

The True Witness

AND CATHOLIC CHRONICLE.

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SATURDAY, DECEMBER 31, 1898

EPISCOPAL APPROBATION.

If the English speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

+ PAUL, Archbishop of Montreal.

THE NEW YEAR.

At the opening of the year which is now drawing to a close, we expressed a sincere wish that all the Catholics of this city who speak the English language would make an earnest effort to concentrate their energies so as to work together in harmony, and realize the fact that, to keep pace with the progress of the times, and with other sections of the community, they must have distinctively English-speaking Catholic institutions. This has been the theme of most of our editorial utterances during the year, for we know well that if our people were only united, and took full advantage of the rights and liberties which all Canadians enjoy under our beneficent constitution, they would occupy a position in this community far ahead of that which they occupy to-day, and, instead of petitioning for rights that are now denied them through bigotry, prejudice, or other motives, they would be able to compel compliance with their just demands.

In one respect we are glad to note, some steps have been taken towards the attainment of this ideal. The corner stone of the new High School for boys, was laid a few months ago by Archbishop Bruchesi, in the presence of one of the largest gatherings of English-speaking Catholics that has ever been held in Montreal. It is unnecessary now to refer to the great aims which the founders of this important institution have in view. We have explained them on several occasions in the course of the year. All we have to do at present is to express the hope that in the coming year Catholics speaking the English language will see to it that the High School will start upon its great career unhampered by debt.

In the higher branches of education English-speaking Catholics can also point to progress achieved during this fast fleeting year. A few years ago the Loyola College was founded at the corner of Bleury and St. Catherine streets. It has been so successful under the able direction of the Rev. Father O'Bryan, S.J., and up to a recent date through the enthusiasm of Rev. Father Kavanaugh, S.J., that it has been found necessary to secure much larger premises on Drummond street.

Some progress, it will thus be seen, has been made by our people in an important direction. But the fact remains, as we point out in another column that we do not yet enjoy the same rights in this community as other sections of it do. And such will continue to be the case until Irish Catholics close up their ranks and assert themselves, and extend the principles associated with the two institutions we have named.

In the Old Land considerable progress has been made in the direction of restoring union in the national ranks. The resolution adopted by the Limerick Board of Guardians, which we reproduced some time ago, and which suggested a conference of leading Nationalists representing all shades of popular feeling to lay down a basis of union, has received the enthusiastic endorsement of the vast majority of the Irish people. The corporations of Dublin and Waterford cities, which were formerly misled by the spirit of faction, have declared their adhesion to the Limerick proposal; and this is the most significant fact in the movement for reunion.

Nothing now stands in the way of unity except personal ambition or stubbornness of temperament. If true patriotism prevailed, there would not exist a week longer. One thing is certain; and that is, that the great majority of the Irish people at home, and of their compatriots and friends abroad, are weary of this long continued factionalism and insist that it shall cease. And as it is they who really constitute the Home Rule Party, their wishes must prevail.

LIVE TOPICS AROUND THE CITY.

We refer elsewhere to the respectful reception which has been accorded by the press, both Catholic and Protestant, to the letter addressed to some French Canadian journals by his Grace Archbishop Bruchesi, of which we published the text last week. Another example of the powerful influence wielded by his Grace has since occurred. An attempt was made at a recent meeting of the city council to impose a tax upon the religious, benevolent, educational and charitable institutions of the Church, but, owing to the attitude taken up by his Grace against it, when he addressed the charter revision committee, the scheme again failed.

We believe this is the last attempt that will be made in the City Council to commit such an act of grave injustice in regard to our Catholic institutions. As our readers are aware the attempt has been made several times before. It has been engineered by Protestant aldermen, as in the present case, and supported by thoughtless Catholic aldermen, who have failed to grasp its true significance and to realize the gravity of the principle involved and the serious financial consequences which would inevitably result. The success of such an attempt would, indeed, have meant the surrender of Catholic rights in this Catholic city of Montreal. The vote by which this abortive surrender was rejected was, as an evening Protestant contemporary put it, cast "on creed lines." All the Protestant aldermen—seven in number—voted for it, and all the Catholic aldermen voted against it. What a suggestive commentary upon all the talk about fair play and equal rights to all sections of the community, in which Protestant journals and public men have been indulging during the past few weeks.

