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VOL. XLV. no. 4

MONTREAL, WEDNESDAY, AUGUST 12, 1896.

PRICE FIVE CENTS.

THE DUBLIN CONVENTION.

The Exiles Are Unanimous That Harmony Shall Prevail.

The Delegates from Montreal Who Will Attend—The Spirited Summing Up of the Situation by Donahoe's Magazine—Opinions of Contemporaries and Leading Irishmen.

The committee on credentials in this city for the Dublin Convention, have completed their work. They have now had communication with all the gentlemen whose names were proposed at the public meeting held some time ago, with the result that four amongst the number have consented to attend the Convention. They are Hon. Mr. Justice C. J. Doherty, Rev. P. F. O'Donnell, pastor of St. Mary's; H. J. Kavanagh, Q.C., and Edward Halley, of the Young Irishmen's L. & B. Association. There is a genuine feeling of satisfaction in the ranks of Irishmen here that these gentlemen have consented to represent this city.

A well known member of one of our leading national societies informed the TRUE WITNESS, yesterday, that in his opinion the Dublin Convention was the last chance which the present generation would have to forward the cause of Home Rule. He also expressed the conviction, that unless the practical work of cementing the different elements previous to the opening of the proceedings of the convention, could be effected, it would be folly to attempt it at the public conference. There should be no recognition of personality, said he, nor any striving after men with special talents for the position of the leadership, but they should take the man who can unite the different factions, even though he lacked that brilliancy and profound judgment which has marked the career of leaders in the past.

The current number of Donahoe's Magazine contains an able and forcible article on the character of the influence which the representatives of the Irish exiles should wield in the great gathering of the Irish race. The closing paragraph of the article fairly expresses the prevailing opinion of the Irish people on this continent:—

The Irish party must once be raised to the solidity and strength it held in 1886. This must be the work of the convention. The exiles who are to be there have the power to accomplish it. If they abandon the cause, the country shall be blotted from the nation, and the last page shall close of a history that links the mysteries of the earlier world with the rise of European civilization, and this with the dawn of constitutional government, and this with the latest development of representative institutions. They will abandon the cause if the factions are impracticable. Let those who may be responsible for such a consummation think of the present which they are to face; think of the future which shall preserve their names with the names of all who in any land or any age have labored to earn the scorn and hatred of the human race.

MR. EDWARD HALLEY, who has been chosen as one of the delegates to the Dublin Convention, is a young man who has devoted the greater part of his life in the endeavor to promote the cause of Irish National Young Men's Societies and Irish athletic organizations in this city. He has been twice elected president of the Young Irishmen's Literary and Benefit Society and was among the moving spirits which strove so earnestly to secure a permanent home for that organization. He was also president of the Shamrock Lacrosse Club at a critical moment in its career, and by his pluck and indomitable perseverance succeeded in turning out a team of young athletes who have since become famous by their achievements in the lacrosse arena. He was also a director of the Shamrock Amateur Athletic Association during that period when it required young men of judgment, enterprise, patience and patriotism to guide it. In company with his fellow-directors, he labored unceasingly to build a home for the Association in the northern part of the city which is now regarded as a monument of the sterling worth of young Irish Canadians.

Mr. Halley was born in the typical County of Tipperary, and is a clever debater, as more than one of his opponents in our local organizations can bear testimony. He is also a close student of Irish affairs, and never shirked his duty even in the days when many of our fellow-countrymen were anything but Home Rulers.

MR. H. J. KAVANAGH, Q. C., is the eldest son of the late Mr. Henry Kavanagh. He received his education at the Jesuit College here, and was twice

elected vice president of the Alumni Society of the College. He graduated with high honors in the Law Faculty of McGill University and was admitted to the Bar of Lower Canada in 1879. Since then he has devoted himself exclusively to the practice of his profession. He was created a Queen's Counsel in 1893, and for the past five years has been a member of the law firm of Judah, Branchaud & Kavanagh.

Mr. Kavanagh has always been a staunch supporter of the cause of Home Rule, from the days of the first formation of the Association which was organized to assist that great movement in this Province. He has frequently delivered lectures on the subject before our local national societies, and his views on Irish matters are very well-known.

