dying in ignorance of what is essential to salvation, that we seek a remedy.

2. *Method of learning the essentials of the Christian Doctrine easily and quickly.*—The method proposed is that of *singing the Christian Doctrine*. This method is proposed, First, because the principle of it is suggested in the Roman *Catechista Instructio* page 27. Secondly, because it has been tried in a number of Sunday Schools and has been found to be very successful. It has been found that children by this method are more attracted to Sunday School, learn the elements of the Christian Doctrine more rapidly, and with more pleasure. We may add that St. Francis Xavier adopted this plan in the Indies. (See his life, page 369.) Children love singing, they are passionately fond of it. Pope says, "What will a child learn sooner than a song?" It is of the highest importance to turn this singing propensity to the most useful account. "Omne tulit punctum qui miscuit utile dulci." To learn by repetition only the prayers, principal mysteries, sacraments, commandments, &c., is to a child a fatiguing and distasteful task; to learn them by singing is a child's delight. They learn by this method without being aware that they are learning.

The singing of hymns is an excellent exercise for children, but still hymns are not the prayers

of the Church, or the commandments, or sacraments, consequently the singing of hymns does not meet "the huge difficulty of getting into the mass of poor children, the elements of Christian Doctrine," it does not advance the children one iota nearer to the great point—admission to the sacraments. Besides, in the singing of hymns it is chiefly the melody which the children, at least the poor children attend to, there is a frequent recurrence in them, of words, and forms of expression which are above the capacity of many, perhaps most children. We suggest therefore, that the singing of children should include hymns, but that still more, it should include what the Church commands them to know and what is necessary for their salvation. Just as it would be rational in the case of a starving man to concern yourself more about the meat than the sauce.

3. *Parts of the Christian Doctrine which are sung.*

- I. The Sign of the Cross.
- II. The Good Intention.
- III. The Morning Offering.
- IV. The Preparation against Temptation.
- V. Our Father.
- VI. Hail Mary.
- VII. Apostles' Creed.
- VIII. The Four Great Truths or Principal Mysteries.
- IX. The Seven Sacraments.
- X. The Commandments.
- XI. The Examination of Conscience.
- XII. Acts of Contrition.
- XIII. Acts of Faith, Hope, and Charity.
- XIV. A Decade of the Rosary.
- XV. Singing of the Rule of Life.

N.B.—The method of singing and music will be found in Book V.



#### 4. *Remarks about the singing of the Christian Doctrine.*

I. The amount of Christian Doctrine taught by singing comprises, first, all that the Church commands a Christian to know, either necessitate medii or necessitate precepti. (See St. Alphonsus.) Secondly, it comprises a number of other things most important for children to know, such as the Good Intention, Morning Offering, Preparation against Temptation, Examination of Conscience, Rosary, &c.

II. The words which are sung are those of the Catechism. In any case in which the full answer of the Catechism cannot be sung, at least the principal and essential words of the answer are sung, and this enables the children to learn by heart the full answer of the Catechism with much greater facility, because they already know the chief part of it by singing. The Act of Contrition which is sung is the celebrated Act of Contrition made by Blessed Leonard of Port Maurice, and constantly employed by him during the forty years of his missionary labour in Italy. Independently of its authority, having been made by one whom the Church has beatified, its shortness and simplicity make it most useful, especially for the poor, as it can be said by them frequently under any circumstances, especially in sickness, when very short prayers only can be said. The act of Contrition of the Diocese also can be sung in the same tone as the sign of the cross.

III. It is found from experience that children love most vehemently to sing *short and simple prayers*, the words of which they can perfectly understand. The present method of singing is based on the principle of simplicity and adaptation to the child's understanding, and children

have shown an extraordinary affection for it. A child at Leeds two years of age, could sing, although with an imperfect utterance, the four principal mysteries. A child at Blackburne was in a dying state. At the moment when the priest entered the room, the child was singing

“Infant Jesus meek and mild,  
Look on me, a little child ;  
Pity mine and pity me,  
And suffer me to come to thee.”

The moment the child had finished the last words, its head fell back on the pillow, it was dead! Many infants and little children die early, and it is surely most satisfactory to see them not in a vague, half-senseless state, regarding prayers and the things of religion, but interested in them and feeling them. We know of a teacher who lately died in a large town delirious with fever, but singing the Christian Doctrine which she had been instrumental in teaching to the children during a mission. In the county of Donegal in Ireland, we have seen the children form themselves into two choirs in the fields, and for an hour together sing alternately the “Good Intention.” We have often noticed that infants who would not open their mouths to say prayers by heart, would gladly join in singing them. We may remark that this frequent singing not only promotes the main object of the Sunday school, which is the acquirement of Christian knowledge, but makes this exercise, in itself painful and laborious, become pleasing and agreeable, and it has also a powerful influence in obtaining what is essentially necessary to a good Sunday School—silence.

## CHAPTER II.

### PIOUS AND ASCETICAL PRACTICES FOR CHILDREN.

1. Two views of Children.—2. Knowledge and Pious Practices.—3. Are Children capable of Pious and Ascetical Practices?—4. Pious and Ascetical exercises must be in accordance with the capacity of children.—5. Necessity of teaching pious exercises in Sunday School.—6. Teaching is not Training.—7. Constant Training.—8. Pious Practices suggested for Sunday School.

1. *Two views of Children.*—People are usually slow to believe that the children of the poor are not only fit, but specially fit for piety and religious exercises; we speak of course of religious exercises which are *fitted for them*. We shall refer them on this subject to a passage in the gospel of St. Mark. (x. 14-16.) Children may be looked at in two different points of view. In one case they are presented to us as models for our imitation. (*Matt.* xviii.) "Unless you become as little children, you shall not enter into the kingdom of heaven." (*1 Cor.* xiv.) "In malice be as children." (*Psalms* viii.) "Out of the mouths of infants thou hast perfected praise," &c. "In all ages," says Digby, "men of observing and contemplative mind have been struck with the mysteries of children; hence Cicero says, 'omnes veteres philosophi ad incunabula accedunt.'" (*Compositum* p. 25.) Again he says: "The Catholic religion invests childhood with the sweetness and sanctity of a religious mystery, placing it in the number of those which men contemplate as joyful on the beads."

In another point of view there is sometimes an impression, that the children, especially the poor and uneducated, are hard of understanding, a noisy, unruly set of creatures, an inconvenience to

everybody, fit only to create disturbance and disorder. (*Mark x.*) Some of the disciples of our Lord seem on a certain occasion to have taken this latter view of the matter. Some children had been brought to receive the blessing of Jesus. One would have thought that the very simplicity and helplessness of these poor creatures would have moved the hearts of the disciples of our Lord in their favour.

They must often have seen how the heart of their great Master was ever ready to compassionate the weak, and the lowly, and the helpless. But it was not so. On the contrary, "they rebuked those who brought the children" "*comminabantur offerentibus.*" The expression is remarkable. If the disciples had rebuked the poor children for screaming, or any other childish indiscretion, one could have understood it. But by rebuking not the children, but those who brought them, they condemned the principle of bringing children to Jesus. Here was a great fact to be recorded and read by future generations in the New Testament, a fact which would direct us how to treat children, a fact which would favour the heartless spirit of the world, ever ready to make no account of poor children. The Supreme decision was needed to overrule an authority so respectable lest indifference about children should be not only the practice but the authorized principle of the world. The supreme decision came. The decision of the disciples, was it right or wrong? Jesus Christ settled the question. "*Indigne tulit,*" says the Evangelist. The literal translation would be He was indignant at such a decision; our version says, "he was much displeased." Then came the final sentence. "Suffer little children to come to me and forbid them not, for of such is the king-

dom of God." It is remarkable that our Lord does not say, persuade little children to come to me, or lead them to me, but only suffer them to come, allow them to come, do not oppose them, do not stand in their way; if you will only allow them to come, they will come of themselves by the very simplicity and readiness with which they will receive my graces. (*Psalm xiv.*) "They are filled in the morning of life with His mercy." What a pity if such rich treasures should be neglected.

If there be one thing which those who are familiar with children come to understand, it is this—that there are multitudes of children who come not to Jesus, and they come not because they are not suffered to come, through the neglect of parents, &c. The pious practices of holy religion, if offered to a child, especially a little child, meekly and gently and *in a way suitable to its capacity*, will generally find their dwelling place in its heart. But how could a child love the exercises of religion if they should be offered to it in a way utterly repugnant to its whole nature?

2. *Knowledge and Pious Practices.*—We speak not now of Sunday School. We simply inquire or propose a question about what may be most expedient for children. We ask them, is it expedient that the almost sole and only object proposed for children should be *knowledge*? What view should we take of the faculties of children? Should we look upon them as a sort of mill proper to be employed always in grinding questions and answers? or is it expedient to put into children practices of piety as well as questions of knowledge; and if so, is it desirable that the effort made to drill them in pious practices should be infinitesimally small compared with the effort to drill

them in knowledge? When we enter a place where the children are assembled, how should we ascertain their proficiency? What should we say? Should it be, "how much knowledge have they? how many questions have they by heart? is there a perseverance class here?" Should we stop there, or would it be worth while to go on and say, "What practices of piety have you here? what means do you employ to train the children in these pious practices? how do the children say their prayers? let me hear them say their prayers: how do they go into chapel and come out of it? how do they behave in chapel? how do they behave in Sunday school? are the children noisy in Sunday school? do they appear interested in the Sunday school exercises? how do they behave when they leave Sunday school? are any of the classes ever without teachers? do all the teachers understand their duties and discharge them well? are they all punctual in attending? have you a list of those who have made their first communion, and of those who are preparing for it?" Let us take another case. I meet a child. What question do I ask? Of course I ask how many sacraments there are, or something of the kind. Might it be of any use occasionally to say, do you know anything about examination of conscience, or about making a good intention?

We will not undertake to decide the questions which have been proposed, but content ourselves with stating two or three plain facts. The natural tendency to exalt knowledge at the expense of piety is so strong and so evident that even those who are separated from us in faith have remarked it. The following passage is taken from one of their most popular works, *Papers for the Schoolmaster*. "What are the materials of a

Sunday school? is it the intellect of a child only? Evidently not. The moral nature must also be kept in view. Knowledge too frequently gilds the grossest corruption. Is conscience as much cultivated as memory?" Another fact may be remarked. When the child in after life is fighting its way through the temptations of the world, it will have to draw far more largely on its stock of piety than on its stock of knowledge. Likewise the acquirement of knowledge is as painful to a child as simple practices of piety are natural to it, and if children should be fed chiefly with what is bitter to them, we need not wonder if they are glad to slip away from our hands. Finally, the holy Scripture says, "That which a man soweth, the same also shall he reap." If we sow pious practices in the hearts of children we shall reap them; if we do not sow them, neither shall we reap them. It is a very easy matter to interest poor children, and to make them happy and love religion, if one will but go the right way about it; but assuredly he who is constantly battering at their intellects and memories does not go the right way about it.

Giving to clever and sharp answering all the merit which may be due to it, we must still not forget that it is written, 1 *Cor.* "Knowledge puffeth up, but charity edifieth;" and again, chap. xiii. "If I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal." That boy who is so smart and clever, almost as an angel, in giving sharp answers at a competitive examination, unless you drive into him the exercise of pious Christian practices by constantly drilling him to them at Sunday school, what will become of him? St. Paul supplies the answer, *Romans* i.

"Having known God they did not glorify Him as God, but became vain in their own thoughts."

3. *Are children capable of pious and ascetical exercises?*—We answer the question by a reference to the opinion of the great St. Pachomius. (*Lives of the Fathers*, vol. ii. p. 24.) We take the following extract. "St. Pachomius, through compassion for the weakness of children as well as *on account of the graces of which they are susceptible*, had a special zeal for their instruction in *practices of piety*. He said that at this age they might easily acquire a habit of walking in the presence of God, and of advancing to perfection like young Samuel. He compared children to a land which is productive in proportion to the cultivation you bestow upon it, but which produces only thorns and briars, if you neglect it. Therefore he said, let us take an extraordinary care of young people as God commands us, and then we shall have reason to hope that God will take care of us." "It would be a curious research," says Digby, "to follow Antonio de Yepes, a monk of Mount Serrat, through his chronicle of the Benedictine order, to note the multitude of holy children who in the monasteries of the middle ages were directed to happiness by *smooth short roads*, the childhood showing the man as the morning shews the day, and not left to wander till death through a labyrinth which had no egress." "How solemn a thing it is," says Faber, "to keep company with little children, so lately arrived, as it were, out of another world, and from God's neighbourhood, who are in that wonderful state, as a modern author says, wherein we were once, and did not, alas! comprehend it, till it had slipped away from us."

Hear S. Thomas of Villa Nova, "You know the manners of boys, the characteristics of children—



these are innocence, simplicity, purity, truth, humility. No shameful concupiscence, ambition, care for riches, anxious solicitude, malice, fraud, suspicion. The son of an emperor plays with the shepherd's son. He has no disdain, he does not say, Who am I and who are you? His tongue utters what his heart feels. Oh happy state of boys, Oh golden age of children." *Sermo de Mich. Ang.*

"Children," says Digby, "know the secrets, not of cities, or of human society, or of history—but of God. Their fair eyes are full of infinite sweetness, their little hands joyous and blessed, their young feet have never touched our defilement, their sacred heads wear an aureola of light, their smile, their voice proclaim their twofold purity." (*Compitum* p. 30.) Again, p. 46, "We are concerned only with the first elements of instruction, to show that at this stage of the road truth has attractions for the infant mind. We can form an estimate of the intensity of the attractive force of Catholicism in regard to children by observing the examples which are recorded of their fervour and constancy."

Some children are attracted by seeing holy men. Vincent of Beauvais relates that in Thorouth, a town of Flanders, a boy named Achas was so moved by seeing some Franciscan friars, in his father's house, that he begged and obtained permission to be clad in a habit like theirs. So wonderfully did he show the spirit of that holy rule in all his actions, imitating the friars even in preaching to other children, and giving salutary admonitions to all, not excepting his own parents, that strangers used to come from a distance to see him. It was impossible to describe his sanctity and gravity; this ministry he discharged during

two years, till at the age of seven he passed to a better life. Some children are moved by hearing of holy men. St. Gregory of Tours arrived at a monastery in the territory of Treves. Having with much entreaty been prevailed upon to relate the history of his conversion, that venerable man began in these words: "When I was a very little boy, having heard the name of Blessed Martin, but not yet knowing whether he was a martyr or confessor or what good he had done in the world, or what country had received his blessed limbs in burial, I used to celebrate vigils in his honour, if any little pieces of money came into my hands, I gave them in alms." S. Gertrude or Trutha in her fifth year was planted as a lily in the garden of religion in the same convent with St. Mechtilda. St. Bridget in her tenth year was so drawn and affected by a discourse on the passion of our Lord that the impression was never forgotten. When Eadburga, daughter of Edward the Elder, was a child, her father, wishing to try whether she was inclined to God or to the world, placed in a chamber the symbols of different states—on one side a chalice and the gospels, on the other bracelets and necklaces. The child, sitting on her father's knee, was desired to choose. Rejecting the earthly ornaments with a stern look, she instantly fell prostrate with infant reverence before the chalice and the gospels. The company present exclaimed aloud and fondly hailed the prospect of the child's future sanctity.

Marina di Escobar, when only *three* years of age, used to be heard repeating, "I love God more than my father and mother and aunt and all things else." She used to place herself in secret corners of the house or field, and say that she would find God, who was her life, in solitude.

“I remember,” says Marina di Escobar, “that when I was a child and did not know what was meant by mental prayer, I used to consider with great emotion the mysteries of the Life of Christ.

St. Placidus took the religious habit in his seventh year, St. Boniface in his fifth year, venerable Bede in his seventh year, St. Hildegard in her eighth. St. Mechtild in her seventh.

St. Aloysius Gonzaga dated his conversion to God from his seventh year. St. Peter of Alcantara, when a child, being missed from home at dinner-time, his parents sent to seek him, and he was found in the church, absorbed in contemplation. St. Martin was only ten years old when he fled to the church against the wish of his parents, and became a catechumen. Lefebre, one of the first companions of St. Ignatius, when a child of six years of age, used to mount a stone and preach to the country people, who listened to him with great admiration. Marina de Escobar beheld in a vision among spirits glorified, Maria Hernandez of Valladolid, who died in her fifth year, saying with her last breath, “I am going to heaven, to bless and praise God in the choir of angels.” The child said to her in the vision, “Dear aunt, my occupation is here, what I said it would be when I died.”

The holy child, Mary Teresa of Jesus, of the town of San Lucan de Bramede, died in 1627, aged five years. She was a prodigy of sanctity in the Third Order of our Lady of Mercy. Her life is related by the reverend Fathers of that Order. Her charity to the poor was so great, that she used to give to them a portion of her own dinner. Her reverence in the church, her sweetness at home, and her wonderful perception of the mysteries of faith, were such that they would fur-

nish matter for some most delightful pages in the history of faith. *Hist. de l'Ordre de la Mercy.*

S. Catherine of Sienna, when a child, in order to imitate the life of hermits, resolved to go to the desert. Leaving the city by the gate which now bears the name of St. Mark, she walked on till she had lost sight of all the houses. Here, she thought, must be the desert she was in search of. To complete her joy, she saw a little cave in the side of a mountain, and here she resolved to commence her life of solitude. S. Teresa and her brother in their childhood, left their home, to become martyrs. John Guerrin, a hermit of Montserrat, had been kept as a savage or wild animal in the Count's stables, was discovered by a child who said to him, "Brother John, arise, for thou hast completed thy penance, and God has forgiven thy sins." The child, like an angel, had beheld his soul.

In the village of Clovis, near the Castle of Vendome, a simple shepherd boy declared that our Lord had charged him to preach a crusade. He went about through cities and towns singing, "May the Lord Jesus help us to regain the holy cross." From Paris alone, 15,000 children, under the age of twelve, followed him. Everywhere as they passed hospitality was given to them. To all questions the children returned this answer, "We are going to seek the holy cross beyond the sea, the Almighty calls us to succour the Holy Land at Jerusalem." The youth of Burgundy and the frontiers of Germany were inflamed to follow them. In the Archbishopric of Cologne, boys of noble families imitated them. Apprentices and young labourers, animated with a child-like love of Jesus, flocked to the same standard. Pope Innocent, on hearing of it, exclaimed lament-

ing, "These children shame us; while we sleep, they set off with joy to recover the Holy Land." Amidst all their subsequent calamities, these poor little pilgrims gave affecting proofs of their faith and constancy. Many, on falling into the hands of the Turks, preferred death to apostasy. Not one, it is said, could be prevailed on to abjure Christ. In Germany, near 20,000 children assembled, dressed as pilgrims. They crossed the Alps under their little chief Nicholas, a boy not ten years of age. On their road many perished, some returned home after severe sufferings, but grieving only for their return. Pope Gregory erected a church on the coast of St. Pierre, where two of their ships had perished. This church was dedicated to the new Holy Innocents, with a foundation for twelve ecclesiastics. He caused the bodies that had been recovered from the sea to be preserved as relics of martyrs who had sacrificed their lives for the faith.—*See the account and authorities in Digby's Comptum.*

*St. Francis Xavier* wrote from the East Indies, that "the children had such an affection for the things of God, and were so greedy to know the things of faith, that they gave him no time to eat or sleep, and that he was obliged to conceal himself from them to say his Office—he sent the children to cast the devils out of those who were possessed—the miracles he worked by the children were the admiration of christians and idolators."

On the arrival of *St. Francis Xavier* in Goa, the children came in crowds round the saint. He took them to the church and explained to them the Apostles' creed, commandments, and practices of piety. They, like young plants, easily received the impressions which the saint gave them, and *by means of the children a great change of morals was*

*worked throughout the great city of Goa. The modesty and devotion of the children became a tacit censure to the dissoluteness of persons of more advanced age. The children admonished their parents with a liberty surpassing the years of their age; they made the greatest libertines blush for their vices.*—*Life of St. Francis Xavier.*

On this passage in the life of St. Francis Xavier we reason thus. We believe that St. Francis spoke with at least as much energy and zeal to the adults as to the children. Why, then, were his words more effective on the children than on the adults? It was on account of the simplicity of the children, that is, because the children were void of the spirit of the world, of the spirit of avarice, of the cares of life, of years of rooted vice. The simplicity of the children at this day is the same as it was in the days of St. Francis Xavier, and if they are only, with kindness and gentleness and simplicity, put in the way of doing little and simple things, in accordance with their weak capacity, they will do them now as they did in the days of St. Francis Xavier.

4. *Pious and ascetical Practices must be in accordance with the capacity of children.*—We repeat then the question, Are children capable of pious and ascetical exercises? We answer this question with a distinction. If you adapt these practices to the capacity of a child, its beautiful mind will receive them and practice with a joy and an eagerness which will astound those who are not familiar with the minds of children; because, as St. Pachomius remarks, there is in the heart of a child, "a special disposition for receiving the graces of God;" and because the words of our Lord must be true, "of such is the kingdom of heaven." When you suggest to a child ascetical practices

such as are in accordance with its simple and gentle mind, you do not sow the good seed, either on the hard rock or on the beaten highway or amongst thorns, but you sow on a good soil which will bring forth fruit a hundred-fold. We have been astonished to see, for example, the ardour with which children take up the practice of forming the "Good Intention," before each action. "My Jesus, I do all for the love of you," after they have been well drilled in singing it during a mission. We remember a child in York, who made a practice of saying it whenever it passed a lamp-post in the street; another country child when it passed a gate on the road. Things like this have not been rare but of frequent occurrence. The truth is, that a child's mind is a *tabula rasa*, ready for any impression you please. On the other hand, if you impose on children practices which are above a child's capacity, either in substance or in form, you get nothing. Let us take an example. Here is a factory child, it must be at the factory, say at six o'clock in the morning. If it comes late it is bagged, i.e., it loses its work. The poor creature toils hard from morning till night in the mill. It rises in the morning with but a few minutes to do all that is necessary, and off it goes in haste to the mill. Now, if I tell this child to say its morning prayers, it will most likely answer; I should be glad to say them, but really I have not time. Then I say, But, my child, at least say some little prayers, for example, one Our Father and Hail Mary, and if it ever happens that you have not time to say them after rising, at least say them on your road to the mill or at your work. As far as our experience goes, we have found that children will do what we thus suggest, that is, they will do what morally speaking they

can do. But if I simply tell the child to say Our Father, Hail Mary, Apostles' Creed, and perhaps Acts of Faith, Hope, and Charity, and so end the matter, the child will do nothing, because it feels that it is morally impossible to do what I suggest, and therefore it does nothing.

Again, take the great mass of the poor children, and tell them to say grace before and after meals, it will not be done. Tell them simply to make the sign of the cross before and after meals, this will be done by great numbers of them. We know these facts from long experience. We may cry out as much as we please that such a thing ought to be done. It matters not, it will not be done. Besides, when we say such a thing *ought* to be done, this is true in reference to *our notions* of what ought to be done; but it is untrue if said with reference to the age, capacity, and circumstances of poor children, circumstances which probably it has never been our lot to experience. So if I prescribe to a child for its daily use a Morning Offering half-a-page long, as we have seen done sometimes, or an examination of conscience of bewildering length, or long prayers or prayers of hard words and long sentences, or suppose a publisher sends out a Prayer-book specially for children to say their prayers from, but differing in nothing from other prayer-books except in the diminished quantity of paper and leather. In all these cases a child is supposed to do what morally speaking it cannot do. What then is the consequence? The case of the child will be like that of a beast of burthen. Put on the back of the beast a load which it can carry, and the load will be carried; lay upon it a load which is above its strength, and the beast will kick it off and make its escape. He who will take the trouble to



examine and sift carefully some thousands of the children, will find that we have stated exactly the truth.

To prescribe for children just those prayers and spiritual exercises which are suitable for them, requires very great consideration and discernment and personal knowledge of their ways. If you tell the children to do anything, however much it may be above their capacity, they will certainly never make any objection, owing to their natural timidity, as well as to their incapacity to see at the moment what they can or cannot do. If I want then to regulate the pious practices of children, the right way is, not for me to sit down and write what I might speculatively suppose it would be reasonable for them to do, but I should go and be in personal communication with children for years, and understand them and know their ways, and see with my own eyes and by my own experience what they do, and can do and will do considering all circumstances.

5. *Necessity of teaching Pious Practices in Sunday School.*—On this subject we affirm the two following propositions:

I. Children are not only capable of piety and of religious practices, but they also have a special aptitude and fitness for them. This proposition is demonstrated by the authorities and examples already quoted, and which cannot be disputed.

II. There is no place or opportunity for the mass of the poor children to learn the practices of piety except Sunday School. This proposition is self-evident.

That a great and universal effort is made in the Sunday schools to teach the children the truths of religion is clear. We may now ask the question, Is there the same great and universal effort

made to teach the children the pious practices of religion which are at the least of as much importance to the children as dogmatical truths? We simply remark that if you wish to reap pious practices out of the children, you must sow these practices in them. Now, if it be necessary to repeat often the dogmatical answers to the children that they may be learnt, it is even more necessary to repeat often to children pious practices, because they have not only to be learnt but to be done.

It is a point then, at least worthy of consideration, whether a portion of the diligence employed in teaching children religious truths might not profitably be given to the teaching of pious practices.

The principal pious practices should be briefly repeated and taught to the children every Sunday. But after all, *teaching* is not enough, something more is absolutely necessary.

6. *Teaching is not training.*—We beg to call the reader's attention to the difference or distinction there is betwixt *teaching* and *training*. We quote from a work on the "Training System," by David Stowe, of Glasgow, approved by the Committee of Council on Education. The chapter from which we quote is entitled, "Teaching is not Training." "What is meant by training," says Stowe, "is causing the children to *do*. We cannot lecture a child into good manners, or change habits of any kind by the longest speech; habit is changed by a succession or rather a repetition of *doings*." Swift had long, but in vain, been *teaching* his servant to shut the library door. One day the servant came and asked leave to go a few miles into the country to the marriage of one of her friends. Leave was given, but as usual the door was left open. The servant

was allowed to get some distance on her journey when a messenger was sent to recall her. She unwillingly obeyed, returned in great haste, and enquired what her master wanted. "Nothing particular," answered Swift, "only shut the door." The door was never left open again. What *teaching* had failed to accomplish, was accomplished by training or causing her to *do* the thing. Take another example. No amount of teaching will enable a child to walk unless you really make it walk. You may hear lectures on music till the end of your days, and never be able to play one single tune. Children are utterly incapable of learning from mere teaching. Take for example, one or two practices of the most transcendent importance to every christian, the good intention or offering of each of our actions to God, and the examination of conscience. Will a child do these things and do them constantly because it hears of them speculatively once or twice or thrice a year at catechism? It is a simple impossibility. Besides it is a most difficult thing for a child to reduce to practice what it hears. We must actually make the child do the thing there and then on the spot.

7. *Constant Training*.—A child must do pious practices over and over again as surely as the Sunday comes round. It is commonly said that habits are formed not by knowledge but by acts, and not merely by acts but by acts often repeated, *actibus sæpe repetitis*. Let the child sing the good intention half a dozen times, i.e. at beginning of each exercise every Sunday school day, and an impression about a good intention will be made which will not be forgotten during the week days. We contend then, that it is not sufficient to put pious practices into the minds of chil-

dren in an occasional, speculative, off hand way, but children must be drilled and rooted in them, they must acquire a practical and inveterate habit of doing them "hic et nunc et constanter" in Sunday school. "A young man according to his way, even when he is old he will not depart from it."

8. *Pious and ascetical Exercises suggested for Sunday school.*—Before specifying the pious exercises which might be convenient for Sunday school, we beg to remind the reader of a remark made in an earlier part of this work, "that we do not profess to offer any grand scheme or high theory or notable invention; but only to suggest things, which, by often repeated experiment, have been found suitable for children and attractive to them, things which may perhaps seem to those unacquainted with the littleness of a child's mind, so little as to be scarce worthy of notice."

On the other hand, in almost every case where we have found children fail in receiving practices of piety, it was because the thing proposed was either too grand for them, or at least proposed in a way or in words too grand, at all events it was not sufficiently simple and little for the littleness of their minds. Besides we may remember the saying of Ven. Berchmans "quidquid modicum modo sit constans." Still the ascetical exercises about to be proposed, are, as will be manifest, the most excellent and important of all ascetical exercises. These exercises are, i. The good Intention and frequent renewal of it; ii. A Morning Offering and preparation for the day; iii. A preparation for the temptations of the day, or as St. Francis of Sales calls it, the examination of prevision. The last two practices are as near an approach to meditation as children usually can make, and are in fact the best part of a medita-

tion. iv. An examination of conscience on the sins of the preceding week, and an act of contrition. v. A rule of life, which practice is strongly recommended by the Roman Catechista, p. 147. Of course a list of pious practices is very little, all depends on the way in which they are carried out; the form must be exceedingly simple and short, and they must be done with deliberation and attention. The form and manner in which the above exercises are done will be found in Book IV. We will just observe here, that most of the exercises are *sung*, i. because this cuts off all hurry and precipitation, ii. because it forces the thing more on the attention of the children and gives them time to think and meditate on the words; iii. it is thus more interesting and agreeable to the children.

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## CHAPTER III.

### PRAYER.

1. Its Importance.—2. Three methods for children to pray.—
3. Prayers in Sunday school.

1. *Importance*.—It is of the highest importance for children to learn to pray well. There is a common feeling that when children pray well, their prayers are specially efficacious. This feeling is based on the revealed word of God. *Psalm* viii. "Out of the mouths of infants thou hast perfected praise." *Gen.* xxi. "Agar departed and wandered in the wilderness of Bethsabee. And when the water in the bottle was spent, she cast the boy under one of the trees that was there. And she went her way and sat over against him a great way off, as far as a bow can carry, for she

said, I will not see the boy die. And sitting over against him, she lifted up her voice and wept. *And God heard the voice of the boy*, and an angel called to Agar from heaven, saying, Fear not, for God hath heard the voice of the boy."

We need scarcely refer to the instance mentioned in the Book of Judith, when the little children were brought into the temple and made to lie prostrate before the altar to turn away the wrath of God from the nation.

In his last years, Gerson could not endure any society but that of children. He lived with them and taught them, or rather he sought himself to receive instruction from these innocent friends of our Saviour. He counted on their intercession and assembled them on the eve of his death to beg that they would pray for him, saying, Lord have pity on your poor servant, John Gerson. An apostolic missionary, the Rev. P. Viard, in the island of New Zealand, writes thus in the *Annals of the Propagation of the Faith*: "I have, above all, confidence in the prayers which the little children in Europe offer for the children of New Zealand." Father Faber says, "that when the world is wicked, God refreshes his glory by the souls of little children who are pious." We take the following extract from the *Tablet*, April 24th, "the Bishop of Southwark, in giving confirmation at Croydon, asked especially for the prayers of the children; he mentioned several instances, as Bermondsey, Brighton and elsewhere, where schools and other advantages had been granted to the prayers of the children." He who has faith will not be surprised at "schools and other advantages being obtained by the prayers of children." Who knows but that the prayers of our poor children, if they prayed well, might have obtained the con-

version of this country. Is not the example in the Book of Judith, of the children being brought to pray for a national blessing, written for our instruction? Digby quotes the following from a French writer. "Let us not silence those sublime voices, let us leave those children on their knees that they may pray for us, we have need that childhood should pray thus for us all."

We take it for granted, then, that the question of, How do the children pray? is a question of some interest worth enquiring into. We put the question then formally. How do the poor children pray? We answer this question by saying without hesitation that, as far as we have seen, the great mass of the poor children pray ill or pray not at all. How is it possible for them to pray well, when there is "a huge difficulty to get hold of them to give them the commonest elements of instruction for the sacraments?" If you doubt it, go and see them pray; view them at their prayers in Sunday school. Go and see them pray at Holy Mass. It is certain that in children there is an immense amount of natural and restless activity, and if there are a number of children left to themselves to pray as best they can, so far from getting from them "perfect praise," you will get from the most of them perfect inattention and fidgeting and chattering.

2. *Three methods of praying for children.*—It is taken for granted that prayers for the use of children must be very short and simple, free from hard words and long sentences. But this is not enough. Even when prayers in themselves are perfectly adapted to children, we believe from constant experience that children in a body will not pray well, except in one or other of the three following methods.

I. Children will pray well and attentively if some one says the prayer loudly and distinctly, a very few words at a time, and the children repeat these words after him. The children love exceedingly this method of praying. It is especially useful when they hear holy Mass or receive holy communion.

II. The children may be divided and say a decade of the rosary by themselves, one side saying the Hail Mary, the other side the Holy Mary. But even in this they must not be left to themselves to say it anyhow, but they must be trained and practised to say the prayer with *pauses*, distinctly and sonorously.

III. Children will sing their prayers gladly and attentively. We have found that in all these three cases, children love to say their prayers and say them with great heart and spirit and edification to those who hear them, and with indications of "perfect praise."

It may be said, will children attend to their prayers when they sing them? We might answer that at all events, inattention could not be greater than it is when they say their prayers in the ordinary way. But we have constantly found by experience that children pay great attention to their prayers when they sing them. Let it be observed, first, that if singing were in itself a cause of distraction, the Church would never have ordained the singing of prayers, divine office, hymns, psalms, &c., neither should we find in the holy Scripture these words, "Sing ye to the Lord." St. Augustine was not distracted but moved to tears by the singing of prayers. Secondly, when children sing their prayers, the words are uttered more slowly and emphatically and force themselves more upon the attention of the children.



Was Ven. Bede mistaken in advising "that children should sing not what is indirectly useful and often above their understandings, but *Prayers, &c., Our Father, Creed?*"

3. *Prayers for the Sunday School or Catechism.*—The prayers suggested for Sunday school are, i. Singing a series of prayers. ii. A decade of the rosary according to the plan which will afterwards be specified.

We cannot leave this subject without suggesting the importance of training the children in Sunday school to say vocal prayers well, or they will never learn to do it.

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## CHAPTER IV.

### SPIRITUAL READING OR STORIES.

1. First Difficulty.—2. Impressions of early years.—3. Second Difficulty.—4. Application to Sunday Schools.

The great truths—God—the end of our creation—mortal sin—judgment—hell—eternity—are the foundations of all religion. Do children often hear of these great truths? We distinguish. By way of question and answer, in a catechetical way, undoubtedly they often hear of them. But as great and moving truths which make a deep and everlasting impression on their souls, do they often hear of them?

1. *First difficulty.*—It is alleged that the natural infirmity of a child's mind is such that it is almost impossible to catch its attention, or at least to keep it fixed. A child has little or no understanding. But if I instruct a child, and that child pays no attention to me, is it sure that the child is void of understanding? may it not be that I am void of a proper

method of conveying instruction to the understanding of the child? The fact is, that children have keen and sharp understandings, if one will but be at the pains to find out the right way to them; but as a man with the best of eyes cannot see through a stone wall, neither can a child see through a mist of hard words, long sentences, and a style of speaking and reasoning inappropriate to it. Take a child and tell it a simple story, in language which it can understand, in simple words and short sentences, in a lively, pithy way, and most certainly that child will not be watching the flies, but it will attend to your story with more earnestness, and will receive an impression a hundred fold deeper than an adult would do. The child will not only keep the story in its mind for ever but will run open-mouthed to tell it to its father, mother, brothers and sisters.

2. *Impressions of early years.*—It has been said by a great writer, that the most vivid impressions are made on the mind before we have attained the age of ten years. In fact, in all persons, the most vivid impressions and recollections are usually connected with childhood. "The first affections and shadowy recollections," says Digby, "are the fountain light of all our subsequent days, which neither listlessness, nor mad endeavour, nor all that is at enmity with joy can utterly abolish; for the heart loves them to the last, and whatever intervenes between us and our childhood's sympathy, it still reverts to what first caught the eye." Digby, *Comptum*, p. 28.

History relates that a father obliged to leave a child often in its cradle, used to put some flowers into its hands to amuse it. Those *first impressions* exercised on it a slow and mysterious action which only increased with age, and this child

which played with flowers became the celebrated Linnæus. "Thus," says Digby, "does the perfume which escapes from the symbols and manners and mind of Catholicity, insinuate itself into the young heart, and diffuse in it secretly the Divine germs, which later expand with the warmth of faith into the beauties of a serene and holy existence."

Tasso was educated by the Jesuits, and made his first communion before the completion of his ninth year. "Never," says Tasso, "shall I forget my secret devotion on observing the gravity and reverence of the place, and the smiting of breasts and the profound piety of others, who went with me to receive the body of Christ.

No wonder that poor children should so easily be decoyed to the proselytizing, ragged, and soupers' schools, and become the willing victims of workhouses and industrial schools, &c., if they have received no early impression of the things of faith—*res derelictæ sunt primi occupantis*.\*

Impressions are certainly more distinct on wax while it is soft than when it is hardened. The mind of a child is not yet hardened by the development of the passions, nor by the distracting cares of life, nor by the spirit of the world. If a child

\* Pictures make a great impression on children. History records the deep impression S. Teresa received in her early years from seeing a picture of our Lord's sufferings. We have found the best way of teaching children the Life of our Lord to make them take into their hands the pictures of the fifteen mysteries of the holy Rosary and explain to them each picture successively in its minutest details. It would be most useful if there were a series of pictures explanatory of the different parts of the catechism. The rosary pictures would do for the Hail Mary and Creed, others would be wanted for the principal mysteries—creation—fall of man—sacraments—four last things. These pictures should be arranged together in order, each with its title and explanation, and sold cheap. The objects in these pictures should be strong and striking rather than highly finished—the children would thus certainly have much more distinct ideas about the words of the catechism.

has taken a wrong turn it is more easily rectified, as a young plant is more easily straightened than an old crooked tree. If good and vivid impressions have been given during childhood, it will be thus. The good impressions may perhaps afterwards be overlaid by the evil passions of youth, but those good impressions are too deeply rooted to be torn away by the passions. They are out of sight for a while, but, as the Roman Catechista remarks, a mission, or a sermon, or an affliction, or death comes and the good impressions make their appearance again. The soul of a child is a good soil, and it is worth our while to sow in it the seed, not only of questions and answers, but also of deep religious impressions. The reason for moving the present question is to make the suggestion that children should, in the Sunday school, hear not only of questions and answers and the cultivation of the intellect, but that they should also, and that frequently, hear something on the great moving truths of religion, besides the ordinary catechetical instructions which generally must be dogmatical. It is necessary, says the Roman *Catechista*, to give children not only the knowledge but also the love of the truths you teach them.

3. *Second difficulty.*—We speak now of making an impression on a child's heart and feelings by the great truths, and also impressions regarding moral and spiritual duties, and we believe that the best and almost the only means of doing it is through the medium of a story. A story, either well read or well spoken equally makes an impression on a child.

Now we come to the difficulty, Where shall we find books fit for children on the most essential things? By the most essential things we do not

mean Scripture History, there is something still more important; we mean the attributes of God, the end for which we were created, mortal sin, the occasions of sin, of the present day, in the dancing houses, theatres, wakes, public houses, the mills and factories, emigration, the peculiar dangers of Sunday, company keeping, the various habits of sin, &c. A boy may read Scripture history in Sunday school for half a year and he will do a most excellent thing, and yet he may not receive that impression on these subjects which will be a direct antidote against those temptations which daily beset him. We stand in need of short and cheap handbooks on these subjects. These works must be written wholly in that language which children speak themselves. The subjects must be unfolded by a series of simple stories and allusions to subjects which children understand rather than by formal reasoning. Where then shall we find works of this kind? If we go to the French catechists we shall not find them. Neither shall we find them in the Catechism of Perseverance and similar works excellent for the purpose for which they are intended. Works of this description are not only usually very meagre in stories, but they are addressed to intelligent teachers, and not to poor uneducated children, and consequently not in their style. There is however now in the course of publication a series of little works written expressly for this purpose, full of short stories on the most important religious truths.\*

\* *God and His Creatures*. Richardson, Derby. Also, *Books for Children*. James Duffy, 7, Wellington Quay, Dublin. These stories for the most part, have been taken from the works of ascetical writers, from French and Italian preachers, from the Lives of the Saints, the Works of the Fathers and the holy Scripture. The

4. *Application to Sunday Schools.* We suggest that a story from the above named works, or any other suitable work, should be read to the children every Sunday. The time spent on it might be about ten minutes. If a story is too long, it might be continued on two or three successive Sundays. It may be done two ways. Each teacher can read for his own class, or, what is preferable, because it promotes quiet and silence, one could read for the whole school. In this case it would be necessary to appoint a special reader whose duties will be mentioned afterwards. We know a school conducted by nuns, where one person reading thus is audible to four or five hundred children.

language has been simplified, and, as it were, translated into the style of language peculiar to the children of this country.

#### OPINIONS OF THE PRESS.

*The Rambler.*—The writer possesses the capacity (a rare one) of addressing himself to children, not in language alone but in mode of thought.

*The Weekly Register.*—We find in these books the fertility, the precision, the affectionate solemnity of St. Alphonsus. No books for children like these have yet appeared in our language. For school and family use they will be found of incalculable utility.

*The Catholic Telegraph.*—There is no end to works written for children; but, in the whole mass, we find scarcely one in a hundred coming up to our notions of the desideratum. These books appear to us to have met the requirement in all its bearings, and are calculated to do a world of good.

*Limerick Reporter.*—We never read works more admirable than these. They are full of interest and beauty, conveyed in a style suitable to the tenderest mind. Young children reading or hearing them read will be imbued through life with their freshness and inculcations.

*Catholic Institute Magazine.*—These books for children are just the thing to work immeasurable good.

## BOOK III.

## ADMINISTRATION OF THE SUNDAY SCHOOL.

**I. Superintendent.**—1. Necessity.—2. Duties. **II. Teachers.**—1. Number of Teachers.—2. Duties of Teachers.—3. Two systems of teaching, the successive and simultaneous systems.—4. General method for teaching, position, eyes, voice.—5. How to teach the answers of the Catechism.—6. Lessons of Catechism.—7. Faults of Children.—8. Discipline, order and silence—Entrance into Sunday School—Going out of Sunday School.—9. Classification of Sunday School.—10. How to find out quickly who are present and absent from Sunday School. **III. Reader.** **IV. Choir.** **V. 1. Rewards.** **2. Punishments.**

## CHAPTER I.

THE SUPERINTENDENT OF THE SUNDAY SCHOOL  
OR PRESIDENT.\*

## 1. Necessity.—2. Duties.

*1. Necessity of Superintendence.*—Every one acquainted with the important bearings of a Sunday school will feel that the administration of it is not only a point of the most vital consequence, but that it is beset with a multitude of difficulties and consequently its administration demands a most serious, energetic, and unwearied attention. Most certainly there should be some one present to watch over the general direction of the exercises, regulation, and discipline. If there is no head to direct, there will be no unity of action; the school will languish and discipline will fall to pieces.

\* The name is a matter of indifference. In the Christian Doctrine Confraternity he is called the President.

Perhaps you will leave the general direction in the hands of the whole collective body of teachers, but either the kingdom will be divided in itself, or what is every one's affair will become no one's affair. The personal presence of a priest in his Sunday school has a wonderful effect. His appearance gives new life to it. At the sight of him the children spring up from their lazy positions, the teachers redouble their exertions, the regulations are more strictly attended to. The influence of this visit is felt out of doors. Those teachers who are absent for some frivolous reason would be present if they knew that their absence would be remarked by the priest. Unfortunately, the duties of the Sunday school present themselves just on a day when a priest is most occupied, the very time of Sunday school is often the time of baptisms. Perhaps also a sick call comes. It is therefore difficult for a priest to be always present during the whole time. Hence it is expedient that the charge of conducting the exercises of the Sunday school should be committed to some one, who may be called the superintendent, or by any other name.

2. *Duties of the Superintendent.* The superintendent should *not be employed in teaching*. His whole affair should be to take charge of and conduct the exercises and watch over the observance of the regulations and discipline, and he will have plenty to do without teaching. i. He should keep a look out over the general routine of the exercises, and see that all goes on right and in good order. He should have his eye everywhere, on the children and on the teachers. He should see that all the classes are provided with teachers. If a teacher is absent he should substitute another. He should be well acquainted with the proper method



of teaching the answers; if he sees any teacher deficient in this, he should suggest how he may improve himself, and he should put every new teacher into the way of doing it properly. ii. He should indicate the changes of exercises by ringing a bell. iii. He should be in an elevated position, where he can see all that is going on. He should from time to time move round the school, that he may see more distinctly the state of things. iv. He should give out notices, read prayers, &c. v. It would be well for him to have an assistant to do anything which he cannot do at the moment and to take his place in case of unavoidable absence. vi. If it should happen that the Sunday school of the boys and girls is in the same place, there should be a separate female superintendant for the girls; but the things which are common to both, such as indicating the change of exercises, &c., should be done by the superintendent of the boys.

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## CHAPTER II.

### TEACHERS.

1. Number of Teachers.—2. Duties of Teachers.—3. Two systems of Teaching, the successive and simultaneous systems.—4. General directions for teaching, position, eyes, voice.—5. How to teach the answers of the catechism.—6. Lessons of Catechism.—7. Faults of children.—8. Discipline, order and silence. 9. Classification of Sunday School.—10. How to find out who are present and absent.

“They that instruct many to justice shall shine as stars to all eternity.”—DAN. xii. 3.

The want of a sufficient number of good teachers is a frequent and great obstacle to the success of Sunday schools. Teachers will not come because

the burthen of teaching at present is too heavy for them. We suggest the following remedies: i. Let the exercises of the Sunday school be more diversified and be made more agreeable. ii. Let the children learn the essentials of Christian Doctrine by singing, instead of wearing out the lungs of the teacher by constant questioning. iii. Adopt the simultaneous system of teaching, so that a smaller number of teachers will be required and there will be a greater certainty of their attendance.

1. *Number of Teachers.* i. There should be a teacher for each class. ii. A class according to the successive system comprises one seat or row or circle of children; according to the simultaneous system a class will comprize about three seats or rows or circles, a skilful teacher may teach more than three seats. In the simultaneous system the nearer the children are together and to the teacher the better. iii. It is well for some of the classes at least to have two teachers, the first teacher only teaches the children, the second assists in keeping order, and can be employed by the superintendent to take the place of any of the teachers who are absent. The place of second teacher is also an excellent opportunity for forming new teachers who can thus learn the method of the first teacher. iv. There should be a special teacher appointed exclusively to take charge of the children who come for the first time to Sunday school. He is called in the Christian Doctrine society, the Examiner. He should conduct them to the superintendent, who will put them in a suitable class. If a teacher finds new comers in his class, he should send them to this examiner. v. Some one should be appointed to take charge of the cards, to distribute them, and receive them

again. This might be done by the assistant of the superintendent, or by one of the second teachers. vi. A new teacher, before beginning to teach, should invariably be trained, he should read over the duties of teachers, and especially "How to teach the answers." It would be well also to place him for a while as second teacher in the class of some skilful teacher. vii. In case boys and girls should be in the same place, each will want their respective officers; for example, a boy to give out the cards for the boys, a girl for the girls: so also with regard to the one who takes charge of the new-comers. In some Sunday schools it is customary for each teacher to wear a medal as a mark of distinction, as at Spitalfields.

