

The Catholic Register

"Truth is Catholic; proclaim it ever, and God will effect the rest"—BALMEZ

VOL. XVI., No. 46

TORONTO, THURSDAY, NOVEMBER 12, 1908

PRICE FIVE CENTS

MATTERS OF MOMENT

A Significant Presentation—Things Musical, Sacred and Profane—A Model Irish Town.

Significant of the times is the presentation just made to Cardinal Gibbons at Baltimore, by a number of prominent citizens. The presentation was in the form of a silver loving cup and the address was made by a former member of Congress, Charles R. Schirm, who is a Spiritualist, and amongst the donors was a Jewish rabbi, Rev. W. E. Rosenau of the Eutaw Place Synagogue, with whom the Cardinal exchanged cordial greetings. This interchange of courtesies is another sign to add to the many with which the air is filled, pointing to the decay and extinction of that sectarian bigotry, which for long has militated against the edifying relationship which should exist amongst those who profess to have a message for the world, and whose attitude in the past has for the greater part been such as to minimize all chance of arriving at a participation in the truths of the Church and a knowledge of the personality of those who preach them.

A successful method of obtaining that much to be desired thing, a reading Catholic public, or in other words the reading of Catholic literature by our Catholic people, seems to have been solved by the Catholic University of Cleveland, which proposes the publication of a Sunday school paper for the children of the school. In introducing its proposition, our admired contemporary asks for views of its readers, and in response, Rev. Father O'Hare of Fremont, Ohio, says: "A bright, snappy, up-to-date Catholic paper for children would impress more deeply on their minds the catechetical and moral instructions of the school-room; the Catholic stories, literature and general information adapted to their years would serve to familiarize them with things Catholic; this early association would help wonderfully towards the training up of a Catholic reading public, the lack of which publishers so often lament." A paper such as the proposer of the plan and his supporter have in view, would be among the very hardest possible to edit, but that its results would be as outlined there is no possible room to doubt.

Boston, the acknowledged centre of musical activity on the American continent along general lines, may, too, be recognized as the leader in a particular way regarding Gregorian Chant and other music of the Church. Some time ago Archbishop O'Connell appointed a committee to formulate and pronounce on the subject, and amongst the many results of the sittings of this committee is that of a choir of fifty picked priests of the diocese, who on particular occasions will sing the music of the Mass, continuity of practice, bespeaking for the rendition a harmony and accord not found even amongst musicians brought together promiscuously without previous practice. The improvement in effect will doubtless be appreciated by those who have experienced the musical exhibition of an unprepared and unassorted body of singers.

A feature that we have not seen noticed in the press comments, regarding the great Sheffield singers who have just given Toronto lovers of music a period of unadulterated joy, is the matter of pronunciation. And here we do not mean enunciation, a point in which our own singers are in no wise behind hand, but simply the matter of common, everyday pronunciation in which common everyday singers have a share. Listening to the Sheffield choir which is in every sense of the word a body of English singers, no exaggerations or straining after effects in the matter of vowel sounds was discernible. The "A" was given its broad sound, in what was beyond any chance of contradiction the natural tone recognized as correct in England. There was no "a" that sounded like flat "o," no conglomeration of syllables that are like no known language, but most nearly approximate to what is termed doggerel Latin. If this choir had sung the word "immaculate," for example, they would assuredly not have said "immaculot," and so on, with the rest. Some of us in this matter might take a hint, and remember that a natural defect which minimizes a fullness of vowel sound, is almost preferable to an exaggerated effort which only makes its subject ridiculous.

Appropos of things musical, if there were many things for us to learn from the late visitors from England, there was much of this of a complimentary and assuring nature to our own musical status. Amongst these is the high standing of our orchestral equipment. The hundred or so instruments that accompanied the great choir in its numbers was a production of our own Queen City, and that it was in every way worthy and fitted for the high office assigned it, was proven by the excellence of its work, part of which was the strict individual and collective attention given the baton of the conductor and the satisfaction given to both singers and audience. This was recognized by Dr. Coward at every concert, and the recognition was deservedly made. Another observation that might be ventured and speaking with general application, is that granting the visiting choir to be as near perfection as human things can reach, that our own great choruses are not far behind, and in some respects not at all, which does not prevent us improving in some details—

as hinted above, when Mendelssohn crosses the account will give of itself. In this connection one wonders if climate has anything to do with voice production, and if the colder air of Canada has anything to do with the producing of a thinner and less musical voice than the more equable climate of the Mother Country.

