

# The True Witness and Catholic Chronicle.

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## EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province considered 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.

SATURDAY,.....MAY 20, 1899

### MR. RUSSELL AND THE UNIVERSITY PROJECT.

Mr. T. W. Russell, M.P., who is not only a Protestant but a member of the Salisbury Government, made a remarkably strong plea, at the Union Club, London, annual banquet, the other night, in favor of the establishment and endowment of a Catholic University in Ireland. Mr. Russell has always held broad and sound views on the Irish land question. But nobody expected that he held the opinions on the Catholic University question which he has so fearlessly expressed. A few extracts from his speech will best convey an idea of its trend and purport. "Why," he asked, "do we persist in forcing upon Irish Catholics a system of higher education which they cannot avail themselves of without coming into collision with the Catholic Church? Do we desire Catholics to receive the benefits of higher education or do we not? We, first of all, denied them education of any kind. It is long since we repented for that folly. Then we established the Queen's College to avowedly meet their case. They told us frankly that our remedy was worse than the disease we proposed to cure, and they have consistently refused to sanction these institutions—excellent from the educational standpoint as they doubtless are. Then we opened the University of Dublin and Trinity College. And they still stand out. Does anybody believe that had the conditions been reversed our action would have been the same? If the Protestants of Ireland had been three-fourths of the population of Ireland instead of one-fourth—if the University of Dublin had been manned by Jesuits—if every officer from the porter at the gate to the Provost in his chair had been a Papist, if the Protestant service had been proscribed and Mass had been daily said in the chapel, if the Roman Catholic theological faculty had been in College Green instead of at Maynooth, if the whole place had been shaped in Catholic tradition, what would the Irish Protestants have done? We all know what would have been said and done. No Protestant parent would have been compelled to send his son to such a place. Educational facilities, suited to the Protestants' convictions of the majority, would have been promptly afforded. Why, let me ask, do we not treat Catholics as we assuredly would have treated Protestants had the conditions been reversed? Can any one give me an answer that does not drive us back upon that old hatred of Romanism which has always been so strong a feature in the English character?"

"I maintain that the Irish Catholic having proved his unwillingness to accept our present system of higher education in Ireland, and, asking as he does for another, we ought to see above and beyond everything else that he is educated. We ought to see that these bright clever lads who are running Protestants hard at every Primary and Intermediate examination, have a free course to the University; we ought to see that no question of conscience bars the way to the fullest realization of that promise which they are, I rejoice to say, 'living every day.'"

"Was Trinity College endowed in 1609?"

"That famous seat of learning derives its entire income, apart, of course, from its fees, from the rental

of lands that were once Catholic lands. I mention this not that I approve of, or am in the least inclined to countenance, any attack upon Trinity College. Many of my co-religionists, however, in Ireland are not friendly to it as it stands. I am against anything that would mar its usefulness. But if I were a Catholic, and knew that this splendid institution was endowed out of money that belonged to my Catholic ancestors, and that the Parliament of to-day declined to endow a university which I could accept, because I was a Catholic, I should feel unutterable things. It would not tend to make me think better of English government in Ireland."

Mr. Russell's statement that many of his co-religionists are opposed to Trinity College as it stands is significant to those who understand the position of religious affairs in Ireland. It is a threat, and a pretty plain one, that Irish Protestants—Mr. Russell is one of them and consequently entitled to speak for them—may one of these days join the Irish Catholics in demanding that both shall have their share of the land revenues of Trinity College, or that all of these revenues shall be applied to the educational interests of the whole people of Ireland.

Mr. Russell's help, coming as it does, from a staunch Protestant and an equally staunch Unionist, is valuable help indeed.

### IRISH AND NEGROES.

The New York Sun has a column of questions and answers of which the following is a sample:—

1. Which of the two races or classes of people, namely, the Irish and the negroes has been persecuted the more and has been the victim of the more cruel and unjust treatment? 2. Is it true, as stated by several writers, that among the legal modes of punishing negro slaves in the West Indies and in some of the United States during the early days were burning, starvation and crucifixion? F. E. S.