HON CHARLES J. DOHERTY, J. S. C.

The Honorable Charles J. Doherty, Judge of the Superior Court for the Province of Quebec, is one of the Irish Canadians of whom the section of the community to which he belongs may justly feel proud. Although one of the youngest members of our Judiciary, he ranks high as a jurist, and has handed down many decisions indicative of attainments of a high order. Judge Doherty is a native of Montreal, second son of Hon. Marcus Doherty, ex-Judge of S. C., whom he replaced on the Bench. He was born on the 11th May, 1855, was educated at St. Mary's College, Bleury Street, where he graduated in arts in 1873. He was gold medalist in the law class of McGill University in 1876, his graduating year as B.C.L. His admission to the Bar dates January 1877, and he was elevated to the Bench in 1891. Dur-



HON. CHARLES J. DOHERTY, J.S.C. Delegate to Dublin Convention.

ing his professional career Judge Doherty took an active part in politics. For two years, from 1880 until 1883, he was president of the Junior Conservative Club. He was a candidate for the constituency of Montreal Centre in the general election of 1881, for the Local Legislature of Quebec, but his pronounced views as a Home Ruler and his Presidency of the Land League caused a considerable falling off amongst his political friends, many of whom did not share his opinions on Irish questions, and although he polled an overwhelming majority of the electors of Irish extraction he was defeated by a small majority of the total vote. As President of the Shamrock Lacrosse Club, he rendered signal service to that organization, and during the Kiel rebellion, by going to the front and enduring the hardships of the campaign with the 65th Battalion, in which he held a captaincy, he proved that an Irish Canadian may be true to the Dominion and yet remain faithful to the land of his forefathers. Judge Doherty is professor of Civil Law at McGill College, and has a splendid career before him in the judiciary of the country.

REV. FATHER O'DONNELL.

"The story of a good man is always a lesson for the world," wrote Emerson. "The life of a zealous priest is the most precious chapter in the Book of God's Records," said the Abbe MacGeoghan. In the career of Rev. Father O'Donnell, the beloved and energetic pastor of St. Mary's we have the exemplification of both sayings. The subject of this short sketch was born on the 10th December, 1852, at St. Antoine Abbe, in the County of Huntingdon, Que. His parents were Irish, and he inherited their love of faith and fatherland. His early education commenced in the village school near his birth place, and ended bril-

liantly in St. Therese College, whence he graduated in 1879. During three years he studied theology at the Grand Seminary of Montreal, and on the 23rd December, 1882, he was ordained priest by His Grace Archbishop Fabre.

Father O'Donnell at once entered into active ministry, and all his heart, soul, energy and devotion were given in the cause of religion, education and charity. He was first appointed curate of St. Ann's under Rev. Father Hogan. He was removed thence to Hochelaga, but again recalled to St. Ann's. In 1883 he became assistant to the late Rev. Father McCarthy, of St. Gabriel's. In December, 1885—three years after his ordination—he was transferred to the parish of St. Mary, where he has since remained. A month before Father O'Donnell's arrival the parish mourned the loss of the good zealous Father Simon Loneragan. Father O'Donnell acted as assistant priest until October, 1892, when, on the departure of

harmony is essential to union. These remarks are not inspired by any ill feeling toward the great leaders who have battled so earnestly to redeem their motherland. I do not love them less, but I love Ireland more. When union comes, action will follow."

Mr. T. P. O'Connor, M.P., in a paper in the Contemporary Review, entitled "Home Rule and the Irish Party," speaks of the prospects of Home Rule at length, and concludes in the following manner:

"Finally, a word as to the position of the Irish Party. The position is as yet far from good, but only those who are on the inside of the Party can see how much it has changed for the better in the last six months. Disunion is not yet dead, but it is dying—not so much of its own return to sense and to loyalty, as owing to the pressure of circumstances. The



REV. P. F. O'DONNELL, PASTOR OF ST. MARY'S. DELEGATE TO THE DUBLIN CONVENTION.

Rev. Father Salmon, he was appointed, by Archbishop Fabre to the responsible position of pastor of St. Mary's.