2. *Duties of teachers.* i. Have a good intention in the performance of your duties, the glory of God and the salvation of souls redeemed by the blood of Jesus Christ. ii. Pray frequently for the blessing of God on your labours. iii. Have a great esteem for your employment; to instruct the ignorant is one of the *spiritual works of mercy*. "Blessed are the merciful for they shall obtain mercy." (*Matt. v.*) The church, to mark its esteem for this employment, grants you many indulgences. iv. Be ready to take any class which may be given to you; jealousy about teaching this or that class is a grievous inconvenience in a Sunday school. v. Come regularly every Sunday. If anything necessarily keeps you away, get some one else to teach in your place. vi. It is certain that the punctuality of the children depends on the punctuality of the teachers; if the teachers come late the children are sure to follow their example. Therefore *be in Sunday school a quarter of an hour before Sunday school begins*, to receive your scholars and keep them well-behaved

and silent. "Nothing is more likely to secure early attendance of scholars than the assurance that the teacher is ready to receive them a quarter of an hour before school time."—*Papers for the Schoolmaster.* vii. Teaching is but half your duty, the other half consists in training your class to silence and order. viii. When you arrive at Sunday school do not go and talk with other teachers and set a bad example to the children, but go straight to the place where your class assembles, and be ready to receive them cheerfully. ix. Know all the children of your class, their circumstances, where they live, &c. x. Be constantly and invariably kind and gentle to them, and take an interest in them and you will gain their confidence. A teacher who has gained the confidence of his children may do them the most essential services. xi. Do not show any human respect or unjust partiality, except that the more miserable and poor the children are, the more kindly you should treat them. xii. Require of them prompt obedience and good behaviour. xiii. Be watchful to correct their faults, a list of which will be given. xiv. Do not correct them with harshness or bitterness or passionately, but "with all humility and meekness, with patience." *Ephes.* iv. Never lose your temper. xv. Make a great distinction betwixt faults which come from stupidity or levity, and those which are committed deliberately and maliciously. xvi. Give your whole attention to the children during the whole time, not only when you are actually teaching them, but also during the other exercises, singing, prayer, &c., to watch over their behaviour and keep them silent. xvii. Be most prompt yourself in obeying the signals for change of exercises, &c. xviii. Always study to improve your method of

teaching, more and more; for this purpose it would be well to read sometimes "The method of teaching the answers:" for a good teacher is worth a hundred indifferent teachers. When teaching, the teacher should not walk about or stand sideways to the children, but in front of them, keeping his eyes upon them. The teacher should not try to make himself heard by loudness of voice, but by distinctness of pronunciation of words and syllables, and speaking rather slowly. xx. A teacher should read the lesson of catechism beforehand that he may see how the answers should be divided. xxi. When not actually teaching, but sitting down, he should sit on the last seat of his class, that he may have all the children in front of him. xxii. A zealous teacher will visit the houses of those who have been absent from his class in Sunday school, to enquire the reason of absence. Children often fall off from Sunday school and come no more, a visit and a word from their teacher in time, would often save them. "As long as you did it to one of these my least brethren, you did it unto me." (*Matt. v.*) We recommend to the attention of a teacher the following lines.

Speak gently to the little child,  
Its love be sure to gain;  
Teach it in accents soft and mild,  
It may not long remain.

Speak gently, 'tis a little thing,  
Dropped in the heart's deep well,  
The good, the joy that it may bring,  
Eternity shall tell.

### 3. *Two Systems of Teaching: Successive and Simultaneous.*

*Successive System.* This system is called also the individual system, and is the system commonly employed in teaching the answers of the catechism in our Sunday schools. According to this system the teacher takes each child successively, one after the other, and teaches it by heart a fixed number of answers. This system is attended with the gravest and most serious inconveniences. First, loss of time. Suppose a teacher has a class of twelve children, the time spent in teaching being one hour or sixty minutes. The sixty minutes must be equally divided amongst the twelve children. This gives five minutes for each child, so that each child is actually occupied for five minutes, and doing nothing for fifty-five minutes. So the whole school is simply doing nothing for fifty-five minutes out of sixty. It may be that the children have some other occupation given to them in some places during this idle time; we believe this is rarely done, and moreover that it would not mend the matter much, for we know these children too well not to feel sure that any occupation for most of them is vain, if it is to be worked out by themselves and not by the teacher, who of course cannot do this because he is necessarily and exclusively engaged with the one child. Secondly, the consequence of the children having no direct occupation for fifty-five minutes out of sixty, is that they, by a sort of physical necessity, cut out some occupation for themselves, and this occupation is playing, talking, swinging their hands and feet about, and sometimes annoying one another. Thirdly, this system of leaving the children unoccupied produces that buzzing talkativeness so distressing

and frequently observable in a Sunday school. Fourthly, this system produces a drowsy spirit, an air of languor and listlessness, because there can be no combined, emulous action on the part of the children. Fifthly, a greater number of teachers is required in this successive system than in the simultaneous system, and consequently there is greater uncertainty and irregularity of attendance on the part of the teachers. However, if the successive system be preferred, it is at least advisable that some effort should be made to procure occupation for the children during the vacant time, perhaps the best thing would be to give them some books to read, written expressly for them, in their style of language and thought. *The Papers for the Schoolmaster* speak thus of this system, "It produces great waste of time, and almost invariable disorder."

*The simultaneous system* According to this system the children in each class all answer together at the same time. The advantages of this method are: First, an immense saving of time, for the children, instead of being idle for fifty-five minutes out of sixty, are not idle for one moment. The time thus saved can be most profitably employed in religious exercises, spiritual reading, &c. Secondly, the children say their answers thus, better and with more spirit, the Sunday school is more lively and more animated. Thirdly, in this system there is much less talking, for, all the children being constantly occupied, there is no opportunity for talking.

On the other hand there is one difficulty in this system. Of course when all the children answer together, there is a greater volume of sound than when they answer successively. But this difficulty has been avoided, and can be avoided if the

children are made to answer in an equal, subdued, and moderate tone. They must not be left to themselves to choose the volume and pitch of voice, in which case, one will answer in a whisper, and another will cry like an eagle. We are convinced that when children are thus put into the way of answering in a gentle, subdued, quiet way, one class will not disturb another. Besides, we must make great allowance for habit and custom, which will make them attentive to the answers of their own class without being distracted by the answering of other classes. The sharp, precise tone of answering in the simultaneous system is agreeable, and not a sound of that confusing, teasing nature which results from talking in the successive system. To those who do not find it expedient to carry out fully the simultaneous system, we recommend at least a partial adoption of it, that is, for certain classes and during a certain portion of the time for answering.

We have seen a school where the children answered in a loud whisper; it was difficult for the children to do it at first, but it was soon done, and the result was a wonderful air of quietness and order. It is expedient to have, as far as possible, uniformity of lessons and of catechisms in each school, the greater the variety of catechisms and lessons the greater is the confusion. In the simultaneous system the classes should extend more in front of the teacher than on each side.

#### *4. General directions for Teaching.*

It may seem a very easy thing to teach children a few answers by heart. Nevertheless we are convinced from long experience that it is a very difficult thing to do well and skilfully. To assist a teacher we offer some principles under four heads. Some



of these principles concern chiefly the simultaneous system, but most of them are available for any system. i. The position of the teacher. ii. The eyes. iii. The voice. iv. How to teach the answers of the Catechism.

I. *The position of the teacher.* The teacher should be in a good position in reference to his class. He should not be, as we have seen sometimes, walking to and fro in front of his class, with the half of his face and one eye on his scholars. He should be stationary in front of his class, about the middle, where he can best see and be heard, by all the children. Moreover, his position should be proper and becoming, not indicating laziness or indifference, for the children would naturally follow the bad example set to them. Besides, a teacher will in fact teach more effectively in one position than he would do in another.

II. *The eyes.* The teacher must make good use of his eyes, with which he must do two things. First, He must catch the eyes of the children and thus keep them attentive, and watch their countenances, to see if they are all answering; he must stimulate those who do not answer, sometimes with a movement of the eye or the head, sometimes, thus; Patrick, you are not answering; or, James, what question am I asking? Secondly, he must be on the look out to check all talking and misbehaviour with a look; or thus: Thomas, you are talking; or, Thomas, remember that God sees you! All this the teacher must do as much as possible without interrupting his teaching.

III. *The voice.* Much depends on the management of the voice. The question put by the teacher must be heard by every child in the class. The teacher must not direct his voice to one side of the class only, a fault often committed. He

must make himself heard by all and especially by those furthest off, to whom especially he should direct his voice and attention. The teacher must never forget that the best way of making himself heard is not by loud speaking but by speaking very distinctly, by pronouncing very distinctly every word, every syllable, every letter. Moreover, he should speak very slowly, and in a quiet, gentle, yet lively way. The voice must not fall at the end of a sentence, which often happens, in consequence of which many children do not hear the end of the sentence. It is also necessary to lay a particular emphasis on important words: for example in the question, "What is a Sacrament?" the word *sacrament* should be emphatic.

*5. How to teach the answers of the Catechism.*

**I. Preparation.** Firstly, Before beginning to teach the answers, the teacher should put himself in the best position in front of his class, where he can keep his eyes on all the children, and remain so. Secondly, He should see that the children are all silent and in a proper position, and for this purpose it is well to tell the children either to join their hands or cross their arms. Thirdly, He will take care that all the children have their eyes fixed on him, and if any seem distracted he will rouse their attention by saying: Look at me, or Attend to me. A teacher, therefore, should commonly begin by these two notices: 1. Sit straight. 2. Attend to me.

**II. Teaching.** The answers the children have to learn will be of three kinds: either the answer will be very short and can be learnt all at once; or it will be longer, and then it must be divided; or

it may be a very long answer. We treat each of these three cases separately.

No. 1. A short answer which can be learnt all at once.

*Example.*

*Question.* How many Gods are there?

*Answer.* There is one God.

Firstly, The teacher having put the question, does not let the children answer *immediately*, because they are supposed not to know the answer, for many of them learn it only in Sunday school. But the teacher having put the question, *gives also the answer*, (it would be well to give it twice) and then and not till then, the children repeat the answer. Secondly, the children repeat the answer several times over, after the teacher, till they know it. N.B. During these continued repetitions of the answer by the children, it is well for the teacher several times to silence the children and say both the question and answer by himself.

No. 2. When the answer is too long to be learnt all at once, for example, if it contains about two lines.

*Example.*

*Question.* What is commanded by the fourth commandment?

*Answer.* By the fourth commandment we are commanded | to love, honour and obey our parents | in all that is not sin.

The answer here is divided into three parts. Each part in succession is repeated several times over by itself, as the answer above, "There is one God."

When each part has thus been learnt successively, then the teacher repeats the question and

then the *whole* answer, and the children repeat the whole answer several times after him.

No. 3. A very long answer.

*Example.*

*Question.* What is the first commandment?

*Answer.* I am the Lord thy God, | who brought thee out of the land of Egypt, | and out of the house of bondage. | Thou shalt not have strange gods before me; | thou shalt not make to thyself a graven thing, | nor the likeness of any thing | that is in heaven above, | or in the earth beneath, or in the waters under the earth; | thou shalt not adore them nor serve them.

The above answer is divided into three general divisions by two longer strokes, and each general division subdivided by shorter strokes. In the first general division the subdivisions are repeated several times over and then altogether. In like manner, the second general division, and then the third. After this the whole answer is repeated several times over without interruption. Thus the answer is treated as if it were three separate answers, each is learnt well before going to the next, and at the conclusion the whole is repeated.

*Observations.* 1. The principle suggested is merely that of repeating a few words of the answer several times over in succession, and then repeating the whole answer together. 2. It will require some skill in the teacher to divide the answer well. The teacher should read the lesson over beforehand, to see what would be the proper divisions. 3. Generally the answers should be divided as much as possible with reference to the

sense. 4. Answers in which there are long words will require more divisions. 5. While the children are answering together, according to the simultaneous system, the teacher should from time to time put the question to some one individual child and make it answer by itself, "Peter, what is the first commandment."

6. *Lessons of Catechism.* On this subject several considerations suggest themselves. i. Whether it would not be desirable to keep as much as possible to the principle of uniformity of lessons. ii. Whether the children generally, at least those who do not go to any day school, are capable of learning *well* more than three or four short answers of moderate length at a time. The Catechism in England contains about 380 answers, the Irish catechism (Butler's) 425 answers. 3. Whether it might not be expedient for the more important parts of the catechism to be learnt three or four times during the year, for example, the four principal mysteries, sin, the sacraments of Penance and holy Eucharist. It may be remarked that usually in the catechisms the principal mysteries are detached from one another and mixed up with other matter. According to the system of singing the Christian Doctrine proposed in this work, the four principal mysteries are sung consecutively, one after the other, and the children, even infants, after singing them for a short time, are sure to know them. The particular lesson in Catechism for the next Sunday should always be given out on the previous Sunday.

7. *Faults of children in Sunday school.*—We place this subject here because teachers should be aware of the faults of children in order to correct them

The ordinary faults of children in Sunday

school are, i. Absence. ii. Coming late. iii. Entering the school in a rough disorderly manner, and treading heavily on the floor. iv. If the Blessed Sacrament be present, making no genuflection. v. Not going to their class as soon as they enter. vi. Throwing down their caps in a rough way, putting themselves in a lazy awkward position, having their hands in their pockets, putting their feet on the seat before them, hanging their arms over the seat behind them, swinging their feet about, making a noise by rubbing their feet on the floor, beating time with their feet when there is singing, scratching the seats, forms, or desks with their nails, playing with something in their hands, looking into books and injuring them. vii. Talking, playing, laughing, leaning on one another, pulling one another's hair or coat, striking one another. viii. Eating bread, apples, oranges, sugar sticks, toffy, bull's eyes, bullets, peppermints, &c. ix. A great disposition to tell of one another in trifling things and to lay the blame on one another, and an equal disposition to conceal an offender when an investigation is made by authority. x. Idleness and inattention to their lessons. xi. In going out after Sunday school, confusion, loud talking, not going out in a regular way, class after class and child after child; but running to get out first, the entrance choked. xii. When out, shouting and making a noise in the street, remaining about the door and not going straight home.

We suggest it would be expedient to read aloud the above list of faults once in a quarter or half-year. When they hear their faults, it strikes their conscience, and reminds them of the principles of good behaviour

8. *Discipline, order, and silence.* The children of

the Sunday school, especially the boys, are often very rough and noisy. Discipline, order, and silence, are greatly needed in a Sunday school; they are the basis and foundation of a good Sunday school. Without them teaching will avail little. The sunbeam cannot penetrate into a ruffled and turbid water, so with difficulty can the light of knowledge penetrate into a mind disturbed by a noisy Sunday school. Besides, we look on a Sunday school not only as a place for questions and answers but also as a place for training children in good moral habits, such as discipline, order, and silence. If children are to learn anywhere the virtue of self-mortification and self-restraint, surely it must be in the Sunday school. We consider therefore, order and silence as one of the main objects to be looked after in a Sunday school.

The question is, how to get order and silence into a Sunday school. We do not believe that there is any existing or possible means by which a noisy Sunday school can at once be made quiet. It must be a work spread over a length of time. It requires unflinching and persevering labour in *little* things. We will however suggest some means which may perhaps be found useful.

I. The teachers must know that one-half of their duty consists in enforcing silence and good order in their class during the whole time of Sunday school. Many teachers imagine that they have nothing to do but to teach. We have often observed teachers concentrate their whole attention on the one child they were actually teaching leaving the rest to amuse themselves according to their taste.

II. The successive or individual system (p. 62.) of teaching only one child at a time and leaving the

others unoccupied, above all things contributes to make a Sunday school noisy. The opposite or simultaneous system of teaching all together withdraws the children from talking, because it occupies them. Constant and unceasing occupation of all the children during the whole time of Sunday school is most important for good order. "Great waste of time and almost inevitable disorder is the consequence of the successive system." *Papers for the Schoolmaster*, vol. i.

III. Frequent singing for a few moments at a time, has a prodigious influence in calming and quieting the minds of the children and checking any disposition to talk. "It will prove as effectual as oil to the troubled sea." *Papers for the Schoolmaster*. This is one reason why, in this system we suggest frequent singing.

IV. The recitation of prayers with *pauses*, by the children divided into two bodies, produces order in their prayers. p. 100.

V. When a teacher has occasion to speak to a child it should generally be in a low voice, or at least not in a voice which would disturb another class.

VI. All common acts, such as standing up, &c., should be done simultaneously. All common acts should be done in the same way; for example, the boys should not put their caps one on the seat another on the floor. It is very conducive to good order if the children join their hands or cross their arms.

VII. At page 69 is a list of the faults ordinary to children in Sunday school. All these faults are productive of disorder, and we recommend that this list of faults should be read up before the children once in half a year. It will act not only as an examination of conscience, but it will in-



sinuate into their minds the principles of good order.

VIII. The manner in which children enter Sunday school and go out of it has much to do with silence and talking, order and disorder; we therefore speak of it separately.

9. *Entrance into Sunday school.* This is a critical period. We have already noticed that if talking and chattering get the supremacy during this period of time, its influence will continue during the whole time of Sunday school. Whereas, if children are put into a state of silence at first, silence will more easily be preserved during the rest of the time. The children usually come into the Sunday school one or two or three at a time. It is very easy to suppress talking when they arrive thus isolated from one another. But if no restraint is put upon them when they enter, the whole mass of the children will be in a most disagreeably talkative state; and when the moment for beginning the exercises comes, it will be almost impossible to obtain silence. We therefore make the the following suggestions:

I. The teachers should be at Sunday school *at least a quarter of an hour before the actual time for commencing the exercises*, to receive the children and enforce silence on them from the first moment of their entrance. So if Sunday school begins at two o'clock, the teachers should be there at a quarter to two. The children are much influenced by the example of their teachers; if the teachers come late the children will follow their example and also come late

II. The teachers on entering Sunday school should not occupy themselves in conversation with one another, but go straight to the places of their respective classes

III. The teachers wait for the arrival of the children of their classes, see them take their seats properly, and suppress any attempt to talk.

*Going out of Sunday school.* During the whole period of Sunday school, the time of going out offers the best opportunity of teaching the children a practical lesson on discipline and order.

I. The children must by no means be allowed to stay about the Sunday school except in cases where something has to be said to the superintendent or teacher.

II. The children must go out in absolute silence.

III. The act of going out must be accomplished as quickly as possible. The teacher should stand at the beginning of the row going out, and rather behind it, in order to move them on quickly.

IV. The girls should go out first and there should be some interval after they are out to let them get away before the boys go out.

V. They should go out one class after another, and one child after another, they go out quicker and better singly than two together.

VI. It is well for each teacher to accompany his class to the door.

VII. When they are out, care should be taken, *first*, that they do not shout or make any noise: *secondly*, that they do not stop about the door, except they are waiting for their brothers or sisters: *thirdly*, that they go straight home.

VIII. The teachers, after conducting their classes to the door, should return, in order that they may hear anything that may have to be said to them by the priest or superintendent.

*N.B.—Singing of hymns while the children are coming into and going out of Sunday school greatly promotes order and silence.*

10. *Classification of Sunday school.* The follow-

ing arrangements are suggested for the classification or relative positions of the children in Sunday school. i. Those who no longer learn the catechism. It is exceedingly desirable to retain young people in Sunday school, and there are Sunday schools in Manchester, which prove that it can be done. Young people, by remaining in Sunday school perfect their catechetical knowledge, they have the advantage of the spiritual exercises of the Sunday school, they supply the Sunday school with teachers, and they are kept from bad company, Sunday afternoon being just the time when they are most exposed to it. It may be added that a number of Sunday schools are superintended by religious, and the continuation of the beneficial influence exercised by religious on young people is exceedingly desirable. It may be a question whether it would not be desirable to call the Sunday school a "confraternity," (p.250.) and in reality make it a confraternity; for neither the name of Sunday school or of catechism are naturally attractive to young people who have already finished their catechism. ii. Those who go to private schools of a better kind and many others of a similar class. In England there are many children and young people of this kind, who do not go to Sunday school. It is most desirable that they should be attracted to Sunday school, not only for their better instruction but for the sake of example to the other children. iii. The children of the day school who are most intelligent and most advanced. iv. The other children of the day school. v. The children who do not go to day school, who are most intelligent and advanced. vi. The other children who do not go to day school. vii. The infants.

11. *Method of finding out in Sunday school who are present and absent.*

## A SUNDAY SCHOOL CARD.

	NOVEMBER.					DEC.	
Patrick Lynch							
James White							
John Furlong							
Henry Cullen		○		X			
Thomas Fisher	X			X			
Peter Hughes							
James Donovan	○		○	X			
John Thompson		X					
Thomas Hayes				X			
William Connell	X						
Edward Carter		○	X				
Peter Finch							
Joseph Bates							
John Boulder							
James Holt			X				
Henry Feargus	X						
Philip Bolton							
John Capes							
James Filnar							
Henry Kirby							
Present	17	19	18	16	20		

N.B. The cross signifies *absence*, the letter O is a mark of merit.

The following plan is proposed for finding out who are present and who are absent from Sunday school. For each teacher of a class there is a card, a model of which is given above; the names of the children belonging to the class are written

on the card. The time for examining who are present and absent is marked on the Time-table (p. 142.) A few minutes before this time the superintendent, or his assistant, or other person appointed for this office, should carry the cards round to the teachers, and give to each of them their card and a pencil. The name of each teacher is written on the top or back of his card. The time for examination being come, the superintendent rings the bell, for the marking of names. Each teacher, either by sight or by calling out (in a subdued voice) the names of the children of his class, who answer Yes, if present, finds out who are absent, and puts a cross against the names of the absent in the column of the Sunday. As soon as this has been done, a person goes round and receives from the teachers the cards and pencils, which are kept in a basket in the sacristy. The cards should be laid one upon another, according to the order in which the teachers are placed, that there may be no delay in giving them out. The teachers should never be allowed to take their cards away, for thus they are often lost or injured. It is well for the children always to sit in the same place, that is, according to the order in which their names are written on the card, for this makes the marking of the names of the absent much easier. By this means a priest can at any time ascertain in a moment the state of the children with reference to absence or presence at Sunday school on any Sunday of the year. All the teachers mark absence in their respective classes at the same time, and when they are accustomed to it, the whole may be done in two or three minutes.

It is necessary to provide i. a card for each class of much larger size than the model given above.

If the residences of the children are to be on the card, the column for names must be very wide, or a second column must be given for this purpose. The horizontal lines should be much wider apart from each other than the perpendicular lines, to admit of change of names. It is very desirable at least to attach to the names of those who have made their first communion the initial letter C. If further information be desired, the letters A. B. C. might be used, A. indicating confession, B. confirmation, C. first communion. This would give fully the status animarum. Having witnessed in the missions the numbers of those who have passed through the Sunday schools without making their first communion, many of them after being there for years, we most strongly recommend the most vigorous attention to the status animarum in the Sunday school. It would be very desirable to have a written list of those who are competent for first communion, that they may receive special attention, and there should be extreme watchfulness that they make their first communion before they leave, or it may not be made. We must not forget the shifting state of the population of this country, the early age at which many of them leave Sunday school and go into a variety of situations, and this often suddenly without notice, emigration, &c.

- ii. A pencil for each class.
- iii. A basket to carry the cards and pencils about and keep them in, otherwise there is danger of loss.
- iv. A place where they are to be kept, for example, some place in the sacristy.
- v. A person specially appointed to take charge of them, to bring them to the teachers at the time fixed, receive them back and take them to the place appointed.
- vi. The arrangement of

the children in each class according to the order in which their names are written on the card.

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## CHAPTER III.

### THE READER.

For spiritual reading, especially if one person reads for the whole school, which is most desirable when possible, great care must be taken in the selection of a reader. i. He should have a strong voice. ii. Still more, he should read with the greatest distinctness of words and syllables. iii. He should read with emphasis. iv. He should read slowly. v. He should read over beforehand what is to be read in Sunday school, that he may be better prepared.

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## CHAPTER IV.

### THE CHOIR.

A small number of those who have the best ear and voice should be selected to lead the others.

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## CHAPTER V.

### REWARDS AND PUNISHMENTS.

The Roman *Catechista*, p. 26, says, "It is well to have a distribution of rewards once a year, with some solemnity." The rewards can be medals, pictures, little books, crosses, rosaries, &c. A few shillings spent in this way would do much. Rewards can be given for attendance and good behaviour and for answering.

1. *Rewards for attendance.* The number of times each child has been absent can easily be ascertained by reference to the cards. Rewards can be given to those who have no crosses or fewest crosses indicating absence.

2. *Rewards for answering at Catechism.* These rewards can be allotted in two different ways. First, by competitive examination or any other mode of examination once or twice a year. Secondly, by weekly examination after the children have learnt their catechism, the teacher can examine the children, putting a question to each. Those who answer exactly, receive on the card a mark, for example, the letter O: see the card, p. 76. At the end of the year those who have most of these marks receive a reward.

3. *Distribution of Rewards.* This can be done in any way. The Roman Catechist, however, describes a sort of lottery for this purpose. The names of all the children are written on billets and read aloud. Thus, For James O'Neill, a medal; for Thomas Cullen, nothing. Sometimes along with "nothing," a child's fault is read up thus: For John Thompson, nothing, on account of idleness, absence, &c. Those whose names are read up for rewards come and fetch them. There is also the *merit ticket* system of rewards, by which those who have received merit tickets exchange them at certain periods for medals, pictures, books, &c. In Manchester the Xaverian Brothers find this system very successful.

At the same time it must be remembered that rewards have an influence chiefly on a few of the cleverest children. The mass of the poor children must be attracted by making Sunday school agreeable, especially by singing and stories.

4. *Punishments.* *Prov. xxiii. 13.* "Withhold not



correction from a child." The Roman Catechist also recommends it.

The usual punishments seem to be : i. to make a child stand up. ii. To make it kneel down iii. To write a letter of complaint to the parents. iv Expulsion. Expulsion, it would seem should be used only in extreme cases, and after a while the child should generally be recalled. A great distinction should be made betwixt faults which arise from vivacity or stupidity and those committed intentionally.

## BOOK IV.

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*Airs after the Elevation.*

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Chap. XVI. Prayers sung at Benediction, p. 182.

Venerable Bede, in a letter to Egbert Arch' bishop of York, after noticing that there are innumerable boys and girls who might partake of the heavenly mysteries every Sunday, writes thus: "*To make instruction sink deeper, they should be taught at least, not only to say, but to sing carefully the Lord's Prayer and the Apostles' Creed.*—Canon Flanagan's *History of the Church in England*, p. 147.

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## CHAPTER I.

### DIRECTIONS FOR THE SINGING OF THE CHRISTIAN DOCTRINE.

1. The plain tone is sung in one uniform tone, except the fall of half-a-note on each syllable with a line under it. There is an example of it in the

Sign of the Cross. p. 86. It is simple and well adapted for prayer.

2. The short lines thus, — betwixt words, signify a momentary pause in the singing to take breath and keep the voices together. These pauses have been made after watching the children and seeing where they naturally pause.

3. The children should be divided into two bodies, and each side sing alternately, one side resting while the other is singing. If boys and girls are in the same place, they should sing alternately, for it is with difficulty they sing together harmoniously. The girls always begin because their pitch is usually better than that of the boys.

4. In those prayers which are divided into verses, for example, the Our Father, Hail Mary, Creed, Commandments, one side sings the first verse, the other side sings the second verse, and so alternately. In the hymns, a series of verses or stanza is sung by each side. Both sides sing together the sign of the cross, the good intention, the morning offering and prayer against temptation, Glory be to the Father, the examination of conscience, the act of contrition, the acts of faith, hope and charity. When the letter (B) precedes any part of the singing, it should be sung by the boys only; if the letter (G) precedes it, the girls only sing it. The letter (C) signifies that it should be sung in common both by boys and girls together. If boys or girls are by themselves they should be divided into two bodies, and one side should sing what is marked by the letter (B), the other side what is marked by the letter (G), and both sides sing together what is marked by the letter (C).

5. Each side should have two or three leading singers.

6. It is necessary to attend diligently to the faults committed by children in popular singing and to correct them. A list of the usual faults is therefore subjoined.

i. The girls sometimes take too high a pitch.

ii. The children often sing too loud and even shout. This is the fault chiefly of boys, sometimes of individuals. Often a boy's voice will swell out on a particular word or portion of a sentence. This fault must not be tolerated. The remedy is to stop the general singing, and allow only the leading singers to continue it, and this remedy should *always* be applied when this fault is committed.

iii. The children sometimes sing too quickly, often too slowly, and the singing becomes heavy and tedious.

iv. One of the worst faults is indistinctness of pronunciation and slurring over syllables. Even those who otherwise sing well often commit this fault. When singing is a confused sound, it is neither edifying nor instructive. The remedies are, 1. To adopt the staccato style of singing. 2. The children should sometimes be made to read aloud and pronounce very distinctly what they have to sing. 3. Accustom them to dwell long on the last syllable of each verse or sentence.

v. Some children sing on before the others, on account of their natural impetus, and because they attend to their own singing only, and not to that of others. The remedy is to stop the general singing, and allow only the leading singers to continue it. In singing the infants keep time better than the other children.

vi. A verse or sentence is often ended too sharply and abruptly.

vii. Some of the children do not sing at all, sometimes for want of books, oftener through

helplessness and for want of being put into the way of it. It is easy to make such children sing by getting them together and teaching them a little.

It is most useful occasionally to exercise the children in singing, if it be only for a few minutes, for their improvement. He who exercises the children should sing a verse or sentence and the children should sing it after him. When once the children have accustomed themselves to any fault in singing, it is most difficult to get them out of it.

Children sing much better without the accompaniment of an organ. The best way of introducing among them the singing of the Christian Doctrine is to teach two or three who have a good ear and voice. The mass of the children will soon learn it from them by ear.

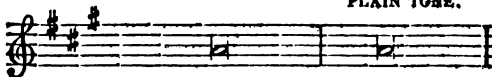
*N. B. Great care must be taken to make the children dwell long on the last syllable of the verse or sentence.*

## CHAPTER II.

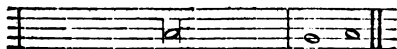
### THE SIGN OF THE CROSS,

It is sung in the Plain tone or one uniform tone with the fall of half a note on the last syllable but one in the sentence underlined. The short lines thus — indicate pauses.

#### PLAIN TONE,



(C) In the name of the Father — and of the Son—



and of the Holy — Ghost — Amen.

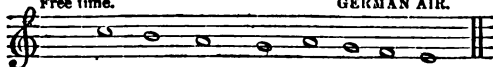
## CHAPTER III.

## THE GOOD INTENTION.

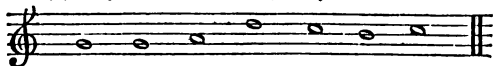
## No. I.

Free time.

GERMAN AIR.



(C) My dear Je - sus, may I do all -



for the love, the love of you.

## No. II.

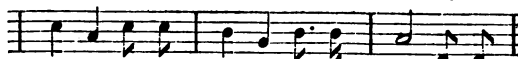
Air of "DAILY. DAILY."



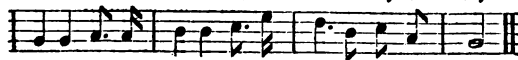
(C) O my Je - sus, may I do all for the



love, the love of you. O my Je - sus may I



do all for the love, the love of you. O my



Je - sus may I do all for the love, the love of you.

## No. III.

Air of "DEAR ANGEL."



(C) My Je - sus I do all for Thee, For



- (C) My Jesus I do all for thee,  
 For thou didst all for me.  
 My Jesus I do all for thee,  
 For thou didst all for me.

---

## CHAPTER IV.

### THE MORNING OFFERING.

(Think of all the actions of the day, how you will do them well, and offer them to God !)

(German Air, p. 87.)

- (C) " Oh my God, to thee I offer  
 All that I shall do this day,  
 With what Jesus did, to please thee."  
 Thus I will each morning pray.

### PREPARATION AGAINST TEMPTATION.

(Think of the temptations which may come to you to-day, get ready to avoid them, and pray to God to help you !)

(German Air, p. 87.)

- (C) If this day Temptation meet you,  
 " *Jesus, Mary, help me,*" say,  
 Praying thus for God to help you,  
 From Temptation fly away



## CHAPTER V.

THE FOUR GREAT TRUTHS OR PRINCIPAL MYSTERIES,  
AND THE SEVEN SACRAMENTS.

(German air, p. 91, air of St. Patrick, p. 91, or air of "Daily, Daily," p. 92, or of St. Peter, p. 92, or St. Joseph's air, p. 127, French air, p. 128, air of the Angela, p. 129, air of St. Louis, p. 130, Italian air, p. 130.)

## FOUR GREAT TRUTHS.

- (G) \* I. In one God there are three Persons,  
 II. Father, Son, and Holy Ghost;  
 III. God the Son, the Second Person,  
 Was made man and died for us.  
 IV. God rewards the good in Heaven,  
 And he sends the bad to Hell.

## SEVEN SACRAMENTS.

- 1 When Baptized we are made Christians,  
 And are cleansed from Adam's sin.  
 (B) 2 Confirmation strengthens Christians  
 And gives them the Holy Ghost.  
 3 Holy Eucharist is the Body  
 And the Blood of Jesus Christ;  
 But to sight and other senses  
 It appears like bread and wine.  
 4 After baptism Penance pardons  
 All the sins that we commit.  
 (B) 5 Extreme Unction gives in sickness  
 Grace to die a happy death.  
 6 Holy Orders gives to Bishops,  
 Priests, and others, power and grace.

\* Or thus—In one God there are three Persons,  
 God the Father, God the Son,  
 God the Holy Ghost:—To save us  
 God the Son made man did die.

7 Then in marriage grace is given,  
 By a Christian Sacrament,  
 To be faithful and to bring up  
 Children in the fear of God.

**A SHORTER EXERCISE.**

(German Air, p. 91, or Air of St. Patrick, p. 91.)

In one God there are three Persons,  
 Father, Son, and Holy Ghost ;  
 God the Son, the Second Person,  
 Was made man and died for us ;  
 God rewards the good in heaven,  
 And he sends the bad to hell ;  
 After baptism Penance pardons  
 All the sins that we commit.

Holy Eucharist is the Body  
 And the Blood of Jesus Christ,  
 But to sight and other senses  
 It appears like bread and wine ;  
 Confirmation strengthens Christians  
 And gives them the Holy Ghost.

**HOW TO LEARN THE MOST IMPORTANT TRUTHS  
 QUICKLY BY SINGING.**

The method is this. The children are questioned, for example, about the Unity and Trinity of God. After repeating the answers several times, they sing the two first verses above, which regard the Unity and Trinity of God. All this might be done several times over. So also with regard to the Incarnation. After repeating several times that "God the Son was made man and died to save us," they sing the third and fourth verses on this subject several times over. So with regard to rewards and punishments, Baptism, Penance, Holy Eucharist, &c.

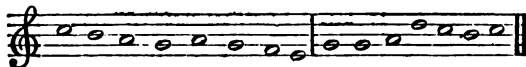
This plan has been found very interesting and agreeable to children, and so they learn much quicker. The words of the Catechism are given as nearly as possible in the above verses. Rhymes have been omitted in catechetical hymns because a strict adherence to the words of the catechism necessarily excludes rhyme. Vast numbers of children are to be found in these countries who are ignorant of the commonest elements of Christian Doctrine, and learn them, if at all, with extreme difficulty. Experience has proved that where the system of singing the Christian Doctrine is adopted, the difficulty is overcome.

The reader is requested to bear in mind that the letter of Ven. Bede, to Egbert, Archbishop of York, cited above, p. 83, proves almost to a certainty that in the eighth century the children of England were singing the Prayers, &c., exactly in the manner proposed hereafter.

AIRS FOR THE GREAT TRUTHS AND  
SACRAMENTS.

Free time.

No. 1.—GERMAN AIR.

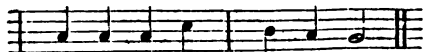


In one God there are three Persons, Father, Son and Holy Ghost.

No. 2.—ST. PATRICK'S AIR.



In one God there are three Per - sons,



Fa - ther, Son, and Ho - ly Ghost.

## No. 3.—AIR OF "DAILY, DAILY."

In one God there are three Per - sons, Fa - ther,  
 Son and Ho - ly Ghost. God the Son, the second  
 Person, was made man and died for us. God re - wards the good in  
 hea - ven and he sends the bad to hell. When bap -  
 tized we are made christians and are cleansed from Adam's sin.

## No. 4.—ST. PETER'S AIR.

In one God there are three Per - sons,  
 Fa - ther, Son, and Ho - ly Ghost.

## CHAPTER VI.

## THE OUR FATHER.

The syllables in a parenthesis thus ( ) indicate where the chant begins to change in each part of the verse.

(Gregorian Chant, 8th tone, p. 95.)

(G) Our Father—who art in heaven—hallowed

be (thy) name: \* Thy kingdom come—Thy will be done on earth—as it (is) in heaven.

(B) Give us this day—our dai(ly) bread,\* and forgive us our trespasses—as we forgive them—that tres(pass) against us.

(G) And lead us not—into temp(ta)tion,\* but deliver us from—(e)vil. Amen.

#### HAIL MARY.

(Chant, p. 96.)

(G) 1. Hail Mary—full of grace—the Lord is (with) thee \*—blessed art thou—amongst women—and blessed is the fruit of—(thy) womb, Jesus.

(B) 2. Holy Mary—Mother (of) God,\* pray for us sinners—now and at the hour of—(our) death, --Amen

#### THE APOSTLES' CREED.

Two articles make one verse. (Fifth tone, p. 96)

(G) I believe in God—the Father Almighty—Creator of heaven (and) earth,\*—and in Jesus Christ—his on(ly) Son, our Lord.

(B) Who was conceived—by the Holy Ghost—born of the Virgin (Ma)ry\*—suffered under Pontius Pilate—was crucified—(dead) and buried.

3. He descended into hell—the third day—he rose again—(from the) dead,\* he ascended into heaven—sitteth at the right hand of—God the (Fa)ther) Almighty.

4. From thence he shall come—to judge the living—(and the) dead.\* I believe (in) the Holy Ghost.

5. The holy Catholic Church—the Communion (of) Saints\*—the for(give)ness of sins.

6. The resurrection of the (bo)dy,\* and life ever(last)ing. Amen.

## GLORY BE TO THE FATHER.

(Chant, p. 97.)

(C) Glory be to the Father—and to the Son—and to the Ho(ly) Ghost.\* As it was in the beginning—is now—and ever shall be—world with(out) end. Amen.

## THE TEN COMMANDMENTS.

(Fifth tone, p. 98.)

(G) The first Com(mand)ment.\* I am the Lord thy God—thou shalt not have—strange (gods) before me.

(B) The second com(mand)ment.\* Thou shalt not take the name—of the Lord (thy) God—in vain.

The third Com(mand)ment.\* Remember—thou keep holy—(the) Sabbath day.

The fourth Com(mand)ment.\* Honour thy father—(and) thy mother.

The fifth Com(mand)ment.\* (Thou) shalt not kill.

The sixth Com(mand)ment.\* Thou shalt not com—(mit) adultery.

The seventh Com(mand)ment.\* (Thou) shalt not steal.

The eighth Com(mand)ment.\* Thou shalt not bear—false witness a—(gainst) thy neighbour.

The ninth Com(mand)ment.\* Thou shalt not covet—(thy) neighbour's wife.

The tenth Com(mand)ment.\* Thou shalt not covet—(thy) neighbour's goods.

## EXAMINATION OF CONSCIENCE.

*Read:* "Did you say your prayers, morning and night, and at meals—Did you before each action say, "My Jesus, I do all for you?"—Did you com-

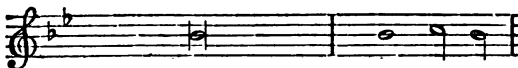
mit any sin in the house, school, at your work, in your words, disobey your parents, go into bad company? (Think!)"

AIRS FOR THE ABOVE PRAYERS.

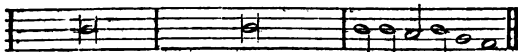
The syllables in a parenthesis thus ( ) indicate where the chant begins to change in each part of the verse. The short lines thus — are for a momentary pause,

OUR FATHER.

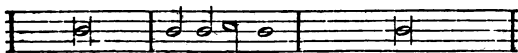
Gregorian Chant, 8th tone.



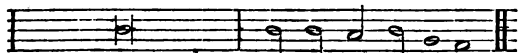
1. Our Father—who art in heaven—hallowed be (Thy) name \*



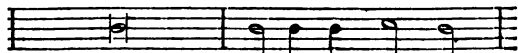
Thy kingdom come—Thy will be done on earth—as it (is) in heaven.



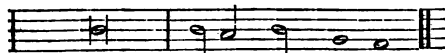
2. Give us this day— our del(ly) bread \* and forgive us our trespasses



— as we forgive them — that tres (pass) against us.



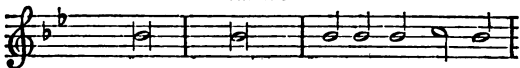
3. And lead us not — in to temp (ta) tion \*



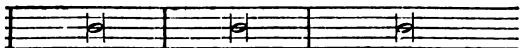
but deliver us from—(e) vil. — A men.

## HAIL MARY.

8th tone.



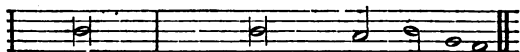
1. Hail Mary—full of grace — the Lord is (with) thee \*



Blessed art thou—amongst women—and blessed is the fruit of—



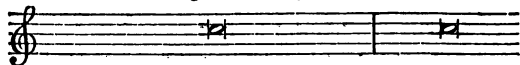
(thy) womb, Jesus. 2. Holy Mary — Mother (of) God \*



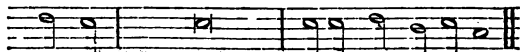
pray for us sinners—now and at the hour of—(our) death.—A-men.

## THE APOSTLES' CREED.

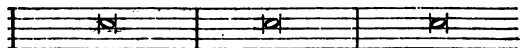
Gregorian Chant, 5th tone.



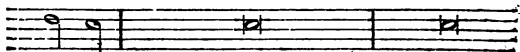
1. I believe in God—the Father Almighty—Creator of heaven



(and) earth \* and in Jesus Christ — his on (ly) Son our Lord.

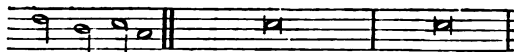


2. Who was conceived—by the Holy Ghost—born of the Virgin

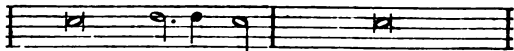


(Ma) ry \* suffered under Pontius Pilate—was crucified—

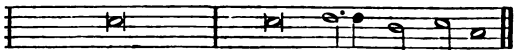




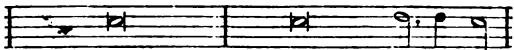
(dead) and buried. 3. He descended into hell—the third day—



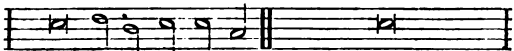
he rose again — (from the) dead: \* he ascended into heaven—



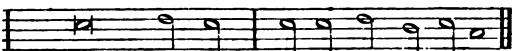
sitteth at the right hand of — God the (Father) Al might ty.



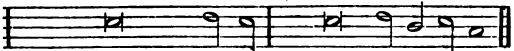
4. From thence he shall come—to judge the living—(and the) dead \*



I believe (in) the Ho - ly Ghost. 5. The holy Catholic Church—



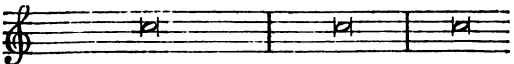
the Communion (of) Saints \* the for - (give) ness of sins.



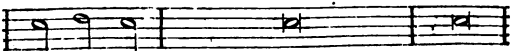
6. The resurrection of the (bo) - dy \* and life ever(last)ing.—A · men ·

### GLOBY BE TO THE FATHER.

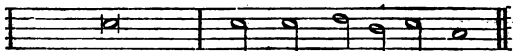
Gregorian Chant, 5th tone.



Glory be to the Father — and to the Son — and to the



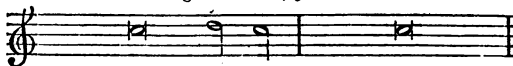
Ho (ly) Ghost.—As it was in the beginning — is now—



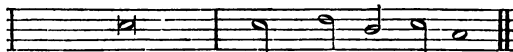
and ever shall be — world with (out) end.—A - men.

### THE TEN COMMANDMENTS.

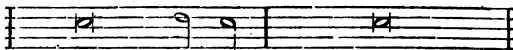
Gregorian Chant, 5th tone.



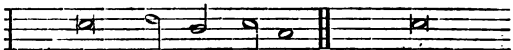
The first Com(mand)ment \* I am the Lord thy God—



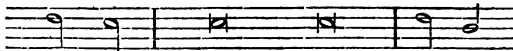
thou shalt not have— strange (gods) be fore me.



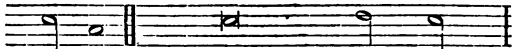
2. The second Com(mand)ment. \* Thou shalt not take the name—



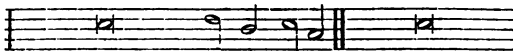
of the Lord (thy) God — in vain. 3. The third Com -



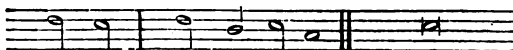
(mand) ment. \* Remember—thou keep holy—(the) Sab -



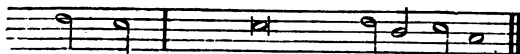
bath day. 4. The fourth Com (mand) ment. \*



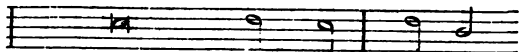
Honour thy father — (and) thy mother. 5. The fifth Com -



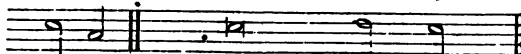
(mand)ment. \* (Thou) shalt not kill. 6. The sixth Com-



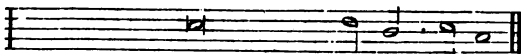
(mand) - ment. \* Thou shalt not com—(mit) a dul tery.



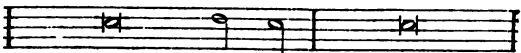
7. The seventh Com (mand) ment. \* (Thou) shalt



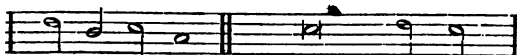
not steal. 8. The eighth Com (mand) ment. \*



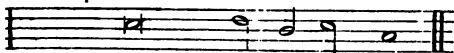
Thou shalt not bear—false witness a—(gainst) thy neighbour.



9. The ninth Com (mand) ment. \* Thou shalt not covet—



(thy) neighbour's wife. 10. The tenth Com (mand)ment. \*



Thou shalt not covet — (thy) neighbour's goods.

## CHAPTER VII.

### A DECADE OF THE ROSARY.

1. Sing the Creed, p. 93. Our Father, p. 92 One Hail Mary, p. 93.

2. Say nine Hail Marys on alternate sides, with pauses as below.

3. Sing Glory be to the Father, &c. p. 94.

### THE HAIL MARY WITH PAUSES.

The pauses are indicated by the short lines which separate the words.

