

# The Catholic Record.

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

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### THE EARLY HISTORY OF THE CATHOLIC CHURCH IN PRINCE EDWARD ISLAND, BY REV. JOHN C. MACMILLAN.

Dr. MacMillan deserves much credit for this contribution to the historical literature of Canada. This book may impel other pens to action, for there are still records which can be the source and inspiration of many a glowing page of history.

English-speaking Canadians, it must be confessed, have done little towards chronicling the stories of other days. We have Parkina, of course; but he was of New England stock; and, moreover, viewed things pertaining to us through the glass of prejudice. While remembering his tributes to priest and explorer, we must say that he could not understand the motives which actuated the early missionaries of Canada, and he transgressed, notably in his account and attempted justification of the expulsion of the Acadians, the laws of impartial history. There is Dr. Kingsford, but he follows too slavishly in some things the guidance of Parkman.

Quebec, however, towers above all other provinces of Canada for its services to Canadian history. Garneau, Ferland and Faillon are the superiors of any historians who have essayed to transcribe for us the records of our past. Here and there in their writings may be heard the note of self-justification, but this is easily forgotten when we consider the wealth of achievement at their command—the devotion of the priest, the intrepidity of the explorer, the bravery of the soldier, the learning which has found expression in prose and poetry.

French Canada, as our friends term it, erected and manned the outposts of civilization, and went to its proper place via the stake, skirmish or battle, with never a thought that superstition and falsehood were of the warp and woof of its being. It has written the most glorious pages of our history, which can be read, and with profit, by every true Canadian. It is patient and tolerant, but not to the extent of allowing itself to be walked upon by every Ontario big game. It has met over this the proselytizer with his pulp itedness in a cess pool of slander and knows how to rate him. And all the talk about Quebec being a barrier to national unity, because forsooth it will not renounce its creed at the command of the sects, may excite neuritic individuals, but it is meaningless to those who know aught of the history of this country. We remember what Lord Durham said: "I know of no parochial clergy in the world whose practice of all the Christian virtues has been more universally admitted, and has been more productive of beneficial consequences, than the Catholic priesthood of this province."

These words are as true to-day as when they were first uttered. The priest cannot, of course, understand why his people should be preached at and ridiculed by sundry clerical tourists. And to any thoughtful person it must be beyond comprehension the spectacle of a preacher with a Bible, for whose divine inspiration they cannot vouch, and with a commission made out by fallible men, coming to lead us to truth. It is certainly mysterious, and no proof of the "freedom of thought" which is supposed to be the appanage of the non-Catholic. The great trouble with our friends is that they labor under a delusion that the nations, etc., they battle with are Catholic doctrines. As Cardinal Newman said in 1851, lecturing on the Present Position of Catholics in England: "As little is known of the religious motives, the religious ideas of two hundred millions of Christians poured to and fro among them and around them, as if—I will not say they were Tartars or Patagonians, but as if they inhabited the moon." The little catechism should be read by all those who yearn for our conversion. But to return to the history.

Dr. MacMillan sketches rapidly the early beginnings of the history of Prince Edward Island, the labors of the Sulpicians and Franciscans. He adverts to the fact that whereas, according to Parkman, the English regarded the Indians less as men than as vicious and dangerous animals, the French civilized them and made them their friends.

In 1741 war was declared between France and England. Du Quesnel, Louisbourg's Governor, sent Du Vivier and De Gann against the English.

They expected the Acadians of Grand Pré and elsewhere to aid them.

Let us remind our readers that, according to the 14th article of the treaty of Utrecht, 1713, the Acadians "may have the liberty to remove themselves within a year to any other place, with all their movable effects. But those who are willing to remain here and to be subject to the kingdom of Great Britain are to enjoy the free exercise of their religion." This article had no weight with many of the authorities in Nova Scotia. We say "many" because we do not wish to put men such as Governor Hoatson, who dealt fairly with the Acadians, aside tyrants such as Vetch, Nicholson, Cornwallis and Lawrence. Despite, however, this violation of the article referred to above of Utrecht the Acadians never wavered in their allegiance to England.

