

The Catholic Register

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PRICE FIVE CENTS

MATTERS OF MOMENT

Roman Events—Work for Our Catholic Women—Example of Students—The Holy Name.

The interest of His Holiness, Pope Pius X., in all that concerns the music of the Church, is now matter of world-wide knowledge, but what is not generally known is that he is himself a musician of some merit and a proficient performer on the organ. It is reported that at the inauguration of the great new organ at St. Peter's, which is said to be the largest in the world, His Holiness will be the performer. It is not the intention that the public shall be admitted, but that an assembly of Cardinals shall form the favored audience. The organ was erected by international subscription and the great performer, Perosi, will be the organist at the public inauguration.

In connection with the Jubilee of His Holiness, news comes to hand of a graceful act on the part of the Italian Government. Since the very beginning of the Jubilee year, presents from all parts of the world have been pouring into the country and into the Customhouse preparatory to finding their way to the Vatican. In the matter of custom duties the Government is said to be, generally speaking, very stringent, but in the present instance all laws, save that of courtesy, have been laid aside, and the presents to His Holiness are admitted free from all exactions. Every kind of offering, whether industrial, artistic or otherwise, has had to bear the initials of Jubilee offerings in order to pass unincumbered. It is to be hoped that this is but the harbinger of still better things in the future.

At the Jubilee Mass of His Holiness in St. Peter's, the music was given by the choir of the Sistine Chapel under direction of Maestro Perosi, alternating with a chorus directed by Mons. Rella, and composed of the students of the North and South American Colleges, the Irish, the Bohemian, the Caprician, the Roman and Rian Seminaries. Each chorus numbered one hundred voices. The entrance of His Holiness was the signal for "Tu es Petrus." The Mass was the celebrated Missa Papal Marcellini of Palestrina, the Proper being sung according to the Gregorian Chant by the Seminarians. Modern music was also given place, the Credo being the composition of Perosi, as was also "Tu es Petrus." The entire programme is said to have been one of the best given in the Basilica.

News of the probable canonization of Blessed Margaret Mary Alacoque is of world-wide interest, for it was largely through her that devotion to the Sacred Heart has become so popular a feature in the every-day life of millions of Catholics. It was to her that our Divine Lord made the promises which would reward those who practised devotion to His Divine Heart. On Tuesday, November 17th, the Sacred Congregation of Rites convened at Rome for the purpose of discussing her miracles. This favored member of the Visitation Order has already been beatified and that she will before long be advanced to the ranks of those who stand amongst God's accredited Saints, seems most probable. Two miracles were under consideration. It must be evident that these were in every sense what the Church demands in this connection, before they can stand in any way as matter upon which the canonization may be advanced.

Anything relating to Cardinal Merry Del Val is of interest to Canada and perhaps especially to Toronto, for while different parts of the Dominion shared in the honor of having him as a guest, it was in Toronto that the principal part of his time while in this country was spent. Many therefore will learn with pleasure that during the Jubilee celebrations of His Holiness in Rome, it was on Cardinal Merry Del Val that the duty of fulfilling the social functions of the occasion largely devolved. It was His Eminence who was the host at the dinner for the ambassadors, extraordinary, embracing churchmen and laymen, the highest in the land, the latter representing in some instances their loyal masters, the crowned heads of Europe. Remembering the graceful personality and brilliant gifts of the young Cardinal as witnessed on many occasions while in Toronto, a scene most charming in every sense is easily conjured up before the imagination, and to conceive of the Cardinal Secretary of State as the chief figure of the brilliant gathering is a task by no means difficult.

During the winter afternoons and evenings, hundreds of our women of leisure find diversion by forming themselves into clubs and going from house to house playing bridge, euche or other games of cards. Now, while cards under certain conditions are as harmless as any other bits of pastime, there are many things about whist, euche, afternoon card-playing which do not, to say the least, commend themselves to many outside the circle who take part in the entertainment. Nor do we believe that even those who adopt this form of pastime are filled with any exalted idea of the practice. Human nature is so constituted that it must keep itself busy, and when no real necessity presents itself, trifling amusements are substituted and much time fritters from our life, that otherwise applied might be ranked amongst the things called "valuable." This is with card clubs. This little introduction to a scheme we have in mind, however, is beginning to assume something of the form of a homily and as this is not the in-

DREAM OF GERONTIUS

The Most Sublime Poem and Choral Composition of Modern Times by a Catholic.

(By Dr. J. D. Logan.)

English-speaking members of the true Church should feel an especial pride in the fact that the greatest composer of choral music in the world to-day is a Catholic. This is no less a person than Sir Edward Elgar, whose sacred cantata, "The Dream of Gerontius," was sung as the climax to the series of concerts given in Canada by the celebrated Sheffield Choir. The literary text is also by a Catholic, the late Cardinal Newman. And when, as happens, both the poetry and the music are not only by distinguished members of the Church, but also are exceedingly beautiful and full of spiritual meaning, it is worth while to study these celebrated works seriously and reverently. For my part I shall put what I have to say as simply and briefly as possible.