Hail Mary—full of grace—the Lord is with thee—blessed art thou—amongst women—and blessed is the fruit of—thy womb, Jesus.

Holy Mary—Mother of God—pray for us sinners—now and at the hour of—our death. Amen.

### INTENTIONS FOR THE ROSARY.

Before each or any of the Hail Marys, one of the following intentions might be given out. "Say this Hail Mary." 1. In honour of the Blessed Trinity. 2. In honour of the Infant Jesus, or of the five wounds of Jesus, or of Jesus dying on the cross, or of the holy name of Jesus, or in honour of Jesus in the Blessed Sacrament. 3. In honour of the Holy Ghost. 4. In honour of the blessed Virgin Mary—or of her seven sorrows—or of her assumption. 5. In honour of the holy angels. 6. In honour of your angel guardian. 7. In honour of St. Joseph. 8. In honour of your holy patrons. 9. For your fathers, mothers, brothers and sisters. 10. That no one may die without baptism. 11. For the infants. 12. For those who go to the day school. 13. For those who go to the night school. 14. For those who come to Sunday school. 15. For those who do not come to school, that they may come. 16. That all the children may come to Mass on Sundays. 17. In thanksgiving for the blessings we have received from God. 18. To obtain from God what we want for our bodies. 19. To obtain from God what we want for our souls. 20. That the children may make good confessions. 21. That no one may be afraid to tell his sin in confession. 22. That if any child con-

cealed a sin in confession it may confess that sin  
 23. That the children may go once a month to  
 confession. 24. That if any child falls into mortal  
 sin, it may make an act of contrition directly, and  
 go to confession as soon it can. 25. For those  
 who are in mortal sin. 26. For those who have  
 not made their first communion. 27. For those  
 who are preparing for first communion. 28. For  
 those who have made their first communion. 29.  
 That the children may go to holy communion  
 once a month. 30. For those who are preparing  
 for Confirmation. 31. For those who are tempted  
 to commit sin. 32. For those who are dying. 33.  
 For the teachers. 34. For the holy Church, 35.  
 For the priests. 36. For the bishop, 37. For our  
 holy father the Pope. 38. That the children may  
 say their morning prayers—night prayers, and  
 make an examination of conscience. 39. For any  
 virtue, faith, hope, charity, &c. 40. That all may  
 forgive those who have offended them. 41. For  
 the children whose faith is in danger, 42. For  
 those who break the commandments. 43. For the  
 children who are in purgatory. 44. For those who  
 love the Blessed Virgin Mary.

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## CHAPTER VIII.

### ACTS OF CONTRITION.

#### No. 1.

(German Air, p. 87.)

(C) Jesus dear, I am so sorry  
       I offend'd thee before;  
 'Tis because of thy great goodness,  
       I will then offend no more.

## No. 2.

(Air, "Dear Angel," p. 87. or of St. Bridget, below.)

(C) O God of Mercy pity us,  
 With weeping hearts we cry;  
 Do thou then kindly pardon us  
 And hear thy children's sigh.

My God, because thou art so good,  
 With sorrow I deplore  
 How I offended thee by sin,  
 I will offend no more.

*Slow.* AIR OF ST. BRIDGET.

O God of mer - cy pi - ty us, with  
 weeping hearts we cry ; Do thou then kindly par - don us, and  
 hear thy chil - dren's sigh ! My God, be - cause thou  
 art so good, with sor - row I de - plore, — how  
 I of - fend - ed thee by sin, I will of - fend no more.

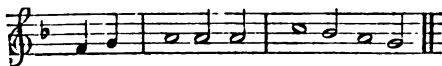
No. 3.—*Blessed Leonard's Act of Contrition.*

(Air of the Miserere, p. 103.)

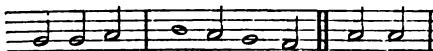
(C) O my God, I am very sorry | that I have  
 sinned against thee.

Because thou art so good, | and I will not sin  
 again.

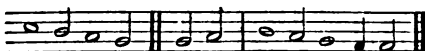
## AIR OF THE MISERERE.



O my God I am ve - ry sor - ry



that I have sinned a-gainst thee, Be - cause



thou art so good, and I will not sin a - gain.

## CHAPTER IX.

## ACTS OF FAITH, HOPE AND CHARITY.

*Act of Faith.*—(C) My God, I believe in thee | and all thy Church doth teach, | because thou hast said it—and thy word is true.

*Act of Hope.*—My God, I hope in thee | for grace and for glory, | because of thy promises—thy mercy and thy power.

*Act of Charity.*—My God because thou art so good | I love thee with all my heart, | and for thy sake I love—my neighbour as myself.

## ACTS OF FAITH, HOPE AND CHARITY.



(Faith) My God, I be - lieve in thee and



all thy Church doth teach, be - cause thou hast

said it, and thy word is true. (*Hope*) My  
 God I hope in thee for grace and for  
 glo-ry, be-cause of thy pro-mis-es thy  
 mer-cy and thy power. (*Charity*.) My  
 God be-cause thou art so good I  
 love thee with all my heart, and for thy  
 sake I love my neighbour as my-self.

## CHAPTER X.

AIRS FOR THE HYMNS ON THE HOLY MASS.

*Airs before the Elevation.*

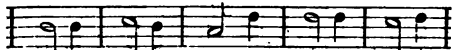
No. 1.—AIR OF MOTHER OF MERCY.

Now Jesus Christ's true flesh and blood, Will

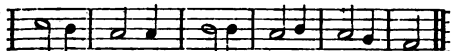




be our Sac-ri - fice Di - vine, The same in



Mass as on the Cross, Though under forms of



bread and wine, Though under forms of bread and wine,

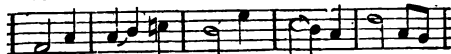
No. 2.—ST. STEPHEN'S AIR.



Now Je-sus Christ's true flesh and blood, Will



be our sacri - fice Di - vine, The same in

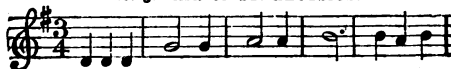


Mass as on the Cross, Though un-der forms of

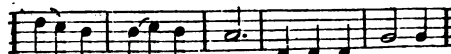


bread and wine.

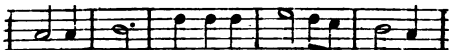
No. 3.—AIR OF ST. ALOYSIUS.



Now Jesus Christ's true flesh and blood, Will be our  
*O Father let thy guilty child, Call thee by*



sac - ri - fice Di - vine. The same in Mass as  
*that dear name a - gain, O I think how thy sweet*

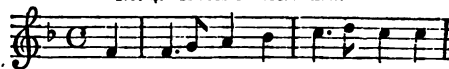


on the Cross, Though under forms of bread and  
Je - sus died, Im - ploring grace for sin - ful



wine, Though under forms of bread and wine.  
men, Im - ploring grace for sin - ful men.

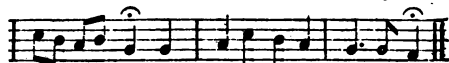
No. 4.—IRISH LITANY AIR.



Now Jesus Christ's true flesh and blood, Will  
O Father let thy guilt by child, Call



be our sac - ri - fice Divine, The same in Mass as  
thee by that dear name again, O think how thy sweet

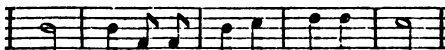


on the Cross, Though under forms of bread and wine.  
Je - sus died, Im - ploring grace for sin ful men.

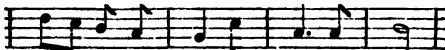
No. 5.—ROMAN AIR.



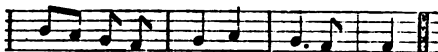
Now Je - sus Christ's true flesh and  
O God be e - ver with thy



blood, Will be our sac - ri - fice Di - vine,  
Church, The Pope and all its Pastors bless,



The same in Mass as on the Cross,  
Bless every day our parents dear



Though un-der forms of bread and wine.  
Give them e - ter - nal hap - pi - ness.

No. 6.—AIR OF "CREATOR ALME."



Now Jesus Christ's true flesh and blood, Will  
We praise thy Saints, may they for us, With

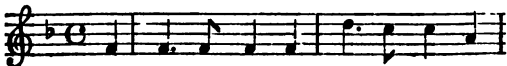


be our Sa - cri - fice Divine, The same in Mass as  
Jesus, kindly in - ter - cede, May Ma - ry pray her

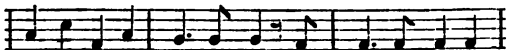


on the Cross, Though un-der forms of bread and wine.  
sweetest prayer, To help her children in their need.

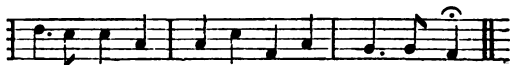
No. 7. LA SALETTE AIR.



Now Je - sus Christ's true flesh and blood will



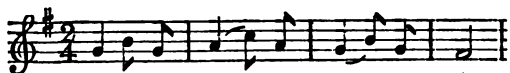
be our sa - cri - fice di - vine, The same in Mass as



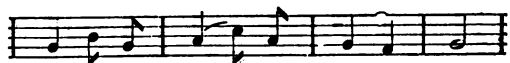
on the cross, Tho' un - der forms of bread and wine.

*Airs after the Elevation.*

No. 8. ST. PHILIP'S AIR



O hea - vens, earth, this won - der hear;



What was but earth - ly bread and wine,



By God Al - migh - ty's won - drous pow - er,



Is now Christ's flesh and blood Di - vine,



So God has said, so we be - lieve,



The word of God can - not de - ceive.

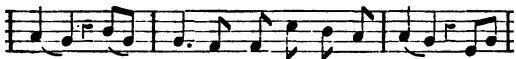
No. 9.—AIR OF FAITH OF OUR FATHERS.



O hea-vens earth this won-der hear, What



was but earthly bread and wine, By God Al- migh- ty's wondrous



power Is now Christ's flesh and blood Di - vine, So

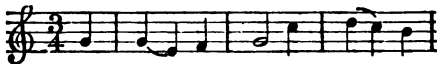


God has said so we be-lieve, The word of God

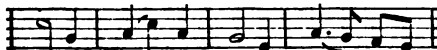


can-not de - ceive, The word of God cannot de - ceive.

No. 10 — AIR OF "HAIL, QUEEN OF HEAVEN."



Be - hold O God the precious



blood of Je - sus on the al - tar



lies: O Fa - ther hear how Je - sus'  
 blood For grace and mer - cy loud - ly  
 cries, To thee it speaketh to for - give, For -  
 give us then that we may live.

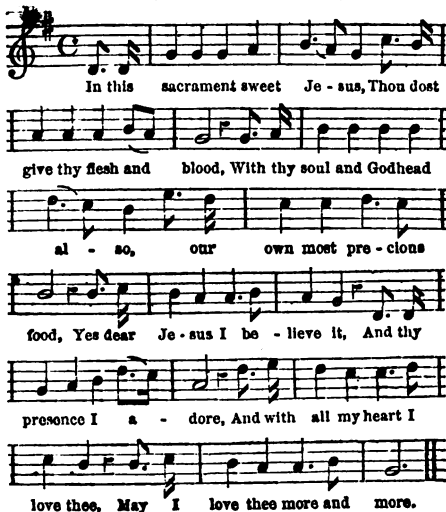
*Airs for the Spiritual Communion.*

No. II.—AIR OF ST. ALPHONSUS.



In this sa - cra - ment sweet Je - sus  
 Thou dost give thy flesh and blood,  
 With thy soul and God - head al - so  
 As our own most pre - cious food.

## No. 12.—AIR OF ST. JOSEPH.



In this sacrament sweet Je - sus, Thou dost  
give thy flesh and blood, With thy soul and Godhead  
al - so, our own most pre - cious  
food, Yes dear Je - sus I be - lieve it, And thy  
presence I a - dore, And with all my heart I  
love thee, May I love thee more and more.

## No. 13.—GERMAN AIR, p. 91.

## No. 14.—AIR OF "DAILY, DAILY," p. 92.

*Directions for the use of the above airs.*

1. The following airs are used for the hymns before the Elevation.

- No. 1. Air of Mother of Mercy, p. 104.
  2. St. Stephen's Air, p. 105.
  3. Air of St. Aloysius, p. 105.
  4. Irish Litany Air, p. 106.
  5. Roman Air, p. 106.
  6. Air of "O Creator Alme," p. 107.
  7. La Salette Air, p. 107.
- Many of the Litany Airs.

2. *All* the hymns before the Elevation (except those marked for the German Air) can be sung to any one of the above airs, but it is better to sing these airs in the order marked in the holy mass.

Sometimes parts of the Singing might be omitted, and instead, the children repeat prayers after the Instructor—as in Mass No. II, p. 118.

It is better for boys and girls to sing alternately. The letter B denotes the stanzas to be sung by boys; G those sung by the girls; C those to be sung in common by both sides together. In the Our Father—Hail Mary—Creed—Commandments, &c., the girls sing the first verse. The boys sing alternate verses.

## HOLY MASS.

(C) The Good Intention, page 87.

(C) The Sign of the Cross, page 86.



(St. Stephen's Air, No. 2, p. 105, or Air of Mother of Mercy, No. 1, p. 104; or La Salette Air, No. 7, p. 107.

(G) Now Jesus Christ's true flesh and blood,  
 Will be our Sacrifice Divine,  
 The same in Mass as on the Cross,  
 Though under forms of bread and wine.

## OFFERING OF THE HOLY MASS FOR THE FOUR ENDS.

(B) We offer then the Holy Mass,  
 Thee our Creator to *adore*,  
 To *thank* thee for thy gracious gifts,  
 And praise thy name for evermore.

(G) We pray for *pardon* and for grace,  
 To change the lives that we have led,  
 And beg thee, for thy Son's dear sake,  
 To *bless* the living and the dead.



**EXAMINATION OF CONSCIENCE.**

(German Air, p. 91.)

- (C) Let us think of sins committed,  
In our actions, words, and thoughts.  
(*A short pause for examination.*)

**ACT OF CONTRITION.**

Sing B. Leonard's Act of Contrition, the Miserere Air, p. 103, or else sing the following Act of Contrition to the Irish Litany Air, No. 4, p. 106, or to the Air of St. Aloysius No. 3, p. 105, or to the Air of Mother of Mercy, No. 1. p. 104.

- (G) O Father, let thy guilty child  
Call thee by that dear name again,  
O think how thy sweet Jesus died,  
Imploring grace for sinful men.
- (B) I love thee, God, thou art so good,  
And therefore for my sins I grieve;  
I hate them, and will sin no more,  
And bad occasions I will leave

**FOR THE CONVERSION OF SINNERS.**

(German Air, p. 91.)

- (C) Let us pray for all poor sinners,  
That they may repent this day.

Sing Hail Mary, p. 93, the girls sing one verse, the boys the next.  
*Finish before the Gospel.*

**THE GOSPEL.**

(German Air, p. 91.)

- (C) Let us with the cross of Jesus  
Sign our ☩ foreheads, ☩ lips, and ☩ hearts.

(Air, Mother of Mercy, No. 1. p. 104; or St. Stephen's Air,  
No. 2. p. 105.)

- (C) Thy Gospel, Jesus, we believe,  
And for thy help we humbly pray,  
That we in thought, and word, and deed  
Thy holy Gospel may obey.

(Sing the Creed, p. 93.)

### THE OFFERTORY.

(C) Sing the Acts of Faith, Hope, and Charity, p. 103, the principal Mysteries and Sacraments, p. 89, or 90, or one part of the Rule of Life, p. 124 *Finish before the Canon.*

### THE CANON.

#### 1. *Prayer for the Living.*

(Roman Air, No. 5, p. 106; or Air of Mother of Mercy, No. 1. p. 104.)

(G) O God, be ever with thy *Church* ;  
The Pope and all its Pastors bless ;  
Bless every day our *Parents* dear,  
Give them eternal happiness.

(B) We pray for *all* who want our prayers,  
To all poor *sinner*s mercy show ;  
Ah! why should Jesus die in vain,  
To save them from eternal woe ?

#### 2. *Intercession of Saints.*

(Air of Creator Alme, No. 6, p. 107, or air of Mother of Mercy, p. 104)

(G) We praise thy Saints, may they for us  
With Jesus kindly intercede ;  
May Mary pray her sweetest prayer,  
To help her children in their need.

#### 3. *Before the Consecration.*

(B) O God, 'tis now the solemn hour,  
When bread and wine are truly made  
The flesh and blood of Jesus Christ,  
By words of Consecration said.

### AFTER THE ELEVATION.

All the verses from the Elevation till the Spiritual Communion can be sung to St. Phillip's Air, No. 8, p. 108; or Air of Faith of our Fathers, No. 9. p. 109; or "Hail, Queen of Heaven," No. 10. p. 109.

*No. 1. Act of Faith.*

S. Phillip's Air, No. 8, p. 108; or Air of Faith of our Fathers,  
No. 9, p. 109.

- (G) O Heavens, Earth! this wonder hear,  
What was but earthly bread and wine,  
By God Almighty's wondrous power  
Is now Christ's flesh and blood divine.  
So God has said, so we *believe*,  
The Word of God cannot deceive.

*No. 2. Act of Adoration.*

- (B) O Jesus, God, Creator, Judge,  
Thee present, humbly we *adore*,  
To Thee in this great Sacrament  
Be praise and glory evermore.  
May every tongue to thee confess,  
May every heart thy presence bless.

*No. 3. Act of Petition.*

(Air of Hall, Queen of Heaven, No. 9. p. 109.)

- (G) Behold, O God, the precious blood  
Of Jesus on the altar lies;  
O Father, hear! how Jesu's blood  
For grace and mercy loudly cries.  
To thee it speaketh to forgive,  
Forgive us then that we may live.

*No. 4. Prayer for the Dead.*

- (B) The holy Sacrifice of Mass  
Assists the souls in Purgatory,  
Through this most holy Sacrifice  
O God of mercy hear their cry.  
May they receive eternal rest.  
And with the light of heaven be blest  
(Sing Our Father, Hall Mary. p. 92.)

## SPIRITUAL COMMUNION

(Air of St. Alphonsus, No. 11, p. 110; Air of St. Joseph, No. 12, p. 111; German Air, No. 13, p. 91; Air of "Daily, Daily," No. 14, p. 92.)

*Acts of Faith, Adoration, Love.*

- (G) In this Sacrament, sweet Jesus,  
 Thou dost give thy flesh and blood,  
 With thy soul and Godhead also  
 As our own most precious food,  
 Yes, dear Jesus, I *believe* it,  
 And thy presence I *adore*,  
 And with all my heart I *love* thee,  
 May I love thee more and more.

*Act of Desire.*

- (B) Come, sweet Jesus, in thy mercy,  
 Give thy flesh and blood to me;  
 Come to me, O dearest Jesus,  
 Come, my soul's true life to be.  
 Come, that I may live for ever,  
 Thou in me and I in thee;  
 Living thus, I shall not perish,  
 But shall live eternally.

*Acts of Thanksgiving and Offering.*

- (G) Blessed be the love of Jesus,  
 Giving us his flesh and blood,  
 Blessed be his mother Mary,  
 Mother ever kind and good;  
 Blessed be the great St. Joseph,  
 Sing then with devotion true;  
 "Dearest Jesus, Mary, Joseph,  
 Heart and soul I give to you."

Sing the Commandments, page 94. "Infant Jesus," p 161. *Finish before the Blessing.*

**THE LAST GOSPEL.**

(German Air, p. 91.)

- (C) Let us with the cross of Jesus  
Sign our ✕ foreheads, ✕ lips and ✕ hearts.

**THANKSGIVING.**

(Air of Mother of Mercy, p. 104.)

- G) Great God we thank thee for the grace  
Of hearing holy Mass this day,  
On Sundays may we always come  
To hear the holy Mass and pray.
- (B) Then may the grace of holy Mass  
Be with us still in all our need,  
And keep us from the stain of sin,  
In every thought, and word, and deed.

(C) The Morning Offering and Prayer against Temptation, p. 88.

(C) The Good Intention, p. 87, and Sign of the Cross, p. 86. (*Sing the Divine Praises, below, and the Rule of Life, p. 124, while the children go out.*)**THE DIVINE PRAISES.**

The Divine Praises can be sung like the Sign of the Cross, p. 86. Each time you sing or say them with a contrite heart you gain one year's Indulgence.

Blessed be God.

Blessed be—his Holy name.

Blessed be Jesus Christ—true God and true man.

Blessed be the Name of Jesus.

Blessed be Jesus—in the most holy sacrament—  
of the altar.Blessed be the great Mother of God—Mary most  
Holy.Blessed be her holy—and immaculate concep-  
tion.

Blessed be the name of Mary — virgin and mother.

Blessed be God—in his angels—and in his saints.

## HOLY MASS NO. II.

### *Explanations.*

*The Mass.* In the holy Mass bread and wine are put on the altar, and by the words of consecration they are changed into the body and blood of Jesus Christ, the second Person of the Blessed Trinity; so that Jesus Christ is as truly present on the altar during Mass as he was on Calvary when nailed to the cross. The Priest offers to God the most holy body and blood of Jesus for the living and the dead. Afterwards he himself receives this divine sacrament.

*The Altar.* The holy Mass cannot be said anywhere but only at the altar. The altar is consecrated by the Bishop, and anointed with the holy oil. The relics of the saints are put in the altar. On the altar are three altar-cloths of linen blessed. There is also a little square linen cloth called the corporal, on which the blessed sacrament is always placed during Mass. There must be candles made of wax lighted during mass, to remind us that Jesus Christ is the light of the world. There must also be a cross on the altar, and a Mass book, with the prayers of the Mass in it.



*The following Prayers are used thus: the instructor gives out a few words at a time as many as are betwixt the short lines — — the children say them after the instructor.*

Sing the Good Intention, p. 87.

Sing the Sign of the Cross, p. 86.



### OFFERING OF THE HOLY MASS FOR THE FOUR ENDS.

“Let us offer—the holy Mass—to Almighty God.”—1. My God—I offer to thee—the holy Mass

—to adore thee; because—thou art my Creator—  
 —my first beginning—my last end. 2. O my God  
 —I offer to thee—the holy Mass—to thank thee—  
 thou didst give me—my body—my soul—thou  
 givest me—the bread which I eat—thou didst give  
 me—the holy sacraments—my God—I thank thee.  
 3. O God—wash away my sins—with the precious  
 blood—of Jesus Christ. 4. O God—give me all  
 blessings—for my body—and my soul—through  
 Jesus Christ—our Lord—Amen.”

### EXAMINATION OF CONSCIENCE.

Let us examine—our conscience—to see—what  
 sins—we have committed—in thought—word—and  
 action.

*After a few moments, sing the Act of Contrition,  
 see p. 102, “O my God, I am very sorry that I have  
 sinned against thee*

“Because thou art so good, | and I will not sin  
 again.”—*B. Leonard.*

“Let us pray—for the conversion—of sinners.”

Sing the Hall Mary, p. 93 .

### THE GOSPEL.

Let us make the sign of the cross—on our ✠  
 foreheads, ✠ lips and ✠ hearts.

“O my God—I believe—that the holy Gospel—  
 is the word of Jesus Christ—my God I promise—  
 to obey the holy Gospel,—in all my thoughts,—  
 words and actions.”

### AT THE CREED.

Sing the Apostles' Creed, p. 93.

Sing the acts of Faith, Hope and Charity, p. 103.

Sing the Principal Mysteries and Sacraments, p. 89, or Rule of  
 Life, p. 124, stop when the bell rings for the Canon.

### THE OFFERTORY.

This part of the Mass is called the Offertory, because it is the offering of the bread and wine. On the altar there is a small plate made of silver or gold, called the Paten. On the paten there is a round white bread made of flour, without any barm in it. The Priest lifts the bread on the paten up before the cross, and offers it to God, because it is to be changed into the body of Jesus Christ. Then the Priest takes with him to the side of the altar a large cup made of silver or gold, called the Chalice. He pours some wine into the chalice, and mixes a few drops of water with the wine, because blood and water came out of the side of Jesus Christ, on the cross. Then the Priest goes back to the middle of the altar, lifts the chalice up before the cross, and offers the wine to God, because it is to be changed into the blood of Jesus Christ. Then the Priest bows down before the cross, then he makes the sign of the cross, over the bread and wine, and the Offertory is finished.

The Priest goes again to the side of the altar, and water is poured on his hands, and they are washed. The Priest washes his hands through respect for the blessed sacrament, because during Mass he holds the blessed sacrament in his hands. There are four washings of hands for the Priest at Mass—once before he comes out of the sacristy; the second time is now; the third washing is after the communion; the fourth, when he goes back into the sacristy. This washing of hands should remind us to wash away all sin from our hearts by fervent acts of contrition.

### SANCTUS.

The bell rings because the Priest says the prayer which is said by the angels in heaven.

### THE CANON.

This part of the Mass is called the Canon of the Mass, and is the most solemn part of it.

*“Let us pray—for the living.”*—We pray to thee—O merciful Father—through Jesus Christ—thy Son—our Lord.—Take care of—thy holy Church—our holy Father—the Pope—our Bishop—have pity—on all poor sinners—and save them—



from Hell—have mercy—on our fathers—mothers—brothers—and sisters—O God—have mercy—on our own poor souls—may thy saints—in heaven—pray for us.”

(Pray for what you want for your body, or soul, or for any other person.)

“We believe—that by the words—of Consecration—the bread and wine—are changed—into the Body and the Blood—of Jesus Christ.”

### I. RING OF THE BELL

*At this ring of the bell the Priest puts his hands over the bread and the wine, and prays to God to change them into the body and blood of Jesus Christ.*

### II. RING OF THE BELL.

*This ring of the bell tells you that by the words of consecration the bread is changed into the body of Jesus Christ: when the Priest lifts it up; bow down your head to adore it.*

### III. RING OF THE BELL.

*This ring of the bell tells you that by the words of consecration the wine is changed into the blood of Jesus Christ; when the Priest lifts it up, bow down your head to adore.*

### AFTER THE ELEVATION

The change of the bread and wine into the body and blood of Jesus Christ is called the Consecration. When the Priest lifts up the body and blood of Jesus Christ for you to adore that is called the Elevation.

“O Jesus—because thou hast said it—we believe—that the bread—is changed—into thy body—we believe—that the wine—is changed—into thy holy blood—O Jesus—great God—we adore Thee.

O eternal Father—we offer—to thee—the pre-

cius blood—of Jesus Christ—for our sins—and the wants—of the holy Church!—*St. Mary Magdalen of Pazzi.*

### PRAYER FOR THE DEAD.

Those who die with a venial sin in their soul, or who have had their mortal sins forgiven in confession, but have not done penance enough for them, must burn for a long time in the flames of Purgatory. You can help the souls in Purgatory, especially by praying for them during the holy Mass.

*“Let us pray—for the souls—in Purgatory.”* O God—look down—on the precious blood—of Jesus Christ—and have pity—on the poor souls—burning—in the flames—of Purgatory—and give them—eternal rest—Amen.”

Pray now for your own people, who are dead—your father, mother, brother, sister, or others.

Sing the Our Father and Hall Mary, p. 92.

### THE PRIEST'S COMMUNION.

The Priest takes the Blessed Sacrament into his hand. Three times the bell rings, and three times the Priest strikes his breast, saying: “O Lord, I am not worthy that thou shouldst come into my soul; but only say the word and my soul shall be healed.” Then he makes the sign of the cross with the blessed Sacrament, and receives it in his mouth. After this, he makes the sign of the cross with the chalice, and receives the blood of Jesus in his mouth. Strike your breast three times when the bell rings at the Priest's Communion.

### SPIRITUAL COMMUNION.

*“Let us make—a Spiritual Communion.”*

O Jesus—God the Son—made man—we believe—that thy flesh—and thy blood—are present—in the Blessed Sacrament—O Jesus—we adore thee—we thank thee—we love thee—Sweet Jesus—come into our poor souls—and give us—thy flesh—to eat—and thy blood—to drink—Amen—Blessed

be Jesus—in the most holy Sacrament—of the altar—Blessed be the great Mother—of God, Mary most holy.”

Sing the Ten Commandments p. 94; Hymn to the Infant Jesus, p. 161.

### THE BLESSING.

Before the blessing the Priest kisses the altar; he lifts up his hands to heaven; then he turns round, and with that hand which has held the Blessed Sacrament he makes the sign of the cross over the people, and they make the sign of the cross themselves.

### THE LAST GOSPEL.

Let us make—the sign of the cross—on our foreheads ✠ lips and ✠ hearts.

### THANKSGIVING.

“O God—we thank thee—because—thou hast let us—be present—at the holy Mass—we thank thee—with all our hearts—Amen.”

Sing the Morning Offering and Preparation against Temptation, p. 88; the Good Intention and Sign of the Cross, p. 87, 86; Divine Praises, p. 117.

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## CHAPTER XI.

### SINGING OF THE RULE OF LIFE.

The singing of the Rule of Life is of the greatest importance. Frequent repetition of religious and moral duties is a most powerful means of making them penetrate the heart. God commanded the Jews to have His precepts on their foreheads and hands, and to write them on the doors of their houses. Deut. vi. Again God says, Isaias, lix. “My words shall not depart from thy mouth” It would be a wearisome task for chil-

dren often to repeat a Rule of Life, but they will sing it with the greatest pleasure, the more so because it is not singing abstract ideas or sentimental poetry, seldom understood by the mass of the poor children, but practical acts, which they are acquainted with and which they should perform every day of their lives.

The Rule of Life may be sung to the following airs.

### SINGING OF THE RULE OF LIFE.

The German air, p. 127; or air of "Daily, Daily," p. 92, or St. Patrick's air, p. 127, or air of St. Joseph, p. 127, or of St. Peter, p. 128; French air, p. 128, air of the Angels, p. 129, Air of St. Louis, p. 130, Italian air, p. 130.

## PART I.

### THE MORNING.

- (G) 1 In the morning when I waken  
 With the Cross I sign myself,  
 And say, "*Jesus, Mary, Joseph,*  
*I give you my heart and soul.*"  
 Then when drest I kneel devoutly  
 And I say my Morning Prayers. .

### MEALS.

With the Cross I ask a blessing  
 Both before and after meals.

### EVENING.

- (B) 2 When 'tis evening, kneeling humbly,  
 My Night Prayers I say to God.  
 Then my conscience I examine  
 And ask pardon for my sins.  
 When in bed I think of Jesus  
 And my arms fold like a cross,  
 And say, "*Jesus, Mary, Joseph,*  
*I give you my heart and soul.*"

**THE GOOD INTENTION.**

- 3 With this prayer each work I offer,  
*"Jesus I do all for you."*

**TEMPTATION.**

*"Jesus, Mary, help me,"* saying,  
 From Temptation quick I go.  
 From occasions which are sinful  
 And bad company I fly.

**SIN**

O my God I promise never  
 To commit a mortal sin.

- 4 Should I ever thus offend thee  
 I will ask without delay  
 Thy forgiveness—God of mercy!  
 And quick to Confession go.

**THE SACRAMENTS.**

Once, at least, each month Confession  
 And a good Communion.  
 At Confession may I never  
 Mortal sin through fear conceal.

**PART II.****COMMANDMENTS OF THE CHURCH.**

- 5 Holy Mass I hear devoutly  
 On the Sundays—Holidays.  
 And on Sundays my delight is  
 Catechism—Sunday School.  
 Once at least each year Confession  
 By command of Holy Church.  
 And at Easter 'tis my duty  
 To receive Communion.
- 6 Then I keep, for so 'tis ordered,  
 Days of Fast and Abstinence.

**VIRTUES.**

For God's sake I love my neighbour  
 And forgive my enemies.  
 My dear Parents and my Masters  
 I obey, respect, and love.  
 When I suffer I keep saying  
 "O my God, thy will be done."

**GOOD PRACTICES.**

- 7 Every day if I am able  
 Gladly I hear holy Mass.  
 And I visit my sweet Jesus  
 In the Blessed Sacrament.  
 Then before some holy picture  
 Of my Mother Mary, pray,  
 For her sake I say at least one  
 Decade of the Rosary.
- 8 Morning, noon night—three times daily  
 I recite the "Angelus,"  
 Then I make a Meditation\*  
 And I read some holy book.

**PERSEVERANCE.**

So I will, with God's assistance,  
 Keep each day the Rule of Life.  
 Thus I will get ready daily  
 Once to die a happy death.

**\* A MEDITATION FOR CHILDREN.**

(To be made before or after Morning Prayers.)

1. ACTS. *Faith.* My God, I believe in Thee, because of thy truth. *Hope.*—I hope in Thee because of Thy Promises, Mercy and Power. *Charity.*—I love Thee with all my heart, because Thou art so good. Amen.

2 *The Morning Offering.*—Think of what you will have to do all the day—and how you will do each

action well—prayers, school duties, employments, meals, places you will go to, persons you will speak to, duties to parents—then say, “O my God, to thee I offer all that I shall do this day, with what Jesus did, to please thee.”

3. *Preparation against Temptation.*—“Fore-warned, fore-armed.” Think what temptation you are likely to meet with to-day—and how you will avoid it,—then say “O my God keep me to-day from all sin.” Amen.

**AIRS FOR THE RULE OF LIFE.**

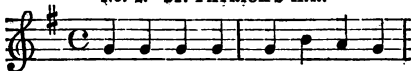
No. 1.—GERMAN AIR.

Free time.

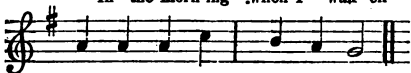


In the morn-ing when I wak-en With the cross I sign my-self.

No. 2.—ST. PATRICK'S AIR.

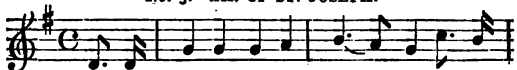


In the morn-ing when I wak-en

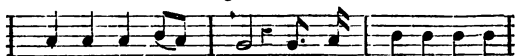


With the cross I sign my-self.

No. 3.—AIR OF ST. JOSEPH.



In the morn-ing when I wak - en With the

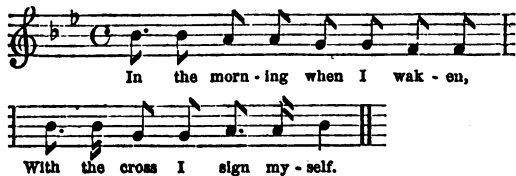


cross I sign my - self, And say Je-sus, Ma-ry,



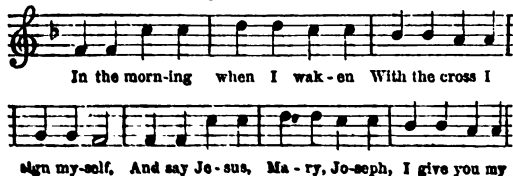
Jo - seph, I give you my heart and soul ; Then when  
 drest I kneel de - vout-ly And I say my morn-ing  
 prayers. With the cross I ask a bless-ing Both be-  
 fore and af - ter meals.

## No. 4.—ST. PETER'S AIR.



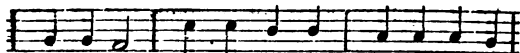
In the morn - ing when I wak - en,  
 With the cross I sign my - self.

## No. 5.--FRENCH AIR.

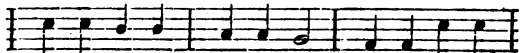


In the morn-ing when I wak - en With the cross I  
 sign my-self, And say Je - sus, Ma - ry, Jo - seph, I give you my

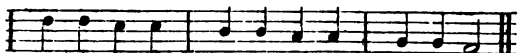




heart and soul. Then when drest I kneel de-vout-ly

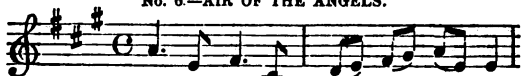


and I say my morn-ing prayers. With the cross I



ask a bless-ing both be-fore and af-ter meals.

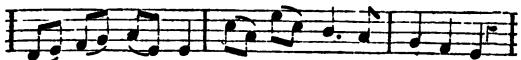
No. 6.—AIR OF THE ANGELS.



In the morn-ing when I wak-on,



With the cross I sign my-self, And say Je-sus,



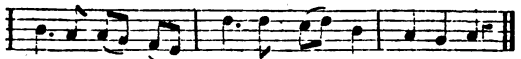
Ma-ry, Jo-seph, I give you my heart and soul.



Then when drest I kneel de-vout-ly and I say my

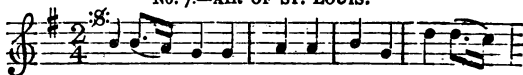


morn-ing pray-ers. With the cross I

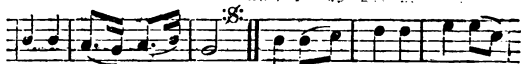


ask a bless-ing both be-fore and af-ter meals.

## No. 7.—AIR OF ST. LOUIS.



In the morn-ing when I wa-ken with the  
And say, Je-sus, Ma-ry, Jo-seph, I give



cross I sign my-self,  
you my heart and soul, Then when drest I kneel de-



vout-ly, and I say my morn-ing prayers.

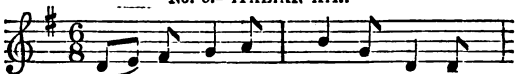


With the cross I ask a bless-ing,

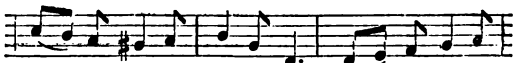


Both be-fore and af-ter meals.

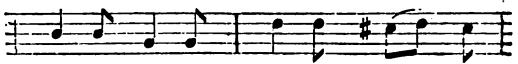
## No. 8.—ITALIAN AIR.



In the morn-ing when I wa-ken,



With the cross I sign my-self, And say, Je-sus,



Ma-ry, Jo-seph, I give you my

heart and soul. Then when drest I kneel de-vout-ly,  
 And I say my morn-ing prayers, With the cross I  
 ask a bless-ing, Both be-fore and af-ter meals.

## CHAPTER XII.

### RULE OF LIFE.

#### PRAYERS.

I. **IN THE MORNING** before you get up—Make the Sign of the Cross, and say,—“*Jesus, Mary and Joseph, I give you my heart and my soul.*” For this prayer you get 100 days indulgence.

II. **MORNING PRAYERS.**—When you are dressed, kneel down, and say the Prayers, Our Father, Hail Mary, and the Apostles’ Creed. Then make a Meditation.

#### A MEDITATION FOR CHILDREN.

Take notice of two things. 1. Say the following prayers slowly. 2. Stop for a moment at each little line like this — to let what you are saying sink deeper into your heart.

Meditation. { 1. Acrs. Faith. *My God, I believe in thee, because of thy truth.*—Hope. *I hope in thee, because of thy Promises, Mercy and Power.*—Charity. *I love thee, with all my heart, because thou art*

so good.—Contrition. *I am sorry that I have sinned against thee, because thou art so good, I will not sin again.*—Adoration. *I adore thee, because thou art my Creator.*—Thanksgiving. *I thank thee for all thy blessings.*—

Meditation.

2. THE MORNING OFFERING.—Think of what you will have to do all the day—and how you will do each action well.—Prayers, school duties, employments, meals, places you will go to, persons you will speak to, recreations, duties to parents—Then say—“*O my God, to thee I offer all that I shall do this day, with what Jesus did to please thee.*”

3. PREPARATION AGAINST TEMPTATION.—“Forewarned, Forearmed!” Think what temptation you are likely to meet with to-day—and how you will avoid it.—Then say—“*O my God, keep me to-day from all sin.*” Amen.

III. GRACE BEFORE AND AFTER MEALS.—Make the Sign of the Cross before and after meals.

*Before meals:* Say, “Bless us, O Lord, and these thy gifts, which we are going to receive from thy bounty, through Christ our Lord. Amen.”

*After meals:* say, “We give thee thanks, Almighty God, for all thy benefits, who livest and reignest world without-end. Amen. May the souls of the faithful, through the mercy of God, rest in peace. Amen.”

IV. NIGHT PRAYERS.—1. Say—Our Father, Hail Mary, and Apostles’ Creed. 2. Examine your conscience. Say—“Did I miss my prayers, or commit any sin to-day, in the house, chapel, school, in working, talking, disobedience to parents, going into bad company?” &c. Think for a moment what sin—then say—“*O God, be merciful to me, a sinner.*”

V. WHEN IN BED, put your arms in the form of a cross, and say—“*Jesus, Mary, and Joseph, I give you my heart and my soul.*”

### VIRTUES.

VI. DAILY VIRTUES. 1. *The Good Intention.*—If you pray, eat, sleep, dress yourself, talk, sing, walk, sit down, take a message, light a candle, go to school, read, write, sew, work, in every action, little or great, say—at the beginning, or middle, or end of it—“*My Jesus, I do all for you.*” 2. *The will of God.*—If anything happens to you which you do not like, say—“*O my God, thy will be done.*” 3. *Charity*—Be kind to every body. 4. *Forgiveness*—Forgive those who offend you, and speak kindly to them. 5. *Obedience*—Love, respect, and obey your parents and masters in all that is not sin.

VII. GOOD PRACTICES.—Every day hear Mass—visit the Blessed Sacrament and some image or picture of the Blessed Virgin, and say the prayers below at No. XII.—say the Rosary, at least one decade—read some good book—say the Angelus morning, noon, and night—wear the H. Scapular—be in some pious confraternity,—make a retreat every year—read this Rule of Life every Sunday. To get a reward in heaven for all you do:—1. Let what you do be good, or at least not sinful. 2. Do it to please God. 3. Have no mortal sin on your conscience.—Say often to yourself, “*God sees me!*”

### SIN.

VIII. TEMPTATION.—1. *Prayer.*—If a temptation comes, turn away from it and say—“*Jesus and Mary, help me,*” or say the Hail Mary till it goes away. 2. *Thoughts.*—Put a bad thought out of your heart

quickly, as you would shake a burning spark off your hand. 3. *The Senses*.—Keep your eyes, ears, tongue and hands from what is bad. 4. *Things*.—Keep away from bad company—public houses, whiskey shops—bad dancing and singing houses—gambling places—theatres—bad wakes—do not read bad books—bad newspapers and journals.

**IX. SINS TO AVOID.**—Missing your prayers—going to fortune tellers—cursing—bad oaths—losing Mass on Sunday by your own neglect—disobedience to parents—neglect of duties to children—hatred—drunkenness—immodest thoughts, words, actions—stealing—speaking ill of others—breaking the abstinence or fast—neglecting your Easter duties.

**X. SINS COMMITTED.**—1. If you have the misfortune to commit a mortal sin make an *Act of Contrition* directly, and go to *Confession* as soon as you can.

2. For a Venial sin strike your breast and beg God's pardon, and think how you will not do it again.

### THE SACRAMENTS.

**XI. CONFESSION.**—*How to get ready.*—1. Pray for God's help, say some Hail Marys. 2. Examine your conscience. 3. Make an act of Contrition.

*Concealment.*—Do not wilfully conceal a mortal sin in Confession. If you are afraid to confess a sin say, "*Please Father, help me.*"

**HOLY COMMUNION.**—*How to get ready.*—Be in a state of grace and fasting from the midnight before. *How often?* Go to Confession and holy Communion at Easter, and at least once every month.

**XII. PRAYER BEFORE AND AFTER HOLY COMMUNION;** also for a Spiritual Communion at holy

**Mass, and for a visit to the Blessed Sacrament.—**  
 O Jesus, God the Son made man, I believe that thou art present in the Blessed Sacrament. I adore thee—I love thee—I thank thee. Sweet Jesus, come into my poor soul, and give me thy flesh to eat and thy blood to drink. Amen. Blessed be Jesus in the most holy Sacrament of the Altar. Blessed be the great Mother of God, Mary most holy. Hail Mary.”

N.B. If you cannot go to the chapel, kneel down in some room after dinner, turn yourself towards the chapel where the Blessed Sacrament is, and say the above prayer, or else one Hail Mary in honour of the Blessed Sacrament, and one Hail Mary in honour of the Blessed Virgin Mary.

### DEATH.

XIII. 1. Settle your worldly affairs; 2. Get ready for Confession, H. Viaticum, and Extreme Unction. 3. Be willing to die because it is God's will. 4. Live every day as if you were to die that day. When you are dying be sure to make an Act of Contrition: say—“*O my God, I am very sorry that I have sinned against thee, because thou art so good, and I will not sin again.*” A good Act of Contrition will save your soul, if there is no Priest to hear your confession when dying.

### HOW TO HELP THE DYING.

XIV. NOTICE.—First, no person can be saved who is ignorant of the Four Great Truths. Secondly, a sincere act of Contrition will obtain the forgiveness of the sins of the dying person, even if no priest can be had. Thirdly, therefore say aloud, in the hearing of the dying person, the four principal mysteries, and the act of contrition, two or three words at a time; let the dying person, if possible, say the words after you.

**I. THE FOUR GREAT TRUTHS.**

1. "I believe that—there is—one God. 2. I believe—that in God—there are three Persons—the Father, the Son, and the Holy Ghost. 3. I believe that God—the Son—was made man—and died to save us. 4. I believe—that God—will punish the wicked for ever in hell—and make the good happy - for ever in heaven—I believe all—the Catholic Church teaches."

**II. THE ACT OF CONTRITION.**

"O, my God!—I am very sorry—that I have sinned—against thee—because—thou art so good—and I will not—sin again—no, never any more. My Jesus, I love thee. Sweet Jesus, have mercy on me. Mary, my dear mother, pray for me."

**III. ACTS OF RESIGNATION.**

"My God—Thy will be done. My God—I am willing—to die—because—it is Thy will—and because—I deserve to die—for my sins. Jesus and Mary—help me. Jesus—Mary and Joseph—I give you—my heart and my soul.—Jesus, Mary, and Joseph, assist me in my last agony—Hail Mary, &c."

N.B.—It is well to have a crucifix, picture or image of the Blessed Virgin, and the Holy Water near the dying person.

**CHAPTER XIII.****HOW ANY ONE SHOULD BAPTIZE AN INFANT IN DANGER OF DEATH WHEN THE PRIEST CANNOT BE HAD.**

Take common water, and pour it on the head or face of the child; and whilst you are pouring it



say these words carefully: "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost."

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## CHAPTER XIV.

REMARKS ON THE TIME TABLE; OR PLAN FOR SINGING CHRISTIAN DOCTRINE IN SUNDAY SCHOOL, DAY SCHOOL AND NIGHT SCHOOL.

1. In a Sunday school there must either be continuous and monotonous learning by heart, which is tiresome and unnatural to children and drives them away from Sunday school; or the task of learning by heart must be alleviated by singing, prayers and pious exercises. A little singing from time to time enables the children to take breath, shake off their weariness, and become fresh again for application. Moreover, the children may by singing learn the most important parts of the Christian Doctrine without the trouble and weariness of formal learning by heart and the teachers are relieved of much of their painful task.

2. The usual time in England for beginning the principal Sunday school exercise is two o'clock p.m. Experience proves that this time is inconveniently early both for children and teachers. Half-past two or three o'clock would suit them much better.

3. Whatever be the time fixed for beginning Sunday school it should begin *most punctually at the moment fixed*. Delay in beginning encourages delay in coming.