Though they were tempted and threatened by Du Vivier, the Acadians, to quote Governor Mascarene's letter to the Secretary of War, 1744, "have kept hitherto in their fidelity and in no ways joined with the enemy." As a reward they were a few years later driven from their homes and deported by Governor Lawrence—a master of the game of rapine and robbery. Did not this grafter in uniform tell Colonel Monkton to distress the Acadians as much as possible, but to save their cattle. Yet Parkman, Hannay Kingsford and others weave a web of justification round about the conduct of Lawrence. Mr. Richard, however, has given the world the history of the Acadians, and in it Lawrence stands revealed as a brutal and unprincipled ruffian. After the fall of Louisbourg the Acadians of St. John's Island were, as Dr. MacMillan says, "treated as those of Nova Scotia. Deprived of their homes, they were driven to the seaside and hurriedly crowded aboard ship to be conveyed from the country. Thus ended the French occupation of St. John's Island. In 1759 Quebec surrendered to General Wolfe and four years later was signed the Treaty of Paris, by which the whole of Canada became a colony of the British Crown."

Defiantly and eloquently does the author tell the story of the labors of the missionaries. He puts a few purple patches on the gallant Highlanders, who, however, look none the worse for them. But it were a cold heart that would not be thrilled by the memory of those who chose exile and suffering rather than prove recreant to their faith, and, despite trials and difficulties, clung to it with indomitable tenacity and courage. Bishop Plessis, who visited Prince Edward Island in 1812, says in his diary "that they are as attached to their priest and as demonstrative in their piety as the Irish."

But before this Father De Calonne had spoken of Charlottetown as "made up principally of Irish and a few Scotch, the greater number soldiers and all drunkards to an incredible excess as well as supremely ignorant." To this Dr. MacMillan rejoins that many of the Catholics who flocked to the town were of the poorest and lowest class. He goes on to say there was another and a stronger reason why sin abounded among them—a reason that Father MacEachren had labored in season and out of season to impress on the authorities, at Quebec. It was the complete spiritual abandonment in which they were forced to live since their arrival in this country. Is it any wonder that Virtue waned and Vice waxed strong in such circumstances?

Dr. MacMillan says also that Father MacEachren's appeals to Quebec had hitherto been in vain. No Canadian priest had come to share his labors, though he had never failed to impress on the proper authorities the manifold wants of the missions. Even the priests who had come to France were not permitted to remain. The superiors of the Scotch mission to whom Father MacEachren had applied for co-workers thought it was time that the Diocese of Quebec should furnish priests for its own missions. There was some truth in this contention, for no Canadian priest had yet permanently resided in Prince Edward Island, and surely the souls in this remote region were as precious in the sight of God as those in the parishes that fringed the St. Lawrence.

An arrangement, indeed, but justified by facts.

We commend this volume to our readers. Not only to the inhabitants of Prince Edward Island should it be interesting, but to Canadians everywhere who wish to learn of what stuff were the pioneers. It is a record of services to religion: of men whose chief con-

solation was their faith. It may shame us out of our indifference, for it tells of those who reeked toil and suffering as of little consequence in their zeal for truth.

We welcome Dr. MacMillan to the ranks of Canadian authors. And we speak no word of idle compliment that he can maintain himself therein with honor. Nay, we venture to hope that he may give us further proofs of the ability which amazed while it delighted his friends of former days. This history may bring Quebec men into the list. If so, they can depend upon getting more information which may assuage any thirst for controversy.

### REFORMATION IN THE CHOIR.

HOW SHALL IT BE EFFECTED?—BOYS MUST BE TAUGHT CHURCH MUSIC—INTERESTING PAPER READ AT PHILADELPHIA DIOCESEAN CONFERENCE.

Rev. Hugh T. Henry, Litt. Doc.

