

NO WOMEN IN CHURCH CHOIRS.

CARDINAL MERRY DEL VAL SEES ALL COURT AT REST IN PLAIN LETTER TO BISHOP CANEVIN OF PITTSBURG.

The following letter of inquiry concerning the lawfulness of permitting women to sing in church choirs in the United States was addressed to the Holy See under date of November 14, 1908, by Right Rev. Regis Canevin, Bishop of Pittsburgh, and the reply, dated November 29, 1908, was received from His Eminence Cardinal Merry del Val on December 1, 1908.

"It would please me very much if you would have the kindness to advise me if it is true that women may sing in the choirs or churches, not only when they sing together with the other male members of the congregation in the body of the church, but also when they are separated, and form, either alone, or with men and boys, a special choir of an elevated platform or choir loft in the rear of the churches, as is the custom in the United States.

"Because of the diversity of opinion, and the many newspaper reports, there is great obscurity and much controversy concerning this matter; and it would be of a great advantage not only to the other dioceses of the United States, if we could have some final word from the Holy Father for the purpose of definitely putting an end to the question.

"In the hope that you will have the goodness to communicate to me the decision of the Holy Father as soon as possible, I beg to remain, with the expression of my very high consideration.

The reply of the Cardinal Secretary of State is as follows: "Segreteria di Stato di Sua Santita. No. 33810. Dal Vaticano, 20, November, 1908.

"My Lord Bishop,—In reply to your letter of the 14th of November, I hasten to inform you that the Holy Father has not given permission for women to form a part of the church choirs in the United States, and that the statement that such permission has been granted by His Holiness is devoid of foundation.

"His Holiness' wish is that the decrees of the Sacred Congregation of Rites in regard to church choirs should be faithfully observed in the United States as elsewhere.

"R. CARD. MERRY DEL VAL."

There can be no doubt as to the meaning of this letter. It makes the wish of the Holy Father in this matter so clear and definite that there can scarcely be any further dispute as to the meaning of the "Motu Proprio" on Church Music, and the subsequent decrees of the Sacred Congregation of Rites regarding women singing in churches.

WHEN FAITH DIES.

As Oliver Cromwell died a great storm raged without—wind and rain, blinding sheets of lightning, fearful crashes of thunder. In the midst of a horrible roar the Man of Iron half rose in bed crying out, "It is terrible; yea, very terrible to fall into the hands of the living God!" and sank back and expired.

Similarly it might be exclaimed, "It is terrible; yea, very terrible to fall into the hands of the Zeitgeist!" By the Zeitgeist is meant the Spirit of the Age, viz.: Doubt and Unfaith.

We are convinced of this by a book which came our way a few days ago—a volume of poetry. Years since, when we knew the author, he was an earnest Protestant Christian, full of faith and hope and his songs were pervaded by a light of Christian beauty. He brought out a book and many plaudits were his. The world seemed in love with the loveliness of his soul.

That was twelve years ago. Unfortunately the years as they pass bring many changes. As time advanced he lost faith in Protestantism. It seemed to him illogical, bleak and false. He dropped it and no other belief has since taken its place. Now he is out with a new book of verses—and what are they? Cries and moans, an apotheosis of the purely human; sometimes irreverences that border upon the blasphemous, although not so intended. It is a record of a soul in a condition of unrest and a spectacle of peculiar sadness.

If a poet has not faith the Spirit of desolation creeps into his work and he fails to attain the highest. If a musician has not faith the very soul goes out of his measures. If a painter or a sculptor loses his Christian hope he does not fulfil his mission. That which he does may show elements of greatness, but he cannot ascend the heights.

Beware of losing Faith! When it flies not only does Heaven vanish away but all the higher things of earth also. There is no love in the house of Unfaith; and neither is there aught of beauty. —Catholic Sun.

QUESTION BOX.

"I am a Protestant, but my wife is a Catholic. We were married three weeks ago by a minister. My wife is very sorry and unhappy ever since. The reason she went my way was because she was under age. If there is any way of making her happy outside of my turning Catholic, I am willing to take it. I am willing to be married by the priest, let her practice her religion, and if ever we have a family, I will let the children all go her way.—W. J."