1. The negro; the injustice to the Irish is confined to Ireland. 2. We think starvation and burning may have been legal in Jamaica, but not in any of the United States.

As to the second question the answer is a safe, if inexact one; the Sun only "thinks," according to the reply; while the Sun knows that neither starvation, burning, nor crucifixion have ever been legal in Jamaica, more than in the United States. The fact is that in the days of the "Salem Witches" there was more burning and torturing done—not to negroes, but to white people, in Massachusetts, than ever cursed the reign of the most inhuman Roman emperor.

As to the first question it is perfectly absurd—for there can exist no comparison between the Irish and the negroes—and the answer is absolutely false. The persecution of the Irish being confined to Ireland does not change the situation. The whole race was persecuted for centuries in a most systematic manner. The same cannot be said of the negroes. The sections of that less favored race that met with cruelty at the hands of civilized white men, may be said to have belonged entirely to the United States. Then there is persecution and persecution. The negroes may have been subjected to very inhuman

treatment by their masters and their conquerors, but it was always of a physical and consequently less terrible kind. They have never risen to any degree of civilization, or of refinement, and consequently could not have been injured by being reduced to a state of slavery and ignorance. On the other hand the persecution suffered by the Irish race did not stop short at torture, exile, imprisonment, death—in the most brutal of forms that it can assume. They were robbed of the higher gifts that constitute the greatest happiness of a people; they were driven from positions that created the envy of their less competent and less refined enemies.

The Irish had learning, art, music, science, and a high grade of civilization, when the ancestors of their persecutors were painted savages in the woods of Britain. They were educated, sensitive, high-strung, noble; and their persecution consisted in part, in being reduced to ignorance, in having their finest feelings outraged, in being subjected to ordeals of mental as well as physical torture, the like of which are not to be found in the annals of the world. Political ostracism might be considered as a more severe blow in the case of the Irish than wholesale slavery ever was in the case of the negro. Moreover, the persecution of the Irish lasted, without one moment's pause, for long centuries—and it pursued the children of their race into the very lands of their exile; it assumed every form that the perverted ingenuity of man could invent; the axe, the sword, the cannon, the bayonet, the stake, the scaffold; it came in the shape of famine, disease, chains, exile, and murder; it was accompanied by treachery, treason, betrayal, spoliation, violation, defamation, and high-handed damnation—for such was the blasphemy of its every condemnation; it preyed like an evil-working condoor upon the heart, the brain, the limbs, the soul, the tenderest ties, the most sacred feelings, the holiest cravings of the race. In presence of that dread phantom of Irish persecution the genius of misery that stalked over Poland, and the monster of inhumanity that haunted the track of the great Tartar tribe, as it fled across the Russian steppes, both pale in the comparison, and even become transformed into spirits of beneficence. The mere suggestion of the question is an insult to the Irish race, and a striking evidence of the ignorance of the questioner and of the unmitigated prejudice of the one who makes answer.

### EX-GOVERNOR FLOWER'S DEATH.

Apart from the public interest that must always be aroused more or less, when a prominent man dies, the death of ex-Governor Flower, of New York, is remarkable for two peculiar reasons. Had he never been a leading and successful politician, had he never been governor of his own State, had he never lived for years before the eye of the public, still the cause of his death, and the immediate results thereof, as far as the money market is concerned would suffice to attract a very general attention. Referring to the principal, if not the only, cause of his very unexpected demise the New York Herald says:—

"The death of ex-Gov. Flower of an acute attack of indigestion caused much comment among medical men. In olden days many men dying suddenly were put down as the victim of heart disease, and it was not until recent years that physicians appreciated the fact that such deaths might have been avoided by a proper observation of dietetic principles."

