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25. In seminaries of clerics and in ecclesiastical institutions let the above-mentioned traditional Gregorian Chant be cultivated by all with diligence and love, according to the Tridentine prescriptions, and let the superiors be liberal of encouragement and praise toward their young subjects. In like manner let a Schola Cantorum be established, whenever possible, among the clerics for the execution of sacred polyphony and of good liturgical music.

26. In the ordinary lessons of Liturgy, Moral, Canon Law given to the students of theology, let care be taken to touch on those points which regard more directly the principles and laws of sacred music, and let an attempt be made to complete the doctrine with some particular instruction in the aesthetic side of the sacred art, so that the clerics may not leave the seminary ignorant of all those notions, necessary as they are for complete ecclesiastical culture.

27. Let care be taken to restore, at least in the principal churches, the ancient Schola Cantorum, as has been done with excellent fruit in a great many places. It is not difficult for a zealous clergy to institute such Scholae even in the minor and country churches—nay, in them they will find a very easy means for gathering around them both the children and the adults, to their own profit and the edification of the people.

28. Let efforts be made to support and promote in the best way possible the higher schools of sacred music where these already exist, and to help in founding them where they do not. It is of the utmost importance that the Church herself should take the instruction of its masters, organists and singers, according to the true principles of sacred art.

IX.—Conclusion.

29. Finally, it is recommended to choir-masters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions and religious communities, parish priests and rectors of churches, canons of collegiate churches and cathedrals, and, above all, to the diocesan ordinaries, to favor with all zeal the prudent reforms, long desired and demanded with united voice by all; so that the authority of the Church, which herself has repeatedly proposed them, and now inculcates them, may not fall into contempt.

Given from our Apostolic Palace at the Vatican, on the day of the Vigil and Martyr St. Cecilia, November 22, 1903, in the first year of our Pontificate.

PIUS X., POPE.

THE DECREE REVIEWED.

Mr. P. L. Connellan, in The Dublin Freeman's Journal, summarizes the Motu Proprio of the Holy Father upon the restoration of sacred music which appeared Dec. 30th in the Catholic journals of Rome, and which occupies no less than five columns in the "Voce della Verità." It is a document of very great importance. It consists of a letter addressed by the Pontiff to the Cardinal Vicar of Rome, in which he notes that "his desire of seeing the propriety and dignity and sanctity of liturgical functions restored everywhere has determined him to make known to the Cardinal his desire regarding sacred music, which is so largely employed in the service of worship. The condition of affairs that requires such reform are plainly put forward by Pius X. Many things, he says, should be either removed or corrected in the singing of Masses, of the Loretto litanies, and of the Eucharistic Hymn; but what needs a complete renovation is the singing of versers on the feasts in which they are celebrated in the various churches and Basilicas." The liturgical prescriptions, he writes, "of the Cere moniale Episcoporum and the beautiful musical traditions of the classic Roman school are not met with any longer. For the devout psalmody of the clergy, in which the people also participated, are substantial musical compositions on the words of the

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Psalm, all fashioned on the words of the old theatrical operas, and for the most part of such insignificant artistic value that they would not even be tolerated in profane concerts of minor account.

The Pontiff, continuing in this strain, says that devotion and Christian piety are certainly not promoted by this means; the curiosity of some of the less intelligent is gratified, but the majority are disgusted and scandalized, and wonder how such an abuse still endures. "We then desire," writes the Pontiff, "that this may be entirely done away with and that the solemnity of Vespers may be celebrated wholly in accordance with the liturgical rules indicated by us."

It is the will of the Pope that this example shall be given in the Patri archal Basilicas, through the work of the Cardinals appointed to them, and then in the minor Basilicas, the Collegiate and parish churches, as likewise in the churches and chapels of the Religious Orders. "And, Lord Cardinal," adds the Pope, "will not be indulgent nor concede delays. By deferring it the difficulty is not diminished. It rather increases, and since the operation has to be done, let it be done immediately and with resolution."

