

# The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, SEPT. 27, 1899.

Vol. XXVIII, No. 34

## Calendar for Sept., 1899.

MOON'S CHANGES.  
New Moon, 4th, 11h. 21m. p. m.  
First Quarter, 12th, 6h. 37m. p. m.  
Full Moon, 19th, 8h. 19m. a. m.  
Last Quarter, 26th, 10h. 50m. a. m.

D	Day of Week	Sun rises	Sun sets	Moon rises	High Water
1	Friday	5 28 30	1 54	8 02	8 02
2	Saturday	30 28	2 25	8 51	8 51
3	Sunday	31 28	3 57	9 40	9 40
4	Monday	32 24	4 28	10 29	10 29
5	Tuesday	33 22	5 10	11 18	11 18
6	Wednesday	35 20	5 49	12 07	12 07
7	Thursday	36 18	6 28	0 55	0 55
8	Friday	37 16	7 08	1 44	1 44
9	Saturday	38 14	7 48	2 33	2 33
10	Sunday	40 12	8 27	3 22	3 22
11	Monday	41 10	9 06	4 11	4 11
12	Tuesday	42 8	9 45	5 00	5 00
13	Wednesday	43 6	10 24	5 49	5 49
14	Thursday	44 4	11 03	6 38	6 38
15	Friday	45 2	11 42	7 27	7 27
16	Saturday	47 11	12 21	8 16	8 16
17	Sunday	48 5	1 00	9 04	9 04
18	Monday	49 5	1 40	9 53	9 53
19	Tuesday	51 1	2 19	10 41	10 41
20	Wednesday	52 53	3 12	11 30	11 30
21	Thursday	54 51	4 05	12 19	12 19
22	Friday	55 49	4 48	1 08	1 08
23	Saturday	56 47	5 31	1 57	1 57
24	Sunday	58 45	6 14	2 46	2 46
25	Monday	59 43	6 57	3 35	3 35
26	Tuesday	6 0	7 40	4 24	4 24
27	Wednesday	1 39	8 23	5 13	5 13
28	Thursday	2 38	9 06	6 02	6 02
29	Friday	3 33	9 49	6 49	6 49
30	Saturday	4 34	10 32	7 38	7 38

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## Music and the Work of the Priesthood

(W. Jacobkottler, in Liverpool Catholic Times.)

Medical men sometimes say that, for a person who finds himself afflicted with a serious ailment, the first steps towards recovery is a frank acknowledgment of being ill. If you say: "Oh, there is nothing the matter with me," and go on living in your usual way, you will not get better—the probability is that you will get worse. There are too many people with us who say: "There is nothing wrong with our Church Music; let there be liberty in the matter." The word "liberty" has always a seductive charm for the human ear: it was even so with our First Parents. Up to the present we have had liberty—may it may almost be called license—and it often bears strange fruit. Thanks to it, we may have the "O Salutaris," "Litany," and "Tantum Ergo" set to music made by rote, without a spark of inspiration and artistic value, and utterly ridiculous as an adequate expression of the text, and it does happen at a Benediction service, when special circumstances bring people to a church from far and near, that they have to listen to a chorus and a march, which as trivial, commonplace secular musical compositions could hardly be surpassed. A march is pre-eminently secular music, and, as such, it is out of place in the church. For if a march, why not a dance? There are waltzes and polkas by Chopin and others which frequently figure in the programmes of the best concertos. The greatest exponents of the day perform them, and they are favorites with people of musical culture. If music is to be introduced into the church which makes us forget where we are, let it be a classical polonaise rather than a meretricious march. But the "libertarians in dubis" is not to be applied to a matter on which there is an abundance of ecclesiastical legislation, and on which we have such emphatic utterances from our present Holy Father and from his predecessor. Within the lines laid down by the church, there is ample room for all the moods of the composer, and there is no excuse whatever for kicking over the traces. A Palestinian found no difficulty in composing Masses by the score, never thinking of taking liberties with the precepts of the Church; nor have others after him to the present day considered them an unbearable yoke.

