

The Witness



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LORD RUSSELL OF KILLOWEN.

A Tribute to the Great Chief Justice, by an Iowa Lawyer.

"He was exalted; his Creator drew His spirit, as the sun, the morning dew."

The news which flashed over America recently, announcing the death of Lord Russell of Killowen, the great Chief Justice of England, has caused a regret to loiter in the hearts of the American people, for he was beloved by us, nearly as much as he was by his own countrymen.

Few men of the world have attained the distinction, under the trying circumstances which confronted Charles Russell, — or as he is now known, Lord Russell of Killowen, — especially in the early days of his career at the bar.

While his ancestry may be traced back, with credit to his name, through ages of a noble race of people, yet the political disadvantages which surrounded him, and over which he triumphed, adds special luster and splendor to his career. He was an Irishman of Irishmen; a patriot of patriots; and a Catholic of Catholics.

All these things he was on all occasions, and always, firmly and unobtrusively maintained both his political and religious beliefs. He was not ashamed of his faith, nor of his race. He endeavored always to do right and to perform, fearlessly, every duty that his active life brought him. By his open and fearless stand in the support of his convictions, he forced from those who scoffed his religion and his race their humble respect. He won the undying love and friendship of those who look beyond the race and creed, for the man, and who admire and encourage the individual, regardless of his environments.

No one knew better than Lord Russell the rights of the individual. He understood thoroughly the laws of nature, and had proper conceptions of the rights of individuals, and based his career at the outset, upon the great doctrine that every individual, born of woman, was entitled to every right and privilege which every other individual enjoyed.

Having these great fundamental conceptions, his life has never been tainted by a selfish desire to see one class triumph over another, or the strong trample under foot the weak.

What a beautiful professional life he has left the English-speaking lawyer. What a fountain of wholesome lessons the young advocate may find in the study of his marvelous career.

The American lawyer will feel saddened at his death. He honored the American Bar Association, and through that Association, the Bar of the Nation, and the people of the United States, at a meeting of the Association, held in Saratoga, N.Y., in August, 1896, by his presence where he delivered the annual address of the Association, choosing for his subject, "International Arbitration."

His unassuming demeanor; his quiet and unobtrusive deportment; his thoroughly democratic disposition; his profound learning; his sincerity of purpose; the loftiness of his mind; his sparkling genius; all went to make him an ideal representative of English and American jurisprudence.

He was about six feet in height, weighing in the neighborhood of 200 pounds. He was handsome in appearance, having an expression of benevolence in his countenance, tinged sufficiently with apparent sadness, to indicate that he knew something of the sorrows and trials of life, and that he had a feeling for all mankind.

When he faced an audience he seemed perfectly at ease and at home. He used the purest English, and his pronunciation of every language from which he quoted was very clear and distinct. It was the common comment of the members of the Bar Association, and those who heard him, that finer diction never was used by any public speaker, and that here was an Irishman, using better and purer English than the Englishmen who were of his party with him on this occasion.

When we stop and think that he began his career as a solicitor in his native country, the Emerald Isle, which has furnished so many brilliant names in the catalogue of lawyers, then moving to London, starting out for himself, with the native prejudice against him, both because of his nationality and his religion, and see in spite of all this that he earnestly and persistently toiled until he soon found the English people to recognize his ability and genius, and from one triumph in the courts of England to another he went until he reached the highest judicial position within the gift of the English nation, we may learn something of his great abilities.

I can do no better than to quote from our own Chauncey Depew, that Prince of American orators, when he introduced Lord Russell, the time he was here, at the banquet given by the American Bar Association in Saratoga. I have his remarks, and in the course of his remarks, he used these beautiful expressions:

"There is in the life of Lord Russell many things which we American lawyers may learn something of his great abilities. I can do no better than to quote from our own Chauncey Depew, that Prince of American orators, when he introduced Lord Russell, the time he was here, at the banquet given by the American Bar Association in Saratoga. I have his remarks, and in the course of his remarks, he used these beautiful expressions: "There is in the life of Lord Russell many things which we American lawyers may learn something of his great abilities."

most of us, he began at the lowest round of the ladder, and by industry, integrity, and genius, he advanced, round by round, until to-day he holds the highest judicial position in the British realm; and he has accomplished all this, in spite of the fact, that he is both an Irishman and a Catholic."