Sir Edward Elgar is the son of W. H. Elgar, who for thirty-seven years was the organist of the Roman Catholic Church of Saint George, Worcester, England. The composer of "The Dream of Gerontius," who is also a pious Catholic, succeeded his father as organist of this church, about twenty-five years ago. Cardinal Newman had published the poem, which forms the text of Elgar's music, in 1865. But Elgar had not seen it till 1889, when a copy of it was given him by Father Knight of Worcester as a wedding present. From that time till eleven years later, when the music was sung at the Birmingham Triennial Festival of 1900, the poem at its musical setting had constantly been in Elgar's mind.

Cardinal Newman's poem is a description of the experiences in death of a friend inspired the verses, and it may justly be said that of all the attempts by modern poets to make the Shadowy Vale less fearsome, to supply comfort, cheer and courage to the believer, Cardinal Newman's poem is the most effective as it is also the most divinely inspired. Briefly, the "argument" (to use the old term) of the poem is this. Gerontius, awaiting death, dreams that his soul speeds to the invisible realm, where the heavenly throng wait to welcome him. But the way itself has its terrors. He has doubt and apprehension, and his soul is affrighted by the mocking cries of demons. Comfort and courage are given him by attending priests; but most sweetly assuring of all are the strains of the choir of angels heard above the devilish discords of the demons, until in a mood of hope the soul of Gerontius passes into the presence of his Lord.

If the poem is sublime, the music is not a whit behind it in inspiration, beauty and power. In fact, historically viewed, Dr. Elgar's sacred cantata is the most significant choral work, since the "Elijah" of Mendelssohn, surpassing also Brahms' celebrated "German Requiem." The music may readily be understood if it is considered as made up of a prelude and a series of themes expressing different emotions, concluding with a grand finale. The prelude illustrates the dying Gerontius' sense of apprehension and doubt. In his anguish he cries:

Jesu, Maris,—I am near to death
Be with me, Lord, in my extremity.
Lover of Souls! Great God! I look
to Thee.

He also calls on his friends to pray for him, and we hear the beautiful, solemn strains of the "Kyrie Eleison." This is the prayer theme; then comes the slumber theme—the troubled slumber of the dying; this is followed by the sorrow theme, exceedingly poignant; finally, after some repetitions of these, the movement closes with the grand climax of the "Go Forth!" theme, as the soul of Gerontius passes.

Proficiscere, anima Christiana, de hoc mundo!
Go forth upon thy journey, Christian soul!

These themes are heard again and again singly or in combination. With the passing to rest, the second movement opens with the soul of Gerontius coming to view in charge of the Guardian Angel. The "Alleluia, he is Saved!" of the angel in response to which the Soul greets his Guardian is succeeded by the chorus of demons with their wild, fiendish "Ha! Ha!" musically expressed by Elgar with marvellous realism:

Virtue and vice,
A knave's pretence,
'Tis all the same,
Ha! Ha!
Dread of Hell-fire,
Of the venomous flame,
A coward's plea,
Give him his price,
Saint though he be,
Ha! Ha!

But the angel assures the soul of Gerontius that he shall see his Lord, and above the discords of the demons the soul hears the "grand mysterious harmony" of angels and archangels and all the host of heaven in one glorious climax, "Praise to the Holiest:

O generous love! that He who smote
In man for man the foe,
The double agony in man
For man should undergo;
And in the garden secretly,
And on the cross on high

IMPRESSIONS OF A MINISTER

Should teach his brethren and inspire To suffer and to die.

Praise to the Holiest in the height,
And in the depth be praise;
In all His words most wonderful;
Most sure in all His ways!

Thus does this great Catholic composer, Sir Edward Elgar, weave sublime strains of music around the equally sublime poem of Cardinal Newman—picturing with beauty and power the solemn mysteries that lie hidden, save to the true believer, across the portals of the tomb.

It is a pleasure to record the impressions of a minister who lately visited the famous shrine of St. Anne de Beaupre, in Canada. He did not come away a scoffer. On the contrary, he speaks reverently of what he witnessed there. This clergyman is Rev. John E. Heindel, pastor of the English Lutheran Church of the Redeemer, in Jersey City. Describing to his congregation a trip he had made to Canada, he said:

"I also visited the shrine of St. Anne de Beaupre. From childhood I heard of this miracle working place in modern times, and it had always been my hope some day to enter its sacred doors. I cannot describe my feelings as I stepped from the train and entered the courtyard of the church and then wended my way through this sacred acre to the church, where so many had entered, having spent all for the physician, and were made whole. . . . The pyramid of crutches in the church's entrance is verily an object of wonderment. The heart fills with awe and the eye with tears as one stands and looks upon them and reads their silent story. I wonder not that persons are skeptical when they hear only the story of these pyramids but one's skepticism is soon dispelled as he examines crutch after crutch and sees the marks of pain and sorrow they bear."

