

MUSIC'S DEBT TO IRELAND

Myles Murphy in America

The destruction of countless manuscripts by the Normans, and their raids on the churches and monasteries of Ireland, and later by the Anglo-Normans, has deprived us of much valuable data on the subject of Irish musical art, as well as other historical matters. Despite this loss we are still in possession of sufficient historical facts to establish the value of the achievements of the early musicians of the Green Isle.

That the Irish have had a complete system of musical notation previous to the coming of St. Patrick historians agree. Some authorities among them Dr. William H. Cummings, one of the most eminent of English musicians, declare that the bards had the diatonic scale as we have it today. Father Beveridge, professor of musical chant in Maynooth College, insists that the Irish melodies belong to a stage of musical development very much anterior to that of the Gregorian chant. He claims that being based fundamentally on pentatonic scale, they reach back to a period altogether previous to the dawn of musical history.

The first Irish churchman to achieve distinction outside of his own country was, perhaps, Sedulius, poet, theologian and musician, who flourished in Rome in the fifth century. His "Carmen Paschale" has been called the first great Christian epic worthy of the name. Dr. Gratian Flood in his "History of Irish Music" says:

"From a musical point of view the beautiful Introit of the Mass of the Blessed Virgin, 'Salve sancta parens enixa puerpera regem,' which is still sung throughout the Western Church, is the most glowing tribute to the estimation in which this worthy Irishman's compositions were held by the compilers of the Roman Missal and Gradual. Again in the Roman Liturgy we find an Irish composer's abscondit hymn commencing, 'A Solis ortus carmine,' and as Dr. Healy writes: 'Several other expressions in the Divine Office are borrowed from the "Carmen Paschale" of Sedulius.'"

Irish monks gave Germany its first lessons in music, as musical science was utterly unknown in that country until the foundation of the monastery of St. Gall in the year 612 by Irish saint, Colclach, whose name has been Latinized Gallus or Gall. Colclach came from the college at Bangor, County Down, and was the friend and disciple of St. Columbanus, the founder of the monastery at Bobbio, Italy. During Colclach's lifetime the monastery of St. Gall became famous for its music, and later on, at the end of the eighth century, Pope Adrian sent two famous Roman singers, Peter and Romanus, the authors of the Romanian notation, to the Irish monastery at St. Gall to obtain a faithful copy of the Gregorian antiphonarium. Moengal, an Irish monk, was made head master of the music school at St. Gall in the year 870, and under his rule it became "the wonder and delight of Europe." The copying of music became such a feature of the work done at St. Gall that the libraries of the monastery provided all Germany with manuscript books of Gregorian chant, every one of the books being beautifully illuminated. At Moengal's death he was succeeded by his Irish disciple, Tuttilo, who became even more famous than his master.

About the year 653, St. Gertrude of Brabant, abbess of Nivelles, in Brabant, sent for two brothers, St. Follian and St. Ultan, to teach psalmody to her nuns. The two Irish monks complied with her request and built an adjoining monastery at Fosse, near Liege.

Wherever the Irish monks went they brought the science of music with them and all northern Europe must acknowledge its indebtedness to them. In writing of the early Irish ecclesiastics the learned Kessel has this to say:

"Every province in Germany proclaims this race as its benefactor. Austria celebrates St. Colman, St. Virgilius, St. Modestus and St. Theobald; the ancient Saxons (Irish) was due the famous "Schottenkloster" of Vienna? Salzburg, Ratisbon, and all Bavaria honor St. Virgilius as their apostle. Burgundy, Alsace, Helvetia, Suevia with one voice proclaim the glory of Columbanus, Gall, Fridolin, Arbogast, Florentius, Trudpert, who first preached the true religion amongst them. Who were the founders of the monasteries of St. Thomas at Strasbourg and of St. Nicholas at Memmingen but these same Saxons? The Saxons and the tribes of northern Germany are indebted to them to an extent that may be judged by the fact that the first ten Bishops who occupied the See of Verdun belonged to that race."

The first to introduce the Roman chant in Cologne was the Irish St. Helias, a native of the County Monaghan, who was elected Abbot of Cologne in 1015. It was to him that Beruo of Rhenish dedicated his celebrated work, "The Laws of Symphony and Tone."

