

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED AT

No. 761, Craig Street, Montreal, Canada.

ANNUAL SUBSCRIPTION

Country.....\$1 00

Olty..... 1 50

If not paid in advance: \$1.50 (Country) and \$2 (City) will be charged.

Subscribers, Newfoundland, \$1.50 a year in advance.

TO ADVERTISERS.

The large and increasing circulation of **THE TRUE WITNESS** ranks it among the best advertising mediums in Canada.

A limited number of advertisements of approved character will be inserted in "THE TRUE WITNESS" at 15c per line, first insertion, and 10c per line each subsequent insertion. Special rates for contracts on application.

All Business letters, and Communication intended for publication, should be addressed to D. M. QUINN, Proprietor of THE TRUE WITNESS, No. 761 Craig street, Montreal, P. Q.

WEDNESDAY.....JULY 12, 1893

THE TWELFTH OF JULY.

This is the day referred to by Charles Phillips when, in one of his powerful orations, he said : " Were I of the bigots of my own sect I might be a judge or occupy any office of emolument, and some Orange association on some Orange anniversary, might do me the honor of proposing and drinking ' the glorious and immortal memory ; ' yes, I might be privileged to get drunk in gratitude to the man who colonized ignorance in my native land." The seed of that upas tree has been carried from beyond the Atlantic and planted upon Canadian soil ; it took root and grew up ; it became a tree and in its branches the birds of prejudice and hatred made discord, while in its shadow many of the fine aspirations of the country have been blasted. But, thank heaven, there is a broader spirit coming into our Dominion and the days of riot and fanatical display are passing rapidly away.

It is true that upon this day, even as in the past, a certain class of citizens—the vast majority of whom do not even know the origin of their organization—go abroad with trappings called regalia and to the sound of the indispensable drum, proclaim their detestation of "Pope and Popery, wooden shoes and brass money;" but of late years the leaders of Orangeism in Canada, the thinking men of that body, have been making strong efforts to give another color to their celebrations and to extract the poisonous sting from that hydra. They are beginning to perceive that there is nothing to gain, but everything to lose, in the perpetuation of a feud that has brought such untold misery and misfortune to thousands in the old land. And we feel confident that this laudable course, on the part of the leading minds in that organization, will yet lead to still better sentiments in the breasts of all Canadians.

It was only the other week that we published extracts from a letter, written by Mr. Lanigan, of Calumet, in which a fair and honest statement of the situation regarding such organizations in this Dominion, is given. Neighbours live for years, side by side, in peace, in friendship and in a spirit of mutual sympathy; they are Protestants and Catholics; there exists nothing to mar that harmony; they feel the necessity of being kind and generous to each other; it must be so, for the one is a tradesman, the other a farmer, the next a professional man and so on; they cannot live independent of each other and the more friendly their relations the more prosperous they all are; six days of the week they meet or work in accord; on the seventh day

they go their different ways, each to his own church; thus life glides along like a deep but placid river, bearing upon its waters the many crafts and carrying them down to the great ocean of eternity. Suddenly that peaceful atmosphere is disturbed, the sky is darkened, the scarlet bird of Orangeism has appeared over head, and to use the words of McCarthy:

"Fear strengthens the dove-wings of Happiness."

Trembling borne on the gale ;
And the angel Securely vanishes,
As that wild Demon sweeps o'er the vale ;
For all that makes life worth possessing
Must sink 'neath his self-seeking lust ;
He trampleth on peace and on home
As a war-horse tramples the dust."

Not only does the appearance of that imported spirit cause immediate dissension and strife, but where happiness and prosperity reigned, the foul spectre of misery stalks. To the sound of a drum, beaten by some fellow whose head is as hollow as his instrument and whose professions are as loud and meaningless as its notes, the embers of deep-rooted animosities are fanned into flame, and a conflagration has commenced that, like a prairie fire, may cease only when it has consumed everything in its path.