"One pilgrimage arrived while we were there. It was from Ottawa. It was estimated to include five thousand people. The arrival was announced by the ringing of the bells and playing of the chimes. In befitting reverence the pilgrims left their trains and walked to the shrine. The sight was a pleasing one, and yet sad, for among them were many on crutches; children carried by fathers and mothers; fathers and mothers carried by children; some with their heads bandaged; others revealing different forms of ailment and still many more who came to worship in the world-famed church. To the observer it seemed as though we had returned to the beginning of religious faith when God selected some churches among others for His wondrous works. To me the shrine of St. Anne de Beaupre was the most interesting and edifying of the places we were privileged to visit."

A Change of Sentiment

A sentimental youth of this country has always had it "in" for the Catholic Church because of her common-sense opposition to everything that tends to lower the dignity of the marriage state. It is remarkable how the whole world is coming to recognize the sound views of the old Church. Five years have made a vast change in the opinions of sensible non-Catholics on the divorce question. Not more than that time has passed since practically we stood alone in opposition. From pulpit after pulpit came denunciations of our interference with individual rights, of the "tyranny" of Rome which compelled the badly mated to remain chained to one another. To-day, somehow, Protestantism is getting into line, but alas, not before Protestantism has lost its grip. It makes little difference nowadays what attitude the Protestant churches are taking or going to take on the question of divorce. They have made their attitude not worth considering. And the worst of it is that in pandering to the foolish sentiments of the loveless "affinity" class, they have weakened somewhat their own influence as well.

But the Catholic Church can look back with pride to the fact that consistently she has stood out against a disease which she well knew would eat the heart out of society, if it were permitted to grow. The principles that have stood for ages cannot lightly be thrown aside because of a modern demand for more license, which is the real name for what too many call "liberty"—Extension.

An Encouraging Report

The reading of the annual report of the Bank of Montreal, found elsewhere in this issue, gives great matter for encouragement and promise of bright things in the near future. Indeed it shows positively that even now Canada is passing through a cycle in which everything tends to that material progress which ensures to her people a season of prosperity in inverse ratio to the season of depression through which Canada in company with most of the commercial countries of the Western World passed during the last twelve months. The Bank of Montreal is amongst the finest financial institutions of America and of the world, and as such the publication of its usefulness to Canada and Canada's people is of paramount importance.

Dr. J. Ryan Devereux, a nephew of Archbishop Ryan, with his wife, formerly Miss Sinnott, and their seven children, had an audience with Pope Pius X. on Saturday of last week. His Holiness, on perceiving the group of children, exclaimed in the words of His Master, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

SUBJECT OF THE HOUR

Special Rules for the Roman Curia—Holy See Promulgates General Regulations.

CHAPTER III.
ON THE METHOD OF TREATING AFFAIRS NOT STRICTLY JUDICIAL.
ARTICLE I. IN MATTERS OF GRACE.

1. If the graces, viz., the faculties, dispensations and indulgences which one asks of the Holy See, injure the rights of third parties, those interested must be heard before the concession, either directly or through their Ordinaries.

2. The graces which one obtains in his favor orally from the Holy See are valid in the forum of conscience for the petitioner. No one, however, may maintain, against anybody whomsoever, the use of a privilege without regularly proving it.

3. The graces which are obtained in writing from the Holy See are ordinarily granted directly through the legitimate persons and Offices. Sometimes the petition is sent back through the said persons and Offices to the Ordinary or to another ecclesiastical in his stead, with the faculties to grant the grace asked for, either wholly or in part and within certain limits.

When petitions are returned to the Ordinary with the faculties, it pertains to the just discernment, and the conscience of the latter to grant what is asked, according to the tenor of the rescript, the reasons set before the Holy See and the propriety of the concession.

When the grace is conceded directly by the Holy See, the rescripts may be drawn up either in forma gratiosa or in forma commissoria.

4. If in forma gratiosa, by their nature they do not require the Executive decree of the Ordinary. They must, however, be presented to him for authentication, in matters of public order, such as faculties for indulgences of a general character for relics to be exposed for public veneration, etc., or to verify certain conditions, such as the fitness of the place for private oratories, etc.

If in forma commissoria, the rescripts require executive decree. But the Ordinary cannot exempt himself from giving it, except (a) when the petition is evidently vitiated, by being obreptitious or subreptitious; (b) when the person to whom the grace is conceded is so unworthy that the concession of it becomes a scandal to others. Such conditions being verified, the Prelate, suspending the execution, must make a solicitous report of the matter to the Holy See.

