

**The True Witness**  
 AND CATHOLIC CHRONICLE.  
 PRINTED AND PUBLISHED BY  
 The True Witness Printing & Publishing Co.  
 (LIMITED.)  
 253 St. James Street, Montreal, Canada.  
 P. O. BOX 1188.

All communications intended for publication or notices should be addressed to the Editor, and all business and other communications to the Managing Director **THE TRUE WITNESS P. & P. CO., LIMITED,** P. O. Box 1188.

The subscription price of the **TRUE WITNESS** for city, Great Britain, Ireland and France is \$150; Belgium, Italy, Germany and Australia, \$200; Canada, United States and Newfoundland, \$100. Terms, payable in advance.

**EPISCOPAL APPROBATION.**

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

† PAUL, Archbishop of Montreal.

SATURDAY.....SEPTEMBER 24, 1898.  
 HON. EDWARD BLAKE ON '98.

At a Ninety-Eight memorial demonstration held recently in Ireland, the Hon. Edward Blake, M.P., was the principal speaker. A report of his speech is given in this issue of the **TRUE WITNESS**. It will be read, we feel sure, with interest by our readers. His speech is indicative of the truly noble self-effacement of which Canada's great son has given such eloquent proof during his six years hard and valuable work in the cause of Home Rule—a self-effacement imposed by a sincere desire to help forward the cause of unity amongst the Irish National leaders.

No more convincing justification of the heroes of '98 could be made than that put forward by Mr. Blake in his address; they failed, as he said very truly, because there was disunion amongst their leaders, and the constitutional agitators of today will fail unless the leaders banish discord from their midst. Another notable feature of his remarks was his recognition of the good work that is being done for the Irish cause by the Irish Catholic press in the colonies and in the United States. This tribute was as graceful as it was merited.

**CRITICS OF CATHOLIC COLLEGES.**

A well deserved rebuke is administered to the fault-finding Catholic critics of American Catholic Colleges by a writer in the New York Freeman's Journal, who signs himself Austin O'Malley, of the University of Notre Dame, Indiana.

In the first place he corrects misstatements which have been made by some of these critics as to the number of non-Catholic boys in American Catholic Colleges. Last year, he points out, in 44 leading Catholic colleges there were only 84 non-Catholic collegiate students and 348 preparatory boys. One writer said that Georgetown had "nearly an equal proportion" of Catholic and Protestant students in the collegiate department. It had ten Protestant boys in all, and seven of these were preparatory lads. There were only 34 non-Catholic collegiate students in 20 Jesuit colleges.

But, as he forcibly puts it, "even if we had as many Protestant boys in our colleges as there are Catholic boys in Protestant institutions, that condition would be a disadvantage rather than a matter having any weight in the discussion."

In the second place, he takes in hand a critic who said that the American Catholic colleges should give the boys better food than they do. To this one he replies: "College authorities agree with him, but there is an obstacle in the way. The Catholic boarding college charges \$300 or less a year for tuition, board, lodging, fire, light, washing and mending. Harvard, Yale and Columbia charge \$150 for tuition alone; Pennsylvania, Cornell, Brown and other institutions charge \$100. Let us set aside \$100 as our tuition fee, and surely that is small enough if one knows the expense incident to teaching. Our colleges, therefore, receive \$200 at most for board, lodging, heat, light and washing and mending for each student that pays his full bill, not counting the large number that clamor for reduction and the number that forget to pay anything at all. In a place like Sorin Hall, at Notre Dame, for example, there are a hundred boys that get rooms and furniture. These rooms are heated with steam and lighted with electricity, service is furnished, and besides, washing and mending is done, all at the expense of the col-

lege. That leaves \$15 a month, as a liberal estimate, for board—about 16 cents a meal. Are we to give these youngsters three wines and an orchestra at dinner for this munificent contribution to higher education?"

