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WEDNESDAY, JULY 22, 1896

THE DUBLIN CONVENTION.

The meeting for the choosing of delegates to the Dublin Convention, from the City of Montreal, is about to take place. We cannot urge too strongly, upon our national and benevolent societies, the importance of the duty incumbent upon them. Friends of Ireland in Toronto, Hamilton and Ottawa and other cities of the Dominion, have already met and chosen delegates from amongst the best men in their midst. Montreal has always been foremost in its zeal for the Home Rule cause. Here the first Home Rule Association organized on the American continent had its birth, with the late lamented Hon. Ed. Murphy as its first president. During the long years of struggle from the inauguration of the movement by Isaac Butt, to the date of the unfortunate split in the Nationalists ranks, no city contributed more freely to the success of the cause, in money and sympathy, than our own. The Convention, now about to assemble, will be a memorable one and have a determining effect upon the fate of the Irish people. From all parts of the world the children of Ireland and their descendants will be sent, to take part in this great meeting of conciliation. If we should fail to do our duty, in the present instance, it would be a blot upon the reputation of our people. There is no lack of good men from whom to make a wise selection. Naturally our foremost and best Irish Canadian citizens should be chosen. We have representative men in every walk of life—senators, members of Parliament, members of the Local Legislature, men eminent in professional and commercial life, and those good and true, who have always been faithful to the cause. From these six or eight could easily be chosen, and in the coming meeting of the children of Ireland, Montreal Irishmen will occupy the place to which they are justly entitled. We hope next week to be able to announce the names of those who have been chosen for this important mission.

OUR CATHOLIC SUNDAY.

The members of the Sunday Society have been glorying over the victory which enables those who are so inclined to visit the British Museum, the art galleries and other institutions on the Christian's Day of Rest. The controversy which has reached this experimental stage has been going on for many years. On the one side were the stricter members of the various Protestant denominations, ministers and prominent men in their flocks, who argued that to open such places on the Lord's Day (which they identify entirely with the Jewish Sabbath) would be a breach of one of God's commandments, and that, the choice being thus offered between hearing a sermon and seeing pictures by old masters, a great many persons would choose the latter alternative. On the other side there was at least one bishop of the Established Church, and some pastors of Presbyterian and Independent congregations. There were also some who belonged to one or other of the advanced schools. On the whole, however, the advocates of some measure of relaxation of the rigorous Puritan "Sabbath" were men of position and respectability, and not marked by extreme views of any kind. Their argument was that to pre-

vent the working classes, who are engaged in more or less arduous labor during the week, from enjoying the opportunities which they would otherwise be denied altogether, would savor rather of cruelty than of piety. They maintained that the Sunday, as a Christian institution, was a day of rest, of joyous worship and grateful acknowledgment of all God's good gifts, the essential festival of the Christian week, and that to turn it into a day of penance by forbidding every kind of recreation was wholly against the intention of Christ and his apostles. To this argument the replies were various, according as the advocates of closed museums and libraries belonged to the stricter or less strict school of Sabbath observance. On one point, however, all the clerical upholders of the old legal Sunday were agreed, namely, that the rival attraction would gradually draw away many people from the places of worship and thus dishonor God's house. This is an argument that could only proceed from Protestants, and it may be observed that the controversy, so far as we are aware, was confined to non-Catholics. In the Catholic Church, the Sunday, as a weekly recurring festival, is in one sense of stricter obligation than the Puritan Sabbath. For, whereas many Protestants attend church or stay at home as they feel in humor, and not a few of them make it a day of rest in a go-as-you-please, lie-a-bed fashion, the Catholic hails it at once as a day of solemn religious duty, when he has the privilege of being present at the supreme act of Christian devotion, and as a day of reasonable recreation for body and mind. No Catholic priest fears that any rival attraction will seduce his flock from a service which crowns the Sunday as the king of the ordinary week. Nor does he find fault with his people for indulging, at such portions of the day as they are not engaged in divine worship, in harmless and healthful relaxation and in the pleasures of innocent social intercourse. How many but for Sunday would never see their friends, save as bound like themselves to the wheel of labor; how many would never have a walk in the fields or the sight of flowers, or a chance of breathing the pure and bracing air of the country, if Sunday did not bring them the boon?

