

The Catholic Record.

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Meets, Luke King, John Nitz, P. J. Niven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

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LONDON, SATURDAY, JULY 9, 1904.

"THE DIVORCE GERM."

The Cosmopolitan for June has an article entitled "The Divorce Germ." It is a curious blend of bits of advice which are used by the prints which cater to the female and dogmatic utterances which are the stock in trade of the indifferentist.

It says: "With regard to the individual right to break the marriage bond only the individual conscience can decide. None but the individual himself is in a position to know which way his highest moral duty lies."

The individual who seeks to know his highest moral duty should seek it in a reasonable way. Reason tells us that our duty is to obey the law of God. When he speaks man must obey. He has indeed the power to disobey God but in doing so he acts against reason.

Then again conscience is not infallible, nor is it a power or faculty of the soul. It is an act of mind judging as to things to be done or otherwise. Also conscience has, as Cardinal Newman said, rights because it has duties, but in this age, with a large portion of the public, it is the very right and freedom of conscience to dispense with obligations.

"The man who, having borne all sorrow and tried every honest means; who sets a new star in a new firmament and deaf to the cries and criticism of the multitude, follows the new light, is a hero."

The irrepressible Richard Bagot is responsible for the leading article in Nineteenth Century for June. This magazine is usually freighted with political and scientific wares, but the editor, wishing, we suppose, to tide his readers over the hot season, introduces Mr. Bagot for their entertainment.

This Mr. Bagot, by the way, has a reputation of being a witless performer in the field of letters. Some years ago he wrote a novel which was put by some of the reviewers in the dull and deadly class. Despite the fact of the book's being an arraignment of the corruption of the Church in Rome, it failed to find many readers. Twaddle aunts priestly intrigue and the rest, even

when reinforced by home-made philosophy and theology, made up a book that was designated as wooden, and stale and flat. His present effort will convince any unbiased reader that his ability as a protester is on a par with his ability as a novelist. Whilst showing how incompetent he is to discuss the subject of Church Music, he makes clear the fact that he knows neither the meaning of a protest nor the method of presenting an objection.

"In one of the fashionable churches in London where crowds of all denominations go to hear the music the present writer has many times heard High Mass sung in music adapted from Bizet's 'L'Arlesienne. The Sanctus sung to a chorus written in that clever composer's most brilliant style, had, to judge by the faces of the members of the congregation, a decided success not merely artistic but also devotional."

Hence there was need of the Pope's edict. But how many of the faces of that congregation did Mr. Bagot see? Supposing that he saw all of them, how is he certain that they expressed devotion? Perhaps it was a look of pained surprise occasioned by the novelist gapping at them. Or perhaps they were rapt in prayer for the denizens of that particular organ loft. But it is strange that Mr. Bagot does not see that an argument based on what he saw in London is rather of a too tenuous nature to be used effectively against the Gregorian chant. He seems to think Bizet's music is suitable for the Church, but as Pope Pius said when Patriarch of Venice, profane music finds favor in proportion to the want of a true and good musical education among those who listen to it.

"By a few strokes of the pen, and largely, if report be true, by the influence of a priestly composer, whose music when not a plagiarism from other and greater geniuses is intolerably insipid and monotonous; by the individual taste of a Pontiff who can assuredly have had no opportunity of hearing the music his edict condemns and whose antecedents we may suspect would scarcely allow him to appreciate it if he did hear it, the most lofty inspirations of the greatest masters are denied to the faithful."

This is caddishly insolent to say the least. Insinuation and insult and a sneer at the humble origin of the Holy Father—as if that debared any man from a knowledge and appreciation of the masters—are not necessary adjuncts to any protest. But Mr. Bagot, with a fine contempt for both the dignity and duty of a gentleman, thinks otherwise, and so sullies his article with words that would not be tolerated by any self-respecting individual of the world over. Pope Pius, however, we have it on his own authority, likes operatic masterpieces, but not in the Church.

The assertion that the edict practically divorces religion from its highest earthly adjunct is beating the air. Either he is so muddled by misconceptions and prejudices that he cannot read intelligently the motu propria or he willfully and maliciously distorts its import. The Pope insists that Church music must exclude all profanity. As model of such music he points to the Gregorian chant.