Confining myself strictly to the subject assigned to me, I shall not speak either of the propriety or the necessity of a reform in Church music. The only question before us is: How shall the prescriptions of the Papal instruction on sacred music be effectually carried out?

It is important to notice in this connection, however, that the many previous recommendations dealing with precisely this one subject of reform in Church music have proved ineffective, and that a recent *motu proprio* departed entirely from the path of recommendation and entered professedly into that of legislation: "We do therefore publish, *motu proprio* and with certain knowledge, our present instruction, to which, as to a juridical code of sacred music, we will, with the fullness of our apostolic authority, that the force of law be given, and by our present hands, we hereby impose its serious observance on all."

This is not the language of recommendation or of exhortation, but of law, simple and absolute. Laws, on the other hand, if they are to be carried out, require executive supervision and adequate sanction. Merely to legislate is merely to beat the empty air, and accordingly the *motu proprio* prescribes the institution of a special commission in each diocese of a special nature to watch over the music executed in the churches in such a way as may seem most suitable. There is no need to emphasize the wisdom of this provision, for, obviously, conditions differ very much in different dioceses. The legislation must be so particularized as to meet the difficulties actually confronting the reform men in any one diocese. Many such diocesan commissions have, as a matter of fact, been daily appointed, and some of them have drawn up schemata that bear sufficient witness to the zeal and energy of their authors. The reform, however, has not progressed very notably, and it would appear that something more is needed in addition to authoritative legislation, executive supervision and adequate sanction.

What else, then, is needed? Clearly, a key edge to the "ways and means"; for while the three things I have mentioned are essential requisites of reform, they in no wise make that reform easy of accomplishment. And this is especially true in the domain of sacred music, where almost innumerable abuses have so safely entrenched themselves, have become such familiar facts in every day lives that we can scarcely realize that they in fact are abuses. "Remove that which we are commanded, and we ask in no wonder 'Where is it?'"

A zealous desire to reform sacred music is not, then, sufficient. A campaign of education of some kind is desirable, so that when confronted with the enemy in the guise of an old friend we may be able to see through the disguise and know with whom we are contending. To draw up a mandated list of objectionable music would, however, be a well nigh endless task, as well as an ungrateful one, and, fortunately for us, the end can be reached quite as satisfactorily by compiling a catalogue of appropriate music. Such catalogues have been already compiled, and in this particular matter no want of labor has been spared. I have just been dwelling on such catalogues, the selection of musical compositions.

Having taken this preparatory step, we are still confronted by the difficulty of "ways and means." How shall the change be made from the present anarchic state? Nearly every prescription of the *motu proprio* bristles with practical difficulties. With respect to the introduction of Gregorian chant we face the fact that organists, choir-masters, teachers of music know next to nothing of its notation, its rhythm, its spirit; are utterly unfamiliar with the gradate texts even in their translation into English; and so far from singing such texts with that intimate knowledge which alone can rescue plain chant from a ludicrous misinterpretation of its real function as a more drapery thrown about the text, could scarce even pronounce the words with physical correctness.

Coming next to the question of the compositions of the polyphonic school, it is certain that most choir-masters know little more of it than its name, and still less of its tonalities and general spirit.

Then the great crux of all is met in the exclusion of women from the liturgical choir. What can supply their place? An adult male chorus, even when carefully selected and well trained, become soon fatiguing to the musical sense, partly because of the

perpetual sameness of quality in their voices, partly because of the restricted compass of their voices and the consequent restrictions thrown about the composer. In addition to all this, even poor tenor voices are not quite as plentiful as blackberries, while good ones can command a higher price than Catholic churches usually care to pay. It is an easy reply to make that boys could be trained to sing the soprano parts. But who is to train them? The local organist? But it is the simplest truth to say that he never has had any experience in this very delicate and difficult task; that he is quite unfamiliar with the physiology of the boy-voice and is more apt to train it wrongly than rightly, and that he will approach the task without knowledge, without experience, without zeal.