4. The Sunday school should be opened and *the teachers should actually be present one quarter of an*

*hour before the time fixed and be ready to receive the children and arrange them.*

5. Unless the children enter Sunday School in a body, as for example after mass, a considerable portion of time is usually taken up with their arrival and arrangement. During this time it is almost useless to attempt application to any regular exercise. This period might be profitably employed in singing hymns. This singing of hymns will have two good consequences amongst others. 1, It will keep the Sunday school quiet, free from the buzz of talking and from rough behaviour. 2. It will have a tendency to make the children come earlier to Sunday school.

6. It may be a question whether about a hour would not be a sufficiently long time for afternoon Sunday school and the exercises connected with it, and whether more than about one half hour of this time could profitably be devoted to formal and direct learning by heart. Long wearisome exercises, such as that of learning by heart, give the children a distaste for Sunday school and of course greatly diminish the attendance.

7. Some objections might perhaps be urged against the following time table. It may be said that these singing exercises will be a disagreeable interruption. We affirm from experience that singing for a few moments at intervals, so far from being disagreeable, is a real relaxation to the great majority of the children. But may not such an interruption be disagreeable to some of the more advanced scholars who are applying themselves to higher branches of knowledge? It may be so. For human nature, especially after the simplicity of childhood has passed, begins to get very impatient of interruptions in its affairs. The best of

people even often feel it naturally distasteful to say a short prayer in the midst of their occupations. One thing however is quite certain, that if you expect these young people to interrupt occasionally their round of secular occupation during the week by brief intervals of prayer, ejaculations, &c. you must habituate them to it in Sunday school, for they cannot acquire this habit anywhere else. If you free them from this practice in Sunday school on the plea that it is distasteful, they will not learn it in the factory or workshop.

Is it not however unreasonable to expect that those who are engaged in the pursuit of higher knowledge should descend to things so much beneath them, for example, that they should interrupt their high pursuits to sing a Good Intention, consisting only of a few simple words, intelligible to an infant, or the Hail Mary, or a brief examination of conscience? "*Aquila non capit muscas,*" To this objection we answer that if this high knowledge makes simple and elementary Christian practices distasteful, we must remember what St. Paul says, Rom. i. "As they liked not to have God in their knowledge, God delivered them up to a reprobate sense."

It may perhaps be supposed that the singing of the Christian Doctrine marked in the time table takes up too much time. When the children are habituated to this singing, the whole time needed is about a quarter of an hour or twenty minutes, and it would seem that twenty minutes are not mispent when bestowed on what is eminently a devotional exercise, teaching the children to mix up prayers with their occupations; while at the same time it infallibly makes them learn the elements of the Christian Doctrine and perform the most important Christian and ascetical exercises.

At the same time, it is not an unpleasing recollection that when the children thus sing their prayers, &c., they are doing what was recommended by Venerable Bede, and what in all probability was done by the children of England in the eighth century.

Nevertheless, should there be any who may be disposed to adopt the following time table only to a certain extent, those portions which could be most easily omitted will be marked with brackets thus [ ]

The use of the time tables in the infant schools is also strongly recommended.

#### **TIME TABLE; OR SINGING OF CHRISTIAN DOCTRINE FOR SUNDAY SCHOOL.**

Observe 1. If the children do not enter Sunday school altogether in a body, as is usually the case on Sunday afternoon, sing hymns during their arrival.

2. Sing the Good Intention, p. 87, before and after every exercise, learning by heart, catechising, instruction, &c.

3. If needful, omit the parts marked with brackets, thus [ ]

4. It is very desirable that in Sunday school, the children should always have a story told or read to them relating to the great truths of religion or to some virtue or vice. For short stories of this kind see "God and His creatures," Richardson, Derby; "Books for children," Duffy, Dublin.

5. The Superintendent will want a bell to indicate the changes of exercises.

## I. TIME TABLE FOR MORNING SUNDAY SCHOOL.

### I. *At the beginning of morning Sunday school,*

Sing, 1. the sign of the cross, p. 86.

2. The good intention, p. 87.

3. The morning offering and preparation against temptation, p. 88. Our Father and Hail Mary, p. 92.

4. *Learn the Catechism, &c.*

### [II. *About the middle of morning Sunday school.*

Sing by turns on one Sunday, the great truths and sacraments, p. 89. On the Sunday after, the commandments, p. 94, and so alternately on Sundays.] *Continue the Catechism, &c.*

### III. *At the end of morning Sunday School.*

Sing [1. The apostles' creed, p. 93.]

2. The good intention, p. 87.

3. The sign of the cross, p. 86.

## II. TIME TABLE FOR AFTERNOON SUNDAY SCHOOL.

I. *At the beginning of afternoon Sunday school, punctually at the time fixed sing hymns during the arrival of the children.*

When the greater part of the children have arrived, Sing, 1. the sign of the cross, p. 86.

2. The good intention, p. 87. *Learn Catechism, &c.*

[3. *Sing in the middle of the afternoon, on one Sunday the great truths and sacraments, p. 89, on the next Sunday the commandments, p. 94, and so on alternate Sundays.] Continue the Catechism, &c.*

### II. *At the end of afternoon Sunday school.*

N B. The following exercise should take place during the last quarter of an hour.

Sing 1. The sign of the cross, p. 86.

2. The good intention, p. 87.

[3. One decade of the rosary, p. 99, sing the creed, p. 93, Our Father, p. 92, one Hail Mary, p. 93, say nine Hail Marys on alternate sides with pauses, p. 100, sing Glory be to the Father. p. 94.]

4. Sing the examination of conscience, p. 94-102.

5. An act of contrition, p. 102.

6. Acts of faith, hope, and charity, p. 103.

7. Eight verses of the Rule of Life, p. 124.

[Some short story related or read, or Instruction.]

8. Mark the names of the absent, p. 76.

9. The good intention, p. 87.

10. The sign of the cross, p. 86.

11. Going out. It is well to sing hymns while the children go out. The girls go out one class after another and one child after another. The teachers accompany their classes to the door and then return. The boys afterwards go out in like manner but there should be a short interval betwixt the departure of the girls and that of the boys. See p. 74.

It is well for the superintendent to ring a bell to indicate the times for singing, learning, going out, &c

### III. TIME TABLE FOR SUNDAY SCHOOL

#### ● ONCE IN THE DAY.

(As usually in Ireland.)

I. *At the beginning.* Sing hymns till the greater part of the children have arrived.

When the children have arrived,

Sing 1. The sign of the cross, p. 86.

2. The good intention, p. 87.

The morning offering and preparation against tation, p. 88. *Learn Catechism, &c.*

[4. *Sing in the middle of Sunday school time by turns on one Sunday the great truths and sacraments, p. 89, on the next Sunday the commandments, p. 94, and so on alternate Sundays.]*

*Continue the Catechism, &c.*

*II. At the end of Sunday school.*

N.B. The following exercise should take place during the last quarter of an hour of Sunday school or catechism.

Sing 1. The sign of the cross, p. 86.

2. The good intention, p. 87.

[3. One decade of the rosary, p. 99, sing the creed p. 93, Our Father and one Hail Mary, p. 92. Say the nine Hail Marys on alternate sides with pauses, p. 100, sing Glory be to the Father, p. 94.]

4. Sing the examination of conscience, p. 94-102.

5. An act of contrition, p. 102.

6. Acts of faith, hope, charity, p. 103.

7. Eight verses of the Rule of Life, p. 124. [Some short story related or read, or Instruction.]

8. Mark the names of the absent, p. 76.

9. The good intention, p. 87.

10. The sign of the cross, p. 86.

11. Going out, see p. 142 and 74.

#### **IV. PLAN OF EXERCISES FOR DAY SCHOOL.**

*I. At the beginning of the day school.*

Sing 1. The sign of the cross, p. 86.

2. The good intention, p. 87.

3. The morning offering and preparation against temptation, p. 88.

4. Our Father, Hail Mary, p. 92.

**II. At the end of morning school.**

- Sing 1. The good intention, p. 87.  
2. The sign of the cross, p. 86.

**III. At the beginning of afternoon school.**

- Sing 1. the sign of the cross, p. 86.  
2. The good intention, p. 87.

**IV. At the end of afternoon school.**

- Sing 1. Examination of conscience, p. 94-102.  
2. Act of contrition, p. 102.  
3. Good intention, and sign of the cross, p. 86.

It is recommended to sing the good intention every hour. If there is school only once in the day the exercises above marked II, and III. are omitted.

**V. EXERCISES FOR NIGHT SCHOOL.****I. At the beginning of night school.**

- Sing 1. the sign of the cross, 86.  
2. The good intention, p. 87.  
3. Our Father and Hail Mary, p. 92.

**[II. About the middle of the time.**

Sing one night the creed, p. 93, another night the great truths and sacraments, p. 89, the following night the commandments, p. 94, and so sing these parts of the Christian Doctrine in turns on successive nights.]

**III. At the end of night school.**

- Sing 1. Examination of conscience, p. 94-102.  
2. Act of contrition, p. 102.  
3. Good intention and sign of the cross, p. 86.

N.B. It is strongly recommended to sing the Christian Doctrine in night schools, because many of those who attend it are the most uninstructed.  
2. Because it has a tendency to remove that drowsiness often observable in those who have been working during the day.



In some of the Sunday schools in England reading is taught. We cannot but think that the precious time of Sunday school is better bestowed on religious training. Besides, it may be remarked that learning to read once a week for a short time is usually attended with little profit. 2. For day scholars it is useless, because they learn reading in the day school. 3. Those who do not go to day school, can learn reading in the night schools, which are now pretty generally established and with great utility to the poor working children. 4. If it be necessary for a certain number to learn reading in the Sunday school, they might be taught after the Sunday school is over, and thus their reading will be no incumbrance to the Sunday school.

In various places it is customary for children to say their morning prayers on arriving at school. The utility of this custom may be questionable. There is a probability that when they leave off going to school, they may also leave off saying their prayers. At the very least it might be well in this case to require them to say Our Father and Hail Mary on their knees immediately after rising.

Play grounds attached to a school with swinging ropes, places for playing at ball, &c., are productive of incalculable advantages to the children. There is a model playground attached to the Catholic school at Burnley in Lancashire.

When white dresses are used at first communions and confirmations, the consequences often are, 1. Some parents keep back their children because they cannot bear the expense. 2. Others get into debt. 3. The children are greatly distracted by the white dress

## CHAPTER XV.

## HYMNS.

1. *Hymn to the Holy Ghost.*

Come, O Creator, Spirit blest !  
 And in our souls take up thy rest ;  
 Come, with thy grace and heavenly aid,  
 To fill the hearts which thou hast made.  
 Great Paraclete ! to thee we cry :  
 O highest gift of God most high !  
 O fount of life ! O fire of love !  
 And sweet anointing from above !  
 Thou in thy sevenfold gifts art known ;  
 Thee, Finger of God's hand we own ;  
 The promise of the Father thou !  
 Who dost the tongue with pow'r endow.  
 Kindle our senses from above,  
 And make our hearts o'erflow with love ;  
 With patience firm and virtue high,  
 The weakness of our flesh supply.  
 Far from us drive the foe we dread,  
 And grant us thy true peace instead ;  
 So shall we not, with thee for guide,  
 Turn from the path of life aside.  
 Oh, may thy grace on us bestow,  
 The Father and the Son to know,  
 And thee through endless times confess'd  
 Of both th' eternal Spirit blest.  
 All glory while the ages run,  
 Be to the Father, and the Son  
 Who rose from death ; the same to thee,  
 O Holy Ghost, eternally. Amen.

2. *Veni, Sancte Spiritus.*

1 Holy Spirit ! Lord of light !  
 From thy clear celestial height  
 Thy pure beaming radiance give.

- 2 Come thou Father of the poor!  
Come with thy treasures which endure,  
Come thou light of all that live!
- 3 Thou of all consolers best,  
Visiting the troubled breast  
Dost refreshing peace bestow.
- 4 Thou in toil art comfort sweet,  
Pleasant coolness in the heat,  
Solace in the midst of woe.
- 5 Light immortal! light divine!  
Visit thou these hearts of thine,  
And our inmost being fill.
- 6 If thou take thy grace away,  
Nothing pure in man will stay,  
All his good is turned to ill.
- 7 Heal our wounds, our strength renew;  
On our dryness pour thy dew,  
Wash the stains of sin away.
- 8 Bend the stubborn heart and will  
Melt the frozen, warm the chill,  
Guide the steps that go astray.
- 9 Thou, on those who evermore  
Thee confess and thee adore,  
In thy sevenfold gifts descend.
- 10 Give them comfort when they die,  
Give them life with thee on high,  
Give them joys which never end.

### 3. *To the Infant Jesus in the crib.*

(From St. Alphonsus.)

- 1 O King of Heaven! from starry throne descending,  
Thou takest refuge in that wretched cave;  
O God of bliss! I see thee cold and trembling,  
What pain it cost thee, fallen man to save!
- Chorus.*—Sweet infant Jesus!  
Infant divine!  
Make me, oh make me,  
For ever be thine.

- 2 Thou, of a thousand worlds the great Creator,  
Dost now the pain of cold and want endure;  
Thy poverty but makes thee more endearing,  
For well I know, 'tis love has made thee poor.  
*Chorus.*—Sweet infant Jesus! &c.
- 3 I see thee leave thy heavenly Father's bosom—  
But whither has thy love transported thee?  
Upon a little straw I see thee lying:  
Why suffer thus? 'tis all for love of me.  
*Chorus.*—Sweet infant Jesus! &c.
- 4 But if it is thy will for me to suffer,  
And by these sufferings my heart to move;  
Wherefore, my Jesus, do I see thee weeping?  
'Tis not for pain thou weepest, but for love.  
*Chorus.*—Sweet infant Jesus! &c.
- 5 Thou weepest thus, to see me so ungrateful;  
My sins have pierced thee to the very core;  
I once despised thy love—but now I love thee,  
I love but thee—then Jesus, weep no more.  
*Chorus.*—Sweet infant Jesus! &c.
- 6 Thou sleepest, Lord, but thy heart ever watches,  
No slumber can a heart so loving take;  
But tell me, darling Babe, of what thou thinkest—  
“I think,” he says, “of dying for thy sake,”  
*Chorus.*—Sweet infant Jesus! &c.
- 7 Is it for me that thou dost think of dying?  
What then, O Jesus! can I love but thee?  
Mary, my hope! if I love him too little,  
Be not indignant—love him thou for me.  
*Chorus.*—Sweet infant Jesus!  
    Infant divine!  
    Make me, oh, make me,  
    For ever be thine!

#### 4. *The Passion of Jesus.*

(From St. Alphonsus.)

- My Jesus! say, what wretch has dared  
Thy sacred hands to bind?  
And who has dared to buffet so  
Thy face so meek and kind?

*Chorus.*—'Tis I have thus ungrateful been,  
 Yet Jesus! pity take!  
 Oh, spare and pardon me, my Lord,  
 For thy sweet mercy's sake!

2 My Jesus! who with spittle vile  
 Profaned thy sacred brow?  
 Or whose unpitying scourge has made  
 Thy precious blood to flow?

*Chorus.*—'Tis I have thus, &c.

3 My Jesus! whose the hands that wove  
 That cruel thorny crown?  
 Who made that hard and heavy cross  
 That weighs thy shoulders down?

*Chorus.*—'Tis I have thus, &c.

4 My Jesus! who has mocked thy thirst  
 With vinegar and gall?  
 Who held the nails that pierced thy hands,  
 And made the hammer fall?

*Chorus.*—'Tis I have thus, &c.

5 My Jesus! say, who dared to nail  
 Those tender feet of thine?  
 And whose the arm that raised the lance  
 To pierce that heart divine?

*Chorus.*—'Tis I have thus, &c.

6 And Mary! who has murdered thus,  
 Thy loved and only One?  
 Canst thou forgive the blood-stained hand  
 That robbed thee of thy Son?

*Chorus.*—'Tis I have thus ungrateful been  
 To Jesus and to thee;  
 Forgive me for thy Jesus' sake,  
 And pray to him for me.

### 5. *The Precious Blood.*

1 Hail Jesus! hail, who for my sake  
 Sweet blood from Mary's veins did take,  
 And shed it all for me.  
 Oh, blessed be my Saviour's blood,  
 My life, my light, my only good  
 To all eternity.

- 2 To endless ages let us praise  
 The Precious Blood whose price could raise  
 The world from wrath and sin.  
 Whose streams our inward thirst appease  
 And heal the sinner's worst disease  
 If he but bathe therein.
- 3 O sweetest Blood, that can implore  
 Pardon of God, and heaven restore,  
 The heaven which sin had lost:  
 While Abel's blood for vengeance pleads  
 What Jesus shed still intercedes  
 For those who wrong him most.
- 4 Oh! to be sprinkled from the wells  
 Of Christ's own sacred blood excels  
 Earth's best and highest bliss.  
 The ministers of wrath divine  
 Hurt not the happy hearts that shine  
 With those red drops of His.
- 5 Ah! there is joy amid the saints,  
 And hell's despairing courage faints  
 When this sweet song we raise:  
 Oh! louder and then louder still  
 Earth with one mighty chorus fill  
 The precious Blood to praise. Amen.

### 6. *The holy Name of Jesus.*

#### PART I.

- 1 Jesus, the very thought of thee  
 With sweetness fills my breast;  
 But sweeter far thy face to see,  
 And in thy presence rest.
- 2 Nor voice can sing, nor heart can frame,  
 Nor can the memory find  
 A sweeter sound than thy blest name,  
 O Saviour of mankind.
- 3 O hope of every contrite heart,  
 O joy of all the meek,  
 To those who fall how kind thou art!  
 How good to those who seek.

- 4 But what to those who find? ah! this  
 Nor tongue nor pen can shew;  
 The love of Jesus, what it is  
 None but his loved ones know.
- 5 Jesus! our only joy be thou  
 As thou our prize wilt be,  
 Jesus! be thou our glory now  
 And through eternity.

## PART II.

- 1 O Jesus! thou the beauty art  
 Of angel worlds above,  
 Thy name is music to the heart  
 Enchanting it with love.
- 2 Celestial sweetness unalloy'd  
 Who eat thee hunger still,  
 Who drink of thee still feel a void  
 Which nought but thou can fill.
- 3 O my sweet Jesus! hear the sighs  
 Which unto thee I send;  
 To thee mine inmost spirit cries  
 My being's hope and end.
- 4 Stay with us Lord, and with thy light  
 Illume the soul's abyss,  
 Scatter the darkness of our night  
 And fill the world with bliss.
- 5 O Jesus! spotless virgin flower,  
 Our life and joy! to thee  
 Be praise, beatitude and power  
 Through all eternity. Amen.

7. *Christmas Hymn.*

- 1 See, amid the winter's snow  
 Born for us on earth below;  
 See, the tender lamb appears  
 Promised from eternal years.
- Chorus.*—Hail! thou ever blessed morn!  
 Hail! redemption's happy dawn!  
 Sing through all Jerusalem,  
 Sing the Babe of Bethlehem.

2 Lo, within a manger lies  
 He who built the starry skies,  
 He who throned in height sublime,  
 Sits amid the cherubim.  
 Hail, &c.

3 " Say, ye holy shepherds, say  
 What your joyful news to-day ?  
 Wherefore have ye left your sheep  
 On the lonely mountains steep ?  
 Hail, &c.

4 " As we watched at dead of night,  
 Lo ! we saw a wondrous light,  
 Angels singing ' Peace on earth,'  
 ' Told us of the Saviour's birth.'  
 Hail, &c.

5 Sacred infant, all divine !  
 What a tender love was thine,  
 Thou to come from highest bliss  
 Down to such a world as this !  
 Hail, &c.

6 Teach, oh ! teach us, holy child,  
 By thy face so meek and mild,  
 Teach us to resemble thee  
 In thy sweet humility.  
 Hail, &c.

7 Virgin Mother, Mary blest,  
 By the joys that fill thy breast,  
 Pray for us that we may prove,  
 Worthy of the Saviour's love.  
 Hail, &c.

### 8. *The Blessed Sacrament.*

Jesus ! my Lord, my God, my all !  
 How can I love thee as I ought ?  
 And how revere this wondrous gift,  
 So far surpassing hope or thought ?  
 Sweet Sacrament ! we thee adore !  
 Oh, make us love thee more and more !



Had I but Mary's sinless heart  
 To love thee with, my dearest King!  
 Oh, with what bursts of fervent praise  
 Thy goodness, Jesus, would I sing!  
 Sweet Sacrament! we thee adore! &c.

Oh, see! within a creature's hand  
 The vast Creator deigns to be  
 Reposing infant-like, as though  
 On Joseph's arm, or Mary's knee.  
 Sweet Sacrament! we thee adore! &c.

Thy body, soul, and Godhead, all!  
 Oh, mystery of love divine!  
 I cannot compass all I have,  
 For all thou hast and art are mine!  
 Sweet Sacrament! we thee adore! &c.

Sound, sound his praises higher still,  
 And come, ye angels, to our aid,  
 'Tis God! 'tis God! the very God,  
 Whose power both man and angels made.  
 Sweet Sacrament! we thee adore! &c.

Ring joyously, ye solemn bells!  
 And wave, oh wave ye censers bright!  
 'Tis Jesus cometh, Mary's Son,  
 And God of God, and Light of Light.  
 Sweet Sacrament! we thee adore! &c.

O earth, grow flowers beneath his feet,  
 And thou, O sun, shine bright this day;  
 He comes! He comes! oh, heaven on earth!  
 Our Jesus comes upon his way.  
 Sweet Sacrament! we thee adore! &c.

He comes! He comes! the Lord of Hosts,  
 Borne on his throne triumphantly:  
 We see thee, and we know thee, Lord;  
 And yearn to shed our blood for thee.  
 Sweet Sacrament! we thee adore! &c.

Our hearts leap up; our trembling song  
 Grows fainter still; we can no more.  
 Silence! and let us weep—and die  
 Of very love, while we adore.  
 Great sacrament of love divine,  
 All, all we have or are be thine!

9. *Ave Maris Stella.*

Hail! thou star of ocean,  
 Portal of the sky;  
 Ever virgin mother  
 Of the Lord most high.

Oh! by Gabriel's ave,  
 Uttered long ago,  
 Eva's name reversing,  
 'Stablish peace below.

Break the captive's fetters,  
 Light on darkness pour;  
 All our ills expelling,  
 Every bliss implore.

Show thyself a mother;  
 Offer him our sighs,

Who for us incarnate  
 Did not thee despise.

Virgin of all virgins,  
 To thy shelter take us;  
 Gentlest of the gentle,  
 Chaste and gentle make us.

Still as on we journey,  
 Help our weak endeavour,  
 Till with thee and Jesus  
 We rejoice for ever.

Thro' the highest heaven,  
 To the Almighty Three,  
 Father, Son, and Spirit,  
 One same glory be.

10. *Hail Queen of Heaven.*

Hail, Queen of Heaven, the ocean star,  
 Guide of the wand'rer here below!  
 Thrown on life's surge, we claim thy care,  
 Save us from peril and from woe.  
 Mother of Christ, star of the sea,  
 Pray for the wanderer, pray for me.

O gentle, chaste and spotless maid,  
 We sinners make our prayers through thee;  
 Remind thy Son that he has paid  
 The price of our iniquity.  
 Virgin most pure, star of the sea,  
 Pray for the sinner, pray for me.

Sojourners in this vale of tears,  
 'To thee, blest advocate, we cry,  
 Pity our sorrows, calm our fears,  
 And soothe with hope our misery.  
 Refuge in grief, star of the sea,  
 Pray for the mourner, pray for me.

And while to him who reigns above,  
 In Godhead one, in Persons three,  
 The source of life, of grace, of love,  
 Homage we pay on bended knee;  
 Do thou, bright Queen, star of the sea,  
 Pray for thy children, pray for me.

### 11. *Mother of Mercy.*

Mother of Mercy, day by day,  
 My love of thee grows more and more;  
 Thy gifts are strewn upon my way,  
 Like sands upon the great sea-shore.

Though poverty and work and woe  
 The masters of my life may be,  
 When times are worst, who does not know  
 Darkness is light with love of thee!

But scornful men have coldly said  
 Thy love was leading me from God;  
 And yet in this I did but tread  
 The very path my Saviour trod.

They know but little of thy worth  
 Who speak these heartless words to me;  
 For what did Jesus love on earth  
 One half so tenderly as thee?

Get me the grace to love thee more;  
 Jesus will give if thou wilt plead;  
 And, Mother! when life's cares are o'er,  
 Oh, I shall love thee then indeed.

Jesus, when his three hours were run,  
 Bequeath'd thee from the cross to me;  
 How can I rightly love thy Son,  
 Sweet Mother! if I love not thee?

### 12. *St. Casimir's Hymn.*

Daily, daily sing to Mary,  
 Sing, my soul, her praises due;  
 All her feasts, her actions worship,  
 With the heart's devotion true.

Lost in wond'ring contemplation,  
 Be her majesty confest;  
 Call her Mother, call her Virgin,  
 Happy mother, virgin blest.

She is mighty to deliver;  
 Call her, trust her lovingly:  
 When the tempest rages round thee,  
 She will calm the troubled sea.

Gifts of heaven she has given,  
 Noble lady! to our race:  
 She the Queen who decks her subjects  
 With the light of God's own grace.

Sing, my tongue, the Virgin's trophies,  
 Who for us her Maker bore;  
 For the curse of old inflicted,  
 Peace and blessing to restore.

Sing in songs of praise unending,  
 Sing the world's majestic Queen:  
 Weary not, nor faint in telling  
 All the gifts she gives to men.

All my senses, heart, affections,  
 Strive to sound her glory forth:  
 Spread abroad the sweet memorials  
 Of the Virgin's priceless worth.

Where the voice of music thrilling—  
 Where the tongue of eloquence,  
 That can utter hymns beseeching  
 All her matchless excellence?

All our joys do flow from Mary,  
 All then join her praise to sing:  
 Trembling; sing the Virgin mother,  
 Mother of our Lord and King.

While we sing her awful glory,  
 Far above our fancy's reach,  
 Let our hearts be quick to offer  
 Love the heart alone can teach.

13. *The Assumption.*

- 1 Sing, sing ye angel bands,  
 All beautiful and bright,  
 For higher still and higher  
 Through the vast fields of light,  
 Mary your Queen ascends  
 Like the sweet moon at night.
- 2 A fairer flower than she  
 On earth hath never been,  
 And, save the throne of God,  
 Your heavens have never seen  
 A wonder half so bright  
 As your ascending Queen.
- 3 O happy angels! look  
 How beautiful she is,  
 See Jesus bears her up,  
 Her hand is locked in his,  
 O who can tell the height  
 Of that fair mother's bliss.
- 4 And shall I lose thee then,  
 Lose my right to thee?  
 Ah no—the angel's Queen  
 Man's mother still will be,  
 And thou upon thy throne  
 Wilt keep thy love for me.
- 5 On then, dear pageant, on!  
 Sweet music breathes around;  
 And love, like dew, distils  
 On hearts in rapture bound;  
 The Queen of heaven goes up  
 To be proclaim'd and crown'd!
- 6 On! through the countless stars  
 Proceeds the bright array,  
 And love divine comes forth  
 To light her on her way,  
 Through the short gloom of night  
 Into celestial day.

- 7 The eternal Father calls  
 His daughter to be blessed;  
 The Son his maiden-mother  
 Woos unto his breast;  
 The Holy Ghost his spouse  
 Beckons into her rest.
- 8 Swifter and swifter grows  
 That marvellous flight of love,  
 As though her heart were drawn  
 More vehemently above;  
 While jubilant angels part  
 A pathway for the Dove.
- 9 Hark! hark! through highest heaven  
 What sounds of mystic mirth.  
 Mary, by God proclaimed  
 Queen of immaculate birth,  
 And diademed with stars  
 The lowliest of the earth!
- 10 See! see! the eternal hands  
 Put on her radiant crown,  
 And the sweet majesty  
 Of mercy sitteth down,  
 For ever and for ever  
 On her predestined throne.

#### 14. *The Assumption.*

- 1 See our glorious mother  
 Mounting to the heavens above,  
 Radiant with joy and love.  
 'Fairest, dearest mother!'  
 From our bondage set us free,  
 Take us up to heaven with thee.
- Chorus.*—Take us with thee, mother dear!  
 We cannot bear to linger here,  
 'Far away from God and thee.
- 2 Angels come to meet her,  
 Songs of heavenly joy they raise  
 Anthems of eternal praise;  
 Saints advance to greet her,

Homage to their Queen they pay,  
And escort her on her way.

*Chorus.*—Take us with thee mother dear,  
We cannot bear to linger here,  
Far away from God and thee.

3 Jesus is beside her,<sup>1</sup>  
Bearing her away from earth,  
'Mid these songs of heavenly mirth.  
Now the heavens grow brighter,  
Lo! she nears the eternal throne.  
Jesus will his mother own.

*Chorus.*—Take us with thee, &c.

4 Prostrate there adoring,  
She reveres the majesty  
Of the Blessed Trinity:  
Then she prays, imploring,  
For the sons she leaves below  
In this world of sin and woe.

*Chorus.*—Take us with thee, &c.

5 Who can tell the brightness  
Of that glorious Virgin's throne,  
Whose Creator was her Son!  
Robes of dazzling whiteness  
And a crown of stars are given  
To adorn the Queen of heaven.

*Chorus.*—Take us with thee, &c.

6 Mother do not leave us  
Pining here in misery,  
Far from Jesus and from thee.

Wilt thou not receive us  
Soon thy happiness to share?  
Thou canst save us by one prayer.

*Chorus.*—Take us with thee, &c.

7 Hasten then, to take us,  
Like St. Stanislaus we cry,  
On thy feast we hope to die.  
Let the world forsake us,  
Mother dear, if thou art nigh  
To receive our parting sigh.

*Chorus.*—Take us quickly mother dear!  
We cannot bear to linger here,  
Far away from God and thee.

15. *Stabat Mater.*

Stabat Mater dolorosa,  
Juxta crucem lacrymosa,  
Dum pendebat Filius.

16. *Eviva Maria.*

Ave Maris Stella, | Dei Mater Alma,  
Atque semper virgo | Felix Cœli porta.  
Eviva Maria, Maria Eviva,  
Eviva Maria, E Chi la Creo.

17. *Look down, O Mother Mary.*

Look down, O mother Mary,  
From thy bright throne above;  
Cast down upon thy children  
One only look of love.

And if a heart so tender  
With pity flows not o'er,  
Then turn away, O mother,  
And look on us no more.  
*Repeat the first Stanza. Look down, &c.*

See how ingrate and guilty,  
We stand before thy Son;  
His loving heart reproaches  
The evil we have done.

But, if thou wilt appease him,  
Speak for us—but one word;  
Thou only canst obtain us  
The pardon of our Lord.  
*Repeat.—Look down, &c.*

O Mary, dearest mother!  
If thou wouldst have us live,  
Say that we are thy children,  
And then he will forgive.



Our sins make us unworthy  
That title still to bear;  
But thou art still our mother,  
Then show a mother's care.  
*Repeat.*—Look down, &c.

Open to us thy mantle,  
There stay we without fear;  
What evil can befall us,  
If, Mother, thou art near?

O sweetest dearest mother,  
Thy sinful children save;  
Look down on us with pity,  
Who thy protection crave.  
*Repeat.*—Look down, &c.

### 18. *To St. Joseph.*

Hail! holy Joseph, hail!  
Husband of Mary, hail,  
Chaste as the lily flower  
In Eden's peaceful vale.

Hail! holy Joseph, hail!  
Father of Christ esteemed;  
Father be thou to those  
Thy Foster-Son redeemed.

Hail! holy Joseph, hail!  
Prince of the house of God,  
May his best graces be  
By thy sweet hands bestowed.

Hail! holy Joseph, hail!  
Comrade of angels, hail!

Cheer thou the hearts that  
faint,  
And guide the steps that fail.

Hail! holy Joseph, hail!  
God's choice wert thou alone;  
To thee the Word made flesh  
Was subject as a Son.

Hail! holy Joseph, hail!  
Teach us our flesh to tame;  
And, Mary, keep the hearts  
That love thy husband's name,

Mother of Jesus bless,  
And bless ye saints on high,  
All meek and simple souls  
That to St. Joseph cry.

### 19. *Child's Hymn to the Infant Jesus.*

Air of St. Casimir's hymn.

Infant Jesus, meek and mild,  
Look on me, a little child,  
Pity mine and pity me,  
And suffer me to come to thee.

Heart of Jesus, I adore thee,  
Heart of Mary, I implore thee,  
Heart of Joseph, pure and just,  
In these hearts I put my trust.

## 20. *St. Joseph to the Infant Jesus.*

(From St. Alphonsus.)

- 1 "Jesus! let me call thee Son,  
Since thou dost call me father;  
How I love thee, sweetest One,  
My God and son together."

*Chorus.*—Blessed St. Joseph, to thee do we pray  
Offer our hearts to thy Jesus to-day.

- 2 "As my God I thee adore,  
And as my son embrace thee;  
Let me love thee more and more,  
And in my bosom place thee."  
*Chorus.*—Blessed, &c.

- 3 "Since thy guardian I must be,  
My treasure I will make thee;  
Do not thou abandon me,  
And I will ne'er forsake thee."  
*Chorus.*—Blessed, &c.

- 4 All my love henceforth is thine,  
My very life I proffer,  
And my heart no more is mine,  
For all I am I offer."  
*Chorus.*—Blessed, &c.

- 5 "Since to share thy presence sweet  
To choose me here thou' deignest;  
Shall we not in heaven meet  
Where thou for ever reignest?"

*Chorus.*—Blessed St. Joseph! to thee do we pray,  
Offer our hearts to thy Jesus this day.

## 21. *All for Jesus, Mary and Joseph.*

Let those who seek the world to please,  
Do all for honour, wealth and ease;  
But in the Holy Family,  
A nobler motive far have we.

*Chorus.*—Living, we will say  
 Joyfully each day,  
 All for Jesus, Mary, Joseph!  
 Dying, we will cry  
 Till our latest sigh,  
 All for Jesus, Mary, Joseph!

- 2 O wicked world! we know thee well,  
 Thy works and maxims lead to hell:  
 We were thy slaves but now are free,  
 We serve the Holy Family.

*Chorus.*—Living we will say, &c.

- 3 What matter tho' we sometimes bear  
 A little suffering, toil and care;  
 We serve a good and bounteous Lord,  
 And heaven will soon be our reward.

*Chorus.*—Living we will say, &c.

- 4 What tho' despised and poor we be,  
 We're like the Holy Family:  
 If they could poverty endure,  
 We should be proud to be as poor.

*Chorus.*—Living we will say, &c.

- 5 And when this wretched life is past,  
 And every moment seems the last,  
 Oh then, the Holy Family  
 Our sweetest hope in death will be.

*Chorus.*—Living, we will say,  
 Joyfully each day,  
 All for Jesus, Mary, Joseph!  
 And when death is nigh,  
 Still our hearts will cry,  
 All for Jesus, Mary, Joseph!

## 22. *Hymn of the Holy Family.*

- 1 Happy we who thus united  
 Join in cheerful melody,  
 Praising Jesus, Mary, Joseph,  
 In the "Holy Family."

*Chorus.*—Jesus, Mary, Joseph, help us  
 That we ever true may be  
 To the promises that bind us  
 To the "Holy Family."

2 JESUS, whose almighty bidding  
 All created things fulfil,  
 Lives on earth in meek subjection  
 To his earthly parents' will.

*Chorus.*—Sweetest Infant! make us patient,  
 And obedient for thy sake;  
 Teach us to be chaste and gentle,  
 All our stormy passions break.

8 MARY, thou alone wert chosen  
 To be Mother of thy Lord:  
 Thou didst guide the early footsteps  
 Of the great incarnate Word.

*Chorus.*—Dearest Mother! make us humble,  
 For thy Son will take his rest  
 In the poor and lowly dwelling  
 Of an humble sinner's breast.

4 JOSEPH, thou wert called the Father  
 Of thy Maker and thy Lord,  
 Thine it was to save thy Saviour  
 From the cruel Herod's sword.

*Chorus.*—Suffer us to call thee Father,  
 Shew to us a father's love;  
 Lead us safe through every danger  
 Till we meet in heaven above.

### 23. Act of Contrition.

1 God of mercy and compassion,  
 Look with pity upon me;  
 Father! let me call thee Father,  
 'Tis thy child returns to thee.

*Chorus.*—Jesus! Lord! I ask for mercy,  
 Let me not implore in vain,  
 All my sins—I now detest them,  
 Never will I sin again.

2 By my sins I have deserved  
 Death and endless misery;  
 Hell with all its pains and torments,  
 And for all eternity.

*Chorus.*—Jesus, &c.

3 By my sins I have abandoned  
 Right and claim to heaven above;  
 Where the saints rejoice for ever  
 In a boundless sea of love.  
*Chorus.*—Jesus, &c.

4 See our Saviour, bleeding, dying,  
 On the cross of Calvary,  
 To that cross my sins have nailed him,  
 Yet he bleeds and dies for me.  
*Chorus.*—Jesus, &c.

24. “*Heaven is the Prize.*”

1 Yes, heaven is the prize,  
 My soul shall strive to gain,  
 One glimpse of paradise  
 Repays a life of pain.

*Chorus.*—’Tis heaven!—’tis heaven!—yes, heaven is the prize!

2 Yes, heaven is the prize,  
 My soul, oh think of this,  
 All earthly goods despise,  
 For such a crown of bliss.  
*Chorus.*—’Tis heaven, &c.

3 Yes, heaven is the prize,  
 When sorrows press around,  
 Look up beyond the skies,  
 Where hope and strength are found.  
*Chorus.*—’Tis heaven, &c.

4 Yes, heaven is the prize,  
 Oh, ’tis not hard to gain,  
 He surely wins who tries;—  
 For hope can conquer pain.  
*Chorus.*—’Tis heaven, &c.

5 Yes, heaven is the Prize,  
 The strife will soon be past.  
 Faint not! but raise your eyes  
 And struggle to the last.  
*Chorus.*—’Tis heaven, &c.

6 Yes, heaven is the prize,  
 Faith shows the crown to gain,—  
 Hope lights the way, and dies—  
 But love will always reign.  
*Chorus.*—'Tis heaven, &c.

7 Yes, heaven is the prize,  
 Too much cannot be given,  
 And he alone is wise  
 Who gives up *all* for heaven.  
*Chorus.*—'Tis heaven, &c.

8 Yes, heaven is the prize,  
 Death opens wide the door,  
 And then the spirit flies  
 To God for evermore.  
*Chorus.*—'Tis heaven,—'tis heaven,—yes heaven is the  
 prize.

### 25. *The Angel Guardian.*

Dear angel! ever at my side,  
 How loving must thou be  
 To leave thy home in heav'n to guard  
 A guilty wretch like me.

Thy beautiful and shining face  
 I see not though so near;  
 The sweetness of thy soft low voice  
 I am too deaf to hear.

I cannot feel thee touch my hand  
 With pressure light and mild,  
 To check me as my mother did  
 When I was but a child.

But I have felt thee in my thoughts,  
 Fighting with sin for me;  
 And when my heart loves God, I know  
 The sweetness is from thee.

And when, dear Spirit! I kneel down  
 Morning and night to prayer,  
 Something there is within my heart  
 Which tells me thou art there.

Yes! when I pray thou prayest too—

Thy prayer is all for me!

But when I sleep thou sleepest not,

But watchest patiently.

But most of all I feel thee near

When from the good priest's feet

I go absolved, in fearless love

Fresh toils and cares to meet.

And thou in life's last hour wilt bring

A fresh supply of grace,

And afterwards wilt let me kiss

Thy beautiful bright face.

Ah me! how lovely they must be

Whom God has glorified!

Yet one of them, oh sweetest thought!

Is ever at my side.

Then for thy sake, dear Angel! now

More humble will I be;

But I am weak, and when I fall,

Oh weary not of me.

Oh weary not, but love me still,

For Mary's sake, thy Queen;

She never tired of me, though I

Her worst of sons have been.

She will reward thee with a smile—

Thou know'st what it is worth—

For Mary's smiles each day convert

The hardest hearts on earth.

Then love me, love me, Angel dear!

And I will love thee more;

And help me when my soul is cast

Upon the eternal shore.

## 26. *Faith of our Fathers.*

Faith of our Fathers! living still

In spite of dungeon, fire and sword;

Oh, how our hearts beat high with joy

Whene'er we hear that glorious word!

Faith of our Fathers! holy Faith!

We will be true to thee till death.

Our Fathers chain'd in prisons dark,  
Were still in heart and conscience free;  
How sweet would be their children's fate,  
If they, like them could die for thee!  
Faith of our Fathers! holy Faith!  
We will be true to thee till death.

Faith of our Fathers! Mary's prayers  
Shall win our country back to thee;  
And through the truth that comes from God,  
England shall then indeed be free.  
Faith of our Fathers! holy Faith!  
We will be true to thee till death.

Faith of our Fathers! we will love  
Both friend and foe in all our strife;  
And preach thee too, as love knows how,  
By kindly words and virtuous life.  
Faith of our Fathers! holy Faith!  
We will be true to thee till death!

Faith of our Fathers! guile and force  
To do thee bitter wrong unite;  
But Erin's saints shall fight for us,  
And keep undimmed thy blessed light.  
Faith of our Fathers! holy faith!  
We will be true to thee till death!

Faith of our Fathers! distant shores  
Their happy faith to Ireland owe;  
Then in our home O shall we not  
Break the dark plots against thee now.  
Faith of our Fathers! holy Faith!  
We will be true to thee till death.

Faith of our Fathers! days of old  
Within our hearts speak gallantly;  
For ages thou hast stood by us,  
Dear Faith! and now we'll stand by thee.  
Faith of our Fathers! holy Faith!  
We will be true to thee till death.



27. *Hymn for a happy death.*

(Air, "Mother of Mercy.")

O Jesus who for love of me,  
 Didst bear thy cross to Calvary,  
 In thy sweet mercy grant to me  
 To suffer and to die for thee.

28. *A Child's Hymn to the Blessed Virgin.*

Maiden Mother, meek and mild,  
 Take, oh take me for thy child,  
 All my life, oh let it be  
 My best joy to think of thee.

When my eyes are closed in sleep,  
 Through the night my slumbers keep,  
 Make my latest thoughts to be  
 How to love thy Son and thee.

Teach me when the sunbeam bright  
 Calls me with its golden light,  
 How my waking thoughts may be  
 Turn'd to Jesus and to thee.

And, oh teach me through the day  
 Oft to raise my heart and say,  
 "Maiden Mother, meek and mild,  
 Guard, oh guard thy little child!"

Thus, sweet Mother, day and night  
 Thou shalt guide my steps aright;  
 And my dying words shall be  
 "Virgin Mother, pray for me!"

29. *The Patronage of St. Joseph.*

Dear Spouse of our Lady! dear nurse of her child,  
 Life's ways are full weary, the desert is wild;  
 Bleak sands are all round us, no home can we see;  
 Sweet Spouse of our Lady! we lean upon thee.

For thou to the pilgrim art Father and Guide,  
 And Jesus and Mary felt safe by thy side ;  
 Ah! blessed St. Joseph! how safe should I be,  
 Sweet Spouse of our Lady! if thou wert with me.

O blessed Saint Joseph! how great was thy worth,  
 The one chosen shadow of God upon earth ;  
 The father of Jesus, ah then wilt thou be,  
 Sweet Spouse of our Lady! a father to me ?

Thou hast not forgotten the long dreary road,  
 When Mary took turns with thee, bearing thy God,  
 Yet light was that Burden, none lighter could be,  
 Sweet Spouse of our Lady! O canst thou bear me!

### 30. *Thanksgiving after holy Communion.*

Jesus, gentlest Saviour!  
 God of might and power!  
 Thou thyself art dwelling  
 In us at this hour.

Nature cannot hold thee,  
 Heaven is all too strait  
 For thine endless glory  
 And thy royal state.

Out beyond the shining  
 Of the furthest star  
 Thou art ever stretching  
 Infinitely far.

Yet the hearts of children  
 Hold what worlds cannot,  
 And the God of wonders  
 Loves the lowly spot.

As men to their gardens  
 Go to seek sweet flowers,  
 In our hearts, dear Jesus,  
 Seeks them at all hours.

Jesus, gentlest Saviour!  
 Thou art in us now ;  
 Fill us full of goodness  
 Till our hearts o'erflow.

### 31. *Singing of the Angelus.*

The Hail Marys are sung as at p. 93, the Versicles below are sung as the Sign of the Cross, p. 86, the prayer at the end is said.

#### *Versicles.*

The Angel of the Lord—declared unto Mary,  
 And she conceived—by the Holy Ghost.

Behold the handmaid of the Lord,  
 Be it done unto me—according to thy word.  
 And the Word was made flesh  
 And dwelt amongst us.

### 32. *The Immaculate Conception.*

#### PART I.

- 1 O purest of creatures! sweet mother, sweet maid,  
 The one spotless womb wherein Jesus was laid ;  
 Dark night hath come down on us, Mother, and we  
 Look out for thy shining, sweet Star of the Sea.
- 2 Deep night hath come down on this rough-spoken world,  
 And the banners of darkness are boldly unfurled ;  
 And the tempest-tossed Church—all her eyes are on thee,  
 They look to thy shining, sweet Star of the Sea.
- 3 The Church doth what God had first taught her to do ;  
 He looked o'er the world to find hearts that were true ;  
 Through the ages he looked, and he found none but thee,  
 And he loved thy clear shining, sweet Star of the Sea.
- 4 He gazed on thy soul ; it was spotless and fair ;  
 For the empire of sin—it had never been there ;  
 None had e'er owned thee, dear Mother, but he,  
 And he blessed thy clear shining, sweet Star of the Sea.
- 5 Earth gave him one lodging, 'twas deep in thy breast,  
 And God found a home where the sinner finds rest ;  
 His home and his hiding place, both were in thee,  
 He was won by thy shining, sweet Star of the Sea.
- 6 O blissful and calm was the wonderful rest  
 That thou gavest thy God in thy virginal breast ;  
 For the heaven he left he found heaven in thee,  
 And he shone in thy shining, sweet Star of the Sea.

#### PART II.

- 7 To sinners what comfort, to angels what mirth,  
 That God found one creature unfallen on earth,  
 One spot where his Spirit untroubled could be,  
 The depths of thy shining, sweet Star of the Sea!

- 8 So age after age in the Church had gone round,  
And the saints new inventions of homage have found,  
New titles of honour, new honours for thee,  
New love for thy shining, sweet Star of the Sea.
- 9 And now from the Church of all lands thy dear name  
Comes borne on the breath of one mighty acclaim;  
Men call on their father that he should decree  
A new gem to thy shining, sweet Star of the Sea.
- 10 O shine on us brighter than ever, then shine!  
For the primest of honours, dear mother, is thine;  
"Conceived without sin," thy new title shall be,  
Clear light from thy birth-spring, sweet Star of the Sea.
- 11 So worship we God in these rude latter days;  
So worship we Jesus, our Love, when we praise  
His wonderful grace in the gifts he gave thee,  
The gift of clear shining, sweet Star of the Sea!
- 12 Deep night hath come down on us, Mother, deep night,  
And we need more than ever the guide of thy light;  
For the darker the night is, the brighter should be  
Thy beautiful shining, sweet Star of the Sea.