Pius X. desires that sacred music be cultivated with special care and in fitting terms in all the ecclesiastical Seminaries and Colleges in Rome, where so numerous and so select a band of young clerics from all parts of the world are being educated in the Sacred Sciences and in the true ecclesiastical spirit. He knows, and it is a great comfort to him, that in several institutions sacred music is so flourishing that these may serve as models to others. But some seminaries and some colleges, whether through the heedlessness of the superiors, or on account of the lack of capacity and want of good taste of the individuals, to whom instruction in singing and the direction of sacred music are entrusted, leave much to be desired.

The Cardinal is called upon to provide with solicitude also for these cases, insisting in a special way that the Gregorian Chant, according to the prescriptions of the Council of Trent and of innumerable Councils Provincial and Diocesan, in all parts of the world, may be studied with special diligence, and be preferred as a rule in the public and private functions of the institution. In times past, the Gregorian Chant was indeed unknown to many except in books that were incorrect, altered and truncated. But the accurate and daily study given to it by distinguished men who have greatly deserved well of sacred art, has changed the face of things. The Gregorian Chant restored to its primitive purity in its sacred mode, such as it has been handed down by the Fathers and as it is found in the manuscripts of the various churches, appears sweet, suave, most easy to learn, and of beauty so new and unexpected, that wheresoever it was introduced, it did not delay to excite a real enthusiasm in the young singers.

The Pope remarks, then, that whenever, in the fulfillment of duty, enters in, all is done with greater alacrity and with more durable fruit. He desires, then, that in all the Colleges and Seminaries of this holy City there be introduced anew the most ancient Roman chant, which previously resounded in the churches and basilicas, and formed the delight of the generations passed away during the most beautiful times of Christian piety. "And, as in former times," continues Pius X., "from the Church in Rome that Chant was spread to the other churches of the West, so we desire that the young clerics, instructed under our own eyes, should bear it and spread it again in their dioceses, when they return as priests to work for the glory of God. It is a joy to our mind to make these dispositions whilst we are about to celebrate the 13th centenary of the death of the glorious and incomparable Pontiff, Saint Gregory the Great, to whom an ecclesiastical tradition of many centuries has attributed the composition of these sacred melodies, and whence they derive their name. Let our dear young men exercise themselves diligently in these, for it will be dear to us to hear them, if, as we have been told, they will assemble together at the proximate centennial feast near to the tomb of that holy Pontiff in the Vatican Basilica, with the purpose of executing the Gregorian melodies during the Sacred Liturgy, which, please God, will be celebrated by us on such a happy occasion."

The Pontiff, after an interesting introduction, briefly lays down those principles which regulate sacred music in the functions of worship, and to gather together the principal prescriptions of the Church against the more common abuses in such matter. In the statement of "General Principles" the Pope lays down this: that sacred music should possess in the greatest degree the qualities which are proper to the Liturgy—that is to say, sanctity, goodness of the forms, and universality. The first, it should possess, and therefore exclude every profanity, not only in itself, but also on the part of the executors. Its universality consists in this, that, while conceding to every nation to admit into Church compositions those particular forms which constitute a certain mode of the specific character of their own race, this, however, should be so subordinated to the

general characters of sacred music that no one of another nation in hearing them should experience an impression that was not good.

In considering the "kinds of sacred music" the Pope after referring to the requisite qualities of such music, says that the traditional ancient Gregorian Chant should then be largely restored in the ceremonies or functions of worship, it being held certain at the same time by all that an ecclesiastical function loses nothing of its solemnity, even when it is not accompanied by any other music than this alone. And he advises the restoration of the Gregorian Chant in the usage of the people in order that the Faithful may again take a more active part in the ecclesiastical offices, as they were accustomed to do in old times. Though thus attached to the Gregorian Chant, the Pontiff recognizes that the above-mentioned qualities are likewise possessed by the classic polyphony of the Roman School in the 16th century perfected through the work of Pierluigi da Palestrina. The classic polyphony approaches closely to the supreme model of all sacred music which is the Gregorian Chant, and for this reason it deserves to be welcomed together with the Gregorian in the most solemn functions of the Church such as those of the Pontifical Chapel. It should, therefore, be largely restored in ecclesiastical ceremonies, especially in the more illustrious Basilicas, in Cathedral Churches, in those of seminaries and other ecclesiastical institutions, where there are the means necessary.