"A prominent Catholic gentleman of New York" maintains that two of his sons, who have lived at two of our best boarding colleges in the East, suffered ruin of health "from the bad cooking and the bad food." Tobacco and the afternoon and night "feeds" between meals are the cause of this catastrophe. I am a physician, and I have been connected with Catholic colleges for the greater part of twenty-five years, and I have yet to see the first case of sanitary collapse from college food."

Thirdly, he answers a critic who alleges that manners are not properly taught in American Catholic colleges, and who adds: "It is claimed from Harvard, Yale and other prominent colleges that the students in attendance at them are taught to be gentlemen." To this the writer responds:

"Certainly; and there are many other broad claims made in this blessed Republic. Association is the best teacher of manners, and the association in any reputable Catholic college is at least as good as that met with in Protestant institutions. There are very wealthy boys in the large non-Catholic institutions, and many of these have had excellent training at home, but at college they always move in a set of their own, into which nothing can break. Parents who think that because their sons are in a college like Harvard these boys will afterward move in the glory of the upper light are simple. At Harvard you must have had a forefather that was a cook or a sailorman on the Mayflower to get on even the football team. At Pennsylvania a Catholic student is never admitted as a resident in the hospital of the medical department, although Catholic taxes help along the university. If a Catholic tried to get on the faculty of Pennsylvania the authorities would be aghast at his impudence."

In conclusion the writer says with much point: "The Catholic World recently published statistics concerning our colleges, the press took the matter up favorably, and private letters have been received telling us how the article opened the eyes of many persons. It did not, however, open a single pocket—this eye-opening is poor business. There is a plenty of Catholic collegemen that know exactly what is required if our people will do less talking and fault-finding and put more money in the correct place. We know the blemishes in our colleges and preparatory schools, but we cannot work first-class miracles; we need money. Five hundred thousand dollars spent by competent men on one of our colleges would begin a solution of the difficulty for our Eastern States."

**METHODIST MEANNESS.**

The discussions at the recent General Conference of the Methodist Church held at Toronto developed some peculiar points. This was particularly the case when the report of the superannuation committee came up for adoption. The Rev. A. B. Chambers moved that every minister should be entitled to superannuation after forty years service. This was supported by Judge Dean, but on grounds which gave offence to several of the aged ministers present. He stated that the Methodists invariably preferred young ministers to old ones, who were fast becoming "deranked." The Rev. Dr. Griffin warmly denied these assertions. The Methodist ministry, he said, boasted many men over sixty years of age who were as vigorous and as valuable as ever. As to being "deranked," the Methodist minister who did his duty could never be held, he deranked on earth. "The Rev. Mr. Nugent," the report of the proceedings goes on to state, "in somewhat vigorous style protested that superannuation was the right of any man who had been over forty years in the Methodist ministry. During his church life such a man would have paid for it himself." One of the lay delegates, a Mr. Tait, retorted that if that was the way the ministers looked at it they need not expect any contributions to the superannuation fund from the laity. Fifty per cent of the ministers who were over sixty years old were as young in heart and mind as ever they had been, and should be made to work as long as they were able. The motion was defeated by the layman's vote, we presume.

This exhibition of meanness was not so offensive or humiliating as was the second clause of the committee's report, which recommended that no minister should be placed on the superannuation list unless he produced a certificate from a doctor that he was no longer able to work. We quote the newspaper report of the discussion which ensued upon a motion being made for its adoption:

"Rev. Dr. Dewart expressed his conviction that it would be a humiliation to the Methodist Church to leave it to a doctor to say whether or no a man was capable of continuing clerical work. He had been 47 years in the church, and

had often found that he knew much more about himself than the doctors did."

"Rev. Dr. Griffin also opposed the committee's report. He asked what was to be done in the case of the man who was in fair physical health, but whose usefulness as a preacher had gone. "I can get a medical man to give me any opinion that I want," said Dr. Griffin.

"Rev. J. M. Campbell advocated the clause because its enactment would help to protect the Conference against adventures, and there were adventures in the Methodist ministry.