The reason that your partner is unhappy is because her conscience will not be at rest, for she knows that the Catholic Church does not regard her marriage as valid, and that she is under the ban of excommunication. The way to bring back peace of conscience and be restored to Church membership is to see the priest about the affair and be guided by his advice. He fully knows what is to be done, and is eager, too, to have things straightened out. You can see him yourself.

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or have your unhappy partner go to confession. Your good disposition will count for very much in bringing about a speedy settlement.

"What does the Church think of Luther?—Student."

The Church regards him as an heresiarch. It excommunicated him. He died unrepentant. He became an Augustinian monk, and was ordained to the priesthood. His talents were of a high order, his nature bold and passionate. He was a powerful speaker, and wielded a scathing and unsparring pen against whatever stirred up his ire. He taught theology in the University of Wittenberg. In 1517 he spoke against the abuses of some over-zealous preachers of the indulgences given out by Pope Leo X. Later he attacked the power itself of granting them. When Pope Leo laid the ban of excommunication on him he burnt the bull publicly and inaugurated Protestantism. "To make the Pope and the devil mad," said he, "I married." He married a nun. Lacerdaire said that Luther was every way fitted to be a great and good reformer, but his pride led him to rebel, and his fall into fleshly ways followed quickly.

Luther was coarse and brutal in his talks, but this characteristic is sometimes charged to the usage of his age, which lacked modesty and called a spade a spade.

Luther is the originator of the doctrine of private judgment and of the dictum: "The Bible and the Bible alone is the rule of faith."

One of the consequences of Luther's revolt was the Thirty Years' War which retarded civilization and progress beyond conception.—Philadelphia Catholic Standard and Times.

A PALPABLE LIBEL UPON THE CHURCH.

The manner in which anti-Catholic prejudices are strengthened and perpetuated is shown in an article in The Word and Way, a Baptist organ. The writer sets out to convince his fellow Baptists that the Catholic Church in this country is a species of political organization which aims at advancing its interests through politics. This assertion is so manifestly false that it is hardly worth noticing. If certain issues of a moral character should be presented in a political campaign, it is conceivable that the Catholic Church would take sides. The divorce question for instance, would not be regarded with indifference by her if voters should be called upon to settle it at the polls. But in regard to ordinary politics she has held aloof in this country. Her attitude has been in marked contrast with that assumed by some of the Protestant sects which have arrayed themselves openly either in favor of or against political candidates.

It, however, serves the purpose of anti-Catholic bigots to represent the Church as a persistent intriguer using American politics to advance her own ends. Thus we are told by the Baptist writer to whom we have referred that "the Catholic Church can be counted on always to seek and use every possible political advantage to advance its own interests. The people of our country are slow to realize that there is a 'Catholic vote,' that it is a big vote and that it is used by the Catholic Church to promote its own interests." By way of confirmation of this statement The Word and Way places before its readers an alleged pastoral which is attributed to Archbishop Hart of Manila, who on the eve of a recent election in the Philippines is represented as dictating to Catholics how they should vote.

There is an extract from the alleged pastoral. "First it is the duty of all Catholics to vote when they get a chance; second, the voter has a binding and a heavy duty to induce only Catholics to vote, and to vote only for Catholics."

It is safe to say that Archbishop Hart never used this language. Why it is attributed to him is plain enough. The Word and Way would have its readers infer that the policy outlined for the Filipino Catholics is also enjoined upon Catholic Americans. But facts are dead against this inference. Catholics in this country have never discriminated at the polls against a candidate for political office because he happened to be a Protestant. The same thing cannot be said truthfully of thousands of Protestants when it was a question of voting for political candidates who were Catholics. The Methodists and Baptists have been the chief offenders in displaying this species of bigotry. To charge the Catholic Church with doing the very thing they themselves have done ill becomes these sects.—N. Y. Freeman's Journal.

ASKS FORGIVENESS.

We have received from Cornelius McCloskey of Sayre, Pa., a letter which for several reasons we are unable to print. Mr. McCloskey is a Catholic who was led away by the paralysis of socialism. Recent numbers of the Appeal to Reason, of which he says he is "a subscriber and a reader," have cured him. He sees through the rapturous scheme and thus expresses himself, referring to the Appeal: "It is defeating its own object by hurling calumnies at our good friars, priests and Sisters of Charity and Mercy. . . . God does not require the death of a sinner, only that he should live and repent. There is one sin that I have committed which will take me a long time to atone and that was when I polluted the ballot-box by casting my first socialist vote for governor of Pennsylvania."