That great audience of lawyers, not more than one-eighth of them being Catholics, sprung to their feet and gave vent to their approval and appreciation by hearty and prolonged applause to these remarkable, yet truthful sentiments.

I recall a tribute paid to him by that great American lawyer, James C. Carter, of New York, who was president of the American Bar Association at the time of the meeting of the Association at Detroit, Mich., in 1895.

Mr. Carter was one of the lawyers representing the United States in the Behring Sea controversy between the United States and England, which controversy was submitted to a board of arbitration for settlement, and which is known as the "Behring Sea Commission."

Mr. Carter in speaking of Lord Russell as a lawyer, spoke of the many great American lawyers, and of their strong qualities in mastering their cases. He spoke of Charles O'Connor, as being one of the greatest trial lawyers the United States ever produced, also, of Everetts and Choate, and several others. He told how some of them saw only the way to bring out the strong points of their cases. He told of the weakness and strong qualities of some of the great men whom we have known as lawyers, but he said Charles Russell not only brought out the strong points in his cases, but had a faculty of bringing out every minor point of the case, and make the whole cause strong in all its parts.

He told about how Lord Russell made a five days' argument before the Behring Sea Commission, and how every scrap of testimony, and every detail of the case, was by him marshaled up so strongly and skillfully that it seemed almost impossible to meet or penetrate the fortifications of logic, reasoning and eloquence which he built up in his argument around the case. So much for Russell as a lawyer.

These things, which I have said, I have learned about him, from seeing him, hearing him, reading of him, and hearing others speak of him.

Of his beautiful home life, his great moral life, his strong characteristics and Christian life, I shall leave to be described by those who knew him intimately, and who can do it more fully and more beautifully than I possibly could.

I speak of him as a lawyer and a patriot. Sufficient has been said, in this communication, of him as a lawyer.

As a patriot, his mind moved in advance of the age. He looked upon the great human family with commiseration, and recognized the rights of the individual; the rights of the classes; the rights of the families; and the rights of the nations that compose the human family. With individuals, he saw every attribute of a noble creation, and he recognized that each and every individual born into the world, had rights and privileges equal to the rights and privileges of every other individual. He would not take away the privileges essential to human happiness from the weak, and bestow it upon the strong. He would not say to one, because his skin was black, that he was not entitled to the same human freedom as his brother, whose skin might be white. He saw in the family the source and strength of society, and wanted the rights and privileges within the law of nature, and within the law of God, strictly maintained. He held that the nations, into which the human family are divided, had rights and privileges which must not be infringed upon by other nations. He maintained that the stronger individual should aid the weaker. That the stronger nation should support, assist, and encourage the weaker.

He loved mankind generally, and his great heart throbbled for the betterment of the world; for the elevation of the individual, and of the race. He disliked everything narrow and selfish. He despised the clamoring and discrimination of creeds, and was most outspoken in his denunciation of discrimination against any individual or class on account of their peculiar religious views.

He intensely believed in a democratic form of government, and had a strong and abiding faith in the wisdom and intelligence of the people. He believed that a Republican form of government, tended to elevate man generally, and lead him to a fuller realization of his responsibilities in life than any other form. He was especially strong in his advocacy of the settlement of differences between nations by other means than war.

In his great address before the American Bar Association, to which I have referred, he used some expressions that I think it would be well if the people of the United States, and especially those in the charge of the

government, would study. It would be well for England to study and learn from this great man, the real and true position of a nation.

Let me make these quotations: "But further, friend as I am of peace, I would yet affirm that there may be greater calamities than war — the dishonor of the nation; the triumph of might over right; the perpetuation of hopeless and debasing tyranny."

