

issue of the publication is in hand. While promising so much, they suggest that the passages to which we have specially taken exception are descriptive of particular localities. That is only partly the case; and what we object to is that even in such instances not a word is said to indicate the exclusively local application of the description, but the reader is left to infer that the condition depicted is normal and typical. For the rest, such expressions as 'Ireland,' 'the people there,' etc., are of frequent occurrence; while such a sentence as 'The various branches of trade and commerce for which Cork was noted had gathered within its walls as numerous and uncivilised a crowd as could be found inside any Irish city,' leave no room for doubt as to the authoress's intention to include the generality of the people in her denunciations. The C.T.S. have a record of which they have good reason to be proud in regard to the unexceptionable character of their publications; and it would be a pity that even one should remain on their list in a form which could justly be made the subject of criticism and blame.

What is Good Church Music?

We are not ourselves about to answer this delicate if not difficult question. We 'wadna preshoom.' But we direct the attention of those interested in the subject to some pertinent remarks made in a recent address by Mr. William A. Spalding, Assistant Professor of Music in Harvard University. Mr. Spalding is not a Catholic; and it is all the more interesting and significant, therefore, to note how closely his ideas and ideals follow along the lines of Papal legislation on the subject. 'Just what is good church music?' asks Mr. Spalding. 'In this matter there is an abundance of confused and reckless opinions. While it is true that all music which is a vital and sincere expression of the imagination and shows good workmanship is great music, and hence sacred, none the less much of it when introduced into our churches is a right thing in the wrong place. Certainly church music which is and which sounds just like the music of every day is condemned by one of the worst indictments which can be brought against any form of art, namely, that of incongruity.'

'Far too much modern so-called church music is based entirely on dance rhythms, and the whole harmonic basis and structure is that which we associate with hunting songs, with barcarolles, serenades, waltzes, lullabys, or even drinking songs. How such music can be expected to stimulate the worshipper to ideal considerations of human existence and the real meaning of the mysteries of this and of the other world it is difficult to understand. The object of secular music is to excite. The object of sacred music should be to elevate. The best church music in the world was written for and has been rendered by men's voices, and consequently the mixed quartet is coming to be less and less in favor. In these days of fierce discussion as to the alleged failure of the churches to hold their congregations, I myself am convinced that any church which institutes a really noble type of church music—and there is a large amount of it in existence, both that of the great Italian masters of the sixteenth and seventeenth centuries and of the Protestant German composers—will be availing itself of a most vital form of appeal to the higher sensibilities of congregations and of worshippers who far too often at present are seen to be in a state of lethargy or open hostility.'

The 'Assistant-President' of America

Although no Catholic, so far as our information goes, has found a place in the new United States Cabinet—and this notwithstanding the fact that plenty of Catholic public men of Cabinet stature were available—it is satisfactory to note that President Wilson has selected a member of the Catholic body to fill a position of greater responsibility and importance than even that of a member of the Executive. The position we refer to is that of private secretary to the Presi-

dent; and the gentleman appointed to the position by the new President is Mr. Joseph Tumulty, a Catholic young man—for he is still well under forty—who was trained in St. Bridget's Parochial School and the Jesuit College of Jersey City, from which he graduated in 1899. We can well imagine that no-Popery gutter-journals such as the *Menace* and *Watson's Magazine* have been thrown into a condition of purple rage over the appointment; and even papers from which better things might have been expected have displayed the cloven hoof of bigotry in connection with the matter. Thus an organ of the Methodist body—the *Christian Advocate* of New York—denounces the appointment on purely religious grounds, and urges its readers to 'Keep Your Eye on Washington.' But even the *Christian Advocate* has to unreservedly acknowledge the personal fitness of Mr. Tumulty to discharge the duties of the delicate and responsible position to which he has been called. 'He is doubtless entirely capable,' it says, 'of performing the duties of his confidential and responsible position, and the fact that Woodrow Wilson has retained him as private secretary during his term as Governor of New Jersey is sufficient guarantee that his personal character is above reproach. We shall not intimate that he would ever consciously engage in dishonorable conduct.'

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The following comments from the New York correspondent of the London *Daily Telegraph*, will give some idea of the high importance and responsibility of Mr. Tumulty's position. Referring to the newly inaugurated policy of an 'open door' for pressmen and others at the White House, the *Telegraph* correspondent remarks: 'If I can't see you, Joseph Tumulty will take my place,' Dr. Wilson says. Mr. Tumulty is the President's private secretary, and in that capacity ranks with a Cabinet Minister. He is a sort of lord chamberlain, confidential adviser, controller of the household, and private secretary rolled into one. Mr. Tumulty, aged 35, son of an iron-moulder, who rose from poverty by his own unaided efforts, is now Assistant-President of the United States. When the last special pleader has vanished, there enters the man whose duty it is to lay cold, hard facts before the President: Mr. Tumulty has the last word always. Next to the President he will be the busiest man at White House, beginning work at 8.30 a.m. and ending indefinitely.' There has never been, so far, a Catholic President of the United States; but it is satisfactory to know that under the present regime Catholics are to some extent represented in what seems to be generally regarded as the power behind the throne.

ST. BENEDICT'S CLUB, AUCKLAND

(From the club correspondent.)

The second debate of the current session was held in the clubrooms on Monday evening, May 5, before a large audience. The subject for debate was 'Press v. pulpit.' For the press Messrs. C. O'Dowd, H. Ward, and A. Wigg spoke, while the negative side was upheld by Messrs. J. Foy, D. Roe, and F. Temm. In opening the debate Mr. R. O'Dowd dwelt on the value of the press as a country's asset. This was Mr. O'Dowd's first appearance as a debater, and consequently he suffered somewhat from nervousness. Mr. H. Ward, who followed, made a very favorable impression, and scored high marks. Mr. Wigg delivered the final speech on behalf of the press, and made some strong points. Mr. Foy opened for the pulpit, and delivered a very creditable speech. The next speaker was Mr. Roe, whose remarks gave evidence that he is likely to become a good debater. Speaking last on his side Mr. Temm made a splendid speech, and scored the highest marks. Mr. A. J. Fernandez, who acted as judge, in summing up, dealt with the various addresses, and decided in favor of the supporters of the pulpit by twelve points. Votes of thanks to the judge and the chairman (Mr. J. J. Furlong) brought the business of the evening to a close.

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