### 33. *Immaculate! Immaculate!*

- 1 O Mother! I could weep for mirth,  
Joy fills my heart so fast;  
My soul to-day is heaven on earth,  
O could the transport last!  
I think of thee and what thou art  
Thy majesty, thy state!  
And I keep singing in my heart  
Immaculate! Immaculate!
- 2 When Jesus looks upon thy face  
His heart with rapture glows,  
And in the Church by his sweet grace  
Thy blessed worship grows.  
I think of thee, &c.
- 3 The angels answer with their songs,  
Bright choirs in gleaming rows;  
And saints flock round thy feet in throngs,  
And heaven with bliss o'erflows,  
I think of thee, &c.

- 4 O I would rather, Mother dear!  
 Thou shouldst be what thou art,  
 Than sit where thou dost O so near  
 Unto the Sacred Heart.  
 I think of thee, &c.
- 5 O I would forfeit all for thee  
 Rather than thou shouldst miss  
 One jewel from thy majesty,  
 One glory from thy bliss.  
 I think of thee, &c.
- 6 Ah! I could die with such a sense,  
 It were but loss to live,  
 If I could die in dear defence  
 Of this prerogative.  
 I think of thee, &c.
- 7 Conceived, conceived Immaculate!  
 O what a joy to thee!  
 Conceived, conceived Immaculate!  
 O greater joy for me!  
 I think of thee, &c.
- 8 It is this thought to-day that lifts  
 My happy heart to heaven,  
 That for our sakes thy choicest gifts  
 To thee, dear Queen! were given.  
 I think of thee, &c.
- 9 The glory that belongs to thee  
 Seems rather mine than thine,  
 While all the cares that harass me  
 Are rather thine than mine.  
 I think of thee, &c.
- 10 O blessed be the eternal Son,  
 Who joys to call thee mother,  
 And lets poor men by sin undone  
 For thy sake call him brother.  
 I think of thee, &c.
- 11 Immaculate conception! far  
 Above all graces blest!  
 Thou shinest like a royal star  
 On God's eternal breast.  
 I think of thee, &c.

- 12 God prosper thee, my Mother dear!  
 God prosper thee, my Queen!  
 God prosper his own glory here,  
 As it hath ever been.  
 I think of thee, &c.

### 34. *Our Lady's Presentation.*

- 1 Day breaks on temple-roofs and towers;  
 The city sleeps, the palms are still;  
 The fairest far of earth's fair flowers  
 Mount Sion's sacred hill.
- 2 O wondrous Babe! O child of grace!  
 The Holy Trinity's delight!  
 Sweetly renewing man's lost race,  
 How fair thou art, how bright!
- 3 Not all the vast angelic choirs,  
 That worship round the eternal throne,  
 With all their love can match the fires  
 Of thy one heart alone.
- 4 Since God created land and sea,  
 No love hath been so like divine;  
 For none was ever like to thee,  
 Nor worship like to thine.
- 5 Angels in heaven, and souls on earth,  
 Thousands of years their songs may raise,  
 Nor equal thee, for thine was worth  
 All their united praise.
- 6 Not only was thy heart above  
 All heaven and earth could e'er attain,—  
 'Thou gavest it with so much love,  
 'Twas worth as much again.
- 7 O Maiden most immaculate!  
 Make me to choose thy better part;  
 And give my Lord, with love as great,  
 An undivided heart.
- 8 Would that my heart, dear Lord I were true,  
 Royal and undefiled and whole,  
 Like hers from whom thy sweet love took  
 The blood to save my soul.

9 If here our hearts grudge ought to thee,—  
 In that bright land beyond the grave,  
 We'll worship thee with souls set free,  
 And give as Mary gave.

### 35. To St. Alphonsus.

1 Hark! Angelic songs resounding  
 Thro' the happy courts of heaven!  
 For the triumph of Alphonsus  
 Endless praise to God is given.

*Chorus.*—Saint Alphonsus! holy Patron  
 Of our Confraternity,  
 Let thy children sing thy praises  
 In a blest eternity.

2 See Alphonsus, silent kneeling,  
 Wrapt in loving extasy,  
 At the altar where his Jesus  
 Hides in love his majesty.

*Chorus.*—Saint Alphonsus! dearest Father!  
 Would our hearts were like to thine;  
 Make us share thy deep devotion  
 To this Sacrament divine.

3 By the crib where Jesus, trembling,  
 Lies upon a little straw,  
 See Alphonsus lowly bending,  
 Lost in tenderness and awe.

*Chorus.*—Blessed Father! make thy children  
 Love the Babe of Bethlehem,  
 Till with thee we see his glory  
 In the New Jerusalem.

4 Lost in loving contemplation  
 Of the Passion of his Lord,  
 See Alphonsus, pierced with anguish,  
 Shares in Mary's bitter sword.

*Chorus.*—Saint Alphonsus! our offences  
 Nailed thy Jesus to the wood,  
 Pray that they may now be cancelled  
 By his sweet and saving blood.

5 When Alphonsus speaks of Mary,  
 When his lips pronounce her name,  
 Every word with love is burning  
 And his hearers catch the flame.

*Chorus.*—Saint Alphonsus! holy Father!  
 Hear our praises, grant our prayer:  
 Make us love our Blessed Mother  
 And in heaven her glory share.

36. *The Four Great Truths which every  
 Christian must know.*

I.

There is one true and only God,  
 Our Maker and our Lord,  
 And he created everything  
 By his Almighty Word.

*Chorus.*—All this and all the Church doth teach  
 My God I do believe;  
 For thou hast bid us hear the Church,  
 And thou canst not deceive.

II.

But in this one and only God,  
 There yet are Persons Three,  
 The Father, Son, and Holy Ghost,  
 One Blessed Trinity.

*Chorus.*—All this, &c.

III.

The Second Person, God the Son,  
 Came down on earth to dwell;  
 Took flesh and died upon the cross  
 To save our souls from hell.

*Chorus.*—All this, &c.

IV.

The good, with God in heaven above  
 Will ever happy be;  
 The wicked in the flames of hell  
 Will burn eternally.

*Chorus.*—All this, and all the Church doth teach,  
 My God, I do believe;  
 For thou hast bid us hear the Church,  
 And thou canst not deceive.



37. *The Ten Commandments.*

## I.

I AM THE LORD—and thou shalt serve  
 No other gods but me.  
 Religion true thou shalt observe,  
 Faith, Hope and Charity.

## II.

THOU SHALT NOT TAKE GOD'S NAME IN VAIN,  
 Nor swear unlawfully;  
 Things holy thou shalt not profane,  
 Nor curse irreverently.

## III.

REMEMBER THAT THOU SANCTIFY  
 THE HOLY SABBATH DAY:  
 Work not without necessity;  
 Hear holy Mass and pray.

## IV.

THY PARENTS HONOUR, serve and love,  
 And cheerfully obey;  
 And servants must obedient prove,  
 When without sin they may.

## V.

THOU SHALT NOT KILL,—nor vengeance take,  
 Nor hate thy enemy:  
 Forgive and love for Jesus' sake,  
 All that have injured thee.

The same commandment does beside  
 Forbid all drunkenness;  
 Self injury and suicide,  
 And eating to excess.

## VI.

DO NOT COMMIT ADULTERY,  
 In thoughts, words, deeds or looks;  
 Beware of evil company,  
 And read not dangerous books.

## VII.

THOU SHALT NOT STEAL, nor keep, nor waste,  
 Nor cheat in any way;  
 Ill-gotten goods restore in haste,  
 And lawful debts repay.

## VIII.

FALSE WITNESS THOU SHALT NEVER BEAR,  
 Nor tell a wilful lie;  
 Detraction, if thou canst, repair,  
 As well as calumny.

## IX. AND X.

THOU SHALT NOT COVET NEIGHBOUR'S WIFE,  
 Nor look with lustful eye:  
 THOU SHALT NOT COVET NEIGHBOUR'S GOODS,  
 Nor eye them enviously.

38. *St. Patrick's Day.*

- 1 All praise to St. Patrick, who brought to our mountains  
 The gift of God's faith, the sweet light of His love!  
 All praise to the shepherd who showed us the fountains  
 That rise in the Heart of the Saviour above!  
     For hundreds of years,  
     In smiles and in tears,  
 Our saint has been with us, our shield and our stay;  
     All else may have gone—  
     St. Patrick alone—  
 He hath been to us light when earth's lights were all set,  
     For the glories of faith they can never decay:  
 And the best of our glories is bright with us yet,  
     In the faith and the feast of St. Patrick's day.
- 2 There is not a saint in the bright courts of heaven  
 More faithful than he to the land of his choice;  
 Oh, well may the nation to whom he was given,  
     In the feast of their sire and apostle rejoice!  
     In glory above,  
     True to his love,  
 He keeps the false faith from his children away:

The dark false faith,  
 Far worse than death—  
 O he drives it far off from the green sunny shore,  
 Like the reptiles which fled from his curse in dismay;  
 And Erin, when error's proud triumph is o'er,  
 Will still be found keeping St. Patrick's day.

### 39. *Mission Hymn.*

- 1 O come to the merciful Saviour that calls you,  
 O come to the Lord who forgives and forgets:  
 Though dark be the fortune on earth that befalls you,  
 There's a bright home above where the sun never sets.
- 2 O come then to Jesus, whose arms are extended  
 To fold his dear children in closest embrace.  
 O come, for your exile will shortly be ended:  
 And Jesus will show you his beautiful face.
- 3 O sons of St. Patrick, dear children of Erin,  
 'Tis God that hath kept you your wonderful faith:  
 Ah love him then, love him; for the dark night is near-  
 ing,  
 And the light of his love shall be with you in death.
- 4 Then come to the Saviour, whose mercy grows brighter  
 The longer you look at the depth of his love;  
 And fear not, 'tis Jesus! and life's cares grow lighter,  
 As you think on the home and the glory above.
- 5 Have you sinned as none else in the world have before  
 you?  
 Are you blacker than all other creatures in guilt?  
 O fear not! O fear not! the mother that bore you  
 Loves you less than the Saviour whose blood you have  
 spilt.
- 6 O come then to Jesus, and say how you love him,  
 And swear at his feet you will keep in his grace;  
 For one tear that is shed by a sinner can move him,  
 And your sins will drop off in his tender embrace.

- 7 Then come to his feet and lay open your story  
 Of suffering and sorrow, of guilt and of shame;  
 For the pardon of sin is the crown of his glory,  
 And the joy of our Lord to be true to his name.
- 8 O come then to Jesus and drink of his fountains!  
 O come, for who needs not his mercy and love?  
 Believe me, dear children, that Erin's green mountains  
 Are dull to the bright land that waits you above.

#### 40. *Adeste Fideles.*

- 1 Adeste fideles,  
 Læti triumphantes;  
 Venite, venite in Bethlehem;  
 Natum videte  
 Regem angelorum:  
 Venite adoremus,  
 Venite adoremus,  
 Venite adoremus Dominum.
- 2 Deum de Deo,  
 Lumen de lumine,  
 Gestant puellæ viscera:  
 Deum verum,  
 Genitum non factum:  
 Venite adoremus, &c.
- 3 Cantet nunc Io!  
 Chorus angelorum:  
 Cantet nunc aula cœlestium,  
 Gloria  
 In excelsis Deo!  
 Venite adoremus, &c.
- 4 Ergo qui natus  
 Die hodierna,  
 Jesu tibi sit gloria,  
 Patris æterni  
 Verbum caro factum!  
 Venite adoremus, &c.

41. *Te Deum.*

**Te Deum laudamus: te Dominum confitemur.**

**Te æternum Patrem omnis terra veneratur.**

**Tibi omnes angeli. tibi cœli et universæ potestates.**

**Tibi Cherubim et Seraphim, incessabili voce proclamant:**

**Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,**

**Pleni sunt cœli et terra, majestatis gloriæ tuæ.**

**Te gloriosus Apostolorum chorus.**

**Te prophetarum laudibilis numerus.**

**Te martyrum candidatus laudat exercitus.**

**Te per orbem terrarum sancta confitetur Ecclesia.**

**Patrem immensæ majestatis.**

**Venerandum tuum verum et unicum Filium.**

**Sanctum quoque Paraclitum Spiritum.**

**Tu rex gloriæ. Christe.**

**Tu Patris sempiternus es Filius.**

**Tu ad liberandum suscepturus hominem, non horruisti  
Virginis uterum.**

**Tu, devicto mortis aculeo, aperuisti credentibus regna  
cœlorum.**

**Tu ad dexteram Dei sedes, in gloria Patris.**

**Judex crederis esse venturus.**

**Te ergo, quæsumus, tuis famulis subveni, quos pretioso  
sanguine redemisti.**

**Æterna fac cum Sanctis tuis, in gloria numerari.**

**Salvum fac populum tuum, Domine, et benedic hæredi-  
tati tuæ.**

**Et rege eos, et extolle illos usque in æternum.**

**Per singulos dies benedicimus te.**

**Et laudamus nomen tuum in sæculum, et in sæculum  
sæculi.**

**Dignare, Domine, die isto, sine peccato nos custodire.**

**Miserere nostri, Domine, miserere nostri.**

**Fiat misericordia tua, Domine, super nos, quemadmo-  
dum speravimus in te.**

**In te, Domine, speravi, non confundar in æternum.**

**V. Benedicamus Patrem et Filium cum Sancto Spiritu.**

**R. Laudemus et superexaltemus eum in sæcula.**

## CHAPTER XVI.

## PRAYERS SUNG AT BENEDICTION.

## I.

O salutaris Hostia!  
 Quæ cœli pandis ostium;  
 Bella premunt hostilia;  
 Da robur, fer auxilium.

## II.

Uni trinoque Domino,  
 Sit sempiterna gloria;  
 Qui vitam sine termino,  
 Nobis donet in patria. Amen.

*Litany of the Blessed Virgin.*

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Sancta Maria, Virgo clemens,

Sancta Dei genitrix, Virgo fidelis,

Sancta Virgo Virginum, Speculum justitiæ,

Mater Christi, Sedes sapientiæ,

Mater divinæ gratiæ, Causa nostræ lætitiæ,

Mater purissima, Vas spirituale,

Mater castissima, Vas honorabile,

Mater inviolata, Vas insigne devotionis,

Mater intemerata, Rosa Mystica,

Mater amabilis, Turris Davidica,

Mater admirabilis, Turris eburnea,

Mater Creatoris, Domus aurea,

Mater Salvatoris, Fœderis arca,

Virgo prudentissima, Janua cœli,

Virgo veneranda, Stella matutina,

Virgo prædicanda, Salus infirmorum,

Virgo potens, Refugium peccatorum,

*Ora pro nobis.*

Consolatrix afflictorum,	Regina Martyrum,	<i>Ora pro nobis</i>
Auxilium Christianorum,	Regina Confessorum,	
Regina angelorum,	Regina Virginum,	
Regina Patriarcharum,	Regina Sanctorum omnium	
Regina Prophetarum,	Regina sine labe originali	
Regina Apostolorum,	concepta,	

Agnus Dei qui tollis peccata mundi, parce nobis, Domine.  
 Agnus Dei qui tollis peccata mundi, exaudi nos, Domine.  
 Agnus Dei qui tollis peccata mundi, miserere nobis.  
 Christe, audi nos.  
 Christe, exaudi nos.

V. Ora pro nobis, sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

## I.

Tantum ergo Sacramentum,  
 Veneremur cernui;  
 Et antiquum documentum,  
 Novo cedat ritui;  
 Præstet fides supplementum,  
 Sensuum defectui.

## II.

Genitori, genitoque,  
 Laus et jubilatio,  
 Salus, honor, virtus quoque,  
 Sit et benedictio:  
 Procedenti ab utroque,  
 Compar sit laudatio. Amen.

V. Panem de cælo præstitisti eis.

R. Omne delectum in se habentem. (Alleluia.)

## BOOK V.

## THE SUNDAY SCHOOL TEACHER'S ASSISTANT.

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## CHAPTER I.

## PRINCIPLES USEFUL IN THE INSTRUCTION OF CHILDREN.

A series of instructive questions and answers on the above subjects is offered here, because these subjects are constantly treated in Sunday school and in preparing children for the sacraments. These questions and answers are not intended for learning by heart, but for a different purpose, which will be mentioned later.

The following principles are suggested in the instruction of children. 1. When a question is proposed to a child, it is desirable that the question, as far as possible, should have such a relation to the child's ideas as to draw out of the child the answer or something of it, or at least that when the answer has been given, the child should, from its own perceptions or little stock of ideas,



be able to see the connexion betwixt the question and the answer. 2. As a consequence of the preceding principle, it will often be necessary before putting a question to a child, especially if of an abstract nature, to prepare the way by putting a previous question referring to something the child already knows. If I simply say to a child, "a sacrament is an outward sign of inward grace," most surely the child will be little wiser after hearing these words. Therefore I would previously explain the principal word "sign" by referring to something within the range of a child's ideas, thus, "If you see smoke going out of a chimney, is not that a sign of fire?" So I say to a child, "The grace of God helps you." But I would previously say, "If somebody falls down and a person comes to lift him up, is not that helping him?" Previous comparisons of this kind ought to abound in the instruction of children, for without them it is almost impossible for children to see the force of words, or even understand them. 3. A question should, as far as possible, have reference not to a multiplicity of ideas, but to one single simple idea, for one idea at a time is enough for a child. It is quite clear that a person may not be able to carry a certain load all at once, but divide it and the whole will be carried successively. A long answer is too great a load for many children. If it were divided there would be no difficulty. 4. It is necessary that one question or idea should follow another step by step in the order in which they *naturally* come, for an example we refer again to questions on the holy Eucharist, p. 223. If this principle be not observed the thread of the child's ideas will be broken, and then it will learn only words and not ideas. 5. When by a series of questions the whole subject

has been questioned out of a child, then and not until then one should give the term or definition or whole subject in one answer. If you make a child repeat a definition or term before it knows the meaning of it, the child will repeat it mechanically without interest and without attention. "Let everything pass through the understanding before you lodge it in the memory."—*Training System*, p. 401. For example, I say to a child, "What is the holy Eucharist?"—the child does not understand Greek, neither is there in the word Eucharist anything which has the slightest relation to the child's ideas. The child consequently returns no answer. I supply the answer and make the child learn it by heart. The child repeats the words as a parrot and attaches no idea to them, it is "vox et præterea nil." Hence a complaint is often made that children with difficulty realize the holy Eucharist in their ideas,—and no wonder. If the reader will refer to p. 223 he will find that a different method is adopted. The term holy Eucharist is not proposed to the child until by a series of questions on things familiar to the child, it has been made to realize the idea. Thus the child is questioned about people kneeling at the altar, receiving something from the priest, what it appears or looks like, &c., then the child is told that although it looks like bread it is *not* bread, that it is flesh, the flesh of Jesus Christ, &c. The child having thus realized the idea will easily retain the name. This method has been so successful that on missions quantities of children of four, five and six years of age have been found to understand the holy Eucharist most distinctly and perfectly. See also a series of questions and answers in the *Hymn-book for Sunday School*, (p. 30) 6. Instruction to children should almost

wholly be made up of four elements, the minute step by step questioning system mentioned above, stories, comparisons and narration, of little circumstances. When you tell a story to children or use a comparison, nothing interests them and rivets their attention so much as to picture it out by little circumstances. For example, in the comparison used before of a man who had fallen, to show a child what is meant by grace helping us, one should picture out the fall, by speaking of bruises, pain, incapacity to rise, &c. 7. Abstract reasoning, long words, hard words, superfluous words, crush the incipient ideas of a child. With regard to the consequences of using words which are above the understand of a child, the following example is given as an illustration. "In one God there are three distinct Persons." We have scores of times heard children repeat it thus, "In one God there are three distant Persons." 8. It is useful sometimes after putting a question and getting an answer, to turn the answer into a question, thus: Q. When we disobey God what do we commit?—A. A sin. Q. When do we commit a sin?—A. When we disobey God." 9. It is useful for a child to repeat an explanation which it has heard. I describe original sin to a child. Then I say, What sin is this I have spoken about? The child will probably answer, Original sin. Then I say, Tell me what original sin is? This will draw out of the child a repetition of the explanation I have given. 10. Questions and answers are supposed to be in the style of conversation. In conversation if you make an answer you give the pronoun and not the noun. For example, I am asked what my coat is made of. I answer, *It* is made of cloth. I should not say, My coat is made of cloth. So in questions to children

we believe it is expedient that generally the pronoun should be used in the answer; if the noun is used instead it is unnatural and consequently embarrasses the children. Of course there may be some exceptional cases. 10. Moreover, in questioning children, especially little children, besides the use of very simple language, a great deal depends on the proper management of the voice. In speaking to children the voice must be very distinct, quiet, gentle, yet lively and varied in its tone, sometimes only an audible whisper, in fact the instructor will find *in the manner in which children speak themselves* the sole and only model to be followed in speaking to children.

It has already been remarked that the following questions and answers do not suppose any previous learning by heart. They are intended to suggest ideas to children rather than a given form of words to be learnt by heart. A distinct and simple idea will remain in a child's mind when a form of words even often repeated will not remain. These questions may be used in preparing children for the sacraments, or at any other time when there is occasion to instruct children on these important subjects. Any teacher, even with little training, could make use of them.

The following method, called the elliptic method, is suggested for using these questions and answers. 1. The teacher reads to the children each of the questions successively. 2. After each question the teacher waits for a moment to give the children an opportunity of making an answer or guess, and the questions are generally framed so simply that the children will be able to answer, or in other words a series of ideas will be drawn out of the children. 3. The teacher, after allowing the

children a moment to answer, can read the answer from the book.

## CHAPTER II.

### INSTRUCTION ON ORIGINAL SIN.

N.B. The teacher reads the question to the children. 2. He allows them two or three moments to guess the answer. 3. He reads the answer from the book.

#### 1. *The Sin of our first Parents.*

*Question.* When we disobey God what do we commit ?

*Answer.* A sin.

*Q.* What do we do when we commit a sin ?

*A.* We disobey God.

*Q.* Who committed the first sin in the world ?

*A.* Our first parents.

*Q.* Who were our first parents ?

*A.* Adam and Eve.

*Q.* Where did they commit the sin ?

*A.* In Paradise.

*Q.* What was Paradise ?

*A.* A beautiful garden.

*Q.* What did our first parents do in Paradise ?

*A.* They eat some fruit.

*Q.* What fruit did they eat ?

*A.* The fruit of the Tree of Knowledge.

*Q.* If you eat some fruit is it a sin ?

*A.* No.

*Q.* Why was it a sin for our first parents to eat the fruit ?

*A.* Because they disobeyed God.

*Q.* What had God said to them ?

*A.* He said, "You shall not eat of the Tree of Knowledge."

#### 2. *We are born in this Sin.*

*Q.* When a baby is born, is there sin in its soul ?

*A.* Yes.

*Q.* What is there in a baby's soul when it is born ?

*A.* A sin.

*Q.* Did the baby commit the sin ?

*A.* No.

*Q.* Cannot a baby commit sin ?

*A.* No.

*Q.* Why cannot a baby commit sin ?

*A.* Because it has no sense.

*Q.* Where does the sin come from which is in the baby's soul ?

*A.* From our first parents.

*Q.* If the baby dies with this sin in its soul, can it go to heaven ?

*A.* No.

*Q.* Can this sin be washed from the baby's soul ?

*A.* Yes.

*Q.* What washes this sin from the baby's soul ?

*A.* Baptism.

*Q.* What is baptism ?

*A.* A sacrament.

### 3. *The name of this sin.*

*Q.* What is this sin called that comes to us from our first parents ?

*A.* Original sin.

*Q.* What does "original" mean ?

*A.* It means where a thing comes from.

*Q.* Why is this sin called original sin ?

*A.* Because it comes to us originally from our first parents.

*Q.* What is original sin ?

*A.* The sin in which we are all born.

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## CHAPTER III.

### INSTRUCTION ON ACTUAL SIN.

*Q.* If we break God's commandments, what do we commit ?

*A.* A sin.

*Q.* When do we commit sin ?

- A. When we break God's commandments?  
 Q. Can a baby commit sin?  
 A. No.  
 Q. Why cannot a baby commit sin itself?  
 A. Because a baby has no sense.  
 Q. Will a baby ever be able to commit a sin?  
 A. Yes.  
 Q. When will a baby be able to commit a sin itself?  
 A. When it has sense.  
 Q. Why can we commit sin when we have sense?  
 A. Because we know the difference betwixt good and bad.  
 Q. When we commit sin ourselves what is it called?  
 A. Actual sin.  
 Q. Why is it called actual sin?  
 A. Because we actually commit it ourselves.  
 Q. What is actual sin?  
 A. The sin we ourselves commit.

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## CHAPTER IV.

### INSTRUCTION ON MORTAL SIN.

#### 1. *Mortal sin kills the Soul.*

- Q. What is a great sin called?  
 A. It is called a mortal sin.  
 Q. What does the word *mortal* mean?  
 A. It means death.  
 Q. Do we die when we commit a mortal sin?  
 A. Yes.  
 Q. Does the body die if we commit a mortal sin?  
 A. No.  
 Q. What dies when we commit a mortal sin?  
 A. The soul dies.  
 Q. What happens to the soul when it dies?  
 A. It loses its life.  
 Q. What is the life of the soul?  
 A. The grace of God.  
 Q. Can we see a soul die?  
 A. No.  
 Q. Who says that the soul dies if we commit a mortal sin?  
 A. God says so,

**Q.** What does God say?

**A.** He says, "The soul that sinneth the same shall die."  
Ezech. xviii.

## *2. Mortal Sin is punished in Hell.*

**Q.** If you injure somebody do you deserve to be punished?

**A.** Yes.

**Q.** If you injure your father do you deserve to be punished more?

**A.** Yes.

**Q.** Why do you deserve to be punished more for injuring your father?

**A.** Because I ought to have more respect for my father.

**Q.** If you commit a sin is it an injury to God?

**A.** Yes.

**Q.** What do you deserve if you do a great injury to God?

**A.** I deserve the greatest punishment.

**Q.** Why do you deserve the greatest punishment if you do a great injury to God?

**A.** Because I ought to have the greatest respect and love for God.

**Q.** Why?

**A.** Because he is so good and he is my Creator.

**Q.** What is the greatest punishment?

**A.** To go to hell.

**Q.** Do they go to hell for mortal sin?

**A.** Yes.

**Q.** Will they ever come out of hell?

**A.** No.

**Q.** What do people go to hell for?

**A.** For mortal sin.

**Q.** What should we do if we have the misfortune to commit a mortal sin?

**A.** Make an act of contrition directly and go to confession as soon as we can.

**Q.** What is a mortal sin?

**A.** A great offence against God.

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## CHAPTER V.

### INSTRUCTION ON VENIAL SIN.

**Q.** Which is worse, to die or only to feel weak?



- A. To die is worse.  
 Q. Does mortal sin make the soul die?  
 A. Yes.  
 Q. Is there any kind of sin which does not make the soul die?  
 A. Yes.  
 Q. What is it called?  
 A. Venial sin.  
 Q. What does "venial" mean?  
 A. It means pardon.  
 Q. Why is this sin called venial?  
 A. Because it is more easily pardoned.  
 Q. Does venial sin make the soul die?  
 A. No.  
 Q. What does venial sin do to the soul?  
 A. It makes the soul weak.  
 Q. How is the soul when it is weak?  
 A. It is not so good as it was before.  
 Q. Why does not venial sin make the soul die as well as mortal sin?  
 A. Because venial is not so great as mortal sin.  
 Q. Does venial sin displease God?  
 A. Yes.  
 Q. Where are people punished for mortal sin?  
 A. In hell.  
 Q. Where are they punished for venial sin?  
 A. In purgatory.  
 Q. Do they ever come out of purgatory again?  
 A. Yes.  
 Q. Where do they go to when they come out of Purgatory?  
 A. To heaven.  
 Q. What is venial sin?  
 A. A sin which displeases God, but does not make the soul die.

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## CHAPTER VI.

### INSTRUCTION ON THE SACRAMENT OF PENANCE.

#### HOW TO GET READY FOR CONFESSION.

##### 1. *Prayer.*

- Q. Did you ever hear of people going to confession?

**A.** Yes.

**Q.** When you go to confession what Sacrament is it ?

**A.** The sacrament of Penance.

**Q.** Who helps you to make a good confession ?

**A.** God helps me.

**Q.** How can you get help from God ?

**A.** I must *pray* for it.

## 2. *Examination of Conscience.*

**Q.** What do you tell the priest at confession ?

**A.** I tell my sins to the priest.

**Q.** Can you tell your sins unless you remember them ?

**A.** No.

**Q.** Then what must you do about your sins before you go to Confession ?

**A.** I must try to remember them.

**Q.** When you try to remember your sins before Confession what is it called ?

**A.** Examination of conscience.

**Q.** What is examination of conscience ?

**A.** Trying to remember my sins before confession.

**Q.** If you remember a mortal sin must you try to remember how many times you did it ?

**A.** Yes.

**Q.** If you cannot remember how many times you did it, what must you do ?

**A.** I must try to remember how many times I did it in a day, or a week, or a month, or a year.

## 3. *Contrition.*

**Q.** Will your sins be forgiven if you are not sorry for them

**A.** No.

**Q.** Then after you have found out your sins what else must you do ?

**A.** I must try to be *sorry* for them.

**Q.** Then now tell me how many things there are to be done before you go to confession.

**A.** Three things.

**Q.** Which are they ?

**A.** First, I must pray to God ; secondly, I must try to find out my sins ; thirdly, I must be sorry for them.

## PARTS OF THE SACRAMENT.

## I. CONTRITION.

Q. If you had injured somebody would you like him to forgive you?

A. Yes.

Q. If you wanted him to forgive you what would you say to him?

A. I should say I was sorry.

Q. Is sin an injury to God?

A. Yes.

Q. When you confess your sins must you be sorry for them?

A. Yes.

Q. If you are not sorry for your sins will they be forgiven?

A. No.

Q. When you are sorry for your sins what is it called?

A. Contrition.

1. *Interior.*

Q. If you only say that you are sorry and are not really sorry, can your sins be forgiven?

A. No.

2. *Supernatural.**In its origin.*

Q. If you are not sorry for your sins, can any one change your heart and make you sorry?

A. Yes.

Q. Who can make you sorry?

A. God.

Q. How can you get sorrow from God?

A. I must pray for it.

*In its motive.*

Q. Must you be sorry for your sins?

A. Yes.

Q. Who is offended by sin?

A. God.

Q. Why must you be sorry?

A. For offending God.

Q. Why must you be sorry for offending God?

A. Because he is *so good*.

Q. Does God punish people for sin?

A. Yes.

Q. If you are only sorry for the punishment and not sorry for offending God, will your sins be forgiven?

A. No.

Q. Is it good to think how you have lost heaven and deserved hell for your sins?

A. Yes.

### 3. *Sovereign.*

Q. Must you be very sorry for offending God?

A. Yes.

Q. Must you be more sorry for offending God than for any thing else?

A. Yes.

Q. If you were most sorry for doing something, would you do it again?

A. No.

Q. Would you do it again for any thing?

A. No.

### 4. *Universal.*

Q. Must you be sorry for your mortal sins?

A. Yes.

Q. Must you be sorry for *all* your mortal sins?

A. Yes.

Q. If you are not sorry for one mortal sin, will it be forgiven?

A. No.

Q. If you are not sorry for one mortal sin but sorry for the others, will the others be forgiven?

A. No.

Q. Why will not God forgive the mortal sins you are sorry for?

A. Because there is one mortal sin I am not sorry for.

Q. Can you please God as long as you love one mortal sin?

A. No.

Q. Why cannot you please God as long as you love one mortal sin?

A. Because I love what God hates.

5. *Firm purpose of amendment.**Necessity.*

Q. If you had injured somebody and meant to injure him again, would you deserve forgiveness?

A. No.

Q. When you go to confession, if you mean to commit the sin again will it be forgiven?

A. No.

Q. When you are getting ready for confession, must you tell God that you will not sin again?

A. Yes.

Q. When you tell God that you will not sin again what is that called?

A. A firm purpose of amendment.

*The means of amendment.*

Q. Which is the best way not to catch a fever?

A. To keep away from it.

Q. Which is the best way not to commit sin?

A. To keep away from it.

Q. When people try to make you commit sin what is it called?

A. Tempting me.

Q. If people tempt you to commit sin what should you do?

A. I should *keep away* from them.

Q. Who helps you to keep away from them?

A. God.

Q. How can you get God's help?

A. I must *pray* for it.

Q. How many things are there in contrition?

A. Two things.

Q. Which are they?

A. First, to be sorry for offending God because he is so good.

Q. What else?

A. Secondly, a firm purpose not to sin again.



Q. What is contrition?

A. It is to be sorry for offending God, because he is so good, and a firm purpose not to offend him again.

## II. CONFESSION.

**Q.** When people are sick do they like to be cured ?

**A.** Yes.

**Q.** Whom do they go to to get cured ?

**A.** They go to a doctor.

**Q.** Why do they go to the doctor ?

**A.** Because the doctor can cure them.

**Q.** What do they tell the doctor ?

**A.** They tell him their sickness.

**Q.** When a sinner wants his sins to be forgiven, whom does he go to ?

**A.** He goes to the priest.

**Q.** Why does he go to the priest ?

**A.** Because the priest can forgive sins.

**Q.** Who says the priest can forgive sins ?

**A.** Jesus Christ says so.

**Q.** What did Jesus Christ say to the priests ?

**A.** He said, "Whose sins you shall forgive, they are forgiven." John xx.

**Q.** When the sinner goes to the priest does he tell the priest anything ?

**A.** Yes.

**Q.** What does he tell the priest ?

**A.** He tells him his sins.

**Q.** When the sinner tells his sins to the priest, what is it called ?

**A.** It is called confession.

**Q.** What is confession ?

**A.** Telling our sins to the priest.

**Q.** Why does the sinner tell his sins to the priest ?

**A.** To get them forgiven.

### WHAT SINS WE MUST CONFESS.

#### 1. *Sins after Baptism.*

**Q.** Are you obliged to tell the sins committed *before* Baptism ?

**A.** No.

**Q.** Why not ?

**A.** Because the sins before Baptism are not forgiven by the sacrament of penance.

**Q.** What sacrament forgives them ?

**A.** The sacrament of Baptism.

**Q.** Then what sins do you tell at Confession ?

**A.** The sins committed *after* Baptism.

### 2. *Mortal sins.*

**Q.** Are you obliged to confess *all* your mortal sins ?

**A.** Yes.

### 3. *Venial sins.*

**Q.** Are you obliged to confess venial sins like you are obliged to confess mortal sins ?

**A.** No.

**Q.** Is it very good to confess venial sin ?

**A.** Yes.

### 4. *Concealment of sins.*

**Q.** If you remember a mortal sin must you confess it ?

**A.** Yes.

**Q.** If you remember it and do not tell it because you are afraid or ashamed, will it be forgiven ?

**A.** No.

**Q.** Will the other sins which you tell in that confession be forgiven ?

**A.** No.

**Q.** Why will not the other sins be forgiven ?

**A.** Because it is a bad confession.

**Q.** If a person knowingly conceal a sin in confession can he get it forgiven ?

**A.** Yes.

**Q.** How can he get it forgiven ?

**A.** By confessing it.

**Q.** Must he make all the confession over again ?

**A.** Yes.

**Q.** Why must he make all the confession over again ?

**A.** Because it was a bad confession.

**Q.** If you are afraid to tell a sin in confession, what should you say to the priest ?

**A.** I should say, "Father help me, because I am afraid to tell a sin."

**Q.** Will the priest be glad to help you ?

**A.** Yes.

### 5. *Sins forgotten.*

**Q.** Is concealing a sin in confession the same as forgetting a sin ?

A. No.

Q. If you conceal a mortal sin does it make the confession bad?

A. Yes.

Q. If you forget a sin, does it make the confession bad?

A. No.

Q. If you forget a sin is it forgiven along with the others?

A. Yes.

Q. Why does God forgive the sin you forget?

A. Because he knows that I am sorry for it.

Q. If you remember it afterwards, should you confess it?

A. Yes.

Q. Why must we confess a mortal sin we forget after it is forgiven?

A. Because we are obliged to confess all our mortal sins.

Q. When must you confess the mortal sin which you forgot?

A. At my next confession.

### 6. *Matter for the Sacrament.*

Q. Must you always be sorry for your sins before they can be forgiven?

A. Yes.

Q. If you have only venial sins to confess must you be sorry for them?

A. Yes.

Q. If you think you are not sorry enough for your venial sins, what must you confess?

A. I must confess a mortal sin.

Q. But how can you confess a mortal sin when you have not done a mortal sin since your last confession?

A. I must confess over again a mortal sin which I confessed before.

### III. SATISFACTION.

Q. If a child has done wrong does it deserve to be punished?

A. Yes.

Q. If a child is punished for doing wrong, is it likely to do wrong again?

A. No.

Q. After confession does the priest give you some prayer to say or some good work to do?



A. Yes.

Q. What is it called?

A. A penance.

Q. Why does the priest give you a penance after confession?

A. To teach me not to commit sin again.

Q. Is there any other reason why the priest gives you a penance?

A. Yes ; because I deserve a penance for offending God.

Q. When you do the penance do you satisfy God?

A. Yes.

Q. What do you satisfy him for?

A. For the injury of my sin.

Q. When you satisfy God by penance what is it called ?

A. Satisfaction.

Q. What is satisfaction?

A. Doing the penance given by the priest.

#### IV. ABSOLUTION.

Q. Who forgives your sins at confession?

A. The priest.

Q. Who gave the priest power to forgive sin?

A. Jesus Christ.

Q. What did Jesus Christ say ?

A. He said, " Whose sins you shall forgive they are forgiven."

John xx.

Q. When the priest forgives your sins what is it called ?

A. Absolution.

Q. What is absolution?

A. It is forgiveness of sins.

Q. What does the word absolution mean?

A. It means loosening a thing and taking it away.

Q. What does the priest take away from you at confession?

A. He takes away my sins.

Q. What words does the priest say when he forgives your sins?

A. He says, " I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

#### EFFECTS OF THE SACRAMENT OF PENANCE.

Q. Does the body die?

A. Yes.

Q. Will it ever come to life again?

A. Yes.

- Q. When will the body come to life again ?  
 A. At the last day.  
 Q. What is that called ?  
 A. The resurrection of the body.  
 Q. Does the soul die ?  
 A. Yes.  
 Q. What makes the soul die ?  
 A. Mortal sin.  
 Q. Can the soul come to life again ?  
 A. Yes.  
 Q. What sacrament makes the soul come to life again ?  
 A. The sacrament of penance.  
 Q. Can the soul die again after it has come to life again ?  
 A. Yes.  
 Q. Does the soul need the grace of God to keep it alive ?  
 A. Yes.  
 Q. What sacrament gives this grace ?  
 A. The sacrament of penance.

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## CHAPTER VII.

### HOW TO PREPARE CHILDREN FOR CONFESSION.

When a number of children are going to Confession together, it will profit them more if they are assisted rather than left to themselves. We therefore recommend the teacher or person who has charge of them to read to them the following preparation for Confession. The children can repeat the *prayers* after the reader two or three words at a time. N.B. If there be need to instruct the children about Confession, see a method of instructing them, p. 193.

#### 1. *Ask God to help you.*

O my God, help me to make a good Confession, to know my sins, and to be truly sorry for them, because they have offended thee. Keep me from sin for the time to come. Help me, that I may

sincerely and humbly confess all my sins, and that I may keep back nothing in my heart. My dear angel guardian, to your care I am given, watch over me and help me.—*A few Hail Mary's might be said.* Read then the examination of conscience slowly.

## 2. *Examine your conscience.*

If there be any mortal sin which you committed, you must try to find out how many times you did it each day, or week, or month, or year. Do not be afraid to tell your sins at Confession. (*See below, Concealment of Sins, p. 211.*)

### EXAMINATION OF CONSCIENCE.

#### *First Commandment.*

1. Did you say your prayers, morning and night, or say them ill?

2. Did you go to prayers or sermons in Protestant churches and give scandal by it, or join with them in their worship, or read Protestant books?

3. Did you wilfully doubt, or disbelieve, or deny the Catholic Faith, or speak against it?

4. Did you despair of God's help, or expect God to help you without doing what you should to get his help—murmur against God or his providence?

5. Were you good to the poor?

6. Did you lead others into sin?

7. Did you ask fortune-tellers to tell your fortune, or those who use charms, signs, toss-cups, cut-cards, &c., or read books about those things?

8. Did you behave ill in chapel, or to any holy thing or person?

9. Did you receive holy Communion after breaking your fast—neglect to say your penance after confession—receive any sacrament with bad dis-

positions—Did you knowingly conceal a mortal sin at confession through fear or shame?

*How many times each sin?*

*Second Commandment.*

1. Did you speak ill of God or of his saints, or of what is holy?

2. Did you curse any one—was it from your heart or with God's name?

3. Did you take a false oath, or an oath to do what is sinful?—or had you a habit of taking oaths—did you break a lawful oath?

*How many times each sin.*

*Third Commandment.*

1. Did you work on Sundays or holidays without necessity?

2. Did you stop away from mass on Sundays or holidays by your own fault—or play, or talk, or behave ill during mass—or stop away from catechism or Sunday-school, &c.?

*How many times each sin?*

*Fourth Commandment.*

1. Did you love your father and mother as you ought and help them when you could?

2. Did you show a want of respect for your father and mother—was it very great disrespect, for example, striking them, or in their hearing cursing them or calling them very bad names, or mocking them in their sight?

3. Did you disobey them, for example, by stopping away from school or refusing to do something for them, or did you disobey them in some great thing, such as going into bad company against their orders?

*How many times each sin?*

*Fifth Commandment.*

1. Did you desire some great harm to yourself or another—was it from your heart?

2. Did you quarrel, fight, keep hatred and spite—take revenge—do harm to the life or health of yourself or another—were you guilty of drunkenness?

*How many times each sin?*

*Sixth and Ninth Commandments.*

1. Immodest thoughts or desires. (*Did you try to put them away.*)

2. Immodest looks or words.

3. Immodest actions, alone by yourself or with others, with married persons, with relations, or with any thing.

4. Going into bad company or to bad dances, &c. Reading or keeping bad books.

*How many times each sin?*

*Seventh and Tenth Commandments.*

Did you steal? what did you steal? how often?—did you help others to steal—receive stolen things—cheat in buying or selling—or in any way injure another—did you restore to another what belongs to him—pay your debts—break any bargain or agreement?

*How many times each sin?*

*Eighth Commandment.*

Did you tell lies—did the lies do great harm—were you guilty of unjust suspicions—rash judgments—backbiting, or speaking ill of others—taking away any one's character—did you restore his good name as much as you could—use bad lan-

guage to others, read their letters—cause quarrels by tale-bearing?

*How many times each sin?*

### *Commandments of the Church.*

1. Not keeping the abstinence or fast.
2. Neglecting the sacraments or your Easter duties.
3. Being in secret and forbidden Societies.

### *Capital Sins.*

Pride, covetousness, lust, anger, gluttony, envy, sloth?

*How many times each sin?*

(EXAMINATION OF CONSCIENCE FOR *LITTLE CHILDREN*.)

I. Did you say your prayers, morning and night?

II. Did you say bad words or curse—did you curse with God's name?

III. Did you stop away from mass on Sundays by *your own fault*?

IV. Did you behave ill to your father or mother?

V. Did you get angry, fight, quarrel, &c.?

VI. and IX. Did you like thinking about bad, immodest things, or do *very bad* things with yourself or with others.

VII. and X. Did you steal—what did you steal?

VIII. Did you tell lies—speak ill of others?

Did you eat meat on Fridays or fast-days, by *your own fault*?

Did you wilfully conceal a mortal sin in confession?

*How many times each sin?*

N.B. Children often cannot well distinguish betwixt voluntary and involuntary in such things

as breaking abstinence, staying from mass on Sundays, &c.)

### 3. *Make an Act of Contrition.*

(N.B. Absolution is invalid when there is ignorance of the *four principal mysteries*, it is well to make little children repeat them before they go to confession, thus:)

1. There is one God.
2. In God there are three Persons, the Father, the Son, and the Holy Ghost.
3. God the Son, the Second Person, was made man and died to save us from sin and hell.
4. God will reward the good in heaven and punish the wicked in hell for ever.

You must detest your sins and be sorry for them, because you offended God by them. Also you must make up your mind not to sin any more, and to keep away from the places or people who led you into sin before, as the burnt child keeps away from the fire. This is contrition.

(We give the acts of contrition used in all the various dioceses in England and Ireland. It will be well to read first the act of contrition used in the diocese, and then the *two last* acts of contrition, 6 and 7. *page 208 and 209.*)

#### 1. *Butler's Irish Catechism.*

O my God, I am heartily sorry for having offended thee; and I detest my sins most sincerely, because they displease thee, my God, who art so deserving of all my love, for thy infinite goodness and most amiable perfections; and I firmly purpose by thy holy grace never more to offend thee, and carefully to avoid all the occasions of sin.

*2. English Catechism.*

O my God, who art infinitely good, and always hatest sin, I beg pardon from my heart for all my offences against thee; I detest them and am heartily sorry for them, because they offend thy infinite goodness, and I firmly resolve, by the help of thy grace, never more to offend thee, and carefully to avoid the occasions of sin.

*3. O'Reilly's Catechism.*

O my God, I am heartily sorry for having offended thee, because thou art the chief good and worthy of all love, and everything that is sinful is displeasing to thee. I am resolved, by the assistance of thy divine grace, to amend my life.

*4. Tuam Catechism.*

O Lord, I am heartily sorry for having offended thee, because thou art infinitely good and amiable, and because sin is displeasing in thy sight. I purpose, by the aid of thy heavenly grace, henceforth to amend my life.

*5. Devereux's Catechism.*

I am heartily sorry, O my God, that I have offended thee, by transgressing thy divine commandments, and I detest these transgressions from my heart, because I love thee above all things, who art infinite goodness and infinite perfection; I now purpose, with the assistance of thy grace, never to offend thee hereafter.

*6. Blessed Leonard of Port Maurice.*

O my God, I am very sorry that I have sinned against thee, because thou art so good, and I will not sin again,



7. *The Passion and death of our Lord.*

O Jesus, my Creator, my Redeemer! I remember how you were nailed to the hard cross—how the holy blood came from your blessed body. And why did you suffer all these cruel pains? O Jesus, your blessed heart speaks to me, and tells me that you died a bitter death on the cross for the love of me, your poor child, to wash away my sins with your blood, and to save me from hell. Yes, it was my sins which nailed you to the cross, and made you die. O wicked sins, I hate and detest you. My good Jesus, I love you, and I am sorry with all my heart for sinning against you, because you are so good, and I promise you with a sincere heart that I will never sin again. Let me die rather than sin again. Jesus, have pity on my poor soul—you did not turn away your face from those who struck it and spit upon it; will you turn away from a soul that wants to love you? O Jesus, think how much it cost you to save my soul—how you bought it with your own blood, and died for it, and now, when you need not die any more to save me—when you have only to say the word—I forgive you—will you refuse to forgive your poor repenting child? Will you refuse to save a soul which you died to save? No, my Jesus, your heart is too kind and too good to refuse me pardon. I hope, I am sure you will pardon me.