This is neither the pencillings of imagination nor the flashes of poetry, it is a statement of facts, so well authenticated by the history of the past, that they cannot be denied. "Like causes produce like effects," and the effects of Orangeism, wheresoever it made its appearance, have always been the same: so will it be whenever and wherever that curse is to be found. There is, however, a great consolation and a great promise for the future in the fact that the more refined and the higher members of that society are not in sympathy with either the blackguardism of the mob nor the unprovoked insults that the rougher element would gladly fling in the faces of their fellow-countrymen. Again, we find that the great body of Protestantism is opposed to Orangeism, and opposed to it evidently upon Christian principles. The very first pillar in the great edifice of Christianity, after that of Faith, is Charity. In the violation of Christian Charity does Orangeism become repugnant to the consistent Protestant. As far as the Catholic is concerned the history of one hundred years is there to support his contention that this order is not only an enemy of his church in general, but of himself individually. The hour of Canada's real national greatest will never ring until, deep in the waves of Atlantic, are buried every remnant of senseless feuds and every relic of old-time fanaticism and bigotry.

CHURCH MUSIC.

Under the heading "The Decadence of Church Music," a publication of New York State, The Seminary, has recently given its readers a series of articles that are not only amusing but quite original. The object of the writer is to show how the liturgical text has been hammered out of all shape by the composers of our modern church music. As a test the author asks us to read the text of the Mass, without the music, and to behold the "scaffolding for the musical structure" that the words form. He begins by saying that it is a rule that the celebrant at the altar alone should sing the words *Gloria in excelsis Deo*, but the choir in this case usurps the priest's part and sings the whole *Gloria* from first to last. He incidentally refers to the "heavenly strain of the Gregorian melodies in the missal; melodies that are the outbursts of the heart of a holy Pontiff; melodies which raise the hearts of the faithful to heaven,

whilst modern music, with all its sensuous charms, endeavors to bring heaven down upon earth, and makes of it a paradise good enough to be enjoyed forever."

Without wishing to either criticise the critic nor to express any extreme opinions upon the subject, we cannot but admire the clever manner in which he supports his theory. Here are a few examples.

"The Gloria in Mozart's Twelfth Mass literally reads thus:—Glory to God in the highest, . . . tararara. (—by the trumpets, etc.)—in the highest, tarara. . . . to God glory. . . . tarara. . . . to God glory, glory to God in the highest, in the highest to God, in the highest to God, in the highest to God, . . . tarara. . . . in the highest to God glory. . . . tarara . . . and peace on earth. . . . tararara. . . . peace. . . . tararara. . . . peace to men and on earth peace. . . . tararara. . . . peace of good, of good. . . . will. . . . tarara . . . of will. . . . of good, of good, of good will, of good will. . . . tara. . . . tarara. . . . of good, of good, of good will, of good . . . of good. . . . of good will, . . . tararara . . . lala. . . . of good will. . . . tararara. . . . of good will. . . . Sic!

This treatment of the liturgical text assuredly needs no comment, yet it has not only been *tolerated*, but actually *enjoyed* in Catholic churches thousands of times! The next part of the Gloria text did not suit the composer, so he cut it short; instead of *Laudamus Te, benedicimus Te, adoramus Te*,—we praise Thee.... we thank Thee, we adore Thee.... it is simply; we praise, we thank, we adore, because the important word, *Te, Thee*, did not suit the musical phrase!"

This is followed by an example from the *Credo*. The mystery of the Incarnation of the Son of God is announced in this way :—

"And incarnate, and incarnate He was by the Holy Ghost, of Mary, Mary the Virgin, and man and man He was made and man H^e was made."... The chorus now sings in short staccato notes a la zitti, zitti, a dozen times, *Crucifixus* "and he was crucified," whilst the Tenore robusto answers: *ex Maria Virgine, of the Virgin Mary, crucified, crucified, of the Virgin Mary! under Pontius Pilate, under Pontius Pontius Pilate He suffered, He suffer- ed and was buried, and was buried-of the Virgin Mary! crucified, crucified, crucified, crucified and was made man, crucified under Pontius Pilate, etc., etc."*

Again, from Marzo's "Messe Solennelle," we are favored with this translation of the *Qui tollis*, as rendered :—

"Who takest the sins, who takest the sins of the world, have mercy, have mercy, have mercy on us who takest who takest the sins the sins, who takest the sins of the world, who takest, who takest, who takest, who takest the sins of the world, have mercy, have mercy, have mercy on us, have mercy, have mercy, who takest, have mercy, have mercy, *the sins*, have mercy, have mercy, who takest the sins of the world, the sins of the world, have mercy, have mercy, who takest the sins of the world, who takest the sins of the world, have mercy, have mercy, have mercy on us, who sittest, have mercy, who sittest, have mercy, at the right of the Father, have mercy, have mercy, have mercy on us—repeated 38 times more!"