Since then he has given all his time, his talents, his zeal and his heart to the labor that was cut out for him. While performing all the countless duties of pastor, he has taken a special interest in the education of the children and in the spiritual and temporal welfare of his vast congregation. No sower was he named pastor than all branches of his flock, the children, the young people, the elder members of the congregation, and the different societies presented him with the most flattering and hearty addresses. However, his path has not been strewn with roses alone, there have been a few thorns here and there that tempered the joys of success and happiness with that pain which all good souls experience when the world does not fully appreciate their merits. But patiently and calmly he plucked out the thorns one by one, and he let not those who love him so dearly know of his many trials and the difficulties with which their good pastor had to contend. Meekly and steadfastly he has walked the sacred path of duty, and on all sides he has won the hearts of the really appreciative.

OPINIONS OF LEADING IRISHMEN.

Dr. Justus J. Spreng contributes an article to the Irish World under the caption of "Time for a United Action." We take the following extract from it.

"Home Rule, as a phrase, is dead, because associated in the popular mind with separation." Such is the announcement of an American just returned from one of his periodical visits to England. He was dined and wined and lunched by the leaders of both English parties, and he was feted at the Queen's garden party. In a short visit of eight days, and in such company, he reached the popular heart, he felt the popular pulse, and he brings the dread tidings that Ireland's cause is lost.

"It is time for united action in the cause of Ireland. Union without action, or action without union, will be useless; but united action will bring about her deliverance, as sure as one day succeeds another. It is little less than a crime to call to action before union is effected. Even a peaceful revolution necessarily requires sacrifice, which is a waste of energy, unless the whole people are united. No faction has a right to arrogate to itself powers which belong to the nation. No man who stands in the way of union is worthy to be a leader. Let Dillon, Healy and Redmond return to the ranks as the first step towards union. A grateful nation will not forget their brilliant services; but, for the sake of harmony, men should come to the front who were less prominent in the past unfortunate controversies. Union is not attained while any considerable body of Nationalists remains unrepresented. Every effort should be made to bring in men from the highways and byways; but this cannot be done while unreconciled factionists presume to dictate the national policy. New leaders are necessary for harmony, and

lover of disunion is, I believe, running towards the end and a spirit is rising up which will compel even the most factions to return to the old party discipline. In about a month from the date when this article appears, a great Convention of the Irish race will assemble in the Irish Capital. Boycotted by some, neglected and ignored by others for a time, this Convention has ended by attracting serious, and in some quarters enthusiastic attention, and all the signs point to its being one of the most influential gatherings that ever met in Dublin. It is my forecast that this assembly will not allow itself to be degraded or diverted by the discussion of personal claims, incidents and attacks. Its duty and its inclination will be to lay down a broad and intelligible platform of National unity and Party discipline, and to leave to the future the settlement of how far this man or that lives up to this platform. From the deliberations of this body, then, I expect to see a new movement and a new spirit arise. When the Irish Nationalists are united, the question of what place Home Rule for Ireland is to take in Ministerial programmes will settle itself."

The Dublin correspondent of the Freeman's Journal, New York, refers to the preparatory work of the great Convention in the following terms:—

The joint committee of the National Federation and National party has been hard at work during the past week on the preparation of the text of the constitution for the forthcoming convention, and this has now been brought forth in its final shape and given to the public. On looking over this text one sees at a glance that the resident Irish Nationalists are to have a preponderance of the voting power, but this will cause no jealousy whatever, and there is little or no fear of the residential element working to defeat their brethren from beyond the seas. On the contrary, they are now disposed to grant them every indulgence consistent with the harmony and sentiment of the convention, and to allow the fullest latitude possible on all questions that may arise, and certainly on the greatest of all questions—on that of unity. Nor is it to be expected that the exiled Irish coming from abroad will land on the shores of their unfortunate country with a hostile intention toward those who have still remained by her and watched her every struggle for freedom. No, visiting Irishmen can have no such desire to swamp out their less fortunate brethren on any question, either of policy or discipline, and the expected overriding which some feared will not, it is to be hoped, be manifested by any section. If all will only study the great programme, they may glean what is each and every man's duty in the coming Convention. All will be representative Irishmen, and as such they should consider the gravity of the situation and the duty they owe to their fellow-countrymen and to generations to come. Ireland is afflicted with troubles that they alone can remove, and as they meet in judgment to con-

sider the ways and means of removing them they must remember that bickerings and ill-feeling can have no place in their discussions.