The Liverpool Catholic Times comments on an article found in the Indianapolis Star, in which the writer says "there is no departure from tradition and experience in government, science or religion against which the Catholic Church does not find herself instinctively and immovably opposed" and the article continues, "when the coming battle takes place between the established order and barbarians, springing out in what were erstwhile the haunts of Goths and Vandals, though in the streets of a great city, every thoughtful patriot must reflect that in the Catholic Church the forces of conservatism will have a secure bulwark." Our Catholic contemporary says with regard to the above, "the writer of the article and those who agree with him are correct in looking upon the Catholic Church as conservative. It is strictly and immovably conservative in matters of religion of essential interest, and outside of them it is conservative in all that is sound and good. But it would be a mistake to think that the Church has been and is conservative in everything. In the arts and sciences and in social movements some of the greatest revolutions that have ever occurred—revolutions tending to the benefit of mankind—have been effected by the efforts and influence of the ministers of the Church," all of which is strongly supported by history and tradition and by the everywhere evidence of present-day experience.

As part of the aftermath of the great Congress lately held in London, Rev. Father Robert Hugh Benson, spoke the other day in the city hall, Glasgow, on "the future of the Catholic Church in the British Isles." To the mind of the speaker the Church has never since the time of King John been on such a favorable footing as now, and the opportunity for its progress has never been nearer. Were Catholics going to avail themselves of this opportunity, was a question propounded. The Broad Church movement and Socialism were the two principal forces to be feared. Socialism, he said, had much truth in it, but on account of its "pestilential rubbish" was an extraordinary menace to the Church. Despite present conditions, however, conditions in which the two forces named are warring with ceaseless activity, Father Benson felt that while during the next half century there would be a great growth of infidelity, the end of that period would find no respectable Christian institution left in Britain but that which would represent Catholicity, and for those who believed there would be only one refuge—that to be found within the haven of the one, true, holy Roman Catholic and Apostolic Church.

A tribute to the powers of self-government possessed by the Irish is found in Benedicta, a Catholic town of Maine, which fully bears out the blessed promise of its name, and gives testimony to what Home Rule full and unfettered, is capable of for the Irish. This modern Utopia was settled by Bishop Benedict Fenwick, D.D., of Boston, in 1825, the settlers being all Irish Catholics. Their descendants dominate the town. The settlement is forty miles from any other and a hundred miles from a railway, yet it has electric lighting, macadamized roads, fine buildings, but no crime, no jail, no poor-house, no debt, and is, to quote an exchange, "ideally administered." How far does this go to controvert the theory of those who declare the Irish to be incapable of self-government? Here we have all good effected and crime totally eliminated. The success noted is not perhaps common, but then neither are the circumstances that produced it. The mercurial and sensitive Celtic temperament needs encouragement and a sympathetic atmosphere. The possibilities of the naturally brilliant intellect of the Celt wither under harsh treatment and under adverse circumstances never achieve their full promise. Fair soil, or, in other words, full opportunity, being given, the Irish intellect attains the highest point possible to human genius. It is an Irishman, Sir Robert Hart, who wields the greatest power in the commercial progress of our present-day China. Wherever the atmosphere is favorable the sons of Ireland flourish, as in the little town of Benedicta just quoted.

Practical Advice

"Catholic societies," says the Catholic Transcript, "that are planning their fall campaigns would do well to remember that the work is only fairly begun when the orators have spent their eloquence. Mere oratory never did more than set the wheels of organization into motion. The flights of the society or convention orator tickle the ear and move the heart, but it is the worker who achieves results, brings in recruits and helps the cause along. What every organization that has any motive at all for existence needs is to be continually campaigning. Don't rest on your laurels. Don't live on your reputation. Be up and doing. Coax every member into becoming a worker. On the upholstered furniture of the society parlor and in the finely appointed billiard rooms few great plans are ever conceived. Too often these are the places where are sown the seeds that make trouble later on. No work is being done there, and inaction is usually a mischievous maker."

THE VATICAN PRESS

Holy See to Publish Official Bulletin—Will Issue Monthly From Vatican Printing Press.

"Rome" of October 17 publishes a translation of the "Apostolic Constitution on the Promulgation of the Laws and the Publication of the Acts of the Holy See."

"The document," says our Roman contemporary, "contains good news for all who are obliged or who wish to be 'au courant' with the acts of

The method of promulgating the Pontifical Constitutions and Laws has not always been the same at all periods of the Catholic Church; but for several centuries it has been the custom to expose a number of copies of them to the public by affixing them in some of the more frequented places in Rome, especially at the doors of the Vatican and Lateran Basilicas. What was promulgated in Rome, as the centre of Christendom and the common country of the faithful, was to be promulgated for all nations and at once assumed the force of law. But as the form and method of promulgation depend on the will of the legislator, who is free to introduce modifications in the existing



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the Holy See, the decisions, decrees, etc., of the Roman congregations, the cases before the ecclesiastical tribunals of Rome and the manifold activities of the Roman curia in general. The new 'Official Bulletin' of the Holy See, which will be published by the Vatican printing press twice a month with the beginning of the new year, will be the means of promulgation of all these acts, which shall not have juridical force until they have been thus printed. Until now for the more important documents, and according to the ancient method of attaching copies of them to the doors of the Basilicas of St. Peter and St. John Lateran. The acts of the reigning Pope are also published annually in a separate volume, which now bears the title of 'Acta Pii X.' Many Pontifical documents first see the light in the 'Osservatore Romano,' and doubtless this will continue to some extent in the future."