Nevertheless, though the controversy may not concern us directly, it affects us indirectly. Should Protestants in the old country use their liberty as license, and the restraints on sin and crime which even mere assent to the belief in an all-seeing God implies should be relaxed, Catholics could not help feeling the sad revolt. Their duty in the premises is to set the best example within their power. Our Irish Catholics have their peculiar temptations owing often to a genial social temperament, to good nature and generosity. The cup that cheers but which also, alas! inebriates—need we say that it has drowned many an otherwise fair career. To use the blessing of Sunday, which is meant to be a day of refreshing to the soul and of rest and renovation to mind and body, as a time of revelry and drunkenness, is a terrible sin of the consequences of which few of us are aware. But the Catholic Sunday piously and reasonably used must bring a blessing to communities and individuals.

The death of ex-Governor W. E. Russell deprives the United States of one of its most promising public men. He was chosen as Governor of Massachusetts from his striking personality and acknowledged worth. One of the leading American papers says: "He won his position by his honesty, his sincerity, the confidence he inspired in the people by his sound judgment, youth of but a few years over thirty as he was. The example of Gov. Russell to the last was that of a firm adherence to principle, and if he himself is lost it remains an instructive memory to those who have acted with him and looked to him for counsel and guidance."

The London Daily News says:—A zealous Nationalist recalls the fact that Prince Charles—Princess Maud of Wales's prospective husband—has Irish blood in his veins—the blood of the famous O'Clerys of Tyrconnell. A hundred years or so ago, so the story runs, a member of this family amassed wealth in Marseilles, and dying left his two daughters hand-some dowries. These were the two sisters Clary, one of whom afterwards became, as Joseph Bonaparte's wife, Queen of Naples. The other married Bernadotte, the soldier of whom Napoleon was jealous, and who became Charles XIV., King of Sweden. Prince Charles is Bernadotte's great grandson.

Mr. JOHN P. ROCHE, Sporting Editor of the Montreal Gazette, who is well and favorably known for his able and impartial reports of athletic events, has contributed a highly interesting article on Canada's National Game to the current number of Massey's Magazine. Mr. Roche is an old Trinity College boy, who writes elegant and forcible English with a facile pen. He stands easily at the head of his profession, and by his genial manners has become a general favorite.

A GREAT IRISHMAN.

Among those who suffered for the same cause that brought Robert Emmet to the scaffold was "the pure-minded and chivalrous Thomas Russell." Not far from Downpatrick, where he bade farewell to friends and foes, was born a generation later another Russell for whom, in the designs of Providence, a far other fate was reserved. Yet, notwithstanding the diverse destinies of these two namesakes, each in his heart was and is a genuine friend of Ireland. To them both the same fairscenes were familiar; they climbed the same heights; they bathed in the same bay; fished in the same stream; loved the same old love, and, though in different ways, and under different conditions and with different results, so far as they were personally concerned, they served the same motherland, the one dying, the other living for her. We may even say that the failure of the earlier contributed to the success of the latter Russell. If Thomas had not dared even unto death for the principles that he held sacred—duice et decorum est pro patria mori—if he and others of like courage had not abandoned all the hopes of young and gifted manhood at the call of patriotic duty, would it have been so easy for Irishmen of to-day, who cling with national fervor to the old Faith, to win recognition and advancement and honors? Those who enjoy freedom's privileges ought never to forget what they owe to those who fought for freedom's battle and shed their blood in her hallowed name. Not without significance was it that Charles Russell had for tutor the scholar who in his enthusiastic youth was inspired to sing, "Who fears to speak of Ninety-Eight? Who blushes at the name?" The poet of the Nation and the future Lord Russell of Killowen had spent their boyish years, though with an interval between, in the same neighborhood and drank the warm wine of patriotism from the same mountains and the same seaboard and ocean. Lord Russell is heir to the best traditions of his own name as well as of that Ireland to which his family has been ever faithful. He belongs to a stock that has given martyrs to the cause of liberty in both islands—to a race for which in Ireland there are only the kindest feelings—the race of Anglo-Norman settlers who have regarded Ireland not as a conquered country but as their own land to which they owed supreme allegiance. Such as these, of whatever blood, have Irish hearts and some of them have been among Ireland's most devoted sons. And when, like the Russells, they have remained steadfast to the old faith as well as the old land, is it any wonder that Irish Catholics should feel a special *gratia* for them? Is it surprising, after the long years of occultation, if we feel a peculiar pride in the stars that rise with more than ordinary brilliance above our horizon, and herald to our hopes the grand sunburst of the new dawn of national independence?

