

COWAN'S
CHOCOLATE
CAKE ICING
CREAM BARS
 etc.
 Absolutely Pure Goods
THE COWAN CO. Limited
 TORONTO

The Catholic Register

SMOKERS
CIGARS Ten Cent Goods
 Sold for Five
 Cents Each.
MY OWN MANUFACTURE
ALIVE BOLLARD
 127-129 Yonge St.
 Old Store 129 Yonge St.

VOL. XII., No. 42

TORONTO, THURSDAY, OCTOBER 20, 1904

PRICE FIVE CENTS

REFORM OF CHURCH MUSIC

The Summer School at Appuldurcombe

An interesting article upon the Gregorian Movement in England and Ireland has appeared in the "Verite Francaise" from the pen of M. Hermeline, Professor at the Catholic Institute, Paris. Having described the history of the movement in these countries, M. Hermeline writes: "The ground had already been prepared there when two events occurred which were destined to give a great impetus to the existing movement. The first was the removal of Solesmes to Appuldurcombe, in the Isle of Wight, an event which transferred to England the centre of Gregorian studies and the model rendering of Plain Song; the second was the 'Motu Proprio' of Pius X. There have been, and there still are, complaints against this act of the Pope amongst Catholics beyond the Channel; but on the whole, and especially in Ireland, there was a noteworthy readiness to bow to the decisions of the Sovereign Pontiff.

It was then that, in his love for Plain Chant, Father Moloney conceived the idea of gathering priests and choirmasters to hear the office as sung by the Benedictines, and to get instruction from them at Appuldurcombe. Imitating a custom common in England, and even more so in America, he had it announced in the newspapers that there would be held at Appuldurcombe, during the last fortnight in August, a summer school for the study of Gregorian Plain Song.

The summons was obeyed. From the 15th of August all the available rooms in the little village of Wroxall, situated about a quarter of an hour from the abbey, had been engaged, and several who came later were obliged to find lodgings in the neighboring town of Ventnor. At the first conference there were about forty-five persons. Others came subsequently, and the number of those who took advantage of the lessons rose to sixty-three. There were ecclesiastics, organists, choirmasters, from various places in England, and especially from Ireland. Even America was represented. The lonely road leading from the monastery to the village was darkened four times daily by a procession of priests and musicians, carrying their books under their arms, and discussing the revelation they had found in the new Plain Song; and in the evening the streets of the village were filled by Irishmen of fine proportions and athletic forms.

The first point in the programme was assistance at the offices, in which Plain Chant was heard in its living function; and the first High Mass was a Requiem sung unaccompanied, which at once held and confused the listeners. For, apart from the beauty of those melodies of the Mass for the dead, Plain Chant would seem to produce most effect when unaccompanied. Then there was the teaching proper. This consisted of two addresses of general interest, one by Mr. Booth on the history of Plain Song, the other by Father Moloney on the aesthetics of Church music, and then of a series of practical instructions, in which the lecturer, turning his knowledge of English to account, made clear to his hearers how necessary it is to forget the notions of modern music in order to understand Gregorian melody, and especially its rhythm.

The members of the Summer School were allowed by the Prior to visit the workshop, in which the monks work under his direction at the preparation of the Vatican edition. There numerous MSS. are gathered, borrowed from many sources for this purpose, and amongst them are the famous Antiphoners of St. Gall. The MSS. which could not be borrowed are represented by copies or photographs, and two monks are at present travelling in search of MSS. to reproduce; and in this manner there have already been accumulated, and there will continue to be accumulated hundreds of witnesses to the Gregorian tradition. To collect them is something, but to collate them is another thing, and one which demands not alone the patient labor of one monk, but that of a whole body. They write on another close-

ly-lined sheet of paper all the readings of a melody in the different MSS., in such a manner that the same neumes are exactly above one another, in columns separated by vertical lines, so that you can thus take in, at one glance, the history not only of a melody, but of each group of notes in that melody. The next thing is to reduce these varied elements to one—to note the resemblances, to choose between the variants, by taking account of several considerations, but especially of antiquity, and to present this work to the Commission charged with the duty of fixing the official text of the chant of the Church. Several thousands of these tables of comparison have already been written by the young monks employed by the Reverend Father Prior; for the work was undertaken in view of a critical edition, long before there was any question of the Vatican edition.