Another instance of this "fair play and equal rights to all sections" principle occurred at a meeting of the Board of Chairmen, last week, when Aldermen Galt and Kinsella made an earnest effort to secure the appointment of a young Irish Catholic to the position occupied by his late deceased father, Martin Foley, for twenty-two years in the City Treasurer's department. The salary which Mr. Foley was receiving at his death was \$2000 a year, and the aldermen mentioned pleaded that his son should be appointed at a salary of \$600 in the same department. Had the late Mr. Foley been Scotch or an English Protestant, or a French Canadian, this request would have been immediately granted. But as he was an Irish Catholic it was refused. Mr. Robb, the Scotch Protestant who presides over the department and draws \$5,000 a year, rose from his easy chair to oppose the request. The late Mr. Foley, he said, had been ill for three months before his death; and it was found that the work of the treasury department could easily be performed without him. If Mr. Foley's services were not needed, why was he employed for twenty-two years, and why was he paid \$900 a year? Mr. Robb, by this statement of his, to put it mildly, admits that he has been remiss in his duty.

Mayor Prefontaine, who has on several occasions before posed as the champion of equal rights for all, and the opponent of racial or religious distinctions in the distribution of public patronage, also took part in the discussion. He deprecated the raising of the racial or religious cry in such matters. When the case of Mr. Sharkey, an Irish Catholic was being discussed by the Harbor Commissioners, he did the same thing. Yet Mr. Prefontaine himself is the first to raise the race cry when he and his friends are interested. He raised it before the Legislature a few years ago because the proposal to increase the city's borrowing power was rejected. He raised it a few weeks ago in connection with the East End Dry Dock project, because the majority of the commissioners did not accept his views upon the question. With Mr. Prefontaine it all depends whose ox is being gored. When an Irish Catholic wants fair play he deprecates the race cry. When his own countrymen's ends are to be served he takes good care to raise it.

Irish Catholics do not receive in the City Hall departments the treatment to which their numbers entitle them. Only a few civic positions with fair-sized salaries attached to them are held by Irish Catholics. Of

two we can speak with certainty. One is in the "Long Room" of the treasurer's department; and it has taken long years of valuable and devoted service to obtain that salary. Another is held by Captain Dillon, the chairman of the Board of Assessors, whose exceptional qualifications for that responsible position are admitted by all. All this goes to demonstrate the necessity of Catholics speaking the English language having an official recognition in the census, and having especially distinct institutions of their own, where our young men will be inspired to oppose with vigor and valor the spirit of intolerance with which we have so long been treated. It is for Irish men and Irish women especially, in this city to-day, to lay the foundations of these institutions by their sympathy, their help and their self-sacrifice, so that the rising generation may not have to suffer from the discrimination, the injustice and ostracism from which it is our lot to suffer at present.

Elsewhere in our columns we publish the names of the charitable institutions of Montreal who have shared in the distribution of \$9,350 by the City and District Savings Bank, being the interest for the past year on the poor fund. A glance over the names will show the spirit of even handed justice and fair play, which determines the annual distribution of this sum. The notable feature of it is the total absence of prejudice by which it is characterized. We wish that a similar spirit prevailed in other directions. It is worthy of mention that this solid banking institution has upon its board of directors three well-known Irish Catholics: Hon. Sir William Hingston, M.D., who is president; Hon. James O'Brien and Mr. Michael Burke. It is the only institution of its kind in Montreal in which our countrymen enjoy such a distinction, despite the fact that many of them are qualified in every way to hold the office of a director in other banks.

ARCHBISHOP BRUCHESE AND THE PRESS.

The timely letter of remonstrance and warning, couched in terms of characteristic persuasiveness, which our beloved Archbishop recently addressed to the press of this city and district, in regard to the publication of lengthy and sensational accounts of murders and other crimes, has met with the reception we anticipated. That reception has been one of respectfulness on the part of the Protestant press and of filial loyalty and submission on the part of the Catholic press.