Lord Russell, of Killowen, is one of those Irishmen who, without taking a leading role in Irish politics, have assisted the Irish cause in the exercise of their professional gifts and have done honor to the Irish name as citizens of the British Empire. He is one of those Irish lawyers who, having chosen the larger sphere of action, have astonished and surpassed all their English rivals and won the prizes of their calling by determination and courage in the use of rare innate endowments. We find the names of Irishmen of this stamp of frequent occurrence on the pages of modern history not in England only but in the colonies, in the United States, in South America, and in every country in Europe—great soldiers, great statesmen, great diplomatists, great administrators. All such names we hail with pleasure—sometimes not unmingled with regret that such talents should be diverted from their natural goal of service to Ireland herself—because they do honor to the old sod. There was a time, indeed, when some of the proudest names on Ireland's roll of honor could be found only in the official lists of foreign courts or governments. Lord Russell, of Killowen, makes a new departure or rather one of the most marked features in a new departure of sweeping significance, which has made the ruthless and reasoners reign of disability for religious convictions a thing of the past. An example of what was the only path not merely to legal eminence but to the legal profession at all, under the old repressive system, is the fact that the father of Fitzgibbon, Lord Clare, one of the ablest, though assuredly not the most beloved, of Irish Lord Chancellors, abandoned his faith in order to pursue the career by which he left his more famous son a fortune. A system which made apostasy the only alternative to obscurity was simply infamous, and it is to the eternal honor of the Irish people that, under such circumstances, so few proved recreant. The name and career of the great Irish Catholic lawyer who succeeded John Duke, Lord Coleridge, as Lord Chief Justice of England, are so familiar to our readers that, in connection with his share in the coming Bar Association meeting at Saratoga, we need only mention the sequence of his promotions and dignities. About forty

years ago he was a young Belfast solicitor. A few years later he was a barrister of Lincoln's Inn. Less than twenty-five years ago he "took silk," and henceforward his rise into the upper air of legal distinction was of a sure and sustained flight. In 1880 he entered Parliament as member for Dundalk, and as he began, so he continued, a Gladstonian, with the courage of his convictions. He followed his leader in 1886 (when he was elected for South Hackney) on the Home Rule question, and became Attorney General in the two succeeding Gladstonian administrations. When Lord Bowen died, in 1894, he was appointed to take his place as Justice of Appeal in Ordinary, with a life peerage, and before the year was ended he had succeeded Lord Coleridge as Chief Justice. But much as his Irish compatriots all over the globe will rejoice in these well-merited honors, it is to his vindication (as Sir Charles Russell) of the Home Rule party from foul slanders that Irishmen turn back with most profound satisfaction. There was not another lawyer in England that could have assumed his masterly attitude before the Times and its prejudiced and powerful backers on that eventful occasion. Alas! that the leader whom he caused to triumph should have forfeited the advantages of the victory! But let the dead sleep! Sir Charles did his part, and lasting gratitude is his due.

Lord Russell is happy in a wife worthy of his honors. She is a sister of Rosa Mulholland, a daughter of Joseph Mulholland, M.P. It was the rare distinction of Miss Mulholland to have her first poem published by Thackeray and illustrated by Lord Leighton's successor in the presidency of the Royal Academy. What the author of "Pendennis" deemed worthy of type and Sir John Everett Millais of his pencil, must have been of merit above the common. Lady Russell, therefore, if not the "clever woman of the family," is a member of a family in which all are clever above the average. It would be a shame to conclude this sketch without acknowledgment of the part that Lord Russell's mother had in his training and for life's duties. A Catholic lover of rare virtues, to her piety and motherly devotion her illustrious son owes a debt he can never repay. Her three daughters entered the Order of the Sisters of Mercy, and the one brother of the great chief Justice has also given his life to the greater glory of God. He is a member of the Company of Jesus. Such is the man, such is his family, such has been his career, who is to open the Bar Association meeting at Saratoga on the 20th of next month.

THE FOES OF WAR.