We are glad that Mr. McCloskey has seen his error. How any Catholic can read the brutal official organ of socialism, much less subscribe for it, is past finding out. Its attacks on the Church are of the most infamous character. It has no regard for the least semblance of truth. So filled is it with villainous venom that it fails to see good in anything. It was in the vicious organ that this appeared:

"The socialists have a higher regard for Jesus than has the Church. Gladly do they place Jesus and the apostles along with Karl Marx and those who

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taught the world that mankind should be a brotherhood."
"Along with Karl Marx!" Was ever such blasphemy?

This, too, from the same source: "If a Supreme Being created this world in its beginning and then left us to ourselves because we refused to submit to a divine tyrant, so much the worse for Him. We have managed to struggle along without His help so long and can also rise higher without Him in the future."

Surely the Catholic who believes such stuff has excommunicated himself and is no more worthy the name. We congratulate Mr. McCloskey on his resolve to sin no more. That is the manly thing to do. We are certain his heart is true. We are certain, too, that the sin he committed has been freely and fully forgiven by the gentle Master who is ever ready to welcome the truly penitent no matter what his offense.—Buffalo Union and Times.

CONVERSIONS IN MEXICO.

Our separated brethren who say that Catholicism in the United States is not bad—not at all to be compared with what Catholicism is in Italy or Spain or Mexico—are at a loss to explain the conversions of Protestants to the Church which take place in those countries where the Catholic Church is supposed to be so awful. We have adverted before to the enthusiastic stories of Protestant advance in Mexico written by Protestant missionaries to that country, and have noted that these zealots never say a word about the conversion of Protestants to Catholicity that goes on constantly. Here is an instance in the Mexican Herald of Dec. 20 of the way the Church in Mexico is not only holding its own but making converts from American Protestants:

Yesterday morning at 8:30 o'clock the entire family of William Vernon Backus were confirmed in the Catholic faith in the Teresa Chapel, after having received the sacrament of Baptism on Saturday afternoon. . . . The celebration of a Pontifical High Mass preceded the administration of the Sacrament of Confirmation. At the end of the Mass the following members of the Backus family were confirmed: William Vernon Backus, Richard Cecil Backus, Mrs. Edna Backus Scott, Mrs. Sarah Inez Backus, Mrs. Madge Earl Clinton, Miss May Kathryn Mullin and Virginia Frances Scott. Confirmation was administered by the Apostolic Delegate, Monsignor Ridolfi.

We notice among the names of those who attended the ceremony that of W. H. Sloan, formerly a Protestant missionary to Mexico, who was converted to the Church during the past year.—Sacred Heart Review.

SPEAKS FOR MESSINA.

Messina! Oh, da blacka day
We'n fins' da news of eet ees com'
Dere was so leetla we could say,
For all da worl' was strucka dumb.
You looka me, I looka you,
An' dough we try da best we can
We havev not anny' words weell do,
Een Anglice or Eetalian.
For tal how deep een heart an' mind
We feel da grief for Eetaly.
So are we dumb at fins' an' find
No voice at all. But, looka, see!
Here now ees som' heeng dat can speak
All theengs dat een our souls we feel—
Ees notheeng shout so loud, so queeck,
Like 'Mericeana Dollar Beell!

O! 'Mericeana men, you mak'
So many of dem speak for you,
I love you for Italia's sak'
An' for your owna goodness, too,
So moecha kindness to-day
Your bigga, warma heart ees hold,
You know da righta theeng to say,
An' 'bout eet weeth a voice of gold,
An' oh, ref anny voice can reach
Dose sada souls een Eetaly,
Eet weel be yours dat cheer an' teach
Da greatness of your charity
But, oh good 'Mericeana men
So moecha help ees needa steell,
Com'! mak' eet speak aggen—
Da 'Mericeana Dollar Beell.

—T. A. DALY, in Philadelphia Catholic Standard and Times.

The God of my life I can trust with my death. He will not fail me in my greatest need. If death is His sentence, it is also His invitation. It is the recall from exile, the gate of my home.—Mother Loyola.