Just before the attack that led to death in the case of Mr. Flower he had eaten heartily of ham and rashers. Soon afterward he complained of a severe attack of indigestion, with pains about the heart. The heart action became weaker and weaker, and did not respond to the exhibition of stimulants.

The facts in Mr. Flower's case were presented to Dr. Carleton Simon, of No. 114 East Fifty-sixth street. After careful consideration Dr. Simon said:

"A man with any predisposition to heart disease should carefully avoid all foods that produce in their digestion great fermentative changes. There is no doubt that by the overproduction of gas during the operation of digesting the vagus or nerve of the heart is influenced, and thus is produced that functional disturbance of that organ."

Turning from the peculiar manner in which this prominent citizen was snatched away in the full current of active life, we are none the less impressed with the results that immediately followed the event.

One organ, speaking editorially, on the subject, says:—

"The sudden death of any man so largely interested as Mr. Flower was in stocks always causes some temporary decline of prices in Wall street. There is always the prospect that af-

ter the death of such a man a large part of his holdings will be thrown on the market.

"But in Mr. Flower's case the decline was phenomenally heavy. Brooklyn Rapid-Transit shares, for example, fell 18 per cent., and some other Flower stocks suffered even worse."

"That is to say, the death of this one man for a time reduced the market value of the Brooklyn Rapid-Transit lines by no less than \$8,100,000. There was a partial recovery, but even at the end of the day the decline in this one stock represented about five and a half millions."

"The fact is first of all a tribute to the power of Mr. Flower's personality. It means that in the judgment of investors and speculators his personal ability and influence in the conduct of the business of that company were worth from five to eight millions to its stockholders."

Now, in all this comment, of one class or the other, we fail to mark two things, the absence of which most startle the Catholic mind. No matter what might be the immediate cause of death—no matter how sudden—the first question we are inclined to ask ourselves is whether it was a prepared death or not. That is the all important point for the one around whose ashes so much interest centres. If prepared, it matters little how sudden the death; if not prepared, the causes that resulted in death are of very little moment to the one whose loss is lamented. The second thought that flashes across the mind might be thus expressed: what difference does it make to him how stocks might rise or fall in consequence of his death? There are some very serious lessons to be drawn from such a closing to such a career of success.

### THE JOINT COMMISSION.

There has been a great deal of comment, and even criticism abroad, since the recent adjournment of the Joint Commission, at Washington. Some have held—but on what ground we ignore—that the Commission would never sit again; that their trump card had been played by the representatives of Canada, and that the game was called before it could be learned whether or not it was destined to go on. We would be very sorry to learn that, after all the time spent and money used up, there was to be no practical results from the movement. Consequently, it was with no small degree of pleasure we read the statement made by Senator Fairbanks, at Detroit, a couple of days ago. Referring to this matter he said:—

"There is no truth at all in the widely-circulated report that the commission has been abandoned. The committee had anticipated some such report, and when it adjourned, made the declaration expressly intended to refute any allegation that it would not meet again. The work of the commission stands exactly where it did, he declares, and will be resumed at that point August second, at Quebec. Senator Fairbanks will sail for Alaska, June 10th, for the sole purpose of making a personal examination of the boundary in order to deal with the settlement of that question before the commission."

While we cannot reasonably expect that any of the Canadian members of that Commission should make public any of its transactions, yet we think that there were to be no future meeting of the Joint-Commission, a statement to that effect would have been made in the House of Commons. It is not at all probable that the Premier would allow such an important event to go past without even a few comments. But, having so far refrained from making any declaration in the matter, Sir Wilfrid Laurier has played the part of a real statesman, and has silently corroborated the fact that the next meeting will be held in Quebec in August.

### General Communion For St. Ann's Young Men.

To-morrow, at eight o'clock a.m., will take place the general Communion of the St. Ann's Young Men's Society, which is held three times a year. A special service will be given in the evening at 7.30 for the young men, who with their band and the St. Ann's Cadets will proceed from their hall to the Church. Rev. Father Strubbe will preach the sermon. The intention of the general Communion in the morning will be for the repose of the soul of the late Father Catulle.