Nobody is so sanguine as to expect entire harmony; there must be differences of opinion, of course, but this is far removed from downright dissension and forcing of issues. This must not be, and the efforts of all are asked to avert such a calamitous issue. But there is a healthy hope in the breasts of all, and this is more than justified by the willingness with which the exiled brethren have accepted the invitations sent them, and the expression of their determination to aid in every way in maturing this grand scheme of unity. At any rate, there will be unity in extending a cord mille mille to the visiting Gaels, and there will be due deference to their views on the great questions of the day. Access to the convention will be denied to no one who can show any claim to be heard from an official or representative standpoint. All Irish bodies will be represented; all Irish Nationalists, of course, for whatever branch of Irish work organized, every Nationalist of a public representative body, every clergyman of whatever denomination—all will have a locus standi. It is cheering to think that the old sections of Nationalists who broke away in the midst of the great schism a few years ago have come back, at least temporarily, and it is to be hoped that the convention will so mold these various temperaments that they may be induced to yield entire allegiance henceforth. There will be more than 500 active organizations represented, and in this representation Parnellites, McCarthyites, and all other titles have combined to share with the Nationalists for the grand object to be attained. Differences of opinion must obtain there, but these will be more or less directed in shaping the details which go to build up the one grand thing aimed at.

The Very Rev. Canon Kellar of Youghal, in regard to the representatives to be appointed by the city of Cork, wrote a letter in which he put his views of the present situation in a very striking manner.

"It is too notorious and too painful a fact," writes the Very Rev. Canon, "that this nation suffers in its most vital interests—not from the present Tory majority, large as that is, but from the internal dissensions existing among good men, which have weakened our national strength, demoralized the spirit of the people, and degraded us before the nations of the earth. If Irish patriotism and Irish intelligence are incapable of finding an effective remedy for this sad condition of things, let us no longer cast the blame upon the alien enemy. Let us bow our heads in shame, and candidly declare that henceforth our subjection and humiliation are to be laid at our own doors. If we forget that we have national interests to protect and national aspirations to realize, and if meanwhile we exhaust our resources in the vehemence of our applause or censure of individual men, we should honestly confess that we are either unable or unwilling to strive for the attainment of the higher and holier object of our country's legislative independence and true welfare. But history and reason forbid me to despair of the public spirit of Irishmen at the present day. We have passed through sadder times in our national existence, and the past fifteen years has taught us what union and strict discipline can accomplish for our country. Let the voice of the nation be once more lifted at the coming convention, and let the nation's sons lend a willing and obedient ear. Let peace, mutual forbearance and trust be in the hearts and on the lips of all, and a new era of strength and hope will be initiated by the National Convention."

IN MEMORIAM

The following resolutions were passed at the Convention of the Ancient Order of Hibernians of the Province of Quebec, held at Montreal in June, 1896.

WHEREAS, it has pleased Divine Providence to take from our midst by the unrelenting hand of death our dearly beloved brother, the late Michael F. Nolan, in the prime of life, to his celestial glory, to wear the crown of immortality which his mortality gained for him, therefore be it

RESOLVED, that the members of the Ancient Order of Hibernians of the Province of Quebec, whilst bowing in submission to the will of an Omnipotent God, feel their very regrettable loss in the demise of so amiable, so truly loyal and patriotic a brother, whose generous sentiments of love and solicitude were ever predominant in his soul;

RESOLVED, that a copy of these resolutions be forwarded to the family of the deceased, be entered in the Minutes of this meeting, and published in the TRUE WITNESS.

ED. REYNOLDS,
THOS. N. SMITH,
H. T. KEARNS,
Provincial Officers, A.O.H., P. of Q.

PERSONAL.

Rev. Father Quinlivan, pastor of St. Patrick's, left for New York yesterday afternoon to attend the dedication ceremonies of St. Joseph's Seminary, which takes place to-day.

CRUEL MOCKERY.

