

## RULES FOR CHURCH MUSIC.

## SOMETHING FOR OUR CHURCH CHOIRS TO PONDER OVER.

Music Drawn From Theatrical Sources Is Forbidden—"Polyphon" and "Chromatic" Music.

The documents published by the Congregation of Rites relative to the whole question of church music are summarized by The Catholic Times as (1) a decree on the liturgical chant; (2), a list of general regulations to be observed, and (3), an instruction to encourage the study of sacred music and to prevent abuses. With regard to the question of plain chant it is decided that the Medicis editions of missals, graduals, vespers and anti-phonaries are the authentic ones. These have already been approved by Pius IX., May 30, 1873; by Leo XIII., November 15, 1878, and by the Congregation of Rites, April 26, 1888, as alone containing the chant practiced by the Roman Church. The present decree, while urging the bishops to adopt the same usage for the sake of uniformity, does not prohibit the use of other editions which have obtained the force of custom. Although not specifically mentioned in this document, I may add that Cardinal Rampolla has assured the French Ambassador at Rome that the Pustet privilege will not be renewed by the Holy See, and that French ordinaries are free to use editions of plain chant published by French firms.

## RULES FOR CHURCH MUSIC.

The twelve articles in the list of regulations are of considerable importance, but it is doubtful whether the advocates for the exclusive use of Gregorian chant will be altogether pleased with the wise directions of the Sacred Congregation. In brief, the rules given are as follows: (1) Every musical composition conformable to the spirit of the ceremony and adapted to the words and sense of the liturgy is worthy of the house of God; (2) such is the Gregorian chant, which the Church regards as her own, and the sole one she adopts in her liturgies; (3) polyphon and chromatic music, when they embrace the above qualities, may be used in sacred ceremonies; (4) the polyphon music of Palestrina and his school is worthy of approbation, so is the chromatic music cultivated by certain masters of Italian and foreign schools, and particularly by the Roman choirmasters, whose compositions have often been praised by competent authority as

## TRULY RELIGIOUS;

(5) where polyphon music, however good it may be in itself, cannot be properly rendered, it should be replaced by plain chant in ceremonies strictly liturgical; (6) figured music for the organ should be grave, harmonious and connected. Instrumental accompaniment should sustain, and not drown, the chant. Entry, exit and interludes should be accompanied by organ music of a nature analogous to the ceremony; (7) the language employed in the music should be Latin during functions strictly liturgical. Where devotional pieces are sung, the words should be drawn from Holy Scripture, or the breviary, or hymns or prayers approved by the Church; (8) in non-liturgical ceremonies the vulgar tongue may be used; (9) vocal and instrumental music of a profane character is severely forbidden in the Church, especially if drawn from theatrical sources; (10) all music is forbidden which omits any portion of the words of the liturgy, or transposes the text, or uses idle repetitions; (11) it is forbidden to divide into two separate pieces strophes which are necessarily bound together in sense; (12) organ voluntaries, called fantasias, played by ignorant organists, who know neither the rules of musical art nor what is calculated to safeguard the piety and recollection of the worshippers, are forbidden.

## HOW THE MATTER STANDS.

It is clear, then, from the above that figured and even instrumental music is allowed. Those familiar with the composition of such masters as Capocci and Meruzzi, whose works form a feature of the services held at St. Peter's and St. John's Lateran, Rome, will admit that the masses of Mozart, Haydn, Gounod, Beethoven and Hummel, all of which are of a graver character, are included as a fortiori in the approbation given to

the first named. The prohibition of the jumpy, jerky, waltz like interludes so frequently employed on the continent is something to be grateful for. The Missa de Angelis, too, is distinctly preferable to Mozart's Twelfth or Gounod's Messe Solennelle sung by a choir of two voices. The exclusive use of Latin during Mass will henceforth put an end to Offertory pieces written in Italian, French, German or the vernacular. The eleventh rule seems to imply that the "Benedictus" should be sung at the end of the "Sanctus," before the Consecration, a practice which is always observed in France and Italy.

## SAINTS OF THE MONTH.

By the Editor of the Catholic School and Home Magazine.]