5. For the authentication, referred to in the preceding number 4, no compensation may be exacted. But should expenses be necessary, e.g., arising out of the verification of the fitness of places destined for use as oratories, or to show the authenticity of some relic, reimbursement may be exacted.

6. Saving the disposition of the preceding number 4, concerning the execution of rescripts, and saving the conditions requisite for the gaining of indulgences, from November 3, 1908, the dispositions of the Constitution "Sapienter Consilio" come into force, the graces and dispensations of all kinds whatsoever conceded by the Holy See, even to persons under censure, are valid, except in the case of those excommunicated by name or suspended by name "a divinis" by the Holy See itself.

CHAPTER I. ON THE LIMITS OF THE COMPETENCE OF THE SEVERAL DEPARTMENTS OF THE HOLY SEE.

1. In conformity with the prescriptions of the Constitution "Sapienter Consilio," the competence of the departments of the Holy See is partly territorial and partly according to subject-matter.

(a) The Holy Office, in matters before it, has no territorial limits.

(b) The Consistorial has its attributions limited to those regions which are subject to the common law, in which it has proper and exclusive competence in all that appertains to Diocesan government, the Seminaries, the election of Bishops and other Ordinaries, the Apostolic visitations and the reports on the state of the Dioceses.

(c) The Congregation for the Discipline of the Sacraments has competence, in all that regards matrimony, even in places subject to the Congregation of the Propaganda, according to the rule laid down in the aforesaid Constitution. For the other Sacraments its competence is limited to the territory subject to the common law.

(d) The Congregation of the Council of Studies, in matters of its competence, have a territorial limit like the Consistorial.

(e) The Congregation of Religious has proper and exclusive competence over religious in all places and for all matters which refer to the state of discipline, studies and Sacred Ordination of religious, saving the rights of the Congregation of Propaganda over religious as missionaries.

(f) The Congregation of Propaganda has territorial competence limited to places and things according to the aforesaid Constitution.

(g) The Congregations of the Index, Rites, Extraordinary Ecclesiastical Affairs and Cereemonial, as also the Tribunals, both of forum internum, and forum externum, have no territorial limits for matters of their competence.

2. To effect the abolition of cumulative competences in the departments of the Holy See, every case has its own proper seat where it is to be treated; however, as doubt or error may arise in individual cases, the old rule remains in force, viz., that once an instance for a matter, whether of grace or of justice, has been presented and accepted in one department, no one for any motive whatsoever may at his own discretion appeal to another department for the same object; but in order that this may be done an act of the department first appealed to is necessary, or a decree of the Consistorial Congregation authorizing the transference.

Any concession obtained in another department, in contravention to this rule, is null.

3. In cases of recourse to the Holy See, if the petition has been presented to the Sacred Rota, the Dean with the two senior Auditors, if to a Congregation, the respective Congress shall examine whether the matter be of such a nature that it is to be treated only in an administrative and disciplinary manner or according to strictly judicial methods.

In the former case, the decision on the matter is to be reserved to the Sacred Congregation, to which it belongs, according to the Constitution "Sapienter Consilio."

In the latter case, the question is to be referred to the proper judge and tribunals, to be decided there according to the rules of common law, saving always the special mode of procedure of the Apostolic Signatura.

CHAPTER II. ON WHAT IS RESERVED TO THE PLENARY CONGREGATION AND WHAT PERTAINS TO THE CONGRESS.

1. In all the Sacred Congregations in general, the judgment of the Cardinals composing it or (as it is said) of the plenary Congregation, is to be reserved for all doubts and questions regarding the law; for the examination of administrative and disciplinary controversies of a serious nature either in themselves or on account of circumstances; for the examination of graces and faculties of greater importance, or unusual in themselves or in their circumstances and finally for all instructions and dispositions of general public order.

2. It pertains to the Congress to prepare the matter for the Plenary Congregation; to provide for the execution of the matters resolved, after the approval of the Supreme Pontiff has been obtained; to apply them; in similar cases, but only when the case is clear, obvious and admitting of no doubt; to grant, according to the power received from the Holy Father, the faculties, graces and indulgences which are customary and do not present difficulties, and to provide for the proper working of the department, etc.

CHAPTER IV. THE DAYS OF PLENARY CONGREGATIONS AND THE PROCEDURE OF THE SAME.

1. The special days for the meetings of the Entire Fathers are: Monday for the Sacred Congregations of Propaganda and the Index; Tuesday for the Sacred Congregations of Rites, Cereemonial and Studies; Wednesday for the Sacred Congregation of the Holy Office; Thursday for the Sacred Congregations of Consistorial and Extraordinary Ecclesiastical Affairs; Friday for the Sacred Congregations of Sacraments and Religious; Saturday for the Sacred Congregations of the Council, and for the Apostolic Signatura.

(Continued next week.)

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