



FATHER HENNING AT ST. ANN'S HALL.

It has been the custom for many years for St. Ann's Young Men's Society to hold a series of public entertainments during the winter season. The first of the series was held on Tuesday evening, at St. Ann's Hall and it was successful. The President Mr. John Whitty occupied the chair. In a few opening remarks he referred to the good work which the Society was doing. The programme included songs and instrumental selections, an address by the Rev. Father Henning, C.S.S.R., and the trial scene from the "Merchant of Venice," which was presented in an able and clear manner by the members of the dramatic section of the Society. Of course the feature of the evening was the address by the distinguished member of the Redemptorist Order.

Rev. Father Henning is no stranger to the public of Montreal. On former occasions he had spoken to delighted audiences in our city, but we venture to say, that on this occasion, when he dealt with the question of the "Papacy in History," he added new laurels to his reputation as an orator and scholar.

The eloquent lecturer said that ignorance and depravity were the two great sources of human misery. The Papacy had lent all its power, to the destruction of ignorance, and had fought depravity in its mightiest strongholds. He pictured Peter the chief of the Apostles on his way to Rome. In a vivid description, he followed the first Pope as he wended his way to the Eternal City. There were on all sides the signs of vice, of tyranny, of cruelty, of depravity. The very magnificence of the surroundings testified to a people enveloped in the depths of ignorance. Their temples were erected to all manner of gods and goddesses. Human passions were doctored. Everything was adored but the true God. Human life was not worth a moment's purchase, the slave was at the mercy of his master, and in the amphitheatro, tens of thousands of lives were offered up to the cruelty of a beastly mob. The ignorance and the depravity of the Roman people had thus to be encountered, in the first instance. Think of the task that lone wanderer without friend or assistant had before him! Yet in a few years later the Apostle of the Gentiles could write: "The Gospel of Christ is being preached throughout the world." The chief of the Apostles had suffered death and many of his successors had met with the same fate, but whether in the broad noonday sunshine or in the darkest recesses of the catacombs, they had never flinched. Their Gospel had always been the same, their indomitable antagonism to ignorance and depravity perpetual. The great Orders of the Church had been organized by the Papacy. They existed only by virtue of their charter from the Pope. Through these Orders, ignorance had been fought, in every land under the sun. The classics of the ancients had been preserved, as well as the sacred

deposit of Holy Writ, and in no library in the world were such treasures to be found, as beneath the roof of the Vatican, where the Popes had, with tender solicitude, preserved them for the benefit of mankind.

The reverend lecturer proceeded to deal with the struggle of the Papacy with human depravity. The pages of history furnished him with many apt and brilliant illustrations. How the Popes had combatted slavery, and preached the doctrine of the unity of the human race, as being all children of one common Father. They had not set the slave against the master, they had not broken down the barriers with cannon and grapeshot, but they had taught the true lesson to master and slave alike. The Popes had stood firmly for the sacredness of the marriage tie. They had preserved society, by protecting the family on which society rests. In dealing with this branch of the subject, from Lothair to King Henry the eighth, the audience was fairly spellbound by the splendid description of successive Popes, risking all for the sake of the vindication of right; taking the side of the weak against the strong, and allowing tyrants to drag away millions of people from the Church, rather than sacrifice a vital principle, or prove recreant to the teachings of the Master.

Throughout the lecture quotations were given from the most eminent Protestant historians, as to the benefits conferred upon mankind by the Papacy, more especially, in connection with the espousal of the cause of downtrodden woman. It is with the deepest regret that we cannot publish a fuller account of the great oratorical effort of Father Henning. His peroration was magnificent. He pointed to His Holiness, now in his ninetieth year, a prisoner in the Vatican. The worldly possessions of his predecessors had been taken from him. From the convents and colleges his children had been driven into the street or into exile. Everything that human malice could devise, had been done against him, by an infidel and usurping government. Still the Holy Father kept on, blessing the world, enlightening it; sending forth his missionaries to convert it. Some of those present and listening to his voice, might live to see the day, when the territory of which he had been despoiled would be restored to him. Whether or not, a bright dawn was already manifesting itself. To the Catholic with his faith in Christ's promises dark days or bright ones were alike. The Pope would continue to enlighten the world, combat ignorance, to stamp out depravity, whether he be seated in the Pontifical chair or wandered into exile, or was again obliged to seek refuge in the darkness of the catacombs. A vote of thanks was proposed by Mr. Justice Doherty, seconded by Mr. Justice Curran and carried amidst long continued applause.