The members of the Summer School were able to understand, by casting a glance over the MSS., or even over any one of these tables, the evolution by which, in the course of centuries, the square notation, and then the modern, rose out of the neume. To the uninitiated the neumes are a kind of mysterious hieroglyphics, points and little lines apparently without a motive, and crawling like earthworms over the text to be sung. Even to the initiated they do not betray the whole secret of the melody; they indicate, in fact, the number of notes, and whether these rise or fall, but not precisely to what extent. Then there comes the appearance of a red line, above or below which the neumes wind; the indications grow more definite; other lines are added to the first, and the meaning is clear; the points or the lines become squares or lozenges grouped together like the ancient neumes of which they keep the names. All this ancient lore was certainly something very new to most of the members of the Summer School.

But as Plain Chant has not been finally buried in the dust of libraries, and as it lives still in the liturgy of the Church, it is not enough to see how it was written; you must also hear it sung. In addition to the choir offices the Father Prior was kind enough to enable his pupils (if indeed we should give that name to men some of whom had bald heads) to hear some especially striking pieces, which he had rendered by some of his best singers in the Chapter Hall. It was a performance of extraordinary beauty of which no idea can be formed by persons who have only heard the slow and disfigured plain chant of our churches. They sang first two of those sequences to the Blessed Virgin, of exquisite delicacy, which the musicians of the middle ages composed in a kind of ecstasy of love for Our Lady; then some pieces of a stronger, fuller beauty, and of more ancient origin, for instance the Easter Alleluia with its superb finale, and the great Christus factus est of Holy Week, so poignantly beautiful in its description of the sufferings of the Passion, and so triumphant in the sweeping movement of its second part; proper quod et dedit illi omen quod est super omne nomen. When you hear such a piece sung as it should be, you may fairly ask if ever musical inspiration has risen to greater heights.

All were delighted with the welcome and the lessons given to them, and with the singing of the monks, Mr. Donnelly, the Bishop Auxiliary of Dublin, who had spent eight days at the school, expressed the general feeling in the speech which he made before he left, to a gathering of the members. The same sentiment was expressed at a "tea" which was given, in the English fashion, by the Abbey to its guests. The Father Abbot received the thanks of the Summer School in French, Irish and English. He himself expressed the joy which he felt at receiving the members, and his sorrow at being unable to receive them at Solesmes. And Father Moloney, radiant at the success of his idea, accompanied to the station the different groups of visitors as they left, happy as they heard more than one say to him—'Until next year!'

PERSONAL

Mr. Thomas Ruddin, the Catholic alderman for Liverpool, England, was in town a few days ago, visiting Mr. M. P. Mallon from whom he receives his Canadian stock.

Miss Cecelia O'Grady, the popular clerk at the Parliament Buildings, has returned from a most enjoyable trip to the World's Fair. She was accompanied by her sister, Mrs. Rowson of Boston, who, after a further visit in Toronto and Burlington, has returned to her eastern home.

The Conservative Path

Many years of experience convinced us that conservative methods are best—best for us and best for our customers. Our policy is to conduct the business of the Corporation along the most conservative lines. In every transaction safety has been placed above every other consideration. This is purely an Investment Company, not a speculative institution.

INTEREST IS ALLOWED ON DEPOSITS AT 3 1/2 PER CENT. PER ANNUM COMPOUNDED HALF YEARLY.

