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# The Catholic Register

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VOL. XII., No. 28

TORONTO, THURSDAY, JULY 14, 1904

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## REGULATIONS AS TO CHURCH MUSIC

The Archbishop at Dublin has issued the following regulations with regard to Church Music in his diocese, in accordance with the recent legislation of Holy See:

### MUSIC AT HIGH MASS

I. At all High Masses, the Introit, the Gradual, etc., the Offertory, and the Communion, are to be sung.

II. The parts of the liturgy enumerated in the preceding paragraph are to be sung by an exclusively male choir.

III. Excepting in cases in which figured music may be provided for them on the Diocesan List, those parts of the liturgy are to be sung to the Gregorian melodies assigned to them in the "Graduale Romanum"; and when the forthcoming Vatican edition has been published, and has been made available for use amongst us, they are to be sung according to the text of that edition.

IV. As regards the preceding paragraph, in so far as it directs the Introit, etc., to be sung to the Gregorian notes, I am prepared to sanction working in the present a provisional arrangement, in the case at least of churches in country districts, on its being certified to my satisfaction, by the priest in charge of the music of any particular church, that the choir of the church is, as yet, insufficiently trained to be entrusted with the singing of those portions of the liturgy to the Gregorian notes, and that the services of a competent choir cannot be had.

N.B.—The only edition of the Gregorian chants as yet formally approved by the Holy See is that published by the Benedictine Fathers of the community of Solesmes, now in exile in England. That edition alone has been used by the choir of the Pro-Cathedral, Marlborough street, since the beginning of January, 1903. It has also since then been in use in the Diocesan College of Clonliffe. Desirable as its general use throughout the diocese would be, I do not wish for the present to make the use of it in the churches of the diocese generally a matter of obligation. The Decree of the 8th of January, 1904, authorizes the use of other editions formerly sanctioned. This permission, however, must be regarded as provisional only. It will cease in this diocese when the text of the new Vatican edition is available for use.

V. The other portions of the liturgy of the Mass, such as the "Kyrie Eleison," etc., not mentioned in paragraph I., may be sung either in Gregorian or in figured music; but no figured music is to be sung that is not in the Diocesan List.

VI. The portions of the liturgy mentioned in the preceding paragraph may be sung either by the male choir or by the congregation.

### MUSIC AT LOW MASS

I. The performance of music whether vocal or instrumental, whilst Low Mass is being said, is in no way contemplated by the liturgy.

II. There is reason to fear that, as a not unnatural result of the usage of having music sung and played in our churches during the celebration of Low Mass, a strangely erroneous idea as to the place of music in the public worship of the Church has gradually taken shape in the minds of many of the less thoughtful amongst our people. To put it briefly, the liturgical idea in this matter has been altogether lost sight of, and what may perhaps best be described as the "concert" idea has taken its place. In other words, the singing and the organ-playing in the minds of many, come to be regarded as performance to be listened to by the congregation just as the music at a concert is performed for the purpose of being listened to by the audience in the concert hall.

III. To see to what a lamentable extent this is true, we have only to read the announcements that are to be met with from time to time in the newspapers, detailing, with the names of the performers, the music that is to be performed in churches on certain occasions, and, still worse, usually in the form of extravagant laudations, of the individual singers or other performers who have taken part in the display.

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IV. The recent authoritative act of the Holy Father recalls to us a proper conception of the place assigned to music in the public worship of the Church, and reminds us of the grounds upon which alone music can be admitted to our churches, more especially during such solemn acts of public worship as the offering of the Holy Sacrifice of the Mass.

V. One thing is plain. When the Church contemplates the use of music and assigns to it a place in the liturgy, the order of the liturgy is so arranged that, throughout the whole of the liturgical rite, the music sang by the choir is strictly appropriate to that particular portion of the rite that is in progress at the time, whether at the altar or within the sanctuary.

VI. Let us apply this test of appropriateness in the case of the music which, without any authorization in the liturgy, is commonly performed as a sort of accompaniment to the celebration of Low Mass.