In the preceding paragraph I have tried to bring together the principal difficulties as these might be voiced by a neutral observer, who is at the same time an intelligent musician. Nevertheless, the legislation stares us in the face, cannot be ignored, forces itself on our attention, binds our consciences and meets every attempt at misaiming with an inexorable reiteration of its legal prescriptions. Since, then, we must begin the reform, one only in sense is to inquire into the best method of doing so. I shall therefore make some suggestions which appeal to me as practicable.

First, then, with respect to Gregorian chant. Let us confess that as a rule our organists and singers have no knowledge whatever of its notation, its tonalities, its rhythm, its spirit; that, moreover, they consider it semi-barbaric, embryonic music, quite unworthy of any serious notice; that the few who know anything about it very mistakenly believe that indifferent voices and the slightest possible training will suffice for its rendition; that, finally some singers declare that it tends to destroy a good voice by its monotonous and stentorian recitatives. Nevertheless, this is the kind of sacred song which leads the Holy Father to legislate as follows: "The ancient traditional Gregorian chant must . . . be largely restored to the function of public worship, and everybody must take for certain that an ecclesiastical function loses nothing of its solemnity when it is accompanied by no other music but this."

Thus the voice of supreme authority in the Church. What, then, shall we do? Personally, we can do but little to remove the dense ignorance of the musical world in this matter. The details of executive work in our parishes are too exacting to permit us to become lecturers and teachers, however much we may be looked upon as the natural ecclesiastical exponents of the chant. We, then, must under take to teach the kind of sacred song which is quite unknown in musical academies. Who then shall train our organists and singers to a knowledge and a love of it?

In answer to such a question it may be fairly said that we should not be concerned in such a matter: that the demand will undoubtedly create the supply; that it is the business of organists and singers to qualify themselves to discharge properly those functions for which they receive salary. And this is apparently the standard taken by an Archbishop in a state addressing ours in a recently issued pastoral. He directs that during Lent and Advent the chant should be used exclusively, and adds that organists must qualify themselves for such a task if they expect to retain their positions.

This summer the Benedictine monastery at Conception, Mo., advertised a good course in the chant—provided a list of summe school for just that purpose. These both the theory and the practice of the chant could be studied at first hand. How many of our choir directors attended? I venture to say none. Had they been informed that their positions were in jeopardy unless they should qualify themselves to carry out properly the Papal legislation, I venture to think that all would have elected that place for their summer vacation, and would have hopefully joined business with pleasure. I have said that, personally, we priests can do little in this matter. I think I was in error, and I should rather have said that we can do very much by merely insisting that the Papal reform be carried out with some sincerity of purpose. Issue the ultimatum, and let ourselves seek for excuses for negligent delay. We may rest assured that our organists will not display any fanatical energy.

"The Pope next takes up polyphony. 'The classic polyphony,' he says, 'agrees admirably with Gregorian chant, the supreme model of all sacred music. . . . This, too, must therefore be largely restored in ecclesiastical functions, especially in the more important basilicas, in cathedrals and in the churches and chapels of seminaries and other ecclesiastical institutions in which the necessary means are not lacking.' This last phrase, referring to 'the necessary means,' is comforting. It takes account of the difficulties in parishes remote from musical centres, poorly supplied with singers or with means to employ them. But it is difficult to see what large comfort can be drawn from the phrase by the churches in a great musical centre, such as every large city is, where both singers and money are to be found in sufficient abundance. Once more, then, the burden of reform is laid on our shoulders. Let us gracefully deposit it at the doors of our organists and singers, where, in the second instance at least, it properly belongs. Our duty will have been discharged by an unbinding insistence on the carrying out

of the legislation by those who, to put it somewhat badly, are paid to do so.

