

The Catholic Record.

"Christianus mhi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname)—St. Pacian, 4th Century.

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CHURCH MUSIC.

The second number of Church Music is of a high order of merit, and can be recommended to all Catholics as a guide and ally in their efforts to obey the "Motu Proprio" of Pope Pius.

In our own diocese the Right Rev. Bishop has not only banished from the churches under his jurisdiction all music alien to the spirit of the church, but has set about with characteristic energy to meet the requirements of the law of the Pope. And for this we are thankful. It may take us some time to become accustomed to the new order of things, but we can go to church without having the liturgy chopped into bits, and mixed into all kinds of fantastic forms and warped out of all fitness for praise and adoration. With us congregational singing is, under the guidance of the Bishop, waiting in favor. The critics may be quick to see defects in it, but music that wells from hearts that are loyal and eager to obey every iota of the Pope's instructions is a greater means of inciting and furthering the devotion of the faithful and more worthy of Him Who lives for us on the altar than the music that reminds us of earth and is wearisome and distracting. But the question is settled. We have our orders, and obedience will triumph over all difficulties. With our children taught to know the beautiful liturgy, and with the active participation of the people in the solemn services of the church, we are not only obeying the Holy Father, but regaining also the treasures which have, through ignorance and apathy, slipped from our grasp.

In Digby's "Ages of Faith" we read that not only clerics but also laymen used to meet daily to assist at the divine office unprevented by the hours of secular life. In one of the capitularies unearthed by Dacherius we read as follows: It is to be intimated that the appropriate responses should be said to the sacerdotal salutations; for not only clerics and priests dedicated to God should offer the response, but all the devout people ought to answer with consonant voice. The people joined in the Psalms of the clergy in primitive times.

The truth is that with our fathers domestic or patriarchal had not superseded Catholic and Christian manners: men had not become so formed to habits of savage seclusion as to make their hearts their altars; the entertainments, the conversation of their domestic circle, were not dearer to them than the public offices of religion; the festival had not yielded to the banquet, nor the benediction to the amusement of evening society. The churches being the assemblies most generally and dearly loved, careful provision was made for the edification of the laity by maintaining the solemn offices unimpaired, and by celebrating them as the church prescribed.

It is a far cry indeed to the men of these ages. But though we may neither regard ourselves as their equals in devotion, in reverence for the liturgy, nor have their clear vision of the supernatural and realization of the truths of religion, we can, so far as obedience to the Holy See is concerned, deem ourselves not inferior to them. May we learn to say with St. Bernard: "It is good to glorify God with hymns and psalms and spiritual song." The church chant rejoices the minds of men, refreshes the weary, invites sinners to lamentation; for, although the heart of the secular man may be hard, yet immediately when they hear the sweetness of psalms they are converted to a love of piety.

ARTICLES IN "CHURCH MUSIC."

In Church Music the distinguished composer, Rev. Ludwig Bouvin, S. J., writes "On Recitation." In an article on "Catalogues of Liturgical Music," the writer refers to catalogues compiled before and after the issuance of the "Motu Proprio." The commission on church music of the diocese of Grand Rapids, Mich., states that the object of music and song in the House of God is to assist the faithful in their devotion and prayer, and then directs the attention of pastors and organists to musical compositions in harmony with the legislation of the church. The Pittsburg commission says that our Holy Father wishes to impress us with the fact that church music is really a part of the liturgical service, and as such must in all its phases harmonize with the liturgical functions to which it belongs.

This does not mean that we are to revert entirely to the plain chant of the Ages of Faith; our Holy Father tells us that also compositions of the Palestrina school and those of modern masters may be produced provided such compositions have "sanctity, goodness of form and universality." The important recommendation is made that in the parish schools the children be instructed in simpler forms of the chant. In Waterford and Lisore, Ireland, the Bishop orders that no music shall be sung except music set down in the Diocesan List and the Vatican Official List, and forbids press notices of music before or after any religious service. He recommends congregational singing and orders all choirs to use the Italian pronunciation of Latin.