Dear Mary, Mother of Jesus, speak to Jesus, and ask him to have pity on me, and forgive me.

*Instruction about the way of making a Confession.*

1. When you have said the acts of contrition, wait patiently till you can get to confession; if you have to wait some time, you can say your

beads or any prayer. It is good, just before you go to confession, to make the act of contrition again. 2. When you begin your confession, say, "Pray, Father, give me your blessing, for I have sinned," and half of the "I confess"; then tell the priest all your sins, especially the great sins, and how many times you did them as well as you can,—at least, how many times each day, or week, or month. When you have confessed your sins, say: "For these, and all other sins which I cannot remember, I am heartily sorry, purpose amendment, and humbly beg pardon of God, and penance and absolution of you, my father"—then the other half of the "I confess", then listen while the priest tells you what is good for your soul; receive the penance which he gives you, and do not forget it. 3. Then, if the priest sees that you are fit, he will give you the pardon of your sins, which is called *Absolution*. While the priest is giving you absolution, it is well to say again the act of contrition. "O my God, I am very sorry that I have sinned against thee, because thou art so good, and I will not sin again," or any act of contrition. Remember that in the moment when the priest says over you the great words of pardon and absolution, your sins are forgiven, the pains of hell are taken away, your soul is made bright and beautiful like an angel of God, and the kingdom of heaven is yours. 4. If you wilfully conceal a mortal sin in Confession, it cannot be forgiven till you are willing to tell it, and you will have to make the confession over again. At least say, "Father, there is something I do not like to tell." If you doubt whether something you do is good or bad, say, "Father, I have a doubt." For those who have only venial sins to confess, it is well to confess over again some great sin of their

past life. 5. When you have done your confession, go and kneel down again, and thank God for his great mercy to you.

*Thanksgiving after Confession.*

My God, I thank thee, for thy great mercy to me, a poor sinner. I know that the sweet Jesus died to save me. For the sake of Jesus thou hast saved me. My God, I thank thee with all my heart. O God, strengthen my weakness, keep me from those who tempt me. My God, may I die rather than offend thee again. Mary, my dearest mother, help me. My dear angel guardian, watch over me. (Then say some Hail Marys.)

*Concealment of Sins in Confession.*

(Children are naturally timid, and hence there is always danger of concealment. It is well to tell them some histories on this subject. We give two examples.)

A child once went to the altar to receive the holy communion. When this child was receiving the holy communion, nobody could see any difference betwixt it and the other children. When it had received holy communion, it came back from the altar and knelt down in its place. After kneeling there for a few moments, it fell down on the floor. Some people came to raise it up from the floor, but they found that its eyes were shut and it could not speak. They carried the poor child out of the chapel, and took it to a house that was near. The doctor was sent for, and he came and looked at the child, but he could not tell what was the matter with it. When the holy mass was finished, the priest went over to the house where the child was. He looked into its pale face and spoke to it. But the child made no answer, its eyes were still

shut, and it seemed to have no sense. The priest stood there wondering what could be the matter with the child. All at once the child opened its eyes and said these words,—“I made a bad communion this morning. When I went to confession, there was a great sin which I was frightened to tell, and I would not tell it.”—As soon as the child had said these words, it turned round and died!

There was a man who committed a great crime. He murdered a poor little child, he cut off its head. For seven years afterwards this wicked man thought that he saw something most frightful close beside him. It was the murdered child with its head off that seemed to be near him and to follow him everywhere. The pale lips of the murdered child seemed always to be saying to him,—“Oh! you murdered me, you cut off my head.”

If there be any child that is frightened to tell a sin in confession and will not tell it, see what will happen to that child. It will very likely go up to the altar to receive holy communion along with the other children. Nobody will see any difference betwixt it and the others. It will receive the true body and blood of Jesus Christ like others, it will come back to its place, it will join with the others in the prayers after holy communion, and it will not look different from the others. It will go out of chapel with the rest and still nothing will happen to it. But the next time that child comes back into the chapel, something will happen to it. It will hear a voice which nobody else will hear. That voice will come from the altar, and that voice will say,—“O wicked child! you made a bad confession and a bad communion. O wicked child! you trampled on the body and blood

of Jesus Christ. O wicked child ! go back to confession and tell that sin which you were ashamed to tell."—Every time the child comes into the chapel, it will hear that terrible voice speak to it from the altar, and it will never have any peace in its heart till it goes to confession and tells the sin.

Then, for the love of Jesus, tell your sins in confession. The priest is not glad of sin, but he is glad to hear you tell your sins. If you will not tell your sins now, you will have to tell them before all the world at the day of judgment. If you tell them now they will be forgiven ; but if you tell them only at the day of judgment, they will not be forgiven. When the devil tempts you not to tell your sins, say, " My God, help me to tell my sins, because the devil is tempting me not to tell them." If you are frightened to tell your sins when you are making your confession, say to the priest, " Father, help me to tell my sins because I feel afraid." Remember—To forget a sin is no harm, only tell it afterwards when you remember it. But to remember a mortal sin at confession and then not to tell it, that is a terrible thing.

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## CHAPTER VIII.

### THE SACRAMENT OF CONFIRMATION.

What is Confirmation ?

Confirmation is a sacrament by which we receive the Holy Ghost, to make us strong and perfect Christians, and soldiers of Jesus Christ.—*Douay Catechism.*

Confirmation is a sacrament which makes us strong and perfect Christians.—*Butler's Catechism.*

It is a sacrament that strengthens us and enables us to profess our faith openly.—*O'Reilly's Catechism.*

A sacrament that gives us grace and courage to confess our faith openly amidst peril and persecution, and imprints a character on the soul that is never effaced.—*Tuam Catechism*.

It is a sacrament instituted by Jesus Christ, to communicate to us the Holy Ghost in a particular manner in order to strengthen us in our faith, to make us perfect Christians and soldiers of Jesus Christ.—*Devereux's Catechism*.

Confirmation is a sacrament by which those who have been baptized are strengthened in grace and receive the Holy Ghost, to enable them to conquer temptation to sin, and to support persecution for the name of Christ.—*Liverpool Catechism*.

**Question.** Does Baptism make us Christians?

**Answer.** Yes.

**Q.** Does it make us strong and perfect Christians?

**A.** No.

**Q.** What sacrament makes us strong and perfect Christians?

**A.** The sacrament of Confirmation.

### 1. *The Minister of this Sacrament.*

**Q.** Who gives Confirmation?

**A.** The bishop.

### 2. *What the Bishop does at Confirmation.*

**Q.** What does the Bishop do when he confirms?

**A.** He anoints us.

**Q.** What does he anoint us with?

**A.** With holy chrism.

**Q.** What is the holy chrism made of?

**A.** Oil.

**Q.** Any thing else besides oil?

**A.** Yes; balm.

**Q.** What tree does the oil come from?

**A.** The olive tree.

**Q.** Is oil used to give light?

**A.** Yes.

**Q.** Does Confirmation give light?

**A.** Yes.

**Q.** What sort of light?

**A.** Light for the soul.

**Q.** Has balm a sweet smell?

A. Yes.

Q. Does the Holy Ghost make it sweet to do good ?

A. Yes.

Q. Is the balm mixed with the oil ?

A. Yes.

Q. When the oil is mixed with the balm is it holy chrism ?

A. No.

Q. What else does it want ?

A. The bishop must consecrate it.

Q. What is meant by consecrating it ?

A. He makes it holy.

Q. Is there one day in the year when the bishop consecrates holy chrism ?

A. Yes.

Q. What day is it ?

A. Holy Thursday.

Q. When is holy Thursday ?

A. In the week before Easter.

Q. When the bishop has consecrated the oil and balm is it holy chrism ?

A. Yes.

Q. What does the bishop do with holy chrism at confirmation ?

A. He anoints with it.

Q. Where does he anoint us ?

A. On the forehead.

Q. Does he put his hand to the forehead ?

A. Yes.

Q. What does he make on the forehead ?

A. The sign of the cross.

Q. What does he make the sign of the cross with ?

A. With the holy chrism.

### 3. *The Form of Words.*

Q. Does the bishop say any words whilst he anoints us ?

A. Yes.

Q. What words does he say ?

A. He says, "*I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*"

Q. Are we confirmed then ?

A. Yes.

#### 4. *Effects of Confirmation.*

**Q.** When the bishop confirms us do we receive anything ?

**A.** Yes.

**Q.** Is it for the body or soul?

**A.** For the soul.

**Q.** Do we receive one of the Persons of the Blessed Trinity in Confirmation ?

**A.** Yes.

**Q.** Which Person do we receive ?

**A.** *The Holy Ghost.*

**Q.** Why is this sacrament called Con | firm | ation ?

**A.** Because it makes us firm.

**Q.** What does firm mean ?

**A.** It means strong.

**Q.** Does a soldier fight ?

**A.** Yes.

**Q.** Are we made *soldiers* in Confirmation ?

**A.** Yes.

**Q.** Whose soldiers are we ?

**A.** The soldiers of Jesus Christ.

**Q.** Have we to fight ?

**A.** Yes.

**Q.** Whom must we fight against ?

**A.** Against the enemies of Jesus Christ.

**Q.** Who are the enemies of Jesus Christ ?

**A.** The devils.

**Q.** Any others ?

**A.** The world.

**Q.** What do you mean by the world ?

**A.** What is bad in the world.

**Q.** Must we fight against any one else ?

**A.** Yes; against ourselves.

**Q.** How must we fight against ourselves ?

**A.** We must fight against what is bad in ourselves.

**Q.** What is meant by a gift ?

**A.** Something that is given to us.

**Q.** How many *Gifts* does the Holy Ghost give in Confirmation ?

**A.** Seven gifts.

**Q.** Which are they ?

**A.** Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and the fear of the Lord.



- Q. Does the Holy Ghost put a mark on our souls?  
 A. Yes.
- Q. Can this mark ever be taken away from the soul?  
 A. No.
- Q. What is this mark called?  
 A. *A character.*
- Q. Can we be Confirmed twice?  
 A. No.
- Q. Why cannot we be Confirmed twice?  
 A. Because we do not need it.
- Q. Why do we not need it?  
 A. Because the mark of Confirmation always remains in the soul.
- Q. If anybody strikes you ought you to be patient?  
 A. Yes.
- Q. Does the Bishop give you a stroke on the cheek after he has Confirmed you?  
 A. Yes.
- Q. Why does he do this?  
 A. To remind me to be patient.
- Q. Is there a god-father or god-mother in Confirmation?  
 A. Yes.
- Q. Can they be married to the father or mother of the child who is confirmed?  
 A. No.

### 5. *Who can be Confirmed.*

- Q. Can any one be confirmed before he is baptized?  
 A. No.
- Q. Can people be confirmed before they have come to the use of reason?  
 A. They cannot usually.
- Q. Can they be confirmed when they have come to the use of reason?  
 A. Yes.
- Q. While the Bishop is Confirming you, should you stand or kneel?  
 A. I should kneel.
- Q. When the Bishop has Confirmed you, do you go away directly?  
 A. No.
- Q. What do you wait for?  
 A. To have the holy chrism wiped away from my forehead.

6. *Preparation.*

**Q.** What should you do when you are getting ready for Confirmation?

**A.** I should pray.

**Q.** What else should you do?

**A.** I should go to confession.

**Q.** If you get a card for Confirmation what is written on the card?

**A.** My own name.

**Q.** What else?

**A.** My Confirmation name.

*Prayer before and after Confirmation.*

O Holy Ghost! Spirit of God! I believe that thou art the third Person of the most Blessed Trinity. I believe that in the sacrament of Confirmation, I receive thee, to make me a strong and perfect Christian. Come then, O Holy Spirit, come into my poor soul, and be my light in darkness, my strength in weakness, my joy in sorrow. Come, O Holy Spirit, and fill my heart with the fire of thy love. Amen. *This Prayer may be said before and after Confirmation for several days.*

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 CHAPTER IX.

 INSTRUCTION ON THE HOLY MASS AND THE HOLY  
 EUCHARIST.

We have met with many children who may listen to a series of questions and answers on the holy Eucharist, and at the end not understand what one has been talking about, for want of not starting with some idea already existing in the child's mind. To those who may not be aware of the great difficulty which children find in under-

standing words, we offer this apology for the introductory questions on this subject.

It may be remarked that it is of immense importance that the holy sacrifice of the mass and the administration of holy communion should be visible to the children, and especially to the great mass of the poor children. In those churches where these sacred rites have been very visible to them from their infancy, children acquire a latent but most vivid perception of these holy mysteries, which is soon developed by a little instruction. On the other hand, where children can scarcely see what is done, the difficulty of bringing them to any comprehension of these great mysteries is enormous. *Deut. vi. 20.* "When thy son shall ask thee, saying: What mean these ceremonies which the Lord our God hath commanded us?"—How can children ask questions about ceremonies which they have not seen?

From this fact two consequences may be drawn. It is most important that churches should be of such a form that it may not merely be possible occasionally to catch a glimpse of the instructive ceremonies, but that these ceremonies should be so seen as to force themselves on the attention of the poor and ignorant. A church is intended for the salvation of souls, and it was never intended that the salvation of souls should be made subservient to some particular style of building. Hence also it is clearly of importance that children should not be put into some hole or corner, because it may be a convenience so to dispose of them; or into some school or place adjoining the church with perhaps a window through which the children see nothing. *Matt. xvii. See that you despise not one of these little ones.*

**INSTITUTION OF HOLY MASS AND OF THE  
SACRAMENT OF THE HOLY EUCHARIST.**

**1. Promise.**

**Q.** Did Jesus promise to give us his flesh and blood?

**A.** Yes.

**Q.** What did he say when he made this promise?

**A.** He said, John vi. "*The bread that I will give you is my flesh for the life of the world.*"

**Q.** What else did he say?

**A.** He said, John vi. "*He that eateth my flesh and drinketh my blood remaineth in me and I in him.*"

**2. Fulfilment.**

**Q.** When did Jesus give his body and blood?

**A.** At his Last Supper.

**Q.** When was his Last Supper?

**A.** On holy Thursday.

**Q.** When is holy Thursday?

**A.** In the week before Easter.

**Q.** Who were with Jesus at his Last Supper?

**A.** His twelve apostles.

**Q.** What did Jesus do at his Last Supper?

**A.** He changed bread and wine into his Body and Blood.

**Q.** How did he do it?

**A.** He took bread into his hands and said, "*This is my body.*" Matt. xxvi.

**Q.** What else did he do?

**A.** He took wine into his hands and said, "*This is my blood.*" Matt. xxvi.

**3. A Sacrifice.**

**Q.** Why did he change bread and wine into his body and blood?

**A.** That our sins might be forgiven because his Body and Blood were offered for us.

**Q.** What did he say?

**A.** He said that it was for *the forgiveness of sins.* Matt. xxvi.

**4. A Sacrament.**

**Q.** What other reason was there why he changed bread and wine into his flesh and blood?

**A.** That the apostles might eat his flesh and drink his blood.

**Q.** Did the apostles eat his flesh and drink his blood?

**A.** Yes.

### 5. *Power of Consecrating.*

**Q.** Did Jesus Christ give to any one else the power of changing bread and wine into his body and blood?

**A.** Yes.

**Q.** To whom did he give this power?

**A.** To the apostles, and the bishops and priests after them.

**Q.** What did he say to them?

**A.** He said, "*Do this in remembrance of me.*"

**Q.** What were they to *do*?

**A.** What he had done.

**Q.** What had he done?

**A.** He had changed bread and wine into his body and blood. Matt xxvi.

### HOLY MASS.

**Q.** Did Jesus Christ offer himself for us?

**A.** Yes.

**Q.** Why did Jesus offer himself for us?

**A.** To save us from sin and hell.

**Q.** When did Jesus offer himself for us?

**A.** When he died on the cross.

**Q.** Does Jesus now offer himself for us?

**A.** Yes.

**Q.** When does Jesus offer himself for us?

**A.** In the holy Mass.

**Q.** Is Jesus really present on the altar at Mass?

**A.** Yes.

**Q.** Is he present in holy Mass as much as he was on the cross?

**A.** Yes.

### 1. *Bread and Wine.*

**Q.** Is there bread and wine on the altar at Mass?

**A.** Yes.

**Q.** What are the bread and wine changed into?

**A.** They are changed into the body and blood of Jesus Christ.

2. *Consecration.*

Q. When are bread and wine changed into the body and blood of Jesus Christ?

A. In the holy Mass.

Q. At what part of the Mass?

A. About the middle of Mass.

Q. Does the priest say some words which change bread and wine into the body and blood of Jesus Christ?

A. Yes.

Q. What words are they?

A. The words which Jesus Christ said when he changed the bread and wine into his Body and Blood.

Q. What are those words called?

A. The words of consecration.

Q. What do the words of consecration do?

A. They change bread and wine into the body and blood of Jesus Christ.

Q. By whose power are the bread and wine changed into the body and blood of Christ?

A. By the almighty power of God.

3. *Mystical Death of Jesus Christ.*

Q. Did Jesus bleed and die on the cross?

A. Yes.

Q. Does he bleed and die in the holy Mass?

A. No.

Q. Is there any thing like his death in holy Mass?

A. Yes; 1 Cor. xii. *You shall show the death of the Lord.*

Q. Is the bread *first* changed into the Body of Christ?

A. Yes.

Q. *After that* is the wine changed into the Blood of Christ?

A. Yes.

Q. What is this for?

A. To show that his Body was separated from his Blood, and that he died for us.

Q. Then does Jesus really die in the holy Mass?

A. No.

Q. But there is something like his death in the holy Mass?

A. Yes.

4. *Communion of the Priest.*

Q. Does the Priest receive the Body and Blood of Jesus Christ at Mass?

A. Yes.

Q. When?

A. Nearly at the end of mass.

5. *A Sacrifice.*

Q. Is the holy Mass a sacrifice?

A. Yes.

Q. What does the word sacrifice mean?

A. It means something sacred.

Q. Is sacred the same as holy?

A. Yes.

Q. Is the Mass very holy?

A. Yes; it is the most holy of all things.

Q. Does Jesus really bleed in the holy Mass?

A. No.

Q. Then the Mass is an unbloody sacrifice?

A. Yes.

Q. Then tell me what the holy Mass is?

A. "It is the unbloody sacrifice of the body and blood of Jesus Christ."

THE HOLY EUCHARIST.

1. *In the Holy Eucharist the Body and Blood of Jesus Christ are present under the appearances of bread and wine.*

Q. Did you ever see the people kneeling at the altar at Mass?

A. Yes.

Q. Did they receive from the priest something white?

A. Yes.

Q. Did it look like white bread?

A. Yes.

Q. Is it bread?

A. No.

Q. But you say it looks like bread?

A. Yes.

Q. And it is not bread?

A. No.

Q. Is it flesh?

A. Yes.

Q. Whose flesh is it?

A. The flesh of Jesus Christ.

**Q.** Is it the flesh and blood of Jesus Christ?

**A.** Yes.

**Q.** Is the flesh of Jesus the same as his body?

**A.** Yes.

**Q.** Is it the real body and blood of Jesus which we receive at the altar?

**A.** Yes.

**Q.** Is it the very body of Jesus that was nailed to the cross?

**A.** Yes.

**Q.** What sacrament is it?

**A.** The Holy Eucharist.

**Q.** What is the holy Eucharist?

**A.** It is the Body and Blood of Jesus Christ under the appearances of bread and wine.

**Q.** What do you mean by "under the appearances of bread and wine"?

**A.** I mean that it appears, it looks like bread and wine.

*2. We receive under the form of bread only.*

**Q.** When we receive the body and blood of Jesus Christ at the altar what does it look like?

**A.** It looks like bread.

**Q.** Does it look like wine when we receive it at the altar?

**A.** No.

**Q.** When does it look like bread and wine?

**A.** In the holy Mass.

### *3. The Soul and Divinity of Jesus Christ are also present in the Holy Eucharist.*

**Q.** What is the holy Eucharist?

**A.** The body and blood of Jesus Christ under the appearances of bread and wine.

**Q.** What makes the body and blood of Jesus Christ present in the holy Eucharist?

**A.** The words of consecration.

**Q.** Are the soul and divinity of Jesus with his body and blood in the holy Eucharist?

**A.** Yes.

**Q.** Why are his soul and divinity in the holy Eucharist?

**A.** Because his soul and divinity are always with his body and blood.

**Q.** Why are his soul and divinity always with his body and blood?

**A.** Because he lives for ever.



#### 4. *Names of this Sacrament.*

**Q.** Is this sacrament called the holy Eucharist?

**A.** Yes.

**Q.** What else is it called?

**A.** The holy Communion and the Blessed Sacrament.

**Q.** When the priest takes it to the dying what is it called?

**A.** The holy Viaticum.

**Q.** How soon are Christians bound to receive the Blessed Sacrament?

**A.** As soon as they are capable of being instructed in that sacred mystery.

#### 5. *Dispositions for Holy Communion.*

**Q.** Must you be fasting when you receive holy Communion?

**A.** Yes.

**Q.** How long must you fast before you receive holy Communion?

**A.** From the midnight before.

**Q.** Would it be very wicked to receive holy Communion if you had a mortal sin in your soul?

**A.** Yes.

**Q.** Should you say any prayers before holy Communion?

**A.** Yes.

**Q.** Should you pray after receiving holy Communion?

**A.** Yes.

**Q.** How long should you pray after receiving holy Communion?

**A.** For about a quarter of an hour.

#### 6. *Effects of Holy Communion.*

N.B. The following effects of Holy Communion are from St. Alphonsus. Homo Ap. Tract xvi.

##### I. *It is our Food.*

**Q.** Is bread the food of the body?

**A.** Yes.

**Q.** What is the food of the soul?

**A.** The holy Eucharist.

**Q.** Does the holy Eucharist feed the soul and keep it alive?

**A.** Yes.

Q. What did Jesus Christ say?

A. He said: "*The bread that I will give is my flesh, for the life of the world.*" John vi.

### II. *It increases Grace in the Soul.*

Q. When we are good does the soul look beautiful to God?

A. Yes.

Q. What is there in the soul that makes it look beautiful?

A. The grace of God.

Q. When we have received the holy Communion does the soul look more beautiful?

A. Yes.

Q. Why does the soul look more beautiful after holy Communion?

A. Because it has more grace.

### III. *It keeps us from mortal sin.*

Q. What keeps the soul alive in temptation?

A. The holy Eucharist.

Q. Who says so?

A. Jesus Christ.

Q. What does he say?

A. He says "*He that eateth this bread shall live for ever.*"  
John vi.

Q. How does the Holy Eucharist keep the soul alive?

A. It gives strength against temptation.

### IV. *It remits venial sin.*

Q. When the body is weak does bread make it strong again?

A. Yes.

Q. What weakens the soul?

A. Venial sin.

Q. What makes the soul strong again?

A. The holy Eucharist.

### V. *It remits temporal punishment.*

Q. After sin is forgiven by confession, are we ever punished for it?

A. Yes.

Q. Where are we punished?

A. In this world or in purgatory

Q. Are we punished less if we receive the holy Eucharist?

A. Yes.

### VI. *Spiritual sweetness.*

Q. Does hard work tire the body?

A. Yes.

Q. Is it sometimes tiresome to do good works?

A. Yes.

Q. Does the holy Eucharist make it easier and sweeter to do good works?

A. Yes.

### VII. *It unites us to Jesus Christ.*

Q. When we are good is Jesus with us?

A. Yes.

Q. When we receive Jesus in the holy Eucharist is he with us more?

A. Yes.

Q. What did Jesus say?

A. He said, "*He that eateth my flesh and drinketh my blood, remaineth in me and I remain in him.*" JOHN VI.

### VIII. *Glory in Heaven.*

Q. Are the saints beautiful in heaven?

A. Yes.

Q. Are they more beautiful because they have received the holy Eucharist?

A. Yes.

### *Frequent Communion.*

Q. Are you obliged to receive the holy Eucharist once a year about Easter?

A. Yes.

Q. Should we often receive the holy Eucharist?

A. Yes.

Q. How often should we receive the holy Eucharist?

A. At least once a month.

Q. Is it better to receive it oftener than once a month?

A. Yes; St. Alphonsus says, *The best way to keep out of mortal sin is to receive it once a week.*

## CHAPTER X.

## FIRST COMMUNIONS AND GENERAL COMMUNIONS.

The missions to children have proved that there are great numbers of young people, especially in the large towns, who have never made their first communion. Having passed by the ordinary opportunities of making it, it would seem that there is little chance of their approach to the sacraments, unless there be a mission specially *for this purpose*, or something equivalent to it, followed by a general communion. It is, in fact, necessary to have something extraordinary or they will not come. We are convinced from experience that unless there be from time to time large general communions of this kind, there will be large and increasing numbers of young people who have never been to the sacraments. Such a general communion requires a good deal of management, and for this purpose the following suggestions are made. They may also be useful in the case of smaller and private first Communions.

### I. *Plan for a General Communion.*

1. *Tickets.*—Each of those who are to go to the general Communion should receive a ticket in the same way as Confirmation tickets are given. The best time for giving the ticket is after Confession is over, provided the party is then in order for the general Communion. The ticket signifies nothing except that the party is to have admittance to the general Communion. By this means the children who are to receive holy Communion are distinguished from the others.

2. *The time of Holy Communion.*—In Ireland it is

easy for a general Communion to take place on a week day. In England a general Communion can seldom take place except on a Sunday, because numbers of the children are engaged in working. On Sunday there is seldom more time for each mass than one hour. This is not sufficient time for a large general Communion. The difficulty is met in the following way. Suppose the communion be at nine o'clock mass, the ten o'clock mass is put off till half-past ten, the eleven o'clock mass till half past eleven. We have always found this arrangement cheerfully complied with and no inconvenience resulting from it. Of course notice is given to the people on the preceding Sunday of this arrangement.

3. *Method for going up to the Altar and returning from it.*—This is a most important point, for it is necessary that the movements of the communicants should be accomplished with order, regularity and edification.

The great principle to be kept in view is "that those who are coming down from the altar should not meet those who are going up to it, but that all should go up to the altar one way and return by another way."

We will suppose a church with three passages in it, one passage up the middle and a passage on each side. The boys occupy the half of the church on the Gospel side, the girls occupy the other half on the Epistle side. We will suppose also that the boys and girls receive the holy communion at the same time, two priests giving holy Communion: this is often necessary for want of time, although it is more easily done if the boys receive holy Communion first and the girls after them. The boys go out of their seats first and the girls do not begin to move till the Communion

of the boys is actually begun. The communicants go to the altar in an unbroken line, one following immediately after the other. To accomplish this it is well that all the communicants in one division of seats from the top to the bottom of the chapel should stand up together, so that when one seatfull has gone out, those of the next seat may always be ready to follow directly, and thus the continuity of the line will not be broken. The boys in the division of seats adjoining the wall are sent out by the assistant first and led by an acolyte, those in the top seat first, those in the succeeding seats after them. They do not go straight up to the altar, but walk *down the side passage* round up the middle passage, receive holy communion and go back to their places down the side passage.

N.B. It may happen that there are seats for egress on both sides of the passage. In that case it is thus arranged: the assistant at the top of the passage will send down the passage first those in the top seat on his right hand, then those in the top seat on his left hand, and so on alternately till he comes to the lower end of the two divisions and all have gone out. The observation regards the girls also. The boys adjoining the side passage having gone out of their seats, the boys adjoining the middle passage stand up. Those in the lowest seat go to the altar first, up the middle passage, followed by those in the seats above them in one unbroken line. They all come back to their places down the side passage. The girls do not begin to move till the communion of the boys has begun. They begin to go out from the top seat adjoining the middle passage, they go down the middle passage and up the side passage, and having communicated, they return down the middle passage to their places. When the girls ad-

joining the middle passage have gone out of their seats, the girls in the seats adjoining the wall come out, beginning from the lowest seat at the bottom, and if there are opposite seats, as mentioned in the case of the boys, they are sent out alternately from the seats on the right hand and the left. They all go up by the side passage and return to their places down the middle passage.

N.B. As the boys are going up the middle passage while the girls are coming down it, it is well for the boys to walk close to the benches of the boys in the middle passage and the girls close to the benches of the girls.

As there is a difference of arrangement of seats in various churches the above plans would not always suit in all their details, but the great principle should always be kept in view of going up to the altar one way and returning by another way, and not allowing those who are going down to meet those who are coming up. A perfect arrangement will always require some study of the church and its seats, and in what cases they should begin to go out from the top seats and when they should begin from the seats below, in order not to meet those coming back from the altar. In Ireland, in churches where there are no seats, the communicants should kneel in rows behind one another, the boys occupying one half of the chapel, the girls the other half. There should be a broad passage up the centre dividing the boys from the girls, and a narrower passage on each side along the wall. Then it will be easy to regulate the movements of the communicants on the principles already mentioned.

4. *The Assistants.*—There should be four assistants or teachers for the boys, and as many for the girls. One assistant sends the communicants out

of their places to the altar, a second receives them when they come back and puts them in their places. The third assistant should stand close to the altar rails, put the first child down on its knees, and allow only a fixed number of communicants to pass each time. The fourth assistant stands close to the rails, arranges the children on their knees as they arrive, and sends them away after they have received holy communion.

6. *The Children at the rails of the Altar.*—There should not be more than about eight boys and eight girls at the rails at the same time. This is found in every way most convenient and expeditious, especially because the assistant behind cannot have controul over a greater number than eight and so they would get into disorder.

N.B. It is well for the children to be practised at least once before the general Communion day in what they will have to do.

## II. *Prayers for First or General Communions.*

Children should make acts before and after holy Communion. If they are assisted in making these acts instead of being left to themselves, they will receive holy Communion with fervour and edification ten-fold greater.

Music alone is a miserable substitute for prayer, for music is not prayer. At first Communion it is especially necessary that they should be assisted in making acts. The prayers below may be distinguished from the short exhortations and explanations because the latter will be put within a parenthesis, thus ( ).

*Previous Notices.*—The following notices should be given out before mass begins.



1. "If any one has broken his fast he cannot receive the holy Communion to-day."

N.B. It is well to make some little investigation to see if any have broken their fast, and those who have done so should be put aside.

2. "If any one forgot a sin in Confession, he may go to the holy Communion and tell it at the next Confession."

3. "If any one has committed some little fault since his last confession let him be sorry for it."

4. "All will go up to the altar with their hands joined. When the boys go to holy Communion they can put their caps into their pockets or under their arms."

N.B. The reason of this is because in a large general Communion they cannot always come back exactly to the same places.

5. "When you come to the altar, kneel down on the highest step close to the rails. Take hold of the cloth with your hands, hold it before your breast, do not put it up to your mouth. Hold your head straight up, not leaning it either backwards or forwards. The eyes should be shut, the mouth wide open, the tongue a little out resting on the under lip. When you have received the Blessed Sacrament shut your mouth, and when the Blessed Sacrament is a little moistened on your tongue swallow it. If you cannot easily swallow it, do not disturb yourself, wait patiently till you are able to swallow it. If it stops on the roof of your mouth, do not move it with your hand but with your tongue."

N.B. This notice should be repeated for several days before holy Communion, and it is well to show the children how to receive.

6. "If you feel tired or distracted and cannot pray as well as you wish, try to do your best and

say, 'My God, I am sorry I cannot pray better, help me to pray.' Then God will be quite content with you."

7. "Shut your books and say after me the prayers which I am going to say."

(During the following prayers there is a slight intermixture of singing. In each prayer only a few words are given out at a time, as many as come betwixt the lines thus — —. The director of the exercises gives out these words and the children repeat them after him. It is well for the children to be practised in this beforehand. The prayers might be read; it is well for the occasional exhortations to be spoken and not read.)

*When holy Mass begins,*

Sing the sign of the cross, p. 86.

Sing the good intention, p. 87.

(Say to the children,—My dear children, the great day is come!—the greatest day of your life. When the sun rose this morning above the hills, it wondered that on the earth the flesh and blood of the Son of God, should be given to a little child. Since the early days of your infancy morning and night you lifted up your hands to God and said—"Give us this day our daily bread." And God has never yet given to you this daily bread. But to-day for the first time he will give you your daily bread, he will give you the bread of the angels, the bread of life. He will give you that bread which is not bread, but it is the living flesh of Jesus Christ. Pray, then, for the blessing of God on your holy communion and say this prayer with me.)

*Invocation.*

"My God· -remember—that I am—thy creature—

made by thee—out of the dust—of the earth—O God—cleanse my heart—from sin—and send into it—thy holy Spirit.—Mary—my dearest mother—pray to Jesus—for me.—Holy patron saints—pray—for me.—My dear angel guardian—lead me—this day—to the altar—of my God.”

(For the honour and glory of Mary, the mother of Jesus Christ whom you are going to receive, you will sing one Hail Mary.)

Sing the Hail Mary, p. 93.

### *Act of Faith.*

(My dear children, you have a great work to do, you are going to receive the true flesh and the true blood of Jesus Christ. And now I want you to make an act of faith, to tell God that you believe in this most holy sacrament. That word “I believe” is a great word before God, because the Holy Ghost helps you to say it. Say this act of Faith with me.)

“O God—because—thou hast said it—I believe—that I shall receive—the flesh—of Jesus Christ—to eat—and his precious blood—to drink.—My God—I believe this—with all my heart.”

### *Act of Contrition.*

(My dear children,—When you were baptized, the priest clothed you with a white garment and then he said, “See thou carry this white garment without spot or stain before the judgment-seat of Jesus Christ.” This morning you will be as near to Jesus Christ as if you were standing before his judgment-seat. Your soul, then, should be without spot or stain of sin. Your soul should be pure as a sunbeam, bright as an angel of God. Make

then an act of contrition for your sins, that they may be forgiven.)

“My God—I confess—that I am—a poor sinner—I am not worthy—to receive—the body and blood—of Jesus—on account of—my sins.—My God—I detest—all the sins—of my life,—I am sorry for them—because—they have offended—thee—my God—who art—so good—I resolve—never—never—to commit sin—any more.—My good God—pity me—have mercy on me—forgive me.—Amen.”

Sing the Act of Contrition, p. 102.

### *Act of Charity.*

(My dear children—The holy sacrament is a sacrament of charity. If you wish to receive it, you must have charity in your heart; you must love your neighbour as yourself. If then, any one has anger or spite in his heart against another, let him cast it out of his heart before he goes to the altar. Let us then forgive one another, and say with me this prayer.)

“O Jesus—thou dost command me—to forgive—those—who have—injured me.—My Jesus—I do forgive them—from my heart—and I ask pardon—of those—whom—I have injured.”

N.B. The above acts will probably take up all the time till the Elevation. If there be any interval to spare, some Hail Marys, p. 98, might be said, the organ playing. A little before the Elevation, it is desirable to call the attention of the children to it, thus: “My dear children, God created the world in six days, but now he is going to do something greater than the creation of the world. In a few moments, the bread and wine on the altar will be changed into the real body and blood of

**Jesus Christ our Creator.** When then, you shall hear the sound of that bell telling you that Jesus is present on the altar, bow down your heads before the Real Presence and adore !”

### *Act of Adoration.*

(Immediately after the Elevation is over, say to the children,—“Jesus Christ, the Son of God, is present on the altar, let us adore him. O tongues created by Jesus Christ, speak to your Creator Say then, with me this prayer.”)

“O Jesus—because—thou hast said it— I believe—that the bread—is changed—into thy body—I believe—that the wine—is changed—into thy blood—O Jesus—great God—present—on the altar—I adore thee.”

### *Act of Love.*

(Now my dear children, You are going to say the last word to Jesus before you receive him, tell him then how much you desire to receive him, and say this prayer with me.)

“Sweet Jesus—I love thee—I desire—with all my heart—to receive thee—most sweet Jesus—come—into my poor soul—and give me—thy flesh—to eat—and thy blood—to drink.—Amen.”

(The great moment has now come, that wonderful moment when you will receive on your tongues—the true flesh and the true blood of Jesus Christ. This morning Jesus was glad when he saw the sun rise, because he knew that the day was come when he would feed you with his body and blood. And now Jesus is on the altar in the Blessed Sacrament, and millions of angels are round him. He waits for the dear children, he wants to see them kneeling at the rails that he

may feed them with his own body and blood. Then in the name of the living God I invite you to go up to the altar of Jesus Christ.)

### *Going up to the Altar.*

(The assistants must be all ready in their respective places. The boys now stand up and go out of their seats one after the other with their hands joined and making an unbroken line up to the altar. An acolyte goes at the head of them, and when he has brought them to the altar he retires and the assistants take charge of them. As soon as the boys stand up the organ should play till they arrive at the altar, and then stop. If the girls receive the holy Communion at the same time as the boys, they do not begin to move till the boys have reached the altar, they are also preceded by an acolyte.)

### *During the Administration of Holy Communion.*

When the children go to the altar to receive the holy Communion, they are often somewhat distracted by the newness of it, or because they are timid and nervous. Besides it produces a most tranquilizing and visibly beneficial effect if from time to time during the administration of holy communion, the director of the exercises speaks with *a solemn voice, slowly and emphatically*, some striking sentences. In case the communion is long there can be alternately a few moments of organ playing and then a sentence. We now give a number of sentences which may be suitable.

### *Sentences.*

1. I remind you that you are receiving the true flesh and the true blood of Jesus Christ.—2. The

body of Jesus which you receive was made of the most pure flesh of the Blessed Virgin Mary.—3. You receive the same body which was nailed to the cross.—4. You receive that body which raised the dead to life.—5. You receive the holy blood which fell on the rocks of Calvary.—6. You receive the holy blood which washes away the sins of the world.—7. Your souls are sprinkled with the precious blood of Jesus Christ.—8. You receive the blessed soul of Jesus, which was sorrowful unto death in the garden of Gethsemani.—9. You receive the Divinity of Jesus Christ.—10. You receive the Almighty power of Jesus Christ which created the world.—11. You receive the Eternal God before whom the past and the future are present.—12. You receive at the altar the infant Jesus who was born in the stable at Bethlehem.—13. As Mary held the infant Jesus in her arms, so truly is he now given to you.—14. You receive him who is sitting at the right hand of God in the glory of the Father.—15. You are as near to God as if you were standing by the side of his throne in heaven.—16. Your angel guardians lead you by the hand when you come to the altar.—17. Jesus Christ said, "He that eateth this bread shall live for ever."—18. Live then O soul, live for ever, because you have eaten of that bread which gives everlasting life."—19. You eat the bread of angels, the bread of heaven.—20. How wonderful it is to see those who go away from the altar, because we know that they have in them the second Person of the Blessed Trinity.—21. The earth rejoices to bear the footsteps of those who have received its Creator.—22. Hell trembles under the footsteps of those who have received the Judge of the living and the dead.—23. From your infancy, every day you lifted up your hands to Almighty God and

said, "Give us this day our daily bread," and now God gives you your daily bread.—24. O Jesus, when the hour of death comes to these poor children, remember this day.

*Our Father, Hail Mary, Apostles' Creed and Commandments.*

It is also profitable during the administration of holy Communion to make the children sing Our Father, Hail Mary, Apostles' Creed, and Commandments, page 92—94. Before each verse is sung, the Director calls their attention to some word in it applicable to the Holy Eucharist. For example, before the first verse, p. 92, of the *Our Father* he can say, "In this verse there are these words, 'Thy kingdom come.' This day the kingdom of God is come to you, you receive him as your king in the Blessed Sacrament." 2nd verse. A remark can be made on "our daily bread," or on "forgive us as we forgive," now is the time to forgive when you are going to the altar. 3rd verse. "Deliver us from evil." It is the body and blood of Jesus Christ which delivers us from evil; receive the body and blood of Jesus Christ and no evil shall come near thy dwelling. *Hail Mary*.—1st verse. "Blessed is the fruit of thy womb, Jesus." You now receive the fruit of the womb of Mary. 2nd verse. Pray for us sinners now, and at the hour of our death." Surely Mary will pray for you now when you receive the body and blood of her Son. *Creed*.—1st verse. "His only Son our Lord." Now you receive the only begotten Son of God. In the second verse, "Born of the Virgin Mary."—You now receive the infant Jesus who was born of the Virgin Mary. 3rd verse. "He rose again from the dead."—You receive his glorified body which



is brighter than the sun. 4th verse. "Judge of the living and the dead." He whom you receive to-day will be your judge, pray to him to be merciful to you in the terrible judgment. 5th verse. "Communion of the saints." "Now there is communion of the saints." 6th verse. "Resurrection of the body." Jesus Christ says, "He that eateth my flesh and drinketh my blood, I will raise him up at the last day." *Commandments.* 1. "Thou shalt not have strange gods before me." Jesus Christ whom you now receive is your God, adore him and no other. 2. "Thou shalt not take the name, &c. in vain." That tongue which now receives Jesus, let it never blaspheme his holy name. 3. "Remember, &c." Receive the body and blood of Jesus Christ on the Sunday and so keep it holy. 4. "Honour, &c." Did not Jesus honour his mother Mary? then honour your father and mother. 5. "Thou shalt not kill." Let no one ever dare to kill by scandal those souls which this day receive the body and blood of Jesus Christ. 6. "Thou shalt not commit, &c." The body and blood of Jesus Christ is the great strong remedy to make you strong against temptations to break the sixth commandment. 7. Those hands which this day have been lifted up before Jesus, let them steal no more. 8 & 9. If you want strength against bad thoughts, come and ask Jesus in the Blessed Sacrament and he will give it to you.

This exercise, which consists in referring the Our Father, Hail Mary, Creed and Commandments to the holy Eucharist, is profitable not only on the day of holy Communion, but also on the previous days. The remark on each verse should be, 1. Short. 2. The remark should be made before it is sung. 3. The verse should be sung

and not said. When all the children have received holy Communion, the director immediately begins the acts after Communion.

#### ACTS AFTER HOLY COMMUNION.

##### *Act of Faith.*

(My dear children, The time is precious, let us be quick, let us hasten to speak to Jesus whom you have just received. Say then with me the words of faith, tell him that you believe.)

“O Jesus—because—thou hast said it—and thy word—is truth,—I believe—that I have received—thy flesh—to eat—and thy blood—to drink.—Blessed be Jesus—in the most holy—sacrament of the altar.”

##### *Act of Adoration.*

(Now let us adore Jesus Christ, with all our hearts.)

“O Jesus—my God—my Creator—I adore thee—because—thou art—my first beginning—my last end.”

##### *Act of Love.*

(My dear children, there is one word, one little word, Jesus is waiting for it, he wants to hear it, and that word is to tell him that you *love* him. Say it then with me.)

“O Jesus—I am—but dust and ashes—and yet—my poor heart—speaketh—to thee;—sweet Jesus—I love thee—I love thee—with all my heart—O Jesus—may I die—for the love—of thee.”

##### *Act of Thanksgiving.*

(My dear children, do not be ungrateful to Jesus, but thank him.)

“ My good Jesus—I thank thee—with all my heart—how good—how kind—you are—to me—sweet Jesus.—Blessed be Jesus—in the most holy—sacrament—of the altar.”

### *Act of Offering.*

(Jesus has given himself to you ; do you then now, with willing hearts, give yourselves to Jesus.)

“ O Jesus—receive—my poor offering—Jesus—thou hast given—thyself to me—and now—let me—give myself—to thee.—I give thee—my body,—keep it—chaste and pure,—I give thee—my soul—I give thee—my heart—to love thee—I give thee—every breath—that I shall breathe—I give thee—myself—in life—and in death.—I give thee—myself—for ever and ever.”

### *Petition.*

(My dear children, Jesus Christ has said, “ Ask, and you shall receive.” Shall then any little child ask on this great day and not receive? No, it shall not be so. The words of Jesus are true, “ ask, and you shall receive.” Then ask and you shall receive. Ask for the pardon of your sins.

### *For Pardon of Sins.*

“ O Jesus—wash away—my sins—with your precious blood.”

### *Against Temptation.*

(My dear children, the temptations of this life are not ended. Pray then to Jesus, that when temptations come to you, he would make you strong against them.)

“ O Jesus—the struggle—against temptation—is not yet—finished ;—then my Jesus—when temptation—comes near me—make me strong—against it.

—in the moment—of temptation—may I always—say,—Jesus—and Mary—help me.”

*For a happy Death.*

(My dear children, there is one very great blessing, the greatest of all blessings which God gives to us and that is—to die a happy death. Then on this blessed day, when Jesus can refuse you nothing, ask him for a happy death.)

“O Jesus—may I lead—a good life,—may I die—a happy death.—May my last words—be—Jesus—Mary—and Joseph—I give you—my heart—and my soul.”

*For the Body.*

(My dear children, people pray for their souls, but they often forget to pray for what they want for their bodies, pray then now for what you want for your body.)

“O Jesus—thou feedest—the birds—of the air—O Jesus—give me—what I want—for my body—give me—bread—to eat—and clothes—to put on.”

*Prayer in Silence.*

(My dear children, on this great day I am sure that each one of you has something to ask of Jesus which is known only to yourselves. I do not know what each one wants. I give you then half a minute, to tell Jesus what it is you want. Speak to him in silence, speak to him in your heart, and tell him what you want.—)

*Prayers for others.*

(Now my dear children, let us pray for others.)

*Pray for the holy Church.* “O Jesus—have mercy—on thy holy Church—take care of it.”

*For the conversion of sinners.* "O Jesus—have pity—on the poor sinners—and save them—from hell."

*For your fathers and mothers.* "O Jesus—have mercy—on our fathers—mothers—brothers—and sisters."

*For the souls in Purgatory.* "O Jesus—have pity—on the poor souls—burning—in the flames—of Purgatory—and give them—eternal rest."

*Say one Hail Mary for the good priests of this church.*

### *For Perseverance.*

(My dear children, there is a great thing which I now ask you to do. You have this morning received on your tongues the adorable body and blood of Jesus Christ. And now with those tongues I ask you to say one word, one great word, to Jesus Christ. That word is to tell him, you will never—never, neither in the day or the night, neither in the light or in the dark, that you will never commit a mortal sin. Say then with me.)

"O Jesus—this day—I have received—on my tongue your most holy flesh—and blood—O Jesus with that tongue—I promise—never—never—to commit—a mortal sin.—O Jesus—may I die—before I commit—a mortal sin."

### *Exhortation after Holy Communion.*

My dear children, This day is a joyful day, a day of blessings. You are rich. Perhaps you will say that you have no gold or silver. But you have more: you have that God who created the gold and silver. Your souls are bright, brighter than the stars, because they have been washed with the precious blood of Jesus Christ. You are strong, stronger even than the devil, because you

have received in the holy sacrament the power and the strength of Him who is Almighty.

But I have now something to tell you which I hope you will never forget. You have received this day the holy Communion. I want to ask you a question about the holy Communion. I ask you then—will the holy Communion, which you have received, keep temptation away from you for ever? No, my dear children, the holy communion will not do this. The old temptations which came to you before will come back again. Those who tempted you before are not dead. As long as you live and breathe the air of this world, you will be tempted. Perhaps even this day temptation may come to you. There is another thing—I see far off a very dark cloud. What is that dark cloud? Where does it come from? I will tell you. That dark cloud comes out of hell. The spirits of darkness, the devils, are in that dark cloud. This morning, when you were at the altar, the devils were speaking to one another about you. I will tell you what they said. They said that they hated you more than ever. They said that they would come back again and tempt you more than they did before, and that they would try to ruin your souls because you had received the body and blood of Jesus Christ. So what ruin may come upon the poor children I know not. My dear children, I tell you again—Temptation will come back although you have received the holy Communion. Then what will the holy Communion do for you? I will tell you. The holy Communion will do this—it will make you keep away from temptation as much as you can, and when temptation comes without any fault of yours, the holy Communion will make you strong against it, and make you pray and cry out

“Jesus and Mary help me,” and then Jesus will help you. And so when temptation comes you will be faithful to God and receive the crown of life.