Then he quotes from the poet this stanza:

"War is honorable, In those who do their native rights maintain; In those whose swords an iron barrier are Between the lawless spoiler, and the weak; But is, to those who draw the offensive blade, For added power or gain, sordid and despicable."

It would be well that our government and the government of Great Britain would learn a lesson from the sentiments contained in the above quotations.

I think it no more than justly due the people of England, and the leaders of the English Nation, to offer them praise for thus recognizing the genius and ability of this great man, who has left for their Nation an enviable career, and who has added to the Church, says the New York Herald, a noble and noble jurisprudence.

His selection by the English nation for so high a position, and the love of the English people for him and his genius, is evidence that the two races of the British Isles, the Celt and the Anglo-Saxon, will one day be united and forced upon the world by the means so finely adopted by Lord Russell, the civilization of the British Isles, which with all its faults is the best the world has ever seen.

As a humble member of the great profession, which he has adorned by his character and genius; as a descendant of the Isle that gave him birth; as a believer in the beautiful old church, which he loved; I lay these few tributes to his life, and in the words of the poet would say:

"View the whole scene, with critic judgment scan, And then deny him merit if you can, Where he falls short, 'tis nature's fault alone. Where he succeeds, the merit's all his own."

J. H. McCONLOGUE,
Mason City, Iowa, Aug. 14, 1900.

ADYING PERVERT RETRACTS

In Mexico they have a very thorough way of dealing with perverts who, frightened at the approach of death and judgment, desire to return to the Church, says the New York "Freeman's Journal." They are required to repair as far as possible the scandal they have given by their perversion by a solemn and formal retraction. As an illustration of this kind of retraction, published in "La Voz de Mexico," a paper published in the city of Mexico:—

Pablo Lopez, of the town of Ahuatepec, district and parish of Tecali, writes:

Illustrious Sir,—I, Pablo Lopez, in your presence humbly confess that I have been for some time in the sect of Protestantism, which I now detest and condemn. Having by separating myself from the bosom of our Mother the Holy Church scandalized my people and family, and compromised the eternal salvation of my soul, and about to appear before my God and Creator, being afflicted with a grave illness, I desire and beg with my heart to return to the breast of our Mother, the Holy, Catholic, Apostolic, Roman Church. And to this end I retract, publicly and solemnly, and beg pardon of you and of my brethren in Christianity, whom from my bed of death I exhort to never forsake the true religion, that they may never experience the remorse and cruel inquietude which is my most cruel torture. I was a Protestant hypocritically and for profit. I confess that I never looked upon the meetings conducted by the foreign minister at the town of Sacaula as anything else but what they are, veritable farces, and not the sweet counsels which the faithful receive in the true religion. As our Lord God in His infinite mercy gives me time and just judgment, I, sincerely repentant, beg to be absolved from the excommunication which I have incurred, and that the Holy Sacraments may be administered to me, in order that, though my life for a period of three years has been scandalous and criminal, I may, at my death, as far as possible repair my evil acts and close my eyes in the faith of the believer.

Thus I have dictated this; and in order that I may rest perfectly tranquil I request the witnesses, Raphael Martinez and Eleuterio Bantista, to sign it with me, and that it be afterwards published in the press, this original remaining in possession of the priest of my parish.

DON JOSE MARIA ESPINOSA,
Ahuatepec, June 3, 1900.

At his request and charge, and in the presence of more than thirty persons, Apollinar Angel Flores signed for him, the sick man being unable to use his hand. (Signed)

APOLLINAR ANGEL FLORES,
RAFAEL MARTINEZ,
ELEUTERIO BANTISTA.

I certify that this is the original copy.

JOSE MARIA ESPINOSA,
Parish Priest.

ROMAN EVENTS.