County Louth furnished one of the greatest musical theorists of the thirteenth century, John Garland. Being unable to find competent instructors at home, Garland went to France and studied in Paris. His ability was so marked that he was offered and accepted a position as instructor in the University of Toulouse, where he wrote his famous treatise on "De Musica Mensurabili Positio." The street in Paris in which he lived was named in his honor, the "Clos de Garland."

Lionel Power, a native of Waterford, is credited with having written the first treatise on music in the English language. His work is still preserved, among the Lansdowne manuscripts in the British Museum. Power established the use of sixths and thirds, prohibited consecutive unisons, fifths and octaves, and was the inventor of figured bass. Many of his compositions are still extant. His treatise was written about the year 1590.

The first musical treatise printed in English was from the pen of William Bathe, of Drumcondra, Dublin. It was published in 1584. Bathe became a Jesuit priest and went to Spain, where at the time of his death in 1614, he was chaplain of the Spanish Court at Madrid and esteemed as one of the most learned men of his day.

The musical glasses are the invention of Richard Pocock, a native of the County Monaghan. Pocock was born in 1741. As a performer on the glasses he achieved quite a reputation in the theaters of England and Ireland. One of the greatest violinists in the middle of the eighteenth century was John Clegg, born in Dublin in 1714. Another celebrated Irish musician of this period was the Abbe Henry Madden, of the Byre-court, County Galway, family. He was successively chapel master of Tours Cathedral, 1735, then the King of France in 1737, and finally of the Chapel Royal, Versailles, in 1744. He died at Versailles in 1748.

The father of the Duke of Wellington, Garret Wesley, was a musical prodigy as a boy. In 1757 he founded the Academy of Music, Dublin. This body was the first to introduce ladies in the chorus. Wesley, or Lord Mornington, as he afterwards became, was the first Professor of Music in Trinity College. A fine edition of Lord Mornington's glees and madrigals was edited by Sir Henry Bishop, in 1846.

The earliest book on church plain chant, was printed and published by an Irishman, John P. Coghlan, in 1782. John Field, born in Dublin, July 26, 1782, was a marvelous boy pianist. His father took him to London where he appeared with great success. He was the inventor of the musical form known as the nocturne. His teacher, Clementi, took him on a concert tour through Europe where he was covered with honors. Field finally settled in Russia, where he became the fashionable music teacher for many years. He died in Moscow, leaving a son, a splendid opera tenor, but of whom there is little record.

The Irish musicians of later days are so well known that it is unnecessary to devote much space to them. We have only to mention William Michael O'Rourke, who changed his name to Rook, the instructor of Balfe and a famous composer, himself; John Augustus Wade, also a pupil of O'Rourke; and the composer of several operas; Michael Kelly, historian, singer and composer; Michael William Balfe, William Vincent Wallace, George Alexander, of Lincolnton, Sir Robert Prescott Stewart, Augusta Holmes, born in Paris of Irish parents and famous both as pianist and composer, Charles Villiers Stanford, Hamilton Harty, Patrick Sarsfield Gilmore; the great O'Carolan and many others, to show what an interesting history of Irish musical celebrities might be compiled, to the advantage of their native land and to the credit of the race from which they sprang.

CARDINAL MERCIER'S VISIT TO THE EPISCOPAL CONVENTION

Although it occurred as far back as October 30, the visit which His Eminence Cardinal Mercier paid by special invitation to the Episcopal General Convention, then in session at Detroit, has too important a bearing upon Church Unity and Christian Democracy, the raison d'être of The Antidote, for the event to be passed over by us in silence.

The Rev. Ralph M. Harper, writing for the Boston Transcript, described the visit as "A New Epoch in Christian Fellowship."

"Next before in its history," he said, "has the triennial General Convention of the Protestant Episcopal Church been so profoundly stirred as was the case when the convention at Detroit formally welcomed to its session Cardinal Mercier."