CANADA PERMANENT MORTGAGE CORPORATION
 TORONTO STREET, TORONTO

HISTORY OF STOLEN COPE

Mrs. C. E. Jeffery, writing in The Catholic Times, gives some interesting reflections upon the history of the Ascoli Piceno cope, now on exhibition at South Kensington, London, which was presented by Pope Nicholas IV. to the Cathedral of Ascoli Piceno, his native town. I see that a commission is to be sent by the ecclesiastical authorities to examine it, and, if it proves genuine, Mr. Pierpont Morgan is to be invited to state how he became possessed of it. It will be remembered that this cope was stolen from the Cathedral at Ascoli two years ago, and the affair is causing much discussion abroad as well as at home. It is believed that many other interesting and valuable relics that have mysteriously disappeared from churches in Italy and elsewhere have found their way to South Kensington. Describing the embroidery on the cope, a correspondent of the "Times" says: "One of the roundels or compartments gives a representation of the British king, St. Lucius, of iconographical rarity." I presume that this St. Lucius is the British king who "in 183, when Pope St. Eleutherius governed the Universal Church, sent envoys to Rome beseeching the Pope to despatch missionaries to baptise himself and his people." This is interesting, especially as one of our Anglican correspondents appeared to think I had invented St. Eleutherius, or at least that he was a mythical personage, a figment of the "Roman" brain.

By the bye, the interesting and learned correspondence to which this cope has given rise in the press, and especially in the "Times," and the conjectures formed as to its history, must have been as gall and wormwood to the "Church Times" and the promoters of the fiction that "England was never at any time Roman Catholic." It could not have been pleasant or conducive to belief in that fiction, for instance, to read the following: "This splendid vestment should interest all Englishmen. How came so fine a specimen of opus Anglicum to be presented by a late thirteenth century Pope to the Cathedral of his native town? It is not possible to say; but there is one fact which may help to explain the existence of this cope in Papal possession to which attention has not yet been drawn. Of the nine Cardinals created by Nicholas IV., who reigned from 1288 to 1292, two were Englishmen—Bernard, a Canon of York, Bishop of Osimo and Legate of Sicily, created Cardinal Bishop of Palestrina in 1288; and Theobald d'Etampes, a Cardinal priest in 1288; and Theobald d'Etampes, a Cardinal priest in 1288, the date of whose death is variously given as 1289 and 1298. Is it not probable, then, that the cope was a present to the Pope from one of these (English) ecclesiastics?"

Again, another correspondent of the "Times" says: "It was not unusual for English Bishops in the following century to send copes as presents to the Popes. Thus Walter Reynolds, Archbishop of Canterbury, sent to the Pope in A.D. 1322 the gift of a precious cope by the Papal penitentiary, John de Grotham (Col. Papal Letters II., 448). In 1332 John Hothan, Bishop of Ely, received the thanks of the Pope for the present of a sumptuously embroidered cope (Col. Papal Letters II., 511). In 1360 Bishop Grandisson, of Exeter, made his will, with the following bequest: 'I bequeath to our Lord the Supreme Pontiff a cope exceeding precious, of violet velvet embroidered with images, as well as my beautiful orphrey' ('Register,' edited by Prebendary Hingston Randolph, part III., p. 1,514).

Somehow or another, these facts do not seem to fit in with the "Catholic, but not Roman" theory; for if England were "never Roman Catholic," as the "Church Times" tells its readers, how on earth was it that the Pope made an English Canon of York Cardinal Bishop of Palestrina? And how came an English ecclesiastic,

CHURCH AND STATE IN FRANCE

A correspondent of the Paris Gaulois at Baltimore has had an interview with Cardinal Gibbons and obtained his opinion on the question of Church and State in France. Cardinal Gibbons, who, it appears, speaks good French, being questioned as to what he thought would come out of the separation of Church and State, said he could not venture to express an opinion, as France and the United States were two such different countries. Asked, however, what would be his attitude if he were a French Archbishop, the Cardinal replied that he would do his utmost to prevent the denunciation of the Concordat. He would speak differently if France had a government like that of the United States. He emphatically declared himself to be a partisan of a free Church in a free State. But would they in France have that liberty? He doubted it. What little he knew of the French Government led him to believe on the contrary, that the Church would have no liberty at all, and that separation would only be the beginning of fresh persecution. It was not sufficient for the Church to possess liberty; it was necessary also that it should be respected.