In our last issue we had occasion to mention a number of special feasts that were celebrated with the usual pomp and circumstance; there were other festivals in August, which received due attention in the Eternal City. Amongst these we may mention how on Friday, the 10th, the Feast of St. Lawrence was celebrated at the many churches connected with the memory of this saint. San Lorenzo in Foulle, where St. Lawrence was baptized; San Lorenzo Pamieperne, on the spot where the saint was martyred; San Lorenzo in Lucina, where the relic of the gridiron is venerated; and the grand basilica San Lorenzo fuori le Mura, where the body of the saint reposes, and also where Pius IX. is buried in the very beautiful chapel in the ancient church. At this basilica the solemn Pontifical Mass was celebrated by Mr. Angor, Vicar-Apostolic of Siam-Tung, special prayers were offered for the spread of Christianity in China and for peace in that distracted country. After the Mass there was a meeting of the Society Cultori dei Martiri and a conference by the eminent Christian archaeologist, Signor Marucchi on an ancient inscription lately found near the Campo Santo relating to the martyrdom of St. Lawrence.

"OUR LADY OF THE SNOW."

To Canadians this title is somewhat familiar, especially since Kipling wrote his poetic address to Canada, under that title. For a very different reason is the 5th of August called the Feast of Our Lady of the Snow, in Rome. We have the following brief account of that day's celebration:

On Sunday the great Feast of St. Maria Maggiore was celebrated, the dedication of the basilica and the miraculous fall of snow on this spot in the year 352, during the pontificate of Pope Liberius to whom our Lady appeared, directing him to erect a church in her honor fell on August 5th. To commemorate this miracle white rose and jasmine leaves are showered from the cupola of the Borghese Chapel during the Pontifical Mass, celebrated by His Eminence Cardinal Vincenzo Vannetti, the architect of the basilica. The music, under the direction of Maestro Moriconi, was very beautiful.

THE KING'S FUNERAL.

We have had several accounts of the burial of the murdered King of Italy, but none so good as to me, the London "Universal." The report reads:—

"On Thursday morning, at 6.30, the body of King Humbert was brought to Rome by a special train. The Dukes of Aosta and Turin accompanying the remains. King Victor Emmanuel was at the station to receive the body, also the foreign princes and representatives of the Powers. The funeral cortège formed immediately, and at seven a. m. proceeded from the Piazza delle Termini down the Via Nazionale. All the streets through which the funeral passed were draped in mourning, and at each of the cross streets arches were erected draped in crape with wreaths of myrtle. The gas lamps were also covered with crape and lighted, and the windows and balconies of all the houses showed mourning, the shops being closed. The streets were crowded; in fact, the people were out all night. The procession was magnificent and occupied two and a half hours in passing a given point, and the church in her honor well represented, also the municipality of Rome and all the cities of Italy; the bright uniforms of the officers and the foreign representatives, and the flowers of the hundreds of wreaths carried, as well as the gorgeous costumes of the 'contrade' from Siena, made a blaze of color. It was also a religious funeral, a great number of priests in 'collar,' the Capuchin Fathers in their brown habits, and the 'sacconi' in grey, all carrying lighted candles and reciting prayers for the repose of the soul of the dead King, walked just before the gun carriage bearing the body; immediately after came the iron crown of Italy borne on a yellow velvet cushion by a Canon. Then came the favorite horse of King Humbert, King Victor Emmanuel followed very near the coffin, attended by the Dukes of Aosta and Turin. Behind this group the Prince of Montenegro and his son walked, then Prince Henry of Prussia, the Duke of Argyll, and all the foreign representatives and ambassadors. Behind these came the representatives of the different Italian cities; then the societies of Rome. The funeral car reached the Pantheon about nine o'clock. The Archbishop of Genoa (the Pantheon) celebrated the Requiem Mass, attended by the Court chaplain and the parish priests from SS. Vincenzo and Anastasio. His Grace the Archbishop of Naples (Mgr. Riggio), assisted by the Chapter of the Church of Santa Maria and Martyrs (the Pantheon) celebrated the Requiem Mass. The music was directed by Maestro Mascagni, and was very solemn and beautiful."

SOME PARAL AUDIENCES.

On Tuesday, the 7th inst., the Holy Father received His Grace Mgr. De Ruggie, Bishop of Petropoli, Brazil, in private audience, and on the same

day His Excellency Signor Arrote, Minister of the Argentine Republic to the Republic of Peru, with his family.