THE SYMBOL OF THE REDEMPTION MADE A TARGET FOR BIGOTS.

AT THE ENTRANCE TO THE ST. FRANCISCAN CHAPEL ON DORCHESTER STREET—COWARDLY TACTICS ON THE PART OF UNKNOWN PERSONS—THE APATHY OF THE POLICE AUTHORITIES.

In front of the Franciscan chapel, on Dorchester street west, stands a cross upon which is nailed a life-size figure of our Lord and Saviour, Jesus Christ. It is a representation of the last act in the great tragedy of Calvary, when the Son of God sacrificed His heart's blood to wash away the sin of our first parents and redeem mankind. It was erected by the good Fathers in close proximity to the roadway that the memorable event of man's redemption might be recalled to each passer-by, and the money-seeking worldling of to-day mutely, yet forcibly reminded of the deep debt man owes to God. In gazing on this representation of his dying Saviour, every Christian should be inspired with thoughts of gratitude and love toward his Creator, and a desire to make himself, in some small degree, worthy of being a faithful follower of Christ and a consistent adherent to the doctrine of Christianity.

This was the object in placing it there, and, doubtless, this the general effect. Yet, there are scores who pass the chapel daily, people Christian in name and intelligent by reputation, who sneer and scoff at the figure of their Lord and ridicule its appearance. But the haters of Catholics and everything which appertains to the Roman Catholic Church have not stopped at this. They have taken other and viler methods of displaying their bigotry.

They have gone a step too far, and justice—stern, retributive justice—should be meted out to them.

The image has not escaped the indignities which were heaped upon the Divine Original. The mocking, blasphemous Jews of Calvary have found imitators in the city of Montreal, in a district whose residents boast of their "higher education" and their broad-minded tolerance (?)

The Crucifix has become a target for missiles of dirt, stones, filth and decayed vegetables. A putrid fish has been hung on the arm of the cross. Beneath the cowardly shadow of darkness the sacrilegious work has been carried on, and morning after morning a patient priest washes off the traces of the preceding night's insults from the figure of his Master.

Who are the authors of these distasteful outrages?

Nobody seems to know. The police do not appear to take more than a passing interest in the matter. What are they paid for? Does this predominantly Catholic city support a police force that objects of religious devotion and reverence may be laughed at and defaced with impunity? We think not, and now demand a satisfactory explanation, why such glaring outrages can be, and are, perpetrated time and time again, and the law remain inactive—a passive witness of a contemptible crime.

That the presence of this symbol of the Crucifixion is distasteful to a number of the residents in the vicinity is evidenced by the fact that a petition asking for its removal has been circulated. Why it should offend the tastes of any Christian is difficult to understand—there must be some occult reason. Perhaps, it savors too much of Catholicism, exhibits too vividly the true spirit of Christ, to conform with the "religious principles" of certain people.

It is hard to believe, however, that the signers of the petition, although deeply disappointed at the non-success of their appeal, would lower themselves by resorting to acts of blackguardly iconoclasm.

Whoever the guilty parties are, there can be no other feeling but one of real pity for them in their moral degradation, and, in so far as theirs is a sin against the Almighty, would repeat the words of the Divine Model when insult and injury was showered upon His agonized form:—"Father, forgive them, they know not what they do." If men, they are naturally depraved, intellectually warped and morally dead; if boys, they have not yet outgrown the influences of a narrow-minded, bigoted, anti-Catholic home circle (of which there are thousands in our midst) and may live to realize the enormity of their crime and sincerely repent it.

On the police, however, it devolves to look out for the culprits who at least must be made amenable to the law for damaging and defacing property. If the police are too busily engaged otherwise, let the Superintendent say so, and adequate steps will be promptly taken by other people to effectively stop these public insults to the religion professed by the majority of Montreal citizens.

On the more grievous charge the guilty souls will be tried before a higher tribunal than earthly law courts or popular indignation.

The Franciscan Fathers, while feeling keenly the insults which have been offered to their Master they serve so faithfully and well, are inclined, in the excess of their charity, to avoid giving publicity to this disgraceful matter. Meantime, by extra acts of penance and mortification, they seek to appease the anger of an offended God.