VII. We can apply the test most effectively by contrasting with that musical accompaniment the liturgical music of the High Mass, which we find prescribed and set in order by the Church itself. At High Mass the Introit, which, as its very name indicates, is an introduction to the Holy Sacrifice, is first sung. The Introit is followed by the "Kyrie Eleison," and not until that chant of supplication is finished, does the priest intone the "Gloria in excelsis Deo." The chant is then once more taken up by the choir, and again there is a pause in the progress of the liturgical rite within the sanctuary. When the choir has finished the liturgical chant assigned to it, the priest returns to the altar; and then follow, in due sequence, without confusion or disturbance, the various portions of the sacred liturgy—the liturgical rite, on the one hand, and the liturgical chant on the other,—everything coming into the appointed place, which, as the outcome of centuries of experience, has been assigned to it by the supreme liturgical authority.

VIII. As a sad contrast to all this, we have only to call to mind the confusing medley that results from the unauthorized intrusion of music into a place where it finds no recognition, and consequently receives no guidance, from liturgical authority, except indeed, the emphatic enunciation of a principal which is too frequently treated with disregard, to say, contempt. That principle is, that, during Divine worship, music is wholly out of place, except in so far as it is in strict conformity with the rules laid down by ecclesiastical authority, except indeed the emphatic enunciation of a principle which is too frequently treated with disregard, to say, contempt. That principle is, that, during Divine worship, music is wholly out of place, except in so far as it is in strict conformity with the rules laid down by ecclesiastical authority, those rules themselves being framed with the view of making the music subordinate to the requirements of the liturgy, and of keeping it, not only as to the selection of the music to be performed, but also as to the time at which it may be performed, and the manner of its performance, in strict compliance with those requirements.

IX. The contrast to which I refer hardly needs to be pointed out. In this diocese, as elsewhere, there must be churches in which, with irritating obviousness, it forces itself, Sunday after Sunday, upon the attention of every member of a congregation who—to say nothing of a sense of artistic propriety—has formed even the most rudimentary appreciation of the beauty of the Church's liturgy, or has acquired even the most rudimentary knowledge of the structure of that liturgy, such knowledge as enables him to distinguish one part of the Mass from another. For, who is there that has not heard musical arrangement of the "Kyrie eleison" performed, with reckless incongruity, in the organ gallery, whilst the priest at the altar was reading the "Gloria in excelsis Deo," or the Gospel, or the Nicene Creed? Too frequently also we have to listen to an arrangement of the "Gloria in excelsis," or of the "Credo," prolonged, in total disregard of liturgical propriety, throughout the greater part of the Mass, with possibly, a reverential, but musically incongruous, break in the playing and singing during the Elevation. Where such things are possible, it is manifest that the liturgical idea, which is the only admissible idea, of the place of music in public worship, no longer survives.

X. One may say, indeed,—in so far as the comparison may be made without irreverence,—that the only intelligible purpose of such performances is not very far removed from that for which a military band is brought in on the occasion of some secular gatherings, as at a flower-show or a regatta. On such occasions the music has indeed no real connection with the primary object of the assembly, but it serves the purpose,—in the circumstances, a perfectly legitimate and even laudable one,—of making the time pass more pleasantly for those who are present. We have to guard against all danger of our churches being desecrated by the introduction of music within them for any such purpose, during the offering of the Holy Sacrifice, or the performance of any act of religion.

XI. With a view to the restoration of the liturgical idea in the use of music during divine worship, the singing, during Low Mass, of musical settings of the various parts of the liturgy, arranged by composers to be sung at High Mass, has now to be absolutely prohibited. The insertion, then, of such music on the Diocesan List is henceforth to be understood as authorizing its use at High Masses only.