This chant does not please Mr. Bagot, but a perusal of what authorities have to say on the subject may induce him to express his displeasure in a modest manner. Again, while stating that the more closely a composition approaches the Gregorian melody in its inspiration and savour the more sacred and liturgical it becomes. The Pope does not banish suitable modern music from the Church. Here are his words:

"The Church has always recognized and favored the progress of the arts, admitting to the service of the cult everything good and beautiful discovered by genius in the course of ages always, however, with due regard to the liturgical laws. Consequently, modern music is also admitted in the Church, since it too furnishes compositions of such excellence, sobriety and gravity, that they are in no way unworthy of the liturgical functions. Still, since modern music has risen mainly to serve profane uses, greater care must be taken with regard to it in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external

THE ROMAN BREVINARY.

Owing to statements which have been made in several papers to the effect that it is contemplated to revise the Roman breviary and to make many changes therein, the Fr. Pastet Co. of New York, publishers of liturgical books, petitioned the Sacred Congregation of Rites for information regarding the intention of the Holy Father on the subject. The Company obtained the following answer from the secretary of the congregation, from which it appears that there is no present intention to make the changes which have been spoken of:

"Rome, April 27, 1904. In response to the various inquiries made relative to the probable reform of the Roman Breviary, the undersigned Secretary of the Sacred Congregation of Rites deems it opportune to declare, also in writing, that the Holy Father, up to the present time, has not had this matter under advisement. If, and when he intends to do something in the matter, is not now within the knowledge of this Congregation."

Organized Catholic Influence Needed. Says the New York Freeman's Journal "There never was a time when Catholic influence as exerted by organizations such as the Federation was more needed in Europe, as well as in our own country, the combined forces of materialism and sensualism are striving for the mastery. Their success ultimately would mean the destruction of the foundations on which rest our civilization which is based on Christian principles. Against these principles materialism and sensualism are arrayed."

A young man in Halifax, and another in Gloucester, both under arrest for murder, probably wish they had been teetotalers last Saturday and Sunday—Antigonish Casket.

St. Joseph's Academy. ANNUAL COMMENCEMENT. Tuesday, June 21, 1904. The distribution hall at St. Joseph's Academy, held at the school building, was the forty-sixth annual commencement in the history of the institution. When the guests gathered in the hall, the school was in the black uniform of the house, relieved only by the colors of the school, formed a striking background for the ceremony.

NUNS TO THE FRONT. It is stated in Italian papers that, with the consent of the Pope, it has been arranged that seven hundred nuns of various religious orders are being selected to go to the seat of war in the far East to act as nurses for the Russian soldiers, as there are not enough of Red Cross Society nurses to do the work. Most of these are nuns who have been expelled from France.

Thus the self-sacrificing religious orders who have been so much maligned by enemies of the Catholic Church everywhere, and especially those who have been driven from their own country, seek even in a foreign country, and among strangers, to do good like their divine Master. The Russian government will be very glad to have the aid of these devoted imitators of Jesus Christ, to attend the sick and wounded during the war.

There is no pleasanter recollection of veteran soldiers of many countries, who have spent some time in the hospitals, than the careful nursing they have received from nun nurses who have taken care of them while they were invalided, and the old soldiers often speak of these devoted religious with intense gratitude.

The Dark Side of the World's Fair. "Notwithstanding all the warnings issued by the press, young girls go to St. Louis, Mo., attracted by the flash advertisements of good situations," declares the Michigan Catholic. "The vultures preying on human flesh are busy circulating offers of positions in hotels and boarding houses and with private families. Their agents, male and female, are everywhere throughout this country and Europe. Well supplied financially, they offer free transportation to the city of the World's Fair. Avoid their approaches, Catholic girls."

DEATH OF REV. FATHER BRENNAN.

Toronto Mail and Empire July 1st. In the death of Rev. Father Brennan, which occurred early yesterday morning at St. Michael's, the Catholic community of Toronto suffers the loss of one of its most able, energetic and highly esteemed priests. In his life he portrayed the Catholic ideal of priestlyhood. He was, so far as humanly possible, a perfect priest. He was a mediator and a brother of men. In all his work he was guided by the love of God and the welfare of his flock. He was the largest in the diocese, but his work was done on such a diplomatic and unobtrusive manner, that apart from his official duties, the ordinary citizen little knew the difficulties that Father Brennan had to contend with. He was a man whose charity was as wide as that of some medieval saint. From occasions inherited considerable money. These he expended for the benefit of the poor and the needy. His time and energy were given to the work of the Church until his death he lived in the Order of St. Basil, the vows of which he had taken.