THE PHONOGRAPH.

Pastors and organists may be pleased to know that Professor A. Bausbach advocates the use of the gramophone in the teaching of plain song. Many priests have found it almost impossible to learn the correct rendering of the *Missa est* for the various Sundays and feasts. They will be aided by the easy and agreeable use of the phonograph. It would be useful in the same way for choir rehearsals and parish schools. We are sure that in many parishes the phonograph could be made a true *magister choralis*. Among other articles we notice one in Gregorian Rhythm by the Very Rev. Prior of Solesmes, and another, "The Official Kyriele" by the editor, the Rev. Dr. Henry.

"Church Music" is in the sphere of liturgical music one of the best in the language, and to organist and pastor can be recommended as a guide and an ally in their struggles to give us the chant of the church.

A WORD FROM THE WEST.

The Calgary Herald is not in accord with some of our Ontario friends as regards the Public school. In our columns we have outlined and tried to defend our position, and we have maintained that the school room wherein religion is presented as an essential element of our lives is the surest guarantee of national prosperity. The children who are taught daily that salvation is the one thing necessary, and that far more important than the acquisition of history or arithmetic, is the knowledge of God, His rewards, His punishments, are the best assets of any country.

We do not expect our opponents to see eye to eye with us on this question, but we are inclined to believe that the reading of the views of men who have studied the public school at close range and have noticed its influence in society will prove a deterrent to undue eulogy. After referring to the gibberish of speech, the impertinence, and other shortcomings which are found at their worst among the children who attend the public schools, the Calgary Herald asks: "What is wrong with our boasted public school system? Why do people who can afford it prefer to send their boys and girls to private school and colleges? Why do so many Protestants in Calgary send their children to the convent school?"

We have an answer to the question, but we await the reply of our esteemed contemporary, the Christian Guardian.

A STINGING REBUKE TO AN APOSTATE SLANDERER.

BY THE PROTESTANT MAYOR OF MEMPHIS.

A few years ago, when the A. P. A. was rampant, the notorious "Father Slattery" was engaged by that un-American society to "lecture" in the Southern cities. It was arranged that the campaign of slander should begin in Memphis, Tenn.

The Catholic population of that beautiful, progressive city have always been remarkable for their intelligence and patriotism, and are foremost in politics, education and business. The Irish-American element have always been noted for a manly determination to protect themselves from slander, no matter from what quarter it proceeds. To them must be accorded the honor of being the first to compel the manager of a theatre to take off the boards a play that was a travesty on Irish womanhood. In this they were led by a former Chicago man, William Fitzgerald, the publisher of a Catholic journal which is edited by his talented wife.

The coming of Slattery was announced by insulting posters. His press agent was ingenious and industrious. The columns of the local press were filled with accounts of the terrible things threatened by members of the Ancient Order of Hibernians and other Catholic organizations. It is needless to say that these reports were false; and yet the Associated Press, which is always willing to work overtime when there are falsehoods against the Catholic

church to be circulated, convinced the public that Memphis was in a state of war. Slattery was represented as a martyr, a victim of a modern Inquisition, and the right of "free speech" was to be utterly abolished. The game worked well. The citizens of Memphis believed that there would be trouble, and many a man who did not care a straw for Slattery or his malicious diatribes was anxious to save him from the "men of buckram," who were going to stone him.

The saddest thing about the affair was that Protestant ministers espoused the cause of the reprobate.

As the night of the lecture drew near, the excitement grew intense and at last, even many Catholics believed that there would be trouble. Then the deputations began to invade the Mayor's office. The Chief of Police was a Catholic. He knew that apprehensions of violence were groundless. The other side pretended to be suspicious of him.