ST. PETER CLAVER, S.J., Conf., Sept. 9, 1580-1654. The Apostle of the Negroes, as our Saint has been called, was born at Verdu, near Barcelona, in Spain, in June, 1580. His pious parents had formed his youthful heart in the practice of Christian virtues—and this prepared him for the great work which God destined him to perform. After preliminary studies, he was sent to Barcelona, which was then famous for its schools, that there, under learned teachers, his many rare gifts might be fully cultivated. Here he met some of the pious and learned Jesuits of Spain, and his heart was moved by the grace of a religious vocation, which, however, he did not yield to until he had received the Minor Orders of the Church, and in 1602 he entered the Jesuit Novitiate at Saragossa. In 1605 he went to Majorca, where he came under the influence of the lay brother and pastor, St. Alphonsus Rodriguez, who, conscious of God's designs upon the young religious, told him that his life-work was to be among the negroes, and labored to prepare him for his arduous mission. The desire to go to the Indies and spend himself for the salvation of the souls perishing for want of instruction, became his very life, and when his studies were completed and the highest honors had been awarded him, he offered himself for the foreign missions. His wish was not granted at the time, and he was sent to Barcelona to make his theological studies. Delay only served to intensify his desire for the missions, and, two years later, in 1609, he was among those selected, and in 1610 with his companions he left Seville and set out for the field of labor in the New World. They arrived at Carthagena, and our saint was sent to the College at Bogota to finish his studies, and in 1616 he was ordained priest. In 1622 he made his profession, and to the four vows of the Society he added a fifth, which was "to devote himself forever to the salvation of the negroes." Carthagena in those days was the great seaport of South America, and men of every race and condition came to seek fortune and pleasure in the newly-discovered lands. It was also the slave market of the western world, and twelve thousand negroes were landed at Carthagena every year to be transported to the West Indies or the mines of Peru. Here was St. Peter Claver's mission, and to this work he consecrated forty years of his life. Standing upon the quay he was seen regularly, waiting for his opportunity to meet the slave-ship, and go on board with nourishment and kindness to the unfortunate victims of cruelty and disease, and he was hailed as an angel of mercy, who assured them that he was their protector and friend. He baptized the children, administered the sacraments to some already Christians, instructed and baptized many of the heathens, and nursed the sick, even when suffering from most loathsome diseases. Do we wonder that those miserable creatures, abandoned by man, reduced to degradation and misery, listened to this God-like messenger and welcomed the Gospel he preached? It is said that the number of baptisms during the forty years exceeded four hundred thousand. He instructed them largely by means of rude pictures, by which he represented the truths of salvation, and especially the blessing of baptism. He remained among them until the ships carrying them to other ports left Carthagena, and their love for him was deeply manifest on every side. His private life was one of constant mortification and humiliation. He wished to be known as "the slave of the slaves forever," and lest pride should enter his heart, his life in his convent cell was spent largely in suffering and mortification. Persecution and calumny came to

him to try his soul. He was accused of rebaptizing negroes, and he was forbidden to baptize, but our Saint bore it all with a serenity of character which surprised his superiors. His health failed him, and Sept. 8, the feast of our Lady's nativity, his pure soul went forth to God. When the people heard of his death, the cry was heard "the Saint is dead, the Saint is dead." The grateful negroes, in their love, made great manifestations of esteem, and the humble Peter Claver was buried with all the magnificence of a conqueror. He was the first one beatified by Pius IX. and he was canonized by Leo XIII. Others have followed in the footsteps of St. Peter Claver, fired with the same zeal for the salvation of souls.

In our own day, the crusade of Cardinal Lavigerie and the White Brothers of Sahara, in Africa, has won the admiration of the world. In our own country, the success of the Josephites, who are reaching out for the conquest of the enfranchised negroes of the South, deserves our cordial sympathy and earnest co-operation. Priests and sisters are uniting to win to Christ those souls which, equally with ours, have been purchased by His precious blood. Epiphany College, at Baltimore, presided over by Rev. J. R. Slattery, is the Mission House where future Peter Clavers, in the Providence of God, may go forth to evangelize and redeem the negro race. May St. Peter Claver, the Apostle of the Negroes, obtain for them the grace necessary to extend his work and enlarge the kingdom of God on earth.

## "FATHER O'FLYNN."

[The gifted author of "Father O'Flynn," Alfred Percival Graves, is better known in the United States than almost any other Irish writer of the present. This one song has brought him greater fame than most poets achieve with volumes; it has been sung wherever the English language is spoken, and its popularity increases from day to day. Its jingle catches the popular ear and the scholar is captured by the unique and clever rhyming. This popular song was written in the year 1873 or 1874, and was composed while the author was walking one morning across two or three parks to the Home Office, where he was then acting as private secretary to the Assistant Secretary of State, Mr. Winterbottom. "The Top of Cork Road," a lively tune to which he had often danced a jig as a boy, was filling his ear and mind, when suddenly the words of "Father O'Flynn" glided into being and were written down immediately on his reaching the office.—M. J. Murphy.]

Of priests we can offer a charmin' variety,  
Far renowned for learnin' and piety,  
Still I'd advance ye, without impropriety,  
Father O'Flynn as the flower of them all.

## CHORUS.

Here's a health to you, Father O'Flynn,  
Sainte, and sainte, and sainte agin;  
Powerfullest preacher, and  
Tenderest teacher, and  
Kindest creature in ould Donegal.

Don't talk of your Provost and Fellows of Trinity,  
Famous forever at Greek and Latinity,  
Dad and the divils and all at Divinity,  
Father O'Flynn 'd make hares of them all.  
Come, I venture to give ye my word  
Never the likes of his logic was heard,  
Down from mythology  
Into theology,  
Truth! and conchology if he'd the call.