The clause was adopted. The doctors will doubtless defend themselves from the serious charges we have cited; but what steps are going to be taken to expel the "adventurers" from the Methodist ministry? The newspaper reports do not mention any.

A church which treats its aged ministers with such niggardliness, which will not believe their own word when they declare, after forty or fifty or more years service, that they are unable to do clerical duty any longer, is certainly a mean institution.

**THE IRISH HOMES OF ILLINOIS.**

The Hon. William J. Onahan has published an interesting article in the Chicago Times-Herald on the Irish pioneers in Illinois, whose descendants are to day amongst the leading and most prosperous farmers of the State. Mr. Onahan, who is an able writer and an eloquent speaker, treats his subject sympathetically, as those who know would naturally expect. Although of Irish birth, he may be said to have grown with Chicago, not only in years but in material prosperity. For very many years he has been a Democratic leader; and he has filled with distinction the important and responsible posts of City Collector and City Comptroller "of Chicago." His zeal as a Catholic layman was rewarded by Pope Leo XIII, a few years ago, when he was created a Count of the Holy Roman Empire.

Mr. Onahan says at the outset, that "the line of the Illinois and Michigan Canal, extending from Chicago to LaSalle, is marked by farms and settlements showing unmistakable tokens of thrift and prosperity. The land is in a high state of cultivation; the number and variety of the "stock" in sight; the ample barns, bursting corncribs, and, conspicuously, the comfortable and often elegant farmhouses, to be seen within the range of country contiguous to this once great internal channel, makes it plain that the farmers in this region have attained to a notable measure of prosperity and comfort. It is a curious and suggestive fact that the farms and settlements alluded to were first settled, for the most part, by Irish laborers and contractors, who had sought and found employment on the works of the Illinois and Michigan Canal from 1830 to 1850."

It appears that early in the present century the attention of the national Government had been drawn to the importance of opening canal communications between Lake Michigan and the Illinois River. It was regarded as indispensable "for both military and commercial purposes." In 1822 Congress authorized the State of Illinois to construct the canal through the public lands, granting for the purpose a strip of ground ninety feet in width on both sides of it, and reserving the lands through which it might pass from sale until further direction.

The canal was to be commenced within three and completed within twelve years. The initiatory steps were taken by the State, the route surveyed, and estimate of cost made; but, when all these preliminaries had been gone through, obstacles and difficulties of a financial and political nature supervened, so that in fact scarcely any progress was made; nor was the construction of the canal actually begun till the year 1836. In the meantime Congress had passed various supplementary acts by which the State of Illinois was given the disposal of the lands contiguous to the canal, including the greater part of the present site of Chicago, in order to insure the completion of the work. It will be worthy of remark that at the public celebration held in this city to commemorate the "breaking of the ground" for the canal, July 4, 1836, the orator of the occasion was Dr. William E. Egan, a young Irishman, who had already achieved a leading position in Illinois. "Dr. Egan," Mr. Onahan goes on to say, "was one of the pioneers of Chicago, and possessed that variety of versatility of parts which often characterize those of his race thrown into a new country. He was doctor, lawyer, politician and real estate operator. In this latter role the doctor had no superior. No Chicago enthusiast could compare with him in the buoyant estimate he held and constantly put forth as to the wonderful future of the embryonic city; none could picture in more glowing colors the wonderful destiny in store for city and State."

Large bodies of laborers were attracted to Illinois on account of the work on the canal, the good wages paid, and the prospect of steady employment for years.

The work, however, progressed slowly. During a period of twelve years it was frequently suspended owing to the lack of funds. Besides, the route through which it passed was mainly ground, and part of it involved heavy and earthy rock cutting and excavations. As a result the contractors suffered and the laborers were not paid. "Canal scrip" for a long period was the principal currency in that part of the State, and in consequence of the financial embarrassments of Illinois and the distress and difficulties in which the canal project became involved, the scrip rapidly sank in value, until it was scarcely available even as a medium of exchange.