The morning Slattery was billed to arrive, a deputation of ministers waited upon the Mayor. They were dreadfully in earnest. They insisted that a body of "trusted" special police should be appointed to guard the lecturer. The Mayor at last believed that the situation was alarming. He assured the ministerial deputation that he would give the matter his personal attention, and requested them to return in one hour. The Mayor was a man of superb culture and liberality, one of the leading citizens of Memphis and deserving of the confidence which all classes reposed in him. He at once sought the Catholic pastors and some of the leading Catholic laymen. When the ministers returned his plans were made. He told them the course he intended to follow. "Father" Slattery himself. All reception committees and guards were to be dispensed with. He would meet the "lecturer" at the railroad station with his own carriage and make him his personal guest. The press heralded abroad that the Catholics were snubbed, that the "Reverend" Slattery had to be saved from death by the personal interference of the Mayor. The Mayor, in his carriage, met Slattery at the depot. There were no policemen in evidence. The Mayor briefly explained the situation, promised him complete protection, and ordered his coachman to drive to different points of interest in the city, which he wished his guest to see. They first visited the educational institutions, public and parochial, then the churches, libraries and the magnificent hospital erected by the city for the Sisters. Though the Mayor treated his visitor with the utmost kindness, the latter seemed bored and could not be led into conversation. Evidently the Mayor was not the kind of man he relished, and the absence of violence on the part of the Catholics was monotonous and mortifying. The Mayor inquired of his guest if he wished to see any more of the city. Slattery bluntly told him that he had seen enough. The Mayor told him that there was one more place of interest which he wished to show him. They were soon at the gate of a cemetery. They entered and walked toward a marble shaft that towered as high as the beautiful southern trees that draped it with their luxuriant foliage.

"Mr. Slattery," said the Mayor, "I have a purpose in bringing you here." His voice was husky with emotion, and his eyes gleamed, more in sorrow than in anger. "Let me read what is written there." The Mayor read aloud the inscription which stated that the monument had been erected to give testimony to the everlasting esteem and love and to commemorate the heroic devotion. No earthly motive moved them. Until the dark days of our sorrow came, they were unknown to us. Then, when dread and sorrow filled every heart, when the most sacred ties and obligations failed to save our sick from desertion, when there were no hands to smooth the throbbing brow, or give drink to the parched lips, when all hope of success seemed gone, those heroic priests and angelic women entered our homes, and amidst the horrors of the plague, amidst the spectral face of death itself, and for the lives of our children and our wives, gave up their own. Look at the fourth name on that roll of angels. I do not know her name, but she was a beautiful girl and her voice had the mellow 'brogue' of the south of Ireland. I had an only daughter just her age. She was stricken down, the terrible death of the plague had set its seal on her beautiful brow. I, too, was ill. In my anguish I cried to God to help. There was a rustle at my door. That girl, robed in black, holding the crucifix in her hand, knelt beside my daughter's bed. Man! do you think she could die while an angel was caring for her! No, my daughter lived, but her ministering angel died. This is enough. Now to you. Do you think you can

pollute the air of our beautiful city by your foul slanders of that priesthood and those sisters? Why man, the very stones of our pavement should fly in your face. If the men of our city should prove so dastardly recreant to the memory of those noble men and women who gave up their lives for us, the women of our city should rise and stone you to death. Get your foul presence from our city.

It is needless to say he went, and the press were hard put to explain why Slattery did not speak at Memphis.

ONE BLAMELESS LIFE.

CARDINAL GIBBONS PRESENTS THAT OF CHRIST FOR IMITATION.

Cardinal Gibbons recently preached in the Cathedral Baltimore, on the "Steady and Imitation of Christ." He said:

"Never could Moses or the prophets or any high priest of the old law, be able to say to their hearers what Christ says to day: 'Which of you shall convict Me of sin?' Never could any teacher of the new law, from the Apostles down to the last Sovereign Pontiff, dare to affirm 'I am without sin.'"

"The very best of us have some frailties, some shortcomings, some blemishes, which tarnish and obscure the mirror of the soul.