dividual; one of the greatest of evils that could enter the home; one of the greatest and deadliest of enemies that could strike at the heart of a nation. These axiomatic truths, in the course of a powerfully developed argument, he declared to stand out like shining lights on the pages of the Sacred Scriptures; to be confirmed and strengthened by the testimony of history, to be sadly borne out by the experiences of daily life; and to be forcibly brought home to our minds by the example of thousands of our fellow beings yearly going down to drunkard's graves, while their mortal souls are, perhaps, forever lost to heaven.

After developing each of these evidences in an admirably clear and forcible style, the reverend preacher thus closed:—"It is eminently fitting that the closing shades of the nineteenth century should see us gathered together in this grand old church of St. Patrick, whose walls have for generations rung with pleas for the abating and preservation of fallen man. It is fitting that here we should renew our allegiance to the grand old principles of total abstinence as laid down by the sainted and illustrious Father Matthew. Our fathers held the principles to be wise and sacred. Has the day come when we their descendants need to have them proven? Not so. These principles still are true, and working themselves out they must and will rescue the individual, restore joy to the family and save fallen society. And

here I must refer to a noble organization which is united with us in this grand old cause; in the van of the battle against intemperance is borne aloft the spotless cross-embazoned banner of the great Total Abstinence Catholic Union of America. Under its majestic folds is marshalled a mighty host. Devoted Archbishops and Bishops, zealous priests and brave laymen are there; Catholics who realize that duty to God and their country summons them to arms. In all quarters of this great city let the struggle go on bravely, and faithfully, especially during the days of the mission. Discouraged by no difficulties, daunted by no dangers, let every Catholic do his duty and our grand old church shall be glorified and our noble race exalted."

The sermon was followed by solemn Benediction of the Most Blessed Sacrament. The Rev. Father Savard, C.S.S.R., of St. Ann's officiating, and Rev. Father P. McDonald of St. Gabriel's and Rev. Father J. McGrath, of St. Patrick's, as deacon and subdeacon respectively. Rev. Father J. T. Spellman acted as Master of Ceremonies. Rev. Frs. Quinlan, P. P. M. Driscoll were also present in the Sanctuary. The altar was beautifully decorated with tapers and flowers and presented a very imposing sight. The choir under the able direction of Prof. J. A. Fowler, organist, and Mr. G. A. Carpenter leader, rendered a number of choruses in its usual efficient manner.

FATHER DONNELLY'S DISCOURSE TO THE HIBERNIANS.

Below we publish a summary of an eloquent and practical discourse delivered by the pastor of St. Anthony's Church, the Rev. J. E. Donnelly, to the members of the Ancient Order of Hibernians on the occasion of their annual church parade last Sunday. We regret very much that we cannot give a fuller report of the sermon, because it deals with a number of subjects that are vital to the well being of the Irish Catholics of Canada, and especially this city of Montreal. For several years the "True Witness" has endeavored, week after week, to arouse our people to a recognition of the necessity of union for union strikes at the roots of all other questions which intimately concern us, religiously, socially, commercially, and educationally.

Father Donnelly's utterances, addressed as they were to one of the strongest Irish national organizations in our midst, come to us as a kind of approval of the course which we have for years pursued. They are words of wisdom; and it would be well for Irish men and women to lay to heart the great lesson they convey.

The "True Witness" has always upheld the contention that in order to be good citizens our people must be good Catholics and good Irishmen first of all. If we are not good citizens, good Catholics, and good Irishmen, it will be impossible for us to enjoy and to retain the respect of other sections of the community in which we live.