The article in the Irish Ecclesiastical Record, of which I have adopted the title, says: "Those who take part in the controversy as to the most suitable music for Catholic Churches may simply be divided into two classes. One class advocates the rigorous banishment of the finest of the sacred composition of such men as Mozart, Haydn, Rossini, Beethoven, and Weber from our choirs. They tell us that matters will never go right until we return to the severity of strict Gregorian in our churches. Another class of writers maintain that the compositions of Mozart and the other famous artists just mentioned are eminently suited to the requirements of our churches, and that they are completely in harmony with that sense of beauty, sweetness, and majesty which pervades all things Catholic." Though I am fairly well read in the literature of this controversy, I have never come across anyone of authority clamouring for such a foolish thing as "Gregorian only." The great widespread Cecilia Society, in the first paragraph of its rules, states the object of that society to be "the promoting and furthering of Catholic Church Music in accordance with the mind of Holy Church, on the basis of the liturgical rules and precepts," and that consequently it concerns itself first with the Gregorian chant, as the Church's music by excellence; secondly, with mensural Church music of ancient and modern times." The above-quoted paragraph leaves an impression on the reader as if the contention simply reduced itself to a question of taste: truly an astounding assertion! Liturgical music is no more a matter of arbitrary choice than the color and shape of the liturgical vestments. The compositions of the above-named famous artists may be "completely in harmony with a sense of beauty, sweetness, and majesty," but the cardinal point is: "Have they the first requisite of all liturgical music—that of being in harmony with the precepts of the Church?" The question cannot possibly be answered in the affirmative; they will seldom be found to be in concord with the Decree of the Fourth Synod of Westminster (1873), which says: "We command that banished music be severe and simple; that the words be intelligible; that there be no frequent repetitions, no additions, omissions, or change in the sacred liturgy, and that the singing should be of such length as

not to necessitate an interruption in the course of the Mass, save where the Rubrics so permit." And this Decree is no more than the will of the Church often expressed by her supreme authority, from the Council of Trent to Pope Leo XIII. who ordered that "all musical compositions need in church should be impregnated with the spirit of the sacred service at which they are used, and should religiously correspond with the meaning of the ritual end of the words." It would be more correct to say that the two classes of which the article in the Irish Ecclesiastical Record, speaks of those who wish to see the enactments of the Church observed, and those who through want of care, or of proper instruction, speak and act in contravention of them. We of the present day are not responsible for it that a pseudo-ecclesiastical style of music has been allowed to get a footing in our churches: nor can the usurper be dismissed with a stroke of the pen, at a moment's notice, but deliberately to ignore the precepts of the Church brings us under the censure. Music which is not in obedience to the precepts of the Church can never be said to be for the glory of God and the edification of the people.

Nor can it be doubted but that the cause of religion suffers through these contraventions of the Church's precepts, so common with us. St. Bernard, who complained of certain singers of his day that "they sing to please the people rather than God," said: "It is no slight loss of spiritual grace to be distracted from the profit of the sense by the levity of the chant, and to have our attention drawn to a mere vocal display when we ought to be thinking of what is sung" (From the Bishop of Newport's Pastoral Letter on Church Music: C. T. S. publications). And would it not be well to listen to "the sound of the voice that is still?" At the Nottingham Congress last year the late Dr. Luke Rivington observed that after he had become a Catholic the state of our Church Music had been a great disappointment to him; it had often given him a shock, and he gave it emphatically as his opinion that many warring on the threshold of the Church were kept back by the profane, worldly character of much of the music that is supposed to be in honour of the Real Presence. Surely this is worth thinking about!

"Cannot Conquer the Philippines."  
The problem of Philippine conquest is not a military one. This country undoubtedly has the physical force to make the islands a desolation and call it peace. We can harry their coasts. We can ravage their fields. We can drive their fleeing inhabitants to mountain fastnesses, and dash their little ones against a stone. If it is a mere question of brute strength—of money and men and ships and guns—we can employ it without limit. We can kill and burn and destroy like avenging of God. No one doubts that. Mr. McKinley, in boasting of the new forces he has got together for bending the Philippines to his will, is only glorying in a full-grown man might in his ability to break every bone in the body of a stout waif. The disparity is too glaring. If we exert our giant strength to crush the Philippines, we are, undoubtedly, it. But what we assert is that it is not a question of mere force majeure. There are moral obstacles in our path more terrible than an army with banners. If we wage a war of extermination against the Philippines, they have invisible allies, mightier than all the battalions, that tread the earth, so that they that be with them are more than that they be with us, and we can never conquer them.

We cannot conquer the Philippines because we cannot march over the dead bodies of our national leaders and prophets and heroes; cannot look into the grave and troubled face of Washington bidding us remember that "the basis of our political system" is the right of a people to make its own government, and urging us to exhibit to the world the "too novel example of a people always guided by an exalted justice and benevolence;" cannot,

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in Lincoln's presence, "asked just God's assistance" in the effort to "bestride the necks of a people because they will be better off for being ridden;" cannot, with McKinley leading us, do what he said would be an act of "criminal aggression;" cannot welcome and applaud Dewey, "without going in the teeth of his saying, 'Rather than make war of conquest of this people, I would up anchor and sail out of the harbor.'"

We cannot conquer the Philippines because we cannot use any of our historic battle cries in the fight against them; cannot allow our soldier to give one counter-slogan of liberty while pursuing them; cannot arm our officers and men with the triple armour of a just cause; cannot nerve our troops with a hatred of the enemy nearly as intense as their hatred of the cruel and repellent work they are set to do; cannot look upon a victory except with shame that it is won over a foeman so unworthy of our steel; cannot ask a beaten army to surrender and trust to our good faith; lest the taunt be thrown in our face, as it was in President Sherman's by a Filipino envoy, that American good faith is not a thing to be considered seriously.