"Officially escorted by Mr. Anthony Dwyer of Rhode Island and Hon. Thomas Nelson Page of Virginia and by a number of official representatives of the Roman Catholic Church of Detroit, headed by Bishop Gallagher, Cardinal Mercier, entered the convention hall as, by the request of the president of the convention, the delegates and visitors stood. Cardinal Mercier was formally introduced to the Rev. Alexander Mann, D. D., rector of Trinity Church, Boston, who is the president of the General Convention of 1919, and to the presiding bishop of the Episcopal Church, the Rt. Rev. Daniel S. Tuttle, D. D., bishop of Missouri.

Dr. Mann then formally welcomed this heroic prince among the College of Cardinals. His words were charged with the deepest emotion and yet were spoken with restraint. Dr. Mann spoke as follows:

"Every three years this House of Clerical and Lay Deputies, representing this National Church, coming, as the standards will show, from every State of the Union, and the island possessions of the United States, meet together with the House of Bishops to legislate upon the affairs of this communion. It frequently

happens that the House of Deputies suspends its session that it may greet and welcome some distinguished visitors. I can remember several such occasions, but I can remember none when the House of Deputies showed in a more unmistakable fashion its sense of great respect and great honor to a visitor to that House.

A DEEPER REGARD

"Out of the confusion of the first two years of the Great War, two figures gradually became great in the eyes of the American people. One was the figure of the King of Belgium, personifying the truth and honor and courage of the Belgian people, who refused to break their pledged word, and who met the onrush of overwhelming forces with that heroic resistance which the world will never forget. But it is to the other figure who became great during these first two years of the War that I venture to say this assembly of Christian men, representing a great historic communion, turns with a deeper regard, and, if I may so say, with a more affectionate interest. Some of us had known before the War something of the scholar and theologian of the University of Louvain.

"But it is not in times of peace but in times of danger that the character of the shepherd stands out most clear, and you showed that character in the dauntless courage with which you, as the Good Shepherd of the people of Belgium, met that onslaught, and the courage with which you dared to rebuke the brutal outrage of the invader, and the hope that refused to be cowed on Christmas Day of 1914, when you bade them to be of good courage and assured them that the God of Truth and Righteousness still ruled this world.

THE EXEMPLIFICATION OF FAITH

"Later, on that most pathetic occasion of the brutal deportation of the Belgian people, recalling to us the dark days of the exile, your appeal failed to impress or persuade the policy of the Germans, but it found a lodgment in the mind and heart of every Christian man throughout the world. We see in you the exemplification of that faith which we would all possess, the faith that might shall not triumph over right. We rejoice to welcome you today when your prophetic words have come true. We greet you with respect and affectionate regard. We see in you the characteristics of the true shepherd, the real apostle. We see in you the inner spiritual faith and the outward material marks which make it plain to us that you have drunk of His Cup.

"It is because the American people and this house of Christian men see in you and in your career something that corresponds to the Prince of Peace that we formally greet you today—a Great Cheerleader, a Great Patriot and a Great Christian."

As Cardinal Mercier arose to speak the audience, out of affectionate love for him and admiration for his heroism, continued to stand. After speaking a few minutes Cardinal Mercier stopped and kindly beckoned his audience to sit down. His words were clearly spoken and were easily understood. Frequent applause greeted his sentences, and when he called the delegates of the General Convention "brothers in Christian faith," there was deafening approval. As Dr. Manning remarked to a reporter, the liberal spirit of Cardinal Mercier and his unprecedented welcome mark a new epoch in Church unity, a unity not of organizations but of an appreciation of Christian brotherhood and fellowship."

A BENEFICENT DREAM

More remarkable than the long press account of the event in The Transcript was the editorial of that paper, the leading daily paper of old Puritan Boston. The Transcript's editorial was headed "A Beneficent Dream" and ran as follows:

"The magical words of Cardinal Mercier uttered before the General Convention at Detroit, and the deep inspiration of his appearance, will renew the hope, or at least stimulate the dream, of religious unity. Dream, no doubt, the idea still is; but peoples, nations, sects and congregations may well say, with Rabbi Ben Ezra, 'What I aspired to be, and was not, comforts me.' The mere dream of Christian reunion does the world good, and does our country good. It is as Cardinal Mercier said at Detroit: 'There is communion in our minds, our hearts, our souls in the respect and worship of a common ideal; we are brethren in Christian faith; our brotherly feeling is only a corollary of the Fatherhood of God.' That such words should be spoken by such a man, preeminent in the ancient communion, in such a place, is indeed a foretaste and an earnest of unity of purpose and ideal. Let men and women dream this beneficent dream, and feel the sense of brotherhood imparted by such a gracious appearance and message, and surely the dream will begin to come true.