"Christ alone has no apologies to make. He alone is above reproach. He needs not the mantle of charity to hide His faults, for faults He has none to conceal. He alone can say with truth: 'Which of you can convict Me of sin?' I am the Way and the Truth and the Life. He that followeth Me walketh not in darkness, but shall have the light of life."

"No matter how fast we run on the path of Christian perfection, He is ever before us urging us on to the goal of victory. No matter how high we may soar into the regions of spiritual light He is still hovering above us, inviting us to ascend higher, as the eagle on teach her young ones to fly. No matter how earnestly we fight in the arena of Christian warfare, we find our Captain in the thick of the battle, dealing and sustaining heavier blows and inspiring us on by His example. No matter how much we may endure in the cause of truth and justice, we find Him laden with a still heavier cross and bearing deeper wounds. He sweetens the most unpalatable ordinances by the seasoning of His example.

THE FORCE OF EXAMPLE.

"When a Christian statesman contemplates for his civic virtues, as well as for the integrity of his private life, addresses the public in behalf of some political, philanthropic or economic measure, his words are listened to with marked attention and respect, indeed with the eagerness of the eloquence of his arguments and the earnestness of his entreaties. But let a demagogue or a time-server advocate the same cause, we will hear him with impatience or a smile of incredulity, because his public utterances are totally at variance with his private character.

"This line of reasoning acquires overwhelming force when it is applied to our Saviour. We admire, indeed, the beauty of His moral maxims, but by the splendor of His spotless life and matchless virtues, which shed a halo on His words.

"Jesus never inculcates a moral duty which He does not practice in an eminent degree. He taught by example before He taught by precept. 'Jesus,' says the Scripture, 'began to do and teach.' We are drawn toward Him more by the charm of His public and private life than by the nobility of His doctrines. The sermons of our Saviour inspire us, indeed, with an esteem for virtue, but His conduct stimulates us to the practice of it.

THE SERMON ON THE CROSS.

"Never did any man speak as Jesus spoke. As far as we have any record of His utterances, the most admired discourse He ever delivered was the Sermon on the Mount. But even the Sermon on the Mount yields in force and power before the Sermon on the Cross. There we find eloquence in action. And if our Lord had restricted His mission on earth to the preaching of the word, like the Scribes and Pharisees, without illustrating it by the splendor of His example, He would never have caused that mighty moral revolution which has changed the face of the world, nor would He be adored to-day by millions of disciples from the rising to the setting of the sun.

"When Christ was asked by the disciples of John the Baptist whether He was the true Messiah He laid more stress on His deeds than on His words to prove that He was the promised Redeemer. 'Go,' he says, 'and relate to John what ye have heard and seen. The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.' I prove my divine mission by my deeds.

"Beautiful above the sons of men does Jesus appear to me in His glorious transfiguration, when His face shone like the sun and His garments became white as snow, and when the voice of the Eternal Father proclaimed Him as His beloved Son; but far more beautiful is He to me when suspended from the cross. The crown of thorns, which pierces His temples is more comforting to my soul than the halo which encircled His brow on Mount Tabor. His naked and bleeding body gives me more consolation than the splendor of His garments in His apparition on the Mount.

TEACHING HUMILITY.

"When we hear our Saviour saying

on the mount, 'Blessed are the poor in spirit, for theirs is the Kingdom of Heaven,' we are impressed with the sublimity of His teaching. But when we see Him in His infancy, lying in a manger and experiencing all the privations of poverty; when we observe Him in mature life saying of Himself: 'The foxes have holes, the birds of the air nests, but the Son of Man hath not whereon to lay His head,' oh! then we are made to feel the blessings of voluntary poverty, and we cherish and embrace our Teacher. Who, when He was rich, became poor for our sakes.