XII. There is another important point to be attended to. It is one that strikingly illustrates the divergence between the use of music that we have so long been accustomed to at Low Mass, and the spirit of the

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liturgy. The rubrics of the Missal distinctly prescribe that, at Low Mass, the prayers, etc., from the beginning of the Mass to the Offertory, shall be read by the priest aloud, so that his reading of them may be distinctly heard. The same rubrics no less distinctly prescribe that at High Mass, those same portions of the liturgical text of the Missal, excepting only those that are to be sung by the priest, shall be read by him in a low voice—"quae in Missa privata dicuntur clara voce, in Missa solemniter celebrata dicuntur submissa voce." The reason of the distinction is obvious. These rubrics convey a plain intimation that, at Low Mass,—at least during those parts of the Mass when the priest is directed to read so as to be heard by the congregation,—the performance of music, vocal or instrumental, is an anomaly and an intrusion. It is most embarrassing to one to find himself, as a result of the discussion of this plain intimation of the mind of the Church, compelled to choose between sacrificing to some extent the due observance of the rubrics of the Missal, and causing discord and confusion by reading the liturgical text as it ought to be read, whilst a musical performance, wholly out of place, is in progress. The difficulty is one that is most keenly felt in small churches.

XIII. No one who was present in Rome for the celebration of the first jubilee of his late Holiness Pope Leo XIII. in 1888, could have failed to be struck by the fact that on that most solemn occasion, Mass being celebrated in St. Peter's, at the high altar, by the Sovereign Pontiff himself, and in presence of one of the largest gatherings of the faithful of the Church throughout the world—Cardinals, Bishops, priests, and laity—that had ever been assembled within the walls of the great Basilica, the Holy Father, in strict compliance with the rubrics, read, with wonderful clearness of intonation, the prayers and other portions of the Mass, directed to be read aloud and that it was only when he had finished the reading of the Offertory that the Papal choir began the singing of a motet appropriate to the solemn occasion.

XIV. It is not, of course, to be supposed that there is any absolute prohibition of the singing of a choir during the celebration of Low Mass. But if music is to be sung at Low Mass, it must be sung only within the limits marked out by the diocesan regulators.

XV. In this diocese, on occasions of some solemnity—as, for instance, at the principal Mass on Sundays and on feast days of obligation or of special devotion,—a motet—suitable to the liturgy of the day, or to the special solemnity of the occasion,—may be commenced after the priest has finished the reading of the Offertory, and a similar motet may be sung after the Consecration.

XVI. As there is a broad line of distinction to be drawn between congregational singing, which is a most suitable form for the expression of personal devotion, and singing which is not taken part in, but is merely listened to, by the congregation, the restrictions necessary in the case of singing by a choir may to a certain extent be dispensed with in the case of singing by the congregation itself. During Low Mass, therefore, suitable hymns, selected from any of the collections of hymns in the Diocesan List, may be sung by the congregation. But even as regards congregational singing, it would, as a rule, be advisable that the singing should not begin until the Offertory has been read by the priest.

XVII. During Low Mass the organ is not to be played except as an accompaniment to the singing of the choir or of the congregation.

**BENEDICTION OF THE BLESSED SACRAMENT.**  
 It is earnestly to be desired that the singing at Benediction,—and, most especially, the singing of the Tantum Ergo,—should be congregational.

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## STRATFORD

Stratford Collegiate Institute Entrance list of separate school and Loretto Convent pupils who have passed the entrance:

Miss Rhea Kneilt, eldest daughter of Mr. E. J. Kneilt, took the highest marks among the separate school pupils, viz., 845.

The pupils of the Separate School and Loretto Convent, Stratford, who successfully passed the entrance examinations to the Collegiate Institute are given below. The Separate School sent up for examination 23, and passed 19, while the Convent sent up 5 and passed 4. This is certainly an excellent showing and speaks well for the excellent teaching of the Separate School and Convent. The total marks obtainable were 1,100, half marks (550) being required to pass. The alphabetical list of those who passed is as follows:

**BOYS.**

Dillon, Basil	553
Kelly, Daniel	569
Long, Leon	728
Moore, Chas.	550
O'Brien, Lawrence	567
O'Donnell, Wm.	542
Stock, Frank	715