Considerable quantities of the canal scrip had been paid to the contractors and laborers for the work on the canal, but when, in 1841, the State was unable to pay the interest on its own and the canal bonds, and the banks universally failed, the following year there followed a period of general panic and stagnation. Contractors and laborers clamored for "money" in exchange for their scrip, but no money was to be had. There was then only one alternative. The canal scrip could be exchanged for land—the lands and lots given and dedicated by the Government and State in aid of the work! Great numbers of the Irish contractors and laborers, unable to dispose of the canal paper, accepted the option and bought with their inconvertible canal scrip sections of land along the line and within the boundaries of the grant. Many of them employed it for the same purposes in more distant parts of the State wherever it was found available. Hence Irish settlements were formed along the canal from Chicago to LaSalle, and the canal laborer exchanged his spade and pick for the plow and harrow, with a result which furnishes the best practical illustration of Western colonization. These involuntary Irish colonizers of Illinois, and their descendants, are now among the most prosperous farmers in the State and several of them are wealthy merchants in Chicago.

It is worthy of note that here in Canada, too, Irish contractors and Irish laborers have constructed and are constructing our most important canals.

Mr. Onahan mentions, amongst the Irishmen who played an important part in the history of Illinois in those days, the names of Senator Michael Ryan, the Hon. Dr. Murphy, General James Shields, and our own D'Arcy McGee; and he concludes his interesting article as follows:—

"Thomas D'Arcy McGee, whose labors to promote Irish colonization in the West deserve to be gratefully remembered by his countrymen, was a frequent visitor to Illinois, and it was in tribute to scenes with which he was familiar that he wrote the spirited ballad, "The Irish Homes of Illinois."

"The colonization convention, which was held in Buffalo in 1856, at Mr. McGee's suggestion, was attended by several representative Irishmen from Chicago and the State. It is now plainly lamentable that the plans and suggestions then advocated by Mr. McGee were not carried out. Many years before that he wrote, in his book on "The Irish Settlers in America," referring to the importance of Irish colonization: "Whatever we can do for ourselves as a people in North America must be done before the close of this century, or the epitaph of our race will be written in the West with the single sentence, 'Too Late.'"

The New York Freeman's Journal points out some of the inconsistencies in the attack made against the church by non-Catholic newspapers.

The Northwestern Christian Advocate (Methodist) works itself up into a fever of indignation, says the Journal, because the Pope excommunicated a Polish priest out in Chicago by the name of Kozlowski. Why should the Methodist editor be so stirred up? As he does not want to come into the Catholic Church, we suppose he must think the outside a very desirable place. One of the objects of his paper is to persuade Catholics to come outside. Why, then, does he fret and scold because the Pope has put Kozlowski on the outside to keep him company? The Advocate editor thinks the priest ought to get damages because the Pope has told Catholics to have nothing to do with him. It hurts his business. But what is his business? Running a church or a saloon? If a church, the Pope has a right to tell his people not to attend it, just as he has the right to tell them not to attend a Methodist or Presbyterian church. If he has not such a right the Methodist preacher could sue him for damages. His right to do so is as good as Kozlowski's. The publishers of Tom Paine's works could sue the Pope for forbidding his people to read them. It hurts their business. The Advocate is absurd.

The New York Catholic Review remarks: "To judge from the advertisements put into the Saturday and Sunday daily newspapers by Protestant clergy their services on the latter day savor of invitations to come and be amused by sensational sermons. Last Saturday several of the preachers announced as subjects for their pulpit discourses such as "Our War President," "Our War Heroes," "Surgical and Camp Neglect," etc.