In treating of the Liturgical Text, the Pope notes that Latin is the language of the Roman Church; hence it is prohibited to sing in the vulgar language during solemn religious ceremonies. Other regulations under this head forbidding the changing of the collection or order of the words are mentioned. More detailed rules for the observance of the singers during Mass and Vespers and Benediction are given.

In speaking of singers, his Holiness notes that lady singers are substituted for the ecclesiastical chorus. From this it follows that they have in church a real liturgical office, and, therefore, women, being incapable of such office, "cannot be admitted to form a part of the choir or of the musical chapel." It then it is desired to employ the high voices of sopranos and contraltos, these should be rendered by boys, according to the very ancient use of the Church.

In reference to the organ and instruments, Pius X. says that although the proper music of the Church is that which is purely vocal, music with organ accompaniment is, nevertheless, permitted. In some special cases other instruments may be admitted, but never without the special permission of the Ordinary.

As the singing should always have the primacy, so the organ and the other instruments should only sustain, never oppress it. Other restrictive rules are laid down for organ and light instruments, such as the drum, cymbals, bells, etc., are prohibited. It is vigorously prohibited to have bands of music perform in church. Other regulations deal with the introduction of wind instruments. A band may, with the consent of the Ordinary, be allowed in processions outside the church, provided it do not execute profane pieces.

With regard to long musical performances the Pope lays it down that it is not allowed to make the priest wait at the altar more than is fitting, and he condemns as a very grave abuse that in ecclesiastical ceremonies the liturgy appears secondary and almost at the service of the music, while in fact the music is simply part of the liturgy and its humble handmaid.

The means which Pius X. has suggested for the improvement of sacred music in the course of his letter apply to the abuse that in ecclesiastical ceremonies the liturgy appears secondary and almost at the service of the music, while in fact the music is simply part of the liturgy and its humble handmaid.

Division No. 1, A.O.H., Condolence

Whereas it has pleased Almighty God in His infinite wisdom to remove from our midst our esteemed brother, George Richardson, of Division No. 5, and brother of our worthy and respected Financial Secretary, Bro. William Richardson.

Resolved that by his death our Order has lost a true, faithful and active member, one who was when in his health, a regular attendant at meetings of the organization and always willing to labor in the cause of Ireland. Therefore, be it resolved that we, the officers and members of Division No. 1, A.O.H., tender to the family of our late brother our sincere sympathy for the sad affliction that has befallen them, and we pray that God in His infinite power and mercy may comfort them in their sad bereavement, and be it further resolved that copies of this resolution be forwarded to Bro. W. Richardson, spread on the minutes of this Division, and also forwarded to The Catholic Register and National Hibernian for publication.

Signed on behalf of Div. No. 1, A.O.H.

JAS. VAHEY, Secy.

Knights of St. John

The following is a list of the officers of St. Mary's Auxiliary No. 62, Knights of St. John, for 1904: Miss M. Harkins, President; Miss N. Maden, 1st Vice-President; Miss Keating, 2nd Vice-President; Miss A. Jordan, Recording Secretary; Mrs. Crowe, Financial Secretary; Miss Curtin, Treasurer; Miss A. Murphy, Messenger; Miss Clancy, Sergeant-at-Arms; Miss Clark, Guard; Trustees, Miss J. O'Leary and Mrs. Lynne.