Just three hundred years ago the learned circles of the city of Leyden were discussing the extraordinary precocity of a boy of thirteen who had not only distinguished himself by Latin verses of striking ability, but was already contemplating some editorial tasks that called for no slight erudition. He had attracted the attention of Julius Scaliger, who at once recognized his great intellectual powers. Five or six years later this boy, after enjoying some advantages of travel and intercourse with the leading men of Europe in that age, wrote an essay of considerable power, on a subject which had long been discussed, but on which there had never been a decision, which all concerned were willing to recognize. It seems that a sea captain in the service of the Dutch East India Company had captured a Portuguese treasure ship, and the question of the lawfulness of such a prize was much controverted even in Holland. For, although the Company represented the Netherlands in the eyes of foreign states, there were then in Holland a good many who were jealous of its influence, just as in England, to-day, there are many who denounce Mr. Cecil Rhodes's South African Chartered Company. Religious scruples had also something to do with the matter. Some of the new Protestant sects, such as the Mennonites, whose creed is represented in Manitoba—condemned war in any form, but thought it especially odious on the part of an organization whose main object was gain. Associated with this problem of the right of plunder (which seems almost a contradiction in terms) was another question—that of property in the sea. This arose from the plea of the Portuguese that the strait of Malacca, where their galleon was captured, was a part of their maritime domain and was in fact virtually a lake, being bordered by shores that were Portuguese territory. Thence arose another controversy, which lasted down to our own day, and was, in fact, one of the matters on which the Behring Sea arbitrators had to pronounce judgment. By some chance the treatise written by the clever young Dutchman who was astonishing Leyden just three hundred years ago with his Latin verses, was lost sight of and remained unknown until some thirty years ago, when it was brought to light, as (in the opinion of some writers) the very starting point of modern international law. For, an examination of it made it clear that it was practically a first draft of the

famous work, *De Jure Belli ac Pacis*, of Hugo Grotius. Little Huig Van Groot was, indeed, the clever boy of Leyden University.

There is a romance connected with the publication of the work with which his name is chiefly connected, that is all the more interesting from its international character. Grotius had become a man of position and influence in Holland, when some utterances of his disclosed to the party in power opinions which they were determined not to tolerate. The factions were religious—Armenians and Gomarists or Calvinists. Grotius and Oldenbarnevelt, scenting danger from their successful foes, who had carried out a *coup d'etat*, attempted to escape, but were captured. After trial Grotius was condemned to perpetual imprisonment, with confiscation of his property. He was then thirty-six years old, and his chief solace was in his favorite pursuits of study and literary composition. He was blessed with a devoted wife who planned his escape in a box in which his linen was wont to be sent to the laundry. For months this chest was rigorously overhauled, but at last the guards looked upon its ingress and egress as a matter of course. Books were from time to time conveyed to and fro, so as to mislead the unwary. At last Grotius committed himself to the ark of possible safety—only possible—for the risk was great and the torture of confinement almost unbearable. It had to go its journey to Gorcum (its ordinary destination) by canal, and thence it was carried on horseback to a friend's house, and the prisoner was released. He reached Antwerp and thence made his way to Paris, where the King (Louis XIII.) befriended him. A high official lent him a house, and thus Grotius was able to complete the work that he had planned some twenty years before.

His *De Jure Belli* is looked upon as the foundation of international law in a divided Christendom. When Europe was all or nearly all in obedience to the Holy See, the Pope himself was the constant umpire in peace and war. But when a sacred shiam, in some senses more grievous than the Greek, had broken the bond of unity, one of its most untoward consequences was to deprive the nations of a central tribunal of appeal acknowledged by Latin and Celt, by Teuton and Slav. The work of Fr. F. Suarez, S. J., "De Legibus et Deo Legislatore," and the later works of Ayala and of Gentili, an Italian who lectured at Oxford, were published before the *De Jure* of Grotius, while the law of nations had also been dealt with in the *Controversies of Vasquez*. But the name of Grotius long stood high with lawyers as well as with men of letters for the richness of his quotations from the classical writers. His tone is humane, and doubtless exerted some influence in mitigating the horrors of war, but it did not make war less frequent than before. In an old Dutch edition of the work, Justice bandaged sits in the judgment seat; on her left is a brawny Mars, with spear and shield, while at his feet, amidst cannon and bomb-shells, a lion shows his teeth; opposite is Peace, leading a lamb and bearing the olive branch and horn of plenty. During the next two centuries a great many works were published on the same theme—Puffendorf, Leibnitz, Vattel, Hubner, Martens, Klueber and Wheaton, being among the most important authors. To the present reign belong the works of Manning, Heitler, Phillimore, Twiss, Fiore, Calva, Hall, Lorimer, Martens, and several others, not to speak of monographs on neutrality treaties and other special points. Some works, such as those of Bluntschli, Frelo and Levi, were meant as attempts to reduce the principles of international law into the form of a code. The efforts of jurists and moralists, as well as of economists and philanthropists, diplomatists and statesmen, have been of late largely directed to the prevention of war. In 1856, at the Paris congress, the first formal wish was expressed by the great powers for the settlement of international disputes by the friendly aid of a neutral state. It was not the first time that arbitration had been proposed as a substitute for war. In ancient times the Persians, Carthaginians, Greeks and Romans, in the Middle Ages several of the Supreme Pontiffs, and some Italian and other princes, and in modern times the Congress of Vienna, had resort to this pacific plan of settlement. In our own time the Alabama claims were thus settled, and a few years ago Pope Leo consented to act as umpire between Spain and Germany in the matter of the Caroline Islands. The Behring Sea dispute was also submitted to an arbitral tribunal. The recent unanimous proposal of the Catholic Cardinals of Great Britain and the United States is a memorable instance of the Church that lasting peace should be maintained between the Empire and the Republic. The Arbitration Conference held in Washington in April last shows that the best class of American citizens are in favor of permanent peace and the friendly termination of controversies. There are still other indications of a like feeling widely prevailing, in spite of Jingoism and racial antipathy, land hunger, and international vendettas. These last have, it is true, too often had

