

The True Witness

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TOPICS OF THE DAY.

BRAVO SHAMROCKS.—Bravo thrice bravo, "boys in green." You have done your duty nobly. You have faced opponents of other lacrosse clubs on the green sward. Proudly wearing the colors of green you have marched out before an assembled multitude in the city of Ottawa which, for the most part, was composed of men and women who were prejudiced against those colors; you won the honors of the day, upheld the reputation of the Shamrock organization which has throughout its thirty-five years of existence met friend and foe without fear or favor—and proved to the world that Irish brawn and Irish skill when backed by pride of race is superior to those of other sections of the community despite the special opportunities which some of them enjoy. The details of the battle have been published by the daily press, all of which have to concede the supremacy of the victors—some with very bad grace, others with labored effort, but none with that ring of enthusiasm and pictorial display which would have characterized the reports had any other aggregation but the "green-shirted team" won the championship. This admission of Shamrock supremacy wrung from newspapers that have with undiminished persistency belittled the Shamrocks on every occasion where the opportunity offered, treating them as though they were a section of the community apart, to be denied the rights which sister organizations enjoyed, is a still greater triumph than that won on the field from the husky boys from Cornwall.

The lesson of the day in Ottawa is only a repetition of that which the gallant Irish Canadian athletic organization has so often endeavored to instill by glorious victories in other fields—Montreal, Toronto, Brockville, Cornwall, Chicago and New York—that unity and self-sacrifice, determination and steadfastness, energy and enthusiasm, and, above all, an unwavering loyalty to one's conviction of national pride is destined to achieve success, despite the prejudice which race and creed may engender. What has been achieved in athletics by our young men may be attained in every other field of human endeavor by our race generally. May Irishmen and women in this Dominion, in this opening year of a new century, take the lesson to heart and realize the responsibilities which rest upon them as an important section of the community.

One word more. To Captain O'Connell, President McLaughlin, and the directorate of the organization, all of whom are tried and trusted men of experience in Irish ranks, the "True Witness" offers its most sincere congratulations. The victories won by the team on the field have been supplemented by record gate receipts which, in no small measure, are due to their efforts and those of the able, trustworthy, and efficient secretary-treasurer, Mr. William P. Lunny, whose best efforts have ever been at the command of the association when the trumpet sounded for duty. The old and reliable veteran, Barney Dunphy who started out in the early days of the season with the now victorious team, is also deserving of a sprig from the laurel crown of victory as is his successor in the position of trainer, Mr. Eddie Hart.

A PRIEST'S APPRECIATION.—A French priest, who has since gone to his reward and who spent a great many years of his ministry amongst Irish Catholic parishioners, gave us, at one time, a very fair estimate of our people. It is well that we should "see ourselves as others see us;" for the knowledge of a weakness is already a source of strength. As a rule, we are subjected to extremes of criticism and appreciation; we are either condemned in unmeasured terms by those who are our enemies, or else we are praised to a degree that surpasses flattery, by those who claim to be our friends and admirers. In both cases we are unfairly dealt with; consequently, when we bear a disinterested and fairly-balanced expression of appreciation we value it all the more, because we know that it is about the truth. The kindly Father to whom we refer said that the most admirable characteristics he found in the

Kitchener's resignation have been circulated and denied; his demand for twenty-five thousand more "seasoned" soldiers has been asserted, and qualified, and declared unfounded; his desire to have a free hand and Mr. Brodrick's desire to hold the controlling reins are being played upon to distract the public ear. Amongst other uncertain statements and surmises we find a "Times" correspondent—whose importance may be judged from the large type in which his communication is printed—after declaring the War Office's assertion of relations between Kitchener and the authorities to be cordial, an official lie, goes on to say that: "So one is thrown back upon the circumstantial published statements that Lord Kitchener insists on a free hand in the treatment of rebels, and insists on martial law in western Cape Colony to enable the activities of the influential Boer sympathizers there to be summarily suppressed, and on more vigorous support from home in the way of efficient reinforcements, instead of raw, worthless yeomanry. He is said to pledge his reputation to bring the war to a speedy end under such conditions."

CHRISTIAN GENEROSITY.

Generosity is the birthright of a Christian. To be generous is the original meaning of the term, it is to be of noble extraction, and to have the nobility of mind and heart, the lofty sentiments that should be inseparable from nobility of heart. What nobler origin can there be than ours in Jesus Christ? It is no mere figure of speech, but reality, that by baptism we are born anew in Him, the sons of God, brothers of Christ, heirs of the kingdom of heaven. In thought, deed and sentiment we should strive to be as noble as our birth.

Generosity would make us rise above everything low and petty, and despise the meaner sentiments which spring from envy, jealousy and spite. It prompts us to overlook the faults of others, and pardon them even when they are offensive to ourselves. It shrinks from the pleasure which meaner spirits find in contention, carping, unkindly and often slanderous conversations. It is not forever suspecting others of wrong or sensitively imagining that they are plotting mischief. It is charity with the evil-doer, forgetful of injuries, benevolent instead of envious, never self-seeking, never narrow nor in view or aim, but always broad and lofty. It is the spirit of Christ inherited by all who are regenerated in Him.

Generosity prompts us to give to others what we hold most precious, to use our resources for their welfare, to share with them our treasures, to extend to them the benefit of our advantages, to devote to their improvement our personal gifts, our energy, intelligence, experience and the influence or authority we may have acquired. It is charity practised to a heroic degree, because it waits not until others are in extreme, or even urgent need; in fact, it does not consider their needs, but their enrichment and improvement. It is the charity of the superabundant, but yields even where it is necessary, even so far as to forego its rights and abjure its privileges. All this, finally, is without other motive than the sincere desire to help others, and it is always done without display, self-adulation, or quest for popular applause.