Following is the text of the Apostolic Constitution providing for the new publication:

PIUS BISHOP,
Servant of the Servants of God
for Perpetual Memory.

methods, to establish the use of them, and to create new ones according to the exigencies of time and place; it has happened that not all the Pontifical Laws and Constitutions have been in the past, promulgated in the above mentioned form, that is by having them affixed in the usual places in Rome. Recently, and primarily owing to the work of the Sacred Congregations, of which the Roman Pontiffs have availed themselves to interpret existing laws or to make new ones, as a rule all the acts and decrees of the Holy See drawn up by and legitimately emanating from the respective Secretariates, were held to be promulgated. There is no doubt that the acts, published in this way, were authentic, both because as a rule they contained clauses abrogating all dispositions whatsoever to the contrary, and because this method of promulgation had the express or tacit approval of the Supreme Pontiff. Yet this form of promulgation, although quite legal, fell short of that solemnity which should be connected with the acts of the supreme authority. For this reason many Bishops have frequently urged on our predecessors and on ourself, both in the past and especial-



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SUBJECT OF THE HOUR

Charming Personality of His Holiness, now Celebrating Golden Jubilee of Priesthood.

Pope Pius X., who is now celebrating the fiftieth anniversary of his induction into the life of the priesthood, is very much of a democrat. He is the first Pope of peasant parentage in a century and a half. His chief characteristics during a long life have been simple goodness, modesty and charity. In his younger days he often went hungry in order that he might give to others.

Some signs of his unostentatious habits and common sense were shown by his installing telephones in the Vatican, by advocating an athletic carnival, by receiving his old gondolier from Venice, although the humble man could not don the ordinary black worn by those received in audience by the Pope; by his treatment of his peasant sisters, and in a hundred other little but significant ways that have endeared him to the common people of the world. He never has had much money, receiving as Patriarch of Venice only \$2,400 per year, most of which modest income he gave away in charity. Before becoming Pope it was usual for him not to have a cent in his pocket, having given everything away. When once called to Rome he had to borrow money from a bank before he could even buy a railroad ticket at the modest rates that prevail in Italy. Afterward he was in a perfect fever, it was said, until this trifling debt was paid.

The Pope's name is Giuseppe Sarto, and his only brother is a postman and keeper of a small tobacco shop. Three of his sisters are married, one to an innkeeper and the others to men in similar stations of life. His other three sisters kept house for him until he went to the Vatican, and now he has hired them humble quarters in the vicinity, where they will feel at home with their peasant dress and manners. While he is exceedingly fond of his family, there is not the slightest trace of nepotism in his career. With all the places he has to give away, no blood relative has ever profited by his patronage. Of his private means he gives freely, but his public trust is held for the public good.

Pius X. is seventy-three years old, having been Pope slightly over five years. He and his family believe that his lucky number is nine, as he has held each position of importance just nine years. If the rule holds in his present place he should be good for four years more in the Vatican. He was not a candidate for election and often thanked God that he did not know French and other foreign languages, which took him out of the eligible list. In other words, he was not a papabile, as they express it in Italy. So little faith had he in his own selection to the chair of St. Peter that when he went to the meeting of cardinals which was to choose a successor to Leo XIII., he bought a return ticket.

There were many eminent men of long experience as diplomats and politicians in the Holy See, and yet the choice went by all to light on the humble Venetian Cardinal, who was not a candidate, who had seldom been in Rome, who had never meddled in politics and whose chief concerns were charity, spirituality, the care of the poor and plain, unadorned goodness. When the balloting show-

ly when they have been consulted recently on the codification of canon law, that a bulletin authority be issued by the supreme authority of the Church for the promulgation of the new ecclesiastical laws and the publication of the Pontifical acts.

After having taken this plea into serious consideration and heard the opinion of some of the Cardinals of Holy Roman Church, and having come to the conclusion that the wishes of the said Bishops might be complied with, we do, by our apostolic authority and in virtue of the present constitution, decree that at the beginning of the coming year 1909, there shall be published by the Vatican printing press an official Bulletin of the Acts of the Apostolic See. Hence it is our will that the Pontifical constitutions, laws, decrees and other ordinances of the Roman Pontiffs, of the Sacred Congregations and Offices, inserted and published in this bulletin with the authorization of the secretary or chief officer of the respective congregations or offices, shall be held to be legally promulgated by this sole and only method, whenever there is need of promulgation, and provision shall not have been made otherwise by the Holy See. Moreover, it is our will that there be printed in the same bulletin all the other acts of the Holy See which it is deemed useful to bring to the knowledge of the public, at least as far as their nature permits, and that, according to the circumstance, the due provision be made by the superiors of the Sacred Congregations, tribunals and other offices.