Thousands will be astonished to learn how comparatively young Father Brennan was. He was born fifty six years ago in Kilmac, Ireland, and came to this country on the ship "Oakville" when seventeen years of age. Brennan entered his studies for the priesthood in the College of St. Basil, Quebec. He long had established himself permanently in the diocese of Montreal, where he was appointed to St. Basil's parish, and was twenty or thirty miles to attend some mission. His return to St. Basil from Owen Sound was largely due to the urgent invitation brought by the parishioners calling for his return. All told, he was in charge of St. Basil's parish for only a few months, but he was very well liked and beloved by all for his many endearing qualities. He had been in the diocese of Montreal for six months, and the advice of his physicians, persuaded him to return to his native country, where he had been three weeks, he said, in the diocese of St. Basil, which was the throne of his devotion, and his work was done in a more intimate manner. He was a student of Father Brennan's, and a brother in the Basilian Order, and he had broken into tears on being convinced that his dear friend was to die.

Father Brennan was one of eight children, four boys and four girls. All his brothers preceded him in death. He was the son of the late William H. Brennan, who was born in England and came to this country in 1820. The survivors of the family are Mrs. Brennan, the wife of the late Mr. Brennan, who was born in England and came to this country in 1820. The survivors of the family are Mrs. Brennan, the wife of the late Mr. Brennan, who was born in England and came to this country in 1820.

DEATH OF FATHER DAVIS. Rev. Father Davis died Tuesday afternoon about 4 o'clock. His end was unexpected, and his death was mourned by many who could not but be deeply grieved. He was a man of great courage and fortitude, and his death was a great loss to the Church. He was a man of great courage and fortitude, and his death was a great loss to the Church.

Distribution of Prizes at St. Nicholas Separate School. Senior Third Form. Prize presented by His Lordship Right Rev. Bishop for writing, drawing, neatness and application, awarded to Miss Sarah Doyle, for general proficiency.

Prize presented by Rev. Father Aylward, awarded to Miss Kathleen Doyle, for neatness, drawing, neatness and application. Prize presented by Rev. Father Aylward, awarded to Miss Kathleen Doyle, for neatness, drawing, neatness and application.

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Certificates awarded for 1903 by the Ontario Department of Education.

Prize List. In each class three prizes (1st, 2nd, 3rd) are awarded to pupils who obtained the highest marks at the final examination. Prizes to higher forms are based on the summary of monthly marks obtained during the scholastic year, together with the marks at the required percentage examination.

Senior Sixth Class. First prize awarded to Miss O'Driscoll. Prize for application, awarded to Miss McCarroll. Special prize for Latin, awarded to Miss O'Driscoll.

Junior Sixth Class. First prize awarded to Miss Moran. Second prize awarded to Miss M. Ryan. Third prize awarded to Miss Phelan. Special prize for application, Miss Phelan.

Fourth Class. First prize awarded to Miss Lillian Mullan. Second prize awarded to Miss Myrian Egan. Third prize awarded to Miss Marie Hearn. Special prize for French, Miss E. Emsley.

Junior Fourth Class. First prize awarded to Miss M. Cleghorn. Second prize awarded to Miss Kathleen Dean. Third prize awarded to Miss F. Harkins. Promoted to Fifth Class—Miss L. Mullan, M. Emsley, M. Hearn, E. Clarke, A. Quigley, F. Harkins, A. Tremblay, F. O'Connor and J. Harkins.

Prizes for Instrumental Music. Junior Grade—First prize, Miss Priddy. Second prize, Miss J. Moran. Primary Grade—First prize, Miss J. Moran. Second prize, Miss O'Shea.

Prizes in Junior Department. Third Class. First prize, Miss A. Hock. Second prize, Miss K. Loughlan. Third prize, Miss E. Corrigan. Prize for catechism in day school, Miss M. Alberte.

Junior Third Class. First prize, Miss Agnes Fay. Second prize, Miss Gertrude Heck. Third prize, Miss F. Kelly. Special prize for French, Miss K. Coghlan. Promoted to junior fourth class—Misses A. Hock, K. Loughlan, E. Corrigan, H. Mullens, M. Coleman, T. Burns, M. Alberte, M. O'Shaughnessy, M. Buckley.

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