### Text Book on English Literature.

In a recent number of Donahoe's Magazine, the writer of an article on the question of "Have we an American literature?" says in a note that Brother Noah's text book on English literature is the best yet published by a Catholic. Brother Noah died at Manhattan College, New York, two years ago. He was a native of Montreal, and a member of the Order of Christian Brothers.

# NOTE AND COMMENT.

THE ONLY RELIGIOUS DAILY—Our friend the "Daily Witness" seems to be somewhat tickled over the fact that "The Westminster Gazette" has referred to it in the following terms:

"It has been lately suggested in some quarters that a religious daily paper should be started in London. It may not be generally known that Canada already lays claim to what is believed to be the only religious daily paper in the world. The 'Montreal Daily Witness' has been in existence more than thirty years, and in its pages no advertisements have ever been inserted of theatres, public houses, or tobacco manufacturers, nor is general printing accepted from these trades. There is no Sunday edition. The price of the 'Witness' is a half-penny, and it consists of twelve to fourteen pages, the Saturday issue having sometimes thirty-two pages."

While the "Witness" may be the only daily paper which exhibits its religious tendencies in the negative manner above described, as well as in the positive manner of upholding all species of religions—save the Roman Catholic one—we must say that it is not the only paper which refrains from advertising public houses and similar worldly establishments. However it seems to us that the declining an advertisement from a manufacturer of tobacco is not a very strong evidence of practical religion; nor do we think it the mission of a religious organ to avoid any references to theatres. It would be much better to strive for the improvement and elevation of the stage than to vainly attempt to check the theatre by keeping eternally silent regarding it. However, we are pleased that Canada has the distinction of possessing "the only religious daily;" at one time this city had the privilege of possessing the only Irish-Catholic daily in the world. We have a few things in this Dominion that the rest of the world have not.

ON MAKING WILLS.—An Ottawa paper gives the following account of a curious will, and of a still more peculiar outcome of the same:—

"In the case of O'Hara vs. O'Hara, Mr. Andrew Hayden moved to set aside the will of the late Martin O'Hara of Fitzroy."

"Five years ago the late Martin O'Hara made a will leaving his property to Martin O'Hara, Jr., on condition that he lived at home and supported his parents. Shortly afterwards the old man quarrelled with his son and drove him from home, but did not change his will."

"The motion this morning was made in behalf of James O'Hara, who claimed that his brother Martin had not fulfilled the conditions of the will. Mr. W. J. Code, for defendant, argued that the legate was prevented from living at home by the action of his father. The motion was dismissed with costs to the defendant in any event."

The plain fact of the matter is this: The father made a will in favor of his son, on condition of the son living at home, and then rendered the condition impossible by so treating his son that he could not remain at home. This is but one of a thousand instances that go to illustrate how careful people should be regarding the matter of will making, and how unsafe it is to impose conditions upon the legatees. We do not mean that there should be no conditions in a will; but we do assert that there are too many wills made in which unnecessary, unreasonable, injurious and often fatal conditions are embodied.

Above all amongst the members of the older generation there is a widespread tendency to make wills in such a manner that law suits, family quarrels, eternal enmities are the results of them. There is such a thing as injuring a person with kindness; there are hundreds of cases in which the best intention existed, but the manner in which that intention was sought to be carried out, only counteracted its own object. It would be exceedingly wise for all fathers of families who have some property or money to leave to their children, widows, or relatives, to consult some experienced business man in regard to the form of their wills. And should a man desire to write his own will, and have an objection to consulting anyone, then let him make it as brief and clear as possible, and to do his utmost to avoid all unnecessary conditions. By so doing he may be con-

ferring an inestimable boon upon those to whom he wishes to benefit.