Och! Father O'Flynn, you've the wonderful  
way wid you,  
All ould sinners are wishful to pray wid you,  
All the young children are wild for to play wid  
you,  
You've such a way wid you, Father avo!  
Still, for all, you've so gentle a soul,  
'Gad you've your flock in the grandest  
control;  
Checkin' the crazy ones,  
Coaxin' onlasy ones,  
Liftin' the lazy ones on wid the stick.

And though quite avoldin' all foolish frivolity,  
Still at all seasons of innocent jollity  
Where was the play boy could claim an  
equality  
At comicality, Father, wid you?  
Once the Bishop looked grave at your  
jest,  
Till this remark set him off wid the rest;  
"Is it lave galety  
All to the laity!  
Cannot the clergy be Irishmen, too?"

## CATHOLIC SAILORS' CONCERT.

On Thursday last there was a very large attendance of seamen at their concert in the club-room. The programme presented the usual songs and recitations, and though not so varied and musical as the entertainment provided last week by Miss Sutherland, was very much enjoyed. Selections on the concertina played by one of the sailors was the principal attraction of the evening. The recitation of "Bill Adams," by Mr. Gruenwald, was as much enjoyed as ever, and the exploits of that mendacious warrior, who modestly confesses that it was he, and not the Duke of Wellington, who won the battle of Waterloo, were depicted in Mr. Gruenwald's own inimitably diverting manner. Mr. Gruenwald recited "Bill Adams" many times this season,

but it seems to gain favor by repetition, and the placid manner in which "Bill Adams" makes chaos of historical events—representing Wolsely as a particular chum of Nelson and Wellington, and Napoleon and Bonaparte as two distinct individuals, who had nothing in common except their overwhelming dread of "Bill Adams," never fails to bring down the house and elicit an enthusiastic encore. During the concert, Mr. Devlin spoke a few words to the sailors, which were well appreciated. The other numbers on the programme were well rendered and well received by the audience.

## ROMAN NEWS.

Canon Professor Morosini, of Rimini, Patrician of San Marino, has had the honor of being admitted to a special audience with the Pontiff.

Monsignor Winand Wigger, Bishop of Newark, in the State of New Jersey, has arrived at Rome on the required visit to the throne of the Apostles.

The King of Portugal has ordered by a decree, signed by all the Ministers, that the centenary of St. Anthony of Padua be a "festa nazionale" in August of next year.

The Holy Father has received Mgr. Giulio Tonti, Bishop of Sama, Apostolic Delegate and Envoy Extraordinary of the Republics of San Domingo, Haiti, and Venezuela.

A superb volume relating the principal episodes and personages of the late Spanish pilgrimage to Rome has been published at Evreux, under the supervision of the Chevalier MacSwiney, one of the Pope's Private Chamberlains.

A letter from Cardinal Rampolla announces that the Holy Father has recently appointed as prelate of his household the abbe Meric, formerly a professor of the Sorbonne and one of the most learned and distinguished priests of the clergy of Paris.

The Holy See has decided that bicycles may be used by the clergy if the ministry require it. The Bishop of Cremona in making known this decision to his clergy, pointed out that the invention of the bicycle was due to the Abbe Piantoni, who as far back as 1848 had used one of his own construction.

The profound historical knowledge of some journals of the Italianissimi may be gathered from a line opposite the recollections of August 14th in the Fanfulla, to wit: 1472, at Cesena was born Gregoria Luigi Barnaba Chiaramonti, who became Supreme Pontiff under the title of Pius VII. Seeing that Pius VII. died in 1323, that remarkable Pope must have lived for 351 years according to the Fanfulla.

Crispi still continues to receive numberless threatening letters addressed to him by anonymous members of secret societies. In one which he has just received it is said that Crispi will fall a victim to their hatred when he starts for Naples, or during the journey. Many consider the letters as mere jokes, but the police authorities judge otherwise, and every measure is being taken to prevent any such outrage.

## NEW HIGH CHIEF RANGER.

Mr. P. Shea of St. Gabriel Court 185 C. O. F., has been elected to the position of High Chief Ranger of the Court in place of Mr. T. Monaghan, who resigned owing to pressure of business. Mr. J. Colford will fill Mr. Shea's vacated place of Vice-Chief Ranger. The Court is in a most flourishing condition, five new members were initiated at the last meeting and the auditors' account read showed a sum of four hundred dollars in hand.

## PILGRIMAGE FROM SOREL TO MONTREAL.

Last week a pilgrimage of Tertiaries of the Third Order of St. Francis made a pilgrimage from Sorel to the Franciscan Church in Montreal. There were about one hundred in the party and they were welcomed by a large number of Montreal tertiaries; after a special Mass and sermon the Tertiaries took some time in recreation and afterwards assembled in the church for Benediction.

A white lie is always a whitewashed lie.  
"Life" is three-fourths "wife."