their way, and unhallowed greed has not spared even the estates of the Church. But the tendency to acknowledge the decision of some appointed umpire or to restore the perpetual umpirage of the Holy See (a solution which has gained support even among Protestants) gains more and more every day, and whatever may be the ultimate result, the movement is not the least noteworthy of the tendencies of our time. In view of these considerations no little interest is felt in the address to be delivered by Lord Russell, of Killowen, at the Saratoga meeting of the Bar Association next month. For with characteristic appropriateness the great Irish Catholic jurist, who is Lord Chief Justice of England, has chosen International Law for the theme of his inaugural discourse.

THE MUNSTER NEWS.

The Munster News has just reached us, with a violent article against Mr. John Dillon and the Irish National Convention. We trust the News is an exception in Irish journalism. If the people abroad, who have been taking an interest in Irish affairs, were once convinced that the temper of any considerable section of the Irish people is voiced by the paper in question, then, indeed, would they abandon all hope of ever witnessing the realization of the legitimate aspiration of our fatherland. The article in question has been sent to us marked, and for that reason we deem it a duty to express our strong disapproval of the tone and spirit in which it is written. The Irish and their descendants here are disgusted with such productions. They have no personal predilections either for Mr. Dillon or for any other member or members of the National Party. Our people want a United Ireland under one chief. We trust that may be the result of the Convention. Those who are exerting themselves, not for unity, but to keep alive insane jealousies and personal bickerings, will be branded as traitors in *secula seculorum*.

EDITORIAL NOTES.

The Church of St. Mary, in Kilburn, a suburb in the northeast of London, has had an unknown benefactor for over nineteen years. On a certain day every year an envelope is found in the collection box containing \$500. It was found there as usual a few days ago.

Prof. J. A. FOWLER, the talented and energetic director of St. Patrick's choir, has been at work on the composition of another Mass, and judging by the portions of the "Kyrie" and "Gloria" which we had the pleasure of listening to a few evenings ago, it will surpass in merit any of his previous masterly efforts in the same direction.

It was a graceful and timely compliment which was offered to the Very Rev. Father Captier, Superior General of the Society of St. Sulpice, in placing his name on the roll of honorary canons of the St. James Cathedral. The St. Sulpician Order occupies a leading rank in the service of the Church in this country.

The Standard and Times very properly calls the New York Times and Tribune to account for using the words "Romanism" and "Romish," and says that the use of vulgar nicknames is not creditable to newspapers that claim to be respectable. There are a number of journals in this city which have the same nasty habit.

The movement set on foot for the erection at Viterbo of a monument commemorative of the Holy Father's first Communion is making good headway. The students of the Irish College have opened a subscription, others have joined in, certain newspapers have likewise taken up the matter, and between them all they have now over 15,000 francs in hand.

The annual convention of the Ontario Alliance, an organization whose chief aim is the propagation of the cause of Temperance, was far from being a harmonious gathering. There are too many politicians intimately associated with the executive administration of such undertakings, and as a result the ever selfish end of personal interest is uppermost, and the cause suffers.

THERE is a good deal of discussion going on in the circles of England's public men regarding the probable early retirement of Mr. Balfour from the leadership in the House of Commons. The name of Mr. Joe Chamberlain is mentioned as the coming man who will likely succeed Mr. Balfour. It will not assist the cause of Home Rule for Ireland, if Mr. Chamberlain should manage to climb into the position of the leadership. He will have to do some very clever diplomatic work, however, before he attains that rank, as the hard shell Tories have no confidence in him for many reasons.