**GIRLS.**

Duggan, C.	709
Duggan, L. (Convent)	709
Gale, L. M.	565
Goettler, I.	724
Kern, E. M. C.	551
Kneilt, Rhea	845
McCaffery, M.	575
Mahony, L. (Convent)	556
Montgomery, M.	685
Montgomery, Irene (Convent)	691
Sullivan, M.	577
Swan, P. A.	643
Swan, R.	566
Tobin, B. (Convent)	661
Walsh, V.	621

## C. M. B. A.

At the last regular meeting of Branch 200, C.M.B.A., held in O'Neil's Hall, Parliament street, the officers and members spent a very pleasant evening, the occasion being the visit to the branch of the following distinguished members: Deputy Jas. E. Day, E. J. Hearn, Martin Quinn; also the following visitors: E. V. O'Sullivan, Secretary of Branch 15, Rev. J. L. Hand of Branch 200, and Rev. Ryan of 111.

Mr. E. V. O'Sullivan is a well chosen words, referred to the duties of the officers and members of the C.M.B.A., and pointed out where these duties could be improved upon and urged the members to try and bring in new members and young men and new blood into the society.

Bro. Quinn, in a very able manner enlightened the members upon the organization of branches and the bonus system. He also spoke upon the benefits of having a sick and funeral benefit attached to the C.M.B.A.

Bro. Hearn gave a few remarks concerning the convention to be held in August this year, and asked the cooperation of the members of Branch 200 in welcoming the delegates to the city and making them feel at home and enjoy their visit to our beautiful city.

Rev. J. L. Hand and Bro. Frank Walsh, T. Ryan and James O'Hara also spoke a few words. Bro. O'Hara signified his intention of being a candidate for the office of Grand Secretary at the coming convention.

P. J. JENNINGS, President.  
 EDWIN STUBBS, Secretary.

## C.M.B.A.

At a meeting of Branch 15, C.M.B.A., held last Thursday evening, a resolution was passed instructing the delegate from that Branch to support Bro. Martin J. Quinn as a candidate for Grand Trustee at the coming convention.

".....and so I decided to start at once." He's here with us now, booked for a six months' course. Thought, before he got our letter, that schools fizzle out in June—closed up entirely in July and August.

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 President

## A MUD-GEYSER IN ERUPTION

To Editor Catholic Register:

The journalistic mud-geyser of Toronto—"Saturday Night"—is in eruption again. We are told that some of these geysers are very irritable and capricious. A pebble or a sod of earth dropped into their craters will set them belching furiously. And again, they will send forth showers of mud without any apparent provocation. "Saturday Night" can easily take the palm from all other mud-belchers both for irritability and caprice, as its issue of July 2nd conclusively shows.

There must be something very wrong with its internal arrangement when, on the thirty-seventh birthday of our noble Dominion, without a semblance of provocation, it sends forth the foulest discharge of bigotry that has appeared on its front page for a long time (and that is saying a great deal). In all Canada no pretext for an eruption presented itself. And therefore "Saturday Night" had to go to the old familiar hunting ground—the United States. The "Catholic Sun" of Syracuse, N.Y., it seems, protested pretty strongly against an invitation to the "Queen's Own" to take part in an Independence Day celebration. With regard to the sentiments therein expressed, Catholics in Canada (or in the United States for that matter, outside the circle of that paper's subscribers) have nothing to do. The Catholic Church has no more to do with the political views of the Catholic Sun or the Catholic World, or The Catholic Register, than with the political views of individual Catholics. As long as those views do not run counter to the faith and morals the Catholic Church does not interfere. This is something the bigots of the lodge room and the investigation committee cannot understand. They are so accustomed to prying into every relationship of private life—a man's political and social affiliation—the religion of his thirty-first cousins—that they seem to think everything a Catholic editor writes must have the official approval of "Rome." They judge of the Church that alone understands and respects true liberty in contradiction to those who about about and do not understand it, by their own narrowness and illiberality.