We cannot conquer the Philippines because the country and Congress will not give the president the money necessary to perse in his ruthless work; because an outraged public sentiment will demand that he quit doing what he went to war with Spain to stop her doing; because hardened taxpayers will protest against being made to pay for shot and shell to do the work which wise statesmanship should be able to do without the firing of a gun; because we are too great a nation to trample on the weak, too free a people to permit claims to be rested on another race by our agents in our name, and too jealous a Republic commonwealth to see our blood and treasure poured out in distant lands for the benefit of a favoured few.

And if, in spite of all, the work of conquest and extermination is pushed to its bloody end; if the last Filipino town goes up in smoke and flame; if the last armed native is brought to bay in swamps or pass, and falls under our volleys; if it is the pitiless hall of our bullets, may well exclaim: "Americans, you have not conquered us, you have conquered yourselves in our ruin you have pulled down the pillars of your own temple of liberty; in beating us down you have trampled upon your own history and principles; in destroying our republic you have destroyed your own."—New York Nation.

A Congressional minister, who spent nearly six months in the Philippines and had exceptional opportunities for obtaining information, has furnished one of the clearest and most impressive reviews of the situation in the islands that has yet been given. He declares that he is an impartial witness, seeking only to let the truth be known, and contending that the American people have not learned the facts of the Philippine War. The report of the much-lauded Peace Commission the Rev. Dr. MacQueen characterizes as "the veriest farce imaginable."

Countless volumes of reports of that Commission will be printed; the expense of the Commission amounts to many thousands of dollars, and it did not do ten cents' worth of good. The members of the Peace Commission established themselves in a comfortable palace in Manila and invited the Philippine to come in and talk to them. Day after day, week after week, they sat there and listened to platitudes and fairy tales as to the wishes of the natives, recited by marionettes and emissaries sent in by Aginaldo Col. Denby was too old to act on that Commission; General Otis was too busy with other matters, and also Dewey's hand. Prof. Worcester was too scientific (he was always looking for bugs and taking photographs). Prof. Sherman was the only active man, with the exception of Admiral Dewey on the commission; and I know that Dewey, was disgusted with the farce. Only one member of that commission ever saw the firing line, and he was there by accident. Prof. Sherman left the Commission for the simple reason that he could not agree with the tactics of General Otis.

It has been asserted times without number that the Philippine is a losing heart in the struggle, and that many of them are now willing to accept American rule. Dr. MacQueen contends that these assertions are utterly without foundation.

The report that Aguinaldo's forces is disintegrating is misleading; on the contrary, recruits are flocking to his standard. There is not a Filipino in the island that wants the American form of government. There was a time when the conquest of the islands might have been completed with comparatively little bloodshed, and that was immediately after Dewey's victory. Since that time the poetry has been such as to encourage their resistance.

Dr. MacQueen warns the American people against an alliance with England, whose professions of friendship for us are as little to be relied upon as the reported good feeling of Germany. Both are waiting to see the end, and waiting for any opportunity that may present itself to take advantage of the situation.

It will not do for the United States to place too much reliance in England's expressions of amity and good will. Germany and England are watching us closely; and there is a suspicion that they are arriving at the conclusion that we are doing in the Philippines exactly that thing we chastised Spain for doing in Cuba; and with that precedent established, they are only waiting an opportune moment to interfere. But their interference will be from jealousy of trade relations.

We have quoted Dr. MacQueen at length because he is qualified to speak on the situation in the Philippines, and because his testimony confirms that of other impartial witnesses.—Ave Maria.

The land of the Czar is the land of dramatic legislation. The Czar's chambers, colleges and university students have practically claimed the privilege of exemption from the law of the land, and have commonly indulged in street-fights, riots, and the other popular disturbances made painfully familiar by the students of secular institutions in this country. But Russians do not look with indulgence on the antics of exuberant youth, and a law has been passed empowering colleges and universities forcibly to draft refractory students into the Czar's army for a period of from one to three years. The idea is a good one, and might well be adopted in our country, now that we have committed ourselves to a policy which makes a large standing army an absolute necessity.—Ave Maria.

The death of Cardinal Vierge, Cardinal Penitentiary, recalls the fact that among the duties of the cardinal holding that office is to visit the three major basilicas in Rome—St. Peter's the Vatican, and St. Mary Major—during Holy week. Seated on a throne prepared for him near the high altar, he announces that he is prepared to hear the confessions of all who desire to confess publicly. Needless to say, the offer is seldom taken advantage of in these days, and the survival of this old custom is merely another remarkable instance of the tenacity of Roman tradition. The Cardinal Penitentiary in his last agony, but his chief duties have reference to dispensations and absolutions in certain extraordinary cases.—Ave Maria.

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