To refer here to the other prescriptions of the *motu proprio* would take up more time than may be allowed to a speaker at a diocesan conference. I shall therefore confine myself to one further prescription, which appears to be the most difficult of all to carry out, with which it has been met. Needless to say, I refer to the exclusion of women from the liturgical choir. The Papal instruction says "that singers in church have a real liturgical office, and that therefore women, as being incapable of exercising such office, cannot be admitted to form part of the choir or of the musical chapel. Whenever, then, it is desired to employ the high voices of sopranos and contraltos, these parts must be taken by boys, according to the most ancient usage of the church."

This prescription not only implies, but directly suggests, "choir boys." But the questions immediately precipitated by this will be somewhat as follows: 1. How shall we obtain the services of boys? 2. Who can train them properly? 3. What means will secure their attendance at rehearsal and at the church services and maintain discipline amongst them while singing? The answer to the first question is simple enough. Our parish schools will provide the boys, while such parishes as may not possess schools will merely encounter a difficulty similar to that which our separated brethren have so successfully met both here and in England, in the establishing of their excellent boy choirs. Many practical hints in this matter (as also in the matter of maintenance of discipline, etc.) will be found in the little volume published by Novello, Ewer & Co., entitled "Practical Hints on the Training of Choir Boys." The really major difficulty, however, is in the training of the boys. There are very few vocalists, and indeed very few vocal trainers who understand the peculiar task implied in the training of boys' voices. Here we must take a lesson from our Protestant neighbors, who in this matter have merely continued a pre-Reformation art and practice, which unfortunately we have lost. We must revive it, and the question now is, How shall we do it?

Here I venture a suggestion which seems to me quite practicable, namely, that we should frankly admit our difficulty, employ the services of any one, Catholic or Protestant, who is competent in the special field of voice training, and hand over to him the whole supervision of the training of our boys' voices. If the parishes employ such an instructor individually the cost will be very great; but if they combine to employ his whole time, it would be very easy to construct a schedule of supervision of all the schools, which would make it possible for him to visit all the schools in any one neighborhood on one day of the week, the parishes in another section of the diocese on another day, etc., with obvious saving of time and effort, and with a corresponding diminution of cost to each school. Such a supervisor would first of all instruct the teachers in the work they should be expected to carry on, and would then, in visits to each school, give object lessons and correct also methods. A generation would not have covered one fifth of its natural course of time when the difficulties arising, not merely from the exclusion of women from the choir, but from all the prescriptions of the *motu proprio* would thus have been easily solved.

The parish schools constitute the key of the situation. They furnish us with the material in really superfluous abundance; they have this material ready for us at any time we may choose to select for moulding it into shape. Discipline is part of the air of the school, and will need scarcely any looking after. The rehearsals are a part of the school curriculum, and the whole elaborate system of rewards and fines to which Protestant churches must resort in order to secure attendance and attention is for us superfluous. The children are all of one faith and, so to speak, of one family. An intelligence of the spirit of the liturgical year, so important an acquisition for a successful rendering of Church music, is already partly their possession; and where it is not, will become such by the very practice of the rehearsals and the explanations there given of the meaning of the texts to be sung. It is an immense leverage which is thus given to us without any effort on our part, which is denied to Protestant choirs. That these have, nevertheless, been able to attain such satisfactory results, and have thus been able to eliminate women from their choirs in countless places in England is surely a reproach to us. Their sense of the liturgical proprieties has been much keener than ours, and they have followed the urgency of that sense of propriety at a cost of time and labor and money such as we should not now have to encounter. While their services have by these means been rendered decorous, ours have been marked by cheap theatrical effects in the sacred music, by tawdry and vain ostentation in the execution of the texts to be sung, by the inappropriateness in the solo singing of the majestic texts of the Graduale which form an integral part of the missal, but which, despite the rubrics repeatedly insisted upon, are never sung by our choirs. All this is overt and public. But the emulations, heart-burning jealousies and inimical sentiments which the choir members and choir-masters can tell us of, and which sometimes reach such proportions that the pastor's good offices have

occasionally to be invoked to settle the broil—this is not indeed so openly advertised, although it has largely attained an uncomfortable public notoriety. I shall not display further the melancholy pages of this "mixed choir" book, although many of them are still more disedifying; but I shall content myself with the reflection that the Pope had probably graver reasons than he cared to profess when he insisted on the exclusion of women from the choir and pointed so directly to the substitution of choir boys. At any cost the change must be made. But it surely is comforting to know that the change would in reality cost us so little.