**OUR OBSERVER.**

The history of the Dreyfus mystery will be a book of many volumes, if one may judge by the rapidity with which new material is being added to the long story already before the world. Every day brings fresh disclosures and startling revelations—one day a conscience smitten Colonel turns self-accuser, makes open confession of his guilt, pronounces sentence of death upon himself and becomes his own executioner; he commits suicide. The next day, other distinguished men, prominently connected with the secret trial, charge each other with falsehood, forgery and fraud, and repair to the duelling grounds to avenge their wounded honor. Ministers of State vacate their portfolios and even the President of the Republic threatens to resign the reins of government and appeal to the people. Esterhazy, forced to expatriate himself, threatens to divulge, and, divulging, to plunge the nation into inevitable war, and that too with a foe of whom it has had very unpleasant experience. Following these comes the report that Dreyfus was uncaged and has flown, or that he has been spirited away from the Devil's Island. This, however, is not confirmed or credited and gives place to the more reasonable statement that a revision of the trial has been decided upon and that a steamer has been sent to bring back the unsuspecting cause of all this wild excitement. This means that an optional trial will take the place of the secret enquiry which resulted in the punishment and degradation to which this unfortunate man has been subjected. The charge brought against him of maliciously disclosing military secrets to Germany was admittedly an exceptionally serious offence in the eyes of the entire nation.

It will be remembered how the condemned man was brought before the officers and men of the garrison and thus, in the most public manner, degraded, stripped of his epaulettes, his sword broken before his eyes, and every species of indignity and humiliation offered to him in the presence of the assembled regiment; and how this was followed by his banishment to a lone and barren isle where he was and still is supposed to be.

The coming revision under all these circumstances should be very sensational in character.

The song tells us "A policeman's lot is not a happy one," but it was generally claimed the Montreal force were an honorable exception to this. The impression has been rudely shaken by the announcement that there are no funds in the treasury to pay for the wardrobe of the gendarmierie, and that for the present, at any rate, the men will have to clothe themselves. Carrying out this petty policy to its legitimate conclusions, it will become a case of "every man for himself and God for us all," and instead of seeing a stalwart body of well uniformed men marching at the head of our civic parades, we shall have a detachment of "Falstaff's Ragged Regiment" representing the poverty stricken treasury of the once proud city of Montreal. It is to be hoped this short-sighted policy of publishing the city's poverty and of making the Corporation and its body-guard the laughing stock of the Dominion will be nipped in the bud at the special meeting called for its consideration.

René Bache, a journalist of note, and a great grandson of Benjamin Franklin, extracts some interesting data from recently published Government statistics concerning the religious condition of the people of the States, and treats the Church attendance as the guiding test. He says—

"Nearly one third of the churchgoers of the United States are Roman Catholics. Considerably more than one-fifth are Baptists. One churchgoer in sixteen is a Presbyterian, and one in seventeen a Lutheran. One in thirty-nine is an Episcopalian, and one in thirty-nine a Congregationalist. The balance of the churchgoing people is split up into minor sects. New Mexico is almost wholly Roman Catholic; Arizona is three-quarters Catholic; Massachusetts, Wyoming and Nevada are two-thirds Catholic; Connecticut, Colorado and California are half Catholic. Methodists are strongest in Delaware, South Carolina and Florida, numbering 50 per cent. of the churchgoers. Baptists are most numerous in Mississippi, Georgia and Virginia, claiming 50 per cent. and upward in those States. Twelve in every thirteen religious people in Utah prefer the Mormon faith; two in three are Mormons in Idaho, and one in eleven in Nevada. "New Mexico is the most pious section of the Union, with 68 per cent. of its population church communicants. Utah comes next with 62 per cent., for "Mormons" are first-rate churchgoers, Rhode Island, Massachusetts and Connecticut are high up on the list, with

over 40 per cent. but Vermont falls much below, and New Hampshire has a record of only 27 per cent. Maine drops below 25 per cent. The really heathen States, however, are those of the far West, where the percentage of churchgoers drops off to a lamentably small fraction."