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"At Eventide—Let There Be Light."
Already Luna's glory gilds a sky
Of pearl and gold; save where the starry glow;
Flashes the west above the spotless snow.
And rosette shadows softly fall and die.

And like the ceasing of a melody—
Offered to God,—born of an artist's soul,
And living at his touch, until the whole—
Of senses, hollow-minded things that live,
Dies,—leaving one exquisite memory.

So fades the golden day, and perfect eve
Falls like a holy Presence on the earth.
Soothing the soul,—world-weary of the strife,
Of senses, hollow-minded things that live,
Hark! Thro' the gloaming—faint and far away
The Angelus steals softly on the air;
Oh heed the best reminder, echoing clear,
And "Ave Maria! Hear us while we pray."

"Sweet Mother: 'Tis thine hour—the hour of even,
The pale stars shine with thine own, plying smile,
Pray for us sinners—thou that hast no guile—
'Now, and at death's hour—that we be forgiven."

"The night drifts down. Above a world of white,
Star-gemmed, moon-crowned—the heavens in
Splendid glow,
'Jeau! 'Tis thine assurance, sweet and low—
'Mine own—'At eventide—Let there be light'—
—W. J. M. MERRIS

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WANTED IMMEDIATELY A MALE OR FEMALE teacher for R. C. S. No. 3, March, holding a second class certificate, (Normal trained). State experience and salary. Duties to begin at once. Apply as soon as possible to Thomas Sisson, Sec. Treas., Dunrobin, Ont. 1575-4

TEACHER WANTED FOR R. C. Separate school. Remedial, holding professional certificate. Salary \$800 per year. Duties to commence as soon as possible. State experience, qualification and nearest telephone office. Address Timothy Sheehan, Sec. Treas., Runcorn, P. O., Ont. 1575-2

WANTED TEACHER FOR R. C. SEPARATE school, No. 131, Wilmett sp. Duties to commence at once. State salary and qualifications. Apply to N. S. Ball, St. Agatha, Ont. 1575-2

TEACHER WANTED FOR R. C. SEPARATE school Section 3 A, Malden. State salary and qualifications. One who can teach French and English preferred. Apply to John Dufour, Sec. Treas., North Malden, P. O. 1575-3

INFORMATION WANTED.
JOHN ROCHE LEFT HALIFAX, N. S. ABOUT twenty years ago. Last heard of from Algonquin Flour Mills in Ont. Anyone knowing of his whereabouts would confer a favor by writing his brother, Lawrence J. Roche, 278 Robie St., Halifax. 1575-2

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ARCHDIOCESE OF TORONTO.
His Grace the Archbishop of Toronto has made the following clerical changes and appointments:
Rev. John T. Kidd to succeed Rev. F. Rohleder as Chancellor.
Rev. Arthur O'Leary, Pastor of Collingwood, to be Diocesan Director of the Catholic Church Extension Society.
Rev. George Doherty to be pastor of St. Leo's, Mimico. (A new parish.)
Rev. William Egan, to be assistant at Collingwood.
Rev. M. Leprohon, to be assistant at Sacred Heart Church, Toronto.
Rev. John Powell to be assistant at St. Catherine's, Toronto.
Rev. S. A. Corrigan to be assistant at St. Paul's, Toronto.

MARRIAGE.
POCOCK-McINTYRE—At St. Peter's Cathedral, city, by Rev. J. T. Aylward, January 11, 1909, Mr. Gabriel Pocock to Miss Agnes McIntyre.

DIED.
QUINLAN—At Detroit, Mich., on Dec. 15, 1908, Mrs. M. Quinlan, formerly of Arthur township, Ontario, aged seventy years. May her soul rest in peace!
SCULLY—At Owen Sound, Ont., on Sunday, Dec. 27, 1908, Mrs. M. Scully. May her soul rest in peace!
McDONNELL—At Sault Ste. Marie, Ont., on Dec. 3, 1908, Leo Calhoun Johnson MacDonnell, aged eighty-two years. May his soul rest in peace!
McKENNA—At Dublin, Ont., on New Year's Day, Dr. Charles Harris McKenna, son of John J. McKenna, Esq., C. E., and nephew of Charles McKenna, Toronto. May his soul rest in peace!

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