La Presse, the leading French Canadian Catholic newspaper published in the province, and enjoying a larger circulation than any other journal in Canada, says—

"We publish below a very important open letter which Archbishop Bruchesi has just addressed to the newspapers."

Let us say at once that this episcopal appeal, so eminently charitable and benevolent, to the conscience of publishers, against the dangers and evils of new journalism, will be heard by all with all the respect and all the submission that the faithful owe to their pastor. And this act of loyal and entire adhesion is the easier for us that it is in conformity with the fundamental programme of La Presse, and is in accord with our own personal convictions.

"As Mgr. Bruchesi truly says, journalism is a power for good or for ill; for good, when it contributes to the formation or development of the sound principles upon which social order is based, and the happiness of peoples; for ill, when it saps at their base morality and religion, upon which is constructed the edifice of Christian civilization. The old countries of Europe suffer more to-day from press campaigns than they have suffered from the shock of their armies on the fields of battle. The most subversive doctrines are built upon its bridled and uncontrolled publicity."

"Fortunately we have not in Canada any instances of this journalism systematically opposed to order established, which are of much account. On the contrary, irrespective of the nationality or creed of their writers, all the great papers of the country fight the battles of our constitutional institutions, and among the Catholics, of unrestrained deference to religious authority."

"Besides, it is not against journalism intentionally impious and immoral that the vigilance of the pastor is now exercised; it is rather towards the growing tendency of sensationalism which the great daily papers of the United States, in their desire for circulation, display, and which is increasing in America."

"Now, this kind of journalism is to some extent contagious, and the best intentions in the world may succumb to its influence, without sacri-

fice of moral principles. Newspapers have to keep up the 'struggle for life,' as individuals have; and on the difficult road of that struggle the wonder would be if the paper did not make some errors."

"It is then in all sincerity and recognizing their opportuneness, that we acquiesce in the desire of the venerated head of the Church in Montreal."

"We are convinced that the authority with which he is clothed and which he exercises with so much sincerity, will have the most salutary effect, first by enlightening the public as to the conscientious duty of the publisher to use discretion in the dissemination of news; secondly, by permitting the publisher to observe, without too great a sacrifice, a rigorous law of moral hygiene."

"We do not doubt that the eloquent and pathetic language of the worthy prelate, raised, and rightly, against the morbid reproduction of scenes of crime, against the dramatization of the ugliness of fallen humanity, and the psychological dissection of the heroes of plots of passion, finds a sympathetic and thrilling echo in the heart of the French-Canadian people, so moral and Catholic at heart."

"This intervention of the highest diocesan authority determines what the physiognomy should be of a Christian and Catholic newspaper. It sets our future relations with the world of readers which hitherto has accorded us the most liberal and most benevolent patronage."

Le Temps, of Ottawa, remarks—

"This protest on the part of the Archbishop of Montreal comes in due time. No doubt our two contemporaries will feel happy to be able to fall back thereon in order to refuse their readers details and pictures for which they may have had a liking, but which, besides the dangers to the souls of young people and to minds which were not well balanced were, from a literary and artistic point of view, of a more than doubtful value. The narrative of details was, most of the time, made by novices in the art of writing, and the pictures, while good enough in their execution, often represented trivial objects, such as the stick, the revolver, the axe or the knife which had served to commit a crime. Again, there were the portraits of the whole family of the victim or the assassin, and even the dog of the house."

The Free Press, of Ottawa, a Protestant journal, devotes a long editorial to his Grace's letter, in the course of which it says—

"It is not to be denied that journalistic vulgarity and sensationalism has, so far as Canada is concerned, taken a root only in Montreal. Attempts to feebly imitate it elsewhere, as in this city, though demonstrating the spirit, has lacked the strength to accomplish the evil end sought. The moral sentiment of the people revolted against the abomination. The evil seed was sown years ago in Montreal by an evening daily, which seemed to regard its mission as one requiring it to pander to the lowest of the low and revel in everything disreputable and demoralizing. Since then it has been imitated in that city on a lower scale, with the result that the strong arm of the law has had to intervene in the public interest. While the papers to which the Archbishop probably refers, and to whom he has addressed his remonstrance, have not reached the depths of depravity to which the publications just mentioned sank, still some ostensibly respectable dailies have, of late, indulged in pictorial and descriptive matter not calculated to be of mental or moral profit either to young or old. After quoting the Archbishop's letter, the Free Press concludes—