"When we hear our Lord say: 'Blessed are the meek, for they shall possess the land; he that exalteth himself shall be humbled, and he that humbleth himself shall be exalted,' we admire the virtues of meekness and humility. But when we contemplate Him holding Himself up as a model of humility and saying, 'Learn of Me, for I am meek and humble of heart,' when we behold Him at the Last Supper, having aside His outer garment, girding Himself with a towel and pouring water into a basin and washing the feet of His disciples, not excepting Judas, who was to betray Him, then, indeed, that virtue assumes for us special attractions.

"When we hear Him utter these words 'Blessed are the merciful, for they shall obtain mercy,' we are delighted with His doctrine. But we are more profoundly moved when we witness His compassion for the hungering multitude in the desert and His mercy shown to the penitent Magdalen, who was spurned by the sanctimonious Pharisees.

"When He says, 'If you will not forgive men their offenses, neither will I forgive them until they forgive you,' He is clothing an old commandment in new words. But when we see Him praying on the Cross for His executioners, 'Father, forgive them, for they know not what they do,' He gives us a sublime lesson of forgiveness never before exhibited by sage or prophet.

EXAMPLE OF SUFFERING.

"When we listen to these words: 'Blessed are they that suffer persecution for justice sake, for theirs is the Kingdom of Heaven,' Blessed are ye when men shall revile you and persecute you and say all that is evil against you untruly for My sake, we are in admiration at His doctrine.

"But when we behold the innocent Lamb of God led as a felon from one tribunal to another, from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod; when we see the Judge of the living and the dead standing as a culprit before His own laws; when we see the Incarnate Wisdom derided as a fool; when we contemplate the King of Glory accused of being a blasphemer; when we see the Lord of the Sabbath charged with being a Sabbath breaker; when we behold the Prince of Peace, of whom it is written, 'The bruised reed He will not break, and the smoking flax He will not extinguish,' when we see the King of kings by whom 'Kings reign and lawgivers decree just things'; when we see the Prince of Peace accused of being a seditious man and a disturber of the public peace; in a word, when we see the God of Truth accused of being a liar, a hypocrite and an impostor and submitting to these injuries and insults with heroic patience, we derive from such a spectacle a food of consolation and strength which no language can adequately convey. For it is delightful and honorable to suffer in the company of Christ. A burden which otherwise would be difficult and intolerable to bear becomes light and easy with His example before us. And we are assured that if we suffer with Him, we shall also be glorified with Him."

PAGAN SAGES DWARFED.

"Study the records of the sages and philosophers of pagan antiquity. How dwarfed they appear before the heroic moral stature of Christ!

"Marcus Aurelius has left us many sublime moral lessons; but he writes with the coldness of a Stoic philosopher. He warms our hearts; he excites no enthusiasm. He holds out to us no hopes of eternal recompense.

"The beautiful maxims of Plato, Seneca and Zeno lose much of their value because their lives were not always conformable to their words. Take for instance, the lives of Cato, of Brutus and Seneca. You will find them all counseling fortitude in adversity and asserting that no man defending a just cause should be afraid to confront the sword of an antagonist.

"Yet when the hour of their own trial came, instead of bravely submitting to death at the hands of their enemies, they committed suicide; and so, in the judgment of all right-thinking moralists, is not only an act of moral cowardice, but a crime against God and society.

"Mark how those men pale before the King of Martyrs. Though fully conscious of the tortures which awaited Him, He does not try to escape them by putting an end to His life by the sword of Peter. He does not anticipate by a moment His Father's decrees with meekness without cowardice, with fortitude without ostentation, and with a vindication of His life and doctrines without any recrimination.

THREE STRIKING INCIDENTS.

"Let us consider our Saviour in three striking incidents of His life, which are most instructive to us, and which serve as an example to us when we are placed in similar circumstances.

"First—Witness the conduct of our Lord in those hours of His passion which I have described. What firmness and constancy He displays under the most severe trials! What calm dignity

and composure, what self-possession under the most provoking insults! What sublime silence under the most blasphemous calumnies! What a lesson to us to preserve our temper when hard words are said against us, and to keep down the spirit of resentment that would rise in our breast!