G.M.B.A. Officers

The annual meeting of Branch 88, Catholic Mutual Benefit Association, Orangeville and Brampton, took place at Orangeville on Monday, Jan. 11th, when the following officers were elected and installed for the current year: President, Jas. Garvey, Mono Mills; 1st Vice-President, W. Hannivan, Northville; 2nd Vice-President, John McCormack, Caledon; Spiritual Director, Rev. H. J. Sweeney, Orangeville; Treasurer, F. McInnes, Caledon; Recording Secy., D. J. Kungovan, Orangeville; Financial Secy., John J. Dunne, Orangeville; Marshal, M. Flaherty, Binkham; Guard, W. J. Hearn, Toronto; Trustees, Owen Finegan, Alton; Jno. J. Dunne, Jas. Ryan, Orangeville; Auditors, Thos. Ingoldby, Mayfield; Jno. McCormack, Mr. Ingoldby was appointed delegate to the Grand Council and Mr. M. J. Bench of St. Catharines, alternate. Mr. P. J. Woods and Me. Geo. J. Woods of Mimico, who are becoming members of a branch about to be established at the latter point, were granted transfer cards. A resolution was unanimously passed thanking Mr. P. J. Woods, who is a charter member of Branch 88, for the valuable services he has rendered the branch, and expressing regret at the severance of long existing and cherished ties.

St. Joseph's Court, No. 370, C.O.F.

On Thursday, January 14th, 1904, the following officers were installed by Bro. Le Febvre of St. Philippe's Court, Toronto, Deputy High Chief Ranger: Chief Ranger, Thomas J. W. O'Connor; Vice-Chief Ranger, Thomas Smith; Past Chief Ranger, J. J. Ryan; Rec. Secretary, P. Murphy; Financial Secretary, W. J. Mitchell; Treasurer, W. F. Brooks; Trustees, George West, John Culliton, Henry Sloman; Senior Conductor, Mr. O'Neill; Junior Conductor, Mr. Brodie; Spiritual Director, Rev. Father Canning.

There was a large number of members present. A feature of the meeting was a presentation of an illuminated address to L. V. McBrady, K.C., High Trustee of the Order for Canada, in recognition of the valuable services rendered him to the Catholic Order of Foresters and Parish Society by the Order in W. Moylan of Ontario. Mr. McBrady, in accepting the address, made a very suitable reply, and promised to continue his work in the interest of the Order. Addresses were delivered by Rev. Fr. Canning, Bro. M. F. Mogan and Bro. Lefebvre.

Columbus Commandery of Knights of St. John

At the regular meeting of Columbus Commandery, No. 219, Knights of St. John, held in Forum Hall on the evening of the 14th inst., the annual elections of officers were held, and resulted as follows: President, W. Malloy; 1st Vice-President, J. V. Fullerton; 2nd Vice-President, F. Bouey; Rec. Secy., C. J. Regan; 45th St. John, Secy., W. Moylan; Treasurer, R. O'Connor; Messenger, J. W. Dold; Sergeant-at-Arms, J. Tanghan; Board of Trustees, W. Morris, F. Connors, J. E. Fullerton. After the election a pedro match was held between the teams of Columbus Commandery and St. Mary's Club, which resulted in a victory for the Club, the score being 7-9.

OBITUARY

MRS. J. WALSH.

Mrs. Margaret Law Walsh, relict of the late Michael Walsh, died at her home, 115 Baldwin street, on the 13th inst., aged 62 years. Mrs. Walsh was born in Toronto. Her husband during his lifetime was a valued and active member of the Separate School Board. Deceased had no family, but is survived by a nephew, John Costello, and a niece, Miss Bradley, who made their home with her. Rev. Frank Walsh, C.S.B., of St. Michael's College is a cousin.

MRS. CATHERINE HURLEY

Mrs. Catherine Hurley, who died on the evening of the 13th inst., at 565 Sherbourne st., in her 78th year, was an old resident here, having moved to Toronto 62 years ago from Killesno County Tyrone, Ireland. Deceased was the daughter of the late William Farley, Esq., and cousin of the late General James Shields, U.S.A. of Mexican and Civil War fame. Her husband, John Hurley, was naval ruler of the Windmill engagement of Prescott Mills in January, 1838. Four sons and two daughters survive her: William J., North-West Mount; Police; Joseph E., telegraph operator, Toronto; Thomas A., of Barlock Typewriter Co., New York, and George W., advertising agent, Toronto.

