

77,000 of these are interned in those physical hells-of-the-damned of decent poverty, the workhouses. Ten years ago there were some 10,000 fewer of these hapless mortals forced by the pressure of hunger into joining the dreary ranks of the indoor paupers in institutions where the dignity of manhood is not recognised, and where the spirit of Bumble still rules with a tyranny that has known no great mitigation since the days of Oliver Twist. In the past twenty years London's expenditure upon its paupers has increased by twenty per cent. Last year it stood at £4,355,531—an increase of £1,630,736 since 1894. There was no pauperism in England in its Catholic days. That is one of the evil legacies of 'the blessed Reformation.' In the old Catholic days, property was deemed to be held in stewardship. The social principles introduced at the Reformation looked upon it as an absolute ownership. In the first sixty years that followed the introduction of the new religion, no fewer than twelve Acts of Parliament were passed dealing with the distress that (as Thorold Rogers says) 'can be traced distinctly back to the crimes of rulers and agents.' And in these Acts, for the first time in Christian history, 'poverty and crime were treated as indistinguishable.' The evil that men do lives after them. Two such opposite phases of English social life as the barbarian luxury of the 'Lucullus-feast of the gondola, and the savage poverty of the 'workus,' may be equally traced to what Jessop calls 'the general scramble of the Terror under Henry the Eighth, and of the anarchy in the days of Edward the Sixth'—when the patrimony of the poor was 'plundered even to the very pots and pans' for the 'private and proper lucre' of the Sovereign and those of his complaisant favorites who had embraced the new creed.

PASTORAL LETTER

DIOCESE OF CHRISTCHURCH

The following Pastoral Letter has been issued by the Right Rev. Dr. Grimes, Bishop of Christchurch, to the clergy and faithful of the diocese:—

Dearly beloved brethren and children in Jesus Christ:

We have already too long delayed the official publication of two most weighty documents recently issued by our Holy Father the Pope to the universal Church.

For some time it was thought that the Holy See would grant certain concessions as to the instructions of the 'Motu Proprio' for countries situated like ours. Recent decisions, however, clearly show that the Sovereign Pontiff intends that the instructions contained in that decree must, as far as possible, be observed in their integrity.

The first of these weighty documents is known as the 'Motu Proprio,' a very epitome of ecclesiastical legislation on Church Music.

In it the Holy Father declares that sacred music, being a complementary part of the Church's liturgy, participates in the general scope of that liturgy which is the greater glory of God, the sanctification and edification of the faithful. Its office is to clothe with suitable melody the liturgical text proposed for the understanding of the faithful; to add greater efficacy to the text, in order that, through it, we may the more easily be moved to devotion. It must, therefore, be in harmony with the sacred liturgy whereof it is an integral part, and must suggest to its hearers that Divine worship is its supreme end. Hence, it must obviously be holy to the exclusion of whatever is theatrical, frivolous, or irreverent. It is therefore

The Desire and Command of the Holy Father—

1. That the music used in our churches be Gregorian, or, as much as possible, conformable to the Gregorian or Plain Chant.
2. That the Introit, Gradual, Offertory, and Communion be never omitted either at High Mass or Missa Cantata. In compliance with the wishes of our Most Holy Father, we now strictly enjoin that these proper parts of the Mass be invariably sung on such occasions to the Gregorian or Plain Chant. Where this may, at present, be impossible, they must be rendered in some more simple manner, as, for instance, in the Recto tono.
3. Whenever Mass or Vespers are sung in our churches they must be sung in their entirety. It were better to omit the singing of the same than to go through a

mutilated form thereof. In churches where the liturgical Vespers cannot at present be sung, the Rosary should be substituted, or the beautiful liturgical office of Compline, which is a most appropriate form of evening prayer. It is, of course, forbidden to sing anything whatever in the vernacular during our solemn liturgical functions.

4. The liturgical text must be sung without any alteration, or inversion, or undue repetition of the words, or any unnecessary prolonging of the Most Holy Sacrifice, thus, as our Holy Father reminds us, the Sanctus should be over before the Elevation, and the Gloria and Credo should be relatively short.

5. No musical instrument, except the organ, may be used in our churches, save by the special license of the Bishop of the diocese; nor should this permission be asked unless on very rare and exceptional occasions.

Let us, dearly beloved brethren and children in Jesus Christ, prove ourselves truly obedient to the Vicar of Christ, whose least desire should be to us a very command. Doubtless, we shall encounter not a few and grave difficulties in the way of fulfilling to the letter all that is contained in the 'Motu Proprio.' But surely we shall find no difficulty in obeying when, as in what we have enumerated, obedience is possible. For our part, in conformity with

The Injunctions of the Sovereign Pontiff,

no means shall be left untried to institute, as soon as possible in this our diocese, a special commission of competent persons to whom we shall entrust the task to watch over the music executed in our churches.

In the meantime let us one and all set our face against that worldly spirit which would fain invade the very temple of the living God, and turn it into a mere concert or music hall. Let us pitilessly banish therefrom all music no matter how beautiful, whenever it is in marked contrast with the solemn and sacred acts of our holy liturgy. These would raise our minds and hearts to God, whilst much, too much of the music hitherto heard in some of our churches, being of the earth, earthly, would necessarily lead our thoughts and feelings far from the Most High.

Most gladly do we avail ourselves of this occasion publicly to express our indebtedness to the religious Brothers and Sisters who so ungrudgingly devote themselves to the noble work of imparting the principles of true education to so many thousands of our dear children. Well do they deserve our heartfelt gratitude.

May we not make a further appeal to their devotedness? Will they not cheerfully help us to carry out the wishes and commands of the Apostolic See as to the reforms needed in our Church music? May we not rely on them to form, without delay, classes wherein the children confided to their care will be taught the words and meaning of the principal parts of the ordinary Masses, Vespers, and liturgical hymns, with the easy Plain Chant of the same? Let them judiciously intermingle with the prizes distributed during the scholastic year, Missals, Vespers, and other liturgical books. If our devoted teachers thus co-operate with our zealous priests, who, on their part, will do the utmost to fulfil the wishes of the Holy Father, we may, before long, have what the Supreme Pontiff so ardently desires, the whole body of the faithful singing our grand and glorious liturgy with voices and hearts in unison. Henceforth we wish it to be

A Rule in this Diocese

that neither our priests nor any choir masters shall be allowed to publish in the papers any notice of singers or singing in our churches. Whilst doing all in our power to reform any abuses that may have crept into our churches with regard to our music, let us strain every nerve to introduce simple devotional Masses which instead of being a distraction, will become so many aids to our devotion.

The Holy Father grants an Indulgence of seven years and seven times forty days to all the priests and faithful who add to the prayers prescribed by Leo XIII., to be recited after Low Mass, the triple invocation, 'Most Sacred Heart of Jesus, have mercy on us.' From this day forward this triple invocation must be added and recited throughout the diocese.

A recent Decree of the Sacred Congregation of Rites declares that whenever the Blessed Sacrament is in the Tabernacle this must be covered with a veil, any custom to the contrary notwithstanding.

Together with the 'Motu Proprio' you will receive and read to your flock the Encyclical Letter of our Holy Father the Pope on the teaching of Catechism.

This magnificent document breathes the apostolic spirit so eminently characteristic of Pius the X. It is our duty, dearly beloved brethren of the clergy, to call your attention to the six Precepts contained in this Encyclical, and to be found on the third and last page of the translation which we send you. Speaking of

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