"These sterling words are primarily addressed to certain Montreal papers. They apply with equal force, in their high moral and Christian spirit, to all papers alike. There is no publisher, no matter how clean his paper may be, who cannot read them with profit. The appeal is made to the better nature of men and to their sense of the moral obligation they owe in their responsible position to the public. The press is a mighty engine. Let those who have the power to use it beware how they set it in motion. We are glad to note the force of the Archbishop's words has been appreciated in Montreal, and it is to be hoped that the growing tendency to yellow journalism exploitation in certain quarters has been permanently checked."

From these and other comments it will be seen that the Archbishop's words of warning have struck a responsive chord in the hearts of reputable journalists of good will. Knowing the kindly interest which his Grace takes in the Press—a knowledge of which they gave proof in the unique address which they presented to him on the occasion of his elevation to the archiepiscopal office—they have frankly realized that it is

his solicitude for their own real welfare, as much as for that of their readers, which has prompted his important utterance.

PROF. J. A. FOWLER'S NEW MASS.

There is perhaps the best opportunity given in Montreal than in any other city for the production of sacred music, but there is at the same time a feeling that a prophet has no honor in his own country. If a Mass comes from Poland it is polished; if it comes from France it is Gallic and Gounodized; it is worshipped everywhere; should it even be the product of the brain of an English composer it is looked on much in the same light as any composition which comes from the pen of a heathen. But when it comes to us as a home product we have no use for it. We may talk learnedly of Mozart and Haydn; we may glorify Gluck, gasp at Neukomm and feel as if we were the whole body competent to pass judgment on what we hear.

It is just at this step when locality ceases to have any influence, over the mere matter of criticism. Christmas is the joyous season, it is the one when men's souls are strung to the highest pitch. It carries with it inspiration and there is at least one local musician in Montreal who has seemed to have caught the spirit of the time.

Prof. Fowler is an unobtrusive man; his work would possibly never be heard of were it not that he simply composes for his choir. A few years ago there was a man named Schumann. We knew nothing about him until after his death. He was a prophet to whom no honor was given in his own country while he lived; Fowler is not so great a man but he has written something in the "Sacred Heart Mass" that will live after him. He will be known from this Mass when other composers are forgotten. The work is affectionately dedicated to the pupils of the celebrated establishment of the Sacred Heart Convent at Sault au Recollet, an institution where Professor Fowler has held the position of professor of music for the past 26 years.

To begin with the Mass is simple for reading or singing purpose and based technically on a thorough knowledge of what may be got in playing harmonies when written simply. Better effects are frequently arrived at in this way than by attempting the more difficult features which follow in the wake of the Italian school. There is more massiveness, at the same time there is the dominating leading note at the opening of almost every bar which serves as a tonic guide-post to the singer who is grasping the composer's intent. The sentiment, naturally taking ground as a religious one is well followed out. In fact at times Prof. Fowler's music seems to be thoroughly religious; that is, it is sufficiently severe at times to make one think that there was no joy, no pleasure, no hopefulness in church going. That may be the first impression. It is relieved almost immediately.

Prof. Fowler's Mass is a brief one, and it is a touching one. The Kyrie marked adagio may be taken a little faster with effect. The writer has grasped the meaning of the words, and he has not depended on the outside effect of his accompaniment to gather effectiveness. He has given some opportunity for people religiously inclined to think; he has not crowded them with a massiveness of harmonies; he has just left an idea of an appeal to heaven for the mercy that inevitably comes. The opening of the Kyrie slow, solemn and under the breath is distinctly religious. There is a rest of a bar for the organ and the theme is taken up again two notes higher and waiting; then there is a frantic appeal for mercy and the marking of the music changes from pianissimo to forte. It reads for a few bars as if even a divinity would be forced to forgive. The long drawn strains of the second part of the Kyrie are in consonance with the spirit of the opening, accentuated by the work of the deeper voices. Then the real sympathy of the Kyrie is made manifest; it might be confined to the last three bars. It is a well defined simple lento, with a well-marked rallentando. Just two notes well used, and the cry of the Kyrie is over.