In America, the Cardinal continued, the Church never lacked the consideration of those who ruled the people. The American Government seemed, on the contrary, to make a point of showing it special regard, and seized every opportunity of proving their esteem for it. If the Church was so prosperous it was because it possessed not only liberty, but, above all, universal respect. Unfortunately, if once the Concordat were denounced in France, it would have neither one nor the other.

Cardinal Gibbons also called his attention to the fact that the financial conditions in France and the United States were entirely different. In America the Church was rich and self-supporting through the numerous gifts made by the Faithful. The latter consisted of two categories. There were the English, Irish, and Poles on the one hand, who were the more numerous and gave freely; on the other hand there were the Italians and the French, who never gave anything to the Church because they knew that in their own country the priest was paid by the Government, and consequently looked upon him as a State official. A generation would be required to teach these latter the duties they had contracted towards the Church. In the event of separation in France, years would be required to make the people understand that they ought to pay for their public worship and their priests. His Eminence anticipated a sad time for the French clergy. In the meantime he was fully persuaded that, thanks to its intellectual value and the spirit of self-sacrifice of the French priests, the Church would eventually triumph. France was not yet ripe for separation, but, come what might, Cardinal Gibbons was sure of the ultimate victory of the Church.

Back From Ireland

Rev. Father Kehoe, rector of St. Mary's Cathedral, Kingston, has returned home after a six months' visit to Ireland and Europe.

Bishop Grandisson, of Exeter, to bequeath his "cope exceedingly precious, of violet velvet, to our Lord the Supreme Pontiff?" We don't hear of Dr. MacLagan of Dr. Davidson making presents of "precious copes or beautiful orphreys" to our Lord the Supreme Pontiff, Pius X. And if not, why not?—supposing, of course, they belong to the same Church as their predecessors, who did. Do Ritualists never ponder these sort of things in their hearts?

SISTERS OF CHARITY MOBBED IN ARIZONA

Object to Their Adoption by Mexican Catholics—Trouble Laid to Religious, not Race, Prejudice

The following startling story appeared in "The Sun," New York, Thursday of this week:

Three Sisters of Charity, four nurses and Dr. M. Whitney Swayne left this city for Clifton and Morenci, Ariz., with forty young children from the New York Foundling Asylum, intending to place their charges with Mexican families in that neighborhood. The Sisters and nurses got back yesterday, nervous wrecks. They had been mobbed, threatened and run out of town, and had left nineteen of their charges in the hands of the Americans of Clifton, "kidnapped from us out and out," the Sisters say.

The authorities of the founding asylum didn't know it, but Clifton is one of the places where the old West lingers. The people in those parts carry their guns in front ready for action, and they use them. There is a big Mexican population; but the whites—the born Americans—look upon a Mexican in those parts as a Georgia Democrat looks upon George Washington Jones, colored, or as a Californian looks upon a Chinaman.

The Sisters didn't know that, though. They were going on a report made by the Rev. C. Maudin, a Catholic priest of that district, who said that Mexicans would make excellent Catholic foster-parents for the children. They had twenty children destined for Clifton and twenty for Morenci. In just this way they have placed foundlings all over the West.

They got to Clifton late at night. The new foster-parents were waiting for them at the station. They wouldn't wait until morning, they wanted the children at once. Finally sixteen were handed over and four were taken to the hotel. Next morning, with the twenty-four children, the party drove over to Morenci and left fifteen. It was agreed, say the Sisters, that all the homes were to be inspected later and the children taken away if the foster-parents were not treating them well.

About the time they got back to the hotel at Morenci with their leftovers, say the Sisters, things began to happen. Two big men in leather caps and with conspicuous guns came into the hotel and ordered them to take the children away from the Mexicans. They said that they were deputies. The Sisters shudder when they recall the official language of the "deputies."