DEATH OF JOHN LYMAN.

Numerous Bequests—House of Providence to Get \$2,000.

Mr. John Lyman died at Syracuse on the 12th inst., at the advanced age of 83 years. Mr. Lyman was president of the Northrup & Lyman, wholesale drug house, and started business on a very small scale in Newcastle, Ont., fifty years ago. It has grown to be one of the first houses in the country. Thirty years ago Mr. Lyman established his business here and about eighteen years ago took up his residence in Syracuse. The deceased gentleman was survived only by his widow. There are no children. Mr. Actua D. Howe, a nephew of Mr. Lyman, and secretary of the Northrup Lyman Co., and Mr. J. H. McKinnon, the vice-president, attended the funeral in Syracuse.

His will Toronto charitable institutions are generously remembered. While Syracuse charities received \$70,000, Toronto receives \$20,000 more. The Toronto bequests are as follows: Grace Homeopathic Hospital, \$25,000; Knox College, Victoria University, Wycliffe, McMaster and the Y.M.C.A. \$5,000 each; Home for Incurables and the Sick Children's Hospital, \$10,000 each; Protestant Orphan

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MRS. WALSH.

Mrs. Walsh, wife of James Walsh, died on the 13th inst., at her residence, 63 Gloucester street, after a week's illness from pneumonia. The deceased, who was 73 years of age, had lived in Toronto for 65 years. She was a member of St. Basil's Church. She is survived by her husband, four sons and a daughter, James J., Edward, John J., and Frank, and Miss Ellen Walsh. The funeral took place Saturday morning from St. Basil's Church.

DEATH OF MR. W. P. COYNE.

The news comes by mail of the death of Mr. W. P. Coyne, Secretary of the Statistical Section of the Irish Agricultural Department. He was born at Nenagh, educated at the Jesuit College of St. Stanislaus, Tullabeg, and became, in 1883, one of the first and the most brilliant of the scholars of University College, St. Stephen's green. Thence he graduated in the Royal University, and took his degree in Mental and Moral Science. He was one of the very few of the Government officials who owed his appointment to sheer merit as distinguished from influence or intrigue. It chanced that Mr. Gerald Balfour, who was at that time Chief Secretary for Ireland, required some statistical speed, care, and skill. He applied to a friend for the name of a man specially competent for this difficult task. The friend named Mr. Coyne. The result amply justified the selection. Mr. Gerald Balfour was so delighted with the conspicuous ability displayed in this return, that he contrasted with the ordinary routine of such work, that he is said to have insisted on Mr. Coyne's acceptance of the important position in the Agricultural Department which he held till his death. In this appointment, at least, Mr. Balfour rendered valuable service to the Department and to the country.

DEATH OF COUNT MOORE.

Count Moore died on January 5th, at his residence, Moonsfort, Tipperary. Count Moore was born in 1849 and represented Clonmel in Parliament from 1874 to 1886. He entered Parliament at the early age of 25—he was but 54 at the time of his death—having been elected in 1874 for the Borough of Clonmel, which he continued to represent until 1885, when Parnell made his party strong representative of more than three-fourths of the country. It was in 1879 he was raised by Pope Leo XIII. to the dignities of Count of the Holy Roman Empire and Commander of the Order of St. Gregory, and it was to works of Catholic endeavor his best energies were given, for the foundation of the now celebrated Cistercian Abbey of Mount St. Joseph at Roscrea is largely due to his generosity and zeal. From an industrial as well as a religious point of view, this Monastery has exercised an influence upon the people of a very wide area in the Midland counties, to all of whom the Abbey is well known. The late Count Moore also devoted himself with earnestness to the amelioration of the condition of the Catholics in the Navy. Three years ago he passed from the Parlia-

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