Four priests of the Ottawa diocese were among the Canadian pilgrims who were recently granted an audience by Pope Leo, in Rome, Italy. Rev. Father Labelle, of Aylmer, who was one of them, in conversation, stated that the audience which the Pope granted the Canadians was certainly a most special favor. "On our arrival in Rome in the morning," said Rev. Father Labelle, "our desire to have an audience was in due course laid before Cardinal Satolli. The cardinal spoke to the Pope about the matter. The Holy Father asked who were the pilgrims, and how many number. 'Seventy-two Canadians,' he was told. 'Seventy-two Canadians are worth more than one hundred thousand Neapolitans,' said His Holiness. 'Let them come.' The audience was accordingly granted us."

CATHOLIC NOTES FROM VARIOUS SOURCES.

GENEROUS GIFTS.—The Catholic Marquis of Bute has made a number of very large gifts to Scottish institutions, one alone amounting to \$400,000. He is said to have a firm belief that a landowner owes something to the place his wealth comes from.

ABREAST OF THE TIMES.—The Christian Brothers in St. Louis, Mo., have decided to give special attention to the study of the Spanish language, the purpose being to impart a thoroughly practical knowledge of the language for business uses. The courses in the collegiate department are to include the study of the Spanish language and literature.

TO-CATHOLIC SCHOOLS.—The beginning of the educational year is at hand. Schools and colleges will soon open again, and Catholic parents and guardians who have at heart the best interests of those under their charge should select for them, as the place to begin or continue their studies, some Catholic institution. It is not difficult to find, at this stage of the Church's progress in this country, Catholic institutions of learning which are fully up to the best standard as far as secular instruction is concerned, while the spiritual and moral advantages they offer are not found in any school or college outside the Church. There are no better schools in the world than those supported and sanctioned by the Church.—Sacred Heart Review.

FOR THE BLIND.—Father Stadelman, S.J., of St. Francis Xavier's College, New York, has begun the printing of Catholic literature for the blind. Several books have been stereotyped, and others are in the process of printing. They are to be lent free to all, and are to be sent to all parts of the United States. The Union under Father Stadelman's direction has begun a monthly paper, called the "Catholic Transcript for the Blind."

VOCATIONS IN IRELAND.—"Vocations to the convent in Ireland," says the "Ave Maria," are so numerous that many young women are forced to go to other countries to find opportunities to follow the religious life. At Callan, County Kilkenny, there is a missionary school under the direction of the Sisters of Mercy, from which two hundred postulants have been sent to various religious orders in America and Australasia. The school receives young women, tests their vocation by a sort of preliminary novitiate, supplies any deficiencies in their early education, determines their special fitness for a particular order, and then arranges for their reception. So far only three of the postulants sent out from the training school have failed to persevere. In carrying out their noble work, the Sisters of Mercy have the duty of assisting young women to follow the religious life and of supplying worthy members to communities in countries not richly blessed with vocations."

AN HEIRESS TAKES VEIL.—Mlle. Elanore de Puybaraud, the only heiress of the Count and Countess de Puybaraud, leading aristocrats of Paris, took the veil at the Ursuline convent in Versailles, pronouncing perpetual vows recently. Her family, reports say, is in despair, and society is talking of little else, as Mlle. de Puybaraud has been popular in society for the last three seasons.

WITHOUT HATS.—From the "Providence Visitor" we learn that some Catholic women of Trenton, New Jersey, lately made up their minds to adopt the up-to-date fashion of going to church bare-headed. Fifty of them were present in the Cathedral last Sunday morning, to whom Bishop McFaul addressed himself so pointedly, that most were covered with confusion, and would, doubtless, have willingly donned sunbonnets on the spot. He advised them that the regulations laid down in the Scriptures will be enforced in his jurisdiction. One of the hatless contingent tried to argue the matter after services. She insisted that St. Paul's rule was made to meet ancient local conditions which do not obtain anywhere to-day. Of course such views were not considered, and the Bishop's decision stands.