To keep the peace, the Mexicans brought the children back, all fifteen. About that time, trouble broke out in Clifton. The Americans objected to "farming out white babies on Mexicans." When they heard that the two Morenci deputies entered the hotel and arrested both Dr. Swayne and the Rev. E. Maudin, the priest, said Mother Theresa Vincent, of the founding asylum, yesterday, "but talked about law they said: 'We're the law here.' 'They said other things to the Sisters which can't be repeated,' added Mother Theresa.

The doctor and the priest got bail and went back to Clifton. A mob, headed by officers of the law, got hold of them and made them take all the sixteen children there away from the Mexican families and round them up at the hotel. At 11 o'clock in the morning the mob broke in, took all sixteen from the hotel and parceled them out among American families. The Sisters weren't consulted, they say.

On the same morning the two officers of Morenci and their friends, all showing guns, made very free with the Sisters' quarters in Morenci. There were nine children there. "They walked through the place as they liked," said a Sister yesterday, "and when one of them saw a pretty child whom he liked he just took it. We begged them to stop, but they laughed and swore at us. One of them said:

"What is a Sister, anyway? They carried off three children altogether." The mob in Clifton grew. They offered no violence, but every one had a gun, and they rambled through the Sisters' rooms in a steady procession. Here again, say the Sisters, they used the common Western variety of profanity and showed no respect for sex or cloth. All night half-drunken men invaded their rooms and kept them up, and at 5 o'clock in the morning an officer warned them that if they didn't leave they would be killed.

Dr. Swayne talked to the mob and finally struck a compromise. If they left town at once they would be allowed to take away the twenty-one children still in their hands, but the three kidnapped at Morenci and the sixteen apportioned at Clifton

POPE PIUS X. AND THE FREE-THINKERS

The following is a full translation of the Holy Father's Letter on the Free Thought Conference. It was written in reply to Cardinal Respighi, his Vicar-General.

My Lord Cardinal.—A new cause of pain has been added in these days to the many trials that the government of the Universal Church brings with it, especially in our times. We have learned with infinite regret that the so-called cultivators of Free Thought have met in Rome, and the unhappy echo of their speeches has only too strongly confirmed the malevolence of the designs they revealed when simply announcing their congress. The intelligence with which it has pleased the Creator to enrich us is a noble gift, but it is a sacrilegious insult to the Creator Himself to attempt to withdraw it from all dependence upon Him, or to exalt it so as to make it reject, the direction and strength of supernatural truth.

The gravity of the insult is immensely increased if we remember the place in which it has been offered, and the external pomp with which it has been accompanied. Is not Rome the city destined to preserve the deposit of the Faith? It matters not that the infernal powers cannot prevail against the Church, their combination at a Congress of Free-thinkers, to which an international aspect has been given assumes the character of an outrage and a provocation, and we need not say that it takes away from Rome the title of "the peaceful and respected See" of the Vicar of Jesus Christ.

We take to ourselves the insult offered to God and accept all its bitterness in our heart. But not as a mere relief to our sorrow do we today address you, my lord cardinal. We readily recognize that even at this sad hour the Lord has been pleased to comfort us with an imposing manifestation of filial sentiments the clergy and people in all parts of Italy having vied with one another in drawing close to us, and protesting against the fresh insult offered to God and religion. But it is our wish that for the evil we deplore there should be prompt and ample reparation where it was committed.

For this purpose we appeal, my lord cardinal, to the zeal of which you have at all times given us most noble proof, and we request you to see that solemn services of reparation are held in Rome for the outrage lately offered to the Divine Majesty by the International Congress of Free Thought. We feel sure that our children in Rome, opportune stimulated by you, will correspond with our desire as the holiness of their faith requires, and as even the honor and good name of their city appear to demand.