Let me summarize briefly what I have said in answer to the question. How shall reform be effected? First with respect to the introduction of Gregorian chant and the substitution of polyphonic or quasi polyphonic compositions for those now in vogue, we priests may fairly demand of our organists, choir-masters and singers that they shall qualify themselves properly to carry out the prescribed reforms. This will require study and effort on their part. Of course, they will meet with difficulties in the study of musical sciences which they now approach for the first time and will need some current periodicals to which they may address their queries and from which they may obtain assistance both in understanding the exact nature of the sciences in carrying out in practice the details of the related arts. Fortunately this necessity will in the very near future be met by the establishment of a periodical publication to be issued by the Dolphin Press, of Philadelphia, which will concern itself exclusively with the reforms prescribed by the *motu proprio* and which will therefore appeal to the interest not alone of the clergy, who must see that the reforms are carried out, but as well of the organists, choir-masters and singers, who are to carry out the reforms.

Secondly, with respect to the substitution of the boys' voices for those of women, it would seem desirable to employ the whole time of a competent supervisor of music for the parish schools of the diocese. The financial tax on any one school would be slight and the results, I should suppose, would be very valuable.

### LETTER OF A SALOONKEEPER TO HIS SATANIC MAJESTY.

St. Xavier, Cal., Calendar.

Sir: I have opened apartments fitted up with all the enticements of luxury, for the sale of rum, wine, gin, brandy, beer and all their compounds. Our object, though different, can be obtained by united action. I, therefore, propose a co-partnership. All I want of men is their money—all the rest shall be yours.

Bring me the industrious, the respectable, the sober and I will return them to you drunkards, paupers and beggars.

Bring me the child, and I will dash to earth the dearest hopes of father and mother.

Bring me the father and mother, and I will plant discord between them and make them a curse and a reproach to their children.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life and blot out all the highest and purest hopes of youth.

Bring me the professional soldier and wither every ideal devotion of his heart, and send him forth to plant infidelity and crime among men.

Bring me the minister of the Gospel, and I will defile the purity of the Church and make religion a stink in the land.

Bring me the lawyer and the judge, and I will prevent justice, break up the integrity of our civil institutions, and the name of law shall become a hissing and a by word in the streets.

Bring me the young woman, and I will destroy her virtue and return her to you a blasted and withered thing, and an instrument to lead others to destruction.

Bring me the mechanic and laborer, and his own money—the hard-earned fruit of toil—shall be made to plant poverty, vice and ignorance in his own happy home.

Awaiting your reply, I am  
Yours truly,  
A SALOONKEEPER.

Who Will Say He Had No Reason?  
"You dog of a Christian" was the salutation that a Bedouin Arab daily addressed to a French officer whom he had taken prisoner. One day the officer's patience gave out, and he exclaimed angrily:  
"Be silent, infidel, and cease to insult me. I am your prisoner, it is true, but I am a man as well as you and much more of a man."  
"You a man!" replied the Arab, with contempt. "No, you are a dog. For these six months you are my slave, and I have never once seen you pray. Have I not reason to call you a dog?"—Holy Family Church Calendar.

### CATHOLIC NOTES.

Catholics, Methodists, Congregationalists and Baptists recently held a meeting in St. Peter's Catholic Church at Beaver Dam, Wis., and inaugurated a meeting for the abolition of the treating habit and the enforcement of the law against the sale of liquors to minors.

A magnificent ostensorium, valued at more than \$10,000, has been presented to the Cathedral of Providence, R. I., by the Bishop, priests and parishioners. The splendid gift represents the various contributions of gold, silver, jewels and monetary offerings of about two thousand of the laity.