"We have only to consider the suggestion of Cardinal Mercier's appearance at Detroit to realize the advance that our time has made, and that America in particular has made, toward the removal of the old-world and old-time bitterness, the abatement of old prejudices and omittions. Contrast the mood of the convent on at Detroit and the attitude of the man who addressed it, with the temper of our fathers toward the Church which Cardinal Mercier represents. To our fathers, the word 'brotherhood' would have been

blasphemy in such a connection, contrast the deep wave of hopeful feeling which the incident spreads abroad over the whole country with the bitter feud which rages between the men of the two faiths in Ireland today. We have regarded our multiplicity of American sects as an indication of religious chaos and fierce disorder, but who knows that this diversity has not contributed to the dissipation of the old animosities. Where there almost as many sects as there are individuals, there is at least no longer the opportunity for the hard and fast mutually destructive religious dualism which has cursed the Christian world for so many generations. In such wide agreement to disagree, there may indeed be the germ of a new and common ideal. At least the malice of a single sharp religious schism, as relentless as a blood feud, has abated. Our hopes, our ideals, instead of seeking to accentuate the division, aspire toward the healing.

"In the mere aspiration there is untold good. The appearance of Cardinal Mercier at the Detroit convention will mark an epoch. His visit to the United States, with his unclenching of all hearts, is like a rainbow of promise."—The Antidote.

MARKS OF A CATHOLIC

In our day, when there are so many Catholics who are merely nominal or ten or twenty-five per cent. Catholic, it is refreshing to find real Catholics who are from ninety to one hundred per cent. genuine. As religion is not theory, but life, the best and only practical method of judging is to see how a person's life conforms to the teachings and practices of the Catholic Church.

Regularity in the reception of the sacraments, attendance at Mass and faithfulness to daily prayers are always found in real Catholics. Another mark, which is too often neglected in our day, is fidelity in observing the abstinence on Friday. It is used to temper the only European people were negligent about the Friday obligation, but today in many sections some of our so-called best families are becoming noticeably lax in regard to this obligation.

The general law of the Church is that all Catholics are obliged to abstain from meat on Friday in recognition of the sacrifice of our Blessed Lord on the Cross. It is high fitting that the day on which the Redeemer of the World shed His blood for saints and sinners alike, that His followers should make some sacrifice. In this spirit from the early ages all Catholics have denied themselves the use of flesh meat on Friday.

We are sorry to learn from various sources which seem to merit serious consideration that too many of our intelligent men and women are becoming careless and even lax in regard to this act of sacrifice. We hear not infrequently of luncheons and entertainments given on Friday afternoon and evening where sandwiches are served and meats are used, and many prominent Catholics do not hesitate to partake, much to the scandal of the intelligent non-Catholics. Such weakness is inexcusable and is a sure indication that the faith of such people as well as the spirit of sacrifice is degenerating. In our day and in our country there is no excuse for having social banquets or luncheons on Friday, and when it is found necessary Catholics, worthy of the name, ought to have character enough to abstain. Some will say, "I did not wish to offend my hostess," but no lady would be offended by a Catholic observing a strict law of the Church. Such weak-kneed Catholics give much scandal. Protestants in place of being edified readily conclude that the fidelity and Catholic spirit of such people are only nominal. Let us have more of the good old fashioned Catholics, who are not seeking excuses for breaking the law. True, the Church does not require her children when traveling or when necessity obliges to partake of what can be obtained under the conditions, but it is not the spirit nor mind of the Church that our well-fed and well-to-do people should break lightly this important law of the Church.—Intermountain Catholic.

MYSTERIOUS!