Meanwhile, as a pledge of our particular goodwill, we impart the Apostolic Blessing to you, my lord cardinal, with all our heart.

From the Vatican, September 21, 1904.
 PIUS X., POPE.

Romantic Marriage

The London Daily Mail contains the following: "There is a romantic element in the marriage which has just taken place in Dublin of Arthur Allan, son of late Hon. G. W. Allan, senator, of Toronto, Canada, and Miss Mary Cecilia O'Driscoll, daughter of Capt. O'Driscoll of Cork.

"While in England some time ago Mr. Allan was smitten with illness, and the services of a trained nurse were requisitioned. Miss O'Driscoll was the nurse, and the patient fell in love with her.

"He proposed and was accepted, and subsequently was received into the Roman Catholic Church by the Jesuit Fathers."

Mr. and Mrs. Allan arrived in the city a few days ago and are to take up their residence here.

had to stay. The mob, still making threats, chased them to the station. They distributed their charges in Kansas and came back to New York. Dr. Swayne was so broken by the experience that he had to stop on the way to recuperate, and the nurses say that they wouldn't go through it again for all Arizona.

Mother Theresa Vincent declares that she is going to take legal action to get the nineteen children back. She is especially indignant about the three removed by main force in Morenci. They are all under 4 years of age.

"Race prejudice was the trouble, wasn't it?" one of the Sisters was asked.

"No," she said. "Religious prejudice, mostly."

STUDY by MAIL

The well-known CENTRAL BUSINESS COLLEGE OF TORONTO, is giving the very best mail courses obtainable, in all Commercial subjects, including Advertising and Illustrating, as well as a special course for the CHARTERED ACCOUNTANT'S EXAMINATION.

This college has a continental reputation for thorough work, and is the largest and best representative Canadian Business School, and anything it does is always well-done.

If a member of its field force is not convenient, anyone interested in Correspondence Instruction may obtain a copy of prospectus on application to the

Correspondence Department
CENTRAL BUSINESS COLLEGE
 Yonge and Gerrard Sts.
 Toronto.
 W. H. SHAW, Principal.

DONNELLY'S
FURRIERS

Fur time is now at hand. Write to us for our new Catalogue if you intend to purchase by mail. Call at the big Showrooms.

The
W. & D. DINNEN CO.
 Limited
YONGE & TEMPERANCE
 TORONTO

Exactly Where It Came From—

GENUINE SHANNON SYSTEM may always be found exactly where it belongs, because it's just as easy to return it to its right place as to a wrong one.

The Shannon System has advantages of safety and convenience provided by no other method.

Would you like descriptive booklet?

The Office Specialty Manfg. Co.
 55 Yonge Street, Limited
 Factories Newmarket, New Toronto.
 47-49 Wellington St. West, Toronto.

ESTABLISHED 1855
CELEBRATED LEHIGH VALLEY COAL
P. BURNS & CO.
 WHOLESALE AND RETAIL

COAL AND WOOD MERCHANTS

HEAD OFFICE
 44 KING STREET EAST Toronto, Can.
 Long Distance Telephone Main 131 and 132

OFFICE AND YARD:
PRINCESS STREET DOCK
 Telephone Main 193

OFFICE AND YARD:
CORNER FRONT AND BATHURST STS.
 Telephone Main 449

BRANCH
 OFFICES:
 439, Yonge Street—Telephone Main 3298
 572 Queen Street West—Telephone Main 139
 304 Queen Street East—Telephone Main 134
 429 Spadina Avenue—Telephone Main 2110
 1319 Queen Street West—Telephone North 711
 374 Coll St. E.—Telephone North 1179
 324, Queen Street West—Telephone Main 1409

THE ONE PIANO

That's the expression used by the greatest musicians to mark the exclusive place held by the

Heintzman & Co.
PIANO

MADE BY
 Ye Olds Firms of Heintzman & Co.

For over fifty years we have been giving experience and study to the perfecting of this great piano.

Piano Salon: 117-117 King St. W., Toronto