

How far it has been our fault, each one must answer for himself to God. But whether our blame for the past be great or little, the future is given to us to repair it, by laboring even at the eleventh hour, in this portion of the vineyard, not only to root out these and other evils so widely spread ; but according to our opportunities, promoting the ends for which God gave us music, striving to have it such as will not arrest man's heart in the enjoyment of the strains but will lift it up to commune with God and His angelic choirs.

And now, my dear brethren, you active members of the St. Cecilia, I have set forth some of these palpable perversions of heavenly songs ; you should expect me now to speak of higher things—of the beauties, the grandeur, the power, of such sacred music as is true in character to the name it bears.

Alas ! much of this is beyond my reach. Blessed are you, who have already in this world the natural genius and laborious education, which enable you to distinguish so accurately the characters and the merits of all the delicate differences of music and fit you so eminently for this beautiful work of multiplying and executing the strains, which on earth most nearly approach to the sweet sounds of heaven. Mine must be the more lowly portion—to aid you according to my opportunities in propagating what God has given you the faculty to conceive and execute. But some words I can subjoin. Yet something on the excellence of Church music even I can say. It needs not a special musical genius to bear testimony to the reality of music's power for elevating the soul not only to the highest of natural emotions, but far above nature into the regions of heavenly grace. It needs not a musical education to feel that there is a difference between music which pleases and charms the ear, or even softens the heart to tender sentiments, or braces the will to heroic efforts, and music that reaches into the Christian soul and draws forth supernatural sentiments penetrating to the throne of God.

Who is there that has not felt this in many of those simple and sublime strains which the Holy Ghost has inspired the Church to consecrate in her sacred liturgy ? That *Pater Noster* to which I have already referred—who is there that has not felt its strong and gentle power to reach from the depth of the sinner's soul to our Father who is in heaven ? A few years ago I met a lady, a convert, who had been brought almost entirely under influences opposed to our Holy Faith. On one occasion in her early years