OTTAWA LETTER

We have many good writers in Canada, for all of whom I entertain a sentiment of admiration. Amongst these writers is Maurice W. Casey, of this city, whose admirable little book entitled "The Parish of St. Patrick's of Ottawa, and What Led to It," the "True Witness" briefly noticed in its last issue.

Mr. Casey also calls his work "An Historical Sketch"—and truly it is a sketch that might be almost styled a history. Having read this highly interesting, book, with intense pleasure, I feel it my duty to ask the hospitably constructive, as well as deeply interested of your columns, that I may tell your readers, in a few words, of what that sketch, or history consists.

In turning over the pages of Mr. Casey's volume—about one hundred in all—my attention was first attracted by a number of portraits scattered through the work. In gazing upon faces, once familiar, a number of which have forever disappeared from this world, memories fond and sacred seemed to shape themselves into realities, through the mist that bedimmed my vision. There is the Right Rev. Jos. Eug. Gingsras, the first Bishop of Ottawa, that saintly and lovable soul, whose mission it was to become the episcopal pioneer of a region destined to one day develop into the political and national focus of this great Dominion. Personally the features brought back days of intense happiness, when the cares of life were few, and the anticipations of the future were golden, like the dawn in summer. It was that hand which touched my cheek in confirmation, it was that ring that my youthful lips kissed on a certain morning, forever memorial to me in days that will never pass. Then the portraits of the Very Rev. Alneas McDonald Dawson, LL.D., the first pastor of St. Patrick's—the gifted, noble-hearted, generous-souled "Protestant Priest," as our non-Catholic friends love to call him; of Very Rev. Jas. McGrath, O.M.I., the second pastor, and actual founder of the parish; of good, kind Father J. J. Collins, the third pastor; and of the Very Rev. J. L. O'Connor, D.D., V.G., the fourth pastor, and one of the most widely known and highly respected members of the Catholic clergy in Canada. And all these are now members of the Church Triumphant; they had "fought the good fight"; they had co-operated in the grand work of God's Church in the valley of the Ottawa, and will all duly have their names and deeds been embalmed for the contemplation of future generations by the facile and touching pen of the author. Their monument is St. Patrick's parish as it exists to-day.

There are two other portraits: that of the Most Rev. Joseph Thomas Duhamel, the second Bishop and first Archbishop of Ottawa, and that of the present energetic and gifted pastor, the Rev. M. J. Whelan. Of neither of these need I here write, since Mr. Casey's volume contains a full account of their respective spheres, and your space would never allow me to record the one-fiftieth part of all I could say and of all my heart would dictate, both in regard to the Archbishop of Ottawa and the pastor of St. Patrick's. Moreover, my present object is simply to call general attention to the work in question; not to analyze, nor criticize, nor even summarize its contents. I could not do so anyway; I prefer to read it over and over, and have others do likewise.

In many of Mr. Casey's poems I have remarked that he aims at creating a certain sentiment in the reader—be it patriotic, religious, or otherwise—and that he not only succeeds in awakening that sentiment, but also in teaching a number of lessons all of deep importance. So in this "historical sketch," he evidently started out with the set purpose of giving an exact, clear and concise history of St. Patrick's parish of Ottawa. He does so in a most effective manner; but, in performing his task, he also furnishes the public with a complete history of the Capital; a faithful history of the Irish Catholic pioneers in the Ottawa region, an important history of the Irish race in Canada, and a very careful, yet complete history of Canada from the days of Cartier down to the present. And this is not all; the very first page contains a masterly treatise upon the writing of history and upon the requirements in both the history and the historian. And yet, this is not all; the little book bristles with elegant quotations, literary allusions, and charming illustrations, all of which might serve to constitute the volume a school text-book of English composition. To borrow Mr. Casey's own humorous and striking comparison: If the flies of typographical errors are very few—and these few are crushed to death on page 101—there is a sufficient amount of flowers and honey on each page to justify the presence of a whole swarm of literary bees. At all events the work is one that must rank as an important portion of Canadian history; because it is as complete as it is possible to make it.