"Second—Witness our Saviour when He sees His Father's house profaned, when He sees the Temple of God changed into a market place. Observe the indignation in His looks and the fire of holy wrath that flashes in His eyes, when, single handed, He seizes a scourge and drives the buyers and sellers out of the Temple, saying to them: 'My house is a house of prayer but you have made it a den of thieves.' Learn from this example that no matter what you may personally endure you must be always zealous for God's rights, true to justice and conscience. Learn never to compound with sin, but to set your face against every species of corruption, whether it lurks at home or stalks abroad in social or political life.

"Third—Now contemplate our Saviour at the tomb of Lazarus. See how the Lion in the Temple is transformed into a Lamb at the tomb; how the Lion among the money changers becomes a Lamb among the mourners. The eye that flashed with indignation in the Temple melts into tears at the grave of a friend.

TEARS OF HUMAN SYMPATHY.

"The Gospel tells us that when Jesus stood at the tomb of Lazarus He wept. I never read in the Gospels that Jesus laughed, but I read more than once that He wept. And yet the tears of Jesus have brought more joy and consolation to the human heart than all the mirth-provoking books that were ever written. Jesus wept to teach us that He had a human heart as well as a divine personality.

"This incident suggests to us an important truth, namely, that the most delicate sensibility is not incompatible with the most sturdy manhood; nay, it teaches us more, that tender sympathy and emotion are essential to true manhood. The courage of the man is not the courage of the brute. The man that has gone down into the human heart and sounded the depths of its sorrows and sympathized with its sufferings in others, as Christ has done, is best fitted to bear his own cross when the hand of adversity presses heavily upon him.

"If you would then, be perfect, my brethren, study and imitate the life of Christ as it is presented to you in the pages of the Gospel. Look and do according to the pattern that was shown you on the Mount, so that contemplating our Saviour you may admire Him; admiring, you may love Him; loving, you may embrace Him; embracing, you may imitate Him, and thus you will become more conformable to that heavenly Model Who is the splendor of God's glory and the figure of His substance.

"Make yourselves familiar with the words and deeds of your Master by the frequent perusal of the Gospels. The Gospels contain the best narrative of Christ because they are inspired and are not diluted by human views or speculation. Christ will be your Light in darkness, He will be your Companion in solitude, your Rest in weariness of spirit. He will be your Teacher in doubt, your Physician in sickness of heart, your Strength in weakness, your Joy and Consolation in sorrow and affliction. He will be your Life in death.

"Follow Me," He says, "I am the way, the truth and the life. He that followeth Me walketh not in darkness, but shall have the Light of Life."

FREQUENT COMMUNION.

The Pope has rendered a decision on the practice of frequent Communion, which is to be made known to all Bishops and to all superiors of religious communities. It is substantially as follows:

"Frequent, and even daily Communion is to be strongly commended, and the only condition requisite for its profitable reception by all classes of the faithful is freedom from mortal sin and the resolve to avoid sin in the future. The confessor will be the judge in the case. His consent is required, but he must take care never to keep from frequent and even daily Communion anybody who is in the state of grace and approaches the sacraments with right intentions. No religious community can have rules forbidding frequent and daily Communion to its members."

Give us this day our daily substantial bread, would receive a new emphasis if Catholics everywhere, when possible, assist at the holy adorable sacrifice and receive the Eucharistic Sacrament every morning. Then would the conversion of the millions on millions of non-Catholics be not far off. Then would His Kingdom come.—Catholic Columbian.

Afraid They'll Have to Give Fair Play.

Says the Casket: "When the Ulster Protestants express a fear that Home Rule may lead to their being persecuted, what they really fear, in their heart of hearts, is that they may be compelled to give fair play and equal rights to Catholics in the North such as is freely granted to Protestants in the South of Ireland by the Catholic majority."

If you would have a stronger and more influential Catholic press you can make it so by trading with those merchants who use it as an advertising medium.