IMMIGRANTS COMING TO CANADA.—Often immigrants coming to Canada are not absolutely without means; and it frequently occurs that young men, finding themselves in a strange city, or new country, and having a little cash and nothing special to do, are led into great danger by the temptation of enjoying themselves and having a few more drinks than are absolutely good for them. A case in point is told in the "Witness" of last Friday:—

"To-day Constable Medill, of the Windsor Street station, performed a good act in looking to the safety of a young Scotchman, evidently well-to-do, who, while waiting for his train, drank too freely, with the result that he did not know where he was going or what he was doing. He wore a diamond ring and had a large amount of money on his person, to judge by the display he made of the latter. Moreover, he was watched by several unsavory characters, who would have been only too ready to rob him if opportunity offered. The constable took him to a hotel, searched his person, and found nearly four hundred dollars, a gold watch and a diamond ring. These were given in charge of the proprietor, a receipt being taken for each article, and the young fellow was put to bed. He will be thankful for the solicitude expressed in his behalf when he is ready to resume his journey to-morrow, for, of course, he missed the train to-day upon which with friends, he intended to proceed to the North-West."

The action of the constable in this instance was decidedly praiseworthy. We are not in a position to judge of the circumstances, accidental or otherwise, which led to the young man's mistake; but certainly he received a lesson which may serve him in good stead for the remainder of his life, while he had the very best proof that he had come to a country where Christian charity is no stranger and where the hand of authority is raised as often to protect as it is to punish those who err.

### IRELAND'S SELF-GOVERNMENT

—We read so much in the anti-Irish press about the incapacity of the Irish to govern themselves, and we know so well how very slight has ever been their opportunity at home to exhibit the true native spirit and character of the race, that it is refreshing to find an impartial testimony to their fitness for self-government coming from one of the least-to-be-expected sources. It was only the other day that the press of Great Britain expressed its general surprise—if not its pleasure—at the calm and business-like manner in which the recent elections—under the County Councils Act—were held in Ireland. Now we have a correspondent of the London "Daily News," in reporting the opening of the new county councils in Ireland, writing in this strain:—

"Striking as are the changes accomplished by the new act, still more striking is the spirit of quiet, orderly self-respecting reserve with which it has been carried into effect. For close on a decade the Nationalists of Ireland have been rent in twain by a painful internecine conflict. In the proceedings of the first council meetings there was not even the faintest suggestion of unhealthy conflict. Differences there were, as there always must be, amongst intelligent men, but not a single ugly incident occurred to mar the harmony of the various meetings. That the people should have so suddenly risen to the demands of a new situation, requiring tact, discretion, and judgment, especially under the present circumstances in Ireland, conveys in itself a moral that needs no labored argument. Faction and feud are passing away, sang a poet of the Young Ireland period. It would seem as if his dream had been accomplished."

This is certainly pleasant reading for every sincere friend of the Irish cause, and we feel confident that the statements made must be very exact, otherwise they would not receive such encouragement at the hands of an organ like the "Daily News." By degrees a light is breaking through the clouds that for centuries overhung the Irish race, and that effulgence resembles somewhat the herald days of an approaching "Sunburst."

### CATHOLIC SAILORS' CLUB.

The regular weekly concert of the Catholic Sailors' Club, held on Wednesday evening, at the club rooms, was a great success, the large hall being crowded to its utmost capacity. The Irish pipes played by Messrs. Jas. Touhey and L. P. O'Brien took the house by storm. The following ladies

and gentlemen rendered their services to make the evening a success:—

Madame Durand, Miss Tootsie Durand, Miss Marrow, Miss Ina Read, Messrs. Ford, Gummarsal, Morgan, Lancashire, Gilvray, Set, Wilson, Rinnberg, Gasgoine, Taylor, and J. Spoffarth. Mr. T. Grant, presided at the piano, and Mr. P. Wright acted as chairman.