We shall always gladly hail such expressions as those that fell from the lips of the zealous and patriotic pastor of St. Anthony's Church. Our readers cannot receive too much of this kind of advice which his discourse contained; and we feel sure that our position in every walk of life would be infinitely better if our people would put it into actual practice.

After referring to the old classic authors, who speak of ancient Hibernia and her people, emphasizing their just claim to antiquity, Father Donnelly heartily welcomed the members of the Order to St. Anthony's. He congratulated them on the proud position they held as the premier national organization in the great neighboring republic, how fostered and encouraged by the Hierarchy because of their loyalty to Holy Church; they had endeared themselves to the people by their staunch charity, and brotherly love towards one another, a charity which, in many instances had gone far beyond the restrictions of the constitution to aid an afflicted brother. This benevolent feature was one from which kindred associations might well take a lesson for in the major number of cases benevolence was narrowed down to the strict and cold rules of ordinary business. This spirit of benevolence, that permeated the rank

and file of the great Hibernian family, was the means which secured that unity, that oneness of purpose, by which the national aspirations and rights might more readily be attained. If anything were ever to be achieved, this must be by presenting a solid united front to the world. The strength of a chain was the resisting power of its weakest link, and so it is with the societies. How jealously they should guard their public utterances when called upon to give to the world their opinion on certain questions of general interest. Speak rarely, but wisely, and only after mature deliberation, remembering that you may be engaging the responsibility of an entire organization. What a scandal to all the world and a display of weakness when members of the one association publicly contradicted each other on subjects of vital and burning import. A society when forced to speak and only then, should be prepared to do so in no faltering tones, nail their colors to the mast and stand or fall by their opinions. This course of disunion has been our misfortune time and again in the past, and will necessarily deprive us of many advantages in the future, unless we wisely adopt a different course. How are we to secure our fair representation and influence in things political, how safe-guard our interests in municipal affairs, unless we stand side by side and battle for our rights. What we require is men who represent our opinions and aspirations, not individuals who would shape and form them for selfish purposes. When we find such, and they are to be found, let us give them our undivided support, our loyal sympathy and co-operation that they may be encouraged to labor in our behalf.

We have unfortunately the peculiar mania of discovering and exaggerating the defects of those who by education or wealth attain any prominence in our midst and who by their prestige and influence might render to their countrymen valuable services. The reason of this peculiarity may be traced to the mother-country. My authority here is the lamented John Boyle O'Reilly, one of Ireland's purest patriots and most talented sons. In the Old Country, he tells us the magistracy was recruited amongst a class who were not in sympathy with the masses. "At the present time (1890) Ireland with 4,000,000 Catholics has only 700 Catholic magistrates, and with only 1,000,000 of Protestants, has 3,500 Protestant magistrates. And the Catholics who are magistrates are selected because they hate the people and the people hate them." Wealth, position and in some parts, superior education, were the exclusive privilege of the landed gentry in Ireland and every child had grown to look upon that class as the worst enemy of their unhappy country; the

cause of their poverty and hardships. This explains the distrust of the people so markedly expressed towards the classes. But how different the condition amongst the 40,000,000 descendants of Irishmen, scattered throughout the world to-day. How different should be our attitude towards those, who, by their ability and industry, have secured a place amongst the successful candidates for honor or position. The confidence and generous support of their fellow-countrymen should be the lever that would aid in advancing their common interests. Here in Montreal, some few years ago our position was a much more honorable one than it is to-day. Indeed one may read a more glorious page of our history upon the monuments of the necropolis on Mount Royal at the present, than among the ranks of our people in the city of the living. Union should be our watchword. Almost the first word as a journalist, of the late John Boyle O'Reilly was one of rebuke to the wretched spirit of faction that has ever been the bane and ruin of our people. So also his last word after 20 years of untiring services was a condemnation of their foolish and dangerous dissensions.