Thus do we ordain, declare, decree, making provision that this our constitution shall always remain firm, valid and of force, having and obtaining in all things its plenary and integral effects, all things whatsoever to the contrary notwithstanding.

Given at Rome at St. Peter's, on September 29, in the year of the Incarnation of Our Lord one thousand nine hundred and eight, the sixth of our Pontificate.

R. CARD. MERRY DEL VAL,
Secretary of State.

A. CARD. DI PIETRO, Datary.

Authenticated De Curia I. Dell'Aquila Visconti.

P. S. Reg. in the Secret. of Briefs, V. Cugnoli.

ed that Cardinal Sarto was liable to be the choice he nearly lapsed, and it was only by the repeated urging of his brother Cardinals that he was at last induced to accept. He had loved Venice and his native people. He took long walks and was something of an athlete and mountain climber. As the Pope is a virtual and for thirty-five years or more has been an actual prisoner in the Vatican, he would thus be shut off from his mountain walks. It was not such a consideration that deterred him perhaps, but to one who loves the open country it would be like a sentence of death to be banished from it for a life-time. Sarto felt his unworthiness for the task, his lack of training and all the other things in the face of such a tremendous responsibility.

After all, it is plain, unadorned goodness, large heartedness, thoughtfulness for others and democratic unpretentiousness that win the love of the world, and these Giuseppe Sarto, the man, had in an abundant degree. He comes from the people as Abraham Lincoln came from the people. He has the same simplicity, the same democracy and in a degree the same common sense and love of humor that distinguished Lincoln. He is a tall man, of fine presence, with a kindly almost boyish face under a crown of white hair. Dressed all in white, as the Popes always are, he is a striking figure. Among other endearing names he has been given is "the man with the smile." One who can win his way from a peasant's cottage to the head of the largest religious organization on earth and yet who can carry a smile through all the struggle must have a strong and optimistic soul.

There are many stories about the Pope and little sayings by him that illustrate his qualities better than can be done by mere description. For example, when his Venetian friends asked him what he would do if he were made Pope, he laughingly rejoined:

"I shall have white robes instead of red ones. That will be the only change. I shall remain the same Sarto as ever."

The Irish painter, Mr. Thaddeus, once made a portrait of the Pope. "When I came to paint his eyes," says Thaddeus, "I could not help exclaiming, 'Why, Holy Father, your eyes are not Italian eyes at all. They are just the sort of eyes we have in Ireland.' 'Well,' he said, 'I am glad you like them. And they make us brothers, don't they?'"

In regard to sitting in the Pope's presence an amusing story is told. A company of monks called on Pius X. one day and he begged them to take seats. Knowing the old custom that none was to be seated in the Holy Father's presence except Cardinals, they seemed timid and hesitating. Observing their reluctance, he said brusquely, but not unkindly:

"You do not, I suppose, expect me to draw your chairs for you?"

In his youth Giuseppe Sarto was called by the affectionate diminutive "Beppo," a name that his family gives him to this day. When in school Beppo found an old friend be-



RT. HON. SIR CHARLES FITZPATRICK, K.C.M.G., MEMBER OF BOARD OF CANADIAN CATHOLIC EXTENSION.

ridden and in danger of starvation through poverty. The young student had no money, but out of his slender ration supplied him at the seminary he gave the invalid the larger share and kept this up until the old man died three months later. His sisters found it necessary to lock up their meagre supplies in the kitchen to keep him from giving his and their food away to some poverty-stricken beggar.

From the days when he was a humble parish priest until the present Giuseppe Sarto has had unbounded popularity. When he was advanced from his first charge men gave him an ovation and women wept to see him go. While he was Cardinal and Patriarch of Venice his popularity grew till it became a fad. In the same way he is now beloved by the common people of the entire Catholic world.

After all, the greatest thing on earth is the soul of a man. It is higher than institutions, forms or ceremonies. Despite our beliefs, when we see a fine white spirit, true to God and his people, we hail it as whatever surroundings it appears. Such a soul is the simple, kindly, unpretentious and honest Giuseppe Sarto, son of peasants and now known to fame as Pope Pius X.—Exchange.

The Academy of St. Mary of the Woods, in Indiana, has added a department of Gaelic to its curriculum, with an accomplished Gaelic teacher at its head.