Another thing there is which makes me fear—I remember that it is easy to make a good beginning but it is not so easy to make a good ending. It is easy to be good for a few days or a few weeks; but to be good till the end of your life is not so easy. There are many who begin to serve God, and after a time they give it up.

Everything on the earth changes. The wind changes. The weather changes. Sometimes there is a fine morning and then in the afternoon it begins to rain. Then you say, I never thought that we should have such a wet afternoon after so fine a morning. I must tell you also that nothing changes more easily than the heart of a child. Did you never hear about those children who were glad to see Jesus come into Jerusalem on Palm Sunday and how they said to him words of welcome? But a sad change came over those poor children. Four days after, they were crying out, “Crucify him, nail him to the cross.” These children made a very good beginning but a very bad ending. So what may happen to you who have received Jesus this morning I know not. But still I hope and I will tell you why I hope. I hope that Jesus will never forget how this day he fed you with his precious body and blood, and how glad you were to receive it, and when he remembers this day I hope he will keep you in holiness and goodness all the days of your lives.

My dear children, if you want to be good all your life, there is one thing for you to do. This is the thing you must do. You must come often to the holy Communion. What a pity that some

children make their first Communion and then they forget Jesus, and they come no more to receive him in the holy Communion. There was a holy man, his name was Alvarez. One day he was praying near the altar. He lifted up his eyes and saw Jesus on the altar, and he saw that Jesus was crying. The tears came out of the eyes of Jesus and fell down on the altar-cloth. The holy man went near to Jesus and said to him, "My sweet Jesus, why are you crying?" Then Jesus answered, "Yes," he said, "I cry, the tears run down from my eyes—I cry because I remain here day and night, to give myself in the holy Communion, but people go away from me, they will not come near me." Little child, do not make Jesus cry by stopping away from the holy Communion. Come often to receive Jesus in the holy Communion. For the rest of your life, whether it be long or whether it be short, let all your joy and all your hope be in the holy Communion. If you are poor come and receive Jesus in the holy Communion, and tell him that you are poor. And then he will say to you, "My child, I know that you are poor, and I was poor, be patient for a little while and you will be very rich in heaven." If you have pain or sorrow come to Jesus in the holy Communion, and say, "My Jesus, I feel sorrowful." Then Jesus will say, "My child, be patient and I will soon wipe away the tears from your eyes." When you are tempted, come and receive Jesus in the holy Communion and say to him, "My Jesus, I am tempted." Then Jesus will say, "My child, I am stronger than those who tempt you, be faithful to me and I will not let them hurt you." I recommend you also to love dearly your blessed mother Mary. Jesus loves her, and he wants you to love her. Life is short: death



will come soon, and if you are devout to Mary she will pray for you at the hour of your death.

Then I ask this of you, to come to the holy Communion *at least once a month*. Do this, never forget to come at least once a month, and then Jesus will never forget to watch over you and take care of you till you come to him in heaven.

This is a great day, the day of your first Communion. You will never forget it, you would sooner forget your right hand than the day of your first Communion. Oh! the light of this day. The light of this blessed day will come back again to your hearts. You will perhaps yet have some dark and sorrowful hours before you die. And when the darkness has come round you, you will remember the day of your first Communion, and the light of this blessed day will come back to your hearts and make them glad again.

My dear children, you have this day received Jesus in the holy sacrament. You have received the power and strength and blessing of Jesus Christ. May that blessing be with you in all your ways, may it be with you in your house, in the school, at your work, may it be with you always even till you breathe out your last breath, and so may it keep you unto life everlasting.

## CHAPTER XI.

ARCH-CONFRATERNITY OF THE HOLY FAMILY OF  
JESUS, MARY AND JOSEPH. FOR CHILDREN  
AND YOUNG PERSONS.

Notice. I. The Director. II. The Officers—Duties. III. Sections—Admission—General Duties. IV. Meetings. V. Spiritual Exercises. VI. Consecration of Members—The Ceremonies—Medals of the Confraternity. VII. The annual Retreat—Renewal of Baptismal Vows. VIII. Patron Saints. IX. Privileges. X. Confraternity Prayers. XI. Aggregation.

*Notice.*

The Arch-Confraternity of the holy Family of Jesus, Mary and Joseph, had its beginning at Liege, in Belgium, in the year 1844. The Association soon extended itself from Belgium to France, America, and other countries. In the year 1847, His Holiness Pius IX. approved of the Confraternity, made it an Arch-Confraternity, and enriched it with many Indulgences, amongst which are a Plenary Indulgence on the day when a person becomes a member, another on the day of his death, thirty-six plenary indulgences every year, 100 days of Indulgence for each member, at every weekly meeting, 100 days of indulgence for the officers when they visit the sick or perform the duties of charity which their office imposes on them. The Indulgences are applicable to the souls in Purgatory. The end of this Arch-Confraternity is to honour the Holy Family, Jesus, Mary, and Joseph, and to give to all, and especially to the working classes, many helps for the salvation of their souls. Children, for whom this branch of the Arch-Confraternity is particularly meant, will try to follow the example of the infant

Jesus, and to learn his simplicity, humility, meekness obedience and spirit of poverty. When a Confraternity has been formed, it will be tried for some time, and then, with the approbation of the Bishop of the Diocese, it will obtain letters of aggregation, and be associated to the Arch-Confraternity, and its members will enjoy all the privileges of the Arch-Confraternity.

Those who enter the Arch-Confraternity after it has received letters of aggregation will be tried during a certain length of time, and if found worthy, they will be solemnly associated by an act of consecration to Jesus, Mary and Joseph.

This Confraternity can either consist of the whole Sunday school, or what is perhaps better, it could be apart and distinct from the Sunday school, although probably including many of its members.

### I. *The Director.*

The parish Priest, or some other Priest, with his approbation, will be the Director. The Rector of the Community of the Congregation of the Most Holy Redeemer at Liege, in Belgium, is the Director General of the Arch-Confraternity; and he alone can grant letters of aggregation.

### II. *The Officers of the Confraternity.*

1. The Prefect General. 2. Vice Prefect General. 3. The Secretary or any other officer of the kind who may be needed. 4. Librarian (if there is a Library.) 5. The Prefects and Subprefects,

#### *Duties of the Officers.*

The Director manages the Confraternity, presides at the meetings, &c. These duties of the Director may also be performed by the Prefect

General or in his absence by the Vice Prefect General.

N.B. If the Confraternity consists of all the members of the Sunday school, then the officers of the Sunday school can fill these offices. The Superintendent will be the Prefect General, the assistant of the Superintendent the Vice Prefect General, the teachers and assistant teachers would be Prefects and Subprefects.

It is desirable that the religious orders which conduct the education of the children should also conduct their confraternities.

1. It is the duty of a Prefect to see that the members of his section are exact and punctual in their attendance, and to use a meek and prudent charity in inducing them to be so.

2. To see that the members of his section keep to the places assigned to them in the Church; for this purpose he must be there in good time. If he is unable to attend, he must inform the Subprefect in order that he may act in his place.

3. To keep an exact list of the members of his section, of their names, profession, and place of residence; as also of those who absent themselves without reason.

4. To visit the sick of his section.

5. To report to the Director, once a month, the state of the section confided to his charitable care, and particularly the cases of non-attendance.

6. In fine, his principal duty, and that of all who are charged with any office, is not to make it an occasion for raising himself above his fellow members, but to edify them by an exemplary life, and above all, by a greater fidelity to the Rules and Statutes of the Association.

7. The Prefect sits with his section to take charge of them. The Subprefect is also with the

section and takes the place of the Prefect in case of absence.

8. Each prefect, accompanied by his Subprefect, shall, once a month, on the day appointed, give an account to the Director, of the section confided to his care. He must report to him the number of those who have been absent without sufficient reason. It is also desirable that each Ember week the Prefect should give an account to the Director.

### III. *The Sections.*

The members are divided into classes which are called sections. Each section should not contain more than twenty-five members. The sections and members keep always the same places. Each section has a Prefect and Subprefect to take charge of it.

#### *Admission into the Confraternity.*

After the first establishment of the Confraternity, new members are admitted in the following manner. Those who are presented for admission into the Confraternity are called *Candidates*. They remain on trial for about two months, more or less, according to circumstances; after which time, if their attendance has been regular and their behaviour good, they are admitted to become members, and are consecrated by the Priest, according to the form given below. A special Prefect should be appointed for the candidates, and at the meetings they are apart from the others.

#### *General Duties of the Members.*

1. The members of the Confraternity will go to *Confession and holy Communion at least once a month if possible*. They should have a great love of the

Blessed Virgin Mary, keep her month of May devoutly, and, if possible, be invested in the *brown scapular*, that of Mount Carmel. They should keep the *Rule of Life*. All the members should be particularly *kind and charitable* one to another, and *keep away from bad company*.

2 Good order and silence during the exercises is strongly recommended. The Prefects and Sub-prefects will enforce it.

3. Any one who knows that a member is sick or dead will tell it to his Prefect and the Prefect will inform the Director, that the member may be prayed for.

#### IV. *Meetings of the Confraternity.*

The Confraternity meets once a week for spiritual exercises, either in the church, Sunday school, or any convenient place. If all the members of the Sunday school constitute the Confraternity, then the meeting of the children in the Sunday school on Sunday is the weekly meeting. If the Confraternity is distinct and apart from the Sunday school, the weekly meeting can be after Sunday school, or at any other convenient time. This meeting can be either once a week, or once a month, and in this case, the weekly exercises of Sunday school, p. 141, will count as weekly meetings for the other three Sundays. The boys might meet on the Sunday of their general Communion, and the girls on the Sunday of their general Communion, or the meeting both of boys and girls might be on the same day.

#### V. *The Spiritual Exercises of the Confraternity.*

The exercises do not take more than half an hour.

Sing 1. The Sign of the Cross, p. 86.

2. The Good Intention, p. 87
3. Before the Rosary the names of sick or deceased members are given out, that they may be prayed for. One decade of the Rosary.  
(3 Sing the Creed, p. 93, Our Father, p. 92, and one Hail Mary, p. 93. Say nine Hail Mary's with pauses, p. 100. One side says Hail Mary the other side says Holy Mary. Sing Glory be to the Father, p. 94.)
4. If convenient, say the Litany of the Holy Family, p. 264, also "Remember, O most pious Virgin Mary," p. 263. Invocation of patron saints, p. 263.
5. Sing the Examination of Conscience, p. 113-94 and after a pause, the act of Contrition, p. 102
6. Sing the Spiritual Communion, p. 116, and the acts of Faith, Hope and Charity, p. 103.
7. A conference, or instruction, or spiritual reading for a few minutes, comprising, if possible, a few practical remarks about their duties and a short story.
8. Find out who are present and absent. The method suggested for Sunday school, p. 76, would suit the Confraternity.  
If convenient there is benediction given with the Blessed Sacrament or with the cross.
9. Sing the Good Intention and Sign of the Cross, p. 86.  
If the Confraternity is distinct from the Sunday school, the exercises will be those just enumerated. If the Confraternity includes all the members of the Sunday school, the exercises will be those mentioned for afternoon Sunday school, p. 141. The meeting of the boys can be with or distinct from that of the girls

## VI. *The Solemn Consecration of the Members.*

The members will be solemnly consecrated, first, when the letters of aggregation are received. For those who enter the Confraternity after this period, there will be a consecration once each half-year, at Christmas and in July, or at any convenient time.

### *Order of the Ceremonies for the Consecration of the Members.*

1. Sing the Sign of the Cross, p. 86, the Good Intention, p. 87.

2. A short discourse on the Holy Family.

(3. Reading aloud in English of the Letter of Aggregation

N.B. This is done only at the first establishment of the Confraternity.)

4. The Consecration of the members. Read the Act of Consecration below.

### *Act of Consecration.*

Those who are to be consecrated will say along with the Priest the following words, "O Jesus, Mary and Joseph, before all the court of heaven, I (here each one says his name) choose you this day for my patrons and protectors. I offer, I solemnly consecrate to you in this Confraternity, my body, my soul, all that I have, all that I am. I promise to live as a good Christian that I may die as a saint. What a happiness to pass one day from the arms of Jesus, Mary and Joseph on earth, to the arms of the Father, Son, and Holy Ghost in heaven, and to be with them for ever. May it be so. Amen."



*Form of Reception said by the Priest alone.*

“ Et ego, in nomine Sanctissimæ Trinitatis, et ex facultate mihi concessa, vos omnes adscribo Archisodalitati (vel Sodalitati) Sanctæ Familiæ, Jesus, Mariæ, Joseph, in hac nostra Ecclesia canonicè erecta, vosque participes declaro omnium gratiarum et Indulgentiarum, quæ Archisodalitati ejusdem Sanctæ Familiæ Leodii, in Ecclesia Beatæ Mariæ Virginis Immaculatæ a Sancta Sede Apostolica similiter erectæ, a Summo Pontifice Pio Pape IX. concessa sunt : Deum ac Dominum nostrum Jesum Christum enixe deprecans, ut vos in Sancto Dei Servitio confortare, in pace mutuaque charitate conservare, et perseverantiam in fide, operibusque bonis concedere dignetur.” Here the holy water is sprinkled on those who are consecrated by the priest, who at the same time says, “ In nomine Patris ✠ et Filii, et Spiritus Sancti. Amen.”

*Blessing of the Medals of the Confraternity.*

The members should, if possible, provide themselves with the medal of the Confraternity for the time of their consecration, and can wear them at their monthly communions and meetings.

*Blessing of the Medals.*

“ Adjutorium nostrum in nomine Domini, Qui fecit cælum et terram. Dominus vobiscum, et cum Spiritu tuo. Omnipotens sempiternus Deus qui Sanctorum imagines sculpi aut pingi non reprobas ut quoties illas oculis corporis intuemur, toties eorum actus et sanctitatem ad imitandum, memoriæ oculis meditemur, has quæsumus imagines in honorem et memoriam unigeniti Filii tui Domini Nostri Jesu Christi Beatissimæ Virginis

Mariæ et Beati Josephi adaptatas, bene ✠ dicere et sancti ✠ ficare digneris et præsta, ut quicumque coram illis unigenitum Filium tuum, Beatissimam Virginem et gloriosum Josephum suppliciter colere et honorare studuerit, illorum meritis et obtentu, a te gratiam in præsentī et æternam gloriam obtineat in futuro. Per eundem Christum Dominum nostrum. Amen."

The medals are then sprinkled with holy water, and whilst the people put them round their necks, the priest says, "Accipite Fratres (sorores) hæc numismata benedicta singularia Signa Archisodalitatis (vel sodalitatis) sacræ Familiæ Jesus, Mariæ et Joseph, ut ita induti sub eorum patrocinio perpetuo vivatis. Benedictio Dei Omnipotentis, Patris ✠ et Filii, et Spiritus Sancti descendat super vos et maneat semper. Amen."

The ceremony is concluded, if possible, by Benediction of the Blessed Sacrament.

## VII. *Annual Retreat and Renewal of Baptismal Vows.*

The great festival of the Confraternity is the first Sunday of July, on which day there is a Plenary Indulgence.

The Confraternity makes the *annual retreat* on the Thursday, Friday, and Saturday before this Sunday. If the retreat cannot be made in common, it will be made by all in private at home, as far as their circumstances will allow. During these three days each member will, as much as possible, keep silence, avoid talking, and being in company with other persons. On each of these three days they will, if possible,

1. Hear Mass.

2. Make a meditation for at least half or a quarter of an hour.

3. Examine their consciences particularly on the past year.

4. Read some spiritual book.

5. Make a visit to the Blessed Sacrament.

6. Say at least a decade of the Rosary.

7. Keep themselves as much recollected, and in the presence of God as possible.

8. They will, if possible, go to confession and receive holy Communion, on the following Sunday, the first Sunday of July.

N.B.—Notice of the retreat is given on the Sunday before, and these regulations can be read aloud. If the retreat cannot conveniently be made on the three days before the first Sunday of July it may be made at any other time.

On this Sunday also, at the meeting of the Confraternity, instead of the spiritual reading there will be the *Renewal of the Baptismal Vows*. All the members of the Confraternity say the following words, with the Director or Prefect-general.

### *Renewal of Baptismal Vows.*

“O my God, humbly prostrate before you and before the most holy family, Jesus, Mary, and Joseph, I thank you for the unspeakable favour you did me on the day of my Baptism—you made me a Catholic—you made me your child, you gave me the holy faith and the blessed hope that I shall one day be with you in the kingdom of heaven. I thank you, my God, with all my heart for these great favours, and now I am going to renew the promises I made in Baptism. Therefore I renounce the devil and all his works, I renounce sin, and all the occasions of it, I renounce the world and its maxims and vanities—I renounce the flesh, and all its sensualities and irregular desires,—I renounce all that

is displeasing to you. Once I feared the world, but now I will have only one fear, that of losing you, my God, and of not living according to the law of Jesus Christ. Yes, I will live as a good Christian. O Jesus, Mary and Joseph, make me more and more worthy of the beautiful name of a Christian, and with your help I will be ever faithful to my duties, that I may one day have the happiness of thanking you in heaven, where God rewards those who are faithful to the end. Amen.

### VIII. *Distribution of Patron Saints for the Year.*

This ceremony will take place on the Sunday before the new year. As many tickets are prepared as there are sections. The name of a patron saint is written on each of these tickets. The tickets are put altogether in a basket. The prefects come up in succession, and draw a patron saint for their sections. But when it can be done conveniently, a number of tickets is prepared, equal to the number of members of the Confraternity, and then the prefects each take a packet of patron saints to their respective sections, where they are drawn. They will consider the name of the patron saint given them as coming from God.

### IX. *Indulgences and privileges of the Confraternity.*

There are *Plenary Indulgences* for the members of the Confraternity on the following days. 1. The day of consecration. 2. When they die, if with contrition they invoke the holy name of Jesus. 3. The first Sunday of July. 4. Whit Monday, the day of the establishment of the Arch-Confraternity. 5. Feast of the Immaculate Con-

ception. 6. The Sunday which follows the 7th of April, the feast of the canonical erection of the Arch-Confraternity. 7. Christmas day. 8. The Epiphany. 9. The Presentation. 10. Fourth Sunday of April, feast of the flight of our Lord into Egypt. 11. Easter Sunday. 12. The Ascension. 13. Corpus Christi. 14. Friday after Corpus Christi, feast of the Sacred Heart of Jesus. 15. The third Sunday of July, feast of the most Holy Redeemer. 16. The 14th of September, the exaltation of the Holy Cross. 17. The 8th of September, the Nativity of the Blessed Virgin Mary. 18. Feast of the Compassion of Mary, on Friday after Passion Sunday. 19. Feast of the Seven Dolours, on the third Sunday of September. 20. The Assumption. 21. Feast of St. Joseph. 22. Feast of St. Michael. 23. Feast of St. Gabriel. 24. Feast of Angel Guardians. 25. Feast of SS. Peter and Paul. 26. All Saints. 27. All Souls. 28. For keeping the Mouth of Mary. 29. The Feast of the Patron Saints of the Confraternity. In the year 1850 other Plenary Indulgences were granted to the Confraternity on the feast of the Immaculate Heart of Mary, which is on the Sunday after the octave of the Assumption, on the feasts of St. Joachim, St. Anne, St. Alphonsus Liguori, on the feast of the Patron Saint of the place where the Confraternity is erected; and on the 23rd of April, the anniversary of the erection of the association into an Arch-Confraternity.

N.B. These plenary indulgences may be gained not only by the members of the Confraternity, but also by any other persons who visit the chapel of the Confraternity on the said feasts. The conditions for gaining the above indulgences are Confession and holy Communion, visiting the chapel of the Confraternity, and praying there for the

welfare of the Church; for example, by saying five times the Our Father and Hail Mary. When any of the above festivals fall on a week day, the indulgence may be gained on the following Sunday.

### *Partial Indulgences and other Privileges.*

There is an indulgence of 100 days for being present at the weekly meeting of the Confraternity, also for performing *any good work* which is in use in the Confraternity; for example, for doing any of the good practices recommended in the Rule of Life, such as examination of conscience at night, and the spiritual communion, &c. also for being at mass on week days, visting the sick or poor, avoiding bad company reconciling enemies, also for meeting together to learn the singing of the Confraternity, for assisting others to become members of the Confraternity, &c. The officers and monitors also gain 100 days indulgence by the performance of any Confraternity duty, also by visiting the sick of their class. All the indulgences of the Confraternity may be given to the souls in purgatory. The *altar* of the chapel where the Confraternity is erected is *privileged*, so that any priest saying mass at this altar for the deceased members of the Confraternity, can obtain their deliverance from purgatory.

Pius IX. has also granted to the members of this Confraternity, the privilege of gaining the indulgences of the stations of Rome, marked in the Roman missal. The condition for gaining them is, that on the days of the stations they visit the chapel of the Confraternity, and pray for the intentions of the Pope, by saying, for example, five Our Fathers and five Hail Marys. Those who cannot assist at the Confraternity through sickness

or any other lawful hindrance, gain the indulgences, if they fulfil the other conditions.

8. A *card* should be put in some part of the church, and the names of deceased members written on it.

## XI. *Confraternity Prayers.*

### I. *Invocation of Patron Saints.*

V. Pray for us, O Holy Patrons of our Association.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O God! who dost give to us each year some of the heavenly citizens for our Patrons; grant, we beseech Thee, through the intercession of those whom this year we have received as Patrons, that we, and all our relations, friends and enemies, may now receive the help of thy grace; so that by the help of this same grace we may be enabled to practise those virtues which they have taught us by their example.

May all thy saints, O Lord, we beseech thee, help us in every place, that while we celebrate their merits we may experience their protection. Through Christ our Lord. Amen.

### 2. *Memorare to the Blessed Virgin Mary.*

Remember, O most pious Virgin Mary, that it has never been heard of in any age, that any one having recourse to thy protection, imploring thy aid, and seeking thy intercession, was abandoned by thee; I, therefore, animated with this confidence, O Virgin of Virgins, my Mother Mary, come to thee, and groaning under the weight of

my miseries, cast myself at thy sacred feet. O Mother of the Word Incarnate, despise not my prayer, but graciously hear and grant my petition.

### 3. *Memorare to St. Joseph.*

Remember, O most amiable, most benevolent, most kind and most merciful father, St. Joseph, that the great St. Teresa assures us, that she never had recourse to your protection without obtaining relief. Animated with the same confidence, O dear St. Joseph, I come to you, and groaning under the heavy burden of my many sins, I prostrate myself at your feet. O most compassionate father, do not, I beseech you, reject my poor and miserable prayers, but graciously hear and grant my petition, Amen.

### 4. *Litany of the Holy Family.*

Lord have mercy on us. Christ have mercy on us. Lord have mercy on us.

Christ hear us. Christ graciously hear us.

God the Father of heaven. Have mercy on us.

God the Son, Redeemer of the world. Have mercy on us.

God the Holy Ghost. Have mercy on us.

Holy Trinity, one God. Have mercy on us.

Jesus, Mary, and Joseph. Have pity on us.

Jesus, Mary and Joseph, worthy objects of our reverence and love,

Jesus, Mary, and Joseph, by the voice of all ages, called the Holy Family,

Jesus, Mary, and Joseph, names for ever blessed of the Father, the Mother and the Child, who compose the Holy Family,

Jesus, Mary, and Joseph, image on earth of the august Trinity,

Have pity on us.



Holy Family, tried by the greatest contradictions,

Holy Family, afflicted in your journey to Bethlehem,

Holy Family, rejected by all, and obliged to take refuge in a stable,

Holy Family, saluted by the concerts of the angels,

Holy Family, visited by the poor shepherds,

Holy Family, venerated by the wise men,

Holy Family, persecuted and exiled in a strange country,

Holy Family, hidden and unknown at Nazareth,

Holy Family, model of Christian families,

Holy Family, living in peace and charity,

Holy Family, whose Head is a model of paternal vigilance,

Holy Family, whose Spouse is a model of maternal care,

Holy Family, whose Child is a model of obedience and filial piety,

Holy Family, who led a poor, laborious and penitent life,

Holy Family, poor in the goods of the world, but rich in the goods of heaven,

Holy Family, despised by the world, but great before God,

Holy Family, our support in life, our hope in death,

Holy Family, patrons and protectors of our Confraternity,

Jesus, Mary, and Joseph, have pity on us.

Lamb of God, who takest away the sins of the world, spare us, O Lord.

Lamb of God, who takest away the sins of the world, hear us, O Lord.

Have pity on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Christ hear us. Christ graciously hear us.

*Prayer.*

O God of goodness and mercy, who hast been pleased to call us to this Confraternity of the Holy Family, grant that we may always honour and imitate Jesus, Mary, and Joseph, so that pleasing them on earth, we may enjoy their presence in heaven. Through Jesus Christ our Lord. Amen.

*XII. Aggregation to this Confraternity.*

The indulgences and privileges of this Confraternity are very great. Aggregation to this Confraternity can be obtained for any children on the following conditions. 1. There must be the sanction of the Bishop of the Diocese. 2. The parish priest must apply for letters of aggregation to the Director General of the Arch-Confraternity. His address is, *Le Supérieur des P. P. Rédemptoristes, Rue Hors Château, Liège, Belgium.* In the letter to the Director General for the Diploma of Aggregation, it is necessary to mention, 1. The name and diocese of the Bishop, and the date of the day on which he approved of the erection of the Confraternity. 2. The title or name of the Church where the Confraternity is erected. 3. The name of the parish priest.

*Tea Party or Breakfast.*

In many places the clergy some time in the year give the children a tea party, and without doubt it is a very beneficial practice. This practice might be much facilitated in the following way. There should be a bag for each class. On the first Sun-

day of each month, immediately after marking the names of the absentees, (see p. 76) the Prefect takes a bag round his class, and the children put in their offerings of a penny or halfpenny. This offering is voluntary, no one is *obliged* to make it. Notice is given out by the Prefect-General on the previous Sunday, that the next Sunday will be the Sunday for the offerings for the tea party, and that the children can bring their offerings. In some Confraternities already established the clergy provide for a tea party in other ways, and apply the offerings to the relief of distressed members. The whole thing is optional and not essentially connected with the Confraternity.

The following extracts are from the report of the state of the Confraternity of the Holy Family for children attached to St. Andrew's Catholic church, Newcastle-on-Tyne.

1. The meeting of the Confraternity takes place after Sunday school, catechism, &c. are over.
2. This meeting is once a month, the Sunday school exercises being considered as exercises for the other three Sundays.
3. The meeting of the boys is on their general communion Sunday, and that of the girls on their general communion Sunday.
4. The meeting is held in the Church.
5. At the meeting of the boys, for example, all the boys who do not belong to the Confraternity are sent to the sides of the church, the candidates are also put apart in a particular place. The actual members occupy the centre of the church, that is, the best places.
6. Only children who have made their first communion are allowed to enter the Confraternity, but those who have not made it are allowed to be among the candidates to be admitted as soon as they make it.
7. Those whose beha-

viour has been bad, or who have by their own fault been irregular in attendance, are privately excluded from the seats occupied by the members, and remain so till there is amendment. 8. On the Sunday after the admission of any members these members receive their admission cards, the form of which is thus:



*Jesus. Mary. Joseph.*

*Patrick Monaghan, admitted a member of the Arch-Confraternity of the Holy Family by the Rev. on the 6th day of February, 1860.*

9. The members are encouraged to wear the Confraternity medal at the meetings and on the general communion days. 10. There are occasionally treats given to the children, or there is a lottery, a pious book or picture given by the priest is raffled for by all the members of the Confraternity. 11. Persons unable to attend regularly on account of service, distance, &c. are admitted, provided they conform to the rules as much as possible. 12. The Confraternity works very well, is held in great estimation, is a means of accomplishing great good.

The Confraternity of the Holy Family at Stockport consists of the children of the night school. In the girls' branch of the Confraternity there are eight hundred and seventy-six members. In the course of four years these girls subscribed five hundred and fifty two pounds. This money was expended on the current expenses, to assist in building new schools, &c. There are branches of this Confraternity at various places in England and Ireland—Newcastle-on-Tyne, Liverpool, Man-

chester, Stockport, Cork, Mallow, Letterkenny, Strabane, Ballyshannon, Drumholme, &c.

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## BOOK VI.

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## CHAPTER I.

### STATE OF THE CHILDREN.

The documents cited at the beginning of this work prove that great numbers of the poor children are surrounded by circumstances extremely adverse to their salvation. The question is,—Are there any remedies calculated to counteract these evils? It would seem that to a considerable extent such remedies may be found. Such remedies will now be enumerated.

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## CHAPTER II.

### REMEDIES.

#### 1. *A Special Mass for Children on Sundays.*

The first remedy suggested is that of a special

mass on Sundays exclusively for children and young people. In many places there is a most excellent custom of having a particular mass on Sundays exclusively for children. The best time seems to be about ten o'clock; many children cannot easily come sooner because their parents rise late on Sunday morning. In some places it is as early as nine o'clock.

We take the following observation from a work on the Training System, by David Stowe, Glasgow, approved by the Committee of Council on Education. The chapter from which we are about to quote is entitled "The Sympathy of Numbers."

"The *sympathy of numbers*, says the writer, has an influence mighty for good or for evil. What a powerful influence the sympathy of numbers has in a crowded meeting, both on speakers and hearers, and what a chilling effect is produced by the opposite. The soldier marches forward to the charge more ardently shoulder to shoulder and side by side with his companions. The crowd is roused by sympathy. What child does not lose half his energy when single and alone?"

There can be no doubt that the principle of sympathy of numbers acts with immense force on children. The very fact that a great assemblage of children is actually in the church, that they have a mass for themselves, the sight of a vast body of children pouring out of the church strikes the senses of the children, attracts them, brings numbers of children, unknown and abandoned, whom no other earthly influence could attract, makes them eager, draws them irresistibly to be at mass, where there is a great crowd of children like themselves. It is like a huge rolling snow ball constantly gathering up snow.

We will suppose then a church filled with chil-

dren, and the children not left to their own feebleness and incapacity to help themselves, but as is done in many places, aided and assisted in accordance with their capacities. Having then this fact before us, we beg of the reader to refer to the chapter on the actual state of the poor children, and to remember how hell has in these latter days set itself to work to accomplish specially the ruin of that portion of the human race which is comprehended in the word "children." We ask then the question, Is there any other means on the face of the earth capable of making the children mighty to encounter the fearful evils of Souperism, &c. like to that of multitudes of them being gathered together Sunday after Sunday, strong in the mighty influence of the sympathy of numbers, to accomplish the most solemn of all acts of religion, and to have their hearts warmed and cheered with the countless blessings of the holy sacrifice?

From experience we have no hesitation in saying that when there is a special mass for the children, and a proper means adopted to make the children hear mass well and with knowledge of what they are about, the number of children who hear mass on a Sunday will be greater by two-thirds than in ordinary circumstances. Moreover, so large a number of children will never be got together either at day school or night school, Sunday school or any other time. At such a mass alone a priest will have before him the children of the parish. In some cases we are acquainted with where there is a special mass for the whole of the children and young people, there is a voluntary offertory, entirely optional on the part of the children, and many of them cheerfully make their "offering to the altar." Thus in early years they

receive an impression about what will be their duty in later years.

We conclude this subject by affirming three facts relating to holy Mass.

1. If there be not a special mass on Sundays for children in populous places, great numbers of them will not hear mass at all, because the most powerful means which can be employed to attract children, the power of association and sympathy of numbers, is not employed. A mill which is supplied only with bad grain, is sure to produce only bad flour. A congregation or parish is incessantly being supplied and renewed from the ranks of the children. If the children are not gathered together for mass on Sundays, or if they cannot hear mass devoutly and with profit, what sort of a congregation will it become? *Matt. vii. Do men gather grapes of thorns or figs of thistles? —An evil tree bringeth forth evil fruit.*

2. If the children during this mass are left to themselves, the greater number of them will do nothing, or worse than nothing, for they will misbehave; besides, as there is nothing to interest them, they will not persevere long in coming to mass.

3. If they are assisted in the manner indicated at p. 112, those latent good dispositions which the Word of God declares to exist in children will be developed, and the holy mass will become the most powerful of all means to train them in virtue and Christian knowledge, so that it will become a moral impossibility that the children should not know by heart the essentials of Christian Doctrine, even supposing they had had no other means of learning it except this mass. These things are affirmed, not on conjecture, but because



the experience of years has proved them to be true.

The following is from the *Univers*, May 7th. "The soldiers in the forts and suburbs of Paris have been little accustomed to hear mass on Sundays. Some zealous priests under the patronage of the Cardinal Archbishop have endeavoured lately to gather the soldiers to mass on Sundays. These priests have since been joined by the Jesuits and other religious. Considerable difficulty was found at the beginning to induce the soldiers to come to mass. A plan however was adopted which was found to be most eminently successful. The plan was to make the soldiers sing canticles during the holy sacrifice. The soldiers then came in crowds to mass, and they seemed as if they could never be satisfied with singing the old canticles and prayers of their childhood. The officers followed the example of the soldiers. The mass gave rise to an evening mission, which consisted of alternate canticles and *short* instructions. The result was general military communions last Easter Sunday in all the military forts surrounding Paris." This fact confirms our assertion, that if the poor children are left to themselves, the majority of them will be absent from mass, and many of those who are present will do nothing. But if you occupy them with something which is instructive and harmonises with their circumstances, then crowds of them will come to mass, and their prayers will be prayers of "perfect praise."

This mass should not be for the children of the school only but for the whole of the children of the parish, whether they go to school or not, and for young people whom it is desirable to have in Sunday school. During the missions the

children have always filled the whole floor of the church at mass, and we believe in almost every case have continued to do so afterwards. Consequently, the whole floor of the church at least should be given to them exclusively. There may be some inconvenience to this or the other person in giving the whole floor to the children at one mass, but no inconvenience can be equivalent to the inconvenience of the loss of the rising generation, and nothing tends more to save them than a mass for them at which they are helped according to their capacity.

In some places this mass for the children is in the school, but we believe this to be very prejudicial to the children for the following reasons.

First, It is in every way a great loss to the children to hear mass for years in a profane place rather than in a place where they have before them the Real Presence of Jesus Christ. Does not our Lord say, "Suffer little children to come unto me"? The Real Presence is in the chapel and not in the school.

Secondly, The impressions and associations of early years are the most valuable in life. The children are cut off in their early years from the valuable impressions they would have been receiving from the solemnity and religious objects of the church.

Thirdly, It is of the highest importance to teach children reverence and respect at prayer. It is surely more easy to teach them reverence in a church rather than in a school, which is the theatre of all their tricks and antics during the week.

Fourthly, Numbers of children who do not go to school during the week will not go to school on Sunday for mass. A school mass will

be a mass for the children of the school, but not for the great body of the children; not for those who are chiefly exposed to the influence of proselytism, &c.

Fifthly, On Sundays you must either associate *young people* with children in the Sunday school, or they will go into idle and dissipated company. Associating young people with children at mass in the church draws after it association in the Sunday school in the afternoon. The school mass breaks up this association.

## 2. *Good Organization of the Sunday School.*

If a Sunday school be merely a place for learning answers by heart, with the addition even of some ornamental hymns, without any particular system, and ill-supplied with teachers, probably a large portion of the children will absent themselves and go to the parks or fields, or play in the streets. But suppose a fixed system of exercises in the Sunday school, and that the exercises are made interesting to the children and teachers,—suppose there is a ruling power by which all things are conducted with regularity and harmony—suppose the burthen of learning by heart is made lighter and more agreeable both to teachers and children by the essential portions of the Christian Doctrine being learnt by singing—suppose that variety of exercises which is absolutely necessary for the weakness of children, who cannot bear a long continuance of the same thing—suppose there are prayers for them, short, simple, easily understood and well and harmoniously said,—suppose that Christian practices are not only taught to the children, but *done* by them in Sunday school in those “smooth short roads” of which Digby speaks as the ways pro-

posed for children in the monasteries in the middle ages—suppose the children often hear what is a child's delight—a simple story—we are inclined to believe from experience that in these cases children will go by preference to Sunday school, rather than to the parks or the streets.

### 3. *Times for receiving the Sacraments.*

It is of the highest importance to appoint special times for the children to go to the Sacraments. Children are naturally helpless and timid and thoughtless. There are many children who will hardly think of going to the Sacraments of themselves, but they will go cheerfully if they are led. Besides, if children go with the crowd, people take advantage of their helplessness and go before them. We have often witnessed people taking the turns of children because they were children, and the poor creatures seem always to take harsh treatment as a matter of course. For these reasons a suggestion is made to fix special times for the Confessions of children. We take as a rule monthly confession and communion Saturday is a bad day for school children, because they do not come to school, and many of them are in various ways employed by their parents on that day. There are a number of places where the following plan is adopted. The day school boys go to Confession on the first Wednesday morning of the month, and to holy communion on Thursday. The boys who do not go to day school go to confession on Friday evening in the same week, and to holy communion on Sunday. The girls of the day school go to confession on the second Wednesday morning of the month, and to holy communion on Thursday. The girls who do not go to day

school go to confession on Friday evening in the same week, and to holy communion on Sunday. In some places, as there are many confessions of adults the first week of the month, the second and third weeks are appointed for the children. If, in any case, it should be impossible to have all the children to the sacraments once a month, then the boys could go one month and the girls next month. It is suggested also that a general confession day should be appointed three or four times in the year for children who have not made their first communion. For method of preparing them, see p. 193. *Give notice the Sunday before.*

Examine sometimes if all go to the Sacraments.

#### 4. *First admission to the Sacraments.*

From the documents cited in the first book as well as from experience it is clear that great numbers of children leave school before admission to the sacraments; they are lost in the great ocean of the world, and remain without the sacraments. There are also vast numbers of children who do not go to school. On this subject we suggest first what is obvious; the importance of availing one's self of the time when one has hold of them *at school*, or if we may quote an old saying, "make hay while the sun shines," or "lock the stable door *before* the horse is stolen." See p. 279. *St. Alphonsus Liguori* on the admission of children to the sacraments. Secondly, we suggest a most vigilant attention to the "status animarum" of the day school, and more especially of the Sunday school. The future generation is in the Sunday schools. If they do not go to the sacraments while they are at school, they will never receive the sacraments or they will receive them under

circumstances far less favourable than when they were at school.

Mark x. "They brought to Jesus young children that he might touch them. And the disciples rebuked them that brought them. Whom when Jesus saw, he was much displeased and saith to them: Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Amen, I say to you, *whosoever shall not receive the kingdom of God as a little child*, shall not enter into it. And embracing them and laying his hands upon them, he blessed them."

The words of our Lord show that little children are especially fit to receive the kingdom of God and his graces and to cooperate with them actively and positively. "Whosoever shall not receive the kingdom of God as a little child, &c." It may be asked, what disposition is there in a child which makes it so particularly fit for the kingdom and grace of God? Beyond all doubt it is the *simplicity* of the child, and not its learning and *knowledge*; for the holy Scripture says, Prov. iii. "His communication is with the simple." It is taking possession of what is not yet occupied by another, moulding wax while yet soft, writing on a sheet of blank paper, sowing seed in fresh soil, it is giving first and early impressions. A little child is simple, but each year as it grows older, its simplicity wears away. Is it better then, that our Lord should take possession of a child by Holy Communion when its simplicity is perfect; or, is it better to wait till this simplicity has worn away, till the wax has grown hard, till the soil has received other seed? Many children also on account of circumstances which will not be obvious except to those who know the *conscience* of the child, stand most urgently and absolutely in

need of the grace and power of the sacraments. From constant experience it is generally found that children who have made their first communion at an early age, come best to mass, the Sacraments and Sunday school. It is very usual in England, for children to continue after their first communion, frequenting the Sunday school and learning catechism. The following extract is from the catechism approved by the Bishops for all the Dioceses.

“Q. How soon are Christians bound to receive the Blessed Sacrament?”

“A. As soon as they are capable of being instructed in that sacred mystery.”\*

### 5. *Singing of the Christian Doctrine.*

The singing of hymns is attractive to children. Still, those who take the trouble to observe the great mass of the poor children will find that it is chiefly the sound and melody which catches them. They do not care one iota whether what they sing is poetry or plain prose. Hymns which have real poetry in them, as many hymns in use have, are often above the capacity of a mass of uneducated children on account of inversion of words and sentences, figures of speech and ideas which are above their reach. But supposing for a moment that children could understand beautiful poetry, still they are not advanced by it towards

\* St. Alphonsus Liguori, *Homo Apostolicus* Tract XIII. No. 43., says, “As soon as children come to the use of reason, they are not obliged to receive holy Communion, but they *may always* be admitted to holy Communion, provided they can distinguish this heavenly bread from earthly bread. Because, as St. Thomas says, they can have some devotion, which is confirmed by the Canon Penult quæst 6, where it is said, the Sacrament of the holy Eucharist, should not be denied to him to whom the Sacrament of Penance is given, if he desire it.” (See also St. Alphonsus on the ten commandments in the article on the holy Eucharist. Duffy, Dublin.)

the great object—admission to the sacraments. When they are examined for admission to the sacraments, they are not examined on their knowledge of hymns, but on their knowledge of prayers, principal mysteries, sacraments, &c. Children often go to Sunday school for years, and still remain ignorant of the essentials of Christian Doctrine. But if the singing of the Christian Doctrine be once well established in the Sunday school, it will become a sort of self-acting machine, which will infallibly have the effect of making all, even the infants, learn the essentials of Christian Doctrine by heart. Let us take a case which often occurs. A boy has left Sunday school before admission to the sacraments, and some years afterwards he presents himself to receive them. On examination he is found to be ignorant of the principal mysteries and the sacraments. What can be done with him? If he is told to go and learn them it is pretty sure that he will not be seen again. Now, if this boy in Sunday school, instead of repeating the sacraments, &c. a few times in the year, had sung them every Sunday, it is improbable that he would thus have forgotten them. What we would say then on this subject is, by all means sing hymns, but sing still more the essential parts of the Christian Doctrine: make more account of the meat than of the sauce.

### 6. *Night Schools.*

The night schools are of vast importance, not only because young persons learn there to read and write, but more for the following reasons. 1. They bring into notice many young persons who have not made their first communion or been confirmed. 2. They afford an opportunity of preparing these persons for the sacraments. 3



They draw young persons away from bad company in the evening. 4. It will generally be found that those who frequent the night school are of good conduct. It might be well for the girls to leave their night school at some notable interval before the boys.

It is recommended to sing the following exercises in night school. 1. Because they form an agreeable variety and are a relief to the routine of night school. 2. They counteract that dulness and heaviness which is often to be met with in the night scholars after hard work during the day. 3. The night scholars learn by this means the essentials of Christian Doctrine, without the labour of formal learning by heart. 4. The scholars being thus trained to mix up prayers with their employments in night school, will do the same during their daily occupations.

### *Exercises for Night School.*

I. *At the beginning* of night school—sing, the sign of the cross, p. 86. The good intention, p. 87 Our Father, p. 92. The Hail Mary, p. 93.

II. *About the middle of the time*, sing in turns, one night the Creed, p. 93. The next night the great truths and sacraments, p. 89. The following night the commandments, p. 94.

III. *At the end* of night school—sing—the examination of conscience, p. 113-94. Act of Contrition, p. 102. The good intention and sign of the cross, pp. 87-86.

### *7. Libraries.*

The circulation of good books, which is of great importance, is accomplished in various places by having a library attached to the Sunday school.

In some cases the use of the books is free, in others one halfpenny is paid for the use of a book.

Lastly, we suggest the possibility of dividing a parish into a certain number of districts and appointing visitors who may go round on Sundays and invite the children to mass and Sunday school.

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## CHAPTER III.

### MISSIONS TO CHILDREN.

Luke ii. 22. "They carried the child Jesus to Jerusalem to present him to the Lord." Luke xvii. 15. "They brought to him also infants that he might touch them."

During a number of years missions have been given specially to children in England and Ireland. Each mission lasts usually for two or three weeks. In these missions several facts were evident. 1. Wisdom vi. "To him that is little mercy is granted." The missions make most deep religious impressions on the minds of children, at an age when the mind is most susceptible of those impressions which last throughout life. These impressions have been strikingly visible in multitudes of cases even in children of five or six years of age. 2. These missions drew to the chapel numbers of children who never come near it, even many children who never before in their life had been in a chapel. 3. These missions bring to the sacraments multitudes of young people, who either through neglect or want of opportunity had never been to the sacraments, and in ordinary circumstances were not likely to go. 4. They revive the faith which is dying in mixed schools, and are

a strong antidote against souperism and proselytism in all its forms.

After a mission to the children in the County of Donegal in Ireland, a noted souper came with a view of leading the children astray. The souper, however, was astonished to find himself saluted by the children with the sign of the cross whenever he met them, and soon took to flight. In a manufacturing town in Lancashire, a children's mission created some excitement in the factories. A number of Catholic boys worked with Protestants in the same room, and were a good deal teased by them. One morning the Catholic children having commenced their work perceived on the wall a caricature relating to the mission. Without speaking a word they quietly and simultaneously took up their coats and walked out of the factory. The fact was reported to the mill-owner, who immediately sent a kind message to the boys, begging of them to return, which they did. The master then called all his factory people together and gave notice that henceforward any Protestant using words insulting to the Catholic children should be instantly turned out of the mill. Not another word on the subject was heard after this time.\*

5. These missions have produced, through the children, a strong impression on their parents, of which fact numerous examples might be produced. Hence it has been found that in cases where missions to children went before missions to adults, the stories related and remarks made by the children to their parents, have most effec-

\* On the subject of souperism we recommend to the reader a small tract, *The Faith of our Fathers and the Soupers*. Published by Duffy, Wellington Quay, Dublin.

tively stirred up the latter for their subsequent mission. Children can do wonderful things.

Wisdom x. 21. "Wisdom hath made the tongues of infants eloquent." In a mission given to children in a large town, there was present a little boy about six years of age. The poor boy was sickly, and he had the misfortune to have a father who was a drunkard. One night, after the evening instruction was over, the little boy went home. When he arrived at his father's house, he saw that his father was in a state of drunkenness. Going over to his father, he climbed upon his knees and spoke thus to him: "Father, I feel very poorly." "Well," answered the father, "what of that?" "Father," replied the little boy, "I think I shall die soon, and God is good, and when I die I think he will take me into heaven." "What then?" said the father. "O father," continued the little boy, "I shall be sorry to do it, but when I get into heaven, I shall be obliged to go to Almighty God and tell him that you get drunk." The father made no answer, but quietly taking the child off his knee and putting him on the ground, he left the house, and went straight off to the chapel. He made his confession next day, and was never drunk again.