The Ancient Order of Hibernians is essentially a Catholic organization. Its reputation in this respect has long since been made, and its past record has been one of fealty to Holy Mother Church. While staunchly upholding our rights in this regard, let it ever be in a spirit of fairness towards those who differ from us in the things that appertain to faith. There can never be a compromise in what relates to doctrine, but there are many common interests for which we may contend side by side. We cannot forget the lessons of history and history tells us of an Emmet, a Grattan, a Wolfe Tone, a Harvey, a Fitzgerald, a Mitchell, and a Parnell, who were not of our faith and yet sacrificed all on the altar of patriotism to secure the constitutional rights of Ireland. These men were sincere and true. There are many such and there are many things we may achieve together.

To sum up, labor for union and mutual charity. Choose for your officers wise and prudent men whose mature judgment you may trust and whose lead you may safely follow. Abide by your constitution, it was framed to secure and will secure the objects for which you are banded together. Then when the day comes to write the history of your association your biographer may say as Cardinal Gibbons did of him whom I have frequently quoted to-day, "The world is brighter for having possessed him."

Solemn Benediction of the Most Blessed Sacrament followed and the choir of the church, under the able direction of Mr. Ed. Casey, rendered a most impressive programme of solos, duets and choruses. Miss Donovan presided at the organ in her usual efficient manner. Mr. Casey, who holds a high rank amongst the Catholic choirmasters of this city, has succeeded in organizing a well drilled corps of musicians for the parish which is very much appreciated.

NAZARETH ASYLUM FOR THE BLIND.

In this city of churches and charitable institutions no good work appeals with more force to the sympathy and generosity of the public than the Nazareth Asylum for the Blind. The work of helping helpless blind children to become good citizens and useful members of Society surely commends itself to all classes and conditions of men. An erroneous opinion exists among a great number of our people that the Nazareth is for the French pupils exclusively. A visit to the Home at 23 Mance St. would soon dispel any such illusion. The good Sisters in their mission of love know no nationality, creed or color.

The chief revenue towards the support of this work is the annual banquet. The one to be given this year, on November 28th, promises to be a greater success than former ones, as it will be the inauguration of the new apartments. The foregoing is an extract from an interesting sketch of the institution which we received from a well-known contributor to the "True Witness," Miss S. Sutherland, too late for publication in this issue.

Mrs. P. A. Duffy desires to acknowledge with thanks a donation from Mr. Colin Morgan for the Catholic High School. Also a donation from Mr. P. Milloy, for the Catholic Sailors' Club Concert on Monday night.

OBSTACLES TO MANLINESS.

Annually the St. Ann's Young Men's Society holds a religious festival—a pious reunion—that works each year a fresh departure for the twelve months to follow. Last week was the time fixed for this important event, and, as usual, it was a most edifying as well as successful celebration. The Mass of the morning was attended by all the members of the Society, and their officers; the entire body approached the Holy Table and received the Blessed Eucharist. This Communion is offered up for the repose of the souls of departed members of the association. It is also usual to have an annual sermon on such occasions; and this year the eloquent and zealous Father Strubbe delivered one of his practical and telling addresses. In the evening the Society met again in the church, and before the Benediction of the Blessed Sacrament, Rev. Father Strubbe, ascended the pulpit and entertained the young men with an admirable and appropriate instruction on "The Three Obstacles to Manliness."

It is to be regretted that we are unable to publish a verbatim report of that sermon. It was filled with an abundance of sound advice, and it bristled with illustrations on the minds and hearts of the young men. These three obstacles the preacher said, are "Human Respect, Sensual Pleasures, and Intemperance." Any one of these might constitute the subject of a dozen sermons; and, when treated by the eloquent Redemptorist, we might say that there is scarcely a limit to their possibility of development. Yet, it was necessary, to combine all three on such an occasion when the young men, to whom "manliness" is a cherished quality, were about to form serious and pious resolutions for the year to come. "Human Respect," is that fear of offending the world by declining to follow its maxims which has led thousands of noble youths to the brink of destruction. "Sensual Pleasures," sap the energies of the physical system and undermine the grand fabric of the mind. "Intemperance" is the fruitful mother of almost every other evil that prevails in our days. The placing of these three enemies of manliness before the eyes of a young men's Society, is to awaken each one to a sense of the dangers that lurk in his path. It was Thomson, the poet of the seasons—who wrote that: were we to see and feel and understand all the ills that flow from such sources, "Vice, in its high career, would stand appalled, And heedless, rambling impulse learn to think."