The A. P. A. will look twice and think oftener when it is confronted with the fact that the Catholics make a showing of two thirds in Massachusetts and one-half in Connecticut. If that fraction could count heads in the same proportion the Catholics would have to stand back. The Catholics, to their credit be it said, have never utilized their majority for the purpose of riding rough shod over the minority, but invariably respect their rights, religious and otherwise. There is evidence on all sides that Catholics are not met in the same spirit by Protestants when they are in the majority. A. P. Aism permeates the whole body to a certain extent and fathers an amount of bigotry that shows itself in public as well as social and religious life.

WHILE we promptly rebuke and condemn the uncomplimentary reference to matters Catholic, in which our contemporary, the Witness, too frequently indulges, we are, on the other hand, equally ready to commend, as we appreciate its kindly notices of persons and things Irish or Catholic. Thus we gladly acknowledge its recognition of the fact that the foremost British military commanders of the day are Irishmen, and readily quote its words: Irish newspapers are giving expression to a pardonable exultation over the fact that the foremost British military commanders at the present time are Irishmen. They are Lord Wolseley, commander-in-chief of the army; Lord Roberts, commander of the forces in Ireland; Sir William White, commanding the army in India; and last, but not least, Sir Herbert Kitchener, commander of the Sudan. To this list may be added General O'Connor, who won his commission for bravery at the storming of the heights of Alma, and the only general officer in the army who has risen from the ranks. In the navy Irish courage and ability is well represented by Lord Charles Beresford. There are many others, no doubt, of lesser note, but these names certainly present a brilliant roll of which Ireland may well be proud. Englishmen and Scotchmen will not object to Irish gratification over the heroic record.

Mr. WILLIAM HINGSTON, Sir William Hingston's eldest son, who joined the Jesuits two years ago and has been, and is still, at the novitiate of the Order at the Back River, took his first vows on Sunday the 11th inst. All who knew him when he was "in the world" and while he was a bright happy young student at St. Mary's will offer their congratulations on what to him is a matter of truest rejoicing—and will wish him every possible success in the holy and glorious career he has entered upon.

**OBITUARY.**

Mr. J. J. Walsh.

The Catholic Sailors' Club has lost one of its promoters and best of supporters in the person of Mr. J. J. Walsh, for many years chairman of the committee of amusement and other committees associated with the institution. He was known to every Catholic seaman that visited the port of Montreal, and the enthusiastic interest he manifested in them during their brief visits had won for him a warm corner in their hearts.

Mr. Walsh was the son of Captain Walsh, of St. John's, Newfoundland, and came to Montreal about a quarter of a century ago. He had been sick about three weeks, having first taken cold while about his work for the sailors. He was for many years in the employ of Messrs. Sharpley & Sons, jewellers. The funeral, which was held on Wednesday, was largely attended. One of Mr. Walsh's last requests was that there be no flowers and nothing in the way of ostentation. He leaves a widow and two children to mourn his loss, one of the latter being now in the Notre Dame Hospital, suffering from typhoid fever.

**PERSONAL.**

Mr. Michael McCready, whose death was announced a few days ago, was well known in the commercial and social circles of this city, having been for a long period identified with the well-known establishment of James O'Brien & Co., wholesale clothiers, now out of business. Mr. McCready had retired from active business for many years. The funeral, which took place on Wednesday to St. Anthony's Church, was a large one. The pall bearers were: Hon. James McShane, Messrs. Michael Phelan, William Kearney, Patrick McCrory, F. B. McNamee, and Walter Kavanagh.

A solemn requiem Mass was chanted, at which Rev. Father Sinnett officiated, assisted by deacon and sub-deacon.

The chief mourners were: Messrs. Bernard McCready, brother, John and Francis McCready, Herbert Carbray, A. Cratty, nephews, and Felix Carbray, M.P., B. Campbell and W. Hunt, brothers-in-law.

Mr. and Mrs. Joseph Dalty, of Apalachicola, Florida, who are on a visit to Canada, have been the guests of Legalle Bros., the well known engravers and printers. They intend leaving for the South on the 29th inst., via New York.