

NOTES

Anarchy

Authority, obedience, justice: these three are the pillars of society. Take them away and the whole structure rushes down in ruin and confusion. Once they are destroyed there is an end to civil and social and political order. All governments rest on them; the elements of unity depend on them; the very unit of the State, which is the family, stands or falls by them. Hence they that undermine authority, weaken obedience, and pervert justice are the enemies of mankind, the traitors par excellence, the real anarchists. Authority is not respected when it is abused; obedience is not freely given when authority ceases to deserve it; loyalty dies when those who are elected to see that justice is done prostitute their office. Look around for examples of the ruin brought on individuals, on families, on society by neglect of the three elementary principles of authority, obedience, and justice. What authority has the Orange Premier of New Zealand today? What obedience is due to a Government that barter and trafficks with bigots for votes? What justice is there when Ministers pledge themselves to attack the religious beliefs of sections of the community in return for the support of a secret society once rightly suppressed by the British Government? Common sense, reason, facts tell us that the politicians of New Zealand are traitors to their country, and that their corruption and venal jobbery have brought the Dominion to the brink of chaos. When will the people open their eyes and regard the unfaithful stewards in their true colors? When will they see Massey, Bell, Lee, Anderson, and the rest of them for what they really are—the enemies of the people, the stumbling-blocks in the march of true progress?

"The Pity of It"

God is banned from the State schools. Children are taught that religion is a matter of indifference. The marriage bond is reduced to the level of a bargain at a cattle fair. Juvenile crime is rampant. Sexual filth is eating the heart out of the population. And against the one and only remedy there are none that set their faces more strenuously than the politicians who have sold their souls for the votes of bigots. The Catholic Church bravely supports her own schools and repels with scorn the mess of potage offered by the godless schools; the Anglicans and the Presbyterians have been roused to their danger. They have come to see that if the grass is growing on the paths to their churches the reason lies in the infidel schools of Massey and Bell and the rest of the jobbers. The crying pity of it is that while earnest clergymen of all denominations are striving to save religion, and thereby save the children, there are other clergymen working hand-in-hand with the atheists and the enemies of Christ to undo what their faithful brethren are trying to do. There is a clergyman going round the Dominion—protected by Government servants in his infamous work—preaching hatred amongst creeds and classes and uttering unspeakable calumnies against men and women who have given their lives for God; there are several other clergymen, like wolves in sheep's clothing, ready to stand by his side and to cover themselves with his sins of the tongue, with the opprobrium of his falsehoods and libels and calumnies, because they know no better way of earning their bread than to preach hatred and to goad to fury brainless fools like those who burned Grey Lynn Convent. These "blind mouths" are to be pitied. But what is to be said of their bosses, of the men who wilfully use them as tools for their own interest, who provide the funds for the hired liars, who employ them to keep the people at variance in order to enable themselves to carry out their own selfish schemes? Do they not deserve to be scourged at cart-tails through the cities of New Zealand? They are the real criminals.

Music in Churches

It is evident that music in church and Church music are two very different things. Not all music in churches is calculated to edify the congregation as Church music edified St. Ambrose long ago. Consideration of the fact caused several Popes to lay down regulations regarding the quality and the quantity of music during liturgical services—for be it said that there was matter for complaint regarding both. Nowadays in Catholic churches we do not hear sacred themes set to light opera airs and nobody is shocked by hearing a *Gloria* sung to the strains of *The Soldiers' Chorus*. It was not always thus with us, and that it is thus at present in many Protestant churches appears from an article in the *Literary Digest*. Rev. J. F. Ohl complains (in *The Lutheran*) that no devout frame of mind can be induced by the *Song to the Evening Star*, or the *Intermezzo* from *Cavalleria Rusticana*, or the *Barcarole* from the *Tales of Hoffman*, for "such strains transfer the thoughts to other places and scenes, and for the moment all worship ceases." Not only would he regulate what the organist plays but he would reform the organist himself, because:

"His position is next in importance to that of the minister. He can do a great deal to further devotion and a vast deal to hinder it. The latter he is almost sure to do if he is not a Christian. How can one who does not himself know the saving, life-giving power of the Gospel enter into the spirit of that worship which only God's word and grace can beget? How can he have a holy reverence for the place which to him is not really 'the house of prayer'? How can he feel what befits the holy place and its holy services, and what not? Such a person has no business on an organist's bench, nor should any Christian congregation that wants a godly man in its pulpit ever give the next most important place to one who is not.

"The organist, moreover, should be musically intelligent. He should not only have the technical ability to handle his organ well, but he should also be fairly conversant with the history of music, especially of Church music, and know the phases through which it has passed, the influences it has encountered, etc. He should have a large acquaintance with the music of the different periods and schools. He should be as familiar with the ancient plain song as with the modern chant; with the purely vocal works of the old Church composers as with those of modern writers; with the stately and vigorous choral melodies of the German Protestant Church as with the best tunes from other sources; with the substantial organ compositions of Bach and his school as with the productions of recent times. It is only such knowledge that enables the really sincere organist to select compositions that will not conflict with the character and spirit of the Church's service as an act of worship.

"Nevertheless, the blame must not always rest on the organist. Some years ago I said to one of Philadelphia's leading organists: 'If I were pastor of a church and you were my organist and played what I hear in some churches either you would leave or I would.' He answered: 'I know what belongs in the church, and what not: but suppose the congregation demands the kind of music you oppose, and your living depends on holding your position, what would you do?' I could not reply. Here was a man of fine ability and superior intelligence, who was obliged, against his will, to profane the house of God to please a less reverent congregation. I am not sure but that some organists of Lutheran churches have had the same experience.

"What does your organist play?" is therefore not only a question to be considered by the one who presides at the organ, but it is equally pertinent to the congregation. Let both remember the psalmist's words, 'Holiness becometh thine house, O Lord!'"

Irish History Competition

Those interested are reminded that the papers for the Irish History Competition are to be in by Tuesday next, November 15.