It is exactly to attain this end, to make that youth reflect upon such ills and misfortunes, in order to cause them to think, that Father Strubbe unfolded this grand subject for his congregation. May a blessing attend his fervent words and fall upon St. Ann's Young Men's Society,

WEDDING BELLS.

The marriage of Miss Lillian McShane, daughter of the Hon. James McShane, to Mr. Henry M. Tracey, of Philadelphia, son of Mr. James Tracey one of the leading citizens of that city, took place on Wednesday morning at St. James' Cathedral, in the presence of a large gathering of friends. His Grace Archbishop Bruchesi, assisted by Mgr. Loughlin, of Philadelphia, officiated.

The bride was the recipient of hundreds of costly presents from the leading families of Montreal and many other cities. Immediately after the ceremony Mr. and Mrs. Tracey left for New York, Baltimore, Washington, and Old Point Comfort. They will reside at the Walton, Philadelphia, for the winter.

YOUNG IRISHMEN'S SHOKER.

The Young Irishmen's L. and B. Association will hold one of their rattling oldtime smoking concerts on Monday evening in their own hall, Dupre Street, to which admission will be free. Mr. H. J. Kavanagh, C. C., has been invited to address the members on the subject of the removal of the Emigrants' Memorial at Point St. Charles, and a well arranged programme of songs, recitations and readings will be given by well-known performers.

ANNUAL CELEBRATION OF TEMPERANCE SOCIETIES.

The annual religious temperance demonstration of the St. Patrick's T. A. B. Society was held in St. Patrick's Church, on Sunday evening, Nov. 19th. At 7.30 p. m. the officers and members of St. Patrick's, St. Ann's and St. Gabriel's T. A. B. Societies, with full regalia, entered the church which was crowded, and whilst taking their places in the centre aisle, a selection of Irish airs was rendered by Prof. J. A. Fowler, the talented organist of the church.

There was a very large turnout of the members and amongst those occupying seats of honor were Mr. John Walsh, president of St. Patrick's T. A. B. Society; Mr. John Killfeather, president of St. Ann's; Mr. P. O'Brien, president of St. Gabriel's; Messrs. J. J. Costigan, W. C. Doyle, J. L. McCaffrey, J. H. Kelly, J. Howard Jas. Milloy, P. Duhan, M. Sharkey, R. J. Reddy, M. O'Connell, E. Collins, P. Friend, J. P. Gunning, W. E. Costigan, J. Bolster, Harry Kelly, J. Kirby, J. Blanchard, J. C. Reynolds, J. Easton, P. Conolly, J. Conolly, and P. McLaughlin. St. Patrick's Messrs. J. Brady, G. O'Brien, T. Rodgers, J. Moore, M. O'Connell, T. Crane, O. Murray, J. G. Kelly,

of St. Ann's; Messrs. J. Burns, J. Wheeler, P. Polan, J. McCarthy, W. J. Boyle, C. J. Sweeney, M. McCarthy, J. O'Neil, J. Lynch, E. Colfer of St. Gabriel's. When the societies were seated the Rev. Father Driscoll ascended the pulpit and recited the Rosary.

The sermon of the evening was preached by the Rev. Father S. C. Hallissey, reverend director of the St. Patrick's T. A. B. Society.

The Rev. Father took as his text the following words, from Isaiah, chap. v., verse 22: "Woe to you that are mighty to drink wine and start men at drunkenness—therefore as the tongue of the fire devoureth the stubble and the heat of the flame consumeth it; so shall their root be as ashes and their bud shall go up in dust." A synopsis of this admirable sermon can by no means do justice to either the theme or the powerful method of treating it which Father Hallissey displayed. Three distinct and unquestionable propositions did the preacher lay down. He spoke of drunkenness as a misfortune for the individual, an evil in the family, and an enemy of the nation. He also declared it to be one of the greatest of evils that could befall a nation.