The opening bars of the Gloria are splendidly aggressive. It seems almost a pity that after listening for a moment one was forced to change sentiments and drop into the somewhat lugubrious andante that is signed for "Et in terra pax hominibus." This should not be taken as derogatory to the composition. It is only that the change seems almost too sudden and Prof. Fowler has many precedents for it. This however was all made up for in the quick movement that marked the "Laudamus." Following a gradual crescendo it had worked through a whole idea and eventually wound up on the word peace, that meant much musi-

cally and otherwise. Then there is a burst of glorification given sense to by "Laudamus Te."

A solo for baritone "Gratias" will be remembered by everybody who may have or had the pleasure of hearing the Mass. The accompaniment in triplets is a delicate finish, to an exquisite melody. And after this we come to a duet, which is almost perfect in church, but would be completely perfect out of it. It is almost exactly the same as the solo, but the building for two voices has added richness, and it is now that the beauty of the accompaniment is better appreciated than in the opening bars of this number.

The word pretty is hardly the word to use in connection with a composition intended to be musically religious. Prof. Fowler has managed to interpret a great theme in a way that not only carries with it religious feeling but also musical prettiness. In his "Credo" he has shown a possibility of development of an idea that might only be looked for among the old masters. The "Et Incarnatus" is treated in almost a new way; that is effects have been produced which have not been looked for in other masses, and which by the way, lose nothing in their originality. Here again Prof. Fowler makes use of an easy flowing triplicate accompaniment most effectively. The slow movement "Et unam Sanctam" is an excellent specimen of simplicity in writing, but it is not the less effective on that account. Unison voices with male voices may be made powerful. Prof. Fowler seems to have hit the proper idea in this part of his Mass.

In the "Sanctus" a deeply religious feeling is developed, thoroughly imbued with the idea that the music is only leading up to the most sacred part of the mass; and this idea is followed out in the "Benedictus." It is written for one voice and is distinctly melodic in the opening.

The "Agnus Dei" is not the strongest part of the Mass, although Prof. Fowler has seemed to have grasped an idea without finishing the polishing off. At some parts the notes rise to almost majestic height, at others they scarcely reach far enough to convey the idea intended. The second part however, makes one forget the first, and there is a sweetness about the "Dona Nobis," which is bound to make a lasting impression.

THE LATE BISHOP NULTY.

The death which we regret to announce, of venerable and patriotic Bishop Nulty, of Meath, recalls the early days of the Land League in Ireland. In the agitation of that time he took a very prominent part, for his sympathies were with the people, whose suffering he had himself seen in the dark period of the great famine. He knew what a curse rack-renting landlordism was to the people, and by voice and pen he helped forward the movement which has resulted in the enactment of so many land laws for Ireland by the British Parliament.

The English people professed to be shocked at what they deemed his revolutionary teaching, that the first fruits of the earth belonged of right to the tiller of the soil.

Having written many pastorals and pamphlets on the land question, he wrote a lengthy appeal to Englishmen to examine the Irish question impartially and to do justice to a long-suffering nation. That was his last notable utterance in public affairs. He eschewed publicity afterwards.

The name of the Saintly and patriotic Bishop Nulty will ever be held in kindly remembrance by the Irish race.

We desire to remind our subscribers that it has been customary for us to expect a large number of remittances during the first month of a new year.

This good old practice, which has been in vogue since the foundation of the "True Witness," now, nearly half a century ago, has been earnestly observed by many thousands of our staunch supporters.

We hope that the coming year will find our patrons as sincerely enthusiastic in this regard.

ANNIVERSARY SERVICE.

A solemn requiem service will be chanted in St. Patrick's Church, on Wednesday morning, 4th January, at 9 o'clock for the late Mrs. William Dowling, to which friends and acquaintances are respectfully invited.

The TRUE WITNESS wishes its readers "A Happy and Prosperous New Year."

In 1897 the United States bought from China 51,556,525 pounds of tea at a cost of \$7,017,921, or a fraction over 14 cents a pound.