6. The *Roman Catechist* remarks that "however depraved a population may be, even so far as to reject the final remedy of a mission; we may always get hold of the future generation as long as we have the children in our hands to work upon. In such circumstances attention to the children is the only means of the revival of religion."—Great is the power of children.

7. The eagerness, ardour, and perseverance of these children in coming to these missions have

proved that children, as a class, are eminently calculated for missions.

8. It is better to prevent evil than to have to cure it. Missions to children most certainly are calculated to prevent evil.

This subject, to do justice to it, would require a long development, but want of space will only admit of the mere outline of a children's mission. Ten years of missions to children have afforded facilities for reducing to a system the means adopted for these missions. A brief description of the exercises of these missions may perhaps suggest one or other useful idea to those employed in a similar work.

### I. *Preparation for the Mission.*

1. *Who are admitted to the Mission.*—These missions are not only for children in their infancy, but likewise for all young people who frequent or should continue to frequent the Sunday schools, that is to say, those who have long since made their first communion, and especially for those young people who have never made their first communion. For these reasons, there are generally numbers attending them up to the age of about twenty. These missions are of course for all classes, poor and rich, school and working children, and especially for miserable and destitute children of all kinds.

2. *Previous Notice of the Mission.* It is of importance that for weeks and even months beforehand previous notice should be given of the mission, that it may become known as much as possible. These notices can be given out at the Sunday masses, in day school and Sunday school.

3. *Position of the children in the Church.*—The boys are separated from the girls. One half of

the church is given to the boys, the other half to the girls. Those churches are most favourable where the chief sitting room is on the ground floor, galleries being more beyond control. One seat near the platform should be assigned for the boys and another for the girls who lead the singing. It is better to let the children take their places in the order in which they arrive. It is rather an advantage for little children to be mixed up with those who are older. A little child betwixt two older ones cannot easily talk with them. If there is a deficiency of room, the kneeling boards arranged down the passages will afford seats for little children. As a general rule, all the children should be placed so as to be able to see the platform where the missionary is.

4. *The Platform.*—There should be a platform, five or six feet square, with a very large crucifix on it, and it is well for the image to be painted. The platform is placed on the top of the seats, below the two or three first seats, this being usually the best position for being heard and seen by the children.

5. *The singers.*—Before the mission begins, and on the first day or two of the mission, before Confessions begin, it is well for two or three girls, with a good ear, voice and judgment, to learn what has to be sung during the mission, and having once learnt it accurately, the others will easily learn it by hearing them. A few select singers should have a seat near the platform, both on the boys side and that of the girls.—*Singing* has an immense power on children. It is well to use this power *first* in giving to children the knowledge of those essential things, the ignorance of which is one of the greatest evils of the age,

## II. *Daily Instructions.*

Ps. cxviii. "The declaration of thy word giveth understanding to little ones."

There are two instructions in the day, one in the morning the other in the evening.

*Morning Instruction* -- About half past nine o'clock the children assemble in the church for holy mass. This mass is of the highest importance to them. The children are not left to themselves during this holy mass to fidget and talk, but they are occupied. 1. They receive daily instruction on the various parts, prayers, and ceremonies of the holy mass. These instructions may be varied, but there must be constant repetitions relating to the principal parts of the holy sacrifice; till, by the end of the mission, the children have acquired an exact and practical knowledge of the holy mass, the greatest of all acts of religion, which may never be effaced from their minds as long as they live. On this subject we refer to the following passage in the *Council of Trent*, Sess. 22. *De Sacrificio Missæ*, cap. viii. "Mandat Sancta Synodus pastoribus et singulis curam aniarum gerentibus, ut frequenter inter missarum celebrationem, vel per se, vel per alios, ex iis quæ in missa leguntur aliquid exponant, atque inter cætera sanctissima hujus sacrificii mysterium aliquod declarent, diebus præsertim dominicis et festis." 2. The children repeat short and simple prayers after the missionary, or sing them, for which see page 118. The holy mass as described, is unquestionably the very foundation of a solid mission for the children, and if there be not this exercise for instructing them about holy mass, which is the very essence of religion, the most useful of all exercises will be wanting. After

mass there is the morning offering and prayer against temptation. These two subjects are usually connected with a short story, and some other little instruction. The whole church is required for the children at half past nine or ten o'clock mass on Sundays, and the same on Sunday evenings.

*Evening Instruction.*—It is commonly a simple necessity in a mission to children to have the principal instruction in the evening, for at any other time, not half of those who should come to it can attend. The usual time for beginning on the week-day evenings, is half past seven o'clock, by which time the working children are at liberty. Including Benediction, the evening service takes generally about one hour and a quarter, sometimes one hour and a half. Many of the children, in their eagerness to be at the mission, usually come an hour or an hour and a half beforehand. To prevent talking, they are occupied with singing hymns on the holy mass, p. 112, till the instructions begin. It is of great importance that the missionary should be with the children during the time in which they arrive and take their seats. We shall now describe the exercises of the evening.

I. *The sign of the cross is sung, p. 86.*

II. *The good intention is sung, p. 87.*

III. *One decade of the rosary is said.* The Our Father and first Hail Mary are sung. The nine Hail Marys are said on alternate sides with pauses, as described p. 100. At each Hail Mary an intention is given out for which see p. 100.

IV. *The following invocations* are said by the missionary and the children after him:—"O infant Jesus—have mercy—on me.—Dear Mary—mother of Jesus—pray—for me.—St. Joseph—and my holy



patrons—pray—for me.—My dear Angel Guardian—I love you—take care of me—this day.”

V. *The notices are given out.* They are very short, simple and distinct. This is one of the most important points, and the success of the mission depends very much upon it. It is only by continual and persevering repetitions that important notices will penetrate the minds of the children. We subjoin a list of these notices.

1. Notice of “times of instruction,” morning and evening, also of times for confession, and of the day and hour of general communion.

2. “Attendance at day school, night school, and Sunday school.”

3. “To keep away from Protestant, proselytizing and ragged schools.” It has been found an excellent plan to promise a medal to any child who brings three or four other children out of the ragged schools.

4. “Those who have not been baptized by the priest must let the missionary know, in order that they may be baptized.” In consequence of mixed marriages there are in England many children who have received only Protestant Baptism. Generally, in missions in large towns, we have found from thirty to a hundred children growing up without Catholic baptism. We have found some not baptized at all, others who have been to the sacraments for years without Catholic baptism.

5. “The time for the future Mass for the children on Sundays after the mission is over.”

6. “To make altars in their houses.” This is a practice which the children take up very eagerly. It is only necessary to give them a simple description of what has to be done, that is—a table or box, an altar cloth on it—two candlesticks—a cross

betwixt the candlesticks—an image or picture of our Blessed Lady—a vessel for holy water.

7. "All to prepare to be invested in the scapular of Mount Carmel." In order to supply all the children with scapulars, at the Masses on the first and second Sundays of the mission, the people are asked to have the charity to make scapulars for the children and models are supplied to those who make them. The scapular given to the children is very simple, the cloth being less in size than a square inch without anything worked on it. In all cases there has been abundant supply brought for all the children of the district.

8. "Concealment of sins in confession." A notice or story on this subject frequently is of great use. ☺

9. "The use of the tickets," mentioned afterwards is explained. After the notices the points of the Rule of Life are given out.

VI. *Rule of Life.* The Rule of Life is printed in order that the children may hang it up in their houses and have it always before their eyes. The principal parts of it are repeated every night. These are, 1. In the morning before they rise, to make the sign of the cross and say, "Jesus, Mary, and Joseph, I give you my heart—and my soul." 2. Morning Prayers. 3. The Sign of the Cross before and after meals. 4. Night Prayers and Examination of Conscience. 5. When in bed, to put their arms in the form of a cross and say, "Jesus, Mary, and Joseph, I give you my heart and my soul." 6. Often to make the Good Intention, "My Jesus, I do all for you." 7. In temptation to fly away and say, "Jesus and Mary help me." 8. To keep away from the various occasions of sin. 9. To go to Confession and holy Communion at least once a month.

N.B. Some short story is usually told on one or other of these points each night.

VII. *The Principal Mysteries and Sacraments are sung, p. 89*—This exercise is of the highest importance, for it is always found that there are numbers ignorant of them, and is usually preceded by a repetition of the "Questions for learning by heart," *Hymn-Book for Sunday School, p. 30.*

VIII.—*The Chief Instruction.*—It lasts usually for about twenty minutes. The subjects of instruction are—The end of our creation, mortal sin, confession, death, judgment, hell, obedience to parents, the sixth commandment, the occasions of sin, the other commandments, an instruction on the Blessed Virgin and consecration of the children to her, the infancy of our Lord, the Passion of our Lord is described on the night and at the time when the way of the cross is made, original sin, the devil and the angels, instruction on holy Communion. After the instruction on holy Communion, there is public reparation made for want of respect to the Blessed Sacrament in the following way. The missionary speaks thus: "My dear children, the great day of holy Communion is coming, and it is proper that this evening you should confess before Jesus any want of respect you may at any time have shown when you were in the presence of the Blessed Sacrament. Listen then while I speak to Jesus."—"O Jesus, we believe that you are now at this moment, present in the Blessed Sacrament on the altar. O Jesus, we, your poor creatures, the work of your hands, kneel before you this night, because we want to confess our want of respect to you in the Blessed Sacrament. And first of all,—(here the missionary makes allusion to himself.) Listen then, O Jesus, for these poor

creatures want to confess their faults. They confess that often they have come into the chapel, not remembering that it was the house of God. Many times they have passed before that altar where you are present and they did not bend their knees to adore. Many ways they have misbehaved in chapel. Often during holy mass they paid little attention to it. Many times when they might have come to receive you in the Blessed Sacrament they would not come. We know, O Jesus, that your justice ought to strike us and punish us for our sins. But, sweet Jesus, you are kind and good. You have pity on your poor creatures, when they confess they have done wrong, remembering that they were made of the dust of the earth. Jesus, these children with sorrowful hearts confess before you this night that they have done wrong, that they have not shewn proper respect to you in the Blessed Sacrament, Then, sweet Jesus, have pity on them, forgive them—pardon them, O Jesus—Mercy O Jesus."

The style and manner of the instructions may be seen in "God and His Creatures," Richardson, Derby: Books for Children, Duffy, 7, Wellington Quay, Dublin. Seven books have been published, the remainder are in preparation. Immediately after the Instruction, the children sing an Act of Contrition, p. 102.

IX. *Benediction.*—The following prayer is said by the missionary with the children,—“O Jesus—God the Son—made man—we believe—that thy body—and thy blood—are present—in the Blessed Sacrament—Sweet Jesus—we adore thee—we thank thee—we love thee.”

At the conclusion of Benediction the following prayer is said, “Blessed be Jesus—in the most

holy sacrament—of the altar—Blessed be—the great mother—of God—Mary most holy.”

This prayer is followed by the examination of conscience.

**X. Examination of Conscience.**—“ Think!—did you this morning, on wakening, make the sign of the cross, &c.—did you say your morning prayers—did you make the sign of the cross before and after your meals—how many times to-day did you make the good intention,—if you were tempted to-day did you say, ‘Jesus and Mary help me?’—Did you commit any sin in the house, in the school, in the chapel, at your work, in the street when you were talking, disobey your parents, go into bad company? (pause.) O God—be merciful—to me a sinner.”

**XI. Going out.**—If there is a great mass of children present, numbers of them unaccustomed to any kind of discipline. their departure out of the church will require special attention from the missionary. It is well every night just before they leave to give out the following notices. 1. While the children are going out there must be no talking. 2. They must not stop about the church door except if any have to wait for their brothers and sisters. 3. When out of the church they must not make any noise. 4. They must go straight home. It is well to add sometimes a notice about bending their knees to the ground before the Blessed Sacrament. The singing of hymns while the children are going out promotes silence and good order. The girls usually go out first unless it be their confession night, they all stand up together and make their reverence to the Blessed Sacrament, and go out seat after seat. The boys afterwards do in like manner

### III. *Confessions.*

The little children who are *not* going to their first Communion receive after their Confession a Rule of Life or piece of coloured paper, in order that the missionary may know who have been to their Confessions and who have not been. Those who are to be admitted to the general Communion receive after Confession a Rule of Life and a ticket which merely indicates that they are to be admitted into the church at the general Communion, so, when the day comes, admission of communicants is a very simple and easy matter.

Children will almost always be found sufficiently disposed at their first Confession during the mission. We quote the following sentence from St. Alphonsus, Opus Morl. lib. vi. tract iv. No. 459. "Consuetudinarius qui prima vice suum pravam habitum confitetur bene potest absolvi etiamsi nulla emendatio præcesserit, modo eam serio proponit." This is the rule for ordinary cases, and much more during a mission, and much more in the case of children who are more simple, less rooted in bad habits and more easily renounce sin than adults. 1 Cor. xiv. 20. "In malice be children."

After mass, all who can come in the morning go to Confession, and these are chiefly the day school children. In the evening, after the instruction, those go to Confession who cannot come in the morning. The Confessions of the boys go on for several nights, till the number for Confession is nearly exhausted. Then the Confessions of the girls go on in like manner. By the time the Confessions of the girls have nearly been gone through, there will have been a fresh accession of boys to the mission, so the Confessions of the boys re-

commence. After that the confessions of the girls recommence in like manner. So the Confessions of boys and girls go on alternately till towards the middle of the last week of the mission. On the Wednesday and Friday before the Sunday of the general Communion, the boys come again to a second Confession, to confess any thing forgotten or any sin committed since their former Confession. On the Thursday and Saturday the girls come again, and on the Saturday any who wish. After the second Confessions, the scapulars are given out. In case there is to be a Confirmation, the cards for Confirmation are also given out, after this second Confession. To save time, a person to write is stationed in some part of the chapel, and those who receive a Confirmation card take it to this person to have their names written on it.

We will suppose it to be Confession night for the boys. After the girls are gone out the following notices are given out. 1. Those who have already got their tickets can go. 2. Those who made their first Communion come over to this side, (the girls side, which is now empty). The boys who have made their first Communion are then distributed amongst the confessionals. The boys who have not made their first Communion remain and are put together in a compact body. The missionary gives a short explanation of the most important things. After this he gets *one* teacher, and puts into his hand a catechism, made expressly for the purpose. The teacher then gives out each question and answer and the boys repeat each answer altogether, three or four times, before going on to the next answer. The teacher goes over this series of answers over and over again for twenty minutes or half an hour. The

missioner returns and examines each boy successively. Those who know their answers receive a bit of white paper, as an indication that they have been examined. The examination being finished, those boys who have received white papers are distributed amongst the confessionals. The others remain, and the teacher recommences the repetition of questions and answers. The missionary returns from time to time to give papers to those who have learnt the answers.

It must be remarked that the doctrinal preparation just described is but a small part of the preparation which they really receive. First, there is usually a special preparation for the sacraments, going on before the mission begins. Secondly, there are special instructions for this purpose every day during the mission.

#### *The General Communion.*

This has already been explained at p. 228.

#### *IV. Objects of the Mission.*

The first object of these missions is, the salvation of the souls of the poor children, who, unless specially assisted, are truly most helpless creatures. For this purpose, during the mission, they are trained in the exercises of Christian piety. Should any one doubt the utility of these missions we would invite him to assist at them. He might see roughness in the exterior of these poor children, and if he grounded his opinion of the results of the mission on this fact, most assuredly he would be greatly mistaken. A mission is not intended to give, and could not give a sudden polish of manners to a vast number of children, who have, from their infancy been accus-



tomed to wild and rough behaviour. But, if assistance at a mission can be of that kind which enables one to judge of interior dispositions, he will see, under this roughness of exterior, a most edifying, a most enchanting simplicity of heart and fervour and generosity of soul towards God. He will see how vast numbers are rooted out of hidden places, and brought to the service of God, whom ordinary occasions never could have brought.

The second object of these missions is, to gather together and incorporate these children and young persons into one body. It is very much their isolated position from one another, and want of community of spirit which makes them the victims of proselytism. The special objects of this incorporation are three. 1. That they may all be gathered together for Mass on Sundays. 2. That they may all be gathered at Sunday school. 3. That they may be gathered together for the sacraments. A bond of union is formed during the mission and with very little trouble may be maintained afterwards.

In a word, the great point in these missions is to attract together numbers, especially of poor abandoned children, who, in consequence of their circumstances, have scarcely any knowledge of, and still less love of religion, and to interest them in religion and let them see that it can be accommodated to their circumstances. The means employed for this purpose are simple stories and practices of piety and singing, especially singing the elements of the Christian Doctrine, which, at the same time pleases them and instructs them. Many poor little creatures, unknown and uncared for, strangers to every religious impression die early. A fortnight or three weeks mission alters the case. There have been numberless instances

of these little things dying in the most edifying manner after missions. Amongst children and young persons there are none upon whom a mission makes so vivid an impression as it does upon children from four to eight years of age, fulfilling the words of our Lord, Mark x. "Whosoever shall not receive the kingdom of God as a little child, shall not enter into it."

Amongst the intentions for which the Hail Mary is said is this one, "that the child which dies first may die a happy death." In November, 1859, there was a childrens' mission at Somers Town, in London. A week or two after the mission, one of the children died. It was a child nine years of age which had made its first communion during the mission. On Friday afternoon it was near the fire, its frock took fire and the child was most frightfully burnt. It died on the Sunday. No word of complaint or impatience was heard from the poor child. It occupied itself in singing the prayers which the children had sung during holy mass at the mission. Sunday came, and the child begged of its mother that it might be carried to the chapel for the children's mass. But it was in fact dying, and of course could not be moved. A short time afterwards, it lifted up its eyes to heaven, and said, "O Heavenly Father, come and take me," and then in the most beautiful dispositions—expired! Many examples of a similar kind there have been after missions.

He who gives missions to the children must bring with him decision and firmness, for this is absolutely required where there is a large number of children. He must bring also a very large amount of patience, kindness, gentleness and *readiness to enter into the simple ways of children,*

and a disposition to amuse them from time to time. He must be provided with an abundance of stories, and language the most simple, the very language of the children themselves. He must remember that children often learn by eye-teaching better than by ear-teaching, a movement of the eyes or hands is often more effective than a wordy explanation. As the foundation of all, besides something of a natural turn for such a duty, he must have, what an intimate acquaintance with their simple ways cannot fail to give, an interest in them, and a great love for them, because they are creatures with immortal souls, most simple and helpless, and therefore most dear to Jesus Christ, and most jealously watched over by their Angel Guardians, "who see the face of their Father who is in Heaven."

Whether the poor children deserve our sympathy or not we leave others to decide. It may not, however, be out of place to cite the opinion recently expressed on this subject at Leeds, by His Eminence the Cardinal Archbishop of Westminster. "His Eminence remarked that the Sovereign Pontiff had interested himself in the cause of the poor children, that besides the ordinary cares of Government and the rule of the Church, the present was to His Holiness a time of great anxiety and fear of revolution; yet he had for a moment forgotten every other care in order to send to these poor children a letter and a present as a token of his regard and love for them. He doubted not that he (His Eminence) was fully carrying out the wishes and feelings of the Pope in being there that day on behalf of the poor children. Further, he would acknowledge that there was not a single cause at that moment occupying the Catholic mind, into which he, (His Eminence)

entered more deeply and fully than the one they were practically carrying out, the rescuing to the uttermost of their power the helpless little ones from attempts, which unfortunately were made too often and with too much success to snatch them from the arms and the bosom of the only parent they had on earth, the Church of Christ. There could not be a nobler effort, there could not be a more sublime cause, there could not be an object more truly noble and sublime than that which was the object they had in view, of endeavouring to provide for the little ones abandoned by the world and thrown into their very arms by Providence. They would really achieve the greatest of all works which might be said now to occupy the Church, the care and education of the children."

One hears of Souperism, &c. everywhere, of which the poor children become victims. Remedies are proposed, a committee is formed and works zealously. But does one child in a thousand ever hear of a committee? What the poor children need is *early* deep religious impressions, strong intrinsic faith and love of religion, which no Committee can supply them with. We suggest a trial of the *Remedies* proposed page 269. These remedies have been tried and found successful.

In conclusion, we shall not be wrong, perhaps, in estimating the poor children to be most precious in the eyes of Jesus Christ and His Church. They might remind one of the answer given by St. Lawrence when ordered to produce the treasures of the Church, "Cui Levita castissimus ubi eas repositas haberet ostendens numerosissimos sanctorum pauperum obtulit greges."

It may be remarked that, while for other children much has been written on the Sunday

school, little or nothing has been written for our poor Catholic children. Our object has been to write *not what might look well to the reader*, but what we had found from experience to be practicable for the poor children.

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## CHAPTER IV.

### RULES OF THE CONFRATERNITY OF THE BLESSED EUCHARIST AND CHRISTIAN DOCTRINE, AND OF THE PURGATORIAN SOCIETY.

1. That this society shall be called The Confraternity of the Blessed Eucharist and Christian Doctrine.

2. That its objects shall be—1st. To promote Devotion to the Blessed Sacrament of the Eucharist. 2nd. To promote the spiritual advancement of youth, by instructing them in the Christian Doctrine, as contained in the approved Catechism. 3rd. To stimulate and encourage each other in the religious instruction of the ignorant, and in the practice of the spiritual works of mercy.

3. That a donation of six-pence upon admission, and one penny per week subscription, be paid by each member, during his continuance in the society.

4. That all donations and subscriptions received by this Confraternity shall be applied to procure catechisms and premiums for the children, and to defray the other necessary expenses of the Confraternity.

5. That the Officers of this Confraternity shall consist of a President, who shall always be the

Pastor, or a clergyman approved of by him, a Vice-President, a Secretary, and a Treasurer.

6. That a General Meeting shall be held on the first Sunday after the feast of Corpus Christi, in each year; at which the Vice-President, Secretary, and Treasurer for the ensuing year shall be elected by ballot, and a Council, consisting of the President, Vice-President, Secretary, and Treasurer, and nine persons chosen from amongst the Teachers, shall be appointed. A Report also of the proceedings, and a Statement of the Accounts of the year shall be laid before the Meeting.

7. That at the annual election, the Members when assembled, shall first kneel down and invoke the Holy Ghost to direct them in the choice they are to make, after which they will proceed to ballot.

8. That all members of this Confraternity shall meet on the fourth Sunday in each month, at two o'clock, for the purpose of receiving the Report of the Council, and consulting together for the welfare of the Society; this meeting shall continue at least one hour. In order to preserve that unanimity and harmony so essential to the welfare of the Society, and to promote a free and general discussion at the meetings, the members shall be extremely cautious to refrain from everything that may tend to disturb that conciliating spirit of brotherly and Christian charity, that should animate the members of a religious society, or which may seem in any degree to throw an air of levity on the proceedings of the meeting.

9. That no person shall be admitted as Teacher, whose morals shall not be found unsullied both in public and private life, or who shall not have proved himself constant in frequenting the sacraments. Any person wishing to introduce a

Teacher, shall give notice to the President, who shall provide such person with a copy of the rules—shall admonish him to read them attentively, and if found determined to observe them, shall introduce him on the fourth Sunday of the month at the general meeting. The members shall be chosen by ballot, but no person can be balloted for until he shall have obtained a recommendation from his spiritual director; and have been employed for two months in discharging the duties of a member.

10. That in order to facilitate the instruction of the children, and the more effectually to secure their attendance, this Confraternity shall distribute merit tickets on each Sunday; but no child shall receive a ticket who does not exactly comply with the conditions required by rule 26. At the expiration of every four months, each child shall receive a premium in proportion to his merit and the number of tickets he has received. The premiums shall be distributed in the following proportionate order, viz:—

To a child having eighteen tickets, that is, one for every Sunday in the four months, a premium of the value of	6d.
Ditto, having seventeen do. ... ..	5d.
Ditto, having sixteen do. ... ..	4d.
Ditto, having fifteen do. ... ..	3d.
Ditto, having fourteen do. ... ..	2½d.
Ditto, having thirteen do. ... ..	2d.
Ditto, having twelve do. ... ..	1d.
Ditto, having eleven do. ... ..	½d.

11. That the Confraternity shall attend in a particular manner to those children who have made their first Communion; and in order to distinguish and point them out as objects of invita-

tion to the other children, shall place them in seats of the chapel by themselves; they shall appoint the most experienced teachers over them, and supply them with catechetical instructions on the sacraments of penance, and the holy Eucharist; those children shall also be permitted to join the members of the Confraternity, after Catechism, in reciting the Office of the Blessed Sacrament.

12. That every member of this society shall be entitled to the benefit of several Masses, to be said as soon as possible after his decease, for the repose of his soul: that the members shall, if possible, attend at one or other of those Masses, and offer their prayers in his behalf. That the funerals of deceased members shall be distinguished by every mark of religious solemnity, which may be in the power of the Confraternity to supply; and that all the surviving brothers shall attend on such affecting occasions. To entitle any one to these benefits, he must be at least twelve months a regular member, and pay, if able, his subscription punctually.

The holy sacrifice of the Mass will be offered up on the Monday after the third Sunday of the months of March, June, September and December in each year, for the repose of the souls of the deceased members of the Confraternity, and the deceased parents, relatives and friends of the members.

### *Rules for the Officers.*

13. The office of the President shall be to preside at all meetings, to recite the appointed prayers before and after Catechism; to inspect each class, to note any breach of order he may observe, and occasionally exhort the teachers to a strict observance of the rules, particularly that



which obliges them to approach the holy Communion on the third Sunday in each month, and the necessity of being strictly impartial in the distribution of merit tickets to the children; and to give notice to the body when any person ceases to be a member by infraction of rule 18th, as likewise to appoint persons to visit absent members. If necessity should require his absence, he shall give timely notice to the Vice-President.

14. That the duty of the Vice-President shall be to co-operate with the President; to supply the teachers every Sunday with Catechisms and tickets; to take care that each class be diligently attended; to preserve regularity in the chapel; to act as President in the absence of that officer, and on such occasions to select one of the council to fill the office of Vice-President, to take an account of the absent teachers; to attend all the meetings of the Confraternity, and to notify to the President the time proper for sending the deputation, as directed by rule 18.

15. The duty of the Secretary shall be to attend all meetings, and enter in the minute-book the proceedings of the Society; to take up from the teachers their lists of the absent children, with their residences, to fill up from these lists district docketts, to appoint district visitors, and to collect from them the district docketts of the preceding Sunday, with the answers of the parents in writing; to collect subscriptions every Sunday; to keep an exact account of the receipts and disbursements of the Society, and a list of the teachers' and subscribers' names; he shall also enter the names of new members on the day of their admission. and of the persons by whom they were proposed.

16. The duty of the Treasurer shall be, to receive from the Secretary the amount collected on each Sunday, and to disburse the same according to the order of the Council; to take charge of all books, &c. intended for premiums, and to account for their disposal correctly.

### *Rules for the Council.*

17. The duty of the Council shall be to co-operate in a particular manner with the President, in promoting the welfare of the Confraternity; to be punctual in attending the monthly and general meetings, and to take care that all bills due by the Society be, if possible, paid off before the fourth Sunday in each month, in order that the Secretary may be enabled to produce the receipts, and give a satisfactory account of the funds at the general monthly meeting. They shall see that the various duties of the officers be properly fulfilled. It shall also be their duty at each distribution of premiums, to assist in the examination of the children if required.

### *Rules for the Teachers.*

18. That the duty of the Teachers shall be to attend punctually in the chapel every Sunday, at the appointed hour, and in case of necessary absence, to give the earliest possible notice to the President, that a proper substitute may be provided; but if the absent person neglects every part of his duty three Sundays in succession, the President shall depute two of the Council to wait on and expostulate with the absent member, and endeavour to regain him during the week next ensuing; should the absent person, however, remain incorrigible, the President shall notify to

the body that such person has ceased to be a member of the Society, nor shall he be restored until he shall have made such satisfaction as the Council may deem sufficient.

19. It shall be the imperative duty of each member, on observing any scandalous conduct in a brother, first to expostulate with him, but if without effect, he shall give notice to the President, who shall depute two of the Council to expostulate with the transgressor; if he continue unreclaimed, the Council shall be convoked to investigate the matter, and shall cite him before them; and in case he neglect, or be not determined to amend, he shall be expelled in the manner the President and Council shall think proper.

20. It shall also be the duty of the Teachers to keep an accurate account of the attendance and merit of the children; to observe strict justice in the distribution of merit tickets; to mark on each Sunday the lessons which the children are to learn during the following week, and occasionally, as far as circumstances during the week will allow, to inquire after them, particularly should any have been absent on the preceding Sunday.

21. The Teachers shall be directed by the President and Council in all things conducive to the welfare of the Confraternity: at the termination of every four months, they shall collect all the tickets from the children of their respective classes, and deliver them to the Vice-President, with an accurate account of the number to which each child may be entitled, and of the merit of each, and also to specify in the Catechism the extent in which they are to be examined.

*Rules for the Officers and Teachers.*

22. The Officers and Teachers of this Society

shall regularly approach the holy Communion, on the third Sunday in each month, and, if possible, at the Mass beginning at eight o'clock, in the Catholic Church, and at the same time shall join in offering up the Holy Sacrifice for the spiritual and temporal welfare of all the members of the Confraternity, and of the children under their care. They shall also approach the holy Communion on the Feast of Corpus Christi, Easter Sunday, and the other principal festivals of the year

23. To obtain the indulgences granted by the Church, the Officers and Teachers of this Society shall recite every day, either the Little Office of the Blessed Sacrament, or the Pange Lingua, or six Paters, six Aves, and six Gloria Patris, to the honour and glory of our Divine Lord.

24. The Officers and Teachers of this Society shall recite every day, One Pater, Ave, and Gloria Patri, for the spiritual and temporal welfare of each other, and for the increase and perseverance of the members of this Confraternity. It is to be observed, however, that the observance of these rules does not oblige, under the pain of sin: they shall likewise consider it a duty of fraternal charity to administer spiritual consolation to each other in sickness or distress.

25. Before Catechism shall commence, the Officers and Teachers shall kneel down with the children, and invoke the Holy Ghost, by saying the proper prayers for that purpose. Teaching shall continue at least one hour; after which the Acts of Faith, Hope, and Charity, shall be recited in order to gain the indulgence. The classes shall then be dismissed by their respective teachers, in order and silence

**N.B.** The foregoing rules apply equally to the Female Confraternity, with the exception only that the latter will have their yearly meeting on the second Sunday after the feast of Corpus Christi in each year, and their monthly meeting on the second Sunday in each month.

*Rules for the Children.*

26. That the children are to appear in the chapel every Sunday at the proper hour, and observe due reverence therein; to observe cleanliness in their person, and to avoid all rude and riotous behaviour in the streets as highly improper; they shall therefore, be careful to go to and from the church in the most orderly and quiet manner.

They shall be obedient to their parents, never be guilty of telling lies, and always be careful to hear Mass on Sundays and holy days, and, if possible, every day.

They shall, when arrived at the proper age, approach regularly the holy Sacraments.

They shall be obedient to their teachers, and know their lessons perfectly.

They shall keep their Catechisms, tickets and Prayer-books clean, and produce them to their Teachers every Sunday. Any child who does not comply with these conditions, shall not be entitled to a merit ticket.

*Indulgences granted to the Confraternity of the Christian Doctrine.*

1. A plenary indulgence is granted to each member (duly disposed) on the day of his enrolment into the Confraternity.

2. A plenary indulgence is granted to each member who shall duly receive the holy Sacraments of Penance and the Eucharist once a month

3. An indulgence of seven years is granted to each member, for each time he discharges the religious duty of teaching the Christian Doctrine.—CLEM. XII.—June 27, 1735.

4. A plenary indulgence is granted to each member, in the hour of death, on making his Confession, and receiving the Holy Eucharist with the proper dispositions.—PIUS IV.—August 10, 1788.

N. B.—An indulgence of one hundred days is granted to each parent or master for each time they teach the Christian Doctrine to their family or school; and the same is granted to each child who is of sufficient age, and who receives such instructions with the proper dispositions.—PAUL V. October 6, 1697.

*Indulgences which may be obtained by the  
Members of the Confraternity of the  
Blessed Eucharist.*

1. A plenary indulgence on the day of admission, by those who confess and receive, and pray for the intention of the Church.

2. A plenary indulgence, three times during life, on the same conditions.

3. A plenary indulgence at the hour of death, by those who confess and receive, and invoke the name of Jesus with the heart if they cannot do so with the lips.

4. An indulgence of seven years and seven quarantines, by those who confess and receive, and pray for the intention of the Church, on the feast of Corpus Christi. The same indulgence may be obtained after confessing and receiving, by assisting at the procession of the Blessed Sacrament on the third Sunday of the month, or on Holy Thursday.

5. An indulgence of one hundred days every time they assist at the Offices or Processions of the Confraternity; or on Friday visit the church where the Confraternity exists; or visit the Blessed Sacrament on Holy Thursday, wherever it may be, and pray with devotion;—or be present at Mass in the church of the Confraternity; or entertain a poor person; or reconcile enemies; or bring back those who are straying from virtue; or instruct the ignorant; or visit the sick; or perform a spiritual or corporal work of mercy; or any work of piety or charity.

All these indulgences are applicable to the souls in Purgatory.

Those who recite the following prayer once every day during a month, and who confess and receive, and pray for the Church, and for the intention of the Pope, may obtain a plenary indulgence:—

“May all praise and thanks be continually given to the most holy and adorable Sacrament.”

Paul III.—February 15, 1598; November 30 1539.

Paul V.—November 3, 1606.

Clement X.—January 24, 1673.

Benedict XVI.—August 3, 1749; September 13, 1749.

Pius VI.—May 24, 1776.

#### RULES OF THE PURGATORIAN SOCIETY.

1. The objects of this society shall be, to promote (in connection with the Confraternity of the Blessed Eucharist and Christian Doctrine) the spiritual works of mercy, particularly the instruction of the ignorant, and the relief of the souls in Purgatory.

2 All members of the Confraternity of the Blessed Eucharist and Christian Doctrine, shall be members of this society; also other persons recommended to the President and Council, and approved of by them, and who shall subscribe sixpence at entrance, and one penny a week, may be members.

3. The officers and council of this society shall always be those of the Confraternity of the Blessed Eucharist and Christian Doctrine.

4. The office of the President shall be to watch over the welfare of the society, and require the strict observance of the rules by the members.

5. The duty of the Vice-President shall be to act with the President, to take an account of attendance of the members at the weekly Office of the Dead, and report thereon at the monthly meeting.

6. The duty of the Secretary shall be to enter in a minute book the proceedings of the society, to keep an exact account of the monies received and expended, and a register of the names and residences of the members and subscribers, and present a correct report of the proceedings of the society, at the monthly and annual meetings.

7. The duty of the Treasurer shall be to receive the contributions of the members and subscribers, and disburse the same for the objects of this society upon the order of the President and Council.

8. The duty of the Council shall be, to assist the President in conducting and advancing this society. At their monthly meeting, they shall appoint members to recite weekly the Office of the Dead, inquire into the state of the funds, and examine the books of the library, and make such



arrangements therein as they may deem calculated to promote moral and spiritual reading.

9. In order to encourage the practice of edifying reading, this society shall maintain a Library of moral and religious books. The books shall be lent to members and subscribers, according to the directions of the President and Council, and under the following regulations, viz., no person can have more than one book at a time, nor retain any book longer than one month; if any book be lost or injured, the borrower must compensate the society for the loss or injury;—the time for lending and returning books is on Sundays, from 11 to 3 o'clock.

10. The Librarian shall be elected by the Council from amongst the members of the Society; he shall keep an exact account of the books and of the readers and report to the Council, at their monthly meeting, those who retain books beyond the time regulated by rule; also any injury the books may have received, and he shall hand over to the Secretary, weekly, all subscriptions received, by him.

11. On the first Monday of every month, the holy sacrifice of the Mass will be offered up for the relief of the suffering souls in Purgatory, and particularly for the deceased members, subscribers, and other benefactors of this Society, also for the deceased parents, relations, and friends of the members and subscribers; and the holy sacrifice of the Mass will be offered up on the first Sunday of every month, at eight o'clock, for the spiritual and temporal welfare of the members and subscribers of this Society, at which Masses the members are recommended to attend.

13. On every Monday, at eight o'clock in the

evening, the Office of the Dead shall be devoutly recited by the members for the relief of the souls in Purgatory, and particularly for the deceased members, subscribers and other benefactors of this Society; also for the deceased parents, relations, and friends of the members and subscribers. On the death of a member, and upon such other occasions as the Rev President shall approve of, the members shall recite the Office of the Dead.

*Indulgences granted to the Members of the  
Purgatorian Societies.*

1. A plenary indulgence on the day of enrolment into this society.

2. A plenary indulgence on the first Monday of each month, and the same on the appointed days of the quarterly office, provided they approach the holy sacraments of penance and Communion, and fulfil the other requisite conditions.

3. A partial indulgence of seven years and seven quarantines, each time they perform any of the duties of the Society prescribed by its rules. Finally, all the indulgences granted to the pious Sodality of the Sacred Heart of Jesus.

Pius VII.—June 4, 1820.

Gregory XVI.—February 10, 1838.

*N.B.—The above Rules are taken from the Dublin edition.*

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## APPENDIX

DE SACRAMENTIS RESPECTU PARVULORUM.

(*Ex operibus S. Alphonsi Liguori.*)

### I. De Scientia.

St. Alphonsus Homo Apostolicus. Tract IV. No.

3 "Altera sunt præcepta explicite credenda de

*necessitate mediï, altera de necessitate præcepti.* Nulli dubium est quin explicite de necessitate mediï credenda sint Deum esse, et remuneratorem esse boni et justum vindicem mali. Quoad autem mysteria SS. Trinitatis et Incarnationis et mortis Jesu Christi, licet adsit sententia probabilis pro utraque parte an debeant credi ex necessitate mediï aut præcepti; attamen certum est ex prop 64, ex damnatis ab Innoc. XI non esse absolutio- nis capacem qui ignorat ea mysteria. Explicite vero *de necessitate præcepti* debent sciri et credi, *saltem in substantia*, ut docet S. Carolus Borromæus in sua *Instructione ad Confessarios* 1. Symbolum Apostolorum. 2. Oratio Dominicalis, et Salu- tatio Angelica. 3. Præcepta Decalogi et Ecclesiæ. 4. Sacramenta quæ cuilibet sunt necessaria ut baptismus, eucharistia et pœnitentia, cæterorum enim sufficit habere fidem implicitam, cum expli- cita sit tantem necessaria illis qui ea suscipiunt."

Opus Morl. Lib. II. Tract i. c. i. No. 8. "Non omnes tenentur sub mortali hæc prædicta scire memoriter, aut eo ordine aut iis verbis quibus proponuntur. Sed quoad Orationem Dominicam scire omnia bona petenda esse a Deo, quæ ejus summa est, quoad Symbolum vero, Præcepta et Sacramenta sufficit, si quis rogatus de singulis recte respondeat. (*Hoc est conforme ad id quod tradi- didit S. Carolus in sua Instruc ad Confessarios, ubi do- cuit satis esse quod fideles rudes sciant "Credo" saltem in substantiam.*)

## II. De Sacramento Pœnitentiæ.

1. *Obligatio.* St Alphonsus, Homo Ap. Tract xiii. No. 35. "Omnis utriusque sexus fidelis post- quam ad annos discretionis pervenerit omnia sua peccata saltem semel in anno fideliter confiteatur

proprio sacerdoti. Tenentur ad hoc præceptum qui ante septennium peccaverunt si jam usum rationis adepti sunt.

2. *Defectus Præparationis.* Tract IV. No. 3. Absolutionis est incapax qui ignorat quatuor mysteria principalia.

Tract 16, No. 105. Confessarius tenetur instruere pœnitentem cum observat aut prudenter judicat illum necessaria fidei et salutis ignorare.

Tract 16, No. 103. Perperam agunt in qui rudes dimittunt ut melius se examinent, hoc Segneri vocat errorem intolerabilem jure optimo. Tract Ult. No. 18. Tenetur confessarius eos examinare interrogando juxta ordinem præceptorum decalogi. Tract. xvi. 103. Advertat nihilominus confessarius se non teneri tam minute eos interrogare, interroget tantum de peccatis in quæ faciliter incidere possunt spectata eorum conditione, et capacitate.

Tract 16. No. 103. Errare eos confessarios qui volunt certum judicium facere de qualitate peccati, an sit grave vel leve, exquirendo a rudibus utrum pro mortali habebant an pro veniali; hi enim multoties respondent ut casus sibi verba suggerit.

Tract Ult. No. 37. Multoties pueri interrogati de sexto Præcepto, negent et prodest uti cum eis interrogationibus suggestivis v. g. Et nunc dic mihi quoties fecisti, quinquies, decies?

3. *Contritio.* Tract 16. No. 117. Perpauci sunt pœnitentes, præsertim rudes, qui præposito actu doloris ad confessionem accedunt. Tract Ult. No. 38. Oportet curare ut pueri eliciant actum doloris necessarium ad suscipiendam absolutionem modo respectu ipsorum magis proprio

4. *Absolutio* Opus Morl, Lib vi. Tract iv No

459. Consuetudinarius qui prima vice suum pravam habitum confitetur bene potest absolvi etiamsi nulla emendatio præcesserit, modo eam serio proponit.

Opus Morl. Lib. v. Tract iv. 432. Probabiliter potest absolvi *sub conditione* qui aliquas tantum imperfectiones confitetur, de quibus dubitatur an pertingant ad venialia, hoc tamen non admitterem sæpe, non nisi semel in mense, neque si ille posset materiam certam de vita ante acta præbere. (H. A.)

Homo Ap. Tract Ult. No. 38. Si dubium sit an puer perfectum usum rationis habeat—bene potest administrari hoc sacramentum *sub conditione* 1. in periculo mortis 2. in obligatione implendi præceptum paschale, 3. quando justa adest causa ut esset hæc, liberandi puerum a statu damnationis si unquam in illum est lapsus. Idque agendum *etiamsi puer sit recidivus*, dum ideo differri debet absolutio iis qui perfectam discretionem habent, quia spes est quod, ex tali dilatione ipsi redeant dispositi, sed spes hæc difficulter haberi potest a pueris qui perfectu usu rationis carent. 4. Probabiliter dicunt plures doctores quod pueri isti dubie dispositi absolvi possunt (saltem post duos vel tres menses) sub conditione licet sola venialia afferent, ne careant diu gratia sacramentali et forte etiam sanctificanti, si quam forte gravem culpam haberent ipsis occultam.

5. *Pœnitentiæ injungendæ.* Homo Ap. Tract xvi. No. 50. Potest minui pœnitentia, si pœnitens est infirmus spiritu adeo ut prudenter timeatur ne ille non adimpleat pœnitentiam proportionatam. "Talem imponat pœnitentiam qualem a pœnitente præstari posse judicet." S Carolus Borromeus.

Homo Apost. Tract Ult. No. 38. Pœnitentia pueris levis sit quantum fieri potest, et curandum quod ille ab ipsis quantocius impleatur alioquin aut eam obliviscetur aut omittent.

No. 37 Cum pueris adhibere debet confessarius omnem caritatem et modos suaviores quantum fieri potest.

### III. *De SS. Eucharistia.*

Opus Morl. Lib, vi. Tract iii. cap. ii. No. 500. Pueri baptizati rationis impotes et perpetuo amentes Eucharistiam sumendo, vere gratiæ augmentum percipiunt quia sufficit hoc sacramentum in gratia suscipere ad ejus effectum percipiendum. Ob majorem tamen reverentiam hujus sacramenti, Ecclesia Latina merito illud parvulis dari prohibuit.

II. Homo Apost. Tract xiii. No. 43. Quæritur an pueri statim ac usum rationis adepti sunt possint ac debeant communicare? Affirmant Pal. S. Antoninus, &c, sed communiter ac probabiliter negant alii: nam cum majorem reverentiam exposcat communio, et propterea majorem quoque expostulat cognitionem, saltem hæc obligatio sic a communi Ecclesia usu intellecta est.

III. No. 43. Ceterum valde probabiliter dicunt Suarez. Sot. Layman. Eastrop &c. cum St. Thoma quod licet hujusmodi parvuli non teneantur *semper ac tamen discernere valeant hunc celestem panem a terreno possunt admitti ad communionem.* "Quia ait S. Doctor possunt aliquam devotionem concipere." Et id confirmatur ex Canon Penult quæst 6, ubi dicitur "cui Pœnitentiæ sacramentum conceditur neque Eucharistiæ Sacramentum denegari debet si desiderat."

IV. No. 43. Dicunt communiter doctores regu-

lariter loquendō, obligationem communicandi incipere ab anno nono et non posse differri ultra 12 aut ad plus 14.

V. Opus Mor. Lib. vi. Tract iii, Dictum est regulariter nam ut advertunt auctores citius possunt obligari qui ante talem ætatem (annum nonum) perspicaciores conspiciuntur. Unde recte reprehendit Ronc e. 6 Parochos qui indiscriminatim non admittunt ad Communionem nisi pueros in certa ætate constitutos.

VI. Pueris qui jam sunt rationis compotes in articulo mortis, non solum communio dari potest sed etiam debet, idem docet Benedict XIV.

### *De Sacramento Confirmationis.*

Opus Morl. Lib. vi. Tract. 2 de Confirm. dub 1. No. 178. Certum est apud omnes, licite confirmari infantes si justæ accedant causæ, nempe periculum mortis, absentia Episcopi &c.—Præcisus his vel similibus causis expedit ut expectetur in confirmandis usus rationis. Loquens Benedict XIV. de amentibus dicit omnino ipsis ministrandam esse Confirmationem."

No. 179. "Confirmandus existens in mortali debet se disponere ad Sacramentum vel Contritione vel attritione una cum Confessione; secus tamen si abesset conscientia culpæ gravis, confessio enim videtur esse de consilio non de præcepto ut communiter dicunt Doctores."

No. 164. "Sententia quam certissimam existimamus, tenet materiam adæquatam et totalem confirmationis esse chrismatis unctionem quæ confirmandis per impositionem manus Episcopi adhibetur, No. 167. Hinc est quod communiter Episcopi non satagunt ut omnes confirmandi sint presentes in principio ritus cum minister elevans

manus profert orationem, nec dubitant ipsi confirmare eos, qui postquam ille ritus jam completus est, accedunt."

Homo Ap. Tract xvi. No. 52. Episcopus terminata functione benedicit confirmandis ideoque eos dum confirmat admonet ne ante benedictionem discedent sed probabiliter ait Tambur hanc admonitionem non obligare.

N.B. S. Thomas dicit de Baptismo 2 a. 2 æ. art 11 in corpore. "Contra justitiam naturalem esset si puer antequam habeat usum rationis a cura parentum subtraheretur, vel de eo aliquid ordinatur invitis parentibus. Postquam autem incipit habere usum liberi arbitrii, jam incipit esse suus et potest quantum ad ea quæ sunt juris divini vel naturalis sibi ipsi providere. Et tunc est inducendus ad fidem non coæctione sed persuasionem et potest etiam invitis parentibus consentire fidei, et baptisari."

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Its love be sure to gain;  
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It may not long remain.

Speak gently: 'tis a little thing  
Dropped in the heart's deep well;  
The good the joy which it may bring,  
Eternity shall tell.