Virtue like this is necessarily Christian. It is well worth qualifying it under this name except to put before us the One, who alone as God and man, could be its source and model, since it is more divine than human. It is the excessive charity which Christ, in His charity which prompted Him to annihilate Himself when the slightest act of His would have been enough to save us, to shed His blood in profusion when the least drop would have paid our ransom. How generous it was in Christ to bestow the benefit of His presence and the might of His miraculous powers on the poor and afflicted of Israel! How generous He was to bear with their ignorance and prejudice, and to instruct them in the simplest elements of religion! How generously He overlooked the pettiness and meanness of His Apostles, their low ambition, rivalries, contention, and recourse to human influence! How generously He could accept as well as give, for this, too, is a trait of generosity, as when He insisted on letting Mary Magdalene scatter the precious ointment on His feet, and magnified the mite of the poor widow in the eyes of all in the Temple!

The generosity of Christ is itself a proof of its divinity, and it is an unerring mark of His spirit. Would any one search in his heart for some measure of His spirit of Christ, let him begin by exploring it for the slightest measure of generosity, and ask how far he puts the interests of God, of Christ, of religion, of humanity before, or even on par, with his own. How true it is, that instead of being generous, men state their own and not what is Christ's. His claims are set aside until they have satisfied themselves and exhausted the very gifts they have derived from Him. How eloquently men lead the advantages of Christian civilization, how abundantly they draw upon it, and yet how manfully they shrink from doing their share to increase its advance. It is common to see the Church with

QUESTIONS OF THE DAY

CAPITAL AND LABOR.—On this all-absorbing question Archbishop Ryan, of Philadelphia, in the course of an address to the Catholic young men who were recently assembled in convention said:—

"We see the conflict that is going on, and which is apparently to continue, between the upper and lower classes in society, as we call them, between labor and capital. What power will conciliate the combatants? What power will prevent chaos? The poor workman sees a capitalist. He writes them and says, 'Kneel and receive My blessing. You are brothers in Me. You are equal before My Father in heaven and will be judged impartially by Him, not by your position in life, but by your deeds before I live fraternally together.'"

EDUCATION.—From a paper on "State Paternalism in Education," read by Rev. Thomas Campbell, S. J., at the same meeting, we take the following extract. Alluding to efforts to restrain anarchy by restricting emigration and curtailing free speech, Father Campbell said:—

"They were ineffective and that the trouble lay deeper. His paper called attention to the existing conditions in the United States as regards lack of religion and religious education; to divorce and crime. The necessity of religious education was urged and the question asked, 'How shall it be taught?' The various modes suggested by non-Catholics, exclusive of Lutherans, were considered and their futility shown. He urged that a few noisy demagogues should not be permitted to prevent what all thinking men admit is essential to the preservation of our civilization. As to the teaching of religion in the schools being un-American, he said that those who said so were ignorant of the history of education in this country. Non-Catholic authorities were quoted to show that the public schools are not up to what they should be and that there is no

LATE PRESIDENT MCKINLEY'S WILL.

The will of the late President McKinley was filed last week by Judge William H. Day and by Secretary Cortelyou. Together they went to the Probate Judge's office in Canton, O., and presented the document. All of the property is left in trust to Mrs. McKinley, but an annuity of \$1,000 is given to Miss Helen McKinley, sister of the late President. It is said that the value of the estate is between \$225,000 and \$350,000, of which \$67,000 is in life insurance. The remainder consists of bank deposits in Washington and real estate.

The text of the will shows that no bequests are made outside of the near relatives. Mr. McKinley's chief concern was to leave enough property for his widow and aged mother, as his mother was alive when the will was drawn. His mother, however, died about a month and a half after the last will of the President was written, but he did not write a new will or attach a codicil.

The document is drawn in the President's handwriting on Executive Mansion note paper, and is written with ink. \$1,000 is given to Miss Helen McKinley, sister of the late President. It is said that the value of the estate is between \$225,000 and \$350,000, of which \$67,000 is in life insurance. The remainder consists of bank deposits in Washington and real estate.

"PATRIARCH OF CONNEMARA."

There has just died on the peninsula of Errislinan, near Clifden, on the West Coast of Ireland, an old man named John MacDone, who had attained the extraordinary age of 85 years. He was known all over the country side and the adjacent islands as "Patriarch of Connemara."

Born in 1776, he had a vivid recollection of the landing of the French, under General Humbert, at Killybegs in 1798. The people did not know that the French had come to obtain Irish support, and MacDone remembered seeing the terrified inhabitants fleeing to the neighboring rocks and caves for safety. Some sixty-four years ago, being then turned sixty years of age, he took part in the building of Slynehead lighthouse.

Twice married, his first wife and five children were carried off by cholera in one day. He afterwards married a girl of eighteen named Anne King, who survives him, and is now seventy-eight years old. The present Archbishop of Tuam, Dr. MacEvilly, who is eighty-four, recalls that his predecessor told him of MacDone's history, and the facts of the case are corroborated by some of the clergy and other inhabitants of the district. Martin Flaherty, of Foulure, near Slynehead, says that MacDone was an old man when he knew him there sixty years since, but fairly well off, in possession of some twenty cattle, thirty sheep, and a horse.

Three children of the second wife emigrated to America; two daughters married in San Francisco, and they themselves have grandchildren, so that MacDone was also a great-grandfather. Being thus left without help, he became poorer and poorer, till he died in a little stone cabin on the edge of the Atlantic. He was a fervent Catholic, and he and his wife were wont to recite nightly the Rosary in common in the tongue of the Gael, for neither knew a word of English.— *Belfast Irish Weekly.*

Poverty and shame shall be to him that refuseth instruction.