There is no doubt that many prominent priests and laymen of the United States have no sympathy whatever with such sentiments as those expressed by the "Catholic Sun" of Syracuse, N.Y. The beloved Cardinal of Baltimore, who recently charmed Ottawa by his speech, and manners, would certainly not use such language or permit it to be used in his presence. But whilst they disapprove of these clerics and laymen, at the same time do not think of interfering with the liberty of the Catholic journalist in setting off rhetorical fire-crackers.

Anyone who pretends to edit, the children's corner of a weekly paper ought to know this. A still more elementary knowledge ought to make plain the absurdity of holding Catholics in Canada responsible for the political utterances of Catholic papers in the United States. But "Saturday Night," perhaps mistaking July 2nd for July 12th, as blurred visions are liable to do, was determined that something should be seized on as a pretext for a rousing appeal to bigotry. And as Canada offered nothing the Independence celebrations of the United States were sure to make up the deficiency.

It may be true, as "Saturday Night" says, that some Catholic papers of the United States are amongst the foremost of the "anti-British and tail-twisting journals" of that republic. Probably the editors of some of these papers and certainly a considerable number of their subscribers, saw their homes or the homes of their neighbors in Ireland, levelled by a serried array of British bayonets. It is little wonder that memories of this kind would make them anti-British. And if they protest against red-coats parading their streets, they have a perfect right to do so. But to make Catholics in Canada responsible for their sentiments is something of which only a journal of the calibre and principle of "Saturday Night" would be capable.

That paper appeals to "every Canadian to determine that hereafter those matured on this sort of pap shall have no special advantages given them on this side of the line." "Those nurtured on that sort of pap" are not likely to come to this side of the line. It is unfortunate that those who do come usually leave their country for their country's good and become more violently pro-British and lion-loving and eagle-hating, than the rankest product of Cockneydom. Where did the editor of "Saturday Night" come from last? Still he manages to appropriate more than his share of pap.

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## MILITARISM THE PRESIDENTIAL ISSUE

W. J. Bryan's Eloquent Protest

St. Louis, July 10.—The finest speech of the Democratic convention, which adjourned early this morning, was undoubtedly Mr. Bryan's protest against the spread of the rule of brute force. In the course of his speech he said:

The gentleman who presented New York's candidate at the Chicago convention dwelt upon the danger of militarism, and he did not overstate the danger. Let me quote the most remarkable passage that ever occurred or that was ever found in the speech of nomination of any candidate for President. Ex-Gov. Black of New York, in presenting the name of Theodore Roosevelt to the Republican front page for a long time (and that is saying a great deal). In all Canada no pretext for an eruption presented itself. And therefore "Saturday Night" had to go to the old familiar hunting ground—the United States. The "Catholic Sun" of Syracuse, N.Y., it seems, protested pretty strongly against an invitation to the "Queen's Own" to take part in an Independence Day celebration. With regard to the sentiments therein expressed, Catholics in Canada (or in the United States for that matter, outside the circle of that paper's subscribers) have nothing to do. The Catholic Church has no more to do with the political views of the Catholic Sun or the Catholic World, or The Catholic Register, than with the political views of individual Catholics. As long as those views do not run counter to the faith and morals the Catholic Church does not interfere. This is something the bigots of the lodge room and the investigation committee cannot understand. They are so accustomed to prying into every relationship of private life—a man's political and social affiliation—the religion of his thirty-first cousins—that they seem to think everything a Catholic editor writes must have the official approval of "Rome." They judge of the Church that alone understands and respects true liberty in contradiction to those who about about and do not understand it, by their own narrowness and illiberality.

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## Barrie Correspondence

Mrs. Murphy of Chicago is the guest of Mr. and Mrs. T. McCarthy. Mr. M. Stritch has leased the premises belonging to Mrs. B. Hinds, opposite his Simcoe Hotel, in Claperton street, which will give him fine accommodation for his increasing business.

Masters Edwin and Adrian Boyle of Scranton, Pa., arrived in town Friday and are the guests of their grandmother, Mrs. Alexander McCarthy.

The A.O.H. will run an excursion to Niagara Falls, N.Y., Aug. 17th. The Hibernal Rifles of New York State will be present.

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