Decidedly there is a great deal of truth in the contention that classical Church music is often carried to an extreme, there is another extreme equally dangerous, and it is that into which the writer of these articles seems to rush. We freely admit that for devotional purposes we prefer the simple, solemn Gregorian chant : and for the purpose of creating fervor we prefer the method, recently introduced by the Paulist Father, of Congregational singing. The above quoted writer closes his article thus:—

"If any petition for mercy to an earthly king was couched in such language, the monarch, no doubt, would take the trouble of finding out its author, in order to have him secluded from the mentally sane portion of the subjects of his realm. No wonder, then, if serious Catholic men do not like to assist at the interminably long and operatic High Mass."

Despite all this there is something grand, elevating, inspiring in the ceremonies and the chanting of solemn Masses. While the countless repetitions of the text words are wafted on the wings of harmony on high, the soul is raised above earth and on the pinions of devotion soars aloft, beyond the cathedral roof, beyond the blue dome without, up into the region of eternal canticles. The listener does not always follow the words as sung, but having repeated the whole liturgical text with the priest, pauses in his devotions to enjoy for a while the most glorious language that can be used by creature, the most universally understood language, that of music.

Luther's mother was born a Catholic, lived and died a Catholic; so did the mother of M-lanchton, Luther's most intimate friend. And now it is said that the last lineal descendant of Luther has returned to the Catholic Church.

Last week we stated that an English-speaking inspector for our Catholic schools was a necessity, and we gave some general reasons why such an officer should be appointed; we also indicated in a hurried manner what we considered the duties and qualifications of an inspector should be. Having been asked to touch more fully upon the subject, we intend to show why an English-speaking Catholic inspector is of necessity to the members of the School Board, to the teachers, as well as to the pupils and parents. To unfold all the reasons in support of our contention would demand a long list of articles, and we hope to see such an inspector appointed, long before that series could possibly be brought to a close. For this week we will confine our remarks to the great utility, and even necessity, of an English-speaking Catholic inspector in regard to the members of the School Board.

It may not be impossible that some of the members of the Board may deem such an official unnecessary; but if they will kindly follow us for a moment, provided they are anxious to do their duty in the strictest sense towards the public, we think they will recognize the advisability of such an appointment. In the first place the members of the Board, and each one in particular, are supposed to know all that takes place in the different schools under their jurisdiction. Otherwise they cannot be expected to deal out even-handed justice to these institutions. They must know the inside workings of each school, the number of teachers and pupils; the qualifications of each one in his own sphere; the necessity for changes, ameliorations, or fresh classifications; the requirements of each institution from every standpoint; and the minute details connected with each house of education. Without this knowledge no commissioner can do his duty; not one of them can so act as to give satisfaction to the ratepayer for the money he contributes or to the parents who have at heart the proper education of their children. And it is not possible for the members of the Board to go from school to school; to take up all these questions and secure personal and reliable information regarding them. To do so would monopolize a man's entire days, making the office of Commissioner an injury to his business and his private affairs. What then does the Board do in order to meet these exigencies? An inspector is appointed—a man who goes forth with their mandate and replaces each one of the Board in the labor of gleaning all the information required. He is essential to the Board in the sense that an Apostolic Delegate is to the College of Cardinals. He reports to them, and on his reports they take action. On him, his knowledge, his ability, his competency, the members of that Board rely; and as dispensers of public moneys it is their place to see that the work of the inspector is most thoroughly done.

In the case of the French-speaking schools, there is no doubt that the Board is kept faithfully and well posted upon all the requirements of the different institutions under their control. But as far as the English-speaking schools are concerned, we hesitate not to say they are more or less in the dark. What reliance can they place upon reports based upon the most superficial and most erratic examinations? The result is that our English-speaking Catholic schools (and classes in mixed schools) are handicapped. They have but one representative on the Board, and that one requires at his back, as well as does each of the other members, an inspector who can so report that