ARCHITECT'S STRANGE STORY OF THE UNEARTHING OF CATHOLIC SHRINES

Catholic News Service

London, Dec. 12.—A most remarkable story, which passes comprehension, and from which good has resulted, has just been told by the architect, who is engaged on the excavations of Glastonbury Abbey. Mr. Bligh Bond declared that his excavation of St. Bled Chapel and, still more remarkable, the latest excavation, which has unearthed the Loretto Chapel, only mentioned by one historian and entirely lost sight of for many years, are the result of assistance from the unseen. He and a friend of his one night took a pencil between their two hands, and asked assistance from the unknown in unearthing the remains of this beautiful Catholic shrine. In response a plan was drawn on paper by the hand of the architect's old servant, showing the position of the Loretto Chapel. More wonderful still, the plan was signed in Latin, Guillelmus Monachus, William the Monk; and all the subsequent communications were in old English or Latin. By means of this plan the beautiful Italian chapel, built by

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Abbot Bere, the last Abbot of Glastonbury, was unearthed; and, moreover, his history was explained in the same way.

It seems that Abbot Bere, charged with a mission to Rome, fell among robbers while crossing the Apennines on his return journey; and, after being attacked, was flung down a precipice. On crying out to Our Lady of Loretto, his gown caught on a thorn bush down the mountain side, and he was thus spared from death. In thanksgiving, he vowed to build at Glastonbury a chapel, dedicated to Our Lady of Loretto.

Mr. Bligh Bond is now appealing for a national fund to finish more excavations, which he believes will yield rich results.

A STORY OF PETAIN

It is well-known that before the War Marshal Petain had been denied the promotion that was due to his seniority and military abilities because of his fidelity to his faith. Perhaps the following incident, which has been related in one of the French papers, will serve to illustrate (says the Tablet) that fidelity to his religion and the sense of honor towards his brother officers which is in such fine contrast with the campaign of spying and delation carried on by the Masonic Lodges on behalf of the Ministry of War against those who put their belief in practice. It appears that one day Colonel Petain, as he then was, received a note from the Ministry, stating that several officers of his regiment were attending Mass in uniform, a violation of the regulations which could not be tolerated, and requesting him to communicate the names of the officers who were guilty of it. To this Colonel Petain sent the following crushing reply:—"General, it is true that several officers of my regiment attend Mass in uniform. Amongst them is its colonel. But as he is always in a seat in front, he does not know the names of those who are behind him.—Petain."

THE ONLY MEANS

In the sixteenth century St. Philip Neri, taught by his long experience in ministering to souls, was in the habit of saying that frequent Communion, united with devotion to the Blessed Virgin, was the best, the only means, especially for the young, to preserve intact the purity of their souls; that it was by this alone they could persevere in the faith, or make progress in virtue, in the midst of the world. "Let us all go to the Eucharistic Table," he used to exclaim: "let us go to it burning with a most ardent desire to nourish ourselves with this sacred food. Let us hunger for it, let us hunger for it."

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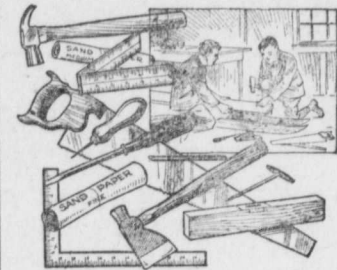
"Communicate frequently, Philothea, and as often as you can . . . by adoring, and eating beauty, goodness, and purity itself in this Divine Sacrament, you yourself will become altogether fair, altogether good, altogether pure . . . if worldlings ask you why you communicate so often, tell them you do so because you wish to learn to love God, to purify yourself from your defects, to rescue yourself from your misery, to receive comfort in your afflictions, to be strengthened in your infirmities."—Sentinel of the Blessed Sacrament.

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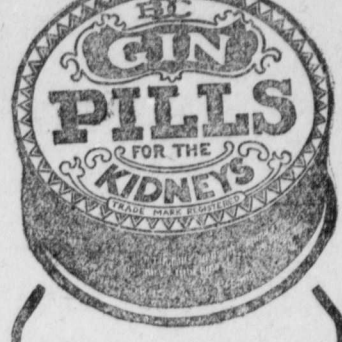
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